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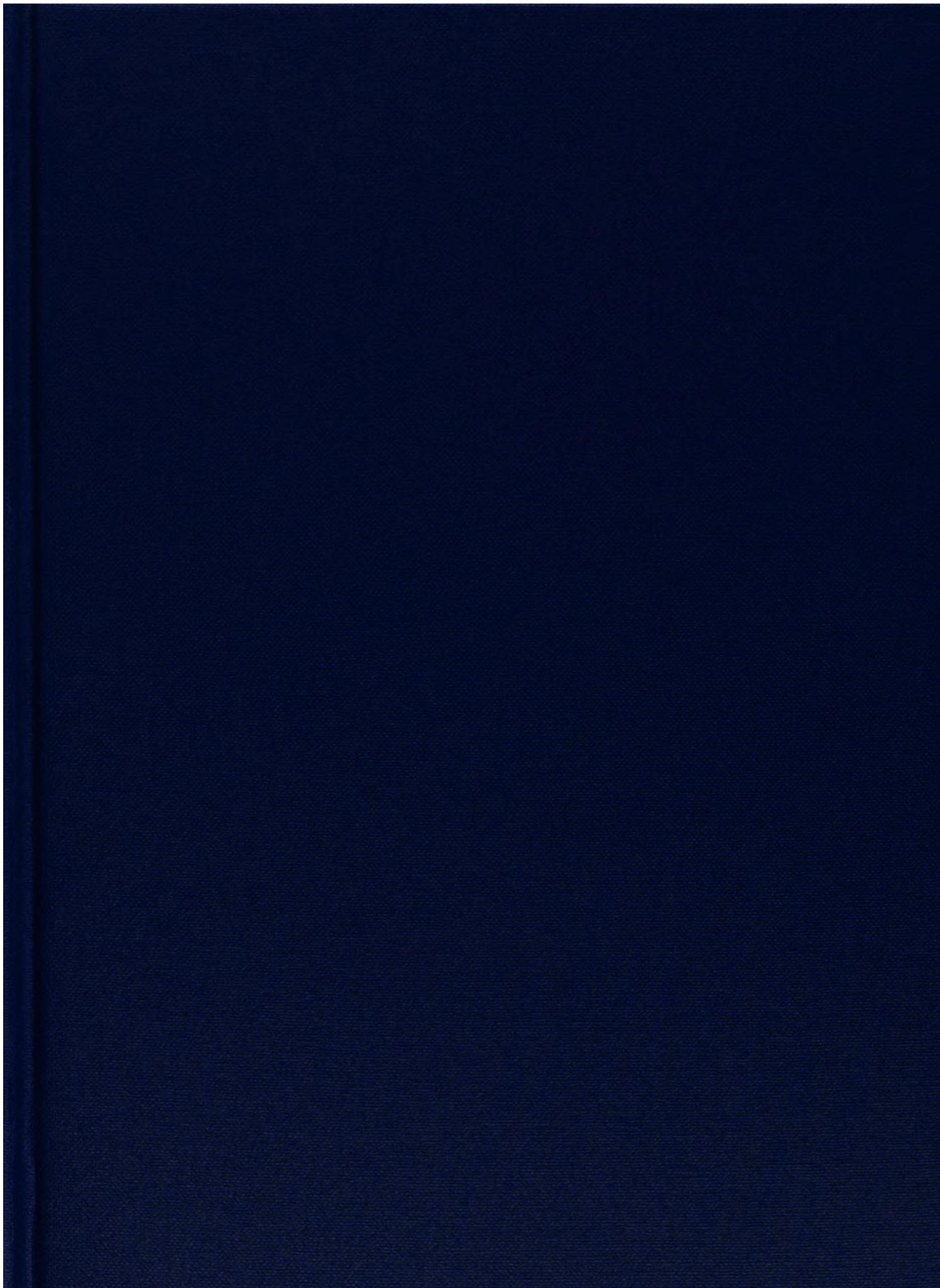
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S. Hart. lit. $\frac{133}{5}$

E. S. 484

2693 d. 5 = A. S. $\frac{2612}{5}$

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LIFE AND WORKS
OF
ROBERT GREENE, M.A.

VOL. V.

PLANETOMACHIA.
PENELOPE'S WEB.
AND
THE SPANISH MASQUERADO.
1585—1589.



2693. d. 5

" It is the merry, merry month of May ! " —
So sang we in our childhood ; and the song
Let us sing cheerily 'mong the flowers so gay !
They are not fallen to sin, or stained with wrong.
O give us of your pureness, happy throng
Of virgin starworts !—your untainted show
Of beauty seems more truly to belong
To bliss, because so near the ground ye blow :
Even fairest flowers seem happiest when they humbly grow.

THOMAS COOPER'S *Paradise of Martyrs* (B. ii., st. 14).

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CAMBRIDGE AND OXFORD.

IN FIFTEEN VOLUMES.

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WITH NOTES AND ILLUSTRATIONS, ETC.,

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

VOL. V.—PROSE.
PLANETOMACHIA.
PENELOPE'S WEB.
AND
THE SPANISH MASQUERADO.
1585—1589.

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ROBERT GREENE, M.A.
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IN TWELVE VOLUMES.

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Fortunatus. Peace, Ampedo : talke not of pouertie,
Difdaine, my boyes, to kiffe the tawnie cheekes
Of leane necessitie : make not inquirie,
How I came rich : I am rich, let that suffice ;
There are foure leathern bags, trust full of gold :
Those spent, ile fill you more : goe lads, be gallant :
Shine in the streeetes of Cyprus like two starres,
And make them bow their knees that once did spurne you ;
For to effect such wonders gold can turne you :
Brave it in Famagosta, or elsewhere ;
Ile trauell to the Turkish Emperour :
And then ile reuell it with Prester John,
Or banquet with great Cham of Tartarie,
And trie what frolicke Court the Souldan keepes ;
Ile leave you presently : teare off these rags.
Glitter, my boyes, like Angels, that the world
May (whilst our life in pleasure's circles romes)
Wonder at Fortunatus and his fonnes.

Andelo. Come, Shaddow : now wee'le feast it royally.

Shad. Doe, mafter, but take heede of beggerie.

DEKKER'S *Olde Fortunatus* : Dramatic Works, Vol. i., pp. 103-4
(Pearson).



IX.

PLANETOMACHIA.

1585.



British Museum!
7.11.1916

NOTE.

Our text of 'Planetomachia' is from that in the Bodleian, which bears the well-known stamped name of 'George Steevens.' See more on this characteristic book in the annotated Life in Vol. I. The Latin at page 27 onward, as throughout, simply swarms with misprints. I can scarcely hope that all the corrupt passages have been rectified; but an attempt has been made. See *Notes and Illustrations* for examples. Clearly the Author had got no proof-sheets.—G.

Planetomachia:

Or

the first parte of the generall opposition
of the seven Planets: wherein is Astronomi-
cally described their essence, nature,
and influence.

Diuersly discouering in their pleasaunt and Tragical histories,
the inward affections of the mindes, and painting them
out in such perfect Colours, as youth may perceiue
what fond fancies their flourishing yeares doe
foster: and age clerely see what doting
defires their withered heares
doe affoorde.

Conteyning also a briefe Apologie of the sacred and mi-
sticall Science of *Astronomie*: By *Robert Greene*,
Master of Arts and Student in Phisicke.

1585.



§ Imprinted at London for Thomas
Cadman, dwelling at the great North doore
of S. Paules, at the signe of the Byble.

1585.





To the right Hono-
rable the Lord Robert Dudley, Earle
of Leicester, Baron of Denbigh, of the honora-
ble order of the Garter, and S. Michael Knight,
Master of the Queenes Maiesties Hor-
ses, & one of her Highnesse most
honorable priuie Counsell :
Robert Greene wisheth
increase of Ho-
nor & ver-
tue.

A Pelles (right Honorable) drawing the
counterfaite of Honor, pourtrayeth her
holding in the one hand a Starre, and in
the other a Stone : meaning as I suppose by this his
Embleame, that although noble mindes intituled with
dignities should retch as hie as the Skies, yet they
might not disdayne to looke as low as the earth.
Iupiter gluttred with drinking of Neētar, sharpned
his stomacke with chewing of Philemons sower Grapes.
Honor oftimes hath her eye assoone delighted with

the sight of a crooked table, as with the view of a curious Picture: and as well could Imolus laugh at the homely Musicke of Pan, as wonder at the heauenly melodie of Apollo. The minde wearied with weightie affaires, seeketh assoone to be recreated with some pithie conceits, as with any deepe contemplations: & rather with sleight deuises to procure mirth, thē with sollemne shewes to foster melancholie. They which offered gifts vnto Alexander, presented him with some warlike munition. None cōtented Crassus so much as they which brought him straunge Characters. Nigidius being demaunded why he gaue Antonius Pius the bud of an Oliue, reddily aunswered: because he is the flower of clemencie. So (right honorable) it is not possible that your Honour beeing a Mæcenas of learning, should want the trouble of Schollers, neither that being such a worthie faouurer of good letters, euen the meanest (amongst whō I rest) should not indeuour their simple skill to shewe how duetifully they are affected to your honors noble and vertuous disposition. VVhich consideration of this your rare and singular minde, hath forced many to present the fruits of their labours to your Lordships patronage: so that all they which reape profite by others paines, and gaine knowledge by the workes of them which haue waded the depth of Myneruas Laberinth, are bound to praise and extoll your honor: whose courteous fauour towards learning, hath forced

them to discover their skill for your Lordships private pleasure, but the Commons publicke commoditie. These premises throughly weighed, although my ignoraunce might iustly abash me from troubling your honour with such friuolous trash: yet the duetifull and humble affection wherewith I finde my selfe bound to such a worthie patrone of good letters, hath emboldned me to present your Honour with this Pamphlet, being a Planetomachia or generall opposition of the seuen Planets: wherein is Astronomically decyphered their nature & essence, and plainly sheweth (that sith euery man is naturally borne vnder the influence and irradiate constellation of one of these wandring starres, and that one is alwaies predominant in the configuration of euery natiuitie) what proper qualities each particuler Planet doth appropriate: painting out what affectionat desires Iupiter doth allot to them that are Iouialistes: and what qualities Saturne doth infuse vpon them which are Saturnistes, together with the diseases incident to their cōstitution and complexion. But as Horace alwaies sung his satyres vpon the Lute, and Phidias painted blacke Vulcan sitting in an Iuorie Charriot: as Protagines carued the counterfaite of Irus in a wedge of gold: and Demosthenes sawsed his weightie inuectiues with some pretie & pleasaunt inuentions. So (right Honorable) I haue mixed melancholie with Musicke, and tempered the

*brawles of the Planets with pleasaunt though tragical
histories: which if your Honour shall accept, my
trauell shall be so requited, as if I had optained
most rich treasures. And thus hoping your
Honor will pardon my rashnesse, and
thinke of my mind more then
of the matter, I commit your
Honour to the
Almightie.*

*Your Honors in all duetifull seruice to
commaund, Robert Greene.*



To the Gentlemen
Readers, health.

Present here (Gentlemen) vnto your
woonted courtesies, a ciuill conflict be-
twene the seuen Planets: not discouering
in this Pamphlet any straunge or myraculous newes
of the opposition or aspect of the Starres, but onely
shewing their nature and essence, and what proper
qualities their celestiall configuration and influence
doth infuse into humane bodies: so that their
proper dispositions once knowne, it shall bee easie
by their outward affects to iudge what Planet is
chiefly predominant in his naturall constitution:
But that I might not be to tedious to young mindes,
I haue interlaced my Astronomicall discourse with
pleasaunt Tragedies, that your profitable Haruest
may be gleaned together with delightfull
paines. And thus committing my selfe
and my labours to your courtesie, I
most hartely and humbly bid
you farewell.

Yours to use, *Ro-
bert Greene.*



ἌΟι οὐρανὸι δι Ἠγουνταί
δοξαν θεοῦ.

IN EOS QUI VETV-
stam Astrologiæ scientiam
derident.

*T*elluri cælum si sæcula prisca maritant ?
Si sine vi cæli, si sine sole nihil ?
E cælo vires si stirpibus atq. metallis ?
Cynthia si morbos iudicat vna tuos ?
Si cælo tellus substernitur ? infima cælum ?
Si mouet : & proprio temperat arbitrio ?
Si inferiora vigent radijs, moderata supernis
Cur cælum sordet, sordida terra placet
Cessa sacrilego cælum insectarier ore,
Et fratrem Astrologum nosere perge tuum.
Multa tibi Astrologi debent Grene atq. reponent,
Crede mihi meritis præmia digna tuis :
Qui te percupidè rogitant (O Grene) Rogari
Si tamen à doctis tu bene ferre potes :
Vt quos in magno numero notésque diésque
Describis libros dedere nil dubites
Optati venient, relegentur non sine laude :
Ac immortalis nomine, viue, vale.

P. H. Armiger.



In praise of the Author and
his Booke.

IF wife Vliffes with his wit
did purchase lasting fame,
And fackt the wealth of wisedomes hoare
to burnish out his name.
If Virgils Poems wan him praise,
for mixing mirth with skill :
Or *Ouids* Iestes with sage aduise,
did pollish out his quill.
If *Horace* writtes, whose sacred doomes
were interlac'd with sport,
Did get him for his pleasaunt vaine,
a name of rare report.
No doubt then iustly *Greene* may gaine,
more happie fame then those :
Who seekes of deepe *Astrologie*,
the secrets to disclose.
To shewe what euery Planet yeeldes,
what force he doth infuse
To humaine mindes : what properties
the *Iouialistes* doe vse.

What follempe fits the *Saturnistes*,
what qualities they haue.
How *Mars* with choller much aduft,
doth cause his crue to raue.
And what difeafes incident,
by euery Planet raigne :
The caufe, th' effects, and proper name
of euery greefe and paine. /
But this his skill with rare delight,
is fawced in fuch fort :
As grauer heads may counfell finde,
and yonger yeares difport.
Both by his learned cenfure may
moft pleafaunt profite gaine :
With friendly fpeech and praifes due,
then recompence his paine.

FINIS. Henry Gale, Mafter
of Artes.



In Epicureos.

FOND *Epycurus* with thy crue,
which scornes the course of heauenly
frame:

Bend downe thine eye and take a viewe,
peruse this worke and blush for shame :
To see thy doating doomes refeld,
which taste of nought but earthly slime :
And now by right and force compeld,
to yeeld to trueth in this our time.
Wherein *Astrologie* her famous lore,
doth iustly claime her sacred due.
As *Greene* hath prou'd she did before :
and now her praises doth renue,
With such surpassing wit and skill,
as shall display thy brutish will.

FINIS. George Meares
Gentleman.



In Μυσάρχης.

*Ride Epicure deum, gere nescia pectore fati,
finge nihil cæli significare faces
Crede mihi, ad nigrum quando raptaberis orcum :
Hic tua quod plectat scommata Numen erit.*

S[t]ultum pecus est, non homo, quicumque Astro-
nomiæ studio non tenetur : cuius neminem nisi
deum authorem & repertorem faciundum puto.
Plato.





A briefe Apologie
of the sacred Science of
Astronomie.



Lazomenius Anaxagorus being demanded wherefore he was borne, answered, to behold the Heauens, and that whether his feete could not carry him, hee might with sight and minde arriue: thinking that man was therefore framed, with an vpright countenance to behold the heauens, and as it were in a Glasse to contemplate the glorious Maiestie of his Creator, that he might not wholly addiēt himselfe to the fading pleasures of this worlde: nor be drowned with doating on the momentary delights of these earthly felicities, but applie his actions and thoughts in considering the deuine effence which might drawe him to loue and honour such a GOD, as had wrought such a miraculous frame. But iniquitie

hath so greatly altered the state of times, and such is the peruerse nature of man, that hee wholly forgetteth the cause of his Creation, and with *Poliphemus* in *Homer*, doe almost deny that there is any God, or careth for the sight or knowledge of the heauens, and with the Epicures, placeth his content in his Vineyards, and granaries, gaping after pelfe, and thinking his contemplation high enough in gazing after the painted shadowes of fading riches: in which (because waking he doth sleepe, and sleeping he doth watch: being hongrie, yet filled, and though neuer so / full, yet with the thirstie Serpent *Hydaspis* is neuer satisfied), He doth with *Antyphanes* pronounce this sentence, *Mortalia mortales decent*. Esteeming the contēplations of the heauens & heauenly misteries to be vaine and ridiculous, and with doting *Democritus* carying in their minds this peeuish Paradox.

*Mitte Arcana Dei, Cælumque inquirere quid sit :
Cum sis mortalis, quæ sunt mortalia cura.*

But this sentence : *quam Epicurismum oleat*, let the learned iudge, whose deuine thoughts reache vp to the skies, and there with secret contemplation doth contemne the baze minds of such as with the Scarab Flye, delighteth only to liue in dung and mire : whose peeuish disposition *Tully* in his *Somnio Scipionis* doth exclaime against, where he faineth

that *Scipio* being translated vp to the Heauens, and seeing the vanitie of these fond worldlings, doth cry out against their folly, and cōdemne them as mad men, which wonder at any mortall thing, when onely those heauenly and superiour maruels are to be contemplated and admired. Thise vnhappy then wee he thought, who are not delighted with this sweete and pleasaunt contemplation, and whose minds are not moued with the wonderfull works of God and Nature. He is a foolish beast, not a man sayth *Plato*, whiche is not delighted with the studie of Astronomie : whereof God himselfe is the author : in which opinion is *Marcus Manilius* in his *Astronomicall* discourse to *Augustus Cæsar*, where he denieth it to be possible, that the knowledge of things so farre different from vs, should bee comprehended by any mortall man, without a deuine inspiration giuen vnto them from God, which he noteth in these words.

*Fælix qui ad sydera mittit
Sydereos oculos, propiùsque aspectat Olympum :
Cognatámque sequens mentem se quærit in Astris.*

But no maruel though the ignorant do inueigh against this sacred science, whē as the learned men themselues do neither / make account of Astrologie, nor yet exercise it : But when by chaunce they happen vpon any that do for want of skil progno-

fticate any thing amiffe, they straight cōdemne the starres and hate Astrologie it self: iudging it rather false and friuolous, thē either true or necessarie: much like them which hearing an vnskilfull Musition sing, rashly without reason doe despise Musicke it self. As touching the antiquitie of this sacred Science, and the first inuentors thereof, I will make briefe reporte, that both the ignoraunt and learned may perceiue in what credite it hath beene with our Auncestors. The first finders out of the secret misteries of Astronomie were the *Ethiopians*: the cause thereof proceeding partly of the wisdome of that Nation (for in al other things they haue a marueilous prouident foresight) partly of the oportunitie of the Region wherein they inhabite: for because with them there is a continuall clearnesse of the Skye, without any mutation of the yeare, measured with an equall and temperate proportion: So that when they first sawe the Moone not alwaies appearing with the same countenance but of a variable shape, chaūging from one forme into an other, they thought this matter worthie with great diligence to bee fought out: in which quest after they had waded a while with industrie, they found that the Moone had no proper light of her o[w]ne, but borrowed it of the Sunne. They also fought out the course of the Starres, which wee call wandring Starres or Planets,

discouering their effence, nature, effects and qualities, giuing them names according to their proper and peculiar vertues. These things first the *Ethiopians* found out in the Heauens: then they taught this Art (although then imperfect) to the *Egyptians*, who found out the reason of Diuination, increasing the Science greatly: shewing the perfect course and motion of euery Starre, the number of the yeres, moneths and howers, measuring the moneth by the course of the Moone, and the yeare by the annuall reuolution of the Sunne. To which also they added great matters, setting downe the order of the wandring Starres, and fixed Starres, appointing the / *Zodiacke* and the twelue signes through which they passe by course, painting them forth in diuers shapes and figures: some representing men, others Foules, beastes, and Fishes: whereof the *Egyptians* did vary in their holy rites. For al the *Egyptians* did not diuine generally by all the twelue signes, but did seuerally ech one vse his particular. Therefore they honored a Ram which deuided by *Aries*: they eate no Fishes which take any annotation by *Pisces*: neither doe they kill a Goate which respect *Capricornus*. What other thing did their Idoll *Apis* portend, but their Astronomical coniectures by *Taurus*? Thus the *Egyptians* profitted greatly in this Science: wherein presently after the *Lybians* began to excel, and after

them the *Babylonians*, who affirme they were the first finders out of Astronomie : but I thinke the Science was long vsed by the *Ethiopiās*, before the *Babylonians* had any perfect sight therein. The *Gretians* neither receiued the knowledge of Astrologie of the *Ethiopians* nor *Egiptians* : But *Orpheus* the sonne of *Ægar* and *Calliope*, was there first Schoolemaister, who taught them no plaine way but in darke problemes and misteries : For he instituted certaine Feastes called *Orgia* : wherein vpon his Harpe he deliuered them in Sonnets the principles of Astrologie. Furthermore, by his Harpe which had seuen strings, he did represent the consent of the moueable Starres : which when he did strike he did ouercome all things, and moued both Stones, Birds and Beastes. The Poets by this signified his great skill and industrie in Musicke : & the *Gretians* willing to honour him, appointed him a place in the Heauens, wherein a few Starres being conioyned in one circle, is called *Orpheus* Harpe : so that if euer you shall see *Orpheus* either carued in a Stone, or painted out in colours, he sitteth in the middest like a Musitiō holding a Harp in his hand, & about him a great multitude of creatures, amongst which there is a man, a Bull and a Lyon, representing that part of the *Zodiack* nereft vnto the which he doth approach. It is reported also that *Tyresias* the *Boetian*, was very famous in the art of

deuina / tion : And the Poets faine that he was both man and woman : but for no other cause then that he found out how the Signes and Planets were some feminine and some masculine. It is euident also how greatly the *Gretians* esteemed the Science of Astrologie, whenas *Atreus* and *Thiestes* struing for their fathers Kingdome, were by a common consent of the *Argiues* allotted, that whether of them excelled others in Astronomie should enioye the Empyre. Then *Thiestes* shewed them of the signe of *Aries* in the *Zodiacke*, whereof it was fained that *Thiestes* had a golden Ramme. But *Atreus* tolde them of the course of the Sunne, and of his rising and setting, that he was the middest of the Planets, and gaue light to the rest : of his motion, and swiftnesse, and of his peculiar vertues and properties, whereof the *Argiues* made him King and honoured him greatly. The like I suppose of *Bellerophon*, who I thinke did not ride on a winged horse, but being skilfull in this Science, was contemplating daylie among the Starres, so that he ascended into heauen, not by a flying horse, but by a wise and conceiuing minde. The same is to be thought of *Phrixus*, the sonne of *Athamantes* whom the Poets reporte was caried vp & downe in the Ayre vpon a Ramme. And as for *Dedalus* the *Athenian*, I esteeme him to be a perfect Astrologer, in which Science he greatly excelled in his time, and in-

fructed his sonne therein. But *Icarus* tickled forward with the heate of youth, and trusting to[o] much in his vnperfect skill, began at the first to search the deapth of Astrologie, and to wade so farre in the intricate misteries thereof, that climbing to[o] hie he erred from the trueth, and fell headlong into the deepe Sea of supernaturall conceipts: whereof the *Gretians* said he was drowned in the Sea called *Mare Icarium*: Neither doe I thinke that *Pasipha[e]* fell in loue with a Bull, and by the meanes of *Dedalus* obtained her incestuous pleasure, but that hearing by his reporte of the Signe *Taurus* placed in the *Zodiacke*, she fell in loue with the science of Astrologie, and by the meanes of *Dedalus*, had skill in the same: so that she was said, *copulare cum Tauro.* / Amongst them which haue bene faouurers of this Arte, some haue laboured in one part and some in an other: one seeking to knowe the perfect course of the Moone: some of the Sunne: others of the rest of the Planets, according to their particuler disposition: as *Endimion* whom they faine to haue slept with *Luna*: and *Phaeton* to be the sonne of *Soll*: but these being fables, did yet allude vnto their Astronomicall qualities, wherewith these men were feuerally indewed. For who is so simple to thinke that *Eneas* was the sonne of *Venus*: or *Mynos* the sonne of *Iupiter*: *Ascalaphus* of *Mars*: or *Autolycus* of *Mercurie*: but

that in the configurations of their Natiuities, *Venus* was predominant in the one, *Iupiter* and *Mars* in the others : that as in the begetting or procreation of children, they take some likelihood of their Parents, so being borne vnder one of the Planets, they borrowe of them their forme, shape, valour, mindes, and actions: for by the happie aspect of *Iupiter* *Mynos* became a King : *Eneas* borne faire by the fauour of *Venus* : *Autolycus* giuen to deceit and robbetrie through the malignaunt influence of *Mercurie*. Furthermore, neither did *Iupiter* cast *Saturne* into bondes, nor throwe him headlong into hell, nor offer him these vnnaturall iniuries which the Poets faine. But *Saturne* is very slow and dull in his motion, and is farre remooued from our *Horizon*, so that his motion may hardly bee marked of mortall men : and for this cause is sayd to stand as though bound in chaines. But who so narrowly considereth the sacred and misticall verses of *Homer* and *Hesiod*, shall finde their fictions did tende to the discouerie of Astrologie. For whereas he telleth of the chaine of *Iupiter*, and of the Darts of *Sol*, I doe think he meaneth their irradiation : in shewing the Cities which *Vulcan* did ingraue in the Target, of the Adulterie of *Mars* and *Venus*, and there disclofing by all the Gods, respecteth onely the misteries of this Science. And although *Homer* hath shewed of the concurse of *Venus* and *Mars* :

yet in other verses, he feuerally describeth their diuers influence, as thus. /

Tute Venus iucunda magis connubia cura.

Then as touching Martiall affaires,

Cunēta hæc curæ fuerint Marti atq. Myneruæ.

These things mooued our auncestors greatly to esteeme of Astrologie, so that they neither builded citties: made or edified any walles, killed any man: nor married any wiues, before they had asked counsell of the Astronomers. Yea, the very Oracles of the Prophane gods were not different from the Arte of Astrologie. For at *Delphos* euery virgin deliuered the meaning of *Apollo*s doomes, which represented the signe *Virgo*, & in *Dydymus* he had a Temple which signified the Figure of *Gemini*: in fine, Astrologie was so honoured, and counted so holy a thing, that *Licurgus* the Lawgiver of the *Lacedemonians*, did partly direct the gouernment of his cōmon-weale, by the course of the Heauens: instituting a Lawe, that when they would inuade any forraine nation, they should not go to warre before the full of the Moone: thinking that the administration of a Cittie was not all one in the full and in the wane. But although our auncestors were thus studious of Astronomie, and delighted greatly in the science: yet in these our daies we affirme that it is impossible to find any end of this

arte, because it is neither certaine nor true, and that neither *Mars* nor *Iupiter* are mooued in the Heauens for our cause, neither haue the Planets any care of humane actions: but are necessarily caried about in their Globes & spheares. Vnto which foolish obiection, not I, but *Ptolomie* doth anfwere.

Aio stellas in cælo, suo quidem motu volui: Cæterum obiter eius motus effectum ad nos peruenire. An vis equo currente, & gallinis, aut hominibus tumultuantibus, lapides subfilire, stipulasque moueri ventis cursu concitatis, & syderum vertigine nihil aliud effici, quam pro motu proposito? Quum modici ignis ad nos calor defluat, nec prorsus nostra causa ignis ardeat (non enim cura illi est nostra calefactio) cur syderum nullum recipiemus defluxum? Sanè fieri non potest, vt per astrologiam ex malis bona faciamus, neq. mutare quicquam earum rerum, quæ ab illis ad nos demanant. Thus much *Ptolemey*. Now I thinke, y according to *Ptolomey* this science is very profitable: to them which vse it well. For whenas by a perfect calculator prosperitie and fortunate successe is prognosticated vnto vs, they breede in vs a delightfull hope that they shall ensue: but when any sinister mishappes are foreshewed and foreseene, then they are lesse greeuous, because they are warely lookt for, and so by time the burden of such insuing daungers, by a prouident foresight is some-

what mitigated, and this is my simple censure of Astrologie : which I conclude with the Golden verses of Ouid, in his first booke *de Fastibus*.

*Fælices animæ quibus hæc cognoscere primum,
 Inque domos superas scandere cura fuit :
 Credibile est illis pariter vitijsq. iocisq.,
 Altius humanis exeruisse caput.
 Non Venus & vinum sublimia pectora fregit :
 Officiúmque fori, militiæque labor :
 Non levis ambitio, perfusaque gloria fuce :
 Magnarúmque fames sollicitavit opum.
 Admouere oculis distantia sydera nostris :
 Ætheráque ingenio proposuere suo.*



AMICO SVO AMAN-
TISSIMO FRANCISCO HANDO
IN ARTIBVS MAGISTRO DIA-
logus sanequam venustus ex operibus
Ioan : Ioui : Ponta : brevissimæ
excerptus Dicatus.

*Quo docetur quatenus Cælestium prognosticorum signifi-
catione procedant. Et quod voluntas solius hominis
propria illis nequaquam subjiciatur : modo
sensuum titillationibus, & cupiditatum
ille&tamentis non
acquieuerit.*

Robertus Greenus : & Franciscus Handus.

HANDVS.



*Vid ni mihi cum astrologis bellum sit ? Cum
Iouianum hunc vides qui tam multa scripsit
de syderibus, sæpe numero illis irasci, nec
omnino satis bene de illorum dictis atque
enuntiatis sentire cum tamen eius disciplinæ fit ipse
mirifice studiosus. Quanquam vt mihi semper visus
est non vt Ioannes Pycus in ipsam disciplinam armis*

equisque quod dicitur erumpit, cum illam tueatur ut cognitu maxime dignam ac pene diuinam. Sed Astrologos quosdam ut parum cautos minimèque prudentes insectatur ac ridet.

GREENVS.

Non temere hoc quidem, Hande, quid enim magis siue absurdum, siue temerarium, quam quod coniecturis precipue constet, id necessarium esse velle? Cum enim cæli, syderumque agitatione inferiora hæc (quod liquido apparet) citatu moderentur suo: nequaquam tamen quæ ab illis innuuntur, iisdem numeris, eadem quo- / que qua portenduntur via ubique eueniunt: quòd res ipsæ inferiores superioribus illis causis, aut non omni è parte assentiantur, aut repugnent.

HANDVS.

Sunt illa igitur causæ agentes ac primæ, hæc verò patientes, ac secundæ.

GREENVS.

Nimirum sunt: nam nec calor ipse solis ubique est equalis nec terrarum situs idem, ac par omnium. Quodque ad communium res spectat, voluntates ipsæ nostræ, modo sensibus imperare voluerimus, liberæ quidem sunt, syderalibusq. agitationibus aliquanto validiores: quod quonam modo fiat, id si aperuerim, non indignum conuentu isto videatur. Quatuor hæc corpora, quæq. alio nomine sunt elementa, & materiam generationi suggerūt, vel ipsa eadem potius sunt materia, quatuor humores subministrant, ex quibus

hæc constant omnia. Hi pro muto solis, lunæque, ac utriusque habitu (ne de alijs nunc loquamur stellis) in assiduo ubiq. sunt, aut incremento, aut imminutione, qua è regeneratio cietur atque corruptio: & proinde in eodem nunquam persistunt statu: quando & solis & lunæ mutationes ipsi quoq. imitentur: ac luna continenter penè fluctuet. Sol vero erraticis cum stellis nunc fit ipse prior, nunc contra remotior ab regionibus quas incolimus. Quibus è rebus & incrementa sequuntur humorum qualitatumque, & item imminutiones. Has ad res per multum etiam conferunt regionum tum situs, tum habitus: cum Apulia, Libia, Ægiptus, aptior sit calori, siccitatique augendæ quam aut Germania, aut Gallia: hæc verò quàm illæ frigori atque humectationi. Ad hæc terrarum aliæ nō multam quidem hominum exigunt aut operam, aut industriam in re frumentaria procuranda: aliæ contra suapta natura parum sunt feraces. Quid quòd habitus ipse locorum alibi obtusiora gignit ingenia alibi magis acuta, eadèmq.; versutiora? Quo fit ut tam multæ quoque rerum earundem sint varietates: quod in saporibus potissimum, at succis ostenditur: itèmq. in animalibus, siue feris siue alitibus: etiam in celeritate eorum, tum etiam in statura & robore: ut humores ipsi non solum cæli & stellarum agitationes sequantur, verum etiam agrorum naturas, ac regionum tum situm tum habitum. Quod cum ita sit, ne stellarum quidem effectiones ubiq. aut eadem, aut pares esse

possunt. Quæ qui Astrologus probè considerauerit, vix ille longius aberrauerit a cælestium prognosticorū significationibus verè pronuntiandis: quoúsq.; tamen coniectura ipsa sese tuò conferre poterit. Hæc igitur ipsa, cum tantopere inter se dissentiant, ac tam sint cognita difficilia, quàm profecto sunt, nata est hinc obseruatio: cuius proprium est intueri, quæ appareant signa: eaque animaduersa, multúmque retenta in mente, quid tandem adferant expectare: indeque à re ipsa prognostica dicta sunt. Non tamen vt semper præstent quæ promittere videantur sed quod plærumq. tantúm, cùm & medici, & nautæ, ipsi quoque agricolæ in curationibus, ægritudinibúsq. itē in pluuijs aut serenitatibus frugūq. prouentu, aut huberiore, aut modico non raro se à signis deceptos querātur. Minus vt mirum videri debeat, si Astrologi quoq. fallantur: cū ipsæ aliquando causæ in vicē pugnent, actionésq. ac passiones inter sese (vt dictū est) nō vno modo dissentiant. Tertio ante anno Cāpanus ager æstiujs pluuijs plus solito laborauit: eodem tamen tempore in agro Brutio, ac Crotoniensi, de nimia siccitate atq. æstu vineæ exaruerunt. Hinc igitur vanæ Mathematicorū prædictiones, quòd ad ea quæ portendi videntur à stellis, non omnes cōueniant simul causæ: per multaq. eos lateāt, quemadmodum & medicos. Et hi quidem frustra haberi solent, non solùm propter naturam morbi, & humorum parum cognitam, verum etiam ægrotantium, & regionis, aerisque ipsius ob alias

causas, atque alias, ac tum ventorū tum exhalationum. Illi vero propter incognitas stellarum misturas, aut quod in id tempus incidant significationes aliquarum siue copulationum, siue eclipsum aut cometarum, multis ante annis eas portendentium, quæ parum quidem obseruatæ fuerint. Interdum, quod regio ipsa perniciosis à ventis aut vexetur, aut à salubribus defenditur, plusque venti ad prohibendum valeant, quam ad nocendum hostilis stellarum irradiatio. An non hetruriæ maritimæ pleraque pestilens est ora, propter paludes, halitusque malignos ab his afflatus, aurāsque illos agitantes: cū collinæ eius regionis sunt quam saluberrimæ? Itaque, & in locis illis palustribus salutiferæ stellarum configurationes parum prodesse per æstatem poterunt: & collinæ salubritati non adeo malignè nocebunt ac pestilentes. Patrij quoque mores consuetudinésque, & municipales artes, necnon instituta tum publica, tum domestica, multum in utrāmque partem conferunt syderalibus configurationibus. Quid, quod rerū certa cognitio eaque scientia dicitur in generalibus per scrutationibus versatur? Quis igitur humorum ex quibus constamus singulares adsequi possit, siue commistiones, siue temperaturas? Quis cursus syderū particulares vires, quæ tum abstrusissimæ sunt, tum pene etiam infinitæ? Quis item aduersantium, inter se causarum digladiationes particulatim cognitæ, & obseruatas habeat, & quantum, & quousque? Itaque illi ipsi qui ad particulares prædictiones dila-

buntur, ab ipso etiam Ptolomeo habentur derisui : Cùm necesse sit eorum coniecturas, obseruationésq. ; hac in parte vacillare : ipsasque non solùm deerrare à via, verum turpissime delabi, deque vestigio ruere. Vides igitur Hande vnde tam multi Mathematicorum errores proficiantur coniecturæque tam fallaces : vt iure quidem irasci illis & possis, & debeas, in pestilentijs prædicendis, itemq. in sterilitatibus, tempestatibus, alluionibus, & euentis alijs.

Veniamus nunc ad hominum voluntates, quibus si sese ipsæ sensibus dominandas permiserint, nihil est fluxius, imbellius, atque etiam fractius, domabiliusque. Contra nihil quod sit illis generosius, robustius, imperiosiusque, vbi sensus ipsos eorúmque illectamenta nihili fecerimus, miserimúsq. sub iugum. Vendidit Marco Cato confectum iam senio equum : quicum ipse siue consul, siue prætor militauerat. Marcus inquam Cato optimus sui temporis orator, optimus senator, optimus imperator, sic enim est habitus. Cur vendidit et quid voluit : quid plus apud eum attenuissima illa valuit parsemoniæ cura, quàm ratio, & senatore, & oratore, & imperatore, tam valide etiam spectato digna. Quodque usurpare esset solitus, bonum patrem familias vendacem esse oportere magis, quàm emacem, voluit etiam in re sua preceptum id pertinacissime tenere. At coactus est ad hoc ipsum ab natalitia cæli, stellarúmque, configuratione. O cælum auarissimum, ô stellas tam attenuate ac sordenter parcas,

quæ in hoc tum attente, at tanto opere peruicaces. Potuit procul dubio cæli, stellarumque configuratio, Marcum Catonem facere ad Parsimoniam propensorem, propter humorum è quibus constaret compactiorem: non tamen ut cū summa & senatorum, & ciuium Romanorum siue accusatione, siue irrisione, militarem, vel consularem potius equum, vilissimo etiam captus pretio venderet: ac si equus ille, nascente Catone, sollicitas stellas etiam de sua venditione fecerit.

Ptolomeus Ægypti rex sororem suam duxit uxorem, impulsus videlicet expugnatúsque natalis cæli, ac stellarum themate. O prophanum cælum cum themate etiam tam impuro, & inquinato: in quo tam immanis reposita esset libido. Quis vel etiam summe improbus, ac peruicax asseuerare hoc audeat? Etenim configurationes illæ intemperantiam tantam portendunt humorum & concretionis corporeæ atque in re quidem venerea: detur etiam & in sororea coniunctione. An non felicissimus ipse rex, & potentissimus, poterat quod quidem noluit, sororem suam alij matrimonio locare ipsèq; aliam sibi ducere? At medici, vel modicis adhibitis medicamentis, humorem, qui nimius fit temperant, coguntq; sub regulā: qui nimius atq; attenuatus, eū exsuscitant, & attolūt. Tu vero rex eximie minime potuisti nefariā istā libidinem continere: quod videlicet noluisti. Patrauit igitur scelus hoc, quia voluit, nam si nolisset, qua diximus via euitare illud omnino poterat. Quod ut patraret, credibile est multas,

variâsque in ea re cogitationes consumpsisse : sed passus est à libidine tandem se vinci. At apud Persas eiusmodi matrimonia, & erant vsitata, & concessa : secutusque est ipse finitimæ gentis exempla. Iam | qua promptitudine secutus est ipse Persas ? Cur non Macedones secutus est ipse suos ? Laudatissimósq. Macedonum reges ? Nequaquam autem secutus est, quia noluit : quia imperari maluit sibi à libidine, quam ipse libidini imperare. I nunc & cælum incusa, ac stellas, nefariasque stellarum configurationes.

Nero Augustus singulari fuit crudelitate nobilitatus : quis sanæ tamen cogitationis inficietur, in procreando Nerone seminis, humorumque temperaturam, è qua fatus ipse, & concretus est, apprime malignam fuisse ? stellâsque ipsas eam ad rem plurimum adiumenti contulisse, ut suapte natura Nero procliuis esset, atque incitus ad sæuiciam ? Fuere igitur huius rei causæ, tum natura ipsa è qua Nero constitit, quod malè esset fermentata, tū stellarum malus habitus, peruersâq. configuratio, quæ aut humorem secuta est, malignum illum quidem, atque peruerse affectum : aut eum malignitate, ac depriuatione affectit sua. Est, detur hoc quidem. At inuenire noua suppliciorum genera inusitataque excogitare tormenta, & cum artifice conuenire, qua via ad maternum naufragium nauicula expertum strueretur, Neronis hæc fuit, sanguinariæq. eius volâtatis, non stellarum ac cæli. Fuit autem Neronis, quia voluit, voluit autē, quod ab ambitione

rapiebatur, quæ expugnatus, conculcauit ipse rationem. Sed desine (mi Hande) pluribus tam exemplis vii, maximorum etiam virorum, quorum voluntates vitæ cupiditatibus, aut sensum captæ illecebris iere precipites. Quo circa, his in hunc modum explicatis, quæramus eadem hæc aliquando exploratius.

Principio, laus omnis, vituperatioq. versatur in voluntarijs actionibus, existitq. ab illis. Quum enim (natura duce) moneamur, ad ea cupienda quæ boni alicuius speciem præ se ferant, eaq. à sensibus represententur, de quorum titillatione animus sese excitat: non prius tamen ad ea peragenda, quibus adsecuturum sese illa confidat, animus ipse expergiscitur quàm voluntas quò suscitetur: quæ initio quidem vt libera, ac sui iuris latius euagatur: post verò secum adhibita in consilium ratione, ac frænum sibi ipsa imponens, eo accepto sese ipsa moderatur, redigitq. intra præscriptum: mox deliberanda eligit, quæ pro facultate ac viribus eligenda videantur: quin ratione duce, illa ipsa perferuatur diligentius, perpenditque maiore cum pensitatione, quæ a sensibus sunt oblata, an talia sint, qualis species coram sese offert: sint necne utilia ipsa, & iucunda, an rursus inutilia & molesta. Post vero his perpensis, & cognitis, euagationeq. illa tam libera sub frenum coercita, iter statim ingreditur, quo quæ eligenda esse duxit, peruenire ad ea possit. Iuris itaque, atq. arbitrij eius fuit, vellet necne siue eligere & persequi, seu nihil omnino curare. Est igitur

suapte natura, statimque ex quo suscitata est, libera : quæ rationem si sequatur, libertate ubique suam & tuebitur, & retinebit : siue relicta ratione à sensibus delinita illis obsequatur, nimirum, amissa libertate, captiua ducetur & quæ imperare ipsa sibi noluit imperio seruet alieno. Est igitur sui iuris ac libera, quoties sese a sensu, malorumque cupiditatem vi, ac captiuitate, tuebitur. Tunc verò facile tuebitur, cum excitata inter eam, sensus ipsos controuersia, bona ne sint, an mala quæ à sensibus offeruntur, rationem sequitur : illamque sibi in auxilium vocabit : cuius etiam consilio utetur ac ductu. Annon tibi voluntas ipsa videatur libera, quæ cum sensibus in certamen descendat ? quæq. victrix omnino euasura sit, preterquam si illorum insidiosis blanditijs capi se patiatur. Demum quia ad actiones tunc accingimur, cum voluntas ipsa voluerit, & elegerit, & decreuerit suscipiendum aliquod siue inceptum, siue negotium, merito actiones ipsæ ad voluntatem referuntur ; quæ si cum ratione progredietur, nimirum ipsæ laudabuntur : contra, vituperabuntur, ubi & in eligendo, & in progrediendo, de rationis via aberrans, sensumque delitijs emollita cupiditatem sequitur ducem, ac illius inhærebit vestigijs. Non solum autem res ipsæ, actionesque voluntatem liberam esse testantur, verum etiam nomen ipsum deliberandi : quod videlicet liberum eius sit in decernendo iudicium, velit ne suscipere, & persequi, an contra desistere, ac sensuum ipsorum monita

dilabi finire. Legum quoque constitutores ac moderatores populorum idipsum testantur: cum impunita dimittant crimina quæ furentes admittunt, atque insania perciti: quòd voluntaria ea minima sint, nec furentes ipsi liberi aut sint, aut haberi debeant. Postremò autem considerandum videtur, cum sensus ipsi corporei sint, singulique corporeis utantur instrumentis, ut auribus ad audiendum, oculis ad videndum, naribus ad odorandum, palato, linguaque ad gustandum, manibus siue alia corporis parte ad tangendum: voluntatem tamen ipsam nulla parte corporis uti, nullaque re corporea: quin aut deliberat, aut eligit, decernitque: quippe cum vis ea, potestásque, tantum sit animi, atque ex omnibus animalibus hominis unius: quòd fit ut ceterorum quidem sit siue impetus, siue instinctus tantummodo: homini vero voluntas propria, & peculiaris. Igitur sit stellarum effeetiones versantur in corporibus inferioribus, & in his rebus tantùm quæ ex elementis constant: ipsaque elementa campus quoque quidam sint, in quo stellæ vires suas exercent, quænam via voluntates hominũ illarum agitationibus subieetæ erunt? quarum iurisdicctio tantum sit in elementis rebùsque elementaribus? Animus verò, & incorporeus ipse sit, & ab omni prorsus elementari qualitate ac conditione vacuus: cuius vis potissima quidẽ sit ipsa voluntas: quæ actiones: ad quas homo natus est, vel commendatione honestet, vel exprobrio damnet, & contemptui projiciat. Iure igitur (mi Hande) mathe-

maticis illis succenses & Astrologis, qui ad omnes res futuras predicandas, hominumq. mores, ac fortunas ab ipso ortu statim pronunciandas tam sint apti, ac si in eis nulla sit libertas, nullaque deliberandi, aut eligendi, siue ratio, siue authoritas: quæ quidem tanta est, vt homo sui iuris sit in his administrandis omnibus, in quibus animus imperare habeat: nec corporis ei opus sit ministerio, ac præsidij.

Possunt tamen cælestes configurationes impedimento illis tunc esse, ac sese animo ipsi opponere: cum corporeis atq. externis auxilijs, ac fauoribus indigeat. Vbi verò actiones solius tantum fuerit animi, frustra tunc de stellarum actionibus, ac viribus disputatur: cum, vt dixi, animus ipse liber sit, ac suapte arbitrato eligat, decernatque.

Hæc habui tecum (mi Francisce Hande) tuamque in defensionem quæ hic dicere: Longius fortasse quàm portio dicendi ferret mea: breuius certè quam res ipse exigit. Quamobrem finem his faciam: si prius tamen hoc subdiderim: Hominum illorum numerum oppido quam exiguum esse, animum qui colant, animiq. arbitrato vtantur, atque imperio: cum multitudo fere vniuersa corpori sit omnino debita, corporeisque illecèbris: vt fortasse Mathematicis ipsis & Astrologis permittendum sit, laxissimis etiam habenis currere ad Apotellemata pronuntianda.



*Saturne, Iupiter, Mars,
Sol,
Venus, Mercurie, Luna.*

Saturne.



