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LIFE AND WORKS

OF

ROBERT GREENE, M.A.

VOL. IX.

ALCIDA: GREENES METAMORPHOSIS.
GREENES MOURNING GARMENT.
AND
GREENES FAREWELL TO FOLLY.
1588—1591.
Days of old,
Ye are not dead, though gone from me;
Ye are not cold,
But like the summer-birds gone o'er the sea,
The sun brings back the swallows fast,
O'er the sea:
When thou comest at the last,
The days of old come back to me.

George Macdonald, LL.D.
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The Life and Complete Works
in
Prose and Verse
of
Robert Greene, M.A.
Cambridge and Oxford.

In Twelve Volumes.

For the first time collected and edited
with notes and illustrations, etc.,

By the Rev.
Alexander B. Grosart, LL.D. (Edin.), F.S.A.,
St. George's, Blackburn, Lancashire.

Vol. IX.—Prose.
Alcida: Greenes Metamorphosis.
Greenes Mourning Garment.
And
Greenes Farewell to Folly.
1588—1591.

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False world, thou ly'st: Thou canst not lend
   The least delight:
Thy favours cannot gain a Friend,
   They are so slight:
Thy morning pleasures make an end
   To please at night:
Poore are the wants that thou supply'st,
And yet thou vaunt'st, and yet thou vy'st
With heav'n; Fond earth, thou boasts; false world, thou ly'st.
Thy babbling tongue tels golden tales
   Of endless treasure;
Thy bountie offers easie sales
   Of lasting pleasure;
Thou ask'st the Conscience what she ails,
And swear'st to ease her;
There's none can want where thou supply'st:
   There's none can give where thou deny'st.
Alas, fond world, thou boasts; false world, thou ly'st.
What well-advised ease regards
   What earth can say?
Thy words are gold, but thy rewards
   Are painted clay;
Thy cunning can but pack the cards,
   Thou can'st not play:


Thy game at weakest, still thou vy'st:
   If seen, and then revy'd, deny'st;
Thou art not what thou seem'st: false world, thou ly'st.
Thy tinsel-hosome seems a mint
   Of new-coin'd treasure,
A Paradise, that has no stint,
   No change, no measure;
A painted cask, but nothing in't,
   Nor wealth, nor pleasure:
Vain earth! that falsely thus comply'st
With man: Vain man I that thus rely'st
On earth: Vain man, thou dot'st: Vain earth, thou ly'st.

What mean dull souls, in this high measure
   To haberdash
In earth's base wares; whose greatest treasure
   Is drose and trash?
The height of whose inchaunting pleasure
   Is hut a flash?
Are these the goods that thou supply'st
Us mortals with? Are these the highest?
Can these bring cordiall peace? False world, thou ly'st.
XIX.

ALCIDA:
GREENE'S METAMORPHOSIS.
1588—1617.

IX.
NOTE.

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

GREENES

Metamorphofis,

Wherein is discovered, a pleasant transformation of bodies into sundrie shapes, shewing that as vertues beautifie the mind, so vanities giue greater stainses, than the perfection of any quality can rase out:

The Discourse confirmed with diverse merry and delightfull Histories; full of graue Principles to content Age, and sawfed with pleasant parlees, and witty anfweres, to satisfie youth: profitable for both, and not of-fensive to any.

By R. G.

Omne tulit punctum, qui miscuit dulci.

LONDON,
Printed by George Purflowe. 1617.
The Epistle Dedicatory.

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

Achilles, the great Commander of the Mirmidones, had no sooner (Right Worshipfull) encountred the hardie Trojan with his Courtelax, and registred his valour on the helme of his enemie, but returning to his tents, hee pourtraied with his pen the praisfe of Polixena, ioyning Amors with Armors, and the honor of his Learning with the resolution of his Launce. In the Olympiades the Laurell striued as well for the Pen, as the Speare: and Pallas had double Sacrifice, as well perfumes of torne papers, as Incense of broken truncheons. Entring (right worshipfull) with deep insight into these premisses, I found [Fame] blazoning your resolute indeuors in deeds of Armes, and report figuring out your euer-
intended favours to good letters: presuming upon the courteous disposition of your Worship, I aduentured to present you, as Lucius did Cæsar, who offered him an Helmet topt with Plumes in warres, and a booke stuffed with precepts in peace, knowing that Cæsar held it as honorable to be counted an Orator in the Court, as a Souldier in the field. So (right worshipfull) after your returne from the Low Countries, (passing over those praise-worthy resolutions executed upon the enemie) seeing absence from armes had transformed Campus Martius to Mount Helicon, I overboldned my selfe to trouble your Worship, with the sight of my Metamorphosis: A pamphlet too simple to patronage vnder so worthy a Mæcenas, and vnworthy to be viewed of you, whose thoughts are intended to more serious studies. Yet Augustus would read Poems, and write Roundelayes, rather to purge melancholly with toyes, then for any delight in such trifles. So I hope your Worship wil, after long perusing of great volumes, cast a glance at my poore pamphlet: wherein is discouered the Anatomy of womens affections: setting out as in a mirror, how dangerous his hazard is, that sets his rest upon loue: whose enemie (if it haue any) is momentany, and effects variable. If either the method, or matter mislike, as wanting scholairisme in the one, or grauity in the other: yet if it shall
ferue your Worship as a trifle to passe away the time, and so slip with patience, as a boord Iest, I shall be lesse grieved: if any way it please, as to procure your delight, I shall be glad and satisfied, as hauing gained the end of my labours: but howsoever, hoping your Worship will pardon my presumption in presenting; and weigh more of the well affected will, then of the bad labored worke, I wish your Worship such fortunate favours, as you can desyre, or I imagine.

*Your Worship to command,*

Robert Greene.
To the Gentlemen Readers, Health.

Alling (Gentlemen) by chance amongst a company of no meane Gentlewomen: after suppos'ds and such ordinary sports past, they fell to prattle of the qualities incident to their owne Sexe: one amongst the rest, very indifferent, more addicted to tell the truth, then to selfe conceit, said, That woman that had fauours, had most commonly contrary faults: for (quoth shee) beauty is feldome without pride, and wit without inconstancie. The Gentlewomen began to blush, because shee spake so broad, be sure, and blamed her that shee would so fondly joyle her owne neft. Shee still maintained it, that what she had spoken was true: and more, that she had forgotten their little secrecie. Whereupon there grew arguments: and a Sophisticall disputation fell out among the Gentlewomen, about their owne qualities. I fate still as a cypher in Algorisme, and noted what was spoken: which after I had perused in my chamber, and seeing it would be profitable for yong Gentlemen, to
know and foresee as well their faults as their favours,
I drew into a fiction, the forme and method, in manner
of a Metamorphosis: which (Gentlemen) I present
unto your wonted curtesies, desiring you not to looke
for any of Ouid's wittie inuentions, but for bare and
rude discourses: hoping to finde you, as hitherto I have
done, whatsoeuer in opinion, yet favorable and silent
in speech. In which hope setting downe my rest, I
bid you farewell.

Yours euer, as he is bound
ROBERT GREENE.

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

Parue (nec inuideo) fine me liber ibis in urbem:
Hei mihi, quod domino non licet ire tuo. /
Et palma tu dignus, & hic, & quisquis in altam,
Pluribus vt proft, doetus descendit arenam.
R. A. Oxon.

In praise of the Author.
The busie Bee, that rifeth with the Sunne,
Hies forth her hiue, to end her daily taske:
With weary wings she plies into the fields,
And Natures secretes searcheth by her skill,
From flower to flower her carefull way doth flie:
To sucke her hony from her natuie sweet;
Loden, she rich bestirres her to her home,
And there she workes and tilles within her huye:
Not for her selfe thus busily she romes,
But for vs men, that feed vpon her combes.
So Greene hath fought into the depth of Art,
With weary labours toyling at his bookes
For fruits, such as the learned Authors yeeld;
Searching the secrets that their wits haue pen'd,
Toffling amongst their learned principles
Their Rhethoricke and deepe Philosophy:
Gathering the sweet that euery Science giues,
To carry pleasantr hony to his huye.
Not for himselfe alone the Author lookes,
But for such men as daigne to read his bookes,

Sic vos non vobis mellificatis apes.

Ed. Percy.
To the Author his Friend.

Well hast thou painted in thy learned Prose,
The perfect portraiture of women's works:
How many scapes they shadow with a glove,
What mortal faults amongst their favours lurks.
How if they have a virtue to entice,
A cooling card comes following with a vice:
Beautie doth grace, and yet is stain'd with pride,
Faire is abased by being over-coy:
It is a gemme, but if inconstant try'd,
Account it for a trifle and a toy.
Constant and kinde are virtues that do grace:
But babbling dames such glories doe deface.
Vertue[s] thus set opposed into their vice,
Gives us a light to settle safe our loves:
To fear left painted shewes may us entice.
Subtill are women, then it men behoues
To read, sweet friend, and ouer-read thy bookes,
To teach vs ware of women's wanton looks.

Bubb Gent.
In Roberti Greni Metamorphosis carmen Enkomastikon.

Bellica pacificae concedat lancea linguæ,
  Seu tibi profa magis, seu tibi metra placent.
Sæpe Duces inter laudem meruere Poetæ,
  Hostibus in medijs arma virosq canunt.
Inter Philosophos laudem meruere Poetæ,
  Qui leuibus miscent seria metra iociis.
Bella Ducum, & claros multi scrisfere triumphos,
  Inter quos primas Maro Poeta tenet.
Sunt qui mutatae studuerunt dicere formas,
  Quales quæ quondam Nafo Poeta dedit.
Post Metamorphosis Naëonis, carmine scriptam,
  Mutatas formas carmine nemo dedit.
Grenus adeòt tandem, rhetor bonus atque Poeta,
  Qui sua cum profis carmina iuncta dedit
Si cupis ingratæ pœnas perfoluere amicae,
  His exempla legas, moribus apta suis.
Orabis Venerem (folet exaudire precantem)
  Inque nouam formam vertet amica Venus.
Dura est? in saxum: leuis est? in Chameleontem:
  Inque rosin vertet, garrula si fuerit.

G. B. Cant.
In laudem Roberti Greni Cantab. in Artibus Magistri.


Alci-/
Oofing from Tripoli, to make for Alexandria, as we thought to crosse the Seas with a speedy cut, our Ship had not long gone vnder faile, scarce past two hundred Leagues vpon the maine; but whether our vnhappy Fortune, the frowardnesse of the Fates, the Constellation of some contrary Aspect, or the particular destinie of some vnhappy Man had fo decreed: when the calme was smootheft, the sea without storme, the skie without clouds; then Neptune, to shew he was God of the seas, and Æolus master of the windes, either of them feuerally and both of them coniointly, fo conspired, that they first drew a foggie vale ouer Phæbus face, that the heauens appeared
all gloomie, the Trytons daunced, as foreshewing a rough sea: and Ἑολος setting his winds at libertie, hurled such a gale into the Ocean, that every surge was ready to ouertake our ship, and the barke ready to founder with every waue: such and so miserable was our estate, that wee hooke all our Sailes, weighed our Ankers, and let the ship hull at winde and weather, from our handy labours falling to heartie praiers. Thus looking every houre to commit / our Soules to the gods, and our bodies to the seas, after we had floted by the space of five dayes without hope of life, our barke by chance fel upon the coast of Taprobane, an Iland situated far South, vnder the pole Antarticke, where Canapus the faire starre gladdeth the hearts of the inhabitants: there wee suffered shipwracke, all perishing in the sea, except my unfortunate selfe: who count my mis-fortune greater in furueying [= surviving] the rest, than if I had beene partner with them of their destinies. Well, the gods would haue me liue to be more miserable, and deuoure I would not, lest I should prove guiltie of mine owne mishap, but taking heart at grasse, wet and weary as I was, I passed vp into the Iland, which I found inhabited and fruitfull, the aire passing temperate, the situation pleasant, the soyle abounding with trees, hearbes, and graffe, fowles and beafts of all kind: the Champion fit for corne and graine, the
wood-land full of thickets, the meades full of springs and delightfull fountains: that the soyle and the aire equally proportioned, the Ile seemed a sacred Eden, or Paradise: much like that faire England the flower of Europe, stored with the wealth of all the Wetherne world, which as ex opposito is contrarily placed farre North, vnder the pole Articke. Well, crept vp the clyffes into the maine continent of this Iland, I wandred farre, and found no village, til at laft, vnder a hill I spied a little cottage, at the door whereof fate an old woman decrepit, ouer worn with yeares, her haire as white as the Downe found vpon the shrubbes of Arabia, her face full of wrinckles, furrowed so with age, as in her vifage appeared the very map of antiquitie: yet might I perceiue by the lineaments of her face, that she had beene beautifull and well featured; and that she was descended from some good parentage, fuch sparkes of Gentilitie appeared in her countenance. Musing at this old Matron, that fate paffing melancholy, my teeth for cold beating in my head, I faluted her in this manner.

Mother: for this Title I may vfe in respect of your age, crauing / pardon if I impart not what reuerence belongs to your eftate, in that I am a stranger: I falute you, wishing as many good fortunes may end your dayes, as you haue paff ill
fortunes in the course of your life. My name, or Countries, little availes now to reuеale, time being too short, and my state too miserable: let it suffice, I am a stranger that haue suffered shipwracke on your coast, my fellow confortes drowned, ending their sorrowes: I escaped, referued to great misfortunes. The weather is cold, and I am wet, might I craue harbour this night, I should bee bound to make such requitall as distresse can affoord, which is thankes, and pray to the gods that you may die as fortunate as the mother of Cleotis and Byton. The old beldam lifting vp her head, and seeing mee stand shaking for colde, vttered not a word, but taking vp her staffe, and me by the hand, confirmed my welcome with silence, and led mee into her Cottage: where tumbling about on her three legges, shee made me a lustie fire, that cheered my halfe dead limbes, and reuieved what the Sea had halfe mortified. After she perceived I began to waxe warme, and that my colour grew to be frefh, she began to make me anfwere in this manner.

Since now that the fire hath made thee frolickе, and the warmth of my poore Cottage hath beene as good as houshold Phyficke to cure thy weather-beaten loynes, let mee say as thou shalt finde, that thou art welcome: for I hold it a religion to honor strangers, especially distresséd, fith comfort in miserie
is a double gift. I know not thy degree, nor I recke not: suffice I sse thee as thou seemeyst, and entertaine thee as my abilitie can: thy estate may bee great, for the Hood makes not the Monke, nor the apparrell the man. Mercurie walked in the shape of a Country Swaine, Apollo kept Midaes sheep, and poore Philemon & Bawcis his wife, entertained Jupiter himselfe, supped him & lodged him: they honored an vnknowne gheft: he not vngratefull to so kinde an Oaft, for hee turned their Cottage to a Temple, and made them Sacrificers at his Altars. Thus I may be deceiued in thy degree, / but howsoever, or whosoever, this cottage, & what is in it, is mine and thine: leffe thou shalt not find, and more in conscience thou canst not craue. Sonne, I speake thus frankly, for that I am olde, for age hath that priuiledge, to be priuate & familiar with strangers: for were I as I haue been, as beautifull as now I am withered: as young as I am olde: I would bee leffe prodigall and more churlish, left with Phillis I might inter-taine Demophon, which did make account of the trothlesse Troian, or with Ariadne tye my selfe to the proportion of Theseus. But age hath put water in the flame, & many yeeres turned the glowing sparkes to cold windes. Time (sonne) is like the worme Tenedes, which smoothly lying on the barke of the tree, yet eateth out the sappe. It stealeth
on by minutes, and fareth like the Sunne, whose shadow hafteth on, yet cannot be perceived: but letting this parle passe, seeing thou art weary and hungrie, two fruits that grow from shipwracke, rest thee till I provide Supper, which how homely foeuer it be, yet must thou account it dainty, for that it is my delicates, and accept it as a prodigall banket, for that every dish shall bee sauced with welcome.

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

Awakt by the summons of the Sunne, I arose, and found mine old Oaftesse sitting at her doore in her old melancholly mood, sighing and sorrowfull: an interchange of values passed, / betweene her and
me, I with thankes for my great and courteous intertainment, and shee with oft repetitions of welcomes: taking a stoole and sitting down by [t]his old dame, seeing shee fell againe to her dumpes, I began to bee thus inquisitive.

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

Since my arriuall in your Cottage, I haue noted your thoughts to be passionate, and your passions to be violent: I haue feene care lurking midft the wrinkles of your age, and sorrow breath’d out with broken fighes. I do not deny but age is giuen to melancholy, and many yeeres acquainted with many dumps: but such farre fetcht grones, the heralds of griefes, such deepe fighes, the Ambaffadors of sorrow, make me thinke either you griewe at your finnes with repentance, or elfe recount some great forepassed misfortunes: this is the doubt, and here lies the queftion.

I had no sooner vttered these words, but the old woman leaning her head against her ftaffe, fell
into such bitter tears, as did discover a multitude of sorrowful and perplexed passions: insomuch as taking pittie of her griefes, I lent her a fewe lukewarmme drops, to shew how in minde I did participate of her vunknowne doloures. After shee had filled the furrows of her face with the streams of her tears, ending the catastrophe of her passions, with a vollee of sighes, she blubbered out this reply. Ah son, ill have those painters deciphered time with a pumice stone, as raising out both ioyes and sorrowes with obliuie: seeing experience tells mee, that deepe conceiued sorrowes are like the Sea Iuie, which the older it is, the larger rootes it hath: resembling the Eagle, which in her oldest age reneweth her bill. Passions (my sonne) are like the arrowes of Cupid, which if they touch lightly prooue but toyes, but piercing the skin, proue deep wounds, as hardly to be rased out as the spots of the Leopard: I was, sonne, (and with that shee entred her narration with a deepe sigh) once young and buxsome as thou art, beauty discovering her pride, where now a tawny hiew pulleth downe my plumes: the lineaments of my face were leuled with such equall proportion, as I was counted full of fauour: and of so faire a Dye had Nature stained my cheekes, that I was thought beautifull: yea (son) give me leaue a little to fauour of selfe loue, I tell thee I was called the
Venus of Taprobane: my parentage did no whit disgrace what nature had imparted upon me, for I was the daughter of an Earle. To be briefe (my sonne) as well the qualities of my mind, as my exterior favours were so honored in Taprobane, that the Prince of the Island called Cleomachus took me to wife, and had by me four children, one son and three daughters: and with this she fell afresh to her tears, pouring forth many passionate plaints, till at last the sorrow of her tears stopping, she went forward in her tale: My Husband in the prime of yeeres dyed, my sonne succeeded in the government, and I and my daughters courted it, as their youth and my direction would permit. Living thus contentedly, and as I thought armed against fortune, in that we foregarded all our actions with vertue, the Fates, if there be any, or the destinies, some star or planet, in some infortunate and cursed aspect, calculated such ill hap to all my daughters nativities, as they proved as miserable, as I would have wished them happy. And here multiplying sigh upon sigh with double and treble reunies, she ceased: but I desirous to know the sequell of their misfortunes, asked her the cause and manner of their mishaps: she replied not, but taking me by the hand, she led mee from her cottage, to a valley hard by, where she brought me to a marble pillar, fashioned and pourtraied like
a woman, which made me remember *Pigmalions* picture, that hee carued with his hand and / doted on with his heart. No sooner were wee come to the stone, but *Alcida* (for so was the old ladies name) taking it in her armes, kisst it, and wafted it with her teares. I amased at this strange greeting of *Alcida* and the stone, drew more nigh, and there I might perceiue the Image to hold in either hand a table. In the right hand was depainted the portraiture of *Venus*, holding the ball that brought *Troy* to ruine, and vnder were written these verfes.

When Nature forfed the faire vnhappy mould,  
Wherein proud beauty tooke her matchlesse shape:  
She ouer-flipt her cunning and her skill,  
And aym'd to farre, but drew beyond the marke;  
For thinking to haue made a heauenly bliffe,  
For wanton gods to dally with in heauen,  
And to haue fram'd a precious iem for men,  
To solace all their dumpish thoughts with glee,  
She wrought a plague, a poyson, and a hell:  
For gods, for men, thus no way wrought she well.  
*Venus* was faire, faire was the queene of loue,  
Fairer then *Pallas*, or the wife of *Ioue*;  
Yet did the Gigglets beauty greeue the Smith,  
For that she brau'd the Creeple with a horne.  
*Mars* said, her beauty was the starre of heauen,
Yet did her beauty staine him with disgrace:  
*Paris* for faire, gave her the golden ball;  
And brought his, and his fathers ruine so:  
Thus nature making what should farre excell,  
Lent gods, and men, a poifon and a hell.

In her left hand, was curiously pourtraied a Peacocke, clad gloriously in the beauty of his feathers; vnder was written as followeth:

The bird of *Iuno* glories in his plumes,  
Pride makes the Fowle to prune his feathers so,/  
His spotted traine, fetcht from old *Argus* head,  
With golden rayes, like to the brightest funne:  
Inferteth selfe-loue in a silly bird,  
Till midst his hot an[d] glorious fumes,  
He spies his feete, and then lets fall his plumes.  
Beauty breeds pride, pride hatcheth forth disdaine,  
Disdaine gets hate, and hate calls for reuenge,  
Reuenge with bitter prayers vrgeth still:  
Thus selfe-loue nurfing vp the pompe of pride,  
Makes beautie wracke against an ebbing tide.

After I had viewed the pictures, and read the poesies, I grew to be more desirous to know what this image ment: intreating *Alcida* to discouer vnto me what this portraiture did meane: shee sitting downe at the foot of the stone, began to tell her tale in this manner.
While I liued in the Court, honoured of all, as mother to the Prince and loued of every one, as one that laide the methode of my sonnes happy and vertuous gouernment, beeing princely wedded to the higher, and affable to the lower, a Mother to them that were in want, and a Nurfe to the distrest ; I counted my glorie the more, and my fortune the greater, in that I was guarded with my three daughters, Virgins adorned so with excellent qualities both of mind and body, I meane as well exterioyr fauours as interioyr vertues, that fame made report of their honors, not only through all Taprobane, but through all the Ilands adiacent, especially of my eldeft daughter, called (for her beauty in her cradle) Fiordespine : Nature had so inricht her with supernaturall beauty, that shee / seemed an immortall creature, shrowded in a mortall carcafe, insomuch that if her times had been equall with Troy, Paris had left Greece, and come to Taprobane for her loue. Liuing thus loued and admired of all : selfe-loue the moth that creepeth into young mindes, so tickled her with the conceit of her owne beauty, that shee counted no time well spent which shee bestowed not in setting out that
METAMORPHOSIS.

more glorious by Art, which Nature had made so absolute and excellent: no drugges from Arabia, that might cleere the skinne, were vnfought for: no herbes nor secrets that any Philofopher in Phyficke had found out, which might increase beautie, but she made experience of: following Venus euery way in such vanities, and playing the right woman: for, to confesse the truth, their sexe careth more for the tricking of their faces, than the teaching of their soules, spending an houre rather in righting the trefles of their haire, than a moment in bending their thoughts to deuotion. The fouleft must be faire, if not in deed, yet in conceit: and she that is faire muft venter her soule to keep her beauty inuiolate: but leauing off this digreflion, my daughter Fiordefpine being thus selfe conceited, was more curious than wife, and could sooner afford a pound of pride, then an ounce of humility: for diuers Noble men reforted from all the bordering Ilands to be futors vnto her, but her beauty made her fo coy, that happy was hee that might haue a glance of her perfection. So that many came joyful in hope to haue fauor, but departed sorrowfull, anfwered with difdaine. For as none pulleth vp the barran root, but he is stifled with the fauour: as none looketh into the poole of Babylon, but he hasardeth his health: as none gafeth against the Cockatrice, but either hee loseth his fight, or his
life; so none took view of the beauty of *Fiorde-
spine*, but they returned either frantike in affection, fond with fancy, or pained with a thousand perplexed passions. Yet she taking delight in their griefes, resembled the Cryfolite, which the more it is beaten with hammers, the harder it is, and as the Palme / tree can by no meanes be depressed, nor the Margarites of *Europe* wrought into no other forme, than Nature hath fram'd them: so no praiers, promises, passions, sighes, sorrowes, plaints, teares nor treaties could preuaile, to make her shewe some fauour to any of her futors. In so much that the poore Noble men finding themselves fettered, without hope of freedome, seeing their liberties restrained within an endlesse labyrinth, and no courteous *Ariadne* to giue them a clew of threed to draw them out of their miseries, cried out against loue, against *Venus*, against women, as mercileffe monsters, hatched to torture the mindes of men: and at last spying their owne follies, shaking off the shackles of loue with disdaine, went home, and at their departure pronounced with *Demosthenes*, that they would not *Pententiam tanti emere*. *Cupid* seeing how his schollers flocked from his schoole, thought hee would retaine some one, with whom to dally; and therefore pulling forth a fierce inflamed arrow, hee stroke the sone of a Noble man here in *Taprobane* to the quicke, that he
of all the rest remained fast snared in her beauty: his name was Telegonus, a youth every way equall to Fiordefpine, except in parentage, and yet he was no meaner man than the son of an Earle. This Telegonus (omitting his proportion and qualities, for that it shall suffice to say they were excellent) hauing had a sight of Fiordefpine, stood as the Deere at the gaze, swallowing vp greedily the inuenommed hooke that Venus so subtilly had baited for him: for after the Idea of her person and perfection had made a deepe impression on his minde, and that hee had pass'd three or foure daies in ruminating her excellency, and debated in his bed with many [a] betweene slumber, how sweete a faint she was, he fell from liking to so deepe loue, that nothing but death did rase it out.

And thus he marched under the standard of fancy, being but a fresh water souldier, to abide the alarums of affection, feeling a restlesse passion that fretted his minde, as the caterpillar the fruit, he could not tell on which care to sleep, but / builded Castles in the ayre, and cast beyond the moone: first, hee began to consider with himselfe, how many braue Noble men of sundry Ilands, rich in possessions, honourable in parentage, in qualities rare, in property excellent, had fought her loue, and yet missed. When hee had made comparison
betweene himselfe and them, despaire began with darke persuasions to dissuade him from attempting such high loues, knowing, that Aquila non capit muscas: Ladies of great beauty looke not at meane perfonages: that Venus frowned on the smith with a rinkle on her forehead, when she smiled on Mars with a dimple on her chin.

These premises considered, poore Telegonus sad, nipped on the pate with these new thoughts, resembling the melancholy disposition of Troilus, for the inconstancy of Cressida, yet after hee had mused awhile, and paff over a fewe dreaming dumpes; Hope clad in purple futed robes, tolde him that Cupid had but one ftring to his bowe, one head to one arrow; that Venus greatest number was an vnity, how the heart could harbour but one fancy and one woman be wedded but to one man. Therefore though they mift, as either infortunate, or croffed by fome contrary influence, fith loues fee fimple was registred in the court of their deftinies, there was no caufe of his despaire, but that hee might bee the man that should enjoy Fiordespine, and set vp the trophee of loue, maugre all the finner determinations of Cupid. Floting thus between despaire and hope, he paffed over three or foure dayes, melancholy and passionate, taking his only content in being solitary: fo that at laft finding himselfe all alone, feeling the fire too
great to smother in secrecy, he burst forth into these flames.

Ah Telegonus, miserable in thy life, and unfortunate in thy loues: is thy youth blasted with fancy, or the prime of thy yeeres daunted with affection: canst thou no sooner see Paphos, but thou must provide sacrifice for Venus? Canst thou not heare the Syrens sing, but thou must bend thy course to their museke? may not beauty kindle a fire, but thou must straight step to the flame: wilt thou dally with the flye in the candle, sport with the Salamander in the heate of Aetna, and with Troilus hazard at that which will breede thy harme? Knowest thou not loue is a frantike frenzie that so inforceth the minds of men, that vnder the taste of nurture, they are poifoned with the water of Stix: for as hee which was charmed by Laon, sought still to heare her inchauntment: or as the Deere after he once broufeth on the Tamariske, he will not be druen away untill he dyeth: so Louers haue their fenceleffe fences so besotted with the power of this lasciuious god, they count not themselues happy, but in their supposed vnhappinesse: beeing at most ease in disquiet; at greatest rest, when they are most troubled: seeking contention in care, delight in misery, and hunting greedily after that which alwaies breedeth endlesse harme. Yea but Telegonus, beauty is therefore to be obeyed because it is
beauty: and loue to be feared of men, because it is honoured of the gods. Dare reaon abide the brunt, when beauty bids the battell: can wisedome win the field, where loue is captaine? No, no, loue is without law, and therefore aboue all lawe: honoured in heauen, feared in earth, and a very terror to the infernall ghosts: Bow then vnto that Telegonus, whereunto lawlesse necessitie doth bend: be not so fond, as with Zeuxes to bind the Ocean in fetters: fight not with the Rascians against the wind: bark not with the Wolues against the Moone: seeke not with them of Scyros to shoot against the Starres: striue not with Theseides against Venus: for loue being on[ce] allowd, lookes to command by power, and to be obeyed by force: truth Telegonus, for Juno striue but once with Venus, and hee was vanquished: Jupiter resisted Cupid, but hee went by the worst. It is hard for thee with the Crabbe to striue against the stream, or to wraffle with a fresh wound, left thou make the sore more dangerous. Wel Telegonus, what of all this prate? thou dost loue: thou honorest beauty as supernatural: thou sayst, Venus amongst all the goddeses is moost mighty: that / there is no Iland like Paphos, no bird like the doues, no god like Cupid: what of this? but why dost y° loue no meaner woman than Fiordefpine, the daughter of the Prince, the fairest in Taprobane? Ah Telegonus, derogate not
from her beauty, the fairest in the world: vn-
happy man in recounting her beauty, in reckoning
her perfections, thou dost imblaze thine owne
misfortunes: for the more shee is excellent, the
lesse will be her loue, and the greater her disdaine.
Can the Eagle and the blind Olyphrage build in
one tree: will the Falcon & the Doue couet to
fit on one pearce: will the Ape and the Beare be
tyed in one tedder: will the Fox and the Lambe
be in one den; or Fiodespine, who thinketh her-
selue fairer then Venus, sloopo to the lure of one so
base as I? No, for the more beauty, the more pride
and the more pride, the more precisenesse. None
muft play on Ormenes harpe, but Orpheus: none
rule Lucifer but Phaebus: none weare Venus in a
tablet but Alexander, nor none enjoy Fiodespine, but
such a one as farre exceedeth thee in person and
personage. Tush Telegonus, enter not into these
doubts: Sapho a Queene loued Phao a Ferri-man;
shee beautiful and wise, he poore and servile: she
holding a scepter, hee an Oare; the one to gouerne,
the other to labour. Angelica forfooke diuers
Kings and tooke Medon a mercenary Souldier:
Loue Telegonus hath no lack; Cupid shooeth his
shafts at randon; Venus as soone looketh at the sun,
as at a star. Loue feareth a Prince as soone as a
peasant, and fancy hath no respect of persons.
Then Telegonus hope the best: Audaces fortuna
ix.
adiuuat: Loue and fortune favoreth them that are resolute. The stone Sandafra is not so hard, but being heat in the fire it may be wrought: nor Iuory so tough, but seASONed with Zathe it may be ingraven. The gates of Venus temple are but halfe shut: Cupid is a churle and peremptory, yet to be in-treated: women are wilful, but in some meanes they may be won: were she as full of beauty as Venus, or as great in Maiefty as Juno. Hope then the best and be bold: for cowards are admit/ed to put in no plea at the barre of loue. Telegonus hauing, by uttering these passions, disburdened some part of his paines, and yet not in such fort, but his temples were restlesse, his grievfe much, his content none at all, his care in his sleepe incessant, his mind melancholy, so that his only delight was to be in dumpes; in so much that he gadded solitary vp and downe the Groues as a Satyre enamoured of some Country Nymph. Cupid seeing his art did well, thought to shewe him some sport; for on a day as hee walked, contemplating the beauty of Fiordespine, being fore athirst with inward sorrow, he went to a fountaine hard by to coole his heate, where he found his heart set on fire with a great flame: for there he espied Fiordespine, and her other two sitters fitting folacing themselfes about the spring: which sodaine sight so appalled his senses, as if he had been appointed a new Judge to the three
goddesses in the valley of Ida: yet seeing before his eyes the mistress of his thoughts, and the saint unto whom he did owe his devotion: he began to take heart at grasse, thinking that by this fit opportunity, Love and Fortune began to favour his enterprise: willing therefore not to omit so good an occasion, he saluted them in this fort.

Muse not, faire creatures, if I stand in a maze, sith the sight of your surpassing beauties makes me doubt, whether I should honour you as earthly ladies, or adore you as heavenly goddesses: for no doubt Paris neuer saw fairer in Ida. But now noting with deep insight the figure of your divine faces; I acknowledge your honours to be sisters to our prince, whom I reverence, as allied to my souereigne, and offer my service, as a servant euer devoted to such faire and excellent saints.

The ladies hearing this strange and unlooked for salutation, began to smile: but Fiordefpine frowning, as halfe angry he should presume into her presence, with a coy countenance returned him this answere.

If sir Telegonus, for so I suppose is your name, your eye/sight be so bad, perhaps with peering too long on your bookes, or your selfe so far beside your fences, as to take vs for Nymphes: I would wish you to read leffe, or to prouide you a good Phyfition, else shall you not iudge colours for me:
and yet since I would you should know wee count
our penny good filuer, and thinke our faces, if not
excellent, yet such as may boote compare.

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

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

*Fiorde/fpine* hearing her self thus praisd, was
not greatly displeased, yet paft she ouer what was
spoken, as though her eares had beene stoppt, with
*Vliffes*: but *Eriphila*, the second, who was as wife
as her sister was beautifull, defired *Telegonus* to rest
him by them on the graffe, and that they would
at their departure ask him as a guard to the court:
*Telegonus* as glad of the command, as if he had
been willed by the gods to haue beene chamberlaine
to *Venus*, fate downe with a mind full of passions,
hauing his eye fixed still on the beautie of *Fiorde-
spine*: which *Eriphila* espying, thinking to be
pleafant with *Telegonus*, she began thus to prattle.
Your late passionate speech Telegonus, to my sister Fiordefpine, makes me think that Venus is your chiefe goddesse, and that loue is the lord, whose liuery you weare: if it be so, neighbour take heede (for fancie is a Shrew): many like, that are neuer loued: Apollo may cry long after Daphne before he heare him: and Troilus may stand long enough on the walls before Crefida waue her gloue for a faule. I speak Telegonus against our felues: take heed, we be coy, and wily: we with our lookes can change men, though Venus will weare / the target, and Mars the distaffe, Omphalo handle the club, and Hercules the spindle: Alexander muft crouch and Campafpe looke coy: women will rule in loues, howsoever men bee lofty in courage. Indeed Madam, quoth Telegonus, him whom no mortall creature can controll, loue can command: no dignity is able to refift Cupids deitie. Achilles was made by his mother Thetis invulnerable, yet wounded by fancie: Hercules not to be conquered of any, yet quickly conquered by affection: Mars able to refift Jupiter, but not to withstand beautie. Loue is not onely kindled in the eye by desire, but ingrauen in the minde by destinie, which neither reason can eschew, nor wisedome expell: the more pittie I conffe Madam, for poore men, and the greater impietie in the gods, that in giuing loue free libertie, they
grant him a lawlesse priviledge: but since Cupid will bee obeyed, I am contented to bowe: especially, seeing I haue chanced to set my affection on so excellent a creature.

And who might that be, I pray you, (quoth Fiordefpine) (taking the matter in dudgen, that Telegonus shoulde make report) that is of such great excellencie? dwelleth shee in Taprobane? In Taprobane Madam, replied Telegonus, but with such a peale of sighes, bewraying his loues in silence: that Eriphila smiling, sayd; I see fire cannot be hidden in the Flaxe without smoke, nor Muske in the bosome without smell, nor loue in the bref without suspition: I perceiue, in faith neighbour, by your lippes what lettie you loue: the faint that you account of such excellency, whose perfection hath so snared your fenses, is my sifter Fiordefpine. I, quoth Fiordefpine, filling her Iuory browes full of Shrewish wrinkles, I hope the young lord Telegonus knowes what Suters I haue shaken off: and therefore not inferring comparissons, because they bee odious, I may giue him his anfwere with an &c. There are more Maydes then Maulkin, and more birds for the Faulcon to pearch with, then the Eagle: the Lyon is a blody beast, for that he knoweth his strength: I will not conclude, but lord Telegonus, if I be the woman you mean, ceafe from your fute: for in faith so well I doe loue you,
that you cannot more displease me, then in seeking to please me: for if I knew no other cause to mislike, yet this might suffice, that I cannot loue. At this flat and peremptorie anfwere, Telegonus fate nipped on the pate, like to them which taflfe of the fish Mugra, whose operation maketh them for a time fencelfel: which Eriphila espying, thinking to iumpe euem with the Gentleman, pittyng his passions, in that Fiordefpine was fo coy to fo courteous a Youth, fayd: You may fee now Telegonus, that Venus hath her frownes, as fhee hath fmiIes: that Cupid hath arrowes headed with lead to procure disdaine, as well as with golde to increafe loue: heare me that am a Virgin, as dutifull to Veſta, as reverent to Venus.

The paines that louers take, for hunting after loffe, if their mindes were not confirmed with fome secret inchantment, were able to keepe their fancies from being inflamed, or elfe to coole defire alreadie kindled: for the daies are fpent in thoughts and the nights in dreames: both in danger, either of beguiling vs of that wee had, or promifing vs that wee haue not. The head fraught with fantasies, fiered with ielofie, troubled with both: yea fo many inconueniences waite vpon loue as to reckon them all, were infinite: and to taste but one of them were intollerable, being alwaies begun with griefe, continued with forrow, and ended with
death: for it is a paine shadowed with pleasure, and a joy stuffed with misery. So that I conclude, that as none euer fawe the altars of Bufiris without sorrow, nor banqueted with Phebus without surfeiting: so as imposible it is to deale with Cupid, and not either to gaine speedie death, or endless danger: As I was ready in defence of loue to make reply, there came a little page from their lady mother, to call them home to dinner: wherupon they all rose, and would haue taken their leaue, but boldly I stood / to my tackling, and told them: Ladies you passe not so; for conftrue my meaning how you please, or accept of my repay how you lift, I will not bee so discourteous to leaue you so slenderly garded, as in the guard of this little page: and with that I conducted them vnto the court, and there with a loth to depart, tooke my leaue, hauing a courteous farewell of all but Fiordespine: who frowning like Iuno, in her maieftie gaue mee a niggardly A dio with a nod: which notwithstanding, loue commanded me to take as a prodigall courtefie. Well, Telegonus thus left alone, fearing too much solitarineffe might breede intemperate passions, went home, musing on the strange qualities of his mistresse: where casting himfelfe on his bed, he began to consider, that as she was beautifull, so she was proud; and that her exterior fauour was blemifh'd with an
interiour disdaine: that Venus was as much despised for her lightnesse, as honoured for her deity: that the blacke violet was more esteemed for her smell, then the Lilly for her whitenesse: that the darkest Topas was held more precious then the brightest Crytall: and women are to bee measured by their vertues, and not by their beauties: And why doft thou urge this Telegonus, for that she hath not fawned on thee at the first meeting, giuen ouer the fort at the first assault, and consented to thy loue at the first motion? wouldst thou haue her so light, fond youth, as to stoope to the lure at the first call? Helena was wanton, yet was she long in wooing: Paris courted her before he caught her: if a straggler made it strange, blame not her that is vertuous and a Virgin, if she be somewhat coy: resting in this hope, he somewhat appeased his passions, driving away his melancholy and despairing humours, by setting his rest on this point. But loue that is impatient, was in the day his companion, and in the night his pillow: Venus commanded her sone to be beaten with Roses, which as they are faire coloured, and savour sweet, so they are full of prickes, and pierce the skin: Loue, thus hammering in the head of Telegonus, hee was doubt /full what to do, or how best to prosecute his purpose: to reipaire to the court, and there to court her, was to attempt an aduenture
very perilous and halfe impossible: to seeke meanes to parle with her, was to offer blank papers to *Venus*: therefore he resolued to write vnto her, and therupon entering into his studie, hee tooke pen and paper, and sent vnto her in this effect.

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*Telegonus, to Fiordespine, health.*

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

Beauty forceth the gods, and therefore may fetter men: but perhaps your honor will say, that
the Fox is no sphere for the Lion: none so meane a man as I worthy to gaze at so glorious a per- fonage, so that I may rather be counted impudent than passionate, in attempting that which so many my betters have missed.

To this objection giue mee leave to say, that Venus respecteth not the robes, but the minde: not the parentage but the / minde: not the Parentage, but the person: not the wealth, but the heart: not the honours but the loyaltie: if then faith in fancie, not possessions, are to bee respected, I hope, as Nature by her secret judgement hath endewed al creatures with some perfect quality, where want breeds mislike: as the Mole depriv'd of sight, hath a wonderful hearing: the Hare being very feareful, is most swift: the Fish hauing no eares, hath most cleere eyes: so I, of parentage meane, of wealth little, of wit leffe; yet haue I giuen mee, by nature, such a loyall heart, as I hope the perfection of the one shall supply the want of the other, coueting not to rule as a Husband, but to liue dutifull and louing euer to the Lady Fiordefpine.

Blame me not Madame, if I pleade with my penne, for euer since I fell into the labyrinth of your lookes, I haue felt in my heart, as in a little worke, all the passions and contrarieties of the elements: for mine eyes (I call the gods to witnesse, I speake without fayning) almost turne into water,
through the continuall streames of teares, and my sighes flie as winde in the ayre, proceeding from the flaming fire which is kindled in my heart, as that without the droppes of your pittie, it will turne my bodie into drie earth and cinders.

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

Yours, if he be

Telegonus of Taprobane.

Elegonus hauing finisshed this letter, cauased it to be deliuered to Fiordefpine with great truflinesses and secrecie, who receiuing it with a frowning
looke, as halfe suspecting the contents, yet vnripped the seales and read it: which when shee had throughly perused, draue her into such a furie, that shee in a rage rent it, and flung it into the fire, saying: There end his letters and his loues. But as the Sea once hoyfèd with a gale, calmeth not till it hath passèd with a storme: as the stone Pyrites once set on fire burneth in the water: so a womanes stomacke once stirrèd, ceaseth not to be discontent, till it bee glutted with reuenge: for, Fiorde/spine not satisfied with tearing the letter of Telegonus, could take no rest, till either shee had breathed out some hard speeches with her tongue, or set downe bitter taunts with her pen: seeing therefore no fit meanes for the one, shee stept in great choller to her standish, and wrote to him thus satyricaly.

Fiorde/spine to Telegonus.

Though Vulcan with his polt foote presumed to couet the queene of beauty: though Ixion adventured to attempt the loue of Iuno: yet lord Telegonus, no offence to your person, these paltring presidents are no conclusions that persons vnworthy should disgrace, by their impudent and worthlesse motions, the honours of excellent personages. How I am greeued at your letters, gesse by my
sharp reply: how I like of your lines, examine in my writing: how I disdain them both, time shall put you in evidence. My beautie, you say, hath made an impression in your heart: a man of soft metall, that so soone takes the stampe; a louer of great conceit, that is fixed at the first looke: but since it is your gentle nature to be so full of fancie, I would haue the gods to make you either Venus chamberlaine, or Cupids chaplaine, or both: because being so amorous, you should not want offices: you forestalled me in red letters, / with an obiection that many your betters haue courted me and mist: then good louely lord Telegonus, thinke not, if I delighted not to gaze at stars, that I meane to stumble at stones: if I vouchsafe not to smel to most fragrant flowers, that I mean to make me a nosegay of weeds. If honorable princes offered to Venus, and could not be heard, and fought for my favours but found them not, I thinke: suppose the rest, for I liift not to be tedious, left I shoule weary my selfe, and grace thee with writing so much. For thy loyalty keep it for thy equals: for thy loue, lay it not on me, left as I disdain thy person, so I reuenge thy presumtion. And so my hand was weary, my eyes sleepe, and my heart full of contempt, and with that I went to bed.

Her owne Fiordespine
of Taprobane.
This letter was no sooner sealed, but (as women are impatient of delays) it was conuied with all possible speed to Telegonus; who receiuing it, kiss'd and re-kissed it, as comming from the hands of his goddesse, changing colour oft, as one betweene feare and hope: at last vnripping the seales, he read such a coraflue, as cut him to the heart. The Aspis stingeth not more deadly, the serpent Porphirius inuenometh not more deepely, neither did euer the fight of Medusas head more amaze a man, than the contents of this satyricall letter did Telegonus: yea it draue the poore Gentleman into fo many passions, that he became halfe lunaticke, as if hee had eaten of the seed of sputanta, that troubleth the braine with giddinefle: he fell to exclaime againft Venus and her deitie, blaming the gods that would suffer such a gigglet to remaine in heauen, repeating her lawleffe loues with Adonis, and her scapes with Mauors. Cupid he called a boy, a fondling, blind in his ayme, and accurfed in hitting the marke: rageth againft women, saying, they were mercileffe, cruell, vnjuft, deceitfull, like vnto the Crocodile in teares: in fight, they seem to be Carnations; in smelling, Roses; in hearing, Syrens; in taste, worme-wood; in touching, nettles: Thus he rayled and raged, cafting himselfe on his bed, and there forging a thoufand perplexed passions, one while accusing loue as a lunacie, and
then again saying: Beautie was diuine, and the richest iewell that euer nature bestowed vpon men. Lingring a day or two in this frenzie, he thought not to giue ouer the Castle at the first repulse, nor to prooue so lewd a Huntsman as to giue ouer the chase at the first default: therefore he once again armed himselle with his pen and paper, and gaue a fresh alarum to his friendly foe in this manner.

Telegonus to faire Fiordefpine, of Taprobane.

Honourable Ladie, the Physicians say, salues feldome helpe an once long suffered sore, and too late it is to plant Engines to batter, when the walls are already broken. Autumne showres are euer out of feason, and too late it is to dislodge loue out of the brest, when it hath infected euery part of the body. The sore, when the festering fistula hath by long continuance made the found flesh rotten, can neither with lenitiue plaisters, nor cutting corasfues, be cured: so loue craueth but onely time to bring the body and mind to ruine. Your honor seeing how deeply I am devoted to your beauty and vertue, hath sent mee pilles of hard digestion, to affwage the force of my loue, and qualifie the flame set on fire by fancy; but as the biting of the Viper rankleth, til it hath brought the body bitten
to bane: so your exquisite perfection hath so pierced every vein with the sting of love, that neither your bitter reply, nor satirical inuicibility, can in any wise prevaile: only the mild medicine of your mercie may value the sore, and cut away the cause of my carefull disease.

The extremity of my love, and the violence of my passions, hath forced mee to hazard my selfe on your clemencie: for I was never of that minde to count him martiaall, that at the first shot would yeeld vp the keyes of the Citie; for the more hard the rebut is, the more hautie is the conquest; the more doubtfull the fight, the more worthy the victorie; the more paine I take about the battery, the more pleasure to win the bulwarke of your brest, which if I should obtaine, I would count it a more rich prize, then ever Scipio, or any of the nine Worthies wonne by conquest, and that these words / be verity, and not vanity, troth, and not trifling; I appeale to your good grace and favor, minding to be tried by your courtesie, abiding either the sentence of consent vnto life, or deniall vnto death.

_Yours, euen after death_  
Telegonus of Taprobane.

His letter finisheſed and sent vnto Fiordeſpine, so troubled her patience, for that Telegonus was importunate, that she fared like the frownies of IX.
Bacchus, halfe mad at this secret motion, swearing reuenge, if either her selfe or her friends could performe it: and in this humor she sent him by her Page, these few lines.

Fiordespine to Telegonus.

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

If I knew thy passions were as great, as thou deciphereft thy griefe, and thy thoughts as fiery as the hils in Sycily, I would laugh at the one, as joying at thy sorrowes, and put oyle in the flame, as delighting to aggrauate thy miseries. Sith then thou feest my resolution to be so rigorous (ouer-rash youth) betake thee to thy dumpes, and fare how thou lift: for know, I mislike thy fute, and
hate thy perfon, and will liue and dye thine enemy, if for no other caufe, yet for that thou haft dared to court Fiordespine.

Thy mortall enemy
Fiordespine of Taprobane.

After that Telegonus had read this letter, fawced with fuch peremptory difdain, hee fell in a trance, lying in his bed as a dead carcafe: but when he was come to himself, hee fell into fuch extreme passions, that his father and his friends comming into the Chamber, thought him poiffefted with fome spirit: the Physician felt his pulfes, and found hee had a found body: whereupon they did conieecture it was loue: and to verifie the fame, after he had raised himself vp in his bed, with a gaffeely looke, he cryed nothing but Fiordespine: fetching fuch greeuous grones & deepe fighes, that all the chamber fell into teares: whereupon the old Earle, hauing his haire as white as fnowe, came himfelf trudging to the Court, telling the extreme passion of his fon, entreating Fiordespine that she would fo much as vouchsafe to come to his house, onely with her prefence somewhat to mitigate his fonnies passions: but fuch was the pride and difdain of my daughter, that neither the teares of the olde Earle, the intreay of my fon, nor my command, could preuaile with her, infomuch that the old
man returned comfortlesse and sorrowing. Well, *Telegonus* lying thus distrest by the space of a weeke, at last faining himselfe to amend, would needs walk abroad that he might be solitary, and stumbled weake as hee was into this vale, and to this place, where sitting downe he fell into these passions: Infortunate *Telegonus*, whose stars at thy nativity were in some cursed aspect, why didest thou not perish at thy birth, or how did fortune frowne that / thou wert not stifled in thy swadling cloathes? now growne to ripe yeeres, thou feelst more miseries than thou haft liued moments: ah loue, that labyrinth that leadeth men to worse dangers then the Mynotaure in *Greece*: loue that kindlest desire, but allowest no reward: inconstant *Venus*, whose sacrifices fauour of death, whose lawes are tyrannous, whose fauours are misfortunes! flrumpet as thou art; (for I disdaine to call thee goddesse) thou and the bastard brat thy sonne, shew your power, your deitie: reuenge my blasphemies how you can; for how great foeuer your choller be, my calamitie cannot be more. Mercilesse women, whose faces are lures, whose beauties are baite, whose lookes are nets, whose words are charmes, and all to bring men to ruine. But of all, cruel *Fiordespine*, borne of a Tyger, and nursed of the shee Wolues in *Syria*: whose heart is full of hate, whose thoughts are disdaine, whose beautie is ouerlaid with pride.
METAMORPHOSIS.

