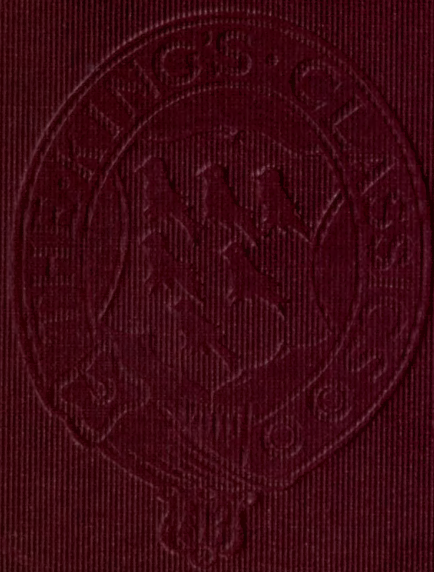




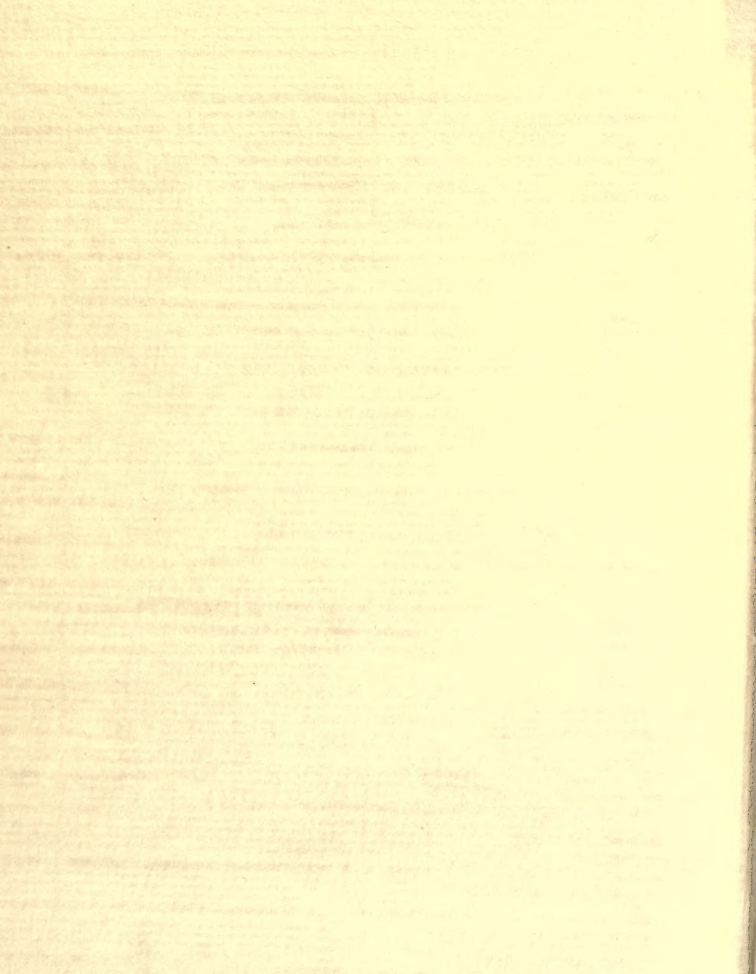
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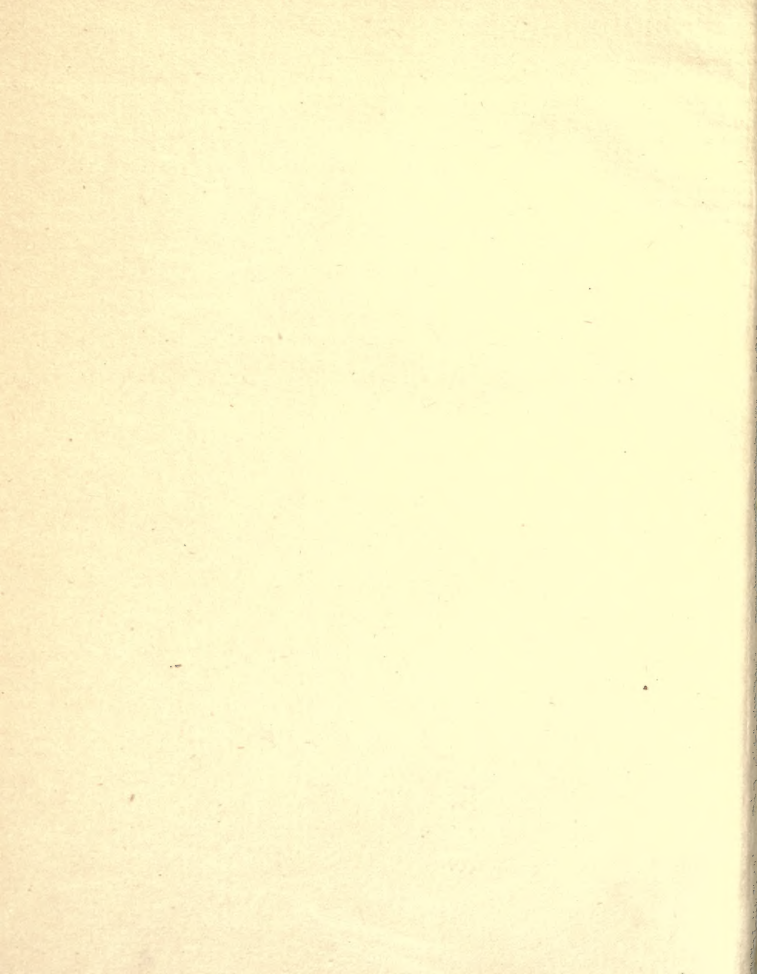
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B.M.M.