Am fory *Venus*, that thou art descended from mee beeing a God, or that the destinies (not to bee controlled) haue appointed thee for a Goddesse: but especially that thou art one of the vii. Planets, whose celestially influences are predominant in terrestrially creatures. I heare the complaints of thē which are skilfull in the calculation of natiuities, exclaiming against thy thirfe accursed constellation, for by thee, *Venus*, the prime of yeeres which ought to bee spent in vertues, is consumed in idle vanities. Youth which in the golden age delighted to trie their vertues in hard armours, take their onely content in delicate and effeminate amours: through thee young mindes are blinded with lasciuious loue, and aged yeeres

pestered with fresh affections: thou doest inchaunt the heartes of men with vnfitte fancies, and layest beauty as a snare to intrappe vertue. Loue (as they whom haplesse experiēce hath taught make report), is the onely plague which infecteth the myndes of mortall men, and what daungerous euentes proceede of this franticke impressiō, springe, fond *Venus*, of thy accursed influence: so that if the Gods woulde bee ruled by me, thou shouldest not onely be depriued of thy place among the Planets, but exiled from all dignitie in the heauens and denyed to haue any more power vpon earth. /

Venus.

Saturn, if Gods might waxe old as they are immortal, I wold thinke age had made thee doate, but I neede not deceyue my selfe, for it is thy accustomed melancholy that driueth thee into these bitter inuectyues. Thou art sorie that I am come of thy lyne, and I therefore discent because the destinies haue appoynted my progenie from such a peeuissh Parent, whose celestial (but infortunate) impressiō ioyned with a perpetuall vnluckly irradiation, breedeth both in mens mindes and bodies such haplesse passions, sawfed with so bitter and wofull euent, as I sorrow to heare their cursing complaintes, and shame to descēd from the race of such a despised Planet. Whereas contrary

in the course of al configurations, whether I be in some improper and sinister house, or my vertue darkened with some vnlucky aspect either in Coniunction or Opposition, yet the mildnesse of my influence doth alwaies mittigate, though not extinguishe, the cruell disposition of all other infortunate starres. And further fyr, to shew that your inuectiue faouereth more of rancour thē of reason, I say that those natiuities which are faouered wyth my happye aspecte, dispose the minde to a continuall proneesse and forwardnesse : vnto pitie, friendshippe, amity, and loue. Loue? yea Loue I say, as neither God nor man iustly can gainfay, which oft times pacifieth displeasures among heauenly powers, and appeaseth debates among earthlye creatures. It is ꝑ enemye to diffention, the friend to quiet, yea the preseruer & conseruer of humane actions, so that what is done well, either is loue or proceedeth from loue. But *Saturne*, let those two crabbed Philosophers, who hated loue, and fed vpon gall and melācholy, I meane *Timon* and *Aparmantus*: come forth, and thou shalt heare them with bitter curses, accuse thy Saturnine complexion, to be the spur that prickt them forward to their desperate philosophie.

Mars.

Truth *Venus*, & therefore *Saturne* for a while by the consēt of his own son *Iupiter*, was most iustly

exiled, for y through his peeuish frowardnes, neither could the gods agree in heauen, nor / men vpon earth.

Iupiter.

Mars, you mistake the matter : my father *Saturne* is the most noble of all the planets, for his influence is principally predominant in age, wherein vayn thoughtes and fresh affections are suppressed, and wisdome onely beares fwayne, breeding in mens minds a hatefull contempt of vice, and a happie desire of vertue, & therefore the golden age wherin al liued iustly was called *Actas Saturnea*.

Luna.

Tuff *Iupiter*, blame not *Mars*, his hande is on his halfepenie, he plaieth like the Lidian stone, which rubbed with the iuice of Mandrake becommeth hot where before it is most colde. *Venus* is the goddesse of beauty, and will loue : *Mars* a god, & must loue : let not his broken coyne stand for starling, for he speaketh of affection : all the Gods either do know it or may know it.

Mars.

Luna your reproch maye bee counted a praise, for there is no hold to be taken at your words, whose verdict is so variable, y ere *Iupiter* can turne his backe, you wil chaunge your tale, neuer finging one fongue, nor remaining in one mynd, least if

your censure should at any time be al one, you might be thought not to be *Luna*. But it is for you to talke with the goddeffes not with the gods.

Saturne.

Mars, *Luna* hath reported as much as she can proue, and yet no more then we know, but letting her defend her own quarrel, I say, that respecting your own lucklesse constellation, it were most fit for you to hold with *Saturne*, for wrath, enuie, warres, choler, bloud, murther, hatred, proceedeth frō your influence.

Mercurie.

Not so Sir, in this I will speake for *Mars*, hee breedeth in mens mindes valour, prowesse, magnanimity, courage, constancy, resolutions without feare, & fetled determination, without change.

Iupiter.

And you *Mercurie*, pollicies, sleights, faire promises & small / performance, causing men by your variable impressiō to flatter friend or foe, to sweare in mouth, and forswear in hart, to beare two faces vnder a hood, to carry a Lamb in his shield, and a Tygre in his bosome : with the one hand to present spice, and wyth the other hemblocke.

Sol.

Is it not a shame, right mightye Gods, that your grauties shuld be so blinded with raging choler as

to your own discredit, to rippe vp those things which ought not so much as in secrete to be thought or named? cease then from these despiteful taunts and let vs washe downe these bitter wordes with a cup of sweet nectar.

Saturne.

Not so *Sol*, we will haue *Venus* wanton toyes discouered in heauen, that her lasciuious alluremēts, may be auoided on earth. I will proue her by inuincible arguments, to be the most pernicious of all the Planets, and if she and the rest of the Gods bee content, sith in order thou art placed in the midft of vs all, thou shalt be moderator in our controuerfies.

Venus.

No doubt *Saturn*, a good motion, for now thogh I cānot reuenge thy vniust iniuries by force, yet I may plague thee with my tongue, in telling the truth. I am content to accept *Sol* as an indifferent Iudge, whose doome once pronounced, shal stand without controlment. I will therefore to confirme my former reasons, first, make a perfect description of *Saturnes* essentiall estate, then shew by a historie not vnknown to you al, what haplesse mischiefes proceed from his infectious influence.

Sol.

Sith I am by these sacred Gods appointed Moderator in this controuerfie, I ordaine first, that

Venus say her mind both in the description of *Saturnes* effence, and in rehearsing her historie, vntill the ende whereof, without anye quarrellous interruptions, I enioyne you al to silence. /

*Venus Astronomicall description of
Saturne.*

RIght mightie Gods, the Chaldeans, Arabians, Grecians, and Latinists, most skilfull interpreters of celestiall misteries, doe with *Claudius Ptolomeus* and *Galen* call the starre of *Saturne* intemperate, infortunate, and ill affected, perhaps for the melancholie humor which with a secreat violence doth rage and raigne in humane bodyes, procuring by his Saturnine influence, both cold and drineffe, as *Ptolomeus* in *Libro primo Apotelesmaton*, doth witnesse in these woordes : ὁ δὲ τοῦ χρόνου ἀστὴρ πλέον ἐχει τῆς ποιότητος ἐν τῷ ψυχρῷ καὶ, &c.

The star of *Saturne* is especially cooling & somewhat drie : which two improper qualities, although proper to his nature, how they do *ex diametro* repugne those two pretious temperatures of humane life, I meane heate and moysture, there is no man so simple which doeth not perceiue. The nature of this starre therefore is most prone to infect and corrupt : and yet of force I must confesse that this Melancholie humor doth not in all things, and

through all things, so equally exercife his force and vigor, nor so totally and determinately make fuch difmall infufion, but that he hath his particular commodities. For as with confections tempered by Arte, the Phifitions fometimes procure good and holefome effectes : So from this ftarre (although infortunate) ioyned in good and perfect temperature, mixtion and irradiation, with other ftarres, do enfue no meane and fmall commodities, but *hæc aliena non fua funt* : Whereby we evidently perceiue, that to what Art or Science fo euer the Saturnifts apply their minds & diligence, in that, for the moft part, they do eafely excell all others : To auer the which, *Plato* and *Aristotle* do agree, writing that they which in all ages haue flourifhed in witte, Philofophie, Gouvernement of common weales, Poetrie, or any other Artes, were al of a melancholick conftitution : as *Socrates*, *Pericles*, *Demosthenes*, *Archimedes*, *Vliffes*, *Scipio*, *Ajax*, *Aeneas*, *Democritus*, *Galen*, *Cefar*, *Virgil*, *Hercules*, and innumerable other of the fame / fort : whom for their continuall ftudies, incefant labours, profound inuentions and deepe cogitations, the hiftoriographers haue reported to be fuch.

Here further is to be noted that *Saturne* with his Melancholie humor doth not erect in all bodies his influence equallie, but repretenteth and refembleth the nature of Wine, which for a certaine Idiotropian

of bodies and varietie of natures, doeth not affect all with the selfesame manner of dronkenneffe: for some it moueth vnto babling, some to striefe, other to vomite, some to fylence, many to sleepe or laughter, and some vnto rage and choller. So *Saturne* with his Melancholie humor doeth moue some vnto laughter as *Democritus*: some vnto teares, as *Heraclitus*: others to pratling, as *Thersites*: some to Eloquence, as *Nestor*: to patience and fylence, as *Socrates* and *Vlysses*: to feare as *Pysander*, to myrth as *Lucullus*, to fadnesse as *Crassus*, to musing as *Archimedes*: in fine, it moueth diuers men to diuers affectes, according to the proportion of the quantity or qualitie predomynant: All which affectes are styrred vp by certaine fumes and vapors, proceeding from *Saturnine* and Melancholie blood, which ascend vnto the Tower of the minde and there trouble the vitall spirites and the braine, which, as *Galen* faith, is the storehouse of the senses, and vitall actions, whereof ensue diuerse doubtles, thoughts, reasons, discourfes, opinions, studies, and phantasies, according (as I said before) to the variable nature in quantitie & quality of the said Melacholy bloode puffing vp such grosse fumes and vapours as it were out of a hot and fierie matter. For we evidently see that more grosse smokes and smelles, doe proceede from burnt Oke, then from Alder, from sea coale then from wood, from Sulphur

then from Frankensence, because of the diuerfities of their substance proper to their particular natures: so this starre procureth diuerse effectes according to his diuers temperature[s], for sometime it procureth boldnesse, as in *Hercules*: and being much aduſt, fearefull crueltie, as in *Aiax*, continuing long for the abundance of the terrene qualitie therein predominant, but and if it exceede more in coldnesse then either in heate or drinesse, it /ingendreth feare and slothfulnesse as in *Pyſander & Therſites*. By theſe former reaſons it is euident (yee mightie gods) that the infortunate influence of *Saturne* with his Melancholie humour conceiued intemperately in a groſſe and thicke matter, tourneth as it were, to infectious poyſon, which in ſome liuing bodies lieth deade, as Sulphure remoued from the fire: and in other ſome flameth out as burning brimſtone, which not onely burneth but alſo infecteth all thinges with his troubleſome vapoures and ſmokes. To be ſhort, *Saturne* of himſelfe is wholly intemperate, infortunate, and ill affected, and if it happen that hee procureth any good effectes, it commeth by the perfect temperature, mixtion, and irradiation of other fortunate planets. But ſeeing I haue Aſtronicallie deſcribed the eſſentiall nature of *Saturne*, I will now lay open the diſpoſitions of his Melancholie Diſciples.

*A maruelous Anatomie of
Saturnistes.*

THESE *Saturnistes* are straunge affected menne laughing once in their life with *Crassus* making flowe haft in all thinges: carrying Vinager in their breastes: and bying hope with golde: euery where holding the Woolfe by the eares: as full of eyes as *Argus*: smelling at Onyons, yet eating the seede: in friendshippe doubtfull, smally regarding their neighbours profite: reiecting the Oxen, yet vsing the Carte: brought vp in *Heraclitus* house, and taught in the Schoole of the *Areopagite*: determining one thing while they fitte, and another as they stande: hardly with olde Foxes caught in the snare: preferring hate before loue: and with one breath blowing both hotte and colde: hardly graunting their right hande to any man: more inexorable then *Rhadamentus*: more cruell in speech then the *Scythians*: vncertaine in sure matters, alwayes knitting their browes and looking downe to the ground: Supping with *Hecates*, and taking counsaile in the night: gaping for dead carcasses, as Vultures: / seeing both before and behinde as *Ianus*: hauing eyes in their hands: which beleeeue nothing but that they see, and as the Lattine prouerbe saith: *Nihil nisi quod Aristophanis & Cleantis lucernam oleat emittentes*: in couetousnesse insatiable: straying all things through a seue: bearing hope

in their face and forrow in their hearts: knowne more by name then by manners: tything mynt and Anife feede: in delays furpaffing *Scipio*, and *Fabius*: changing all into gould as *Mydas*: fo many words, fo many fenfes: as hardly changing their hayre, as the Woo[l]fe: skilfull Artificers in refembling, or diffembling: delighting to feede on fowre Grapes: carying bread in the one hand, and a ftone in the other: as vnthankfull as Swallowes: in fteede of a Fish giuing a Scorpion: haters of companie, doing nothing well but when they die: thinking the fauour of any gaine to be fweete, preferring profite before fhame, and requiring tribute of the deade: hauing many eares, and many eyes: bearing a head without a tongue: more dumbe then Fifhes: at talke and company, not vttering one worde, and yet *Sardonio rifu omnia condientes*: reaping that which other men fow: ignorant in that they cheefely know: anfwering all things in three words: fearing their owne fhadowes, and starting at flies: licking vp falt and feeding vpon gall: giuing haire for wooll, feeking a knotte in a rufh: in life refembling cockles: and doing facrifice without any fmoake: and thus much for their difpofition. Nowe as concerning the difeafes incident to the Saturnine conftitution which commonly proceede of too much blacke choller, aduft or corruption of bloud, cruditye or rawnes: imbecillitie of heart,

exceſſe of cold and dryneſſe, or aboundance of groſſe phlegme: they be theſe: Quartaines, Falling ſickneſſe, Leprofies, Morphes, Canckers, Apoſtumes, Dropſie, Palfies, Hemoraydes, Bluddy fixe, paine of the Guts and Raines, with other more. As concerning other thinges, the Saturniſtes haue their pulſes flow and ſmall: ſweate, ſower, and heauie: blacke deiections, terrible dreames, as of death, Carkafſes, Sepulchres, Darkneſſe, Torments, Diuels, and blacke thinges. As touching the foure faculties of humane life, for his ſecret mallice, / *Saturne* chalengeth none: although there bee ſome Phiſitions and Aſtrologers that do attribute vnto him the facultie Retentiue. In theſe few wordes I haue decyphered *Saturnes* malignant diſpoſition, and nowe by your patience meane to confirme my reaſons with a pleaſant, though Tragical, Hiſtory.

Venus Tragedie.

HERE dwelled in the Citie of *Ferrara* a Duke called *Valdracko*, faouored of his Citizens more for feare, as they were ſubiectes, then for loue, as they were freemen, honoured of ſtraungers, who had cauſe to trafficque in his territories, other wiſe hated of all, whom neither dutie nor profite had intangled: For this *Valdracko* being ſtriken in age, was of ſuch a melancholicke diſpoſition, as hee ruled more after the crabed frowardneſſe of his

owne doting will, then dyrecting his course to minister Iustice mingled with mercy. Yet in this one thing deseruing great commendation, that hee was neuer founde to be partiall to any: I meane not that he vsed such a due proportion of Iustice, but that he loued none but himselfe. Politicke hee was, (taught by the experience of many yeares) hardly admitting any into familiaritie, vnlesse he might sell his courtesie for profite, and they buy his fauour with repentaunce. But in priuate and secreate counsayles, hee vsed no friende but himselfe, fearing to finde that in others which he found rooted in his own canckred stomacke: So skilfull to shadow his spightfull practises with glosing coulours, as resembling the Pyrit stone hee burnt forest when he was thought most colde. To trust anie he thought was to despise securitie, and to desire mishappe, and therefore knowne more for his authority, then by his manners. He caried his thoughts sealed vp with filence, pained with that which he most liked: namely fearefull distrust. Hee counted great giftes little goddes, caring not if hee might gaine, what meanes hee did vse to gette, counting all thinges honest that were profitable, and thinking Gall most sweete if it were tempered with Goulde, as the euent of his wretched life did / make manifest. For this *Valdracko* although despighted by the gods and nature, for

placing such odious qualities in such an olde carcasfe, yet was hee faoured by Fortune in poffeffing large and fumptuous reuenewes, and not onely aduanced with the title of honour and dignities: but alfo, wherein hee moft ioyed, he had one onelie childe called *Pafylla*, a Ladie fo furnished with outward fhape of the body, and inward qualities of the minde, fo decked with the giftes of Nature, and adorned with fundrie exquisite vertues, as *Ferrara* did not fo much defpife hir Father for his vicious difpofition, as they did extoll her fame for her vertuous finceritie. For fhee (although to her great grieffe) feeing into her Fathers lawleffe actions, howe with pretended flattery, like to the *Hiena*, he had fnared fome to their vtter mishappe, and that vnder colour of law with exacted extortion, he had oppreffed the poore, fought not onely as farre as fhee durft, to pull her Father from fuch inordinate gaines, but alfo fecreatly made recompence to fuch as her father vniuftlie had almoft brought to ruine. This *Pafylla* flourishing thus in happie and deferued fame, was generally loued of all, but particularly liked of one called *Rodento*, onely fonne and heyre to an Earle in *Ferrara* called *Il Conte Cælio*, who on a time paffing by the Pallace of *Valdracko*, chaunced to haue a fight of the Lady *Pafylla*, as fhe ftoode in a window talking with a young Gentlewoman, her

Cozen Germaine, called *Pandyna*. *Rodento* amazed at the sight of such a heavenly creature, stood a long while astonished at her excellent beautie, inso-much that *Pasilla* casting her eye aside espyed him, and with that shut the casement, which somewhat daunted the minde of the young Gentleman to be so sodainly deprived of that object which so greatly pleased his eyes. But taking this her modest discourtesie in good part, he passed on to the Church: where hauing deuoutly heard deuine seruice, he returned home, feeling in his minde a sparkling heat of affection, which he tooke as a toie of youth, rather to be laught at for the sodaine passion, then to be preuented for any insuing daunger. But after he had taken his repast with the Earle his Father, he withdrewe himselfe into his Chamber, thinking to beguile the long sommers day with a fewe sweet slumbers, which fell out otherwise: For being once solitarie he felt his minde perplexed with more vehement and straunge passions: whereas before his affection was scarce warme, now his fancie beganne to flame: the Idea of *Pasyllas* comely personage presented it selfe so liuely into *Rodentos* imagination, as he felt himselfe halfe snared with her singular bewtie: which craftie *Cupid* noting, hauing his wings plumde with times Fethers, leaft hee might let slippe occasion, seeing this young nouice at discourert, thought to strike while the yron was hot,

and so drew a bolt to the head and hitte *Rodento* at the verie heart, which pearced so deepe as no meanes but death coulde euer after cure his maladie: for then the fame of *Pasyllas* vertuous life began to allure him, the report which all *Ferrara* made of her courtesie, was a chain to intangle his freedome: her honour, birth, parentage, and incomparable beautie gaue such fierce assaults to his perplexed fancie, as no defence of reason was able to withstand these violent impressions. *Rodento* seeing himselfe payned with these vnacquainted fits, was driuen into a quandarie, whither he should valiantly resist the inchaunting tunes of *Cupids* forcerie, and so stande to the chaunce what so euer the maime were, or else yeelde to the alluring call of beawtie, and so spende his youth in seeking, and sing for doubtfull, though desired faouours. Tossed a while in these contrarie thoughts he began to consider at last, that to fixe his fancie vpon *Pasylla*, was with the young *Griphons* to pecke against the starres: and with the wolues to barke against the moone, for there had ben such a perenmitie betweene the house of the *Valdracchie* and the *Celij*, that neither the Duke would condescende his daughter should match with him: nor yet the Earle his father be content y^e he should fancy *Pasylla*. Further hee knew that as the hearbe *Spattania* no sooner sprouteth aboue grounde but it blometh, and the

Egges of the Lapwing are sca[r]se hatched before the young ones can runne : so women resembling the Apples of the tree *Pala*, are scarce ripe before they desire to bee pluckte, and their yeares not able / to discern loue before they be halfe drowned in loue : wherof he might gather that *Pafylla* being so young, beautifull, and a woman, could not liue so long but erre this tyme affection had puld her by the sleue : if then this his coniecture were true, his loue should reape but losse, & his paine be requited with trauel. These considerations began somewhat to repressse his doting fancies, but *Cupid* not willing to take so slender a repulse, fought straight to race out these despayring thoughtes with the comfortable conferues of hope, and to drawe *Rodento* out of the Labirinth of distrusting feare, with the assured possibilitie of atchiuing his enterprise. He therefore began to encourage his champion with these plausible coniectures : that although there had beene a perpetual diffention betweene their two houses, yet there might grow as great friendship in their heartes, that the enmitie of the parentes could not hinder the amitie of the children, that *Pafylla* was a woman, and therefore to be wonne : if beautiful, with prayses : if coie, with praiers : if proude, with giftes : if couetous, with promises : in fine, that as there is no stone so harde which cannot be cut, no Hawke so ramage

which cannot be manned, no Tygre so fierce which cannot be tamed : so there is no woman so infected with the bitter poyson of selfe will, none so spotted with the staine of hellishe crueltie, nor so wedded vnto wilfull frowardnesse, but they may be drawne to the lure by some of the forenamed practises. *Rodento* pricked forward with these pithie persuasions, and yet dryuen backe with the feare of some hopelesse denyall, stoode diuersly perplexed, whether hee should with a momentarie content fue after losse, or with a long disquiet seeke after gaine : remaining a while in these doubtles halfe franticke with such vnaccustomed fittes he fell into these passionate complaintes.

Ah *Rhodento*, how art thou diuersly perplexed : driuen either to purchase haplesse content with fading pleasures, or to gaine a happie disquiet with ensuing profites : if thou choose the first thou art like to repente at the last, if the other, fuer with *Hercules* after painefull laboures to obtaine fame / and quiet. The *Caspians* fearing to bee stifled with sweet fauors, weare in their bosomes buds of Hemlock, the people *Pharusii* doubting to surfet with drinking the Iuice of lyquorrise, preuent such perils w̄ chewing Rhewbarbe. It is better to be payned with the sting of a snake, and recouer : then bee tickled with the venome of the Tarantula, and so die laughing. Harde, yea hard it is *Rodento*,

to ride on *Seianus* horse for his beauty, and then perish, or to gaine the gold of *Toloffe* with assured mishap. Better it is for a time with sorrow to preuent dangers, then to buy fading pleasure with repentance. Repentance? Why *Rodento* what cause shalt thou haue to repent? Is payn alwayes a companion to pleasure: is daunger the handmayd to loue: is fancy neuer paynted but treading vpon thornes: Yes no doubt, as *Cupid* hath arrowes \ddot{y} doe pierce, so they make sweete woundes. *Venus* I graunt hath a wrinkle in her brow, but ii. dymples in her cheekes: she frownes not vpon them that sacryfice at *Paphos*, but paines such as despise her deitie. Loue *Rodento*, why doest thou loue: yea alas: and therefore vnhappy because in loue, a passion so vnfit for thy young yeeres, as if thou yeelde to *Cupids* allurements thou shalt haue cause either to curse the destinies for appointing him a God, or accuse the gods for creating thee a man. For Loue whatsoeuer \ddot{y} luck be, is alwaies tempered with losse: if thou winne, thy gaines shalbe like theirs, who buy hony mixed with gall, the sweetnes not halfe so much pleasing the tast, as the bitternesse infecteth the stomake. *Parrasus* drawing the coũterfait of loue, painteth her, tickling youth on the lefte side with a feather, and stinging him on the right with a *Scorpiõ*, meaning that they which are fotted with the forceries of *Cupid*, reape

for one dram of golde, a pounce of droffe, & for one pynt of pure oyle, a whole tun of infectious poison, beeing a fading pleasure mixed with bitter passions, and a myfery tempered with a few momentary delightes. It is for youth *Rodento*, to spend their flourishing yeeres in vertues not in vanities, to delight in hard armours, not in delicate and effeminate amours, not to dally in the chamber with *Paris*, but to march in the fielde with *Hector*, to wish they could loue Loue, / not to repent they haue loued. *Hercules* wonne his fame, not with recounting his lawlesse and licencious loues, but by atchieuing straunge and inuincible labours, the one winning him endlesse renowne, the other vntimely death. Seeke then to brydle fancy with reason, and to restrayne doating affections with due counsaile: quench the flame of appetite with wisedome, and reaching at honor, spurne at beautie: so maieft thou saye, *Venus* flames are but flashes, and call *Cupid* a despised boye, not a redoubted God.

Rodento thinking thus with blaspheming curses to shake off fancies shackles, wēt out of his chāber to sport himself with his cōpanions, where he passed away ȝ day in playing at chesse, but although hee gaue the checke, he was faine at last to take the mate: for *Venus* hearing with what despitefull termes, he abused her dietie, thought, seeing he despised loue, to make him yeeld vnto loue, &

with panting sighes to craue pardō, where with bitter speeches he had rayled : she therefore, seeing that he began to make a rampier against fancie, thought to giue a freshe assaulte to his halfe defended fortresse, & to send desire as a Heralde to make ſ challenge, ſ beauty as a chāpion might performe ſ charge : which done *Rodento* willing still to withstand her power, passed three or foure dayes in perplexed passions, counting loue as a toy, which being taken in a minute, might be left off in a moment : but he found ſ as the *Abestō* stone once kindled, can neuer be quēched, as the *Griphon* if he once soare into the ayre, wil neuer come downe without his pray : so if *Venus* giue the assault, it is vnpossible to escape without sacking : if Loue display her flagge, she neuer returns without victory, which forced *Rodēto* to present them with prayers, whom he had plagued wyth curses, and where he had shed the blood there to offer the sacrifice. For the remembrance of *Pafillas* beauty so fiered his affections ſ as the flie *Pyralis* cannot liue out of the flame, nor the bird *Trochiles* keepe from the infectious Crockedile, so vnles he might inioy ſ which he feared to possesse, no means but death could cure his maladie. *Rodento* pyning a long while in these doubtfull thoughts, began once again to debate with himself in / this sort.

O poore & infortunate *Rodēto*, thou art per-

plexed thou knowest not how, pestered with vnfit fancies, and pained with fonde affectiōs, wishing to possesse with an vnwilling mind, & in a hot desire troubled with a cold disdaine. Alas thou reachest at that with thy hand which thy heart would fayne refuse : playing like the bird *Ibis*, in *Egypt*, which hateth serpentes, yet feedeth on their egges. Thou louest *Pafilla*, a thing far vnfit for thy yeres, thy calling, thy thoughts. Consider, consider *Rodento*, thou art the sonn of *Conte Celio*, who had rather see thee takē away with vntimely death, then attained w̄ such vnhappy loue, the one should breed but his momētary sorrow, ȳ other his & thy perpetual misery. Yet loue is a vertue : truth, if it bee measured w̄ dutiful choice, not if it be maimed with wilful chance. Is there none to loue but *Pafilla* the daughter of *Valdracko*, betweene whō & thy father there hath bin such a mortal enmity? wil she cōfēt to loue, who alreedy is sworn to hate? wil *Celio* agree, or *Valdracko* cōdiscend? No, nor if thou be wise, wilt [thou] persist in such vnnatural passions : for better were it for thee to die by concealing loue, then liue and enioy such vnfitte loue. The Bul and the Hiena cannot be fedde together in one stall. The Elephant eateth not where the mouſe hath crept. The Eagle & the Doue, peark not on one braunche. These brute beastes mooued onely by fence, thou a manne, and

not to be perfwaded by reason? Ceafe then *Rodento* to loue her whom thou oughteft to hate, let rigour blaft fancies bloffoms, and enuies shadowes ſpot beauties colours with diſdayne: play like the tree *Cytifus*, that ſuffereth no flie to light vpon his flower, let thy mind bee like *Hercules* temple, whereinto no dogge canne enter, ſuffer not loue to ſcale that fort wherein freedome hath taken charge, ſo ſhalte thou both eſcape enſuing daungers, and prooue thy ſelfe a duetifull childe. Ah *Rodento*, what doeſt thou meane to meaſure the Heauens with a lyne? or to furrow the Seas wyth a plough? Seekeſt thou to extinguiſh Loue by force, or to preuent fancye by counſayle? Doeſt thou meane too quenche the fire with a ſwoorde, or to ſtop the wynde wyth a feather. /

Thou knoweſt Loue is to bee feared of menne, becauſe honoured of the Gods. *Iupiter* could not reſiſt fancie, nor *Apollo* withſtand affection: they Gods, and yet in loue, thou a man, and appointed to loue. It is an impreſſion *Rodento*, not to bee ſuppreſſed by wiſedome, becauſe it is not to bee comprehended by reaſon: without law, and therefore aboue all law: ſtrive not then againſt the ſtreame, feede not with the Deere againſt the wind, ſeeke not to appeaſe *Venus* with ſlanders, but with ſacrifice. *Pafilla* is beautiful & vertuous, to be wonne with intreatie, if thou feare not to attēpt.

What thogh *Valdracko* frown, may not she fauour? he stifled by *Saturne*, and therefore must hate, she stirred by *Venus*, and therefore will loue. If *Pasilla* like, passe not if he lowre: yea let both your Parentes mislike, so you two rest in contented quiet.

Rodento had no sooner vttered these wordes, but hee felte his mynde halfe eased with flattering him selfe thus in his follies, so that from doubting if hee mighte loue, hee fell to deuising how to obtayne his loue: he began to consider that *Valdracko* was his enimie, and that he might not goe to his house, leaft he should procure his secret harme, for the flattering of an enimie is like the melodie of the *Syrens*, who sing not to stirre vp myrth, but to allure vnto mishap. *Rodento*, I say, doubting that *Valdrackos* melancholy disposition could carrie in a painted toombe rotten beames, durst not venture too farre for flipping ouer his shoes, thinking also that if the Earle his Father should know by any meanes of his pretence, he would strayght seeke to preuent his purpose. Seeing then that at this breache there was no way to giue the assault, he determined to meet her as she went abroad, and to reueale vnto her the summe of his sute: this deuise was not so soone inuented, but it was as readily misliked, knowing that she went continually accompanied with such garde of the Dukes household, that he

should hardly be admitted to her speech, and if he were, yet he should neither haue fit time nor opportunity to moue so waighty and secret a matter: Wel, *Rodento* hauing a spur in his side, to pricke hym forward in his enterprife, could take no rest till he might finde / some meanes how to manifest his affections. At last after sundry fond thoughts he determined to send her a letter, which hee knew was such a secreete seruauant as woulde neither blabbe nor blush, in deliuering his maisters message: but to whō he shoulde commit the charge, he knew not, so that he passed three or foure daies in careful thoughts, till at last he called to remembrance that there dwelled hard by the Dukes house, an old Gentlewoman called *Clarista* who made often repaire vnto the Lady *Pasilla*, she, hee thought, was the fittest person to bring about hys purpose, knowing that old women oft times were more greedy of coyne, then charie of conscience, that for lucre they would not stick to allure young myndes euen vnto vanities, and that not onely she might deliuer the letter secretly, but also temper *Pasillas* mynd (if she were obstinate) with some forcible perswasions. This polliticke inuention pleased *Rodento* so well, that he determined with all speed to put his deuise into practise: he therefore presently went into his study and there framed a letter to this effect.

*Rodento Celij to the Ladie Pafilla, health
and happineffe.*

I F the Gods (*Pafilla*) had appointed as well
salues to cure the inward paffions, as they haue
medicines to mittigate the outward maladies, neither
should I haue been forced with hope to gape after
vncertain bliffe, nor with dispaire to feare assured
mifery. But fuch difmal decrees are allotted to
men by the vniufte deftinies, that the griefes of
the mind are neither to be falued by cunning, nor
appeafed by counfel, neither to be redreffed by help
of phificke, nor relieued by aduife of friendes. I
fpeake this *Pafilla*, by prooffe, and curfe the gods
for fuch haples experience, becaufe, if I fould haue
eafe of my paffion, I fould forfeit wyth too much
ioy, and if [I] find the difeafe incurable, die with
too great forrow. It may be *Pafilla*, thou wilt
maruel at this ftrange malady, that is pestered with
fuch contrary principles: but I haue more caufe to
moan, that am payned with fuch crooked paffiōs. /

Thy beauty, thy beauty *Pafilla* hath made the
wound, and thy fweet confent muft appeafe my
torments: the impreffion of thy vertues, and thy
minde fraught with fuche fingular qualities, hath fo
enchanted my affections, and fo fnared my freedome
in the bandes of fancie, that being wholly deuoyde
of liberty, I remayne thy loyall feruant. Yea fuche

a breach hath Loue made into the bulwarke of my breast, that the shape of thy exquisite perfection is so shrined in my heart, as no meanes but death can staine it with obliuion. I had thought that as the Eagle cannot be hurt with lightning, nor the oliue with thūder, so a free mind could not haue byn pearced with fancy: but now I try by proof, that as the playnest table is most apt to receiue any forme, as the cleereft glasse is most brittle, the pureft chrisolite sooneft wrought, & the whiteft lawne most subiect to moales: so ſy mind which rangeth with most security in the large lees of liberty, & abhorreth *Cupid* as a furie, shal sooneft be bound in the painful fetters of affection, and be forced to honor *Venus* as a goddesse. For *Pasilla*, after I had (I hope by happy chaunce) takē a view of thy outward shape, & thy inward qualities imprinted in my mynd, thy beauty, and vertue, thy personage and parentage: my senses were so fotted with the confideration of this excellency, that euer since, I remayne a captiue to loue and loyalty. It may be *Pasilla*, and I feare it wil be, that *Rodento* shalbe suspected of thee for a flatterer, and no doubt hated of thy father as an enemy, but would to God I might assoone obtaine his fauour, as by time trie mine vnfained affection, & then would I hope to enioy that I wish, & eschue that I feare. Alas *Pasilla*, it is not for *Rodēto* to flatter in his loues,

least he falter in his life: yet were it to me farre more ease, though lesse credite: but I hope thou wilt not misconstrue of my affection, nor distrust my protestations, but in recompence of my good will, like a little, though not loue so much as I would: and in this hope I rest, feeling some comfort in this, that if thy curtesie cure not my malady, yet thy cruelty by speedy death shall cut off my misery.

*Thine though neuer thine,
Rodento Celi.*

R*Odento* had no sooner ended his letter, but w^h al speed hee posted to the house of *Clarista* whom he found sitting solytary in her parlor *Clarista* seeing *Rodento*, halfe amased at his vnlooked for arriual, rose vp, and reuerently gaue him a courteous welcom, saying: that there could no man in al *Ferrara* haue come to her house, whose presence woulde more haue contented her desire, protesting that shee was for fundry causes so bounde vnto the Earle his Father, that she would thinke her selfe happye if her poore seruice in anye wyse mighte make a requitall of his benefites, and some shewe of her good wyll. *Rodento* glad to heare her duetifull and friendlie protestation, thought that nowe all thynges woulde fall out according to his wishe, and therefore think-

ing to giue her *grasse* for haye, soothying vppe her doating flatteries, with as faire promyses, takyng her by the hand, first charged her vppon her othe and honestie, that shee shoulde most secretly conceale, whatsoeuer at that present time hee shoulde make manifest. Then with carefull lookes, and farre fetched sighes, hee brake the matter vnto her, promysing that if shee stoode his friend with carefull diligence, secretly to deliuer his message, and with some forcible perswasions to procure *Pafilla* to take pitye of hys passions, hee woulde so largely and bountifullye requite her friendlye trauaile, as shee shoulde haue cause to thinke she dealt for a thankfull person. *Rodento* had not halfe vttered his mynde, ere *Clarista* with solemne oathes beganne too protest, that shee thoughte her selfe happye that nowe shee shoulde haue some meanes to shewe howe duetiffully she was affected to the house [of] *Celij*, commending greatly the noble mynde of *Rodento*, that beeyng younge, hee had made so wife and woorthye a choyse: promysing not onely fecrecie in so waightye a matter, but also to vse al possible perswasions to the stirring vp of suche a luckye bargaine. *Rodento* driuen into an extasie, for ioye of *Claristas* forward diligence, thinking it beste in extremities to giue a spurre to a trotting horse: greased her in the fiste wyth a few angelles, whiche precious oyntement so soupled her olde

ioyntes, that it was no neede to bidde the / olde wife trot, for she presently began to trick vp her selfe towards hir iourney, which *Rodento* perceyuing, tooke his leaue, and departed till the next day, when he promised to returne for an anfwere of his letter. *Clarista* bidding him farewell, after she had taken counfel of her glasse, to paint out her wrinkled face with a few fresh colours (a disease rooted in women from their swathing cloutes, and not worne out vntill they come in their winding sheet) posted, & in al haft, to the pallace of *Valdracko*: whither she was curteously intertained by the Lady *Pafilla* and her Cozen *Pandina*, whom she found walking in the gallery: for commonly young Gentlewomen are delighted with old wiues doating fables, and directed after their secrete counsailes, counting their sayings as Oracles, & thinking that age hath taught them that, whiche as yet their youth cannot conceiue: so that they esteeme it a religion to obserue their fond and superstitious principles: which moued *Pafilla* greatly to honor & reuerēce *Clarista*, so that taking her by the hand, & withdrawing themselues aside to a baye windowe, they fell into long and serious talke: but at last *Clarista* willing, while the fishe was wanton, to caste forth the baytes, presented *Pafilla* with this letter, desiring her to read it secretly in her chamber, and the next day to deliuer

her a friendly and fauourable anfwere, faying, that partly ſhe knew the contents, which was a fuit ſo fitting for her honor, that if ſhe could condeſcend to the requeſt no doubt ſhee ſhoulde proue her ſelfe as wiſe as fortunate. *Pafilla* halfe amaſed at this vnlooked for meſſage, beganne with the goſling to perceyue what the old gooſe meant by her wincking, and to feare that the old Pandar ſuborned by ſome lewde mate, had attempted to perſwade her to ſome vn lucky match: ſo that at the firſt ſhe refuſed the letter, till at laſt forced by the earneſt intreaty of *Clariffa* to take it, ſhe put it vp in her pocket, promiſing if it conteyned nothing preiudicial to her honor, ſhe would the next day rediliuer an anfwere. And with that being both ſatiſfied, they went agayne to *Pandina*, who all that while was walking alone in the gallerye, paſſing away the after noone in ſuch endles chat, as women when they meet, can diſcourſe of: till the night drawing on, *Clariffa* tooke her leaue, and departed, *Pandina* and *Pafylla* being preſently calde to ſupper: where hauing taken their repaſt with the Duke, they withdrew themſelues to their lodgings, *Pandina* into her bedde chamber, and *Pafylla* into her cloſet: where ſhe no ſooner came, but in haſt ſhe vnripped the ſeales and found the contentes ſo ſtraunge and vnlookt for, that ſhe both muſed and marueiled at *Rodentos* ſodaine paſſion,

and *Claristas* fond perfwafion, laughing at her foolifh attempt, and at his (as ſhe thought) difsembled affection : thinking that the young Gentleman inflamed with a ſecret hate, fought to ſpoile her honeſtie vnder the couloured pretence of Amitie, and with the crocodile to weepe Roſe water at the firſt, and to ſpitte venome at the laſt : For ſhe knewe that there had beene ſuch mortall hatred betwixt the Counte *Cælio* and her Father, that as the flames of *Eteocles*, and *Polynires* did part in their funerals, ſo there coulde neuer growe any perfect affection betweene her & *Rhodento*. Yet the fame of his exquisite perfection and vertuous qualities, the renowne of his valiant prowefſe, and bountifull courteſie, was ſo blazde abroade throughout all *Ferrara*, that as his friends had cauſe to commende him for his valor, ſo his verie foes could not condemne him becauſe of his vertues. *Pafylla* calling to minde the perfect proportion of his perſon, was halfe tickled with a conſenting affection : ſo that if her will might haue ſtand for a lawe, *Rodento* had not miſt of his loue : but as fancie forced her to liſten to his ſute, ſo duetie draue her to denie his requeſt, yet with ſuch modeſt curteſie as the young Gentleman ſhould haue no great cauſe to miſlike of her anſwere : being in this good minde, ſhe tooke pen and Inke and writ him a letter to this effect.

*Pasylla to Rodento Cælii wisheth
as she ought.*

I T is impossible, *Rodento*, with musicke to allure *Vlyffes*, because with Perill he hardly escaped the Syrens melodie: when the Eagle fluttereth, Doues take not their flight: neither / will the Deare stand at the view of a dogge, though he feare not to gaze at the sight of a boult: where hatefull suspection breedeth enmitie, there it is hard with painted shadows to procure amitie. *Synons* mouth fauored of Hony, when his heart was seasoned with Gall. *Cassius* had a dimple in his cheeke when he had a daggar in his hande: and they which couet most bitterly to betray, must first seeke most sweetely to intrappe. I speake this *Rodento*, because I see thy infectious poison presented in rich plate, thy filthie drosse couered with gold, and thy crooked meaning with a coloured motion. Can the house of the *Cælii* fauour *Valdracko*? or canst thou loue where thy father hath alwayes fought to hate? Nay shall *Pasylla* be so madde to thinke thy glozing trueth, other then guilefull treacherie, or thy sacred desire to obtain other then a secret despight to reuenge? if she should, thou mightst well haue great occasion to laugh, but she farre more cause to repent. It had been good *Rodento*, to haue halted, but not before a Cripple,

and if thou wouldest needs flatter (fancie thou faist) to haue drawne the plot for some other person, for thou mightest think, if I spied no deceit, I were too fonde, and if I doubted no dissembling, too credulous: sith then thy hooke being bare thou canst catch no fish, thou maist sit downe and play with thine Angle. But put case *Rodento* doth loue, shall therefore *Pasylla* begin to like? no, she hath learned to be blinde at profers, and deafe at promises, to heare little and beleue lesse: least in harkning to the charmer she hap to be enchanted. It is not for fools to play with swords, nor for maides to dallie with loue, least the one haue cause to crie, and the other to repent. There is nothing sweeter then libertie, nor anything more sooner lost, which men seeke to obtaine with flattery, and to rewarde with falshood, yet I will imagine *Rodento* doth loue, and *Pasylla* could loue, will *Valdracko* grant he shoulde enioy his daughter? no, hee had rather preuent her with vntimely death, then pretend such an vnlikely demaunde: he would sooner consent to payn her with some hellish miserie, then place her in such a haplesse marriage. But alas what is this to the purpose? *Rodento* doth loue, and must enioy / his loue, or else poore soule die for loue. Truely either the mans minde is verie weake that will pine away with such a passion, or his bodie verie feeble that wil perish for so small

a maladie, but sith your stomacke *Rodento* is so queasie, I will giue you this comfortable principle, that as it is harde for women not to consume with care, so it is impossible for men to die of a conceipt, the ones minde melting like waxe, the others hardned like Adamant. And yet howfoeuer the cae stands, though I neither can nor may loue thee *Rodento*, yet I wil not hate thee, but wish that our parents were as assured friends as the children might be perfect louers : and so farewell.

*Her owne and not possible
to be yours Pasylla.*

Pasylla hauing thus finished her letter, feeling her eyes to be halfe closed with drowsie sleepe, went to her bedde, thinking to beguile the long night with sweet slumbers : but it fell out otherwise, for *Venus* willing to fauour such a forward champion as *Rodento*, thought to yoke the neck which as yet neuer yeilded, and to fire that fancie with a lusting desire which hitherto hadde beene frosen with a chaste disdaine: shee therefore presented vnto *Pasylla* the beautie and young years of *Rodento*, the vertuous disposition of his minde, wherein he was simple, and the perfection of his outwarde shape wherein hee was singular : in the one, excelling most : in the other, inferior to none : which duellie considered, draue her to debate thus doubtfullie with her selfe.

Ah vnhappy *Pasylla*, whose minde is pained with vnacquainted passions, and whose heade is troubled with vnequall thoughts, shall thy Virgins state be stained with fonde desires or thy younge yeares darkened with *Cupid*s shadowes? Tis fitte for thee *Pasylla* to spende thy youth in laboures, not in loues: to pace solemnelye after *Vesta*, not to gadde wantonlye after *Venus*. Maydes must haue denyall in their mouth, and disdaine in their hearts, so shal they / safely remaine free, and securely despise fancie: *Diana* is painted kissing vertue, and spotting beauties face with a Penfel. Virgins must delight in auncient counsailes, not amorous conceits, leaft in smelling vpon sweete Violets, they stumble on bitter Rue. Truth *Pasylla*, thou giuest good preceptes, if thou canst follow thine owne principles. Thou art perswaded by *Rodento* to loue, but take heede of such baleful allurements: arme thy selfe against his charming desire with a chaste disdaine, so shalt thou be furer that as he which weareth Laurell cannot be hurt with lightning, nor he that carrieth the penne of an Eagle perish with thunder: so shall neither loue nor fancie paine thee with haplesse passions. Thinke this: *Rodento* is a man and therefore inconstant, and, as he saith, a louer, and so a flatterer: as fickle as the Wolues of *Syria*, which forget their pray ere they are halfe satisfied: and as dissembling as *Iupiter*, who feedeth

Alcmena for a while with *Neſtar*, and then killeth her with fire. Sith then *Pafylla*, to loue is to loofe, feare not *Venus* as a Goddeſſe, but deſpiſe her as a wanton : intreat not *Cupid* with prayers, but with curſes tell Fancie thou wilt reiect her as a vaffal, not regard her as a vertue. For *Rodeto*, raile againſt him as thy foe, and we[a]re him not as a friend, burne his letters to deſpight him, and in ſteede of curteſie, preſent him with *Medeas* inchaunted caſket : who is enemie to thy Father but *Conte Cælio*? and who can wiſh thy miſhap but his ſonne? Doth *Rodento* loue *Pafylla*? no, he hateth *Pafilla*, he faineth loue to procure thy loſſe, he flattereth to trie thy follie, and if he finde thee to fond he will bring thee a ſleepe with melodie, and then ſtrike of thy heade with *Mercurie*. Ah *Pafylla*, condemne not *Rodento* without cauſe: if thou meaneſt not to loue him, delight not to lacke him: profer him not Nettles, ſithe he preſents thee with Roſes: ff he yeeld thee Hony, rub not his hiue with Gall, and we[a]re him friendly though thou ſtraine curteſie to flatter: For ſweete promiſes pleaſe more then iower giſtes, and pleaſant potions are better taken though infectious, then bitter pilles though moſt holfome. And know this *Pafylla* that the flame of the Hill *Chymera* is to be quenched with hay, not / with water, the mountaine in *Harpafa*, to be remoued with ones fingar, not with the whole

strength, and loue to be driuen out with reason, not to be thrust out with force, leaft in ftriuing againft *Venus* ſhe play the woman and ſeeke to reuenge.