Let Venus, if she have any justice, or Cupid, if he have the equitie of a god, make thee loue where thou shalt be mislikt. Alas Telegonus, cease not with these praiers, the reuenge is too easie, but cry to the bitternesse of thy passions, that they quit thy reuenge against Fiordefpine: and with this his speech ceasing, hee beat himselfe against the ground in such pitifull fort, that the gods tooke compassion, and resolued reuenge. But while hee lay thus perplexed, his father mist him, and taking some of his Gentlemen with him, sought him, and found him in this Valley, passionate and speechlesse. The rumour of Telegonus distresse came to the Court: whereupon, I, and my sonne, with my other two daughters so intreated Fiordefpine, that she granted to go see the Gentleman: walking therefor to this place, here we found him accompanied with his friends, all signifying with teares, how they greeued at his mishap. Telegonus no sooner sawe Fiordefpine, but turning himselfe vpon the graffe with a bitter looke, hee first gazd her on the face, then lifting vp his eyes to heauen, gawe a great sigh, as though his heart-strings had broke: which / Fiordefpine perceiuing, triumphing in the passions of her louver, hee turned her backe and smiled. Scarce had she fram'd this scornfull countenance, but Mercury sent from the gods in a shepherds attire, shooke her on the head with his Caduceus,
and turned her into this marble picture: which we amazed at, and Telegonus noting, turning himselfe on his left side, groned forth these words, the gods haue revenged, and I am satisfied: and with that hee gaue vp the ghost. The old Earle greeued at the death of his sonne, taking vp his body, departed: I sorrowing at the Metamorphosis of my daughter, wept: but to small effect: for euer since she hath remained, as thou seeft, a wonder to the world, and a perpetuall griefe to me.

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

Wee had no sooner dined with our homely delicates, tempering our times with prattle of Fiordespine, but Alcida rose vp, and walked to a Groue hard by, a place interseamed with shrubbes, but placed between two hills, like the suppos'd entrance of hell, as there seemed that melancholy Saturne had erect'd an Academie. Entring into this Groue, so thicke as Phæbus was denied passege, wandring awhile by many vnooth paths, at laft wee came into a faire place, where was a goodly Spring: the situation round, enuironed with trees: hard by this fount, stood two Cedars, tall and straight, on whose barke was curiously engrauen certaine Hieroglyphicall Embleames: on the one was carued Mercury throwing feathers into the winde, and under was written these verses.

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

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

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

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

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

After that my daughter Fiordespine was metamorphosed by the gods, in revenge of her cruelty to Telegonus; time having rooted out some part of my sorrowes, I beganne to solace my selfe with the other two daughters, Eriphila and Marpesta. This Eriphila was as wittie, as her sister was beautifull, so that she was admired in Taprobane, and all the bordering regions about, accounted (though not in yeeres, yet in wit) a Sibyl: beeing able to answere as darke an Enigma, as the subtillest Sphinx was able to propound: and I tell thee, sonne, as she was favoured by Pallas, so Venus was not behind in her favours: for she was beautifull, incomuch, that these gifts co-vnited, made fundrie Suters come from fundry coasts, to bee wooers to such a wily Minion.
Amongst the rest, by fortune, there arrived in this coast, imbar ked / in a small Pinace, the Dukes sonne of Maffilia, called Meribates: who comming on shoare for fresh water, came to see the Court of Taprobane: where being greatly welcomed by my sonne, falling into talk with my daughter, hee found Eriphila so adorned with a supernaturall kinde of wit, as hee was snared in the sweetnesse of her anweres: swallowing downe the conceit of her wisedome with such greedinesse, that hee lay drunke in the remembrance of her qualities; finding feueral delays to make stay in the country couerty: causing his Mariners to crack their tackling, to vnrigge their Shippe in the night, that they might haue iuft caufe to lye there the most part of that Summer. Loue beginning to make this youngster politike, caught him so fast by the heart, that Mars was neuer more feately intangled in Vulcans net, nor the forerunners of Iason more subtilly wrapped in the labyrinth, then Meribates was in the snares of fancie: for what he talked, euen amongst the meanest of his Mariners, was of Eriphila: his thoughts, his musing, his determinations, his resolutions, his dayes watchings, his night flumbers were of the excellent wit of Eriphila, insomuch that loue lodged the Nouice vnder her Canapie, where hee breathed out these passions.

Infortunate Meribates, whom the enuious Fates
haue scorned to make infortunate! Haft thou
mann'd thy selfe in a Barke to scoure the Seas, and
in this quest art thou like to lofe thy fences? Soughteft thou to abide the pleasure of Neptune,
and art faine to ftand to the courtesie of loue?
Haft thou found flames amidst the waues? Fire in
the water, and fancy where no affection was meant?
Well now I see, that as the Bee, that flyeth from
flowre to flowre, hauing free choyfe to choose at
libertie, is at laft taken by the wings, and so fettered:
In like manner, my fancy taking the view of manie
a face, hath a restraint of his freedome, and is
brought into bondage with the wit of a stranger:
But Meribates, wilt thou loue so lightly? Shall /
fancy giue thee the foile at the first daft? Shall
thine eares bee the cause of thy misery? Wilt
thou with Vlisses heare the Syrens sing, listen
to their melody, and runne vnto endless misfortune?

Eriphila is wife, so was Helena, yet shee played
the wanton with Paris: shee aunsweres like the
Virgin at Delphos, and her words are as Neitar.
Roses are sweete, yet they haue prickes: the purest
hunny Bee is not without his sting: wit in a woman
is like Oyle in the flame, which either kindleth to
great vertue, or extreme vanity: Well Meribates,
howsoeuer it bee, wit cannot bee placed so bad but
it is precious? What is beauty but a colour dashd
with euery breath, a flowre nipt with euery frost, a
fav'our that time and age defaceth: whereas wit increafeth by yeeres; and that loue continueth longeft, that is taken by the eare, not by the eye: yeeld then *Meribates*, when thou muft needes consent; runne when thou art called by command: *Pallas* is wife, and will not bee ingratefull to her votaries: say none, but *Eriphila*: for sure, if euer thou wilt bestowe thy freedome, fhee is worthy to haue thee captiue. If thou meanest to marrie, thou canst not haue a meeter match: yea, but how if her heart be placed, and her mind setted vpon fome Gentleman in *Taprobane*? then were I a great deale better to wayle at the firft, then to weep at the laft: to be content with a little pricke, then a deepe wound; to refift loue at the brimme than at the bottome.

The Scorpion, if he touch neuer fo lightly inuenometh the whole body: the leaft sparke of wilde fire will set an whole house on flame: the Cockatrice killeth euen with his fight: the fling of loue woundeth deadly: the flame of fancy fets on fire all the thoughts; and the eyes of a louer are counted incurable.

Fearefulnesse (*Meribates*) in loue is a vertue: haft thou turned ouer fo many bookes of Philo-
sophy, and haft thou not quoted *Phocas* precept to bee fruitfull? that louers shou'd / procee de in their fuite, as the Crabbe, whose pace is
euer backward; that though loue bee like the Adamant which hath vertue to drawe, yet thou shouldeft bee sprinkled with Goates bloud, which refisteth his operation. If the wit of some Pallas Nymphes haue inclofde thy minde, yet thou shouldeft take the Oyle of Nenuphar, that cooleth desire: what Meribates, wilt thou become a precife Pythagoras, in recounting of loue? No, let not the precepts of Philosophy subiecf the will of nature; youth muft haue his course: he that will not loue when hee is young, shall not bee loued when hee is olde: fay then Meribates, and neuer gaine-fay, that Eriphila is the marke thou doft fhooote at: that her furpassing wit is the Syren, whose fong hath inchanted thee: and the Cyrces cup which hath fo fotted thy fences, as either thou muft with Vliffes have a speedy remedie, or elfe remaine transformed. Consider Meribates the caufe of thy loue, left thou faile in the effects. Is the foundation of thy fancy fixed vpon her feature; think with thy felfe, Beautie is but a blossome, whose flowre is nipt with euery froft: it is like the graffe in India, which withereth before it fpringeth: What is more faire, yet what more fading? What more delightfull, yet nothing more deadly? What more pleafant, and yet what is more perilous?

Beautie may well bee compared to the bath in
Calycut: whose streams flow as cleere as the floud Padus, and whose operation is as pestilent, as the riuere Ormen: I but Meribates, what more cleere then the Crystall, and what more precious? what more comely then cloth of Arras, so what more costly? what creature so beautifull as a woman, and what so estimable? Is not the Diamond of greatest dignity that is most glistening: and the pearle thought most precious, that is most perfect in colour?

Aristotle faith, they cannot be counted absolutely happy, although they had all the virtues, if they want beautie: yea Apollonius (an arch-heretike, and a professed enemy against the sacred lawes of beauty) is driuen both by the lawes of Nature, and nurture, to confesse that Vertue is the more acceptable, by how much the more it is placed in a beautifull bodie: but what long digressed discourse is this thou makest of beautie, Meribates? it is not vpon such a fickle foundation thou buildest thy loue: but vpon her wit, which only parteth with death: and therefore whatsoeuer Philosophie, or learning wils, I will consent vnto nature, for the beft Clarkes are not the wiseft men: whatsoeuer wisdome wills, I wil at this time giue the crimes of beautie to my amorous passions; for he that makes curiositie in loue, will so long straine courtesie, that either hee will be counted a solemne
futer, or a witlesse wooer: therefore, whatsoever the chance be, I will cast at all.

Meribates having thus debated with himselfe, rested on this resolution: that he would moderate his affection, untill he found opportunity to discourse his mind to Eriphila: who on the contrary side noting the perfection of Meribates, was more enamored of his person and qualities, then Phillis of Demophon, or Dido of the false and vnious Troian: for he was so courteous in behauiour, so liberall not only of his purse, but his courtese, that he had wonne all their hearts in Taprobane.

These considerations so tickled the mind of Eriphila, that shee fell thus to debate with her selfe. What meanes (Eriphila) these strange and sodaine passions: shall thy stayed life be compared now to the Camelion, that turneth her self into the likenesse of euery obiect? to the herbe Phanaros, whose budde is sweet, and the roote bitter? to the Rauens in Arabia, which being young, haue a pleasant voice, but in their age a horrible crie? Wilt thou consent vnto luft, in hoping to loue? Shall Cupid claime thee for his captiue, who euin now wert vowed a vestall Virgine? Shall thy tender age bee more vertuous then thy ripe yeeres? What, shall the beauty of Meribates enchant thy minde, or his filed speech bewitch thy fences? Shall the property / of a stranger drawe thee on
to affection? If thou shouldest hap to like him, would hee not thinke the Caftle wanted but scaling, that yeeldeth at the first shot? That the bulwarke wanteth but batterie, that at the first parley yeeldes vp the keyes? Yes, yes Eriphila, his beauty argues inconstancy, and his painted phrares deceit: and if he see thee wonne with a word, hee will thinke thee lost with the winde: he will judge that which is lightly to be gained, is as quickly lost.

The Hawke that commeth at the first call, will neuer prove stedfaft on the stand. The Niefe that will be reclaimed to the fift, at the first fight of the lure, will bate at euery bufh: the woman that will loue at the first looke, will neuer be charie of her choyce. Take heed Eriphila, the finest scabbard hath not euer the brauest blade; nor the goodliest cheeft hath not the moft gorgeous treasure: the Bell with the best found hath an iron clapper: the fading apples of Tantalus haue a gallant shewe, but if they be touched, they turne to ashes: So a faire face may haue a foule mind; sweet words, a fowre heart: yea rotten bones out of a painted sepulchre; for all is not gold that glifters. Why, but yet the Jemme is choisen by his hiew, and the cloth by his colour: condemne not then Eriphila, before thou haft caufe: accuse not fo stricly without tryall; search not so narrowly, till thou haft occasion of doubt.
Yea, but the Mariners found at the first, for feare of a Rocke: the Chirurgion tainteth betimes, for his surest proofe: one fore-wit is worth two after: it is not good to beware when the act is done: too late commeth repentance: what is the beauty of Meribates that kindleth this flame? who more beautifull then Iason, yet who more false? for after Medea had yeelded, he sacked the fort, and in lieu of her loue, he killed her with kindnesse. Is it his wit? who wiser then Theseus, yet none more traiterous?

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

The Foxe winnes the fauour of the Lambes by play, and then deuours them: so perhaps Meribates shewes himselfe in outward shewe a demy god: whereas who tries him inwardly, shall finde him but a solamen faint. Why, since his arriuall in Taprobane, all the Iland speakes of his vertue and courtesie: but perchance hee makes a vertue of his neede, and so layes this baulmed hooke of fained
honesty, as a luring baite to trap some simple Dame.

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

The dogge biteth foresft when he doth not barke: the Onix is hottest, when it lookes white: the Syrens meane moft mischiefe when they sing: the Tyger then hydeth his crabbed countenance when he meaneth to take his prey: and a man doth moft dissemble when hee speakeith fairest. Trie then Erphila ere thou truft, especially since hee is a stranger: prooue ere thou put in præctise: caft the water before thou appoint the medecine: doe all things with deliberation: goe as the Snaile, faire and softly: haste makes waste: the malt is euer sweeteest, where the fire is softeft: let not wit ouercome wisedome, nor the hope of a husband be
the hafard / of thine honestie: cast not thy credite
on the chance of a stranger, who perchance may
prove to thee as Theseus did to Ariadne: wade
not too far where the foord is vnknowne: rather
bridle thy affections with reason, and mortifie thy
mind with modesty: that as thou haft kept thy
Virginitie inuiolate without fpot, so thy choice
may bee without blemish: know this, it is too late
to call againe the day past: therefore keepe the
memorie of Meribates as needfull, but not necessarie:
like him, whom thou shalt haue occasion to loue,
and loue where thou haft tried him loyall: vntill
then remaine indifferent.

When Eriphila had vtttered these words, she
ftraight (to auoide all dumpes that solitarinesse
might breede) came to me and her fifter, and there
pafshed away the day in prattle. Thus these two
louers passionat, and yet somewhat patient, for
that hope had miniftred lenitiue plaifters to their
new wounds, pafsted over two or three daies, onely
with glances and lookes, bewraying their thoughts
with their eyes, which they could not discouer
with their tongues: Venus taking pitty of her
patients, found them out so fit occafion, that as
Eriphila with her fifter Marpessa were walking
alone in the garden, gathering of flowers, at that
inftant (guided by loue and fortune) Meribates
went into the garden to be solitarie: where ftraight
he espied his mistres walking with her sister: now *Meribates* was driuen into an extafie, with the extreme pleasure hee conceived in the sodaine fight of his goddesse: infomuch, as hee stood amazed for feare, and necessity found a deadly combate in the mind of *Meribates*: he doubted if he should be ouer bold, to giue offence to *Eriphila*, and so spill his pottage. But the law of necessity (faith *Plato*) is so hard, that the gods themselues are not able to resift it: for as the water that by nature is cold, is made hot by the force of fire, and the straight tree pressed downe growth alwayes crooked, so nature is subiecf to necessity, that kind cannot haue his course: and yet if there be any thing which is more forcible then necessity, it is the lawe of loue: which so incensed *Meribates*, that casting all feare aside, he offered himselfe to his mistresse, with this courteous parle.

Gentlewomen, if my presumption do trouble your mufes, yet the cause of my boldnesse deserueth pardon, Sith where the offence proceedeth of loue, there the pardon ensueth of course: I stood in a maze at the first sight, for meethought you resembled *Pallas* and *Iuno*, departing away from *Venus*, after shee had wonne the ball: you Madam *Eriphila*, like the one for wit, and *Marpeia* like the other for maiestie: but howsoever (sweet saints) you grace this Garden with your presence, as *Diana*
doth the Groues, and honour mee, in admitting so vnworthy a man into the company of such excellent personages. Eriphila hearing Meribates in these tearmes, giuing a glory to her face, by staining her cheekes with a vermillion blush, both sharply and shortly made this reply.

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

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

As I am glad, Madam, that my rashnesse was no occasion of offence, so I am forrie you take what I vttered in earneft, / to be spoken in fport:
my comparison as I inferred it, so by your patience
I dare maintaine it, if not able by reaons, for that
I am no Scholler, yet by loue, for that I shall drawe
mine arguments from fancie; which hath set on
fire a poore stranger's heart, that he deemes your
sweet selfe not only like Pallas, but Pallas herselfe:
so that had I in this humour beene Judge for
Paris in the vale, wit (not beauty) had gotten
what they ftroue for.

I but fir (quoth Marpefia) from whence will you
drawe your arguments to prooue mee in maiestie
like Iuno? you dare not say, from reafon, in regard
of the persons are without compare; and from
loue if you argue, you proue your selfe double-
faced like Ianus, and double-hearted like Jupiter,
to haue two ftrings to a bowe, and two loues at
one time.

Yes Madam, quoth Meribates, my common
place in this Enthymema shal bee alfo from loue,
for in affecting so dearly your fifter, I cannot but
deeply honour you, if not in loue as my Paramour,
yet in friendly affefion as her fifter.

You harpe still, answered Eriphila, on one
ftring, which is loue: if you be in earneft, looke
for a frowne, as I gaue you a fauour: beleeeue me,
lord Meribates, there is nothing easier than to fall
in loue, nor harder than to chance well; therefore,
omitting such ferious matter as fancie, for that I
am vowed to Vejsa, tell mee, will you prouide you, as me, of a Nosegay? And if you be so minded, tell me, of all flowers which like you best? Those, Madam, that best fit with my present humour. And what bee they, quoth Marpefa? Penfes, Madam, anfwered Meribates, for it is a prettie flowre, and of fundrie colours, feeding the eye with varietie, which is the chiefeft pleafure to the fight: especially I like it for the agnonimation, in that the word comming from France, signifieth fancies. Now how I am contented with fancies, I would you could as well fee, as I feele./ One while imagination presents vnto me the Idea of my mistris face, which I allow with a fancie: another while a thought of her beautie wakens my fenses, which I conforme with a fancie: straight her vertue fayes fhee is moft excellent, which I gratifie with a fancie: then to feale vp what may bee fayd, her care and supernaturall wit fayes, her conceits are diuine, which auowed with a catalogue of folemne oathes, I fet downe as a maxime, with a fancie.

Thus are my thoughts fed with fancies: and to be brief, my life is lengthened out by fancies: then Madam, blame me not if I like Penfes well; and thinke nothing, if I fet no other flowre in my nosegay. And truly lord Meribates anfwered Eriphila, you and I are of one mind, I meane in choice of
flowres, but not fir, as it is called a Penfe, or as you descant a fancie: but as we homely Hufwiues call it, Hearts eafe, I banish (as with a charme) the frownes of fortune, and the follies of loue, for the partie that is toucht by the inconstancy of the one, or the vanitie of the other, cannot boaft hee meaneth hearts eafe: seeing then it breedeth fuch reft vnto the minde, and fuch quiet to the thoughts, we will both weare this flowre as a fauour, you as a Penfe, but I as a Hearts eafe.

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

Now she called him in her thoughts beautifull,
faying; that the fayreft and greeneft herbes haue the moft secret operation: shee sayd hee was well proportioned, and so the reddef Margarites had the moft precious vertues: that hee was vertuous: and then shee called to minde the olde verse:

*Gratior est pulchro veniens è corpore virtus.*

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

*Omnia vincit amor, & nos cedamus amori.*

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

It is an olde faying (Madam) holden as an Oracle, that in many words lyeth mistrust, and in painted speech deceit is often couered. Therefore I (sweet mistresse) whose acquaintance with you is
small, and credit leffe, as beeing a stranger, dare vfe no circumstance for feare of mistrust, neither can I tell in what respect to bring a sufficient triall of my good will, but only that I with the end of my loue to be such, as my faith and loialtie is at this present, which I hope tract of time shall trie without spot. Thy wit, Eriphila, hath bought my freedome, and thy wifedome hath made me captiue, that as he which is hurt of the scorpion, seeketh a value from whence he received the fore, so you onely may minifter the medicine which procures the diseafe. The burning feuer is driuen out with a hot potion, the shaking palfe with a cold drinke: loue onely is remedied by loue, and fancie must be cured by continuall affection.

Therefore, Eriphila, I speake with teares outwardly, and with drops of bloud inwardly, that vnlesse the misling showres of your mercy mitigate the fire of my fancy, I am like to buy loue & repentance with death: but perhaps you will obiect, that the beasts which gaze at the Panther, are guilty of their own death: that the mouse taken in the trap, defuerueth her chance: that a louer which hath free will, defuerueth no pittie, if he fall into any amorous passions. Can the straw resift the vertue of the pure Jet, or flaxe the force of the fire? can a louer withstand the brunt of beauty, or freeze if he stand by the flame, or preuent
the lawes of nature? weigh all things equally, and then I doubt not but to haue a iuft judgement: and, though small acquaintance may breede mistrust, and mistrust hinderes loue: yet tract of time shall inferre such tryall, as I truft shall kindle affection. And therefore I hope you will not put a doubt till occasion be offered, nor call his credit in question, whome neyther you haue found nor heard to be halting: what though the Serpentine powder is quickly kindled, and quickly out? yet the Salamander stone once sette on fire, can neuer bee quenched: as the fappie Myrtle tree will quickly rotte, so the Sethim wood will neuer be eaten with wormes: though the Polype changeth colour, euery houre, yet the Saphyr will cracke, before it will consent to disloyalty. As al things are not made of one mould, so all men are not of one minde: for as there hath bee a trothlesse Iafon, so there hath bee a truftie Troylus, and as there hath been a dissembling Damocles, so there hath bee a loyall Lelius. And sure, I Eriphila, I call the gods to witnesse, without fayning, that fith thy wit hath so bewitched my heart, my loyaltie and loue shall bee such, as thy honour and beautie doth merite. Sith therefore my fancie is such, repay but halfe so much in recompence, and it shall bee sufficient. Eriphila hearing this passionate speech of Meribates, made him this answere.
Lord *Meribates*, it is hard taking the fowle when the net is descried, and ill catching of fish when the hooke is bare, and as impossible to make her beleevue that will giue no credite, and to deceiue her that spieeth the fetch. When the string is broken, it is hard to hit the white, when a mans credite is called in question, it is hard to persuade one. Blame me not (*Meribates*) if I urge you so strictly, nor thinke nothing if I suspeect you narrowly: a woman may knit a knot with her tongue, that shee cannot untie with all her teeth, and when the signet is set on, it is too late to brake the bargaine: therefore I had rather mistrust too soone then mislike too late: I had rather feare my choice, then rue my chance: for a womens heart is like the stone in Egypt, that will quickely receiue a forme, but neuer change without cracking. If then I feare, thinke mee not cruell; nor scrupulous, if I be wise for my selfe: the Wolfe hath as smooth a fkin as the simple sheepe, the four Elder hath a fairer barke then the sweete Juniper: where the sea is calmest, there it is deepest, and where the greatest colour of honestie is, there oftentimes is the most want: for *Venus* vessels have the lowdeft sound, when they are most emptie: and a dissembling heart hath more eloquence then a faithfull minde, for truth is euer naked: I will not, Lord *Meribates*, runne for my particular comparison.
Thus I cast all these doubts, and others have tried them true, yet am I forced by fancy to take some remorse of thy passions. Medea knew the best, but yet followed the worst in choosing Iasón: but I hope not to finde thee so wauering. Well, / Meribates, to be short and plaine, thou hast wonne the castle that many have besieged, and hast obtained that which others have sought to gaine: it is not the shape of thy beautie, but the hope of thy loyalty which inticeth me: not thy faire face, but thy faithfull heart: not thy parentage, but thy manners: not thy posessions, but thy vertues: for she that builds her loue vpon beauty, meanes to fancie but for a while: would God I might finde thee such a one as I will trie myselfe to be, for whereas thou dost protest such loialtie, which suppose it be true yet shall it be but counterfeit respecting mine: be thou but Admetus, and I will be Alcest: no torments, no travell: no, only the loss of life shall diminish my loue: in liew thereof remaine thou but constant, and in pledge of my protested good will, haue heere my heart and hand to be thine in dust and ashes.

Here (son) maist thou judge into what quandary Meribates was driuen, when he heard the answer of his mistris so correspondent to his fute: the prisoner being condemned hearing the rumor of his pardon, neuer reioiced more then Meribates
did at this pronouncing of his happinesse. Wel, these louers thus agreeing, broke off from their parle for feare of suspicion, and joined with companie, where falling into other talke, we past away the afternoone in many pleafant deuices. Eriphila and Meribates thus satisfied, liuing in moft happy content, honoring no deity but Venus, determined as well as opportunity would minifter occafion to breake the matter to mee and her betime: but in the meane while my Sonne proclaymed for his delight, certaine Juftes and Turneyes, whither reftored all the braueft Noblemen and Gentlemen in Taprobane, where they performed many worthie and honourable deedes of Cheualry. The Juftes ended, my fonne bade them all to a banket: where, to grace the boord and to honour the companie, was placed my daughters, Eriphila and Marpelia: gazed on they were for their beauties, and admired for their honourable behauiour./

Eriphila, whose eye walked about the troope of these lustie Gallants, espied a young gentleman midft the rest, called Lucidor, the fonne of an Esquire: a man of personage tall and well proportioned, of face paffing amiable, of behauiour well nurtured. This Gallant furniftied with these fingular qualities, fo set on fire Eriphilaes fancie, that as if she had drunk of the fountaine of Ardenia, her hot loue was turned to a cold liking. Now
her heart was set upon Lucidor, which of late was vowed to Meribates, in such sort that her stomach loft the wonted appetite, to feed the eyes with the beauty of her new lover, as that shee seemed to haue eaten of the herbe Sputania, which shutteth vp the stomach for a long season. Yea so impatient was her affection, as shee could not forbear to giue him such lookes, that the Gentleman perceiued shee was either resolued to outface him, or else affected towards him. Wel, the dinner ended, and the Gentlemen all departed, Eriphila getting secretly to her closet, began to fall into these tearmes.

Infortunate Eriphila, what a contrariety of passions breeds a confused discontent in thy minde? what a warre doest thou feele betwenee the constant resolution of a lover, and the inconstant determination of a lecher, betwenee fancie and faith, loue and loyaltie? Wilt thou proue Eriphila, as false as Venus, who for euery effeminate face hath a new fancie? as trothlesse as Crefiga, that changed her thoughts with her yeeres; as inconstant as Helena, whose heart had more lovers, than the Camelion colours? wilt thou vowe thy loyaltie to one, and not proue stedfast to any? The Turtle chooseth, but neuer changeth: the Lion after that he hath entred league with his mate, doth neuer couet a new choice: these haue but nature for
their guide, and yet are constant, thou haft both nature and nurture, and yet art moueable: breaking thine oth without compulsion, and thy faith without constraint, whereas nothing is so hated as periury, and a woman having crackt her loyaltie, is halfe hanged. Ciuilla being betrothed to Horatius secundus, chose rather to be rackt to death, than to falsifie her constancie.

Lamia a Concubine, could by no torments bee haled from the loue of Arisbogiton: what perils suffered Cariclia for Theagynes? Let these examples Eriphila, moue thee to be constant to Meribates: be thou stedsfast, and no doubt thou shalt not finde him stragling. Caufhana, when she came into the Court to sweare that she never loued Sudalus, became dumbe, and after fell mad: beware of the like rewarde, if thou commit the like offence. Tufti, they that would refraine from drinke because they heard Anacreon dyed with the pot at his head, or that hateth an egge, because Appeyus Sanleyus dyed in eating of one, would bee noted for persons halfe mad: so if I should stand to my peny-worth, having made my market like a foole, and may change for the better, because other in like case haue had ill hap, I may either bee counted faint hearted or foolish. What Eriphila, Jupiter laught at the periurie of louers. Meribates is faire, but not second to Lucidor: he
is witty, but the other more wife: well what of this, but how wilt thou answere Meribates? tush, cannot the Cat catch mife, but shee must have a bell hanged at her eare? he that is afraid to venter on the Buck, for that he is wrapt in the bryers, shall neuer haue hunters hap: and hee that puts a doubt in loue at euery chance shall neuer haue louers lucke: well, howsoever it be, Lucidor shall be mine, hee shall haue my heart, and I his, or else I will sit beside the faddle: and thus havinge debated with her selfe, she rested perplexed, till shee might haue a fight of her new louer; which was not long: for Lucidor no sooner got home, but calling to minde the amorous glances of Eriphila, and noting both her beauty and her wit, although her honour was farre beyond his parentage, yet presuming vpon her fauours shown him at the banket, hee boldly, as loues champion, ventured to winne what Cupid had set as a prize: so that he began to frequente the Court, and become a Courtier, first brauing it amongst the Lords, then by degrees creeping into fauour with the Ladies, where in time he found opportunity to parle with Eriphila: whom for fashion sake at the first hee found somewhat strange, but in short time became so tractable, that there was but one heart in two bodies; in so much, that not only Meribates and my sonne, but all the Court saw how Eriphila
doted on *Lucidor*: whereat my sone beganne to frowne: but *Meribates* would not see it, left his Misfriis should thinke him iealous, but smothered vp the grieve in secrecie, and thought either time, or the perswasion of her friends, or his continued affection would diffwade her from her follies. Well, *Eriphila* had not fauored *Lucidor* long, but there came to the Court another young Gentleman, called *Perecious*. Who likewise was enamored of *Eriphila*, and she of him, that she proued more light of loue then she was wittie; yet shee excelled in wit all the Virgins of *Taprobane*.

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

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

And what of this, lord Meribates, may not a woman looke, but she muft loue? are you iealous, forsooth, before the wedding? well, fuppofe I favoured Lucidor and Perecius; Si natura hominum fit nouitatis auida, giue women leaue to haue more fancies than one; if not as we are louers, yet as we are women. Venus temple hath many entrances:
Cupid hath more arrowes than one in his quiuuer, and sundry stringes to his bowe: women haue many lookes, and so they may haue many loues.

What, lord Meribates, thinke you to haue a womans whole heart? no, vnlesse you can procure Venus to make her blind, or some other deity deafe; for if either she see beauty or gold, or heare promises or passions, I thinke shee will keepe a corner for a friend, and so will I. But Madam, the glorious frame of the world, consisteth in unitie, for wee see that in the firmament there is but one funne: yea, quoth Eriphila, but there be many stars. The Iris or Rainbow Madam (q. ye) hath but one quality. Truth answered my daughter, but it hath many colours: but to come to a familiar example, replyed Meribates: the heart hath but one string; yea but, quoth Eriphila, it hath many thoughts, and from these thoughts / spring passions, and from passions, not loue but loues: therefore content you, sir, for if you loue me you must haue riuals: and so turning her face, as in choller, to the other side of the bed, she bade him good morning: he paffing away out of the chamber in great melancholy, began asfoon as he was alone to exclame against the inconstancy of women: saying, they were like marigolds, whose forme turneth round with the funne: as waurering as wethercocks, that mooue with euery winde: as fleeting as the North-
west Ilands, that flote with euerie gale: wittie, but in wiles: conceited, but in inconstancy: as brittle as glasse, hauing their harts fram'd of the Polipe stones: their faces of the nature of the Adamants, and in quality like the Jacinth, which when it seemeth most hot, is then as cold as Iron: carrying frownes in their foreheads, and dimples in their cheekes: hauing their eyes framed of Jette, that drawe euery beauty in a minute, and let them fall in a moment. Thus he exclaimed against women: but such was his fervent affection towards Eriphila, that he would neither rage against her openly nor secretly, but smothered his passions in silence: which growing to the extreme, brought him into a feuer, wherein lingering he dyed: but in such fort, that all Taprobane said, it was for the inconstancy of Eriphila. Wel, his Gentlemen and mariners mourned and sorrowed, in that their Pynace should bring him home dead, whome they brought alioyntly praying, that the gods would be revenged on Eriphila: who as she was then attending with me and her brother on the dead corps to the shippe, suddenly before all our fights was turned into this byrd (a Camelion): wherevpon the mariners rejoiced: hoising vp failes, and thruffing into the maine, we scowred and returned home to the court.

Thus (Sonne) thou haft heard the misfortune of
my two daughters, the one for her pride, the other for her inconstancie: it is late, and the setting of the sunne calleth us home with the Bee, to our poore hiue: thersore we will now to / our cottage, and to morrow at thy breakfast I will satisfe thee with the hard fortune of Marpesia: with that I gaue the Countesse Alcida great thankes, and accompanied my courteous Oafteffe to her cottage.
The third Discourse, of MARPESIA.

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

The Graces in their glorie neuer gaue  
A rich or greater good to womankind:  
That more impall's their honors with the Palme  
Of high renowne, then matchleffe constancie,  
Beauty is vaine, accounted but a flore,  
Whose painted hiew fades with the summer sunne:  
Wit oft hath wracke by felse-conceit of pride.  
Riches is trash that fortune boasteeth on.  
Conftant in love who tries a womans minde,  
Wealth, beautie, wit, and all in her doth find.
In the other table were set downe these verves.

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

After I had read ouer the verves; Alcida sayd:  
(sonne) I perceiue thou dost muse at this tombe,  
set in so vncoth a place, hard by the steepe-downe  
cliffes of the Sea: especially, furnisshed with Enig-  
maticall posies: yet haft thou not considered what  
after thou shalt finde, and therefore let vs sit downe  
vnder the shadowe of this Rose tree, which thou  
seest flourished in this barren place so faire and  
beautifull, and I will drive thee out of these  
doubts, by discouering the fortune of my daughter  
Marpesia. I desirous to heare what the meaning of  
this monument seated so prospectsiue to Neptune,
fliould be, fate mee downe very orderly vnder the Rofe tree, and began to settle my selfe very atten-
tiue to heare what old Alcida would say, who began in this manner.

The third Historie of MARPESIA
of Taprobane.

M Y two daughters being thus metamorphofed, and transformed for their follies into strange
shapes: I had left mee onely my youngest daughter Marpesia, in face little inferiour to her eldest fister
Fiordeespine, for shee was passing beautiuous: wife she was, as not secon to Eriphila: but other
speciall vertues she had, that made her famous through all Taprobane: and as the burnt childe
dreads the fire, and other mens harmes learne vs to beware: so my daughter Marpesia, by the mis-
fortune of Fiordeespine, feared to be proud, and by the finifter chance of Eriphila, hated to be con-
stant, infomuch, that fearing their natuiities to be fatall, and that hers being rightly calculated would
prove as bad as the rest: Shee kept such a strict method of her life, and manners, and so foregarded
all her actions with vertue, that she thought shee might despife both the fates and fortune.
Liuing thus warily, I and her brother conceiued
great content in her modestie and vertue: thinking,
though the gods had made vs infortunate by the
mishappe of the other two: yet in the fortunate
sucess of Marpefias life, amends should bee made
for the other mishap. Perfwaded thus, it fortuned
that my sonne intertained into his seruice the son
of a Gentleman, a bordering neighbour by, a youth
of greater beautie than birth: for hee was of
comely personage: of face louely, and though but
meanly brought vp, as nusled in his fathers house:
yet his nature discouered that hee was hardie in
his resolution touching courage: and courteous in
disposition, as concerning his manners.

This / youth, called Eurimachus, was so diligent
and dutifull towards his lord, so affable to his
fellows, and so gentle to everie one, that hee was
not onely well thought on by some, but generally
liked and loued of all. Continuing in this method
of life, hee so behaued himfelfe, that in recom-
pence of his seruice, my sonne promoted him not
onely to higher office and some small pension, but
admitted him into his secret and priuate familiarity.
Liuing thus in great credit, it chanced that Venus
seeing how my daughter Marpefia liued carelesse
of her loues, and neuer sent so much as one sigh
to Paphos for a sacrifice: shee called Cupid, com-
plaining that shee was atheisft to her deitie, and one
opposed to her principles: whereupon the boy at his mothers becke, drewe out an inuenomed arrow, and leuelling at Marpesia, hit her vnder the right pappe, so nigh the heart, that giuing a grone she felt she was wounded, but how, or with what, she knew not; as one little skilfull in any amorous passions: yet she felt thoughts vnfitting with her wonted humor: for noting the person of Eurimachus, which she found in property excellent, and admiring the qualities of his minde, co-vnited with many rare and precious vertues, which she perceiued to bee extraordinarie, she fell to conceiue a liking, which for the bafeneffe of his birth, she passeth over for a toy: but the blinded wagge, that suffers not his wounds to bee cured with easie values, nor permitteth any lenitiue plaifters to preuaile where hee pierceth with his arrowes, put oyle in the flame, and set fire to the flaxe, that she felt her fancy scarce warme, to grow to such a scalding heate, as euery veine of her heart sweet passions: feeling this new lord, called loue, to be so imperious, she stooped a little, and entred into deeper consideration of Eurimachus perfection, and so deepe by degrees, that although she coueted with the Snaile to haue her pace flow, yet at length she waded so farre, that she was ouer her shooes: so that feeling her selfe passing into an vnknowne forme, shee fell into this doubtfull meditation.
What / flame is this Marpefia, that ouer heateth thy hart? what strange fire hath Venus sent from Cipres, that scorcheth thee here in Taprobane? hath Cupids bowe such strength; or his arrowes such flight, as being loofed in heauen, hee can strike here upon earth? a mighty goddesse is Venus, and great is Cupid, that work effects of such strange operation: make not a doubt (Marpefia) of that is palpable: dreame not at that which thou seest with thine eyes, nor mufe not at that which thou feeest with thy heart: then confesse and say thou art in loue, and loue in thee, so deeply, as Pumice-stones of reason will hardly raze out the characters. In loue? thou art young Marpefia; so is Cupid, a very chiilde? a maid; so was Venus before shee loft her Virginitie, and yet for her lightnesse, shee was the goddesse of loue: but with whom art thou in loue? with Eurimachus! one of base birth, and small liuing; of no credite, a meane Gentleman, and thy brothers servuant?

Consider Marpefia, that loue hath his reasons, and his rules to settle fancy, and gouerne affections: honour ought not to looke lower in dignitie, nor the thoughts of Ladies gaze at worthlesse persons: Better is it for thee to perish in high desires, then in loue disdain: oppose thy selfe to Venus, vnlesse her presents be more precious: say loue is folly, except her gifts be more rich: count rather
to dye in despising so meane a choice, then live in liking so unlikely a chance: what will thy mother, thy brother, thy friends, nay all Taprobane say: but that thou art vaine, carelesse, and amorous: but note this Marpesia, loue is a league that lasteth while life: thou art in this to feede thine eye, not thine humour: to satisfies the desire of thy heart, not the consideration of their thoughts: for in marrying, either a perpetuall content, or a general mislike is like to fall to thy selfe: what though he be poore, yet hee is of comely personage: though he be base of birth, yet he is wise: what hee wanteth in gifts of fortune, hee hath in the minde: and the defect of honours is supplied with vertues.

Venus her selfe loued Adonis: Phæbe stooped from heauen to kisse a poore Shepheard: Ænone loued Paris, as hee was a Swaine, not as the son of Priamus: loue is not alwaies companion to dignity, nor fancy euer lodged in kings Palaces. Then Marpesia, looke at Eurimachus, for hee is courteous, and loue him as he is vertuous: supply thou his want with thy wealth, and increafe his credite with thy countenance: but how dare he motion loue, that is so low? or enterprife to attempt so great an assault? Neuer stand in doubt Marpesia: giue him thou but favours, and loue and fortune will make him bold.
Marpeia hauing thus meditated with her selfe, fought by all meanes possible, how to make him priuy to her affections: she vsed in her salutations affable courtezie, and somewhat more then ordinary: her lookes were full of favours, her glances many and milde; he vsed no exercise but she did commend, nor performed any thing, which shee sayd not to be excellent. The young Eurimachus was not such a Nouice, but hee could espie a pad in the straw, and discterne a glowing coale, from colde cinders: hee noted her glances, her looks, her gestures, her words, examining euery particular action, in the depth of his thoughts, finding by the touchstone, that all tended vnto meere loue, or extreme dissimulation; for whatsoever she did was in extremes. Well, hope put him in comfort that shee was too vertuous to dissemble; and feare, that she was too honorable to loue so base a man: yet supposing the best, he tooke her passions for loue, & had a desire to return a liking with affection: but the consideration of his parentage, of his small possessions, of her honour, his lords disfaavour, and the impossibility of his fute, was a cooling card to quench the hottest flame that Cupid could set on fire with his inchanted brand: but Venus had pittied the fondling, gaue him such precious comforties to incourage her champion, that he resolued to attempt, whatsoever his fortune were:
thus in suspense he began to debate with himself.

It hath beene an old saying Eurimachus, suckt from his mothers teate, that it is good to looke before thou leape, 5th time past cannot be recalled, nor actions performed revokd, but repentd; gaze not at starres, left thou stumble at stones: looke not into the Lions denne, left for thy presumption, thy skinne be pulled ouer thine eares. In loues thoughts are to be measured by fortunes, not by desires, for Venus tables are to be gazed at with the eye, not to be reacht at with the hand. In loue, Eurimachus? why, it fitteth not with thy present estate: fancy is to attend on high lords, not on such as are feruile: it were meeter for thee to sweate at thy labours then to figh at thy passions: to please thy lord then to dote on thy mistresse: busie then thy hands to free thy heart: bee not idle, and Venus charms are to a deafe Adder.

Cedit amor rebus, res age tutus eris.

But Eurimachus, Phidias painteth loue young, and her garlands are made with the buds of Roses, not with withered flowres: Youth holdeth the fire, and fancy puts in the oyle; but age carries the colde cinders, now that heate of young yeeres hath yeelded; therefore if thou refuse to loue,
when wilt thou finde time to fancie? wrinkles in
the face, are spelles against Cupid, and Venus starteth
backe from white haires: then now or else neuer,
love is a greater lord then thy master: for hee
hath deity to counteruaile his dignitie. Thou
tattlet Eurimachus of love, but say who is the
obie€t: thy thoughts ayme at no leffe, nor no
lower than Marpesta, sister to thy lord, a Princesse
by birth: faire and beautifull, full of honourable
and vertuous qualities, sought by men of high
parentage; to say all in one word, the flower of
Taprobane: fond foole, thinkest thou the Kite and
the Eagle will pearch on one tree? the Lyon and the
Wolfe lye in one denne? Ladies of great worth,
looke on such worthlesse peafants? No, thinke
her disdaine will bee greater then thy desire: and
assure thee this, if thou presume, shee / will re-
venge: why? is Cupid blind, and shoot he not
one shaft at random? may he not as soone hit a
Princesse, as a Milk-maid? truth, but his arrowes
are matches: he shoots not high with the one, and
low with the other: hee ioynes not the Moufe and
the Elephant, the Lambe and the Tiger, the Flie
and the Faulcon, nor sets not honor in any seruile
roome: yet Omphita the queene of the Indians loued
a Barber: Angelica Medes, a mercinary fouldier.
Yea Venus herselfe chose a Blacke-smith.

Women oft resemble in their loves, the Apothe-
caries in their art: they choose the weed for their shop, when they leave the fairest flower in the garden: they oft respect the person, more than the parentage, and the qualities of the man, more than his honors: feeding the eye with the shape, and the heart with the virtues, howsoever they live discontent for want of riches: but build not Eurimachus, on these uncertain instances, nor conclude on such premises, lest thy foundation faile, and thy Logike prooue not worth a lowe: what reason hast thou to persuade thee once to aime a thought at Marpeia, such as Venus if she heard them pleaded, would allow for Aphorismes? if fauors be a signe of fancie, what glances have I had that have pearced deep: what looks, as discovering loue: what courteous speeches to my face: what praifes behind my backe? Nay, what hath Marpeia done of late, but talke of Eurimachus, and honor Eurimachus? what of this, young Nouice, are not women Arch-praftizers of flattery and diffimulation? lay they not their lookes to intrap, when they meane to keepe the fowle for tame fooles? haue they not desire in their faces, when they haue disdaine in their hearts? did not Helena kiffe Menelaus, when shee winked at Paris? did not Crefida wring Troylus by the hand, when her heart was in the tents of the Grecians? every looke that women lend, is not
loue: every smile in their face is not a pricke in their bofome: they prefent Roses, and beate men with Nettles: burne perfumes, and yet fliſfe them with the blacke: speak faire and affable, when/ God wot, they mean nothing leſfe: If then Eurimachus, thou knoweft their wiles, feare to make experience of their wits; refť thee as thou art: let Marpeſha vſe favours, caſt glances, praife and difpraife how ſhe liſt, thinke all is wanton difſimulation, and fo refť.

In this melancholy humour he left his loues, and went to his labours. Loue efpying how in the day he withſtood her face with diligence, ſhe caufed Morpheus to prefent him in his ſleepes with the ſhape of his Mistrefle, which recording in the day, hee found that where fancie had pierced deepe, there no falue would ſerue to appeafe the Maladie: that from theſe light paines, he fell into extreme paffions. As he could take no refť, he fought alwaies to be solitary, fo to feed his thoughts with imaginations, that like Cephalus, he delighted to walke in the Groues, and there with Philomela to bewaile his loues.

Cupid pitying his plaints, ſent Opportunity to find her, who brought it fo to paſſe, that as (on a day) he walked into a place (hard adioining to the parke, hauing his Lute in his hand, playing cer- taine melancholy dumpes, to mitigate his pinching
humor) *Marpessa* with one of her Gentlewomen, being abroad in the lanes, espied him thus solitary: stealing therefore behind him to heare what humor the man was in, heard him sing to his Lute this mornefull madrigall.

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

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

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

He pierst the quicke, that I began to start
    The wound was sweete, but that it was too hie,
And yet the pleasure had a pleasing smart:
This done, he flyes away, his wings were drie;
But left his arrow still within my brest,
That now I greeue, I welcom'd such a gheft.

He had no sooner ended his fonet, but Marpesia
perceiving by the contents, that it was meant of
her, stepped to him, and draue him thus abruptly
from his passions.

If you grieue Eurimachus for enterteining such a
gheft, your sorrow is like the raine that came too
late: to beleue loue is such an vnruely tenant, that
hauing his entrance vpon courtefie, he will not bee
thrust out by force; you make me call to mind
the counterfeit of Paris, when he was Ætones
darling: for Phidias drew him sitting vnder a
Beech tree, playing on his pipe, and yet teares
dropping from his eyes, as mixing his greatest
melody with passions: but I see the comparison
will not hold in you, for though your instrument
bee anfwerable to his, yet you want his lukewarme
drops, which sheweth, though your musike bee as
good, yet your thoughts are not so passionate:
but leauing these ambages, say to me Eurimachus;
what may she bee that is your Mistresse?

Eurimachus amazed at the sight of his Ladie,
more then Priamus sonne was at the view of the
three goddefses, fate / still like the picture of Niobe
turned into marble, as if some strange apoplexy had
taken all his senses. Gaze on her face hee did: speak hee could not; in so much that Marpefsia
smiling at the extremity of his loues, wakened him
out of this trance, thus:

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

By this Eurimachus had gathered his fences
together, that rising vp and doing reuerence to
Marpefia, he thus replyed: Madam, it is a principle
in Philosophy, that Sensibile sensui superpositi nulla
fit sensasio, the colour clapt to the eye, hindreth the
fight, the flower put in the nostrill, hindreth the
smell: and what of this Philosophical Enigma, quoth
Marpefia? I dare not madam, quoth Eurimachus,
infer what I would; but to anfwer more plainly,
Endimion waking, and feeling Phebe grace him
with a kifle, was not more amazed, than I at your
heauenly presence, fearing, if not Acteons fall, yet
that I had committed the like fault: for at the
first blush, your excellency draue me into fuch a
maze, that I dreamed not of the Lady Marpessa, but of some goddess that had solaced in these woods: which supposition made me so mute.

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

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

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

Marpessa, who determined to found the depth of his thoughts, tooke him before hee fell to the ground, and made this reply: Trust mee Eurimachus, your looks, your actions, your sighes and gesture, argues no lesse than a louer: therefore seeing we are alone, none but we three, Ile haue you once in thrift, and therefore I conjure you by your Mistresse
favour and beautie, to tell me whether you be in loue or no.

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

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

I will not Eurimachus, be inquisitiue of your Mistresse name, fith you haue yeelded a reason to conceale it, but for your loues that are lodged so
hie, feare not man: the Blacksmith dared to couet faire Venus; the little Sparrow pecketh sometimes wheare the Eagle taketh stand; and the little Mouse feedeth, where the Elephant hath eaten hay: loue as soone stoopeth to visite a poore cottage, as a Palace: to dare, I tell thee Eurimachus, in loue, is the first principle: and Helen told Paris:

Nemo succenfet amanti.

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

These louers thus parted, were not long ere they met, where Eurimachus following the precepts of Marpessa, began very boldly to giue the assault; she very faintly, for fashion sake, making a womans resitance: but the batterie was sofreshly renewed, that Marpessa yeelded, and there they plighted a constant promise of their loues: vowing such faith
and loyaltie as the troth of two louers hearts might afford.

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

This being grieuxous to the two louers, yet the assurance of each others constancie, and the hope in time to haue the Prince reconciled, mitigated some part of their martyrdom: and Marpefia, to shew to the world shee was not fleeting, whatsoeuer her friends said, discouered the grief she concealed by his absence, openly: for she went apparell'd in mourning attire. Well, Eurimachus thus banished, went home to his father, who for feare of his prince, durft not entertaine him: which vnkindnesse had
doubled his grieafe, that he fell almost frantike, and began to leaue the company of men as a flat Timonift: in which humor, meeting with the Gentleman that bewraid their loues, he fought with him and slew him, and buried him so secretly as the care of his owne life could deuife.

