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LIFE AND WORKS

OF

ROBERT GREENE, M.A.

VOL. III.

THE MYRROVR OF MODESTIE.

MORANDO: THE TRITAMERON OF LOUE. PARTS I. AND II.

AND

ARBASTO: THE ANATOMIE OF FORTUNE.

1584—1587.
FROM PETRARCh.

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

Sir Aubrey de Vere, Sonnets, 1875.
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THE

LIFE AND COMPLETE WORKS

IN

PROSE AND VERSE

OF

ROBERT GREENE, M.A.

Cambridge and Oxford.

IN TWELVE VOLUMES.

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

BY THE REV.

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

VOL. III.—PROSE.

THE MYRRORR OF MODESTIE.

MORANDO: THE TRITAMERON OF LOUE. PARTS I. AND II.

AND

ARBASTO: THE ANATOMIE OF FORTUNE.

1584—1587.

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1881—83.

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

Motto in Thomson's Essays and Phantasies.
III.

THE

MYRROVR

OF

MODESTIE.

1584.
NOTE.

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

MYRROVR

OF MODESTIE,

wherein appeareth as in

a perfect Glasse howe the

Lorde deliuereth the innocent

from all imminent perils, and

plagueth the bloudthirstie hypo-
crites with deferred

punishments.

Shewing that the graie heads of

doting adulterers shall not go with

peace into the grave, neither

shall the righteous be for-
saken in the daie of

trouble.

By R. G. Maister of Artes.

¶ Imprinted at London by Roger

Warde, dwelling at the signe of

the Talbot neere vnto Hol-

burne Conduit.

1584.
To the Gentle Readers Health.

Being requested Gentlemen of a certaine Gentlewoman whose fute I durst not denie to pen out this storie of Suseanna, more largelie then it is written in the Apocrippha. I stoode in a doubt whether I should denie her request or put my selfe to your judgements: to stonde upon so smal a trifle with my freend seemed unto hir curiositie, to trouble your eares with such trash I thought was to straine to much upon your curtesie: fearing thus to displease the one or offende the other, I determined rather to abide hir brunt then to seeme ouer rashe, untill at last shee perswaded me that to trouble your patience was but a small cracke, but to deny a Gentlewoman and my freend so reasonable a request a great discredite. To proue this hir censure was a sentence, & in this hir
TO THE READERS.

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

(···)

Yours to ufe  R. G.
To the Right
Honorable and Vertuous Ladie, the Ladie Margaret, Countess of Darbie, Robert Greene wisheth happy health, with increase of Honor and vertue.

He Poet Homer (Right Honorable and vertuous Ladie) tooke paines to pen the trauels of Vliisses bicause he was wife, and haue applied my small skil to leuell out the life of Susanna, bicause she was chaste. He fought to pleasure others by the shewe of Vliisses wisdome, and I (if I might) to profite all by Susannas chaste. Divers followed Vliisses steps, (although they suspected it for a fained tale) then I hope moost will treade Susannas trace, in that they knowe it an vnfeined truth. But your honor may thinke I play like Ezops Crowe, which deckt hir selfe with others feathers, or like the proud Poet Batyllus, which subscribéd his name to Virgils verses, and yet presented them to Augustus. In the behalfe thercfore of this my offence, I excuse my selfe with the answere that Varro made, when he offred Ennius workes to the Emperour: I giue quoth he another mans picture, but freshlie flourished with mine
owne coulours. Well Diana's present was ever a bowe, because she loued hunting: Pallas gift was a shield, in that she was / valiant: and I thinke no fitter present for your Ladifhips personage, then this Mirror of Chastitie, because you are vertuous. The renowne of whose vertuous quallities is such, and so great, that your verie foes (if you haue anie) shall be forced mauger their face to speake well whatsoeuer their spightfull mindes doe thinke. The fame therefore (right honorable) of this your vertuous life, and the reporte of your Ladifhips furpafing curtesie, incouraged me to present this pamphlet to your honors protection, hoping that as the goddesse Themis thankfullie accepted the frankinfence which Dewcalion willingly offered at hir altar: So your Ladifhip will vouchsafe of my will whatsoeuer the worke be, and take this Pamphlet in good part, though for want of skill it be vnpertected.

Resting thus vpon your Ladifhips curtesie I commit your honor to the Almighty.

Your honors moft humblie to command Robert Greene.
A PRINCELIE MIRROVR
OF
PEERELES MODESTIE.

In the dayes of King Aphiages, there dwelt in Babylon a certaine man called Ioachim, loued particulary of ech one for his vertue, & honored generallie of all men for his parentage and progenie, more adorned with vertuous perfections, then endued with wealthie possesions, and yet counted one of the greatest wealth in all Babylon, so that hee was feared of moft for his riches, and renowned aboue all for his Iustice. This Ioachim willing to take a wife and to linke himselfe in the holie league of Matrimonie, coueted carefullie to finde out such a match that he might neither haue cause to rue his chance, nor repent him of his choice, knowing that after that knot was/ once knit (had I wist) would come to late. He therefore sought out
one Susanna, the daughter of Helchias, a man who carefullie fought to keepe the lawe, and tooke surpaffing paines in the diligent instructing of his daughter, knowing that hir vertuous qualities would be a comfort to him, and a credit to hir selle. This Susanna was indued with such exquisite beautie and exceeding vertue, as it was heard to iudge whether the pure complexion of hir bodie, or the perfect constitution of hir minde, held the supremacie. Ioachim firft noting the godlie disposition of hir parents, began to thinke, that such tree such fruit, that if the stocke were good the graft would be the better, that seldom out of a right Oliue grewe a wilde branch, that the besft vine beareth the besft grapes, and the honesteft parents the most vertuous children: then hearing the singuler report that al Babylon made of hir vertuous qualities (for he counted it f point of a wise man rather to loue by eare than like by the eie) he thought himselfe fortunate that it was his chaunce to make / fo good a choife, knowing that a peaceable woman, and of a good hart, is a gift of the Lord, and there is nothing so much woorth as a woman well instructed, that a shamfaft and faithful woman is a double grace, & there is no treasure to be compared to hir continent mind: that as the glittering beames of the Sunne when it aryseth, decketh the Heauen, fo the glistering
OF PEERELES MODESTIE.

beautie of a good wife adorneth the house, and that as golden pillers doe shine vpon the fockets of filuer, fo doth a faire face with a vertuous minde. Ioachim I faie considering this, and finding in Susanna beautie to feede his fancie, and vertue to content his heart, by the consent of her parentes, tooke hir to his wife, who whiles they lyued and loued togethier in fortunate prosperitie, it happened that there were elected two of the most aunciente of the people to bee Judges, such as the Lorde speaketh of, that the iniquitie came from Babilon, and from the auncient Judges that seem'd to rule the people. These two pat/terns of vnrighteousnes, and mirrours of mischiefe, had vnder the pens of a dooue, couered the hart of a kite, vnder their sheepe's skinnes, hidden the bloudie nature of a woolfe, thinking vnder the shadowe of their graie haires, to couer the substance of their trecherous mindes, in a painted sheath, to hide a rustic blade, in a siluer bel, a leaden clapper, & in their aged complexion, most youthfull concupisence, hoping their horie heares, woulde keepe them without blame, and their graie heades without suspition. Indeede age is a crowne of glorie, when it is adorned with righteousnesse, but the dregs of dishonour, when it is mingled with mischiefe. For honorable age confiifth not in the tearme of yeeres, nor is not measured by the date of a
mans daies, but godlie wisedome is the graie haire and an vndefiled life is olde age. The herbe Grace, the older it is the rancker smell it hath, the sea Star is moost blačke being old, the older the Eagle is the more crooked is hir bil, and the more age in wicked men, the more vnrighteousnes, which in / time these two Judges tried true, for they dailie frequented the house of Joachim, as also all other which had anie thing to doe in the lawe. Nowe Susanna seeking oftentimes to be solitarie, whither to muse vpon hir worldlie businesse, or to meditate vpon some heauenlie motions I know not, but it was hir cuftome continuallie about noone to walke into hir husbandes garden, which was heard adjoining to the house, and moost pleafantlie scituate, feeming a second paradise, for the moost fruitefull trees, and fragrant flowers, that there pafling curiouflie were planted. These two elders seeing hir dailie to passe awaie the time with walking in that pleafant plot, noting the exquifite perfection of hir bodie, and how she was adorned with the moost singuler gifts of nature began to fixe their eies vpon the forme of hir feature, and to be fnared within the fetters of luft: lasciuious concupiscence had alreadie charmed their thoughts, and they were droonken fodenlie with the dregs of filthie desire: they were fchorched with the beames of hir beautie, / and
were enflamed towards hir with inordinate affection: fond fancie had alreadie giuen them the foyle, and their aged haire yeelded vnto vanitie, fo that they tourned awaie their minds from God, and durft not lifte vppe their eies to heauen, leaft it shoule be a witnesse of their wickednesse, or a cormium to their guiltie con-
science, for the remembraunce of God is a terrour to the vnrighteous, and the sight of his creatures is a fling to the minde of the reprobate. These therefore feeling their deuillish heartes to be perplexed with such hellish passions cast of care-
leffie the feare of God, from before their eies, neither remembring that they were Elders to giue good example, nor Judges of the people to minifter right, their hoarie haires could not hale them from sinne, nor their calling convert them from filthi-
nesse, but they greedilie dronke vp the dregges of vnrighteousnesse, and carefullie busied their braines to oppress the simple. Yet although they had wholie soulede them selues/ouer to sinne, and yeelded their neckes to the yoake of iniquitie, they durft not so much as in countenaunce shewe what their wicked wills did pretende. For albeit they were lincked togither in the league of amitie, and were such proffessed freendes as the consent of the one was a constraint to the other, and although they were both fettered in the snare of hir beautie,
and schorched with the like flame, yet they durst not bewray their gréefe, how fondlie fancie had bewitched them, neither vnfold how fleshlie desire had drawne them to disordinate luft: for the wicked is ashamed more of man than of God, and feareth to be detected of that which he careth not to commit in the sight of the almighty. While thus they floode in dread to bewraie their doating desires, they dailie watched verie diligentlie to feede their eies with the sighte of hir beautie, and to gaze on the perfection of hir bodie, neither fleeing that which bredde their owne bane, nor remembring the counfell of the wise, who wisheth a man not to gaze / vpon the glittering beautie of a woman, leaft he fall through that which is precious in hir, nor to yeeld to the alarumes of inordinate luft, that he both destroie not himselfe, and his heritage. This holesome doctrine nothing cooling their desires, they stil walowed with the Sow in their wickednesse, yea their former custome in fining had so taken away the feeling of their offence, that although their owne conscience draue them from attempting openlie such a fault, yet they gréedilie sought in secret to commit so haynous a fact, each of them carefullie coniecuturing by what meanes héé might best bring to passe his pretended purpose, so that the one said to the other seeing that our businessse is done, and our office diligentlie executed,
let vs not delaie anie longer, but hie vs home to dinner: either of them seeking by this subtil shift to shake off the others companie, that hee might finde fit opportunitie to giue the onset: they being therefore departed and hauing taken their leave, went home with a flea in their cares, hauing the pricke of lasciuious luft as a colinuall spur in their side, neither of them taking anie rest till they returned and met in the same place from whence before they parted, which sodaine and vnlookt for meeting, draue them both into such a dumpe as they floode amazed at this strange chaunce, vntill at laft the eldest of them burst foorth into these speeches. Brother quoth he, I cannot but both mufe and maruell what winde hath driuen you so sodainlie into this coaft: haue you such serious businesse with maister Ioachim, or are you pestured with such importunate sutours that your returne is so speedie, but tis hearde brother to delay when the deuill driues, or to pull backe the foote when loue or neceffitie foundes the march: I am not such a dunce but I can deuine by a little motion what the minde meaneth, nor so bad a phyfitian but I can coniecture by the water what the patientes paine is: I see brother by imagination what you fele in act, and tis heard to hault before a creeple. I therefore adiure you by the sacred bond of frendship, which hath and shal remaine / vnviolable betwixt vs, that
you (without faining) vnfold vnfo to me ſy caule of
your fodaine comming, fwearinge vnfo to you by the
God of our fathers, that be it neuer fo weightie, I
wil be as secret as a brother, & be it neuer fo
dangerous I wil helpe thee as a freend. The
other Iudge hearing his strange falutation, made
him this anfwere. Brother quoth he, I smell your
fetch, but tis heard to catch the fífe when the
hooke is bare, and yll taking of the foxe when the
traps is decribed: hée that will iuggle without arte,
muſt plaie his feates vnder the boorde, leaft want
of cunning cracke his credite: you cannot by
mufing at my ſpedie arriuall, and by inquiring
the caufe make mée ceafe from maruelling at your
fo fodaine comming, and to examine the caſe, for
your ſpeede is as ſuspicious as my haſte. But in
a needefuU matter to leaue this needefeleſſe niceneſſe,
which bewitcheth freendes, is friuolus truſting vpon
your troth, and repoſing my confidence on your
profefed freendſhip, I will freelie without faining/
vnfolde vnfo to you my vnfortunate ſtaťe. I call it
vnfortunate bicaufe I am halſe paſt hope to obtaine
my purpoſe, and if I get that I gape for yet my
greateſt gaine ſhall be loſſe. So it is brother that
the beautie of Sufanna hath so bleared mine eies,
and hir comelie perfection so bewitched myſenses,
hir ſinguler feature hath so ſiered my fancie, and
hir ſwięete face so ſettered my ſréedome that I am
OF PEERELES MODESTIE.

perplexed with a thousand contrarie passions: the feare of God perfwades from such wicked fondnes, but the desire of hir beauty driues me to such wretched follie: my conscience continuallie ex- horteth me not to attempt such a fact, but cœcupi- scence perfwadeth me to perffist in my purpose: but he ḟ is so scrupulous for the obferuing of the law, shall both passe his daies without pleafure, and yet at laft be found a finner. I meane therafore whatfoeuer ḟ lawe wisbeth, at this time to haue mine owne will. In troth quoth the other, tis follie to couer fmoke, and more fondnesfe to conceale loue, but he is moft foole of al that fereth to bewray a serious matter / to a secret freend: knowe therafore brother that we are both feathered of on wing, & thy loue exceedeth not my luft, yᵉ burneft not more than I do. Susanna is the faint whom I do ferue and hir exquisite perfection hath inchaunted mee, thy fore is my forrowe, and the fame pain doth pinch vs both alike: as therafore we haue one maladie, we will both haue one medecine, and as we haue both happened on one pretence, fo we will freendlie hazard to extaine one purpose. These two cursed caifes, of the feede of Canaan, southing one another in this deuillish imagination, concluded when they might finde hir alone, to fucke the bloude of this innocent lambe, and with moft detestable villanie to affaile the simple minde
of this fillie Susanna. Persifiting therefor in this hellish purpose, manie daies were not passed ere they spied fit opportunitie (as they thought) to obtenie their desire, for the season being very hot and the tender bodie of Susanna being fore parched with heat, she supposing that none of hir houfholde, much leffe anie / stranger had bin in the garden, went in as hir vfe was with two maidens, onlie thinking their secretlie to washe hirselfe, and seeing the coaft cleere and hirselfe solitarily said thus vnto them, bring me quoth she oyle and fope wherewith to washe, and see that you shut the doores surelie. The maidens carefully obaieng their mistrefse commande, shut the garden gates, and went out themselues at a backe doore, to fet what their mistrefse had willed them, not seeing the elders, bicaufe they were hid: who no sooner sawe the maidens gone, and Susanna a fit pray for their filthy purpose, but they rose vp and ran vnto hir, the one of them beginning to perfwade hir on this manner. Be not amazed mistrefse Susanna quoth he to see vs thus fodenlie and secretlie arriued, neither let our presence appale your senses, for we come not cruellie as foes, but curteoufie as freends: if our comming be strange, the cause is as straight, and where necessitie forceth there it is harde to striue against the streame: he that seeketh no waie against his / owne will oft times kicketh against
the pricke, and he that ftriueth to withfand loue hoppeth againft the hil. These things considered if we offende in being to bould, your beautie fhall beare the blame, as the onlie cause of this enterprife, for to omit all friolous circumstances and to come to the matter, fo it is that [by] your deuine partes, wée haue fo béene perplexed with the paffions of loue, and haue béene fo déepely drowned in the deſire of your person, that there is no torment fo terrible, no paine fo pinching, no woe fo gréeous, as the gréefe which hath griped vs, fince we haue burned in loue towards you. Sith therefore our liking is fuch, let it be repaide againe with loue, let our firme fannie be requited with mutuall affection, and in lieu of our good will, content vnto vs, and lie with vs. That fin which is fecretlie committed is alwaies halfe pardoned: she liueth chaftelie enough that liueth warely: the garden gates are furely fhit, no man can fee vs, whereby to detect vs of the cryme. The credit which we carie in / Babylon fhall be fufficient to throwd you from shame, our office fhall be able to defende you from mistrust, and our graie haires a fhielde to defend you from fufpition, and by this fmall offence, you fhall both pleafure vs and purchafe to your felfe two fuch trufly freends as you may in all duetifull fervice commaunde. Susanna hearing this fubtill ferpent to breath out fuch brutifhe reaſons, woondered to
fee two of their calling so blinded with the vale of lascious lufts, as to blaspheme so diuellishlie against there owne conscience, in somuch that for a good space she stoode astonished, vntill at laft gathering hir wittes togethier, shee burst forth into these spéeches. Tis a faieng quoth shee, not so common as true, that who so finneth against his conscience finneth against his owne soule, and he that knoweth the Lawe and wilfullie disobeieth it, deserueth manie stripes, which sacred sentence I wythe you to consider, and no doubt it will be a sufficiënt cooling / carde to your inordinate desire. Hath God placed you as Judges ouer his people to punish sinne, and will you maintaine wickednes? Is it your office to vpholde the lawe, and will you destroy it? Naie are you comanded to cut of this sin with death, & yet will you perfwade a woman to defile her husbands bed? Is it your dutie to driue vs fro all vnclene luft, and will you féeke to draw a daughter of Iuda to such follie? Is this the office of a Judge, or befemeth such vnclene thoughts, the minde of an elder? Doe the sommons of death appeere in your graie head, and yet fleshlie desire raine in the hart? Doth your old age import a cleare conscience, and is your inward minde fraught with concupiscence? Are you still yoong in vertue, and old in vice? Oh howe pleasant a thing it is when grey headed men minifter iudgement, and
OF PEERELES MODESTIE.

the Elders can give good counsaiel, but howe perilous a thing is it for the Ruler to be vnrighet-eous, and the Judge of the people to delight in finne, such a man shal haue coales heaped vpon his head, and the wrath / of the Lorde shal confume his heritage. Three fortes of men the Lorde hateth, and he vtterlie abhorreth the life of them, a poore man that is proud, a rich man that is a lyar, and an old adulterer, that doateth and is vnchaft. Hath not God with his own finger set downe that who so committeth adulterie shal die the death, and will you wilfullie despise the Lord by neglecting his cõmaundements? haue you so fold your selues vnto finne, and sworne to worke wickednesse, that you will prefer fading pleasure before lafting paine, and for the fulfiling of your filthy luft purchase perpetual damnation? But put case I were so carelesse of mine honor and honestie, as to condiscende to your request, shalbe not euен your selues be witnesses against my corrupt con-

science? woulde not mine owne works crie out for vengeance, to plague my wickednes? yes no doubt, after you had glutted your fanstie with the loath-
somnesse of the fin, and the spirit of God had toucht your hart with the pricke of the offence, you would both detest me as a mirroure of immo-
devided / and account me for euer as a common harlot, for the Lord suffreth not the wicked to go vnre-
warded. She, faith the wise man that is not continent but common in hir loue, and yeeldeth that which is proper to her husbande into the possession of a stranger, disobeieth the lawe, maketh breach of hir plighted faith, and lafliie plaith the whoore in most hellish adulterie, hir children shall not take roote, nor hir braunches shall bring forth no fruite, hir name shall bee spotted with infamie, and hir discredite shall not quight be forgotten. And shall I then knowing this wilfullie worke mine owne woe, shall I repaye the troth my husbande reposeth in me, with such treacherie, shall I requite his loue with such disloyaltie, shall such guilefull discourtesie be a guerden for his vnfained good will? no, the feare of God is a fortress vnto me against such folklore, the loue I beare to my husbande is a shielde to fence me from such shamelesse fansie, and the care of mine owne honour is a conferue against such filthy concupiscence. Wheras / you saie that the sinne which secretly is committed is halfe pardoned, and that she liueth Caste: which liueth Caute, that the gates are shut, that no man can espie our folklore, and that the place is so secret that the offence cannot be prejudicial to my good name. I anfware that I more esteeme the wrath of God than the words of men, and I dread more to commit such a devilish fact before the sight of the almighty, than before the eies of all the worlde:
man iudgeth but the bodie, but God the soule, the one being but a small pinch, the other a perpetuall paine. Hée (saieth the wyfe man) that breaketh wedlocke and thinketh thus in hys heart, who seeth mée, the mistie clouds haue couered mée, and I am compassed about with a clowdie darknesse, my offence shal not bee an obiect vnto anie mans eyes, neither can anie man discerne my dooinges, I am secretlie closed with in the walles, whom néeede I to feare, and as for the Lorde he is mercifull, and will not remember anie mans sinnes, hée is lowe vnto wrath, / and promiseth spéedilie to pardon the faults of the wicked. Such a one that feareth more the eye of a mortall man, than the fight of an immortall God, and knoweth not that the eies of the Lord is ten thousand times brighter than the glittering beames of the sunne, beholding the verie thoughts of men, and searching the hart and the raines, the same man shal bee punished with earthlie plagues and hellish torments, he shal sodainlie be taken in his owne trappe, and he shal fal before the face of euerie man, bicaufe hée preferred his owne pleasure before the feare of the Lorde. But alas it is vnfite for the yoong fawne to leade the old bucke, for a blind man to be a guid to him which hath his fight, nor méete for a féele fimple woman to instruct the Elders and Iudges of the people: is it my part to exhort you vnto vertue, or rather is it not your
dutie to perswade me from vice? but I hope this proffer is but to make a triall of mine honestie, and to sift out my secret intent: if otherwise, your wils and your woordes be alike, ceafe your fute, for you may wel gape, but neuer gaine you looke for.

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

Susanna quoth he, Helias counsell did litle preuaile to perswade Ahab from enioieng the vineyarde of Naboth, but that he both obtained his desire, and rewarded such an obstinate subiect with cruell death. Barfabe could not withholde Dauid both from fackeing hir honor and honestie / and also from murdering cruelly hir louing hufbande Vrias: neither shall these painted speeches preuaile against our
pretended purpose, for he is a cowarde that yeeldeth at the first shotte, and he not worthie to weare the budde of beautie that is daunted with the first deniall: we haue the tree in our hande, and meane to enioie the fruite, we haue beaten the bushe, and will not nowe let the birdes escape, and seeing we haue you here alone, your stearne lookes shall stande for no sterling, but if you consent be assured of two trustie frends, if not hope for no other hap but death for your deniall. Tis a saeeng not so common as true, that a womans cheefest treausre is hir good name, and that she which hath crackt her credite is halfe hanged, for death cutteth off all miseries, but infamie is the beginning of all sorrowes. Sith then loathsome discredite is woerse than losse of life, assure thy selfe if thou denie vs, we will beate thee with the rodde, for wee both will witnessse against thee, that we tooke thee committing / adulterie with a yong man and that the more couertlie to cloake thy whoredome thou didst secretlie sende awaie thy maides, that so thou mightest enjoy thy pleasure, and they not espie thy practise. Our office and authoritie, our age and honor shall suffice to witnes our wordes to be true, so that thou shalt purchase to thy freends and thy fame perpetuall discredite, and to thy bodie without pardon, a most pinching and shamefull death: seeing therefore by consent thou shalt still keepe the report
of thy chastity, and by [deniall] thou shalt reape death and discredite, shewe thy selfe a wise woman, and of the two evils chuse the best.

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

Alas quoth she, most vilde and vniust wretches, is the feare of God so far from your minds, as you seke not only to fack mine honor, but to fuck my blud, is it not injurie inough in that you couet to spoile mine honestie, but that you long to spill my life, hath this sweete loue you pretend such bitter taste, is this the fruite of your fained fancie? no doubt the cause must be pernicious when the effect is so peffilent: flatter not your selues in this your folly, nor sooth not your selues in your finnes, for there is a God that seeth and will reuenge, and hath promised that who so bindeth two finnes together, shall not bee vnpunished in the one. But alas what auailleth it to talke of wisdome to the foole, or of the wrath of God to a wilfull reprobate.
The charmer charme he neuer so wiselie charmes in vaine if the Adder bee deafe, and the wife castreth stones against the winde, that seeketh to drawe the wicked from his follie. Let me therefore poore soule / more narrowly consider mine owne case: I am alas perplexed with diuers doubtfull passions and grceuous troubles affaileth me on euery side: if I commit this crime, though neuer so secretlie, yet the eies of the Lorde feeth the verry inward thoughts, and mine owne conscience shall continuallie be a witnesse against me of this wickednes, the reward of sinne is death: then what other hap can I hope for, but perpetual damnation if I doe this wicked deede, fith the Lorde himselfe hath promised to be a swift witnesse against all wilful adulterers. And if I consent not unto these vnrighteous Judges I am like to be vnjuistlie accused of the like crime, so that both I shall suffer death without cause, & yet (which is most greexe) not die without shame. By this meanes what dishonour shal I bring to my parents, what discredite to my husbande, and what infamie to my selfe and my seelie children. The hoary haires of my father Helchias shal be brought with forrowe vnto the graue, Ioachim shal be ashamed to shewe his face in the streeetes of / the cittie and my poore babes shal be counted as the feede of an harlot, and yet alas I my selfe altogether facklesse: why, my secret offence shal preuent all
this open shame, the Lorde is slow to wrath, and his mercie exceedeth all his works, he wifheth not the death of a sinner, and hartie repentance pacifieth his displeasure. But O vile wretch that I am, why do I thus blasphe me against the Lord & his law, why do I breath out these hellish speeches, can I say I wil repent at my pleasure, or shall I therefore sin in hope bicaufe the Lord is merciful? No, no, it is better for me to fall into your hands, and not commit the offence then to sin in the sight of the Lord: shal I not rather feare God than man, & dread him more that killeth both bodie & soule, than him ſ hath power but to kil the bodie only, yet his feare shalbe my defence. And with that he cried with a loud voice and the two Elders cried out against hir and the one of them ran and opened the gate ſ more to verifie their wild intent. Now when the servants hard the cry in the garden, they hastily rushed in at the backe doore, to see what violence was offered to their mistres. But when ſ Elders had declared the matter vnto them ſ servants were gretly aſhamed, for such an infamous report had neuer bin bruted of ſuſaffanna: the fame of this heinous fact being fpred throughout all Babilon, euery man began diuerfly to conicètūre as fansie led them, hir frends forrowing ſuspected ſ cancred minds of ſ cruel iudges, hir foes laughing said ſ diſſembled holines was dooble ſin, & that
the holieft countenance hath not alwaies \textit{y} honestefl conftience: both frend & foe, notwithstanding wondring, at the strange chaunce. Well as \textit{y} nature of man is defirous of noueltie, fo on the morow after \textit{y} people flocked to Ioachims house, to heare this cafe throgly canuafed & thither came the two Elders also, hauing their mindes fraught with furie and their harts full of hate, mischiuoufie imagining againft Susanna to put hir to deth. They therfore commanded presently before al the people to fende for Susanna the daughter of Helchias Ioachims wife & immediatly they / fent for hir, who came accompanied with hir father and mother, hir children and all her kinred. The Judges feeing Susanna to be come, and that she had hir face couered with a vale, commaundd presentlie to vncouer hir face, that so they might satisfie their filthie luft with the fight of hir beautie, and fede their doting fanfie with the glistering hewe of hir deuine feature. The people now more narrowlie noting hir exquifite perfection, and singuler beautie, taking pittie of hir mishap sorrowed and wept. But the two Elders stood vp in the middeft of the assemblie, and laieng their hande vppon Susanna's heade, which powred foorth teares, and heaued vp hir eies towards heauen, for hir heart trusted in the Lord, begun their tale of this manner.

We are forie quoth they that wée haue caufe this
daie to accuse Sufanna the daughter of Helchias, and wife of our freende Ioachim, neither would we willingly be witnesse against hir, if our own con-
science did not compel vs to beare a true testimonie: we are Judges & Elders of / the people, appointed by God and chosen by the multitude and constrained by the lawe to haue no respeéct of persons, but to doe iustice vnto all men, neither to be parcial to our freendes, nor envious to our foe, but with the ballance of equitie to measure euerie man according to his merrit, and with the sworde of iustice to vpholde vertue, and to beate downe vice. This considered, we are druuen of force to bewraie a hainous offence, which this Sufanna hath committed as followeth. We both havinge occasion secretlie to consult of weightie affaires, and often frequenting the house of our freend Ioachim coueting solitarely to confer of our secret businesse, thought it beft (as our custome before had bee) to walke in the garden: where we had not walked longe but Sufanna came in accompanied with two of hir maides, whom presentlie she sent awaie from hir, most surelie shutting the garden gates, and they were no sooner gone, but a yoong man which had secretlie hid himselfe in the garden came vnto hir, and laie with hir, we standing in a corner, / and feing this wickednes were astonished to see such a straunge face, & remembring what report was
spread abroad of Susannas chastity, stood in doubt whither we dreamed of such a deed or no, but at last we hastilie ranne vnto them, and sawe them as they were togither: willing therefore such wicked-neffe shoule not be vnpunished, nor that such adulterous wretches shoule escape without the penaltie of the law, assayed to take this yoongue man, that he might haue tafted of the tormentes due for such an offence, but hée was stronger than we, and in despight of vs he opened the gate, and leaped out: well although he had escaped our hands yet wee laid faft holde vpon Susanna, and demaunded of hir what the yoongue man was, of what tribé and what was his name, but hée held hir peace and faide nothing. Thus quoth they haue you hearde this hainous crime where vnto we are witnesse, forrowing that such finne shoulde be founde in Ifrael, / and especiallie in the childe of so honest a father, & in the wise of so honest a husband. The Judges hauing finisshed this their forged tale, the people gaue credite to their words and beleued them as they that were Judges and Elders of ſ people, thinking that such subtill shifts coulde neuer lie hid in such simple age, that such hoarie haires would neuer deuise such diuelfh practifes, & vpon their credit they condemned hir to death. Susanna hearing the fatal doome pronounced against hir by these vniuist Judges,
cried out vnto the Lorde with a loude voice and faide.

O God which seest the secrets of al heartes, and knowest all things before they come to passe, which descriest the verie inwarde thoughts, and triesst the hearte and the raines, thou knowest that bicause I woulde not consent vnto the filthie luste of these dooting leachers, nor agree by defyling my husbandes bedde, to fulfill their fleshlye desires, that they haue sclauntered mee with that crime whereof I was / neuer guiltie, that they haue vniuftlie accused of that fault: whereas not so much as in thought I committed such a fact, they haue to satisfie their malicious mindes without cause inuented this fals crime: I confesse my selfe, O Lord to be a moft gréeuous offender but not in this fault, to desferue deth but not for this deed. Heare then, O Lorde my praier, and let the innocencie of my case pleade before thy maiestie, if it be thy wil preuent their practises, confound their counfailes, and let them which haue digged the pit for others fall into the snares themselues. Thou haft neuer O Lord yet left the innocent without helpe, but haft deliuered them which feare thee frō all aduerfitie: thou didst deliuer Ioseph from the hands of his brethren which sought to spill his bloud, and didest preuent the practises of Saule, which pretended to flay his seruant Dauid, Elizeus beeing besieged within
Dothan was not onlie freed from his foes, but also garded about with a troupe of holie Angels. Elias was preferued from the crueltie of Iesabel, and fed / with Rauens, nay who hath trusted in thy mercy, which hath come to mishap? or who hath put his hope in thee which hath suffered harm? So O Lord if it be thy wil thou canft disclofe the deuifes of these doating Judges, and vnfold the follie of the falfe witnesses: helpe then O Lord, for in thee is my hope. The people hearing the solemne protestation of forrowfull Susanna, thought she had spoken these wordes to excufe hir fault, but not that she was guiltlesse of the fact, giuing more credit to the reuerende age of the Judges, then to the yoong yeeres of a simple woman, supposing that hir speech was more of cuftome to cloake hir follie then of confcience to cleare hir of that crime, and therefore they led hir to the place of execution. But the Lord who neuer leaueth them in distresse that put their truift in him heard hir voice, and raised vp the holie spirit of a yoong childe whose name was Daniell, who seeing Susanna carried by hir falfe accusers to be put to death, cried with a lowde voice from the bloud of this woman. Then al the people aſtonished / at this strange crie, and amazed at the wordes of this yoong child, tournig towarde him faide, what meane these wordes that thou haft spoken? then Daniel im-
bouldned by the spirit of God, made this anfwere.