Pafylla had ſcarce vttered theſe laſt wordes, but wearied with doubtfull thoughts and bitter paſſions, ſhe fell a ſleepe, paſſing away the night with ſlumbring dreames till the morning that ſhe wooke, and affaulted afreſh by *Cupid*, had falne to her old complaints, had not one of her gentlewomē brought her word that *Clariffa* had waited there a good ſpace to ſpeake with her. *Pafylla* ſmiling at the diligent haſt of the old *Pandar*, commaunded ſhe ſhould be brought in: but ſhee no ſooner was within the doore, but *Pafylla* as one in choller, ſtarting vp in her bedde, tolde her ſhe was more ſoone come then welcome: and that it was farre vnfitting for her aged yeares to be a meſſenger in ſuch a fooliſh matter: how, as ſhe had before honored her for her graue counfailes tending vnto vertue, ſo now ſhe would deſpiſe and abhorre her as a doting foole, alluring young minds vnto vanitie: that if *Valdracko* ſhoulde knowe of her raſh attempt, he would not onely forbid her his houſe, but alſo puniſh her as a ſpectacle, that others ſhould beware to ſollicite any ſuch fonde and vnlawfull futes: but ſith it was the firſt offence ſhe was content to pardon the fault, and to put vp the iniurie with ſylence: marry if

either ſhee ſhould preſently vtter any wordes in her owne defence, or euer hereafter trouble her with any ſuch traſh, ſhe would cauſe her father with rigor to reuenge it to the vttermoſt: and with that ſhe caſt her the letter ſhe had made, charging her to carrie it to *Rodento*, and to tell him that after ſhee had opened his letter and ſawe from whom it came, ſhe diſdained to reade the contents, ſo that whatſoeuer his fate were, he might keepe it ſecret to himſelfe: And with that ſhee layd downe againe, telling *Claryſta* ſith ſhe had heard her mind, ſhee might depart at her pleaſure. *Clarista* ſeeing *Pafylla* in ſuch a fury, durſt not ſtand to defend her former attempt, for fear of further danger, but humbly craued pardon if ſhe had done a / miſſe, promiſing both w^h al dutiful ſeruice to make her amends, and alſo neuer to be a ſtiſler in the like cauſe, with a ſubmiſſe reuerence ſhe tooke her leaue and departed. *Pafylla* ſeeing how fearefull the old Gentlewoman was, ſmiled at her ſelfe that ſhe could ſo cunningly diſſemble, thinking ſhe had done verie well in not diſcloſing her mind to ſuch a doating foole: For ſhe knew that old womē though by many years they knew how to ſpeak, yet no time nor age could learne them to be ſecret, that they weare their hearts in their handes, and carrie their thoughts in their tongues end, that they couet to heare, & feare not to ſpeak, participating their

priuate counsailes to euery one that calles them goffyp. This consideration moued *Pasylla* rather to make a smal scarre by speaking litle, then a deepe wound by blabbing to any: and musing thus in these thoughts, shee fell againe a sleep. But *Clarysta* trudging home with a flea in her eare, found *Rodento* at her house, whom after reuerent salutations done, she nipped on the Pate with this heauy newes, telling him that *Pasylla* was so straunge, as she would not so much as vouchsafe to read the contents of his letter: but after she knew from whēce it came redeliuered it with great choller, charging her in harde & bitter tearmes neuer hereafter to sollicite any such sute, least she made her father priuy to her alluring practises. And therefore shee earnestly intreated him either to cease of from his sute, or else to vse some other messenger, for she neuer durst attēpt hereafter to breake the matter. *Rodento* hearing this heauy news & seeing as he thought his letter returnd without an answere, sat a long while as one in a trance, tormented w̄ such pinching assaults of fancy, as *Clarista* might easily perceiue how the poore Gentleman was perplexed: at last thinking it best to couer a discontented mind with a contented countenāce, & with the bright colours of myrth to blot out the dark shadowes of sorrow, he began faintly to smile, & looking vpon the letter

threw it down on ſ ground, and treading on it with his foote told *Clarista* that he hoped not to ſet that at his heart which *Pafylla* ſet at her heele : but as ſhe requighted his affection w̄ deſpight ſo he mēt to raſe out fancy with diſdaine, & not onely to ceaſe of from ſuch heede/leſſe futes, but from ſuch haples loues, yet promiſing to remain her friend for her forward willingnes. He took his leaue of *Clarista* and went home to his lodging, where he no ſooner arryued but looking more narrowly on the letter, perceiued by the folding that either it was not his, or els *Pafylla* had opened it, and read the contents : wherefore breaking vp the ſeales, he founde that *Pafylla* had either pēned down the happy cenſure of his perpetuall felicitie, or elſe the diſmall dome of his endleſſe miſhap : wauering thus betweene feare and hope, hee read her anſwere, viewing and reuiuing ouer euery line, waying euery worde, & making a conſtruction of euery ſyllable, till at laſt he found bitter gall tempered with Hony, and willing conſents ſhadowed with wilfull denials : perceiuing that *Pafylla* could bee content to loue, if her father would condeſcende to like : that although the firſt lines were as ſtiffe as ſteele, yet the concluſion was as pliable as waxe : that her hard words to *Clarista* were to ſhadowe her owne ſecrets, not to reiect his lawfull futes. Theſe happy conſiderations

of *Pafyllas* letter so salued the forrowfull minde of *Rodento*, that where before he did sinke in dispayer, now he did fwime in blisse: his restlesse disquiet was turned to contented peace, hoping that in time *Pafylla* would be trayned to fancie, and so repay him with mutuall affection: intending that this faint repulse should not driue him from assaulting the fort, leaft in fearing at the first shotte, he might be thought not worthy to vanquish: marry he meant not to deale any more with *Clarista* because he perceiued *Pafylla* doubted of hir secrecy, but to seeke some other meanes to obtain his purpose, and in this contented hope, hee rested till time and oportunitie might further his pretence. But Fortune who knoweth no meane, seeing *Rodento* begin to clime vnto happines, thought to lift him vp to y^e skies, y^e she might wth more violence push him down lower then hel, & to bring this to passe she thus laid her platforme. It fortunēd that within few days *Pafylla* and her Cousin *Pandina* being walking togethir in the Gardē, *Valdracko* thinking his daughter had bin in her clofet, went vp to speake w her, but finding y^e dore vnshut, which *Pandina* by forgetfulnes had left opē & none within, stepped into the clofet, and began to rifle among / the loose papers which were lying on the boorde, and at last by unhappy lucke, light on the letter which *Rodento* sent to

Pafylla: which after hee had throughly perused, and perceiued by the contents the fumme of his suite, he searched further, and founde the cobby of his daughters answere, containing so milde a repulse, and so friendly denials that he was pained with strange and vncertaine thoughts, thinking if he should with rigor reprove his daughters folly, it were but to make her ouerteruent in affection: knowing that women flie frowardly from those things wherevnto they are perswaded, and wilfully attempt those actions, from which with sensible reasons they are forewarned. To forbid *Rodento* to prosecute his sute, was to stoppe swift streames with a sworde, and to stay the blastes of the winds with a vale of filke, so that he was doubtfull what to do: yet in this resolute: rather then his enemy shoulde triumph in obtaining his purpose, to preuent his pretence with the vntimely death of his owne daughter. Being in this quandarie he laide downe the letters and went to his bedchamber, where being solitarie, furcharged with melancholie dumps, he fell to fundry strange deuises: at last after he had leand a while on his elbowe, hee determined to colour his secreat grieffe with the balefull shadow of despight, and now to repay his old hate with a speedie and bloudie reuenge, hoping vnder the pretended colour of frien[d]ship not only to procure his owne gain &

good fortune, but also vtterly to fubuert & extinguish the hole house and family of *ſ Conte Cælio*, which wretched pretence he wrought in this wife. The citizens of *Ferrara*, I meane both the nobility & comminaltie, were appointed to meete & affemble in the guild hall, there to debate of ſome waighty matters pertaining to the profite of the weale publike: whether at *ſ* day appointed amōgſt the reſt repaired the Earle as one in greateſt authority next the Duke in all *Ferrara*, who after the citizens had agreed vppon ſuch matters as were in queſtion, redie to depart, was ſtayed by *Valdracko*, who after ſome vnaccuſtomed curteſie requested *ſ Conte*, that if his leiſure could permit, he would ſtay a while, that they two might haue ſome priuate conference. *Cælio* halfe aſtoniſhed at this ſtraunge kindneſſe of the Duke, told him that / whatſoeuer his leiſure was, he was ready to make attendaunce to know his graces pleaſure, & with that both of them ſtepping aſide, *Valdracko* tricking vp his curriſh minde with coloured ſpeeches, began to frame his trothleſſe talk to this effect.

I need not rehearſe, *Conte Cælio*, the hatefull diffention that hath continually bred between our aunceſtours moſt happleſſe & bloody euent, & the ſparks remaining in vs, a burning fire of reuenge, ſo that by our diſmall and daily iarres, both our houſes haue been diſtempered, & the whole city

of *Ferrara* greatly disturbed. As of late musing with my self, I duly considered ſ̄y cause of this endles strife & waighed with my felfe what woful enormities enfued of fuch rechleffe choler: finding my predeceffours wrongfully giuing the occaſiō of this miſchieuous quarrel, moued with the ſting of confcience, I thought good, as the debate ſprang from my parent, ſo it ſhuld end in the child: and therefore if it pleaſe you to accept my proffer, I here am content to remit al former iniuries, & as we haue been hitherto diſſeuered by enmity, ſo we may be vnited by amity, that not onely *Ferrara*, but all *Italy* ſhal haue cauſe both to muſe and maruel at this our ſodaine Metamorphoſis: and that you ſhal not think I mean with painted ſhadowes to make a gloſe vpon the text, for the confirming of this my proffered and vnſayned friendſhip, I will beſtow my daughter *Pafilla* vpon your ſonne *Rodento*.

Valdracko had no ſooner vttered theſe words, but *Conte Cælio* was driuen into a maze, greatly maruelling at theſe vnlooked for proffers, & ioyeing, at this vnaccuſtomed friendſhip, yet fearing to find a pad in the ſtraw, and a burning ſpark amongſt cold aſhes, knowing that the Cats halfe waking winks, are but traynes to intrap the mouſe, that where the Eagle hideth his talents moſt cloſe, then he meanes to feaze vpon his pray, ſ̄y *Valdracko*

was a wylie Foxe, and could shadow the darke colours of reuenge, with the glistering hue of reconciled amity: howe he was of a melancholike constitution, & therefore not to be trusted, that his demure countenance foreshewed most despightfull rancour, that *Cæsar* feared more *Brutus* for his secret & solemn behaiour, thē al his forrain foes for their force & prowesse. These / considerations feared *Conte Cælio* from ventring too farre into an vnknown foord, yet waying with him selfe that the Duke neither would, nor could dissemble, sith he meant to confirme his promise with such a good pledge, hee thoughte best to accept of his proffer, and to vnite their two houses by so happy a matche. Hee therefore returned him this courteous and friendely aunswere.

Maruel not (right mighty Duke) if I stand in a maze at this strange and vnlooked for motion, sith at our first meeting, I rather expected opprobrious wordes of despitefull enmity, then any such friendly speeches of desired amity. But sith it hath pleased your grace to passe ouer all former dissentious quarrelles, long time continued betweene our two houses, which hath bred such ciuill mutinies, and secret slaughters in *Ferrara*: I not only accept of your happy and fortunate proffer, but yeeld cōdigne thanks for your Graces long desired curtesie, offering my son and my selfe to

rest wholly and faithfully yours in all duty to command.

With that *Valdracko* embraced the Earle, swearing that he made such account of his friendship, as he would observe that day as the most fortunate in all his life. The Senat who all this while waited when either these 2 enemies should part, or else fall into their accustomed choler, seeing their friendly embraces, were all amazed with sudden joy, & driven as it were into an extasy at this strange Metamorphosis, yet greatly astonished: because they were not privy to their secret conference, which the Duke perceiving, to put them out of their musing dumps, told them how that they two, which neither by the feare of authority, nor friendly persuasions, could be reconciled, had now casting all old grudges aside, renewed a perfect league of amity, and to confirme the same, they were agreed to vnite their houses, and to marry *Pasilla* with *Rodento*.

This happy newes greatly joyed the Senators mindes, and also the whole citie of *Ferrara*, that they forrowed not so much before their hateful diffention, as they now reioyced at their loving agreement. Well, *Valdracko* covering the bloody minde of a gripe vnder the simple pennes of a Dove, carried the *Counte Celio* home with him to dinner, where the Duke entertained him with such

sumptuous cheere, and solemne curtesie, as the poore Earle thought such heartye friendship coule not be fained. But when *Pafilla* saw with what intertainment her father cheered vp the Counte, she marueiled at this strange courtesie, and blushed at her owne conceits, calling to mind her friend and loue *Rodento*: thinking that since their parentes of enemies, were become friends, that the children might of dissembled foes, grow to be professed louers. As thus she was quickening her wits with these amorous conceits, *Valdracko* and the Earle hauing takē their repast, the Duke calling his daughter vnto him, begā to make her partaker of his new determination, how he meant if she could fancy, to matche her with young *Rodento*, a Gentleman of worthy parentage, and comely personage, endued with wit and singular qualities to content her minde: enriched with wealth, and large possessions to maintain her estate: both yong, beautiful, & rich: great gifts sufficiēt to cōtent, & litle godes able to command, euen *Vesta* her self to leaue her virginity: if then she coule consent to loue & like so braue a gentleman, he would thinke her duetifull obedience did requite his fatherly prouidence: otherwise if she shoulde mislike of his choyce, and vpon wilful frowardnes oppose her selfe against his mind, he would not onely repay her fonde mislike with

the lyke despight, but also disinherite her of all hi possessions.

Pafilla, who was easy to intreate, tolde the Duke, that the commaunde of the father, was a constraynt to the childe, that Parentes willes were lawes, so they past not all lawes: & therefore she was content to frame her fancie, as it pleased his Grace to dispose: this duetifull and modest answere of *Pafilla*, pleased the Duke: in so muche that to strike the yron, while it was hotte, leaft any thing mighte fall out betweene the cup and the lippe, they sent for *Rodento*, who maruellyng to heare that his Father was a guesste to suche an vn-acquainted host, came wyth all speede, and beeyng admitted into the chamber of presence, found *Valdracko*, his father and *Pafilla* in secret / talk. The Duke no sooner espied *Rodento*, but hee arose from the table, and imbracing him, gaue him most friendlye and curteous intertainment, telling him what match they had made if it pleased him, with a willing consent to knit vp the bargaine. *Rodento* halfe stifled with the ioy of this happye motion, most willingly accepted their proffers, & taking *Pafilla* in his armes, louingly sealed vp the match with a few sweet kisses, to their & their fathers happy content. Well, all thinges thus fortunately finished the marriage appointed to be celebrated the next spring, *Celio* went home to his lodging,

leauing his sonne *Rodento* passing away the time in amorous conceits with his loue & Lady *Pasilla*. But Fortune grudging at this happy successe, crossed their sweet and delicious fauours with bitter and despiteful frowns: For *Valdracko* noting the prosperous estate of *Celio*, began to thinke, that vnlesse he might traiterously bereaue him of his life, neither shuld his house flourish, nor his mind be satisfied with reuenge. To breed therefore his own content, & the final confusion of the Earle, he determined to appoint some desperate ruffian to murther him: which done, he should not haue any man in *Ferrara*, y^e would withstand him, and he might vse *Rodento* as it pleased him: passing manye dayes in this bloody intent, sometime halled from such trechery, with the sting of conscience, & then incēsed to such vilany, with the spur of cruel hate, he fel at last thus to debate with himselfe.

What doest thou mean, *Valdracko*, to trouble thy mind with such balefull passions, or so much as in thought to intend such desperate attempts, the performance whereof is so vnnatural, as such bloody actions, if there be any Gods, cannot escape without some deadly & direfull reuēge? consider *Valdracko*, thou hast promised *Celio* a fish, and wilt thou present him a scorpīō? Hast thou newly sworn to be his friend, & wilt thou be his foe? Is the son betrothed to thy daughter, and wilt thou betray the

father vnto death? what wil *Ferrara* thinke at this thy trecherie: nay wil ꝑ Gods suffer thee to practise such mischief? No no, assure thy self *Iupiter* wanteth not plagues to punish such lothsome offences. Tush fond foole, if thou stumble at a straw thou shalt neuer leap / ouer a blocke, if thou feare to practise thou shalt neuer perform: it is lawfull to dissemble with thine enemy, and to reuenge, is cōmendable. Why *Valdracko*, is *Celio* thine enemy? No, he hath yeilded him selfe with submisse curtesie, to rest at thy cōmand. And hast thou not yet doating foole, learned, that it is better to trust an open enemy, then a reconciled friend, that iniuries maye not be forgotten as long as the scarres remaine, that foes muste neuer be admitted as friends in countenance. Why then shouldest thou stay thy intent for *Celios* dissembled friendship? No, dispatch him, and then shalt thou be sure, Fortune her selfe cannot daunt thee with mishap.

Valdracko remaining resolute in this his bloody purpose, chose out a desperate ruffian in the city to put this his determination in practise, promising him for his pains three thousand crowns, and to conuey himself out of the countrey. The varlet with whō necessity preuailed, more then either conscience or honesty, condescended, without any denial to the Dukes request, swearing: that as soone as time and place would serue, hee would

make a dispatch of the Earle, which indeed within few daies he brought to passe. For, as the *Counte Celio* was passing through a blind lane of the citie, he shot him through with a pistol, and with that fled: but the Citizens rising in an uproare, at the report of this haplesse murther, apprehended the ruffian, and brought him before the Duke and the Senate, who with wayling (but fayned teares) sorrowing for his frindes mishap, exclaimed against such trecherous cruelty, and rising vp as one in a furie, commanded one of his men to cut out his tongue: at which sentence, the vilde wretch amazed, perceiued the Dukes pollicy, and therefore wold haue reuealed his villany, had he not bin preuented by the Officers, who cutting out his tongue, cast it at the Dukes feete. And by that, the report of *Celios* death was come to the eares of *Rodento*, which so tormented him, as hee fell downe in a sound, so perplexed, as he almost lost his senses: *Pafilla* also hearing of this mishap, surcharging her selfe with sorrow, went yet to comfort her beloued *Rodento*. The Duke himselfe, and the Senate, yea all the nobility of *Ferrara*, sought to perswade the / young Gentleman, but such was his tender loue towards hys father, as no couisaile, or comfort, could appease his sorrow. *Valdracko* to couer his guilt, caused first the murtherer, in steed of three thousand crownes, to be

put to death with most cruell torments, and then tooke great care for the folemn funerals, prouiding them with fuch fumptuous coft & charges, as all *Ferrara* fpake of his friendship. Wel, the funerals beeing ended, and *Rodentos* forrow decreasing, by tract of time hee repayred agane to his beloued *Pafilla*, greatly appeafing his heauye paffions by her defired prefence, and was more carefully intreated of the Duke then before: for within fhort time *Valdracko* prouided for the marriage, which was folemnifed with fuch magnificence, as belonged to fuch great and worthy perfonages. The noble men to fhew their dutifull good willes to the Duke, appointed iufting and tourneyes for the honour of the Bride, and the Citizens fhewes and triumphes, to fignifie their louing obedience, paffing many daies in fportes and paffimes: *Valdracko* requiting their affections with fuch fumptuous cheere and prodigal expenfes, as all *Italy* had caufe to praife his liberalitie.

The marriage at laft confummated and ended, *Pafilla* and *Rodento* remaining in fuch happy eftate, as Louers maye, whiche haue the fruition of their loues, thoughte their bliffe fo propped vp with profperitie, as finifter fortune coulde neuer breede their mishap, but it fell out otherwife. For *Valdracko* after that his daughter had bin married about foue monethes, felt the fparks of reuenge to

bee raked vp in ſ̄ dead findars of hate and malice : which ſtirred abroad, began againe to grow to a great flame, ſo that he thought his mind not ſufficiently glutted with reuenge, vnleſſe he might vtterly race out the name of the *Celij*, & ſo he himſelf inioy al their poſſeſſiōs, thinking if he might without ſuſpition diſpatch *Rodento*, he ſhuld haue moſt happy ſucceſſe in all his affaires, neither fearing God, nor regarding the loue of his daughter, ſo he might finiſh vp his balefull tragedye. Where, by the way, we may note the peſtilent & deſpiteful diſpoſition of theſe Saturniſts, who vnder the colour of a ſecret & ſolemn profeſſion, hide a hatefull and reuenging diſſimulation, / proffering to *Cæſar* with *Caffius*, in one hande a ſcrowle, in the other a bodkin : kiſſing loue in the ſtreetes, and murdering him in corners : playing like the hearbe *Baaran*, whiche beareth a faire flower, but infecteth with the ſmell. But leauing them to their doating fancieſ, againe to *Valdracko*, who ſtill perſiſting in his purpoſe, the better to put it in practiſe, went to a graunge houſe of his, three myles diſtaunt from *Ferrara* : where after hee hadde remayned three or foure dayes, hee ſecretely diſpatched a letter to his cupbearer, willing him in any wyſe vpon his life and alleageance, to poyſon his ſonne in lawe *Rodento* : who after hee had receiued the letter, and read the contentes, ſeeing the alluring promiſes of

the Duke, if he perfourmed his commaund, and the cruell threatnings, if he denied his request, the nexte morning prouided an infectious powder, and gaue him a deadly & fatall draft, wherevpon *Rodento* straight sickened, and within foure hours died: *Pafilla* tearing her haire, & scratching her face, seeking to kil her self, had not her Ladies & gētlewomē kept her frō such desperat actions. The cupbearer hauing performed this filthy fact, felt such a hel in his cōscience, y taking some of the powder, drank it vp, & so begā to faint with the pains of death. Now whē he was speechles, he fēt for *Pafilla*, vnto whō he deliuered her fathers letter, & then turning his head yeelded vp the ghoft. *Pafilla* reading y letter, & perceiuing her fathers villainous trechery, began to fal frō folly vnto fury, & with raging termes to curfe such a peeuish parēt: at which time *Valdracko* came home, & hearing this heauy newes, began to fain a kind of sorrow, & w weeping teares to bewail y death of *Rodēto*. *Pafilla* grudging at these crocodiles teares, sōwhat appeased her sorow, w the hope of spedy reuēge, which she performed in short time. For hir father being gone to bed, & faln in a sound sleep, she came into his chāber, & pulling off hir garters, boūd him hād and foot, & then waking him out of his dreams, as one incēfed w some hellish fury, staring on his face, shee breathed out

these gaitfull speeches. Thogh the gods (vile & accurfed *Valdracko*) are ſo paciēt, y they ſpare to reuenge thy bloody maſſacres w̄ ſpeedy miſeries, yet ȳ deſtinies, not to be cōtrolled, haue appointed me as / a cruell and vnnatural miniſter of thy fatall miſhap. I knowe, & I ſigh and ſorrow, that I had cauſe to know that nature requyreth obedience in children, and yet willeth loue in the Parents, that where duty wanteth, there the gods are not flow to reuēge. But I deny to be obedient to ſuch a tyrant who digreſſeth from nature, and deſie thee for my father, which haſt ſo diſpleaſed the Gods. Forgetting therefore lawfully, al dutiful affection, I exclaim againſt thee, iniurious traytor, who by trechery haſt ſlain the good *Counte Celio*, and by poiſon haſt murdered my ſweet husband *Rodento*, couering vnder a faire face, a falſe mind, and vnder the colour of aged vertue, the ſubſtaunce of hatefull villany: Could no feare of god nor dread of man driue thee from ſuch deteſtable dealing? could no ſting of conſcience deterre thee frō ſuch deedes: no loue to thy chyld prohybite thee from ſuche helliſhe practiſes? But why doeſt thou prattle *Pafilla*, thou ſeeſt they could not. Graunt not to the trecherous wretch then, ſo much fauour, as to let him inioye one moment of life, but reuenge his wickedneſſe, and end thine owne woe. And with that, *Valdracko* was about to ſpeake, but *Pafilla*

incensed with a furious spirit, heaved vp the sword, and wounded him fore, and after many bloody blowes, he yeelded vp the ghost. When she had thus cruelly murdered her father, yet iustly requited the iniury: she took pen and incke, and wrote the effect of this tragicall discourse, that al might know the cause of this bloody fact: whiche finished, she fell groueling on the sword, and so ended, both her life and her miseries. /

*Saturne, Iupiter, Mars,
Sol,
Venus, Mercurie, Luna.*

*V*enus had no sooner ended her tale, but *Saturne* rising out of his feate, as one in a chafe, fell into these Collicke tearmes.

Saturne.

Venus, you play like them which seeking to shoote against the starres, are wounded with their owne Arrowes in the fall: or like the enuious Porcuntine, who coueting to strike others with her pennes leaueth her selfe void of any defence: you haue here told a tale of *Valdracko*, which sheweth not my crabbed influence, but your owne crooked constellation, for it was the wilfull forwardnesse of *Pasylla* in her doting fancies, and her lasciuious loue in liking her fathers enemy, that procured these haplesse euent: yea, it was the vnbridled affection of staylesse youth, not the careful wisedome of fetled age that wrought this Tragicall discourie.

Venus.

Saturne, if old men could blush, no doubt all the gods should perceiue thou wert more ashamed in

defending so false a cause then in hearing me rehearse the case, but I will not say you doate because you are old, but dissemble because you are wise, so shall I both excuse your fondnesse, and commend your wit: but this I hope I may say without prejudice, that your arguments fauour as much of reason as *Luna* doth of constancie.

Luna.

You might haue said, *Venus*, as you do of honestie, and so all the gods would haue thought his arguments of small force, but were his reasons as full of substance, as you of light qualities, it were against *Aristotle* to deny either premises or conclusion. /

Venus.

You learned this Logicke *Luna*, of *Endimion*, but let that passe, and seeing *Sol* is appointed Moderator in this our controuersie, I thinke he cannot but say that the haplesse and tragicall euent of this history came by the predominant influence of *Saturne*: for was it not the Melancholy disposition of *Valdracko* that nourished so long the glowing sparkes of reuenge toward the *Conte Cælio*? and his Saturnine constitution, that with a coloured shewe of amitie, repayed most faithfull friendshippe with cruell enmitie? did hee not carry in the one hande breade, and in the other a stone: and preferre his priuate iniuries before publike credite or honesty?

yea: did not fuch melancholicke impreffions pester his minde as hee was the caufe of the moft tragicall and bloodie *Massacres*?

Mercurie.

Truth *Venus*, fuch is the crabbed difpofition of *Saturne*, as they which are borne vnder his influence, delight in tragicall treacheries, performed with moft fubtill and fecreat attempts, fo that *Cæfar* feared more the two Saturnifts, *Brutus & Caffius*, then all his forraine foes of any other constitution.

Iupiter.

Mercurie, you fpeake without commiffion, I am glad you are fo greatly beholding vnto *Venus*: indeede ſhe cannot want counfellours, nor champions, ſhe allowes them fuch large fees. But I pray you wherein is my Father *Saturne* fo greatly to be blamed? was not *Valdracko* forced by the difordinate affection of his daughter *Pafilla* to his enemies ſonne *Rodento*, rather to preuent miſhappe by ſome ſyniſter meanes, then to bring his hole houſe and famelie, to moſt miſerable decay and ruine?

Mars.

Iupiter, if large fees may make bolde champions, or brawling counſellers, you haue greateſt caufe both to fight & chide in *Venus* behalfe: ſhe hath giuen you many a fat preſent, as *Europa danæ Alcmena*: I haue named ynough I think, to ſtoppe your mouth.

Luna.

Mars, what *Iupiter* hath gotten, I knowe not, but what *Vulcan* got with his net, we al know, not a fish, but a God. But it is wel you defend not her honestie but her arguments.

Sol.

Cease from these biting quips, they are fit for brabbling Sophisters, not for the gods, and heare my verdict: I am of this minde that the haplesse euentes of this tragicall discourse came by *Saturnes* synifter influence, that *Cælios* death proceeded of a malicious and secreat hate, that *Rodentos* balefull mishap spronge from a Saturnine reuenge, predominant in the configuration of *Valdrackos* natiuitie, imprinting in his aged minde a melancholie despight, which brought to passe this wofull and vnnaturall tragedie. This is my censure: but nowe sith *Venus* hath ended her tale, *Luna*, I charge you to report her Astronomicall description, because *Saturne* will speake more of rancor then of reason.

Saturne.

Sol, we haue agreed that your censure shal stand for a sentence, and therefore I wil not inueigh against your verdict, but am content to beare the blame of *Valdrackos* ill nature, yet that you & the rest of the gods may know that there commeth more harme by disordinate & lawlesse *Venus*, then by me, I will rehearse an historie, wherein you

shall easily perceiue that loue sotteth the senses, infecteth youth, destroyeth age, and is the very plague both to the minde and body.

*Lunas Astronomicall description
of Venus.*

THE starre of *Venus* (right mightie gods) is so simply called, as *Tullie* auoucheth, *quod ad res omnes venias*, and the auncient Arabians call it, *astrum genitale* or *prolificum*, for the temperate moifture, and fauorable influence that it distilleth vppon all humaine bodies : for the nature of *Venus* is to infuse into all inferiour substances, while they are ingendered or nourished, a certaine *Humidatum succum*, or delicate moifture, yet notwithstanding so thinne and subtile that it shall rather bedue, then any whit ouerflow : and follow more the nature of dew then of showers, which naturall and proper qualitie in my iudgement caused the auncient Poets to attribute this *Epitheton* vnto *Venus* : *Alma : ab alendo*. Now as concerning her other qualitie of coldnes, we must first note that as we haue in naturall heate placed one that doth cherish and nourish as is *Sol*, and his irradiat starre *Iupiter* : so we haue set downe another which doth burne and scortch intemperately, as doeth *Mars* with his adust and yellow chollar : so likewise in the nature of coldnesse, we doe appoint *Venus* to be temperate

and fauourable, and *Saturne* with his melancholy humor to be infortunate and malignant: of the which opinion are *Ptolomeus*, *Galen*, and the *Chaldes*, faying: that amongst the Planets, there are two fauourable, wel affected, and friends to nature, namely *Iupiter* and *Venus*, and two *Saturne* & *Mars* vnholosome, bitter, lucklesse, and yll affected. To confyrme the which, I will rehearse *Ptolomeus* owne sentence in the end of his first *Apotelesmaton*. There are foure humours (saith he) or first natures: whereof two are fruitfull, Fortunate, and luckie, that is to say, heate and moisture, by which all things do increase & prosper: The other two dismall, maligne and dangerous (namelie) colde & drinesse, by which all thinges are weakened and ruinate. The auncient Astrologers constitute *Venus* and *Iupiter*, temperate in nature for their heat and moisture, *Saturne* & *Mars* intemperate: for the nipping cold of the one, & the burning, inflamed, and aduft heate of the other. And thus farre *Ptolomeus* himselfe, by whose verdite we are induced to thinke and affirme that the influence of *Venus* is moist without any excesse, with a smal and temperate warmnesse: which the Poets perhaps respected whē they fained *Venus* to come of the foame of the sea, calling her *Aphrodite*: but *Euripides* thinks she is so called (*quod Aphrones sint*) and of an imperfect mind that suffer them-

felues to be ouercome by *Venus* allurements. Of ſ faculties ſhe doth challenge vnto her ſ appetitiue & of humors, Phlegme: but yet doulce, vnſauory & natural: yea ſuch as *Aſclepiades* affirmeth ſ may eaſily be changed into bloud, and for the natiue heat may be eaſily decocted: and thus much for her eſſential deſcription. Nowe as concerning the peculiar affections of thoſe men, in whom ſhe is predomynant.

They be pleaſantly diſpoſed, and indued *Attico quodam lepore*: knowing rather the manners of their friends, then hating them: delighting in flowers, and pretious oyntments: carrying about them the purſe of *Cupid* tyed with the blade of a Leeke: ſcratching their head with one finger, and, to uſe the Latin prouerbe, *melle perunſti Leſbiantur, & Corinthiantur*: eating Lettice, and ſtalking on their typtoes: *Lidio more viuentes*: careful to encrease beautie, and ſomewhat tickled with ſelſe loue: carrying Honny in their mouthes, and like Spanyels flattering with their tayles: in their right eares bearing oyle, hauing twinckling eyes, and ſoft delicate haire: apt to get children and giuen to propagation: applying their minds to ſongs & ſonets, addicted to pittie, mercie, and fauour. *Et in vtramvis, aurem, & vtrunque oculum Dormientes*. The peculiar diſeaſes to this ſtarre are Cathars, Coryſe Branchy, Lethargies, Palfies, Apoplexies,

Gonorrhœa passio, obstructions of the raines, bladder, & belly, with paines in the secreat parts: quotidian feuers, paines in the heade: *Lienteriæ diarrhœa diabete*, dropfies, & other more, proceeding of crudities, exceſſe and abundance of Phlegme: windineſſe, imbecillitie of heate, perfrigerations, & ſuch others. As touching their pulſes they be ſmal, ſlow, & ſoft, their ſweat, vnſauorie: vrine, pale and thinne: their deiections white, moiſt, and full of Crudity: dreaming for the moſt part of waters, Bathes, Fiſhings, Snakes and ſuch like.

Saturnes Tragedie.

THE Citie of *Memphis* is highly commended for the nourſe of good letters, becauſe in that place learning was rewarded with her due deſerts, & ignorance, as neere as might be, ſo vtterly exiled, as euerie Meticall man was able to yealde/ a reaſon of the principles of his ſcience. In this Citie, famous in thoſe dayes for learning and vertue, dwelled an infamous ſtrumpet called *Rhodope*, deſcended of good parentage, and of comely perſonage, honorable for her birth, and renowned for her beautie: but her outward hue was ſo spotted with inwarde vice, as her praiſe was not ſuch for the perfection of the body, as the diſcredit was for ſcandallous diſpoſition of her mind, which was ſo ſtained with wanton affections, that I thinke

Venus herselfe coulde not haue past her in vanities. This *Rhodope* racking her honestie to maintaine her pompe and pride, forgetting shame and conscience (two vertues long since exiled from *Venus* Court) fet her bodie to sale, and in the prime of her yeares became a professed courtesan: so that for the appointed price, euery stragling straunger might pray vppon such lothsome Carrion. This shamelesse strumpet tooke small delight to be seene in the Citie: but when she went abroade to take a view of the streetes, shee past in such sumptuous fort that the Citizens a long time after had matter ynough to talke of her magnificence. It so fell out on a day, that shee determined to go sport her selfe at a fountaine (which is dedicated vnto *Venus*) a miles distance from *Memphis*: whether she went accompanied with such young youthes, as were snared in her alluring bewty: being come to the place which for the scituation seemed to bee an earthly paradise, after they had refreshed themselves with stoare of dainty delicates, which were prouided by *Rhodope*, they past away a great part of the day with amorous conceiptes and pleasant parles: till at last the weather waxing somewhat warme, *Rhodope* desirous to bath her feet in the coole fountaine, caused one of her maides to pull of her shooes, which were imbrodered with gould, and richly besette with stones: which she diligently doing as

she laid them on the greene grasse, verie necessarie to helpe her mistresse off with her hoafe, an Eagle soaring a loft, and seeing the glistering of the goulde, foused sodainely downe and carried away her right shooe in her gripe: which sodaine fight greatly amazed *Rhodope*, marueiling what this straunge and prodigious / chaunce shoulde portende: beginning straight coniecturally to construe this happe to the worst: but her companions were of an other opinion, for some of them saide it was a signe of good lucke: other that it was a token of honour and dignitie: All (her selfe excepted) saide the best, because women are most pleased with praises and promises, and shee rested to thinke the best, whatsoeuer in outward countenance she did pretende. Well, after they had diuerfely descanted vpon this euent, shee with her company returned to the Citie of *Memphis*, but the Eagle with the shooe tooke her flight to the Court of *Psamnetichus*, who at that verie moment was walking alone in his priuie Garden: assoone as shee came ouer the kings heade, not by chance, but by some infortunate and dismall destinie, she let the shooe fall, and with a marueilous crie soared againe into the ayre: which sodaine and prodigious fight so amazed the olde king, and so astonished his senses, as they which gazed at the gastlie heade of *Gorgon*. At last come to himselfe, he tooke vp the shooe,

marueiling whether it did belong to some heauenly Nymph, or some mortall creature. The shape pleased his fancy, the gliftring beautie thereof delighted his eyes: (to be short) *Cupid* the accursed sonne of *Venus*, seeing him at discouert, drewe a boult to the heade and strooke *Psamnetichus* at the verie heart, which perced him so deepe, that he beganne not onely to like the shooe, but to loue the owner of such a pretious Iewell: feeling a tickling affection to enter into his minde: wherevpon he began to smile at his owne follie that he should be so fond now in his age to doate, more then he did in his youth.

Where by the way wee may note the despightfull mallice of *Venus*, who perceiuing that her infortunate and ill affected influence, is hindered by a vertuous disposition, and that although her accursed configuration be of great force to infuse a certaine pronesse to vnlawfull venery, yet being preuented by a prouident and well disposed mind, it doth little auaille, *quia sapiens dominabitur astris*. Then incensed with an enuious rage, she seeketh to intrap vertue with the stumbling blocks of vice, / and to inchant the minds of the wise with her poysoned and alluring forceries: letting passe, neither time nor toile till shee hath brought wisdome to such a bay: as either shee must yeelde to her masking follie, or buy her quiet with perpetuall torment.

But leauing *Venus* to her vanities, againe to *Pfamnetichus*: Who seeking to shake of this new found affection, flong out of the garden into the chamber of prefence, where hee found his sonne *Philarkes* and other noble men dauncing with the Ladies and Gentlewomen, vnto whom both he shewed the shoe and reaued the chaunce, promising that what Ladie coulde pull it on, shoulde haue what Lawfull demaunde shee woulde make. All desirous of gaine and glorie (beleue mee, two Idols that women most honour) assailed to winne the price, but it was as easie for them as for *Vulcan* to drawe on *Thetis* slipper on his poult foote: whereat *Philarkes* and the noble men smiled, but *Pfamnetichus* pinched with an vnacquainted passion, began to imagine what heauenly creature she was, to whom this shooe did belong: feeding himselfe in this musing humor vntill such a burning desire crept into his minde that neither reason, nor counsaile could asswage, so that withdrawing himselfe into his secreat chamber, holding the shooe in his hand, he cast himselfe on his bedde, where he murmured out these or such like complaints.

Ah thrise vnhappy *Pfamnetichus*, what vnfitte fancies bee these for thy aged yeares? what fonde thoughtes for thy gray heares? what vnmeete musings for thy stayed minde? wilt thou seeke to rake for quicke coales among dead cynders? to

search for freshe flowers among withered weedes? to sow youthfull desires in aged mindes? if thou doe this *Psamnetichus*, thinke, though thou hast but a short time to liue, yet thou shalt haue a long time to repent. For loue in age is like fyre among drie sticks, which kindled with y least puffe, is quenched in the least moment. Loue *Psamnetichus*? whie art thou in loue, yea: with whome? Alas I knowe not, and therefore the more infortunate is my loue. *Pigmalion* fell in loue with his Marble picture: an affection so straunge, as he was both blamed and pittied for / doating on such a senselesse Image. A Senators sonne in *Rome* loued extreemly the Iuory picture of *Vesta*, whiche wroughte him such discredit as he was exempted for bearing office in the citie. Were my case such, I wold think my selfe fortunate. But a shoe of golde is the only thing that bewitcheth my mind: such a straunge fancie, as time hath neuer made report of the like. Tush *Psamnetichus*, it is not the shoe, but the Dame that oweth the shoe, which hath enchanted thy affection: it is the *Idea* of her person, which by a secret imagination, is imprinted in thy minde, that hath pearced thy heart: seeke then by some meanes to free thy selfe from those fetters, whiche vnlesse thou vnloose, thou canst not but loose. Dye then *Psamnetichus*, for nothing can free thee from loue but death. It is no earthly

creature, but some heauenlie goddeffe, that oweth this Iewell, the excellent shape of her, to whom this precious gemme doeth belong, was neuer placed on earth, but enthronysed amongest the heauens: the woorse is thy happe, and the lesse cause hast thou to hope: To hope? why not? *Pfamnetichus* no doubt, shee is a woman, and therefore to bee wonne with prayfes, or promifes, for that shee is a woman.

As thus he continued his complaints, his sonne *Philarkes* came into the chamber, wherevpon *Pfamnetichus* ceased, and for that time made no shew of sorrow, but passed away the daye with other talke. The night beeing come, faining himselfe not well at ease, hee giuing his sonne and the other noble men the good night, went to his bedde, thinking by sleep to haue driuen away such fonde affections, but he was no sooner layd, but waking slumber, and halfe dreaming thoughts, so tormented him, that he coulde take no rest: wherevpon he began to cast a thousand doubtfull coniectures in his minde, what he had best to do: at last he found out this deuise.

He called to remembrance that there was in his court a certayne skilfull magician called *Nestos*, who by his secret science might not only be a meanes to discouer what Ladye was the owner of the shoe, but also if through frowardnesse (a disease

cōmon to *Venus* darlings) she refused his proffer, might by some / amorous potions, ayde him to obtaine his purpose. This polliticke conceite pleased him passing well, so that on the morrowe (fearing that delay might breede daunger) hee sent for this olde doating *Nestos*, who comming to the kings presence, and with great reuerence, doing his obeifance, craued to know his Maiesties pleasure : *Psamnetichus* curteously resaluting him, tooke him by the hand, and led him into his priuy garden, where charging him firste vppon his life and alleageaunce moſte ſecretely to conceale whatfoeuer he ſhoulde in that place make manifeſt : then hee broke with him in the matter, promyſing if hee coulde tell him by his arte who owed the ſhoe, hee would rewarde him ſo largely, as he ſhould haue cauſe to ſpeak of his bountie : otherwiſe if by negligence he ſhould be found ſlacke, he would ſo bitterly reuenge hys frowarde diſobediſce, as hee ſhoulde haue cauſe to curſe both hymſelfe and his ſcience. *Nestos* allured with the large promiſes of the King, and feared wyth his ſharpe and cruell threateninges, made anſweare, that what were able to bee doone by Arte, ſhould wyth all ſkilfull diligence bee perfourmed : and herevppon hee craued three dayes to make a ſhewe of his cunning. *Pſamnetichus* (ſuche was the heate of his newe kindeled fancie) thought it a longe time to yeelde ſo ſmall a verdict,

yet hee was content, hoping by this meanes hee shoulde bee fully satisfied. *Nestos* leauing the King in his dumpes, hyed him home to his lodging, and entring into his study, began to fal to erecting of figures, to take the eleuation of the pole, and the houre wherein the shoe was found, but these superstitious ceremonies would not shew what hee sought for: so that in fine, from consecrating, hee was faine to fall to flatte coniuring, wherein after hee had fwette lyke a dogge to adiure the Dyuell, hee perceiued by the Oracle, that hee had made an ende of his woorke: which hee had no sooner doone, but with all speede that might bee, hee posted to the Courte, where beeyng admitted to *Pfamnetichus* prefence, all the nobles commanded to auoyde the chamber, hee vttered these wordes.

I am fory (right mightye Prince) that I cannot iustly con/ceale, that your Grace hath straightly comanded me to reueale, my alleageance forbidding the one, & your highnesse so stricklye vrging the other. I haue done what learning & science can allow, yet vnwilling to shewe what y froward destinies do allot. But I hope wisdom shal preuent that, which fancy seeketh to pretend. The Lady which oweth this shoe, is one whose perfectiō of body is greatly darkened with the imperfection of the mynde, and whose singular beauty is such, yet so stained with the spot of lasciuious vanity, as all

may iudge shee was framed by nature to despight vertue. It is *Rhodope*, that infamous strumpet of *Memphis*. *Nestos* had scarce vttered these words, but *Psamnetichus* (as one intraged with a franticke passion) beganne in most cruel termes to exclaime against Loue and Fortune, braying out such bitter curses against *Venus*, & her inequall lawes, that poore *Nestos* seeing his vnbrideled furie, was more afraid to perswade him, then to coniure a diuell: trembling a while for feare, that the king should wrecke his wrath on his old carcase. At last when *Psamnetichus* had somewhat appeased his furious passions, he rewarded *Nestos* and licensed him to depart, withdrawing himselfe into a secret place, where hee powred foorth these complaints.

Ah vniust *Venus*, and most accursed *Cupid*, whose hatefull delight, is to drowne men in vnequall thoughtes, and to make them doate in vnfitte fancies, seeking most to assayle those myndes which thinke themselues moste safe vnder the shielde of vertue: coueting with bitter pleasures to procure sweete tormentes, and with seruyle affections to intangle free myndes. Alas I see, and I sigh, and sorrowe to see, that there is no dignitie, honour, age, nor yeeres, which canne resist the alluring charmes of Loue. Loue *Psamnetichus*? why doest thou loue? It is a word vnmeet for thy mouth,

but a passion farre more vnfit for thy minde. Thy gray hayres are fruites for death, not blossomes for *Venus*. Thy yeeres are too bee spent in repentyng thy former follyes, not in renewing freshe and amorous fancies. It is more fitte for thy age to caste howe to dye, then to care howe to loue. Peace *Psamnetichus*, doe not / so much as once name loue: why not? Trees may haue rootes, though no leaues, and though flowers fal, hearbes may haue sap. Loue in age is a vertue, so it be not blemished with inequall choyse. Trueth, fonde foole, but what choice haste thou made? Of some famous Princeffe? oh no, it were too well: of some begger? were she vertuous, why not? Oh *Psamneticus*, woulde to God it were so wel. No, no, thou hast chofen *Rhodope*, a strumpet, not halfe so famous for her beauty, as infamous for her vanity, one whose honesty, nay dishonesty is to be bought by euery stragling stranger. Loue is vnfit for thy yeeres, because thou art old, but such loue is vnmeet for thee wert thou neuer so young. What wil the peeres of Egypt say, if they heare but of thy doting thoughts? wil not thy poore subiects sorrow to be ruled by such a Queene? But alas, what will *Philarkes* doe? Surely either seeke to cut her daies shorte with vntimely death, or to ende his owne life with continuall griefe. Ah *Psamneticus*, it were more honourable for thee

to die by concealing loue, then liue and inioy
fuch hapleffe loue.