A PETITE PALLACE OF PETTIE  
HIS PLEASURE EDITED BY  
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## *Minos and Pasiphae.*

**MINOS** King of Creete, regarding the beautie of *Pasiphae*, a waiting gentlewoman in his Courte, falleth in loue with her, and maketh her his Queene. Whom **VERECUNDVS**, a younge Gentleman also of the same Courte, hauing sollicited to lewdnesse, for feare of the Kings displeasure, escapeth away by flight. **MINOS** entreth into sutch rage of gelouly ouer his wife, that in his absence hee seeth spies ouer her, to bewray her doynge. *Pasiphae* becominge vnnaturally amorous of a Bull, by meanes of the Carpenter *Dedalus*, bringeth foorth a monstrous Childe, in parte resemblinge the Sire, and in parte the Mother.

**O**f all the ordinarie accidentes incident to the lyfe of mā, there is none of moze momēt to our prosperitie, or misery, then marriage: which estate if wee aduisedly enter into, it maketh vs in happinesse equall to Angels: but if wee rashly run into it, it pzolongeth vs in the paines of the furies of hel. And amongst all þe inconueniēces, which are to bee sozesēne in this bargaine, there is none moze daungerous, then inequalitye of estates betwene the parties: soz, what agrāment of affections can there bee, when the one shall bee of a meane minde, the other haucie, the one lowly, the other lostie: how can there be one harte in two bodies, when the one wisseth one thinge, the other willeth another: When the one is disposed one way, the other inclined another way, accordinge to the secret instinct of their proper and peculier natures: For the nature of nothinge may bee altered: that whiche nature hath geuen, cannot bee taken away: and that whiche is byed in the boane, will not out of the flesh. So that for one of meane parentage, to bee marryed with one of pzincely race, I think as good a match, as bee

~~P4995p~~

A PETITE PALLACE OF  
PETTIE HIS PLEASURE  
CONTAINING MANY  
PRETIE HISTORIES BY  
HIM SET FORTH IN  
COMELY COLOURS AND  
MOST DELIGHTFULLY  
DISCOURSED. VOL. II.

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CHATTO AND WINDUS, PUBLISHERS  
LONDON 1908

“FOR NOW THEY CAST SUGAR AND SPICE UPON EVERY DISH THAT IS SERVED TO THE TABLE; LIKE THOSE INDIANS, NOT CONTENT TO WEAR EAR-RINGS AT THE FIT AND NATURAL PLACE OF THE EARS, BUT THEY WILL THRUST JEWELS THROUGH THEIR NOSE AND LIPS BECAUSE THEY WILL BE SURE TO BE FINE.”—*Sidney*.

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## SCILLA AND MINOS

**S**CILLA, daughter to Nisus, King of Alcatheë, disdainfully rejecting the humbler suit of Iphis, a young gentleman of her father's court, becometh unadvisedly amorous of King Minos, her father's and country's mortal foe, lying in siege about the city. To whom, by the counsel of Pandarina, she betrayeth her father, in stealing away his golden hair, and presenting it unto Minos in token of her love, which he reproachfully rejecteth. And being embarked to depart homewards, she essayeth to swim after him, and is drowned in the sea.

---

Many are of opinion that the virtues of love are very many, and that it is of force to reduce us from savageness to civilness, from folly to wit, from covetousness to liberality, from clownishness to courtliness, yea, from all vice to all virtue. But if the effects thereof be rightly considered, I see not but that we may more justly say, that the inconveniences of love be infinite, and that it bringeth us from modesty to

impudency, from learning to lewdness, from stayed firmness to staggering fickleness, from liberality to prodigality, from wariness to wilfulness, from good behaviour to dissolute living, from reason to rage, yea, from all goodness to all vanity. As may be justified by the gods themselves, by the godliest men that ever were, by the wisest men that ever were, and by the valiantest men that ever were, who by love have been brought to most outrageous impiety, to most extreme folly, and most vile villainy. But, Gentlewomen, because most of you be maids, I mean at least taken so, I will manifest unto you the mischief of love by the example of a maid, in that estate, though I hope not every way, like unto yourselves, that admonished thereby, you may avoid the like inconvenience in yourselves.

Therefore, you shall understand that over the town Alcathoë reigned one Nisus, who had to daughter a damsel named Scilla, a proper sweet wench, in goodness a goddess, in shape Venus herself, in shew a saint, in perfection of person peerless : but in deeds a dainty dame, in manners a merciless maid, and in works a wilful wench, as by her life you shall perceive. For there was attendant upon her father in his court a proper youth named Iphis, who, as the freshest



colours soonest fade the hue, and as the finest metals soonest break, so the more noble blood he came of, and the finer wit he was endued withal, the sooner was he made thrall and subject to love ; and the more courageous mind he had, the more haughty conquest did he endeavour to achieve. For being in the daily sight of Scilla, he began firmly to fix his fond fancy upon her fine face. And by reason of his young years, being ignorant that under most green grass lie most great snakes, and under enticing baits entangling hooks, he bit so greedily at the bait of her beauty, that he swallowed down the hook of hateful hurt, and hurtful heaviness, to his heart. But like a man, he sought means to subdue his sorrow and to vanquish this virgin, and first like a bashful young man he solicited his suit by pitiful looks, thinking thereby to let her understand his desire. But she, on the other side, perceiving his intent, cast coy countenances upon him to drive him to despair ; so that where before his own bashfulness kept him from discovering his purpose, now her coyness caused him to cover it. Yet extreme love drave him to this extreme shift,—he imparted his purpose to an uncle of his, a nobleman of great countenance in that court, humbly desiring him either by counsel, countenance, pain, or policy, to

stand him in some stead to the attaining of his purpose. His uncle gravely advised him to avoid such vanity, and not to attempt any such enterprise whereby he should incur the king's displeasure, and *per consequens* his own undoing. But he told this tale to one that had no ears to hear, for the deepness of his love caused deafness in him to hear anything which might help to heal his hairbrained head, for forward he would with his folly whatsoever came of it. The old gentleman seeing his unadvisedness, told him he would so far as he durst feel the fancy of the young Princess, and thereby he should perceive how likely he were to prevail in his purpose. And having convenient time, he fell to sifting her thoughts in this sort :—