Are you such fooles, O yée Israelites, quoth he, that you wil confirme the caufe before you haue discuft the caufe or a fupposéd truth without sufficient triall, or condemne anie perfon without due prooffe? will you accept the witneffes of any man touching life before you haue fifted him by secret examination? knowe you not how that partie is fêene condemned whose death the Judges do confpire, and where the Elders do beare euill will or feeke reuenge, there the innocent is euuer oppreffed, for the weakeft (as the old prouerbe faith) is alwaies thruft to the wall. Will you admit him which is an accufer, to be a condemner? what iustice can there be then, in iudgement? fhall he which commeth in as plainetiffe determine the defendant doubts? who then will looke for equitie? if the witneffe will ʃ and words may ftrade for a lawe without contradiction, then right fhall be wrefted according to the wifhe of euerie wilfull wretch. No let him which is an Elder of the people, and commeth in to be a witneffe, not be a Judge alfo, leaft the innocent perifh, and true Iustice be peruered, which nowe O ye fonde Israelites yee fhall trie by experience, for yée haue suffred thefe vnjuft Judges to condemne a daughter of Israel without caufe, and haue let them beene
wicked witnesses to betray the innocent blood. The sentence pronounced against Susanna is unjust, and the witness of the Judges is defile, therefore return to judgment, and the Lord will disclose who rightly deserveth the death. The people hearing this tourned again to all haste and the Elders said thus unto him. Since it hath pleased God quoth they that there is wisdom found in thy lips, and understanding in thine heart, and that thou hast knowledge given thee from above to search out that which hath been hidden from us all, come sit down amongst us, and execute the office of an Elder, that through thee the justice of God may be made manifest in rewarding the wicked, and defending the innocent. Then said Daniel unto them, put these two aside one from another, and I will examine them: so when they were seperated, he called one of them, to whom he uttered these words.

Tis a saying quoth he not so common as true, that he which looketh continually on the Sunne, shall at last be blind, that who so handleth pitch must needs be defiled therewith: the tree that abideth so many blasts, at last falleth by the carpenters axe, the birde that striketh at every stale cannot long escape the snare: so long goeth the pitcher to the brooke, that at last it comes
broken home, and he that securely swimmeth in sinne, shall surelie bee drowned in iniquitie: who so bindeth two sinnes togethier shall neuer be unreuenged in the one, and he that delighteth to offende in youth, shall no doubt feele the punishment in age: the prouerbe is olde, and yet verie true, Quod defertur non ausertur, Though God for a time suffer a man to dwellie to wallow in his own wickednesse, and to faie vnto his soule, Tush the Lorde regardeth not the waie of sinners, nor suspeeteth not the misdeedes of men, he is slow to wrath, and prone to pittie, yet at last the Lord loketh downe from heauen, and reuengeth all his fins with a greevous plague, yea he rooteth him out from the face of the earth, and his place is no more seene. Consider this then thou miserable caitise, who haft gathered thy treasure with iniquitie, and builded vp thine house with sinne, that wert in thy youth addicted vnto vanitie, and art nowe waxen olde in vice, how those fins which in thy yoong yeres thou didft commit secretlie are now in thy hoarie age revealed openlie, yea the Lorde hath deferred his punishment, that his mercie may seeme the more, and thy sinne the greater. He that hath the dropie drinketh while he burfteth, and yet not satisfied, the Leach hath two daughters that neuer crieth enough: he that is stung with the serpent / Dipfas burneth, but can neuer be
cooled, and who is so inflamed with sinne which thirsteth continuallie after wickedness, vntill he hath supped the dregs of Gods displeasure to his own destruction, which now is verified in thee, for thou haft pronounced false judgments and haft condemned the innocent, thou haft taken bribes to pervert iustice, and thou haft weighed the lawe in a false balance, but the Lorde shall send vpon thee cursing, trouble, and shame in all that which thou settest thy hande to doe, vntill thou be destroyed and perish quickelie, because of the wickednesse of thy workes, wherein thou haft forfaken him, for thou art commanded not to ouerthrowe the poore in his sute, but to defende the cause of the needie. Tis the dutie of a Judge to keepe him far from a falso matter, and to measure all things in the ballance of equitie, and not to deale vnjustlie with the innocent and righteous, but to heare the plaint of the poore, lest the Lorde take their cause in hande, and consume him in his heauy displeasure. But / thou who from thy youth haft sorne to doe wickedlie, haft let the guiltie go fre, and borne false witnesse against the sacklesse soule, and haft euer peruereted the seate of judgement: Well if thou haft seene Susanna commit this heinous crime, and defile the bed of hir husbande, if thou haft taken hir in adulterie, and seene hir in the verie acte, tell mee
vnder what trée thou diddest see them commit the offence. The Judge answered vnder a Lentiske tree. Then said Daniell verilie thou haft lied against thine owne life, thou haft in betraieng the innocent blasphemed against God, offended in bearing false witness, and fould thy soule to Satan by committing wilfull periurie, so that the Angell of God hath receiued the sentence to cut thee in two.

Daniell had no sooner uttered these wordes, but the people presentlie put him aside, and brought foorth the other, to whome Daniell uttered these bitter speeches.

O / thou cursed seeede of Canaan quoth he, and not of Iuda, who haft beene nurced vp in sinne, and noufled vp in wickednes, the glittering heue of beautie hath blinded thee, & lasciuious lust hath bewitched thy hart, fond fancie hath giuen thee the foile, and fleshlie desire hath charmed thy affeccion, thou haft spente thy youth in follye and nowe meanes to ende thine age in wickednes. But as it is impossible for a foole to scape without reproch, so as harde it is for a wilfull sinner to escape without reuenge. Doft thou not knowe that the lawe forbiddeth adultrie, and yet wilt thou entise a daughter of Iuda to such follie, naie art thou not druien by dutie to rewarde this sinne with death, and yet wilt thou perfwade the innocent to
such a deuillish deede? Is the feare of God so far from thine eies, as thou wilt willinglie worke such wickednes, haft thou so small regarde to the lawe as thou wilt suffer thy hart to be subuerted by luft. The Lion so abhorreth this crime, as he killeth the Liones for committing this fact, the Storke neuer medleth but with / his mate, nay the stone  
jacent will not be worene on the finger of an adulterer, neither will the Oliue trée growe if it be planted by him that leadeth his life in vnlawfull luftes, and wilt thou vild wretche shewe thy felfe more careleffe in this crime then brute beastes more [re]ckles then vnreasonable cretures, more sauage then fencelffe ftones, yea far leffe in virtue than a man, and far more in vice then a beast? the Lord shall looke downe from heauen vpon this thy lewdnesse, & crosse thee with such a gréeuous curfe, as ye shalt be rooted out from among the people. Is thy minde so mislead with ingratitute, or art thou so deuoide of humanitie as thou wilt repaie the good will that Ioachim sheweth thee, with such guilefull treacherie? is thy conscience such as to requight his curtesie with wilfull crueltie? hath he fostered thee as a friend, and wilt thou abuse him as a foe? hath he wisht thy blisse and wilt thou worke his bane? hath hée sought thy weale, and wilt thou seeke his woe? wilt thou without cause accuse his wife of adulterie, bicaufe she would not stoope /
to thy lure? if this be the duty of a Judge, or the deuotion of an Elder, let all Babilon judge.

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

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

Daniell hearing this doating leacher to make so loud a lie anfwered. Art thou so foncelesse quoth he, to suppose that although thou canft keepe thy finne secret from / men, yet thou canft hide it from God, who not onlie knoweth the deede but seeth the verie inwarde thought. No, for although thou haft hitherto couered the subftance of vice with the vale of vertue, and haft cloaked thine iniquitie with the vifour of equitie, yet the Lorde willing to
vnrip vp this thy follie, hath now discouered thy dooings, yea thou art fallen into the pit which thou haft prepared for others, thou art taken in thine owne trappe, and snared in the nette which thou didft laie to intangle the innocent, yea thou haft lyed against thine owne heade, and the Angell of God waiteth with the sworde to cutte thee in two.

With that all the whole multitude hearing howe the Elders were trapped in their owne talke, and that the Lorde had mightilie wrought by the meanes of a childe to discouer the hellish practise, cried out with a loude voice, and praisèd God that faueth them which put their trufť in him, yea / seeing that Daniell had confuïste the Elders of fale witnesse by their owne mouth, according to the lawe of Moyſes, the people delt with them as they sought to deale with Suzanna, for the Lord hath promised that a fale witnes fhall not be vnpunifhèd, and he that fpeaketh lies fhall perift : so they were put to death, and the innocent bloud was faued the fame daie.

Helchias and his wife seeing that their daughter was by the power of God preñerued from the wicked pretence of these vniust Judges, and Ioachim hir husband hearing his wife clerèd of this crime, yea al hir kindred seeing ſy there was no dishonestie found in hir, but that she was without spot, and
their stock vnstained: They all praised God, that the innocent lambe was deliuered, and the faithfull hipocrates so fitlie detected. And from that daie forth Daniell was in great reputation amongst all the people.

FINIS.
iv.

MORANDO

The Tritameron of

Loue.

1584—87.
NOTE.

There is no entry in the Stationers' Register (Arber) of 'The Tritameron of Loue'; but our text is from the rare exemplar of the original (and apparently only) edition of 1587, in the British Museum Library. But see Notes and Illustrations for notice of Part 1st, of 1584, in the Bodleian; also Life in Vol. I., for notice of 'Tritameron.'—G.
The Tritameron of Loue:

The first and second part.

Wherein certaine pleasent conceites, uttered by divers worthie personages, are perfectly discoursed, and three doubtfull questions of Loue, most pithely and pleasantly discussed: shewing to the wife how to use Loue, and to the fond, how to eschew Lust: and yeelding to all both pleasure and profit.

By Robert Greene, Maister of Artes
in Cambridge

LONDON
Printed by John Wolfe for Edward White, and are to be sold at his Shop, at the little North doore of Paules, at the signe of the Gunne.

1587.
To the Right Honorable
Phillip Earle of Arundell, Robert Grene
wiseth increaseth of honour, with the
full fruition of perfect felicitie.

*He Emperour Domitian (Right Honourable) made him nets to catch Flies, lest haply he might be found idle. Caligula being wearied with weightie affaires, would (to passe away the time) gather Cockles. The Persia Kings sometimes shaued stickes. Virgill chose rather to reade rude Ennius, than to be found without a Booke in his hand. Time wisheth rather to bee spent in vaine toies, then in idle thoughts: the one driveth away fantasies, the other breedeth Melancholie. Mercurie vouchsafed once to drinke of Philemons Earthen pot. Apollo gaue Oracles at Delphos, as well to the poore man for his mite, as to the rich man for his treasure. Philip thought well of the water which a poore shepheard offred to him in a greasie Bottle: dutie bindes the Subie& to present, and courtesie the Prince to accept: in the one, will is an*
excuse, in the other, courteous a bountifull reward: Apelles (right Honourable) presented Alexander with the counterfaite of Campaspe, the face not fully finished, because hee liked the picture: and I offer this pamphlet unto your Lordship, not well furnisht, because you are a loyer of learning.

Zeufis painting Triton, drew onely his face, the rest he hid with the tumbling waues of the sea. And I setting forth Morandos discourse, shew onely his bare talke, the rest I rudely shadow with an imperfect tale. The Persians caused their Apes alwaies to make in cloth of Golde, to couer their deformitie. Timocles caused his Poppingay to perke under a Dragô of Brass, that the portraiture might defend her from the Vultures tyranny: and I seeke to shrowde my simple worke under your Honours wings, thinking one dramme of your Lordships fauoure sufficient to fence me from the venemous teeth of those bying Vipers, who seeke to discrédite all, haunc themselues no credite at all. Achilles made it not strange to take a viewe of Phidias clownish worke, because it was the image of Mars: and I hope your Honour will vouchsafe to cast a glaunce on this filie Booke, for that it repreffs the discouerse of diuers woorthie personages, although of it selfe, it is like Zeusis counterfaits, which seamed at a blush to be Grapes, but being thorougly viewed, were but shadowed coloures. The Phisitians preSCRIBE in their diet, that sometimes bitter pilis, doo as much
profit the stomacke, as sweete Potions. Augustus sometimes would solace himselfe, as wel with Ennius drosse, as with Maros Golde: and it may bee your Honour passing ouer many learned workes, will at the last stumble at this fond toy, and laugh at [if] as Sigismond did at the Pomegranate, not that he smiled [at] the fruit, but at the simple meaning of the man which presented him with so small [a] gift. Resting upon this point, I commit your Lordship to the Almighty.

Your Honours to command

Robert Greene.
To the Gentlemen Readers Health.

emofthenes (Gentlemen) alwayes fought to win the good will of the Senate, by vnfolding the equitie of the case, and I seeke to obtaine your fauour by appealing to your courtesie, hoping to finde you as readie to graunt me the one, as the Senate to graunt him the other. Protagenes found the more fauour in setting foorth his simple Pictures, in that hee did what he could, and I hope to finde the more friendship at your hands for this imperfeect worke, in that I do what I can. Yet I know I shal be compared of some to Damides Parrat, which prated nothing but that she heard her maister speake. Well though some be Sauage, all are not Satyres: though diuers be furdie, all are not Stoickes. Let hearing Sycophants carpe at my want, yet I doubt not but curteous Gentlemen will account of will, and as it is follie to reiect the fauore of the one, so it is fondnes to resect the friendhip of the other. But to them that shall pardon my offence, and spare to spite at my fault, I wish them such prosperous hap as they can defire, or I imagine: to the reft, I will to them as they wish to mee, and yet I bid them both farewell.
Here dwelled in Bononia a certaine knight called Signior Bonfadio, whose prowesse in martiall exploits, did not onely winne him wealth to maintaine his worship, but also honour to countenance and counteruaile his substance: and immortall glorie as the onelie guerdon due for such a doubtie Champion. So that he was generally honored of all for his valerous magnanimitie, and particularlie loued of each one for his bountifull curtesie, being no leffe liberall to the poore to defend them from want, then courageous for his countrie to maintain them in weale. This Bonfadio shrouded thus vnder Fortune, and shrined vp by fame, tryed at last by proove, which long before he had heard by report, that the stiffeft mettall yeeldeth to the stamp, the strongest Oke to the Carpenters axe, the hard steele to the fyle, and the stoutest hart doth bow, when Nature bids him bend, that there
is no Adamant such, which the blood of a Goate can not make soft, no tree so found which the Scarabbe flye will not pearce, no Iron so hard which rust will not fret, no mortall thing so sure which time will not consume, nor no man so valiant which commeth not without excuse when Death doth call. The Phenix hath blacke pennes as well as gliftring feathers, the purest wine hath his lees, the luckliest yeare hath his canicular daies. Venus had a Mole in her face, and Adonis a scarre vpon his chin: there was sometime thunder heard in the Temple of peace, and Fortune is neuer so fauourable but she is as fickle: her prosperitie is euer sawled with the fower sops of aduersitie, being constant in nothing but in inconstancie. Scipio escaped manie foraine broiles, but returning home in triumph was slaine with a tyle. Caesar conquered the whole world, yet cowardlie slaine in the Senate. So Bonfadio hauing by his prowesse long preuailed against his foes, was at laft most vnluckily slaine by his supposed friends. For as in an euening he pafl'd through a blind lane of the Citie, he was sodainlie shot through with a piftoU, which murther was so secretly cōmitted, that ſhe performer of so diuelish a fact could neuer be detected. But the report of this ruthles Tragedie being come to the eares of Ladie Panthia (for so was his wife called) she forthwith fell into fuch
perplexed passions, and was so surprised by fôdaine sorrow, that before the tale could be halfe told she fell down in a traunce, being hardlie brought again to life by the còpanie. Yet at laft being come to her self, after she had wept so long that the verie fountain of her teares was dried vp with continuall powring out of sorrowfull plaints, she then (womanlike) began somewhat to listen to the comfortable counsaile of her friends, and to apply to her fore that value that might sooneft mitigate her maladie. For through their friendlie perfwaëòs very shortly, she began to consider, that as to wish for an impossibile thing was but a signe of small wit: So to sorrow without ceasing for that which could not be redresed did import but mere follie: the one being a foe to desire, & the other a friend to death. She therefore resting vpon this point, thought with most solemne Obsequies to celebrate her husbands Funerals, that both the sequell of her works might confirme her former words, and her teares be thought to come more of care then of cuftome. Whereupon she framed a verie sumptuous sepulchre, intombing her husbands bones with such pompous magnificence, that al Italie thought Bonfadio happie / for so good a wife, and her worthie of so good a husband. The Funeral finisshed, Panthia for a time liued more sorrowfullie being a widow then merilie being a wife, till at
last seeing her mourning weed began to waxe bare, she thought best both to cast away her outward coate and her inward care, wiselie weighing with her selfe that it is in vaine to water the plant when the root is dead, to ask counsel when the case is distrust, to wish for raine when the corne is ripe, and to sigh when no sorrow can preuaile. The Cedar tree remaineth without leaves but twelve days, and the Date trees but seven. Cypresses loue neuer continued above one yeare, and the tapers in the Temple of Ianus burned onelie but nine nights: the call of a Quaile continueth but one quarter, and a widdowes sorrow onelie two monethes: in the one sad for her olde mate, and in the other carefull for a new match.

Panthia in this state having past this tearme (I doe not say with like affection) thought now she had a greater care and more charge being a widow then a wife. For she had by Signior Bonfadio three daughters, the eldest named Lacena, the second Sofrata, and the youngest Fioretta, all so adorned with beautie and indowed with bountie, so framed in bodie and formed in mind, each of them being both in outwarde complexion and inward constitution so singular, as hard it was to judge which held the supremacie. Panthia placing all her felicitie in the exquifite perfection of her three daughters, sought to bring them vp so charlile and charlile, that al men might like them for their
beautie, & loue them for their vertue, imitating the good Lapidaries, which in the purest gold set the most precious stone. While thus solitarlie and sadlie she past away the time amongst her children, Signior Morando a knight, who in his life time had oft serv'd in the wars with Bonfadio, betwene whom there had long beene a perfect league of amitie, willing to shew in the brood how well he loued the old bird, was so friendlie to Panthia as familiar with Bonfadio, comforting her as a defolate widow, / and counselling her as his friends wife, druien to the one by conscience, and to the other by curtesie. Seeing therefore she did wholly absent her self from companie, which made her dreame on sundrie melancholoy motions, he did inuite her and her three daughters to a graunge house of his, seuen miles distant from Bononia, whither also divers gentlemen were bidden, thinking this the fittest meanes to drive her from her sorrowfull dumps. Panthia desirous to let Signior Morando understand how greatly she did account of his curtesie, cam at the day appointed to his house, where both she and her daughters were not onlie well welcome to Morando, but to all the rest of the companie. Amongst whom was Signior Peratio, Messier Aretyno, and Signior don Syluestro, with others, who sitting down to dinner and passing away the time with pleasant parle, it chaunced after dinner as they sat
talking, that Signior Peratio spied hanging in the Parler a Table most curiously painted: wherein both the sea and land was most perfectly portrayed. The picture was of Europa, the sea of the Phenicians and the land of Sydon: On the shoare was a beautiful Medow, wherein stood a troupe of daintie Damofels: in the Sea a Bull, vpon whose backe sat a Dame of surpassing beautie, failing towards Candie, but looking to the crew of her companions from whom by finifter meanes she was seperated. The painter by secrete skill had perfectly with his Penfill desciphered the feature of their faces, as their countenance did seeme to importe both feare and hope. For seeing their peereles Princeffe a praiie to such a prowling Pyrate, they rush't into the seas (as willing to be partakers of their Mistresse miserie) as far as feare of such feareful surges would permit them, but pushed backe with the dread of present daunger, they stood vewing how cunningly & carefully the Bull transported his charge: How Europa arrayed in purple roabes sat securely and safely holding in her right hand his horne, and in her left his taile. About him the Dolphins seemed to leape, the Syrens to sing, and Triton himselfe to triumph. / Cupid also in the forme of a little boy was there most curiouflie painted, hauing the wings spred, a Quiuer by his side, in one hand a flame of fire,
in the other a chaine of gold wherwith he drew the Bull as by constraint, and turning his head towards Jupiter seemed to smile at his follie, and to despize his deitie, that by this meanes he had made such a strange Metamorphosis.

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

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

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

No sir (quoth Morando) you mistake his meaning, for it fares with him as with Narcissus, that was neuer in loue, but when he lookt into the water, or like the fishe Mugra, which onelie leapeth at the shght of the North starre: Hiparchion neuer saw
anie musical instrument but he would sing, nor he anie amorous picture but he must sigh, the one shewing thereby his affection to musicke, the other bewraying his passions in loue.

In deed sir (quoth Peratio) I remember Sylenus would alwaies lead his Assè in a string, that when he waxt weary he might ride, and Amphion plaied euer best on his Harpe when he heard poore Stheneus blow on his Oten pipe: So sir you keepe me for a plaine song, wherupon to descant, shewing your fine wit alwaies to be most sharp when you find my / dull head to be most grosse. But Calchas never prophesied dearth to the Grecians but when his owne lands were barren, Nor Tirefsas had never giuen a verdite against Iuno, but that he himselfe had beene once a woman. Thrafsos age could not bereaue him of his parasiticall affections, neither was Battus a leffe blabbe being old then in his youth: The whiter the leckes head is the greener is the blade. The Angelica beareth feed alwaies when it begins to wither: drie ficks are soonest consumed with fire, and doating age soonest caught with fancie, deuining that of others whereof they themselues doe most dreame: but they follow the olde prouerbe, Similes habent labra latiucas.

By my faith, Signior Morando, quoth Madame Panthia, if you haue pusht Peratio with ý pike he hath hit you with the launce: but it seemes he
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hath beene burnt in the hand, that can not abide
to heare of fire. Apollo would neuer willinglie
abide the noife of the Crow, because he had
believed her too lightly. Sylenus was euer moost
angrie when any told him of good wine, because
he would oft be drunke. Peratio likes not to
be toucht where he is gald, nor to be accused fo
strictlie, when his conscience feeles the crime: and
yet I goe too farre, for it is no offence to loue.

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

Truth sir, quoth Panthia, but I count liking
without law, no loue but luft. Was Scipio thought
a friend to Numantia, when he sought to spoile the
Citie? or Chronis to Ceres, who robbed her Temple
of her treasure? The Turkie hauing loft his
color is of no value. The fairest flower without
his smell is counted but a weede: and the maide
that by mischaunce looeth her virginitie, though
neuer so faire, is moost vnfortunat, her chiefest
treasure is then but trash, like the Ore in the Ile
Choos, which is pure in the mingle, but drosse / in
the furnace, for beautie without honestie is like
deadlie poyson preferued in a boxe of gold. Con-
fidering this *Aretyno*, doe you count him to loue, that wisheth his Ladie such loss?  

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

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

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

Sir, quoth she, your censure is no sentence, neither can this broken coine stand for sterling: for to excuse your selfe before you be accused, is to find a foule cracke in a false conscience. Tis hard to couer a great rent with a small piece, or to hide *Vulcans* polt foote with pulling on a straight sho. Honestie is alwayes painted like a woman, as signifying that it is most pre-dominant in that sexe. And sir to giue you a venie with your owne weapon, as you said before, like lips like letticke, as the man is so is his manners. Cat alwayes goeth after kind, and it is hard to find men without small honestie, and great deceite.
DOE YOU SPEAKE BY EXPERIENCE, QUOTH MORANDO, WAS YOUR HUSBAND IN THE NUMBER OF THOSE THAT ARE COMBRED WITH THIS CONSUMPTION?

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

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

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

And I, quoth Sylvestro for the men.

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

In men quoth Panthia, and that we will proue.
In women, quoth Peratio, and that I shall defend.

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

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

A fit match, quoth Peratio, for so honest a man,
and to put you out of doubt, I had rather sip with your daughter than sip with you: for an inch of a kidde is worth an ell of a cat: but to leaue these cutting blowes, how say you Lacena, are you content to defend so false an herefie?

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

Oracle: but the doubt is, whether it is to be auerred in men, or verified in women: if the perfection of the bodie, and the constitution of the mind, forceth men to loue, more then the greedie desire to gaine, then wee have wonne the field, and you lost the combate: and if women loue more for beautie and vertue, then for wealth and riches, we have taken the foile, and you wonne the conquest. But it was hard for Achetous with his shifts to preuaile against Hercules, because of his strength, and it will bee as hard for you to resist my reasons, because they be true. Who so readeth the Romish Records, and Grecian Histories, and turneth over the volumes filled with the reporte of passionate ouers, shall find sundrie Sonnets sawfed with sorrowful passions, divers ditties declaring their dumps, carefull complaints, woffull wailings, and a thousand sundrie haplesse motions, wherein the poore perplexed louers doe paint out, how the beautie of their mistresse hath amazed their minds, how their fancie is fettered with their exquisite perfection: how they are snared with the forme of her Feature: how the gifts of Nature so bountifullie bestowed vpon her, hath intangled their mindes, and bewitched their senses, that her excellent vertue, and singuler bountie hath so charmed their affections, and her rare qualities hath so drowned them in desire, as they esteem her courtesie more then Cefars
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kingdoms, her loue more then Lordships, and her good will more then all worldlie wealth. Tush, all treasure is but trash, in respect of her person. Yea, they prefer the inioying of her perfection before all the riches of fortunate Cæsus. Thus the poore passionate louers whose life hangeth on their mistreffe loue, craue onely to feede their fancies with her beautie, and to please their minds with her vertue. But let the moft injurious dame, who hath beft skil to breath out flandrous speeches against men, say (if she / can) that she hath euer heard, or red, of anie louer that hath deciphered in his ditties the earnest desire he had to enioy his mistreffe, or painted out his passions that he suffered to gaine his Ladies possessions: now it is a fault committed of moft, and omitted of few, that men in their loue looke before they leape, and therefore oft times fall in the ditch, never gaping after the desire of greedie gaine, nor building their fancie upon the fading goods of Fortune: so that oft they win such a wife as he may put her dowry in his eye for hurting his fight, and her wealth may be cast without anie great count: whereby it is euident, that if a man once fixe his fancie upon anie Dame, no want of wealth, no lacke of liuing can impaire his loue, but he remaineth faithfull in despight of Fortune, wearing this posie in his shield, Non aurum sed amor.
OF LOUE.

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

Tuft fìr (quoth she) though the Castle be sharply assaulted it is not straight wonne, and the field is not loft at the first alarum. Aias valor was not whit the leffe for Vlisses vaine babling, and though by his words he wonne the prize, yet all men knew it was more by prating then by prowesse: so if you foile me by your subtil fallations, euerie one shall perceiue that it is not because I defend the wrong, but because I can not wrangle. Batius in his bookes De consolatione, noting the fundrie affections which force the mind either to mislike greatlie, or to loue ferventlie: faith, that in making a choiſe of their loue, women doe moſt errore, in that they suffer their minds fooneft to be subdued by the gifts of Nature: wherein although I confesse they offend by fixing their fancies on such a fickle fubje&: yet it is euident, that they more reſpect the perſon then his purſe, and rather like his perfection then his lands and luyings. For if women in their choice were more wedded vnto wealth then to wit, and reſpected more their Louers possessions then his perſon, no doubt / an infinite number of Damofels shoulde lead their liues in more plentie and leffe penurie. But as the softeſt waxe fooneft receiueſt
impression: as the tender twigge is most easie to bend, and the finest glasse most brittle: so the pure complexion of women is most subject vnto Loue, being quickly inflamed by the force of affection but never quenched, like to the Abefton stone which once set on fire can never be put out. For when as Cupid affaieth to allure the mind of a feely maide to offer incense at his altar & so become his subject, he seeketh not to draw her with worldly trash or treasure, nor to perfwade her with the gift of Jemmes or Jewels, but couereth his hooke with the sugred baite of beautie, wherewith she being once blinded he carrieth her away into perpetuall captiuitie. The affection of women is alwaies fettered either with outward beautie or inward bountie, either builted on the perfect complexion of the bodie or pure constitution of the mind: they alwaies waie his worthines and not his wealth, his comelines and not his coine, and rather seeke to settle their minds vpon his vertue then on such fading pelfe as is not permanent. For after that they haue imprinted in their minds the forme of their Louers feature, and that beautie hath so bewitched their senses as they are wholie at her becke, then they carefullie poore foules consider the condition of their Louers: and as they haue vewed their outward substance, so they deuine of their inwarde qualities. If he be valiant they louse to
heare of his martiall exploittes: his prowesse pleaseth them: his manlie deeds drowneth them in delight: yea, they are so befotted in this fond imagination, that they thinke no man so able to atchieue any enterprises as he, vanting of his victories, as if she her selfe had wonne the conquest: if he be wise his wit seteth them more on fire: if eloquent, his fugred speech inchanteth them: if learned, his secrete skill draweth them into an endles Laberinth: so that they wholie feed their fancies with his beautie, or delight their minde with his qualities, neuer respecting his riches nor weighing his wealth: whereby oft-times / when pouertie pincheth them they cry peccaui. But Signior Peratio, to come more nearer to the purpose, tell me but what you would thinke of her that would carefullie couet that which she can not at her owne will enjoy, or seeke greedilie to gaine that thing which an other properlie shall possesse: were it not to seeme either fond or frantick? In the same case should women consist, if they liked more for living then for loue. For after they be once married is not her husbands wealth his owne to bestowe? May he not either wisely keep it or wilfully consume it, either spare or spend at his owne pleasure? Yes no doubt, her dowrie is then grown to be his due, & her patrimonie wholy his proper possession: so that it may consequently be concluded, that women are
not so witles as to wish for that which if they get yet their gaine shall be nothing, but they obserue this rule as a principle, *Omnia vincit amor, et nos cedamus amori*.

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

In deed (quoth *Peratio*) she hath doon pretily but not pithilie. For to conclude vpon supposes is but flender Sophistry, and to calculate vpon conjectures is bad astrologie. For though *Boetius* doth find women faultie for fixing their fancies on the outward shape of beautie, yet he denieth not but that wealth may be the finall cause which kindleth their fond desire: as hee doth blame them for gazing to much on the gifts of nature, so hee doth not excufe them from gaping too greatelie after the gifts of fortune: so that to use this reason in this case, is to pull on *Hercules* hose on a childes foot. What the naturall cause is of womens unnatural couetousnes I know not, fith I am not skilfull in such secret Philosophie, but this I am sure that they are so deeply addiceted to this droffe, and so greedelie giuen to the gaine of gold, that there is no loue such which coine can not chaunge, no affection such which fading pelfe can not infringe: nay, almost no chaftitie so charie which desire of wealth can not wracke: which *Virgil* wifelie waighing faide:
Auri sacra fames quid non muliebria pectora cogis. And to proue these my premisses by a manifefst inftance. How was Danae the daughter of Acryfius fought and fued to by diuers and fundrie futers, whose parentage and progenie, whose beautie and bountie, whose singular feature and famous qualities deferued to be mates to the braueft dames of ye world: and yet because their comelines was without coine, their worship without wealth, and their singular perfection without fumptuous poffeſſions, although she had sufficient wealth of a poore pefant to make a mightie prince, yet she was so greedy after the desire of gain, that she esteemed more fading pelfe then all the beautie & vertue in the world: yea, fuch was her couetous mind, that although Jupiter himfelfe fought to facke the caſtle of her chaffity, and to crop the bud of her beautie, yet she defpifed his deitie, vntil to obtaine his desire hee was faine to fall into her lappe in the shape of a shower of gold. Procris whose fervent affection was fuch toward Cephalus, as her parents were conſtrained vnwillingly to marrie her, as they thought, to an vnfit match, because her fenses were befotted with the beautie of this Cephalus, and his worthie qualities had fo bewitched her mind, that he was the onelie Saint whom in hart she desired to ferue. After that they long had led a happie life, Cephalus intending to make a triall of his wiues
constancie, absenting himselfe for a while, and comming in disguisid apparrell made fute vnto her, that in her husbands absence he might haue the fruition of her person: but such was her setled faith & affection, that neither sighes, sorowe, fobbes, complaints, prayers, promises, nor protestations could preuaile, vntil he gaue the last assault with the proffer of manie precious Jewells: whereat she was forced to giue ouer the forte, and so Courtizanlike make a sale of her constancie. What should I speake of that golden girle Eriphile, who being the Mistrefse of manie rich posseffions, was notwithstanding so adietsed to the desire of pelfe, that she reiected poor passionate Infor/tunio, and chose that doting old peafant Amphiarus, whom after she betrayed to the Greeks for an ounce of gold. Beautie nor vertue could not win the loue of Tarpeia, but for a Bracelet she betrayed the Capitoll. Tush, whom beautie can not bend riches will breake: whom vertue can not obtaine wealth will win: for it is not the man that women respect but money: nor his person but his purfe: not his linnage but his liuing: That as the Serpents Hydaspes, the more they drinke the more they thirst, and so are never satisfied: so women, the more coine they haue the more they couet without faëtie. So that I conclude, were I as mightie as Alexander, as beautiful as Paris, as valiant as Hector,
as wife as Vlissēs, as trustie as Troilus, yet I shall see
the sentence of Ouid stand for an Oracle: Si nihil
attuleris ibis Homere foras.