And with that he fetcht fuch a deep figh, as it might wel witneffe how he fought with hatefull difdaine to quench fuch fonde defires, ftriuing with reafon to bridle appetite, and with wifedome to fuppreffe affection, flying from that by his owne will, wherevnto he was led by an infortunate influence, but he found that to wrestle with loue, was with the crabbe to fwimme againft the fream, and with the Deere to feed againft the wind: whervpō feeling fuch a deep impreffion to enter into his heart, as neither counfel, nor reafon could race out, he yeelded an vnwilling consent to loue, thogh the only thing he fought to hate. Pinched a long time with thefe contrary paffions, his care and forrow fo increafed, forrowing that he had made fo ill a choyce, yet careful how he might obtaine his choyce, that his aged and feeble complexion, weakened with a more heauie burden then he was able to beare, had almoft yeelded vnto death. His fonne *Philarkes* marueling at his fathers vnaccuftomed dumpes, feing that he had made a change of his wonted pafstime, and pleafures, for folitary thoughts and contemplations, caft diuers coniectures / in his head what might be the caufe of his fathers fodain forow: fure he was, it could not be for want of honour, in that he was a king : if

gold might make one merry, as no doubt it is the onely whetstone to mirth, his father wanted no treafure. Egypt was not pestered with ciuil tumults, nor troubled with forrain inuafions. Al which things duly cōfidered, hee could not coniecture what fhuld be the occasion of his fathers forrow : fo ſ̄ defirous to know, what fhould be the caufe of his care, and willing (if it lay in his power) to redrefſe it : finding his father within few dayes alone in ſ̄ garden, at his accuſtomed dumps, he brake wyth him to know the caufe of his dolor, crauing reuerently of his father, if it were his pleaſure, that he would make him partaker of his griefes, ſeeing that there is no better remedye for a troubled minde, then to participate his care to ſome ſecrete friend, promiſing (as it was his duty by the law of nature to proteſt) that if his life might bee a meanes to appeaſe his heauye paſſions, hee would moſt willingly free him from thoſe perplexed forrowes.

Pſamnetichus hearing the dutifull obedience of his ſonne, & noting with what vnfaigned proteſtatiōs he vttered theſe words, partly for the ioy hee conceiued of his ſonnes good nature, and partly for the remembrance of his owne doating affections, hee burſt forth into teares, yet ſeeking to conceale that ſhame forbad him to reueale, finding this excuſe moſt fit for the time, and his ſtraunge paſſions.

Philarkes, thou knowest euery thing is measured by his due time. The spring hath fresh flowers, and pleafant gleames. Autumne withered leaues and bitter stormes. Youth is paynted gazing at the ftarres, Age looking downe to the ground. Pleafaunt conceytes are the bloffomes of young yeeres, and melancholy thoughts, the fruites of gray haire. I tell thee *Philarkes* when I was young, I delighted in mirth and labour: and nowe being old, I ioy in ease and fadnes. Thou marueilest how I can be so subiect to dumpish thoughts, and I wonder how thou cãst be so free frō care and griefs. It is not want of prosperity, but the experience of many yeeres, ȳ hath taught me in age to think how to die. The ioy of my youth, and the comfort I should haue / had being old, is gone: I meane thy mother *Farina*, the remembrance of whose death, makes me as forowful as thy life and obedience makes me ioyfull. Cease then, good *Philarkes*, to enquire the cause of my care, and seeke not to redresse that whiche nature denieth to haue any remedy.

Philarkes was satisfied with his fathers answer, but *Pfamnetichus* more troubled with his sons demand, so that he could take no rest, but lingred in doubtfull thoughts, til at last reason yeelding to appetite, and wisedome to affection, he determined to enioye a full content, though he both ouerthrewe

himselfe and his kingdome. Being resolute in this determination, for the better bringing to passe of his purpose, hee appoynted that his Court shoulde bee kepte at the Citye of *Memphis*, and heerevpon commanded, that with as much speede as might bee, the Court shoulde remoue. The Courtiers willing, because the Winter drew on, to sojourne in the citie, vsed great diligence in dispatching their affaires: and the Citizens hearing that the King should come, willing to shew themselues dutiful subiects to so louing a Souerain, indeuoured to receiue him in the most sumptuous and solemne manner they coulde, providing shewes, iustes, tourneyes and triumphes: sparing no expences, to shew their dutifull affections. *Psamnetichus* perceiuing by outward actions, the inward good will of his Citizens, requited theyr kindnesse with such friendly curtesie & princely magnificence, that with one generall assent, they all prayfed his bountie and vertue.

Psamnetichus settled thus in *Memphis*, began now only to care how he might enioy the sight of *Rhodope*, hoping y when he had glutted his eyes with her beauty, he should free himselfe from the snare of difordinat fancy. To send for her to the Court, was the ready meanes to reueale his folly to the whole worlde, and to repaire vnto the house of a Curtesan, was to dishonor his princely dignity,

with a seruile discredite: but to remayne ftill in the hellifh paffions, was in life to fuffer farre worfe paynes then death. At lafte, feeing his troubled minde coulde finde out no shiftie deuife, hee thought it beſte to make ſome of his truſtye / feruauntes priuy to his affections, who perhappes by ſome ſubtill pollicie might procure him to obtaine his purpoſe: and hee thought none ſo fitte for the participating of ſuche a waightye matter, then his Chamberlayne *Zoraſtes*: vnto whom on a daye when hee founde fitte time and opportunitie, hee reuealed the whole matter, laying before him two baytes, preferment, and death, promiſing that if in ſecrete wiſe hee could help him to the fight of *Rhodope*, hee woulde bountifully rewarde him with liuinges and dignities: otherwyſe if eyther he ſhoulde halte, or bee founde ſlacke in the perfourmance of hys commaunde, all tortures and tormentes ſhoulde bee too eaſie for the reuēge of his diſloyalty. *Zoraſtes* hearing with ſorrow this hapleſſe pretence of the King, knowing that hee was ſo reſolute in his purpoſes, as no reaſon or counſell could diuerte [him] from his determinations, thought perſwaſions woulde little preuaile: and therefore told him, that if his Maieſty would followe his deuife, he would that night bring him to the fighte of *Rhodope*, in ſuch ſecret forte, that no man but they two, ſhould ſo much as once ſuſpect the

matter. For the fulfilling of this his promise, hee aduised the king to faine him selfe ficke, and to giue a speciall charge, that none, no not his sonne *Philarkes*, should trouble hym, vnlesse they were sent for by *Zorastes*. This done, hee willed *Psamnetichus* to disguise hym selfe in the attire of one of his Gentlemen, and then they two passing out at a posterne gate, which opened into a darke lane, might wythout daunger or suspition, goe vnto the house of *Rhodope*.

This prety pollicy greatly pleased the king, so that without any further consultation, hee put *Zorastes* deuise in practife: for assoone as the night came, he changed both his apparel & countenance so cunningly, as hee might bee taken rather for some stale Courtier, then for so mightye a Potentate. Hauing made thus an vnfitte Metamorphosis of him selfe, accompanied with *Zorastes*, hee passed through the Posterne, and wente straight to the house of *Rhodope*. Where wee maye note, the intemperate and malicious influence of *Venus*, who by her /irradiat constellation, do[es] worke such straunge affectes in mens mindes, as after they haue yeilded a little to her allurementes, neither wisedome, age, reason, counsaile, dignities, nor honour, can race out her dismall and malign impression: yea, her infused working is of such force, that who so is pricked forward by her

entifing perfwafions, feeth no daunger, or difcredite fo hapleffe, which he will not aduenture to obtaine his purpofe. But nowe to *Rhodope*, who beeing certified by one of her maides, that a Gentleman of *Pfamnetichus* Courte was at the doore, attyring her felfe with moft costly iewels, and perfuming her houfe with moft fweet odours, ſhe ſent for him vppre haftely, and at his comming, intertayned him with ſuch amorous glaunces, & laſciuious curteſies, that he began both to maruel, and ſmile at the artificial fleightes of ſuch an infamous ſtrumpet: ſeeing with what cunning diffimulation, ſhee beganne to ſhewe a fayned kinde of affection, and how gayne had taught her to allure the myndes of euery ſtraunger, he began to conceiue a loathing hatred of her lewd life, that defire was ready to turne to diſdaine, had not wanton and laſciuious *Venus* with the intifing charm of beautye, inchaunted his doating affections.

For when he had gazed a while on her excellent perfection, ſeeing there was nothing in her, her minde excepted, but that was ſingular, hee exclaymed againſt the Gods, that to deſpyghte nature, had placed ſuche hellifhe conditions in ſuch a heauenly creature. But ſuch was the force of vnbrideled fancie, that hee coulde not conceiue ſuche diſdayne at her vanitie, as hee dyd defire to her beauty. For his ſenſes were ſo befotted with

this alluring Syren, that he lost at last not onely his libertye, but his life, by her pernicious trecheries. Well, *Psammetichus* passing awaye the Euening with *Rhodope*, in such haplesse pleasures, as he then thought most happy, hauing somewhat satisfied himselfe with her desired presence, at last tooke his leaue, and giuing her the farewell, with an vnwilling *Conge*, departed speedily, and secretly to the palace: whither beeyng come, no sooner he was entred into his chamber, but casting him self vpon his bedde, the beautye and perfection of *Rhodope*, gaue / him such fierce assaultes as he could take no rest, but at last hee burst forth into these complaints.

Psammetichus, woulde to God either thou hadst bene borne to lesse dignities, or more wisdome, so should thy hap haue been better, or thy discredite lesse: but where will is a subiect to folly, wishes are counted but too fonde. Thou art a King *Psammetichus*, and aged: thy honour might perswade thee to more vertue, and thy yeeres dissuade thee from such vanity. Wilt thou yeeld to loue her, whose staylesse affection, neither likes any, nor loues her selfe: if thou wilt haue a Concubine, choose such a one, as may onely be at thy will, not at euery base vassals commaund. In deede *Rhodope* hath done amisse: what then? may shee not make amends? yes no doubt, though

ſhe hath flattered them which are ſubiectes, ſhe wil, nay ſhee dare doe no otherwiſe but fancie thee which art her ſoueraine. Reſt then content *Pſamnetichus*, *Rhodope* may be woone, and what canſt thou wiſh more? Alas yes, for vnleſſe ſhe be my wife, neither can I like, nor ſhe loue. Thy wife? will thy counſaile and commons agree to ſuch inconuenience? will thy ſonne conſent to ſuch an vnequall match? will they fond foole? nay they ſhall: in deſpight of them my will ſhall ſtand for a law, and I will followe content, not counſaile. *Rhodope* is worthy to be a Queene, and I ſay, that none in *Egypt* dare gainſay: ſhe ſhalbe a Queene.

And with that, feeding him ſelf in his humour, he fel a ſleepe, paſſing away the latter part of the night with many pleaſant dreames. On the morning aſſoone as he got vp, he aſſembled the Dukes and nobles of *Egypt*, and commaunded them vpon their allegiance, they ſhould not depart from the court till they heard further of his pleaſure. The ſame day hee cauſed writtes to be directed into euery part of his kingdome, to ſommon the Lords and *Barrons* to a Parliament, which ſhoulde be holden within xv. dayes. This ſtraunge and ſodaine newes made the Lords of the counſaile to maruell what weightie affaires the king had to enact by ſtatute, which hee would not make them priuie vnto: ſo many men, ſo many wits: euery

one yeelded his verdicte but all mist the Cushion :
 especiallie *Philarkes* be/gan to muse that his
 Father had not tolde him the cause of this sodaine
 conuocation : but seeing it was the kings pleasure,
 to conceale the secrete to him selfe, they rested
 contente till it might be made manifest in the open
 assemblie.

The day of the Parleament being come, the
 nobilitie arayed in their roabes, attended vppon
 the Kinge to the Parleament house, where euery
 one fet in his degree, as the common speaker was
 ready to haue made his Oration, the Kinge willed
 him to silence, commaunding that *Rhodope* shoulde
 bee sent for, and that then he would declare the
 cause of their assemblie. This draue them al into
 dumpes, euerie one whispering to other their virdict
 of the Kinges wil. Some thought there was some
 great complaints made to the king against her for
 her lasciuious life. Other thought she had pretēded
 some treason against his person : al by imagination
 suspecting the worst, yet not halfe so ill as the sequell
 proued. The message was no sooner deliuered to
Rhodope but a quaking feare possessed al her ioyntes,
 doubtinge shee had committed some haynous facte
 which deserued death : or y because she was a
 common curtisan, the King meant to confiscate her
 goods to the Crown. These & such like doubts
 daunted her mynde : yet chering her selfe some-

what, for that she knewe she was guiltlesse from murther or treason, decking her selfe in riche and costlye attyre, shee went with the garde to the Parleament house: whereinto assoone as she was entered, with reuerent obeyfaunce kneelinge before the Kinge, shee fearefullie attended to heare his Maiesties pleasure. The Dukes and Lordes of *Egipte* were driuen in a maze at the excellent beautie of *Rhodope*, curfing & accusing the gods of iniustice, that had blemisht such excellent perfection, with suche imperfecte qualities. But *Pfamnetichus* gazing a long while on her face, began almost to fall a sleepe in sweete conceites, til at last putting such thoughtes out of his mind, with a stern and disdayneful looke, he vttered these speeches.

It is no marueile if you stand amazed (Right mightie Princes of *Egipte*) to see your King, who was woont to craue youre consent in small affayres, without your counsell nowe / to begin a thing of such greate importance, I meane a Parleamente: But hee that seeketh to haue his purpose vnpreuented, must not plume his actions with times feathers, leaste either fortune or counsayle hinder his enterprife. Many thinges fall out betweene the cuppe and the lippe: and daunger is alwaies a companion to delay. To take away therefore all occasions of hindrance, I haue vpon the sodayne assembled you, not onely to heare what I can saye:

but without either doubt or denial, to confirme what I shall say: death hauing depriued me of her in my latter yeares who was my onlie Ioye in the prime of my youth, I meane your good Queene *Farina*. And although I am olde yet not so striken in age but that I muste and can yeeld to affection: so that I intende, nay I wil in dispiight of all menne, take *Rhodope* heere present to my wife, and before we depart from this session, shee shalbe crowned Queene. It may be, nay I am assured you al will greatly mislike of the match, & grudge that your King should marry with a Curtisan. But I charge you all in generall, & I wish each one that loueth his owne life, neither with counsaile nor reason to perswade mee from that I haue purposed, leaft he incurre further daunger, and my perpetuall displeasure.

Pfamnetichus vttering these wordes with a furious countenance, draue the Noble men to fylence: But *Rhodope* into a greater maze, that the king vppon so small acquaintance should choose her for his wife: wherevpon conceiuing an vnspeakeable ioy (for a womans heart swelleth with nothing more then honour) shee with humble reuerence kneeling vppon her knees, extolled *Pfamnetichus* curtesie, that he woulde vouchsafe being a king, to looke on so base and infamous a creature as shee was, promising to remaine his handmaide,

preft to performe what his grace coulde either wifh or commaunde, if the losse of her life might accomplifh his defire. But *Philarkes*, who fat nipped on the pate with this ftraunge newes, iraged with wrath and choller, coulde fcarfe keepe his handes from preuenting his fathers miferie, by the violent death of fuch a vile ftrumpet: which *Pfamnetichus* partlie / perceiued by his countenance, wifhed him to fpeake his minde without controlement, whether he liked of the match or no: promifing to pardon what-foeuer was faide. *Philarkes* with a face fraught full of furie, and a minde inflamed with choller, choofing (if he might) rather prefent death then to fee his Fathers dignitie attainted with fuch difhonour, vttered his minde briefly in thefe words.

May it please your highneffe, I feare to offend, if I fay what I fhould, & yet were loath to flatter, in faying what I woulde not: but fith I may haue free libertie to fpeak what I think, my verdict fhallbe foone giuen. I confefle that what pleafeth the father ought to content the fonne, and therefore I count *Pfamnetichus* will a law to *Philarkes*: yet as obedience wifheth a confent, fo nature willeth with a friendly denyall to difwade from things that offende, not onely men, but are euen hatefull to the gods. I fay therefore, that *Pfamnetichus* fhould get more honour by exiling fuch an infamous

strumpet, not onely from *Memphis*, but out of al the confines of *Egypt*, then if he had obtained more triumphes then that inuincible *Cæsar*. No doubt your grace shall soone, nay I feare too soone, finde my words to be true, that in hoping to get a sweete content, you shall gaine a fowre disquiet: like to them which pleased with the couler of the tree *Lotos*, are poysoned assoone as they tast of the Apples.

Psammetichus, such was his loue, or rather vnbridled lust, as he would not suffer *Philarkes* to speake any word more, but in great choller protested if his promise had not beene past, hee would haue made him repent those opprobrious speeches. The Noble men seeing the kings furie, were all in their dumpes, and durst not for feare of death gaine say y^e which he had said, so that presently *Rhodope* was appareled in rich and princely roabes, and by two of the chiefe Dukes of *Egypt* lead from the Parliament house to the temple of the god *Appollin*: where the Archflamyne, as his office was, not only crowned her Queene, but also with the sacred rites celebrated & finished vp the marriage: in the honour whereof the Noble men making a vertue of their necessitie, appointed certaine triumphes and shewes, / dissembling their inward sorrow with outwarde conceites, and shadowing the counterfeite of grieffe with pleasures colours. But poore *Philarkes* pinched to the heart wth his

fathers doting follie, spent the whole day in blubbring forth bitter teares, so that he was faine to absent him selfe from the banquet: whereas *Psammeticus* feeding his eyes more wth gazing on the incōparable beautie of his new foreworne spouse, then his stomach with any daintie delicates, feasted his Citizens and subiectes the space of twelue dayes so sumptuously, as they mighte perceiue he spared for no cost to shewe his liberall minde. But as the longest sommers daye hath his euening, so this feaste being ended, and euery one departed to their houses, *Psammeticus* and *Rhodope* liued with such sweete content as two such new married couples can enjoy. This secure quiet continued by the space of one whole yeere, till *Venus* either grudging at their halfe honest loue, or disdayning that *Rhodope* had begun to leaue her accustomed vanitie, and was waxen more charie, and lesse amorous, thought to shew her lawlesse power by some more vnlawfull meanes: she therefore sought to yoake that necke whiche as yet was neuer tamed, and to inflame that heart with a burning desire, whiche hitherto had beene frozen with a cold disdain: to bringe which to passe, shee wrought this haplesse meanes.

It fortun'd y^e on a daye as *Rhodope* looked out of her Chamber windowe, shee espied yonge *Philarkes* playing at the barriers with diuerse noble men his companions, wherein he behaued him selfe so

valiantly, as hee shewed that hee was farre superiour to them all in courage and valour. *Rhodope* commending in her minde both his prowesse and perfection, began to be tickled with a more then accustomed affection towards him, for the gray heares of *Psamneticus* had alreadye glutted her fancie, and the yonge yeares of *Philarkes* began to sharpen her halfe pined stomacke : for womens affections are not feade with kingedomes or treasures, but with youthfull conceites & sweete amours. Age may be allotted to gaze at bewties blossomes but youthe muste clime the tree and enjoye the fruite. / Well, *Rhodope* being a woman, and therefore both amorous and inconstant, shamed not to disdain the father and desire the sonne : yeelding her self captiue to lust at the first alarum. To be short, *Venus* had so snared her in the beautie of her sonne *Philarkes*, as her only ioy was in enjoying the sight of his person, yet as there is no weede so badde which serueth not to some vse, nor confiction so deadly which hath not one good simple : so in *Rhodopes* mind, holely stained with vice, there were some sparks of vertue : for she considered with her self, that *Psamnetichus* of a common and infamous strumpet, had without anie desert, but vpon meere affection, made her a Queene : and if she should so falsifie her faith, the gods would not suffer such disloyall ingratitude to be vnreuenged. Further,

the impossibility of obtaining such incestuous loue, was a meanes to perfwade her from such lasciuious thoughts. But shee whom *Venus* had blinded with shamelesse affection, cared not for these considerations, but followed her owne forward will, seeking not to repress her lust, but how to enioy her loue: so y she began to shew *Philarkes*, more then accustomed fauors, painting her beauty out with fresh coulours, & seeking to intrap the young Prince with alluring flatteries, and amorous glaunces. *Philarkes* whose young yeares were apt for loue, began more narrowlie to marke the beautie of *Rhodope* then he had done before, seeing her singular perfection to bee such, and her beautie to be so rare, that she stained not onely all the ladies in *Egypt*, but as he thought in all the world: resembling rather a heauenly Nymph then a mortall creature, insomuch he thought his father not to be blamed for making so good a choice, and wishing himselfe if euer he married as happie a chance. These sparkes of affections grew by time to a great flame, so that he began not onely to like, but to lust after *Rhodope*, which he sought to repress with these reasons. First he perfwaded himselfe that incestuous adultrie was a sinne so repugnant to nature, as the verie brute beastes did abhorre the committing of such a fact, and that it was so odious both to the gods and men, as it were better to

commit either sacreledge or murther: but these / thoughts could not quēch that which iniurious *Venus* had once set on fire, for he felt his mind so passionate with ſ beauty of his mother in law, as no counsaile might appease his maladie: yet nature and vertue so much preuailed, that he chose rather to die then to consent vnto such vnnaturall disloyaltie: his grieffe so increased by concealing his disordinate fancies, that hee fell into a dangerous sicknesse, hauing his heade so weakened with continuall care, and yrksome passions: that hee was almost brought into a frensie. *Psammetichus* seeing his sonne thus perplexed, sent for the most learned Phisitions in all *Egypt*, but neither could they coniecture his disease, nor redresse his maladie, which so grieued the king as he tooke no delight but in forrowing for his sonne *Philarkes*. *Rhodope*, who was more than half sick with the same disease, intending to see if she could sift out the cause of his sicknes, decked her self in her brauest attire and went to visite *Philarkes*: comming into his bedchamber, and finding him lying as one in a trance, shee commanded all to auoyd the chamber, for a while. *Philarkes* no sooner saw *Rhodope*, but he start vp in his bed, and staring in her face fetcht a deep sigh. She who by her former occupation was a great calculater of such secreat passions, knewe without feeling of his pulse, where his

greatest paine was: fitting therefore downe vpon his bed, taking him by the hande, she intreated him with sugred speech, & amorous perfwasions to vnfold the cause of his sicknesse, promising not onely to conceale it, were it neuer so secreat, but to redres it if it lay in her power, were it neuer so daungerous. *Philarkes* hearing *Rhodope* vtter these vnfained protestations, hoped that he might haue some successe in his sute, but shame of his vnlawfull request, enioyned him a long time to fyence, til at last affections banishing feare, with bashfull face and blubbring teares, he reuealed vnto her the cause of his sorrow: how her beautie had so inchaunted his mind, and bewitched his senses, that vnlesse her consent were a conferue to cure his care, there were no meanes to free him from his passions but death. *Rhodope* no sooner heard *Philarkes* vtter these wordes, but as one in a rage she rose vp railing with / bitter termes against his folly, whereas God knowes, it was the onely thing shee desired: a womans faulte, to thrust awaye that with her litle finger, whiche they pull to them with both theyr handes. Although *Philarkes* saw her in suche a chafe, yet hee would not giue ouer the chafe at the first default, but stode fast to his tackling, infomuch that after a few consenting denialles, she agreed, assoone as place and time would serue, to fulfil his request. *Philarkes* sealing vp the bargain

with a few sweet kisses, rested content with this desired consent, and in shorte time recouered his former health, to the great ioy of his father *Psamnetichus*, and his mother in law *Rhodope*.

Well, these two haplesse louers, liuing a while in their supposed happineffe, the gods grudging at such vnnatural actions, reuenged their bruitish disloyalty with a speedie & cruel punishment: for so it fell out, that *Psamnetichus* spyed in short time their (not to be named) villany on this wife.

The king being gone on progresse, left the Queene at home, as he thought, halfe sicke (for what cannot women faine to fulfill their fancies) and commanded his sonne *Philarkes* to beare her companie, vntil his returning: not thinking to repaire to *Memphis*, til a moneth were fully expired. *Psamnetichus* beyng gone, the two louers floated in blisse, hauing such fitte opportunities for the fruition of their loues, as they could wishe or imagine. But the king doating on the beautye of his young wyfe, had not beene absent ten dayes, but that he tooke post horse, and rode very secretly and speedily to *Memphis*, where beeyng arryued, passing in at the posterne gate, onely accompanied wyth *Zoroastes* his chamberlain, he found *Rhodope* and *Philarkes* in bed together fast on sleepe. Which strange & vnnatural fight so danted the old king, as a quaking cold possessing his limmes, hee stoode trembling for

the horror of such a brutish fact, till his chilling feare turning into a flaming choler, hee fell almost into a raging frenzie: yet hee somewhat appeased his furye, tyll hee hadde sent for twoo or three of hys Noble menne, which hee had lefte at the Court to bee attendaunt in hys absence vpon the Queene, that they myght bee wytnesses of / this vnnaturall incest. They were no sooner come, but with raging threats, he wakened the two haplesse Louers out of their sweete slumber, who feeyng *Psamnetichus* and the noble men standing by, as beholders of their villainous adulterie, were so amazed, as they could not vtter one worde. The king disdayning to debate of þ matter with these vilde wretches, pullyng foorth his arming swoorde, at two stroakes dispatched them both: a punishment too good for suche a haynous offence, and a death not sharpe enough for suche incestuous traitours.

Psamnetichus had no sooner finished this tragicall stratageme, but ashamed at his owne doating follye, and sorrowfulle that his sonne had so farre transgressed the lawe of nature, went presently into his studye, and there finding a vyall of poyson, to release hym selfe from insuing miseries, ended his daies with that deadly confection.

(* *)



x.

PENELOPE'S WEB.

1587.



NOTE.

Of 'Penelope's Web' there seems only to have been the one edition, *i.e.* of 1587. It is of the rarest of Greene's books. Our exemplar is that in the Bodleian (Malone 572) of which the (known) date is torn off. See more on this in annotated Life in Vol. I.—G.

P E N E L O P E S
W E B :

Wherein a Christall Myrror of fæmi-
nine perfection represents to the viewe of euery one
those vertues and graces, which more curiously beautifies
the mynd of women, then eyther sumptuous Apparell, or Jewels of
ineestimable vaw : the one buying fame with honour, the o-
ther breeding a kynd of delight, but with repentance.

*In three seueral discourses also are three especiall vertues, necessary to
be incident in euery vertuous woman, pitheily discuffed : name-
ly Obedience, Chastitie, and Sylence : Interlaced with
three seuerall and Comicall Histories.*

By *ROBERT GREENE* Maister of Artes
in Cambridge.

Omne tulit punctum qui miscuit utile dulci.



Imprinted at London for T. C. and E. A.
1587.





To the Right Hono-
rable and vertuous his very good Ladie and
Mistresse, the Ladie Margaret Countesse
of Cumberland: and to the no lesse
Honourable and vertuous the Ladie
Anne Countesse of Warwicke:
Robert Greene wisheth encrease
of Honor and Vertue.

Socrates (*Right Honorable*) being forced
by the Atheniās to send presents to Apollo,
offered not vp, as others did, the superfluitie
of wealth, but the Ænigmaes of Hermes Tresmegistus,
yeelding this reason, that Apollo was not poore but wise.
Achilles beautified the Temple of Pallas with Speares
and Helmets, in that the Goddesse was patronesse of
souldiers. Dyanas present was a Bow: and I by
chance finding so precious a monument as the VVeb of
Penelope, the only trophee of her chastitie, was per-
swaded to bestowe it vpon your Honors, as vpon two
Ladies, whose vertues deserues among the best the |

patronage of such a famous antiquitie. For if trueth be the daughter of tyme, and tyme the Heralte that best emblazeth affections: the report that the Gretians made of the Princeſſe of Ithaca, may ſeeme but a fiction compared with the fame of your Ladieships vertuous reſolutions: which are ſuch and ſo rare, as your very enemies (if you haue any) are forced maugre their teeth to bee true diſcouerers of your vertues. Homer penned his Odiſſea comprehēding the life of Vlyſſes becauſe he was wiſe. And I (may it pleaſe your Ladieships) haue attempted the diſcourſe of Penelopes VVeb, for that ſhe was chaſt, that as diuers reading the Poets works did imitate his wiſedome and ſpoke well of his pollicie: ſo ſome by glancing at this toy may take a preſident of her chaſtitie, and giue thanks to your Honours whoſe chaſt and vertuous life brought this worke to light. But ſome may obieſt that Homers pen deawed forth ſuch ſugred eloquence, as beſeemed the diſcourſe of Vlyſſes trauailes: whereas my harſh ſtyle and methode makes the VVeb that of it ſelfe was as ſoft as the Seres wooll, be as rough as Goates hayre. I confeſſe my fault, and therefore by cuſtome clayme pardon of courſe: yet thus farre dare I anſwere for my ſelf, that although Demofthenes had a Plaudite for | his Oration becauſe it was curious: yet Nemius got the ſentence for the trueth of his playne tale. Penelope her ſelfe was more chaſt then eloquent. Virgill was ſeene to haue Ennius in his hand. The

*Romain Ladies spurned at the sweete verses of Ouid,
when they read ouer the Satyrs of Iuuenall. And I
hope your Ladiships wil vouchsafe of Penelopes Web,
at least for the vertue of the woman that first wrought
it, though the Cloath workers arte haue giuen it so
bad a glosse. Damydas caused his Parrat to pearke
vnder a Dragon of brasse to defend it frō the Vultures
tyranny: and I shrowde this simple worke vnder your
Honors patronage, that the enuious, whose tungs cut
like Swords, may like the Serpent feare to offend that
hearb, whereon the beames of the Sunne doth rest.*

*Thus hoping your Ladiships will for Penelopes
sake vouchsafe of such a homely present,
though otherwise vnworthy the
patronage of such Honorable
personages, I commit
your honors to the
almightie.*

*Your Ladiships in all duetiful seruice
to command, Robert Greene.*



TO THE GENTLE-
MEN READERS HEALTH.

SO oft (Gentlemen) have I relyed vpon your courtesie, and found you so fauorable, that still I aduenture to present what I write to your iudgementes, hoping as my intent is to please all, if it might bee without offence, so I shal be pardoned of al, though presuming to farre. It may be the forehead is not alwayes a true heralt of affections, neither the rules of Phisiognomie infallible principles: for they which smiled in the *Theatre* in Rome, might as soone scosse at the rudenessse of the *scene*, as giue a Plaudite at the perfection of the action, and they which passe ouer my toyes with silence, may perhappes shrowde a mislike in such patience: if they doe, yet soothing my selfe in the hope of their courtesies, I sleepe content like *Phidias* in myne owne follies, thinking all is well, till prooffe telles me the contrarie. I was determined at the first to

haue made no appeale to your fauorable opinions, for that the matter is womens prattle, about the vntwisting of Penelopes Web. But confidering that *Mars* wil sometime bee prying into *Venus* papers, and gentlemen defirous to heare the parlie of Ladies, I thought rather to write a lyne to much, and so be counted forward, then by leauing out one title, incurre your displeasures, and so be iudged froward : but whatfoeuer I haue done or written, I onely desire for my paynes your fauorable acceptance, and so wish to you, as to my felfe, to liue fortunate, and dye happy.

Yours to vse, Robert Greene.





To the Courteous and Courtly
Ladies of England.

After that (Gentlewomen) I had finished this work of Penelopes VVebe and was willed to commit it to the Presse, I fell to parlie with my selfe whether I should stay it as Appelles did Venus Piecture, halfe vnfinished in the Printers fourmes: or thrust it out as Myson did a ragged table bescratcht with a Pensell. Appelles was froward, and Myson too forward, both faultie, and euery man hath his folly. It may be some will thinke me of Antisthenes faction, that layed platfourmes of euery mans life, & yet the Philosopher was more wise in his precepts then wary of his owne gouernement: and count me very æconomycall that seeke to set downe the duetie of a wife, and to deliuer principles to such a purpose. If I haue intermeddled to farre it is (Gentlewomen) in discouering the vertues of your sex, not in censuring seuerely of your actions: for I present but the viewe of those vertues that naturally are, or incidently ought to bee as well

*in virgins that sacrifice to Vesta, as in wiues that |
make secrete vowes to Lucyna. I reprehend not,
as one thinking all generally to bee vertuous, but
perswade, as one wishing perticularly euey one
should lyue well and dye better. If any that are
enuious grudge at my doing, I straight for refuge flye
to your good words, which I count as a sufficient
defensory against such as loue to backbyte. Committing
therfore my Booke to your patronage, leaft the
gates being to bigge for the Cittie, the Moun-
tayne should seeme to swell and bring
forth a Mouse, I wish you all
such happie successe as you
can desire and I
imagine.*

Robert Greene. |





PENELOPES WEB.



When as the stately Citie of *Troy* was sackt by the *Grecians*, and all the princely broode of *Pryamus* either vtterly extinguished by ſword, or fatally exiled the place of their natiue residence: *Vliſſes* the Prince of *Ithaca* who had remayned ten yeeres at the ſiege, reſolued to leaue the confines of *Aſia*, and to returne to the gouernment of his owne Monarchie: but eſpecially to ſee the miſtreſſe of his thoughts, chaſt *Penelope*, frō whom theſe broyles had ſo long frowardly detayned him: thinking as it was the part of a friend to accompanie *Menelaus* in reuenge, ſo it was the duetie of a huſband by ſmall delay to bewray his affection: that it was the office of a Prince as well to ſtudie with *Pallas*, as to crye Alarum with *Mars*: that as great honor did depend in the Scepter as in the Sword, that the

gréene Lawrel in the Senate house was as pleasing an object to the eye, as glittering armour in the field: Consideration, the preuenter of had I wist, tyed him so to the performing of these forenamed premisses, that causing his weather beaten shippes to be warped out of the Hauen assoone as they were made theight, rigged and trimmed, able to brooke winde and weather, he hoyfed faile and thrust into the mayne, conuerting his course toward *Ithaca*: but Fortune, the enimie to prosperous resolutions, willing to bewray her selfe, hauing commission from angry *Neptune* to shewe her inconstancie, kept him still from the end of his desires, I meane *Penelope*: who remaying still in the Court of *Ithaca*, for that Nature had made her beautifull by a superficial glorie of well proportioned lineaments, and vertue had made her wise by ayming after fame with well ordered actions: these two perfections the speciall friends to fancie, armed with the long absence of *Vlisses* and with many rumors of his death, brought al the Péeres of *Ithaca* to become suitors to *Penelope*. She whom Loue had / arested for a subiect, but neuer brought to any seruile obedience, whom the Idea of *Vlisses* printed in her thoughts, had resolved to dye the wife of so good a Prince, refused their proffers, & with the warrant of her chastitie sought to appease their humorous perswasions. But the Noble men

whom delay and tyme had made impatient of denyall, fell into flat tearmes and craued an answer. *Penelope* seeing that fortune had conspyred her mishap, by breeding such a restlesse importunitie in her woers, was driuen to seeke a knot in a Rish, and with pollicie to preuent that which the honest and honorable pretence of her chastitie was not able to defend. She therefore beguyling time with labour, hauing begun a webbe wherein she spent the day to keepe her selfe from ydleneffe, knowing that *Otia si tollas periere cupidinis arcus*, gaue answer, that when her work was finished she would make a choyce of some one of them for her husband. The Noble men who knew that as the work was not great, the dated tyme could not be long, contented themselues with this replye, which somewhat eased the mynd of *Penelope*: but when she fell into consideration with her selfe that the longest Sommer hath his *Autumne*, the largest sentence his Period, and the greatest labour his performance, she began to be melancholie, till Loue had learned her a shift to make her work endlesse, by vntwisting as much in the night as she woue in the day: this pollicie put in practise, (for that the night, the friend to sweete and golden sleepes grudged that her benefites should bee despyfed by the restlesse labour of such a polli[ti]ck hufwife) she determined accompanied with her Nurse and t[w]o

Maydes to passe away the time in parle, thinking thus both to further her content, and procure payne to bee mittigated by such pleasing delights: Seeing therefore that her Nurse began to nodde and her Maydes to wincke, she wakened them out of their dreames with this merrie chat. I can but smile (Nurse) to see how tyme maketh a distinction of ages by affections, and the disposition of the senses followes truely the temperature and constitution of their bodies, as a particuler instance makes manifest: for the tyme of the night (growing to rest) summons both you and my Maydes to sleepe: yet though the affect / is all one, the effects are diuers: for age whom nature hath stored with imperfection and disease, and therefore freed from the taxe of disquieted thoughts, teacheth the senses by the desire of sleepe how the number of your yeeres are dated vnto death: that with *Antisthenes* wee may say how the bed resembleth the graue, and y^e closing of the senses the dissoluing of life: my Mayds whō youth perswades vnto rest, and want of care, proues that the blacke Oxe neuer troade on their feete, onely cares how to serue tyme: for that no other care hath yet bitten them by the heele, and so resoluing their myndes in quiet by such content, seekes to pleasure the senses by sweete slumbers: but I poore soule whom fortune hath set as a subiect whereon to worke the variable

poynts of her inconstancie, finde my fences so countermanded with disquieted thoughts, as desire of content drawes mee into a laberinth of restlesse passions.

Eubola one of her Maydes that was most familiar with her Lady, made this pretie and pithie reply: I remember (Madame) that *Phidias*, drawing the counterfaite of youth, figureth labour as the taskmaister of his actions, & ease as the paymaister of his deserts: meaning as I can coniecture by the Embleame, that as it behoueth to spend the day in worke, whereby to auoyde the sugred snares that ydlenesse layeth to intrap the fences: so the guerdon for such forward indeuours is to consume the night in sweete and quiet slumbers, least the vytall spirits ouercharged with too much labour, should either grudge at too fore an impost, or els fall to inconuenience by ouerlong toyle and watchings: Extremetie is euer a vyce, too much in euery thing is hurtful, and the greatest prodigalitie is the expence of the eye: I meane not (Madame) in gazing wantonly, but in watching ouer niggardly: which when I consider how prodigall your honour is in this poynt, I cannot but (as euer I haue done) meruaile at your wisdome and vertue, so now to wonder at your loue and constancie: for thinking with my selfe that your Grace is seated in a Th[r]one of

Maieftie, adorned with a Scepter and a Dyadem, honored with the poffeffion of a Kingdome and ſ title of a Quéene, rich, beautifull, and young, the very aduocates of vanitie : and feeing / that the affection your Highneffe beares to *Vliſſes*, the loue to your Huſband, the vowe to your Lord, though in long abſence ſtill quallifies the fore-named pleaſures with the ſweet deaw of a modeſt chaſtitie : I muſt (Madame) without flatterie ſay, that in requitall of ſuch conſtant affection, the Gods in iuſtice muſt crowne you with immortalitie, and the world reward you with fame and honour.

In deede, quoth *Vygenia* (for ſo was her ſecond mayd called) when I ſee maieftie a contented copartner with labour, and a reſolute farewell to eaſe : the choſen companyon to a Quéene, I cannot thinke but that Loue is a great Lord, that in a womans affections worketh ſuch ſtraunge effects. Take heede quoth *Iſmena* (which was the laſt and youngeſt of the three) that in this word loue, you deceiue not your ſelfe : for there is an Amphibologicall Equiuocation in it, which drowneth ſ hearers oft in a laberinth of perplexed conceipts. As how quoth *Penelope*, let vs heare you make this diſtinction? *Iſmena* that was young and very quicke-witted, willing to content her Ladies humour by beguyling the night with prattle, applying as well her fingers to the web as

her tongue to the tale, went forward thus in her description. Although (Madame) experience hath not taught me to set downe the diuers effects of Loue, yet the Phisition by reading oft knoweth the nature of the Simple as well as the Gardiner that planteth it : & he which seeth Fortune standing on a Globe, may iudge she is fickle though he trye not her incōstancie : many speak of the *Crocodiles* teares that neuer felt her deceipts, and diuers condemne *Diogenes* for a Cynick that saw not his Tub : The Shoemaker corrected *Apelles* picture, yet he knewe not the vse of the Pensell : and I may by your honors patience talke of *Venus* Temple that neuer smelt the fume of her Sacrifice : but to say what I haue heard, thus to the matter. *Anacreon*, *Menander*, and *Ouid*, with others, who were studious in this amorous Philosophy, haue as they set downe principles, so penned downe precep[t]s, wherby the fond and variable effects of loue is manifestly decyphered, calling it by the name of a God, as vnder that tittle bewraying the forceable efficacie that by a predominant qualitie it doth infuse into humaine myndes : other whiles a Furie, as discouering the forrowes, griefes, and disquiets that proceedeth from such a furious humour : paynting *Cupid* blynd, as noting the selfe conceipt in choyce : like a little boye, as figuring small gouernment, not leueled by the proportion

ot reason: winged, as absolutely pourtraying inconstant and fickle passions of Louers, whose thoughts are variable, whose ioyes are momentarie, like to the shadowes which *Iuno* presented to the Giants, bringing forth like the Ceader trées, fayre leaues but no fruites, and as the Date hauing soft ryndes, but within stones as hard as stéele: This loue (Madame) presented by *Venus* as an inueagle obiect, no sooner entreth the eye, but he pearceth the heart, not accompanied with vertue to perswade, but armed with the outward hew of beautie to constrayne, which what effect so euer ensueth, waxeth at last sorowe and repentance: Such was the loue of *Dydo* to *Aeneas*, that seeing the curious forme of the dissembling stranger, through too ouer hastie affection did both ruynate herselfe and her Kingdome. *Ariadna* by crediting the sweete tales of *Thefeus*, *Medea* of *Iason*, *Phillis* of *Demophon*, and infinite other, which entring into this passion runs headlong after endlesse repentance.

This loue is like the Baaran Leafe, which séene pleaseth, but toucht pearfeth the Skinne: this loue is that which ouerruling young heads, fotteth the fences, dulleth the wittes, hindereth quiet, and maketh a passionate confusion in the mynd of man, called by the title of loue, which in deede is mere lust and vanitie: whereas true and perfect loue hath his foundation vppon vertue

onely, ayming at the inward perfection of the mind, not at the outward complexion of the body, which decreaseth not, but increaseth with time, vniting the hearts with such strickt leages of amitie, that it accounteth all labour a pleasure, to shew endlesse desire by effects: as Madam to inferre your selfe for an instance, who not possessed with this fond furie which men faine to come from *Venus*, but that settled fancie which wée are sure procéedes from vertue: although the Prince *Vlisses* hath tenne yeeres bene absent at the siege of *Troy*, and report in this space hath made fundrie and / vncertaine tales of his death: although the stately Pallace of *Penelope* hath swarmed with ý Lords of *Ithaca*, thinking by fundry assaultes to make shipwracke of loue: yet hath affection, armed with vertue, so grounded the mynd from wauering, so much as in thought, that neither respecting their youth, beautie, nor riches, your highnes spareth no paynes, as prooffe makes manifest, still to remain the constant wife of *Vlisses*. Such was the loue of *Lucrece*, that *Tarquine* in the absence of hir Husband found her selfe not idle, thereby to intertaine pleasure, but fitting amongst her maids breaking of wooll: by such hufwifery to auoyde the alurements of vanitie: such was the loue of the Romaine *Macrina*, that in the space hir Housband *Lentulus* remained at the warres,

ſhe neuer was found from the Whéele: both theſe fame hath chronicled with honour, & I am ſure Madame the report of your chaſtitie, being once ſpred abroad, the Gretians are as prodigall in prayſes as the Romanes, and blind *Homer* ſhall be as ready by his pen to make your chaſtitie immortal, as euer was any of their babling Poets. The oulde Nourſe, who for all hir nodding had geuen eare to this prettie prattle of the mayde, waking her ſelfe at the prayſes of *Penelope*, began to mumble out theſe wordes. Daughter, whether report or experience hath taught thee theſe principles of loue, I will not be inquiſitiue, but this I dare ſay, thy cenſure is as true as an Oracle, for in deede that is not loue which pearceth the eye, but which pleaſeth the mind, not that is founded vpō the ſuperficial ſight of beautie, but vpō the touchſtone of delight, which is vertue: ſuch was the loue of *Porcia* to *Brutus*, who choſe him not becauſe he was faire, but for that he was wiſe, not leueling content by the outward ſhape, but by the inward ſubſtance, not ſetting downe the propertie of affection as our gentlewomen doe now adayes that muſt haue their Houſebands as beautifull as *Adonis*, as prowde as *Narciſſus*, as fine as *Clato*, as neate as may be, or els his Penny gets no Paternoſter: whereas true loue inquireth if the man be vertuous, as *Sulpitia*

did of *Lentulus*, if he be valiant, as *Andromache* did of *Heſtor*, if hée bée wife as *Hipperchia* did of *Crates* the Philoſopher: not if he be beautifull, as *Helena* did / of *Paris*, if he be well proportioned, as *Phædra* did of *Hippolitus*, if he be rich, as *Iphicla* did of *Cinnatus*, for ſ̄ one is immortall, builded vpon vertue, the other momentarie, ſtayed vpon the goods of nature and fortune. Therefore *Pittachus*, one of the ſeauen ſages, conſidering ſ̄ in perfect loue there ought to be a ſympathie of affectiones, fetteth downe three kinds of mariages. The firſt of loue, the ſecond of labour, the third of grieſe. As touching the firſt, *Themiftocles* tearmes it a charitable coniunction, vnitie and ſocietie of them that are good: when the parties ſeeke not by a voluptuous deſire to aime at pleaſure, but by a vertuous intent to enioy the benefite of mutuall amitie: the mariage of labour is that which the Comicall Poet *Plautus* auoucheth to come from the fingers, not from the eares: by this allegorie, as I ſuppoſe, meaning that women like not by the report they heare of his vertue, but by the delite they take in feeling his treaſures, rather deſirous to haue goods without a man, then a man without goods: which *Olimpias* the mother of *Alexander* greatly hated: for when ſhe heard that a noble woman of *Macedonia* had married a rich foole, ſhe baniſht hir from the Court, with this ſharpe ſen-

tence. I like not hir that preferreth wealth before vertue. The second species of this *Genus*, is where bodely beautie and outward graces is onely regarded, where the linaments of the face, not the literature of the mind beareth palme: this momentarie affection tyeth the banes of mariage with the blades of a Léeke, and being plumed with times feathers falleth with euery dewe: for the least wrinkle, the smalest mole, the littlest scarre, yea the winters frost or sommers sunne, doth vtterly subuert and ruinate the deepest impressiion that beautie can infert vpon fancie, so that the tearme of such loue, if it scape these forenamed hazards is yet dated but till age doth approach, whereunto well assenteth the Poet.