Well, Cleander was mifl: but heare of him they could not: Postes were sent out, messengers through all Taprobane, but no newes, so that diuerfe did decant diuerfly of his departur: some said he was vpon secret displeasure betwenee him and the Prince, paffed out of the land: others, that he was slaine by theeues: some that hee was deuoured by wild beafls. Thus debating of his absence, he was generally lamented of all the court.

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

Vpon this, Marpefia growing into a content, in
short time amended. After shee had recovered her health, shee dayly vfed the company of Eurimachus very priuately and familiarly, but she found him not the man he was before: for before he was exiled, no man more pleasant nor more merrily conceited; now none more melancholly nor fuller of dumps, vttering farre fetcht sighes, and vncertaine anfwers, so that it discouered a minde greatly perplexed. Marpesia noting this, being on a day all alone with Eurimachus, in his chamber: shee fought with faire intreaties and sweete dalliance, to wring out the caufe of his sorrowes, protestning, if shee could, euin with the hazard of her life redresse it: if not, to participate in griefe some part of his distresse.

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

Marpesia hearing this, made light of the matter, to comfort Eurimachus, promifing and protestning to keepe it as secret as hitherto shee had been constant. But shee no sooner was parted from her best beloued, but shee was with childe of this late and dangerous newes, laboring with great paines till
she might utter it to her Goffips: where we may note, monne (I speake against my selfe) that the closets of womens thoughts are euery open, that the depth of their heart hath a string that stretcheth to the tongues end, that with Semele they conceive and bring forth oft before their time: which Marpessa tried true, for fitting one day solitarie with a Ladie in the court, called Celia, shee/ fetcht many pinching sighes: which Celia marking desirèd her to tel her the cause of that late conceiued grief, as to a friend, in whose secreffe she might repose her life. Marpessa made it somewhat coy and charie a great while, insomuch that Celia began to long; and therefore vrged her extremely. Marpessa could keep no longer, and therefore vring this preamble, began to play the blabbe.

If I did not, Madam Celia, take you for my second selfe, and thinke you to bee wife and secret, I would not reveale a matter of so great importance, which toucheth me as much as my life to conceale: Women, you know, hauing any thing in their stomake, long while they haue discourst it to some friend: taking you therefore for my chiefest, and hoping all shal be troden vnder foote, know Madam, that Eurimachus hath slaine Cleander, and that is the cause that makes him thus melancholy. Mary, God forbid, (quoth Celia). It is true Madam, quoth Marpessa, and
therefore let whatsoever I have said be buried in this place. With that I came into [the] place, and they broke off their talke.

_Celia_ longing to be out of the chamber, that she might participate this newes to her Gossips, as soone as opportunity gaue her leaue, went abroad, & meeting by chance another Gentlewoman of the Court, calling her aside, tolde her, if she would be secret, and sweare not to reuake it to any one, she would tell her strange newes: the other promising, with great protestation, to bee as close as a woman could bee, _Celia_ told her, how _Eurimachus_ was the man that flew _Cleander_, and that her authour was _Marpeia_.

They were no sooner parted, but this newes was told to another, that before night it was through the whole court, that _Eurimachus_ had slaine _Cleander_: whereupon the Prince could doe no leffe (though very loth for his sisters sake) but cause him to be apprehended and caft into prison: then assembling his Lords and Commons, produced / _Eurimachus_, who after strict examination was found guilty: the greatest witnes against him being the confession of _Marpeia_. The verdict giuen vp, the prince could not but giue judgement, which was, that within one moneth in the place where he kild _Cleander_, he should be beheaded. Sentence giuen, _Eurimachus_ took his misfortune
with patience. Newes comming to Marplesia of this tragicall euent, she fell downe in a found, and grew into bitter passions, but in vaine.

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

Lords of Taprobane, here I fiew Cleander, & here must I offer my bloud as amends to the foule of the dead Gentleman: which I repent with more sorrow then I performed the deed with furie: The cause of his death, and my misfortune is all one: he slaine for bewraying my loues, I executed for discovering his death: but infortunate I, to bewray so priuate a matter to the secrecy of a
woman: whose hearts are full of holes, apt to receive but not to retaine: whose tongues are trumpets that set open to the world what they know: Foolish is hee that commits his life into their lappes, or tyes his thoughts in their beauties: such is the nature of these fondlings that they cannot couer their owne scapes, nor straine a vaile over their greatest faults: their hearts are so great, their thoughts so many, their wits so fickle, and their tongues so slippery: the heart and the tongue are Relatiues, and if time serues they cannot paint out their passions in talke, yet they will discover them with their lookes: so that if they be not blabbes in their tongues, they will be tatlers with eyes: the gods haue greatly revenged this fault in men, letting it overflip in women, because it is so common amongst that sex. Mercurie, for his babbling turned Battus to an Index or touchstone, whose nature is to bewray any metal it toucheth: and Tantalus for his little fecrecie in bewraying that Proserpina ate a graine of Pomegranate, is placed in hell, vp to the chin in water, with continuall thirst, and hath apples hang ouer his head, with extreme hunger: whereof the Poet saith:

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

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

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

The poore Lady, seing her selfe alone, fell to
her wonted teares, which the gods taking pittie on, before my face turned to a fountaine; I wonder-
ing at their deities, entered the boate, and went to the ship, where welcomed and reuerenced of the Master, and the rest, hoisting vp all our fayles, we made for Alexandria.

(••)
xx.

MOURNING GARMENT.
1590—1616.
NOTE.

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

Mourning Garment:

GIVEN HIM BY REPENTANCE at the Funerals of LOVE;

which he presents for a favour to all young Gentlemen, that wish to weane themselves from wanton desires.

Both Pleasant and Profitable.

By R. GREENE.

Viriusq. Academia in Artibus Magister.

Sero sed Serio.

Aut Nvngquam vt Nvnc.

LONDON

Printed by George Purflove, dwelling at the East end of Christ's Church. 1616. (4º).
To the Right
Honourable, George Clifford,
Earle of Cumberland:
Robert Greene, wishesth increase of all
Honourable vertues.

While wantonness (Right Honourable) over-
weaned the Ninivites, their fur-coates of bifie
were all polished with gold: But when the threat-
ning of Ionas made a iarre in their eares, their finest
fendall was turned to fackcloath: the exterior
habite of the Iewes, bewrayed their interiour hearts,
and such as mourned for their finnes, were by
prescript and peremptorie charge commanded to
discouer it in their garments. Entring (Right
Honourable) with a reaching in-fight into the
strict regard of these rules, hauing my selfe over-
weaned with them of Ninioie in publishing sundry
wanton Pamphlets, and setting forth Axiomes of
amorous Philosophy, Tandem aliquando taught with
a feeling of my palpable follies, and hearing with
the eares of my heart Ionas crying, / Except thou
I repent, as I have changed the inward affects of my minde, so I have turned my wanton workes to effectuall labours, and pulling off their vaine-glorious titles, have called this my Mourning Garment, wherein (Right Honourable) I discover the forwardnesse of youth to ill, their restlesse appetites to amorous effects, the preiudice of wanton loue, the disparagement that growes from prodigall humours, the discredite that ensues by such inordinate desires: and lastly, the fatall detriment that followes the contempt of graue and advised counfaile. Thus (may it please your Honour) haue I made my Mourning Garment of sundry pieces; but yet of one colour, blacke, as bewraying the sorrow for my finnes, and have joyned them with such a sympathie of according seames, as they tend altogether to the regard of vnfained repentance. But here may your Honour bring my presumption in question, why I attempted to shrowd it vnder your Lordships patronage, as if by this I should infer, that it were a perswasuie Pamphlet to a Patron toucht with the like passion: which objection I anfware. Ouid, after hee was banished for his wanton papers written, de Arte Amandi, and of his amorous Elegies betweene him and Corinna, being amongst the barbarous Getes, and though a Pagan, yet toucht with a repenting passion of the follies of his youth, hee sent his Remedium Amoris, and part
of his *Tristibus* to *Cæsar*, not that *Augustus* was forward in those fancies, or that hee fought to reclame the Emperor from such faults; but as gathering by infallible coniecctures, that hee which seuerely punished such lasciuious liuers, would be as glad / to heare of their repentant labours. Thus (Right Honorable) you heare the reafon of my bold attempt, how I hope your Lordfhip will be glad with *Augustus Cæsar*, to read the reformation of a second *Ouid*: pardon my Lord, inferiour by a thoufand degrees to him in wit or learning, but I feare halfe as fond in publishing amorous fancies. And if any young Gentlemen or Schollers shal laware this weede, as I doubt not many will looke on it, and handle it, and by the vertue therof wean themselues from wanton desires, and hate the monftrous and deformed shape of vice, when it is shaken from vnder the vayle of pretended vertue, let the recovery of such loue-ficke Patients, be attributed to your Honour, whose Patronage shrowdes it from the preiudice of contempt; and if your Honour shall but looke on it, and laugh at it, and partly like it, the end of my labours haue a condigne counterpoife. In which hope I commit your Honour to the Almighty.

*Robert Greene.*
To the Gentlemen Schollers of both Vniuerfities, 
increafe of all vertuous fortunes 

(*) (*) (*)

T was hard (courteous Loue-mates) of Learning for Anthony to Capture benevolent Senatorem, when his owne deedes had proued him a peremptory foe to Rome. The Grecians would not heare Antifhenes dispute of the immortality of the foule, because his former Philosophy was to the contrary. Sodain changes of mens affects craue great wonder, but little believe; and fuch as alter in a moment, win not credit in a moneth. These premiſſes (Gentlemen) driues me into a quandary, fearing I fhall hardly insinuate into your favours, with changing the titles of my Pamphlets, or make you beleeue the inward metamorphosis of my minde, by the exterior fhew of my workes, feeing I haue euer professed my fелfe Loues Philofopher. Yet Diogenes of a coyner of money became a Corrector of manners: and Ariftotle that all his life had been
an Atheist, cryed at his death, *Eris entium miserere mei*: What *Ouid* was in *Rome*, I referre to his Elegies: what he was amongst the *Getes*, I gather from his *Tristibus*: how he persevered in his repentant sorrowes, the discourse of his death doth manifest. The *Romanes* that heard his loues beleued his penance. Then Gentlemen let me finde like fauour, if I that wholly gaue my selfe to the discoursing of amours, bee now applied to better labours; thinke, though it be *Sero*, yet is it *Serio*, and though my flowers / come in Autumnne, yet thinke they shall continue the whole yeare. Hoping you will grace me with your fauorable suspence till my deedes proue my doctrine, I present you with my *Mourning Garment*. Wherein (Gentlemen) looke to see the vanity of youth, so perfectly anatomised, that you may see euery veine, muscle and arterie of her vnbridled follies. Looke for the discouery of wanton loue, wherewith ripe wits are soonest inueigled, and Schollers of all men deepest intangled. Had *Ouid* beene a Dunce, he had neuer deliuered such amorous precepts: had *Aristotle* had leffe wit, he had had leffe loue, and *Hermia* had not ridden him with a snaffle: of all flowres the Rose soonest withereth, the finest Lawne hath the largest moale, the most orient Pearle soonest blemisht, and the most pregnant wit soonest tainted with affection. Schollers haue piercing
insights, and therefore they ouerweene in their fights, feeding their eyes with fancy, that should bee peering on the principles of Plato: they reade of Venus, and therefore count euery faire face a goddesse, and grow fo religious, that they almost forget their God: they count no Philosophy like Loue, no Author fo good as Ouid, no obie&t fo good as Beauty; nor no exercise in schooles fo necessary as courting of a faire woman in a Chamber: but please it you (Gentlemen) to put on my Mourning Garment, and see the effects that grow from such wanton affects, you wil leaue Ouids Art, & fall to his remedy, abuire Auicen and his principles, and with Horace fit downe and dine with his Satyres, you will think women Mala, although they be to some kinde of men Necessaria, you will hold no heresie like Loue, no infe&tion like Fancie, no obie&t fo preijudiciall as Beautie, and entring into the follies of your youth fore-past, will figh, and say:

Semel insaniiumus omnes.

Ah Gentlemen, I wishto you as I would to my felfe, new Loues, not to Venus, but to Vertue, not to a painted goddesse, but to a pittifull God: and therefore being a member of both Uniuerfities, haue I presumed to present it to the Youth of the two famous Academies, hoping they will as
gratefully accept it, as I heartily fend it. If you enter into the depth of my conceit, and see how I haue, onely with humanity, moralized a diuine Historie, and some odde scoffing companion, that hath a Common-wealth of selfe-loue in his head, / say; euery painted cloth is the subiect of this Pamphlet: I answere him with a common principle of Philosophy:

_Bonum quo communis eo melius_: 

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

Yours

ROBERT GREENE.
GREENES
MOURNING
GARMENT.

In the City of Callipolis seated in the land of Auilath, compassed with Gihon and Euphrates, two rivers that flowe from Eden, there sometimes dwelled a man called Rabbi Bileffi, lineally descended from the seede of holy Sem, ayming in his life to imitate his predeceffors perfection, as he was allied vnto him in Parentage. This Rabbi Bileffi was a man vpon whom Fortune had powred out the Cornucopia of her fauours, and prodigally had wrapt him in the veftement of her riches, seeking as farre to exceede Nature in excellence, as Nature had ouer-reacht her selfe in cunning: For hee was the chiefe
Burgamaister of the whole City: aged he was, for the Palme tree had displayed her blossomes on his head, and his haires were as white as the silke that is solde in Tyre: honour had pitcht her pavilion in his tresses, and the tramelles of his haire were full of reuerence: his countenance graue, as became his yeares, and yet full of lenity; that as the Eagle hath talents to ftrike, and wings to fhadow: so his lookes carried threats to chaftife, and fauours to incourage. This old man being thus grac'd by Nature and fortune, hath the gifts of the minde so interlarded with the excellence of all vertues, that if Aristotle had been alive, he would haue confeft this Rabbi to haue attained to the perfection of his summi bonum. Thus euery way happy, Fortune, not content to inrich him with these fauours, that he might bee the Phenix of all felicity, gaue him by one wife two fonnes, Issued of such a tree, as might discouer the tripartite fourse of his life.

The description of his eldeft Sonne.

The eldeft, whose name was Sophonos, was so beholding vnto Nature for the liniaments of his body, as he could not wrong her with any default of cunning, for she had so curiously leueld euery lim, as thogh she would present vertue a subiect wherein to flourish. His exteriour pro-
portion was not more pleasing to the eye, than his inward perfection to the ear, resembling the Panther in excellence of hiew, and the Syren in harmony of vertues: young he was, for as yet the prime of his yeeres was in the flowre, and youth fate and bafted him Calendes in his forehead. But as the Synamon tree looketh tawny when he is a twigge, and the Halciones most black when they are most young: so Sophonos in his tender yeeres carried graue thoughts, and in the spring of his youth such ripe fruits, as are found in the Autumnne of age: yet was he not Morofus, tyed to aufterne humours, neither so cinicall as Diogenes, to mislike Alexanders royalty, nor such a Timonist, but hee would familiarly conuerfe with his friends: he counted Cato too seuer, and Cassius too fullen, and both too fond, not laughing once a yeere with Apollo, but holding all honest and merry recreation necessary, so it were not blemisht with any excesse: yet as he was indued with these speciall qualities, Nature was spotted with some little imperfections: the Phenix amongst all her golden plumes may haue one sicke feather, and yet a Phenix: the purest Pome-granates may haue one rotten kernell, and the perfectest man is not without some blemish, and so was Sophonus: for as he was graue, wise, vertuous, and affable, yet hee had that fault which Tully called defectum Naturae,
and that was cowardize: fearefull he was of his flesh, and thought it good sleeping in a whole skinne: hee prefered the Oliue before the Sword, and the Doue before the Eagle, peace before wars: and therefore giuing himsfelfe to Marchandize, he remained at home with his father.

The description of the youngest sonne.

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

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

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

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

With Diogenes he would eate Coleworts, with Arifippus delicates, with Aристotle he would allow Materia prima, with Moses, that there was no forma nor privatio, but fiat. To be briefe, he could cretizare cum Cretensibus, and pay sterling where hee had receiued money that was currant: he, contrary to the disposition of his brother, frequented such company as was agreeable both to his yeares and his thoughts, spending the time as pleasant as
his wit could devise, and his purse maintaine, and would have done more, if olde Rabbi Bileffi his father had not overlooked him with a careful eye: but as the Storke when hee sees his young too forward to flye, beateth them into the nest: so Bileffi when he saw his sonne beginning to soare too high with Icarus, hee cried to him, Medium tutissimum, with a fatherly voice, so reclaiming him for proving too raving. Philador feeling his father held the reines of his liberty with a hard hand, and that if he bated nouer so little, he was checkt to the fist, thought to desire that he might trauell, and see the world, and not be brought vp at home like a meacock: finding therefore one day his olde Father sitting alone in an Arbour, he began thus:

Philadors request to olde Rabbi Bileffi.

Sir, quoth he, when I consider with my selfe, what experience Vlifes got by trauersing strange Countries: what Aphorismes the Philosophers fought into, by seeking farre from home, I may either thinke your fatherly loue too tender, that limits me no further then your looks, or mine owne folly great, that couet no further trauels. Tully / said, Every country is a wise mans native home; & Thales Milestius thought, as the sun doth compasse the world in a day, so a man should cut
through the world in his life, & buy that abroad with trauell, which at home could be purchased with no treasure. If Plato had liued still in Greece, hee had neuer fetcht his Hieroglyphics from the Egyptians. If Aristotle had still, like a Micher, been stewed vp in Stagyra, he had neuer written his workes De natura Animalium to Alexander: Trauell (father) is the mother of experience; and for euery penny of expence, it returnes home laden with a pound of wisefome. Men are not borne to be tyed to their cradles, nor ought wee with the Tortoise to carry our house vpon our backe: the Eagles no sooner see the pennes of their young ones able to make wing, but they pull their nefts afunder, and let them fly. What? Fortune hateth meacockes, and shutteth her hand to such as feare to seeke her where she is: here at home I deny not but I shall haue wealth, but gotten by your labours, and lands purchased by your trauels, so like a Drone shall I feede on that hony which others haue brought home vnto the Hiue: in Callipolis I may learne to traffick, and to take a turne vp and downe the Exchange, I may for pleasure take a walke about your Pastures, and either with the hound course the Hart, with the Hawke flye the Phesant: recreations they be, and fit for such as thinke no smell good, but their Countries smoake. But in trauelling forraine Nations, and
trauering the Paralels, I shall see the manners of men, the customes of Countries, the diversities of Languages, and the sundry secrets the mother earth ministreth: I shall be able at my returne, with the Geographers, to describe the situation of the earth: with Cosmographers to talke of Cities, Townes, Seas and Riuers; to make report what the Chal-dees be in Ägypt, the Gymnosophists in India, the Burgonians in Hetruria, the Sophi in Grecia, the Druides in France; to talke as well as Aristotle of the nature of beastes, as well as Plinie of Trees and Plants, as Gesnerus of mineralles and stones: thus wit augmented by experience, shall make me a generall man, fit any way to profit my Common wealth. Further, I shall haue a deep insight into customes of all Countries: I shall see how the Grecians prize of learning, how they value Chualry, and practise their youth in both, so shall I taste of a Scholler, and fauour of a Souldier, able, when I returne, in peace to apply my booke, and in warre to use my Launce. Seeing then (Sir) I am in the prime of my youth, liuing at home, onely to feede your lookes; let me not so idlely passe over the flower of mine age, but give me leave to passe abroad, that I may returne home to your joy and my countries comfort. Old Rabbi Bileffi hearing his son in this mind, began to wonder what new desire to see strange Countries, had tickled
his sonne's humour, but knowing young wits were wandring, he began to reclaime him thus.

Rabbi Bileffies answere to his sonne Philador.

Sonne, quoth he, thou feest my yeares are many, and therfore my experience should be much, that age hath furrowed many wrinkles in my face, wherein are hidden many actions of deepe aduice: my white haires I tel thee, haue seene many Winters, and further haue I travelled then I either reaped wisedome or profite. Sonne, as yet thou hast not eaten bread with one tooth, nor hath the blacke Oxe trodden vpon thy foote, thou haft onely fed on the fruits of my labours, and therefore doest thou couet to taste of strange pleasures: But knewest thou Philador, what a long harueft thou shouldest reape for a little corne: What high hazards thou shouldest goe through for little amends: What large preiudice for small profite, thou wouldest say, Nolo tanti pænitentiam emere. Firft, (my sonne) note, thou art heere in thy natuie country loued of thy friends / and feared of thine enemies, here haft thou plenty at commaund, and Fortune daunceth attendance on thy will. If thou wilt be a Scholler, thou haft here learned men with whom to conuerse: if a Traveuler, and desirous to know the customes & manners of men, here be Jewes, Grecians, Arabians, Indians, and men of all
nations, who may fully decipher to thee the nature of every climate: for the situation of the world, thou haft Mappes, and maieft wander in them as farre with thine eye as thou wouldeft repent to trauell with thy foote. Seeing then thou maieft learne as much in Callipolis, as Vlifes found in all his weary & dangerous iournies, content thee with thefe helps, and rest at home with thine olde father in quiet: for (my fon) in trauel thou shalt pocket vp much disparagement of humor, which I know will be yerkfome to thy patience: thou muft fit thine humour to the place, and the perfon, be he never fo base. If he wrong thee, thou muft either beare his braue, or feelle the force of his weapon, thou shalt be faine to content thee with the meridionall heate that scorcheth, and passe through the septent-trionall cloudes that freeze, oft in danger of theeues, many times of wilde beafts, and euer of flatterers. In Creete thou muft learne to lye, in Paphos to be a louver, in Greece a dissembler, thou muft bring home pride from Spaine, lasciuoussenesse from Italy, gluttony from England, and carowfing from the Danes. Thus (my sonne) packe thee forth with as many vertues as thou canft beare, thou shalt disburthen them all, and returne home with as many vices as thou canft bring. Therefore rest thee from that foolish desire to trauell, and content thee at home with thine old father in quiet. All
these periwulfue principles of the olde Rabbi could not diffwade Philador from the intent of his trauels, but that he replied so cunningly, and so importunately, that the olde man was faine to graunt, and bade him provide him all things necessary for his journey. Philador was not slacke in this, but with all speede possiblie, did his endeauor, so that within short time hee had all things in readinesse: at last the day of his departure came: and then his father bringing forth coine and treasure great store, deliuered it vnto his sonne as his portion; and then sitting downe with his staffe in his hand, and his handkercher at his eyes, for the olde man wept, he gaue his sonne this farewell:

Rabbi Bilejes farewell to his sonne Philador.

Now my sonne, that I must take my leve of thee, and say farewell to him that perchapes shal fare ill, yet before we part, marke and note these precepts which thy father hath bought with many yeares, and great experience.

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

Then forward, let thine owne safety be thy next
care, and in all thy attempts foresee the end, and bee wise for thy selfe.

Be courteous to all, offensive to none, and brooke any injury with patience, for revenge is prejudicial to a Traueller.

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

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

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

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

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

Be not overcomen with wine, for then thou be-wrayest all thy secrets.

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

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

Be (Philador) in secrecy like the Arabick-tree, that yelds no gumme but in the darke night: Be like the Curlew, Physician to thy selfe, and as the Pyrite stone seems most hot when it is most cold, so euer dissemble thy thoughts to a stranger. Followe (Philador) these principles and feare no preiudice, but as thou goest out safe, so returne home without disparagement to thy father. With this the olde man fell aweeping, and could speake no more, and his son that had his spurre on his heelles, though[t] his saddle was full of thornes, and therfore shaking his brother Sophonos by the hand, hee tooke his leauue of his friendes: his father (old man) shooke his head and got him in, and away flings Philador as his thoughts prefent, or his future fortunes would guide him: On he paceth with his men and his foot-boys towards Assyria, and coafting many Countries, he shewed by his expences how liberality kept his purse stringes, and that he cared for money no more then for such mettall as servued onely for servile exchange: wherefoeuer he came, or with whomfoeuer he did conuerfe, he stil obeyed his fathers precepts, and those axiomes and Economicall principles that old Rabbi Bileffi deliuered to him, he observed with such diligence, that all men sayd, as he was witty,
so he was politicke, and though he was sometimes wanton, yet hee was alwaies chary, lest he might ouerflip to bee found / faulty: beeing amongst the Magistrates of any towne, why, young Philador talked of graviety, as though he did only Catonis lucernam olere: hauing the lawes of countries for the subie\textcopyright{}t of his chatt, somewhere he commend\textendash{}ed Aristocracie, amongst popular men Democracie, amongst other Oligarchia: Thus he fitted his humour to euery estate. If hee were amongst Schollers, then hee had Aristotle at his fingers end, and euery phrase smelled of Cicero, shewing his witte in quirkes of Sophistrie, and his reading in discursions of Philosophie: if amongst Courtiers, why, hee could braue it out as well as the rest: amongst Ladies, there hee was in his \textbullet\textcopyright{}[\omega\textcopyright{}], for he could court them with fuch glaunces, fuch lookes, fuch louing and amorous prattle, as they thought him oft passionate when he had not once stirred his patience: but were they [the] fayre\textcopyright{}st, the finest, the coyest, the moft ver\textcopyright{}uous, or the mo\textcopyright{}st excellent of all: Caueat Emptor (quoth hee) he remembred his fathers charge, that they were Syrens, whose harmony as it was pleasing, fo it was pre\textcopyright{}judiciall, and therefore he viewed euery face with a smile, and gaue the fowleft as well as the fai\textcopyright{}rest kindes fauour, but for his loue towards the it was like to the breath of a man vpon \textbullet\textcopyright{}steel, which no sooner
lighteth on, but it leapeth off, holding women as wantons to bee plaid with for a while, but after to bee shaken off as trifles. Being in this humour, he passed over many Countries, and at last he came into Theffalia, where he found the Countrie a Champaine, yet full of faire and plesant springs, and in diuers places in the vallies replenish'd with many plesant groues. In this Country trauailed Philador in the heat of Summer, when the Sunne at the higheft shewed the strength of his motion, & passed vp into the continent almost a whole day, without descrying either toune, village, hamlet, or house, so that wearied, hee allighted and walked afoote down a vale, where he descryed a Shepherd and his wife sitting, keeping flockes, hee of sheepe, shee of kids. Philador glad of this, bade his men be of good cheare: for now (quoth he) I haue / within ken a country Swayne, and he shall direct vs to some place of ref. With that, he paced on easily, and seeing them sit so nye together, and so louingly, he thought to steale vpon them, to see what they were doing, and therefore giving his horse to one of his boyes, he went afore himselfe, and found them sitting in this manner.

The Description of the Shepheard and his Wife.

It was neere a thicky shade,
That broad leaues of Beech had made:
Ioynynge all their tops fo nie,
That scarce Phæbus in could prie,
To see if Louers in the thickke,
Could dally with a wanton tricke.
Where fate the Swaine and his wife,
Sporting in that pleasing life,
That Coridon commendeth fo,
All other liues to ouer-go.
He and she did fit and keepe
Flocks of Kids, and fouldes of sheepe:
He vpon his pipe did play,
She tuned voice vnto his lay.
And for you might her Hufwife knowe,
Voice did sing and fingers fowe:
He was young, his coat was greene,
With welts of white, seamde betweene,
Turnèd ouer with a flappe,
That breve and bosome in did wrappe:
Skirts side and plighted free,
Seemly hanging to his knee.
A whittle with a filuer chape,
Cloke was ruffet, and the cape
Servued for a Bonnet oft,
To throwd him from the wet aloft.
A leather srip of colour red,
With a button on the head,
A bottle full of Country whigge,
By the Shepheards side did ligge:
And in a little bush hard by, 
There the Shepheards dogge did lye, 
Who while his Master gan to sleepe, 
Well could watch both kiddes and Sheep.
The Shepheard was a frolicke Swaine, 
For though his parell was but plaine, 
Yet doone the Authors foothly say, 
His colour was both fresh and gay: 
And in their writtes plaine discusse, 
Fairer was not Tytirvs.
Nor Menalcas whom they call, 
The Alderleefest Swaine of all: 
'Seeming him was his wife, 
Both in line, and in life: 
Faire she was as faire might be, 
Like the Roses on the tree: 
Buxfame, blieth, and young, I weene, 
Beautious, like a Summers Queene: 
For her cheekes were ruddy hued, 
As if Lillies were imbrued, 
With drops of bloud to make the white 
Please the eye with more delight; 
Loue did lye within her eyes, 
In ambush for some wanton prize: 
A leefer Laffe then this had beene 
Coridon had neuer seene. 
Nor was Phillis that faire May, 
Halfe so gawdy or so gay: 
She wore a chaplet on her head, 
Her cassocke was of Scarlet red, 
Long and large, as strecth as bent, 
Her middle was both small and gent.
A necke as white as Whales bone,
Compaft with a lace of ftone.
Fine she was and faire she was,
Brighter then the brightest glaffe.
Such a Shepheards wife as she,
Was not more in Thesfaly.

Philador seeing this couple fitting thus louingly,
noted the concord of Country amity, and began
to conje&ture with himfelfe what a sweete kinde of
life those men vfe, who were by their birth too
low for dignity, and by their fortunes too simple
for envy: well, he thought to fall in prattle with
them, had not the Shepheard taken his pipe in his
hand and began to play, and his wife to sing out
this Roundelay.

The Shepheards Wives Song.

Ah what is loue? It is a pretty thing;
As sweet vnto a Shepheard as a King,
And sweeter too:
For Kings haue cares that waite vpon a Crowne,
And cares can make the sweetefl loue to frowne:
Ah then, ah then,
If countrie loues such sweet desires do gaine,
What Lady would not loue a Shepheard Swaine?

His flocks are fouled, he comes home at night,
As merry as a King in his delight,
And merrier too:
For Kings bethinke them what the state require,
Where Shepheards careleffe Carroll by the fire.
   Ah then, ah then, / 
If country loues fuch sweet desiers gaine,
What Lady would not loue a Shepheard Swaine?

He kissteth first, then fits as blyth to eate
His creame and curds, as doth the King his meate;
   And blyther too:
For Kings haue often feares when they do sup,
Where Shepherds dread no poyson in their cup.
   Ah then, ah then,
If country loues fuch sweet desires gaine,
What Lady would not loue a Shepheard Swaine?

To bed he goes, as wanton then I weene,
As is a King in dalliance with a Queene;
   More wanton too:
For Kings haue many griefes affects to moue,
Where Shepherds haue no greater grief then loue:
   Ah then, ah then,
If country loues such sweet desires gaine,
What Lady would not loue a Shepheard Swaine?

Vpon his couch of straw he sleeps as found,
As doth the King upon his beds of downe,
   More founder too:
For cares cause Kings full oft their sleepe to spill,
Where weary Shepherds lye and snort their fill:
   Ah then, ah then,
If country loues such sweet desires gaine,
What Lady would not loue a Shepheard Swaine?
Thus with his wife he spends the yeare as blyth,
As doth the King at euery tyde or fyth,
    And blyther too:
For Kings haue warres and broyles to take in hand,
When Shepheards laugh, and loue vpon the land.
        Ah then, ah then,
If Countrie loues such sweet desires gaine,
What Lady would not loue a Shepheard Swaine?

The Shepheards wife hauing thus ended her song,
*Philador* standing by, thought to interrupt them,
and so began to salute them thus: My friends
(quoth hee) good fortune to your felues, and
welfare to your flockes, being a Stranger in this
Country, and uncouth in these plaines, I haue
straggled all this day weary and thirsty, not hauing
discried Towne or house, onely your felues the first
welcome obiects to our eyes: may I therefore of
courtesie craue your direction to some place of rest;
I shall for such kindnesse requite you with thankes.

The Shepheard starting vp, and seeing hee was a
Gentleman of some calling, by his traine, put off
his bonnet and answered him thus: Sir, quoth hee,
you are welcome, and such courteous Strangers as
your selfe, haue such simple Swaines at command
with your lookes, in greater matters then direction
of wayes, for to that we are by courtesie bound
to euery common Traueller. I tell you Sir, you
strooke too much vpon the South, and so might
haue wandred all day, and at night haue beene
And in a little bush hard by,
There the Shepherds dogge did lye,
Who while his Master gan to sleepe,
Well could watch both kiddes and Sheep.
The Shepheard was a frolicke Swaine,
For though his parell was but plaine,
Yet doone the Authors toothly say,
His colour was both fresh and gay:
And in their writtes plaine discisse,
Fairer was not Tytirvs,
Nor Menalcas whom they call,
The Alderleefeest Swaine of all:
'Seeming him was his wife,
Both in line, and in life:
Faire she was as faire might be,
Like the Roses on the tree:
Buxfame, blieth, and young, I weene,
Beautious, like a Summers Queene:
For her cheekes were ruddy hued,
As if Lillies were imbrued,
With drops of bloude to make the white
Please the eye with more delight;
Loue did lye within her eyes,
In ambush for some wanton prize:
A leefer Lasse then this had beene
Coridon had neuer seene.
Nor was Phillis that faire May,
Halfe so gawdy or so gay:
She wore a chaplet on her head,
Her cassocke was of Scarlet red,
Long and large, as freight as bent,
Her middle was both small and gent. / 
If Countrie loues such sweet desires gaine,
What Lady would not loue a Shepheard Swaine?

The Shepheards wife hauing thus ended her song, Philador standing by, thought to interrupt them, and so began to falute them thus: My friends (quoth hee) good fortune to your felues, and welfare to your flockes, being a Stranger in this Country, and vncouth in these plaines, I haue straggled all this day weary and thirsty, not hauing discoyred Towne or house, onely your felues the first welcome obiects to our eyes: may I therefore of courtesie craue your direction to some place of rest; I shall for such kindnesse requite you with thankes. The Shepheard starting vp, and seeing hee was a Gentleman of some calling, by his traine, put off his bonnet and answered him thus: Sir, quoth hee, you are welcome, and such courteous Strangers as your selfe, haue such simple Swaines at command with your lookes, in greater matters then direction of wayes, for to that we are by courtesie bound to every common Traveller. I tell you Sir, you strooke too much vpon the South, and so might haue wandred all day, and at night haue beene
glad of a thicket, for this way there is no lodging; but whereas, me thought, you sayd you were weary and thirsty, first take my bottle and taste of my drinke: scorn it not, for we Shepheards haue heard tell, that one Darius a great king, being dry, was glad to swink his full of a Shepheards bottle: hunger needs no sauce, and thirst turns water into wine: this we earne with our hands thirst, and this we carouse of to ease our hearts thirst: spare it not Sir, there is more mault in the floore. Philador hearing the Shepheard in such a liberall kinde of phrafe, set his bottle to his head, and dranke a hearty draught, thinking it as fauourie as euer he tafted at home in his fathers house: well, he dranke and he gaue the Shepheard thankes, who still went forward in his prattle thus: Now that you haue quencht your thirst, for the way it is so hard to finde, as how charily soeuer I giue you direction, yet vnlesse by great fortune, you shall misse of the way; and therefore seeing it is night, I will leaue my wife and my boy to folde the flockes, and I my selfe will guide you on to the view of a Towne. Philador gaue him a thousand gramercies, and accepted his gentle proffer, and the Shepheard telling his wife where to folde, went with Philador, and as they past downe the way there was a piller erected, whereupon stood the picture of a Storke, the young one carrying the olde, and
vnder was ingrauen this motto antipechargein. Philador demanded of the Shepheard what this picture meant? Marry sir, quoth he, it is the representation of a Tombe, for here was buried a lufty young Shepheard, whose name was Merador: who hauing a father that was so old as he could not goe, was so kinde to his olde Syre, that he spent all his labours to relieue his fathers wants, nourishing him vp with such fare as his flockes could yeeld, or his penny buy; and when the man would couet to take the ayre, euen to this place from his lodge would Merador bring him on his shoulders, resembling they say herein the Storke, who when he sees the Damme is so olde he cannot flye, the young takes him on his backe, and carries him from place to place for food: and for that Merador did so to his father, after his death they buried him here with this picture. It was well done (quoth Philador) but if I be not grieuous in questions; what monument is that which standeth on yonder hill? Our way lyes by it (quoth the Shepheard) and then I will tell you it. In the meane time looke you here, quoth he: and with that he shewed him a stone lying vpon the ground, whereupon was ingrauen these words:

Non ridet periuria Amantum Iupiter.

Here was buried a Shepheard, who in this place
MOURNING GARMENT.

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

Rara Auis in terris nigro'q fimillima Cigno.

Philador seeing by the beauty of the Tombe, that it was some monument of worth, demaunded of the Shepheard who was buryed there? at this the Shepheard flayd, and with a great sigh, began thus: I will tell you Sir, quoth he, here was in-tombed the faire Thessalonian mayde, so famozed in all writinges vnder the name of Phillis: for loue she dyed, and fith it is a wonder that women shoulde perifh for affection, being as rare a thing as to see a blacke Swan, they haue placed her here
holding a blacke Swan, with the poeſie: and fith we haue yet a mile and more to the place where I meane to bring you, I will rehearfe you the course of her life, and the caufe of her death: and fo the Shepheard began thus.

**The Shepheards tale.**

Here in Thesſaly dwelled a Shepheard called Sydaris, a man of meane Parentage, but of good poſſeſſions, and many vertues, for hee was holden the chiefe of all our Shepheards, not onely for his wealth, but for his honeſt qualities: this Sydaris liued [fo] long without any Ifſue, that he meant to make a fifters fonne hee had his heire, but Fortune that meant to pleafe the olde man in his age, even in / the winter of his yeares, gaue him by a young wife a young daughter called Rojaſmond, which, as she was a joy to the olde Shepheard at her birth, fo she grew in proceſſe of time vnto fuch perfection, that she was the onely hearts delight that this olde man had. Rojaſmond went with her fathers ſheepe to the fielde, where she was the Queene of al the Shepheards, being generally called of them all Diana, as well for her beauty as her chaſtity: her fame grew fo great for the excellency of her feature, that all the Shepheards made a feaſt at Tempe, to fee the beauty of Rojaſmond, where all the Thesſalonian Virgins met
decked in the royalty of their excellency, all straining to exceed that day in outward perfection: gallant they were, and glorious, wanting nothing that Art could adde to Nature, filling every eye with admiration; but still they expected the comming of Rosamond, insomuch, that one Alexis a young Shepheard, who was the Paragon of all proportions above the rest, sayd; that when Rosamond came, she could not bring more then she should finde: as he spake these words, in came olde Sydaris, and after him his daughter, who seeing such a company of bonny Lasses, and country Swaines in their brauery, bewrayed her modesty with such a blush, that all the beholders thought that Luna and Tytan had iuaffled in her face together for preferment: every eye at her presence stood at gaze, as having no power to draw themselves from such an heauenly obieét; wrapt their looks in the tramels of her locks, and snared them so in the rareness of her face, that the men wondred, and the women hung downe their heads, as being eclipsed with the brightnesse of so glorious a Comet. But especially Alexis: he poore Swaine, felt in him a new fire, and such uncoth flames, as were not wont to broile in his brest; yet were they kindled with such delight, that the poore boy lay like the Salamander, and though he were never so nigh the blaze of the bauine, yet he did not Calfeere plus
quam satis. As thus all gazed on her, so she glanced her lookes on all, surueying them as curiously, as they noted her exactly: but at last she set downe her period on the face of Alexis, thinking he was the fairest, and the feateft Swaine of all the rest. Thus with lookes and chearing, and much good chat, they passed away the day till euening came, and then they all departed: Sydaris home with his Rosamond, and evey man else to his cottage, all talking as they went by the way, of the beauty of Rosamond; especially Alexis, who the more highly commended her, by how much the more he was deeply in loue with her. The affects of his fancies were restleffe, and his passions peremptory, not to bee pacified, vnleffe by her perfwasion arguments, and therefore did Alexis finde sundry occasions to walk into the fields of Sydaris to meet with Rosamond: oft would he faine he had lost one of his Ewes, to seeke amongst the sheep-cotes of Sydaris, and if Fortune so favoured him that he met with Rosamond, then his piteous lookes, his glaunces [which] were glazed with a blush, his sighes, his silence, and evey action bewrayed the depth of his passion: which Rosamond espying, smiled at, and pittied, and so farre grew into the consideration of his affects, that the thoughts thereof waxed in her effectuall; for she began to loue Alexis, and none
but Alexis, and to thinke that wanton Paris that wooed Enone, was not like to her Alexis: infomuch, that on a day Alexis meeting with her, saluted her with a blush, and she abashed; yet the Swaine emboldned by Loue, tooke her by the hand, fate downe, and there with sighes and teares bewrayed his loues: she with smiles and pretty hopeful answeres, did comfort him; yet so, as shee held him in a longing, and doubtful suspence: part they did, she assured of her Alexis, he in hope of his Rosamond, and many of these meetings they had, so secret, that none of the Shepheards suspected any loue between them. Yet Alexis on a day lying on the hill, was sayd to frame these verses by Rosamond.

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**Hexametra Alexis in laudem Rosamundii.**

Oft haue I heard my liefe Coridon report on a loue-day,
When bonny maides doe meeete with the Swaines in the vally by Tempe,
How bright eyd his Phillis was, how louely they glanced,
When fro th' Aarches Eben black, flew lookes as a lightning,
That set a fire with piercing flames euen hearts adamantine:
Face Rose hued, Cherry red, with a siluer taint like a Lilly.
Venus pride might abate, might abash with a blush to behold her.
Phoebus wyers compar'd to her haires vnworthy the praying.
Junoes state, and Pallas wit disgrac'd with the Graces,
That grac'd her, whom poore Coridon did choofe for a loue-mate:
Ah, but had Coridon now seene the starre that Alexis Likes and loues so deare, that he melts to sighs when he sees her.
Did Coridon but see those eyes, those amorous eyelids,
From whence fly holy flames of death or life in a moment.
Ah, did he see that face, those haires that Venus, Apollo
Bash to behold, and both disgrac'd, did grieue, that a creature
Should exceed in hue, compare both a god and a goddesse:
Ah, had he seene my sweet Paramour the taint of Alexis,
Then had he sayd, *Phillis*, fit downe surpassed in all points, for there is one more faire then thou, beloued of *Alexis*.

These verses doe the Shepheards say, *Alexis* made by *Rosamond*, for he oft-times sung them on his pipe, and at laft they came to the eares of *Rosamond*, who tooke them passing kindly: for sweet words, and high prayfes are two great arguments to winne womens wils, infomuch, that *Alexis* stood fo high in her favour, that no other Shepheard could haue any good looke at her hand. At the laft, as Fame is blab, and Beauty is like fmoake in the straw, that cannot be concealed: the excellency of *Rosamond* came to the Court, where it was fet out in fuch curious manner, and deciphered in fuch quaint phrafes, that the King himfelfe coueted to feer her perfection; and therefore vpon a day disguised himfelfe, and went to the house of *Sydaris*, where, when he came, and saw the proportion of *Rosamond*, hee counted Fame partiall in her prattle, and mans tongue vnable to defcouver that wherein the eye by viewing might furfet: hee that was well skilled in courting, made loue to her, and found her fo prompt in wit, as she was proportioned in body: infomuch, that the King himfelfe was in loue with her. The Noble men that were
with him, doated vpon her, and each enuied other as iealous who should court her with the moft glaunces, but all in vaine: her heart was so set vpon Alexis, as she respected King nor Keifar in respect of her Country Paragon, insomuch that the King returned home with a flat denyall. This caufed not his Noble-men to ceafe from their futes, but they daily followed the chafe; insomuch that the houfe of Sydaris was a fecond Court: fome offered her large posfessions for her dowry, other as great reuenewes, fome were Caualiers, and men of great value. Thus euery way was she haunted with braue men, that poore Alexis durft not come neere the fight of the fmoake that came out of the chimney, paft all hope of his Rosamond, thinking women aymed to be supremes, that they prize gold before beauty, and wealth before loue: yet he houered a farre off, while the Courtiers fell together by the eares who should haue moft fauour, insomuch that there arose great mutinies. Where- upon the King fearing some man-flaughter would grow vpon thefe amorous conuents, and that Rosamond like a fecond Helena would caufe the ruine of Thessaly, thought to preuent it thus: he appointed a day, when all the Lords, Knights, and Gentlemen, with the country Swaines of his land shou'd meete, and there before him take their corporall oath, to bee content with that verdict Rosamond shou'd.
downe, which amongst them all to choose for her husband, he to possess her, and the rest to depart quiet. / 

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

Then shee looked lower amongst the Lords, and considered how sweete a thing wealth was, that as riches was the mother of pleasure, so want, and pouerty was a hateful thing: yet quoth shee, all is but trash, I shall buy gold too deare, in subiecting my selfe to so high a husband: for if I anger him, then shall hee obiec't the baseness of my birth, the newness of my parentage, and perhaps, turne me
home into my former estate: then the higher was my seat, the forser shall be my fall, and therefore will I content me with meane desires, as I was borne to low fortunes. Thus she furuaied them all, seeing many braue youths, and lufty Caualiers, that were there present for her loue. But as she looked round about her, afarre off on a hil saw she Alexis sit with his pipe laid downe by him, his armes folded, as a man ouergrowne with discontent, and vpon his arme hung a willow-garland, as one in extreme despaire to be forfake: seeing so many high degrees, to snaire the thoughts of his Rosamond, his lookes were such as Troilus cast towards the Greciish tents to Cressida, fuing for fauour with teares and promising constancy with continuall glances: so fate poore Alexis, expecting when Rosamond shoule breathe out the / fatall cenfure of his despairing fortunes. Rosamond seeing her louer thus passionate, comforteth him thus. Shee tolde the King that she had taken a generall view of all the Theffalians, that Loue with her alluring baies had presente her with many shewes of beauty, and Fortune had there sought to inuagle her with the enticing promises of dignities: but Sir, quoth shee, my Parents are base, my birth low, and my thoughts not ambitious: I am neither touched with enuy, nor disdaine, as one that can brooke superiours with honour, and inferiors with
loue. I am not Eagle-flighted, and therefore feare to flie too nigh the Sunne: such as will soare with Icarus, fall with Phaeton, and desires aboue Fortunes, are the forepointers of deep falls. Loue, quoth she, is a queasie thing, and great Lords hold it in their eyes, not their hearts, and can better draw it with a pensell then a passion. Helena shal be but a hang by, when age fits in her forehead. Beauty is momentany, and such as have onely loue in their lookes, let their fancies flip with time, and keepe a Calender of their affection; that as age drawes on, loue runs away. Seeing then high estates have such slippery fancies, let honours and dignities goe: Venus holds them needfull, but not necessary, and welcome the meane estate, and the Shepheards loues, who count it religion to obserue affection: and therefore, seeing I must choose one, and of all these but one, yonder fits the lord of my loue, and that is the young Shepheard Alexis. With that he started vp, and the King and all the rest of the company looked on him, and saw him the dappereft Swaine of all Theffalia: being content to brooke the choice of Rosamond, for that they were bound thereto by oath and promife, all accusing Loue, that had made so faire a creature looke so lowe. Well, home went the King with his traine, and Alexis a proud man guarded with the Shepheards, went toward the house of Sydaris,
where with great feasting the match was made vp. Alexis remaining thus the posseffor of the fayrefl Nymph of Thessaly, went to his cottage, determining with himfelfe when the wedding day should be. As thus he was about to refolve, it chanced that Loue and Fortune armed themfelves to giue poore Rosamond the frumpe, and that on this manner. Alexis going one day abroad, met with a Shepheards daughter called Phillida, a Mayd of a homely hiew, nut-brown, but of a witty and pleafant difpofition: with her he fell in chat, and fhee (to tell you the truth) with her Alexis fell in loue. In loue did Alexis fall with this nut-browne Phillida, that he quite forgot his faire Rosamond, and Phillida [who] perceiued that fhe had wonne the faire Shepheard, left not to inuegle him with her wit, till fhee had fnared him in, that Alexis could not be out of her fight: which at laft came to the eares of Rosamond: but fhe incredulous, would not beleue, nor Alexis confeffe it, till at laft Sydaris espied it, and told it to his daughter, wishing her to caft off fo inconfant a louer. But loue that was fettled in the centre of her heart, made her passionate, but with fuch patience, that fhe smothered the heate of her forrowes, with inward conceit pining away, as a woman forlorn: till on a day Alexis overdoating in his fancies, stept to the Church and married
himselfe to \textit{Phillida}: which news for certain brought vnto the eares of \textit{Rosamond}, shee cast her selfe downe on her bedde, and passed away the whole day and night in sighs and teares: but as soone as the Sunne gaue light to the world, shee leapt from her couch, and beganne to wander vp and downe the fieldes, mourning for the losse of her \textit{Alexis}: wearied at laſt with tracing through the fieldes, shee fate her downe by \textit{Tempe}, and wrote these mournfull verses.