“Fair Lady, we have letters come to the Court containing this news, that two or three young Princes have directed their course into this country to see and assay you in the way of marriage. Wherein I doubt not but you will deal to the king's majesty's contentation, and to our country's commodity ; and to consider that the stay of the whole kingdom standeth upon your marriage, for that he which marrieth you must, after the king's decease, succeed as lawful heir unto the crown. Now if you match yourself with a

stranger, it is greatly to be feared that we shall be greatly molested with the fury of sovereign force, for that the King's guard and court for the most part shall be of his own country; and so strangers shall be preferred to offices, and we set besides our living; whereas if it shall please you to take to husband some of your own country, you shall be as it were King and Queen yourself, and he as it were your servant and subject. And so shall you reign in great sovereignty, and we live in great tranquillity." His talk being ended, the Princess made him this proud answer:—

"My Lord, touching my marriage it toucheth me more nearly than you, and my father, the King's counsel, I mean chiefly to follow therein; neither will I so respect your commodity to neglect mine own honour, neither will I have more consideration of the stay of my country, than of the state of my calling; neither in that point, by your leave, will I prefer the commonwealth before mine own private will. For that it is only I must marry, which if I do to my liking, I am like to live pleasantly, if otherwise, I am sure to live sourly all the days of my life. And for marrying any of mine country, I promise you for my part I know never a Prince in all this country, my father excepted." Meaning she should match

with none under the degree of a prince. Immediately after this, the nobleman called his nephew unto him, telling him he thought it as easy a matter to climb to heaven with ladders, as for so mean a man as he to aspire to the heights of her haughty mind. The young Gentleman, thinking that his uncle for fear of displeasure durst not deal in so dangerous a matter, neither gave great credit to his words, neither yielded him any thanks for his pains, but determined notwithstanding, of himself to pursue his suit. And knowing that proper gentlewomen delight in pretty jewels, and that the gods themselves are pleased with gifts, he got the most precious pearls and dearest diamonds in the country, and caused them to be presented unto the Princess from him. But disdainful rigour so ruled her that she would not so much as look upon them, saying she had no need of his gifts, that he might better bestow them on those who were not his betters, and that she thought it shame that a prince's person should be purchased with pearls. The gentleman, though greatly dismayed to see both his good-will neglected and his gifts rejected, yet like a valiant soldier he gave a fresh onset upon her with friendly loving letters which he wrote in this wise:—

“Most peerless Princess, though love hath almost blinded me in all things, yet I humbly beseech you not to think me so forgetful either of the meanness of mine own estate, either of the majesty of yours, as to presume to practise you in the way of marriage, for in my judgment, I think no man on earth worthy that honour. But my pitiful petition is this, that you will accept me for your slave and servant, and that what country soever you shall be married into, I may give attendance upon you, to the intent still to enjoy the sight of your sweet face, and feed my fancy in the contemplation of your beauty. For I am so vowed to your virtue, that only the sweet remembrance of you shall mortify in me the mind to any other woman whatsoever. For I persuade myself to find more felicity in one friendly look of yours, than in any other’s faithful love. And though these blotted words be too base an object for your heavenly eyes, yet weighing the cause in the scales of courtesy, I trust you will take them in good part. The cause of the blots was the tears which fell from my eyes at the making hereof, the cause of the words is the good-will of the writer. Thus praying you to pity the one and to accept the other, I leave, living only to do you duty and service.

Yours, though not yours : IPHIS.”

The Princess having this letter delivered unto her by one of her waiting-women, so soon as she knew from whence it came, flung it from her, saying, she had nothing to deal either with him or his letters, and straightly charged her women not to salute her with anything from him. But Fortune so framed that as she flung the letter from her, in came the king, her father, and caused the letter to be reached unto him, and knowing the contents thereof, sent for the youth Iphis, shook him up with sharp threatenings, and charged him upon pain of punishment never after to be seen at the Court. The young Gentleman, seeing the ground which he tilled altogether barren, and that it yielded him but care for coin and grief for grain, determined to bestow no more cost or labour thereon. And besides, fearing the king's fury and displeasure, with as convenient speed as he could, conveyed himself into the country, and there assuaged his sadness with solitariness ; and setting her cruelty towards him against his courtesy towards her, her disdainfulness against his own dutifulness, he soon set himself free from his folly. This matter thus ended, greater storms began to brew, and such a tempest arose that Scilla, who before kept other in hands, was now herself set in the sands, and where before she



sailed in ship with top and top-gallant, setting out flag of defiance, now she was driven to strike sail and veil bonnet even to her father's enemy. For it fell so out that King Minos, moved justly thereto for the murder of his son, waged war, and came with a puissant power against king Nisus, and laid so hard to his charge that he made him keep his castle. Now, while Minos lay at the siege thereof, it fortun'd the young Princess to have a sight of him out at the window of the tower wherein she lay: and now Cupid meant to be revenged on the cruelty which she used to his captain Iphis, who fought so faithfully under his banner, and shot such darts of desire into her towards King Minos, that unless she might have him to husband she thought herself but a woman cast away; and after a sobbing sigh and trickling tear, she fell out with herself in this sort:—