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

Sir (quoth she) it were hard for Vulcan to call
anie man Cripple, because he himselfe had a polt
foot, and Venus shoule be thought impudent to
condemne anie of lightnes, fith she her selfe was
so leude: and as vnfit for you to condemne me of
follie, fith your owne reasons are so fond: for as
you say it is bad Astrologie to calculate vpon
conieetture, so I say it is worfe Philosopchie to prove
a generall Axiome by a particular inftance: whereas
you auere that women are naturallie couetous,
and know not the cause, your affection seemeth to
proceed rather of rancor then of reason, & of wilfull
spight, more then of due proфе, for wanting a fure
Author to vphold your heresi, you are faine your
selfe to bring in the verdie, but in this Ipse dixit
shall stand for no pay, neither shall your cenfure
be fet downe for a sentence, we / will not allow
you to be a coiner of conclusions, vnlesse your premises had beene of more puissance. But I remember verie well that Horace noting the fond affections of men, and wifelie describing the greedie desire they haue to gaine: did cunningly carpe at their couetousnesse, saying: Quærenda pecunia primum, post nummos virtus, meaning that in all their actions, they first seek to pray vpō pelfe, counting such fading træsh, their onelie treasure: preferring wealth before wisedom, and riches before vertue, gaping greedelie after gold, as the onely guerdon they desire for their deserts, yea, in their loue they alwaies aime more at ¥ money, then at the maide, and count her dowrie the beft Saint that deserveth their deepeft deuotion, although they can cunningly counterfeite, that they are drowned in the desire of her perfon, when in hart they meane her purse, plaing like the Elephant that rather chooseth to leane against the strong Oke then against the sweet Briar, or like the Tiger that chooseth his pray, not by the fairenes of the skin, but by the fatnes of the flesh, whereas poore gentlewomen either onely respect the outward propertie of his inward perfeccion, either the comlines of his perfon, or the curtefie of his mind, detesting that filthy droffe, as a thing not so greedily to be desired. For was it the wealth of Eneas that Dido so much doted on or his worthines, who came to Carthage as a poore
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fragling straunger, being readie to take of all, and being able to giue to none? Was it the pelfe of Demophon or his person that Phillis so deepeely depired? was it the riches of Paris that Ænone wished, or his beauty, when she knew him for no other but a poore shepeheard? was it the wealth of Vlisses, or his wisedom that Circes fought after, when she saw him to bee but a wandring Pirate? did not Campaspe preferre poore Appelles before mightie Alexander? and that louelie Ladie Euphina choose Acharisto her fathers bondman. Tush, who seeth not, if he be not either senfles, or sotted with self-will, that women respect good will and not gaine, curtesie and not coine, yea, loue onely, and not lands or liuings. And sir whereas you bring in Danae as an instance to proove womens couetous desire, if you wret not the senfe, it is small to the purpose, for Jupiter chaunged not into golde to obtaine her chaftitie, but to corrupt her keepers, that so he might make a rape of her virginitie, neither was Tarpeya perfwaded to loue for gold, but to betray the Capitall for gaine. And though Eriphile did amisfe and Procris offend, will these two examples inferre a generall conclusion? No, for as one swallow maketh not sommer, nor as one withered tree proueth not winter, so one womens offence is not sufficient to proove all faultie. Your rash reafons therefore are like Tantalus Apples,
which are faire to the eye, but being touched, they turn to ashes. Or like Appelles grapes, that seemed to be such, till they were narrowlie viewed. So your subtill arguments import great force till they be sifted, and then they are like Cornelius shadowes, which seemed like men that were none. Retire therfore before you come at the trench, sith you haue followed the sound of a wrong march: for it is proper to a man to be deceiued, but to perifht in an errour, is the signe of an impudent mind: and vpon this condition, although you haue broadly blasphemed against women, you shal escape vnpunifhed, and fully pardoned.

Morando hearing how cunningly Lacena had refifted Peratios reasons, began to be halfe blanck, because Panthia pulling him by the sleeue faide.

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

Why (quoth Aretino) is he alwaies the best man that giues the laft stroke, or she wonne the victorie,
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that speakes the last word. *Peratio* hath but yet plaide his quarters, hee now / meanes to be at his warde, and I believe so warelie, that *Lacena* shal haue good lucke if she scape without a losse.

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

Sir (quoth *Panthia*) and I by your leaue will conclude to your premisues, with the picture which *Phidias* the painter drew of *Mars* and *Venus* in this forme: representeng *Mars* tied vnto *Venus* by the eye, his breast open, wherein appeared a hart
all of gold. But Venus hauing her fight valed, her hart pearfed through with an arrow, & chained vnto Mars with a siluer threed, wherein was written this poifie Sans aultre. Well (quoth Morando) it was hard to find Diana without her bow, or Appollo without his harpe, or a womans craftie witte without a clarklie shift. But when Hercules had conquered Onithia, he could not vaunt of the victorie, because she was a woman: so therefore I will not strive to confute Madam Panthia, fith in getting the conquest I should rather reapre discredite, then purchase praise or honor: we will therefore now end our discouerfe, and fit downe to supper, where whatsoeuer your cheare be, yet I pray you think your selues hartilie welcome. The gentlemen and gentlewomen finding their fare no worfe then their welcome / was, gaue Morando great thanks for his curtesie, and being all pleafantlie disposed, they paffed away the supper with manie pretie parles, Don Siluefro only excepted, who was in his dumps: for the beautie of Lacena had alreadie so battered the bulwarke of his breasft, and had so quatted his fomacke with her excellent qualities, that he onely fed his eyes in noting the exquifit perfeccion of her person, which Aretino partly perceyuing, he began to plucke him from his paffions, in this maner. I haue often maruailed and can not yet ceafe to mufe, gentlemen
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(quoth he) at the madnes of those momentarie louers, whose minds are like the state of Meneruaes Owle, that how heauie fouer her head was, would euer prune her selfe at the sight of Pallas, or like Narcissus that had scarcely lookt into the water but was in loue with his owne shadow: but I thinke these violent passions are nothing perma-
nent, their sparkling heat neuer proves to perfect coales, much like to Iafons warriours that faded before they were fullie formed.

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

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

Siluestro doubting that Aretino shot at an other marke then this talk did pretend, thought to shadow his fault with a false colour, & with the
Lapwing to cry fartheft off from her neft: he framed him therefore this anfwere. Truelie Aretino (quoth he) it were follie to queftion with Pigmalion about Æsculapius secrets, or to demand of Polydemon what solemn/nitie Hymæneus obferued in his sacrifices, becaufe the one was vnskilfull in phificke and the other as ignorant in marriage: and meere fondnes it is for thee to aske my opinion of fancie, when I can not by experience yeeld a verdict of affeʃtion: it is hard for him to giue a cenfure of painting that hath but lookt into Appeles shoppe, and as difficult for me to set downe my fentence of loue which am but newlie entered into Cupids schoole. For I confefs I am not of Tianeus opinion, to deʃpife beautie, nor fo dogged as Diogenes, to condemne women, fith the one shewes a crabbed nature, and the other an ill noʃture. But it may be you geʃfe an other mans bow by your own bent, and play like Euritius, that accused Andremon of loue, when he himſelfe was before fettered with luft.

What (quoth Aretino) fhall Pigmalion be angrie with him that faid he was a caruer, feeing it was his profeʃʃio by arte, or fhall a young gentleman take offence for being named a Louer, fith it is proper to him by age. But I leaue with your melancholie humor, Siluestro, fith I fee that it is hard to find a fufpicious man without ielouſie, and a lingring louer without dumps.
Gentlemen (quoth Peratio) me thinks it is follie to talke about so fond a trifle as loue, which I can rightlie compare to Perseus wings, which being giuen him by Jupiter, carried him alwaies into perilous dangers, or to Midas gold, which he counting his blisse, proved at laft to be his bale. Let not then such a friuoulous quefion cause friends to giue such byting quippes.

Tusf (quoth Aretino) thefe cuts can not caufe Siluëstro and me to iarre, euerie blowe drawes not bloud, nor euerie word inferreth not wrath: that friendship is of a brickie mould, that a little table talke will cracke. In troth (quoth Siluëstro) I take not Such offence at Aretinos follie as I doe Peratio at thy extreme fondnes, that makeft so light account of loue. But Proteus neuer remained long in one shape, neither was Iola seene to weare one garment twife. The starre Caffiopeia remaineth in one signe but ten daies, and thou in one mind but ten howers, being now hote now could, firft as curteous as Traian, and then as currifli as Tymon, one while a defender of luft, and an other time a contemner of loue. But as it is hard to catch the Polipe fishe, because she turneth into the likenesfe of euerie objeect, so it is follie to credit thee which frameft thy talke after euerie new fantasie.

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

The night being passed, and the glistering beames of Phæbus calling these countries from their drowzie beds, Signior Siluestro who all this night had slept with a flea in his eare, being pinched with ë quips of Aretino, but more passionate with ë exquisite qualities of Lacena, rose before all the rest, and walking alone into the garden, began there to muse on the painefull passions which so diuerfly perplexed him, feeling the force of Loue so furiously to affaile him, as either the mercie of his new mistrefse muft mitigate his maladie, or els his care muft be ended by vntimely death: the one he doubted of as being in feare, the other he dreaded not as one in moft haplesse distresse, wauering thus betweene two waues as he sat in his dumps. Morando, Madame Panthia, and all the rest of the companie missing
Siluestro, went to seeke him: whom they found as a solitarie Saint fitting in a sorrowful plight: which they espying began to laugh at his follie, that upon so small cause (as they surmised) had entred into such choller. But as their aime was ill, so they mist the marke: for Siluestro was offering his sighes to an other Saint then they could conjecture: yet whatsoever the cause of his care was, Panthia thought to drue him out of his dumps on this maner.

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

I see Madame (quoth Peratio) you are no cunning Astrologer, that can by calculation conjecture no better of Siluestros disease. Would you haue Zetus merrie as long as he heareth Amphion harpe? Can poore Polipheme play on his pipe as long as Galatea frownes? or Apollo laugh when Driope lowers? No, Appelles must be sad as long as Campaspe is coyce: It is good reason that louers
should be solitarie to bewraye their sorrow, and full of dumps to signifye their dolour: accuse not Siluestro then if he be not pleasant, being troubled with such amorous passions: for, the poore gentleman is in loue I see by his looke.

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

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

Morando hearing what bitter blowes were giuen betwene these two gentlemen, parted them with this parle. If (quoth he) Hercules and Achelous had not fallen out, the Nymphes had never gotten their Cornucopia. Had not Circes and Vlifes jarred, his men had never returned to their shapes. Tis an ill law that bringeth vp no wracke, and a bad winde that breedeth no mans profit. Had not Siluestros & Peratio fallen out about loue, we had never brought it in question whether it be good to loue or no. But now we will haue it tryed out in the plaine field, to see the event of the bataille. For truely I am of Siluestros opinion, that to loue without loue is not to liue at all.

Softrata who from her birth was vowed unto Vesta, offered her sacrifice at the Shrine of Diana, hearing Morando take Siluestros part, with blushing face made this maidenly answer.

Sir (quoth she) although I may seeme impudent in my mothers presence to enter parle, and may be thought halfe immodest without command to come to counsell, yet I hope the equitie of the cause and the necessity of the defence, will excuse me to the one and cleare me from the other. To haue fond loue honoured as a God were grosse idolatrye: to consent to such schismaticall opinions were
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palpable heresie: therefore if it please my mother to giue me leaue, I will proue that the worst course of life is to loue.

Daughter (quoth Panthia) if you thinke your felfe strong enough to withftand fo stout an heresie, my good will shall be quickly graunted: but take heed leaft in venturing in an vnknowne Foord you slip ouer the shoos.

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

Your / good word (quoth Siluestro) is neuer wanting, but if Sostrata would be ruled by mine aduife, she shoule not yeld her verdict againft Venus: but for my part let her doe as she please: for I am fure prattle she may, but preuaile she cañot.

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

Ouid (quoth she) the maifter of this Arte, who busily beat his braine about setting downe of amorous principles, being demanded what loue was, anwerved that it was such a vaine and inconstant thing, such a fickel & fond affectionate passion, that he knew not what it was, from whence it came, nor to what end it tended: onely
this he was assurred of by experience, that to the unhapie it was a hell, and to the moft fortunate (at the leaft) the losse of freedom. *Anacreon* said that it was the forgetting of a mans selfe: whereby his sensees are so besotted and his wits inueigled: he is so snared with vanitie, and so fettered with follie, as he greedilie seeketh to gaine that thing, which at laft turneth to his extreme losse. For who so yeeldeth himselfe as a slave to loue, bindeth himselfe in fetters of gold: and if his fute have good successe, yet he leadeth his life in glistring miserie. For loue according to the definition of the Philosophers, is nothing els but the desire of beautie: so that the beginning, middeft, and end of loue, is to croppe the bitter sweet bud of beautie / which how pleasant soeuer it be in the mouth, yet so perilous in the maw, that he neuer or feldome diggesth it, without daunger both of his purse and perfon. Beautie, the only Jewell which Louers desire to enioy (although you may obieet against me, that it is a foule bird desfiles their owne neaft) (yet conscience coстрaines me to auer the truth) is like to the *Baaran* flower, which is moft pleasant to the eye, but who so toucheth it feeleth present smart. None euer rid on *Seianus* horfe but he came to ruine. Who so possessed but one dramme of the gold of *Tholosia*, perished. He that with vnwaft hands touched the Altar of
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Ianus, fell downe presentlie dead, and fewe or none which onelie fixe their fancie vpon / beautie, escape without misshap or miserie: so that I conclude, the Louer in lieue of his toile getteth such gaine, as he that reapeth the beautifull Apples of Tantalus, which are no sooner toucht but they turn to ashes. If this trash then be the treasure which Louers desire so greedilie to gaine, no doubt their winnings shall be much like to his, which supposing to embrace Iuno, caught nothing but a vaine vanishing cloud. This considered, he hath either his senses besotted, or els is blinded with selfe will, which seeth not the abuses in loue, and follie of Louers: whose life is so pestered with continuall passions, and combred with such hapleffe cares, as it is to be counted nothing but a verie maffe of miserie. They spend the daie in dumps and the night in dolor, seeking much, and finding little: gaping after that which they seldom gaine: and which if they get, proueth at length but losse.

Tis true in troth (quoth Peratio) for of all follies, loue is the greatest fondnes, and especially in those which are counted truest Louers: who if they want of their will, and misse of their wish, pine awaie in hellish penurie, and though their mistresse rewarde them with hate, yet they neuer make an end of their loue but by death. Such loue in my opinion, no wise man either will or
can commend, for if to loue were good, as is now in question, yet it is proved principle *Omne nimium vertitur in vitium*: therefore if ever I loue I will keepe a meane, neither to[o] hye leaft I suspeç with Cephalus, nor to[o] low leaft I mislike with Minos, and especially I would not exceed, for I thinke of Louers as Diogenes did of dauncers, who being asked how he liked them, answered: 'the better, the worse.'

This pleasant concept of *Peratio* made *Morando* and all the companie to laugh, seeing how bitterlie he began to bob Siluestro on the thumbes, who throughlie chafed, burst forth into these tearmes.

*Peratio* (quoth he) you come to counsell before you be cald, and set downe your sentence, before anye man craues your censure: 'yor verdicet is of leffe valure. Your slender opinion is not to be taken for a principle: and therefore learne thus much of me, that to apishly to carpe at euerye cause, is a signe of great immodesty, and small manners, but leaung you to your folli, thus much to the purpose. The philosophers who haue fought precisely to set out the perfect Anatomie of pure loue, who set down by pen that which before they tryed by experience, waighing wisely the strange affects and force of loue, and feeling in them selues the puissance of his power, iustly canonized that sacred essence for a God, attributing
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unto it the title of deitie, as a thing worthie of such supernaturall dignitie. For it doth infufe into the mindes of men such vertuous and valerous motions, kindling in mens harts such glowing coales of naturall affection (which before the force of loue had touched them, lay buried in the dead cindres of hate) that it doth knit the mindes of friends together with such perfect and perpetuall amitie, as wee may iustly say with Socrates, they be two bodies and one soule, yea, the common people, although their minds be sotted and almost fenfeleffe, yet they haue had loue in such sacred estimation, that they carefully rewarded them with the title of honour and dignitie, which haue excelled in that holie affection, esteeming this onelie vertue (if so basely it may be tearmed) sufficient of a man to make one a God. But to aime more neare the marke, if we rightlie consider the force of loue, we shall find that there is nothing which so pleasureth a man, and profiteth the common wealth as loue. Tullie being demanded why the common wealth of Rome did oft fall into manie calamities at that time, especiallie when Scylla and Marius tyrannously shed so much innocent bloud, answered because the temple of loue was defaced, and being demaunded what caused the common wealth so to flourish in prosperous estate, answered, loue:
aledging to the old Italian proverbe *Amor è la madre del buon citta*. What causeth vertue to raine and vice to come to ruine, but loue? What delighteth in good and despighteth ill, but loue? / Yea, what causeth a man to be honoured for a God, but loue? It maketh the valiant to venture amongst most perilous dangers: neither to be feared with the loss of life, nor to respect the dint of death, thinking no adventure hard to be attained, no encounter combersome, no danger perilous, so he be fullie armed with the shield of loue, to defend him from the furious force of his enemies. So manie Grecians had neuer beene slaine of Hector, should not Andromache looked ouer the wallaes. *Troilus* had neuer made such a massacre among his foes, had not Cressid buckled on his Helmet. Nay Achilles had neuer slaine them both, had not Briseida beene the mistresse of his thoughts. To conclude, in all ages Cheualrie had neuer so bravelie flourished, if loue had not beene the guerdon for their deserts. Loue maketh a man which is naturally addicted vnto vice to be indued with vertue, to apply himselfe to all laudable exercises, that thereby he may obtaine his Louers fauour: He coueteth to be skillfull in goud letters, that by his learning he may allure her to excell in Musicke, that by his melodie hee may entise her to frame his speech in a perfect phrase, that his eloquence
may persuade her, yea, what nature wanteth he seeketh to amend by nurture, and the only cause of this vertuous disposition is Loue. And to proue these premisses with a particular instance, I remember that our countrie-man Boccace in his Decameron bringeth in one Chimon a Lacedemoniæ, who was more wealthie then wittie, and of greater possessions then good qualities, giuen from his birth to a servile drudge by nature, and could not by his friends be haled frō his clownish state by nature: his delight was to toile at y plough, although a Noble man borne, and ciuill curtesie was the only thing he contemned. This Chimon who by no arte could be brought to haue anie wit, by chaunce as he pass'd through the streets, cast his eye on the glittering beautie of a Ladie in Lacedemonia, whose singular perfection so deepely imprinted into the hart of this witleffe Chimon, as he felt the flame of fancie to fire within his entrals, yea the force of affection had so furiously assaulted him, as perplexed with these unacquainted passions, Loue driue him to his shifts, that he seeking to obtaine his mistresse favour, he began to apply him selfe to all vertuous exercises, that within short time his loue being his lode-stone, of a witleffe foole he became to be a wise philosopher, of a Clowne to become a Courtier, yea, loue made such a strange Metamorphosis of her new Nouice, that
in prowess and courtsey he exceeded all the Courtiers of Lacedemonia. Tush who rightlie can deny that loue is not the cause of glory, honour, profit and pleasure which happeneth to man, and that without it he can not convenientlie liue, but shall run into a thousand enormities. Whereof I conclude that not to loue is not to liue: or els to lead a life repugnant to all vertuous qualities.

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

Sir (quoth Sostrata) if you weighed well what loue were, you would yeeld an other verdict. Is there any thing which man esteemeth more then libertie? Nay, doth he not account it dearer than life: and is not loue the losse thereof, and the meanes to leade him into an endlesse Labyrinth? Doth it not fetter him that is free, and thrall the quiet mind in perpetuall bondage? Is there anie
thing to be found in Loue but lowring, care, calamity, sorrow, sighs, woe, wailings, complaints, & miserie? What breedeth frenzy and bringeth fury, but Loue? What maketh the wife foolish, and foole more fond, but Loue? What befotteth the senses? What brueth the braine? What weakenth the wit? What dulleth the memorie? What fadeth the strength? Nay, what leadeth a man to ruth and ruine but Loue? And yet forsooth no lesse then a God. Dido, had ended her golden daies with joy in gallant Carthage. Phillis had neuer desperately procured her owne death. Ariadne had not miserablie died in the solitarie deserts. Medea had raigned royallie as Queene of Colchos. Yea, innumerable others had enjoyed more felicitie or taasted lesse miserie, if this cruel monfter Loue, had not wrought their mishap. For as soone as it once inueagleth the wit and bewitcheth the senses, it maketh straight a Metamorphosis of the poore Louers mind: he then rageth as though he were haunted with some hellish hagge, or possesed with some franticke furie, like one enchanted with some Magicall charme, or charmed with some bewitching sorcerie, yea he is perplexed with a thousand fundrie passions: first free, and then fettered: a late swimming in rest, & now sincking in care: erewhile in securitie, and then in captiuitie: yea turned from mirth to
mournings: from pleasure to paine: from delight to despight: hating themselues, and louing others, who are the chiefe cause of this their calamitie. Fulfilling the sayings of Propertius, that to loue, howsoever it be, is to loose, and to fancy how charie foeuer the choife be, is to haue an ill chaunce: for Loue though neuer so faithful, is but a Chaos of care, and fancie though neuer so fortunat is but a masse of miserie. Whereof I conclude, that who so is intangled with the snares of loue, or besoted with the beames of balefull beautie, enioyet more care then commoditie: more paine then profit: more cost then comfort: more griefe then good, yea, reapeth a tunne of droffe for euerie dram of perfect gold. Nay, stay (quoth Siluebro) conclude not so readilie before the premifes be graunted: for though you have (Softrata) shadowed the table, yet till colors be laide on with a perfect penfill it is no certaine picture. Zeuſis deceiued birds with painted grapes, and yet they were no perfect fruite: and / though ye fill their eares with your fond reasons, yet after I haue puld backe the vale, euerie one shall see they are but meere shadowes. You reason first of the definitio of loue, saying: that it is no other thing but the desire of beautie: which if I graunt, what then forsooth? By an od induction you conclude that beautie is the breeder
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of mishap, and therefore Loue the bringer of miserie: but I neither affirme the one, nor graunt vnto the other. For Plato being demanded in what things we moft resemble the Gods, answered, in wifedom and beautie: esteeming wifedom the onely Jemme which inricheth the mind, and beawtie the onely Jewel that adorneth the bodie. Yea Seuere Socrates faide, that the Gods in framing of beautie, skipt beyond their skill, in that the maker was subiect to the thing made: for the Gods them felues haue beene so subiect to the glittering hue of beautie, as they haue been forced to forfake their celeftiall Spheares, for to enjoy so precious a treaure, yea, to make a Metamorphosis of their deitie into humane shape: as Iupiter did by turning into a Bull to crop the beautie of Europa: And thinke you then (Safrata) you haue not both committed an hainous offence in blasph[e]ming so deuine a thing, & also beene greatlie deceuied in thinking light of Loue, which tendeth to none other end but to the obtaining of so deuine a treaure. Further you count euerie vertue in loue to be vanitie: euerie straw to be a stumbling stoccke: euerie little molehill to be a great mountaine: concluding because it is fraught with care, therfore it is to be contemned : because it is subiect to trouble and mishap, therfore to be utterly misliked: but your opinion is vaine, and therfore your
reasons are of no value: they carie small fense, in that you are so subieæt to self will. For did not Pythagoras compare vertue to the letter Y, which is small at the foot but broad at the top: meaning that to obtaine vertue is verie painefull, but the posfeffion thereof passing pleafant: Yea, doe not the wise philosophers indeuor much trauel to attaine vertue? Doe not martiaall mindes, who gape after glorie, sleep little and labor much: hazard / their lims, and venture their liues, to attaine honor? Doe not Marchants yeeld themfelues to the mercie of the furious seas, and trie the rage of stormie Tempefts, suffer perils by the sea, and post by land to posfeffe riches? Shall therefore the philosophers life be contemned, because it is fraught with trouble? Shal the Marchantes staie, or the Martiaall state be despifed, because the one is subieæt to daunger, and the other to death? No, if this may be concluded, it will breede a confusion in all estates. Shall then Loue bee thought lewd, because poore passionate Louers be readie to beare the burthen of all misfortune, to the ende to atchieue so royall a rewarde as Beautie? No, for he is to be thought a feareful daftard whom any worldly mucke doth deceiue, whom any hard attempt doth withdraw, or any humble praier doth withhold from attaining the topp of his defire. Ceafe then (Sostrata) to blaspheme against beautie, fith it is
divine. Leave to inueigh against love, since it is a labor fit for the Gods: otherwise thou shalt be thought to be more wilfull then wife, and to spit out these bitter speeches more of canckred spight then of anie iust cause.

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

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

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

Truelie (quoth Aretino) that is the cause that Siluestro beares so much with Lacenas follie: for
he thinkes the plaies like the Consfull Attilius, that was wont to couer the picture of his concubine with a courtaine: wherein was imbrodered the storie of Diana and Acteon.

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

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

Sir (quoth she) if I should passe against Siluestro, then all might think I either neuer loued my husband, or els that I spooke of affection, theryfore that I be not accused of the one, nor condemned of the other, this is my opinion: that Siluestro speaking of those loyall louers, which fixe their fancie and place their affection first vpon the vertue of the mind, and then vpon the beautie of the bodie, defendeth the right in saying that to loue is a vertue, and that my daughter Lacena (in touching the excessiue loue, nay rather lust of those fond and fantastical louers, who only respect the complexiion of the bodie, and not the perfection of
the mind, having their fancy so fickle, as they are
fired with every new face, respecting pleasure more
then profit, and yet refusing no pains to satisfy
their fleshly desires) faith well that such loue is a
vice.

Panthia having yeelded her judgement, was
greatly praised of all the companie for giuing so
wise a verdict. In deede (quoth Aretino) it made
me to maruel when I heard Lacena so far out of
square, fith that by natural constitution women are
more subject unto loue then men.

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

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

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

I now (quoth he) see by experience Mantuans principle to be true, that weal is neuer without woe,
no blisse without bale, ech sweete hath his fower, euerie commodity hath his discommodity annexed: For you see by proofe the sweetest Rose hath his prickles.

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

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

O sir (quoth Panthia) you are very pleaunt, poore women must be content to sufffer the reproofe, though me merit the reproach: but if they were as little vertuous as men are greatly vicious, no doubt then you would write volumes of their vanity: but (quoth she) as bad as they be, when you fue to obtaigne their favoir, then you account them as heauenly creatures, and cannonize them for Saints, commending their chastitie, and extolling their vertues: whereof I conclude, that either they are faultlesse, or you flatterers.

Tush (quoth Peratio) what others thinke I know not, but I was neuer of that mind: for truelie this is my verdicte, be she vertuous, be she chaft, be she courteous, be she constant, be she rich, be she renowned, be she honest, be she honorable, yet
if she be a woman, she hath sufficient vanities to counteruaile her vertues.

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

With that Morando being newly risen, and misling his gueftes, went into the garden, & hearing these bitter blowes, thought quickly to part the fray: he feuuered them therefore with this falue.

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

The companie first requiting Morando with the like courtesie, and then returning his falue with the
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like salutation, held their peace to heare Aretino parle, who seeing they listen'd attentuvely to heare his talke, began his tale in this maner.

It is a principle (quoth he) amongst the naturall Philosophers, that men by their constitution are indued with a more perfect and stronger complection then women, being more apt to indure labour and trauaile, and lefse subjicet to effeminate pleasure and pastime: having their harts hardened to withstand anie kind of passion, and lefse mollified to receive any patheticall impression. Whereof I inferre, that men hauing their harts indurate by naturall constitution, are more able to withstand the force of loue then women, whose effeminate mindes are inclosed within a more tender and delicate complection. For as the perfect gold which is of a pure subftance, receiuereth anie forme sooner then the sturdie steele, which is of a grosse & maffie mold, so womens effeminate mindes are more subjicet to sodaine affection, and are sooner fettered with the snare of fancie, then the hard harts of men, which being rubbed with the Adamant stone, are apt to withstand anie violent passions. Tiresias who had by hard hap the prove of both natures: and Scython, who at his pleasure was either a man or a woman: the one being demaunded by Jupiter and the other by Bacchus, whether men or women were most subjicet vnto
loue, framed this answer: that the armes which Venus gaue on her shield, were sufficient to discouer the doubt: meaning that as Doues who are Venus darlings, are more prone vnto lust then anie other soules: so women are more subiect vnto loue then any other mortall creatures.

Truely sir (quoth Fioretta) you seeme by your sentences to be a subtil and secret Philosopher: for I thiŋke you bring in such darke problemes, as you scarce understand your owne reasons. Is this your skil in naturall Philosphie, to bring in naturall principles? Or thiŋke you by Sophistry to shadow the truth? No, wordes are but winde, and a few dry blowes shall not carry away the conquest. Aristotle and Albertus both set downe this infallable Axiome, that the naturall constitution of men, is choller, hote and drye, hauing of all the foure Elements fire most predominant in their complexions: so that as Galen affirmeth in his booke De partibus corporis humani, this fierie constitution doth make them full of passions, soone hote, soone cold, easilie inflamed and quickly quenched. Whereas women be phlegmatick, coole, and moift, hauing water most predominant in their constitution, and therefore lesse subiect vnto fierie affections. Whereof I inferre, that the mindes of men, which are hote & dry, are sooner scorched with the heate of Venus, and fiered with the flame of fancie: yea,
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Loue hath more power to set on fire their affections, being alreadie of a hote constitution, then to scorch or scald the harts of women, which naturally are of so moist and cold a complextion. The drie Baum is sooner set on fire then the waterie Beech: the withered hay sooner burneth then the moist graffe: and the fierie hart of Mars sooner scorched then the cold mind of Diana.

Nay maistresse Fioretta (quoth he) seeing you urge me so strictly, I will proove my premisses with moost approued instancies. Was not Dido almost consumed in the flame before Eneas toucht the fire? Was not she fettered at the first sight, whereas Venus could hardly induce her sonne to loue? Demophon was not so soone drowned in desire as Phillis: for he no sooner set foot on land but she was ouer shooes in loue, whereas (God knowes) all her flattering allurements could hardly traine him to the Court of Cupid. The Nimph Echo no sooner saw Narcissus but she was inflamed: whereas he neither by teares, praiers, promises, nor protestations could be allured to yeeld himself a subiect vnto Venus. Trueth, what should I recount the passionate loue of Salmacis, Circe, Biblis, Hylonome, and of infinite other, whose liues are sufficient proffes and presidents to confirme my former reasons. Cupid / intending to reuenge himselfe vpon Apollo, for discouering the
adulterie betweene his mother and Mars was faine to spend manie of his chiefeft darts ere he could strike him in loue with Daphne: but as the blind boy pleasanly sported with his mother, by chaunce he raced her brest with the tip of his arrow, which no sooner toucht her, but she was deeply in loue with her darling Adonis. In fine, all ages and estates, haue yeelded sufficient prooves to confirme my premifes, so that I need not allege any more reasons, but conclude with the saying of Martial, which affirmeth three thinges neuer to be parted, Mulier, Amor, & inconstantia.