\textit{Hexametra Rosamvndae in dolerem amissi Alexis.}

\textit{Tempe} the Groue where darke \textit{Hecate} doth keep her abiding:

\textit{Tempe} the Groue where poore \textit{Rosamond} bewails her \textit{Alexis},

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

Let not a leafe once decke thy boughes and branches, O \textit{Tempe},

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

But \textit{Philomele}, let her bewayle the losse of her amours,

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

Parched leaues fill euery Spring, fill euery Fountaine,
All the Meades in mourning weede fit them to lamenting.  
Eccho fit and sing despaire i’ the Vallies, i’ the Mountaines;  
All Thessaly helpe poore Rosamond mournfull to bemone her:  
For she’s quite bereft of her loue, and left of Alexis:  
Once was she liked, and once was she loued of wanton Alexis.  
Now is she loathed, and now is she left of trothlesse Alexis:  
Here did he clip and kisse Rosamond, and vowe by Diana:  
None so deare to the Swaine as I, nor none so beloued,  
Here did he deeply sweare, and call great Pan for a witnesse,  
That Rosamond was onely the Rose belou’d of Alexis,  
That Thessaly had not such an other Nymph to delight him:  
None (quoth he) but Venus faire shal haue any kisses.  
Not Phillis, were Phillis aliue shoulde haue any favours,  
Nor Galate, Galate so faire for beautious eybrowes,  
Nor Doris that Lasse that drewe the Swaines to behold her:
Not one amongst all these, nor all should gaine any graces,  
But Rosamond alone to her selfe should haue her Alexis.  
Now to reuenge the periurde vowes of faithlesse Alexis,  
Pan, great Pan, that heardst his othes, and mighty Diana,  
You Dryades and watry Nymphes that sport by the Fountaines:  
Faire Tempe the gladsome group of greatest Apollo,  
Shrubs, and dales, and neighbouring hils, that heard when he swore him/  
Witness all, and seeke to reuenge the wrongs of a Virgin:  
Had any Swaine been liefe to me but guilefull Alexis,  
Had Rosamond twinde Myrtle boughes, or Rosemary branches,  
Sweet Holihocke, or elfe Daffadill, or slips of a Bay tree,  
And giuen them for a gift to any Swaine but Alexis:  
Well had Alexis done t' haue left his rose for a giglot.  
But Galate nere lou'd more deare her louely Me- nalcas,  
Then Rosamond did dearely loue her trothlesse Alexis.
Endimion was nere beloued of his Citherea,
Halfe so deare as true Rosamond beloued her Alexis:
Now feely Laffe, hie downe to the lake, hafte downe to the willowes,
And with those forfaken twigs go make thee a Chaplet,
Mournful fit, & figh by the springs, by the brookes, by the riuers,
Till thou turne for griefe, as did Niobe to a Marble:
Melt to teares, poure out thy plaints, let Eccho reclame them,
How Rosamond that loued so deare is left of Alexis:
Now dye, dye Rosamond, let men ingraue o' thy toombe-stone:

Here lyes she that loued so deare the youngster Alexis,
Once beloued, forfaken late of faithlesse Alexis:
Yet Rosamond did dye for loue, falsse hearted Alexis.

These Verses shee wrote, and many dayes after shee did not liue, but pined away, and in most pittifull passions gaue vp the ghost: her death did not onely grieue her father Sydaris, but was bruted abroad to ye eares of Alexis; who, when he heard the effectual effence of her loues, and entred into consideration of his wrongs, hee went downe vnto the water side, and in a fury hung himselfe vpon a willow tree. This tragicke newes came to the
cares of the King, who being certified the whole truth by circumstance, came downe, and in mourning attire lamented for the losse of faire Rofamond; and for that hee would haue the memorie of such a Virgine to be kept, hee erected this Toombe, and set vp this Monument. / 

The Shepheard had scarce ended his tale, but they were within ken of a Towne, which gladdened the heart of young Philador: for had not this history of Rofamond made the way somewhat short, he had been tyred long before: well, the Towne once descryed, Yonder (quoth the Shepeheard) Sir, is your place of rest: a pretty City it is, and called Saragunta: good lodging you shall finde, but the people within it are passing false: especially (if a plaine Country mans counfaile might availe) take heed of the signe of the Unicorne: there Sir is a house of great ryot, and prodigality in youth, it is like rust on yron that never leaues fretting till it be consumed: besides, there be three Sifters, all beautifull and witty, but of small honesty: their eyes are hookes that draw men in, and their words birdlime that tyes the feathers of euery stranger, that none can escape them, for they are as dangerous as the Syrens were to Vliffes. Some say they are like Circes riches, and can turne vaine glorious fooles into Asses, gluttonous fooles into Swine, pleasant fooles into Apes, proude fooles into Peace...
cockes: and when shee [they] hath [have] done, with a great whippe, scourge them out at doores: take heed master (quoth the Shepheard) you come not there, vnlesse you haue the herbe that Vlyffes had, left you returne someway transformed. Thus Master, I haue brought you to the foot of the hill: now will I take my leave, and home to my wife, for the sun wil set ere I can get to my little cottage. The Gentleman gaue the Swain hearty thanks, both for his pains & his prattle, and rewarded him well, and so sent him away. The Shepheard gone, Philador takes his way to the City, and for that hee had heard him tell of the three Sifters, he went to take vp his lodging there, and so make experience of the orders of the house, and qualities of the women: in he rode and enquired to the place & there alighted. These merry Minions seeing such a frolick Gallant come riding in, thought that now their purses should be full, if his abode were long there, and his coffers ful of any crownes: his boy no sooner held his strop, and he leapt from his horse, but the Eldest of them all, a gallant and stately Dame, came and saluted him, and gaue him a hearty welcome, shewing him her owne selfe straight to his chamber, where hee found all things in such order, that he thought he was not come into a common Inne, but some stately Palace. Philador seeing so faire an Hostis,
and such good lodging, sayd to himselfe the old text:

Bonum est nobis esse hic,

And so thought to set vp his rest for a weeke or two. As he was in a quandary what he should do, came in the second sister, more braue then the first: a woman of such comely personage, and so sweete a countenance, that Philador turned his doubt to a peremptorie resolution, that there he would stay for a while: this cunning Courtesan gaue him friendly entertainement and a welcome with a smile, and a cup of wine to wash downe: all which Philador tooke kindly, and defired her they might haue good cheare to supper, and to promise that both she and her sisters would be his guefts: a little intreatie serued, and she made faithful promise, which indeede was perfourmed: for when supper time came, and Philadors servants had serued vp the meate, in came (for the last dish) the three sisters, very sumptuously attyred: but the youngest exceeded them all in excellencie: vpon whom Philador no sooner cast his eye, but he felt himselfe fettered. He that could [shew] his courtesie, intertained them al as graciously, and welcomed them on this manner: Faire Gentlewomen (quoth he) I would by outward demonstration you could conjecture how kindly I take it, that all three
of you would vouchsafe so friendly to come and beare a Gentleman and a stranger company: now I haue no other meanes to requite you, but thankes, and such simple cheare as you haue taken paines to provide, but wherefouer I come I shall make report what faourable entertaiment I haue found in this place: and give me leaue to feate you. The eldest straying backe a little, before she fate, made this reply: I am glad sir, if any waies we haue brought you content: but / Sir, I pray you thinke it not a common faour that we vfe to euery stranger thus to beare him company, for our custome is to attend below, and to be fene little aboue; especially al together in such equipage: if your fortune bee better than the reft, then fay you came in a lucky houre: but we are not fo blinde but we can difcerne of colours, and though they be both Cryftalline, yet difcouer a Diamond from a Saphir, and fo Sir I will take you this night for mine Hoaft: with that she and both her fifters fate down to fupper. Philador feeing these, thought on the three goddefes that appeared to Paris in the vale of Ida, and though he were paffing hungry with long traualie, yet had fedde his eyes with beauty as well as hee did his stomake with delicates, fo that euery fene for supper time was occupied.

When hee had well victualled himfelfe, and that his belly began to be full, hee thought to try their
MOURNING GARMENT.

wittes with chat, and therefore began thus. Now Gentlewomen, do I finde the olde Prouerbe true: Better fill a mans belly then his eye, for your fauoury victuals haue stayed my stomake; but mine eye restlesse, takes such greedy suruey of your beauties, as I feare by long looking, he wil surfet: but I am in good hope, if I should fall loue-ficke, I might finde you fauourable Physicions. It is sir (quoth the eldeft) a dangerous disease, and we haue little skill in herbes, yet in what we might, we would seeke to ease your maladie with womens medicines. I pray you, quoth Philador, let me akve you all a queftion without offence: you may sir (quoth the eldeft) if it be not offensiuue: & how if it be (quoth Philador?) Then pardon sir (q4. she) if we be as lauifh to reply as you to demaund. Howfoeuer you take it (q4. Philador) then this it is: I pray you faire Ladyes, are you all maides? at this they bluflat, and the eldeft made anfwere they were. And so (quoth Philador) long may you not continue, for feare any of you should dye with her Virginity, and leade Apes in hell: but it is no matter, maydes or not maides.

Bene vixit qui bene latuit, Caute si non Caste.

The Cat may catch a mouse and neuer haue a bel hanged at her eare: and what needes the hand a Taber, when hee meanes to catch the Hare? I
beleeue and hold it for a principle that you are all maides: now then let me craue so much fauour at your hands, as to tell me if you were to chufe husbands at your owne voluntary, and it stood in your free election, what manner of husbands would you chuze? I (quoth the eldest) would haue one that were beautifull: the second sayd, witty: the youngest, valiant. We haue nothing to do (quoth Philador) after supper: and therefore may it please you feuerally to shew me the reasons that do induce you to this choyce. The Gentlewomen agreed to this, and the eldest began thus.

The discourse of the eldest Sisier.

I Hope Sir (quoth shee) you expect no Rhethoricall insinuation, nor no curious Circumquaue to fetch my exordium in with figures: only you consider I am a woman, and therefore looke for no more but bare reasons without Sophistry or eloquence. Such Philosophers generally as haue written de sensu, as Aristotle and other Naturalists, or such Physicians as by anatomizing haue particularly set downe the parts of man, affirme that the sight is the moft pure, quickeft & busiest of all the senses, and therefor moft curious in the choice of his obiecct: and so precious a sensе it is, that nature to comfort it, made al things vpon the face of the earth green, because the sight aboue all
delightes in that colour. The eye beeing the furueyour of all exteriour obiects, pleaseth himselfe
in those that are most beautifull, and coueteth that euery superficies be faire and pleasing, commending
it straight to the phantasie as a thing of worth. For in flowers it alloweth with fauour of the fairest,
as the Carnation, the Rose, the Lylly, and the Hiacynth. In trees, the / eye liketh of the tall
Cedar, before the low Beech, and prayseth the stature of the Oake, before the smallnesse of other
plants. So in ftones, the Diamond is preferd before the flint, the Emerauld before the marble, and
the Saphir highlier esteemed for the hue, then the Porphuer for his hugenesse: and so by confe-
quence in humane creatures, loue being of al the passions in man the most excellent, alotteth her
selfe to the eye, of al the parts the moft pure, thinking that the sight will be sooneft inueagled
with the fairest: and what fairer thing can there be then beauty? so that loue bringing a beautifull
creature, presents it to the eye, and that liking it for the property, conueies the effect thereof to the
heart, and there is knit vp the sympathy of desires. By these premises sir, then I infer that the eye is
loues Cator, and who so pleaseth his eye contenteth
his affects: then why should not I choose a beauti-
full husband, whose exquisite perfection euery way
may content my fancy? for if the eye find any
blemish in deformitie, straight loue begins to waxe colde, and affection to take his farewell. A beauti-
full man, why he is a pearle in a womans eye, that the lineaments of his feature, make her surset with delight, and there can be no greater content then to enioy a beautifull and comely personage: and in my opinion by so much the more are wel proportioned men to be loued, by how much the more they excell the deformed. In all things the per-
feccion of the inward qualities is knowne by the exterierour excellence: the Rose being the fayreft of flowers, hath the moft precious sauour, the brighteft Diamond the moft deepeft operation, the greenest herbe the moft secret vertue: Nature hath euer with a prouident foresight harboured the moft excellent qualities in the moft beautifull carkaffe: Diogenes had a deformed body, so had he a crooked minde: Paris well fauoured, and full of curtefie: Thirfites ill-shapen, and none (fayth Homer) more full of bad conditions: Achilles comely and courteous: if then sir, the more a man be beautifull, the more he is vertuous: /

Gnatior est pulchro veniens è corpore virtus.

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

The discourse of the second Sister.

I Cannot deny (quoth the second) but beauty is a precious thing, and Metaphusical, as being diuinely infused vpon man from aboue, but yet he that commended it moft, writ vpon [it] this distichon. *Forma bonum fragile est quantumque accedit ad annos, Fit minor & spatio carpitur ipse suo.*

The fairest Rose hath his canker, the brauest branch his Caterpillers, the brightest sun his clowde, and the greatest beauty his blemish. *Helena* had a fiar, *Leda* a wen, *Layes* a spot in her browe, and none so faire but there is some fault: but grant all these be graces, as *Paris* called *Helens* fiar, *Cos amoris*, yet at length she looking in a glasse, sigh'd to fee age triumphant in her forhead. There is none so faire but the sune will parch, the frost nip, the leaft sickness will change, or the leaft exteriour prejudice blemish, and then where is loue that grows from the pleasure of the eye? vaded, and vanisht, and turned to a cold mislike. But giue me that which is permanent, that feedeth the eare with delight, and increaseth with age, and that is wit, farre excelling beauty: for by how much the more the interiour senfes are more precious, and the gifts of the minde more excellent then the exteriour organes and instruments of the body, by so much the more is wit to be preferred before
the outward proportion of lineaments: wit is a
sympathie of those perfections that growe from the
minde: and what can delight a woman more then
to have a man full of pleafant conceits, witty
answers, and eloquent deuices? were not the
Philosophers for their wits fellow companions to
Kings? Quid that was the grand-maftcr of loue,
wanne he / not Corinna more with his wit then his
beauty? yes: we finde that as the herbes are more
effimated by the inward vertue then the outward
colour, fo the glories of the minde are more then
the glofles of the body: the Cedar is beautifull, yet
lesse valued then the crooked Synamond, for that
men measure the profit more then the proportion:
weeds are gathered for their operation, not for
their outward excellence, and fuch ftones, whose
fecret nature worketh moft, are worth moft, and fo
in men, Cicero was not fo amiable, but hee was
eloquent, and that pleafed Terentia, Vlifles whom
Homer fo highly commends in his Odijfca, wounded
Circes, not with his beautie but with his wifedome,
in fo much that he is called facundus Vlifles. How
fweet a thing is it, when euery word fhal as a
harmony fall in a cadence to pleafe the eare? euery
fillable weighed with a pleafant wit, either turned
to a graue fentence, or a pleafant iefl, hauing that
salem ingenij which intangleth more then all the
curious features in the world: Pallas helpt Paris
more then Venus, or else Helena had still remained in Greece. Mercurie was faine in all Amours to be Jupiters messenger, and to witch more with his wit, then he could do with his Deitie. Therefore seeing wisedome is so pleasing a thing, if euer I marry, God send me a witty husband.

The discourse of the third Sifter.

You haue said well, sisters, quoth the youngest, to haue made a good choice, both to please the eare, and the eye, in electing wit and beauty, as two obiects fit for such excellent senses: but yet to feede my fancy, give me a man of valour, a Souldier, a Causalire, one that with his fword dare maintaine right, and reuenge wrong. What is it for mee to pinne a fayre meacocke and a witty milkfop / on my fleeue, who dare not anfwere with their fwords in the face of the enemy? Shall I braue mine enemy with beauty, or threaten him with wit? Hee will then either thinke I bring him a faire foole, or a wise Coward. Was it the wit of Alexander that wonne him so much fame, or his courage? Was it Cæsars penne, or his fword that installled him Emperour? Paris got Helena, but who defended her? Hector. When the Greekes lay before Troy, might not Andromache stand on the walls, and fee Hector beating Achilles to his tent, with more honour then Helena Paris
ietting in his filkes? Yes, and therefore she rest'd her whole estate in his prowess, and sayd:

_Tu dominus, tu vir, tu mihi frater eris._

The Oake is called _Arbor Iouis_ for the strength, the Eagle King of Birds for his courage, the Lyon for his valor, the Diamond is esteeemed for the hardnesse, and men esteeemed for their magnanimity and prowess. _Hercules_ was neither famous'd for his beauty, nor his wit, but his valiant resolution made him lord of the world, and louer of faire _Deianira_. _Theseus_ was a Souldier, and therefore _Ledas_ daughter first liked him, and rewarded him with her Virginity. Tush, _Venus_ will haue _Mars_ to be her Paramour. Loue careth not for Cowards: faint heart never wonne faire Lady: a man is the marke all wee ayme at: and who is a man without valour? Therefore a Souldier for my money, or else none.

_Philador_ hearing them discours'd so wittily, beganne to smile, and iumpt in with them thus. Gentlewomen, so many heads, so many censures, euery fancy liketh a sundry friend, and what is an _Antidote_ to one is an _Aconiton_ to another: you like a faire man, you a wife, you a valiant; but tell mee, what if there came in a man indued with welth, who like to _Midas_ could turn all to gold with a touch, shoul'd / hee bee thrust out for a
wrangler? or might hee not rather displace beauty, disgrace wit, and put downe valor? I speake this, for that I haue heard them say; that womens eyes are of the nature of Chrifocoll, that wherefoever it meeteth with gold, it mingleth with it, and their hearts like the hearbe Aurifolium, that if it be not rubbed with gold once a yeare, it dyeth. I know Sir, quoth the youngest, the conclusion of this Induction, you would with these enigmaticall allusions prooue, that women are couetous, and care more for an ounce of giue mee then a pound of heare me. I deny it not Sir, but wealth and women would be Relatiues; and therefore Sir, in our choyce, Quod sub-intelligitur non deept: when my Sifter chose a beautiful man, she meant he should be rich: and when the second spake of wit, she understood wealth: and thinke you me so simple Sir, that I would haue a beggerly Souldier? No, no Sir, whether he be beautiful, wise, or valiant, let this stand for a principle:

Si nihil attuleris, ibis Homere foras.

Gramercy for that, sweet wench, quoth Philador, giue vs one cup of Claret more, in vino veritas. I see women are no lyars, they will tell truth in those matters that require no conceited secrecie: so he dranke to them all: and for that it was late in the night, they all tooke their leauue of him, and went
to bedde. *Philador* once being alone, began to commend his fortune that had brought him to so good a lodging, where, with three such witty wenches he might make his dinners and suppers with plesant chat, *philosophica con nuia*; but especially he highly had in his thought the excellency of the youngest, being already ouer the shooses in a little loue forfooth, taking but a little sleep for his new entertained fancy. The next morning he vp very early, and bade the Gentlewomen good morrow with a cup of Hipocras, and after, calling the youngest aside, where he courted her a great while, and at the first found her coy, but at the last, they ended with such a courteous close, that he commanded his horses to be put to graffe, intending for a time there to make his residence. The Gentlewomen seeing the foole caught, thought to be quick Barbers, & therefore spared for no good cheare; and the more daintily they fared, the more he thanked them, so it might content his young Mistris, on whose fauour depended his whole felicity: he was not content in glutony to spend his patrimony, but sent for such copermates as they pleased, who with their false dice, were oft sharers with him of his crownes. Thus sought they euery way to disburden him of that store with which he was so sore combred. Tush, his purfe was well lined,
and might abide the shaking, and therefore as yet hee felt it not. The young Courtesan his Paramour, thinking all too little for her selfe, beganne as though she had taken care of his profite, to with him, seeing he ment there to make some abroad, to liue with a lesse charge, and cassier some of his men; which Philador seeing it would spare him somewhat, and to please his Mistris fancy, and for his owne profit, put them all out of service but one boy. The Servingmen seeing the veine of their young Master, were sorry that hee tooke that course of life, to bee ouer-rulled with women, but his will stood for a law, and though it were never so prejudicial, yet would he be peremptory, and therefore they brookt their discharge with patience; but one of them that beforetime had serued his father, hearing what farewell olde Rabbi Bileffi gaue him, thought to take his leve with the like adew, and so being solitari with his Master, at his departure he told him thus:

Sir (quoth hee) I see well, if Vlifes stops not his eares, the Syrens wil put him to shipwracke, if he carry not Moly about him, Circes will inchaunt him, and youth if he blush not at beauty, and carry antidotes of wisedome against flattery, folly will be the next hauen hee shall be in. I speake this by experience, as seeing the Syrens of this house following your eares with harmony, that will
bring you to split upon a Rocke: and here I finde be such Circes, as will not onely transforme you, but so inchaunt you, that you will (at laft) buy repentance with too deare a price. Ah Master, doe you remember the precepts that your father gaue you; especially against women, nay chiefly against such women as these, whose eyes are snares, whose words are charmes, whose hands are bird-lime, whose deceit is much, whose desires are infaatable, whose couetousnesse is like the Hidaspis, that the more it drinkes the more thirstie it is, whose conscience is like a Pomicke-stone, light and full of holes, whose loute is for lucre, whose heart is light on your person, whose hand heavy on your purse, being Vultures that will eate men alive?

Ah Master! be not blinded with a Courtesan: there are more maydes then Maulkin; if you will needs be in louve, loue one, and marry, so shall you haue profite and credite; if not, lye not here in a confuming labyrinth: the idle life is the mother of all mischief, it freteth as rust doth iron, and eateth as a worme in the wood, till all perish. Liue not here, Master, without doing somewhat; Mars himselfe hateth to be euuer on Venus lappe, he scorneth to lye at racke and manger. Consider how the Caldes haue set downe in their writings, that from the first creation of the world idlenesse was had in hatred, and man was commanded to satisifie his
thirst with his hands thrift. Adam tilled the earth, and fedde himselfe with his labours. Tubal exercised Musike, and spent his time in practising the sympathy of sundry sounds. Tubal-caine did worke in metalles, and was a grauer in brasse: Noe hauing the world before him for his inheritance yet planted Vineyards: thus, all the holy Israelites liued by their labours, and men hated to haue an houre idely spent: Traian numbered not that day amongst the date of his life, which he had wholly consumed in idlenesse. If then this lascivious kinde of life be so odious, shake off these Calipses, travell with Vlifes, see / countries, and you shall, as he did, return to Ithaca with credite. Be a Souldier, winne honour by armes: a Courtier, winne fauour of some King with seruice: a Scholler, get to some Uniuerfity, and for a while apply your booke; fit not here, like Sardanapalus amongst women, be not bewitched with Hercules to spinne by Omphales side, leaue all, yet may ye stoppe before you come to the bottome: but if you be so befotted, that no counfaile shall preuaile, I am glad that I may not see your future misfortunes.

Although these words of his man draue him into a dumpe, and made him call to remembrance his fathers farewell, yet did hee so doate on his young Loue, that he bade his man bee jogging, and so went downe into the Parlour to shake off
melancholly with company. Thus did Philador lye in the fire, and dally in the flame, and yet like the Salamander, not feele the fire, for this is an olde theologall action:

\[\textit{Confuetudo peccandi, tollit fenum peccati.}\]

He counted fornication no sinne, and luft, why hee shadowed that with loue: hee had a vaile for every vanity, till that he might see day light at every hole. While thus he liued in his iollity, there fell a great dearth in the land, corne was scant, and the poore were oppreseed with extreame penury; and in such fort, that they dyed in the streetes. Philador heard by the Chapmen how the market went, and might perceiue by the cry of the poore, what famine was spreid throughout the whole Countrey, but hee had gold, and want could not wring him by the finger, the blacke Oxe could not treade on his foote, and therefore he stopped his eares, and prooued half mercileffe: only his care was to spend the day as deliciously as he thought the night delightfull, hauing euer his Paramor in his presence: whose finger was neuer far from his purse: tuft, all went vpon wheels, till on a day looking into his coffers, he found a great want, and saw that his store was in the waning: whereupon hee put / away his boy, and solde his horses: hee had enough of himselfe, and
too many by one. This youngsters purse drew lowe, but as long as he let angelles flye, so long they honoured him as a god. But as all things must haue an end, so at last his cofferers waxed empty, and then the post began to bee painted with chalke. The score grew great, and they waxed weary of such a beggerly gheft. Whereupon on a day, the eldest of them tolde him, that either hee must prouide money, or else to furnish him of a new lodging, for there was a great dearth throughout the whole Countrey, victuals were deare, and they could not pay the Baker and the Brewer with chalke. Upon this hee went vnto his Trunke, and all his rich apparell and iewels walked to the Brokers, and for that time hee cleared the score. Which when hee had done, hee got him into his chamber, and sitting downe, began to call to remembrance the precepts of his olde Father: but as soone as his young Misftris was in sight, shee banished all such thoughts out of his remembrance.

Long it was not before he grew deeply indebted againe in the house, and so farre, that he had not wherewithall to discharge it, and then very early in the morning the three Sifters came vp into his chamber, feized of his Trunke, and that apparell that was left: yea, so neere they went him, that they tooke his doublet that was on his backe.
Philador seeing the cruelty of his Hostess; and especially, how forward his Mistres was to wrong him, rose out of his bedde, and putting on his hose, (fitting on the bed side) beganne thus.

Why (Gentlewomen) haue I been so ill a gheft, that I deferue such extremity? or so badde a paymaster, that so hardly you hold Bayard in the Stable? Are these the fauours that I was promised at my first welcome? Are womens courtesies such sharpe showres? Now I doe see, although too late, that all is not Golde that doth glister, that euery / Orient stone is not a Diamond, [that] all Drugges that are deare, are not precious, nor euery woman that can flatter, is not faithfull. Did you at the first decke mee with Roses, and now doe you beate mee with Nettles? Did you present me with Perfumes, and now do you stifle me with Hemlocke? Did you say, I shou'd never want, and now do you wrong me, when I doe want? Then muft I brooke it with patience, and accuse you of periury. I haue spent my Portion in this house, my Revenues are all fallen into your purses, and now for a few pence will you seeke my prejudice? Be not (and with that hee looked on the yeunest sweet Mistris) so cruell: if you cannot releue mee, yet intreat for me to your Sifters, that they bereaue me not of my cloathes, to the disparagement of my credit: Remember the fauours
I haue shewed you in my prosperity, and requite them with some courtesies in my aduersities: think what promises and protestations haue passed betweene vs. No sooner had he spoken these words, but the cryed out: What a beggerly knaue is this, quoth he, for to challenge promises at my hands? and for to tell me of fauours: if thou haft spent thy money, thou haft had meate, and penyworths for thy pence. Couldest thou not (like a prodigall patch) haue looked better into thine owne life, but thou muft straine further then thy fleue would reach? Repentance is a whippe for such fooles; and therefore, were thy hose off, thou shouldest go in thy Shirt, vnlesse that thou dost pay the vtermost farthing. Philador hearing this, fetched a very deepe sigh, and sayd: Is there any griefe to a troubled Soule? or any mischiefe vnto the mischiefe of a woman? Why? infatiable are her fetches. You haue had heere my bloud, will you haue my heart? My liuing you haue amongst you, and now doe you ayme at my life? Fie vpon such Gripes as ceafe not to prey vpon poore Prometheus, vntill they haue deououred vp his very entrailes.

What Sifters? (quoth the youngest) shall wee suffer this / Rascal for to raile against vs, and bee in our debts? Come, let vs beate him out at the doores: with that they called vp the Servants of the house, and so thruht him out of the Chamber,
naked as he was, and beat him sore; insomuch, that they did shut him out comfortlesse and wounded. Being ashamed of himselfe, hee durst not tarrie in the Citie where hee was knowne, but in all haste hee got him out of the Gates, and hyed him farre from the Citie, left that hee should bee discouered by some of his acquaintance. In the meane while, the three Sifters began for to count what gains they had gotten by their Nouice: and as they did smile at his pelfe, so they did laugh at his penury, and wished that they might haue many more such gifts.

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

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

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

_Nullus ad amissas ibit amicus opes._

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

My friend (quoth hee) thou seest there is a generall deearth ouer the whole Countrey, and many perisht through penurie: food is so scant, that our Servants are ready to famish, and therefore euery man coueteth to make his charge lesse; yet for that I pitty thy youth, and fauour thy person-age, I will place thee in a Farme house of mine hard by adjoining, where thy labour shall be to feede my Swine: wherein if thou shewest thy selfe diligent, thy recompence shall be the greater. Philador glad of this, with teares in his eyes for joy, made this anwvere.

Mafter (quoth he) penury is a fore pinch, and I thinke there is no sharper sting then necessitie; therefore, doubt not of my labour, for I will take any paines to please, and brooke any toyle to
content, and so I beseech you to favour me as you shall finde me dutifull. With that, the Citizen tooke him into service, and sent him to his Farme-house, where Philador kept the Swine, but himself had very hard fare, in so much that for extreme hunger, he ate the huskes with the Hogges, and yet had not enough to satisfy his stomake. Sitting downe at last, and seeing the Hogges feed, having a huske in his hand, he wept and blubbered out these passionate complaints.

Ah hunger, hunger, the extremest of all extremes, now doe I see that high desires have lowe fortunes: that they whose thoughts reach at starrs, stumble at stones: that such as gaze at the heauens, fall on the earth: that pride will have a fall, and euery fault is puniſh with the contrary. Ah Philador, thou that of late diddest swimme in gluttony, art now pinched with penury: thou that diddest inuent what to eate, haft not now any thing to eate: thine eye could not be contented with meane cates, that now demifheth for want of any fare: where be thy dainties, thy exceffe, thy wines, thy delicates? all past with Philexenus, through thy throat, and thou left to eate huskes with Swine in the deepest extremity of hunger: ah miserable Philador, how art thou Metamorphosèd: where be thy costly abyliments, thy rich roabes, thy gorgeous attire, thy chaines
and thy rings? Omnia vanitas, they are fallen to the Lombard, left at the Brokers, and thou here fittest poore and naked, brooking this misery as patiently as thou diddest spend thy goods riotously. But now Philador, enter into consideration of thy hard happe, and see into the cause of thy froward Fortunes: What? shall I attribute it to my natuirty, and say the Planets did calculate as much at my birth? no, there is no necessitie in their influence, the starres determine, but God disposeth, tush:

Sapiens dominabitur Aistra.

What then shalt thou accuse? ah nothing but the folly of my youth, that would neither accept of aduice, nor vouchsafe of counfaile. Loue, Philador, loue: ah no, shadow not vanity / with the vale of vertue; not loue but lust brought me to this bane: wanton affects forced me to this fall, and the pleasure of mine eye procured these bitter passions. Beauty, ah beauty, the bane that poisoneth worse then the iuyce of the Baaron. Beauty, the Serpent that infecteth worse then the Basiliske. Beauty, the Syren that draweth vnto death. Beauty, that leadeth youth captiue into the labyrinth, where resteth that mercileffe Mynotaure. But rather fond man that delightest in such a fading flowre, in such a manifext poysfon, in such an open prejudice. The Deere knoweth Tamariske to be deadly,
and wil not broufe on the branches, the moufe 
hateth the trap, the Bee Hemlocke, the Serpent 
the Oliphant: but man runneth greedily after that 
which worketh his fatall disparagement. Ah Phi-
lador, did not thy Father forewarne thee of womens 
beauty? did he not say they were Adamants that 
drew, Panthers that with their painted skinnes doe 
allure? if my sonne (quoth he thou surfetst with 
their beauty, thou drunkest Aconitum and so doft 
perish. Tush, but I little regarded his precepts, 
but now haue I bought his axioms with deepe 
repentance: now doe I finde that their faces are 
painted sepulchres, whereas their mindes are tombes 
full of rotten bones and Serpents: their browes 
containe like the Diamond, vertue to relieue, and 
poyson to kill, their looks are like Calends, they 
can determine no certaintie, but as the leafe of the 
Liquonico when it lookes most moyft, is then most 
drye, so when they smyle, they imagine deceit, and 
their laughters are tempered with enuy and reuenge. 
Ah Philador, what are womens vowes? words 
written in the winde: what are their promifes? 
characters figured in the ayre: what are their 
flatteries? figures grauen in the snow, which are 
blowne with the winde or melted with the Sunne: 
what are their loues? like the pasage of a Serpent 
ouer a stone, which being once past, can neuer be 
seene.
They will promise mountaines, and performe Molehills, / say they loue with Dido, when they faine with Crefida, and follow Demophon with Phillis, when they are more straggling then Luna: they have teares at commaund as the Crockadile to betray, and smyles at voluntary to bewitch: as thou haft golde they are horfe-leeches, and will not out of thy boosome: but they hate an empty purse, as the Hiena doth the sight of a man, and will flye from thee when thou art poore, as the fowle from the Faulcon. Ah Philador, mighteft thou be the laft who were intrapt by their loue, it were well, and happy wert thou to be an instance to all other Gentlemen; nay might young youth bridle their follies by thy fall, they would ere [long] say to themselues

\[ F\ell\{ix\! \text{oem\} \text{faciunt\} \text{aliena\} \text{pericula\} \text{cautum}.} \]

But alas, Philador, Troilus fortunes could not make others feare the like foolish end. Though Theseus bought Helens loue deare; yet Paris would not bee warned, but brought her home to Troy: so thou art but one Swallow, and makeft not Summer: and young Gentlemen will say, that folly will not bee euery mans fortune: but when repentance shall couer them with a Mourning Garment, then will they say, Had I wift is a little too late. But, Philador, why fitst thou here dis-
coursing against Love, against women, against beauty? Leave them as refuse, and things too low for thy looks, and prouide for thy body, for thou art here almost famished, and fittest eating of huskes with the Hogges, whereas the meanest of thy Fathers seruants, his Hynd Mercenaries, haue bread enough to eate, and thou fittest and feeleleft the extremity of hunger. What shal I do, shall I home? will my Father vouchsafe of such a prodigall sonne, who in fo short a time hath consumed so large a portion? can he looke on him with fauour that hath committed such folly? or receive him into his house, that hath despised his counsaile?/

Ah, why not Philador? loue is more vehement in descent then in ascent: Nature will plead for me, if nurture condemne me: fathers as they haue frowmes to chaftise, so they haue smyles to pardon: as they can lowre, so they can laugh: and they are as ready to forgiue as thou to be penitent. Then will I home to my father, and say to him: Father, I haue sinned against heauen and before thee, and am no more worthy to be called thy sonne, make me as one of thy hired seruants: with this he fell into bitter teares, and in this resolution continued, and taking leave of his master, hyed him home towards the land of Haulath: by the way trauering many Countries, and noting the manners of
men, he saw how folly had wrapt many in the
snares of womens beauties: amongst the rest, one
day as hee lay in a thicket to shrowde him from
the heate of the Sunne, hearing a great noyse, hee
heard the complaint of a forfaken Lover, who
exclaimed against the cruelty of women, that
denied to grant love for love, and grew so farre
into passions, that pulling forth his rapier, there
he resolves both to end his love and his life. As
hee was ready to haue fallen on his sword, Philador
stept out of the thicket, and caught hold of him:
the Gentleman turning his head, and seeing such
a poore snake to hinder his attempt, thought to
checke him with a frowne: but Philador used
these speeches vnto him: Sir, maruaile not that so
meane a man hath dared to stay you from so bad
a deede, for to this I am compeld by manhood:
desperation is a double sinne, and finall impeni-
tence hath no remission. There is no hap past
hope, and therefore bewray your griefe; perhaps,
I may perswade with reason, or relieue with coun-
saile: measure me not by my ragges, ne estimate
my present fortunes, but thinke as the souleste
weedes haue oft the most vertuous operation, so
the hoode makes not the Monke, nor the apparell
the man; but I may sooner apply a medicine for
your malady, then a seemelier Physician. The
Gentleman hearing such a sensible induction, did
straight coniceture, that whatsoever his present estate was, his nurture had beene good, and there looking him in the face, and leaning on his rapier, he began to discorsfe vnto him how long time he had been a Votorie vnto Venus, and a fervant vnto Loue: that he was snared in the beauty of a young Damsfell, who the more she perceived him passionate, the lesse she was pittifull, and by how much the more hee fought to shew manifefl signes of his affection, by so much the more she made little regard of his fancy: in so much that wearied with loue, and seeing no hope of fauour, he thought with a momentarie death to end those passions, wherein still to linger were worse then any death.

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

O me fælicem, quantis me périculis fortuna mea eripuit!

If she be faire whom thou loueest, first consider that beauty is a flower to-day fit for the eye, to-morrow
withered and to be cast into the furnace: that love which growes from such a fading object is momentarie, and subject to every accident: besides, beauty brings with it suspicion, fear, and ielosie, seeing every mans eye will feede on a faire face, and every mans thought will seek to be partner in thy fancies, and how weake vessels women be, especially if they be beautifull, I referre thee to *Helena & Creffida*. But thou sayst she is coy: ah my friend, womens faces are not the Christalls of truth, nor their words Gospell: what she hates in outwardly, she likes inwardly, and what she thrusts away with one finger, she will pull againe with both her hands: but as long as thou fawnest vpon her, she will be froward, but be a little absent, and she will wish thy presence: womens thoughts are like babies fancies, that will and will not: proffer them meate, and they refuse it, offer it to an other, and they cry after it: so weane thou thy selfe from her for a while, and frequent the companie of some other as faire as she, and so either shalt thou draw her on to bee fond, or else by such absence, shake off thine owne folly. But suppoſe love and fortune fauour thee, that thou haft her loue; diddest thou know what a world of woes thou dost enter into by taking a wife, thou wouldest say, Fie on loue, and farewell to women. Be she never so faire, thou shalt finde faultes enow in her face
shortly to mislike: and besides, the fairest flower hath oft the most infectious favour; the Cedar is beautiful, but beares no fruit: the Christolite of an orient hiew, yet of a deadly operation: and so in the fairest proportion shalt thou finde oft the least perfection, and the sweetest face, the most prejudiciall qualities. Who was fairer then Venus? but such a wanton as she would neuer want one. Clytemneftra beautiful, but a giglot. I tell thee sir they are fullen, and be Morose, as was Zenia the wife of Antifthenes, or scoldes as she that ouer-ruled Socrates, or froward as Marpesia: deceitfull, flattering, contentious, sicke with the puffe of euery winde, and lowring at the shew of euery storm. These vices are incident by nature, though they seeme neuer so vertuous by nurture. Penelope had furrowes in her brow, as well as she had dimples in her chinne: Artemisia could frowne, as well as she could smile, and Lucrece though she were chaste, yet she could chide. Sir, beleue me, I speake it by experience, if thou marrie one faire and dishonest, thou weddest thy selfe to a world of miseries: if thou marriest one beautiful, and neuer so vertuous, yet thinke this, thou shalt haue a woman, and therefore in despight of Fortune, a necessary euill.

At this period, the passionate Gentleman put vp his rapier into his sheath, and tolde Philador his
medicine had somewhat eased his maladie, and his counfaile mitigated the force of his despairing passions; insomuch, that his hot loue was waxen a little colde, and the heate of his fancie was qualified, with the lenitiue plaisters that grew from his experienc'd advice. Therefore Sir (quoth hee) as the Date tree is not knowne by the barke, but by the bloomes: and the precious balme not by his colour, but by the operation: so the outward shew did not alwaies manifest the inner man, but the effects of his vertues: and therefore not measuring your parentage by your present estate, nor your calling by your aduerse fortune: I first (as one that coueteth not to be vngratefull) render thankes for your Patheticall precepts, and seeing you haue kindly releueed mee with your counfaile, as Terence wislieth:

Re mea te adiuuabo:
I will supply your want with my wealth, and change your fortunes with my posseffions; so that what I haue in treaure, fhal be parted between vs with a friendly proportion.

Philador gaue him great thankes for his courteous proffer, and tolde him that such vrgent hafte of his iourney called him away, as no alteration of his fortune, how beneficiall foeuer, might stay him. My way (quoth hee) is long, & my wearinesse great: I haue many places to tread, and many
thoughts to meditate vpon: I goe laden with much sorrow, and little hope: yet despaire I must not, for though my miseries be many, and my friends few, yet doe I say in my selfe to value my passion:

O passi grauiora? dabit Deus his quoque finem.

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

The Contents of PHILADORS Scrowle.

Ouidius.

*Hei mihi quod nullis Amor est medicabilis herbis.*

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

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

The Crockadile weeps, but then she worketh
wyles, for her teares pretend reliefe but intend
destruetion: rue not her sorrowes, left when she
reioiceth thou repenteft.

The Syren fits and sings in a calme Bay, but
her seate is environed with rockes: beware of her
melody, for if it please the eare, it pincheth the
heart.
When the Tigre hideth her clawes, then she menaceth for her prey: see either her claw open, or hold her at thy Rapiers point.

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

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

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

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

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

If these Aphorismes be too enigmaticall, become a Louer, and experience will quickly set thee downe
a comment; but if thou canst, find them out and be Philosopher to thy selfe.

The Gentleman read these obscure principles, and perceived they all tended to the discovery of women's qualities, wherefore he held them most precious: but looking upon the page, there he perceived certain verses, which were these.

Philadours Ode that he left with the despairing Lourer.

When merry Autumnne in her prime,
    Fruitfull mother of swift time,
Had filled Ceres lappe with store
Of Vines and Corne, and mickle more
Such needful fruites as do growe
From Terras bosome, here belowe;
Tytirus did sigh, and see
With hearts griefe and eyes gree,
Eyes and heart both full of woes
Where Galate his lourer goes. /
Her mantle was vermillion red,
A gawdy Chaplet on her head:
A Chaplet that did shrowd the beames
That Phæbus on her beauty streames:
For Sunne it selfe desired to see
So faire a Nymph as was shee;
For, viewing from the East to West,
Faire Galate did like him best:
Her face was like to Welkins shine,
Cryftall brookes, such were hir eyne:
And yet within these brookes were fires,
That scorchèd youth and his desires.

_Galate_ did much impaire

_Venus_ honour for her faire.

For stately stepping, _Iunoes_ pace,

By _Galate_ did take disgrace:

And _Pallas_ wishedome bare no prife

Where _Galate_ would shew her wife.

This gallant Girle thus passeth by

Where _Tityrus_ did sighing lye:

Sighing sore, for Loue[rs] strains

More then sighes from Louers vaines.

tear in eye, thought in heart,

Thus his griefe he did impart.

Faire _Galate_ but glance thine eye,

Here lyes he that here must dye:

For loue is death, if loue not gaine

Louers salue for Louers paine.

Winters seuen and more are past,

Since on thy face my thoughts I cast:

When _Galate_ did haunt the Plaines,

And fed her sheepe amongst the Swaines:

When euery Shepheard left his flockes,

To gaze on _Galates_ faire lockes.

When euery eye did stand at gaze:

When heart and thought did both amaze,
When heart from body would asunder,
On Galates faire face to wonder:
Then amongst them all did I
Catch such a wound as I must dye:
If Galate oft fay not thus,
I loue the Shepheard Tytirus.
Tis loue (faire nymph) that doth [me] paine
Tytirus thy truest Swaine;
True, for none more true can be,
Then still to loue, and none but thee.
Say Galate, oft smile and fay,
Twere pitty loue should have a nay:
But such a word of comfort giue,
And Tytirus thy Loue shall liue:
Or with a piercing frowne reply,
I cannot loue, and then I dye;
For Louers nay, is Louers death,
And heart-breake frownes doth stop the breath.
Galate at this arose,
And with a smile away she goes,
As one that little carde to eafe
Tytir, pain'd with Loues disease.
At her parting, Tytirus
Sighed amaine, and fayed thus:
Oh that women are so faire,
To trap mens eyes in their haire:
With beauteous eyes, Louers fires,
Venus sparkes, that heates desires:
But, oh that women haue such hearts,  
Such thoughts, and such deep piercing darts,  
As in the beauty of their eye,  
Harbor nought but flattery:  
Their teares are deawes that drop deceit,  
Their faces, Calends of all sleight,  
Their smiles are lures, their lookes guile,  
And all their loue is but a wyle. /  
Then Tytir leaue, leaue Tytirus  
To loue such as scornes you thus:  
And say to loue, and women both,  
What I likèd, now I loath.  
With that he hyed him to the flockes,  
And counted loue but Venus mockes.

The Gentleman hauing read ouer this Ode,  
held it as a treasure, and went home as free from  
loue as Tytirus was from affection, wondering  
what this poore Pilgrime should be, that had giuen  
him such enigmatical precepts; and praying, that  
his fortune might be answerable to his qualities.  
Well, leauing him thus, free from his passion,  
againe to Philador: who wandering homewards  
met with many adventures, and saw many fights  
that had made him for to wonder at the follies of  
the world: at the laft he came within fight of his  
fathers house, the which he no sooner saw but it  
was such a piercing obiecf to his eye, striking such
remorse to his heart, that he fate him downe and melted into teares, thinking on the prosperity of his former estate, and the misery of his present fortunes: as thus hee fate in a deepe passion, lifting vp his eyes, he saw where his aged father was walking in the pastures to take the ayre: although his aduerse fall were a meanes to make him bash-full, yet the sight of his father kindled so the fewel of nature in him, that imboldned, he arose vp, and went towards him in those robes of distresse, that hee was banished [in] out of his Inne. And when he came neere, naked and poore, hee went to his father, and falling flat vpon the ground, sayd: Father, I haue sinned against heauen and against thee, I am no more worthy to be called thy sonne. Olde Rabbi Bileffi looking in his visage, and seeing it was his sonne, Nature that hath neuer such dead cinders but there be \textit{Quaedam scintillula} certaine sparkles of secret affection, began to drawe remorse into his face, pitty into his heart, and teares into his eyes, that throwing downe his staffe, hee stepped to his sonne, and fell on his necke, weeping bitterly, and yet with such an extasie, as the storme pretended both joy and sorrow, the one for his hard fortunes; the other, for his happy recoery. \textit{Philador} seeing his father thus passionate, tooke heart-a-grace, and on his knee began thus.
PHILADORS submisston to his Father, at his returne.

I know not (Sir) what insinuation to use for your favor, so many, and so monstrous are the number of my follies; nor can I plead any excuse, the distress of my present fortunes are so manifest: onely submission must sue to nature for a pardon, and my repentant sorrowes put in plea for some fatherly remorse. Ah the wanton desires of youth! why they be like to the giddines of rauening Hawkes, that bate at the fight of every bush: and the prime of young age is as the flowres of the Pine tree, that are glorious to the sight, but vnfaoury, and without smel. Vanity is the mask wherein it marcheth, and folly is the Page that attendeth vpon the actions of youth, so that all his affects are flipperness, and the effects full of prejudiciall disparagement: had I regarded the grave Aphorismes of your aduised counfaile or the golden precepts deliverd from the experience of your yeares; or the sweet actions that drop as balm from the siluer trefles of your haire, neither had my fall bin such, my distress so great, nor my fortune so miserable: fooles are they which say, bought wit is best; espeially, if it be rated at my price. Counfaile is the sweet confereue, and aduice the purest antidote: happy is he that is ware by
other mens harmes, and such most miserable, that are wife by their owne woes.

_Piscator iétus fapit._

But hard is his hap that flies from the viper for her sting, that hateth the Tarantala, for that hee hath felt her venome, and infortuniate is that man that can anatomize miserie by his owne distresse: Ah Father, had I reuerenced my God as I honoured my goddesse, and offered as many Oripons to his deity, as I powred out passions for her beauty: then had I been graced with as many favours as I am crost with misfortunes. But I thought hee had not seene my faults, and therefore went forward: in hue I thought their faces to be Adamants, their beauties to bee like the spots of devouring Panthers: had I deemed them to be prejudiciall Syrens, had I beleued what I was foretold, Philador had been lesse miserable, and more fortunate. But I counted their beauties metaphysicall, their qualities diuine, their proportions heauenly, themselues Angels: I thought, as the Phenix had none but precious feathers, as the Myrrh tree hath no Caterpillars, as the Topas hath no operation but excellent, so I thought women to be such perfitt creatures as had nothing in them but supernaturall. But at last I found the precepts of Rabbi Bilefhi to be authenticall, that as the Sinamon tree, though it hath a
sweet barke, yet it hath bitter leaues, and the Pirite stone, though it haue one vertue, hath twenty preiudiciall operations: so women though they were neuer so beautifull, yet were they the painted continents of flattery, of deceit, inconstancie, & the very guides that leade men vnto y pertenccious labyrinth of endlesse distresse. Had I thought prodigality superfluous excess, my coffers had been full of Crownes, and my heart voyd of cares: but I counted expence the empreffe of a Gentleman, and gifts the thing that graced a traveller: as Traian numbred not that day amongst the date of his life, wherein he had not done something worthy of memory, so I did hold that Nefanda dies, wherein I did not triumph in magnificall prodigality. Tush, I did thinke coyne to be called currant à currendo: golde, why I held it as droffe, and counted it the deepefl dishonour to be counted frugall: Parsimonia; why (quoth I) it is paltry, and sparing it is the badge of a Peasant. The Chaldes in their Hierogliphickes described a Gentleman with his hand alwaies open; meaning, that to giue was heroicall. And Titus the Emperour sayd, Giue, if thou wilt be worthy the worlds Monarchy: I counted Cyancynatus the Dictator a foole for his frugality: I discommended the smal dyet of Caius Fabritius, and sayd Agathocles was base minded that dranke in earthen vessells. But
for *Lucullus*, I commended his sumptuous fare, and the prodigall thoughts of *Iulius*.

Thus did I glory in excess, and thought not that measure was a merry meane. While thus I flowed in the conceit of my folly, I had many that like treccher flyes waited vpon my perfon, more for the hope of my purfe, then for any perfect loue. And as the Doues flocke where the house is faire; so where the carrion is, thither such hungry Eagles resort. I can best compare them vnto empty vessels that haue loud sounds, to painted sheathes that haue rufly blades, vnto glorious floweres that haue no smell; and so they pretend much friendship, and containe nothing but superficiall flattery. For as soone, as by drawing too oft, the Well waxed drie, that my purfe began with so many purging glisteres to waxe not onely laxative, but quite emptie: then these insinuating hang-byes flew away like vapours, and left me vnto the deep fall of my fortunes. This experience hath poore *Philador* bought with much sorrow, and this wit hath hee purchased with great repentance; insomuch, that the loathfomenesfe of my faults is more then the pleasure of my follies, and the hate of such vanities is greater then the desire of such vices: oh, then graunt pardon vnto him that is penitent, haue remorse vpon him that groaneth vnder the burthen of his sinnes: let thine IX. 14
eye beholde me, and thy heart pitty the extremity of my distresse. And if my offences be so great that thou wilt not entertaine me as a sonne, yet make me as one of thy hyred seruants.

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

Rabbi Bilessi his comfortable answer to his sonne.

Tell thee Philador (quoth he) though I haue teares in mine eyes, yet I haue ioy in my heart: these droppes are not signes of sorrowes, but instances of content: I conceiue as much pleasure in thy penitence, as I reaped griefe at thy disobedience. Ah Philador, haddeft thou followed thy fathers counsaile, thou haddeft not taste of this care, and my precepts sunke into thy heart, these misfortunes had not been rewards of thy follies. But to rubbe the sore afresh, by recounting thy offences, is but to make thee more passionate, and me deeper perplexed. Therefore, omitting all matters that are past, hoping these protestations are not present sorrowes, but continuall penitence, I admit thee into former fauor, forgiving and for-
getting the follies of thy youth. With that, lifting vp Philador, he imbraced him afresh, couered him in a new robe, but with a garment of blacke, as a man mourning at his high faults and low fortunes, and so carried him home to his house, where hee commanded all his servants to make preparation for a solemne feast; which was done with all diligence. Sophonos being from home, and at his returne hearing of this, had his face full of frownes, and his heart of grieue, that such a prodi/gall vnthrift should so soone be reconciled, and so boldly entertained: insomuch, that discontent, he fate him down at the doore, and would not come in. Newes was brought vnto Rabbi Bileffi, that Sophonos was male content. With that, the old man ftumbled out of the doores, and comming to his fonne, perswaded him to thinke nothing if he graciously accepted of his penitent brother. Sophonos with a lowring countenance made him this answere.