“ Ah, fond foolish girl, and canst thou find in thy heart to bear friendly affection to thy father's fiendly foe? Can I love him kindly, who seeks to spoil my country cruelly? Could I valiantly withstand the assaults of a flourishing young man, and shall I cowardly yield to a fading old man without any assault? O love without law! O rage without reason! O will without wit! O fancy fraught full of fury and



frenzy ! Good God ! where are now become these lofty looks I was wont to use to lovers ? Where are the coy countenances, the haughty words, the solemn salutations, the dainty dealings, the curious congés, and such like ? Alas, now I am made to stoop without stale, to come without call or lure to the empty fist ! But, alas, who is privileged from the force of love ! No, there are none so stout, but love maketh them stoop ; none so wise, but love maketh them fools ; none so shamefast, but love maketh them bold. And though I should first bewray my affection, and make love to King Minos, the offence is rather to be pitied than punished. Yea, the more frankly I offer him my good-will, the more friendly no doubt but he will accept it ; and the less he hath deserved it, the more will he endeavour himself to be thankful for the same. Neither can he but take it as an undoubted sign of deep good-will if I give the first onset in this skirmish ; neither can it any way redound to my shame, the end being honest, and my meaning in the way of marriage. And if it be lawful to follow the example of creatures without reason, doth not the cow low to the bull, doth not the mare neigh to the horse, doth not the ewe bleat to the ram, doth not the falcon call to the tassell-

gentle, the gerfaulcon to the gerkin, the sparrowhawk to the musket? And so of all other creatures, the females are more forward that way than the males. Besides that by how much weaker women are than men, by so much the more they are to be borne withal, if they be less able to bear the heavy burden of love than men. Again, by how much more the love of women is more fervent than of men, the more fiery flames of force must fry within us, which without great grief cannot be concealed or covered. And whereof springeth this error, that women may not first make love, but only of a precise and curious custom, nay, rather a prejudicial and careful custom, I may term it, to us women. For whereof it cometh that so many of us are so evil-matched in marriage, but only hereof, that we are tied to the hard choice of those that offer their love unto us; whereas if it were lawful for us to make love where we liked best, we would never marry but to our mind and contentation. Lastly, I am not the first that have played the like part, and that which is done by allowable example is lawfully done. For Venus herself yielded herself to her darling Adonis without any suit made on his part; Phædra made suit to Hippolitus; Oenone

pleaded her right with Paris ; Dido did Aeneas to understand how deeply she desired him ; Brysis besought the good-will of Achilles ; Adalesia by her governess made love to Alerane ; the Duchess of Savoy went on pilgrimage to the knight Mendoza ; infinite like examples I could allege ; and why is it not lawful for me to do the like, and make love to King Minos, who perchance would first have sued to me, if he had first seen me ? Yes, let the world judge what they will, I will do what I shall judge best for myself, and with as convenient speed as I may, I will either by letters or deeds do Minos to understand what mind I bear him." And as she was busily beating her brains hereabout, one of her most trusty and loving women came unto her, humbly requesting her to make her privy to the cause of her perplexity. "Alas, good mistress," saith she, "if you want anything, let your friends understand it, and it shall be provided. If my poor service may any way serve your turn, assure yourself neither respect of honour, living, or life, shall let me from doing anything, which may deliver you out of distress ; if you have imprisoned your liberty anywhere, and gyved yourself in the fetters of fancy, I know a gentlewoman, my familiar friend, who can stand you in as much

stead for the obtaining of your purpose as any gentlewoman in this Court."

The Princess desirous of aid in her distress, prayed her woman to procure the coming of that Gentlewoman with all possible speed. Whereupon the waiting-woman caused one of the princess's gentlemen to go to this honest woman, and in her name to desire her to come to the Princess. You shall understand this gentlewoman's name, who was sent for, was Pandarina, in her youth a serving-woman, and one which knew more fashions than was fit for honest women. But now married to an honest gentleman, she entered into a new religion, seeming to renounce her old faith, and settling herself in such hypocrisy, that she rather counterfeited cunningly, than lived continently. But to paint her out more plainly, she was more coy than comely, more fine than well-favoured, more lofty than lovely, more proud than proper, more precise than pure, more superstitious than religious, more of spite than of the spirit, and yet nothing but honesty would down with her; more jealous than zealous, either judging her husband by herself, or judging herself unworthy the several use of so commodious a common as her husband was. Well, such as she was, this

young gentleman of the young princess was sent for her, and at the first coming according to the fashion he kissed her, and having done his message, with frowning face she told him she could not go to the princess, and though she could yet would she not go with him. The gentleman somewhat abashed hereat, returned to the gentlewoman that sent him, and told her what answer this honest woman made. Who marvelling much thereat, went presently herself unto her, desiring that gentleman to accompany her. Being come to her lodging, after a few salutations, Pandarina prayed the gentlewoman either to send unto her a more modest messenger than the gentleman she sent, or else to teach him to kiss more continently. The gentlewoman blushing for bashfulness, told her she had not the skill to teach men to kiss; she thought that cunning concerned common harlots, or at least married women rather than her, "but," saith she, "I will tell him of it, that of himself he may amend his fault;" and calling the gentleman aside unto her, she asked him how he had misused himself towards Mistress Pandarina in kissing her. "No way," saith he, "that I know for, but if I kissed her boldly, I trust she will attribute it to young men's bashfulness, and if I kissed her kindly, I trust

she will impute it to good-will." "Yes marry," saith the gentlewoman, "it was more kindly than she cared for or liked of." "Verily," saith he, "if it were over kind, it is more than I know, or more than I meant, for to speak my fancy freely, I know never a gentlewoman in this land, that I like of worse: and if she be assured I be too far in love with her, I will be bound in what bond she will, to hate her no man more. But gentlewoman, if you adhibit any credit to my counsel, fly her familiarity, eschew her company: such saints in shew are Satans in deed, such feigned holiness is double devilishness, such counterfeit constancy I count little better than bawdry. For sure this is a most sure mark to know dissemblers by, that they will always far exceed the mean, for fear of being found in their feigning. As those that feign to weep, howl outright: those that feign to be friendly, shew themselves plain parasites: as those that feign to be valiant, brag most gloriously: and as she counterfeiting continency, sheweth herself altogether curious and hypocritical. But notwithstanding I have had no knowledge of her life and conversation, yet dare I lay my life on it, that either she hath been naught, is naught, or will be naught, whensoever she can