Tuft (quoth Fioretta) all this wind shakes no corne, your Antecedent infers no neceffarie Consequent, for if I grant that diuers dames haue been sodainly supprized with fancy, may you therefore conclude, that women are more subieete vnto affection then men: this were (Aretino) too absurd an argument: but to confirme my reasons with a plaine prooфе which we both see and know by dayly experience. Are not men faine, being themfelles once fired with fancie to seeke and fue, to watch and warde, to parle, to pray, to proteft, to sweare, to forfsweare, yea to vfe a thousand sundry shifts to allure a simple maide vnto loue? Doe they not seeke to hale her vnto their hooke, with diuers new deuifes? Some practife musicke to inueagle their minds, playing in the night vnder their
windowes, with Lutes, Cithrens, and Bandoras. Some Tornay and Jufť: that by their manhood they may allure them to loue. Some paint out their passions in songs and Sonets, to moue them vnto mercie: none faying they are too pitifull, but all exclaiming of their crueltie. The poore woman notwithstanding, is so vnwilling to yeeld vnto loue, that she is hardly induced to fancie by all these flattering allurements, wheras the man is fiere with euerie new face, fettered with euerie new fancie, in loue at euerie looke, yea, they can not Accedere ad ignem, but they doe straight Calecere plus quam jatis; so that it is hard to find a man but he is either fraught with loue or flatterie.

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

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

This is small to the purpose (quoth Morando), whether men faine, or women flatter, it is not the marke we shooe at. Sith madam Panthia, theſe two champions haue so manfullie behaued themſelues within the lifts, that as yet the combate hangeth in fuspence, to which of them ſhall wee Judges of this quarrell, affigne the conquest?
Truely Sir (quoth Panthia) to speake my mind freely without affection, in this case this is my opinion. That loue being no mortall passion, but a supernaturall influence allotted vnto euery man, by deffinie charmeth & enchanteth the minds of mortall creatures, not according to their wils, but as the decree of the fates shall determine, for some are in loue at \( \frac{1}{2} \) firt look. As was Perfeus with Andromeda: some neuer to be reclaimed, as was Narcissus: others scorchet at the first sight, as Venus her selfe was of Adonis: Some alwaies proclaime open warres to Cupide, as did Daphne. Thus I conclude, that men or women are no more or leffe subie\( \text{c} \)t vnto loue, respecting their naturall constitution, but by the secrete influence of a certaine supernaturall constellatation.

Then Madam (quoth Peratio) you will appoint Loue to be some metaphysicall impression that exceedeth nature and that affection is not limited by the motions of the mind according to the complexions when it is incident, Aristotle in his physickes being of this minde, that the interiour senses are tyed to the Elementarie constitution of the external temperature, whereof I remember that Epictetus merily iefteth in his workes with the Ladis of Messena, that therefore they were inconstant because phleugmaticke, in that that complexion resembleth the water, which of all elements is mo\( s \)t mouable.
Morando and the rest of the companie smiled, but yet greatly prayed and allowed the wife verdict of Panthia, commending the mother for her perfect modestie, and the daughters for their passing chastitie. The discourse thus ended, and the sentence set downe, Morando and his guests went to dinner, which being ended as well with pithie devices as pleasant dainties, Panthia constrained by certaine urgent affaires, yeelding Morando great thankes for his courteous entertainment, went home to Bononia, accompanied with the three Gentlemen: who likewise leaving Morando in his dumps for the losse of such good companions, departed, and for a time stayed with Panthia at Bononia: where what succeffe Siluestro had in his loue I knowe not: but if I learne, looke for newes.

Finis.

Robert Greene.
THE
Second part of
the Tritameron of
Love
Wherein is set forth a delightfull
discoverie of Fortune and Friendship,
newly adiowned.

By ROBERT GREENE, Maister of Artes
in Cambridge.

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The second part of the Tritameron

of Loue.

After that the Ladie Panthia was returned to Bononia, and all the gentlemen at her intreatie had borne her companie, willing to shew them both how far she was from ingratitude, although they were desirous particularly to depart to their feuerall mansions, yet challenging a command ouer their needleffe affaires, she wunne them without anie great intreatie to trye their welcome by their entertainment: especially Siluestro, who was glad of such a restraint, fith the vertuous disposition of the Ladie Lacena had infused so cunningly into the depth of his thoughts, that he found the libertie of his mind countermanded, with a fore conceipted impression of an after possesseid content: well, the gentlemen
generallie resting at the commandement of the Ladie *Panthia*, *Siluestro* finding, with *Scipio*, that hee was neuer lesse alone then when he was alone, nor that his busines was more great, then when he was moft idle, feeling with *Æneas* that *Creusa* was in his hart whatsoeuer was in his heade, that although lately he had inueighed againft loue, yet with the Pelican he had drawne bloud out of his owne breft, taking oportunitie at the rebound, leaft in dallying with occasion he might finde her bald behind: he resolued with himfelfe to bewray that in outward parle which yet he had smothered in secret passions, and to aime at the fruition of his desires, by discouering the faithfulnesse of his deserts. / Sundrie times he found *Lacena* at leasure, as one that busied her felfe more in thought then in action: but still a baftfull modestie made such a restraint of his forwarde motions, that although with *Appelles* he had begunne the picture of *Venus*, yet he durft neuer attempt to finifh it, leaft if hee got what he gaped after, he might ftumble on too fore a charge, and if he mift of the marke, hee might be mafed with too open a checke: houering thus with *Bellerophon* in the skyes, at laft all alone he fell into this melancholie meditation.

Hath it not (*Siluestro*) beene vfed as an olde prouerbe in *Italie*, that an inward fore puts out the Phisitons eye: meaning by this Allegorie, that as
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a secrete maladie which is hid within the bowels of the patient, hardly can bee cured, for that it overreachteth his skill by being so couered, so a secrete sorrow that fretteth the mind without discouerie, hardly can bee redressed, vnlesse by rewealing the passions: the concealing of Achillis loue was worfe to his conscience then his death, by vnfolding his minde to Polixena. Diomedes secret sighes were worfe then his open sorrowes: it is more paine to keepe the fire of Vesta couered, then to offer solemne rites to the daughter of Jupiter, and Siluefro, assure thy selfe, greater are thy possessiones smothered, then thy denyals shall bee grievous reiected: feare in loue is fault, as long as the worst fault in loue is a vertue: blufh not to vtter that which thou meanest to performe, as long as thy request gardeth her honour: marriage (Siluefro) is honorable, and futes to fuch effecte may be denied, but not disliked. Try: but as Hymneus holdeth in the one hand a fтарre, fo he keepeth in the other a stone. Iunos feastes, as they begin with sweete Confortes, so they are intermingled with broken melodie. Marriage hath her feate tyed to the eye of pleasure with a haire: a husband stepping to delight, striketh his foote against daunger, and in seeking after content, hee falleth oft into perilous contention. Plato in his Androgine / was of the mind,
that a wife though neuer fo vertuous, yet was an evill: his reason ὅτι ἐστὶ γυνάκη, for that she was a woman: play the wife man then Silueftrō, bite not at the frute that hath onely a faire rinde, weare not a garland with Perennus when thou haft lost the conquest, offer not vp on the altar of Content nothing but conceiptes, leaft the flame be depresst, and thou halfe stifled. Cleobulus meeting his sonne Freon solemnizing the ceremonies of marriage, gave him in his hande a branch of Hemblocke: meaning by this, that the vertuous disposition of a wife is neuer fo perfect but it is interlaced with some frowarde fancies: Suppose all this is true: shall the Marchant forbeare the sweetnes of his gaine for the roughnesse of the sea? Shall Appelles cast away his Penfil for that his Boyes take such paines in grinding of colours? Were it not folly to cast away the nutte because the shell thereof is so hard? Yes Silueftrō, nothing is found without contrarieties: the roundest circle hath his diametron, the fauourablest aspects their incident oppositions: and marriage is therefore qualified with many trifling griefes and troubles, leaft the superfluity of delight should drownd the mind in securitie and contempt. As thus the poore gentleman fat perplexed, Lacena came by, who seing him fit so ouercharged with dumpish thoughts, wishing him as well as the man whom
he meant to mat[c]h with, did drive his hart frō his halfpenny on this manner.

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

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

Haue I (Siluestro) so rightlie cenfured of your paine by feeling of your pulse, as you doe resemble Hyparchion that could not heare a man talke of musicke but he must play on his pipe, nor you one name loue, but you must sigh: take heed man of Ouids penne in his verses, or Zeuſis penfell in his pictures, betweene the ones writings & the others paintings, proues Loue to bee an vnrule Lord? for Ouid fet downe, that Loue in his law obserueth neither principle, reason nor circumstance, and Zeuſis drawing the counterfet of Venus, presented
her tending vpon a crowne and a scepter broken in peece meale, meaning as I supposse by this embleame, that as Loue is aboue law, so she grudgeth to be cheekt with the title of supremacie. Take heed then Siluëstro, admit not such an ambitious tenant as will not bee thruf out with lawfull warning: sighes are the imblazers of thoughts, and melancholie is the mistrefse of despaire. Loue not, but if thou muft needes loue, hope well whatfoeuer thy hap be.

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

I know not madam how cunning your Ladifhip is in calculating diseafes by the causes: for Phisitians are oft like the Gymnosophists, not knowne by their apparell, but by their precepts. Galen was not iudged the father of Medecine by the colour of his coate, but by the skill in his arte: and your alledged doctour Auicen was better knowne by his Aphorifmes then his attire, and you madame, may haue some deep infight into the constitution of complexions, though you haue not an Herball tied at your girdle, yet Hippocrates for all his skill cenfured amifse, and you for all your cunning may misconflrue of my maladie by my outwarde motions. All the maides in Roome that gazed at the temple of Vesta were not virgins. It was a question,
though *Democritus* euer, whether it was for ioy or sorrow: Sighes, madam, proceed not alwaies for loue: as well hath griefe his passions as fancie: but if I were in loue, yet were my disease to be pittied, in that if the sicknes be not cured, it ingendreth either despaire or death: your perffwa- 
sions (as one wishing by experience) are friendly, and therefore worke thankes, wherein you decypher the miseries and mishaps of Loue, that aiming at delight, it stumbleth at disquiet: although (madam) it is the point of a wise man being forewarned, to be forearmed, yet let me answere thus to your objections, that *Homere* willing to signifie vnto vs, that the gods giueth vs good or ill happe by propertie, faineth that at the gates of great *Olympus*, there are placed two vessels, the one of gall the other of honie: of which two mingled together, *Jupiter* caueth all men to drinke, whereunto *Plutarch* alluding, faith: that men can neuer purely and simply enjoy the easfe of any great profferitie: but whether it bee Fortune, or the enuiue of Deftinie, or els the naturall necessitie of earthly thinges, their easfe is alwaies intermingled in their life time with euil among the good: in which predicament I remember *Episcetus* doth appoint marrying as a state of life interchaungeably mixed with frownes and fauours. Then, madam, if in loue troubles are necessarie, because con-
frequently incident: your perfwafions are but bad philosophie, for that no science is perfect that is not grounded on certaine and infallible principles: yet like a good Phifition, not finding the core, but appointing the value, you will me to relieue my forrowes with hope: herein alluding (as I suppofe) to Diodorus the Athenian, who was wont to say that two things are verie hurtful to men, Loue and Hope, of the which the one leadeth and the other accompanieth them: the one seeketh out the meanes to execute their thoughts, and the other perfwadeth them with good succeffe. And although these two things are not seene with the eye, yet are they worfe than visible punishments: so / madam, whether I loue or hope I am perplexe[d] in that both these are passions, yet seeing as Aristotle faith, the content of the fensfe is meafured by the delight of the obiect, geue me leaue to loue, were it neuer fo dangerous, fith I know the thing loued is fo vertuous, and hope I will [conquer] maugre the enuy of despaire, fith my desire is fo honest and honourable.

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

That madam (quoth Silueftro) is hard for mee to affirme: but affure your felfe, loue is in men, and like an ambitious Cæfar, hauing graunted at the firft but the rule of a particular prouince,
infinituatest to have the possession of the whole empire. I had red before (madam) though not proued it by experience, that the arrowes of Cupid were more daungerous to be seeene then to be toucht, that hee which graunted Venus but a corner in his kitchin, shoulde find her (vnlesse he straught thraught her out) to aime at his whole inheritance: against whose incroching vaine had I this principle: *Principij obsta:* and yet was I faine with Medea—

Scio meliora, proboq.: deteriora sequor.

I will take you (quoth Lacena) at your Latin, and sorrow at your chaunce, that you poore man haue made fo bad a choife, that knowing the beft, hath ftumbled on the worft: before, me thought you counted the object vertuous, and the desire honourable, and now flipt you fo farre backe as fallen with Medea into extreeme follies.

Silueftro seeing that wrong application had almost made Lacena peeuifh, fearing if he wrested not the pin to a right key, his melody would be marred, made this subtill anfwer.

Madam, I did but herein allow your opinion for an Oracle, in thinking loue, though neuer fo fweet, yet to bee tempered with some taste of golde, meaning by Medeas sentence not the badneffe of my choice, but thinking I followed the worft, how well fower I had wrought, in that I did loue at all. For, forewarned by your friendly promife, I
thought I did see the ill, which was Fancie, and the best, which / was Abstinence, and yet forced despight of will to become subject to loue: I followed the worst, in that I did loue.

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

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

Her feature like the tall ftraight Cedar trees,
Whose stately bulkes doth fame th' Arabian groues,
A pace like princible Iuno when she braued,
The Queene of Loue fore Paris in the Vale:
A front bejet with Loue and courtesie,
A face like modest Pallas when she bluift
A feele shepeheard should be beauties Judge:
A lip swete ruby red grac'd with delight,
A cheeke wherein for interchaunge of hue,
A wrangling ftrife twixt Lyllie and the Rose:
Her eyes two twinkling starres in winter nights,
When chilling frost doth cleare the azurd skye:
Her haire of golden hue doth dim the beames,
That proud Apollo giueth from his coach:
The Gnydian douses whose white and snowie pens,
Doth flaine the silver streaming Iuory,
May not compare with those two moving hils,
Which topt with prettie teates discouers down a vale
Wherein the God of loue may daigne to sleepe:
A foot like Thetis, when she tript the lands,
To steale Neptunes favor with his steps.

To be briefe, Madam.
A peece despight of Beautie frame,
To shew what Natures linage could affoorde.

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

Lacena percyuing how pleasant Siluestro had beene in his problemes, meant to conclude in the same mood and figure, and to shew her selfe as wittie as she was politike, told him that although he had subtilly giuen solution of her demand, yet she meant more curiously and charily to resolue him in his question, and yet (quoth she) we reade that Apollos Oracles which were counted diuine had double meanings / and could well brooke for the time present sundrie interpretations: but sir, before I enter into my solution, let me freely say, that your question maketh a double demand in telling his name whome I loue best: it craftely maketh
inquisition whether I loue or no, so that in graunting this, I returne your demand with vfurie: well, because you shall not thinke I liue out of charitie, I confesse I loue, and this is his name.

Lacenas Riddle.

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

Now (quoth Lacena) you heard his name, I pray you tell me whose sonne his brother was? As Siluestrò was ready to make reply, the Ladie Panthia with the rest of the company hauing heard newes, that Francesco Sforza a countrieman and kinsman of theirs, was slaine in a battaille against the Turkes, misling the Ladie Lacena, went to secke her out, that they might make her partaker of his death, found her & Siluestrò close/at prattle. The old mother who was willing her
daughter might match so well, saide nothing: but 
Aretino so thinking to set Siluestro in a chafe, gaue the onfet in this manner.

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

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

I remember that Diogenes the Cynnicke, vsed to call Pluto proud, when the Philosopher himsfelfe had a felfe concephte in his patcht cloake, and Phocion wished men to buye shooes, and yet went euuer bare foote: Aretino by naming me a ghosfly father, aimeth at that profession hee best liketh of, and would with Marcellinus, by praying an other mans iustice, insinuate himselfe into the same office: but we see the brauest men haue not the best lucke,
and Time and Fortune are oft enemies to such as
deferve best, yet Aretino (quoth he) be of good
cheare, for as long as your haruest is in the graffe,
and the fruite vngathered, you may with the Came-
lion liue by the aire, and make an ordinary of
hope. The company who very well vnderstood this
mifticall meaning of Silueſtro, smiled to see him
chollericke. Aretino was at this dry cut, which
Panthia efpying, forie that the gentlemen should
fall out, broke off the iarre with these speeches.

No more of this, for it is ill sowing of falt
amongſt nettles, and stirring vp the fire with a
sword, frumps amongſt friends are friulous, and a
word mistaken is halfe a challeng: therefore gentle-
men, leaue these needles Allegories that haue such
an amphibological equivocation, and may admit
such diuerse construction: let the ghostly father
and / his nouice make what confeffion they lift,
for I hope the man is honest, sith he hath left his
cool and his hood behind. But to be short, this
was not the matter wee came for. The cause
(daughter Lacena) was to bring you newes, that a
contriman, nay more a kinſman of ours, Francesco
Sforfa is lately flaine, in the broils againſt the
turkes: Lacena hearing this tidings after great
commendations giuen of the man for his vertue,
parentage, valor and magnanimitie, fetching a deepe
figh, faide: O Fortune, how constant art thou in
thy inconftancie? Panthia who seeing that Aretino his choller was not digested, willing with some discourse to bring him out of his memento, tooke hold of her daughter Lacenas word, and faide, that seing they were at leasure, and dinner not yet ready, she would very gladlie haue them make manifeft what that supposéd fortune was: Peratio desirous to content the old Ladie, and specially to please Fioretta, to whom he was newly affectionate, vndertooke the matter, and told the gentlemen, that if they would pardon his rashneffe in attempting such a great enterprize, willingly he would fulfill the Lady Panthias request. Siluestro made answere for the rest, that si the losse of time was the greateft prodigalitie, and that such expence might not be valued, he thought it very fit to passe away the morning, with such profitable purposes, and therefore entreated Peratio to goe forward in his good motion, who began his discourse in this manner.

Peratio his discourse vpon Fortune.

Aristotle who by the sharpenes of his reason pearced into the depth of many physisall and supernaturall conclusions, long demaunded by his Scholler Alexander the great, what Fortune was: made this answere: That it is a casuall and acciden
tall cause in things, which being purposely done
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for some certaine end, haue no apparent cause of their falling out otherwise, so that a man may well say, that such a thing came to him by Fortune, which falleth out besides his thought, when he undertaketh any purpose with deliberation. And Plato who for his Theologicall sentences was called diuine, made this definition: that Fortune was an accidentall cause, and a consequenc in those things which proceed from the counsell of man: and Epicurus his opinion was, that Fortune was such a cause as agreed neither to persons, times, nor manners: by which reasons we may justly say, that all future events subiect to casuall inconstancie, because they hang in suspense, and may fall out contrarie to deliberation, may bee comprehended vnder the worde Fortune. Theophrastus speaking of this Goddesse Poetically, aiming at her qualities, faith: she looketh not whereat she shooteth, delighting to deprevie men of that which with great paine and labour they haue attained vnto: but especially in ouerturning those felicities which men supposte to be most firme, and assured: so that Iuuenall in his Satyres faith, that when it pleaseth her, she maketh a Confull of a Rhethorician, and e contra, as her inconstant pleazure is, hauing this propertie to delight greatly in the varietie of chaunces, and in deriding all the deuices of man: oftner lifting vp into the place of soueraigne authoritie such as
are unworthy thereof, then those which by desert merite such dignitie.

The auncient Romans more honored Fortune then any one people in the world: for they esteemed her (faith Pindarus) as the Nurse, upholder, and Patron of the City of Rome: they erected for her many and sumptuous Temples, wherein she was adored under sundry names and titles, as a Goddesse of singular power: insomuch that they thought them selues more beholding unto Fortune for the greatnesse and prosperitie of their Empire then to vertue: Sylla having attained to the souereaigne authoritie and dignitie of a Dictator, yeelded himself and all his actions to the fauour of Fortune, boasting that his prosperous successe proued him to bee Fortunes child, and thereupon c[h]allenged unto himselfe the firname of happy.

In deed (quoth Siluestro) I remember that Livie maketh report of him in his Decades, that he did so greatly stay himselfe vpon the fauour of Fortune, that having her to frowne, as one armed by fate, after many proscriptions, murders and barbarous cruelties, voluntarily and without fraud, he dared to resigne over the Dictatorship, and to spend the rest of his yeares in great assurance and quietnes of mind, yea, and as a Prince to passe and repasse through all Italie without any garde, euen in the midst of them whom he had so deeply offended.
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It is also read of him (quoth Aretino) that when Mithridates king of Pontus wrote vnto him, concerning the warre he had vndertaken against him: setting downe in the contents that he maruelled how Scilla durft buckle with his great Fortune, especially knowing that she had not deceiued him at any time, whereas she never knew Scilla Confull: he scoffing at his brauerie, returned this anfwer: for the selfe same caufe (Mithridates) doe I attempt the wars against thee, in that Fortune hauing done her duetie, and intending to bewray her selfe, she meanes to turne her backe vpon thee, and to sleepe in my tent. Likewise Iulius Caesar gave a certaine argument that he had of the assurance of Fortune, when entring vpon the Sea in a little Frygat in a great gust of winde and tempestous weather: the Pylotte making some doubt of waighing vp the Anker, for that the Sea was so rough, the Monarch incouraged the mariners, saying, Be not atraide my friend, for thou carriest Cæsar and his Fortune. Augustus his succesor sending his Nephewe to the warre, wished that hee might bee as valiant as Scipio, as welbeloued as Pompeius, and as fortunate as himselfe, attributing to Fortune as a principall worke, the honor of making him so great as hee was. For that (quoth Aretino) you haue brought Augustus that worthie Monarche to memorie, giue me leaue to fay thus much of him,
that great familiaritie and acquaintance growing betwixt him and Anthonie, his companion in the empire, they often pasied away the time together with sundry fortes of playes and pastimes, wherein Anthonie alwaies went away vanquished. Whereupon one of his familier friends, well seen in the art of divination, tooke occasion many times to utter his mind vnto him in these or the like speeches. Sir, what doe you so neare this young man? Be not so familier and conversant with him: your fame is greater then his, you are elder then he, you command more then he, you are better exercized in feats of armes, you haue greater experience, and euery way are his superiour: But this let me say which I haue found out by the secrets of my science, that your familiar spirite feareth his, and your fortune which of it selfe is great, flattereth his: so that if you sequester not your selfe farre from him, like a deceitfull goddesse, she will take the garland of honour from your head, and set it vpon his. Thus to confirme Peratios speech, we see in what great estimation the auncient Romanes held Fortune, yea they stood in so great awe of her power, that Paulus Aemylius that great captain was wont to say, how among humane things he neuer feared any one: but amongst divine thinges, he alwaies stood in great feare of Fortune, as of her in whom there was
small trust to be repose because of her inconstancy
and mutable variety whereby she never goeth to
gratifie men so liberally, or to bestow such absolute
prosperity vpon them, but that some envy is mingled
in the portions. The consideration whereof moued
Demetrius to cry out, and say: O deceitfull Fortune,
that not art easily found, but hardly avoided. They
that laboured most (quoth Peratio) in painting out
the properties of this fained goddesse, faith, that
she hath a swift pace, a lofty looke, and a hauty
hope.

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

The fickle seat whereon proud Fortune fits,
the restles globe whereon the furie stands,
Bewraies her fond and farre inconstant fits,
the fruitfull horne she handleth in her hands,
Bids all beware to feare her flattering smiles,
that giueth moft when moft she meaneth guiles.
The wheele that turning never taketh rest,
the top whereof fond worldlings count their blisse,
Within a minute makes a blacke exchaunge:
and them the wild and lowest better is:
Which embleme tels vs the inconstant state,
of such as trust to Fortune or to Fate.

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

Hiftories madam (quoth Peratio) the treasure of antiquitie, and light of time, sets before our eyes innumerable examples / of common and contrarie effects, that are wrought by this inconstant Fortune, and those often times practised vpon the fame perfons, where of small, she hath made very great
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and afterwarde taken them downe lower, and if I may so speake, made them more miserable then euer they were at the beginning. Hanniball that renowned Captaine of the Carthaginians, and re-doubted enimie of the Romanes, whose fame terrifiled the whole state of Italie, after fundrie notable victories obtained against them, was in the end utterly ouerthrowne and compelled to flye hether and thether, to haue recourse to forraine Princes, in whose armies he caft himself for the safty of his person: after long wandring being old and spent, he setled himselfe with the King of Bythinia. But Titus Flaminius whom the Romans sent ambassador to that king, required to haue him, that he might put him to death: for (quoth he) as long as he liueth he will be a fire to the Roman Empire, which wanteth but some one or other to kindle it. When he was in the rigor and strength of his age, neither his hand nor his bodie procured so great daunger to the Romans, as his good vnderstanding and policie in martiall discipline, being ioyned with the secret enuie hee bare them, which is nothing diminished through olde age, neither yet through the alteration of his estate and fortune, because the nature and qualities of manners continueth alwaies. Hanniball being aduertised what Titus did request, stieped poyfon in a cuppe of drinke, which a long time hee had kept against an
extremitie, but before hee dranke, hee vtttered these wordes: Nowe will I deliuer the people of Roome from their great care, seeing that it lyeth so heauie aborde vpon them, and the time seemeth ouerlong to stay for the naturall death of this poore olde man whom they hate so extreemly, and yet Titus shall not gllorie in any honourable conquest, nor get a victorie worthie the auncient Romans, who euen then when Pirrhus their enimie warred against them, and had wonne battailes of / them, yet sent him worde, of poysfon that was prepared for him: thus did that great and vertuous Captaine finishe his daies, being vttterly ouerthrown, and trodden vnderfoote by Fortune, which for a time had placed him in the higheft degree of honour.

Pertinax came to the Empire, ascending from a simple Souldier to the degree of a Captaine, and afterwarde gouernour of Roome, being borne of a poore countrie woman, and hauing onely raigned two monthes, was flaine by the Souldiers of his garde. Eumenes a Thracian, one of Alexanders Lieutenants, and one that after Alexanders death had great warres and made his partie good against Antigonus King of Macedonia, came to that greatnes and authoritie from a poore potters sonne, and afterwards being ouercome and taken prifoner, dyed most miserably of hunger: But such prefferment of Fortune will not seeme verie straunge vnto vs, if
wee consider how Aurelius from the selfe same place, obtained the selfe same dignitie: Probus was the sonne of a Gardener, and Maximinus of a black-smith: Iustinius for his vertue surnamed the great, from a hogheard in Thracia, attained to the Empire. Lewes the meeke Emperour and King of Fraunce, was constrained to giue ouer his estate, and to shut himselfe vp in a Monasterie, through the conspiracie of his owne children. Calerianus had a harder chaunce of his estate, ending his dayes while he was prifoner in the handes of Sapor King of the Parthians, who vfed the throat of this miserable Emperour whensoever hee mounted vpon his horfe. Mahomet the first of that name, of a verie smal and abieft place, being inriched by marrying his maistrefse, and feruinge his owne turne verie fitly with a mutinie raised by the Saracens against Heraclius the Em- perour, hee made himselfe their Captaine, tooke Damascus, spoyled Egypt, and finally hee subdued the Citie of Arabia, discomfited the Persians, and / became a Monarch and a Prophet.

But what need we draw out this discourse, to shewe the strange dealings and marueylous chaungethes of Fortune in particular estates and conditions of men, which are to be seene dayly amongst vs: seeing the soueraigne Empires of Babylon, of Persia, of Grecia, and of Rome, which in mans judgement,
seemed immutable and inexpugnable, are fallen from all their glittering shew and greatnesse, into utter ruine and subuersion, so that of the best of them which surpasst the rest in power, there remaineth onely a commandement limited and restrained within the confines of Alemaygne, which then was not the tenth part of the rich prouinces subieft to this Empire. Is there any cause then why we shoule be astonished, if little kingdomes, commonwealthes, and other gouernments ende, when they are come to the full point of their greatnesse? And much lesse if it fall out so with men, who by nature are subieft to chaunce, and of them selues desire and seeke for nought els but alteration. Being assured therefore that ther is such vncertaintie in all humane things, let us wisely prepare our selues, and apply our will to all euents, whose causes are altogether incomprehensible in respect of our vnderstandings, and quite out of our power: for he that is able to say, Fortune I haue preuented thee, I haue stopped all thy passages and closed vp all thy waies of entrance: that man which dare stand so with Fortune in defiance, truſteth not in exterior contents, but stayeth himſelfe vpon Philofophicall precepts, whereof all they are as capable that imploy their wills and industry to such a noble and glorious benefit. He that taketh leaft care for to morrow, f[a]ith Epicurus
commeth therunto with greatest joy. And as Plutarch faith, riches, glorie in authoritie, and honour follow them most that stand leaft in feare of their contraries. For when a man seeketh after any of them with an ouer burning desire, whereby too great a feare of depreviation is imprinted into the mind, the pleasure which hee hath by enjoying the same is verie weake and vnstable, much like to a flame blowne vp and downe with the wind: but as for the power of Fortune (faith the same Philofopher) it onely bringeth downe those men which of their owne nature are of small courage, and cowards, not attributing hereby cowards to misfortune, nor valour to prosperitie, which is not able to perfect a man without vertue: For what will weapons auaile without experience, riches without liberalitie, victory without bountie and clemencie, fighting without valour and boldnes? to be briefe, all Fortunes goods without knowledge how to vfe them, are prejudiciall, and the goods of the mind onely firme and perpetuall. Peratio hauing ended his discouerfe, Aretino meaning to shew that his choller was paft, began thus to be pleafant.

Before (Sir) you conclude fo prefiffely, I pray you let vs heare your opinion about one doubtfull point of Fortune, and that whether marriage is within the compasse of the goddesse or no, I
meane, whether wiues fall by fortune? _Peratio_
taking his question at the beft, thought to ende
the discourse with a pleafant claufe, and therefore
returned him this anfwere.

By my faith (Signior Aretino) you haue found
fuch a knot in a Ryfh as will bee fo hard to vntye
as Gordias was that hung in th[e] temple of _Jupiter_
as a solution, as hard to discuss as euer _Sphinx_
put forth to the passengers: but (Signior Aretino)
beacuse I will not be too curious, thus as I can.
I tolde you before that Fortunes chaunces are
accidental contrarie to deliberation: now marriage
is a friendly vniting of mindes with a determined
election, making choice of the thing loued, eyther
for beautie, riches or vertue, therefore I thinke
hardly brought within the euents of Fortune, for
that no marriage is fo momentarie, but that hath
fome liking with a predetermined choice.

Now (quoth Aretino) what fay you then to the
marrying of fuch as know not their wiues in the
morning, and yet are married before noone? an
infantine for proofe: the Lady / Margaret Padylia
our countri woman, a Florentine, going to Church,
as she was at her Orifons espied a poore Genouefè,
a troualler, with whom she fell in loue, and calling
him by one of her maides to her Pew, fo handled
the matter, that the fame day they both wedded
and bedded. Marry (quoth Peratio) I fay whether
it came by Fortune or no, I must needes say it was the hotest loue that ever I heard of, and such an unexpected event, that had there beene any deliberation, I would have attributed it to Fortune: but I have heard them say, that marrying comes by deslinie, and therefore the poore Lady was the more blamelesse. As thus they were readie to prostrate this pleafant purpose, one came to desire the Lady Panthia to come in to dinner, which message broke off this prattle, and so all friendly went to their repast.

The afternoones discourse.

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

Siluefiro to himselfe.

Euefts betwixt friendes are commandes, performance in amitie is duetie, promise is debt, too much curiositie faouoreth of felfe loue, and such as are too familiar, runne into contempt.
Aristides counted all Demaunds bad that pretended not good. Lawfull wishes are /signes of honestie: Denyall ought not to bee named where the request is both necessarie and honourable. Thoughts are not seene, but the face is the Heralt of the minde: Faith bideth no perfect tryall but by time: They which sigh, either are troubled with too much sorrow, or els want the end of their desires: Death is sweeter then fear of death, yet continuall griefe is aboue all fear. Epictetus was wont to say, that loue when it was denied was fained. Being counted a friend, the fruites of lust, and sorrow: True loue fauoureth not of Poetrie, but is a desire of that which is good: the Athenians placed vertue aboue Fortune, and held riches in lesse estimation then beautie, and both lesse pretious then honestie: as affection is restless, so being perfect, it is endless: Justice is to giue euery one his due: a good mind harboureth not ingratitude. Plinie in his naturall Histories faith, the Salamander delighteth in the fire, and Socrates a vertuous man, in the equitie of his thoughts: Tullie thought nothing profitable that was not honest: Say what thou thinkest (faith Periander) in necessarie matters, for dissimulation ought not to come to the Altars: delay is prejudicial to desires: Time tarrieth not but passeth without recalling: if all these be true, let mee conclude with the Censure of Thales Milefius that
answereth euerie demaund distinctly within one day.

Siluestros notes to quicken a suspending memorie.