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

The third degré of the mariage of Labour, is when the parties are *Hetherogenei*: dissonant in manners, nature and age: where disparitie of yeeres hath fet such a difference, as neither / time nor pretence of loue can euer be able to reconcile, where *Decrepita senectus*, old age whom diseases hath tyed to y^e Crouch, will now with the babe returne to the Cradle: that stooping to the graue by burden of ouer many yeres, wil yet offer a toothlesse Sacrifice to *Venus* for a young husband:

this well may be called a mariage of Labour, where the married couples so inequall in match are continually troubled with a spirit of dissention : for as the fower Elements are different in their properties, so are these disagreeing in their maners : the earth and ayre are not placed well in one ballance : the fire and water brookes not the selfe same limites : age and youth may conioyne in lawe but not in loue, sith the sanguine complexion of the one, and the melancholie & saturnine constitution of the other, are alwaies in thoughts, affects, and desires opposite *ex dyametro* : so that by the opinion of *Aristotle* they be as it were immediat contraries : which *Dyonyfius* the elder noted very well, when seeing his mother passing old and ouer growne with age, desirous to marie a yong stripling, tolde her that it was in her power to vyolate the lawes of *Syracusa*, but not the lawes of nature : this affirmeth *Plato* in his *Androgina*, & agreeth to the censure of *Dionifius*, affirming that marriage in old Women is with the Giants *bellum gerere cum Dijs*, which the Romane Lady *Valeria* well noted, who alwayes had this saying in her mouth, that her Husband died to others, but liued to her for euer. And herein can I commend my good daughter *Penelope*, that hating such marriages of labour, doth intend both to liue and dye to *Vliffes*. Nay good Nourse quoth *Penelope*, lets heare your last distinc-

tion, I meane the mariage of gréepe : tis Madam quoth she, where the old prouerb is fulfilled, better one house troubled then two, I meane where a bad husband is coupled with a bad wife : where the one striueth to ouercome the other, not in vertuous actions, but in disquiet and murmurings. I cannot thinke (quoth *Penelope*) that there is any husband so bad which the honest gouernment of his wife may not in time reforme, especially if she keepe those three speciall poynts that are requisite in euery woman, Obedience, Chastitie, and Silence, three such graces, Nurse, as may reclayme / the most gracelesse husband in the world : and because my mayds are young, and may in tyme trye the fortune of mariage, we will this night discourse of this poynt, to discouer the effects and efficacie of Obedience : which (for that I wil be first in this newe deuised disputation) I will take in hand to discourse of, that both we may beguyle the night with prattle, and profite our mynds by some good and vertuous precepts.

The maides hearing their Lady in so goode a vaine were glad, and therefore setting their hands to the Web, and their eares to hir talke, *Penelope* began in this maner. *Zenobia* the wife of *Radamysus*, King of *Armenia*, being demanded of a Lady in hir Court, how she procured her husband so déepely to loue her as he feared in any wife to

offer her occasion of displeasure, answered, by fearing to displease him: meaning that the chiefest point of wisdom in a good wife is to make a conquest of her husband by obedience. *Aristides* the true and perfect Iusticiarie of his time, caused the portraiture of a woman figured on her knees, to be caried before y^e Brydes at their espoufals, to signifie that they meant now to obey & submit, not to rule or command, for, quoth he, such fond and fantastick women as make choyse of effeminate Husbands, thereby to challenge a souerayne superioritie ouer them, may rightly bee compared to those presumptuous fooles that had rather be masters of blind men, then seruants to the discrete and learned: which caused *Plato* in his *Androgina* to say that a wife woman ought to think her husbands maners the lawes of her life, which if they be good, she must take as a forme of her actions, if they bee bad, she must brooke with patience: His reason is thus. As a looking glasse or Christall though most curiously set in Ebonie, serueth to small purpose if it doth not liuely represent the proportion and lineaments of the face inspicient, so a woman, though rich and beautiful, deserueth smal prayse or fauour, if the course of her life be not directed after her husbands compasse. And as y^e Mathematicall lines which Geometricians doe figure in their correcters, haue no motiō of them-

felues, but in the bodyes wherein they are placed, so ought a wife to haue no proper nor peculiar passion or affection, vnlesse framed after the speciall dispositiō of her husband: For, to crosse him with contraries, as to frowne when he setleth him selfe to mirth, or amidst his melancholie to shewe her selfe passing merrie, discouereth either a fond or froward will, opposite to that honorable vertue of Obedience. But sayth *Antisthenes*, some wiues resemble the nature of the Moone, which the further she is remoued from the Spheare of the Sunne, is the more radiant, and the néerer she approacheth to his beames, the more eclipsed and obscured: so y longer y distance is betwene them & their husbands, the better chere when in place they are euer sorrowfull and pensue: which crabbed constitution is the well of endlesse disquiet, whereof springeth a peculiar and pestilent enormitie: for the troublesome conuersation of a wife that spendeth the day in discorde and the night in braules, were she as chaste as *Hippocratea*, as wise as *Sulpitia*, as rich as *Panthea*, yet it darkeneth these forenamed vertues and makes her odious: whereas there is no greater perswasion to allay the chollericke humour and froward disposition of men, then Obedience: for sayth *Theocritus*, a good wife should vse the custome in her house that the *Persians* did in the warres: for when their enemies made any inuasion

either by skirmish, Camizado, or maine battell, if they rusht vpon ſ pykes with any clamours, the *Persians* receiued them with filence, but if they assaulted with furie they ioyned forces with lowde Alarums: so should a wise woman when she sees her Husband in choller, appease him with patience, and when he is quiet then seeke to perfwade him with reasons. Whereof *Ariosto* in a sonnet hath this fenfure englised thus.

The sweete content that quiets angrie thought :
The pleasing sound of household harmonie :
The Phisicke that alayes what furie wrought :
The huswifes meanes to make true melodie,
Is not with Simple, Harpe or worldly pelfe,
But smoothly by submitting of her selfe.
Iuno the Queene and mistresse of the Skye,
When angry Ioue did threat her with a frowne,
Causde Ganymede for Nectar fast to hye. |


With pleasing face to wash such choller downe :
For angry Husbands findes the soonest ease,
When sweete submission choller doth appease.
The Lawrell that impales the head with praise,
The Iemme that decks the breast of Iuorie :
The pearle thats orient in her siluer raies :
The Crowne that honors Dames with dignitie :

*No Saphier, Gold, greene Bayes nor margarit,
But due obedience worketh this delight.*

With these verses I conclude, that there is no better thing praise worthie in a woman then Obedience, which a Catalogue of infinite examples is able to make manifest. *Cornelia* the wife of *Gracchus* falling at first in disgrace with her Husband, not for that she wanted vertue, but that the course of his vnbrideled youth led him to a furious superiority of the young Lady, which she countermanded with such submission and dutifull obedience, as she reclaymed that by her owne gouernment, which the Senators by threats could not performe. *Emilia* the wife of *Scipio* the *African*, although she was of more honourable parentage then her husband, being discended from the auncient and princely line of the *Emilij*, seeing how he had her in contempt and vyolating the Nuptiall bed fell in loue with her handmayd: yet concealed the matter in most secret maner, & fulfilled in euerything his commaund with such obedience, that *Scipio* repenting his former follies, reconciled himself to her vntil his death: insomuch that *Emilia* after her Husbands funerall, to shewe the true platforme of loue and obedience, maryed the mayd to one of her freemen with a great dowrie. But especially let the obedience of *Octauia*,

sister to *Augustus* and wife to *Anthonie*, be a sufficient president for our purpose : who notwithstanding the iniurie her Husband offered by preferring a Quéene before her, neither so young, fayre, nor vertuous, yet bare such entyre affection to *Anthonie*, that neither the intreatie of her brother, the perswasions of her kindred, nor the remembrance of the iniurie could extinguish the least spark of her loue. This vertuous Princeesse hearing that her Husband was to make warre against the *Parthians*, prouiding Souldiours, money and Munitiion, tooke her iorney as farre as *Athens*, where she receiued letters from *Anthonie* to returne backe to *Rome* : which she with great obedience perfourmed, sending him al the fore named necessaries, although she perfectly knewe that *Cleopatra* was with him in the field : But when the warres betwixt him and *Augustus* were ended, he sent straight to commaunde *Octauia* that she should depart from his house, which she did so obediently, that *Rome* after her death would haue erected an Image in her praise, but that *Augustus* would not suffer it, keeping *Anthonies* children that he had by his first wife, with such care and diligence, as it did well note to the world her loue and obedience. To confirme which more at large, I will rehearse a pleasant Historie.

Penelopes Tale.

 *Aladyne* the Souldan of *Ægipt*, who by his prowesse had made a generall conquest of the South-east part of y^e world, tooke to wife *Barmenissa*, the onely daughter and heire of the great *Chan*, who amongst fondry fuitors not inferiour to him in parentage and progenie, yet made such a carefull choyce of this yong *Ægyptian* Prince, not for his beauty (for that Nature had denyed him that fauour) but for his vertue (sith he was wise and valiant) that imprinting the perfection of his mynd with a déepe insight into the déepest place of her heart, and sealing the knot of fancie with y^e signet of mariage, she neuer so much as in thought crost him with any discourtesie : yet for that men are the subiects of Fortune and therefore variable, and the true disciples of tyme, and therefore momentarie, he began to loathe that in the fruite which he loued in the bud, and to spurne at that in the sadle which he secretly vsed in the cradle, repaying the faith of *Barmenissa*, not with flattery to inueagle her, but with foule language the better to manifest his hate : which though Nature forbad her to brooke, yet obedience the Heralt y^e best imblazeth loue, taught / her that against such sorrowe there was no better salue then patience :

that reuenge in a woman was not to bee executed by the hand, but by the heart, and yet not with rigour but with clemencie: persisting in this opinion, *Olynda* the Concubine which *Saladyne* so greatly loued, sent a Letter to this effect.

Olynda to Saladyne health.

I F the inward affects of the mynd bee manifested by outward effects, or the browe the bashfull bewrayer of secretes, and yet the true discouerer of thoughts, may be credited, the Emperour of *Ægipt* in his loues resemblance the Pyne tree, whose leaues remaine in one colour but one day: Well might the censures of wise Clarkes haue bin caueats of my likely misfortune: for they say Princes affections as they are glorious so they are brittle: that the fauour of Kings hangs in their eye lids, readie with euery wincke to be wyped out: that as they are full of Maiestie and aboue law, so they are full of inconstancie because without lawe: this which other spoke by prooffe now I alledge by experience: for your Highnesse abridgeth me of my wonted allowance, not only in expence but in lookes, so that I account that day happie when *Saladyne* but glanceth at *Olinda*. The mistris of my mishap is thy iniurious wife *Barmenissa*, to whō I wish thy il fortunes and my miseries: she with a fayned obedience seeketh

to inueagle thée with a concept of her loue, who if she did loue, could not content, for she wants the eye pleasure, beautie : thou tickled with an inconstant humour doest listen to the melodie of the old Syren, whose necke shadowed with wrinckles affords but bad harmonie : Keepe not (*Saladyne*) fire and water in one hand : in running with the Hare holde not with the Hound : beare not both a Sworde and an Olyue. *Paris* gaue sentence but on *Venus* part, affection brooketh no diuision : therefore if thou loue *Olynda*, hate *Barmenissa* : followe the example of *Anthonie*, who after his choyce of thy Countrywoman neuer fauoured *Octauia* : tis beautie that merites a Crowne, and as well would the Diadem of *Ægipt* beséeme thy Lemons head as thy wiues : / the willes of Princes are lawes, their lookes death, their censures are peremptorie : *Ægipt* affordeth confections and poysons, why then should *Barmenissa* liue to disquiet thee, to enuie mee, and to slaunder vs both : if not with her tongue, yet with the paynted shewe of her vertues ? This perfourme without delay, or excuse, if thou wilt bee counted the friend of *Olynda*. I want money, send me fixe thousand Aspers : though my counsaile be great my expences are small : And so farewell.

Olynda.

THE King hauing receiued this Letter and throughly vewed the cōtentes, put it vp in his pocket, and through other vrgent affayres committed to obliuion the request of *Olynda*. A fewe daies passing, as *Saladyne* pulled out his handkercher, by fortune he lost his Letter: which *Barmenissa* finding, after ŷ by the contents she perceiued how the King not only had alienated his mynd, but through perfwasions intended her death, yet with cōstancie and patience, thinking to shewe her selfe honourably and obediently mynded in most extreme perrilles, she thought not by reuenge to make requitall of such treacherie, but by a bountifull courtesie to shewe her enemies how little she estēmed of their practizes. She therefore presently prouiding so many Aspers as *Olynda* sent for, conueyed them to her by a spēdie messenger, charging him vpon his life not onely to deliuer them, but to say that they came from the Souldan, leaft (as women oftymes, especially of her function, are peruerse) frowardnesse should more preuayle then necessitie. The messenger obeying the Princeesse commaund, went in great haste and perfourmed his charge: but as he returned, the Souldan who was going thether, encountered him, and demanding the cause of his iourney: the poore fellow fearefull to be tript in a lye, tolde the King from poynt

to poynt the effect of his message: first how the Queene had found & read the Letter: thē how she sent him with the money, & gaue in charge he should say the Aspers were sent frō the Souldan. *Saladyne* hearing this, let the messenger goe and went forward on his way, where discourfing the maner of the Queenes reuenge to *Olinda*, it made her not onely afhamed of her intent / but also desperat to go forward in her perswasīōs: so that before his departure, the Souldan was fully resolued to depose the Quéene from all regall and princely dignitie, and to inuest her with the Crowne and Dyadem: which resolution in short tyme tooke effect: for summoning all his Nobilitie at the promontorie of *Iaphet* to a Parliament vppon certaine articles preferred against his wife, and confirmed by false witnesses, she was by general consent deposed: and the ceremonie of her deposition being finished, and *Olynda* sent for into the Parliament house, he pronounced these words.

It is no maruaile if you stand amazed (right mightie Princes of *Ægypt*) to see your King who was wont to craue your consent in small affayres: without your counsell now to begin a thing of such importance, I meane a Parliament: But he that seeketh to haue his purpose vnpreuented must be secrete and speedie, lest either fortune

or counsaile hinder his enterprife. Many things falles out betweene the cup and the lip, and daunger is alwaies a companion to delay. To take away therefore all occasions of hinderance, I haue vpon the sodaine affembled you, not only to heare what I can say, but without either doubt or denyall to confirme what I will say. Being diuorced from my quondam wife, and your Quéene by lawe, although I am olde, yet not so striken in age but that I can and must yéelde to affection: I intend, nay I will in despight of all men, take *Olynda* heére present to my wife, and before we depart from this Seffion, she shalbe crowned Quéene. Coniecture doth assure me you will all greatly mislike of the match, and grudge that your King should marrie so low. But I charge you all in generall, and wish euerie one that loueth his owne life, neither with counsaile nor reason to perswade me from that I haue purposed: leaft he incurre further daunger, and my perpetuall displeasure.

The Nobilitie, but especially his sonne *Garinter* of the age of twentie yeres, grudging at his mothers mishap, and that such a common Strumpet should possesse her place, made furious by the force of nature, burft out into this chollerick repleye.

May it please your Highnesse (I feare to offend) if I say what / I should, and yet were loth to

flatter in saying what I would not: but if I may haue free libertie to speake what I think, my verdit shall be soone giuen. I confesse that what pleaseth the father ought to content the sonne: and therefore I count the will of *Saladyne* a lawe to *Garinter*: yet as obedience wisheth a consent, so Nature willeth with a friendly denyall to diswade from things that offende not onely men, but y^e are euen hatefull to the Gods. I say therefore that *Saladyne* should get more honour by exyling *Olynda*, not only from *Babylon*, but out of all the confines of *Ægipt*, then if he had obtayned more tryumphes then that inuincible *Cæsar*. No doubt your Grace shall soone, nay I feare too soone, find my words to be true, that in hoping to get a swëete content you gayne a sower mislike: like to them which pleased with the colour of the trée *Lotos*, are poysoned assoone as they taste of the Apples.

Barmenissa hearing how sharply her sonne shooke vp the *Emperour*, with a modest countenance, as nothing grudging at the iniurie of fortune, at her last farewell gaue him this chardge. Although sonne the lawe of nature willes thee to be partner of thy mothers misfortunes, yet the Gods, whose lawes are aboue nature, commaunds that thou gain-say not the Edict of thy father: For as *Proclus* the Academick affirmes, there is nothing which wee ought more to regard then duetie and obedience: the

commaunde of the Father is not to be limited by the concept of the child, for as their superioritie is without proportion, so their wils ought to be without denials: first the frown of a father (saith *Epiætetus*) is like the eleuation of a Comet which foreshewes euer some fatall and finall ruine. Then *Garinter* offend not thy father in thought, least the gods grudging at thy secret disobedience plague thee with an open reuenge: further sonne, thou art his subiect, and he thy soueraine: what duetie is due to such a mightie potentate thou must by lawe and conscience offer vnto him: And seeing by the consent of the Ægyptian lawes I am deposed, and *Olinda* inuested with the regall crowne: if a mothers commaund may be a constraint to the sonne, I charge thee that thou shewe her the same obedience that belongs to a Princeesse, / and thy fathers wife. *Philarkes* y sonne of *Pjamnetichus* obeyed *Rhodope*, whom his father raysed from a common courtezan to a Princeesse. *Antiochus* the sonne of *Demetrius* builded stately Sepulchres for his fathers Concubines: Reuenge (sonne) ought not to go in purple but in white, and the salue for iniuries is not choller but patience: for mine owne part *Garinter*, I set thee down no precept but y which my self meane to hould for a principle, and thou by imitating thy mothers actions, shewe thy selfe to be duetifull: which if thou performe, I will

continually pray to the Gods for thy good, otherwise, if for my cause thou intend reuenge, I wish thy ill: & so wishing to thy father as to my soueraigne, & to the Princeſſe as to one honored with a Diademe, I take my leaue at y^e Court, as wel content with my aduerſitie, for that it is y^e kings cōmaund, as euer I was with prosperitie: And with this the Princeſſe departed, leauing both her ſonne and the Nobles paſſing penſiue for her preſent diſgrace. The *Souldan* not ſatiſfied with this iniurie, cauſed preſently Proclamation to be made, that the Princeſſe ſhould haue no reléeſe, but what ſhe earned with her hands, that her ladies ſhould be labour[ers], and her maintenance, no other then her owne indeuour could prouide: This Ediēt commaunded to be publiſhed, the King ſolempniſed his mariage with ſumptuous ſhowes and triumphes, and *Garinter* that he might ſhewe how carefull he was to obey his mothers laſt command, brought in Maſkes and comicall delightes to finiſh vp the ſolempnitie of the nuptials. The feſtiual time being paſt, *Olinda* puffed up with a ſweete conceipt of her prosperitie, ſo ruled and ouerruled in her gouernment, vſing ſuch tyranny in words, and perſwading her Huſband to ſuch diſordred actions, that ſhe generally fell in hate of all the people, in ſo much that the *Souldan* him ſelſe grudged at her ambitious preſumption: Well,

leaving her to her follies, againe to the Lady *Barmeniffa*, who fallen from a Crowne to a Cottage, and from a Scepter almost to a Scrip, still valued her want with labour and her pouertie with patience, bearing as princely a mind in aduerfitie, as she did in prosperitie, neither grudging at iniurie, nor gaping after reuenge: stayed thus upon this vertuous foundation, / taking her work in her hand (for the vse of her needle was her yerely reuenues) she walked out of her poore house towards the court, that she might by some one or other learne how her sonne behaued himselfe to the Emperour: Passing on poorely attyred (for she chaunged her habit with her fortune) at last she came within sight of the Pallace, when a consideration of her former estate presented vnto her mynd a confused Chaos of sorrowfull and disquieted passions: so that fitting downe behinde a bush in a little Thicket she fell into these tearmes.

Vnhappie *Barmeniffa*, why are the Destinies so inequall allotters of mishap as to appoynt thy youth, which to others is a pleasant spring of good fortune, to thee a frosty winter of mishap? Are the Starres so inequall in their cōstellation, or so incertaine in their influence, that Maiestie hath no priuiledge against miserie, nor the title of a Quéene no assurance of good hap? Is the seate of dignitie like the Chariot of *Phæbus*, whose whées challenge

not one minute of rest? Then (*Barmeniffa*) say with *Solon*, *Cressus* is not happie before his death. Confesse with *Amazias* King of *Ægipt*, that þ̄ prosperous successe of *Policrates* prognosticated some dyre euent: that Fortune standeth on the wethercocke of tyme, constant in nothing but in inconstancie: that no man is happie before his end, and that true felicitie consisteth in a contented life and a quiet death: for I see well, that to assigne happinesse to him which liues (considering the alteration that tyme and fortune presents with fondrie stratagemes) is to allot the reward of victorie before the battell bee fought. The greatest miserie of all, sayth *Byas*, is not to beare miserie, and that man is most happie (quoth *Dionisius*) that frō his youth hath learned to bee vnhappie. *Demetrius* furnamed the *Besieger*, iudged none more vnhappie then he which neuer tasted of aduerfitie: for that fortune accounts of them as abiects and vassalles of dishonour, whom she presents not as well with bitter pilles as sweete potions. Alluding to that saying of *Plutarke*, that nothing is euill that is necessarie: vnderstanding by this word, necessarie, whatsoeuer commeth to a wise man by fatall destinie: because, vsing patience in necessitie, he giueth a greater glory vnto vertue. Sith / then (*Barmeniffa*) the fall from a Crowne ought to be no foyle to content, greaue not at Fortune, leaft

thy sorrowe make her tryumph the greater : but beare aduersitie with an honourable mynd, that the world may iudge thou art as well a Princeffe in pouertie as in prosperitie : for Kings are not called Gods for that they weare Crownes, but that they are Lords ouer Fame and Fortune. Although these secrete meditations were perswasions vnto quiet, yet she no sooner cast her eye to the Pallace, but shee was ouercharged with melancholie : to auoyde the which, taking her Néedle in her hand she fell to worke, and hearing the pretie Birds recording their swéete and pleasant note, she warbled out this Madrygale.

Barmeniffas Song.

*The stately state that wise men count their good :
The chiefeft blisse that luls asleepe desire,
Is not dissent from Kings and princely blood :
Ne stately Crowne ambition doth require.
For birth by fortune is abased downe,
And perrils are comprisde within a Crowne.*

*The Scepter and the glittering pompe of mace,
The head impalde with honour and renowne,
The kingly throne, the seate and regall place,
Are toyes that fade when angrie fortune frowne.
Content is farre from such delights as those,
Whom woe and daunger doe enuy as foes.*

*The Cottage seated in the hollowe dale,
That fortune neuer feares, because so lowe :
The quiet mynd that want doth set to sale,
Sleepes safe when Princes Seates do ouerthrowe.*

*Want smyles secure, when princely thoughts do feele
That feare and daunger treads vpon their heele.*

*Blesse fortune thou whose frowne hath wrought thy
good :*

*Bid farewell to the Crowne that ends thy care. |
The happie fates thy sorrowes haue withstood,
By syning want and pouertie thy share.*

*For now content (fond fortune to despight)
With patience lows thee quiet and delight.*

Barmenissa had no sooner ended her madrigale, but that she heard a great noyse, which at the first amazed her, but at the last she perceiued it to be the voyce of men : desirous therefore to bee a partner of their secrecie, she kept her self silent within the thicket : when she perceiued certaine of the nobles of *Ægypt* y were retyred to that solitarie place to confer of the ambitious supremacie that *Olinda* vsed since her coronation, and amongst the rest one of the Lords whose name was *Egistus* burst forth into these tearmes.

*Egiptus Oration to the
Lords of Egipt.*

IT is not vnknown (Right Honorable Lords of *Egipt*) not onely to vs, but to the whole Empire, how the King, seduced by the flattering allurements of a strumpet, hath not onely violated the lawe of our Gods, in prophaning the nuptiall Bed made sacred by the holy law of Matrimonie, but also the lawe of *Egipt*, which forbiddeth diuorce without cause: but sith in a Monarchie the willes of Princes may abyde no checke, but their reasons (how foeuer vnreasonable) are ſ̄ principles that may not be infringed, it reasteth only for vs to complaine, but not to redresse: least ayming more at ſ̄ weale of our coũtrei thē our own liues, we set our rest on the hazard and so desperately throw at all. First let vs consider that *Saladyne* the mighty Souldan of *Ægipt*, puffed vp with the highnesse of his Maiestie and number of his Territories subiect to his gouernment, hath bene so tyrannous to his Commons from his first Coronation, that vnlesse his immoderate pride and presumption had bin mittigated by the verteous clemencie of his wife, the burthen of his crueltie long time / since had bene intollerable: but now hauing depofed that peerelesse Princeesse, whose

vertues made her famous and vs happie, and married a Concubine, whose vanities bréedes her enuie and our mishap: we are to looke for no other euent but our particular ill fortune, and the generall ruyne of the weale publicke. Then my Lords, leaft we should be spotted with the stayne of ingratitude, in suffering the Princeffe iniurie vnreunged: and leaft wee should séeme to be borne more for our selues than for our Countrey, let vs attempt the restitution of the Quéene, and the fatall ouerthrowe of the insolent Concubine, although death and daunger were the end of our enterprife. The plot my Lords I haue layd by impoysoning her cup at the next Supper: but with this prouiso, that no intent of treacherie shall so much as in thought bée pretended to the perfon of our Souerayne, whom next vnder the Gods we are boũd to loue and reuerence. This my Lords is my purpose, whereto if you consent, I meane this night to put it in practise: otherwise to craue that my speeches may bée buried in silence.

Egistus hauing ended his Oration, the Lords not only gaue their frée consent, but also sware to be secreet, and to be ayders in his defence, if any iniurie should be offered for his enterprife: and vpon this resolution they departed. *Barmenissa* (who all this while held her selfe clofe in the Couert) hauing heard their determination, was surprised with such

fodaine ioye, that at laſt ſhe burſt fourth into theſe ſpeeches.

Now *Barmeniſſa*, thou ſeeſt that delay in reuenge is the beſt Phicke: that the Gods are iuſt, and haue taken thy quarrell as aduocates of thyne iniurie: now ſhalt thou ſee wrong ouerruled with patience, and the ruyne of thyne enimie with the ſafetie of thyne owne honour: tyme is the diſcouerer of miſhap, and Fortune neuer ceaſeth to ſtreach her ſtrings till they cracke: ſhame is the end of treacherie, and diſhonour euer fore runnes repentance. *Olynda* hath ſoard with *Icarus*, & is like to fall with *Phaeton*: ſooner are brufes caught by reaching too hye then by ſtooping too lowe: Fortune grudgeth not at them which fall, but Enuy bytes thē which clymbes: now ſhall the Lords of *Ægipt* by reuenging / thyne enimie worke thy content. And why thy content *Barmeniſſa*? doth content hang in reuenge, or doth the quiet of the mind proceede by the fall of an enimie? Seeſt thou not (fond woman) that the proſperitie of *Olynda* is the preferuing of thy glorie: that it is princely as wel to be faithfull as patient: that it is thine honour to put vp cauſeleſſe iniurie, and her ſhame to heare of thy vnhappineſſe: nay what would *Ægipt*, yea the whole world ſay, (if by treacherie her bane be procured) but that it was thy trothleſſe indeuour: ſo ſhalt

thou lose more fame in a minute, thē thou shalt recouer in many yeeres: Then here lyes the doubt, eyther must I haue myne honour by her mishap, or els seeke the ruine of my friends by discouering their pretence. Treacherie thou knowest *Barmenissa*, is not to be concealed: friends haue no priuiledge to be false: amitie stretcheth no further then the Aultar. *Saladyne* is thy Souerayne, she his wife, and therefore thy superiour: rather reueale their falshood then ruynate thine owne honor. The wife of *Manlius Torquatus* caused her sonnes head to be smit off for killing his enemy cowardly. *Sempronia* slewe her sonne for vttering speeches against the Senate. Kings are Gods, against whom vnreuerent thoughts are treacherie. The head that is impaled with a Crowne must be prayed for, not reuenged. Then *Barmenissa*, be rather ingratefull to thy friends then treacherous to thy Prince: rather see them dye then *Olynda* fall into such fatall daunger. And with this she stood in a dumpe, and being readie to goe forward in her former meditation, she espyed where the Souldan and the Empreffe, onely accompanied with her sonne and another Noble man, came walking. *Barmenissa* willing to see how the world went, met the Souldan, and with a reuerent modestie both saluted him and the Empreffe. *Olynda* (who saw the quondam Quéene in this poore estate) smyling

at her follie, asked her where she dwelt, and how she did liue. I dwell Madame (quoth she) in a little Cottage adioyning to the Subburbs of the Cittie, where accompanied with three friendly companyons, I passe the day in labour with quiet, and the night in securitie with swéete slumbers: Content fits at my doore, and armed at all poynts forbids eyther Enuie or Fortune / entrance: Frugalitie is my purse bearer, and Hunger the Cooke that assignes my dyet: Pouertie presents me homely cheere, yet like a good Phisition to make a perfect digestion, he fauoreth all my dishes with quiet. And Madame, although I want an imperiall Crowne, and other Crownes also: this lacke I finde frees me from care, that I sleepe more in the Cottage, then euer I slumbred in the Court. Then (quoth the Souldan) you woorke for your liuing: Your Maiestie knowes (quoth she) that by parentage I am daughter to the great *Chan of Tartaria*, where my want was wealth, and my labour pleasure and delight: yet he knowing that principallitie is no priuiledge against Fortune, and that the highest estate is no warrant against mishap, learned me to vse the Needle and the Whéele, that both I might eschue ydleneffe in my youth, and (if the Destinies had so decreéd) the better brooke pouerty in my age. Perhaps (quoth *Olynda*) your Natiuitie was calculated, and so the Constellation foreshewing this

fall, your father was a wise man and preuented the Planets with pollicie: But you told me of three companyons that are fellowe friends with you in your Cottage, what bee they? Three Madame (quoth *Barmeniffa*) that while I liued in the Court I heard of, but neuer could be acquainted with: Content without plentie, Quiet without enuy, and Pouertie without impatience: thrée such companions, that if in extremitie I should misse them, in deede I might count my selfe rightly to bee miserable. The Souldan taking no pleasure in this prattle (for that his old wife was an interlocutor in this Dialogue) hafted away, and *Olynda* as willing to be gone, tolde the old Princeffe that if she stood in néed (whatfoeuer *Ægipt* reported) she was not so much her enemie but she would supplie her want. *Barmeniffa* made answer, that when her friends fayled her she would come to her for her last refuge. Alas, your friends (quoth *Olynda*) I thinke they bée fewe. Trueth Madame (quoth *Barmeniffa*) miserie allots not multitude of friends. *Nullus ad admissas ibit amicus opes*, yet haue I two, my hands and myne eyes, which sweares not to fayle me till age driues them away perforce: but please it your Graces to stay, I will reueale such a matter as shall greatly re/dound to both your contentments: and then she made manifest the pretence of those Noble men.

Olynda amazed at this sodayne newes (as base myndes are euer fearefull) desired the Souldan that they might hie home, leaft some treason in that place were intended: for (quoth she) I knowe, whatfoeuer she saies, that *Barmenissa* was the author of this treacherie, whose life, how long fo euer it be, is the continuance of my sorowes. The Souldan whom Cōscience began now to sting at the very hart, turned his backe without farewell, and no sooner came at the Court, but caused the Lords that were faouurers of this treason to bee apprehended, who willingly confessed their intended determination, with full resolution either to dye or to performe it. The king, perceiuing their obstinacie, committed them to warde: and now to make prooffe of *Olyndas* patience, he counterfeated a more déeper affection then euer he did, and for confirmation thereof, he gaue her free libertie to make choyce of three things without denyall whatsoever she would craue: which *Olynda* taking kindly, desired this graunt to bee sollemnely giuen before the Péeres of *Ægipt*. Vpon this request the Souldan made Proclamation throughout all his Empyre, that the Nobilitie should within fiftéene daies appeare at *Memphis*, where then he kept his Court, with notice also that vpon that day the Quéene should freely aske thrée things of the Souldan without denyall. The Commons greatly

grudged at this graunt, and began to mutinie, that a gracelesse Concubyne should reape such fauours without defart. The olde Empreffe, partaker also of this newes, willing to forewarne the Princeffe of ambition, determined with her selfe to fend her certayne verses, as a caueat for so warie a choyce. Well, leauing her to her Poems : the Nobilitie and many of the Commons at the dated tyme came, where in the Parliament house, the Souldan reuealed the cause of their comming : namely, to bee witnesses of his graunt and her demaund. *Olynda* fearing the worst, caused the King sollemnely to sweare, that he should not reuoke whatfoeuer he had promised. The Souldan, taking aduice, made this sollemne protestation, and sware by the God of the Ægyptians, / that whatfoeuer he had promised to þy right and lawfull Quéene of Ægipt, he would perfourme. *Olynda* setling her selfe to vtter her mynd, was interrupted by a messenger that came from *Barmenissa* with a scrole. The Souldan vnderstanding to what effect it tended, caused it openly to bee read : the contents whereof were the verses following, ouer which was written this lattin sentence.

Tempora mutantur, & nos mutamur in illis.

*Asppyring thoughts led Phaeton amisse,
Proude Icarus did fall he soard so hie :*

*Seeke not to clymbe with fond Semyramis,
 Least Sonne reuenge the fathers iniurie.
 Take heede, Ambition is a sugred ill
 That fortune layes, presumptuous mynds to spill.*

*The bitter greefe that frets the quiet minde :
 The sting that pricks the froward man to woe,
 Is Enuie, which in honor feld we finde,
 And yet to honor sworne a secret foe.
 Learne this of me, enuie not others state,
 The fruites of enuie is enuie and hate.*

*The mistie Clowde that so eclipseth fame,
 That gets reward a Chaos of despight,
 Is blacke reuenge, which euer winneth shame,
 A furie vyld thats hatched in the night.
 Beware, seeke not reuenge against thy foe,
 Least once reuenge thy fortune ouergoe.*

*These blasing Commets do foreshew mishap,
 Let not their flaming lights offend thine eye
 Looke ere thou leape, preuent an afterclap :
 These three forewarnd well mayst thou flye.
 If now by choyce thou aymest at happie health,
 Eschew self-loue, choose for the Commonwealth. |*

These verses did nothing preuayle with *Olynda*,
 although they moued all the rest of the companie

to remorse: esteeming them as shadowes, this was her request: that first the Nobles which conspyred her death might bee executed: the Kings sonne disinherited by an act of Parliament, and the Queene banished out of all the Souldans dominions: these were her three demaunds: which whē the Emperour had throughly weighed with himself, noting the iniurious mynd of an insolent Concubine, he fell into such hate against her for her presumption, that he burst forth into these tearmes. I see well, as the distressed estate of pouertie is intollerable for want, so the presumption of an insolent person is not to be suffered for pride: thoughtes about measure are either cut short by tyme or fortune: they which gaze at a Starre stumble at a stone: the *Cimbrians* looke[d] so long at the Sunne that they ware blynd: and such as are borne beggars make Maieftie a marke to gaze at: sith that in presuming with *Phaeton*, they fall with *Icarus*: and that in desiring with *Tarquin* to bee counted more then Gods, they proue in the ende with *Polycrates* to be worse then men. I speake this *Olynda*, for that I see the glorie of a Crowne hath made thee vnworthie of a Crowne, and Dignitie that ought to metamorphise men into vertuous resolutions, hath made thee a very mirror of vicious affections: could it not suffice thee to depriue the Quēene of her due, I meane of my

loue, of her Husband, her Dignitie, her Crowne, her Possessions, but now thou seekest to exyle her her Countrey, which is dearer to a good mynd then her life? Hath she borne all with patience, & doest thou requite all with enuie? Doth she value her miserie with content, and canst not thou brook Maieftie in quiet? Is Ambition so furious a foe that it suffers no corriuall? Shall I ioyne vnnaturall actions to disloyaltie? Haue I forsaken the mother, and shall I now disinherit myne owne Sonne? Shall I bring that curse vpon my selfe to dye without one of myne owne blood to sit on my Seate? No *Olynda*, the least of thy requests shall not be fulfilled, a heare shall not fall from the meanest of my Subiects head to fatisfie thy reuenge: yet will I keepe myne oath, not to thee, but to the lawfull Quéene of *Ægipt*, / which is *Barmenissa*: for anger is not a sufficient dyuorce: the will of a Prince confirmed by false witnesse is no lawe: the dated tyme of marriage is not mislike, but death: therefore proude and iniurious Concubyne, (for no better can I tearme thee) I here where without lawe I inuested thee with dignitie, now in the same place according to all lawe, depose thee from the state of a Quéene, and allot thee the same punishment which thou didst request for the Empreffe: namely, to be banished out of al my Territories, and then to liue in perpetuall exyle. *Olynda* falling

at the knées of the Souldan would haue made reple, but he commaunded her to bee taken out of his prefence, which the Lords perfourmed in all hafte : then he fent for his wife, and after reconciliation made, to the great ioy of all his Subiects, in lieu of her patient obedience fet her in her former ftate.

*P*enelope hauing finished her tale, *Eubola* (for that this pleafant Hiftorie had brought the old Nurfe on fleepe) made this anfwer. If *Argus* (Madame) had bene an Auditor to your good Philofophie, *Mercuries* pype had neuer brought his hundred eyes in fuch a fodaine flumber : I fee well fleepe hath no priuiledge ouer defire, neither hath tyme any warrant againft cōtent : for had this bene but the preamble of your difcourfe, myne eyes had not grudged at fo long an infinuation : efpecially difcouering fuch a prefident of womens perfection. I perceiue obedience is a prefent falue againft choller, and that the wife hath no better defenfue againft an angry husband then fubmiffion with patience.

I can but fmile (quoth *Vygenia*) to fee that *Eubola* hath fuch care of the *æconomicall* precepts, refembling *Silenus*, whose talke was euer of Grapes becaufe he loued Wine well : and ſhe harpeth vpon the duetie of a wife as one defirous of a husband. And you (quoth *Eubola*) play like the Lapwing,

that cryeth euer farthest from her nest: when *Dyana* was present *Calisto* neuer talked of *Iupiter*, & yet *Iuno* was ielous ouer the pure virgin. The *Vestals* in *Rome* offer Sacrifice with their hands, not with their eyes. *Lucrece* had the picture of *Venus* in her bedchamber, yet she was chaste. Many talke of *Mercurie* that neuer / heard his melodie: & diuers landed at *Samos* that sayled not to *Corinth*. Tush *Vygenia*, † discourse of obediēce is not the discouerie of affection: neither is the talke of a husband the prooffe of marriage: but feeling where your own shooe wrings ye, you aime at the straightnesse of my last.

Ismena hearing her fellowes at such drye blowes, told them that how daintie so euer they made it, their filken throtes would easely digest such pack thréede: for (quoth she) I dare sweare the precisest of you both had rather haue a husband thē heare of him, séeing your yeeres are enough, and your myndes not vowed to *Minerua*.

Penelope could not but smile at the chollericke prattle of her mayds: and yet for that the night was farre spent, and her Nurse in a sound sleepe, she tooke vp their controuersie, concluding with the opinion of her mayd *Ismena* that they had rather follow *Iuno* to the Temple then *Dyana* to the Woods: and rather sing with *Hymeneus* thē weepe with *Vesta*. Well, the mayds whose conscience told

them their Mistresse prophesie was truth, agréed to her principles with silence: and *Penelope* waking her Nurse, mannerly foulding vp her Web went quietly to her rest.

The second nights discourse.

AFter that the day was come, & the Suitors had filled the stately Pallace of *Penelope* with their feuerall traynes, the Princeesse put on her mourning attyre, which alwaies she was accustomed to weare since the absence of *Vliffes*: shewing her selfe (as *Antisthenes* commaunded) a good wife discontent in her husbands absence, that therby she might both bewray the perfection of her loue, and quallifie the passionate desires of her Suitors: which seeing her daylie busie about her Web, and yet her labour (like *Belydes* Daughters to pour water into bottomelesse Tubs) endlesse, could not comprehend within the compasse of their imagination what the reason of this should be, seeing so carefully shée induoured her selfe to bring her worke to an end. Well, resting in hope that tyme should ease their lon / ging, they spent the day in fondrie pleasant pastimes and feuerall discourses, til the Sunne declyning to the West they departed.

Penelope glad of their absence, seeing that *Phæbus* had lodged himself with *Tytan*, and *Venus*, the fwéete messenger of the silent night, appeared in

the Skye, accompanied as before with her Nurfe and her mayds, ſhe went to her olde tafke, vntwiſting that in ſ̄ night, which before ſhe had with great labour wrought in the day. Sitting thus buſily at their worke, the olde Nurfe (who by the laſt nights prattle had found the length of *Penelopes* foote) began to waken them out of their dumps in this maner. I maruel, when I conſider with my ſelfe, that ſ̄ *Romaines* who couet to ſurpaſſe the *Grecians* in all honorable & vertuous actions, did not ſee into their own follies, when they erect Temples vnto *Flora*, as a Goddeſſe worthie of deuine Sacraſice, appoynting in honour of her funerall day certaine laſciuious ſports and paſtimes, called after her name *Floralia*, ſhe being a moſt vile and infamous Courtizane, and diſcrediting the ſtate of their Commonwealth with her incontinencie: and yet grudge to erect an Image in the memorie of *Lucrece*, that with her inuiolable chaſtitie, not onelie honoured the *Romaine* vertue, but freed the Cittie from the burthen of a Tyrant. The reaſon as I geſſe (quoth *Penelope*) is for that the nature of man is ſo corrupt and addicted to vyce, that what vanitie preſents, they ſtil (be it neuer ſo bad) keepe it as an obiect to their eyes: but what is vertuouſly perſourmed they commit to obliuious charge to reward. In deed (quoth *Iſmena*) now I perceiue ſ̄ my doubt is abſolued, which long hath holden

me in suspence : for long haue I mused why only in al the whole world *Dyana* hath a Temple in *Ephesus*, and *Venus* is as commonly honored as the household God *Lar*, that had a corner in euery mans kitchen: for in *Paphos*, *Cypres*, *Athens*, *Samos*, *Rome*, and infinite other Cities, her Temples stand in the streetes, discouering the erecters deuotions by the costly and sumptuous buildings. And yet (quoth *Eubola*) the *Vestals* in *Rome*, who were dedicated to virginitie, bare Palme about the rest : for the Senators appalled in their Robes of Maiestie, neuer met any of thē in the streete but they gaue them / the wall, and saluted them bare headed : acknowledging for all their Temples of *Venus*, that the Aulter of *Vesta* yéelded parfumes more pleasing to the Gods. Wee reade in the Anuals of the *Romaines*, that *Amulia*, a Vestall mayd, caried water to the Temple in a Siue, and when the barke wherein the mightie Image of Peace stuck vpon the sands, that al the force of women could not remoue, yet a Vestall Virgin drew it easely up the Riuer *Tybar* with her girdle : proouing by this myracle (let vs account it no lesse) that amongst all other vertues, Virginitie is most faouored of the Gods. So that when at the siege of *Troy*, the mortality and Pestilence rayned amongst the *Grecians*, the Gods would bee appeased with no Sacrafice but with the prayers of *Iphygenia*

Daughter to *Agamemnon*. Wee see that the gift of prophesie, which is holden for a certaine deuine effence infused into humane mynds, was particularly bestowed vppon this sexe : for the *Sibils* were Virgins, and the mayden that gaue answers at *Delphus*. Well sayd *Eubula* (quoth *Penelope*) you run descant vpon this word Virginitie, as though either you deserued to be a Vestall or a *Sibill*. Yet it may be Madame (quoth *Ismena*) that were she a Vestall (I had almost said a Virgin, but God forbid I had made such a doubtfull supposition) she might misse in carying water with *Amulia* in a Siue : for amongst all the rest of the Virgins, wee reade of none but her that wrought such a myracle. *Eubula* hearing how pleasantly *Ismena* played with her nose, thought to giue her as great a bone to gnawe on, which she cast in her téeth thus briefly. I remember, *Ismena*, that *Epicurus* measured euery mans dyet by his owne principles, and *Abradas* the great *Macedonian* Pirat thought euery one had a letter of mart that bare sayles in y Ocean : none came to knock at *Diogenes* Tub but he thought him a Cynicke : and fancie a late hath so tyed you in deuotion to *Venus*, that shortly we shall haue you in that vayne, to thinke there is no such Goddesse as *Vesta* : but take héede, *Ismena*, tis an herefie, the conceipt whereof once caused as good a Virgin (I will not inferre comparifons, because they

are odious) to bring fourth *Romulus* and *Remus* at a burthen.