get any foul adulterer fit for so filthy an adultress." The gentlewoman hearing him so earnest, prayed him to put up the matter patiently, saying she thought it was but a shift to excuse her not coming to the Princess : and so went to Pandarina telling her the gentleman was sorry he had offended her, and so away they went together to the Princess. I have wandered, Gentlewomen, somewhat beside the path of my promised purpose, but yet not clean out of the way of mine own will and intent. For though this digression pertain little to the history I have in hand, yet it may serve to admonish you that you take not executions of curiosity against kisses which are given you of courtesy ; and if there chance to be any fault in them, either modestly to conceal it, or presently to return the kisses again to him which gave them. But in excusing my former digression, I shall enter into another digression, therefore to the matter and purpose proposed. Pandarina being preferred to the presence of the Princess, having done dutiful reverence humbly craved to know her pleasure. "Nay, rather," answered the princess, "it is my pain, Gentlewoman, which I mean to make you privy to" ; and blushing either for guiltiness or for bashfulness, she unfolded the



secrets of her thoughts to Pandarina in this sort :—

“Gentlewoman, but that I know to whom I speak, I should perchance be in doubt what to speak in this matter, which is somewhat unmeet for my maidenly estate ; but considering you are a woman, and one who no doubt in your time have felt the force of love, I persuade myself I may boldly impart unto you the pangs of my passion, as to one who, I hope, will rather seek a salve for my sore, than think sinisterly of my doings. Therefore you shall understand that the sight of King Minos, who layeth siege to our city, hath made such a breach into my heart, that I lie altogether open to his assaults, and am fain to yield myself his prisoner and captive. And though it may seem strange unto you that his forces being not bent against me, should have such force over me, yet it is often seen that a dart levelled at one, alights on another. And though you may marvel to see me yield before any onset be given, yet no doubt that city merits more mercy which yieldeth without assault, than that which standeth to the doubtful event of battle, and after much effusion of blood, yieldeth when it is able to stand no longer in defence. For here the loss in the siege,

taketh away the gain in the conquest ; the pain in pursuing, taketh away pleasure in possessing ; and the hardness in winning, drowneth the happiness in wearing. And surely if maids would follow my counsel, I would not wish them to set such solemn looks, to use such nice denials and dainty delays to those, whom they think worthy of them, and whom they mean only shall enjoy them. For they gain nothing hereby but defer their own relief, and increase their lover's grief. Besides that when they are so hardly won, it is a sign they yield rather by importunity of the wooer, than by any inclination of good-will on their own part. But what need I use this defence, where nobody chargeth me with any offence ? This rather lieth me upon, earnestly to crave your aid and assistance in this my distress, and that you will either by counsel cure my disease, either by pain or policy put me in possession of my desire. I am thus bold to commit this matter unto you, presuming of your good wit, and good-will towards me. And if you shew such faithful friendliness herein, as I verily look for, assure yourself I will in such friendly manner requite it as you shall very well like of." Mistress Pandarina, having attentively attended her talk, dutifully replied in this sort :—

“Most excellent Princess, I am humbly to thank you that it pleaseth you to repose such credit in me as to disclose your secrets to me, and I shall think myself most happy, if my duty may any way do you good, or my service satisfy your expectations. And touching your love, it is such that you need not be ashamed to shew it, yea, in my judgment, it is rather to be commended every way, than condemned any way. For, first, in that your fancy is fixed on a prince, you shew your princely mind in liking your like : then, in that you seek to join yourself to him in marriage, you shew your goodly disposition, in desiring to quench the desires of your heart by that godly mean which God hath made and appointed. Thirdly, in loving your father’s foe, you follow God’s commandment, who willeth you to requite good for evil. Yea, and by this means you may be a mean to make peace and amity between two enemies, and save your city from siege and sack. Lastly, in that you yield so quickly to the alarms of love, you shew your fine nature and wit, which are soonest subject to the impression of love. And for your opinion touching the dealing of dainty damsels, you are no doubt, Madam, in the right. For those which are so coyish and wild, or so haggard-like, that scarce in

seven years suit they will be reclaimed, they plainly shew themselves either to be of base metal, as not to be capable of love ; either of gross wits, as not to understand when love is made unto them ; either of slender judgment, as not to accept good offers ; either of incontinent conversation, as being loth to be tied to one diet ; either of inconstant conditions, as judging men as light of love as themselves are lewd of life ; or else some way imperfect, that they are not meet for the holy state of matrimony. Now, whereas you crave my counsel and help to the bringing of your good purpose to pass, good madam, would I were as well able as willing to do you good ; but so far as my simple wits can see in the matter, I think this way the best to work your will. You know your father hath on his head a golden hair, whereon dependeth the stay of his state, and puissance of his power. No more but when your father is asleep, pull off the hair and present King Minos therewith, and no doubt but he will embrace you as the author of his victory, and receive you for his lawful and loving wife : so shall you redress your own distress, and preserve the life of your father and his people, who perchance by the continuance of this war, may come to confusion." The princess, liking reasonably well

of this practice of Pandarina, gave her thanks for her good counsel, and departed into her chamber by herself to think more of the matter, where she entered with herself into these contrarities:—