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

It is an old saying (madam) that Confulentii nunquam caput doluit, the Phisition giueth beft counsell when his head is most quiet, which old Axiome willeth me to be so bold, as to trouble you in this dump: for my selfe being the other day fore charged with melancholie, it pleased you pleasently to attribute it either vnto sorrow or loue: and now seing you are in the like passion, my phisicke is so simple, that by your owne verdict I must set downe my cenfure: for I can not but thinke that womens diseases being like vnto mens in effect,
proceed from the same causes: then (madam) blame me not, if I conclude as peremptorily, and say it is either griefe or affection that breedeth this vnaccustomed sadnes: to apply the like medicin for the same malady, were, as the Logitians say, to prove idem per idem, therefore in this cause this is my aduice, that the perfection of nature standing vpon contrarieties, sets downe to vs that the Saturnine temperature is necessarie to dry vp the superfluities of the sanguine constitution, which reason argues that melancholy is oft as expedient for health as mirth: of which consequent I may inferre, that if loue procure that cold and dry humor, it is not onely profitable but most necessarie. Then (madam) fith the yeare is daungerous, and disease are incident, and most diseases are Rewmaticke, use loue as a meane of health, and as an exercise of the mind, so may you please your selfe with secret conceites and imaginations, and the better pittie them whom you see to languish in such passions.

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

I see / Sir (quoth she) that your phisicke is rather the experience of a few drugges, then the know-
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ledge of any principles, in that you confound causes in sundry constitutions, but it is no matter, imagin what you please, and suppose what you lift, if the worst be loue, doubt not but my diseafe may be curable: marry, I neuer meane by your aduise to apply the medicine: if affection, as it is not a fault in women to fancie, hath tyed my libertie a little shorter, take you no care for such harms as are voluntarie. I am resolued to bee patient, knowing it the beft value against loue and fortune: but whatseuer the successe bee, you are the man that shall leaft know of it. And with that she flung from him, as halfe in choller, leauing Siluèstro so nipped on the pate with this laft clause that he declared like one transformed by Medusaes head into a stone: she poore soule no sooner got into her chamber, but she shut the doore, and fell to perusing the contents, which at the first reading she found so confused, that she tooke it either for some propheticall Aenigma or els for a bare ieft: but, leauing her in view of the letter, againe to Siluèstro, who (that the companie by his countenance should not aime at his griefe) seeing them still so hard in disputacion, demaunded of the Ladie Panthia, what was the effect of their discourse: she willing to heare the queftion they had in hand throughly decyded, told him they were setting downe what a true friend was, and
now wanted his opinion, which (quoth Panthia) I enioyne you to set down. Siluefsro, not curious, and the rather willing, for that he would drive away other fancies, requested the gentlemen to beare with him, fith they could not deny the Ladie Panthias command, who ioyning with him in intreatie, Siluefsro setled to discoursfe in this manner.

Siluefsros discoursfe of Friendship.

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

To loue (faith Cicero) is nothing els, but to bee desirous to profit and pleasure an other, without hope of recompence: for otherwise friendship would bee a meere marchandize, which otherwise would bee as free as charitie. Socrates also saide, that the ende of friendship was, that of two soules one shoulde bee made, in will and affection, and that none shoule loue himselfe better then his friende. For there is a meane to be kept in
all things, but in conversing with a friend, in regard of whom this ought to be resolved upon, that hee is either wholly to bee forsaken, or wholly to be trusted. What shall I hide from my friend faith Homer? Or what letteth that I may not thinke my selfe alone when I am with him? Whereby it appeareth unto us, that a friend is a same selfe, and that whosoever would take upon him this title in regard of an other, hee must transforme him selfe into his nature, whome he purposeth to loue, and that with a stedfast and setteleed minde, so to continue for ever. Hereof one of the seuen fonges speaking of him that loueth perfeftlie, faith, That a friend liueth in an other mans bodie. Friendes therefore ought of necessitie to haue a sympathie, a condition and a conformitie of maners, of desires, of passions, of speach, of studies, of pleasures, of inclinations, of intermissions, if they minde to profeffe perfect friendship, whereby wee may easely geffe that he which entertaineth many friendes, depriveth him selfe of the name of a true and stedfast friend, because it is altogether vnpossible for a man to fashion him selfe to all patternes and to applie him selfe to all natures so divers / in euerie one: especiallie that hee shall finde him selfe verie hardlie like affected in all thinges, to one alone. Nowe after wee haue founde out such a disposition and conformitie in him that
offereth him selfe to be our friend, wee must enter further into the knowledge of him, and found the verie depth of his heart, that wee may bee certaine and sure of his good disposition. For to see outwardlie a resemblance of our maners and conditions, in an other, is not to prooue them such indeed without dissimulation, vnlesse they bee grounded vpon a good and vertuous nature, which is simple vpright and vnfeined. For otherwise wee see that many like to Proteus taking diuers shapes, are so subtile, that when they would curry fauour with any man to deceiue him, they disguise them selues as Camelions, fit for euery humour. This is practised chieflie by flatterers towards great men, who will counterfeit rather then they will not imitate the naturall vice of the Prince, so that assoone as they euer see him laugh, they straight fall into a pleafant and merrie vaine. I remember we reade, that Alexander the great and Alfonjus King of Arragon, hauing each of them somewhat a wry necke, this by nature, the other through reason, the Sycophants and Flatterers held their necks on the one fide to counterfeit the imperfectio. To the end therefore by the fugred poyson of such fained friendes deceiue vs not, wee must make choife of an honest prudent and wise man, whose fidelity, integrity, constancie, and liberalitie, as Cicero faith, is approued of euerie one, and whom
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we shall perceive to be led and possessed with the same zeal to virtue that we our selves are, to the end we may be aided and furthered by them to all good and laudable actions. For as Plato faith, Friendship is given by nature for a help to virtue, not for a compagnion of vices. To this effect Pythagoras faith, It is not good to ioyne hands with euery one. Dicearchus would also giue vs the same to vnderstand when hee faith, that wee must make all men our well willers if it be possible, but onelie / good men our friends, who are not obtained but after a long time, and that by vertue. And as when we passe by a bramble, and a burre that catcheth faft hold of vs, we caft it farre from vs, but contrariwise seeke for the Oliue and Grape: so wee ought to seeke after their friendship that deserue it, whose minds haue sufficient matter in them, to cause them to be loued: but to forfake, yea to reiect such as are vnworthie, vicious, sensual, and deformed, although they frowne vpon vs, because their conuerfation corrupteth euery good nature. Therefore Byas said verie well, that a wife man recyueth not euery one into his friendship. Hauing thus choSEN him whome we desire to intertaine for our friend, and laide the chiefe foundations of Friendship vpon his agreement of manners with vs, and vpon his good disposition (which by diligent inquirie) before we can assure our selves
or boast that we have a true friend, wee must prove his steadfastness and constancy, and not trust to offers and promises, wherof men are prodigall now a daies. But this is clean contrary to the duety of a true friend, whose propertie is to be sparing in speech, and prodigall in deeds, because great proffers are meete to be vised to strangers and good deeds towards true friends: Now to prove a friend, we must not stay till neede and necessitie urge vs, left such truall be not onely unprofitable and without fruite, but also hurtfull and prejudiciall, because at such a time as necessarily requireth friends, we make truall of him, who in trueth is no such man: but we are rather to gouerne our selues wholy with foresight, as we doe in the receipt of gold and siluer: for before we haue need to imploy it, wee consider if it be current, that wee may be sure it will serve the time when necessitie requireth. To this effect Theophrastus faide we must prove strangers to loue them, not loue them to prove them. Therefore albeit the true and right truall of a friend is in aduerstie, as of fine gold in a fornace, yet that is to be understanded of him that is such a one in deed. For if we should expect the first truall vpon our selfe in time of / certain daunger, thereby to be assured, and out of doubt, if then he should faile vs, it would bring vs in great peril, so that we were better to
trye him when wee stand not in need, pretending
to him notwithstanding, a matter of some great
importance: if then hee goe forward with a sound
zeale and ready affection, we are assured of him
againste an other time: But if he stagger and doe
it coldly, or turne away his face, and refuse it:
besides that, wee haue no hurt and hindrance, we
shall also gaine much by withdrawing such a friend
gently, and by litle & litle from our table, and
from our prosperity: alwaies wisely obserued, that
his friendship be simply forfaken and no enmitie
purchased: for it is not good or seemely to quarrell
with him with whom we haue liued before time
familiarly. Moreouer, we must note here, that
tryall is to be made, in an honest, not in a wicked
matter: for we must not doe as wee reade Alcibiades
did, who being desirous to know whether he had
so many friends as he thought he had, called them
upon a day, one of them after another into a darke
place and shewed vnto them the Image of a dead
Lady, saying that it was a man whom he had
killed, requesting their secrecie for the close couer-
ance of the carkasse. But amongst them all, he
found none but Callias that would consent to his
intreatie. This kinde of prouing a friend maketh
us vnworthie of such a name, and occasioneth euerie
good man to withdraw himselfe out of our friend-
ship. If wee doe all thinges both good and bad
for our friends (faith Cicero) futh friendship may be called more truely a conspiracy of euil men, then a confederacy of good men. But as wee haue faide, we must gaine an other mans friendship by vertue, and not by vice, as also trye a friend in iuſt and reasonable cauſes: as if one be oppreſſed vnjuſtly, if affection and aduerſitie follow hard at our heeles, if neede, pouertie, or any other humane accident betide vs, into which the best men commonly fall. After we are sure we haue a friend (which is very great riches) there is nothing that we ought to deſire / more then to preferue and keepe him. And firſt the mutuall opinion which ought to be in euery friend of the vertue of his compagnion serueth verie much for this purpoſe. For as Cicero faith, the opinion of vertue is the fountaine of Friendship, and it is proper to vertue to make a conqueft of mens hearts to draw them vnto it felſe and to preferue their friendship. Next the Coniunctiſon of manners and willes keepeth backe all riots and contentions, whenas the will and minde of the one shalbe declared, but the other prefently putteth too his helping hand to bring it to paffe. Thirdly, wee are to obferue this firſt lawe of Friendship inuiolable, not to require our friend to doo any thing that is not iuſt or not in his power to perſouerme, but to content our felues with the vſe and seruice of that which hee hath without
seeking his hinderance, after the example of the industrious and painefull Bee, which draweth honie out of flowres, and hurteth not the fruite. And aboue all thinges, wee must hold this for a generall rule, that true and perfect Friendship ought to be free as charitie is, from whence she hath her beginning. I meane, that it ought to exercise it selfe not for hire or for recompence, but onely for his loue that is beloued of vs. For the one is proper to a friend, the other fauoureth of a hireling. True it is that friends in these daies re semble Crowes, which flie not but towa res those places where there is some thing to feede vpon: euen so commonly they visite not mens houses, except it be for profit, neither reverence a friend longer then they see him in prosperitie, or may reap some gaine or commoditie by him. But wee must shunne such Parasites that are but saluting and table friendes. Moreover wee must delight in the companie and conuerfation of our friend, as in that wherein the moft pleasant and sweetest fruit of Friendship consifteth: And for want of this benefite hindered by diſta ce of place, friends must communicate often by letters, thereby to shew that they lie in remembrance / one of another: For by the letter of a true friend, the spirite is refreshed, the eye delighted, as with a moft pleasing obiect, friendship is confirmed, and the
minde satisfied and contented. Besides, wee must haue our vertues, spirites, and acquaintance so common together, that nothing be hidden or secrete betwixt us. Lastly we must yeeld to our friend, all dueties and servises of sincere friendship, and that in all honest and profitable thinges, according to right and iustice, which are the bondes and benefits of an holy loue, defiring the like of him towards vs, aboue all thinges, his affliction, his aduerfitie, his mishap, and euerie iniurie whatsoeuer offered vnto him, either by enuie, or fortune, ought to bee common to vs with him, wherein we are to affist and helpe him with all succour and sweet consolation: which is as foueraine and fit a remedie as can bee applied vnto him, to mitigate his griefe and passions. Hereof Phalareus confessed verie well that hee had good experience when hee was banished from his kingdom, seeing that his meeting with Crates the wise man, had taken from him all care and thought of his miserie. Then if friendship can greatly diminish the griefe that commeth by aduerfitie, no doubt, but it can adde as much grace & pleasure to prosperitie. We may affect (faith Terence the comicall Poet) all dueties whatsoeuer we owe to our friend, by succouring him with foure thinges: with our person, with our goodes, with comfort and with counsell: which wee may more strictly comprehend vnder these two dueties: of
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relieuing the necessitie of our friend, and of comforting him in his tribulation. Now because what perfection so euer is in our friend, as likewise in our selues, it cannot be but there will be alwaies some imperfection mingled therewith: (mens doings being neuer w'out some euil) we muft not presume to build such a perfect friendship as shalbe free of all vice. Therfore we muft gently beare all wants & discomodities of our friend & oftentimes / frame our selues to many passions, so they be not directly, but such as proceede from the imbecillitie and frailty of nature. Neuertheless against such imperfections, we muft in time conuenient, and to purpose, vse free & gentle admonitions, which are so necessary in friendship, and worthie of such consideration, that in my opinion nothing is more profitable. Now if it happen that some iarre or displeasure fall betwixt vs, then is the time, wherein we ought most of all to studie and labour how we may doe some profitable and honorable thing to our friend, and not hearken to flaunderous tongues, which watch for some small and light occasion, to poure out the poyson of discorde, thereby to rent and breake asunder our good and true friendship. To such Parasites and scrap-gatheres at free-coft feastts, who seeke for nothing but their owne gaine, by the disagreement of others, one muft neuer giue eare, but driue them
as farre from vs as they thinke to come neare vs. And to the end we may bee the better affected and disposed hereunto, we must often call to remembrance what benefit and happinesse commeth to such men as are lincked together by true and vnfained friendship, as namely in those affaires, at which we can not bee present our selues, the fidelitie of a true friend supplyeth the place. From whence we will drawe this conclusion, that he which violateth friendship, opposeth himselfe against the common succour and aide of all men, and as much as in him lyeth, overthroweth humane society. For wee can not doe all thinges our selues, and therefore friendships are joined together that by naturall duties one may profit another. Now considering that all the forenamed premisses are necessarie, and yet very hard and difficult to be obserued and kept in true friendship, a man may easily judge, that this so excellent a sympathie and fellow-feeling of two friends, is very rare, and not easily found, and by a more forcible reason it followeth, that it is altogether vnpossiblle that many such friends should be lincked together. So that whosoever goeth about pluralitie of friendes, can neuer attaine to a certaine and durable friendship. For it is a necessarie consequence, that he which enterteineth a new friend, cannot but diminish and waxe faint in affection in regard of his old, wherein
he was fetted. Yea how can he obferue al dutiful pointes of a ftedfaft friend, as wel in mutual conversation and communication of all things, as in helping his friend in al his affaires: if hee haue many friendes to looke vnto, who may all f tand in neede of him at the fame time? It is certaine, that in feruing one, he would be wanting to the other, and peraduenture to both, whileft hee doubteth which to helpe firft. But there is yet a further matter in it. Doe wee not take him for our enemy who is enemy to our friend? It is moft certainly fo, as the wise man Chilon verie fitly signified fo much to one, who boasted that hee had neuer a foe: then haft thou neuer a friend quoth Chilon: seeing it is impossible by reafon of the wickednesse of men, that two perfons shoule live in the worlde without enemies: whereupon Plutarke faieth, If thou f ekeft for a swarme of friendes, thou confidereft not thou fallett into a Wafpes neaft of enemies.

Hereof it is, that histories when they fet before vs examples of true and excellent friends, make mention only of two perfons, as of Oreftes and Pilades, both of them calling them felues by the name of Oreftes, who was condemned to die, thereby to faue the life of his compagnion: neither was there any more then one Ephemus and Eueritius, and one Damon and Pithias, two of which, beeing condemned to die by Dionifius the tyrant of
Syraucyia, had their pardon graunted them, by reason of the constancie and stabilitie of friendhippe that was betwixt them and their compagnions, whereof they shewed this prooue.

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

We read of a Letter written by Pythistratus Prince of he Athenians, seruing for a notable example of the force of friendhip, which oftentimes is greater then all consanguinite. For hauing intelligence that his nephew Thraffillus was of a
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conspiracie against him, he wrote vnto him in those words: Nephew Thrafillus thou shouldest have called to remembrance not that I brought thee vp in my house, that thou art come of my blood, that I haue communicat my secrets with thee, that I haue giuen thee my daughter to wife with the halfe of my goods, but above all things, that I loued thee as a friend. Thou art become a traitor towards me, which I would neuer haue suspected, considering that I neuer deferyued any such thing at thy handes, and therefore I would gladly I had so much authoritie ouer my selfe, that, as I can shake of thy alliance, so I could also falsifie our friendship, which I can neither doo, nor determine of my fidelitie faued. For the consanguinitie I haue with thee may be separated, as being but within the veines, but the loue I beare thee cannot, seeing it is within the heart. A thousand other examples of couples ioyned in friendship, are to be found in Histories. In the meane time wee haue to note, that although we measure friendship here by the number of two, /yet our meaning is not to exclude others altogether. For we know that true charite extendeth it selfe vnto euery one, that we are bound euien to loue & like our enemies, and to do good to all: yet amongst the rest, we may chose our friend, to loue and to be beloued of in perfection. Alwaies prouided, wee must labour by a thousand
means and good dutieas to get the loue of all men, and to follow the counsell of Polibius giuen to Scipio Africanus, that he should never depart from the publicke place of authoritie, before he had gotten vnto him selfe some new friend and wel willer. We haue hereof famous examples amongst the auntients. That great Romane Captain and Consull Titus Flavius, who deliuered and freed all Gracia from bondage, and in battell ranged, disconfited Philip of Macedonia, is exceedingely commended of Hystoriographers, not onely because he was readie to pleasure euery one, but also because hee tooke such delight therein, that hee would alwaies remaine well affected eu'en to those whom he had once pleased, as if he himselfe had receiued the benefit, insomuch that he was alwaies readie to doo them more good: whereby he shewed himselfe truly zealous of vertue, which is neuer inflamed with the hope of any earthly recompence, seeing the price and reward of a vertuous deed ought onely to be the dooing thereof. Therefore Cicero said verie well, that friendship is so excellent a thing, that it far exceleth all other transitorie contents.

Aretyno seeing that Siluestro ment thus abruptly to break off his discourse, prosecuted it in this maner. A little to intermedle my selfe with this matter by your patience Gentlemen, giue mee
leave to say that a friendly admonition is an especiall point in friendship: for Agesilaus king of Sparta was woont to say, that hee liked verie well to be praifed of those friends that would not spare to reprehend him, when he was blame woorthie: whome the Emperour Traian did seeme to imitate: who wrote to his maifter Plutarch a Letter to this effect. I aduertife thee quoth hee, that hence-forward I will not vs thy feruice to any other thing then to coun/ faire mee what I haue to doe, and to forewarne me of those faultes whereinto I may fall: for if Rome take mee for a defender of her common wealth, I make account of thee as of the beholder of my life. And therefore if at any time I grudge or take displeasure at thy reprehenfion, take it not in ill part, for fuch choller proceedeth not of ennui, but of shame. But if wee wil admonifh a friend, we must doe it with aduice, and obserue those circumstances that Arifotle setteth downe in his Ethickes, not to be bitter in reprehending. But with Plato to correct his friend Spensippus, by the example of his owne vertue: or by familiar speech, as Zenocrates did to Polemon: For although, faith Cicero, an auftere grauitie is available in admonition, yet it is not fit to be vsed in friendship, that admitteth not one angrie frowne. As thus they were forward to prosecute their discourse, the company misseed Lacena, whereupon halfe weariest
with sitting so long after dinner, they broke off abruptly, and went to seeke her in the Garden. But the poore soule gotten secretly into her Closet, was musing vpon the contentes of *Siluestros* letter, finding it full of certaine precepts, but not conjecturing the certaintie of his mistical *Enigmaes*, so that at last, she felt with her selfe into these passions.

Doe Phisitons, *Lacena*, vse to prescribe one danger for their patients to avoid, and wilfully fall into the peril therof themselves? The Apothecary that knoweth the force of the confection, feareth to meddle with inuenomed potions. It is hard when the Goat feedeth vpon Myn, or the Deare on the Briar leaf. These bruit beasts only guided by force, yet are taught by nature to auoide what is prejudicial, and yet we which haue reason to limit our actions, runne headlong into those mishaps which wee see imminent. A late I deliuered precepts to *Siluestro* to take heed of loue. And now, fondling that I am, I feare not to parley with affection: my Censure was contrarie to *Venus*, and yet I seeke to burne sacrificfe at hir aultars: remember *Lacena*, that those auntient Philosophers whose experience vouched their sayings, / for Oracles haue in all precepts coueted to beate down in man that rebellious appetite, which is commonly called fancie, fore-seeing so many perilles to infue by such
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an unruly passion, in so much that Philoxenus, wishing some plague might betide, or fall upon the Meffenians, prayed unto the Gods, that their yong men might become vicious, and their virgins fall in love. The greatest revenge Venus could do to Diana, was to force her companion Calisto to fall in affection with Jupiter, and the first overthowe that fell upon the Temple of Vesja, was an amorous desire of libertie. The Senators of Rome, whose gruitie forced the English Knight Brennus, made a lawe for the honor of virginitie, when the good Emperor bannieth Ouid amongst the barbarous Getes of his wantonnesse. How dangerous this furious conceit of affliction hath bene to all, let generall examples make manifest. Ariadne placed quietly, as a Prince, on a royal throne of maieftie, was overthrown by gazing too narrowly on the beautie of Theseus. Phillis had still possessed a Crowne, and a diadem, had not the wandring stranger Demophon unfortunately arrived within her territories, whose courteous, but dissimuled favours brought the poore Princeffe to confusion. Howe glorious and fortunate was the reigne of Dido that famous Queene of Carthage, vntill Eneas the Trojan exile allured hir by fugred promises to consent to the ruine of her selfe & her kingdome. If then such mishapes proceede fro love sweet Lacena, to withstâd such a passion, as draweth the
mind into a laborynth of confused miseries, yet consider with thy self, that where \textit{Venus} obtains no glorie \textit{Hymenaeus} is honored with feastes, and triumphs: though loue be as it is misconstrued, found prejudiciall, yet the ende which is marriage is honorable. Truth \textit{Lacena}, but as it is full of honor, so is it pestered with infinite discommodities to counteruail every content. \textit{Pythagoras}, whose precepts haue euuer been holden for infallible censures, being requestted to be at \textit{\frac{1}{2}}. marri/age of a kinswoman of his, excused him selfe in this maner. I was neuer desirous to go to such a feast, nor to go to such a funeral: judging that it was all one for a woman to marrie a husband and to wed a coffin, that the house of her marriage was the first step to griefe and miserie, which \textit{Martia} the daughter of \textit{Metellus} wisely considered, who being demaunded by her father why she would not marrie \textit{Iunius Secundus} his neighbor, sith the yoong Gentleman was beautiful in bodie, valiant in feates of armes and martial discipline, eloquent in speech, of honorable parentage, while in possessions happie for a good name, yea every way adorned with sundry vertues. I know quoth \textit{Martia} al this, yet I had rather be mine owne, then his. The wife \textit{Hypsicratea} in her widowhood had oft this saying in her mouth, that although the name of a wife were sweet and honourable, yet whosoever by
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experience did enter into the consideration of such a supposè, should finde it full of many great and intollerable burthens, that the veses of pleasûre are set amongst the sharpe prickings thornes of care and disquiet, the multitude of children and the feare of their welfare, the imperfections of seruants, toile in domestical affaires, are grievous, but above [all], faith Macrina the wife of Torquatus, the insolent arrogancy of a foolish and vnruely husband is untollerable. Hyssonactes entering into the thought of these premisês, faith: That of one marriage onely two good daies are to be hoped for, namely the marriage day and the day of death. To whose opinion alludeth the saying of Alexandreides, that the wedding day is the beginning of many euils: that in no estate fortune sheweth her selfe more inconstant in observing her promises then in marriage, because faith Polihißor there is not one man to be found, wherein is not some deceit or occasion of complaint giuen to the woman. Therefore merrely faith Diphilus, there are three naughtie beasts, a good Mule, a good Goat, and a good husband. Hereupon as I may lawfully conjecture, came the verdite giuen by Salonina the wife of Cethegus, who being demanded by some of her friends and acquaintance, why shee was so ouer-charged / with continuall sorowes, sith her husband was so honorably descended, fo
wealthie, so wel allied, and prosperous in his fortunes, shee onely shewing her foote, made this answere. Ladies you see that my shoo is very new & wel made, but none of you can tel whereabouts it pincheth mee. Wel, said Lacena, thou haft made a prettie inuenciue against marriage and loue, and yet fond foole art like to fall into both. Doest thou thinke if marriage were so great a mischief, that Augustus Cesar would when hee was Cenfor, haue made so strict a law against such as kept themselues vnmarried after twentie fiue yeeres? how can it be, faith Vlpianus but marriage is pleasan, fith so many wise women haue entred into it with desire, and ended it with content. Zenobia Queene of Armenia, and wife to Radamifius, beeing demaunded by Tyrdates the King & vanquisher of her husband, what kinde of life she liked best, answered marriage: for in that (quoth she) may a woman win fame by obeying and liuing chaste. The Princeffe Panthea wife to Abadatus so wel beloved of King Cyrus, had oft this saying in her mouth, that there could no husband be so bad, but would be an honor and content to a good wife. Then (Lacena) fith in marriage there are contents sufficient to counteruaile disquiets, and that the sweetenesse of such a Rose is as delightfull as the prickes are noysome, resolue with thy selfe to crop the fruit of such a tree, and in this resolution let
nothing sink in thy heart, nor found in thine eare but Siluestro: and with that as one in an extasie with the ioye of her owne conceit, flinging out of her closet, she went into the Garden, where to scale vp her desires with an Omyneous obieec, hee was ye first shee saw in the company. Who saluting her, saide: that her mother & the rest, missing her presence, were tracing through the arbours to finde her: and quoth he, whither I may attribute to Fortune as a thing by happie chance, or to fate as a thing growing of necessitie I know not, my eye is the first that hath discouered that they fecke, and ye my selfe aboue all other iewels desire most to finde. Lacena, whose affection was such, as the ment to be plaine, made answere, that she was glad that either fortune or fate was so fauourable, as to present him so fit to the quiet of his thoughts, for sir quoth she, your letter receiued, and found so enigmatical, as hardly I coniecture the contentes: yet loue hath made me so good a scholler to prie into your precepts, that I anfwer, as your conclusion required, if your inward intent follow your outward attempt, that, my honor safe, Lacena remains the assured friend of Siluestro. The gentleman hearing the fume of his desires granted, taking her by the hand, made promife to performe the deedes whatsoeuer he had protested in words, and with that Panthia, & the rest, tooke the
napping: whereupon Peratio at the first fight began thus to descant: you may see, madam Panthia, that loue is a loadstone, by the keeping of Siluestros course, for we hauing fought Lacena, mist of our purpose, and he parting from vs in a melancholy vaine, hath, as directed by definie, chanced on her company, a thing forepointed: and therefore not to be preuented, for loue is such a Lorde, as may not be refilled with armours, but enterteined with amours. Then, quoth Panthia, you suppofe Siluestro, and my daughter Lacena are in loue: Suppose, madam, quoth Peratio: why haue you so ill an inffight into affection, that you see not their fancies, which poore soules, they keepe as secrete as fire in straw: At this, Panthia looking earnestly vpon her daughter Lacena, bluht, her fisters and the rest began to laugh, which Siluestro seeing, made answer, that Peratios conjecture was not greatly amiffe, and therefore, seeing, that the company was so fitly mette, and the matter so happily motioned, he would intreate her good will, he might haue / her in marriage: Panthia who was passing glad of this request, asked her daughter if she had made any promise to Siluestro: Lacena, who ment to stad to her tackleing, answered, she had, cõditionally she might haue her consent. The quoth Panthia, as one welcõtented with your choice, to morow shalbe ý mariage day, because the gentle-
mē shalbe witnesses at your wedding: Siluestro vpō this, made promife, & † next morning, accōpanied w the rest of his friēds, was solemnly married to Lacena.
v.

ARBASTO:

The Anatomie of Fortune.

1584.
NOTE.

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

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

Wherin also Gentlemen may finde plea-
faunte conceytes to purge Melancholy, and
perite counsell to prevent
misfortune.

BY ROBERT GREENE Mayster
of Arte.

Omne tulit punctum qui miscuit utile dulci.

§ Imprinted at London, in Fleete-
streate, beneath the Conduite, at
the signe of S. John Euangelist,
by H. Iackfon.
1584.
TO THE RIGHT HONORABLE and virtuous Lady, the Lady Mary Talbot, Wife to the Right honorable Gilbert, Lorde Talbot, Robert Greene wysheth increase of honor and vertue.

That vnskilful Painter of Greece, neuer drew any picture, but the counterfaite of Jupiter: saying, that if it were ill wrought, his worthynesse should countenaunce out the meanesse of his worke, if well, commende the perfection of his arte.

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

Pore Irus comming into the Temple of Pallas, seing her pourtrayed with a Speare in the one hand, and a Booke in the other, noting therby as well her inwarde vertue, as her outwarde valor: faide, dispightfull pouertye thou shalte not yet keepe me from honoring Pallas, though from giuing her presents.
So hearing of your Ladyships exquisite perfection, as well in outwarde shape, as in vertuous qualities, drawne with a deepe desire to shew what a dutifull affection I owe to such noble and vertuous personages, although want sought to hinder my will, yet I thought rather to faulte in the defeete of abylitie, then not to shew in effecte the forwardnesse of my desire, which wishing to bring forth a Mountayne, hath scarly afforded a Mouhil, & willing to shew your honor Alexanders Picture, is farre vnable to present you wyth Agrippas shadowes. But I hope your Ladisship will deale wyth mee as Cæsar did with his younge Souldiers, who accepted of their service, not only when they performed what they shou'd, but when they practised what they coulde. Thus resting assured of your Ladyshyppes curteyse, praying contynually for the increase of your honor, with all things that you would wish or I imagine, I end

Your Ladyshippes most dutifull
to commaunde Robert Greene.
To the Gentlemen Readers health.

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

Yours to vfe Robert Greene.
§ ARBASTO, THE ANATOMIE OF FORTUNE.

Ayling towards Candie, after that I had long time beene tossed with infortune tempefts, forced by wind and waue, our course not well guided by our compasse, happily arrived at the city of Sydon, where being set on shoare, I straight with my companions, went to offer incense to the goddeffe of prosperitie, which the citizens call Astarte. Whither being come, my devotion done, and my oblations offered vp, desirous to take a view of the ancient monuments of the Temple, I passed through many places, where moste sumptuous sepulchers were erected: which being seene, as I thought to have gone to my lodging, I spied a Cel, hauing the dore opè; whereinto as I entered, I saw an Archflamin sitting (as I supposed) at his Orizons (for so was the priest of the goddeffe termed) who being clothed in white fatten roabes, and crowned with a Diadem of perfect golde, leaned his heade upon his right hand, pouring forth stremes of watrishe teares, as
outward signs of some inward passions, and held
in his left hand the counterfeit of fortune, with one
foote troade on a polype fishe, and with the other
on a Camelion, as assured badges of his certaine
mutabilitie. Driven into a dumpe wyth the sight
of this strange devise, as I long gazed at the
unacquainted gesture of this old Flamin, willing to
knowe both the cause of his care, and what the
picture of Fortune did importe, I was so bolde as
to waken him out of his passion, with this parle.

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

After I had uttered these wordes, staying a good
space to heare what the olde man woulde
answere, seing that he did not so much as vouch-
safe to giue an eare to my parle, or an eye to my
person, but still gazed on the picture of Fortune. As I was ready to course him from his harbor, wyth a deeper blast, I sawe a present metamorphosis of his mynde: for from teares he fell to trifling, fro lowryng to laughing, from mourning to myrth, yet neuer casting his eie from fortunes counterfeite, till at laste after he had long smiled (as I thought) at the Picture, he as in despiete cast it from hym, and taking his Lute, plaied a dumpe, whereunto he warbled out these words,

W

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

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

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

I live in care, crost with hir guile,
Through hir I weepe, at hir I smile.

The old Sire hauing with fighes lobbed out this sorrowful ditty, I was driuen into a maze what the contrary contentes of these verses shoulde meane, vntill at laft casting his eie aside, and seeing me stand fo solemnly, he burst forth into these chollericke termes.

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

He had no sooner vttered these wordes, but he was ready to take vp the picture, if I had not hindered him with this reply.
Syr (quoth I) where the office is confessed, there the fault is halfe pardoned, and those factes that are committed by ignoraunce, alwayes claime them pardons by course: I graunte that I haue beene too rash, but I repent, and / therfore hope you will take the leffe offence, & the sooner excuse my folly: faultes committed by will gayne oft times but a check, then mine done by ignorance, shall I hope escape without a mate. Penalties are enioyned by the will more than by the worke: and thinges done amifle, (faith Tullie) euer ought to be meafured by the intent, and not by \textvisiblespace{} meere action: Which considered, if my presence hath beene preiudiciall to your passions, I hope you will thinke I offended as a stranger, and will pardon me, as one forie for so rash the enterprife.