Penelope hearing her maydes so farre ouershootte themselues in her prefence, began to frowne, which made them blush, as ashamed they had so farre past the limits of modestie: but she perceiuing by their countenance y they acknowledged their faults, would not (sith they had so womanly taken the checke) procéede any further in giuing the mate, but with a smyling chéere broke out abruptly into these spéeches. You put me in remembrance by your prattle of virginity, of my promise, how this night I would discusse the precious vertue of Chastitie: which seeing we are so close fet at our worke, shal serue this night to preuent imminent slumbers. The old nurse and the maydes giuing attentie eare, *Penelope* began in this maner. The wise and learned man *Euboides*, whose sayings haue euer bene counted as Oracles, was of this opinion, that the greatest vertue in a woman was to bee knowne of none but her husband: alledging to the saying of *Argius* that the praise of a woman in a straunge mouth is nothing els but a secret blame: so that *Socrates* whom *Apollo* tearmed the wisest man in *Greece*, affirmed that the greatest fortresse and defence that nature had giuen to a woman for the preferuation of her reputation and honour, was Chastitie: which lost and vyolated, there remaineth

nothing but shame and infamie. *Plato* being demaunded what Chastitie was, made this description: It is, (quoth he) the shield against luxuriousnesse, being such a defensorie against voluptuous desires, that as he which weareth the Bay leafe is priuiledged from the preiudice of Thunder: so that woman which is adorned with Chastitie, is safely armed against all inordinate affections whatsoever: insomuch that y^e eyes (which is a fickle and inconstant fence) delight in the varietie of obiects, yet are brought to be busied about one particuler subiect by the secret vertue of Chastitie. Further *Plato* calleth it a preferuer of good will, the rasor of dull thoughts, the corrector of vntamed desires, and an enemy to the disorderd will of the Soule: attributing vnto it these qualities, that it suppresseth furie, hindreth dishonest actions, breedeth continencie, mollifieth the harts of tyrants, & vseth reason for a rule in all things: And experience it selfe teacheth vs, that as nothing more doth ruynate fame and / credite then voluptuousnesse, so nothing getteth more honour & glorie then chastitie. The consideration whereof, mooued *Iulius Cæsar* rather to suffer a diuorce then an incontinent wife, wishing if *Gracchus* had liued in his dayes, that he might haue made an exchange of y^e Empreffe for his chaste wife *Cornelia*, so highly did that Monarch esteeme of that vertue. Chastitie, saith *Epiſtetus*, is the

very faire and redolent blossomes that the trée of true and perfect loue doth afford, yeelding so swéet and fragrant a fauour, that the most vicious and vnbridled husband is reclaymed by the smell of such a deuine perfume. *Euripedes*, entring into the consideration of this vertue, crieth out, as wondring at the excellencie thereof.—O how is chastitie to be estéemed, that is the cause of such greate glorie and honour amongest women: for it sheweth the feare she oweth to the Gods, the loue she beareth to her Husband, the care she hath of fame, the small desire to inordinate affections, and maketh her of a woman, a very patterne of supernaturall perfection. *Hipsicratea* being demaunded what was her richest Iewel, answered chastitie, alluding to the opinion of *Crates* the Philosopher, who was wont to say: that is an ornament that adorneth, and that thing adorneth a woman, which maketh hir more honorable: and this is not done by Iewels of Gold, Emeraults, Precious stones or sumptuous attyre, but by euery thing that causeth her to be accounted honest, wise, humble, and chast. The Emperour *Aurelius* made certaine lawes to inhibite superfluitie of attyre, affirming † such † curiously paint out themselues with frysted lockes, swéete perfumes, and straunge ornaments of pompe (vnlesse nobilitie of birth vrge them to such brauery) make men most dissolute and subiect to folly:

efpecially if fuch fumptuous fhewes bee ayded with a rowling eye and vnchafte looke : whereas a wife woman through her honeft behaiour and modeft countenance, lead as many as caft their eyes vppon her, to a continent reuerence of chafitie. *Socrates* was wont to fay, that when a married wife holdeth her looking glaffe in her hand, ſhe ſhould ſpeake thus to her ſelf, if ſhe be foule : what then ſhould become of me if I were alfo wicked? and if ſhe bee faire : how ſhall my beautie be accounted of if I continue wife and honeft : for a hard fauoured woman that is renowned for her chafitie, is more honorable then ſhe which is famous for her beautie : The records that ſpeake honorably of the *Romane Ladies*, tell vs that the wife of a poore Smith méeting the Empreſſe *Fauſtina*, tooke the wall of her in the ſtréetes, whereat the Empreſſe grudging, complayned to the Senat, who ſending for the poore woman, & demaunding of her if ſhe committed the déede, ſhe denied it not, and therefore her Huſband was condemned in a certaine ſumme : vppon which ſentence the woman appealed from the Senate to the Emperour, who asked what ſhe could fay for her ſelfe : As much (quoth ſhe) as if thou be iuſt and wife may ſuffice. For although I am not ſo honorable as thy wife, yet I am more honeft, and the Citizens of Rome ought to eſtéeme vertue

before dignitie: The Emperour vpon this discharged the woman of the sentence: *Alexander* the great, hauing at the conquest of *Babylon* taken a very wel fauoured *Ægyptian* Ladye, a widowe whom for her beautie he did greatly affectionate, at night commaunded one of his Captaynes to bring her to his Tent: which she boldly refused, willing him to say to the King, that captiuitie was no priuiledge to infringe chastitie, and if hee went about to dishonor her, she would peruert such violence by death: this answere returned to *Alexander*, hee not onely moderated his desire, but sent her his Signet as a warrant of her safetie. *Portia* the wife of *Brutus*, was told by one of her seruants, that certaine Embassadors of *Samos* were come, which were passing beautifull and well proportioned men: hould thy peace foole, quoth she, wouldest thou haue mee to prepare a poyson for myne honour by the meanes of myne eye. *Cyrus* King of *Persia* making warres against the *Sythians*, had for his Pryse of the triumphe, a very faire woman called *Panther*, who being the wife of *Abradatas* his enemy, being desired of *Cyrus* for his concubine, she told him that she was chaste: the King little respecting this short answere, demaunded a further resolution: why quoth *Panther*? can there be any other answere that is not comprehended in this word, chastitie? hereby noting that the Anty-

dote against the enuened thoughtes of mens alluring intifements, and the surest corrosiue / to roote out such vnbridled desires as draw them to inordinate affection, is this pretious Iewell of chastitie: the which the more to confirme, I wil rehearse vnto you a pleafant Historie, which happened not long fince within our dominions of *Ithaca*.

Penelopes second tale.

IN this Countrey of *Ithaca* not long fince, there dwelled a noble man called *Calamus*, of parentage honorable, as allied to the blood Royall: of poffeffions rich, as one of the greateft reuenewes in all the countrey: but therewithall fo wedded to the vayne fuppose of pleafure and delight, that his frends sorrowed at the courfe of his vnbridled follies, & his poore tennants groned not vnder the burdē of his couetous desires, but were taxed with the gréeffe of his voluptuous appetite: for such was the incontincie of his life, as fatietie of wantō affections neuer glutted his mind with content: But as the Serpent *Hidaspis*, the more he drinketh, the more he is athirst, and as ȳ Salamander, the more he lyeth in the fire, the more desirous he is of the flame, fo *Calamus*, the more he offended in this intemperate concupifcence, the more his thoughts were addicted to ȳ vice: fo as al his

neighbors did wish hee might fall headlong into the Center of some deepe misfortune. Wallowing thus in the selfe conceipt of his wickednesse, on a day as he rode on hunting with certaine of his gentlemen, he stumbled by chaunce on a farmers house, whether as he roade to taste a cup of their smal wine, for y^e the wether was hot : where he espied a woman homely attired, of modest cou^tenance, her face importing both loue and grauitie : who seeing the Noble man approch, dying her christall chéekes with a vermillyon hue, after humble salutations brought him in a cuntry Cruse such drinke as their Cottage did afford. *Calamus* narrowly marking the proportion of this cuntry hufwife, courteously tooke his leaue & departed, but the sparkes of lust that had kindled a flame of desire in his fancie, perplexed his mynde with fundrie passions: For calling to mind not onely her exterior beautie, adorned with fundrie and seuerall graces, but also her inward perfection, / bewraying that she was both wise and honest, he fell into this consideration with himselfe : For shame (*Calamus*) let not thy thoughts wander in a laberinth to be endlesse : Seeing the flower of thy youth hath bene spent in vyce, let the fruite of thyne age onely fauour of vertue : if the Gods had not the firstlings of thy yéeres, yet let them haue thy gray head in pawne of a Sacrifice : tyme is a retrayte from

vanitie and vyce: thy foote is stepping to the graue, & oportunitie bids thee take hold of repentance. *Venus* is printed without wrinckles, as signifying she is the Goddesse of youth: what of this, fond foole, suppose thou wert young, shalt thou therefore wallow in intemperancie? Doe not the Gods forbid thee to craue that \dot{y} is another *mã* due? Are not voluptuous desires to bee suppressed as well in the young cyon as in the old tree? is thy fancie so fickle as euery face must be vewed with affection? Fond man, thinke this that the poore man maketh as great account of his wife, as the greatest Monarch in the world doth of an Empreffe: that honestie harbors assoone in a Cottage, as in the Court: that their myndes oppressed with want, are freed from the vanities of loue. Then *Calamus*, ceasse from these friuolous suppositiõs, and seeke not so much as in thought to offer wrõg to so modest a womã, whose honest behaiour foreshewes that as she is poore, so she is chaste, and holdeth as deare the price of her fame as the state of her life. No doubt, *Calamus*, thou art become a holy Prelate, that hast so many precepts to refell that thou hast alwaies followed: Is not Loue a Lord as well amongst Beggars as Kings? Cannot *Cupid* assoone hit a Shepherds hooke as a Scepter? Doth not pouertie by a natural insight yeeld to the desires of Nobilitie? Are womens

faces alwaies Kalenders of trueth? or are their lookes (as *Ouid* affirmeth) euer mind-glaffes. No, the thoughts of women hang not alwaies in their eyes: diffimulation is sifter to *Ianus*, and wanton appetite oft ietteth vnder the Maske of Chastitie: Haft thou hetherto not bene repulſed with any reſolute denyals, and ſhalt thou now bee ouerthrowne with a looke? No, forward *Calamus* in thy purpoſe, triumph man, and fay as *Cæſar* did in his conqueſts, *veni, vidi, vici*: The Nobleman reſting upon this wicked reſolution, / met by chaunce the huſband of the wife comming from plough: who ſeeing *Calamus*, did his duetie in moſt humble maner, yet hating him for that he knewe he was vicious: but he thinking to take oportunitie at the rebound, thought now he had a very good meanes to know the diſpoſition of the woman and her huſbands name, that he might make repayre thether to proſecute his wicked purpoſe. He began therefore to inquire of the man where he dwelt: The poore Farmer, that calling to mynd hee had a faire wife, was not willing to tell the place of his abode, made anſwere, vpon the forreſt ſide. What is he (quoth *Calamus*) that dwels at yonder grange place (for they were yet in viewe of the houſe) of what wealth, whoſe Tenaunt: and if thou canſt (quoth he) goe ſo farre, tell mee what your neighbours ſay of his fayre wife. The man who was amazed at

this question, suspecting that which in déede proued true, though his apparel was simple, yet hauing a subtile wit made him this answere. The man my Lord, is poore, but honest, his name *Lestio*, a Farmer by profession, and your Tenaunt in Copy hold : loued of his neighbours, for that he neither enuieth his superiours, nor grudgeth at his equalles, faouered of the Gods, in ȳ amidst his pouertie he hath a contented mynd, and a wife that is beautiful, wise and honest : whose life my Lord is so vertuous, that our coūtry wiuers take her actions as a president, whereby to gouerne their fame & credit : infomuch that she is not so much praised for her beautie, as shee is reuerenced for her chastitie. *Calamus* contented in this replye, roade his way, and the poore man in a dumpe went home to his wife, to whome hee reuealed the effect of *Calamus* demaund : she willing her husband to repose his wonted trust in her good behaiour, quieted his mynd with the hope of her constancie : but the like rest happened not their Landlord : for he incensed by the praises of her vertues, fel into such a restlesse Chaos of confused passions, that he could take no rest till ȳ night was passed in broken slumbers : the next morning taking Loue only for his guide, he went to the Farmers house, where finding her with one of her maydes in the midst of her hufwiferie, he stood a pretie while taking a

view of her exquisite perfectiō, till at the last ſ good wife e/ſpyed him, (who nothing difmaied with his preſence, for that being forewarned ſhe was forearmed) gaue him after her homely faſhion a Countrey welcome : The Noble man ſat downe, and finding ſome talke, for that now he knewe ſhe was his Tenant, began to talke of her Leaſe and other matters, that by a long inſinuation he might the better fall to his purpoſe. The poore woman whoſe name was *Cratyna*, was as buſie as a Bee to ſet before *Calamus* ſuch Countrey iunckets as the Plough affords, & made fewe answers : till at laſt her Landlord after he had taſted of her delicates, taking her by the hand, framed his ſpéech in this maner. Tenant (for ſo I thinke I may beſt tearme thee) I will not make a long harueſt for a ſmall crop, nor goe about to pull a *Hercules* ſhoo on *Achilles* foote : Orations are néedleſſe where neceſſitie forceth, and the ſhorteſt preamble is beſt where loue puts in his plea : therefore omitting all friuolous prattle, knowe that as well at the fight of thy beautie, as by the report of thyne honeſtie, affection hath ſo fettered me in the ſnares of fancie, that for my beſt refuge I am come to thy ſweete ſelfe to craue a ſalue for thoſe paſſions y no other can appeaſe. I denye not but thou haſt both loue and lawe to withhold thee from this perſwaſion, and yet wee knowe women haue their ſeuerall

friends. *Venus* though she loues with one eye, yet she can looke with the other. *Cupid* is neuer so vnprouided but he hath two *Arrowes* of one temper: offences are not meafured by the proportion but by the secrecie: *Si non caste tamen caute*: if not chafly yet charely: thou mayft both winne a friend and preferue thy fame, yea Tenaunt, fuch a friend whose countenance shall shroude thee from enuie, and whose plentie shall free thee from penurie. I will not ftand longer vpon this poynt, let it fuffice that in louing me thou fhalt reape prefermēt, & in denying my fuite purchafe to thy husband and thy felf fuch a hatefull enemie, as to requite thy denyall will feeke to preiudice thee with al mishap, *nunc vtrum horum maus accipe*.

Cratyna, who knewe the length of his arrowe by the bent of his bowe (refolued rather to tafte of any miferie, then for lucre to make shipwracke of her chafitie) returned him this sharpe and / fhort answer. In deede my Lord, a leffe harueft might haue ferued for fo bad corne, that how warely fo euer you gleane it, will fcarce proue worth the reaping: true it is, that preambles are friuolous that perfwade men to fuch follies: and therefore had your honour fpared this fpeech, your credite had bene the more and your labour leffe: if vpon the fodaine my beautie hath inueagled you, (for as for my vertue you hazard but a fuppofe, fith

oftimes report hath a blister on her tongue) I must needs blame your eye that is bleared with every object, and accuse such a mynd as suffereth honour to be suppressed with affection: and my Lord, soone ripe soone rotten: hot loue is soone cold: the fancies of men are like fire in strawe, that flameth in a minut and ceaseth in a moment: but to returne you a denyall with your owne obiection, trueth it is that I am tyed to my husband both by loue and law: which to vyolate, both the Gods and nature forbids me, vnlesse by death: *Venus* may loue and looke how she list, and at last proue her selfe but a wanton: her inordinat affections are no presidents whereby to direct myne actions: and where as you say, offences are measured by the secrecie, I answer, that every thing is transparent to the sight of the Gods, their deuine eyes pearce into the heart and the thoughts, and they measure not reuenge by dignitie, but by iustice: for preferment, know my Lord there is no greater riches then content, nor no greater honour then quiet: I esteeme more of fame then of gold, and rather choosé to dye chaste then liue rich: threatenings are smal perswasions, and little is her honestie that preferreth life before credit. Therefore, may it please your honour, this is my determined resolution, which take from me as an Oracle, that as preferment shall neuer perswade me to be

vnchast, fo death shall neuer diswade me from being honest.

Calamus hearing this rough reple of his Tenant, was driuen into a maruellous choller, fo that scarce affording her a farewell, he flung out of the doores, and going to horse he hyed home to the Court. The goodwife glad that he tooke the matter fo in snuffe, commaunded her mayde to say nothing to her maister, leaft it should anything disquiet his mynd. But *Calamus* who was impatient of this denyall, thought that the Cittie which / would not yéeld at the parlie, might be conquered by an assault, and that which intreatie could not commaund, force would constrayne: therefore seeing her husband had no leafe of his house, but was a Tenant at wil, he commaunded his Steward, whom he made priuie to his practise, to giue him warning: but with this prouiso, that if his wife were found tractable, then he should remayne there still. The Steward fulfilling his Lords command, proued straight by experience, that it was as possible to force the streame against his course, or the earth to ascend from his Center, as to drawe her mynd from vertue and honestie: and therefore contrary to al lawe and conscience depriued them of their liuing. The poore man, after his wife had made him priuie to the cause of their sodayn calamitie, tooke it very patiently, and chose rather to liue

poorely content, then richly discredited : so that the prefixed tyme of his departure being come, hee quietly parted from the Farme to a Cottage, where his wife and he liued as perfect Louers in vnfayned affection.

Calamus seeing this pollicie tooke small effect, impatient still in his restlesse passions, accompanied one day with five or fixe of his men, taking the aduantage of the tyme, parforce brought *Cratyna* away to his Pallace, and priuile left two of his men in Ambush to kil *Lestio*. The neighbours hearing of this mischief, secretly sent to *Lestio* where he was at plough, & forwarned him of all that *Calamus* had done and intended. The poore man seeing that to striue with him was to shoote against the Heauens, preferring life before wealth, euen as he was apparalled, went farre from the place of his residence, and as a man in distresse seeking seruice, went to a Collyar, who intertayned and gaue him such wages as he deserued, where quietly, although disquieted in mynd for the absence of his wife, he past a few daies. Diuers were poore *Lestios* thoughts: for when hee considered the chastitie of his wife, suspition hid her face for shame: but when he sawe that womens thoughts are aspyring and gape after preferment, and that the greatest assault to honestie is honor, he began to frowne : so that thus betwéene dread and hope

he liued difquieted. But poore *Cratyna*, whose miserie was redoubled by / hearing of her Husbands mishap, powred out such continuall fountaynes of teares, as not only *Calamus*, but al men tooke pittie of her playnts. But the vnbridled furie of lust, that while it runs headlong into a laberinth of mischiefes, feeleth no remorse, had no consideration of her daylie sorrowes, but resolued, if not by intreatie, at least by force to come to the end of his lasciuious desire. Which resolution being knowne to *Cratyna*: from prayers she went to pollicie, and therefore on the sodayne became more courteous, desiring *Calamus* that he would giue her some space to forget her olde loue and intertaine a newe choyce: He whose fancie was somewhat appeased with this good spéech, graunted her the tearme of a moneth, with free libertie to walke in the garden and els where at her pleasure. *Cratyna* enioying her wish so fortunatly, taking tyme by the forehead, early in a morning stole secretly from the Pallace, and fled into the Countrey, where in the day tyme hyding her amongst bushes, and in the night traueiling as fast as she could, at last she came to the place where her husband was with the Collyar: & there chaunging her apparell into the attyre of a man, and her head brauely shorne, she became a handsome stripling. The next day comming to the Cole pits she demaunded seruice.

The maister Collyar seeing the youth well faced, had pittie of his want, and intertayned him : and for that *Lestio* his man wanted one to driue his Cart, he appoynted *Cratyna* to attend vpon him : She thanking the Gods that blest her with so fauourable a seruice, was brought to the fight of *Lestio*, and committed to his charge. *Lestio* pittying the poore estate of such a young youth, noting narrowly the lyniaments of her face, fell into sighes, and from sighes to teares, for the remembrance of his swéete *Cratyna* : who in déede pittying her husbands playnts, in that she was a true deuiner of his thoughts, could not (as womens secrets oft hang at the tip of their tungs) but bewray to her husband what she was : who when he perfectly knewe his wife so straungely metamorphosed, what for ioye of her presence, and sorrowe that Fortune had made them both thus vnhappie, he fell into deeper complaynts, till appeased by his wife, they went merely to their worke.

But *Calamus* missing *Cratyna*, and after diligent search perceiuing she was stole away, fel into such a melancholick humour, that his seruants thought him half in a frenzie : He commaunded horse to be made out into euerie hye way, al passages to be stopt, euerie womã to be examined, but in vayne : which so increased his furie, that taking his horse

he roade vp and downe the Countrey as one halfe mad, but found not that which he sought for : at last, Fortune enuying the happinesse of *Lestio* and his wife, brought him where the Collyars were at worke, and a pretie space before hée came at the pit hée met *Cratyna* : who seeing *Calamus*, although he had disguysed himselfe, because he would ride vnknowne, yet perfectly perceiued what he was, and therefore would willinglie haue bene out of his companie : but he called vnto her, and she hauing her lether Coate all dustie, and her sweete face al be smeared with coales, was the bolder to goe, and demaunded of him what he wanted : *Calamus* inquired if such a woman past not that way : Yes mary (quoth *Cratyna*) there past such a one in deede, who as she reported fled from *Calamus*, for that the Noble man would haue reft her of her chastitie. Canst thou tell my friend (quoth he) whether she is gone : and if I could (quoth *Cratyna*) thinke not so little courtesie in me as to bewray her : for by thy straight inquirie I perceiue thou art seruant to that dishonorable *Calamus*, that spareth neither wife nor widdowe to fatisfie his vnbridled lust. *Calamus* not brooking these hard spéeches allighted from his horse, thinking to haue wel bumbasted the boy : who as fast as he could fled to the Cole pit. The Collyars seeing their boy (whom for his good behauiour they al

generally loued) to be misused by a feruing man, tooke their whips in their hands and demaunded of *Calamus* what he ment to offer vyolence to anie of their companie : for that (quoth he) the boy hath greatly abused me. *Cratyna* told thē al the whole matter : which knowne, the Collyars wisht him if he were well to be packing. *Calamus* seeing amongst such an vnruely companie he could not mend him selfe, went his way with a flea in his eare: and as he roade, perceiued where *Leftio* lay a sleepe, who was not so disguysed but he knewe him perfectly : therefore thinking when he did wake to / learne some thing out of him, & so turning his horse into a Close hard by, rested him selfe behind a bush : Long he had not sitten before *Cratyna* came, merely whistling with her Cart, and told her husband all what had happened : who both smyled that the Nobleman had such rough intertaynment, as also that she was so cleane out of fauour. *Calamus* who ouerheard them, and perceiued that the youth whom he tooke for a stripling was *Cratyna* the poore mans wife, felt such a remorse in his conscience for offering vyolence to so vertuous and chaste a mynd, that assoone as they were gone he posted as fast as he could to the Court, where *Menon* the Grandfather of my Lord *Vliffes* then raigned as Prince, and reuealed vnto him the whole matter : who greatly pleased with the discourse, desirous to

fee fo honest a wife, presently dispatcht a Purfeuant to commaund the Collyar to bring his man *Lestio* and his boy before the King. The Purfeuant sparing no horseflesh, came fo fast from the Court that he found them all at dinner : who after they heard his message, were amazed, especially poore *Cratyna*, who feared some new misfortune : yet chéering her selfe, the better to comfort her husband, they wēt with the Purfeuant to the Court: where being brought before *Menon* and *Calamus*, he there complayned of the Collyar how he had abused him in mayntayning his boy to giue him ill language. The Collyar (as a man amazed) confessed his fault, but vnwittingly, for that he knew him not : and therefore desired *Calamus* to bee his good Lord and maister. *Menon*, who all this while had his eye on *Cratyna*, asked her what he was: May it please your Grace (quoth she) I am seruant to this man who is owner of the pit, but vnder this other who is ouerfeer of my work : So then (quoth the King) you serue two maisters, the one by day, the other by night : Nay my Liege (quoth *Cratyna*) but one maister, for we make smal account of any seruice that is done in the night. How say you sirha (quoth the King to *Lestio*) is not this boy your man : No my Lord (quoth he) only my bedfellowe, and that is all the seruice I craue at his hands. At this answere the King and *Calamus*

smyled, and *Cratyna* fearing she was discouered began to blush: which *Menon* perceiuing, demaun/ded of her what age she was: About eighteene my liege (quoth she). *Menon* willing to trye them what the euent would be: tolde the Collyar that he and his man, for that their faults were thorowe ignorance, might get them home: but for your boy (quoth the King) seeing he is so young and well faced I meane to make him my page. The Collyar was glad he was so dispatcht, but poore *Lestio* through aboundaunce of grieffe, was almost driuen into an extasie, so y chaunging colour he could scarce stand on his legges: which *Cratyna* perceiuing, seeing now Fortune had done her worst, resolued to suffer all miseries whatsoever, fell down vpō her knees, and unfoulded to the King what she was, and from point to point discourfed what had happened betwéene her and *Calamus*, intermedling her spéeches with such a fountaine of teares, as the King pittying her playnts, willed her to be of good cheere: for none in all his Kingdome should offer her any vyolence. *Calamus* in the behalfe of *Cratyna* thanked the King, with promise before his Highnesse that the vertuous and chaste disposition of her mynd had made such a metamorphosis of his former thoughts, that not onely he was content to bridle his affections, but to indow her with such sufficient lands and possessions,

as might very wel maintayne her in the state of a Gentlewoman. The King praying *Calamus* for his good mynd, willing to be an actor in this Comedie, commaunded his steward to furnish them with apparell, and afterward to conuay them to *Calamus* Pallace, where they liued long after in prosperous and happie estate.

The tale was long and the night was too farre spent to runne any further descant on so good a playne song, and therefore *Penelope* hauing finished her taske went to her lodging.

The third nights discourse.

THE day no sooner appeared, but according to their ould custome, the noble men of *Ithaca* repaired to the Pallace of *Penelope*, who fayning her self not wel, kept her Chamber, which her sonne *Telemachus* espying, caried ſ̄ Lords with him / on hunting, so that that day they past away in the field, in chafe of such wild beafts as fortune by chance offred them as game: supping with *Telemachus* after their disport at a grange house thrée myles distant from *Ithaca*, they had no sooner taken their repast, but euery man hied home to his owne house, and *Telemachus* posted as fast as he could to his mother, whom he found at supper with her Nourse: where he discoursed vnto her how they had spent ſ̄ day in hunters pastime,

with euery accident ſh happened in the chaze. *Penelope* had no ſooner ſupt, but taking cuſtome for a lawe, ſhe left her Sonne with one or two of his companions in the dyning chamber, and accompanied with her Nourſe, and her Maydes, went to her worke: where falling to their wonted taſke, ſith the laſt night they had a checke for their ouer much prattle, they held themſelues ſilent.

The old Nurſe ſmiling at this new cuſtome, began to breake out of this dumpe in this maner. Your mayds (Madame) ſeeme by their ſilence to make a challenge of your promiſe, I meane to heare your diſcourſe of ſilence: reſembling herein *Phillips* page, who in his maiſters Tent being ſore a thirſt durſt not craue drinke, but ſubtelly ſat finging ouer the pot. You ſay wel, Nourſe, (quoth *Penelope*) I promiſed it, and now I will perfourme it: but before I enter into the deſcription of ſilence, tell me what is your opinion of my yeſter-nights tale. Mary Madame (quoth the Nurſe) that both the method and matter were of one temper, for both I liked the tale for the good ſpéeches, and the poore mans wife for her great honeſtie, who by the conſtancie of her mynd, not only preferued her good fame, but reclaymed the Noble man frō his voluptuous appetite: ſo that the inſtance grewe very wel to your former principle: no vertue to be greater in a woman thē

Chastitie. Now Nurse (quoth *Penelope*) that I haue heard your opinion, to the discouerie of filence. *Demaratus*, an Embassadour of *Corinth*, being demãded of *Olimpias Philips* wife, how the Ladies of his Countrey behaued themselues: answered they were filent, comprehending vnder this word all other vertues: as though y woman which were moderate in spéech could also moderate her affectiõs. *Plato* calleth women that are babblers, théeues of tyme: And *Plutarke* compareth them to emptie vessels, which giue a greater sound then they which are full: so that wanting inward vertues to beautifie the mynd, they séeke to winne praise by outward prattle.

It seemeth (saith *Bias*) that Nature by fortefying the tongue, would teach how precious and necessarie a vertue filence is: for she hath placed before it the Bulwarke of the teeth, that if it will not obey reason, which being within ought to serue in steade of a bridle to stay it from preuēting the thoughts, we might restraine and chastice such impudent babbling by byting. And therefore, saith he, we haue two eyes and two eares, that thereby we may learne to heare & see much more then is spoken. A woman, saith *Cherillus*, that seeketh to encrease her honour and fame, first ought to practise filence, then to indeuour how to talke: for the one is naturall, the other a vertue got by

vertuous education. *Phocion* hearing an Noble woman of *Athens* vse much talke, at a banquet, which she set forth in many eloquent phrases, and being demaunded of one how he liked her spéech: My friend (quoth he) her wordes may be compared to Cipres trees that are great and tall, but beare no fruite worth any thing. *Portia* the wife of *Brutus* hearing a poore person vse much talke in her presence, called her aside, and gaue her money to hold her peace, being ashamed that any woman should be accused of babling. The Embassadours of *Carthage* being sent to *Scipio*, who being newly departed from *Rome*, were notwithstanding sumptuously intertayned by his wife, who fitting a whole suppertyme without vttering one worde, being demaunded of the *Carthaginians* what newes they should carrie to *Hanniball*: tell him (quoth she) y^e *Scipio* hath a wife that knoweth how to be filent. *Cæsar* the mightie Monarch of the world was wont to fay, that filence vsed in due tyme and place was a profound wisedome, a sober and modest thing and full of deepe secrets. Words (sayth *Mænander*) hath wings, and are presently disperfed euery where, and many repent that they haue spokē, but neuer that they hold their peace. The Cittie of *Athens* was destroyed by *Silla* the *Romaine Dictator*, who by his espyals, was admonished of the prattling / of certaine women washing of their

cloathes, where they talked of a certaine place in the Towne that was weake and worst defended. Many inconueniences grow of the intemperancie of the tongue, as dissention and strife in a house, whereas contrarywise nothing more appeareth choller nor sheweth modestie then silence. To confirme the which, I will rehearse a pleafant and delightfull Historie.

Penelopes third tale.

THE Historiographers whose Anual Records makes mention of that auncient Cittie of *Delphos*, where *Apollo* deliuered his Oracles, sets downe as chronicled for truth, that sometye there raigned as chief and gouernour of the Cittie one *Ariamenes*, a Prince, wise, as seated in a place where the meanest inhabitaunt was able to discourse of wisedome: rich, as indewed with such and so large possessions, that all his bordring neighbours were inferiour to him in wealth and reuenues: and fortunate, for that he had three Sonnes: honourable, as descended from such parentage: and vertuous, as fauouring of their fathers prudent education. *Ariamenes* blest thus euery way with earthly fauours, seeing his gray heares were fommons vnto death, and that olde age the true limiter of tyme, presented vnto him the figure of his mortalitie, that he was come from the Cradle

to the Crouch, and from the Crouch had one legge in the graue: knowing that the kingdome of *Delphos* was not a Monarchie that fell by inheritance, but that he might as well appoynt his youngest sonne successor as his eldest, being affected to them all alike: was perplexed with contrary passions, to which of the thrée he should bequeath such a Royall Legacie, sith by such an equall proportion Fortune had enriched them with fauours. Nature who is little partiall in such peculiare iudgements, was by the feuerall thoughts that troubled *Ariamenes* head, almost set at an *non plus*: infomuch that the olde King driuen into a Dylemma, fell into this consideration.

That all his sonnes were married to women descended from / honourable parents, and that sith his Sonnes were so equall in their vertues, he was to measure his affection by the conditions of their wiues: for he knew that Kings in their gouernment proued oft such Iusticiaries as y good or ill disposition of their wiues did afford: for the greatest Monarches haue bene subiect to the plausible perswasions of women, and Princes thoughts are oft tied to the wings of beautie. The Emperour *Commodus* had neuer bene so hated in *Rome* for his tyrannies, had he not bene pricked forward to such wickednesse by his wife. *Marcus Aurelius* the true & perfect president of a Prince,

confessed, that hardly he could withstand the allurements of *Faustina*. The enuie of a woman hangs in the brow of her husband, and for the reuenge of an enemie she passeth not for the losse of a friend. These things considered, *Ariamenes* was thus resolved for himselfe, to bestowe the kingdome on that sonne whose wife was found to be most vertuous. Therefore after this determined resolution hee presently dispatched messengers to his Sonnes in their seuerall Prouinces, that they particularly accompanied with their wiues, should meete him at *Delphos*, with general commaund also that his Nobilitie should make hastie repayre to that Cittie. The Kings commaund being put in execution, his Sonnes to signifie their duetifull obedience, sped them to the Court: where being come before their father, *Ariamenes* after he had sit awhile in a muse with himselfe, fell into these speeches.

Nature (Sonne) the perfect mistresse of affections, tyeth the father to his children with such a strickt league, that loue admitteth no partialitie, nor fancie brooketh any difference, but a iust proportion of good will is ministred if the parties have equalitie in their vertues. *Marcus Portius Cato* who was a father of many children, was wont to say, that the loue of a father as it was Royall, so it ought to be impartiall, neither declyning to

the one nor to ſꝑ other, but as deedes doe merite. *Elius Tubero* who had fixtéene children of his owne bodie, at his death made equall diftribution both of goods & lands alike to them all: and being demaunded why he did not giue his eldeſt Sonne the greater portion, made this anfwer. And is not the youngeſt alſo the Sonne / of *Tubero*? This I ſpeake, for that age telling me that nature of force will clayme her due, and that many yéeres as Harbingers prouides me my long home, being father to you all, and equally affected, ſith no difference of birth, but of vertues makes exception, willing to leaue one to fit in my ſeate that may gouerne the Monarchie and Kingdome of *Delphos*, and vnwilling to diſplace any, if Lordſhip would brooke any fellowſhip: Perplexed thus with a cumbat betwéene nature and neceſſitie, I haue thus reſolued to pleaſe all, that ſeeing you are married, and a vertuous wife is a great ſtay to a Prince, before the Nobles & Commons of *Delphos* here preſent, I ordaine that which of you can proue your wife to be moſt vertuous, ſꝑ ſame ſhal ſucceede in my Kingdome: therefore let me heare what euery one can ſay for himſelf.

Ariamenes ſtrooke a great maze into his Sonnes myndes at this ſpeéche: yet for that obedience willed them to thinke their fathers cenſure inuiolable, with free conſent they committed their haps to

him that is the best bestower of vertues : and the eldest began to say for his wife in this maner.

Though right mightie Soueraine and father, your will hath abridged me of that which nature hath giuen me without exception : yet holding your command for a constreynt, and your word for a lawe, knowing that the thoughts of Princes ought to bee peremptorie, I meane not to aime at the Crowne vnder the title of birthright, but by the president of my wiues vertues. Thus much therefore can I say for my self: that if the true felicitie wherof *Aristotle* talketh in his *Ethickes*, might be boüded or limited within the compasse of mariage, that (were the Perypatetion aliue) he would set me downe as a perticuler instance of his happineffe. For, to begin with the gifts of nature, the eye, the perfect Iudge of colours, is able to testifie that she is most beautifull, so graced with exterior fauours, as well in the proportion of her bodie, as in the perfect lyniaments of her face, that hard it were for enuie to denye her the superioritie. For the gifts of the mynd, indewed with fondrie good parts and most excellent and rare vertues, so that it is in question whether Nature or education hath shewed the greater cunning: wise, obedient, duetifull and chaste, / as fame is able (blowne in euery mans eare) to manifest: for the gifts of fortune, descended of honourable parentage: rich, as the

Dowrie giuē at the mariage day can witnesse, and not barraine : so that by allowing her the succession, your Highnesse is sure to be seene in your posteritie as in a glasse. But as the eldest was readie to goe forward in his demonstratiue kind of declayming, his wife feeling alreadie in conceipt what a sugred obiect & sight of a Crowne were, burst foorth on the sodayn into these spéeches.

My husband (may it please your Highnesse) hath made a long insinuation intermedled with a friuolous diuision of nature and Fortune, whereas the playnsong being true néedeth not such a Muscical descant : for sir, seeing the matter standeth vpon vertue, the Touchstone your Highnesse hath appoynted to try our titles : I referre my self to those whom fame hath made to glorie in my wel-doings : and seeing the desire of a Crowne may prooue my husbands plea partiall, I my selfe haue stept in, referring my cause to the generall report of the world, both for obedience and chastitie, the two speciall ornaments that gardeth and preferueth a womans honour : I will not inueigh against the vertuous dispositions of my sisters, sith enuie in a woman is like a pibble stone set in the purest gold. But thus much.

And as she was readie to goe forward, grudging at this selfe conceipt, her second sister taking the matter in snuffe, and staring too earnestlie at the

hope of a Crowne, forgat her self and fel into these chollericke passions.

Sister, what needeth so long a haruest to so small a crop? dallie how you list, *Hercules* shoo will neuer serue a childes foote: selfe loue is no vertue: they which wore the Garlands in *Olympus* were forbidden to be at the breaking downe of the Lawrell: and the foolish conceipt *Nyobe* had in her selfe was her owne ouerthrowe. They which praise themselues are like to the Peacock, that glorying in the beautie of her glistring plumes, no sooner lookes at her feete but she lets downe her feathers. Ill befeemes it a *Gretian Dame*, especially of *Delphos*, to be Herault of her owne actions: but his Maiestie may thinke the playntife hath small friends, when he himselfe is fayne to play the Aduo / cate. To auoyde which supposition, you referre his Highnesse to the generall fame of the Countrey, that aboue the rest you excéede in obedience and chastitie: Take héede, Sister, fame hath two faces, and in that resembleth tyme, readie as well to backbyte as to flatter: therefore they which build their vertue vppon report, doe alledge but a bad prooffe. But leauing your reasons to his Highnesse consideration, thus for my selfe. I set not my good name at so small a price, as to hazard it vpon the chauce of the tongue, that of all other members is most vncertayne: although I

am sure my bordring neighbours fo esteeme of my doings, as they take my vertues for a president of their actions : but I hope your Highnesse doth consider ȳ such tree, such fruit, that the liuely pourtraiture of the parents is as in a Christall manifested in the children : that nature is the best touchstone of life : that education and nurture are as good as the Chrifocoll to discerne Minerals : fo they of maners. Then right mightie Prince, I first for prooffe of my vertuous disposition lay downe the honorable and happie life of my Parents, fo well ordred, that fame and enuie blusheth to stayne them with any spot of infamie : what care they had to bring me vp in my youth, with what instructions they passed ouer my tender yéeres, I referre to your Maiestie, as by willing your second Sonne to match in fo meane a famelie: since the rites of mariage were celebrated my husbands deposition shall manifest. The eldest Sister hearing how cunningly and yet crookedly this pretie Oratresse aimed at ȳ matter, could not suffer to heare so long a tale without repleye, and therefore went thus roundly to the purpose.

Sister, ill might *Phillis* haue blamed *Dydo* for her folly sith she her selfe intertayned stragling *Demophon* for a friend: The Cynicks that inueighed against other mens faults were seldome culpable in the same cryme : they which will haue

their censures peremptorie, must not build their reasons on vncertaine principles : therefore wipe your nose on your owne sleeue, and if you spy where my shooe wrings me, looke to the length of your own last : for in obiecting selfeloue to me, you fall asleepe in the swéete conceipt of your owne praise : which in deede wisely you frame, to/ hazard on the chaunce of fame, sith your deserts are so smal as report is blind on that side which lookes to your vertues : the force of your reasons drawn from the authoritie of propogation, alledging nature and nurture for proofes of your vertues, are too light to coũterpaife with a Crowne : for we oft see that Natures only error is found in the diffimilitude of linage : so that the tree bringing fourth fayre blossomes, yet the blomes may either bee nipped in the bud with vntimely weather, or hindred with Caterpillers, that it neuer proue good and perfect fruite. The Cedar trée is fayre of it selfe, but the fruite either none or very bad : Tis no opinion to say a good father a good child, in that tyme oft maketh an alteration of Nature. But your husband was commanded to haue pleaded your interest : marie, I feare his conscience tels him the Crowne hangs too hye for his reach, sith he must be fayne to attayne to it by your vertues.

The youngest Sister hearing how vnreuerently

they brabled before the King, began to blush: which *Ariamenes* espying, noting in her face the very purtraiture of vertue, demaunded of her why hearing her Sisters so hard by the eares for a Crowne, she sayd nothing: her answere was thus briefe and pithie. He that gaineth a Crowne getteth care: is it not follie then to hunt after losse. The King looking for a longer discourse, and seeing contrarie to his expectation that she was onely short and sweete, profecuted still in questioning, and demaunded what vertues she had that might deserue so royal a benefite? This (quoth she) that whē others talke, yet being a woman I can hold my peace. *Ariamenes* and all the Nobilitie of *Delphos* wondred at the modestie of the young Ladie, that contrary to her naturall disposition could so well bridle her affections: Therefore debating the matter betwixt them which of the three were most vertuous: although they found by prooffe that the other Ladies were both obedient and chaste: yet for that they wanted silence, which (sayd *Ariamenes*) comprehended in it all other vertues, they mist of the cushion, and the King created his youngest Sonne heire apparant to the Kingdome.

*P*Enelope hauing ended her tale, the old Nurse greatly commended the discourse, and becaufe

ſhe would be pleaſant at the parting blowe, knowing that *Iſmena* was a quick wench of her tongue, told her that this tale was a good preſident for her to direct her courſe, ſeeing ſilence was ſo profitable. Thus (quoth *Iſmena*) feare not you Madame: for when I haue ſuch a proffer as a Crowne, I will gaze ſo faſt at that, that I will forget my prattle: but in faith my lippes are too courſe for ſuch Lettice, and ſo hye hangs the Grapes that the Foxe will eate none. Well Madame I knowe your meaning, but for all the cracke, my penie may be good ſiluer, ſith ſilence is a vertue amongſt women: but yet I ſee no reaſon of neceſſitie, ſeeing nature hath bene ſo niggardly in that fauour. It may ſeeme (quoth the Nurſe) that ſhe hath bene rather too prodigall, for thy tongue wants no mettall. As thus they were about to part with theſe merrie quips, a meſſenger came haſtely ruſhing in, who tolde *Penelope* that *Vliſſes* was arryued that night within the port of *Ithaca*: This word ſo amazed them all with ſodaine ioye, that leauing the endleſſe Web, *Penelope* called for her Sonne, and that night ſent him poſt to the Sea: where what newes he heard of his father I knowe not. But thus abruptly this night was the diſcourſe broken of: but for that fell out after his home comming, I referre you to the Paraphraſe, which ſhortly ſhalbe ſet out

vppon *Homers Odifsea*: till when let vs leaue
Penelope attending the returne either of her
hufband, her fonne, or of both.

FINIS.





XI.

SPANISH MASQUERADO.

1589.



NOTE.

Our text of the 'Spanish Mafquerado' is from the Huth Library. On this noticeable book on 'The Armada' see annotated Life; also Notes and Illustrations there from similar contemporary tractates, etc.—G.

The Spanish Masquerado.

Wherin vnder a
pleasent deuife, is difcouered
effectuallie, in certaine breefe Sentences and
Mottos, the pride and infolencie of the
Spanifh estate: with the difgrace
conceiued by their loffe, and
the difmaied confufion
of their troubled
thoughtes.

Wherevnto by the Author, for the better vnder-
ftanding of his deuice, is added a breefe glosse.


By *ROBERT GREENE*, in Artibus Magifter.

Twelue Articles of the ftate of Spaine.

*The Cardinals follicite all.
The King grauntes all.
The Nobles confirme all.
The Pope determines all.
The Cleargie difpofeth all.
The Duke of Medina hopes for all.
Alonfo receiues all.
The Indians minifter all.
The Souldiours eat all.
The People paie all.
The Monkes and Friers confume all.
And the deuill at length wil cary away all*

¶ Printed at London by Roger Ward, for
Thomas Cadman. 1589.

TO THE RIGHT WORSHIPFVL, M.
Hugh Ofley, Sheriffe of the Citie of London.
Robert Greene *wisheth increase of wor-
ship and vertue.*

UCH pictures (Right Worshipfull) as were presented to *Alexander* the great, had Arte to please the eie, and conceit to please the wit: Such as writ to *Iulius Cæsar* discourses of Warres: Those that dedicated ought to *Traian*, of Peace and to *Seuerus* of Iustice: aiming the effectes of their studies to the affectes of those worthy men whome they resolued to honour with the Patronage of their laboures: The consideration of these premises (Right Worshipfull) emboldened me to make choise of your worship as a *Mæcenas*, fittest for a worke of such graue import, perswaded therunto by the report of a friend, whose opinion I craued, for the choice of a Patrone: and made the more resolute by the generall Censure that Fame sets downe, imblafoning your vertuous disposition, in the care of the common weale, and fauour to good letters: Encouraged by these causes, I present vnto your worship the *Masquerado* of *Spaine*, a deuise conteining the

discouerie of the Spanish insolent pride alaied
with a deepe disgrace, and their presumptuous
braues pulled downe with the resolution of English
fouldiours: which worke, if your worship receiue
as gratefully, as I present it hartelie, I haue the
desired ende of my labour: In which hope resting,
I commit you to the Almighty,

Your Worship to command

Robert Greene. /

Sonnet.

*Le doux Babil de ma lire d'iuoir
Serra ton front d'un laurier verdissant:
Dont a bon droit ie te voy iouissant,
(Mon doux ami) eternissant ta gloire.
Ton nom (mon Greene) animé par mes vers
Abaisse l'œil de gens seditieux,
Tu de mortels compagnon de Dieux:
N'est ce point grand loyer dans l'univers?
*Ignoti nulla cupido. /**

Thomas Lodge.



¶ *To the Gentlemen Readers.*

Hetherto Gentlemen I haue writte of loues, and I haue found you fauorable, at the the leaft smiling at my labours, with a plaufible filence : now leaft I might be thought to tie my felfe wholly to amorous conceites, I haue aduentured to difcouer my confcience in Religion. If I write barely in this Theological Phrafe, as in al others, fo I craue your fauorable patience, which if you grante, I haue my defire, and promife recompense in what I may : euer, and euery way to rest yours.

Robert Greene.



THE SPANISH MASQVERADO *with the* MOTTOS.

1. First the Pope hauing put off his triple Crowne, and his Pontificalibus, fitting malecontented, scratching of his head, throwing away his keies and his sword, in great choller faith thus.

Neque Petrus, neq[ue] Paulus, quid igitur restat.

2. *Phillip* King of *Spaine*, attired like an Hermit, riding towards the Church on his Mule, attended on onely with certaine his slaues that are Moores, faith thus.

Iubet Ecclesia, dissentire non audeo.

3. The Cardinals of Rome, seeing that the Pope was malecontented for the bad succeffe of the Spanish Fleet, appareled like Mourners, go solemnly singing *De profundis*, from *Castel Angelo* to *S. Peters Church*: to them is said.

Lugete quia cecidit Meretrix.

4. The Cleargie of Spaine, mounted richly on their Iennets, ride vp and downe consulting, and at their wits end, fuming and fretting that their counfels had no better successe: to them is said.

Achithophelis consilium, Achithophelis laqueum.

5. The rest of the rascall Rable of the Romish Church, as Monkes, Friers, and dirging Priestes, storting at these newes, sitting banquetting with the fair Nunnes, hauing store of daintie Cates and wines before them, stall-fed with ease, and gluttony, grone out of their fat panches this passion.

Quanta patimur pro amore Christi.

6. The Nobilitie of Spaine, griued at the dishonour of their shamefull returne: after great consultation, vow generall Pilgrimage to *S. James of Compostella*, in hope of his aide for reuenge: to them is said.

Si Petrus dormit Papæ, num Iacobus uigilabit uobis?

7. The / Duke of *Medina*, Captaine general of the Armie and Spanish forces, rydeth on a

Iennet, with one foote out of the Stirrop, his cappe pulde ouer his eies, and his pointes vntruff: to him is faid.

Pillulæ Britanicæ in diffenteriam te coniecerunt.

8. *Don Martines de Ricaldo*, chiefe Admirall of the Fleete, ftanding in the Hauen, and feeing his tattered Shippes, confidering what goodly Veffels were taken and drowned, and what ftore of men and munition they had loft, leaning his backe againft a broken ancker, and fhaking of his head: faith thus.