“I see there is no disease so desperate, but if it be taken in time physic may help it; no matter so hard, but policy can prevail in it; nor no policy so good, but <sup>2</sup>experience will put into our heads; as may be seen by the sound advice and perfect policy of Pandarina. And I warrant I am not the first client that this councillor hath had, I am not the first Pupil that she hath practised for, this is not the first sluttish suit that she hath been solicitor in, this is not the first honest match that she hath made. But stay, let me not commend her cunning and counsel so much, before I consider better of the goodness thereof. I must forsooth pull off my father's golden hair and present Minos therewith! a light matter it seemeth to pull off a hair, but alas, that hair containeth my father's help, his hope, his hap, his strength, his power, his conquest, and his kingdom. Shall I then so much transgress the laws of nature to bring him to a miserable plight, who was the cause that I came into joyful light? who from my infancy carefully cherished and fatherly fostered me up, whom by

human and divine laws I am bound to obey, honour and love ? No, avaunt, unlawful love ! thou art rated at too high a price to be reached ! avaunt, foul beastly bawd ! thy counsel is without conscience, thy advice without honesty ! they which cleave to thy help shall be served as he which ready to fall from a hedge, catcheth hold of a sharp briar to stay himself ; they that follow thy physic shall do as he which to heal his ague, slew himself : they which provide for their father's peace and preservation as thou wouldst have me to do, shall with the daughters of Pelias kill their father to make him young again : they which love their father as thou wouldst have me to do, shall with Thais to her Phaedria shut him out of the doors, and out of his kingdom for love. But what, do floods drown fields before they find a brake ? Can one be exalted without another's wrack ? Can I be preferred to pleasure without some other's pain ? But it grieves me my father should be pinched for my pleasure. Why, it is reason the grief should be theirs whose is the gain ! But it is perilous for me to enterprise so great a matter. Why is it not reason the peril should be mine in pursuing, when the pleasure shall be mine in possessing ? but, alas ! it nippeth me near to lose my father the victory, to win myself my love. Why, alas !



grievous wounds must have smarting plasters, and those medicines ever soonest heal us which most grieve us. And shall I then prefer mine own pleasure before my father's profit? Why, every one ought to be nearest to themselves, and their wisdom is nothing worth which are not wise for themselves! Nay, rather shall I prefer the commodity of King Minos before the commodity of King Nisus? Why, Nisus is my father: why, Minos will be my fere: why, Nisus gave me life: why, Minos will yield me love: why, Nisus made me a maid: why, Minos will make me a mother: why, Nisus cherished me being young: why, Minos will make much of me being old: why, nature bindeth me to love my father: why, God commandeth me to love my husband. Ah fool, do I call him husband who will not have me? do I call him fere who forceth not of me? Is it likely he will receive a runagate from her city, a betrayer of her father? Can he think to find me faithful towards him, that am faithless to mine own father? Tush! he will attribute all this to love, and love me the better for it. He will excuse and bear with my doings by the example of his own daughter Ariadne, who betrayed him to her lover Theseus: by the example of Medea, who betrayed her father to Jason: by the

example of Hippodame, who procured the death of her father by matching with Pelops. And therefore all doubts done away, I will without delay put the policy of Pandar in practice." The night following, such haste her hot love required, she shewed herself mistress of her word though not of herself, and performed that which she said she would. For her father being asleep, she got softly to him and cut off his precious hair which had in it such virtue. Which done, she went to King Minos, and presented him therewith, who in most reproachful words reprehended her deed, and in most disdainful sort rejected her love. But she not meaning to leave her love while she had life, leapt into the sea to swim after him as he sailed away. And so quenched her desire in the bottom of the sea.

You see here, Gentlewomen, she that would not look upon her Iphis, could not be looked upon by her Minos. She that would make no account of her inferior, could not be accounted of by her superior. For it is a plain case, and therefore look to it, that they which deal vigorously with other, shall be rudely dealt withal themselves. But I am by this story chiefly to admonish you that you pull not off your father's hair, that is, that you pull not their hearts out of their bodies, by unadvisedly casting yourselves away

in matching in marriage with those who are not meet for you. That is to pull off your father's hair when you shall cast off the bridle of obedience, rashly run at random, rudely neglect his precepts, and presumptuously place yourselves in marriage contrary to his pleasure : that is to pull off your father's hair. But, Sovereign, now your father is gone, I will give you more sound advice : I will admonish you all not to pull off your own hair, that is, not to bind yourselves to the froward fancy of your politic parents, but to make your choice in marriage according to your own minds : for over widows you see fathers have no pre-eminence of power touching their marriages : and you are not to know that marriage is a contract consisting of the free consent of both the parties, and that only is required in the consummation of marriages : and the Rhodians have this law, that only the mothers have rule over the daughters. But mum, *lupus in fabula*—I must, I say, admonish you that as your parents gave you your bodies, so they may dispose of them. That you requite all their love, care, and cost, at least with obedience. I must tell you that if you honour not them, your days will be short on earth : I must tell you that ravens will put out the eye that blindeth the father, and neglecteth the good instruction of the mother, as Solomon said.

## CURIATIUS AND HORATIA

CURIATIUS, a young gentleman of the City of Albania in Italy, falling into extreme love with Horatia, a young Gentlewoman of the City of Rome, after long suit, and many delays, obtaineth her grant to be his wife. But in the meantime, contention falling out between the two cities, Curiatius is slain in the field by Horatius, brother to the said Gentlewoman, to whom he was assured. Whose death Horatia most pitifully bewailing, her brother greatly disdaineth thereat, and cruelly thrusteth her to the heart with his sword.