Sophonos to olde Rabbi Bileffi.

Why Sir (quoth he) haue I not reaon to frowne, when I see you so fond, and to be deeply discontent, when I see you so diuers in your actions? one while with Diogenes to exclame against pride: and straight, with Aristippus to
ieth in furcoates of golde: aged thoughts should have but one period, and the resolution of gray haires ought alwayes to bee peremptory: hath not Rabbi Bileffi inueighed against the follies of youth? and doth he not now maintaine it in his owne son? hath he not said, that a prodigal man is like to a floud that ouerfloweth, which inforceth prejudice to the whole plaines? and now he welcomes him with feastings, that hath spent all in riotous expence. What is this but to foster folly, and to nurse vp vice? I speake not this as enuying my brothers reconciliation, but that Sophonos hath deserued more grace, and yet hath found lesse favor.

Ah sonne, quoth Rabbi Bileffi, haft thou not heard, that inexpected chances are most welcome, that losses recoverued are most sweete, that nature likes best feldome seene? Ah Sophonos, and art thou angry then with thine olde father, for entertaining his sonne that was lost, and is found, that was dead and is aliove againe? for welcoming home of Philador, that returns backe poore, but penitent, crossed / with ill fortunes, but carefull for his faults, distressef, but vowed to deuotion? his minde hath altered with a strange Metamorphosis, he hath (Sophonos) bought wit, and now will beware: better late then neuer: Nunquam jero est ad bonos mores via. Then (my sonne) if thou bee
fonne to Rabbi Bileffi, and beeft as kind as I am naturall; come, and welcome home with me thy brother Philador, greete him with favours, as I haue done with teares: be as glad to see him come home as thou wert sorry to see him depart, and for thy courtesie thou shalt haue his brotherly loue, and my fatherly blessing. With that Sophonos was content, and his olde father carried him in: and then Sophonos, as kindly as his stomake would suffer, entertained Philador, and then frolickly they went to feasting. Olde Rabbi reioicing at the great change of his sons manners, in that he went forth full of vanity, and returned home tempered with grauity: all the company were pleafant, and a feast it could not be without musique: The Shep-heards they came in with their Timbrels and Cimballs, and plaid such melodie, as the Country then required: among gif them all, one Swaine ftept forth, and as they fate reiuued them with this song./
The Song of the country Swaine at the returne of Philador.

He silent shade had shadowed every tree,
And Phæbus in the west was shrowded low:
Ecch hue had home her busy laboring Bee,
Ech bird the harbour of the night did knowe:
Euen then,
When thus
All things did from their weary labour line,
Menalcas fate and thought him of his finne.

His head on hand, his elbowe on his knee,
And teares, like dewe, be-drencht vpon his face,
His face as sad as any Swaines might bee:
His thoughts and dumpes befitting well the place.
Euen then,
When thus
Menalcas fate in passions all alone,
He sighed then, and thus he gan to mone.
I that fed flockes vpon *Theſaliæ* plaines
And bad my lambs to feede on Daffadill,
That liued on milke and curdes, poore Shepheards gaines,
And merry fate, and pyp’d vpon a pleafant hill.
   Euen then,
   When thus
I fate secure and fear’d not fortunes ire,
Mine eyes eclips’d, faft blinded by defire./

Then lofty thoughts began to lift my minde,
I grudg’d and thought my fortune was too low;
A Shepheards life ’twas baſe and out of kinde,
The talleſt Cedars haue the faireſt growe.
   Euen then,
   When thus
Pride did intend the fequell of my ruth,
Began the faults and follies of my youth.

I left the fields, and tooke me to the Towne,
Fould sheepe who lift, the hooke was caft away,
*Menalcas* would not be a country Clowne,
Nor Shepheards weeds, but garments far more
   Euen then, [gay.
   When thus
Aspiring thoughts did follow after ruth,
Began the faults and follies of my youth.
My futes were filke, my talke was all of State,
I stretcht beyond the compasse of my fleue,
The brauest Courtier was Menalcas mate,
Spend what I would, I neuer thought on griefe.
   Euen then,
   When thus
I lasht out lauifh, then began my ruth,
And then I felt the follies of my youth.

I caft mine eye on euery wanton face,
And straight desire did hale me on to loue:
Then Louer-like, I pray'd for Venus grace,
That she my mistris deepe affects might moue.
   Euen then,
   When thus
Loue trapt me in the fatall bands of ruth,
Began the faults and follies of my youth.

No coft I spar'd to please my mistris eye
No time ill spent in presence of her sight,
Yet oft she frownd, and then her loue muft dye,
But when she smyl'd, oh then a happy wight.
   Euen then,
   When thus
Desire did drawe me on to deeme of ruth,
Began the faults and follies of my youth.
The day in poems often did I passe,  
The night in sighs and sorrowes for her grace,  
And she is fickle as the brittle glasse,  
Held Sun-shine showres within her flattering face.  
Euen then,  
When thus  
I spy'd the woes that womens loues ensueth,  
I saw, and loath'd the follies of my youth.

I noted oft that beauty was a blaze,  
I saw that loue was but a heape of cares,  
That such as stood as Deare do at the gaze,  
And fought their wealth amongst affections snares  
Euen such,  
I saw,  
With hot pursuit did follow after ruth,  
And fostered vp the follies of their youth.

Thus clogg'd with love, with passions and with grieue,  
I saw the country life had least molest,  
I felt a wound and paine would have reliefe,  
And thus resolu'd I thought would fall out best:  
Euen then,  
When thus  
I felt my senses almost fold to ruth,  
I thought to leaue the follies of my youth.
To flockes againe, away the wanton towne,
Fond pride aununt, giue me the Shepheards hooke,
A coate of gray, Ile be a country clowne:
Mine eye shall scorne on beauty for to looke.
No more,
A doe:
Both Pride and loue, are euer pain'd with ruth,
And therefore farewell the follies of my youth.

When the Swaine had made an end of his Song, Philador fetcht a figh, and being demanded by old Rabbi Bilessi, why this Sonnet did drive him into a passion, hee made anwere, that it rub'd the scarre afresh, and made him call to mind how he had vainely past ouer the prime of his yeares, and suffered the Caterpillers of time to confume the blossomes of his young thoughts.

How sweet sauer (quoth hee) desiere feme at the first, it hath a moft bitter taffe at the laft: resembling the iuice of the India apples, that are moft precious in the mouth, and moft pernitious in the maw. Sonne (quoth his father) leaue off these dumpes, penance is enough for youths follies, and repentance satisfies the deepeft offences. Let vs therefore fit our felues to the time, and be merry, I for the recoery of thy person, thou for
the change of thy qualities, and all the rest as welcome guests to such homely fare. And so as Rabbi Bileffi wild, there was nothing all dinner time, but witty mirth and country melody.
The Conclusion.

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

O me fœlicem & fortunatum.

It may be though the shape seeme bad, yet the operation may be better, and seeme secrete: vertue may be hidden in so ragged a garment. Diogenes cloake would make a man a Cynicke, and if my roabe could make a man ciuill, what care I, though I sate with him, and delivered precepts out of a tubbe: scorne it not, Elias garment was but a mantle, and yet it doubled the spirit upon Elizeus: reiect not this, bee it neuer so base: it is a mourning fute: if you make the worst of it, weare it as the Ninuities did their sackcloth, and repent with them; and I haue played the good Taylor. I hope there will be none so fond as to measure the matter by the man, or to proportion the contents of my Pamphlet, by the former course of my fond life: that were as extreme folly as to refuse the
Rofe because of the prickles, or to make light esteeme of honny, because the Bee hath a sting. What? Horace writ wanton Poems, yet the grauest embraced his Odes, and his Satyres. Marcial had many lasciuious verses, yet none reioiced his honest sentences. So I hope, if I haue been thought as wanton as Horace, or as full of amours, as Ouid: yet you will vouchsafe of my Mourning Garment, for that it is the firft fruietes of my new labours, and the laft farewell to my fond desires. I know Momus will looke at it narrowly, and fay there is too little cloth, Zoilus with his fquint eyes will finde fault with the shape, fo fhall I be bitten both for matter and method. Well, I care not though they be crabbed, if I finde other Gentlemen courteous: let an Afe strike me, I will never lift my heele, and if Diogenes be cinematic, I will shake off his frumps with Aristippus. Because that Gentlemen haue paff over my workes with silence, and haue rid mee without a spurre, I haue (like blinde Bayard) plodded forward, and fet forth many Pamphlets, full of much love and little Scholarifme: well though Hipanchian could not warble like Orpheus, yet hee could pipe, and though Ennius wrot a rough ifile, yet he was a Poet: the flint is a flone as well as the Diamond, and I may terme my selfe a writer, though an unskilfull indighter. What? Every one dippes not his finger with Homer in the bafon, nor all mens workes
cannot be excellent. Howsoever? I haue pleased some, and so I passe it over. But henceforth I meane to offend few: for as this is the first of my reformed passions, so this is the last of my trifling Pamphlets: so farewell.

Robert Greene.

FINIS.
XXI.

GREENES FAREWELL TO FOLLY.

1591.
NOTE.

‘Greenes Farewell to Folly’ appeared originally in 1591. For an exemplar of this edition I am under obligation to the Bodleian Library. The edition of 1617 is in the ‘Huth Library.’ See annotated Life in Vol. I.—G.
Greenes farewell to Folly:

SENT TO COURTIERS AND

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

Sero fœd fœrio.

ROBERT GREENE,
Vitruifque Academie in Artibus magister.


1591.
TO THE HONORABLE
MINDED GENTLEMAN

Robert Carey, Esquire:

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

Having waded (noble minded Courtier)
through the censures of many both
Honourable and worshipfull, in co-
mitting the credite of my bookes to their honorable opinions, as I haue found some of them not
only honourably to patronize my workes, but
curteouslie to passe ouer my vnskillfull presump-
tion with silence, so generally I am indebted to
all Gentlemen that with fauors haue overflipt
my follies: Follies I tearme them, because their
subiects haue bene superficiall, and their intents
amorous, yet mixed with such morrall principles,
that the precepts of vertue seemed to craue pardon
for all thofe vaine opinions loue fet downe in hir
periods. Seeing then (worthie Mæcenas of letters)
my workes haue beene counted follies, and follies
the fruit of youth, many yeeres hauing bitten me
with experience, and age growing on bidding mee
Petere grauiora, to satisifie the hope of my friends,
and to make the world priuie to my priuate reso-
lution, I haue made a booke, called my Farewell
to Follies: wherein as I renounce loue for a foole,
and vanitie as a vaine too vnfit for a Gentleman,
go I discouer the generall abufes that are ingrafted
in the mindes of Courtiers and schollers, with a Co[o]lling Card of counsell, suppressing those actions
that fraie from the golden meane of vertue. But
(right worshipfull) some are so peremptorie in
their opinions, that if Diogenes stirre his stumpes,
they will faie, it is to mocke dancers, not to be
wanton, that if the fox preach, tis to spie which
is the fatten goode, not to be a ghostly father, that
if Greene write his Farewell to Follie, tis to blind
the world with follie, the more to shadow his owne
follie. My reply to these thought-searchers is this,
I cannot / Martinize, sweare by my faie in a pulpit,
& rap out gogs wounds in a tauerne, faine loue
when I haue no charitie, or protest an open resolu-
tion of good, when I intend to be priuately ill, but
in all publike protestations my wordes and my
deedes iump in one simpathie, and my tongue
and my thoughts are relaties. But omitting these
digressions (right worshipful) to my book, which
as it is the farewell to my follies, so it is the last I meane euer to publishe of such superficiall labours: which I haue adventured to shroude vnder the shelter of your worships patronage, as vnder his wing, whose generall loue bought with honorable deferts, may defend it from the iniurie of euerie envious enemie. I can shadowe my presumption with no other excuse but this, that seeking to finde out some one courtier, whose vertuous actions had made him the hope of many honours, at whose feete I might laie downe the follies of my youth, & bequeath to him all the profitable fruits of my enfuing age, finding none that either fame could warrant me, or my own priuat fancie persvvade to be of more hope then your selfe, I set downe my rest, and ventured boldly on your worships fauour, which if as I haue found before, I obtaine now, I shall thinke my selfe as fortunate in getting fo honorable a patrone for my new indeuours, as unhappe for blemishing my forepafled youth with such friuolous labours. And thus hoping my honest resoluution to do well, shal be countenanft with your worships curteous acceptance, I commit you to the Almighty.

Your worships in all humble service,

Robert Greene.
TO THE GENTLEMEN

Students of both Universities health.

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

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

prodigall, let them at last looke backe to the follies of / their youth, and with me say farewell vnto all such vanities. But those young nouices that haue not yet loft the maidenhead of their innocency, nor haue heard the melody of such alluring Syrens, let them read that they may loth, and that seeing into the depth of their follie, they may the more detest that whose poysoned sweetenesse they never tasted. Thus generally I woulde wish all to beware by me to say with me farewell to follie. Then should I glorie that my seede sowne with so much good will, shoulde yeeld a harvest of so great advantage. But by your leave Gentlemen, some over curious will carpe and say that if I were not beyond, I would not be so bold to teach my betters their dutie, and to shew them the Sunne that haue brighter eyes than my selfe, well Diogenes tolde Alexander of his follie and yet he was not a King. Others will flout and over read euerie line with a frumpe, and say tis scuruie, when they themselues are such scaberd lades that they are like to dye of the fasion, but if they come to write or publish anie thing in print, it is either distild out of ballads or borrowed of Theologicall poets, which for their calling and gravenitie, being loth to haue anie prophane phaphlets passe vnder their hands, get some other Batillus to set his name to their verses: Thus is the affe made proud by this vnder hande
brokerie. And he that can not write true English without the helpe of Clearkes of parish Churches, will needes make him selfe the father of interludes. O tis a iollie matter when a man hath a familiar stile and can endite a whole yeare and neuer be beholding to art? but to bring Scripture to proue any thing he sayes, and kill it dead with the text in a trifling subiect of loue, I tell you is no small peecce of cunning. As for example two louers on the stage arguing one an other of vnkindnesse, his Misfris runnes ouer' him with this canonickal sentence, A mans conscience is a thousand witneses, and his knight againe excuseth him selfe with that saying of the Apostle, Loue couereth the multitude of finnes. I thinke this was but simple abusing of the Scripture. In charitie be it spoken I am perfwaded the sexten of Saint Giles without Creeplegate, would haue beene ashamed of such blasphemous Rhetoricke. But not to dwell in the imperfection of these dunces, or trouble you with a long commentarie of such witleffe cockescombes, Gentlemen I humbly intreat pardon for my selfe, that you will fauour my farewell and take the presentation of my booke to your iudicall insights in good part, which courtesie if I find at your hands as I little dout of it, I shall rest yours as euer I haue done.

Robert Greene.
Greene his farewell to Follie.

Hen the state of *Italie* was pestered with the mutinous factions of the Guelphes and Ghibellines, so that the common wealth groned under the burden of their seditious tumults, and the Church infected with sundrie schismaticall opinions, was stained with that blemish of dissention. *Florence*, a citie greatly molested with this ciuill controversy, in fled of palmes that presented peace, was stored with armour that denounced warres, the streets that were a mart for the trafficke of merchants, serv'd for a place wherein to martall soouldiers, the Senate went not in roabes of purple to challenge reuerence, but in coates of steele to maintaine their safetie: age, honour nor religion bare no priuiledge in their foreheads, but the nobilitie with ambition and the commons with enuie, so diffented in their seuerall thoughts, that
the particular ruin of the Citie, and the generall subversion of the weale publique was daily expected. Yet amidst these broiles the house of the Farneze so behaued them selues with such equal proportion, that they were neither friends to the Guelphs nor foes to the Ghibellins, but with an indifferent poise of affectiōs, countermanded the factious mutiny of those two mortall enimies. The chiefe of these was Ieronimo Farneze, a noble man, honorable for his parentage, and honoured for his vertue, one that in his youth armed his actions with prowesse, and in his age made a profe of his life by wisdome, who discouering the miserie of time by experience, founde that sweeter was the deaw that dropt from peace, than the showers that powred downe from wars, that the garland of Mercurie was more precious than the helmet of Mars, that quiet and content sooner rested vnder the marble altar of Pallas, than vnder the siluer targets of Bellona, not that the noble man thought it dishonorable to be martiall, but that he counted it prodigall to be factious: to avoide therefore all suspicion that might enflue by his residence in so troublesome a Citie, setting his household affaires in some good order, accompanied with his wife, three daughters, and foure young Gentlemen, allied vnto him by affinitie, hee departed from Florence, seated himselfe in a farme of his about
five miles distant from Vienna: the eldest of his daughters was named Margaret, the seconde Fraunces, the youngest Katherine, all which as ioyning in a sympathie of their parents propagation, were beholding to Nature for beauty, to Fortune for wealth, and to the Gods for wisedome and vertue: the young Gentlemen were these, Seignior Peratio, seignior Bernardine, seignior Cosmo, and messieur Benedetto, all as I said before, allied to Farnese by affinitie, and therefore honorable, and directing the course of their liues after his compaffe, and therefore vertuous. These thus associated both in nature and nourture, accompanied the olde Countie to his house, where arryuing they found a Grange place by scitation melancholie, as seated in the middeft of a thicket, fitter for one giuen to metaphusical contemplation than for such yong Gentlemen, as defired sooner to daunce with Venus, than to dreame with Saturne, whose thoughts aimed not at the stoicke content of Pythagoras, but at an exteriour conceite of honest pleasure, which contrarie to their expeftation in such a centurie or Countrie cottage, they founde: for Ieronimo Farnese seeing the picture of discontent shadowed in their foreheads, conceiuing this frowarde humour to come, for that the place of their abode was so solemnely seated, beganne at the enteraunce into the base Court to vfe these words.
Gentlemen, the learned and wise worldlinges whome experience and wisedome hath priuiledged to censure rightly of the due expence of time, haue thought with the Phistion, that as the stomacke hath his orifice strengthened as well with the iuyce of bitter wormwood as with the sap of sweete liquerice: so the minde oft steppeth as soone to content by beeing passionate as pleasant, desire hangs not alwaies on the heeles of delight, man hath his time to meditate, and holy writ tels vs, that as we haue a daie for mirth, so we haue a daie to mourne; Salomon whose content passed al proportion of meafure, counted all things vanitie that stooped to the centre of the earth, Alexander amidft al ý Embafladors at Babylon, stole three dayes to bee solitarie, Philip woulde bee put in remembrance of his mortalitie: and we Gentlemen, that haue liued pleafantlie at Florence wearing out time with vanitie, may now refine our fenses dulled with the taft of fundrie vaine obieéts, and for a weeke or two betake our felues to this solitarie place, wherein I thinke to finde no other pleafure but a sweete meditation and friendly conference of the vaine suppoſe of such as thinke none Philofopher but Epicures, and none religious but Atheifts. Thus Gentlemen, I appoint your penaunce, and therefore shew me your opinion by your countenance. Seignior Peratio who was
nephew to Ieronimo, made aunfwere for the rest and faide, they were all content: wherewith the olde Countie leading the waie, entered the house, where finding all thinges in a readines they went to dinner: the fresh air had procured a good appetite, that little talke paft till they had ended their repaft: dinner / being done, counting it Phisicke to fit a while, the olde Counteffe spying on the finger of feignior Cosimo a ring with a deaths head ingrauen, circled with this poſe, Gressus ad vitam, demanded whether hee adorde the signet for profit or pleasure: feignior Cosimo speaking in truth as his conscience wild him, tolde her that it was a fauour which a Gentlewoman had beftowed vpon him, and that onely he wore it for her fake. Then, quoth the counteffe, tis a whetſtone to sharp fancie: if it be madam quoth Cosimo, I am not fo olde but I may loue: nor fo young fir, quoth shee, but that you may learne by that to leaue such folly as loue: no doubt nature works nothing vaine, the Lapidarie cuts not a stone, but it hath some vertue: men weare not iems only to pleaſe the fight, but to be defenſues by their secret operatiōs againſt perils, & fo feignior Cosimo wold I haue you vfe the gentlewoman's fauour, not for a whetſtone to further folly, but for a cooling card to inordinate vanities. Themisto-cles wore in his shield the picture of a ſtorke, his
motto *Antipelargein*, for that he would not be stained with ingratitude. *Socrates* had but one toie in his house, and that was the counterfeit of patience, for that he had a shrew to his wife: By your leave madame (quoth *Cosimo*) had not *Socrates* counterfait also a sentece: yes answered *Farneze*, but my wife plaies like the Priest that at his *Eleuatio* left out his *Memento*, the motto was this, *Neque hæc sufficit*, meaning patience was as good a medicine to cure a waspish woman of fullenes as an ants egge in sirup for him that is troubled with the Sciatrica. The Gentlemen laught at the drie frumpe of *Farneze*, and the Countesse for that she had talkt of patience, tooke it for a president, and prosecuted her intent in this maner.

Left howe you please Gentlemen, still I saie that well cannot be gainfayd how the image of death figured in *Cosimos* ring, shou’d be a glaſſe whereby to direct his actions, that the pagans who builde their bliss in the / sweete conceit of Fame, vsed the picture of death as a restraint to all forward follies. *Alexander* when he named himſelfe the fon of *Jupiter*, was reuoked from hereſie by the fight of a dead mans scull that *Calißenes* presented to him in a casket. *Augustus Cæfar* set on the dore of his bancketing house the scalpe of a dead man, leaſt extremitie shou’d turne delight to vice: fo feignior *Cosimo*, vs e you your mistres favor as
a benefit to profit the minde, not as a toy to please fancie. Cesimo was driuen into a dump with this sodain insinuation of the countesse, as in deed he flood like the picture of silence, whereat Bernardin smiling made the countesse this answere.

I cannot deny madame, but you say well, yet your censure is a little too peremptorie, neither can I gainsay but such a resolution would do well in age, whose sappe shronke from þ branches, comforteth the water, but affords no blossoms: your hairs being silver had a somons vnto death, & therefore to be armed with devotion: our yeres growen & budding forth a restless desire to pleasure, which if we should cut off with a continually remembrance of death, we should prevent time & metamorphose our selves by conceit into a contrary shape: the Astronomer by long staring at the stars forgets the globe at his feet: so fearfull was Phaeton of the signe in the zodiaock, that he forgat his course: & so would you have the delight of youth daft with the sight of a death head, þ laying aside all recreation, we should fall to be flat Saturnists. By this doctrine madam, you would erect again the Academie of the stoicks, & make young men either apathoi to liue without passions, or els so holy to die without sin: the gentlemen were glad that Bernardino had made such an answere, & Farneze to draw them farther.
into talke, told his wife ſhe was

driuen to a non plus : no ſir (qd ſhe) but the gen-
tleman mistakes me, for I meane not to haue him
fo holy as to liue without ſinne, but fo honest as
to liue without follies, which our Florentins/throwd
vnder the shadowe of youth, that in deed are
meere enemies to the glorie of youth. *Mefſieur
Benedetto* interrupted the counteffe, as one amongst
al the companie moſt giuen to follie, for he was
a fine courtier and was thus quicke in his replie.
I remember madame that Phocion carped at all
men that went ſhoed, because he him ſelſe was
euer barefoot. *Antifſhenes* admitted no guet but
Geometritians. None ſupert with Caffius but ſuch
as neuer laught, and they which feele your humour
muſt (though not in yeres yet in action) be as
old as you, or elſe they are fondlings. But they
which ſtood at Diogenes tubbe came as well to
laugh as to learne, and we that heare you, may
fooner fall a ſpeepe than follow your doctrine, for
I perceiue vnder this worde folly, you abridge
young gentlemen of euerie laudable pleafure and
delight, allowing mirth in no meaſure, vndeſſe
pourd out after your proportion: As to hunt,
to hauke, to daunce, to loue, to go cleanly, or
whatſoeuer elſe that contenteth youth his folly.
And thus by an induction you conclude omnia
vanitas. The Lady Katherin hearing hir mother
so sharply shaken vp by messieur Benedetto, pro-
tecting hir boldneffe with a modest blushe made
this answere: And sir quoth she, they which
laught at Diogenes perhaps were as foolishe as
he was cynicall: & might with Alexander what-
soever they brought take a frumpe for a farewell:
my mother sets not downe peremptorie precepts
to disallow of honest recreation, but necessa\ry
perswasion to diswade men from vanitie: she
seekes not with Tullie to frame an Orator in
concepit, with Plato to build a common wealth
vpon supposes, nor with Baldeffar to figure out
a courtier in impossibilities: but seeing the wings
of youth trickt vp with follies plumes, seekes to
perswade him with Icarus from soaring to high.
And I pray you, qd Benedetto, what terme you
follies, womens fancies? no sir, quoth she, mens
faouers. Sylenus asse neuer fawe a wine bottle
but he would winch, / and you cannot beare the
name of folly but you muft frowne: not that
you mislike of it in thought, but that deckt in
your pontificalis a man may shape & cetera by
your shadow: Benedetto let not this bitter blow
fall to the ground but told hir hir Latine was
verie bad and worst placdt: for & cetera was no
word of art for a foole, but in dede he did re-
member Parrats spake not what they thinke, but
what they are taught: And so, quoth Cosimo,
you make a bare exchange with Ladie Katherine for a foole to deliuer a popingay, but in deede to take hir parte in this, we Florentines, nay more generallie, we Italians ouer wife in our owne conceipt, stand so much vpon wit that follie treading vpon our héeles bids vs oft looke backe vs to repentance: Seignior Farneze taking time by the forehead iumpt in with Cosimo, and said that not onely Italians but other nations whatsoeuer were faultie in that imagination, and that follie was as common as loue, and loue so common that he was not a gentleman that was not in loue: and by this argument, quoth Cosimo, you conclude all gentlemen both fooles and louers: I reafon not anwered Farneze a coniugatis, but seeing that we are thus farre entered into the Anatomie of follies, let vs spende this afternoone in discoursing of the fondnesse of such our countriemen, as ouergrowne with selfe loue drownes themselues in that follie which all the world giues vnto vs as due: I meane pride, which feignier Peratio for that I knowe you alwaies to haue borne the profesion of a scholler, I commit vnto your charge: Not to me sir, quoth Peratio, I pray you keepe decorum, let the Ladie Katherine discouerse of that which best beleeemeth hir sexe: for if we may giue credit to men verie skilfull and excellent in Chronographie, the first patterne of pride came from Eua the moother of
FAREWELL TO FOLLIE.

women and the mistresse of that faulte: You mistake the matter, quoth the Ladie Katherine, Eva was obedient / and simple, following nothing but what hir husbande foreshawed and foretaught hir. Let vs leaue women, quoth Farneze, and priuiledge them a little to be proud, onely Signor Peratio touch you the follie of our Italians, and we will be silent auditours to your good philosophie: The gentlemen setled them selues in silence, which gaue a prooue to Peratio that they agreed to Farnez'es request, and therefore he began his talke in this manner.

Although gentlemen it hath pleased the Countie to giue me in charge the discouer of such a weightie matter as the discouery of pride, yet I knowe my sufficiencie so farre vnable to performe his request, as of force I must craue pardon if either my censures be too rash or verdidt offensiue: resting therefore in hope of your courteous patience, thus to the purpose. The learned clerkes whose experience may auouche their sayings for Oracles, affirme this folly to discend by course of propogation, as naturally inferted into the minde of man ab ipsis incunabilis, setting downe by physcall reasons that pride doth possesse the inward senses of infants as sensum comunem & Phantezian before any exterior obiecvt can delude the fence with vanitie, which Plato considering in his Timæo
calleth it Anthropomafia, the scoure of man, as a vice so deeply bred by the bone, as it will hardly be rooted out of the flesh, alluding the reason that his maister Aristotle did for the heart which living first dieth last: so pride entering at the cradle endeth in the grawe. Scipio Affricanus the great, whose triumphes had filled the streetes of Rome with trophes, being demanded why the state of Rome began to ruinate, what made him forfake the senate, why he liued solitarie from the ciuill gouernement, why he tafted not the fruites of his foregotten glories? answered to all these demands briefly, for that Rome waxeth proude, meaning that pride as ill befitteh a crowne as a cottage: what ouerthrewe the house of the Tarquins but pride, what wrought the confusion at Babel but the pride of Nemroth? Pride ouerthrew the pompe of Alexander, and had not pride hatched ambition the Romanes had neuer bewailde the death of Pompey: to repeat a catalogue of infinit examples were friuolous: and therefore leauing this generall discouerie let vs come to a more particu- lar discourse of this follie. Our Florentins which professe themselves to be souldiers, are wedded to this vaine, as men shadowing the verie substance of pride with the two colours of fame and honour: for what attempts they seeke to atchieue by martiall proveffe, what exploites they perfourme
in warres, what daies and nightes they spende in watching either to preuent or prejudice the enemie, still claime the finall cause of those actions to be fame or honour. But who heareth the sundry and feueral brauados our martialistes make of their strange encounters? how cunningly they ordred their squadrons? how courageously they encountered the enemie? how stoutly they assaied the push of the pike? how strongly they bare the shracke of the horse? what lances they brake? what massacres they made? what stratagemes they performed? what citties they both assaulted and sacked, shall finde this report to taft of felfe loue, and these warlike endeavours to fauour as much of pride as either of fame or honour. But grant their allegations true, they couet to be famous and honourable, yet shall we finde the end of these vertuous imaginatiōs, to be touched a little with the staine of this follie: for the desire of fame aimed with aspiring thoughts foreth so high, that seeking with Phaeton to rule aloft, his very prescripition draweth them in a felfe conceipt of their owne glories. Had not Haniball founde pride in the hope of fame, he had neuer scaled the Alpes to besiege Capua. Had not Alexander beeene proude in the glorie of his victories and conquestes, he had neuer sighed that there was but one worlde to subdue. Hercules was proude of his labours, Hector of his
combats with the Grecians, and to be short, the meanest soouldiour getting either fame or honor by fundrie hardy and happy attempts, glories so much in the glorious reward of his indeuor that willingly he passes his proportion, and commeth within the compaffe of this folle.

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

fidler, and knewe scarfe a speare from a spigot, neither may souldiours take offence to be thought proude at your handes, which neuer saw battell but in your booke, and yet I can not deny but there be such fantastick martialists / as you talke of, whose tongues are more hardie than their hands, and dare sooner scale the heauens with a braue than anger a man with a blow: such feignior Peratio as Thrafonically countenance themselues w the title of a souldior, comprehend you within the copasse of folly: but these personages which in defenfe of their country and despight of the enemy, seeke after fame and honour, and glorie in the gaine of such a golden benefit, let them triumphe in their conquefts, & delight themselues in recounting those fauours which fame hath bestowed vpon them for their warlike indeuours. But sir, in this discouerse of pride you are partiall & play like Diogenes, who carping at the beggery of Antisthenes, neuer marked the patch on his owne cloake. Sylenus would oft inuey against drunkennes with a bottle of wine in his hande. Thersites appeached Menacles of deformitie, him selffe being moft il fauoured: and you sir, induce a souldiour as prologue to your comedie of pride, whereas you schollers ought to be formost in the scene, for he that maketh but a step into the vniuersitie of Padua, where the youth of Florence chiefly
flourifhe, and with a deepe insight marketh the nature of our Mercurialifts, shall find as fit a harbour for pride vnder a schollers cap as vnder a fouldiours helmet, and that as great selfe loue lurketh in a sife gowne, as in a short armour. Tell me good seignior Peratio, is not Mercurie as arrogant as Mars is presumptuous? The one is figured with wings as bewraying his aspiring thoughtes, the other pictured in armes, as importing a resolution. Turne they not ouer manie leaues? Reade they not large volumes? Confume they not long time? Apply they not their wits and willes? Some in Atronomy to gaze at the starres, some in Phyficke to search out the nature of simples, other in the Mathematiks / to worke out metaphysicall experimentes, euerie a particularitie in euerie art: spending all his life to haue the worlde giue a plauditie of their studies. Is not this, seignior Peratio, a tickling humour of selfe loue, that may bring schollers within the compaffe of pride? Tullie gadded the streetes of Rome, that the people might call him pater patriae. Demofthes tooke such a conceit of his eloquence, that he walked vp & downe Athens to haue the citizens say, hic est ille Demofthes. Plato was so proude that he scarfe thought King Dionysius his fellowe, and not onely in learning, but in life and apparell so neate, that Diogenes seeing a braue
curstier richly decked with golden trappers, demanded of him when hee was in Cumaeo, as taking the horffe for one of Platoes discipels: and I thinke ye schollers of Padua haue so long read Platoes workes, that ye taft of Platoes vanities, I mene not of his philosophy, but of his follies: for now he beareth no touch in Padua that can not as well braue it with Plato as reafon with Plato, that couet as well to imitate Aristotle in the sumptuousnes of his apparell as the subtilnesse of his arguments, that hath not a tailor as well to picture out his lineaments, as a Stationer to furnish out his librarie: therefore seignior Peratio looke to your owne laft, meaure not the length of an other mans foot by your owne shoe, but ioine the fouldier and scholler in one fillogifme, and then the premises equall, conclude how you lift. Seignior Farnese and the rest smiled at the sharpe reply of Bernardino, and among the rest messieur Benedetto galled Peratio with this glecke. By my faith gentlemen seignior Bernardino, in my opinion hath done well not onely in his defence of a fouldier, but in his Satyrical inuectiue against schollers, wresting argumentum coniunctum against Peratio him selfe: I hope fir you / are a batchelor, and therefore this kinde of phrafe giues the leffe offence. Peratio thought to push him with the pike, as hee had hit him with the launce, resembling the fall of Hector, who while he
vnarmde Patroclus was vnhorfed himselfe: Peratio somewhat cholerike, & not well able to brooke the frump of Benedetto, was thus rough with him: maffe courtier I am glad you keepe so good a decorum, as to let the lightnes of your head & lauifhnes of your follies so well to agree in eode tertio: you take Bernardinos part, but when the gentleman ran so mery a descant on the pride of schollers, had he by hap but glancft at the gaudinesse of your apparell, he had spoken farre more reuerently of schollers than he did: for you Florentine Courtiers, nay to be flat, we Florentine Gentlemen, to bring my selfe within the same predicament, discouer our selues to be the verie anatomies of pride: for he that marketh our follies in being passing humorous for the choife of apparell, shall finde Ouids confused chaos to affoorde a multitude of defused inuention. It was obiected to Cæsar for a fault in his youth that he euer vfed to go vntrust, and we count it a glorie, by a carelesse cloathing of our selues, to be counted malcontent. Sardanapalus was thrust from his empire, for that he was a little effeminate, and we striue to be counted womanish, by keeping of beautie, by curling the haire, by wearing plumes of fethers in our hands, which in warres our ancestors wore on their heads, they feared of men, we to be fauoured of women. Alexander fell in hate of his Macedons,
being the monarch of the whole world for wearing a Persian robe embroidered with gold, and we Florentines that are scarce masters of one town, so decke our selues in costly attire, so rich and so rare, that did the Macedons liue and see our follies, / they would grant Alexander to weare his robe without enuy as a priuiledge: yea now a daies Time hath brought pride to such perfection in Italie, that we are almoast as fantafticke as the English Gentleman that is painted naked with a paire of sheeres in his hande, as not being resolued after what fashion to haue his coat cut. In truth, quoth Farneze, to digrefse a little from your matter, I haue seene an English Gentleman so defufed in his futes, his doublet being for the weare of Castile, his hose for Venice, his hat for France, his cloake for Germanie, that he seeme not way to be an Englishman but by the face. And quoth Peratio, to this are we Florentines almoast grown: for we must haue our courtesies so cringed, our conges deliuered with such a long accent, our speeches so affected, as comparing our conditions with the liues of our ancestors, we seeme so farre to differ from their former estate, that did Ouid liue, he woulde make a seconde Metamorphosis of our estates. Now maffe Benedetto, are not you and the scholler fellowe comperes in follies? Hath not pride taught the one as large
principles as the other? Are not Courtiers as proude of their coates as we of our bookes? Nay Gentlemen, not fouldiours, schollers and courtiers onely, but all other estates whatsoeuer are comprised within the compasse of our inquisition, and may verie well and rightly be appeached of this folly.

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

presumed to call him the sonne of a potter: tis as bad a consequent to call a king proud for his treasure, as a beggar humble for his want, and therefore in my opinion, from the king to the beggar, no estate is free from this follie. But pride as the predominant qualitie in euery sexe, degréé and age challengeth in euery ones mind some special and particular prerogative. To confirme which, Gentlemen if you will give me leaue, I will rehearfe you a pleasing historie. The Countie and the rest of the Gentlemen and Ladies, desirous to heare Peratios tale, setted themselves to silence, and he beganne in this manner.

The Tale of Peratio.

While the citie of Buda remayned frée from the invasion of the Turk and was one of the chief promontories of Christendom, there reigned as king Iohannes Vadislaus, a man so possessed with happines in the prime of his youth, as it seem'd / the starres in his natuuitie had conspired to make him fortunate. By parentage royally and rightly descended from the ancient kings of Hungaria, by birth sole king and monarch of all the Transalpine regions, nature had so curiously performed his charge in the lineaments of his bodie, & the planets by happenie aspects so carefully inriched his mind with fundrie gifts: as it was in
question which of all these might chalenge by right the supremacie. But as the pureft chrifall hath his strakes, the cleereft skye his cloudes, the finest die his flaine: so Vadiflaus amindt all these golden legacies bequeathed to him by nature, Fortune and the gods, had yet a blemifh darkened all his other glories with disgrace. For his minde was fo puffed vp with a disdainefull kinde of pride, that he purchased not onely a speciall enuie of his nobilitie, but a generall hate of his commons: feated thus by his owne conceipt in a secure content, although in verie deede daylie standing upon thornes: for that the liues of kings pinched with enuie are as brittle as glaffe, he thought Fortune had beene tied to his thoughts in a string, and that the forehead of time had bene furrowed with no wrinckles, that kings might commande the heauens, and that such monarchs as he might attempt with Xerxes to tie the Ocean in fetters: but experience taught him that the counterfet of Fortune, was like the picture of Ianus, double faced, in the one presenting flatterie, in the other spight: that time had two wings, the one plumd with the feather of a doue to forefhew peace, the other with the pennes of an eagle to denounce warres, that kings might determine but God dispose: that a scepter was no warrant to priuiledge them from misfortune, that euerie bliffe hath his bane, that euerie pleafure
hath his paine; and euerie dram of delight counterpoised with /a whole tunne of miserie. But in the blossoms of his youth, when selfe loue tickled him forwarde to ouerweene of his owne estate, consideration, the enemie of vntimely attempts, had not trode on his heele, but taking the raines of libertie in his handes, he ranne with Phaeton headlong into his owne misfortune. For on a day, as oft he defired to delight his senses with the fragrant verdure of the meades, intending to be solitarie, for he hated disport, in that he scorned any of his nobility shoulde beare him companie, he passed secretly out at a posterne gate, onely accompanied with one of his nobles, whom amongst all the rest he admitted into priuat familiaritie: an Earle he was, and called Selydes, and went to a grove hard adioyning to the pallace, where in an arbour that nature, without the helpe of art, had most curiously wrought, he passed away parte of the day in melancholy meditation: at laft tickled with a deepe conceit of his owne happinesse, command-ing his noble man a part, he beganne thus to sooth him selfe in his owne follies. Haft thou not heard Vadislaus, nay doeft thou not know, that kings are gods, and why gods, because they are kings, that a crowne contayneth a worlde of pleasures, and Fortune euer commeth at the fight of a scepter, that the maiestie of a prince is like the lightning from
the East, and the threatens of a king like the noyse of thunder? What sayest thou Vadißlaus, are kings goddes? Why dost thou so muche abase thy selfe? kings are more than goddes, for Jupiter for all his Deitie was glad to reigne a pettie king in Créete, Saturne sued for the Diademe of Italie, both goddes, if Poets say true, and yet both inferiour vnto thee in crowne and kingdome. The Transalpine Regions that border vpon the Rheine are thine, thou art sole king in all thofe dominions./ The starres feares to crosse thee with any contrary aspect, the temple of peace opens hir gates at thy presence: riche thou art, featured thou art, feared thou art, happy thou art, conclude all that may bee sayd either of honour, fauour, or fortune, a king thou art Vadißlaus: yea, so surely seated in the Monarchye, as did the heavens oppose themselues against thy prosperitie and happinesse, their spight were in vaine to determine thy ruine and overthrow. Therefore Vadißlaus bring not contempt to such a royall dignitie by too muche familiaritie: disdayne in a king is the figure of maieftie, tis glorious for princes to let their subiects feare at the thought of their Soueraigne, so then Vadißlaus, let this cenfure bee ratified, and from henfe foorth vfe thy nobilitie as necessarie members to perfourme thy commande, but for companions, none Vadißlaus, but kinges. At this he swelled, and being droncke
with the dregges of his owne folly, desirous to bee soothed in this imagination, he called vnto him the Countie Selydes, vnto whome hee vtttered these wordes.

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

I can not deny (mighty soueraigne) but kings are gods, in that they ought to resemble their Deities in gouernement and vertue, but yet as the faireft Cedar hath his water boughes, the richeft Marguerite hir fault, and the sweeetest rose hir prickle: so in a crowne is hidden far more care than content, for one moment of perfect eafe a whole moneth of disquiet thoughtes, that were the perils apparant that are hid in a Diademe, hardly would ambition boaft in such triumphes: the gold of Tholoife glistered and yet it was fatall, Seianus horsfe was faire to the eye yet vnluckie, a scepter beset with flones is beautiful but dangerous: kings (my liege) are men and therefore subieft to misse, mortall and therefore bondslaues vnto Fortune, and yet the title of a crowne oft puffeth vp their
mindes so with pride, as forgetting themselves, they suddenly prove unfortunate. Polycrates so swelled in the conceit of his happinesse, as hee thought the heauens coulde not countermand his prosperitie, yet experience taught him that Time and Fortune stooode on a gloabe and therefore mutable, that the calmest sea hath his storms, and the highest steps to felicitie, the deepest fall to misfortune: for the beginning of his youth was not so prosperous, as the ende of his age was tragicall. Nero was proud, and therefore tyrannous, for the one is a consequent to the other, and so by pride lost both life and Lordship: kings (my liege) haue found this by experience, & haue feared to make proofe of it by triall: so that Philip had a boy to put him in minde of his mortalitie. Alexander woulde bee called the sonne of Iupiter, but Calistenes made him denie such arrogancie in Babylon. Crefus was proude of his pelsfe, but Solon pulde downe his plumes by preferring Byton before him in happinesse: kings heads are not impalled with fame, for that they are kings, but because they are vertuous. Augustus Caesar was not famous for his Empire but for his clemencie. Seuerus was not chronicled for his treasure but for his iustice. Antonius Pius had not his picture plaft in the Capitoll, because of his scepter, but for he was mercifull: So my Lorde to
FAREWELL TO FOLLIE.

your question, I thinke your maieftie a king in deede with large dominions, and honoured with royall titles of dignitie, and it fitteth not a subiect to mislike of his princes gouernement: onely this I conclude, and this hartely I wish, that your highnesse may liue fauoured of the goddes, and loued and honoured of men. He that brufeth the Oliue treé with hard iron, fetcheth out no oyle but water, and he that pricketh a proude heart with perfwafions, draweth out onely hate and enuie. For Vadislaus so grudged at the friendly aduertisementes of the Countie Selides, that choaking his choler with silence, he made no replie, but went home to the palace: where, for the receit of a fishe, thinking to repay a scorpion, he whetted his thoughtes onely on reuenge. And Fortune, who still thought to fauour him in his follies, soothe him with successe in his enuie, that raysing him to the highest sphere of selfe conceit, she might throw him downe to the lowest center of dispaire: for manie dayes had not past before, by some finifter meanes, he had wrought so with the rest of his nobilitie, that the Countie was founde faultie by false witnesse in a penall statute, that his goodes were confiscated vnto the kings vfe, his bodie exiled into Germanie, and his onelye daughter, for one and but one hee had, as a distrested virgine was refte at once both of parentes and patrimonie. The Countie
arming his thoughtes with pacience, against the despight of Fortune, counting it good counsayle to
make a vertue of necessitie, left his daughter in
 stead of a dowrie to inriche hir marriage, fatherlye/
doctrine to increase her manners: for giuing hir
coyne that enuie had refl, leaving hir aduife and
counsayle that experience had taught, counting it
more happiness to haue his daughter prooue wife
than wealthie, as preferring the giftes of the mind
farre before the goodes of Fortune, parting thus
from his onelye childe, from his freendes and from
his Countrye hee could not but forrowe, and yet
in such meafure, as dispaire could take no aduaun-
tage of his passions. The Ladye, as made of a
more tender complexion, let loose the fountaynes
of hir teares, and hauing taken hir farewell of hir
father lamented his cafe, as farre as the rech of
hir eye could kéepe the Barke within ken, and
after the shippe was out of sight, and shee left
alone and comfortlesse on the shoare, shee beganne
after this manner to complayne with hir selfe.

Distrefled and sorrowfull Maëstia, for so was hir
name, where shalt thou beginne to recount thy
gréefes, or make an ende' of thy dispayring sor-
rowes: the prime of youth, which to others is
a summer of good happe, being to thee a frostie
winter of misfortune? Nowe doeth experience
teache thee for trueth, which earst thou accountedft
for a fable, that the priviledge of honour is sealed
with the signet of time, that the highest degrees
haue not the surest seates, that nobilitie is no
warrant against mishappe, that the highest cedars
are blastted with lightning, when the lower shrub
waues not with the wind, small brookes bubble
foorth silent streams, when greater seas are troubled
with tempestes: enuie yea enuie, the verie caterpiller
of content, spareth the touche of a cottage, when
he endeouours the ruine of a pal/ace, he scorneth
a beggar when he stricketh a king, and vouchsafteth
not to checke pouertie, when hee giueth honour
the mate. Then Mafia, what reafon haft thou
to bewayle thy present fall, and not rather to ioy
at thy future hap? accuse not fates or Fortune as
thy foes, when their despight redounded not to
thy losse, but thy libertie, whilome thou wert
honourable, and therefore fearefull, now thou art
poore, and therefore secure: alate reftlesse, feare
of mishappe disquieted thy sleepe in a pallace,
nowe a quiet content shall afoorde thee sweete
flumbers in a cottage: there didst thou sigh in
filkes, heere mayest thou sing in ruffet, there
nobilitie was counterployfed with care, here
pouertie is inriched with quiet. Then Mafia,
chaunge thy affections with thy fortunes, liue as
though thou wert borne poore, and hope as one
assured to dye riche: for there is no greater
honour than quiet, nor no greater treasure than content. But alas my father, mine aged father: Scarce had shee vttered these wordes, but griefe presented suche a heape of distresed thoughts, that either the heart must burst by smouthering such scalding sorrowes, or else the tongue and eyes resolute vnto playntes and teares. Ah despightfull and iniurius Fortune, quoth shee, well did Zeuxes paint thee blinde, and yet without a vale, as hauing thine eyes not covered with a lawne, but darkened with despight: the frost nippeth the budde when he spareth the root, the goddes flue the brattes of Iochafta but spared Oedipus, the* wrinckles of age should be warrants of weale, the filuer haires should bee pledges of peace. But fynde or furie as thou art, thou haft threatned my father with a contrarye/malice, in the cradle giuing him sweete syrops, at the graue presenting him with bitter potions, in the prime of his youth bring[ing] him a sleepe with honour, in the ende of his dayes disquieting his thoughtes with pouertie. Silence Maesia, leaft Fortune hearing thy complaynts, ioy in hir owne spight, and triumphe in thy sorrowes: the sweeteest value of mishappe is pacience, and no greater reuenge can be offered Fortune, than to rest content in miserie: teares are no cures for distresse, neither can thy present plaintes plesasure thy absent
FAREWELL TO FOLLIE.

father: then Medea comfort thy selfe, and what time thou shouldst bestowe on discoursing thy misfortunes, spende in orisons to the goddes, to redresse thy fathers cares and reuenge his injuries: and vpon this resolution she rested, and for that she would keepe a decorum, as well in hir attire as in hir actions, she put off hir rich roabes and put on homely ragges, transforming hir thoughts with hir apparell, travelled from the court into the countrie: where seaeking for service, she had not passed long, before she met with a welthy farmers sonne, who handsomely deckt vp in his holy day hofe, was going very mannerly to be foreman in a Morice dace, and as neere as I can gesse thus he was apparelled: he was a tall flender youth, cleane made with a good indifferent face, hauing on his head a strawne hat fléeple wife, bound about with a band of blue buckram: he had on his fathers beft tawnye worsted iacket: for that this daies exploit stood vpon his credit: he was in a pair of hose of red kerseie, close truft with a point afore, his mother had lent him a newe muffler for a napkin, & that was tied to his girdle for loofing: he had a paire of harueft gloues on his hands as shewing good husbady, & a pen & inckhorn at his backe: for the young man was a little bookish, his pompes were a little too heauie, being trimmed start-vps made of a paire of boote legges,
tied before with two white leather thongs: thus handsomely arrayed, for this was his fonday fute, he met the Ladie Mafia, and seeing hir so faire and well formed, farre passing their countrie maides in proportion, and nothing differing in apparell, he stooode halfe amazed as a man that had seen a creature beyond his countrie conceit, and in deede. she was passing faire, for this I remember was hir description.