The old man very attentively hearing my talke, hauing somewhat digested his choller, rising vp from his feate, made me this friendly anfwere.

Friend (quoth he) all is not gold that glifters: the smootheft talke hath ofttimes the smallest truth: the sunne when it gliftreth moft bright, then breedeth the greateft shoure: when the Bore layeth downe his bristles, then he meaneth to strike. The Painter casteth the fairest colour ouer the fouleft boord, and strangers flatterings are ofttimes but meere fallacions: yet whether thy talke be truth or tales: whether thou commest to note my
passions as a pie, or hast by chance hit into my cell as a stranger, I care not: for if thou enuie me as a foe I force thee not, in that I feare not the spight of fortune: if thou muse at my suddaine motions, as one desirous to be acquainted with my cafe, it shal little auail thee to heare it, and be a great griefe for me to rehearse it.

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

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

I haue beene my selfe a Prince, which am now subiecit vnfo power: alate a mightie Potentate, and now confreyned to liue vnder a seruiile lawe: not conteined erewhile with a princely pallace, now sufficiently satisfied with a poore Cell, and yet this present want exceedes my woonted weale. I
then had too much in penurie, and now I lacke in superfluitie, being cloyed with abundance (yet hauing nothing) in that my mind remaineth satisfied. Fortune, yea fortune in favoring me hath made me moft infortunate. Syrenlike hiding vnder musicke miserie, vnder pleasure Payne, vnder mirth moorning, like the fugred honycombe, which while a man toucheth, he is ftoong with Bees. She presenteth faire shapes, whiche prooue but fading shadowes: she proffereth mountaines, and perhaps keepeth promise, but the gains of those golden mines is losse and miserie. None roade on Seianus horse, which gote not mishap. None toucht the goale of Tholojfa, whom some defafter chance did not affaile: neyther hath any beene advanced by fortune, which in time hath not beene croffed with some haplesse calamitie. I speake this by experience, which I pray the gods thou neuer trie by proofe: for he only is to be thought happie, whome the inconstant fauour of fortune hath not made happie. The picture whiche thou feest heere, is the perfect counterparte of her inconstant conditions, for she like the Polipe fishe, turneth hirselfe into the likenesse of euerie obieft, and with the Cameleon taketh hir whole delight in change, being sure in nothing but in this, that she is not sure. Which inconstancie after I had knowne by too much proofe, I began to arme my selfe
against hir guiles, and to count hir fawning flatterie and hir frownes / of no force, not to accept hir as a friend, but to despise hir as a foe, and in despight of hir fained deitie, to oppose my selfe against hir fickle power, which I haue founde the greatest shield to shrowde me from hir secret injuries. I haue left my pallace, and taken me to a simple Cell: in the one I found often displeasure, but in the other neuer but contentation. From a Prince of the earth, I am become a Priest to the Gods, seeking only by this obscure life to please the[m], and displease fortune: whose picture when I see, I weep that I was so fond as to be subject to such a servile dame, and I laugh that at laft I triumph both ouer mine owne affections, and ouer fortune. Thus friend, since thou hast heard the cause of my care, ceafe off to enquire farther in the case, passe from my Cell, and leaue mee to my passions, for to procure my grieve, and not thy gayne, were to offer me double losse. After he had vtted these wordes, perceyuing by his parlee that he was a mighty Prince, I began with more reverence to excuse my rashnesse, framing my talke to this effect.

I am sorie (quoth I) if sorowe might be amends for that which is amissè, that my hastie follie hath offended your highnesse, and that my poore presence hath been prejudiciall to your princely passions, but
since the fault once committed may be repented, but not reloymed, I hope your Highness will pardon my unwitting wilfulnesse, and take (had I wist) for an excuse of so suddaine an offence, whiche graunted, the desire I haue to heare of your strange hap, doo make me passe manners in beeing importunate with youre Maiestie, to heare the tragicall chance of this your strange change.

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

Arbafo./

was (quoth he) vntill I waxt wearie of my diadem, King of the famous Countrey of Denmarke, wherein, after Bosphorus deceased, for so was my father called, I raigned in happie prosperitie, comming to the Crowne at the age of one and twentie yeares/: beeing so honoured of my subiectes for my vertue, and so loued for my curtesie, as I did not onelie gayne the harts of mine owne Countreymen, but also winne the good will of Strangers. I could not complayne of lacke, in that my greatest want was store. I feared not the force of forraigne foes, for I knewe none but were my faithfull friends. I doubted no misfortune, for I could see no way for me to mishap: nay, if I had beene wife, I might
the more have feared miferie, in that I was so fullie pampered vp with felicitie. But I poore wretch was not daunted with any dreade, because I sawe no present danger: I thought, the sea being calme, there could come no tempest: that from the cleere aire could ensue no storme, that quiet ease was not the mother of dissention, and that where fortune once tuned, in the strings could neuer be founde anie discord.

But O fond and infortunate Arbasto, for so is my name, and therefore infortunate in that thou art Arbaasto, thou now hast tried though by haplesse experience, that when Nilus filled vp his boundes, ensued a dearth: when the Angelica is laden with most seede, then hee dieth: when musick was heard in the Capitoll, then the Romanes were plagued with pestilence: when Circes proffered most giftes, she pretended most guile, and that when fortune hath deprived thee of most care, then she meanes to drowne thee in the greatest calamitie: for as thus I safely floated in the Seas of securitie, and bathed in the streames of blisse, fortune, thinking at length to give me the mate, began thus to proffer the checke. I hauing but one only brother called Tebaldo, whom forced by nature, I most entirely loued and liked, who sojourning in France, as one desirous to see the maners of strange Countreys, and to furnish himselfe with all qualities fit for a
worthy Gentleman, I vnhappily receiued newes that he was cowardly without cause slaine in the French Court, which so appalled my senses, as nature most cruelly exclaimed against fortune, in so much, that scorched with the flame of speedie revenge, contrarie to the counfayle of my Nobles, with a resolute mind, I determined to invade France, and either to bring the whole realme to ruine, or else to hazard life and limme in the battell: well, no perfwafion being able to drive me from this settled determination, I caused my ships to be rigged, and with as much speede as might be, sailed into France with a great nauie, where I had no sooner landed my soldiers, but as a professed foe craving no other recompence for my brother's death but their destruction, I burned their borders, fired their fortes, rafed their townes and cities to the earth, vising no mercy, but in thys, that having depriued them of their possession, I also bereaved them of their liues: Pelorus hearing with what violence I had invaded his lads (for so the French King was called) fearing he he was not able to withft d my force, seeing that Fortune so fauored my enterprife, passed speedily with his whole host unto Orleance, whither I hafted without any great resistance, laying valiantly a straight siege to the citie: whyche after I had divers times assaulted, & had so shaken the walles with Cannon shot, that they were forced to
strengthen them with new counter mures. Pelorus halfe danted with my desperate attempts coueted secretly to coclude a peace: to colour therefore this his intent with a false shadowe, he speedily dispatched an Herald to intreate a truce for 3. moneths, which being unhappily granted, and therefore unhappilye because graunted, it was lawfull for them of Denmarke peaceable to passe into the citie, and for them of Orleance quietlie to come into our campe. While thus the truce continued, I being desirous to take a view of the French Court, accompanied with my Nobles, went to Pelorus, who willing to shewe his martiall courage by visting curtesie to his fo, gaue me verie sumptuous and friendly entertainment. But alas, such desafter hap ensued of this my fond desire, that death had bin thirse more welcome then such endless distresse. For Pelorus had onely two daughters, the eldeft called Myrania, the yongest named Doralicia, so faire and well featured, as Venus woulde haue bin iealous if Adonis had liued to see theyr beauties. But especially louely Doralicia, and therfore more louely, because I so intirely loued, was so beautified with the gifts of nature, and so adorned with more then earthlie perfection, as she seemed to be framed by nature to blemishe nature, and that beautie had skipt beyond hir skil, in framing a pcee of such curious workemanship, for that which in hir
(respecting hir other perfections) was of no price, would be counted in others a pearle, hir greatest want would in others be thought a store, so that if any thing lacked in hir, it was not to be sought for in any earthly creature. This Doralicia being appointed by uniuft fortune to be the instrument of my fall, accompanied with hir fifter Myrania and other Ladies, came into the chamber where hir father and I was in parle, whose gorgeous presence so appaled my senses, y I stood astonishe, as if with Perfeus shield I had bene made a senselesse picture, not knowing fro whence this suddaine & uncertaine passion should proceede: yet this fond affection I felt to rule my fancy, y as the dormouse can not shut his eie as long as he lieth in the beame of ʃ fun, as the Deare can not cease from braying where the herbe Moly groweth, so could not I but stare on the face of Doralicia as long as hir beautie was such an heaveneely obieft. She narrowly marking my gazing lookes, straight perceyued that I was galled, and therefore to shewe how lightly hie accompted of my liking, pased out of the chamber with a coy and courtly countenance, but Myrania as one perceiuing and pitying my passions, seemed with her lookes to say in heart, Arbaʃto farewell.

These two goddeses being gone, feeling my minde somewhat perplexed, I tooke my leaue of
Pelorus, and departed. Comming home to my tent, fraught with a thousand toyish fancies, I began to coniefture what shou'd be the cause of these contrarie motions: the effects I felt, the occasion I could not finde: applying therefore a contrarie value to my fore, it did rather increase then cure the maladie, for companie was a cora-siue not a comfort: thinking musicke shou'd be a prefervatiue, I found it a poifon: and to be solitarie, I found it the sinke of all sorrowe: for then strange thoughts, vnaequarented paffions, pinching fancies, waking visions, and flumbringe watchings, disquieted my head. Me thought I fawe the counterfaite of Doralicia before mine eies, then the harmonie of hir speech founded in mine eares, her lookes, her geftures, yea all hir actions were particularly deciphered by a secret imagination. Wrapped thus in a laborinth of endleffe fancies, when reafon could not suppressse will, nor wisedome controule affection, but that wit (though ineaged) yet disdained the vfe of a guide. I then cast my cardes, and found by manifest prooffe, that the lunaticke fit which fo diftempered my braynes, was that franticke passion which fooles and poets call loue, which knowne, blaming my selfe of cowardife, that beautie shou'd make me bend, I fell at last into these termes.
Why Arbaby (quoth I) art thou so squemish that thou canst not see wine but thou must surfeet? canst thou not drawe nie the fire and warme thee, but thou must with Satyrus kiffe it and burne thee? art thou so little mayster of thy affections, that if thou gaze on a picture, thou must with Pigmalion be passionate? canst thou not passe through Paphos, / but thou must offer to Venus? doest thou thinke it inuirie to Cupid to looke if thou doest not loue. Ah fond foole, knowe this, fire is to be vfed, but not to be handled: the Baaran flowre is to be wore in the hand, not chawed in the mouth: the pretious stone Echites is to be applied outwardly, not to be taken inwardlie: and beautie is made to feede the eie, not to fetter the heart: wilt thou then swallowe vp the baite which thou knowest to be bane? wilt thou hazard at that which can not be had without harme? no stretch not too farre, wade not too deepe, vse beautie but serue it not, shake the tree, but taste not of the fruite, leaft thou find it too hard to be digested. Why, but beautie is a God, and will be obeyed: loue looketh to command, not to be conquered: Iuno stroue but once with Venus, and she was vanquished: Jupiter resifted Cupid, but he went by the worst: it is hard for thee with the Crab to swimme against the streame, or with the Salamander to striue against the fire,
for in wraffling with a freewe wounde, thou shalt but make the fore more dangerous. Can beautie fond foole be refifted, which make[s] the Gods to bowe? Loue himselle yeelded to the feature of Psyche, and thinkeft thou thy fancie of greater force? yea but what fondnesse is this Arbafto to footh thy selfe in thy folly. Thou didst come a Captaine, and wilt thou returne a captiue: thy intent was to conquer, not to be vanquished, to fighte with the launce, not to be foild with loue, to vse thy spere, not thy pen, to challenge Mars, not to dallie with Venus. How doest thou thinke to subdue France, which canst not rule thine owne affections? Art thou able to quaile a kingdome, which canst not quell thine owne minde? no, it will bee hard for thee to go in triumph, which art not so much as Lorde of thy selfe. But Arbafto if thou wilt needes loue, vse it as a toy to paflfe away the time, whyche thou mayest take vp at thy lufte, and laie downe at thyne owne pleafure. Loue, why Arbafto doest thou dreame, whome shouldest thou loue? Doralicia: what thy foe, one that wifheth thy mishap, and partly prayeth to the Gods for thy misfortune? no fure thou art not fo fond.

And with that, as I vttered these worde, fuch thoughtes, fuch fighes, fuch fobs, fuch teares affailed me as I was stricken doombe with the extremitie of these hellifh passions, scarce being
able to drawe my breath for a good space, till at last recovering my senses, I fell to my former sorrow in this sort.

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

I had no sooner sealed vp these secret meditations with a sorrowfull sigh, but least beeing solitarie I should fall into farther dumpes, I went out of my tente to passe awaie the tyme with some pleasant parle, thinking this the fittest meanes to drive awaie idle fancies, hoping that hote loue would be soone cold, that the greatest bauin was but a blaze,
and that the most violent storme was ever least permanent. Well, to see how love and Fortune can play false when they lift, I was not so drowned in desirs towards Doralicia, as poore Myrania burned with affectio towards me. For Venus willing to shew she was a woman by her wilful contrarieties so fiered her fancies with the forme of my feature, as the poore Ladie was perplexed with a thousand sundry passions: one while she fought with hate to raise out love but that was with the deere to feed against the wind: another while she devised which way to obtaine her desire: but then alas she heaped coales upon her heade, for she sawe no sparde of hope to procure so good hap. Driuen thus into sundry duips she fell at last into these termes.

Alas Myrania (quoth she) happy yea thrice happy are those maides which are borne in the Ile Meroe, which in their virginity are suffered to see none but him whome they shall marrye, and being wifes are forbidden by the lawe to see any man but their husband, vntill they be past fiftie. In thys Countrie Myrania, beautie is vfed as a naturall gift, not honored as a supernaturall god, and they love only one, because love cannot force them to like any other: so that they sowe their love in joy, and reap it in pleasure. Woulde God thou hadst bene borne on this foile, or brought vp
in the fame fort, so shouldeft thou haue triumphed ouer beautie as a flaue, which now leadeth thee as a seruile captiue.

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

Ah Myrania, things are foone promised, but not so easilye performed: it is easie to found the victorie,
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but passing hard to obtaine the conquest: all can say I would overtake, but few or none returne with triumph. Beautie is therefore to be obeyed, because it is beautie, and loue to be feared of men, because honoured of the Gods. Dare reason abide the brunt, when beautie bids the battell? can wisedome win the field, when loue is Captaine? No no, loue is without lawe, and therefore aboue all lawe, honored in heauen, feared in earth, and a very terror to the infernall goftes.

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

Trueth Myrania, but what then, to loue is easy, & perhaps good, but to like wel is hard & a doubtfull chance: fancy thy fill (fond foole) so thou bend not thy affeccion to thy fathers foe: for to loue him who seekes his life, is to war against nature & fortune. Is there none worthy to be thy fere but Arbaio, thy cursed enimie to thy country? can none win thy good will but thy bloody wretch, who seeketh to breed thy fathers bane?
can the eagles & the bird Ofiphage build in one tree? wil the faulco & the doue couet to fit on one pearch? wil the Ape & the Beare be tied in one tedder? wil the Foxe & the Lambe ly in one den? no they want / reafo, & yet nature suffer them not to liue against nature: wilt thou then be so wilful or witles? as hauing reason to guide nature: yet to be more vnnatural thã v Reasonable creatures? be sure if thou fal in this thou striuest against the gods, & in striuing with them looke for a moxt sharp reuenge.

Tush I know this: but hath not loue fet downe his sentence, & shal I appeale fro his censure? shal I deny ã whiche ã desatinies haue decreed? no, for though Cydippa rebelled for a time, yet she was forst at laft to make suite to Venus for a pardon, & I may seeke to hate Arbafto, but never finde where to begin to mislike him. And with that, such fiery paffios oppressed hir, as she was faine to send forth scalding sighs somwhat to ease hir inflamed facy, which being sorrowfully sobbed forth, she had begun a fresh to poure forth hir pitiful complaints, if hir sister Doralice being accopanied with other getlewome had not driuen hir out of these dûps, whom shee no sooner spied, but leauing hir paffios, she waxed pleasant, couering care with conceits, & a mourning hart w a mery countenance, leaft hir sorrowful looks might giue ã company occasion
to conjecture some what was amisse. But I alas
whiche felt y furious flames of fæcy to broile
incessantly within my brest, could not so cunningly
dissolve my passions, but all my Peeres saw I was
perplexed: for wheras before this suddain chace,
Pelorus misfortune procured my mirth, now the
foile which I reaped by affectio, draue me to a
deeper misery. In y day (to the encreasung of my
care) I spent the time in solitary dumps, in the
night affected thoughtes & visions suffered me
scarce to slumber: for alas there is no greater
enemy to the mind, that in loue to liue without
hope, which doubt was the sum of my endless
sorrow, y in seeing my self fettered, I could see
no hope at al of my freedome: yet to mitigate my
misery, I thought to walke from y camp toward
the city, that I might at the least feede my eie with
the sight of y place wherein the mistresse of my hart
was harbored, taking with me only for copanion a
Duke of my country called Egerio, vnto whome I
durst beft commit my secret affairs, who noting
my vnaccustomed passions, conjecturing the cause
of my care by the outwarde / effectes, coueting
carefully to apply a value to my sore: and to drive
me from such drowsie thoughtes, wakened me from
my dumps with this pleafant deuife.

Syr (quoth he) I haue often maruelled, and yet
canot ceafe to muse at the madness of those men,
whome the common people think to honour with the glorious title of louers, who whē rashly they purchase their own mishap in placing their affection, where either their disabilitie or the deßtinies deny succeffe to their suites, doe either passe their daies in endless dolor, or preuent misery by vntimely death. If these passionate patients liftned as little to Venus allurements as I to Cupids flatteries, few men should haue cause to cal the gods vniuſſt, or women cruell: for I thinke of loue as Mylciades the Atheniā did, who was wont to say, that of al the plagues wherewith the Gods did affliet mortall men, loue was the greatest, in that they fought that as an heauenly blisse which at laſt they found their fattall bane.

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

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

Rueth (quoth he) but who is happy in loue? he that hath the happiest succeffe? no: for I
count him moft vnhappye which in loue is moft happy.

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

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

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

Because Syr (quoth he) it is loue, being such a frantick frezie which so infecteth the mindes of men, as vnder y taste of Nectar, they are poysoned with the water of Styx: for as he which was charmed by Lara sought still to heare hyr incchantment, or as the Deere after once he broufeth on the Tamarifke tree, will not be driuen away till he dieth: so our amorous louers haue their fensellesse fences so befotted wyth the power of this lasciuious God, that they counte not themselues happy but in their supposed vnhappines, being at moft eafe in disquiet, at greatest rest when they are moft troubled, seeking contention in care,
delight in misery, and hunting greedily after that whiche alwayes bringeth endless harme.

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

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

The paines that louers take for hunting after losse, if their mindes were not charmed with some secrete enchantment, were able either to keepe their fancies from being inflamed, or else to coole defende being already kindled: for the dayes are spent in thoughtes, the nights in dreames, both in danger, either beguiling vs of that we had, or promiseng vs that we haue not. The heade fraught with fantafies, fiered with Jealosie, troubled with both: yea so many inconuenieniçes waite upon loue as to
recken them all were infinite, and to taste but one of them intollerable, being alwaies begun with grief, continued with sorrow, and ended with death: for it is a paine shadowed with pleasure, and a joy stuffed wyth misery: so that I conclude, that as none euer sawe the altars of Bafyris without sorrow, nor banqueted with Pholus wythout surfeit: so as imposible it is to deale with Cupid, and not gaine either speedie death, or endless danger.

As I was ready to reply to Egerios reasons, drawing to a smal thicket of trees, which was hard adioyning to the citie, I spied where some of the French dames were friendelye sitting about a cleere fowtain, of whom after I had taken a narrow view, I easilly perceiued they were 3. ladies (accompanyed only with one page) namely Myrania, Doralice, & their nurfe called madam Vecchia, whiche sodden sight so appalled my senses, as if I had beene appointed a newe Judge to the three goddeses in the valley of Ida: yet seeing before my eies the mistrefse of my thoughts, and the Saint unto whome I did owe my devotion, I began to take harte at grace, thyning that by this fit opportunity, loure and Fortune began to fauour my enterprife, willing therefore not to permit so good an occasion, I boldly paced to them, whome I saluted in this sort. Faire Ladies (quoth I) the sight of your sur-passing beauty so dazeled my eyes, as at the
first I was in doubt, whether I should honour you as heauenly nymphes, or salute you as earthly creatures: but as I was in this dump, I readily called to minde the figure of your diuine faces, which beeyng at my comming to your fathers court, by some secret influence moft surely imprinted in my fancy, I haue hitherto without any spark of forgetfulness perfectly retaine, feling euuer since in my hart such strange passions, and vnaccustomed deuotio to your beautie and vertues, as I woulde think the gods and Fortune did fauore me, if either I might find occasion to manifeft my affection, or liue to doo you seruice.

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

Syr (quoth she) if at the first looke you tooke vs for nymphes by the perfection of our diuine beauty, it seemeth vnto us that either your women in Denmarke are very fowle, or your sight sore blemišt since your coming into France: for we know our imperfections far vnworthy of such dissembled praise. But Diomedes smiled moft when he pretended greatest mischiefe: Syron entertained his guestes best, when he ment to intreat them worst: Lycaon feasteth Jupiter when he fought to betray him: the Hiena euere fawneth
at hir pray: the Syrens sing when they meane to
inchät: Cyrces is moft pleafant when she presenteth
poifon: and fo you, in praising our beautie fecke
to spill our bloud: in extolling our perfection, to
make vs mofte imperfect, in wishing openlye our
weale, secretly to worke our death and deſtruction.
For your seruice you offer vs, we fo much the more
mislike it for his fake that makes the proffer: for
we are not fo inueigled with felfe loue, nor fo
fenceleffe to conceiue, but that we think he little
fauoreth the ítems that cutteth downe the olde
flocke, he little reſpecteth the twyg that tendereth
not the roote, & he lightly loueth / the child, that
deadly hateth the father. Polixena counted Achilles
a flatterer, because he cõtinued the fiege againft
Troy. Crefsid therefore forfooke Troilus, because
he warred againſt the Grecians: & we cannot
count him a priuy friende which is our open fo.

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

Trueth Syr (quoth Myrania) but the gaines they
got was perpetuall shame and endleffe diſcredit:
for the one was flain by the Sabynes, ſy other reieected
by Minos. The young faunes cannot abide to
looke on the Tiger: the Halciones are no sooner
hatched, but they hate the Eagle: Andromache
woulde neuer truſt the faire speeches of Pyrhus, nor
Dido laugh whe she sawe Hierbas smile: where the party is knowne for a professed fo, there suspetious hate ensueth of course, & fond were that person that would think wel of him that profereth payson though in a golden pot.

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

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

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

Nay Madame (quoth I) not so, for construe of my meaning how you please, or accept of my
companie how you lift. I will not be so discurteous to leaue you so flenderlie guided, as in the
gard of this little page. And with that, taking Doralicia by the hand, willing not to let slip so fit
opportuniteitie, I began to court hir on this manner.

The choice is hard Madame Doralice (quoth I)
where the partie is compelled either by silence
to die with griefe, or by vnfolding his mind, to liue
with shame, yet so sweete is the desire of life, and
so bitter the passfions of loue, that I am enforced to
prefer an vnfeemely suite before an vntimely death.
Loth am I to speake, and in despaire I am to
speede, in the one shewing my selfe a coward, in
the other weying mine owne cafe. For considering
what loue is, I faint, and thinking how I am
counted a foe, I feare. But fith where loue com-
mandeth, there it is follie to refift, so it is (Madame)
that intending to be victor, I am become a vassall,
comming to conquer, I am caught a captiue,
seeking to bring other into thrall, alas I haue lost
mine owne libertie: Your heauenly beautie hath
brought me into bondage, your exquisite perfection
hath fnared my freedome, your vertuous qualities
hath subdued my mind, as only your curtesie may
free me from care, or your crueltie croffe me with
calamitie. To recount the sorrowes I haue susteined
since I firft was inueigled with thy beautie, or the
seruice I haue vowed vnto thy vertue, since thou
doest count my talke, though neuer so true, but as meere toies, were rather to breede in thee an admiration then a beleefe. But this I added for the time, whiche the end shall trie for a truth, that so faithfull is my affection, and so loyall is my loue, that if thou take not pitie of my passions, eyther my life shall be too short, or my miserie too long. Doralicia hearing attentiuely my talke, ofttimes changed colour, as one in great choller, being so inflamed with a melancholick keinde of hate, as she was not of a long time able to utter one word, yet at last with a face full of furie, shee burst forth into these despightefull termes. Why Arbafo (quoth she) art thou of late become frantick, or doest thou thinke me in a frenzy: haft thou beene bitten with the serpent Amphifbena which procureth madnesse, or doest thou suppose me fraught with some lunaticke fits, for thy speecche makes me thinke, either thou art troubled with the one, or that thou counts me combred with the other: if this thy poysioned parle were in ieft, it was too broade, weying the case, if in earneft, too bad considering the person: for to talke of peace amidst the pikes, sheweth either a coward or a counterfaite: and to sue for loue by hate, either frenzy or follie. It is a mad Hare Arbafo that will bee caught with a taber, a greedie fishe that commeth to a bare hooke, a blind goose that
runneth to the foxe’s sermon, and she a louing fool, that stoupeth to hir enemies lure. No no, thinke me not so fond, or at leaft hope not to find me so foolishe, as with Phryne to fancie Cecrops, with Harpalice to like Archemorus, with Scilla to loue Mynos, with carelesse Mynions so far to forget mine honor, mine honestie, my parents, & my countrie, as to loue, nay not deadly to hate him which is a foe to the leaft of these: for experience teacheth me that the fairer the stone is in the Toades head, the more pestilent is the poison in hir bowels, the brighter the serpents scales be, the more infectious is hir breath, and the talke of an enimie, the more it is seasoned with delight, the more it fauoureth of despight: ceafe then to seeke for loue, where thou shalt find nothing but hate, for assure thy selfe, if thou didst fancie / as faithfullie, as thou doest flatter falselie, yet the guerdon for thy loue shoulde be oney thys, that I wyll pray incessantly to the Gods in thy life to pesture thee with earthy torments, and after death, to plague thee with hellish tortures.

Although these bitter blasts of Doralicia had beeene a sufficient cooling card to quench fond affection, yet as the cold water causeth the seacole to burne more freishly, so hir despitefull tearmes [so] far more inflamed my desire, that I made hir this friendly replie.
A las (Madame) weigh my case with equitie: if you hate me, as I am a foe to Pelorus, yet fauour me as I am a friend to Doralicia. If you loath mee as a conquerour of your Countrey, yet pitie me as I am a captiue to your beautie. If you vouchsafe not to listen to the lure of your enemie, yet heare the passionate plaintes of a perplexed louer, who leading others in triumph, yet he himselfe liueth in most haplesse seruitude.

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

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

In faith Sir (quoth she) so well I doo like you, that you can not more displease mee, than in seeking to please me: for if I knewe no other cause to hate thee, yet thys woulde suffice, that I can not but mislike thee: bee therefore my father's friend or his foe, like him or hate him, yet this assure thy selfe, I will neuer loue thee. And with that shee floong from me in a great chafe. Replie I could not: for by this we were come to the gates of the Citie, where (though vnwilling) I tooke my leaue of them in this fort.
I am forie Ladies that such is my lucke, and so unhappie is my lot, that in offering my selfe a companion, I haue greatly offended you with my companie: yet since I can not strive against chance, I thinke my selfe happie that fortune hath honored me with the fruition of your presence, hoping when time shall trie my words no tales but truth, you will at least make me amends with crying peccavi. In the meane while I commit you to the tuition of the Gods, praying fortune rather to plague me with all mischap, then to croffe you with any chip of mischance.

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

If Sir (quoth she) the secret intent of your friendship had beene agreeable to the outward manner of your curtesie, we had without rubbing our memories ere this yeelded you great thanks for your companie: but sith you greete vs with a Judas Kisse, we thinke we haue small cause to gratifie you for your kindnesse: notwithstanding, least you should accuse vs wholly of discurtesie, we say we thanke you, whatsoever we thinke, and with that, she cast on me such a louing looke, as she seemed to play loth to depart. Well, they now
returning to the Court, and I now retyring to the campe, feeling my selfe deeply perplexed, yet as much as I could dissemled my passions, willing in loue not to be counted a louver : iefting therefore with Egerio, I thus began to drawe him on.

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

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

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

Such (quoth he) as happened to Achilles by Polixena, and yet he feared Priamus. But alas sir, I fighe to thinke, and I sorrow to see that reason shoulde yeeld to affection, libertie to loue, freedome to fancie, that Venus shoulde beare the target, and Mars the diftaffe: that Omphale shoulde handle the club, and Hercules the spindle: that Alexander shoulde crouch, and Campaspe bee coy: that a warlike
minde shoulde yeelde to a little wauering beautie, and that a Prince whose prowesse could not be subdued, shoulde of loue become subiect at the first shot.

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

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

I not willing that Egerio should be priuie to my passions, told him that what I spooke was in ieft, and that if euer I did fancie as yet I knew not what it meant: I woulde vfe loue as the Persians did the Sunne, who, in the morning honor it as a God, and at noone tide cursfe it as a Diuell. Concealing thus my care, the couered sparkes burft into greate flames, that comming to my tent, I
was forst to cast my selfe vpon my bed, where I sobbed foorth sorrowfully these words.

Alas Arbafo, how art thou perplexed, thou both liuest in ill hap, and louest without hope: thou burnest in desire, and art cooled with disdain: thou art hidden to the feast by loue, and art beaten with the spit by beauty. But what then, doest thou count it care which thou suffereft for Doralicia, who shameth Venus for hir hue, and staineth Diana for hir chastitie. Yea but Arbafo, the more beautie she hath, the more pride, and the more vertue, the more pretifenesse. None must play on Mercurie's pipe, but Orpheus: none rule Lucifer but Phebus: none weare Venus in a tablet but Alexander, nor none enjoy Doralicia, but such a one as farre exceedeth thee in person and parentage: thou feest she hath denied thy suite, disdained thy seruice, lightly respected thy loue, and finally regarded thy liking, only promising this, while she liues to be thy protested foe. And what then fond foole, wilt thou shrinke for an Aprill shoure? Knowest thou not that a deniall at the first is a graunt, and a gentle aunswer a flattering floute: that the more they seeme at the firft to loathe, the more they loue at the last. Is not Venus paynted catching at the ball with hir hands, which she seemeth to spurne at with hir foote? Doth not the Myrre tree being hewn, yeeld no sap, which
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not mooued, poureth foorth fyrop: and women being woed, denie that whiche of themselues they moft earneftlie desire.

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

Tush Arbafo, what needest thou pine thus in haplesse passions, or seeke for that with sorrowe, which thou mayest obtayne with a small suite, raise but thy seege, graunt but conditions of peace, shewe but a friendly countenance to Pelorus, and he neither will nor dare denie thee his daughter Doralicia. Do this then Arbafo, nay I will doo it, and that with speede, for now I agree to Tully that it is good, Iniquissimam pacem iustissimo bello antepone.

Well, being resolued vpon this point, I felt my minde disburthened of a thousand cares, wherewith before I was clogged, feeding my selfe with the hope of that pleasure, which when I enioied, shoulde recompence my former paine.

But alas, poore Myrania could not feele one minute of suche ease, for she vncessantly turned
the stone with Syphus, rolled on the wheele with Ixion, and filled the bottomlesse tubs with Belydes, in so much, that when she coulde find no means to mitigate hirmallady, she fell into these bitter complaints.