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Surely, Gentlewomen, either according to Ovid his opinion *Forma numen habet*, Beauty hath some Divinity or Godhead in it, or else, contrary to the common opinion, love is some heavenly influence, and no earthly accident. For of every earthly and mortal motion there may some probable reason or natural cause be given, as every living creature desireth that which is good and agreeable to its nature, because every thing is dear to itself, and desireth the con-

ervation of itself in its kind. As the earth draweth downward because it is heavy, the fire flieth upward because it is light, the water contrary to its nature oftentimes ascendeth to the top of high hills to avoid vacantness. The air for the same cause oftentimes descendeth into the pores of the earth : as choleric complexions are soonest incensed to anger, because they abound with heat, as women are not so subject to anger as men because they are more cold of nature. And so of all human actions and natural effects, there may be some probable reason and natural cause yielded. But of love it is so far without the compass of reason and bounds of nature, that there can no reason, no cause, no conjecture be given of it ; neither what it is, working such divers effects, neither whenever it is, proceeding of so divers causes, neither whence it will, being never satisfied. Therefore, no earthly thing but some supernal power sure it is, as yourselves, I think, will say by that time you have heard the history of Curiatius, who was suddenly stricken therewith as if it had been with some thunder or lightning from heaven. For you shall understand this gentleman, dwelling in a town named Albania, situate near unto the City of Rome, he made daily repair unto Rome, both in respect of profit, as

to deal with merchants in matters of weight, and in respect of pleasure, as to frequent the fellowship of lusty young gentlemen which flourished in that city. Now it was his chance as he strayed about the streets, to see a proper Gentlewoman named Horatia, sitting at her Father's door to take the air, and to recreate herself with the sight of those that passed by: and notwithstanding he had never seen her before, yet through the divine power of love, he was so blasted with her beauty, that he presently proclaimed her the sovereign of his thoughts, and governess of all his doings. And having passed by her twice or thrice with looks shewing his love, and salutations signifying his suit, he could not be so satisfied, but banishing bashfulness, he courageously encountered her in this manner:—

“Gentlewoman, God save you, and send you that which you wish, and to wish that which I would. Good Mistress, may it please you to know that though my fate have force to carry my body from this place, yet my heart will not suffer me to turn my head from beholding your sweet face, which is the cause that hath made me thus boldly to intrude myself into your company. But setting your goodness against my rudeness, I doubt not but you will attribute it rather to abundance of good-will, than to want of good



behaviour, and rather take it for good meaning, than ill manner. But if it please you not thus friendly to interpret it, yet at least I beseech you not to impute it to my boldness, but to your own beauty. For as the lark-taker in his day-net hath a glass whereon while the birds sit and gaze they are taken in the net, so your face hath such a glistening glass of goodness in it, that while I gazed thereon I was caught in the snares of Cupid. Or as the spider in her web doth fast wind the little fly, so your beauty doth so fast bind me in the beams thereof, that I am fain presently to yield myself a prey to your good pleasure : humbly beseeching you to account of me, not according to my deserts which as yet are none, but according to the loyal service which I faithfully vow hereafter to do unto you. Neither mean I to crave other reward for my service, but only that it will please you in good part to accept it."

Horatia, having hearkened to this talk with a certain disdainful and solemn silence, made him this waspish answer :—

"Gentleman, this liberty of speech in you sheweth the lightness of your love, for, as I have heard, those that love most speak least, as having their cogitations conversant in the contemplation of the Saints whom

they serve ; but your smooth tale of fine filed words shew that your practice is rather feignedly to pretend love than faithfully to love. And, for my part, I would not you should think me either so simple as to believe your coloured words, either so overgone in liking of myself, but that I take the commendation which you give me, rather for trifling mocking than true meaning ; and I promise you I had rather you would use some other to exercise your eloquence on than myself, for that I neither like of your unlikely love, neither mean to be framed to your folly. Your coming to me upon no acquaintance contenteth me well enough, for that I may leave your company when I list," and so turned in at the door from him. The Gentleman, seeing her rigorousness to exceed his own rudeness, laying aside a little more good manner, took her fast by the arm desiring her to stay a word or twain, which he uttered to this effect :—

“O good mistress, go not about to torment him so terribly which loveth you so entirely ! deprive me not of that sight which doth only work my delight ! absent not yourself from him whom nothing under the sun pleaseth but your presence ! And whereas you challenge my liberty of speech, may it like you to understand that though this sudden love hath

made me lose in a manner the remembrance of myself, and caused me to be careless and negligent in all other affairs though of never so great importance, yet the beholding of your seemly self doth so revive my senses and quicken my spirits, that it maketh all my parts to do their part in praying for pity and praising your person : wherein if I should be speechless, I might justly be thought to spare the truth, and spite your perfection. And that my love is modest without mocking, true without trifling, and vehement without vanity, I take the heavens to witness. And besides let this be practised for proof, that if it please you to employ me, you shall find me as speedy to end my life to do you good, as ready to spend my time to do you service." "Marry," saith she, "perchance so, for I think I shall find you neither speedy in the one, neither ready in the other. But they that have once passed the bounds of shamefastness, may ever after lawfully be impudent, and you that have begun to scoff and gibe, think by authority you may continue in it : such a one I count you to be, and so I account of you." And so left my youth without doors. Who seeing himself so coarsely accounted of, fell to raging to himself in this manner :—

“ Ah, the bravery of these fine girls ! the more they are courted the more they are coy, the more humble they are sued unto, the more loftily they look. And if a man practise them in the way of marriage, good God ! what shew of shamefastness will they make, what visors of virginity will they put on, what colours of continence will they set forth, what chariness will they make of their chastity ! They never, forsooth, mean to marry, saying that single life is the only sweet life, that marriage is invented rather for necessity than for any goodness that is in it, that their years yet require no haste of marriage, and that if God would give them grace, and their friends would not force them to the contrary, they would never know what man meaneth while they live. Whereas, in very deed, they desire nothing more than marriage, neither covet anything more than the company of men. Again if a man, making love in way of marriage, do but so much as touch one of these tender pieces, they cry “ fie, away, away,” but let one that is married, or one that meaneth not marriage, dally with them, why they are as loose of their lips and as free of their flesh as may be. For let a man behave himself towards them according to the common course of courtesy, he shall obtain any-