O Neptune, quantas epulas una cœna deuorasti?

9. *Don Pedro de Valdes*, Generall of the Armie of *Andelofia*, now Prifoner in *England*, greeuing at his fortune, fitteth fad, and leaning his head on his hand, with a great figh faith.

Heu quanta de fpe decidi.

10. The Princes, noble men, and other men of name that of their free will offered themfelues aduenturers in this Spanifh attempte: frustrate of their intent, walke at home

muffled in their cloakes, as men disgraced,
and say one to another in great passion.

*Temeritatis nostræ cum Briareo pœnas
luimus.*

11. The Vicegerentes of his Indies, hauing loft by
Sea and land, much of their Kinges treasure :
fitting as discontented men on the hatches of
their ships, to them is said.

Sic vos non vobis mellificatis Apes.

12. The common Souldiours, haled forward, rather
by commaund then courage, fearing at the
first to attempt so dangerous an exploit, and
griued at the last with their hard misfortune,
halfe mutinous, murmure this.

Quicquid delirant Reges, plebuntur Achiui. /



THE SPANISH MASQUERADO.

¶ *The Pope hauing put off his triple Crowne, and his Pontificalibus, sitting male-contented, scratching of his head, throwing away his keyes and his Sworde, in great choller saieth thus.*

Neque Petrus, neque Paulus, quid igitur restat.

GLOSSA.

REading the Annales or Recordes making mention of Antechriste, who being the worst amongst men extolleth himselfe aboue God, calling himself his Vicar, and yet making his Patron by transubstantiation: *Peters* successor as hee faineth, and yet his enemy in faith: wee shall finde that since sinceritie in Religion, and humilitie, were put to exile, and mens traditions and pride erected as pillers of the church, that from Feeders of the flocke, they haue refused to enter by the doore, and haue prooued rauening

Wolues, and subverters of Christ and his doctrine. Their great pompe vnfitting for the humble puritie of Christes Disciples: their extreame couetoufnesse, felling the giftes of the holy Ghost for money: their open Simony: their secrete iugling in dispensation for finnes: their Whordomes, and their Sodomie, their palpable and grosse herisies maintained, not with *Peters* doctrine, but with *Paules* sworde: with rigours, not with reason: prooues that since *Peters* time, *Peters* feat hath pleaded, *Sede vacante*, and that these shauelings are not his successors, but approoued by their liues and doctrine, to be professed Antechristes. *Peter* was humble and spent his time in praier and preaching, these are proude and meddle with states, Empires, kingdomes and Monarchies, pulling down one and creating another, hauing Emperours kneeling at his feete, and casting off their crowns with his toe, treading on their backes, and blasphemously applying the text to himselfe, *Calcabo super Aspidem, & Leonem*. These presumptuous thoughtes were not founde in *Peter*, who imitating his Maister Christ, walked abroad to feede his Flocke: this (the Pope I meane) following the aspyring attempt of *Lucifer*, is carried on mens shoulders, and yet in his hereticall Bulles to blinde the People, hee calleth himselfe *Servus Seruorum*: guarded not as *Peter* was, with the faythfull of *Israel*, but either with his stout

Cardinales, Copesmates of *Caiphas* Cruel, or with some detestable Courtizans, the best imblazers of his profession. Long did this Monster maske in a Sheepes skin, partlye couered by his owne pollicies, and partlye by the fauour of Princes: but at last breaking out into his owne proper shape, his name and nature was discouered, so that his Pardons, his Bulles, his Excommunications, his Curfes, nor such Paltries could preuaile, but he was manifestly laide open for Antechrist to the world. So that his very Countrymen Italians, nursed vp vnder his nose, seeing his detestable life, his great profession, and little performance, his hereticall pompe vsurped in his Papacie, could not but in conscience, in their bookes, pen downe his fundry abuses and great absurdities, as *Pasquin*, *Mantuan*, *Iohn Boccace*, *Petrarch*, and lately *Ludouico Ariosto*, who in one of his *Cansons* describes him for a monster thus.

Ariosto /

*Quiui vna Bestia vscir de la Foresta,
Parea di crudell vista, odiosa & bella
C'hauea l'orecchie d' Asino, e la testa
Di lupo, ei' denti, & per gran fame asciuta
Branchi hauea di Leon, l' altro chi resta
Tutta era volpe, & parea scorrer tutta.
Et Francia, & Italia, e Spagna & Inghilterra,
L' Europa el' Asia alfin tutta la terra.*

Here the Poet describeth the Monster, this Antechrist the Pope, to be in forme like a beast, his eares like those of an Ass, the head of a Wolfe, leane and il faouered as infatiate of his pray, the clawes of a Lion, and what resteth resembled a Foxe. This monster saith he, had ouercome al *France, Italy, Spaine, England, Europe, Asia*, nay the whole world, triumphing in the pompe of his iniquitye, till his date being expired, & the terme of his raign ended, diuerse princes hating to brooke the imperious rauening of such a reasonlesse monster, sought to hunt him out off the Forrest, and therefore sent diuers good and expert Blood-houndes to rowse him from his Denne, as was *John Huffle, Ierome of Prage, Œcolampadius*, and *Zwinglius*. After, *Luther* and the Duke of *Saxony*, who for the defence of the trueth maintained wars, against the Church of *Rome*. The Hunts-men that pursued this Monster in chase, was first *Francis*, the first of that name, king of *France*, who was so whot, that he thrust his sword to the hiltes in the ribbes of this beaste: Next him *Maximilian of Austria*: Third, *Charles* the fift Emperour, who with his speare passing eager, peirced y^e throat of this monster: but he that with his bore-speare stabd him in the breast, & gaue the deep & mortal wound, was *Henrie* the eight king of *England*, who seeing the abhominatiō of

that proud Antechrist, by his lawles dispensations for coin, & the abuse his shauelings vsed in *England*, their maffing & masking, their / gluttony and lecherie, the falsnesse of Religion: lastly, the extream abuse of their profession, flying to the text, whatsoever my father hath not planted, shall be rooted vp by the rootes, hee suppressed their Abbeyes, pulled down their sumptuous buildings, & scarce left one stone vpon an other: subuerted their estate, chāged their religiō, for blind Papistry gaue vs the light of the Gospell. This his own Countriman *Ariosto* repeateth in the same *Canson* in an other *Stanza* thus.

Ariosto.

*La Chanea fui elza nella pancia,
La Spada immersa a la maligna fera,
Francesco primo hanea Scritto di Francia,
Massimo homo d' Austria, a par seco era,
E Carlo Quinto Imperator di Francia,
Hanea passata ill monstro alla Gorgiera,
Et l'altro chi di strale gli fige il petto,
Lottauro Henrigo d' In[g]hil-terra e detto.*

This Monster, wounded thus by so worthy a woodman, who knew how to strike his game with aduantage, feeling the wound incurable, yet somewhat salued and but nowe rubbed a fresh, by our

mightie and famous princeffe *Elizabeth*, daughter to that renowned *Henry*, who with her father rightly taking vp̄ her the Ecclesiastical supremacy, hath vtterly rased & abolished al his trash and traditions, as absurdities & heresies, out of her Churches of *England* and *Ireland*: hating the Pope as Antechrist, and the Church of *Rome* as that whore of *Babylon*, figured out in the Reuelation: This cause maketh this Monster to stir so, that to reuenge he bent all his pollicies, suborning diuerse false Traitors to attempt her death, perfwaded thereunto by false Jesuits and Seminaries sent by him into these our partes: which the Lord discouering, hath geuen them their hyre, and mightely preferued his annointed: seeing these pettie practises could not preuaile, nor / his Bull would not carrie any credite, he flieth to incense princes to bende their forces against this our little Iland, which defended by God, and gouerned by so vertuous a Princeffe as God hath chosen after his owne heart, standeth and withstandeth their forces, without aide of speare or horse, hauing the wind and sea Captains sent from aboue to quell the pride of such hereticall enemies of the Gospell, so that the Pope seeing his purposed intent could not speede: as in a doubtful anguish of mind fell into this bitter passion.

Neque Petrus neque Paulus, quid igitur restat.

¶ *Phillip king of Spaine, attired like an Hermite rydeth towordes the Church on a Mule, only attended on with certaine his Slaues that are Moores, and saith thus.*

Iubet Ecclesia, dissentire non audeo.

GLOSSA.

PHILLIP of *Spaine* nousted from his infancie in the darke and obscure dungeon of Papistry, led as one blinded with the vale of ignorance, by this proud Antechrist, drunke with the dregges of that poyson which the whore powreth out to the Kinges of the earth, pleafaunt in tast, but more bitter then worme-wood in the mawe: offered by the flattering Strumpet, ryding on the Beast with the seauen heades, drunke (I fay) with her impoisoned cup, he sleepeth securely in y^e Popes lap, till the Viols of Gods wrath poured downe, his conscience new seared with a whot iron, then feeles the sting of sin, as a plague following all such as haue receiued the marke of that incestious Strumpet. *Phillip* therefore taking the Pope for *Peters* successor, suffereth himselfe to bee led and ruled by / this man of Sin, holding his preceptes for Oracles, and that who fitteth in that feat, how bad so euer of life, yet he cannot erre: that what Cannons or Decretals he setteth downe, are as true, and as

firmlye to bee beleued, and obserued, as the Gospell penned by the holy Euangelistes who were inspired and directed by the Holy Ghost: whereas notwithstanding wee see by manifest and dailey instances, that euerye Pope aboliseth anothers Cannons and Decretals, as false and erroneous: yet PHILLIP is so blinded, as he hath not an insight into this their iugling, for that hee is taught by theyr Doctrine that the Church of *Rome* is the supream Church, and that there is no Church, which is not a perfect member of the same: these, making the Church materiall, and tying it to a locall and particular Seat: Soothing himselfe vppe in these Heresies, hee so feareth the frowne of the Pope and his Cardinalles, doubting to bee excommunicated with some paltrye Bull, that what they demaunde hee graunteth, aswell in matters of temporall estate, as in Ecclesiasticall rightes and Ceremonies: that if the Cleargie concludeth Peace, PHILLIP confirmeth it: if the Cleargie doe proclame Warres, hee sendes foorth straight a presse for Souldiours: so that beeing a mightie Prince of Inheritance and Reuenues, yet hee ruleth by the Cleargie and Nobilitie, especially them of the Spirituall secte: that ryding quietlie with a fewe Moores to heare Masse, hee shaketh off all cares, leauing the glory of his Kingdome in the power of his Cleargie, who beeing enemies to the trueth,

seeke by all meanes possible to subuert the truth : wel, perswaded by the Pope, and them of the Ecclesiasticall forte, hee prouideth a great Armado, his Shippes huge and monstros, his men the chofen Caualiers of *Spaine, Portugall, Italie,* and other Prouinces. For munition, it is much and marueilous, that the premises considered, they seeme to threaten ruine to the greatest / Monarchie of the whole worlde, and yet theyre Forces bended against a little Ilande, a handfull in respecte of other Kingdomes : But see as the Lacedemonians fewe in number subuerted *Xerxes*, and his Nauie which for multitude of Vesselles couered the Ocean: *Ioshua* with a handfull strooke the Cananites : So GOD hearing their great braues against him and his people, did put a hooke into their nostrilles, and a Bridle into their Jawes, and brought them backe the same way they came, not suffering them to enter into the lande, nor to come against it with a shielde, nor to cast a bank about it, but scattered them as dust before the wind : and no doubt if we enter into the deepe consideration of the Spanish attempt, wee shall finde it sent into these partes by the Lorde for speciall causes. First to shew vs howe for our sinnes hee can bring the very enemies of his trueth, as Ministers of his wrath, to punish offenders, as oft hee did against the Israelites : when they transgressed his Statutes

and Lawes, neglected the preaching of the Prophets, and contemned the worde, then he brought in the Edomites, the Affirians, the Egiptians, and other nations, which caried them away Captiue. Second, seeing how secure we slept, carelesse, reposing our selues in that our owne strength, for that wee were hedged in with the sea, and had a long and peaceable time of quiet: made sloathfull by these his faouours, his Maiestie brought in these Spaniardes to waken vs out off our dreams, to teach the braue men of this realm, that after peace comes warres, that in the greatest quiet wee shoulde applye our selues to martiall indeuors, and know how to handle the Sword and speare: not onely in a sloothfull securitie, to say the Lord is our defence, but to vse the ordinary meanes he hath appointed, and then to inuocate vpon him, and bending our swordes, say in fayth, the Lorde is on our side, who can be against vs: for / the Israelites neuer subdued the Cananites, but the Lord did put weapons in their handes to execute the end of his victories. The third, he sent them as sommons and Ambassadors to incourage vs to attempt the like: for when the Sarasens in the time of *Charles* the greate, had inuaded *Germanie*, and the frontes of *France*, the newes hereof brought to the Emperour, he presently saide, how doth the Lorde fauorablye accuse vs of sloth and carelesnesse of

increasing his religion by those Pagans, when they for their *Mahomet* and the advancement of his blasphemies, hazarde their liues to suppress the contrary. And I seeme to sit at home: and dare not for the Lord of Hostes cause, enter armes against the Infidels: so that awakened with this, *Charles* not onely withstood them in his owne land, but hauing geuen them the repulse, spent many yeares in setting forth the glory of GOD by the sword, among the miscreants: So no doubt these Spaniardes, the Souldiours of Antechrist, are sent to tell our Nobles, Captaines and martiall men of this land, that they sleepe secure, that the Bees hiue in the Helmets, that their pampered horses serue for foot-clothes, not for the fielde: that wee suffer the enemies of the trueth too much to offer vs the braue: These causes no doubt moued the Lord to send them, and yet to subuert them: to shew them he fauoureth his people, and vseth reuenge against the despisers of his Gospell: therefor are such men greatly to be commended, that for the benefite of they're Countrey, feare not to hazard their liues, especially if it were with the advancement of the glory of God. If then the mightie men which *Salomon* sent to fetch golde from his friendes to *Ierusalem*, were highly extolled: If the Portugals croniced them which first fought by nauigation to finde out strange landes, returning

with no profite but the discouery of Countries, how then hath this Iland cause to eternise with their pennes the worthy deedes of Sir *Francis Drake*, who passing *malgrado* of the Spaniard, / hard by his doore, nay setting foote into his land, and hauing praies, went with a few small Barkes and Pynasses into his *Indies*, and fetcht from them gold and treasure for the enriching of his prince and country, and returning backe in triumph, feared not what the Spaniard with all his great Veffels dard attempt: in so much that the report of his valour, both by sea as he past and by land when he arriued in *India*, beeing bruted in *Spaine*: his verye name is as great a terrour to the Spaniards, as *Scipio* to the *Numidians*. When Sir *Martine Frobusher*, a man of greate trauell and experience in nauigation: and last M. *Candish*, who so lately ventured with the farthest, shewing great courage and fortune, in bringing home from farre so rich treasure: Thus wee may see that the Lord is on our side, that bringeth vs home safe, with a few little Pinasses from the verye iawes of our enemies, when the Spaniards could not returne, hauing so strong an Armado furnished for battell. These considerations no doubt maketh *Phillip* to let his Cleargie sweate in these friulous attemptes, while he himselfe quietly may for excuse say,

Iubet Ecclesia, dissentire non audeo.

¶ *The Cardinals of Rome, seeing that the Pope was male-contented, for the bad successe of the Spanish Fleete, apparelled like Mourners goe solemnly singing De profundis, from Castel Angelo to S. Peters Church: to them is said.*

Lugete quia cecidit Meretrix.

This broode of Antechrist, whome *Francis Petrarch* and *Iohn Boccace* calleth *Infipidum Sal terræ*, the Cardinals I meane, no sooner haue any thing to contrary their mindes, but with the Pharifies they annoint themselues, and causing trumpets to be blowne before them, flie / to their Dyriges & Trentals: as *Causa sine qua non*, their misfortunes may not be redressed. But seeing they oppose themselues to Christ and his religion, their lyf labour is turned vnto sin, and cry they *Domine, Domine*, neuer so loud, yet their fayned exclamations in vain, are only breathed into the ayre: But leauing their religion as palpably heretical to al true Christians, let vs in a word or two looke into their liues, wherein as in a Christall Mirrour, wee shall see figured and pourtraied the Anatomie of the seauen deadly Sinnes. For Pride both in their heartes, puffed vppe with aspiring thoughtes, and in their Apparell, set out with inestimable brauerie, the meanest Scholler or the least Traueyler, eyther

by reading or experience may manifest : For who meeteth a Cardinall mounted, first marking the trappings and furniture of his horse richly studded, his foot-clooth of veluet fringed with golde, his braue attyre couered with his Scarlet Robe, and his sumptuous traine following him, shall thincke that hee meeteth, not one of *Peters* Disciples, but some greate Potentate, or Monarch of the worlde : rather resembling ALEXANDER in his effeminate Perfian robes, when hee furnamed himselfe the sonne of AMMON, then a Christian, a Piller of the Church, that shoulde in the humbleness of his life, giue light vnto the People. Their Sodomie, as they kepe not very secrete, for they in their Pallaces, imitating the heathen God IVPITER, gette them Ganimedes, which *stantes a poculis*, serue for Pages: yet they as much as they can obscure, but their Lechery they feare not to make manifest, as beeing Fathers of manye Bastardes, and Paramours of fundrye Courtizans, to whome in their Carnouale, they goe in Maskes, and so openly court with fundry deuilish deuises. Their slooth is seene in the securitie of their liues : for apply they themselves neuer so strictly to studye, while they are of meane degree, yet after they attain the calling of / a Cardinal, they answer with their maister the Pope, that with *Peter* they haue cast the Net and laboured all night, and now catcht the fish, not the

foules of men, but some great dignitie and preferment : which gotten, they say to their foules, liue at ease.

Their gluttony is seene in their sumptuous banquets, which exceede in such riotous aboundāce: to pāper them-selues, not to feed the poore, that the Monsters of *Rome*, their predecessors in belly cheere, *Heliogabolous, Commodus, Iulianus, & Lucellus* Emperors and Senators, neuer surpassed in this vice these peeuissh shauelings : Enuie is seene, in their frowning at the fortunate succeffe of their verye friendys : for when any amongst them is preferred to the Papacie, then the rest incensed with enuie, fall to treasons, conspiracies, priuy murders, and poisonings : that some Popes haue scarcely liued 2 daies, nay some one day : before they haue bene made away by the Cardinals, who through enuye seeke to establisth the Papall feat with blood, as did pope *Alexander* and diuers others : so that oftimes it may be said of their Pope, as *Tully* said of the Confull that liued but one day :

*Vigilantissimum habuimus Papam, qui toto suo
Papa-tu somnum vix vidit.*

Their wrath and furie, let the Chronicles of the state of *Italie*, as of *Venecia, Florence, Vrbie, Naples, Geneua*, & the rest, discouer : in which places,

hauing bene appointed as Legats, they haue displayed the *Trophees* of their wrath, as vpon the house of the *Medices* in *Florence* after y^e death of olde *Cosmo*, against *Peter Ludouike* and *Lorenzo*, their intent to murther these braue Gentlemen, so to fatisfie their extreame wrath and fury.

Their Couetousnesse *Italie* cries out on, as burthened with their talkes, extortions, and impositions, for Buls, Pardons and dispensations: nay *England* it selfe may be produced as a witnesse, who a long while payd to *Rome* many extraordinary dueties. *Poole* & *Woolsey* are late / instances, what infatiate couetousnes is harboured vnder the pretended shewe of their religion: these shauelinges sleeping thus in their wickednesse, attending vpon that rich whore of *Babilon*, who professeth himselfe Patronesse of their practizes, mourne least our abolishing of their abominations in *England*, should incense the rest of *Europe* by our examples, to shake off their heauy yoke of ignorance, and to imbrace the light of the Gospell, and therefore rightly to them is said,

Lugete, quia cecidit Meretrix.

¶ *The Cleargie of Spaine mounted richly on their Iennets, ride vp and downe consulting, and at their wits end, fuming and fretting that their counsels had no better successe: to them is said.*

Ahithophelis consilium, Ahithop[h]elis laqueum.

Glossa.

PHILLIP being olde, holding in the one hand a sword, in the other a crootch, as ready to step frō his Scepter to the Graue, hath his minde troubled with contrarye passions, so that he may say with *Don Pedro, Spiratus est ab inquietudine coactus.* Deuout he is, although it consisteth in ignorance, ambitious, desiring still to inlarge his possessions and kingdomes: and couetous, as neuer satisfied with al his territories and treasures: yet age somwhat cooleth these desires, and casteth water in the flame, but his Cleargie make supply by their perfwasions, in what his yeares doe faile in defect: for they forie that litle *England* should suppress their graund Patronesse, that proud Whore of *Babilon* / or oppose it selfe against Antechrist the Pope, thinking that if either these failde, or the light of the gospel did flourish, that Princes and Nations hauing a deep insight into their iuglings, their religion should

faile : they incense poore *Phillip* to fet himselfe *Ex diametro* against the trueth, and to indeuour in what he may, to subuert the estate of true Christianitie, ayming especially at our most gracious Soueraign Ladie *Elizabeth*, as the chiefe Defendresse and Patronesse in all *Europe*, of the puritie of the Gospell : giuing counsell with *Achithophell* against *Dauid*, agaynst the Lordes annointed, but hee turning their worldlye wisdome into foolishnes, ouerthroweth their pollicie and practizes, veryfieing vpon their heades the prouerb.

Malum consilium Consultori pessimum.

These shaulinges, this presumptuous broode of Antechrist, puffed vp not onely with this blind zeale, but with the spirit of pride, which filleth them with aspiring ambition, in so much that they imitating their father the Pope, seeke not to content themselues with ecclesiasticall power, but to entermeddle with kingdomes and states, so that they feare not to bridle the affections of *Phillip*, as farre as they list to limit, burning his Sonne at their pleasure, and letting him blood to abate his courage, almost to the perill of his life. Judge gentle reader, if this becommeth a Subiect, an inferiour, nay a Cleargy man, who shoulde be humble, and giue those duties to *Cæsar*, that belong to *Cæsar*, and those honors to God, that

beelong to God : But the Deuill working their confuſion by their own imaginations, hardneth their heartes with *Pharao*, and maketh them ſhameleſſe with *Achitophell*, to giue wicked counſel againſt the trueth : but as *Pharao* was drowned in the ranckour of his thoughts, and *Achitophell* ſeeing the Lorde had ouerthrowen his counſailes, went home and hanged himſelfe. So ſhall confuſion come / to all that with *Saule* kick againſt the pricke, that rightly it may be ſaid to theſe confuſed Cleargie men,

Achithophelis conſilium, Achithophelis laqueum.

¶ *The reſt of the rascal Rable of the Romiſh church, as Monkes, Friers, and dirging Prieſtes, ſtorming at theſe newes, ſitting banquetting with the fair Nunnes, hauing ſtore of daintie Cates, and wines before them, ſtall-fed with eaſe, and gluttony, grone out of their fatte panches this paſſion.*

Quanta patimur pro amore Chriſti.

Gloſſa.

Now Gentle Reader, giue leaue, that this crue of popiſh Madcaps may preſume amongſt the reſt into our *Masquerado* : theſe are they which ſaying *Aue Rex Iudæorum*, yet ſmote Chriſt on the face

with a reede: these are the Bulls of *Bafan*, that fatted vp in the Popes stall, feede them felues against the day of slaughter: these are the iolly fellowes that once in *England* liued like Princes in their Abbeies and Frieries, whose bonnettes were valed and their top failes so low stroken, that no winde would ferue them, from sinking into the bottom-lesse gulfe: These be they, who when Christ commaundeth, that who so loueth him shall take vp his crosse and follow him, clapping on their backes a basket stuffed with good cheare: say *Quanta patimur pro amore Christi*. Whereupon are merily recited these verses.

*O Monachi quorum Stomachi sunt Amphora Bacchi :
Vos estis, Deus est testis, mundi mala. |*

Of / this generation *Iohn Boccace* in his Decameron telleth many pretie tales: of their Lecherie, as when fair *Albert* vnder the shape of the Angell *Gabriell*, lay with Dame *Lezetta*: of their false Legend[s], as a Monke preaching to the people, hauing founde a verye rich feather of some strange Foule, intended to make his Parishoners beleue, it was a plume of the Angel *Gabriell*: Certaine good Companions his Familiars noting his knauerie, secretlye stole out of his Casket the feather, and put in coales. Well, Mas Monke come once into the Pulpit, after long Exordium, tolde to the People

what a Relique he had, one of the feathers of the Angell *Gabriell*, but putting his hand into his Casket, and finding nothing but coales, straight founde the knot in the rush, and saide hee had taken the wrong Casket, but yet brought them a Relique, no lesse pretious, which was the coales that Saint *Laurence* was roasted on: so that making crosses with them vpon their Garmentes, hee departed with Monkish credite. Many of these and worse pranks, abhominable to rehearse, haue their owne Countrymen and Papistes penned down against them: amongst choice, one merily (I call not his name to remembrance) setteth downe, that a Monke sitting in his cel, had on the one side his Leman, a fair Nun, no man, on the other side his portaffe: beeing thus seated as in a Dileman, laying one hande on the Nonnes knee, and the other on his Masse booke, hee fetcht a great sigh and saide, *Quo me vertam, nescio*: the Deuill behind made him answere, *Haud refert: vtraque enim ducit ad infernum*. Wherevpon to auoyde the doubt, hee made prooffe of both. Another setteth downe these verses as a Censure.

· *O Monachi nigri, non estis ad impia nigri,
Atra notat vestis, qualis interniscens estis.*

Their / religion and their nature thus agreeing, debating amidst their cups and their courtifans of

the Spanish repulse, full of wine and delicate cheare
they cry out,

Quanta patimur pro amore Christi.

¶ *The Nobilitie of Spaine griued at the dishonour of
their shamefull returne, after great consultation,
vow a generall Pilgrimage to S. James of
Compostella, in hope of his aide for reuenge: to
them is said.*

Si Petrus dormit Papæ, num Iacobus vigilabit vobis?

Glossa.

When *Hannibal* had geuen the Romanes a repulse before *Capua*, the Senate hearing the il newes, resolued in the Senate house to sacrifice vnto *Mars*, fearing hee was displeas'd with their Armie: which sentence *Scipio* hearing, starting vp amongst them said: *I will no other God but our fortunes, no other vowes but our right, no other Sacrifice but the Sword.* I infer this heathenish comparison, both accounting their Saint of *Compostella* with the Pagan Idols, and thinking them far inferior to the courage of *Scipio*, although none glories more in his Chivalrie then the Spaniard: But I suppose his religion and his stomach to be equally poyfed: the one false, the other faint, that what they attempt, is not to bee ouercome with prowesse, but to suppress with

multitudes : for their seruice in warres is either by pollicie, to circumuent by periurie, to intise by treason, to vndermine, or by some litle martiall practife to weaken the enemie, whom if they finde valiantly to resist, their braue once cooled, they feldome or neuer dare giue a fresh Incounter, whervpō these the Nobles of *Spain* danted, choose rather / fearfully to seek out *S. Iames of Compostella*, then valiantly with *Scipio* to sweare reuenge with the sword. This custome brookes not an English heart, for our Nobles hauing taken repulse, flie not to *S. George*, but managing their swordes, crye, God and their right, seeking either with *Epaminondas* to win their honors with their bloode, or to be caried out with him resolutely on their shieldes : They faint not with *Iulian* at the first frowne of *Seuerus*, but valiantly expect with the *Argentinin* of *Alexander* the great, the comming of their foes : not asking how many there be, but where they bee : not attending with *Xerxes* and his faint-hearted Souldiours, to haue the braue, but valiantly like the Caualiers of *Troy*, thrusting amidst the attending Grecians. Diuers instances, as when in the time of *Robert* the third king of Scottes, Earle *Douglas* with a mightie and puissant armie entred the Frontiers of *England*, making hauocke as farre as *Newcastle*, fundrye times bickered with our men, and gaue them the foyle : which *Henry Percie*

Earle of *Northumberland* furnamed *Henrie Hot-spurre* noting, fuming at such bad Fortune, and as it were strooke to the heart with the dishonour of the English, fought not to *S. George*, or other Pilgrimages (whereof then there were many in *England*) but offering his praiers vnto GOD, and vowing a couragious resolution on the hiltes of his sworde, hauing a very small companie in respecte of the Scottes, hee pricketh towards them, and although he was sharply repulſed at the firſte and ſecond encounter, yet thinking how ſweete it were to die rather than to liue with dishonour, hee gaue a freſh charge, and ouerthrew the Scottes with ſuch a ſlaughter, that hee tooke Priſoners, the Earles *Douglas, Fife, Murrey, and Angus*. Thus do our Nobles of *England* make their pilgrimage, and end their reuenge : which if it be not true, I reporte me to the Nobles of *Spaine* themſelues, who lately had experience of theyr Courage, that they were faine, for the / vowing of their Pilgrimage to *S. Iames* to deferue this mocke,

Si Petrus dormit Papæ, num Iacobus vigilabit vobis ?

¶ *The Duke of Medina, Captaine general of the Armie and Spanish forces, rydeth on a Iennet, with one foote out of the Stirrop, his cappe pulde ouer his eies, and his pointes vntrust: to him is said.*

Pillulæ Britanicæ in diffenteriam te coniecerunt.

Glossa.

When *Iulius Cæsar* was sent by the Senate *Dictator* against the Gaules, his friende *Lepidus* asking him whether he now iourneyed: *In Galliam* (quoth hee) *quæsiturus aut sepulchrum, aut honorem.* This valiant resolution of *Cæsar* was not found in the Duke of *Medina Sidonia*, for though he was sent by his Prince and Soueraigne, as Generall of all his Forces, yet hee choose rather to returne with dishonour, then with valiant *Cæsar*, to seeke a Sepulcher in *England*: For comming with a mightie Fleete, well prouided with martiall furniture such as might haue amazed the greatest Monarch in the whole world to encounter: comming with as greate a braue towardes *England*, as *Xerxes* against *Lacedemonia*: setting vp his Streamers as Commaunders that *Eolus* should bee fauourable to his Nauie. And with him the Admirall *Don Martines de Ricaldo*, *Pedro de Valdes*, *Martin Bretendona*, *Gomes de Medina* and others, whose Hierogliphicall

Simbols, Emblems, imprefses, and deuifes, did prognosticate (as they supposed) their triumphant victorie), and our dishonorable and miserable ouerthrowe, / playing at dice for our Noblemen and knights and deuiding our Land into portions: *Medina* and *Ricaldo* fytting thus as Princes of the Sea, brauing *Neptune* in our Straights: no sooner came alongst our Coast, and were encountred with our Fleete, filled with Noble men of inuincible courage, but *Medina* the great Champion of *Spaine*, tooke the lower end of the ship, *Ricaldo* his bed, whereas our Lord Admirall, the Lord *Charles Howard*, stood vpon the vpper decke, resolutely and valiantly encouraging his men to fight for the honour of their Countrie. The Lord *Henry Seymer*, a noble man of worthy prowesse, standing in the face of the Enemie to put oile in the flame, & valour in an english heart, taught the Spaniards with Bullet, that the noble men of *England*, fiered with sparkes of honour, counted life no more but a debt euery houre due vnto nature. With him, the Lord *Thomas Howard* whose forward resolucion the Spaniards may reporte in *Spaine*, to their great dishonour. Next these, that woorthy Gentleman, that famous Cavalier, the terrour of *Spaine*, that fortunate knight, Sir FRANCIS DRAKE, bestirred himselfe, as his wonted maner, not fearfully as *Medina*, but valiantly standing in the fore roome,

deliuered with Cannon his Ambassage to the Enemie. With him Sir *Martin Frobusher*, Sir *Roger Townesend*, and others which I omit, not as men of lesse valour, but for breuities sake. Then let vs note and reioice, how our nobles of *England*, and worthy Knightes behaued themselues, how God inferting courage in their mindes, fought for vs, and the trueth, and how striking a terrour and cowardize into the Lordes of *Spaine*, as vnto *Senacherib* and his hoste, bending their Forces againste *Samaria*, the Lorde of *Medina* hasted out off our Seas, and our Fleete helde them long in chafe, spoyling and praying on their Shippes daily.

Thus the great Generall of *Spaine* was content to pockette vppe this Dishonour to faue his life, and therefore / must abide the reprochfull taunt that our English Pilles hath cast him into a laske, and such a flyre, as hath defiled all his honour: then (for me) let him haue the deserued scoffe,

Pillulæ Britanicæ in diffenteriam te coniecerunt.

¶ *Don Martines de Ricaldo, chiefe Admirall of the Fleete, standing in the Hauen, and seeing his tattered Shippes, considering what goodlye Vessels were taken and drowned, and what store of men and munition they had lost, leaning his backe against a broken ancker, and shaking of his head: saith thus.*

O Neptune, quantas epulas vna cœna deuorasti?

Glossa.

Although *Don Martines*, for his expert skill in Naigation, and pollicie in nauall fight, was elected chiefe Admirall of the Spanish Fleete, yet such his fate, his Fortune, or his little courage, that comming to *England*, as proudly as the Turke came into the gulfe: yet he went away worse dishonoured then *Caligula*, that instead of Battaile, gathered Cockles on the westerne shoare.

Six yeare at the least he was greate Commaunder for furniture necessarie for this intended Fleete, which no doubt he stuffed and stored to the full, gathering together such prouision, as if he shoulde with the Giances, intend warre against *Mars* and *Iupiter*: Hee had in his Fleete, of Gallions, Hulkes, Pataches, Zabres, Galeasses, and Gallies 130. The receipt being 57868 Tunnes, Souldiours, 19295, Mariners, 8450. And of great brazen Peeces / 2630. Prouided thus, as might be sup-

posed, for the conquest either of *Asia* or *Africa*, hee bendeth his course against *England*, a little Iland, where as *S. Augustine* saith, their be people with Angels faces, so the Inhabitanes haue the courage and heartes of Lions: which poore *Don Martines* tried true: For GOD vsing *ELISABETH* his seruant and her subiectes, as his instrumentes, to punish the enemies of his trueth, no sooner came the proud *Holofernes* into our seas, but the Mice crept out of little *Betulia*: *Iudith* sitting peaceably in her royall seat, & incountring fiercely with their Foes, taught them that God fought on their side, then not to be daunted with multitudes: and *Martines* fearfull, shrunke away. But God who holdeth reuenge in his hand, let loose the windes and threw a storme into the sea, that many of their shippes which escaped our handes, perished on the Rockes: vsing the Sea for reuenge, as he did against *Pharao*, when he persecuted the children of *Israell*: So that *Don Ricaldo* with dishonour passed into *Spaine*, and our Admirall returned with glorious triumph into *England*, bringing home Shippes, Prisoners, and Furniture, that our English shoares sounded with Ecchoes of triumph, and euery mouth was filled with the praises of the Lord *Charles Howard*, while *Ricaldo* dismaied at his misfortune, and his tottered shippes, saith,

O Neptune, quantas epulas una cæna deuorasti?

¶ *Don / Pedro de Valdes, Generall of the Armie of Andelofia, now Prifoner in England, greeuing at his fortune: fitteth sad, and leaning his head on his hand, with a great figh faith.*

Heu quanta de spe decidi.

Gloffa.

Amongft the Generals of thefe intended Squadrons, *Don Pedro de Valdes*, was not of the meaneft account, nor thought of the leaft valour, but fupposed for his courage and refolution to be a fecond *Hector*, in fo much as *Medina, Ricaldo*, and the reft, relied much both vpon his pollicie, and prowefse, and he himfelfe at his departure from the King, and his loofing from *Lifbon*, by his braue words, his great promifes and martiall threatates, was of furpaffing great hope amongft the Spaniardes, fo that the King of *Spaine* fent him as *Senacherib* fent *Rabfaketh*, to defie *Ezekiah*. And *Pedro* himfelfe refolued by a prefixt time, to enter the Land with conqueft: in fo much that the Romanes neuer conceiued better hope in *Horatius Cockles*, in *Torquatus*, in *Scipio African*, nay in *Cæfar*, when he was Dictator, then the Spaniards did in *Don Pedro*, thinking that no fooner hee woulde haue arriued in the Englifh coaft, but he would haue written back, as the Romain Monarch did, *Veni*,

vidi, vici: but if hee or his fellowes had read the Conquestes of *England*, how difficult they were, either of the Saxons, Danes, or of the Romanes, or lastly by the Normanes, either hee woulde haue provided a greater Fleete, or a better courage: For beeing imbarqued in a Ship of 1330 tunnes, carrying fiftie Cannons, after a while he had fraged on our coast, meeting our Fleete, which presently gaue the charge, he was one of the first that was taken, not making anye resistance at all, or shewing any point of honourable resolution, / not so much as drawing his sworde in defence. Is this the minde of a Nobleman of dubbed Chyualry? of a Captaine, to submit in the first extremitie? Doe the Spaniards prize life so high, that they make no estimation of honour? Fortitude is high, and will not be stained in meane daungers: Courage is like the Eagle, that catcheth not at Flies. First *Don Pedro* was commaunded by his King to attempt his purpose with death, his vowe was to purchase *England* though with death: His promise at his departure, was to conquere, or to seale the attempt with death, and yet comming in the Skirmish, a few bullets had but bruised his Ship, and spoyled his tacklings, but submisse hee yeelded without one stroke, hauing three hundred and fourtie men of war, and a hundred and eightene mariners: or without one deniall with shot, hauing

fiftie Cannons on his ship: He that like a Lion came storming from *Spaine*, humbly like a lambe crouched to our Admirall in the English seas, yeelding himselfe and his, prisoners: Now note the Spanish brauing promises, what cowardly conclusions they infer. *Cato Vticensis* choose rather to murder himselfe, then to fall into the handes of *Cæsar* his Enemy, nay, *Cleopatra* a woman, suffered rather death by stinging of Aspicks, then she woulde submitte to her Foe: Honour amongst Souldiours is highlie prized, and to beare the yoake of an Enemy is more bitter to a noble minde then death: Yet liked not *Don Pedro* of this philosophie: hee thinkes, to die is the last deed, and therefore to liue is sweete: but this was not aunswerable to hys Emblemes and Impresses which hee gaue in his Ensignes, Banners and Streamers, for in the one was figured a Sunne and a Moone, the Motto in Spanish, but to this effect *Heri plenilunium, hodie defectus*: Yesterday the Full, but to day the Wane: meaning (as I suppose) that the fulnesse of *Englands* prosperitie was at an end, and nowe by his meanes should it fall into the Wane: on / the other side was depainted an Altar with sacrifice fuming, the Poesie: *Sic cupio, sic cogito: Spiritus ab inquietudine coactus*: I cannot well discourse his meaning in this: but no doubt whatfoeuer he wrote, what he inuented, yea all his deuises,

practises, and thoughtes were of the subuerfion of *England*: Wel, thofe Banners and Enfignes which he hoped to haue displaied in *England* to our great reprooch, were to his deepe difhonour hanged to the ioy of all true Englifh heartes, about the Battlementes and croffe of *Paules*, and on *London* bridge: he himfelfe Prifoner, & feeling the burthen of his mis-fortune, coulde not (though neuer fo well vfed in *England*) but figh and fay,

Heu quanta de fpe decidi.

¶ *The Princes, noble men, and other men of name that of their free wil, offered themfelues aduenturers in this Spanifh attempte: frustrate of their intent, walke at home muffed in their cloakes, as men disgraced, and fay one to another in great paffion.*

Temeritatis noſtræ cum Briareo pœnas luimus.

Gloffa.

In this Spanifh Fleete were many voluntary aduenturers, Princes, Dukes, Counties, Barons, Knights, Efquires, and gentlemen, yonger brothers, to the number of 124 befides their Seruantes, who without request or commaund, upon their owne free will, offered

themselues as Confortes in this voyage, mooued first with a blinde zeale of religion, then with desire of honour, especially against the English, who they hearde were full of Courage : Thirdly for hope of preferment in this our Iland, after the conquest hoped for of the Spanish. Mooued with these considerations, they came triumphing in this Fleete: finding a cooling card to alay their hot stomackes, they returned home discouraged, dishonoured, and disgraced, in so much, that looking with a deepe insight, into our victorie, and their ouerthrowe: seeing our ships like little Pinasses, and their huge barkes built like Castles, ouerpeering ours : they in their owne consciences confest that God was on our side : saying, that their ouerfight in beeing so forward was requited as the detestable attempt of *Briareus* the Giant with the hundred handes, and *Tiphes* who, the Poets faine, did war against the Goddess, and heaped hill on hill, as *Pelion* on *Ossa*, to climbe vp to the Heauens, whereupon *Iupiter* with a Thüderbolte, pashed them all to powder : so they, blinded with the vale of ignorance, attempted against the Gospell, the trueth, and the Defendresse of them both, Queene *Elizabeth* the Lords chosen, and his annointed : and therefore against God : which consideration made them murmure to themselues,

Temeritatis nostræ cum Briareo pœnas luimus.

¶ 11 *The Vicegerentes of his Indies hauing loft by Sea and land, much of their Kinges treasure : fitting as discontented men on the hatches of their ships : to them is said.*

Sic vos non vobis mellificatis Apes.

Glossa.

THe *Indies* beeing first fought out by the Portugall, and lately conquered and possessed by the King of *Spaine*, yeldeth him al his treasure, wherewith he feedeth his Cleargie in their pomp, his Nobilitie in their brauery, and his Souldiours in their pay. In this Conquest of the *Indies*, did the Spaniard shewe his courage, his faith, his clemencie : his courage, in performing so haughtie & dangerous a Conquest : for being armed at al points with his Curets, his Corflet, Burganet, his horse, his Pike, his speare, with store of men at armes, and demilance, he inuaded a company of naked Moores without armour or knowledge of vse of weapon, but a few fish bones : His faith, in that these naked men flying into the woods and Mountaines, whether the Spaniard neither could nor durst march, was perswaded vpon his oath by the christian God, to come and yeeld, with promise of life and libertie :

who no fooner were in his reach, and circuit with his Souldiours, but breaking his oath, as one ſtware by none of his friends, he caufed his Souldiers to apprehend their Nobility as prifoners: His clemencie, in vſing the victory, not as *Cæſar*, that gloried in his courtesies vſed to his foes, but like brute beaſts, caufed the Indians to be hunted with dogs, ſome to be torne with horſes, ſome to haue their handes cut off, and ſo many ſundry Maſſaquers as greueth any good / minde to report. The Spaniard ſeated thus in the Country, ſtraight fought out the Mines of golde, & caufing the remnant of the Moores as ſlaues to digge in the Mines, ſent yearly with a great Fleete, much treaſure from thence into *Spaine*: which being blazed abroad through all the world, the report coming into *England*, there roſe vp a man of high and hardie reſolution, Sir *Francis Drake*, who ſent by her Maieſtie to diſcouer that Countrey, not onlie found it out, but brought home great riches, and the ſame time as a warriour went, and malgrado of the Spaniard landed, entred vp into the country neer *Carthagene*, & *Sancto Domingo*, putting the Spaniard to the foyle, & the ſword, brought home ſtore of wealth and treaſure, and getting by his valour ſuch endles fame and glorie, as far ſurmouteth ſuch momentanie traſh: vſing the Moores, conquered, with ſuch courteſie, as

they thought the English Gods, and the Spaniardes both by rule and conscience halfe Deuils. Sir *Francis Drakes* happie successe in *India*, and the late losse of their Soueraignes Fleete, ioined together, fore danted the mindes of the *India* generals, that they fit as men discontented in their heartes: to whome is obiected (as in derision) the verses that *Virgill* wrote against *Batillus*.

Sic vos non vobis mellificatis Apes,
Sic vos non vobis nidificatis Aues,
Sic vos non vobis fertis aratra Boues.
Sic vos non vobis vellera fertis Oues.


Meaning, that as the Bees make honye themselves, yet not for themselves, but men reape it to their vse, so the Spaniard digged out sweete honye from the golden Mines, and Sir *Francis Drake* fetched it home to be tasted in *England*, reaping his profite out off their labours: so that the *India* Generals are faine to beare this scoffe,

Sic vos non vobis.

¶ 12 *The / common Souldiours, haled forward, rather by commaund then courage, fearing at the first to attempt so dangerous an exploit, and grieued at the last with their hard misfortune, halfe mutinous, murmure this.*

Quicquid delirant Reges, pleſtuntur Achiui.

Gloſſa.

Æſar beeing Dictator for the Romanes, & hauing conquered *France*, hearing that there was a little Ilande beyonde, full of hardy and couragious people, thirſting after honour, and coueting to increaſe the Romane Monarchie, hee rigged his Fleete, and cut ouer into *England*, where he founde ſuch harde landing, that hee was glad to paſſe away with the repulſe : but hee, whoſe minde was impatient of diſhonour : after he had renewed his fleete, made a long oration to incourage them, but they found ſo hard a breakefaſt, that hardly they could be induced to giue the ſecond attempt. The Spaniards beeing but in reſpect our Neighbours, hearing how not onely we haue defended our owne Realme, but made diuers inuaſions with greate victories : as *Edward* the thirde in *France*, and *Henrie* the fiſt, who forced the King by armes to proclaime him

heire apparant, in fo much that *Henrie* the fixt fate crowned in *Paris*. The poore Souldiours hauing heard of thefe and other our refolutions, were difcouraged before they came, and feared to buckle with men fo hardy and fortunate: although they were both charged by their King, and encouraged by the Pope with a generall pardon *a pena & culpa*, yet al the perfwasions would not ferue: for diuers hid themfelues, and other by fained excufes fought abfence, but at laft compelled forward, and forced to take fhipping, they found here that they feared /: men that durft abide their braue, and returne them blowe for blowe, not the naked Moores, nor the fainting Portugall, but Englifh men that prize honour as deere as their liues: who if they heare but this word *Elizabetha*, they flie like Lions in the face of the Enemy, nay in the mouth of the Cannon, rather oppofing themfelues to ten Thoufand deathes, then the fortune of her enemies fould touch her royall Maieftie with any contrary paffion. Feeling thus what they feared, fome taken Prifoners, others flaine, a multitude drowned in the fea by Shipwrack, the remnant of poore mercenary men cry out in bytterneffe of minde,

Quicquid delirant Reges, plebuntur Achiui.

THus Gentle Reader, thou hast seene the Spanish *Masquerado*, which I haue nowe deuised, to discourse to thee their estate, how although the malicious enimie seekes (puffed vp by ambition and couetousnesse) to subuert our religion, and make a Conquest of our Iland : yet hee that seated our most royall Princeesse in her Kingdome, as his Minister to set foorth his trueth, and plant his Gospell, still shrowdeth her vnder his wing, and protectes her from the violent attempt of all her foes, and breaketh off the wheeles of their Chariotes, that seeke with *Pharao*, to persecute his people.