Hir feature and hir shape was passing tall,  
Diana like, when long she the lawnes she goes:  
A stately pace like Juno when she braued,  
The queene of heauen fore Paris in the vale:  
A front beset with love and maieftie,  
A face like lovely Venus when she blusht  
A seely shepherd shoulde be beauties judge:  
A lip sweete rubie red, graed with delight,  
Hir eies two sparkling starres in winter night,  
When chilling frost doth cleere the azurd skie:  
Hir haires in tresses twind with threds of silke,  
Hoong wauing downe like Phoebus in his prime:  
Hir braests as white as those two snowie swannes  
That drawes to Paphos Cupids smiling dame:  
A foote like Thetis when she tript the sands,  
To steale Neptunus favoure with her steps:  
In fine, a peace despight of beauty framd,  
To see what natures cunning could affoord.
Thus I haue heard the Ladie described, and this hir rare forme droue this countrie youth into this maruelous admiration: at laft Maesia seeing the poore fellowe in a maze, after salutations done as countrie like as she could, and yet too courtly for/ his calling, she enquired of him if hee knew anie good and honest house, where she might be entertained into service. The young man who all this while had starred her in the face, told her that she came in pudding time, for his mother wanted a maide, and if shee could take anie paines no doubt she shoulde find a house fit for her purpose. And (quoth hee) I haue such good hope that you will prove well, that although this daie I shoulde haue bene fore-man in a may-game, yet I will rather marre the plaie then your market, and so will tourne backe to leade you the waie to our house. Maesia gaue him thankes, and together they went to his Fathers, where after the young springall had talked a while with his mother, for he was his fathers eldef sonne, the good wife had such liking of the maide, that shee gaue her an earnest penny to serue her for a yeere, and so hired her before the Constable. Maesia beeing thus honestly plaft, by her good behauior grewe into such fauour with all the house, that the olde fooles began to thinke her a fit match for their eldef sonne, and in this hope vfed her meruailous well. But leauing her
to her Countrie content, at laft to Vadislaus, who hauing nowe glutted enuie with reuenge in bannishing the good Earle, pearked fo highe with Danidas Parrat, that at the laft hee fell to the grounde: For pride had taught him this principle, that princes wils ware lawes, and that the thoughts of kings could not erre: disdaine and contempt, two monfter of nature, had fo fotted his mind with felfe loue, that as his actions grew to be insolent, fo his gouernment began to be tyrannous, commanding as fancie wild him to affect, not as iustice wifht him to affoord: he fought not with Augustus to be called Clemens, but with Tarquin to glorie in the title of Superbus: alluding the distike which Virgil wrote in the praise of Cæsar to him/felxe, Divisum imperium cum Ioue Cæsar habet. He would not with Phillip bee called martiall, but with Alexander be honored as the sonne of Ammon: hee fought not to fit in his throne with a braunch of palme, to gouerne with peace, but vsed a fwoorde as a scepter to rule with contraint. Long hee dyd not continue in this life, but that hee grewe in mortall hate with his subieftes: the poore commons grudged and groned vnder the burden of his crueltie, the Nobilitie beganne to confider with themselues, that more did the state of Rome ruinate in one yeere vnder the gouernment of the Emperour Calygula, than it prospered in manie vnder
the vertuous regiment of Traian, that more blossomes die the first nippe in a morning, than the heate of the Sunne can reuie in a whole daie, and more harme doeth the pride of a king in a moment, than good pollicie can restore in a moneth: whereupon they determined to forewarne him of his follies, and to perfwade him from that course of life, which woulde in time bring the commonwealth to mischiefe, and him selfe to misfortune: finding fit time and opportunitie with a generall consent they beganne to difwade him from his presumption, but Vadislaus who brookt not to be countermanded by anie of his nobles, returnde them this scornfull anfwere.

My Lords, as the Sunne is set in the heauens, so kings are seated vppon earth: the one too glorious an obiect for euery eie to gaze at, the other too full of maieftie for anie man to controule. The woulfe had his skin pulled ouer his ears for prying into the lions den: the actions of Princes are like the pearles of Arabia, the one too costly for euery marchant to prize, the other too honourable for euery base person to cenfure of. Dare the proudeft birde beare wing against the / Eagle? Is not the print of a Lyons clawe a seale of his safetie, and the verie title, nay the verie thought of a king, a warrant of his bliffe? Take heede my Lordes, let the preiudice of others bee a president
for you to beware: me thinke the Countie Selydes mifhap might warne you from pressling too much on my favour. Seneca by grudging at Neros bliffe procured his owne bane. Califtenes checking the thoughts of Alexander wrought his owne over-throwe. Kings muft not be controuled for that they are Kings, and therefore from henceforth doome not of my doinges leaft. And with that he flung from them in a rage, as one aiming at reuenge, if heereafter they mislikt of his gouernment. The nobles whome disdaine had armed to despaire, beganne to murmure at the kings wicked resolution, and [resolued] either to fre the commonwealth from miserie, or by attempting such an enterprife to procure their owne mifhap: amongst them all Rodento, a nobleman more bolde then the reft burst forth into these passions.

My Lordes and worthie Peeres of Buda, feared for your valour, and famous for your victories, let not the priuate will of one man bee the ruine of such a mightie kingdome: kings are Gods, then let them gouerne like Gods, or giue vs leaue to account them worfe then men: let the examples of other nations tie vs to the consideration of our prefent eftate. The Athenians preferred the weale of their Countrie before the pride of Alcibiades, Caesar was flaine in the Senate for his pride, Hannibal twice exiled Carthage for his presumption,
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Dyonifius banished out of Scyily for his insolencie: Crownes (my Lordes) are no plackardes of wickednesse, Securitie waiteth not anie longer vpon a Scepter than it is fwayde with equitie, a Diademe is no longer glorious then it is / decked with vertue, so \f occasion pretents vs a double proffer, either by soothing \f king in his pride to suffer the commonwealth to perifh, or by rooting out such a prince, to faue both our felves and the kingdome from preiudice: now my Lords the ballance is poifed, choose which part you please. Rodento hauing fet their harts on fire with these wordes, they all consented to recall Countie Selides from banifhment, and if at the second perfwafion the king would not take a better courfe, to make him fole monarch of Buda: they wer not flack in their purpofed intent, but dispatcht letters secretlie by a fpéedie Poft into Germanie: which the Countie Selides receiuing, suspected at the firft a further mischiefe, but at laft throughly satisfied by the messenger of their faithful intent, he cut ouer with as much fpéed as might be, & secretly in the night came to the houfe of Rodento, where being honourablie intertained, the next daie all the nobles assembled, and there in counfaile tolde the Countie Selides how in requitall of his exile they meant either to fet him in his former estate, or else to inrich him with the benefit of a crowne. The
County was vnwilling to grant to their requests, yet at last seeing deniall could not preuaile, he consented, and all ioynly went together to the Court: where they founde the king walking according to his wonted manner in his accustomed melancholie: who scarce saluting his Lordes with a good looke, yet straight had espied the Countie Selides: at whose sight with a face inflamed with cholar, and eies sparkling hate, hée demanded why the Countie Selides was reuoked from exile, how he durft presume so nigh to approch his presence, or which of his Lords was so hardie as to admit him into their company? Rodento speaking for the rest made answere, that as the Countie Selides was banished without caufe, so he might lawfully returne with /out pardon, that offences measured with enuie, were to be salued without entreatie, & therfore did no more then they all present were readie to iuflifie: and further, whereas his maiestie was so fotted in selfe conceit that he held his will as a lawe, and made a metamorphosis of a monarchie into a flat government of tyrannie: they were come to perfwade his highnesse from such folly, wherein if he resolued to perfiit, they were determined not onely to deprieve him of his crown and kingdome, but before his face to celebrate the coronation of Selides. Vadislaus hearing this peremptorie resolution of his Lordes, was nothing
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dismaide, but with a countenance ouer shadowed with disdaine, tolde them hee feared not their braues: for quoth he, the trecherous attempt of a subject cannot dismaie the princely courage of a king. When the flaues of Scythia rebelled against their Lordes, they were not subdued with weapons, but with whips. Cirus punished traitors, not with the axe to infer death, but with a fooles coate to procure perpetuall shame: therefore my lords I charge you vpon your allegiance take holde of that outlawe Selides, put him in prison till he heare farther of my pleasure, and for your owne partes submit your selues and craue pardon. The noble men plaide like the deafe Addar that heareth not the forcerers charme, neither could they bee dis-swaded from their intent by the threatens of a king, but following their purpose, presently deposed him of all regal dignitie, and celebrated the coronation of Selides: who seated in the regall throne, had no sooner the scepter in his hand, but enuie beganne to grow in his heart, and reuenge haled him on to seale vp his comicall successe with tragicall sorrow, for he commanded Vadislaus to be pulled out of his roabes and put into rags, in stead of a crowne to giue him a scrip, for a scepter a palmers / staffe, making generall proclamation that none of what degree so euer, shoulde allowe him anie maintenance, but that his inheritance shoulde be the
wide fields, and his revenues nought else but charitie. *Vadislaus* thus at one time deposed and metamorphosed from a king to a beggar, was now disdayned of those whome before he did scorne, and laught at by such as before hee did enuiie: the nobilitie shakt him off as a refuse, the commons vfed him as a bad companion, both ioynly forgat he had ben their king, and smoothely smiled at his misfortune. *Vadislaus* as a man in a trance, being past a little from his pallace, seeing the place which whilome was the subieft of pleasure, now the obieft of discontent, that wher he did command as a king, he was controlled as an abieft, he fel into these distressed passions.

Is, youth the wealth of nature, to be wracked with euerie flawe? Is honour the priuiledge of nobilitie, subieft to euerie fall? Hath maieftie that makes vs fellow partners with the Gods in dignitie, no warrant to graunt a sympathy of their deities, that as we are equal in highnes, so we may be immortal in happines? Why doest thou enter *Vadislaus* into such friulous questions, when thy present misfortune telles thee kings are but men, and therefore the verie subiefts of Fortune? Ah vnhappy man, hadst thou confessed as much as proofe sets thee downe for a principle, the ouer-flowing gale of selfe loue had neuer brought thy barke perforce to so bad an harbour. Hadst thou
governed like a God in equitie, thou hadst still
ruled like a God in honour: but pride perfwading
thée a crowne had made thée more than a man,
hath now induced time to assure thée, that thou
art the worst of all men. Kings seats are like the
rooms that Egistus made for strangers, wherein
beeing placed, the eare was de/ lighted with
melodie, the eie with fundrie shewes of content,
the smelling with sweet favours: but to counteruaile
these pleasures, over their heads hung naked
swoordes in slender fillets of file, which procured
more feare than the rest did delight: maieftie is
lyke the triple string of a Lute, which let too lowe
maketh badde musicke, and stretched too high,
either cracketh or setteth all out of tune. Fortunes
favours resemble the prickes of a Porcupine, that
careleslie gazeth at, pleaseth the eie and the touch,
but narrowly handled, both hurteth the sight and
the sense. Ah Vadeslaus, had consideration fore-
taught thée these untimelese principles, thou hadst
neither found the seats of kings vntrue, maieftie
out of time, nor fortune but as thée is to all men
inconstant. But pride, what sayest thou of pride
Vadeslaus? Was it not lawfull for thée to be
prouder then all men, that wert higher in dignitie
then all men? Might not a crown yeeld to thée a
selfe conceit in thy actions? What diddest thou
beeing king that beseemed not a king? Difdaine
I tell thee is the glorie of a Scepter, and in that still bee resolute: beeft thou neuer fo poore in estate, bee still a Prince in thought: parentage is without the compasse of Fortune, the Gods may dispose of welth, but not of birth: imagine thy palmers bonnet a princes diadem, thinke thy staffe a scepter, thy graie weeds costly attire: imaginations are as sweete as actions: and seeing thou canft not bee a king ouer nobilitie, bee yet a king ouer beggers: holde pouertie as a slaue, by thinking thy want store, and still disdayne all that art despifed of all: Dionifus was for the same braue minde exiled out of his kingdome, but hee kept a school in Corinth, and there although hee were not a prince ouer men, yet hee was a king ouer boies, and the force of his imagination soothed him in a princely content.

Tuft Vadilaus, neuer shrinke at this shot, now thou art more the a king, for thou art a monarch both ouer fates and fortune, and yet this pruiledge is left thee, that none in Buda can challenge, thou maiest boaft thou haft bene a king, and whofoeuer giues thee for almes, neuer yeeld him thankes, for hee bestowes but what once was thine: Vadilaus arming him selfe thus with a desperate kinde of patience, passed poorely disguised and despifed through his owne Countrie. And Selides safely seated in the kingdome, after hee had set the
affaires of the weale publike in good order, tooke all his care to know where his daughter was bestowed, but hearing no newes where shee was harboured, made generall proclamation through all his dominions, that who so could tell newes what was become of the ladie Mafia the kings daughter, shold be greatly advanced in calling, and haue a thousand crownes for his paines. The Farmers sorne happened to bee with his mothers butter at the market when this proclamation was made, and comming home, tolde it in secret for great newes, how that the king was deposed from his crowne, & Selides created in his place, and that whosoeuer could tel where Mafia was should be well rewarded for his labour. The old Farmer nodding his head at these newes, made answere: you may sée sorne, quoth he, what it is to bee a great man: I tell you the gaie coates of kings couers much care, as they haue many pleasures, so they haue mickle perils: the plowman hath more eafe then a king: for the one troubles but his bodie with exercifé, the other disquiets his minde with waightie affaires: I warrant thée wife, we haue as much health with feeding on the browne loafe, as a Prince hath with all his delicats, and I fteale more swéete naps in the chimney corner in a weeke, then (God faue his maiestie) the King doth/quiet sléepes in his beds of doune in a whole moneth. Oft haue I heard
my Father faie (and I tell thée our predeceflburs were no fooles) that a husbandman plowed out of the ground three things, wealth, health, and quiet, which (quoth hee) is more worth then a kinges ranôme: but tis no matter, let not vs meddle with kings affaires, but if the counicell haue thought it good to put downe Vadislaus, he may thank his own pride, which sonne learne of me, is the root of all mischiefes, and if they haue crowned Selides, wée fée a goodly example, he that humbleth himselfe shall be exalted : but I would I could tel where the kings daughter were, for he that reaps fauour and wealth gets a double benefite. Mæsia who heard these newes of her Fathers preferment, smiled in her owne conceit, that fortune had made so sharpe and short a reuenge, and that now after many miseries paft ouer with patience, shée might not onlie faie Dabit Deus his quoque finem, but Hec olim mæminiffe iuuabit. The remembrance of honor tainted her chéekes with a purple die at the sight of hir present drudgerie, the hope of dignity tickled hir mind with a sodaine ioy, to thinke what a metamorphosis should happen at her pleafure, but when she called to minde the Countrie fayings of her olde maifter, and fawe by prove how fickle fortune was in her fauors, and had considered what mishap laie in maiestie, and what a secure life it was to liue poore, she found dignitie ouershadowed
with danger, whereas pouertie slept quietly at his plough beame. Honour wilde her to bewraie what she was, quiet persuaded her that content was a kingdome. Perplexed thus with fundrie thoughts, after her house was handsomely and huswifely dreaft vp, she toke her spinning wheele to the doore, and there setting her selfe solitarily in the shade, she had not drawen forth three or foure threddes, but Vadius in his beggers roabes came to the doore, and seeing so neate a Countrie wench at her wheele, without any salutations, after his cynicall manner began to gaze on her beautie. The maide taking him for no other but some stout beggar, as Countrie maides use to solace themselves, began to carroll out a song to this effect.

_Sweet are the thoughts that favour of content,_
_the quiet mind is richer than a crowne:_
_Sweet are the nights in carelesse slumber spent,_
_the poore estate scorne fortune angrie scorned:_
_Such sweet content, such mindes, such sleep, such bliss_
_Beggars injoy, when Princes oft do mis._

_The homely house that harbors quiet rest,_
_the cottage that affords no pride, nor care:_
_The meane that grees with Countrie musick best,_
_the sweet confort of mirth and musicks fare:_

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

The song of Mæsia somewhat touched the minde of Vadislaus, that meruailing what pretie mufition this shold be that had fo sweete a voice and fo pithie a dittie, he began to interrupt her melodie in this forte. Faire maide, for fo I may tearme you beft, in that I giue thée but thy due to faie thou art beautifull, and allow thée a fauour in thinking thou art honest, tel me, is this Country cottage thy fathers houfe? and if it be thy birth is fo bafe, & thy bringing vp fo bad, how hap thou haft found disquiet with dignity, and care containd in a crowne? Haft thou feene the court, and fo speakeft by experience, or learnd this dittie as a song of courfe, and fo hitteft the crow by hap? Mæsia hearing the begger so inquisitiue, especially placing his wordes in / fuch a commanding phrase, thinking him to be no other then his ragges did report, shooke him vp thus sharply. Tis for beggers (quoth shee) whome fortune hath tied to the curtesie of others, to craue almes with treaties, not to demand queftions with inquisition, for as they haue no other plackard than pouertie, fo their charter is submifion and lowlines: whatsoever my tongue contained, step thou not farther than thy scrip: thou art meane
inough, therefore quiet inough: no almes would
do thee more good than a question: and therefore
fiae while my thredde is drawn, and thou shalt
haue my devotion. Vadislaus whose pride was
not changed with his apparell, told her ſ the
vertie of the treé was not discerned by the out-
ward barke, but by the inward sap, that the
Lapidarie might be deceuied in colours, that
roabes made not kings, nor rags beggers, that
Appollo beeing a God, metamorphosed himfelfe,
not into a prince, but to a ſhepherd, that Mercurie
for his pleafure tooke the forme of a cowehearde,
to try the tabling of Bacchus: outward ſhewes are
not inward effects, and therefore she might mistake
him, and though his cloathing discouered pouertie,
his calling might be honourable. Mæfia hearing
so well ordered an answer to come from such a
disordered perfon, began to note more narrowly the
lineaments of his face, & at laſt perceiued it was the
quondam king Vadislaus, but ſ till difembling what
both she thought and knew, made him this answer:
Friend, if I haue shot awrie blame the marke that I
aimed at, and not my censure by outward ſhow, for
we Countrie maids are so homely brought vp, that
wee count none kings but what weare crownes,
and all beggers that carrie ſcrippes and craue
almes, if your deeree be aboue your ſhowe, it was
youre owne faulte, and not my folly that made
mée so foolish: my song I hope what so ere ye be, hath giue none offence: if thou haft bene rich, it tells these what disquiet is in dignitie, and that the cottage affords more quiet then a kingdome: if thou wert neuer but as thou art, then maist thou see what content is in pouertie, and learne that the obscure life conteineth thy greatest blisse: kings are men, and therefore subiect to mishap: Fortune is blinde, and must either misse of her aime, or shoote at a great marke, her boltes flye not so lowe as beggerie, when honour is pierced with euerie blow: and therefore Marcus Curcius that had thrice bene dictator, and as many times triumphed, hidde himselfe in a poore farme to be free from the injurie of fortune. Vadilaus driuen into a passion with this parle, asked her why she told him of the stratagems of kings, seeing her selfe was a begger: for that, quoth Mæsiæ, thou didst scorne euem now to be counted a begger: nay quoth Vadilaus for that thou knoweest, or at the leaft doest suspecct that I am a king: Mæsiæ tolde him she had small reason to make such a furmise, but desired that she might know if hée were Vadilaus, that of late was deposhed: I am quoth he, the same, I tel thee maide, euerie waie the same, for mishap hath no whit altered my minde. Then (quoth Mæsiæ) hath fortune done ill, to ioyne in theee both pouertie and pride, for either hath
Report a blister on her tongue, or thy fall did infue of disdainfull insolencie: thy fault hath bene alwaies the fall of princes, the ruine of states, and the ytter subuersion of kingdomes: Dyoclesian the Romane was so proude, that he called himselfe brother to the Sunne, and was the first that euer made edict to haue the feete of Emperours kist, in signe of seruill submission: his end was madnesse: the pride of Pompey was his overthrow: the desire of kingly title caufed Cæsar to die in the senate house: but thy harvest is out of the groffe, and my counsell commeth now, as a shower of raine doeth when the corne is ripe: yet seeing you are fallen into pouertie, let mee aduise thee how to beare it with patience. Want is not a depriuation of vertue, but a releafe of care and trouble. Epamynondas was not called halfe a God, nor Lycurgus a fauour, because they abounded in wealth and were flaues to their passions, but because they were Princes, and yet content with pouertie: then let their liues be a marke whereby to direct your actions, that as you are fallen from dignitie by default, so you may live in pouertie with patience, & so die a more honorable begger then thou diddest liue a king, and if thou meruaile who it is that giues thee such friendly counsell, know I am the daughter of Selydes, who driuen by thy iniquity to this distresse, although my father
now a king, yet I find such content in pouertie as I little haft to exchange this life with dignitie.

Vadilaus carefully marking the weight of euery word, especially proceeding from her whom he had injured, blushed at the sight of her patience, and yet as a man whom despere had hardned on to mishappe, nothing relented at her perfwasions, but in a melancholy furie flong from the doore without saying one worde, or bidding her farewell. Mælia noting still the peruerfe stomacke in the man, sayde to her selfe, What folly is there greater than Pride, which neyther age nor pouertie can extinguiish? What afterwarde became of Vadilaus, the Annales of Buda makes not mention, but onely of this, that he died poore, and yet proude. For Mælia pittyng her fathers sorrowes that he made for her abfence, more for his content than for anie delight in dignitie, shortly after theef forsooke the Countrie and went to the court. /
maladies, onely pride and the gout hath his simi-
litude in effects, that they were incurable. Wel
madam, quoth Bernardino, Peratio hath done well,
but praie God he resemble not the rich Bishop of
Cullen, that preaching against couetoufnes, had a
poore mans lease to pawne in his handes, which
hee vsed as an instrument to act against vfurie: he
is a scoller madam, and therefore within the
compasse of his owne conclusions, for we see those
Vniuerstie men overcome themselues deeply in
this folly, infomuch that not content to be proude
at home, they seeke by trauell to hunt after vanity.
As I cannot, quoth Peratio, excuse my self, so
I will not accuse all generally, because the premisef
are too peremptorie that inferre such cenfurers, but
no doubt, schollers are men, and therefore subieect
to this fault. And so be courtiers, quoth Ladie
Katherine, for you may smell their pride by their
perfumes. Tis well qd. Benedetto, that seignior
Fanneze hath made an exception of women, other-
wise Peratio had never made an ende of his
discourse. Peratio taking hold of Lady Katherine
talke, thought to crosse Benedetto ouer the thumbs,
and therefore made this reply. Truth it is, that
Tully writ to Atticus, that the conquест of Asia had
brought fieue notable follies into the Citie of Rome,
to make glorious sepulchres, to weare rings of
gold, to use spice in meats, to alay wine with fugar,
and to carrie about sweet perfumes and smels. These messieur Benedetto, Tully countes follies and ye vse as fauours: he thought them prejudiciall, and ye courtiers count them as necessary, and therefore argue how you lift, I will haue you within the compasse of my discourse. I can smile, quoth the Ladie Katherine, to see how messieur Benedetto thinking to wring water out of a stone, hath stumbled on a flint, which striking too hard hath brought fire. Yet (quoth Cosimo) his lucke was good, for hee burnt but his owne clothes. Seignior Farneze hearing these drie blowes, broke off their talke at this time by commanding one of his me to couer for supper, which done, sitting down with his guests about him, euery one plied his teeth more than his tongue, Benedetto excepted, who was so chafed in conceit at the Lady Katherine, that his thoughts onely were emploied after dinner how to be revenged, which indeed he performed in this forte.

The second discourse of Folly.

After Farneze & the rest had satisfied their stomacks with meat, & their minds with mirth, Cosimo seeing Benedetto so passionate, began to whet him on to prate in this manners. Maffe courtier, qd. he, to drawe you out of your dulls with a demand, I pray you answer me to this
FAREWELL TO FOLLIE.

questio: why do painters in figuring forth the counterfet of loue, draw her blind, & covered with a vale, when as we see that in nothing there is a deeper insight than in loue: Beneedetto seeing Cojimo put forth this questio only to moue talke, told him, that if he had spent but as many idle houres about the substance of affection, as he had done daies about the quiddities of facy, he would willingly have answered his demand: but seeing twere for a souldier to teach Orpheus how to handle his harpe, hee would aunfwered him as Zeuxis did king Persius, who desiring him to shewe how he could drawe the picture of enuie, presently brought him a looking Glaife wherein Persius / perceiuing his owne phifnomie bluift: And yet for al this, qd. Bernardino, seignior Cosimo doth not change countenance, and yet we all know him to be a louer: and therefore, quoth the Ladie Frances, within the compaffe of folly, for this I remember that Anacrion saith, Cupid was deprevied of his fitge, not by nature but by injurie, for the Gods summoning a parliament, whereat appeared all the heauenly deities, Cupid by hap, or rather by fatall preffence of the deffinies, met with Folly, who furcharged with ouerweening passions, began to dispute of their seuerall powers: the boy not able to brooke comparisons, bent his bow, and was ready to discharge an arrowe against Follie,
but she being readier furnished with weapons, neither regarding his youth, beautie, nor deitie, scratched out his eies, in requital wherof she was by the Gods appointed his guide. Then by this, quoth Peratio, there is no loue without folly. That I denie, answered the Ladie Frances, for true and perfect loue is beyonde the deitie of Cupid, and therefore without the compasse of follie. But such loue as you yong Gentlemen vie, that hath as great a confusion of passions, as Ouids chaos had of simples, is that which I meane, in truth it is lust, but shadowed with the name of loue which rightly Euripides calleth a furie. I am gladde, quoth Farneze, that we are entered into the discourse of loue, for I will inioyne this nights worke to bée about the discoverie of the verie substance of lust, which drowned in voluptuous pleasures, haleth on the minde to the foule deformed sinne of lecherie, a fault that we Italians greatly offend in, and yet the custome of sinne hath so taken awaie the feeling of the offence, that wee shame not oft times to glorie in the fault. And for that seignior Cosimo I haue knownen you amongst all the rest to bee most amorous, though I must needes confesse alwaies honestly, yet for that you haue beeene acquainted with such passions, I commit the charge vnto your hands. Cosimo seeing the company smile, in that the Countie had
tied him to such a tafke, willingly would have surrendered vp his right into an other mans handes, but fearing to displease Farneze, and by shrincking, to discouer where his shoe wroong him, arming him selfe with patience, seemed very content: and therefore began to frame his speech in this manner. Although (Gentlemen) Hiparchon coulde play on his flute, yet he was not to dispute of Musicke, in that hee knewe more by the practife of his finger, than by skill of the concordes. Ephefion coulde handle Bucephalus, but not ride Bucephalus. Mene-cas the Macedonian was a very good simpler, but knewe not how to confect a potion, as one aiming at the vertue of the hearbe, not at the qualitie of the diseafe: so although I haue, as a nouice, gazed at the temple of Venus, yet I am not able to discourse of the Deitie of Cupid: tis no consequent, that by feeling a fewe passions, I should be able to set downe principles, or that a sparke of fancy shoulel kindle a whole flame of wanton affections, yet that I be not accused to be more scrupulous than courteous, I will say what I haue heard and read of this follie. The Cyriiaake Philosophers, as Arisippus, Metrodorus and Epicurus, who founded their sumnum bonum in pleASURE, to shadow their brutifhe principles with some shewe of reafon, drew, as Phidias did ouer his deformed pictures, courteines of filke, that the outward vale
might countenance the imperfection of his art, placing the substance of pleasure under the simple superfectities of vertue, couering an inuenomed hooke with a faire baite, and like Ianus presenting a double face, the foremost of flatterie, the hindmost of sorrow. Hercules meeting vice and vertue, found the one gorgeously tricked vp in ornamentes of gold, the other courfely attired in simple clothing, vertue bare faced wering in forehead the counterfeit of trueth, vice valed with a maske to couer the deformitie of hir visage, wherein appeared the staynes of pleasure, as the infection of leprosie, which Plutarke noting, being demanded what pleasure was: aunswered, a sweete step to repentaunce, alludinge vnto the cenfure of Phocion, who wrote of the picture of Venus this sentence: Ex vino Venus ex venere ruina & mors. But seeing my charge is not to speak generally of pleasure, but of that follie which claiming the name of pleasure, most besotteth the fences of all other obiedtes with deceit, I meane luft, which the better to bring in credit, is honoured with the title of loue, I must confesse my selfe herein to be of Aristotles opinion, who being demanded by Alexander the great, what loue was, aunswered, a metamorphosis of mens bodies and soules into contrarie shapes: for after that the impression of luft, inueigled by the fading obiect of beautie, hath
FAREWELL TO FOLLIE.

crept in at the eye and possest the heart, we wholly deliuer our felues, as flaues to fenfualitie, forgetting our God for the gaine of a goddeffe, whose altars favours of stincking perfumes, and whose temple is not perfumed with roses, but infected with hemlocke: they which sacrificse vn to Vestia offer vp incense with fire, they which flande at the shrine of Venus offer vp bladders onely filled with winde, the one representing the purenesse of chastitie, the other the lightnesse of affection: you say true, quoth the Ladie Frances, Venus coffers are alwaies emptie, and therefore giuing great founde, hir garments imbrodered with feathers, as noting inconstancie: for he that marketh the confused estate of you Florentines, / who couet to be counted louers, shall finde howe vnder that one folly you heape together a maffe of mischievous enormities: for the Gentleman, that drawne by a voluptuous desire of immoderate affections, seeketh to glut his outward fences with delight, first layeth his platforme by pride, seeking to allure a chaft eye with the fumptuous shewe of apparell, vnder that manke to entife the minde vn to vanitie, others by an eloquent phrase of speeche to tickle the eare with a pleasing harmonie of well placed words: well placed in congruitie, though ill construed in fence: some by Musicke to inueigle the minde with melodie, not sparing to spende parte
of the night vnder his mistrefses window, by such paines to procure hir dishonour and his owne misfortune. These (Gentlemen) be fruities of your loues, if I tearme it the beft way, and yet follies in that they prejudice both purfe and perfon: the fame baite is flatterie, which giueth the forest batterie to the bulworke of their chaftitie, for when they see the minde armed with vertue, hard to be wonne, and like the Diamonde to refuse the force of the fire, then they apply their wittes and wils to worke their owne woe, penning downe ditties, songs, sonnets, madrigals, and suche like, shadowed ouer with the pensell of flatterie, where from the fictions of poets they fetche the type and figure of their fayned affection: firft, decyphering hir beautie to bee more than superlatiue, comparing hir face vnto Venus, hir haire vnto golde, hir eyes vnto starres: naye more, resembing hir chaftitie vnto Diana, when they seeke onely to make hir as common as Lais: then howe hir feature hath fired their fancie, howe hir fight hath befotted their fences, howe beautie hath bewitched them: paynting out their passions as Appelles did puppettes for children, which inwardly / framed of claye, were outwaredly trickt vppe with freshe colours, they plunge in paine, they waile in woe, they turne the refleffe stone with Syflyphus, and alleage the tormentes of Tantalus, what griefe, what payne,
what sorrow, what sighs, what tears, what plaints, what passions, what tortures, what death is it not they endure till they obtain their mistress' favour, which got, infamy concludes the tragedy with repentance: so that I allow those pleasing poems of Guazzo, which begin: *Chi spinto d'amore*, thus englised.

_He that appalled with lust would fail in haft to Corinthians,
There to be taught in Layis school to seek for a mistress,
Is to be trained in Venus troupe and changed to the purpose:
Rage embraced but reason quite thrust out as an exile,
Pleasure a paine rest, turned to be care, and mirth as a madness:
Firie mindes inflamed with a look, inraged as Alecto:
Quaint in array, sighs fetched from farre and tears,
marie, fained:
Pen sicke, sore, depe plunged in paine, not a place but his hart whole.
Daies in griefe and nights consumed to thinke on a goddess,
Broken sleeps, sweete dreams, but shourt fro the night to the morning:
*Venus dasht, his mistress face as bright as Apollo,*
Helena staind, the golden ball wrong given by the sheepeheard.
Haires of gold, eyes twinkling stars, her lips to be rubies,
Teeth of pearle, her breasts like snow, her cheeks to be roses.
Sugar candie she is, as I gefse, fro the waist to the kneefhead,
Nought is amisse, no fault were found if soule were amended,
All were blissfe if such fond lust led not to repentance.

So that of these verses I conclude, that such young Gentlemen as tickled with lust, seek to please their senses with such pernicious delights, may juftly come within the compaff of this folly: may (quoth the Ladie Margarite)? let the selfe same predicament comprehende such fantaflike poets, as spende their times in penning downe pamphlets of love, who with Ouid seek to nourish vice in Rome by setting downe Artem amandi, and giuing dishonest precepts of lust and leacherie, corrupting youth with the expence of time, vpon/ such friouolous fables: and therefore deferue by Augustus to be banished from so ciuill a countrie as Italie, amongst the barbarous Getes to liue in exile.

Stay there, quoth meffieur Benedetto, your com- miffion is too large, and your censures too Satyrical, we read not that any woman was euer Stoicke or
Cynicke, either to be so strict in passions, or bitter in inuesctiues, and to write of loue, not to fauour the follie but to condemne the fault: and therefore Madam, either be more partiall or more particular. These glances (quoth Farneze) are nothing to the purpose, and therefore feignor Cosimo to your charge: I knowe sir, answered Cosimo, that Madam Frances hath saide well, in painting out the phantafticke description of a louer, yet hath she beeene fauourable in figuring out their follies: for this loue or rather luft endeth not, till it tafteth of the very dregges of adulterous lechery, a folly, nay a finne so in hate with God and contempt with man, as Seleucus forbad it to be named amongst the Locrians. The end of concupiscence is luxuria, sayeth Socrates in his disputation with Euthydemos, fro whom floweth, as from a sea of wickednes, inceft, murther, poifon, violéce, subuerfio of kingdoms and infinit other impieties. Aristotle being demanded what adulterie was, made anwer, a curious inquiry after an other mans loue, and being desired to penne downe the effects, wrote these or such like wordes. He that seeketh by a plausible shadow of flattery to seduce a minde from chastity to adulterie, sinneth against the law of nature in defrauding a man of his due, his honour and reputation, spoiling him of a most pretious iewan, which is the loss of his
wiues loue and frendfihip: for as the seethim treé
being cut or pearted with braffe, ftraight perifheth,
so the league of marriage violated by adultery
extinguifheth loue, and leaueth be/hind at the
moft, nought but the painted vale of flatterie:
the peace of the house is changed into discorde,
diffention in sted of laurell presenteth a sword,
and content efleepeth not with Mercuries melodie,
but waketh with Aleétos disquiet: the face that in
forme being honeft, reftemleth the funne in
beautie, ftrained with adulterie, blufheth to fee the
fame as guiltie of hir owne deformitie: credit hath
fuffered shipwracke and fame as spotted with the
foyle of dishonour, all these hatefull discommodities
infuing by the voluptuous defire of fuch young
Gentlemen, as wedded to vanitie, glory in the title
of this folly. I maruel then, quoth Peratio, what
woman (these effects considered) will liftien vnto
the melody of fuch Syrens, whose allurementes
perfwades them to fuche misfortunes, or howe they
can thinke that man to loue them, which by fulfill-
ing his momentary luft, procureth their perpetuall
difcredit, and subuerion both of foule and bodie.
Know you not (quoth Benedetto) the rea fon of
that, are not the thoughts of women like the
inhabitants of Scyrum, which knowing that the
favour of Dates is deadly vnto their complexion, yet
neuer ceafe till they dye with Dates in their mouthes.
FAREWELL TO FOLLIE.

You mistate it, quoth the Lady Frances, it is because men confume them selues into teares with the Crocodile, till they haue gotten their pray, and then they neither respect their honour nor honestie. Howsoever it bee, quoth Cosimo, I haue not to deale with women, but for our Florentines, I know none more addicte to this folly, which to conclude, hath bene so odious amongst our ancestours, that it hath beene chastned with severe punishmentes. Alexander greatly blamed Cassander, because hee offered but to kisse a minstrels mayde. Augustus Caesar made the lawe Iulia, which permitted the father to kill the daughter for adulterie. Cato banished a Senator for kysing his wife in his daughters presence. Marcus Antonius Carcalla was banished his Empire for lust, with infinite other, whose miseries, mishappes, and misfortunes were innumerable onely for this folly, as Tarquinus Superbus for Lucrece, Appius Claudius for Virginia, Iulius Caesar for Cleopatra, John Countie Armiake for his owne sifter, Anthonie Venereus duke of Venice for his Secretaries wife, Abusahid king of Fez for the wife of Cosimo de Cheri, as Leon in his description of Affrike setteth downe: but amongst all these Gentles, an historie at large for the confirmation of this my discourse.
THE TALE OF

Cofimo.

While Ninus the sonne of Belus raigned as Soueraigne over the dominions of Egypt, and kept his Court Royall in Babylon, there dwelled in the suburbes of the Citie a poore labouring man called Manon, who was more honest than wealthye, and yet sufficiently rich, for that hee liued contente amongeast his neighbours: this poore man accounted his posses- sions large enough, as long as hee enjoyed and possesed his grounde in quiet, imitating Cyncynatus in his labours, who founde health of bodie and quiet of mind the chiefest treasure, by tilling his fielde with continual toyle. But as content had satisfied his thoghts in this, so Manon was as greatly favoured of Fortune, for he had a wife of the same degree and parentage, so beautifull, as there was none so faire in Babylon, so honest, as there was none more vertuous, so courteous, that there was not one in the whole city who did not both loue and like of Semyramis the wife of Manon, for so was hir name: insomuch that Ninus desired to haue a sight of hir beauty, and
in disguised apparell, went to the poore mans house, where seeing such a heauenly faint about hir homely huswifery, fitter (as he thought) to be a paramour for a prince, than a wife for a subiect, sighed and sorrowed that she was not in his power to commande: yet favouring hir in that she was honest, as fancying hir for that she was beautifull, he departed with resolution to be maister of his owne affections, and not to deprive the poore man of so great good. After he was returned to the palace and was solitarie by him selfe, the Idea of hir perfection representing a humane shape of a heauenly creature, so assaulted his minde with sundry passions, that giving the raines of libertie to his wanton appetites, he fell into these tearmes. Vnhappy Ninus, and therefore vnhappy because a king and subiect to sensuality, shall the middle of thy yeares bee worse than the prime of thy youth, shall the heate of affection searce that in the frute that it could never hurt in the budde, shalt thou gouerne a kigndome and canst not subdue thine owne passions? Peace Ninus, name not so much as loue, race out fancy with silence, and let the continency of other kings be presidents for the to direct thy course aright. Alexander made a conquest of his thoughts, when the beauty of Darius wife bad him battell. Cyrus abstained
from the fight of Panthea, because he would not be intemperate. Pompey would not speak to the wife of Demetrius his free man for that she was faire: and what of this Ninus? Yet had Alexander concubines, Cyrus a leman, and Pompey was not so caut, but he liked Phrinia, and so maitst thou make a choice of Semyramis: she is poore and vnfit for a king: I, but she is faire, and fit for none but a king: loue filleth not the hand with pelfe, but the eie with pleasure: shee is honest: truth, but thou art a monarch, and the weight of a scepter is able to breake the strongest chafttie: but that is more Ninus, shee is another mans wife: but hir husbanded is thy subiecte, whom thou maieft command, and hee dare not but obey: haue not beggers their affectios as wel as kings? may not Semyramis? nay doth she not loue poore Maenon better than euer shee will like Ninus? yea, for crownes are as farre from Cupid as cottages, princes haue no more priuiledge ouer fancie than peasants: yet Ninus feare not, loue and fortune fauoureth not cowards, command Semyramis, nay, constraine Semyramis to loue thée, and vpon this resolue, for kings muft haue power both ouer men and loue. Ninus resting vpon this resolue, determined to trie the mind of Semyramis how shee was affected towards her husband, and therefore dispatcht a Letter to her to this effect.
FAREWELL TO FOLLIE.

It may seeme strange Semyramis, that the monarch of Egypt should write to the wife of a poore labourer, seeing the proportion of our degrees are so far vnequall, but if it bee considered that kinges are but men, and threfore subject to passions, sooner shalt thou haue cause to sorrow for my griefes, than muse at my writings. Did my desire aime at a kingdome, I wold attempt to satisfie desire with my sword? Did enuie cry for content, then coulde I step to reuenge: were my thoughts as infatiate as Midas, the world is a storehouse of treasures: these desires are to be satisfied with friends or fortune, but the restless sorrow that so pincheth my minde with disquiet, onely resteth in thy power to appease. It is Semyramis the deitie of beutie, which is prouiledged farre aboue dignitie, that Gods haue obeyed, and men cannot resift: the sight of thy perfection entered at the eie, the report of thy vertues tickling the eare, and both ioynly assauling the heart with sharp and furious alarums, haue so snared my minde, as naught pleaseth the eies that is not thy obiecit, and nothing contenteth the eare but Semyramis. Seeing then the Egyptian monarch, who hath triumphed ouer all the nations of the South and East climate, with many bloudie conquestes, is by them brought as a captitie, seruile to thy beautie & his owne passions, boast that loue
hath lotted thee such a victory, and be not ingrateful to the Gods, by denying me that I deferue, favour. But perhaps thou wilt object thou art married, and therefore tied to poore Menon, (for loue hath taught me thy husbands name) that honestie beareth blossoms as wel in a cottage, as in the court, that vertue harboreth as foone with beggers as princes, that fame or infamie can stoup as low as they can fore high, that report and enuie soonner stingeth want than plentie: this Semyramis I confesse, but yet the picture of the eagle placed ouer the temple of Venus, feared the faulcon for offending her doues. Damæus popinyay searched vnder a dragon of brasfe to avoide the vultures tyrannies: dishonour touches not the vefture of a king, and the concubines of princes purchase renowne, not infamie: Menon is poore, and will joy to haue such a riuall as Nynus: the want of Semyramis darkens the glorie of her beautie, which the loue of a king shall inrich with ornamentes. Then Semyramis pittie his plaintes, who is thy soueraigne / and might command, and yet desirous to be thy paramour, seekes a conquett, not by constraint, but by intreaties: in graunting which thou climbest to dignitie, and sleepest at the foote of a scepter: honour and quiet entertaines thee with delight: and to these thou addest thy friends pre-ferment and thy husbands welfare: if as thou art
FAREWELL TO FOLLIE.

poore, thou art proud, and felse conceit arnes thee with displeaine, consider that the counterfeit of kings cannot bee drawen without the shadowes of duetie, and that the pill that purgeth the cholar of a prince is reuenge. This thinke, and farewell.

Nynus Monarch of Egypt.

He committed this Letter to the charge of one of his Secretaries, whom he made priuy to the contents, who poafting in haft to the house of Semyramis, found her bringing one of her babes afléepe with a fong. The Secretarie delighted with the pleafing harmonie of her voice, stood a little liftning to her melodie, at laft stepped into the house: at whose presence the poore woman amazed, for that her cottage was not accuftomed to fuch guefts, she blufht, which gaue such a glory to her former beautie, and such a president of her inward vertue, that the Secretarie enuied the happie placing of his foueraines passions: yet after her homely fashio she intertained him, greatly fearing when he deliuered her the Letters, they had bin fome warrant to apprehend her husband for fome fault, but by the supercription she perceiued they were directed to hir: hauing fet before she secretarie a mesfe of creame to bufie him, she stepped aíde to read the contents, which when she perceiued and wel noted the effects, not onely alluring with
promisef, but perfwading with threats, fhe burft into teares, cursing that daie where[in] ﬂy king had / a sight of her face as dismall and infortunat, falling at laft from teares into these feareful complaints: Are the deffinies (poore Semyramis) fore-pointers of good or ill, so inequall allotters of mishappe, that fome they bleffe with daily fauours, and others they crosse with continuall hard fortunes? Had the fates no proportion in their cenfures? coulde it not fuffice thou wert poore, but thou muft be miserable? cannot enuie paint the picture of content at thy cottage dore, but fhe muft grudge? is there no shrub fo low, but it is subiect to the winde: no woman fo poore if fhee bee faire, but fome blasing her beautie aimeth at her chaftitie? Then Semyramis be patient but refolute, rather choofe defpite and forrow than difgrace and infamie. Is labour an enemie to loue, howe then shoulde affection touch mee who am neuer idle? therefore fond foole, doth loue enuie thee, because thou art not idle, but by labour shewest thy felfe a recreant to his law. But yet Semyramis confider who it is that perfwades thee to loue, Nynus a king, a monarch, and thy foueraigne: one whose maieftie may shadowe thy misfe, and whose verie name may warrant thee from the prejudice of enuie: if thou offend, dignitie counteruailes the fault, and fame dare not but honour the concu-
bines of kings. For shame Semyramis, sooth not thy selfe in such follies: are not kings seates objects for euerie eie to gafe at? Are not their actions cenfured by euerie base person? As the pyramides are markes for the sea, so their doings are notes for the world: Doth not fame build in the foreheads of princes? yes Semyramis, kings faults though they are passed ouer with feare, yet they are judged of with murmure: the greater the dignitie, the greater the offence: shame followeth vice euerie where, and adulterie, if lawes were not partiall, deserveth punishment as well in a king as in a begger. Memon is poore but thy husband, in louing him thou pleafeft the Gods. Nynus is rich and a monarch, in contenting him thou dishonourest thy selfe and discontentest the heauens: hath Babylon counted thee faire, so thou art still by referuing thy beautie? hath Babylon counted thee honest? so remaine still by preferuing thy chastitie: be not more charie ouer thy beautie than ouer thine honestie, for many knowe thee by fame that neuer sawe thy face. Then Semyramis, aunfwere the kings passions with denial: but alas he threatneth reuenge: sweeter it is to die with credit than liue with infamy. Then why stayest thou thus fondly debating with thy selfe? reply as one that preferreth fame before life, and with that she stept to a standish, and taking paper wrote a Letter to this effect.
Kings are Gods, not that they are immortall, but for they are vertuous: Princes haue no priuiledge to do ill, Fame is not partial in her trumpe: the chiefeft treasure is not golde, but honour: to conquere a kingdome is a fauour of fortune, to subdue affection is a gift from the Gods: loue in kings is princely, but luft is pernitious: kinges therefore weare crownes, because they should be iust: iustice giue[e]s euery one his due: Semiramis is Mænons wife, and therfore his inheritance: the Gods threaten Princes as well as poore men: hot loue is foone colde: the eie is variable, inconstant and infatiate: Adulterie is odious, though graced with a scepter, beutie is a flipperie good, Princes concubines prife honour too deare, in salling the precious iewell of honestie for golde: death is a farre more sweete than discredite, fame to bee preferred before friendes. Nynus is a king, whose seate is sure sanctuarie for the oppresed: Semiramis is poore, yet honest, loue of Mænon in her youth, and loyall to / him in hir age, resolued rather to dye than be proued vnchaft: subiechts pray for their soueraignes, wishing they may liue princely and dye vertuous.

Semyramis the faithfull wife of poore Mænon.

This confused chaos of principles being written and sealed vp, she deliuered it to the Secretarie
who courteously taking his leave hied in haste to the Court, where the king carefully expecting his coming, receiving the letter, unript the seales: where in stead of an amorous reply, he found nothing but a heape of philosophicall axioms, and yet his doom answered to the full: the pithie sentences of Semyramis whome by hir penne he found to be poore, honest, beautifull, and wife, did not take ye effect, which poore soule he aimed at, for in stead of cooling his desires with good counsayle, she inflamed his mind with a deeper affection: for where before he onely was allured with hir beautie, nowe he was entisfed with hir wisedome. Pallas gaue him a depe wounde than Venus, and the inwarde vertues were more forcible than the outwarde shadowes: so that he persifist in his passions, and began to consider with him selfe, that the means to procure his content, was onely the simplicitie of Mænon, with whom he would make an exchange rather than be frustrate of his desire: an exchange (I meane) for Ninus being a widower had one onely childe, which was a daughter, about the age of sixteene yeares: hir he determined to giue in marriage vnto Mænon, rather than he would not enjoy Semyramis, thinking that the feare of his displeasure, the burthen of his owne puertrie, the hope of preferrement, the tickling conceit of dignity, would force the poore vassall to looke
twife on his faire wife before he refused suche a proffer: think/ing this pretence to bee his beft pollicie, hee resolued presently to put it in execution: and therefore forthwith commanded a Pursuivant to fetche Mænon vnto the Court: who comming with commissioun vnto the poore mans house, founde him and his wife at dinner: to whome, after he had declared the summe of his message, he departed, willing him with as much spentede as might be to repaire vnto the Court.  
Mænon although amazed with this newes, yet for that his conscience was cleere feared not, but with as much haste as was possible, made him selfe readie to goe.  Semyramis dissembled the matter, setch hir husbande forth his newe hose, and his beft jacket, thinking to spunge him vp after the cleanliest fashion, that Ninus might see she had cause to loue and like so proper a man: setting hir husbande therefore forth in print, he tooke his waye vnto the Court, where at the gate the Secretarie awayted to bring him into presency: whither no sooner hee was entered, but the king takinge the poore man aside, began to common with him in this manner.  
Mænon for the Soueraigne to make a long discourse vnto the subiect were friuolous, seeing as the one for his maiestie is priuiledged to commande and constrayne, so the other by obedience is tyed
to obeye: therefore omitting all needeleffe preambles, thus to the purpose: *Manon* thou art poore, and yet a Lorde ouer Fortune, for that I heare thou art content, for it is not richesse to haue much, but to desire little, yet to thy want thou haft such a fauour graunted thée by the Deftinies, as euerie waie may counteruaile thy pouertie, I meane the poffeffion of thy wife *Semyramis*, whome mine eye can witnesse to be passing faire and beautifull: / enuie, that grudged at thy happinesse, and loue that frowned at my libertie, ioyning their forces together; haue fo disquieted my minde with fundrie passions, as onely it lies in thy power to mittigate the cause of my martyrdom, for know *Manon*, I am in loue with thy wife: a cenfure I knowe, which will bee hard for thee to digeft, and yet to be borne with more patience, for that thou haft a king and thy soueraigne to bee thy riuall: her *Manon* I craue of thee to bee my concubine, which if thou grant not, thinke as nowe thou haft pouertie with quiet, so then thou shalt haue both content & dignitie. The poore man who thought by the kings speeches that his wife had bene con-fenting to this pretence, framed the king this anfwere.