Ah Myrania, ah wretched wēch Myrania, how art thou without reason, which sufferest reason to yeelde vnto appetite, wisedome, / vnto sensual will, and a free mind vnto seruile loue: but I perceyue, when the vine riseth, it wreatheth about the Elme: when the hop groweth high, it hath neede of a poale, and when virgins wax in yeares, they followe y which belongeth to their youth. Loue, loue, yea but they loue expecting some good hap, and I alas both loue, and liue without all hope, for Arbacio is my foe, and yet if he were my friend, he liketh not me, he looketh only vpon Doralica. Sith then Myrania thou art pinched, and haft none to pittie thy passions, dissemble thy loue though it shorten thy life: for better it were to die with greefe, than liue with shame. The springe is full of water, yet is not teene. The leafe of y tree Alpyna though it bee wet, looketh always drie, and a wise louer, bee shee neuer so much tormented, behaueth hir selfe as though shee were not touched. Yea, but fire can not bee hidden in the flaxe without smoke, nor muske in the bosome without smell, nor loue in the breft without suspition. Why then
feeke some means to manifest thy loue to Arbafto, for as the stone Draconites can by no means bee pollished, vnlesse the Lapidarie burne it, so thy mynde can by no medicine bee cured, vnlesse Arbafto eafe it: alas Arbafto, sweete Arbafto. And with that, she fetcht such a groning sigh, that one of hir maydes came into the chamber, who by hir presence putting her from hir passions, fate so long by, till tyred with drowsie thoughts she fell in a slumber.

Fortune frowning thus vppon hir (as I supposed) and fawning upon me, I set my foote on the fayrefte sands, although at laft I found them moft fickle, thinking I muft needes treade the meafures right whe fortune piped ÿ dance, but though I threw at all, yet my chance was hard, for Pelorus trifling for truce pretended treason, making a shew of feare, fought subtely how to ouerthrow me by deceit, faying, that in ruling of Empires there is required as great pollicy/as proweffe: in gouerning an estate clofe cruelty doth more good than open clemency: for the obtaining of a kingdome as well mischiefe as mercie is to be praftisfed: that better he had commit an inconuenience in breaking his othe, than suffer a mischiefe by keeping his promise: setting down the staf therefore on this secure periury thus it fell out.
After two or three daies were passed, accompanied only wyth Egerio and a fewe of my guard, I went to Orleance, determining both to conclude a peace and to demande Doralicia in marriage: where no sooner I arrived, and was entered into the gates of the city, but I found Pelorus and al his men in armes, which fight so appalled my senses, that I stooode as one transformed, fearing that whiche presentlye I found true: for Pelorus hauing his force inflamed with furious choller, commanded his captaynes to lay holde on me, and to carry me to close prifon, swearing that no lesse than the losse of life shoulde mitigate his fury.

And raging in this choller, after he had lodged me vp in Lymbo, he went with all his armie to the campe, where finding my soldiers secure, as men little doubting of such mishap, he made suche a monstrous and mercielle slaughter, as of fifty thoufand he left fewe aliue: thofe which remayned he plagued with all kind of flauerye: returning home with this shamefull triumph, he commanded that in the middeft of the Citie there shoulde be made a great scaffold, wherevpon within ten daies I shoulde be executed: these heauny and hapleffe newes being come to my eares, such sorrowful passions perplexed my mind, as after flouds of brynish teares, I burst forth into these bitter termes:
O infortuniate Arbaʃto (quoth I) and thercfore the more infortuniate because Arbaʃto, art thou not worthye of thys mishap, which wilfully fought thy owne misery? canʃt thou accuse the Gods, which didʃt strive against the Gods? canʃt thou condemne Fortune which haʃt warred against nature and / Fortune: No no, in suffyeryng reason to yeelde vnto appetite, wyʃedome vnto wyll, and wyt vnto affection, thou haʃte procured thine owne death and thy Soldiers destruction. Loue, yea loue it is that hath procured thy losʃe, beautie that hath the bred thy bale: fancye that hath giuen thee the foile, and thyne owne witlesʃe wyll that hath wrought thy woe: the more is thy-pane, and the leʃfe thou art to be pittied: was there there none to like but Doralicia? none to choose but thy foe? none to loue but thy enimy? O vile wretch fraught with carelesʃe folly.

And with that as I was readye to exclaine againste my curzed destiny, I hearde the prifon dore open, where I fawe presently to enter Myrania, Doralicia, and Madam Vecchia, who seeng me ﬁt in such forrowfull dumpes, began to smile at my dolor, and to laugh at my mishap, whiche wylfullye thruʃt my selsʃe into suche miserye: thinkynge therefor to aggrauate my griʃe by rubbing afresh my foare, Doralice began to gall me on this fort.
Hearing Arbafto (quoth she) that you were come to prosecute your suite, playing the good captayne that for the first foile giueth not ouer the field, I thought good to giue you a smilling looke in recompence of your flatteryng loue, leaft if I should not be so curteous to so kind a Gentleman, the world shoulde account me ingrateful.

True the sister (quoth Myrania) it seemes he is a passing amorous louer: but it is pitie he hath very ill lucke: he chooseth his chaffer well, but yet is an vnskilfull Chapman, for if he buy at such an unreasonable rate, he is like (fel how he ca) to liue by the losse.

Tushe (quoth Madame Vecchia) he playeth like the Dragon, who fucking bloud out of the Elephant, kylleth him, and wyth the fame poifoneth hir selle: so Arbafto seeking to betray others, is himselfe taken in the trap: a iuft reward for so unjuft dealing and a fit revenge for so recklesse an enimy.

And yet (quoth Doralicia) his purposse hath taken small place: for whatsoeuer his mind was, his malice hath wated might, wherin he resembelth the serpent Porphirius, who is full of poifon, but being toothlesse hurteth none but him selfe. Surely whatsoeuer his chance be, he hath made a verye good choice: for he preferreth sweete loue before bitter death, & the hope of euerlafting
fame before the feare of momentary misfortune: he shall nowe for his constancye be canonized in Denmark for a saint, & his subiects may boast and say, that Arbasjo our king died for loue.

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

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

Though your father be without piety, yet in that you are a woman be not without pitie. Hate him if you please as he is your enimie, but despise him not as he is Arbasjo, a Kyng and your haples louer: we are captiues not to a worthy conqueror, but to a wretched caitife: not vaquished by prowess, but by periuie, not by fight, but by falshood: who in our liues to thy father's losse won continuall fame, and by our death to thy father's discredite shall purchase vnto hym perpetuall infamy.
Doralicia / not willing to suffer him wade any further, cut him short in this manner. Syr (quoth she) if brags could stand for paymment, I am sure you would not dy in any man's debt: but if your prowess had bene as good as your prattle, you neede not haue danced within so short a tedder: croune cocks crowe loudest, fearful curs barke most, and a hartlesse coward hath alwaies more tongue than a hauty captaine. But I beare with you, for I doubt the feare of death and danger hath driuen thy maister into a colde palsy, and hath made thee either franticke, or lunatick, the one shewing his melancholy, the other bewraiynge thy choller: willing therefore as a friedne you shoulde passe ouer your passions with more patience, we will leaue you as we found you, vnlesse you meane to be shriuen, and then I will send you a gostly father.

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

The gentlewoman tooke this for a farewell, pafsing merily to the pallace, and leauing vs sitting sorrowfullye in the prision, bewailing our mishap with teares, and exclaimyng against Fortune with bitter cursles: what our complanytes were, it little auaileth to rehaerse: for it would but driue thee
into dumpes, and redouble my dolor. Suffice this that wee were so long tormented with care, that at last we were past cure, counting this our greatest calamity, that liuing, everye houre we looked to die.

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

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

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

But alas I seele in my mynd fierce skirmishes betweene reason and appetite, loue and wisedome,
danger and desire, the one persuade me to hate Arbaço as a foe, the other constraint me to love him as a friend: If I consent to the firste I end my daies with death, if to the laste, I shall leade my life with infamy. What shall I then doe? Ah Myrania, either swallow the iuyce of Mandrake, whyche may caste thee into a deade sleepe, or chew the hearbe Carygium, which may cause thee to hate every thing, so shalt thou euyther dye in thy slumber, or mislike Arbaço by thy potion.

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

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

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

Can Arbaço whyche is so curteous become so cruell? but he wyll requite thy loue with loyaltie, thy faythfull fancie wyth vnfained affection.
No no: he wyll and muste loue thee of force, since thou haste granted him his life of free wil: he will like thee in thy youth, and honoure thee in thine age: he wyll bee the port of prosperitie wherein thou mayest reste, and the hauen of happines, wherein thou mayest harboure without harme: so that thou may say of him as Andromache saied by Hector, Tu Dominus, tu vir tu mihi frater eris.

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

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

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

The pretious stones of Mausaulous sepulcher could not make the deade carcasse sweete. Beautie
Mirania is not alwaies accompanied with vertue, honesty and constancy: but oftimes fraught with vice, and perjury. What then? if some were traitors shall Arbaso be trothlesse? if some were false shall he be faithlesse? no, his beautie and vertue hath won me, and he himselfe shall weare me: I wyll forfake father, / friends and Countrey for his cause: yea I wil venture lim and life to free him from danger, in despight of frowarde Fortune and the destinies.

Myrania being thus resolute in hir opinion, began to cast beyond the moone, and to frame a thousand deuises in hir head to bring hir purpose to passe, fearing euery shadow, douting euery winde, stumbling at the leaft strawe, yet at \( \ddot{y} \) laft pricked forwarde by fancy, she thought to preuent all cause of feare in this wise.

The euening before she went to atchieue hir enterpriffe she secretly sent for the jailor by one of hir maids, to whom she durft commit hir secret affaires, who being taught by hir mistresse to play hir part cunningly, brought the Jailor into Myrania's chamber by a pofterne gate: so that they were neither seene nor suspected of any: where he no sooner came, but he was curteously entertained of the yong Ladie, who sayning that she had to debate with him of waughty affaires, called him into hir closet, where treading vpon a false bord, he fel
vp to the shoulders, not being able to helpe himselfe, but that he there ended his life.

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

Arbafo and Egerio hearing the dores open at suche an vnaccustomed houre, began straignt to coniecture that Pelorus ment to murther them secretlye, leafe his owne people shoulde accuse him of crueltie: but as they looked to have seene the Jailor, they spied Myrania in hir night gowne: which sodaine and vnlooked for fight so appalled their senses, as they were driuen into a maze till Myrania wakened them from their dumpes with this tugred harmonie.

I Perceiue Arbafo (quoth she) that my presence doth make thee to mufe, and my sodaine arryuall hath driuen thee into a maze what strange wind shoulde land me on this coaft: In troth thou maiest thinke either my message is great, or my modesty little, either that I take small care of my selfe, or repose very great trust in thee, who at a time vnfit for my calling, haue without any guarde come to a stranger a captiue: yea and my father's fatal foe. I confesse it is a fault if I were not forste: but since necessitie hath no lawe, I thinke I haue
the lefrle broken the lawe. But to leaue off these 
needleffe preãbles where delay breeds no leffe danger 
tha death: know this Arbasio, that since thy first 
arrival at my fathers court, mine eies haue beene 
so dazeled with the beames of thy beauty, and my 
mind so snared with the view of thy vertues, as 
thou only art the man whome in hart I loue and 
like: seeing the[e] therefore drowned here by 
aduerse fortune in most haples distresse, willing to 
manifest the loyalty of my loue in effeât, which I 
haue protãsted in wordes: I haue rather chosen 
to hazzard both my life and honor, than not to 
offer thee peace if thou wilt agree vnto the con-
ditions. As my Father hathe wroughte thy woe 
I wyll woorke thy weale: as he hath sought thy 
bale, I wyll procure thy blyffe; from penurie I 
wyl set thee in prosperity. I wil free thee from 
prifon, from danger, yea from death itselfe. I wyll 
in yeelding to loue, difârent from nature to leave my 
father, friends & Countrey, and passe with thee 
into Denmarke. And to cut off speeches, which 
might seeme to favoure eyther of flattery or decyte: 
as thou arte the first vnto whome I haue vowed 
my loue, so shalt thou be the lafte, requiryng no 
meede for my meryt, nor no other guerdon for my 
good will, but that thou wilt take me to thy wife, 
and in pledge of my trothe, fee here the keyes, and 
all other thynges prouyded for our speedye paffage.
Myrania had no sooner uttered these words, but my mind was so rauished, as I was driuen into an extaie for ioy, seeing that the terror of death was taken away with the hope of life, that from heaviness I should be restored to happinesse, and from most carefull miserie, to most secure felicitie: I therefore framed hir this answere.

Ah Myrania, the purest emerauld shineth brightest when it hath no oyle, and truth delighteth when it is appareled worst. Flatter I will not, faithfull I must be, willed from the one by conscience, and driuen to the other by your curtesie, whiche by how muche the leffe I haue merited it by desert, by so muche the more I am bound to requite it by dutie. To decipher in coloured discourses, and to paint out with curious shadowes, how humblie I accept of your offer, and how greatly I thinke my selfe beholding to the Gods for blessing me with such an happie chance: what my loyaltie and truth shal be, were but to proue that which your Ladyshipp hoping of my constancie hath not put in question. The guerdon you craue for your good will is such, that if your curtesie had not forced me to it by constraint, yet your beautie and vertues are so great, as fancie would haue compelled me by consent. Myrania, what thou canst wish in a true and trustie louer, I promise to performe, swearing vnto thee, that the floods shall flowe against their
streames, the earth shall mount against his course, yea, my carkasse shall be consumed vnto dust and ashes, before my mind shall be found disloyall, and to this I call the Gods to witnesse, of whome I desire no longer to liue, than I meane simplie to loue.

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

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

Tis easie to perfwade hir Egerio (quoth she) who alreadie is moft willing to beleue: let vs leaue therefore these needless protestations, and go to the purpose: delay breedes danger, time tarieth for no man, speede in necessitie is the beft
spurre: let vs haste therefore till we get out of France, leaft if we be preuented, it breede my mishap, and your fatall miserie.

Upon this we staid not, but shutting the prifon close, gate couerly out of the Citie, paffing through France with many fearefull perils, which to rehearse, were eyther needeleffe or booteleffe: suffice this, we at laft happily arrived at Denmarke, where how I was welcomed home with triumphs, were too long to relate. But how Pelorus was perplexed after he knew of our happie departure, though (God wot) most haplesste vnto him, I referre to thy good confideration to coniecture.

The old father fretted not so fast in his melancholie, but Doralicia chafed as much in hir choller, blaspheming bitterly both againft me & hir fister Myrania, but as words breake no bones, so we cared the leffe for hir scolding, fearing not y noife of the piece as long as we were without danger of shot. Well, leauing them in their dumps, to vs againe which floted in delight. Fickle fortune hauing now hoised vs vp to the top of hir inconstant wheele, seeing how carelesse I flumbred in the cradle of securitie, thought to make me a verie mirrour of hir mutabilitie, for she began afresh to turne my tippet in this wise.

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

O foolish Arbafto, nay rather franticke fondling, hast thou lefse reason then vnreasonable creatures? the Tygre fleeth the traine, the Lyon eschueth the nets, the Deare auoideth the coiles, because they are taken with these instrumëts, and art thou so mad, as hauing escaped the pikes, wilfully to thrust thy selfe into perill. The child being
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burnt, hateth the fire, but thou being an olde foole, wilt with the worme Naplitia no sooner come out of the coales, but thou wilt leape into þ flame. But alas what then? I see þ measure of loue is to have no meane, & the end to be euerafting: that to loue is allotted to all, but to be happie in loue incident to few: why, shall I be so mad to loue Doralicia, or so fraught with ingrateful periurie, as not to like Myrania? the one hath / croffed me with bitter girds, the other courted me with sweete glaunces: Doralicia hath rewarded me with disdaine, Myrania intreated me with desire: the one hath faued my life, the other fought my death. O Arbafto, thou feefst the beft, but I feare like to follow the worst. Alas, I can not but loue Doralicia: what then? what resteth for me to doo but to die with patience, seeing I can not liue with pleafure: yea Arbafto, die die rather with a secret scarre than an open skorne, for thou mayft well fue, but neuer fhalt haue good successe. And yet Lyons fawne when they are clawed: the moft cruell Tygres ftope when they are tickled: and women, though neuer fo obstinate, yeeld when they are courted. There is no pearle so hard, but vynagre breaketh: no dyamond so ftonie, but bloud mollifieth, no hart fo stiffe, but loue weakeneth: what though Doralicia fought thy death, perhaps now she repents, and will giue thee life: though at the firft she caft thee
a stone, she will now throwe thee an apple. Why then Arbasco assault hir once againe with a fresh charge, seeke to get that by letters, which thou couldst not gaine by talke, for one lie is of more force to perfwade then a month's parle: for in writing, thou maist so set downe thy passions, and hir perfections, as she shall haue cause to thinke well of thee, and better of hir selfe, but yet so warely as it shall be hard for hir to iudge whether thy loue be more faithfull, or hir beautie amiable. I hauing thus determined with my selfe, thought, as couerely as I could to conceale my affaires, leasst eyther Myrania or Egerio should spie my halting: conueying therefore my affayres as cunningly as I coulde, I priuely fente an Embassadour to Pelorus, to intreate for a contracd between vs, and alfo to craue hys daughter Doralicia in marriage, promising to fend him Myrania safe vpon this consent, and withall, I framed a Letter to Doralicia to this effect.

_Arbafo, _to the fairest Doralicia, health._

Such and so extreame are the passions of loue (Doralicia) that the more they are quenched by disdaine, the greater flame is increas'd by desire, and the more they are galled with hate, the more they gape after loue, like to the stone Topazon, which being once kindled, burneth most vehemently in the water. I speake this (the greater is my greefe)
by proofe and experience, for hauing my hart scorched with the beames of thy beauty, and my mind inflamed with thy singular vertue, neither can thy bitter lookes abate my loue, nor thy extreame discurtesie diminish my affection. No Doralicia, I am not he that will leave the sweet eglantine because it pricks my finger, and refuse the gold in the fire because it burnt my hande, for the mind of a faithfull louer is neither to be daunted with despight, nor affrighted with danger: but as the Loadeftone, what wind foeuer doth blowe, turneth alwaies to the North, so the loue of Arbaño is euer more bent to the beauty and vertue of Doralicia, whatfoeuer misfortune hapneth. Yea, it fareth with me as with the herbe baſill, the which the more it is cruſhed, the sooner it springeth, or the pure spice, which the more it is poun[d]ed, the sweeter it smelleth, or the camomill, which the more it is troden with the feete, the more it flourifheth: so in these extremities, beaten downe to the grounde with diſdaine, yet my loue reacheth to the top of the houfe with hope. Sith then Doralicia, thy beautie hath made the fore, let thy bountie apply the falue, as thy vertue hath caufed my maladie; so let thy mercie giue the medicine: repay not my constancie with crueltie, requite not my loue with hate, and my desire with despight, leaft thou procure my speedie death and
thy endlesse infamie. Thus hoping thou wilt haue some remorse of my passions, I attend thy finall sentence and my fatall destinie.

Thyne euer, though neuer thine, Arbafto.

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

Doralicia to Arbafto.

Where didst thou learne fond foole, that being forbidden to be bolde, thou shouldst growe impudent, that willed to leaue off thy suite, yet thou shouldst be importunate: doest thou thinke with the spaniell by fawning when thou art beaten to make thy foe thy friend? no, let others deeme of thee what they lift, I will still compt thee a curre. Doest thou thinke I will be drawne by thy counterfaite conceites, as the strawe by the iet, or as the gold by the minerall Chrifocolla? no no, if
thou seekest to obtaine fauour at my hands, thou
doeft strive to wring water out of the Pummyce, and
hoeft worke the meanes to increafe thine owne shame
and my feueritie: for as by instinct of nature there
is a secrete hate betweene the vine and the cabash,
betweene the boxe and the goord, and betweene the
iron and Theamides, so in my mind I feele a
secrete grudge betweene Arbafto and Doralicia: cease
then to gape for that thou shalt neuer get, and take
this both for a warning and an aunfwere, that if thou
prosecute thy suite, thou doeft but persecute thy
selfe: for I am neyther to be woed by thy passions
whilst thou liuest, nor to repent me of my rigour
when thou art dead. For this I sweare, that I will
neuer consent to loue him whose / fight (if I may so
say with modeftie) is more bitter vnto me than death.
Short I am though sharpe, for I loue not to flatter:
take this therefore for thy farewell, that I liue to hate
thee.

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

After that the messenger was returned to
Denmarke, and that I had receyued and read
the letter, such sundrie thoughts assailed me, that I
became almoast franticke: feare, dispaire, griefe, hate,
choller, wrath, desire of reuenge, and what not, so
tormented my minde, that I fell to raging against
the Gods, to rayling at Doralicia, and to cursing of
all womankind: conceyed suche an extreme hate against hir, as before I loued hir not so hartelie, as nowe I loathed her hatefully, counting my selfe an vngratefull wretche towards Myrania, and calling to minde hir beautie and vertue, hir bountie and curtesie, I fell more deeply in loue with hir than euer with Doralicia, so that I could not spare one glaunce from gazing on hir person, nor drawe my mind from musing on hir perfection. A suddaine change, but alas a sorrowfull chance.

For Myrania seeing me foufed in these sorrowfull dumps, began straight without casting water, to coniecutre my diseafe, and to shooe at that which indeede she hit without any great aime. But as loue is most suspitious, so she began to doubt the worst, fearing that as yet the beautie of Doralicia was not blotted out of my minde: searching therefore narrowly what she coulde either heare or learne of my secretes, at laft she founde out that which wrought hir finall mishap, and my fatall miserie. For by luckelie chance leauing the dore of my closet open, Myrania thinking to fynde me at my mufes, ftumbled on the copie of the Letter whych I sente to Doralicia, and vpon the answere which I receyued from that ruthlesse minion, which after she had read, perceyuing how trayterously I had requited hir loue with hate, she conuyed hir selfe couertly into hir chamber, where, after she had
almost dimmed hir sight with flouds of teares, and burst hir heart with blowing sighes, she fell into these woffull complaints.

O Infortunate Myrania, O haplesse Myrania, yea O thrife accursed Myrania, whome fortune by fpight seeketh to foile, whome the destinies by fate are appointed to plague, and whome the Gods by iuftice will and must most cruelly reuenge. Thou haft beene a parricide to thy father, in seeking to destroy him by thy disobedience: thou art a traytour to thy countrey, in sauing the enemie of the common wealth, and thou art a foe to nature, in louing disloyall Arbaʃto: and can the Gods but plague these monftrous injuries? no no Myrania, thou haft desperued more mishap then either fortune can or will affoord thee. Ah cruell and accursed Arbaʃto, I see now that it fareth with thee as with the Panther, which hauing made one aftonished with his faire fight, seeketh to deuoure him with bloody purfute, & with me poore wench, as it doth with them that view the Basiliſke, whose eyes procure delight to the looker at the firſt glimſe, but death at the second glaunce. Alas, was there none to like but thy foe? none to loue but Arbaʃto? none to fancie but a periured dame? none to match with but ſuch a flattering mate? nowe hath thy lawlesſe loue gained a moſt luckleſſe end: now thou trieſt by experience, that the tree Alpyna is
smooth to bee touched, but bitter to be tafted: that the fayref Serpent is moft infectious, the finest colour foonest stayned, the cleereft glaffe moft brittle, and that louers, though they beare a delicate fhewe, yet they have a deceptfull substance: that if they have honie in theyrr mouthes, yet they haue gall in theyr hearts: the more is the pitie in thee to truft without triall, and the greater impietie in him to bee a traytour being / fo well trufted.

Is this the curtefie of Denmarke towards friendes to intreat them fo despightfully? is my good will not only reieeted without cause, but also disdained without coloure? Alas what fhall I doe in this extremity, being a forlorne wretche in a forreine country? which way fhall I turne me? of whom fhall I seeke remedy? Pelorus will reieect me, and why fhould he not? Arbafto hath reieeted me, and why fhould he? the one I haue offended with too much griefe, the other I haue ferved with too great good will: ¥ one is loft with loue, the other with hate: Pelorus, because I cared not for him: Arbafto, because I cared for him, but alas too muche.

And with that she fetcht suche a figh as witneffed a harte pained with moft intollerable passions, yea care and griefe fo fiercely and frefhly affalted hir, as she fell into a feuer, refusing all fustenance, wishing and calling for nothing but death.

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

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

Ah Myrania (quoth I) more loued of me than mine owne life, and more deere unto me than my selfe, would God I might be plagued with all earthly diseases, so I might see thee free from distresse: but can Arbafto be without sorrow to see Myrania oppressed with sickness? how can he but sink in calamitie to see hir but once toucht with care: alas unfold unto me thy sore, & I will apply the salue, make me priuie to thy maladie and I will procure a medicine: If want of wealth worke thy woe, thou haft the kingdom of Denmarke to dis-
pose at thy pleasure: if absence from friends, thou hast suche a friend of thy louing spoufe Arbajo, as death it selfe shall neuer dissolue our loue.

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

O Vile wretches (quoth she) will you not suffer me in my life to revenge my selfe on that periured traitour Arbajo? yet shall you not deny me but after death my ghosst shall torment him with ghastly visions. O thrice accursed caitife, doest thou seeme to helpe me with thy scabbard and secretlye hurt me with thy fword? doest thou proffer me honie openly, and priuily present me with gall? doest thou say thou wilt cure me with loue, when thou seekst to kill me with hate? haue I redeemed thee from mishap, and wilt thou requite me wyth misery? was I the meanes to saue thy life, & wilt thou wythout cause procure my death? haue I forfaken my Countrey, betraied my father, yea finned againft the Gods and nature for thy fake, & yet wilt thou kill me with discurtesie. O haplesse Myrania, coulde not Medea's mishap haue made thee beware? coulde not Ariadne's ill lucke haue taught thee to take heede? coulde not Phillis
misfortune haue feared thee from the like folly: but thou must like and loue a stragling stranger? Ay me that repentance shoulde euer come too late: for now I sigh / and sorrow, but had I wift comes out of time: folly is sooner remembred than redrested, & time may be repented, but not recalled.

But I see it is a practice in men to haue as little care of their owne oathes, as of their Ladies honors, imitating Jupiter, who never kept oath he sware to Juno: didst thou not false Arbafto protest with solemnne vowes, when thy life did hang in the ballance, that thy loue to Myrania shoulde be alwaies loyall, and haft thou not since sent and sued secretly to win the good will of Doralice? didst thou not sware to take me to thy mate, & haft thou not since sought to contract with hir a new match? thou didst promise to be true vnto me, but haft proued trufty vnto hir? what should I say, thou haft presented hir with pleasant drinkes, and poisoned me with bytter potions: the more is my penury, and the greater is thy periurie. But vile wretch, doest thou thinke this thy villanye shall be vnreuenged? No no Egerio: I hope the gods haue appointed thee to reuenge my injuries: thou haft sworne it and I feare not but thou wilt performe it. And that thou mayest knowe I exclaime not without cause, see here the Letters whiche haue passd betweene this false traitour & Doralice.
The sight of these Letters so galled my guilty conscience, as I stood as one astonished, not knowing what to do: excuse my selfe I coulde not, confirme my loue I durst not, yet at last the water standing in mine eyes, clasping hir hand in mine, I was ready to craue pardon, if she had not preuëted me with these injurious speeches.

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

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

Well this heavy and haplesſe newes being noyfed in France, Pelorus taking the death of his daughter to harte, in short time died, leauing Doralice the only inheritor of his kingdome.
OF FORTUNE.

But yet see how Fortune framed vp this tragedy, who met to cast Doralice from most happy felicitie to most haplesse misery: for she seeing that no sinister chance could change my affection, that neyther the length of time, nor the distance of place, the spight of Fortune, the feare of death, nor her most cruel discurtese could diminishe my loue: musing I saye on this my inuiolable constancie, Cupid meaning to reveng, seeing hir now at discouert, drew home to the head, and stroke hir so deepe at the hart, as in despit of Vesta she valed bonnet, and giuing a grone, sobbed forth secretely to her selfe these wordes: Alas I loue Arbafto and none but Arbafto.

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

Why how now Doralicia (quoth she) doost thou dreame or doate? Is it folly or frenzy? melacholy or madness, that driueth thee thus into dumps, and so strangely distressth thee with dolor: what fond thoughts: what vnacquainted passio: what flûbring imaginatiôs are these which perplexeth thee? doest thou now feel fire to spring out of the cold flint? heate to fry amidft the chilling
frost? love to come from hate, and desire from disdaine? Doest thou fare as though thou hadst beene drenched in the river Iellus in Phrigia? which at first breedeth sorrow through extreme cold, but forthwith burneth the finewes through raging heate. Hath Venus now in despight of Vesta made thee vale bonnet? the more (poore wench) is thy mishap, and the worse is thy fortune: for love though neuer so sweet, cannot be digested without a most sharpe sauce: faring like the golde that is neuer perfect till it hath past through the fornace.

Love Doralice, but whome dost thou love? Arbafto: what, the man whome even nowe thou didst so deadly hate? hast thou so little force ouer thy affections, as to fancy thy foe? No no fond foole, Arbafto is thy friend, and one that honoureth thee as a saine, and would serue thee as his souereigne, that loueth and liketh thee as much as thou canst desire, but more than thou dost desere, who being bitterlye crossed with discurtesie, couldye never be touched of inconstancy: but still remaineth like to Aristotle's Quadratus, which howsoever it is turned, alwaies standeth stedfast. Thou canst not then of conscience Doralice but repay his love with liking, and his firme fancie with mutuall affection: he is beautifull to please thy eie, vertuous to content thy mind, rich
to maintaine thine honor, of birth to counteruaile thy parentage, wise, curteous, & constant, and what wouldst thou have more?

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

Better hadft thou then conceale it with griefe, than reuеale it to thy owne shame: for if thou aime at the white and miste ý mark, thou shalt be pointed at of those that hate thee, pittied of those that loue thee, skorned of by him and talked of by all: suffer rather then (poore Doralice) death by silence thã deriſion / by reuеaling the secrets: for death cutteth of all care, but deriſion breedeth endlesſe calamitie.

Tusli, doeft thou thinke, Arbaţto can so harden his harte, as to hate thee, so maifter hys affections as to flie from fancy, that he will become so proude as to refuse thy proffer? No if thou sendest him but one line, it wil more charme him than al Cyrees inchantments: if thou ledeſt but one friendly looke it wil be more esteemed of him than life. Why, but Doralice? And with that she sat stil as one in a trance, building castles in the aire, hanging betweene feare and hope, trust and dispaire, doubt and assurance: to rid hir selfe therefore from these
dumpes, she tooke hir Lute, wherevpon she played thys dittie.

In tyme we see that siluer drops  
The craggy stones make foft :  
The flowes fnaile in tyme, we see,  
Doth creepe and clime aloft.

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

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

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

Doralicia / having ended hir dittie, laide downe hir Lute, and betooke hir felfe to hir former passions, wherein she had not long plodded, but she determined to write vnto me with as much speed as myght be, framyng her Letters to thys effect.
Doralicia to Arbajo, health.

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

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

But the purest Diamond is to be cut before it be worne, the frankincense is to be burnt before it be smelt, & louers are to be tried before they be trusted, least, shinning like y carbuncle, as though they had fire, yet being toucht, they prove passing cold, for the mind by trial once scowred of mistrust, becommeth more fit ever after for believe: so y
Arbašto as I haue pined thee w bitter pilis, I will now paper thee w sweete potions: as I haue galled thee with cruelty I wil heale thee with curtesie, yea if thy good nature can forget that whyche my ill tongue doth repente, or thy moſte constant kindnes forgiue / that my vnbrideled fury did commit, I will counteruaile my former discurtesie with infu- ́ing constancye, I will be as ready after to take an iniurie, as I was to giue an offence, thou shalt find my loue and dutie fuch and fo great, as either Doralice can performe, or Arbašto desire. And thus committing my life and my liuing into your hands, I attend thine anfwere, and reſt more thine than hir owne. Doralicia.

The messenger by whome she fent this message, making speede to performe his mistrefse commande, arriued within fewe daies at Denmarke, where deliuering me the letter, I was greatly amazed at the fight thereof, musing what the cōtents shoule be: at laſt vnripping the seales, I percyued to what fainēt Doralice bent hir deuotion, but the fhower came too late when the graffe was withered: yet I stood for a time aſtonished, houering betweene loue and hate. But at the laſt ſuch loathſome misliking of hir former discurtesie fo incenſed my mind, that to defpife hir, and to despiſe Fortune, I returned hir ſpeedily this hatefull anſwere.
To Doralice neyther health nor good hap.

I Receiued thy letters Doralicia, which no sooner
I read with mine eie, but I threwe into the fire
with my hand, leaft by viewing them I shoule grow into great furie, or by keeping them shewe thee any friendship. For we shun the place of pestilence for feare of infection: the eies of the Catherifmes because of disease: the fight of the cockatrice for feare of death: Cyrces drinks as dreading charmes, and Syrens tunes doubting inchantments: shoulde I not then eschewe thy alluring baits, when thou haft galled me with the hooke: yes I wyll and must, leaft I be intrapped with thy subteltie, or intangled with thy forcerie.