Then reioice and giue thankes to God for all his gracious faouours, and be faithfull and true hearted to the Prince, whome God so loueth : stande stedfast in the trueth, / wherewith he bleffeth thee, and then feare not what the Spaniards can do, for their bowes shal be broken, and their arrows crackt asunder: the Lord shal fend forth his wrath, as hot as coales, & the breath of his nostrils as a consuming fire, to burne such chaffe as purged out with the Fan of his iustice, lies scattered abroad with the wind: If *Spaine* shal attempt against *England* as *Pharao* did against the Israelites, *Moses* shall shew wonders to amaze them, and maugre the Prince of *Egipt*, lead his people through the sea. If *Samaria* bee begirt with Edomites and

Affirians, yet shall the Lorde send a feare and a terrour into their thoughtes, that they shall fly and be discomfited with their own imaginations: If the pope and *Spaine* with their hereticall confederates fill the narrowe seas with Vessels, whose tops muster like a wood, in the Ocean, yet shall the Lord if we keepe his commandmentes and obey his statutes, send gusts and stormes to scatter their Nauy, and confound them with his creatures as men that doe make war against God, & plant their Engine against the holy mount of Sion. Let Englishmen then, shrouded vnder the wings of the most highest, not feare what thousands can doe against them: nay let them giue thanks to God who hath blest vs with such a Prince as makes vs eat fruites of our owne vineyard, and drinke of the water of our owne welles: our Cities are full of ioy, and our children are seene sporting in the strectes: peace and plentie flourisheth in *England*, and all our Land floweth with milke and honie: nay more, that heauenly Manna the foode of our foules, the Gospell of our Sauour Christ is franckly freely and truly not only preached, but louingly embraced by the Queene and her Subiectes.

Seeing then wee are euery way blest and faouored from aboue: that the Lorde our mercifull God maketh *ENGLAND* like *EDEN*, a second Paradise: let vs feare to offend him, and bee zealous to

execute the terrour of / his commaundementes, then shall we be sure his Maiestie will fend our Queene long life, his Church to haue faithfull Ministers, and our Realme perfect Subiectes, and shroude vs against Spaine, the Pope, and all other enemies of the Gospell.

FINIS.



NOTES AND ILLUSTRATIONS
ETC.



I. NOTES AND ILLUSTRATIONS.

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

PLANETOMACHIA.

Title-page, l. 10, '*fond*' = foolish, *ut frequenter*: l. 12, '*heares*' = hairs—a spelling rendered historically and critically noteworthy, from the "Old Corrector's" (= J. P. Collier) crucial blundering over it in *K. John*, v. 2 ('unheard = unhair'd sauciness'): l. 14, '*Apologie of*' = defence of: l. 15, '*Astronomie*'—as shown by the book = astrology—also by the commendatory poems. The same use is found contemporaneously, for the science and the pseudo-science were, at least in the minds of most, held to be parts one of another. See page 19, l. 5, etc.: p. 7, l. 10, etc.: l. 16, '*Student in Phisicke*'—see annotated *Life* in Vol. I., on this title.

Page 5, '*Lord Robert Dudley, Earle of Leicester*'—the historical Elizabethan earl, died Sept. 4,

1588 : l. 16, '*intituled*' = entitled = made titled (en).

- Page 6, l. 1, '*a crooked table*' = ill drawn picture, or the opposite of a curious (full of care, or careful) picture : l. 11, '*Characters*'—see Glossarial-Index, *s.v.* : l. 25, '*paines*' = painstaking.
- „ 7, l. 1, '*discover*' = reveal, present : l. 13, '*irradiate*'—strengthened or more determinate form of radiate = radiate upon. He uses '*irradiation*,' p. 23, l. 22, and in his Latin '*irradiatus*,' though in classical Latin we seem only to have examples (Plautus) of the use of the active verb '*irradio*' : *ibid.*, '*constellation of one*'—an odd use of the word ; for as Minshew says, it means "a companie of stars." Query = shining ? l. 19, '*Fovialistes*'—not in our sense, but = those under the influence of the planet Jupiter, as Saturnists (l. 21) are those under Saturn. Gale, M.A., pp. 11-12, uses both.
- „ 8, l. 3, '*trauell*' = travail : *ibid.*, '*optained*'—*qy.* misprint for '*obtained*'? but cf. '*pre-tented*,' '*discretited*,' etc., in Glossarial-Index, *s.v.*
- „ 9, l. 4, '*ciuill conflict*' = civil war : l. 12, '*affects*' = affections, desires, as outwardly expressed.
- „ 10, last l., '*P. H.*'—see Index of Names, *s.n.*, and annotated Life in Vol. I., as before.
- „ 11, l. 5, '*wisedomes hoare*' = ancient wisdom.

- Page 12, l. 3, '*adust*' = parched, burnt, as onward (Latinated): last l., '*Henry Gale*'—see on p. 10, last l.
- „ 13, l. 14—punctuate *renue*: l. 16, '*thy*' = Epicurus: last l., '*George Meares*'—as on p. 10, last l.
- „ 15, l. 7, '*whether*' = whither.
- „ 16, l. 4, '*doe*' = men *qua* man: l. 20, '*cumsis*' = cum sis: l. 25, '*Scarab fie*'—see Notes and Illustrations to Vol. II., for quotation from Holland's Pliny—page 260, on p. 52, l. 3.
- „ 19, l. 5, '*reason*'—Latinated use = the way, the fashion, the matter, or as we might say, the science.
- „ 20, l. 10, '*Sonnets*' = verse or (sacred) songs.
- „ 22, l. 7, '*whereof*' = off where, *i.e.* whence: l. 20, '*discoverie*' = the disclosing or disclosure: l. 24, '*there*' = their.
- „ 23, l. 3, '*likelihood*' = likeness, but an odd use of the word.
- „ 24, l. 8, '*edified*' = built up.
- „ 26, l. 1, '*censure*' = judgment, *ut frequenter*.
- „ 27, l. 2, '*Francesco Hando*'—of this Francis Hand, see annotated Life in Vol. I., as before. This Dialogue in Latin—as stated in our Note on page 2—is extremely incorrectly printed. The following—besides mis-letters etc.—may be noted:—
- „ 27, l. 7, misprinted '*pronosticorum*' for '*prognosticorum*': l. 9, '*subijciatur*' for '*subjiatur*': l. 16, '*videā*' for '*vides*.'

- Page 29, l. 10, '*sequuntur*' for '*sequuntur*': l. 16, '*exiguunt*' for '*exigunt*': l. 23, '*færis*' for '*feris*' and '*æctum*' for '*etiam*.'
- „ 30, l. 2, '*cætestium*' for '*cœlestium*': l. 19, '*anuo*' for '*anno*': *ibid.*, '*distiuis*' for '*æstivis*': l. 21, '*astu*' for '*æstu*': l. 23, '*ææ*' for '*ea*': l. 28, '*ærisque*' for '*aerisque*.'
- „ 31, l. 1, '*tuum*' (*bis*) for '*tum*': ll. 12 and 15, '*colliuæ*' for '*collinæ*': l. 28, '*observatos*' for '*observatas*.'
- „ 32, l. 6, '*coniectureque*' for '*conecturæque*': l. 12, '*addane*' for '*atque*': l. 16, '*Marc*' for '*Marco*': l. 20, '*e quia*' for '*et quid*,' and '*eam*' for '*eum*.'

Thus is it throughout, but further note of the 'pie'-like errors (printer's term) can scarcely be required.

- „ 39, l. 14, '*constellation*.' See p. 43, l. 9: and on p. 23, l. 22.
- „ 40, l. 21, '*progenie*' = descent, *i.e.* proceeding, etc.: l. 22, '*peeuish*' = perverse. Greene throughout uses this word in a stronger sense than usually: l. 23, '*unluckly*' = unlucky, as before: l. 24, '*irradiation*' = radiation or shining 'into or upon.' See on p. 23, l. 22.
- „ 41, l. 11, '*pronenesse*' = tendency. The semicolon (;) here is an example of Greene's punctuation. We should have changed it into comma (,); but Greene generally makes a statement, punctuates with (;) and

then follows up with a subsidiary clause closed with the period (.).

Page 42, l. 22, '*starling*' = sterling.

„ 44, l. 13, '*Moderator*'—used as now by Presbyterians in their Church courts to designate their president or chairman in General Assembly, Presbytery or Session. Cf. last l., 'I ordaine': l. 19, '*indifferent*' = impartial.

„ 45, l. 3, '*quarrelous*' (ending in -osus) = full of quarrel or of provocation to quarrel: l. 21, and p. 46, l. 6, '*temperature*' = admixture, as does the verb to 'temper.' Secker uses it in this sense, "Now . . . is a proper *temperature* of fear and loue." Or query = disposition as result of admixture?

„ 46, l. 27, '*Idiotropian*'—if we used the word, we should say 'Idiotrophy,' it being a substantive from *ιδιοτροπος*, singular or peculiar.

„ 47, l. 27, '*Sea coale*' = coal brought by sea, as before.

„ 48, l. 3, '*temperature*'—query, looking to 'diuers' temperature[s]? does the 'his' not refer rather to the individual affected than to Saturn?

„ 49, l. 2, '*Saturnistes*'—see on page 23, l. 19: l. 6, '*bying*' = buying: l. 18—spell Rhadamantus.

„ 50, l. 19, '*answering all things in three words*' = shortly: l. 22, '*seeking a knotte in a rush*'—where there is none (in the stalk

proper): *ibid.*, 'in life resembling cockles'
—because they keep close in their shells,
keep to themselves.

- Page 51, l. 3, 'Morphes' = morphews: *ibid.*, 'Aposthumes' = imposthumes, ἀποστήμα. Posthumus is an older and less used form than either: l. 4, 'hemeraydes' = hemorrhoids.
- „ 52, l. 14, 'shadow' = colour, and subsidiarily 'conceal'—*i.e.*, the over-colouring of the original surface conceals. It is thus used by Greene frequently; *e.g.*, p. 82, l. 24, 'colour . . . shadow,' and especially p. 85, l. 1, where note that the dark colours are shadowed with the 'glistening hue.'
- „ 53, l. 14, 'pretensed' = pretended.
- „ 54, l. 27, 'discouert' = out of covert, as before.
- „ 55, l. 12, 'whither'—the spelling of 'whither' and 'whether' were occasionally interchanged. Cf. p. 15, l. 7, and p. 83, l. 8, etc.: l. 14, 'maime'—allusion is drawn from the Sirens: l. 22, 'perenmitie' = lasting enmity. Cf. p. 83, ll. 24-8.
- „ 56, last l., 'ramage' = wild, as before.
- „ 57, l. 1, 'manned' = mastered: l. 23, 'Hemlock' . . . 'people Pharusii'—see separate lists, as before.
- „ 58, l. 25, 'counterfait' = picture, as before.
- „ 61, l. 4, 'passe not' = care not, mind not, as before: l. 17, 'beames'—the word 'painted' suggests timbers being used in the 'toombe'; but *qy.* 'beames' a misprint for 'bones'? l. 21, 'pretence' = intention, as before.

- Page 64, l. 1, 'admitted to her speech' = admitted to speech with her.
- „ 65, l. 20, 'crooked passions,' and p. 72, l. 18. Cf. on p. 6, l. 1.
- „ 66, l. 7, 'table' = panel (of a picture): l. 10, 'moales' = mould stain. Oddly enough, the 'mole' is called 'mould-warp,' etc.: l. 17, 'personage' = person (distinguished): l. 23, 'trie' = prove, as before.
- „ 68, l. 24, 'angelles' = money, coin so called: l. 24, 'greased,' etc.—a phrase still current: l. 25, 'soupled' = suppled—Scoticè still, pronounced 'soopled.'
- „ 69, l. 21, 'baye windowe'—still in use—query origin?
- „ 70, l. 28, 'dissembled,' and p. 87, l. 9—used as before by Greene = simulated.
- „ 72, l. 6, 'take not' = not their flight away, but their flight abroad or in the open—they keep to their nests.
- „ 73, l. 19, 'pretend' = stretch forward to, listen to, grant, *ut frequenter*.
- „ 74, l. 24, 'simple'—not foolish, but *simplex*, and therefore 'sincere.'
- „ 75, l. 22, 'pen' = feather, or quill: l. 26, 'sickle'—read 'fickle.'
- „ 76, l. 7, 'were' = weare.
- „ 78, l. 17, 'stifler'—Halliwell-Phillipps gives it as still an Eastern counties word = busy-body.
- „ 79, l. 15, 'practises' = evil designs, as was then the sense of the word—*frequenter*.

- Page 80, l. 27, '*shadow*' = conceal. See note on p. 52, l. 14.
- „ 81, l. 5, '*trayned*' = allured : last l., '*light*' = lighted, being a verb ending in t.
- „ 82, l. 1, '*Pasilla*'—misprinted '*Pandina*'; and so '*Nestos*' is '*Calchos*' (p. 113, l. 13).
- „ 84, l. 4, '*rechlesse*' = reckless, not weighing results : l. 8, '*parent*.' From p. 83, ll. 24-8 seems to be here used in the wider sense of our parents = ancestors.
- „ 85, l. 7, '*forrain*' = outside, Greene thinking of Brutus being Cæsar's known friend : l. 27 '*cōdigne*' = due, fitting—as still.
- „ 87, l. 24, '*command*'—another example of Greene's odd punctuation, whereby even short sentences are broken up into clauses and punctuated accordingly. I suppose the comma here was meant to accentuate what follows.
- „ 88, l. 15, '*chamber of presence*' = chamber where the king and others were present, and suitors, etc., had audience. We designate it '*presence-chamber*.'
- „ 89, l. 15, '*halled*' = haled.
- „ 90, l. 24, '*conuey himself*'—a hasty slip of Greene. Either we should read '*him*' for '*himself*,' or—'*and* [arranging to, *i.e.* that he should] carry himself,' etc.
- „ 91, l. 3, '*blind lane*.' Did this mean, as now, a lane with only one outlet, or a bye or dark lane? The former would have been the most unlikely place to choose, as it

would lessen the assassin's chance of escape: l. 13, '*vilde*' = vile: l. 15, '*preuented*' = anticipated—seeing that in the (assumed) inability to write, this would absolutely prevent revelation.

Page 92, l. 6, '*tract*' = space, as before.

„ 93, l. 5, '*race*' = raze: l. 16, '*bodkin*' = stiletto. Cf. Hamlet's 'bare bodkin.'

„ 94, l. 9, '*filthy*' = foul: *ibid.*, '*fact*'—often used by Greene and his contemporaries in a bad sense, *e.g.*, p. 32, l. 1: l. 18, '*peeuish*' = perversely wicked, as before.

„ 95, l. 1, '*gastfull*' = horrid, frightful. From 'gast' comes our 'aghast': l. 5, '*cruell*,' and so p. 96, l. 4, '*cruelly*'—somewhat oddly used against Pasilla: l. 11, '*defie*' = dis-affy, *i.e.* refuse, reject. Cf. King John (iii. 4), 'I *defy* all counsel,' etc., and Merchant of Venice (iii. 5), 'defy the matter.'

„ 97, l. 9, '*wounded with their own Arrowes*'—modernly the boomerang of New Zealand has been used to illustrate an intended injury returning on the injurer's head: l. 10, '*Porcuntine*' = porcupine, as before. Even Shakespeare—who spells 'porpentine'—believed in the 'pen-propelling porcupine,' *e.g.*, Henry VI., III. i. 363, Troilus II. i. 27—"applied to Thersites as a term of reproach, probably on account of the prevailing opinion that the porcupine could dart its quills" (Schmidt, *s.v.*): l. 13, '*crooked*'—see on p. 6, l. 1.

- Page 98, l. 4, '*fondnesse*' = foolishness: l. 18, '*Moderator*'—see on p. 44, l. 13.
- „ 99, l. 28, '*danæ*' = Danae. We should have punctuated with a comma (,) after each name.
- „ 100, l. 7, '*quips*' = sharp sayings: l. 8, '*brabling*' = squabbling: *ibid.*, '*sophisters*' = sophists, or pseudo-wise. Used then as = dealers in fallacious arguments, etc. Sir Thomas More says—“For lyke wyse as though a sophister woulde with a fonde argumente proue unto a simple soule that two egges were three, because, etc.”: l. 17, '*censure*' = judgment: l. 23, '*sentence*' = doom.
- „ 101, l. 8, '*venias*'—*sic*, but '*veniat*'?
- „ 103, l. 3, '*doulce*' = dulce, sweet: *ibid.*, '*un-sauory*' = not having any ill savour: l. 27, '*Cathars*' = catarrhs: l. 28, '*Coryse*' = coryza: *ibid.*, '*Branchy*' = bronchitis.
- „ 104, l. 3, '*Lienteriaæ, etc.*'—place [s] at end of diabete[s], and comma (,) after each word: l. 6, '*imbecillitie*' = weakness, but now usually applied only to weakness of mind.
- „ 105, l. 2, '*racking*,' may be = evaporising or distressing or disjointing it as with the rack—or = wreaking. We have '*wrecke*' for '*wreak*,' p. 113, l. 11.
- „ 106, l. 4, '*soused*' = plunged.
- „ 107, l. 18, '*configuration*'—probably a technical astrological term for '*aspect*,' because they looked not only to the position of one star, but as to the figure it made with

- (‘con’) other stars : l. 27, ‘*a bay*’ = stand of defence, when the hunted animal turns and confronts the dogs who ‘bay’ at him. Fr. *abbay* or *abbois*, a barking at.
- Page 108, l. 11, ‘*assailed*’—for ‘assayed.’
- „ 109, ll. 11, 14, ‘*Picture*’ = image or statue, much as we might use portraiture or likeness : l. 27, ‘*but loose*’ = but lose.
- „ 112, l. 8, ‘*consecrate*’ = having to do with heavenly influences he failing fell to invoking of demons : l. 24, ‘*pretēd*’ = stretch forward to, or intend. So p. 124, l. 19 : l. 25, ‘*oweth*’ = owneth, as contemporaneously.
- „ 113, l. 11, ‘*wrecke*’ = wreak : l. 13, ‘*Nestos*’—misprinted in the original ‘*Calchos*.’
- „ 114, l. 6, ‘*caste*’ = fore-cast ; or it may be = endeavour, *i.e.* learn, ‘cast’ being the technical term for throwing of the dice in order to surpass or reach a certain number, etc.
- „ 119, l. 4, ‘*shiftie*’ = cunning, or with a sleight in it—a ‘shifty’ man is one quick in cunning or device.
- „ 120, l. 22, ‘*irradiat*’—see on p. 40, l. 24.
- „ 121, l. 12, ‘*dissimulation*’ = simulation, as before : l. 22, ‘*singular*’ = pre-eminent, as before.
- „ 122, l. 8, ‘*Conge*’ = adopted French for leave-taking.
- „ 124, l. 5, ‘*conceale to*’—a frequent Greene form : l. 10, ‘*Parleament house*’—

oddly enough, as I write these words, Egypt is getting its 'Parleament house' for its 'Chamber of Notables'—indicative, it is to be hoped, of a 'national life' pulsating even in stolid Egypt.

Page 126, l. 9, '*session*' = sitting : l. 27, '*infamous*' = un-famous, though at p. 127, l. 28, and p. 130, l. 24, in our sense.

„ 128, l. 27, '*shadowing*,' etc.—confirms former note on p. 52, l. 14 = tinting or painting : l. 7, '*fore-worne*' = worn before : or *qy.*—is 'fore' or 'for' the intensitive affix (German *ver*) sometimes used in the sense of ill, as in forespeak, to bewitch, fore-shapen, *i.e.* ill-shaped, fore-sworn, etc. : l. 26, '*haplesse*' = luckless, as before.

„ 130, l. 1, '*barriers*'—term for the enclosure when in sport "they fought at barriers": l. 22, '*confiction*' = confection—used here in ill sense. Cf. p. 135, l. 29.

„ 132, l. 1, '*fact*'—an instance of its use as = ill-fact : l. 25, '*auoyd*' = to void or make empty. In reality it is the truer causal form : l. 27, '*start*' = started, being a verb in 't.'

„ 133, last l., '*fast on sleepe*'—frequent use of 'on' contemporaneously and in our Auth. Vers.

„ 135, l. 17, '*arming sword*' = fighting sword. Halliwell-Phillipps says it is a two-handed sword, but it is doubtful whether his authorities, who wrote when the two-handed

sword was the fighting sword, bear him out as to the general sense of this phrase.

PENELOPE'S WEB.

- Page 141, ll. 2-4, '*Ladye Margaret Countesse of Cumberland*'—see Index of Names, as before : l. 6, '*Anne, Countesse of Warwicke*'—*ibid.*: l. 16, '*Dyanas present was a bow*' = the fitting present to Diana was, etc. : l. 20, '*vertues deserues*' = collective plural.
- „ 142, l. 2, '*Herault*' = herald ; and so p. 144, l. 10—see note on page 200, l. 20 : l. 3, '*emblazeth*' = emblazoneth : l. 14, '*toy*' = trifle : l. 21, '*seres wool*' = unspun or cocoon silk ? l. 25, '*curious*' = careful = studiously eloquent.
- „ 143, l. 6, '*pearke*' = perch.
- „ 145, l. 4, '*sometime*' = sometimes, and so conversely : l. 8, '*tittle*' = tittle : l. 11, '*dye happy*'—the recurring phrase and wish takes a strange pathos from the actual end of its Author.
- „ 146, l. 9, '*table*' = a panel (of picture) : l. 15, '*æconomicall*' = learned in house or domestic law : l. 19, '*censuring*' = judging : last l., '*incidently*' = incidentally.
- „ 149, l. 16, '*bezwray*' = reveal, *ut frequenter*.
- „ 150, l. 6, '*warped out*' = a sea-term for hauling vessels out by a warp or rope. Greene spoke of London custom, the plan being useless in oared vessels : l. 7, '*theight*' =

tight—odd spelling: l. 8, '*brooke*' = bear, etc., as p. 161, l. 7, *et frequenter*: l. 9, '*conuerting*' = turning: l. 16, '*superficiall*' = outward: l. 24, '*whom*,' etc.—probably a slip of Greene, or the compositor, for 'who,' owing to the previous 'whom,' and = who (the Idea of Ulysses printed [*i.e.* being printed] in her thoughts) had resolved, etc.: last l., '*humorous*' = capricious.

- Page 151, l. 5, '*Rish*' = rush: l. 7, '*pretence*' = design, intention, *ut frequenter*: l. 20, '*Period*' = end: or qy. = full stop (.)—an example of a mode of phrasing which then made Breton and Shakespeare use 'comma'—the latter in Hamlet, as everybody knows: l. 22, '*shift*' = expedient.
- „ 152, l. 13, '*affects*' = affections [for sleep]—he uses this form to contrast it with 'effects': l. 21—punctuate—'whom . . . feete—only cares,' the singular verb having been used through the 'perswades' and 'prooues.'
- „ 154, l. 22, '*Amphibologicall*' = ambiguous.
- „ 155, l. 16.—With reference to Shakespeare's anachronisms from his (alleged) "small Latin and less Greek," it may be worth while noticing that Greene, a classical scholar and M.A. of both Universities, makes Penelope's maids talk of Anacreon, Menander, Ovid, of Phidias, Dido, etc., etc., p. 156, l. 14: of Lucrece, etc.,

- p. 157, l. 22 : of Lentullus, p. 157, l. 28 : blind Homer, p. 158, l. 5 : Brutus and Portia, p. 158, l. 19 : and of Plautus, p. 159, l. 19, etc., etc.
- Page 156, l. 8, ' *inucagle* ' = inveigling : l. 17, ' *Ariadna* ' = Ariadne.
- „ 157, l. 6, ' *inferre* ' = bring in : last l., and page 158, l. 24, ' *Houseband* '—the spelling to be noted : l. 27, ' *breaking* ' = spinning ?
- „ 159, l. 14, ' *charitable* ' = loving—Greek use as in Auth. Vers. of St. Paul's Epistle to the Corinthians of the word 'charity.'
- „ 160, l. 5, ' *literature* '—Latin use = subst. 'writing' = culture : l. 6, ' *banes* ' = bans : l. 19, ' *Hetherogenei* ' = transition-form of heterogeneous. As with his proper names, Greene slightly misspells the Latin plural *heterogenii* : l. 25, ' *crouch* ' = crutch. Cf. p. 224, l. 1.
- „ 163, l. 23, ' *inspicient* ' = looking into (it).
- „ 165, l. 1, ' *Camizado* '—see Glossarial-Index, *s.v.*, for various references : *ibid.*, ' *maine battell* '—a battle between their main forces : l. 10, [Sonnet]—wrongly divided. Should be in three stanzas of six lines each as shown by rhymes, and as on p. 179 and Shakespeare's Venus and Adonis : l. 15, ' *simple* ' = a simple, or herb, medicinally used.
- „ 166, l. 1, ' *margaret* ' = "the pearle (that's orient)," just spoken of : l. 13, ' *counter-manded* ' = withstood (used in contrary or

so to speak ironical sense). See Glossarial-Index, *s.v.*: l. 15, 'the African, *i.e.* sur-named for his exploits 'Africanus.'

- Page 168, l. 2, 'Souldan' = sultan? l. 6, 'Cham' = Khan or Cham: l. 8, 'progenie' = ancestry, as before—so used possibly because in the sense of 'proceeding from.' One can hardly suppose a classical scholar etymologizing it as "the breed or the born before": l. 19, 'momentarie' = not lasting (in the same thought).
- „ 170, l. 15, 'Lemons' = leman's: l. 17, 'confections' = deadly confections. See Glossarial-Index, *s.v.*: l. 24, 'Aspers' = Turkish coin, of which a medine = three-fifths of a penny: l. 25, 'expences' = expenditure (said with her tongue in cheek).
- „ 172, l. 13, 'promontorie of Iaphet'—see Index of Names, as before.
- „ 175, l. 5, 'grudging at' = misliking, angry at. Cf. p. 176, l. 25; p. 177, l. 3; p. 201, l. 18: l. 15, 'Philarkēs'—Greene's proper names are variantly and oddly spelt. It may be noted here that the story of the sandal and Psamnetichus, as before, is taken from Aelian.
- „ 176, last l., 'scrip' = small bag or wallet.
- „ 177, l. 11, 'labour[ers]'—perhaps 'labour[s]' would have been a better supplement = 'your ladies attending you shall be labour that attends you.' 'Instead of ladies you shall have labours'—an alliterative conceit

- shown by the similar construction of next clause and by the fact that she afterwards lived alone. Cf. p. 185, ll. 4 and 18, etc. : l. 19, 'youth'—a slip of Greene—her son was over twenty: l. 21, 'inequall' = unequal—the 'in' to be noted as the transition-form of many words: *ibid.*, 'cōstellation'—here the word may mean (though not elsewhere) the stellation or placing together in position of the "starres," *i.e.* the planets, for good or ill influence. Cf. p. 185, l. 28.
- Page 179, l. 8, 'recording' = singing, as contemporaneously. Whether so used because they remembered their notes and 'sung by heart,' or whether the word was supposed to be allied to the substantive 'chord' and = made right in tune, may be doubted. In support of the last, we may remember the then common instrument (a sort of small flute or fife), the 'recorder': l. 14, 'dissent' = descent: l. 23, 'enuie'—note form of this verb 'envy.' But see p. 189, l. 10, where the substantive is 'ényv and envý,' only "is" intervening: l. 25, 'feares' = causal form, causes to fear.
- „ 180, l. 2, 'do ouerthrowe'—we would say, 'are overthrown': ll. 9 and 11, 'syning . . . lows' = signing (assigning) and 'lows (allows).
- „ 181, l. 16, 'rest' = the stake laid by the player on his throw (or on his cards) betokening his view of the chance on which he 'rests':

- ibid.*, 'throw at all' = a dicing term for challenging all throws.
- Page 182, l. 16, 'pretented' = intended—misprint for 'pretended'; but see note on p. 212, l. 1.
- „ 184, l. 16, 'impalled' = impaled, paled in with.
- „ 185, l. 21, 'principalitie' = rank of a prince, princship.
- „ 186, l. 1, 'preuented' = went before, fore-stalled : l. 12, 'old' = former, without reference to her age, as Scoticè still, *e.g.*, "an old sweetheart of mine"; l. 26, 'pretence' = stretching forward, intent, *ut frequenter*.
- „ 187, l. 15, 'warde' = prison. So in Genesis xl. 3-7 (Auth. Vers.).
- „ 188, l. 6, 'caveat' = warning : l. 18, 'God of the Egyptians'—another author's slip.
- „ 191, l. 20, 'dated time' = time of date, or end.
- „ 192, l. 17, 'insinuation.' Cf. p. 208, l. 8 ; p. 228, l. 10. Greene seems to use the word as = introduction, preamble, prologue or proem, referring only the 'sination' to the length of it and not to the winding, circuitous or deceitful way.
- „ 193, l. 13, 'straightnesse' = straitness : l. 14, 'drye-blowes' = dry-bobs = quips, nips or jests.
- „ 194, l. 3, 'mannerly' = correctly, tidily.
- „ 195, l. 11, 'erect' = erected, being a verb in 't': l. 18, 'grudge'—nominative is 'ye Romaines,' ten lines behind : l. 22, 'I gesse'—now almost wholly an Americanism, with a peculiar Yankee significance : l. 28,

'*absolued*' = resolved : or *qy.* = to discharge (*absolvere*).

Page 196, l. 17, '*Annuals*' = annals. So p. 223, l. 10. So too in Sir Robert Chester's second title-page of Love's Martyr.

„ 197, l. 21, '*mart*' = letter of 'merchandize,' *i.e.* power to purchase : l. 23, '*a late*' = lately : last l., '*inferre*' = introduce.

„ 198, ll. 9-10, '*checke . . . mate*' = chess terms, *ut frequenter*.

„ 200, l. 20, '*Emeraults*' = emeralds. This spelling—and so 'herault,' etc.—never got accepted in our language.

„ 201, l. 11—the (apparent) sense of the passage and of the succeeding clause, requires a negative; probably '[not] wise.'

„ 202, l. 10, '*peruert*' = to turn (not in a bad sense as now) : or *qy.* did Greene use it in one sense of the Latin *pervertere*, to subvert? or can it be a misprint for 'prevent,' or even for the Latinate and not English 'prevert'?

„ 203, l. 2, '*corrosiue*' = corrosive.

„ 204, l. 28, '*in pawne*'—a bargaining or pawn-broking term = in pledge for.

„ 205, l. 3, '*printed*' = take an impression from or of : l. 9, '*cyon*' = scion : l. 24, '*that*' = that that. There is a not uncommon, contemporaneously, absence in Greene of 'that.'

„ 206, l. 2, '*mind-glasses*' = glasses revealing the mind : l. 5, '*ietteth*' = shoots itself out.

- Page 207, l. 15, '*contented*' = making himself contented (perforce) and therefore asking no further questions.
- , 209, l. 6, '*charely*' = charily, watchfully.
- „ 212, l. 1, '*discredited*'—mis-spelled in original '*discretided*.' Cf. on p. 182, l. 16.
- „ 214, l. 20, '*merely*' = merrily, as '*mary*' for '*marry*.'
- „ 215, l. 26, '*bumbasted*' = punished, as when birched.
- „ 216, l. 14, '*Close*'—" 1. An obscure lane : *North*. . . . 3. A farmyard or enclosure of any sort."
- „ 217, l. 12, '*mayntayning*' = standing by or supporting.
- „ 218, l. 19, '*intermedling*.' So p. 228, l. 10—'*medling*' was then used as = mingling. We now use '*muddling*' in a somewhat similar sense.
- „ 220, l. 12, '*make a challenge*'—not as we would use the phrase = challenging a thing or person, but '*awaiting it*,' as challengers then awaited their opponents.
- „ 225, l. 4, '*passeth*' = careth, heedeth.
- „ 227, l. 14, '*Perypatetion*' = peripatetic.
- „ 228, l. 18, '*in snuffe*.' So before, p. 211, l. 8—a proverbial phrase, whether because the matters so used (before tobacco) by their violent action tended to make one angry, or because the snuff of a then candle when blown was '*fumed*,' is doubtful. The cognate phrase, however, "to take pepper

in the nose" = to be angry at, to take offence, seems to turn the scale in favour of the first.

Page 231, l. 11, '*drawed*' = drawn—still used vulgarly : l. 24, '*marie*' = marry.

„ 233, l. 17, '*wants no mettal*'—she is taking up Ismena's simile—"for all the cracke, my penie may be good silver." Continuing it, the Nurse says, "thy tongue can certainly go current, it is full weight" : l. 27, '*I referre to the Paraphrase, which shortly shalbe set out vppon Homers Odissea*'—This is either Greene's device by way of lessening the abruptness of his ending, or he may have had some idea of continuing it. Cf. his '*Euphues his censure to Philautus*' (1587) in Vol. VI.

„ 239, l. 2, '*Hugh Ofley*'—son of William Offley, of Chester (sheriff of that city in 1517), by his second wife, Elizabeth Wright, and was one of twenty-six children. He became a citizen and Leatherseller, and one of the aldermen of London; of which city he was sheriff in 1588-9. He married, 1st, Ann, dau. of Robert Harding, of London, by whom he left issue. She died 14th Nov. 1588. He married, 2ndly, Dorothy, dau. and heiress of Roger Griswold, of Warwickshire, and relict of John Weld (or Wild). He died 25th November, 1594 : l. 11, '*aiming*' = accommodating or adapting.

- Page 240, l. 1, '*alaied*' = alloyed : l. 17, '*Tu de morteles compaignon de Dieux*' = Stratford-atte-Bowe.
- „ 241, l. 5, '*plausible*' — Ciceronian = received with joy and applause. Quintilian uses it similarly : l. 7, '*conscience*' — again Ciceronian = a testimony of one's own mind (D. Cooper). It is curious to find both Greene and Tom Nashe writing 'religiously.'
- „ 242, l. 3, '*Pontificalibus*' — adoption as an English word of the ablative of the plural noun Pontificalia in Pontificalibus, in bishop's robes.
- „ 243, l. 8, '*rascall Rable*' — 'rascal' as in Shakespeare and contemporaries. The people, or as we say the masses, were very evil-spoken of by educated men of the period : l. 12, '*Cates*' = niceties, dainties : l. 13, '*stall-fed*' = fed as oxen, etc., in stalls for fattening. Cf. p. 266, l. 2.
- „ 245, l. 7, '*hatches*' = the openings and their coverings leading down from deck to deck, etc.
- „ 248, l. 11, '*shaelings*' = priests, monks, etc., shorn : l. 14 — note the change from 'these' to 'his,' etc., showing carelessness or haste.
- „ 249, l. 2, '*imblazers*' = emblazoners, as before : l. 9, '*Paltries*' — changed now to 'peltries' : ll. 10, 18, '*for*' = as.
- „ 250, l. 5, '*resteth*' = remaineth : l. 21, '*whot*'

—this odd spelling has been revived in our own day by the disciples of Isaac Pitman. See p. 253, l. 18.

- Page 251, l. 11, '*his own Countriman*' = the Pope's, *i.e.* Italian.
- „ 252, l. 4, '*raced*' = razed, as before: l. 12, '*Seminaries*' = seminarists: l. 25, '*doubtful*' = fearful.
- „ 253, l. 4, '*Moores*'—he may mean Moors, but he uses the word for captive American Indians. See p. 281, l. 19, etc.: l. 7, '*noused*' = nursed.
- „ 254, l. 10, '*there is no Church,*' etc. = 'that that is no church, which,' etc.
- „ 255, l. 15, '*braues*' = bravadoes, boasts.
- „ 256, l. 17, '*inuocate*'—transition-form of our 'invoke': l. 28, '*fauorably . . . those . . . contrary*'—one can after a little reflection understand this, but the wording shows how hastily it was written.
- „ 257, l. 13, '*Bees hiue in the Helmets*'—the familiar Virgilian reference: l. 14, '*serue for*' = serve [to bear] footcloths [in peace]: l. 17, '*braue*' = bravado, challenge, as before.
- „ 258, l. 4, '*malgrado*' = Italian for despite. So elsewhere: l. 6, '*praies*' = preys, prizes in prospect or expectation: l. 15, '*Sir Martine Frobusher . . . Candish,*' etc.—see Index of Names, as before: l. 23, '*return*'—"from the verye iawes of their enemies."
- „ 259, l. 13, '*Dyrges*' = dirges: *ibid.*, '*Trentals*' =

a daily service for the dead for thirty days. "A months mind," which was the same, thus meant a longing desire—a sense not explained by the erroneous notion that a month's mind was, as Ray, Douce, and Dyce thought, only the celebration of such rites at the end of a month. The mediæval Latin names in the singular, Trentale, Trentena, further prove this.

- Page 260, l. 17, '*yet they*'—read 'yet these,' or 'obscure [these]' — another instance of Greene's haste.
- „ 261, l. 10, '*peeuish*' = perverse, as before : l. 24, '*Papa-tu*'—*sic*—should be 'Papatu' (the mediæval Latin word) in imitation of Cicero's 'consulatu.'
- „ 262, l. 16, '*professeth himself*'—read 'herself,' as shown by the preceding word 'whore' and the succeeding word 'Patronesse.'
- „ 263, l. 19, '*sorie*'—note its use as a verb, as 'contrary,' p. 259, l. 10.
- „ 264, l. 21, '*burning his son,*' etc.—see Glosarial-Index, *s.v.*
- „ 266, l. 6, '*valed*'—nautical term = lowered, *i.e.* doffed. So Shakespeare: l. 27, '*Mas Monk*' = Master.
- „ 267, l. 4, '*the knot in the rush,*' *ut frequenter* : l. 15, '*Leman*' = mistress : l. 16, '*portasse*' = breviary, so called because portable, Latin *portiforium* quod facile foras portare possit (Ducange, *s.v.*). Cf. also Nares, *s.v.* : *ibid.*, '*dileman*' = dilemma.

- Page 268, l. 18, '*infer*' = bring in, as before.
- „ 269, l. 27, '*bickered*'—used as a diminutive sense for fought with minor bodies of the English, but not so diminutively as we now use it = to quarrel.
- „ 270, l. 7, '*hiltes*'—then used at times as we use the singular. Cf. Shakespeare's Henry V., ii. 1, etc., and Beaumont and Fletcher—for in their time no two-handed sword was used, but the sword and dagger. See also p. 250, l. 22.
- „ 272, l. 1, '*impresses*'—from the Italian = devices or otherwise mottoes (borne on the shield, etc.): l. 28, '*fore-roome*' = fore place, the fore-castle.
- „ 273, l. 3, '*Townesend*'—as on page 258, l. 15: l. 18, '*laske*' = flux, diarrhoea. Cf. 'dis-senterian': l. 19, '*flyre*'—qy. misprint for 'flyte' = flight, which looking to 'laske' would have an appropriate meaning? or it might be an error for 'flyxe' = flixe, flux.
- „ 274, l. 24, '*Hulkes*'—now a dismasted vessel unfit for sea: *ibid.*, '*Pataches*' = "Portuguese tenders, from two to three hundred tons, for carrying treasure, well armed and swift." See Admiral Smyth's "Sailor's Word Book," *s.v.*: *ibid.*, '*Zabres*' = "a small ship" (Florio, Spanish Dict.). Qy. either Xebec or Zebec, a small three-masted Mediterranean vessel built for speed? or same as Zumbra, a Spanish skiff or yawl? (Admiral Smyth as before): '*Galeasses*' = heavy low-built

vessels of burden. Cf. Taming of Shrew, ii. 1, where no galleon or man-of-war can be meant.

- Page 275, l. 3, 'their' = there, and conversely: l. 6, 'tried true'—excellent example = proved true.
- „ 276, l. 28, 'Monarch'—a slip of Greene's, as in p. 284, l. 13.
- „ 278, l. 25, 'Poesie' = posy (these being usually verse).
- „ 279, l. 21, 'Counties' = counts. So Shakespeare, especially in Romeo and Juliet: l. 23, '124'—probably a misprint for as many thousands.
- „ 280, l. 18, 'Tiphes' = Anglicised form of Typhœus: l. 21, 'pashed' = smashed in pieces.
- „ 281, ll. 16-17, 'Curets . . . Corslets'—the first a breastplate, the second a coat-of-mail that bent with the body: l. 17, 'Burganet' = a casque or kind of helmet. From Fr. *burgan*, a wimple: l. 18, 'demilance' = light horsemen carrying short lances: l. 19, 'Moores'—see note on p. 253, l. 4.
- „ 282, l. 27, 'momentanie' = momentary—misprinted in the original 'momentaine.'
- „ 284, l. 19, 'breakfast' = commencement. Milton used the homely word with equal plainness.
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II. PROVERBS, PROVERBIAL SAYINGS, PHRASES,
ETC.

- Page 42, l. 16, '*his hande is on his halfepenie*,' as before.
- „ 43, l. 18, '*faire promises & small performance*':
l. 21, '*beare two faces vnder a hood*.'
- „ 45, l. 25, '*of force I must confesse*.'
- „ 49, l. 8, '*holding the Woolfe by the eares*'—
Lord Sherbrooke in our own day, in a debate on India, used this saying effectively:
l. 9, '*smelling at Onyons, yet*,' etc. : l. 11, '*reiecting the Oxen, yet*,' etc. : l. 16, '*with one breath blowing both hotte and colde*':
l. 22, '*supping with Hecate*,' etc.
- „ 50, l. 4, '*so many words, so many senses*': l. 5, '*as hardly changing their hayre as the Woolfe*': l. 9, '*as vnthankfull as Swallowes*.'
- „ 54, last l., '*strike while the yron was hot*.' So p. 88, l. 10.
- „ 59, l. 25, '*gaue the checke take the mate*' = chess phrases, as before.
- „ 62, l. 25, '*feede not with the deere against the wind*.' See also p. 115, l. 11.
- „ 63, l. 19, '*slipping ouer his shoes*.'
- „ 68, l. 23, '*giue a spurre to a trotting horse*':
l. 26, '*no neede to bidde the olde wife trot*.'
- „ 70, l. 3, '*the gosling [perceuyed] what the old goose meant by her wincking*.'
- „ 72, l. 27, '*halted, but not before a Cripple*.'
- „ 73, l. 11, '*not for fools to play with swords*'—
now '*with edged tools*.'

- Page 77, l. 16, 'more soone come then welcome.'
- „ 79, l. 6, 'a flea in her eare': l. 8, 'nipped on the Pate'—both very frequently.
- „ 84, l. 25, 'Cats halfe waking winks, are but traynes to intrap the mouse.'
- „ 88, l. 11, '... fall out betweene the cup and the lippe.'
- „ 90, l. 5, 'if thou stumble at a straw thou shalt neuer leap ouer a blocke': l. 11, 'better to trust an open enemy then a reconciled friend.'
- „ 98, l. 6, 'your arguments sauour as much of reason as Luna doth of constancie'—Luna being the accepted symbol of (conventional) 'inconstancy.'
- „ 103, l. 17, 'eating Lettice, and stalking on their typtoes'—'carrying Honny in their mouthes, and like Spanyels flattering with their tayles.'
- „ 111, l. 5, 'delay . . . breede danger.'
- „ 123, last l., 'so many men, so many wits.'
- „ 124, l. 1, 'yeelded his verdicte but all mist the cushion'—the latter part = he missed his mark. For a detailed description of the 'cushion dance' Halliwell-Phillipps refers to Brit. Bibl. ii. 270.
- „ 125, l. 24, 'fall out betweene the cuppe and the lippe.'
- „ 127, l. 4, 'nipped on the pate.'
- „ 128, l. 26, 'vertue . . . of necessitie.'
- „ 129, l. 12, 'the longest sommers daye hath his euening.'
- „ 133, l. 27, 'stoode fast to his tackling.'

- Page 142, l. 1, '*trueth . . . the daughter of tyme*':
l. 7, '*maugre their teeth*.'
- „ 147, l. 9, '*the gates . . . to[o] bigge for the Cittie*.'
- „ 150, l. 3, '*preuenter of "had I wist."*'
- „ 151, l. 2, '*fell into flat tearmes*': l. 5, '*seeke a knot in a rish*': l. 19, '*longest Sommer hath his Autumne*': *ibid.*, '*largest sentence his period*' = ending.
- „ 152, l. 22, '*the blacke Oxe neuer troade on their feete*.'
- „ 158, l. 26, '*els his Penny gets no Paternoster*'—a relic of pre-Reformation times, meaning having paid his money he got nothing for it; he paid it to the priest and got no prayers, no masses, not even a 'Pater Noster' in return.
- „ 160, l. 7, '*tyeth the banes [banns] of marriage with the blades of a Leeke*.'
- „ 170, l. 6, '*running with the Hare holde not with the Hound*.'
- „ 178, l. 4, '*no man is happie before his end*': l. 19, '*nothing is euill that is necessarie*' = all that is is right.
- „ 189, l. 19, '*Looke ere thou leape*.'
- „ 193, l. 7, '*Many talke of Mercurie that neuer heard his melodie*': l. 12, '*where your own shooe wrings [pinches] ye, you aime at the straightnesse of my last*' = narrowness.
- „ 195, l. 6, '*found the length of Penelopes foote*.'
- „ 196, l. 10, '*bare Palme aboue the rest*': l. 13, '*gaue them the wall*'—a natural mark of

respect when the streets had no footpaths but ran towards the centre.

- Page 197, l. 15, '*Ismena played with her nose.*' This example shows that the phrase means—played with her twittingly. Cotgrave, *s.v.* Nasarder, has "also to frump, or break a jest on, play with the nose of": l. 16, '*thought to giue her as great a bone to gnawe on*': last l., '*comparisons they be odious.*'
- „ 201, l. 17, '*tooke the wall*' = inside of the road. See on p. 196, l. 10.
- „ 208, l. 16, '*long haruest for a small crop*': l. 17, '*pull a Hercules shoo on Achilles foote*'—the more familiar form is 'on a child's foot,' as in p. 229, l. 4.
- „ 210, l. 1, '*oftimes report hath a blister on her tongue*': l. 5, '*soone ripe soone rotten*': *ibid.*, '*hot loue is soone cold.*'
- „ 211, l. 5, '*he flung out of doores.*'
- „ 216, l. 9, '*a flea in his eare.*'
- „ 220, l. 2, '*taking custome for a lawe.*'
- „ 231, l. 2, '*wipe your nose on your own sleeue*': l. 21, '*a good father a good child.*'
- „ 232, l. 23, '*mist of the cushion.*' See p. 124, l. 1.
- „ 233, l. 9, '*so hye hangs the Grapes, etc.*'—as in Æsop's Fables.

A. B. G.

END OF VOL. V.



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