I knowe right mightie soueraigne, that Princes may command, where poore men cannot intreate, that the title of a king is a writ of priuiledge in
the court of Loue, that chastitie is of small force to resist, where wealth and dignitie joined in league, are armed to assault: kings are warranted to command, and subjects to obey, therefore if Semiramis be content to grant the interest of her affections into your majesties hands, I am resolved to redeem vp my fee simple with patience. No Manon, qd. Ninus, as thy wife is faire, so she is honest, and therefore where I cannot command I wil then constraine, I meane, that thou force her to loue me. Manon grieing at the wordes of the king, made this replie. If my wife, mightie Ninus bee contented to preferre a cottage before a crowne, and the person of a poore labourer before the loue of a Prince, let me not (good my Lord) be so unnaturall as to resolue vpon such a villanie, as the very beasts abhore to commit: the lion killeth the lyonelfe beeing taken in adulterie, the swanne killeth her make for fuspition of the same fault, and shall I whom reason willeth to be / charie of my choise, force my wife perforce to such a folly: pardon my liege, neuer shall the loyalty of my wife be revenged with such treachery: rather had I suffer death than be appeached of suche discourtesie. Ninus hearing the poore man so resolute, thought there was no adder so deafe, but had his charme, no bird so fickle but had hir call, no man so obstinant but by some meanes might be
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reclaimed, therfore he made him this answer. 

Æennon be not so fonde as to preferre fancie
before life, nor so infolent as to refuse the favoure
of a king, for the affection of an inconstant woman:
though I meane to deprue thee of a present ioy,
so I meane to counteruaile it with a greater blisse:
for the exchange of Semyramis, I meane to giue
thee my daughter Sarencida in marriage, so of a
subject to make thee a sonne and my equall, so
that nothing shall be different betwixt vs but a
crowne and a kingdom: for a poore wife thou haue a rich princeffe, from pouertie thou haile to
to honour, from a begger to a duke: consider with
thyselffe then Æennon, how I fauour thee, which
might posseffe my desyre by thy death, and yet
seeke it at thy handes by intreatie and preferrement:
take time now by the forehead, she is bald behinde, and in letting hir turne hir backe, thou
bidding faire well to oportunity: if thou refuse dignitie,
my daughter and the favoure of a soueraigne, hope
not to liue nor inioy thy wife: for this censure
holde for an oracle, Ninus before night will enjoy
the loue of Semyramis. This seuere resolution of
the king droue poore Æennon into a thousand
fundry passions, for he considered with him selfe
Semyramis was a woman, and in the middle of hir
age, and though she were beautifull she was but a
woman, and had hir equals: he knew that Sarencida
was honourable, of royall parentage, the daughter of a king, beautifull, young, / and riche: he felt pouertie to be the sister of distresse, and that there was no greater woe than want: dignitie presented to his imagination the glory that deaws from honour, the sweete content that preferrement afoordes, and howe princely a thing it was to be the sonne in law to a king: these vnacquainted thoughts fore troubled the minde of the poore man, but when he called to remembrance the constancie of Semyramis, how the motion of suche a mightie monarch, was in vaine to mitigate one sparke of hir affection, that neither dignitie, nor death, no not the maieftie of a king coulde perfwade hir to falsifie hir faith, returned Ninus this anfwer. As (my liege) kings haue honour to countenance their actions, fo poore men haue honestie whereby to direct their liues. Diogenes was as defirous of good fame, as Alexander was of glory. Pouertie is as glad to creepe to credite, as dignitie, and the thoughts that smoke from a cottage, are oft as sweete a sacrifice to the gods, as the perfumes of princes: the heauens are equall allotters of mishap, and the destinies impartiall in their censure: for as oft doeth reuenge followe maieftie for iniuustice, as pouertie for doing amifse: the one offendes with intent, the other eyther by ignorance, or neceffitie: then my Liege, if your
Highness offer me wrong, by taking away my wife perforce, assure your selfe that honour is no priviledge against infamie, neyther will the gods sleepe in reuenge of poore Manon: for your proffers: know this, I account preferment in ill discrede, not dignite, and the fauour of a Prince in wickednesse, the frowne of God in iuitice: for your daughter, I am forie the vnbrideled furie of lust shoulde so farre ouerrule the lawe of nature, as to alienate the loue of a father for such follie: her I vtterly refuse, not that I contemne the Princesse, / but that I pitie hir estate, and wishe hir better Fortune: for death which your highnesse threatens, I scorne it, as preferring an honest fame before mishap, and the loue of my wife before death, were it never so terrible: for pouertie denies me to make other requital for hir vnsayned affection, than conftancie, which I will pay as hir due, though with the losse of my life: why shoulde not the examples which historiographres pennes downe for presidentes, ferue as trumpettes to incourage poore men in honest and honourable resolutions: when Marcus Lepidus the Romane Confull was driuen into banishment, and hearde that the Senate in despfighte had giuen his wife vnto an other, he presently died for sorrowe: when Nero the tyrant (pardon my liege I inferre no comparisions) inflamed with lust towards the wife of Sylaus, a Romane,
neither respecting the law Iulia made to the contrarie, by his predecessor Augustus, neither iustice nor the gods, but opposing himselfe to the heauens, rest the poore citizen of his wife, Sylaus flewe himselfe at the pallace gate: which brought the Emperour in great hate with his Commons. I inferre not these examples as fearefull of your Highnesse disfauour, but as one determined to followe these Romanes in their fortunes, and eyther with quiet to liue stille the husbande of Semyramis in Babylon, or to let the worlde witnesse I neuer was so cowardly to deliuer vp so deare an intereit, but by death. Nynus storming at the anfwere which poore Maenon made, did not take his speeches as perswaisions from his follye, but as preparatuiues to further choller: for so deepe was the vnSATiable desire of filthie luft ingrauen and imprinted in his minde, and the fowle imagination / of adulterous thoughtes had so blinded his senses, that as a man halfe fraught with a lunacie he became furious, that, in a rage taking a sword that hoong at his beds head, he rufht vpon the poore man and flue him: this cruell deede being thus vnjuiftly executed, he felt no remorse in his conscience, but as a man whollyoulde ouer vnto mischiefe, proceeded in his purpose, and preffently sent his Secretarie for Semyramis: who no sooner heard the meffage, but fearing that hir
husband for hir cause might come to mishap, in hir woorty attire, as she was, hied to the Court: where being brought into the kings chamber, Ninus hauing caufed the dead body before to be carried away, told hir briefly all the matter, howe hir husbande was slaine, and that nowe he had fent for hir not to make hir his concubine but quëene. Semyramis no sooner heard of the death of hir husbande, but she fell into a pafme, and was hardly brought to life, but at laft being reuied, she burst foorth into fountaines of teares, & into bitter exclamations against the tyrant: who sought to appease hir with sundrie swëete promises, but seeing nothing could preuaile, he fent for his daughter Sarencida to whom he committed the charge of Semyramis, as of one that shoulde be a quëene and hir mother. Sarencida as nothing daring (what so euer she thought) to disobey hir fathers commande, led hir by the hand into hir chamber, & as womens perfwasues are best confectaries for womens forrowes, did somewhat mitigate some parte of hir griefe, that shee ceaft from hir teares, till at night being alone in hir bed, the Idea of hir husbandes person presented it selfe, though not an obiect to hir eyes, yet to hir imagination, that overcome with the passions of loue, thinking to take the benefit of the place and time, & determining to follow hir husban in his fortunes, tooke hir knife
in hir hande, and standing in hir smocke by the bed side, fell into these furious tearmes. Semyramis this day hath béene the beginning of thy sorrowes and the end of thy good fortunes: the fame of thine honestie so generally blazed abroade through all Babylon, shall this day without desert be spotted with infamie, the bloudie action of Ninus shall be attributed to thee for a fault, and the intent of his death harbour vnder the suspition of thy dishonesty: if thou liuest and become queene, yet shall this deede make thee a table talke amongst beggers, honour shall not prieulidge thee from the hate of them which are honest, neither shall the glorie of a crowne shrowd thee from discredit. Then Semyramis seeing thou seekest after fame, seekes not to liue, vse the knife thou hast in hand, as a meanes to requite thy husbands loue, and to warrant thy former honestie: Panthea the wife of Abradatus, sacrificing hir husbande slaine in the campe of Cyrus, sacrificed hir selfe on his dead corps: when Julia the wife of Pompey saw but a gowne of hir husbands bloody, suspecting some mishap, fell into a trance & neuer reuiued. Portia the wife of Brutus hearing of hir husbáds death, choked hir self with hot burning coales. Aria the wif[e] of Cæcinna died with her condemned husband before the capitoll.

Let the resolute loue of these noble dames incourage thee to the like constancy, consider
Semyramis thy husband is deade, and déedes done can not be reuoked. Ninus meanses to make thée his wife: his wife, cowardly wretch as thou art, anfwer to this foolish obiection which Pifca the wife of Panderoerus did, who being slaine by the king of Persia, after the slaughter of hir husbande, he profered hir marriage, but holding, as thou doest, the instrument of death in hir hand, she vtttered these wordes: The Gods forbid, that to be a queene, I shoule euer wed him that hath bée the / murtherer of my deare husband. And with this sée was readie to ftab her selle to the heart, but faying her selle and pafuing a while, she beganne as women are prone to conceit reuenge, to thinke with her selle how in time better to quite the injury proffered by Nynus to her poore husbande. This Gentlemen, I corne to vifite Semyramis, and finding her in a better tune then he left her, conceiued such ioy in the appeasing of her passions, that præently he fommoned all his
Lordes to a Parliament, where hée vnfolded vnto them the intent hee had to make Semyramis quëene, and therefore craued their consents. The nobilitie whatsoeuer they thought, durst not gainsaie the will of their Prince, but assented to his demand, so that all things were prepared for the coronation: but when the brute of Manons death was noised abroade in Babylon, euery one after their fundrie and seuerall imaginations began to conferre of the action, all generally meruailing that so honest a wife shuld commit so hainous a fact: for euery one thought her an action in the tragedie, yet they considered that ambitious honour was a mortall enemie to honestie, and that few women were so chaste but dignitie could draw to follie. Well, murmure what they list, the kings purpose tooke effect. The daie came, and the coronation was most solemnely and sumptuouslie perforumde, the king conceiuing such felicitie in his newe wife, that hée continued the feast for tenne dayes: which/tearme ended, euery one departed to their home, and the late married couple liued so contentedly to euery mans conieckture, that Semyramis won her fame halfe loft by her obedience, and especially hée gained the loue of the commons, for preseruent had not puste her vp with pride, nor dignitie made her disclainfull of the glorie of a crowne, nor the title of a quëene had made no metamorphosis
of her minde, but in this, that as she grew in
honour, so she increased in courtesie, bountifull to
all that were poore, and envious to none that were
noble, preferring the futes of them were wronged,
and seeming as neare as shee could e to cause the
king doe iustice to all. This her vertuous dispo-
sition not onely stole the heartes of the commons,
but also the loue of her husband, who to increase
affection more had a sonne by her called Nynus.
Passing thus three or foure yeeres in great pleasure,
the king furchargd with content, commaunded
his wife to aske whatfoever she woulde, that was
within the compasse of his Babylonifh monarch[y],
and it shou'd bee graunted her.

Semyramis refused such a proffer, but the king
beeing vrgent, summoned all his Lordes to the
Court, and there made them priuie what a freé
graunt he made to his wife. The noble men
although smilling at the fondnesse of the king, that
so wilfully woulde put a naked swoorde into a
madde mans hande, yet outwardly seemed to allowe
of his will, so that Semyramis demanded that she
might absolutely without checke or controlement
rule the Babylonian Empire, as sole quëene for
three daies. The king who no whit mistrusted
that reuenge could so long harbour in the heart
of a woman, graunted her request, and therefore
presently with all conuenient spéede caufed a
fumptuous scaffold in forme of a Theatre to /be erected in the middeft of Babylon, whither calling his nobles and commons by the sound of a trumpet vpon the next festiuall, which was holden in honour of their God Iphis, he there in presence of all his subiectes, resigned vp his crowne and scepter into the handes of Semyramis, placing hir in the Imperiall throne, as sole quëene, monarch and gouernesse of Egypt. Semyramis being thus inuefted with the Diadeame and regall power: first publikely declared the effect of the kings grant, how she was for the tearme and space of three dayes to reigne as soueraigne ouer the land, to haue as great authoritie to do iustice, and to execute martiall law as hir husbande: to confirme which, Ninus as a subiect did hir reuerence, and jointly with the rest of the nobility, swore to performe whatsoever she shoulde commande, and to obey hir as their sole and soueraigne princes. After the king had solemnely taken his oath, Semyramis uttered these or such like speeches to the people. It is not vnknowne (worthy peéres of Egypt and inhabitantes of Babylon) that I liued in my youth the wife of poore Manon with credit fit for my degréé, and with fame equall to the honesty of my life. Occasion neuer armed reporte to staine me with disgrace, neither was the wife of Manon accounted to be prodigall of hir affections, although
perhaps a little proud of hir beautie, the pouertie
of my husbande neuer touched me with mislike,
nor the proffers of preferrement coulde perswade
me to inconstancie, but Fortune that is euer fickle
in hir fauours, and enuie that grudgeth at quiet,
seeing we liued securely in loue and content, set
king Ninus to be the meanes of my ouerthrow:
for he, inflamed with the fight of my beautie,
yelled presently to the allaromes of luft, and sought
with the golden baite of dignitie to hale me on to
the wracke of my / honesfie, which by no meanes
he could bring to passe: ioyning murther with the
pretence of adulterie, hee flew my husband in his
bed chamber, fo the better to obtaine his purpose.
After whome I call the Gods to witnes, I haue
liued for no other caufe but to see this day, neither
hath the gaine of a crowne counteruailed my
former content: the glistering shew of dignitie hath
not tickled my minde with delight, the vaine
pleasure of preferment neuer made me proude:
onlie (worthie péeres of Egypt) the hope that one
daie I shoulde make reuenge of poore Mænons
injurie, hath made me liue in such contented
patience, which nowe is come, for it besitteth a
quéene in iustice to be impartiall, and two mishiefes
are neuer founde to ecape mishap: therefore how
faieft thou Nynus, quoth shee, declare héeere before
the Lordes and commons of Egypt, wert thou not
the sole murtherer of my husband without my consent? Nynus answered as one halfe atraide at the countenance of Semyramis, I confesse that onely Mænon was murthered by me, but for the loue of thée, which I hope thou holdest not in memorie while this time. Yes Nynus, and now will I reuenge the iniurie offered to Mænon, and therefore I command that without further delaie thy head bee heere smitten off, as a punishment due for murther and adulterie. The nobilitie and commons hearing the seuere sentence of Semyramis, intreated for the life of their soueraigne, but it was in vaine, for she departed not from the scaffolde till she sawe her command executed: which done, she intombed his bodie royallie, and in so famous a sepulchre, that it was one of the seuen wonders of the world, and after swaied the kingdome with politike gounernment vntill her sonne Nynus was of age to rule the kingdome. 

Seignior Cofimo having ended his tale, Farneze greatly commended the discours, applying the effect of this historie to the Gentlemen present, telling them that in deede the youth of Florence were greatlie giuen to this folly, as a vice pre-dominant amongest them. Peratio who meant to be pleafant with the olde Countie, tolde him that he had learned this fruit in Afromomie, that the influence of Venus and Saturn kept the fame
constellation to inferre as wel age as youth, and that respect and experience had taught him, that olde men were like lëekes gray headed, and oft green tailde, that they would finde one foote at the doore for a young wife, when the other stumble in the grave to death, so that Diogenes being demanded where a man left off from lust: vnlesse, quoth he, he be vertuous, not vntill the coffin be brought to his doore, meaning that time neuer wore out this follie but by death. And yet to see, quoth Benedetto, what cynicall axioms age wil prescribe to youth, when they themselues are neuer able to performe their owne precepts, allowing more priuledge to their siluer haires, than to our green yeeres, and shrouding under the shadowe of vertue the verie substance of vice, being as in-temperate in the frostie winter of their age, as we in the glowing summer of our youth, and yet for that they are olde, and though they cannot deale more caute, yet will worke more caute, and simplie conceale that wee rashlie reveale. They are in age generally taken for Gods, when compared euen with youth they are meere deuils. Yet by your leaue messieur Benedetto, quoth the Ladie Margeret, you speake too generally of age, for the verie constitution of the naturall temperature of our bodies is able to infringe your reasons, seeing that same naturalis calor is overpresed with a cold
drineffe in age, which in youth furthered with moisture, /caueth such voluptuous motions. *Cupid* is painted a childe, *Venus* without wrinkles in her face, and they which calculate the influence of *Saturne*, set not down many notes of venerie. Howe philosophically you speake, quoth *Peratio*, and yet small to the purpose, for although naturall heate be extinguished in age, yet remainse there in the minde certain *Scyntillula voluptatis*, which confirmed by a saturnall impression, were harder to root out than were they newly sprong vp in youth, neither did meffieur *Benedetto* conclude generally of olde men, but brought in as a premisse or proposition, that age as well as youth was infected with this folly: but well it is Ladie *Margaret*, that our discouerfe stretcheth not so farre as women, nor to talke of their wanton affections, leaft happilie we had vntied such a labyrinth of their lasciuious vanities, as might haue made vs sooner desyre our rest then end the discourse. You are alwaies glancing at women, quoth *Cosimo*, not that you are a Pythagorian, and hate that sexe, for sir I knowe your lippes can digest such lettuce, but that your mouth were out of temper if once a daie you had not a woman in your mouth, heerein resembling *Marcus Lapidus*, who made an inuetoie against sumptuousnesse of diet, himselfe being called the glutton of *Rome*: not that hee was sparing in his
chéere, but that Athens abstaining from daintie cates, might leaue the market more stowed with delicate dishes.

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

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

The time of the night beeing somewhat late, they tooke his ieft for a charge, and solemnly taking their leaue, euery man departed quietlie vnto his lodging.
The third discourse of Follie.

The morning being come, and the Sun displaying her radiant beams upon the gloomie mantle of the earth, Flora presented her glorious obiectes to the eie, and sweete smelling parfumes to the nose, with the delight of sundrie pleasing and odoriferous flowers, when these young Gentlemen ashamed that Tytan should summon them from their beddes, passing into the garden, found the olde Countie, his wife and foure daughters walking for health and pleasure in a fresh and greene arbour: where after they had saluted each other with a mutuall God morrowe, they ioyned all in seuerall parties, amongst the rest Bernardino spying a marigolde opening his leaues a little by the heate of the Sunne, pulling Ladie Frances by the sleeue, began his morning mattens on this manner: The nature of this hearbe, Ladie Frances, which we call the marrigolde, and the Grecians Helitropion, and the Latiniftes Sol sequiam, is thought by the ancient Philosophers to bee framed onely by nature, to teach the duetie of a wife towards her husband, for seeing that as Aristides said, a woman was the contrarie of a man: this flower presents a president of her affection, for which waie so euer the Sunne turneth,
it still openeth the leaues by degréès, and as ſy Sun declineth, so it ſhuſteth: that Phæbus being gone to bed, the marrigolde denies any longer to ſhew her glorie: so ſay Plato, ſhouſe a good wife imitate her husbands actions, diſeţting her ſelſe after his course in his preſence, being pleſant to content the eie and humouer of her husband in his abſence with a moſte ſhaſhfulnes, ſcarce with the wife of Tarquin to looke out of her windowe. In deede, quoth the Ladie Frances, I haue heard faie, that young mennes wiues and maidens children are alwaies wel taught: no doubt ſir, your Ōeconomical preceptes are verie good, and happie is the ſhe that heares them and neuer beleuues them: I praie God your wiſe may bee a marigolde whensoever you are married, that to auoide iealousie, you may euer weare her pinde on your ſleeue. Peratio ouer hearing ſtepte in and asked the Ladie Frances if she thought Bernardino woule be iealous. I haue not, quoth the Ladie, ſuch asſured ſight in phisognomie, as I dare auouch it for truth, but I promise you ſir, the Gentleman is well forehanded and well foreheaded, two of the nine beauties to haue a fine finger and a large browe, nowe take the paines to conclude how you lift. Peratio laught, and Bernardino replied, tis no meruaile if men ōe iealous, when Hefiodus affirms, that hee which / truſteth to the loue of a woman, reſembleth
him that hangs by the leaves of trees in Autumn.
But in earnest **Bernardino**, quoth **Peratio**, what
doeft thinke of him that is married? That hee is
quoth he, arested with a grievous action, for no
doubt young Gentlemen shoulde flie vp to heaven
if they were not kepte backe with such an arest:
but for better aunswere to thy queftion, take the
replie of **Metellus** to **Pyfo**, that asked him why
hee married his sonne being so young, and before
hee was wife: Because **Pyfo**, quoth hee, if my
sonne grow to be wife, he will nevere marrie: nor
if you were wife, quoth the Ladie **Frances**, woulde
yee speake so vnreuerently of marriage: but tis no
matter, we shal finde you in time like **Crates** the
cynike Philosopher, who inueighing greatly against
this honourable societie, was seene begging a piece
of bread at **Lais** doore in **Corinth**. If the lawe
that **Euphorius** of **Lacedemonia** constitted were
kepte, such as refused marriage shoulde be banished,
but I thinke **Bernardino**, if you were brought
within the forfaiture of such a statute, you woulde
take that for a shifte, which a Lacedemonian
banisht did, beeing produced before **Lycurgus** for
the like crime. And what was that madame, quoth
**Peratio**? Marie Sir, quoth shée, being assigned to
exile, hee brought forth witnesse that he had begot-
ten three children, and upon that excuse **Lycurgus**
made the strict lawe against adulterie, yet mitigated
before some parte of the punishment. I thinke
madame, aunswered Bernardino, the Prieste hath a
pennie for your banes, your sophiftrie is so good
for marriage. Onele Sir, quoth she, I speake
it agaynst such seuerre cenfurers of matrimonie as
you are, which for what cause I knowe not, liuing
ftale bachelors, are of Appolonius Tianeus opinion,
and therefore frame principles. According to your
/ preceptes, as no doubt one of your feft did who
made these two verses:

L’amor del donna il vin del flaftco,
Nul fera bon nel matutina guasco.

Such ftoicall Gentlemen as runne into such in-
conftant and heathenift conclusions, I had as liefe
haue their roome as their companie. Bernardino
perceiuing the Ladie Frances was halfe angrie,
thought rather to recant than make her cholerike,
and therefore tolde her his meaning was not to
condemne mariage, but meerely to iealt for con-
ference fake. Then fir, quoth she, all is in iealt,
and fo let vs to the reft of the companie: whome
they founde talking with a Cooke that was come
to his maifter, to knowe if hee would haue anie
extraordinarie dishe pro[u]ided for dinner. No fir,
quoth Farneze, I will aunswere with Socrates, if they
bee vertuous there is enough, if they bee not, there
is too much. The olde Countie tooke occasion
hereof to speake of temperaunce in diet, and thus he began. I remember Gentlemen that Timotheus a Grecian Captaine, hauing supped with Plato in his Academie, at a sober and simple repaste, for their festiuall fare was Oliues, cheefe, apples, cole wortes, bread and wine, tolde the next daie certaine noble men his companions, that they which supped with Plato digeſt not his viandes in a long time, meaning that wise banquet void of excesse, not to content the bodie with Epicurifme, but to decke the minde with philosophicall precepts, fuch were the feafts of Socrates, Zenocrates, and other: the fages which compared the pleasures conceived in delicates, to the fauour of perfumes, which for all their sweete smell passe awaie like smoake. The Egyptians vfed in the middeſt of their banquets to bring in the /anatomie of a dead man, that the horror of the corps might mitigate immoderate delightes. Indéede sir, quoth Bernardino, I remember that Alexander before he fell into the Persiſian delicacy, refufed those cookes and pafterers that Ada queene of Caria fent vnto him, faying to the meſſenger, for my dinner I vfe earely rising, for my supper a flender dinner, for he did vſe to eat but once a day: so that Plato seeing Dionysius making two meales, reported in Athens hée fawe nothing in Sycillia but a monſter, that did ſeede twife before the funne fet. Cyrus monarch
FAREWELL TO FOLLIE.

of the Perfians, in his chilithood, being demanded of his grandfather Asiages why he woulde drinke no wine, aunswered, for feare they giue me poifon: for (quoth hee) at the celebration of your nativity, I noted that some haue made mixture of the wine with some inchanted potion, fith at the ende of the feaft there was not one departed in his right minde. So did (quoth Peratio) Epaminondas the greatest captaine and philofopher in his time, for being inuited by a frende of his to supper, the tables ouercharged with superfluitie & sumptuousnesse of fare, he told his hoft in great choller that he thought he had been requestfed, as a friend to dine competently, not to suffer injury by being intertained like a glutton. Caius Fabritius a notable Romane knight, was found by the Samnit embaffadors that came vnto him, eating of reddifh roafted in the afhes, and that in a verie poore house, and by the waie to induce a strange miracle that Saint Ierome reporteth of one Paule an heremit, who liued from fixtenee to fixtie of Dates onely, and from fixtie to fixe score and fiue (at what time he died) he was fed by a little bread brought to him by a crowe. Truth (quoth Farneze) infinit are the examples which might perfwade vs to temperance, but so fonde are we now a dayes as wee leaue the studie of philofophie to learne out kitching commentaries, but if we perfeuere still in this
dissolute kind of superfluity; being Christians in name and Epicures in life, we are to feare that in the ende neede and necessitie will force vs to forfake it, and as it happened vnto king Darius, who when he had liued a long time in delightes, drowning him selfe in the superfluities of the Persians, not once looking so low as hunger and thirft, as he fled from Alexander, and waxed verie thristie, drinking puddle water taken from a riuer tainted with deade carcaffes, he burst forth into this speeche, that in all his life he neuer dranke sweeter: so will it befall to vs by our inordinate excesse, and seeing we may beft see this vertue of frugalitie by discouering his contrary, we will spend this forenoone in discoursing the follie of superfluity or gluttonie: which Bernardino I appoint vnto your charge, as one which we all knowe to haue beeone an enemie to such disordered bankets. Bernardino not greatly discontent at this command, beginne after the gentlemen were feated in the arbour, to frame his speech in this manner. Plato the prince of the Academickes, who for his sacred sentences with his maifter Socrates, amongst all the Philofophers, challenged the name of diuiné, had alwayes this faying in his mouth, that whatsoeuer exceedeth this word necessarie is superfluifie, which genus, he deuided into two especiall partes of apparell and fare: for the laft whereof I am
appointed to intreat, thus to the purpose. Those Gentlemen which build upon the doctrine of the Epicures, and place their chief felicitie or sumnum bonum in the delicacie of fare, consider not that gluttonie is like to the Lymons in Arabia, which being passing sweete to the mouth, are infectious in the stomach, like to the floure of Amyta which glorious to / the eye greatly molesteth the smell, the sweete content or rather the bitter pleasures that proceede from these follies, feeding our lust with a tickling humour of delight: for euery dram of pretended blisse presents vs a pounde of asfured enormitie, for we are so blinded with the vale of this vayne follie, that forgetting our selues we runne headlong with Vlifes into Cyrecs lappe, and so by tasting hir inchaunted potion, suffer our selues to be like beasts transformed into sundrie shapes, for that was the meaning Homer aimed at by the Metamorphosis, saying: some were chaunged into Lyons as by dronkenesse made furious, some into Apes, whom wine had made pleaunt, some into swine, whose brutifhe manner bewrayed their imperfection by sleepeing in their pottes, comparing the alteration of men by ouer much drinke to no other but a beastiall chaunge of their natures: besides this discouerie Galen, Hypocrates and other learned Phisitians approue it at the source from whence all diseases and euill dispòsitions of the
body do flow, for sayth Plutarch we are sicke of those things whereof we doe liue, and by our naturall disposition are wholy giue to health, if the disorder of our diet did not infringe the perfect temperature of our complexions. Homer going about to prooue the immortalitie of the Goddes, and that they dye not, groundeth his argument vpon this, because they eate not, as if he woulde argue, that as eating and drinking maintaines life, so they are the efficient causes of death, and that more dye of gluttonie than of hunger, hauing oft more care to digest meate than care to get it. Seneca said that the Phisitians in his time cried out that life was shorte and art long, that complaint was made of nature that shee had graunted vnto beaftes to liue five or fixe ages, and to limite mans dayes but the length of a spanne, which notwithstanding, being so short and momentarie, was oft confumd in excesse, drawing on death by our owne desires, and offering vp our gorged stomaches vnto Atropas as sacrificse to intreat that the date of our yeares bee vntimely preuented, so that (as the wise man sayth) more periše by surft than by the sword: vnto whome (sayth Salomon) falleth woe, affliction, sorrowe, strife, teares, rednesse of the eyes, and diseases? Euen to them that sit long at the wine, which at the firft pleaseth both the eye and the taft, but at the laft stingeth as deadly as a scorpion.
Heraclytus was of this opinion that the insatiate appetite of gluttonie doth obscure the interior vertues of the minde, oppressing the diuine parte of man with a confused chaos of sundrie delicates, that as the sunne eclipsed with darke and vndigestd vapours, hath not the perfection of his brightnesse, so the bodie overcharged with superfluitie of meates, hath the senses so sotted, as they are not able to pierce by contemplation into the Metaphysicall secreates of anie honourable science. Innumerable also be dissolute fashions and wicked enormities that spring from gluttony and dronkenneffe, for where this follie is predominant, there is the minde subiect vnto luft, anger, floth, adulterie, loue, and all other vices that are subiectes of the senfuall part: for as the olde Poet fayth,

Cine Cerere & Baccho friget Venus.

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

Il vitio chi conduce:

Englised thus:

A monster seated in the midst of men,
Which daily fed is neuer satiat. /
A hollow gulfe of vild ingratitude,
Which for his food vouchsafes not pay of thankes,
But still doth claime a debt of due expence:
From hence doth Venus draw the shape of lust,
From hence Mars raiseth bold and stratagemes:
The wracke of wealth, the secret foe to life,
The sword that hasteth on the date of death,
The surest friend to physicke by disease,
The pumice that defaceth memorie,
The misty vapour that obscureth the light,
And brightest beams of science glittering sunne,
And doth eclipse the mind with fuggish thoughtes:
The monster that afoordes this curzed brood,
And makes commixture of these dyer mishaps,
Is but a stomach overchargd with meates,
That takes delight in endlesse gluttony.

Well did Dante note in these verses the fundrie mischieves that proceede from this folly, seeing what expèces to the purse, what diseases to the person, what ruine to the common wealth, what subuerfion of estates, what miserie to princes haue infused by this infatiate sinne of gluttonie: We read of the Emperour Vitellius Spynter that he was so much giuen to superfluity and excesse, that at one supper he was serued with two thousand several kind of fishes, and with seauen thousande flying foules, but the heauens storming at such an infatiable monster, that so highly abus'd the benefites of God, conspired his ouerthrow, for
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Vespasian did not onely dispooffe him of the imperiall Diademe, but caused him to be publikly executed in Rome. Dionysius the younger, from gluttony fell to tyrannie, vntill he was exiled for his wickednes out of Sicilia. Mulcajtes king of Thunis was so drowned in pleazure & delight of superfluous banketting, that in the midst of his miferies when the Emperour Charles had forfaken him, and left him of a king almost the outcaft of the world, yet as Paulus Iovius rehearseth, he spent a hundredth crownes vpon the dressing of a peacocke, whereat his musitians playing, he couered his eyes to reape the greater content: but the iudgement of God speedelie followed this vaine delicacie, for within two dayes after his owne sonnes put out his eyes with barres of hoat iron. Infinit also were the examples might be brought of dronckenneffe, and of his discommoditie: of Alexander, how he prepared crownes for them that exceeeded in that filthie vice, and madē a great cup which he called Alexander, after his owne name, wherein he did carrous to his nobles, but Calistenes his deare friend refusing, & saying: for drinking in Alexander I will not stand in neede of Esculapius, he fell into such a furie, that he commanded him to be put in an iron cage with dogges: which Calistenes not brooking poifoned him selfe. At an other dronken feaft he flue his faithfull friende
Clytus, a worthie captain and a counsellor, to whome hee had so many times beeene beholding for his life: but afterwarde when he came to him selfe, hee was so grieued for this fact, that he sought to shorten his dayes with his owne sword, and spent many dayes in continuall teares for his friende: whereby we evidently see how the best that influeth of this folly is shame and repentance. This meant Heraclitus to teache his countrie men, when after a mutinous sedition was appeased, and the commons demanded of him, what antydote were best to preuent the like misfortune? presentelye gat him vp to a place where the magistrate vsed to deliuer Orations to the people, and there in stead of pronouncing some eloquent and learned discourse, only beganne to feeede on a morfell of browne bread, & to drinke a glaffe of cleere water: thus setting downe a golden precept by silence, for by this he signified vnto them that as long as daintiness e and riot and needlesse expences flourished in the citie, so long shoulde they stand in danger of ciuill sedition, but this vaine excesse abolished, a peaceable and perpetuall quiet was like to infue: if this counsell of Heraclitus were requisit in a monarchie, what neede haue wee of suche necessarie principles, in whose common wealth nothing is glorious, but superfluitie of foode and apparell. Let me borrow a word with you (quoth
Peratio) in this, for in deede if men thoroughly consider the vaine delight diuerse of our Florentines tooke in trimming and decking out the bodie, which Epaminondas called the prifon of the foule, we shall bee at length forced to confesse with Erasimus, that they rather serue to whet the eyes of the beholders to wicked desires, than vnto anie honest opinion or conceit.

Epišetus gaue this onely precept vnto his countrimen at his death: Friendes (quoth he) decke not your bodie with curious superfluitie of apparell, but paint them with temperaunce, for the one is but a shadowe that bleareth the eyes, the other an ornament that inricheth the minde: which counsell the ancient Monarkes and Chiefetaines of the world foretaught vs: for Augustus famous through the whole worlde for his fortunes, and honoured for his maieftie, neuer ware other garments than suche as his wife and daughters made, and thosse verie moderate. Agesilaus king of Lacedemonia had but one coat for winter and fummer. Epaminondas generall captaine of the Thebans, was contented with one onely gowne all the yeare long: this simplicitie and moderate vs of apparell in such worthie personages, might well serue vs for presidentes, but that vanity hath so long lulled our sences a sleep: with pleasure, as the cuftome of the fault hath taken away the
feeling of the fact. Well sir (quoth Bernardino) this belongeth to your discourse of pride, and therfore againe to our purpose, which seeing I haue confirmed with sufficient reasons & examples to be an inordinate vice and more follie, I will nowe also ratifie it with a verie briefe and short historie.

Bernardinos Tale.

In the citie of Aupurg in Germanie, there ruled not long since a duke whose name for reuerence I conceale, & therefore will tearme him Don Antonio: a man of very honorable parentage, but so giuen to the filthy vice of dronkennesse as he almost subuered the state of the citie, with his gluttonies, for oftimes he fell into tyrannous and barbarous cruelties, as one that had martiall law in his power, and other whiles gaue wrong sentence against the innocent, as his humour fitted, which exceffe had led him. But aboue all the reft, a poore man hauing a matter to plead before him, which he was acertained by law should goe on his side, Don Antonio comming dronke to the place of iudgment, sleeping in his surfets, neuer considered the equitie of the caufe, but gaue sentence against the poore man, and condemned him in so great a summe, as scarce all his moueables were able to discharge: well the
verdict giuen, he had no other remedy but to abide the censure of the iust iudge, & to make sale of all that he had to answer his condemnation: which done, so little remayned that hee had nothing left to maintaine his wife and childre: wherevpon pouertie being the heaviest burden/ a man can beare, presented vnto him a glasse of many miseries, which were apparent to infue by diiftressed want, wherein after the poore wretch had a long while gazed, he fell to despaire, that fling-ing into his backe fide, he toke the halter out of his ftable, and running into the field, went to hang him selfe in a thicket hard adioyning to his house. where yet a little entering into consideracion with him selfe, he began thus to debate.

Infortuniate Rusfico, for so we will terme him, how art thou oppreft with sundrie passions, diiftres haling thee on to despaire, and the care of thy soule willing thee rather to choose pouertie than hell. Well did Tymon of Athens see the miserie of mans life, when hee bought a piece of ground, wherein hee placed gibbets, and spent his time in such desperate Philosophie, as to perfwade his friendes to hang them selues, so to auoide the imminent perilles of innumerable misfortunes: so Rusfico seme thou an Athenian, be one of Tymons friendes, liften to his doctrine, follow his counsell, preuent miserie with death. But alas this is not
sufficient, for in freeing thy selfe from calamitie, thou leavest thy wife and children in a thousand sorrowes, and further thou cuttest off all hope of reuenges. Reuenge, yea reuenge Rusfico, for assure thy selfe, if thou liuest not, yet God will reuenge: haue two sinnes escaped vnpunished? hath not the accursed duke to his drunkenesse added iniustice? yes, and therefore deserues to bee reuenged with thine owne hande: let examples arme thee to the like attempt. Philip king of Macedonia was slaine by a meane Gentleman Pausanias, because he would not let him haue iustice against Antipater, who had offered him wrong. Demetrius having receiued many requests of his poore subieicts, as he passed over a bridge / threwe all their supplications into the water, for which cause hee became so odious to his subieicts, that they suffered Pyrrhus his enemie to drive him out of his kingdome without battell. Ferdinando the fourth putting to death a knight more for anger than anie iust cause, the Gentleman at the sentence, cried out: Injurious Emperor, I cite thee to appeare before the tribunall seate of God, to answere this wrong within thirtie daies: on the last of which expired tearme the Emperour died. Then comfort thy selfe Rusfico, let not despare arme thee to such an heathenish resolution, rather liue to reuenge than die to double thy miserie, and seeing the duke hath dealt thus
hardly, see him as Alexander Severus handled his secretarie, who being a caterpillar in the Court, and selling the verie sauourable lookes of his maister for coyne, promising poore men to prosecute their futes, when he neuer moued their cause: at laft in requitall of this treacherous dealing was tied to a post and choaked with smoake, having a proclamation made before him by sound of trumpet, that they which fell smoake shoulde so perishe with smoake: the poore man from these plaintes fell into teares, that overcome with the passions hée fell a sleepe, where in a dreame was by God reveale vnto him the meanes of reuenge: as soone as he awoake and called vnto minde the vision, thinking it to be no fantastike illusion of the brayne, but a strickt commaunde from the heauenly powers, presently went home and waxed contrarye vnto his woonted custome very merrye, frequenting dayly the Dukes Palace: where giuing him selfe vnto drinking, he became in time to bee in some fauour with the Duke, who neuer remembred that hee sat in judgement against the poore man. On a time seeing that oportunitie fauoured him, he requesteth the Duke that as he went on hunting, he would take the paines to visit his poore houfe, where he shoulde finde no daintie fare, but onely that he durft promise a cup of good wine. This worde was enough to perfwade the Duke to a
greater matter, so that he granted to come. The poore man glad that his purpose was like to take effect, went home and made a sale of all that hee had euene to his verie shirt, to the great forrow of his wife, and wonder of his neighbours, which knew not his pretence. As soone as he had pretilie furnished him felfe with mony, he bought great store of excellent and delicate viandes of strong and pleasant wine, and conuaied them home to his house, whether within two daies after the Duke foresent his cooke, certiifieng the poore man that he would dine with him: who prouiding most sumptuous fare, fet all his wealth vpon the table at one dinner, and intertained the Duke with such a heartie welcome, that he not onely wondered where Rustico got fuch store of victuals, but gaue great thankes for his good chéere. Rustico serued in wine in such abundaunce that don Antonio fell to his olde vice of dronkennes, and in fuch fort, as he neuer tooke so much in his life. The poore man seeing him take his drinke so freely, went to one of his Trumpetters, and tolde him that the Duke commanded hee shoulde by founde of Trumpet presently summon all the Citizens to appeare at his house, eyther without delaie or excuse. Which commande, hee forthwith executed: and the Burgo-
maifters & chiefe men of the Citie meruailing what this shoulde meane, yet hafting to the hous
of Rustico, they found a scaffolde erected at the doore, where after they had stayed a while, Rustico came forth, and began to speake in this manner.

Worthie Citizens and Burgomasters of Auspourg, I know you meruaile what the cause of your comming is, especially seeing mee that am poore and vnlettered prepare to offer an Oration to such politike gouernours, but it is the care of my Countrie, & especially of this Citie, which is like to ruinate through the want of the possession of a perfect magistrate, that druiues me to this resolute and desperate attempte: The dutie of a magistrate, as I haue heard, a certaine Philosopher should set downe, consisteth in three especiall pointes, in ruling, teaching and iudging, that hee be wise to gouerne, vertuous to giue insample, and impartiall to iudge: for as Cicero faith, sooner shall the course of nature faile, than the subiechts will leaue to follow the steps of their Prince. If then that common wealth be happy that is gouerned by such a king, in what distresse is that Citie that wanteth such a magistrate, and hath one that neither ruleth, teacheth, or doth iustice, but cenfures all things by the pallet. Philip of Macedonia beeing desired by an olde woman to heare her complaint, answered, hee had no leasure. Then, quoth she, be not King; meaning that a Prince ought to haue more care ouer the affaires of the common wealth, then
ouer his owne priuate busines: Then worthie Citizens, what may that Citie faie, whose gouernour is addicted to his own pleasure, that delights not in iuftice, but in superfluity, that honors not the seate of judgement with Philosophie, but polluteth the place with dronkenesse, that studieth not in the lawe, but his library is in the kitchin, that seeketh not to learne wisedome, but to gorge his stomack with delicates? such a one, worthie Citizens haue we, for our Duke, our gouernour, our magistrate, and as hee vttered that word, his poore wife and children dragged the Duke vpon the scaffolde, who was all besmeared in his owne vomite, & resembling rather a brute beast/then a man, bred loathfomnes to all the people: which the poore man taking for his advantage, cried out: See Burgomafters and Citizens of Aufpouurg, your duke, your magistrate, your gouernour, who is come vpon the scaffolde to heare the complaints of the widow and fatherlesse, and to minister judgement. This is the man that condemned me in the halfe of my goods, by iniustice, and the other halfe I haue folde to present you this spectacle: the one halfe hee gaue awaie beeing dronken, and the other this daie hee hath consumed in gluttony. Now citizens, shame you not at such a fight? what shall Germanie, France, Italy, and all the bordering Cities report of our towne?
What stranger will desire to traffique where there is such a glutton? What Citie can joy where there is such a gouernour? If you suffer this, the common wealth is like to ruinate, and you and your children like to beare the burthen of a superfluous tyrant: See what Rustico hath done for his Countrie, now vse him as you please. The Burgomaisters by a generall assent, gaue commandement that he should be vncouered vpon the scaffold til he came to himself, and in the meane time they assembled themselues and determined his exile. The duke after he had taken two or three houres sleepe, finding himselfe vpon an open scaffold, was ashamed. But hearing what had happened to him by the meanes of Rustico, and how the Burgomaisters had resolued on his banisht, as one feeling the horrour of the fact, desperatly went into the poore mans backe side and hanged himselfe. Which newes being brought to the Burgomaisters, with a generall voice they created Rustico gouernour of the Citie."

This short and sweete tale of Bernardino greatlie pleased the Countie and the rest of the companie, all praifying the policie of the poore man, that had made so speedie and sharpe a reuenge. Well, quoth the olde Countesse, wee haue so long discourfed of gluttonie, that our simple cheere having so good a sauce as hunger, will proue verie good
delicates, therefore Gentlemen, seeing wee must either make our Cooke cholerike, or else leave our present parle, let vs at this time not disturb his patience, but hie vs in to dinner: and repast being taken, willingly wee will continue our discourse.

Then seignior Farneze and the rest having their stomackes armed to such a combat, willingly obied, and so for this time we will leave them.

FINIS.
I. NOTES AND ILLUSTRATIONS.

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

ALCIDA: GREENES METAMORPHOSIS.

Title-page, l. 11, 'sawed' = sauced.

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

"His curt lax by his thigh, short, hooked, fine."

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

" 7, l. 2, 'boord Iest' = Table jesting.

" 8, l. 4, 'supposes' = a game so called : l. 6,
'indifferent' = impartial: l. 11, 'broad' = outspokenly: l. 12, 'fondly' = foolishly: l. 15, 'little secrecie' = woman's tendency to blab what ought to be kept secret: l. 18, 'Algorisme' = Arith. Alguarismo or Guarismo in the science of Arithmeticke (Florio's Sp. Dict.)

Page 9, l. 22, 'plies' = bend or turn (Fr. plier): l. 18, 'R.A.'—see Index of Names, as before.

" 10, l. 16, 'Ed. Percy'—ibid.

" 11, l. 7, 'cooling card'—see Glossarial-Index, s.v., for prior examples: l. 14, 'Vertue[s]'—cf. l. 12, and 'their' in the line itself: l. 18, 'over-read' = read over attentively: last l., 'Bubb Gent'—see Index of Names, as before.

" 12, last l., 'G. B.'—ibid.

" 13, l. 8, 'Florint'—sic, by misprint doubtless.

" 15, l. 6, 'speedy cut'—short cut is our phrase: l. 10, 'Constellation' = planet (in Astrology): l. 13, 'Taprobane' = Sumatra.

" 16, l. 8, 'hull' = drive before—not used in its then and now nautical sense: l. 15, 'Cana-pus' = Canopus: last l., 'Champion' = plain country, champagne.

" 17, l. 9, 'continent' = interior?

" 18, l. 17, 'three legs' = two, and a staff.

" 19, l. 6, 'Midaes'—qy. an error for Admetus: l. 10, 'Oast' = host. So 'Oastesse' p. 20, l. 26, and p. 21, l. 11 : l. 24, 'proportion' = the measure—we should say 'proportions.'
Page 20, last l., 'salues' = salutations (Latin salve).

" 21, l. 4, 'dumpes' = melancholy, ut freg. : l. 22, 'heralts' = heralds.

" 22, l. 7, 'catastrophe' = finish : l. 11, 'obluiue' = oblivion : l. 24, 'leueld' = plotted out, delineated, mapped out.

" 23, l. 13, 'courted it' = vaunted it in court: l. 16, 'foregarded' = guarded beforehand: l. 23, 'reuies' = stakings and re-stakings against the adversary — a card figure or metaphor.

" 24, l. 9, 'a table' = a picture, ut freg. : l. 24, 'Gigglets' = giddy, wantonly disposed girl. Cotgrave says, s.v. Gadrouillette, 'A minx gigle[t], callet, Gixie, (a feigned word applicable to any such cattle): l. 25, 'brau'd' = adorned: ibid., 'Creple' = the famous blacksmith god Vulcan: ib., 'horse,' = usual symbol of cuckoldry: but why?

" 25, l. 22, 'poesies' = verses rather than (brief) posies.

" 26, l. 19, 'Fiordespine' — Editor can't find out what flower this Italian word represents. The two 'e's' don't seem Italian. Possibly it may have been meant for Fior di spina, the blossom of the thorn (qy. the hawthorn blossom; though the hawthorn has a different name).

, 27, l. 1, 'glorious' — contemporaneously adjectives were not unfrequently used where we should use adverbs: l. 17, 'curious' = artful? l. 25, 'barran' — see separate lists, as before.
NOTES AND ILLUSTRATIONS.

Page 28, l. 3, 'fond' = foolish, ut freq.: l. 8, 'Margarites' = pearls, ut freq.

" 29, l. 14, 'betweene'—misprinted 'lewtene' in the original: l. 19, 'freshwater soldier'—an epithet then used, and not difficult to understand of an island now at peace within itself, and not invaded.

" 32, l. 13, 'Thesides'—some error here, ut freq., in proper names and others: l. 14, misprinted—'bring on lewd lookes' in the original: l. 17, 'hee was'—read '[s]hee was.'

" 33, l. 6, 'blind Osyphrage' = the bone breaker, i.e. the osprey or sea-eagle, then said to be short-sighted by comparison with the true eagle, and by some to be a mongrel, and a kind of vulture. See Holland's Pliny x. 3, and xxx. 7: l. 11, 'lure' = used in hawking, etc.: l. 16, 'tablet' = picture: l. 19, 'Sapho a Queene'—how this error arose Editor knoweth not, nor of any classical origin for it: l. 25, 'randon' = random—note spelling: l. 26, 'feareth' = causal verb, not unfrequently, i.e. caused (a prince) to fear.

" 34, l. 3, 'heat' = heated—verb ending in t, as before: l. 4, 'Zathe'—see separate lists of names, etc., as before.

" 36, l. 1, 'since'—seems superfluous here: l. 3, 'boote compare' = compare with advantage (cf. Sherwood, s.v.)

" 37, l. 9, 'salue' = salutation, as before: l. 11,
'Though'—superfluous, as 'since' before (p. 36, l. 1).

Page 39, l. 2, 'no'—misprinted 'not' in the original: but it may have been = knew not [of any] other, etc.: l. 8, 'iumpe' = agree: l. 19, 'from'—misprinted 'for' in the original, albeit it may have been meant as a co-relative of the 'for hunting' of the previous clause (l. 16). 'For' was then used in the sense of 'against.' Cf. Holland's Pliny i. 195E, "to cut his throat, so making him sure for telling tales": also Abbot's Shak. Grammar, §§ 147 and 154.

" 40, l. 19, 'frowning'—cf. p. 44, last l.—in the original misprinted 'fermning,' which is nonsense.

" 42, l. 11, 'before,' i.e. before [that], etc., heart [else they would die]: l. 24, 'supersedeeas' — Law term—a writ commanding one to forbear from doing that which in appearance of law ought to be done. Here = the supersedence or superseding.

" 43, ll. 7-9—probably repetitions by misprint here.

" 44, l. 9, 'conquered'—sic — qy. misprint for 'conqueror'?

" 45, l. 9, 'discontent' = ed—verb ending in t, ut freq.: l. 16, 'standish' = dish for holding pens, sand, etc., as well as ink, ut freq.: l. 19, 'polt foot' = club foot, ut freq.