Truly Doralicia that once I loued thee I can not denie, that now being free I should fall to such follie I more than utterly refuse, for as before I liked thee in constant hope, sor now I loath with hatefull contempt, comparing thy cursed nature to the herbe Basill, which both ingendreth Serpents, and killeth them, so the shew of thy vertue inflamed me with loue, but the triall of thy vanitie hath quenched it with hate. Hate? yea, I more than hate thee, most cruell and ingratefull monster, whose beautie I hope was giuen thee of the Gods as well to procure thine owne miserie, as others mishap, which if I might liue to see, as Infortunio
did by *Eriphila*, I would thinke I did leade my haplesse life to a moft happie end.

Thus thou feest how I accompt of thy loue, and accept of thy letters, esteeming the one as filthie chaffire, and the other as forged charmes, and saying to them both, that proffered seruice stinkes. Waffe more wind I will not, to spend more time is moft ill spend, therefore take this as a farewell, that if I heare of thy good hap, I liue displeased, if of thy misfortune, content, if of thy death, moft sorrowfull, that the Gods did not giue thee manie daies and much distresse: so wishing thee what spight eyther fortune or the fates can affoord. Adiew.

Sworne thy foe to death

*Arbafto.*

*Doralicia* hauing receyued these letters, and read the contents, was so impatient in hir passions, that she fell into a frenzie, hauing nothing in hir mouth but *Arbafto, Arbafto,* euer doubling this word with such pitifull cries and scriches, as would haue moued any one but me to remorfe: she continued not in this case long before she died. But I alas leading stille a loathsome life, was more cruelly croffed by Fortune, for Egerio conspiring with the peeres of my realme, in short time by ciuill warres dispossessed me of my crowne and *kingdome*: forced then to flee by mine owne subiects, after
some trauell I arrived at this place, where considering with my selfe the fickle inconstancie of vnyst fortune, I haue euer since liued content in this cell to despight fortune: one while sorrowing for the mishap of Myrania, and another while joying at the miserie of Doralicia, but alwayes smiling, that by contemning fortune, I learner to leade hir in triumph. Thus thou haft heard why in meane estate I passe my daies content: reft therefore satisfied, that thus I haue liued, and thus I meane to die.

FINIS.
NOTES AND ILLUSTRATIONS
ETC.
Notes and Illustrations.

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

THE MYRROVR OF MODESTIE.

Page 3, l. 12, 'dooting' = doating. See p. 14, l. 8:

p. 21, l. 9 : p. 32, l. 8.

" 5, l. 2, 'a certaine Gentlewoman' = the Countess of Derby. See pp. 7-8 : l. 8, 'curiosity' = scrupulosity, as before : l. 12, 'brunt' = violence, displeasure : l. 14, 'cracke' = damage, blame.

" 6, l. 2, 'to fonde' = too foolish.

" 7, ll. 1-7, 'the Ladie Margaret, Countesse of Darbie'—on this illustrious and remarkable 'fair ladye' see Life in Vol. I., and Index of Names, s.n., in last vol.: l. 4, 'haue'—an 'I' dropped out.

" 8, l. 4, 'personage' = of distinction (man or woman): last l., note name in full here, though initials only in title-page, etc.

" 9, l. 6, 'progenie' = progenitors.

" 10, l. 7, 'heard' = hard; so 12, l. 15 : l. 17, 'singuler' = rare; so p. 69, l. 6.

" 11, l. 14, 'pens' = plumage of pinions.

17
Page 12, l. 3, 'herbe Grace ... sea Star ... Eagle'—see separate lists, as before: l. 16, 'scituate' = situated, and still so used in advertisements, etc.

13, l. 1, 'inordinate affection.' Cf. Colossians iii. 5 — disordinate, as in p. 14, l. 4: l. 24, 'pretende' = intend, ut frequenter.

14, l. 24, 'fact' = act: l. 25, 'coniecturing' = thinking-out: l. 26, 'pretended' = intended, as before.


16, l. 8, 'fetch' = artifice.

17, l. 2, 'fondnes' = folly: l. 16, 'on' = one: l. 22, 'pretence' = intention or aim: l. 23, 'extaine' = attain; qy. a misprint? l. 25, 'southing' = soothing.

18, l. 1, 'silie' = innocent: l. 9, 'their' = there—alternatively used by Greene and contemporaries. See p. 20, l. 3: l. 15, 'fet' = fetch: l. 26, 'straight' = strait.

20, l. 1, 'vale' = veil.

22, l. 11, 'troth' = trust: l. 21, 'caste' = chastely: l. 22, 'Caute' = warily.

24, l. 9, 'infringed' = broken: l. 10, 'wrest' = musical term, twist, screw up.

25, l. 1, 'pretended' = intended, as before.

27, last l., 'sacklesse' = innocent, harmless. So p. 37, l. 24.

29, l. 6, 'canuased'—see Glossarial-Index, s.v., for other references: l. 7, 'fraught' = freighted.
NOTES AND ILLUSTRATIONS.

Page 30, l. 13, 'bewraie' = reveal.

31, l. 27, 'doome' = judgment, as still.

32, l. 27, 'practises' = artful management. So p. 41, l. 12.

34, last l., 'beene' = be.

35, l. 27, 'stale' = decoy.

38, l. 2, 'Lentiske' — see separate lists, as before : l. 16, 'nousled' = nursed up.

39, l. 5, 'Lion,' etc. — see separate lists, as before : l. 12, 'more [re]ckles'—the 're' at end of 'more' economized to end it and commence 'reckles.'

40, l. 19, 'Myrtle tree.' See p. 38, l. 2, where another tree is named, which is the detecting point.

41, l. 15, 'convicte' = convicted. So 'scituate' for 'situated,' as before.

MORANDO: THE TRITAMERON OF LOUE.

Part I.


48, l. 3, 'counterfaite' = picture, portrait, as in Shakespeare, "much liker than your painted counterfeit" (Sonnet xvi. 8), and "thou drawest a counterfeit best in all Athens" (Timon, V. i. 83): l. 7, 'Zeusis'—sic thoughout—Greek spelling of this and other classical names is not orthographic:
1. 13, 'Poppingay' = parrot: l. 25, 'counterfaits'—see on l. 3; but here the two senses of likeness and simulation are blended: last line, 'diet'—presume the sense is "[so] prescribe." 'Diet' seems here to be used not for usual feeding, but the diet or feeding of medicine that is prescribed.

Page 50, l. 17, 'flearing' = sneering. So Shakespeare, "never fleer and jest at me" (Much Ado, V. i. 58), "to fleer and scorn at our solemnity" (Romeo and Juliet, I. v. 59).

51, l. 9, 'doubtie' = doughty—i.e. stout. So Shakespeare, "doughty-handed" (Ant. and Cl., IV. viii. 5): l. 16, 'tryed' = tested.

52, l. 1, 'no adamant.' See note on page 103, l. 22: l. 3, 'Scarabbe flye.' In Holland's Pliny (ii. 390) beetles or scarabaei are twice called 'flies,' but nothing is said of their (alleged) wood-piercing powers: l. 7, 'pennes'—as several times in Greene = feathered quills, but here they are distinguished (which is not always the case) from the smaller feathers: l. 9, 'canicular days' = dog-days: l. 22, 'blind lane'—still in use.

53, l. 3, 'hardlie' = with difficulty, and still in use.

54, l. 1, 'weed'—still specially applied to a widow's style of 'garments': l. 5, 'distrust' = untrussed, i.e., opened and decided, i.e., taken down and decided (against one). The metaphor is from a boy (or other) being untrussed and birched: l. 12, 'a widdowes
NOTES AND ILLUSTRATIONS.

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

Page 56, l. 2, ‘Table’—panel on which a picture is painted, and also the picture itself. So Shakespeare, “mine eye hath played the painter and hath stelled thy beauty’s form in table of my heart” (Sonnet xxiv. 2) et alibi: l. 9, ‘crew’—see Glossarial-Index, s.v., for other references: l. 12, ‘desciphered’—ibid.

57, l. 27, ‘The fish Mugra’—see separate lists, as before: l. 20, ‘Angeliaca’—ibid.

59, l. 20, ‘Turkie’ = turquois: l. 26, ‘minge’—either error for ‘mine,’ or as the substantive form of the verb to ‘minge,’ it may be a synonym for the ore or for that in which it is found embedded: l. 26, ‘Choos’—either Chios or Cos. In the index to Holland’s Pliny, the latter is spelt ‘Coos.’

60, l. 21, ‘polt foote’—see Glossarial-Index, s.v., for other references: l. 25, ‘venie’—a fencing term = a thrust or hit. Sometimes however it denoted the ‘bout’ which ended in a palpable hit.

62, l. 10, ‘Signet’ = cygnet.

64, l. 17—sense seems to require ‘look [not].’

65, l. 7, ‘not’—we say ‘no,’ possibly a misprint here: l. 11, ‘fallations’ = fallacies, as elsewhere: l. 13, ‘Baxius’ = Boetius.
Page 66, l. 5, 'Abeston'—asbestos—a curious per-
version of the truth, then—when one 
believed without trial—currently accepted.

67, l. 15, 'more nearer'—double comparatives 
and superlatives frequent in Greene and 
contemporaries: l. 21, 'cōsist'—Latinate, 
to stand (sure or fast).

68, l. 26, 'infringe' = break into (and take 
away). Cf. 71, l. 8, where the sense is 
'break into' only: l. 27, 'charie'—see 
Glossarial-Index, s.v.

69, l. 5, 'progenie' = progenitors, as in page 9, 
l. 6, et frequenter.

70, l. 23, 'the Serpents Hydaspes'—see separate 
lists, as before.

71, l. 10, 'frump'—see Glossarial-Index, s.v., 
for other references: ibid., 'driue' = droue. 
Cf. p. 91, l. 22.

72, l. 1, 'coiner' = forger—see context.

74, l. 5, 'Cornelius shadowes'—see Index of 
Names, s.n.: l. 15, 'halfe blanck.' We 
still speak of the blank face of one 'taken 
aback': l. 25, 'take the mate'—Greene 
abounds in chess and gaming terms.

75, l. 3, 'warde'—a fencing term, defence or 
guard against a thrust or stroke.

76, l. 8, 'Onithia'—the Editor knows no such 
name. Query—error for Orithia, a name 
which might readily have been connected 
with Hercules, though the story be un-
known to him? l. 23, 'quatted'—see 
Glossarial-Index, s.v., for other references.
Page 77, l. 9, *Jason's warriours*—He refers to those raised by Jason's own sowing of the dragon's teeth, against himself. 'The faded, etc.,' is Greene's rather inaccurate mode of describing how speedily they were destroyed: l. 27, 'pretend' = intend or aim at.

" 78, l. 1, *the Lapwing* [or peewit] *cry farthest off from her nest.* So Shakespeare, "'Tis my familiar sin with maids to seem the lapwing, and to jest, tongue far from heart" (Measure for Measure, I. iv. 32); "Far from her nest the lapwing cries away" (Comedy of Errors, IV. ii. 27): l. 25, 'leaue,' etc. = take leave of. But query whether the phrase did not originally run—"leaue [you] with, or more probably "leaue with [you] your . . ."?

" 79, l. 8, 'quippes'—see Glossarial-Index, s.v., for other references: l. 9, 'cuts' = cutting sayings, as we say: l. 12, 'brickle' = brittle.

" 82, l. 14, 'chaungling' = one who is changed by fairies, etc. So Shakespeare passim: l. 17, 'checketh' = stops from chatting: l. 19, 'fallowes' = fallow-ground (metaphorically).

" 83, l. 7, 'bob' = strike—here used metaphorically, ut frequenter: l. 26, 'fondling' = foolish person, as lover, etc.

" 84, l. 9, 'flaw' = gust of wind.

" 86, l. 23, 'Baaran flower'—see separate lists, as before: l. 25, 'Seianus horse' —see Index of Names, s.n.
NOTES AND ILLUSTRATIONS.

Page 87, l. 10, 'cought' = caught.

88, l. 2—query "[a] proued"? l. 17, 'valure = value, as before.

90, l. 25, 'goud' = good.

93, l. 9, 'ruth' = sorrow or mourning.

96, l. 3, 'Letter Y'—another explanation of the Pythagorean letter.

97, l. 25, 'tongues runnes'—We must, I fear, be content with saying of this and other grammatical odd slips that they abound, and were not accounted slips. See Life in Vol. I.

99, l. 14, 'stone Ceraunon'—see separate lists, as before.

102, l. 23, 'cease of [f]'—as shown by 'from.'

103, l. 22, 'Adamant stone' = diamond. Batman (l. 16, c. 9), s.v., says, "it putteth off diuers dreads and fears . . . . Also as Dioscorides saith, the vertue of such a stone borne on the left shoulder, or in the left arm pit, helpeth against enemies, against madnesse, chiding and strife."

104, l. 14, 'dry blowes' = rude or severe blows or nips. So 'dry bobs,' which Cotgrave gives as the explanation of Ruades seiches: l. 19, 'coplexions' = temperaments, or as glossed in the sentence itself, 'constitutions.' So 108,l. 27, and earlier, 10, ll. 8-9.

105, l. 5, 'Baum' = balsam : l. 19, 'traine' = entice or draw.

107, l. 1, 'Cithrens' = citterns : ibid., 'Bandoras' —evidently, from italics, etc., a foreign word.
NOTES AND ILLUSTRATIONS.

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

THE SECOND PART OF THE TRITAMERON OF LOUE.

Page 113, l. 9, 'trye' = prove, *ut frequenter*: l. 15, 'countermanded' = commanded a different way, not as with our word 'countermand' = opposite or contrary to.

" 114, l. 11, 'bewray' = reveal, *ut frequenter*. Cf. 131, 10: l. 12, 'yet' = up to this [time]: l. 25, 'mased' = mazed, surprised: *ibid.*, 'checke' = a hawking term for "forsaking her proper game and flying at crows, pyes, or the like," Gen. Recr. Rider's Holyoke gives, "she checketh, Ludificatur." From these explanations the word seems here used not as a hawking term, but in its ordinary sense.

" 115, l. 20, 'Hymneus' = Hym[e]neus.

" 116, l. 12, 'interlaced' = intermixed—not calling for annotation *per se*, but as a somewhat frequent and favourite word earlier and later—e.g., notably in Sir Robert Chester's title-page of 'Love's Martyr,' Ben Jonson, etc.: l. 21, 'diametron' =
diameter: l. 24, 'drown'd'—drown—this and its part, 'drownded' still used by the vulgar.

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

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

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

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

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

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

123, l. 16, 'pens' = feathered quills, i.e. pinions. So several times used by Greene, though here more generally (as he wanted a monosyllable) for plumage: l. 17, 'siluer
streaming Ivory'—a somewhat obscure compound epithet as applied to 'ivory': l. 24, 'despight'—a wording so odd as not to be allowable in our day; but the sense is clear—all so charmingly natural that the artificiality of beauty (a phrase suggested by the devices of that day), had nothing to do with her.

Page 124, l. 3, 'for an Apple to present me an Oyster' = I asked for an apple [of love], i.e. for a plain answer to a love question, but you give me an enigma as shut up and as difficult to open as an oyster.

" 125, l. 10, 'gree'—may be a misprint: qy. = Proserpine? To decide would require an unfolding of the riddle, which seems a most obstinate oyster: l. 16, 'progenie' = ancestors, forbears, as before: l. 17, 'petigree' = pedigree: l. 22, 'Francesco Sforza'—see Index of Names in last vol.

" 126, l. 8, 'conjecture' = think.

" 127, l. 8, 'cut' = a verb—'dry cut' = severely nipped (a jocular quip): l. 16, 'amphibolo- gical,' from Latin amphibologia, "a form of speaking when a sentence has contrary senses"—T. Cooper.

" 128, l. 3, 'memento' = short for memento mori, and so = gravity, etc.: l. 16, 'not to be valued' = too great to be valued.

" 129, l. 4, 'besides' = beside, as 'sometimes' for 'sometime': l. 13, 'subject' = [are] subject, i.e. subject[ed]. Our use of 'subject,'
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like our use in advertisements of 'situate' for 'situated,' seems a remainder of the fashion of leaving out the 'ed' from words ending in 't' or 'te.' Cf. 183, l. 24.

Page 130, l. 16, 'challenged' = gave himself and thereby challenged others to say him nay: l. 21, 'having her to frowne'—phrasing obscure, but = having her on his side [by frowning on his enemies].

131, l. 16, 'Frygat' = frigate—not technically used, simply = a little boat or ship.

133, l. 4, 'enemy.' Cf. 135, l. 22: 161, l. 17: 183, l. 2. The latter two especially shew that Greene used it (as contemporanously) = hatred: l. 15, 'picture or counterfeit'—an excellent example of the synonymousness of the two words.

134, l. 12, 'them.' Query 'then'? or is 'then' understood? ibid., 'wild' = vile: l. 17, 'brickle' = brittle, as before.

135, l. 25, 'manners' = morals, ethics.

137, l. 21, 'the Citie of Arabia' = Mecca.

140, l. 6, 'Rysh' = rush.

141, l. 8, 'prostrate'—prosterno in one sense = to spread abroad, but probably a misprint for 'prosecute': l. 18, 'which she found'—qy. error for 'which he formed'? ibid., 'artificially'—supply [written].

142, l. 1, 'pretended' = intended, ut frequenter: l. 5, 'Heralt' = herald.

145, l. 23, 'aime' = guess at or conjecture.

146, l. 2, 'curious' = scrupulous, as before: l. 6,
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'ioynining'—sic. : l. 26, 'one,' etc. = two souls should be made one.

Page 147, l. 5, 'letteth' = hindereth : l. 12, 'songes' —qy. misprint for 'sages'?

148, l. 21, 'through reason'—Editor cannot explain this. Qy. geason—i.e. shrinking?

149, l. 6, 'compagnon' = contemporary and later spelling.

151, l. 22, 'couerance' = concealment?

152, l. 1, 'suth'—can hardly be = sooth : qy. error for 'sith' or 'such'? l. 16, 'opinion' = belief?

153, l. 2, 'painfull' = painstaking—applied to the early Puritan preachers: ll. 2-3, 'Bee which draweth honie out of flowres, and hurteth not the fruite.' George Herbert puts this finely in another way—

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

See Glossarial-Index for a further illustration.

154, l. 23, 'affect,' Latinate, as in aliquem beneficiis afficere.

155, l. 22, 'scrap-gatheres,' read 'scrap-gathere[r]s.'

160, l. 10, 'disconfited' = discomfited.

162, l. 14, 'Goat' . . . 'Deare'—see separate lists, as before; in last vol.

163, l. 21, 'dissimuled' = simulated.

165, l. 2, 'suppose' = supposition: l. 7, [all] perhaps scarcely required.

167, l. 5, 'Omynaous' = ominous: l. 8, 'tracing'
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= tracking, following up, ut frequenter, and still used.

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

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

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

" 177, l. 9, 'to' = too, ut frequenter.

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

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

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

" 181, l. 12, 'currishe'—still in use = the fawning or parasitical action of the dog that comes before it is called and so intrudes. Our
ancestors had no such faith in or affection such as we have for the dog. But there are insincere as well as sincere, mean as well as noble-natured dogs.

Page 182, l. 9, 'mate' = a chess term, the final check which ends the game. Fr. mat, mated, quelled; also 187, l. 23, etc., etc.

183, l. 24, 'subject.' See on 129, l. 13.
185, l. 9, 'contentation' = contentment. See 201, l. 28, and Hoby's 'Courtier.'
187, l. 18, 'pretended' = stretched forward to, i.e. intended, as before.
188, l. 26, 'straight' = strait, as before.
189, l. 1, 'mures' = walls.
190, l. 10, 'appaled' = appalled, as in Vol. II.
191, l. 22, 'cast my cards' = add up the numbers or values of them, as at cribbage = took account of his state.
193, l. 4, 'feature'—see Glossarial-Index, s.v., for full note and numerous other references: l. 19, 'luste' = liking or will: l. 24, 'fond' = foolish.
194, last l., 'bauin' = a faggot (or part of one) of small branches or brushwood. Cf. Shakespeare, 'rash bavin wits' (1 Hen. IV., iii. 2).
197, l. 18, 'lookes' = expects, as then and now: l. 26, 'fere' = phere = husband, but sometimes also 'wife' and 'companion' or 'mate.'
199, l. 7, 'foile' = defeat: l. 10, 'affected' = fanciful.
Page 200, l. 10, 'Mylciades'—doubtless Miltiades.

201, l. 22, 'Tamariske tree'—see separate lists, as before.

202, l. 4, 'censure' = judgment, *ut frequenter.*
   l. 6, 'infringe' = break; we still speak of
   'infringing' a law or a patent: l. 9, 'smally' =
   adverbial form of 'small': l. 10, 'vale' =
   veil.

203, l. 4, 'shadowed' = as it were tinted with
   pleasure: l. 22, 'harte at grace'—usually
   'of.' See Glossarial-Index, s.v., and Pro-
   verbs, etc., herein, for more on this phrase
   and its odd variant 'harte at grasse':
   l. 28, 'permit = pretermit.'

204, l. 24, 'dissembled' = dissembling.

205, l. 11, 'stems' = shoots.

207, l. 7, 'partie' = individual, *ut frequenter.*

208, l. 4, 'trie' = prove, *ut frequenter.*

209, ll. 3-4, 'fond' . . . 'foolish'—this use of
   the two words meaning the same thing,
   was rather for euphony than to indicate
   difference of sense: l. 6, 'Mynions' =
   favourites (sometimes disgraceful) and
   therefore = subservient flatterers: l. 10,
   'the stone . . . . in the Toades head.'
   Cf. Shakespeare,—

   "Sweet are the uses of adversity,
   Which like the toad, ugly and venomous,
   Wears yet a precious jewel in his head."

   *As You Like It,* II. i., ll. 12-14.

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

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

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

" 213, l. 20, 'mart'—evident misprint for 'mark': l. 26, 'cursse it'—on account of anger through its heart, not that they really accounted it a 'diuell.'
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Page 214, l. 7, 'spit'—suggested by 'feast' just before, the 'spit' being one of the cook's handiest weapons: l. 10, 'staineth'—used here as contemporaneously for causing a shame or stain. Snow makes often a thing hitherto thought white look dirty: 'paste' is 'stained' by a true 'pearl' or diamond: l. 14, 'tablet' = picture (miniature)? l. 21, 'shrinke'—used as now, chosen because alliterative.

" 215, l. 4, 'Sandastra': l. 6, 'Zutho'—see separate lists, as before: l. 7, 'haggard'—technical in hawking for a wild bird or one that will not be tamed; Latin immansuetus, agrius.

" 217, l. 15, 'Throw at all'—a gambler's phrase when diceing: l. 21, 'close' = secret or hidden—still used as 'keep close': l. 24, 'inconuenience' = Fr. inconvénance: l. 26, 'setting down the staf' = resting on that determination. We now say, 'putting down our foot.'

" 218, l. 15, 'Lymbo' = prison. Original sense was, that fourth of the infernal regions where the souls of the good were confined prior to Christ's advent, and as some also said, the souls of unbaptized infants.

" 219, l. 12, 'given the foile' = defeated, as before: last l., 'gall'—still in use, = to make a wound or sore by rubbing, as on a horse's back, etc. See 250, l. 2, and 251, l. 12.
Page 220, l. 9, 'passing' = overpassing, exceeding:
1. 10, 'chaffer' = the ware the chapman has to sell. See Notes and Illustrations to Vol. II., and Glossarial-Index, s.v.

" 221, l. 11, 'decypher' = unfold. See 229, l. 15.

" 222, l. 6, 'tedder' = tether : 'cravin' = craven:
1. 7, 'fearful' = full of fear. So 229, l. 6,
et frequenter : l. 9, 'doubt' = fear. So 226, l. 14: 230, l. 11.

" 223, l. 19, 'Adamant' = diamond, clearly.

" 224, l. 6, 'Mandrake.' Cf. Shakespeare's "as doth the mandrake's groan" (2 Henry VI., iii. 2), and "shrieks like mandrakes" (Romeo and Juliet, iv. 3): l. 13, 'peake.' The substantive = a grudge, and so the verb may be glossed as = growling angrily. See Glossarial-Index, s.v.

" 225, l. 1, 'No, no.' These refer to the question "Can Arbasto, etc.?" not to the intervening sentence.

" 227, l. 13, 'looked' = thought or expected. Still commonly used.

" 229, l. 6, 'carefull' = full of care.

" 231, l. 7, 'booteless' = without gain or boot (our 'booty'). So Shakespeare frequenter, and still used: l. 19, 'peece' = cannon, fowling piece, etc.: l. 26, 'turne my tippet'—a phrase used by Greene elsewhere in the sense of our 'turn-coat.' See Glossarial-Index, s.v.

, 232, l. 9, 'camizado' = sudden and secret assaults. So called because the soldiers
wore their *camizas* or shirts outside, to
hide their armour, and so themselves from
being discovered as assaulting soldiers:
1. 19, 'amazed' = mazed: l. 24, 'traine =
eticement to the lure: l. 25, 'coiles.'
Query, toiles?

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

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

'' 235, l. 7, 'eglantine' = sweet briar. So Shake-
speare,—

"I know a bank . . .
Quite over-canopied with luscious woodbine,
With sweet musk roses, and with eglantine."

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

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

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

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

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

'' 237, l. 5, 'cabash'—*qy.* cabbage? See Glos-
sarial-Index, *s.v.* : l. 6, 'boxe' = boxwood.
Page 238, l. 12, 'casting water'—metaphor from medical practice of those days—inquiring into or having grounds for: l. 23, 'at my muses' = musings.

239, l. 18, 'Panther, etc.'—so supposed. See Pliny and Batman, l. 18, c. 82.

240, l. 11, 'intreat' = treat.

242, l. 5, 'start[ed]'—no 'ed' required, as it is a verb ending in t, like 'convict,' etc.

243, l. 1, 'feared' = made to fear, frightened: l. 12, 'valed bonnet' = lowered, took off; to vail a flag or sail is a nautical term and custom of respect. Like many other nautical terms, it came into general use. Shakespeare uses it frequently: l. 15, 'well plaied the man.' See note on p. 211, last l.

245, l. 10, 'discouert' = a place out of the covert, the open—said of deer and other hunted beasts.

246, l. 5, 'sinewes' = nerves. So Batman, etc., etc.: l. 23, 'Quadratus' = four-square piece?

247, l. 11, 'white' = central colour of the target: l. 26, 'building castles in the air.' See Glossarial-Index, s.v., for a full note.

250, l. 1, 'pined' = made thee repine: last l., 'hatefull' = full of hate.

251, l. 8, 'Catherismes'—see Glossarial-Index, s.v.: l. 10, 'doubting' = fearing, causing fear.
II. Proverbs, Proverbial Sayings, Phrases, etc.

Page 5, l. 6, 'put my selfe to your judgements': l. 16, 'hir censure was a sentence.'

7, l. 11, 'to leuell out the life of Susanna.'

8, ll. 7-8, 'your verie foes (if you haue anie) shall be forced mauger their face.'

9, l. 14, 'rue his chance . . . repent him of his choice': l. 16, '(had I wist) would come to late.'

10, l. 11, 'such tree such fruit': l. 19, 'rather to love by eare than like by the eie.'

15, l. 6, 'a flea in their eares': l. 15, 'what winde hath driuen you so sodeinlie into this coast': l. 19, 'tis hearde [= hard] brother to delay, when the devill driues': l. 26, 'tis heard to hault before a creeple.'

16, l. 8, 'tis heared to catch the fishe when the hooke is bare, and yll taking of the foxe when the traps is descried.'

17, l. 12, 'tis follie to couer smoke.'

19, ll. 1-2, 'he that striueth to withstand loue hoppeth against the hill.' See Glossarial-Index, s.v. 'hoppeth.'

26, l. 3, 'of the two euils chuse the best'—usually 'the least.'

27, l. 2, 'casteth stones against the winde.'

33, l. 23, 'cried with a lowde voice from the blond.'

34, l. 13, 'the weakest . . . . is alwaies thrust to the wall.'
Page 35, l. 27, 'so long goeth the pitcher to the brouke, that at laste it comes broken home.'

36, l. 25, 'while' = until.

50, l. 24, 'I will to them as they wish to me.'

58, l. 19, 'the whiter the leekes head is the greener the blade.'

60, l. 26, 'like lips like lattice'—'Cat alwaiies goeth after kind.'

61, l. 18, 'Lowe doth much, but money doth all.'

62, l. 3, 'an inch of a kidde is worth an ell of a cat': l. 22, 'A sure truth . . . needs no subtil close.'

64, l. 17, 'looke before they leape' . . . l. 21, 'put her dowry in his eye for hurting his sight.'

66, l. 1, 'the tender twigge is most easie to bend.'

68, l. 19, 'to pull on Hercules hose on a childes foot.'

71, l. 6, 'stoutlie hee stucke to his tackleing.'

73, l. 25, 'one swallow maketh not sommer.'

81, l. 7, 'a flea in his eare'—as before.

83, l. 7, 'bob the foole' . . . . 'how he sought like a Sycophant to plaie with his nose.'

84, l. 9, 'an ill flaw that bringeth vp no wracke' and 'a badde winde that breedeth no mans profit.'

85, l. 8, 'you slip ouer the shoes.'

86, l. 21, 'it is a foule bird defiles their own neast.'

88, l. 8, 'the better the worse.'

95, l. 9, 'skipt beyond their skill.'

97, l. 10, 'turne his tippet' . . . : l. 24, 'a fooles paradise.'
Page 99, l. 9, ‘heard Lacena so far out of square.’

101, l. 12, ‘necessary evils.’

106, l. 13, ‘all this wind shakes no corn’—as before.

107, l. 20, ‘hang not the lip.’

114, l. 2, ‘finding, with Scipio, that hee was neuer lesse alone then when he was alone’—made immortal in Childe Harold: l. 4, ‘his busines . . more great . . . when most idle’: l. 10, ‘dallying with occasion he might finde her bald behind’—a commonplace from Shakespeare to youthful Cowley: l. 27, ‘an inward sore puts out the Phisitions eye.’

118, l. 3, ‘Loue is aboue law.’

119, l. 11, ‘forewarned, forarmed.’

141, l. 5, ‘marrying comes by destinie.’

143, l. 18, ‘the Phisition giueth best counsell when his head is most quiet.’

145, l. 14, ‘nipped on the pate’—a frequent phrase of Euphues.

148, l. 11, ‘curry favour.’

168, l. 1, ‘tooke them napping’: l. 15, ‘as secrete as fire in straw’—i.e. not secret at all.’

182, l. 1, ‘where the office is confessed there the fault is halfe pardoned’: l. 4, ‘by course’—of course: l. 20, ‘all is not gold that glisters.’

186, l. 6, ‘passe manners.’

196, l. 12, ‘she that loueth in haste . . . . repeteth at leisure.’

203, l. 22, ‘I began to take harte at grace’—this
NOTES AND ILLUSTRATIONS.

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

Page 206, l. 4, 'profereth poysn . . . . in a golden pot.'

" 208, l. 26, 'It is a mad Hare Arbasto that will bee caught with a taber'—'a greedie fishe that commeth to a bare hooke'—'a blind goose, etc.'

" 210, l. 15, 'go against the haire': l. 26, 'floong from me.'

" 211, l. 12, 'chip of mischance': last line, 'play loth to depart.'

" 214, l. 7, 'beaten with the spit': l. 9, 'shameth Venus . . . staineth Diana': l. 21, 'wilt thou shrinke for an April showre.'

" 216, l. 26, 'fire can not bee hidden in the flaxe.'

" 217, l. 14, 'I must needes treade the measures': l. 26, 'setting down the staf.'

" 225, l. 10, 'looke before thou leap.'

" 226, l. 12, 'cast beyond the moone.'

" 227, l. 13, 'looked to haue seene the Jailor.' Cf. Acts of the Apostles xxviii. 6: l. 20, 'what strange wind should land me on this coast': last l., 'necessitye hath no lawe.'

" 230, l. 27, 'delay breedes danger' . . . 'time tarieth for no man' . . . 'speede in necessity is the best spurre.'

" 231, l. 17, 'words breake no bones': l. 26, 'turne my tippet.'

" 233, l. 1, 'The child being burnt, hateth the fire.'

" 237, l. 2, 'wring water out of the Pummyce.'
Page 238, l. 12, 'casting water' = medical practice with urine.

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

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

252, l. 6, 'proffered service stinckes.'

A. B. G.

END OF VOL. III.