" 46, l. 11, 'in red letters' = a synonym for 'by a rubric': l. 19, 'I think: suppose'—read, IX.
as it would be now printed, 'I think ——: suppose.'

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

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

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

"50, l. 20, 'decipherst' = expoundest.

"53, l. 5, 'quit' = quite.

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

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

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

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

"61, l. 2, 'Adamant' = loadstone, ut freq.: l. 20, 'feature' = person, ut freq.
NOTES AND ILLUSTRATIONS.

Page 62, l. 26, 'crimes' — misprint doubtless for 'reines' or some such word: l. 27, 'curiositie' = over carefulness — good example.

64, l. 11, 'Niese' = eyas, a young (nestling) hawk, ut freg.: l. 13, 'bate' = flutter.

65, l. 2, 'tainteth' = tenteth — a surgical term, a 'tent' being a linen roll which is used to enlarge or search or stop a wound — generally = probeth: l. 24, 'tries' = proves. So, e.g., pp. 67, l. 12, 74, l. 3, 77, l. 2: l. 25, 'solemne saint' = a saint in outward solemnity.

66, l. 13, 'grow' — misprinted 'grew' in the original.

67, l. 13, 'indifferent' = impartial, unprejudiced, or free.

68, l. 5 — remove comma (,) after 'feare' and place after 'amazed': l. 6, 'doubted' = feared — excellent example: l. 20, 'muses' = musings. Cf. p. 69, l. 9: l. 22, 'ensueth' = followeth.

69, l. 15, 'frumpe' = quip or jest, ut freg.: l. 17, 'property' = qualities.

70, l. 1, 'inferred' = brought in: l. 19, 'Enthymema' — a logical form — an argument where one of the (two) premises of the syllogism is understood, i.e. not stated: l. 20, 'affecting' = loving: l. 21, 'Paramour' = lover (in good sense).

71, l. 5, 'Penses' = pansies. So Shakespeare: "pansies that's for thoughts" (Hamlet iv. 5). Pascall's 'Pensees' has made the
word immortal: l. 9, ‘agnomination’ = an added name or nickname.


» 73, l. 3, ‘reddest Margarites’—more applicable to the opal.

» 74, l. 18, ‘misling’ = small-dropping — our ‘mizzling.’

» 75, l. 13, ‘Sethin’ = shittim-wood, as before.

» 76, l. 5, ‘fetch’ = trick or snare.

» 78, l. 11, ‘Justes and Turneyes’ = jousts and tournaments: l. 17, ‘to grace . . . daughters’—a noteworthy example of a singular verb after a plural nominative placed after it. This is caused by the real objective ‘companie’ immediately preceding, though it is to be remarked that the preceding objectives are two and therefore would seem to suggest a plural verb.

» 84, l. 17, ‘string’ = one band, etc. [supporting it]: last l., ‘the North-west Islands’—see separate lists, as before.


» 87, l. 13, ‘impress’ = impresa or motto: l. 18, ‘impalls’ = impales—used heraldically, as surrounding within one border or circumference. So when a husband and wife’s coats of arms are put side by side within
one coat of arms, they are said to be impaled.

Page 90, l. 11, 'nusled' = nurtured.

91, l. 20—read 'heart' [had].

92, l. 22, 'settle'—qy. fettle?

93, l. 6, 'while' = during.

94, l. 23, 'cooling card'—see Glossarial-Index, s.v., for prior examples: l. 26, 'fondling' = foolish one: l. 27, 'comfortures' = comforts.

95, l. 10, 'loues'—qy. error for 'loue' through 's' of thoughts?

96, l. 21, 'matches' = mates.

97, l. 13, 'Aphorismes' = maxims: l. 26, 'wring Troylus by the hand' = fervent hand-shaking.

98, l. 4, 'blacke' = smoke?: l. 5, 'nothing lesse' —a common phrase at that time = nothing so little as that, not that at all. Cf. Richard II., II. ii. 34.

99, l. 12, 'lated' = belated: l. 22, 'drad' = dreaded: l. 24, 'start'—read 'start;'.

100, l. 23, 'ambages' = circumlocutions.

101, l. 21—'smell' ends his speech: l. 23, 'infer' = bring in.

102, l. 2, 'solaced' = was solacing himself or herself: l. 9, 'amordelayes' = love lays.

103, l. 18, 'maine' = the number sought for by the throw or throws at dice.

104, l. 3, 'wheare the'—misprinted in the original 'wheat, the'—qy. whereat: l. 16, 'Deire' = deer.

105, l. 11, 'tolde' = said . . . [that]: ibid., 'flat' —see Glossarial-Index, s.v., for prior
NOTES AND ILLUSTRATIONS.

examples, freq.: l. 17, 'nipped' = reproved, ut freq.
Page 108, l. 7, 'tried' = proved : l. 22, 'while' = until — excellent example.

109, l. 2 — perhaps the supplied 'the' is useless — the phraseology of the day answered to ours in saying ' into position.'

111, l. 11, 'serves they' — read as though 'serves [that] they.'

112, l. 18, 'cockbotes' = small boats. See Glossarial-Index, s.v., for prior examples.

MOURNING GARMENT.

Page 119, George Clifford, Earle of Cumberland — see Index of Names, as before: l. 6, 'over-weaned' = over-ween, but in causal sense, i.e. made the Niniiites to overween (themselves). Cf. l. 16 and p. 124, l. 1: l. 8, 'surcoats' = outer or upper coat: ibid., 'bisse' — see Glossarial-Index, s.v., for prior examples.

120, l. 1, 'affectes' = affections. So p. 122, l. 11, et freq.

121, l. 4, 'conjectures' = throwing together, conclusions: l. 12, 'fond' = foolish — he means [only] half, etc. : l. 14, 'weede' = garment. In supplement to a former note (see Glossarial-Index, s.v.) add Hamlet iv. 7, "his sables and his weeds," neither implying mourning, besides "maiden weeds" and "woman's weeds" in Twelfth Night v. 1,
and other places in Shakespeare: l. 24, 'condigne' = merited, fitting.

Page 122, l. 8, 'dispute of' = to maintain the thesis of.

123, l. 1, 'Eris'—qy. Ens: l. 24, 'Hermia' = Hermias, a male friend: l. 26, 'moale' = (here) a sort of knot or formless swelling in the thread, such as is easily noticed in fine cloth, and corresponding with the Latin mola. Usually it is a rusty stain or mould: ibid., 'orient'—here used in sense of Eastern, for Eastern pearls were considered the better. This use of Greene is found in the translation of Levinus Lamnius's Herball to the Bible. Cochineal is spoken of as a 'most . . . orient red' and as 'a most orient colour.'

124, l. 13, Avicen or Avicenna is alleged to have died of intemperance.

125, l. 9, 'communis'—read 'commune': l. 25, 'censures' = judgments.

127, l. 8, 'sometimes' = some time.

128, l. 2, 'leueld' = laid out, plotted out, ut freq.: l. 4, 'Callipolis'—none of the cities so called were or are so placed: l. 5, 'trameUes' = nets, i.e. locks of hair: l. 8, 'talents' = talons.

131, l. 5, 'pleasant'—misprinted 'present' in original: l. 7, 'Adamant' = diamond, ut freq.: l. 8, 'Syern'—misprint by transposition for 'Syren': l. 15, 'Salerne'—a noted medical school. The Regimen Sanitatis Salerni was a book of great note and
NOTES AND ILLUSTRATIONS.

popularity in its day: l. 18, 'Coleworts' = cabbages.

Page 132, l. 9, 'rauening' = preying on his own (i.e. his father's) estate, prodigal: l. 11, 'bated' — to 'bate' as a hawking term was not only to 'flutter' but to 'fly off and at something.' Here it seems the latter, from the after expression 'checkt to the fist': l. 14, 'meacock' = an effeminate dastardly fellow: l. 24, 'couet'—read 'couet[s]': last l., 'cut' = go (vulgarly).

133, l. 5, 'Micher' = truant, though staying at home. A derivative sense was a 'sneak,' also a 'niggard' (see Cotgrave, s.v. Chiche), which seems its meaning here.

135, l. 18, 'prejudice' = ill, as elsewhere.

136, l. 1, 'decipher' = expound: l. 11, 'yerk-some' = irksome: l. 14, 'braue' = bravado.

139, l. 1, 'Aconitum'—used for 'poison' in general: l. 5, 'like the Curlew' — see Glossarial-Index, s.v.: last l., 'witty' = wise.

140, l. 14, 'discurations' = discurrations, discursive discourses: l. 16, the odd ω and context = his great O's, or as we should say in his notes of admiration, his exclamations in various tones of O and Oh.

141, l. 8, 'traualled' = travelled.

142, l. 13, 'Huswife' = [to be or as a] Huswife: l. 19, 'side' = long: ibid., 'plighted' = pleated: l. 21, 'whittle' = knife — still an American word: ibid., 'chape' = metal band at top of scabbard or knife covering:
l. 27, 'whigge' = preparation of fermented whey.

Page 143, l. 6, 'parell' = apparell: l. 7, 'doone' = do:
l. 12, 'alderleefest' = dearest of all, i.e. lief
= dear, liefer = dearer, liefest = dearest,
alder = of all: l. 14—probably should be
line[s] as dissyllable: l. 17, 'Buxsame' =
buxom: l. 21, 'the'—misprinted 'thee' in
original: last 1., 'gawdy' = joyous. But
it was also used as now for fine or well
decorated.

" 144, l. 3, 'bent' — a coarse grass. Parkinson
gives an engraving of it and calls it 'Bent,
or Corn Reed grass, or of some Windle-
strawes,' 1640: l. 4, 'gent' = neat, pretty.

" 145, l. 6, 'swink' = to labour, but really = to
swill or drink fully (metaph.): l. 23,
'gramercies' = great or grateful thanks
(Fr. grand merci).

" 146, l. 1, 'antipechargein' — i.e. a compound,
αντί πηγαργευ (from αντί, an osier
basket or cradle, and ἀπρέω, I am inactive),
to lie inactive in a cradle, or basket: l. 15,
'takes him' — 'him' is the Damme, or
more probably the young one; in the
latter case it is an instance of idiomatic
use overcoming grammar, for either of the
'hims' is by the foretext a 'she': l. 26,
'non'—a variant of a familiar line.

" 147, l. 3, 'fact' = heinous fact, ut freq.: l. 8,
'discovered' = shown.

" 148, l. 25, 'feature' — the singular number here,
et freq., shows that the word was used in its primary sense of 'her) making.'

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

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

"And stand a comma 'twixt their amities."

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

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

"153, l. 14, 'deciphered' = unfolded, ut freq.:
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1. 21, 'partial' = imperfect, telling only in part.

Page 154, l. 22, 'conuents' = coming together, assem-
blies.

" 155, l. 5, 'scaffold' = scaffolding: l. 16, 'phere' = mate: l. 19, 'bias' — adaptation of a bowling term: l. 20, 'lemman' = one loved or beloved, without (here) any injurious sig-
nification, the king having offered marriage.

" 156, l. 17, 'censure' = decision or doom.

" 157, l. 8, 'hang-by' = dependant, or perhaps here a thing hung up out of use, neg-
lected: l. 9, 'momentany' = Latin momentanum. See Glossarial-Index, s.v.: l. 19, 'Alexis'—he being 'afar off on a hill' must have had acute ears: l. 22, 'dapperest'—then, as shown by Cotgrave and Minsheu, it meant as now 'neatest' and most spruce, or smartest. According to them also 'dapper' meant 'pretty and dainty': l. 23, 'brooke' = bear, submit to. So p. 156, l. 28, et freq.

" 158, l. 7, 'frumpe' = lie—sometimes 'taunt': l. 12, 'shee'—probably an error for 'soe,' etc. Up to that moment Alexis could not be called 'her Alexis' — the next sentence by its more emphatic repetition confirms this: l. 24, 'passionate' = sorrow-
ful, as not unfrequently, and as shown by 'sorrowes.'

" 160, l. 7, 'clip' = embrace.

" 161, l. 9, 'liefe' = dear, ut freq.: l. 13, 'giglot'
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= a merry, wanton lass, ut freq. But cf. Nares and Halliwell-Phillipps, as earlier Minshew and Holyoke's Rider and Kersey. It had lighter and darker meanings.

Page 162, l. 25, 'his wrongs' = the wrongs done by him: last l., 'willow'—used as appropriate in like manner as Shakespeare conjoins a willow with Ophelia's death.

163, l. 14, 'Saguntia'—unknown—there was a Saguntum in Spain.

164, l. 1, 'shee'—he was thinking of Circe. See p. 163, l. 26.

165, l. 4, 'rest'—not the gaming metaphor here: l. 6, 'braue' = more finely attired: l. 22, 'could' = could do as—therefore 'shew' perhaps not needed.

166, l. 14, 'equipage' = habiliments, dress.

168, l. 15, 'circumquaque' = circumlocutions; but where did Greene get it?

169, l. 14, 'Porphuer'—doubtless our porphyry (porphyrites in Latin; porphyre Fr.): l. 25, 'Cator' = caterer: l. 26, 'affects' = affections, ut freq.

170, l. 4, 'feature'—see Glossarial-Index s.v., freq.: l. 13, 'most deepest'—double superlative, ut freq.

171, l. 3, 'Metaphusical' = beyond nature, as in Macbeth I. v. 28. See Glossarial-Index, s.v.: l. 8, 'canker.' See Glossarial-Index, s.v., freq.: l. 11, 'Layes' = Lais: l. 19, 'vaded'—see Glossarial-Index, s.v., for distinction between 'fade' and 'vade,'
Page 172, l. 13, 'Synamond' = cinnamon.

"Page 173, l. 15, 'meacocke': l. 16, 'milksop'—see Glossarial-Index s.v., freq.

"Page 174, l. 1, 'ietting' = strutting, showing off: l. 20, 'iumpt' = agreed, ut freq.: l. 23, 'Aconiton' = poison in general, ut freq.

"Page 175, l. 4, 'Chrisocoll'—see Glossarial-Index, s.v., for prior examples: ib., 'Aurifolium'—unknown plant-name.

"Page 176, l. 24, 'copesmates' = associates, as before.

"Page 177, l. 6, 'cassier' = cashier: l. 19, 'Master'—oddly misprinted 'Mistris' in the original—perchance 'M' only in the Author's MS.

"Page 178, l. 12, 'Pomice-stone' = pumice-stone: l. 26, 'Caldes' = Chaldees or Chaldeans.

"Page 179, l. 12, 'Calipses' = Calipso: l. 17, 'apply'—as freq., our 'to' not used.

"Page 180, l. 20, 'only'—we transpose and say 'his only care.'

"Page 181, l. 2, 'angelles' = coins so called.

"Page 182, l. 7, 'Bayard' = steed, ut freq.

"Page 183, l. 10, 'patch' = a fool: l. 18, 'fetches' = stratagems: l. 22, 'Gripes' = vultures.

"Page 185, l. 9, 'laie' = lying-place: l. 13, 'Haggard', see Glossarial-Index, freq.: l. 21, 'quick' = living.

"Page 186, l. 14, 'trencher-flyes'—a figure from fly-fishing, caught by food.

"Page 187, l. 20, 'swine'—here and elsewhere he follows the Lord's Parable.

"Page 188, l. 21, 'demisheth' = diminisheth or famish-eth.
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Page 189, l. 2, 'Lombard' = the banker and pawnbroker, etc., of the day: l. 20, 'Baaron'—see separate lists, as before.

190, l. 3, 'Oliphant' = elephant—this, the Scotch pronunciation of 'elephant' at the date, gave point to a contemporary epigram on one of the Jameses liasons with one 'fair frail lady' named Oliphant: l. 18, 'Liquonico'—see separate lists, as before.

193, l. 20, 'bewray' = betray or reveal, ut freq.: last l., 'induction' = beginning, or our introduction.

194, l. 17, 'fond' = foolish, ut freq.

196, l. 3, 'Christolite' — note spelling—perhaps a compositor's error from the likeness to Christ or to Cristal. Cf. p. 195, l. 9 : l. 4, 'orient' — another instance where it seems used in the conventional sense of 'bright': l. 9, 'giglot' — as before; see Glossarial-Index, s.v.: l. 26, 'necessary evil' — here he uses the saying of the philosopher whom he before quoted as describing women as mala necessaria.

197, l. 15, 'Pathetical' = that can move the feelings (not as now merely the feeling of pity).

198, l. 20, 'prejudice' = ill, as before.

199, l. 15, 'Hidaspis' — several times in Greene we have had 'Hidaspis' as a serpent—not so elsewhere, though it must be somewhere contemporaneously. Probably some one has spoken of Hydaspis (a river of
Parthia and India) as a serpent—much as the 'Links of the Forth' at Stirling has been—and so brought about the error. It is odd, and yet congruous with this, that each notice in Greene (as here) can be adapted to a river, as for instance that its thirst is insatiable and can swallow up anything.

Page 200, l. 8, 'abiect' = cast down: l. 17, 'maimed' = tamed.

" 201, l. 17, 'gree'—misprinted 'greee' in the original.

" 202, l. 1, 'Her'—misprinted 'His' in the original.

" 203, l. 16, 'loue'—misprinted 'liue' in original; but qy. is the 'nay' of l. 17 only as spoken understood? and does l. 18 refer to l. 15? If so 'liue' must be meant.

" 204, l. 5, 'deawes' = dews—misprinted 'drawne,' unless 'drawne' be held = by (voluntary) effort, not falling naturally.

" 205, l. 24, 'pretended' = brought forward.

" 206, l. 8, 'remorse' = pity, ut freq.: l. 10, 'bate' = flutter or fly off (Fr. battre), ut freq.: l. 16, 'slipperness' = slipperiness—Sir Thomas More uses the former form, Donne the latter.

" 207, l. 14, 'Adamants' = diamonds, ut freq.: l. 19, 'metaphysicall' = beyond nature, as in l. 25, 'supernatural.'

" 208, l. 26, 'Cyancynatus' — read Cyncynatus = Cincinnatus.
Page 209, l. 6, 'trencher flyes' = parasites, _ut freq._:
l. 19, 'hang-byes'—see on p. 157, l. 8:
l. 27, 'remorse'—see on p. 206, l. 8—excellent examples.

210, l. 15, 'instances' = examples. Cf. "wise
saws and modern instances": l. 18, 'and
my'—probably either '[had] my' or 'and
[had] my.'

211, ll. 12, 25, 'discontent' = ed—ending in 't,'
as usual: l. 17, 'think nothing' = think
nothing [ill]; but qy. did Greene write
'nothing [of it] if,' etc.: l. 24, 'fond' =
foolish, _ut freq._

212, l. 1, 'iet' = to carry one's body in a stately
manner ('incedere magnificè,' Baret): _ibid.,
'surcoates'—see on p. 119, l. 7: l. 23,
'careful' = full of care.

214, l. 8, 'thus'—throughout in the original:
after 'thus': l. 9, 'linne' = cease.

215, l. 21, 'Nor Shepheards weeds,'—evidently
a verb lacking—qy. 'Nor [wear the] shep-
heards,' etc. We have such an Alexandrine
in l. 5, and so elsewhere.

216, l. 12, 'affects' = affections, _ut freq._: l. 19,
'she'—misprinted 'we' in the original,
and as elsewhere, corrected by Dyce.

217, l. 3, 'is fickle'—error for 'as fickle': l. 12,
'snares' — misprinted 'thares': l. 15,
'With'—misprinted 'Which' in the ori-
ginal: but if we change 'same,' l. 14, to
'sawe' or even'; 'which' might stand:
l. 19, 'molest' —used as substantive, having
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a less active signification than molesta-
tion.

Page 218, l. 7, 'A doe' = Ado — such A's being
frequently separated contemporaneously:
1. 9, 'And,' superfluous to sense and
measure; but Greene may, as did
Shakespeare similarly, have made 'And
therefore' his first foot: l. 13, 'passion' —
grief as passionate, frequently contem-
poraneously. Cf. 'sigh,' l. 11: l. 22,
'dumpes' = sorrows.

219, l. 3, 'wild' = willed.

220, l. 11, 'with him,' i.e. with Diogenes, not
with the man.

221, l. 17, 'frumps' = mocks, flouts, taunts:
1. 20, 'Bayard' = horse, ut freq.: l. 22,
'Hipanchian' — no such name. Possibly
Greene meant to write Hipparchus (the
Athenian comic poet), or Hipparchus the
author of an Egyptian Iliad; and some
slight evidence in favour of the latter is
afforded by the mention of Ennius imme-
diately after.

225, l. 4, 'president' = precedent. When did
the distinction between 'president' and
precedent' come in?

227, l. 3, 'Robert Carey, Esq.' — see Index of
Names, as before: l. 15, 'ouerslipt' = slipt
over, or allowed themselves to slip over
"my follies" without notice.

228, l. 7, 'vaine' = vein: l. 10, 'Cooling Card'
— see Glossarial-Index, s.v., for prior ex-
IX.
amples: l. 20, 'Martinize'—the reference is to the Martin Mar-Prelate books, to which Greene several times alludes: *ibid.*, 'faie' = faith (Fr. Sp. Port.): l. 21, 'gogs wounds' = Gods wounds—an attempted inoffensive oath: l. 25, 'iumpe' = agree.

Page 229, l. 15, 'rest' — card term at primero, *i.e.* setting my stake, or the amount one stakes on the cards in hand, on which one rests.

" 230, l. 4, 'alate' = lately: l. 9, 'Tomliucin' = corruption of Tom o' Lincoln?: l. 13, read 'if [a] good man': l. 22, 'houreglasse' — a hit at the Martinists and Puritans.

" 231, l. 6, 'quaint' — see Glossarial-Index, *s.v.*, for examples: l. 14, 'louemates' = associates: l. 21, 'stale...check' — a sort of equivocation on the chess terms stale-mate and check-mate: l. 23, 'marched in the Mercers books' = gone into debt for dress.

" 232, l. 14, 'were' — *q.y.* misprint for 'went'? l. 19, 'ouer-read' = read over sarcastically and skimmingly: l. 20, 'frumpe' = taunt, etc., *ut freq.*: l. 23, 'fazion' alias fashion, corrupted forms of farcins, farcy. This is shown by the words 'scabd Iades.' Shakespeare has 'fashions' in same sense (T. of Sh. iii. 2).

" 233, l. 11, 'runnes over him' = crushes him.

" 235, l. 11, 'denounced' = our 'announced.' So also p. 256, l. 25.

" 236, l. 7, 'countermanded' = checked: l. 9,
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'Ieronimo Farnese'—Farnese is also introduced into 'Mamillia.'

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

"238, l. 3, 'censure' = judgment, ut freq.

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

" "After dinner sit awhile,
    After supper walk a mile."

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

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

"242, l. 26, 'youth his folly'—an early example
of the supposed origin of the apostrophe, 'youth's.'

Page 243, l. 22, 'pontificalisus' = one may judge by your habits what other things you profess.

244, l. 8, 'iunmp' = agreed with: l. 18, 'fonndnesse' = folly, as 'fondlings,' p. 242, l. 17, is 'foolish ones': l. 27, 'Chronography' = History in Chronicles.

246, l. 1, 'Anthropomasia' — probably a misprint for 'Anthropomastis' or -mastix: l. 3, 'alluding the reason' = applying. So p. 268, l. 14: l. 17, 'Nemroth' = Nimrod.

247, l. 21, 'his my prescription' — qy. his = its (i.e. fame's) and 'prescription' = writing (or name written) before them, etc.?

248, l. 9, 'appech' = appeach, accuse: l. 24, 'pirking' = perking: l. 25, 'for' (Ist) = on account of: l. 26, 'shadowes' = pictures.

249, l. 8, 'braue' = bravado: l. 9, 'Thraasonically' = boastfully: l. 22, 'appeached' — see on p. 248, l. 9: l. 24, 'induce' = bring in or introduce.

250, l. 5, 'side gowme' = long gown: last l., 'neate' = nice.

251, l. 1, 'cursier' = courser — see l. 3.

252, l. 4, 'masse' = master. So p. 253, l. 26: l. 6, 'eode' = eode: l. 20, 'vntrust' = strings of clothes (then used instead of buttons) unfastened.

254, l. 16, 'euer' = always: l. 22, 'Calco,' etc. — on this and other 'slips' of Greene, see annotated Life in Vol. I.
Page 255, l. 25, 'lineaments'—a good example of its more general meaning than that in which it is now used.

257, l. 4, 'ouerweene' = think too highly.

258, l. 13, 'featured' = well made up in body.

259, l. 16, 'water boughes' = low set or near to the water: l. 17, 'Margarite' = pearl: l. 26, 'misse' = amisse, ill, or misfortune.


261, l. 24, 'in' = in [the penalties of] a penal statute.

262, l. 5, 'for' = instead of giving her coyne . . . he left her advice, etc.: l. 15, 'complexion' = temperament, ut freq.

263, l. 13, 'mate' = checkmate—the winning close of a game at chess.

264, l. 7, 'resolve' = dissolve: l. 16, 'fynde' = fiend.

265, l. 14, 'Morice' = morris—a lively dance derived, as its other name Morisco more clearly implies, from the Moors—danced in England on May-day and other festivities: l. 17, 'strawne' = strawen, adj. of straw = made of straw: l. 24, 'for' = against: l. 27, 'pompes' = pumps, slighter-soled shoes for dancing, as still in use: ibid., 'start-ups'—Nares describes them as "a kind of rustic shoes with high tops, or half-gaiters." Cf. Halliwell-Phillips, s.v., extract from Thynne. The meaning is
that what were being used for 'dancing,' and so named 'pompes,' were so heavy as rather to resemble 'start-ups.'

Page 266, l. 26, *despight* = framed in despight of, or, to spite or dull all other created beauty.

267, l. 10, 'in pudding time' = in season. See Nares, *s.v.*, and Withel's Dict., 1608, p. 3: l. 22, 'earnest penny' = engagement penny.

268, l. 2, 'ennue' = hatred, as commonly. Cf. St. Mark xv. 10.

269, l. 1, 'regiment' = government, ut freq.

270, l. 8, 'doome not' = judge not: *ibid.*, 'least'—Did Greene mean 'in the smallest matter'? or is 'least' = lest—a common spelling, and should it be followed by —— as showing he left the sentence in his rage imperfect, and more terrible because of its imperfection?

271, l. 2, 'plackardes' = signs, i.e. sign-boards: l. 21, 'cut ouer'—a vulgarism still.

272, l. 18, 'did' = [he, Selides] did.

273, l. 3, 'braues' = bravados, ut freq.: l. 8, 'infer' = bring in (so p. 285, l. 15): l. 20, 'ennue' = hatred, as before: l. 22, 'comical'—see Glossarial-Index, *s.v.*, for a full note: l. 25, 'palmers' = pilgrims.

274, l. 13, 'abiect' = fallen, vilest: l. 16, 'flawe' = wind—see Glossarial-Index, *s.v.*

275, l. 16, 'prickes' = pens or quills: l. 20, 'vntimelie' = too late discovered..

277, l. 13, 'created' = created [king].

278, l. 20, 'tainted' = stained or tinted.
Page 279, l. 10, 'neate' = handsome and 'orderly' dressed: l. 25, 'meane' = medium: ibid., 'grees' = agrees.

" 280, l. 24, 'plackard' = sign.

" 281, l. 13, 'tabling'—see Glossarial-Index, s.v.

" 285, l. 5, 'Cullen' = Cologne: last l., 'alay' = alloy.

" 286, l. 12, 'drie blowes'—elsewhere 'dry bobs'—see Glossarial-Index, s.v.: l. 25, 'Masse' = Master, as before.

" 287, l. 2, 'counterfet' = picture.

" 289, l. 12, 'simpler' = maker up of simples.

" 293, l. 8, 'appaled' = pale: l. 15, 'Pen sicke' = sick of writing—see Glossarial-Index on Dyce's (mis)reading.

" 294, l. 3, 'knee-stead' — see Glossarial-Index, s.v., for full Note.

" 296, l. 1, 'seethim' — see Glossarial-Index for prior examples.

" 299, l. 4, 'paramour' — see Glossarial-Index, s.v., for good and bad use of this word. Cf. here p. 302, ll. 16, 23 : l. 24, 'race' = raze.

" 300, l. 5, 'lemman' = mistress. l. 26, 'trie' = prove.

" 302, l. 1, 'lotted' = allotted: l. 12, 'for' = from: l. 13, 'popiniay' = parrot.

" 304, l. 15, 'blasing' = blasoning.

" 305, l. 5, 'markes' = sea-marks, lighthouses: l. 27, 'standish' = inkstand: but see Glossarial-Index, s.v.

" 307, l. 6, 'doom' = sentence.
Page 308, l. 21, 'presence' = the presence or audience of the king: l. 23, 'common' = commune.

" 310, l. 9, 'then'—misprinted 'them' in the original: l. 19, 'make' = mate: l. 24, 'appeachéd' = accused, ut freq.: l. 27, 'call' = summons—a sporting term, on which see Glossarial-Index, s.v.

" 312, l. 5, 'deaws' = dews.

" 314, l. 20, 'fraught' = distraught.

" 315, l. 9, 'pasme' = spasm: l. 20, 'confectaries' = confections.

" 317, l. 4, 'abiection' — see Glossarial-Index, s.v.: l. 16, 'quite' = requite: l. 24, 'supposes' = suppositions.

" 318, l. 7, 'brute' = report: l. 9, 'conferre' = consult: l. 23, 'coniecture' — misprinted 'coniectured.'

" 321, l. 9, 'allaromes' = alarums: l. 13, 'pretence' = intent, purpose.

" 322, l. 4, 'onely' = 'Mænon was murthered by me onely': l. 6, 'while' = until: l. 17, 'Astronomie'—this science then included astrology, as here.

" 323, l. 1, 'constellation'—The co-aspects of the stars, i.e. planets, as differing from the aspect of one planet, which in astrology might be neutralized by the aspect (or position) of another: l. 7, 'where'—our when: l. 27, 'infringe' = break, ut freq.

" 325, l. 11, 'either'—misprinted 'neither' in the original.

" 326, l. 11, 'arbour'—context shows that this
was not used as we now do, but as
Chaucer, Shakespeare (Jul. Cæsar iii. 2),
and Dryden used it, for walks benched
with grass seats, and shaded with trees.

Page 327, l. 23, 'beauties to haue' = 'beauties [being]
to haue.'

" 329, l. 3, 'banes' = bans — the whole phrase
means — 'has an [earnest] penny for de-
claring your bans,' i.e. you are thinking of
being married.

" 330, l. 5, 'cole-wortes' = cabbages : l. 9, 'anato-
mie' — from the after word 'corps' it might
be thought that Greene has here made
a slip, and that 'anatomic' was here made
— corse ; but he used it — skeleton (as in
Comedy of Errors v. 1 : K. John iii. 4) :
l. 22, 'pasterers' = pastry-bakers.

" 331, l. 19, 'induce' = bring in : l. 26, 'fonde' =
foolish, ut freq. : l. 27, 'kitching' = kitchen.

" 333, l. 7, 'floure' = flower : l. 27, 'as' — mis-
printed 'at' in the original.

" 334, l. 21, 'preuented' = anticipated.

" 335, l. 17, 'Cine' = sine : l. 26, 'vild' = vile.

" 336, l. 21, 'Spynter' — Was Greene's ancient
history at fault? I cannot find Vitellius
was so called; nor was he killed by order
of Vespasian, but by the soldiery who
entered Rome.

" 337, l. 18, 'his' = its : l. 27, 'brooking' — bearing.

" 338, l. 4, 'fact' — see Glossarial-Index for many
examples of use as if from 'fascinus.'

" 340, l. 19, 'which' = [into] which.
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Page 341, l. 2, 'iust'—may have been used ironically; but qy. misprint for [un]just?

" 342, l. 7, 'drunkennesse'—misprinted in original 'drunken messe.'

" 343, l. 24, 'on hunting' = our 'a-hunting.'

" 344, l. 6, 'pretence' = intention or design.

" 345, l. 10, 'ruinate'—used by Shakespeare in Comedy of Errors iii. 2, etc. : l. 24, 'pallet' = palate.

" 347, l. 18, 'backside'—as p. 341, l. 111, shows = the 'backside' of a house, though it meant 'back garden,' and generally = back court. Sherwood's English Dictionary has "a Backside or back court," and Cotgrave, s.v., has a "back yard or base-court." See 'Base-court' in Glossarial-Index, s.v.

II. Proverbs, Proverbial Sayings, Phrases, ETC.

Page 8, l. 12, 'soyle her owne nest.'

" 16, l. 23, 'taking heart at grasse' [= grace], ut freq.

" 19, l. 4, 'the Hood makes not the Monke, nor the apparell the man.'

" 27, l. 18, 'afford a pound of pride then an ounce of humility.'

" 29, l. 8, 'as the Deere at the gaze': l. 18, 'freshwater soldier'—see Notes and Illustrations; l. 21, 'he could not tell on which eare to sleepe, but builded Castles in the ayre, and cast beyond the moone.'
Page 30, l. 9, 'nipped on the pate.'

31, l. 11, 'daily with the flye in the candle, sport with the Salamander in the heate of Aetna.'

32, l. 5, 'love is without law and therefore above all lawe.'

33, l. 12, 'the more beauty, the more pride': l. 24, 'Love... hath no lack.'

35, l. 4, 'take heart at grasse': l. 28, 'you shall not judge colours for me.'

36, l. 1, 'wee count our penny good siluer': l. 4, 'taking opportunity by the forehead—'thinking to strike the yron at this heate.'

37, l. 5, 'fancie is a Shrew'. . . . 'many like that never loused.'

38, l. 11, 'I see fire cannot be hidden in the Flaxe without smoke', . . . . 'I perceiue, in faith neighbour, by your lippes what lettice you love': l. 21, 'not inferring comparisons, because they be odious': l. 23, 'There are more Maydes then Maulkin, etc.'

39, l. 5, 'nipped on the pate.'

40, l. 11, 'I stood to my tackling': l. 17, 'with a loth to depart.'

41, l. 19, 'setting his rest' = a card term: l. 25, 'hammering in his head.'

48, l. 14, 'Autumne showres are euer out of season.'

49, l. 10, 'I was neuer of that minde to count him martiall, that at the first shooe could yeeld vp the keyes of the Citie.'

50, l. 14, 'looke on thy feete and so fall thy
NOTES AND ILLUSTRATIONS.

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

Page 62, l. 24, 'best Clarkes are not the wisest men.'

63, l. 2, 'I will cast at all'—a dicing and gambling phrase.

64, l. 24, 'all is not gold that glisters.'

65, l. 1, 'the Mariners sound at the first, for feare of a Rocke; the Chirurgion tainteth betimes, for his surest proove: one fore-wit is worth two after: it is not good to beware when the act is done: too late commeth repentance': l. 9, 'he killed her with kindnesse': l. 27, 'hee makes a vertue of his neede.'

66, l. 3, 'The cloth is never tried, until it come to the wearing, nor the linen never shrinks, till it comes to the wetting': l. 21, 'Trie then Eriphila ere thou trust': l. 23, 'prooue ere thou put in practise: cast the water before thou appoint the medecine: doe all things with deliberation: goe as the Snaile, faire and softly: haste makes waste: the malt is ever sweetest, where the fire is softest: let not wit overcome wisedome, nor the hope of a husband be the hasard of thine honestie.'

67, l. 1, 'cast not thy credite on the chance of a stranger': l. 3, 'wade not too far where the foord is unknowne': l. 8, 'know this, it is too late to call againe the day past.'

68, l. 7, 'spill his pottage': l. 8, 'the law of necessitie': l. 11, 'the straight tree pressed downe growth always crooked': l. 13, 'kind cannot haue his course.'
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Page 69, l. 8, 'no pardon, where is no offence.'

70, l. 16, 'have two strings to a bowe': l. 23, 'you harpe still . . . on one string.'

72, l. 19, 'a blinde man might have seene the the creepes hault.'

73, l. 1, 'the fayrest and greenest herbes haue the most secret operation': l. 24, 'in many words lyeth mistrust and in painted speech deceit is often couered.'

75, l. 16, 'al things are not made of one mould.'

76, l. 1, 'it is hard taking the fowle when the net is descried, and ill catching of fish when the hooke is bare, and as impossible to make her beleue that will give no credit, and to deceiue her that spieh the fetch. When the string is broken, it is hard to hit the white; when a man's credite is called in question, it is hard to perswade one': l. 10, 'a woman may knit a knot with her tongue, that shee cannot vntie with all her teeth, and when the signet is set on, it is too late to breake the bargaine: therefore I had rather mistrust too soone then mislike too late': l. 19, 'the Wolfe hath as smooth a skin as the simple sheepe, the sowre Elder hath a fairer barke then the sweete Juniper: where the sea is calmest, there it is deepest, and where the greatest colour of honestie is, there oftentimes is the most want: for Venus vessels haue the loudest sound when they are most emptie.'

79, l. 25, 'The Turtle chooseth, but neuer changeth.'

80, l. 5, 'a woman having crackt her loyaltie is
NOTES AND ILLUSTRATIONS.

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

Page 81, l. 1, 'wittie but the other more wise': l. 3, 'cannot the Cat catch mise, but shee must have a bell hanged at her eare? he that is afraid to venter on the Buck, for that he is wrapt in the bryers, shall neuer have hunters hap: and hee that puts a doubt in loue at every chance shall neuer have louers lucke': l. 10, 'I will sit beside the saddle'—apparently (from this example) it means sit 'beside' and not 'in' the saddle—i.e. fail or perhaps not make the attempt: l. 26, 'there was but one heart in two bodies.'

" 82, l. 13, 'so many faces, so many fancies': l. 22, 'early in. a morning stepped into her bed chamber'—to be noted as then no uncommon reception-room (so-to-say).

" 83, l. 22, 'may not a woman looke, but she must loue?'

" 89, l. 15, 'as the burnt childe dreads the fire.'

" 91, l. 26, 'she waded so farre, that she was ouer her shoos.'

" 94, l. 9, 'hee could espie a pad in the strawe, and discerne a glowing coale, from cold cinders.'

" 95, l. 3, 'it is good to looke before thou leape, and to sound the Ford before thou venter to wade': l. 6, 'gaze not at starres, lest thou stumble at stones': 'looke not into the Lions denne, lest for thy presumption, thy skinne be pulled ouer thine eares.'
Page 97, l. 10, 'thy Logike prooue not worth a lowse':
  l. 21, 'lay they not their lookes to intrap,
  when they meane to keep the fowle for tame
  fooles.'

  98, l. 5, 'God wot.'

  100, l. 10, 'your sorrow is like the raine that came
  too late.'

  101, l. 19, 'the colour clapt to the eye, hindreth
  the sight, the flower put in the nostrill,
  hindreth the smell.'

  102, l. 5, 'like the Lapwing, that cryeth farthest
  from her nest.'

  104, l. 24, 'making a womans resistance.'

  107, l. 27, 'shee was with childe of this late and
  dangerous newes.'

  108, l. 24, 'hoping all shall be troden vnder foote.'

  111, l. 1, 'whose hearts are full of holes.'

  123, l. 11, 'though my showers come in Autumnne':
     l. 24, 'had not ridden them with a snaffle,'
     i.e. tenderly and lightly.

  125, l. 11, 'sit downe and blowe his fingers':
     l. 13, 'fooles will haue bolts'—allusion to
     the proverb: l. 18, 'a dog will haue a
     barking tooth.'

  129, l. 6, 'basted him Calends in his forehead'—
  in his younger virile age Time marked its
  course on his forehead and nowhere else:
  l. 17, 'not laughing once a yeare with
  Apollo.'

  130, l. 2, 'thought it good sleeping in a whole
  skinne': l. 25, 'commendable prodigality
  that grew from the Bonnet and the Tongue':

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l. 28, 'Chaucer'—see Index of Names, s.n.

Page 131, l. 13, 'thoughts in his fist' = keeps his thoughts close except on proper occasion, when he readily opens his hand, or gives them. See 'The Secretary,' p. 138, l. 6.

" 133, l. 27, 'thinke no smell good, but their Countries smoake.'

" 135, l. 1, 'young wits were wandring': l. 11, 'hast not eaten bread with one tooth' = not come to an age when you are all but toothless: 'nor hath the blacke Oxe trodden upon thy foote' = not worn with age or (as here probably) with cares: l. 15, 'what a long harvest thou shouldest reape for a little corne,' etc.: l. 23, 'Fortune daunceth attendance on thy will'—a phrase still used from the delays and consequent impatience of the suitor fidgets and moves about (so metaph. 'daunceth').

" 138, l. 10, 'Trust not him that smyles,' etc. Cf. Shakespeare's "Smile, and smile, and be a villain"—Hamlet i. 5.

" 145, l. 7, 'hunger needs no sauce, and thirst turnes water into wine': l. 10, 'theres more mault in the floore.'

" 153, l. 11, 'Beauty is like smoake in the straw,' etc.

" 154, l. 4, 'as she respected King nor Kesar.'

" 155, l. 14, 'inequality in marriage was oft enemy to Loue': l. 17, 'the meane . . . a merry song': l. 25, 'I shall buy gold too deare.'
Page 156, l. 1, ‘the higher was my seat, the sorcer shall be my fall.’

" 157, l. 3, ‘desires aboue Fortunes, are the fore-pointers of deep fall’: l. 11, ‘keepe a Calender of their affection.’

" 163, l. 19, ‘like rust on yron that neuer leaues fretting till it be consumed.’

" 167, l. 3, ‘Better fill a man’s belly then his eye’: l. 22, ‘leade Apes in hell’—Is the origin of this phrase to be found either in the custom of itinerant showmen leading an ape or apes (= monkey) as an employment and for gain, or from the custom of young unmarried women having them as a source of amusement? In the latter case, ‘in hell’ was added as the place of amusement ironically: last l., ‘what needes the hand a Taber, when hee meanes to catch the Hare?’

" 170, l. 2, ‘A beautifull man, why he is a pearle in a woman’s eye.’

" 173, l. 15, ‘To pinne,’ etc. = a phrase probably derived from the custom of pinning or fastening favours on the sleeve.

" 174, l. 14, ‘Loue careth not for Cowards: faint heart neuer wonne faire Lady’: l. 17, ‘a Souldier for my money.’

" 176, l. 7, ‘being already over the shoues in a little loue forsooth’: l. 15, ‘commanded his horses to be put to grasse.’

" 177, l. 13, ‘his will stood for a law.’

" 178, l. 3, ‘buy repentance with too deare a
price': l. 17, 'there are more maydes then Maulkin': l. 20, 'the idle life is the mother of all mischiefe': l. 25, 'lye at racke and manger' = to eat (and do nothing).

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

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

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

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

" 183, l. 11, 'straine further then thy sleeue would reach.'

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

" 188, l. 13, 'thoughts reach at starres, stumble at stones': l. 14, 'such as gaze at the heauens, fall on the earth.'
Page 189, l. 10, 'the starres determine, but God dis-
poseth.'

" 191, l. 1, 'promise mountaines and performe Molehills': l. 22, 'thou art but one Swal-
low, and makest not Summer': l. 26, 'say, Had I wist is a little too late.'

" 193, l. 19, 'There is no hap past hope': l. 23, 'the foulest weedes haue oft the most ver-
tuous operation, so the hoode makes not the Monke, nor the apparell the man.'

" 195, l. 16, 'women's thoughts are like babies fancies.'

" 196, l. 8, 'such a wanton as she would never want one.'

" 197, l. 9, 'the outward show did not always manifest the inner man.'

" 206, l. 25, 'bought wit is best.'

" 207, l. 8, 'Ah Father, had I reverenced my God as I honoured my goddesse.'

" 209, l. 3, 'thought not that measure was a merry meane': l. 8, 'as Doues flocke where the house is faire; so where the carrion is, thither such Hungry Eagles resort': l. 11, 'empty vessels . . . have loud sounds': l. 12, 'painted streakes . . . have rusty blades': l. 13, 'glorious flowres . . . have no smell': l. 15, 'by drawing too oft, the Well waxed drie': l. 22, 'wit hath hee purchased with great repentance.'

" 210, l. 21, 'rubbe the sore afresh . . . by recounting . . . offences.'

" 212, l. 18, 'that nature likes best seldom scene'
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- as we should express it, 'that [that]' or 'that [which].' There is an ellipsis of '[is] seldome,' the [is] being understood from the previous 'are': l. 26, 'bought wit
... better late than never.'

Page 213, l. 9, 'as kindly as his stomake would suffer.'

" 216, l. 2, 'I stretcht beyond the compasse of my sleeue.'

" 218, l. 13, 'rubd the scarre afresh' ... 'suffered the Caterpillers of time to consume the blossomes of his young thoughts.'

" 221, l. 19, 'rid mee without a spurre': l. 27, 'Every one dippes not his finger with Homer in the bason.'

" 228, l. 13, 'if Diogenes stirre his stumpes;' etc. ... 'if the fox preach, tis to spie which is the fattest goose;' etc.

" 230, l. 13, 'Diogenes hath taught me, that to kicke an asse;' etc.

" 231, l. 25, 'haue made the tauerne to sweate with riotous expences.'

" 232, l. 14, 'if I were not beyond;' etc.

" 233, l. 12, 'a mans conscience is a thousand witnesses.'

" 236, l. 14, 'sweeter was the deaw that dropt from peace, than the showers that powred downe from wars.'

" 239, l. 16, 'tis a whetstone to sharp fancie.'

" 240, l. 11, 'an ant's egge;' etc.—see Notes and Illustrations in loco.

" 243, l. 17, 'women's fancies ... men's favours': l. 27, 'Parrats spake not what they thinke.'
Page 244, l. 5, 'follie treading upon our heele's' . . .
'taking time by the forehead.'
" 246, l. 2, 'deepely bred by the bone': l. 14,
'pride as ill befiteth a crowne as a cottage.'
" 248, l. 16, 'gazing at a starre you stumble at
a stone.'
" 249, l. 1, 'knewe scarce a speare from a spigot.'
" 250, l. 2, 'as fit a harbour for pride under a
scholler's cap as under a souldiours helmet.'
" 251, l. 7, 'no touch in Padua,' etc.: l. 13, 'Peratio
looke to your owne last,' etc.: l. 26, 'Peratio
thought to push him with the pike,' etc.
" 253, l. 10, 'English Gentleman . . . . painted
naked,' etc.
" 254, l. 13, 'the coule makes not the monk, nor
the gray weede the frier': l. 23, 'take his
ease in his Inne.'
" 256, l. 14, 'thought Fortune had beene tied to
his thoughtes': l. 25, 'kings might deter-
mine but God dispose.'
" 257, l. 5, 'consideration, the enemie of vntimely
attempts': l. 27, 'Fortune euer commeth
at the sight of a scepter.'
" 258, l. 20, 'bring not contempt to such a royall
dignitie by too muche familiaritie.'
" 262, l. 3, 'a vertue of necessitie.'
" 263, l. 1, 'the priviledge of honour is sealed
with the signet of time': l. 15, 'accuse
not fates or Fortune as thy foes.'
" 264, l. 11, 'the frost nippeth the budde,' etc. (a
number here together): l. 27, 'teares are
no cures for distresse.'
Page 267, l. 15, *I will rather marre the plaie then your market* : l. 22, *so hired her before the Constable.*

" 268, l. 3, *pearked so highe with Danida's Parrat,* etc.

" 269, l. 1, *more blossomes die the first nippe in a morning,* etc., etc. : l. 19, *his skin pulled ouer his eares* : l. 25, *Is not the print of a lyon's clawea seale of his safetie?*

" 270, l. 9, *flung from them in a rage!*

" 273, l. 8, *a fooles coat to procure perpetual shame.*

" 276, l. 18, *neuer shrinke at this shot!*

" 277, l. 18, *the gaie coates of kings couers much care* . . . l. 20, *the plowman hath more ease then a king* . . . l. 23, *we haue as much health with feeding on the browne loafe as a Prince hath with all his delicates, and I steale more sweete naps in the chimney corner in a weeke then (God saue his maiestie),* etc.

" 279, l. 1, *pouertie slept quietly at his plough beame,*

" 280, l. 16, *hittest the crow by hap* : l. 26, *step thou not farther than thy scrip!*

" 282, l. 9, *Fortune is blinde* : l. 27, *ioyne in thee both pouertie and pride.*

" 283, l. 1, *Report . . . a blister on her tongue* : l. 11, *thy harvest is out of the grasse.*

" 285, l. 18, *you may smell their pride by their perfumes* : l. 23, *crosse Benedetto ouer the thumbs.*

" 286, l. 8, *wring water out of a stone* : l. 11, *hee burnt but his owne clothes.*
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Page 287, l. 27, 'brooke companions.'
" 289, l. 4, 'discover where his shoe wrong him.'
" 290, l. 3, 'covering an inuenomed hooke with a faire baite.'
" 291, l. 3, 'forgetting our God for the gaine of a godesse.'
" 292, l. 10, 'apply their wittes and wils.'
" 300, l. 9, 'loue fil leth not the hand with pelfe, but the eie with pleasure.'
" 304, l. 25, 'shadowe thy misse' = cover thy fault.
" 306, l. 11, 'hot loue is soone colde.'
" 307, last l., 'looke twise . . . before he refused.'
" 308, l. 17, 'like so proper a man' . . . 'setting her husbande . . . forth in print.'
" 309, l. 4, 'it is not richesse to haue much, but to desire little.'
" 311, l. 17, 'take time now by the forehead.'
" 313, l. 27, 'I inferre no comparisons.'
" 319, l. 7, 'stole the heartes of the commons.'
" 323, l. 3, 'like leekes gray headed and . . . greene tailde.'
" 324, l. 23, 'your lippes can digest such lettuce.'
" 325, l. 4, 'nipt on the head.'
" 327, l. 11, 'young mennes wiuues and maidens children are alwaies wel taught': l. 17, 'weare her pinde on your sleeue.'
" 329, l. 15, 'as liefe haue their roome as their companie.'
" 334, l. 14, 'life shorte, art long.'
" 338, last l., 'Let me borrow a word.'

A. B. G.

END OF VOL. IX.