thing of them, for they know he is soon lost if he be not soon loved ; but let one direct his doings by the line of love, and be drawn into great depth of affection towards them, why they will reign like princes over him : yea, they will make him glad of one glance of good-will given by the eye ; for they know a little thing pleaseth a fool, and they think him too fast hampered in folly to give them the slip on the sudden. And because they count the number of suitors a great testimony to their beauty, and proof of their perfection, they use twenty shifts to have, if it be possible, twenty suitors ; some they feed with looks, some with love ; some with promises, some with practices ; some with vows, some with views ; some with trifling, some with truth ; some with words, some with works ; some with kisses, some with courtesy ; some with wit, some with wiles ; some with faith, some with fraud ; some one way, some another ; so that by their wills they will have as many suitors as themselves have sleights to entertain them. And yet these girls on God's name are too young to have a husband ; they are loath to leave sucking their dam. But, ah ! blasphemous beast that I am ! to cast such devilish doubts of her honesty, whose very countenance containeth continency in it,

whose visage seems to be without vice, and looks without lust. Is it likely she will yield her body to be abused by any, who will not suffer herself to be used by any? And she that will not enter into modest matrimony, is it likely she will fall into filthy fornication? No, I think her to be as free from folly, as I think myself far from wisdom, who seem to doubt of her honest dealing because she will not yield consent to my hasty meaning. What know I whether she be consecrated already to some other saint, which if it be so, with what reason can I look to reap anything at her hands but a repulse? For as gorged hawks will stoop to no lure, so a woman vowed already to another man, the sickness of other suitors will not cure; or it may be thus, that as the falconer when he first draweth his hawk out of the mew, giveth her washed and unpleasant meats to make her after like better of better meats, so perchance her policy be first to feed me with bitter broths, that hereafter dainty fare may more delight me; and now to toss and torment me with the rigorous storms of repulse, that hereafter the calm of her consent may the better content me. For springtime would never seem so pleasant unto us, but by reason of the sharp winter which went before;



peace would not so much please us, but by reason that war before spoiled and wasted our country. So that if she be coy of consent to make me enjoy the greater joy, may I think myself misused? Again, would I have her so light of love to yield to the first onset? No, she deserveth to be pursued with endless pain; yea, and I will travail in continual toil, but her good-will I will attain." Now as the good spaniel, having sprung the partridge, ceaseth not to range the fields and beat the bushes until he have retrieved it again to serve the hawk which flew at it, so he, having once seen the Saint, sought all occasions to come to the sight of her again, and if it were possible surely to seize upon her. Now it pleased fortune to be thus friendly to further his purpose with this opportunity.

There was in the city a very solemn wedding sumptuously celebrated, where he by enquiry learned that his mistress was; whereupon he assembled his companions together, and prepared themselves the same night to go thither in a mask. And being come to the house, after they had marched up and down the great chamber, the first masker having taken the bride, he, being the second, addressed himself to his Mistress with great devotion, and when

the sound of the instruments ceased, he entered into reasoning with her in this sort :

“ Good mistress, you have allowed to your lot instead of a masker a mourner, and for one to delight you with pleasant discourse, you shall have one to weary you with rueful requests. For you shall understand I am your careful Curiatius whom nothing but the consent of your good-will can cure, and having no other way to aspire to your speech, I thought best under this disguised sort to decipher plainly unto you the constancy of my good-will towards you. And if I could in words set forth but half the heaviness which since the first sight of you hath sunk into my breast, I hope your heart would not be so hard frozen, but that the shining sun of pity would thaw it again. For if plaints may prove my pain, I have still continued in careful cries ; if sighs may shew my sorrow, the smoke of them hath reached to the skies ; if tears may try my truth, the water hath flown as a flood from my eyes. And as those things have passed heretofore to my pain, so if hereafter the shedding of my blood may shew my constancy or work your contentation any way, assure yourself I will be so prodigal thereof, that yourself shall have just cause to say I lived only to serve

you, and died to do you good." By this time the instruments sound another measure, at the end whereof she began to reply in this sort :—

"Sir, I am sorry you have taken so great pain for so little thank, for if the end of your mask be to make me march under Venus' banner, yea, or Juno's either, your success will be such that you shall have cause to count this your labour lost, and that you have cast away so much cost. And for my part, I promise you I had rather have been matched with a merry masker than a lewd lover, for the one might delight me, whereas the other doth but spite me. And if, as you say, you mask without mirth, so, assure yourself on the other side, I dance without delight ; neither can it but greatly grieve me to be troubled with so unreasonable a suitor, whom no reasonable answer will satisfy." This rigorous reply of his Mistress converted him from a masker to a mummer, for he was struck so dead herewith that the use of his tongue utterly failed him. But at length being come to himself again, he entered into this vehemency with her :—

"O Gentlewoman, suffer not the bright sun of your beauty to be eclipsed with cruelty ! contaminate not your comeliness with coyness ! remember

beauty and comeliness continue not, whereas courtesy and clemency remain for ever. Consider that virtue is the true beauty which carrieth commendation with it at all times, which maketh men love those whom they have never seen, and which supplieth all other wants whatsoever. Did not Antonius, that lusty gallant of this city, prefer Cleopatra, that black Egyptian, for her incomparable courtesy, before all the blazing stars of this city? And did not the puissant knight Perseus, in respect of her virtue, fetch Andromeda from the black Indians? Whereby you see that bounty before beauty is always to be preferred; which bounty, I beseech you, embrace both to preserve my life and your own good name. Alas! what renown shall you reap by killing cruelly him that loved you entirely? what glory shall you get, by driving into despair him that was drawn into desire towards you? no, pity is the only pathway to praise, and mercy is the mean to make you immortal!" At the end of the next measure she replied in this sort:—

“Why, Gentleman, do you think it cruelty not to condescend to the requests of every one that maketh love? Do you count it vice not to yield to the assaults of every lascivious young man? Do you make so mean a count of marriage that you think it meet for

a maid so rashly to enter into it, without sufficient knowledge of yourself, ignorant of your life and conversation, not knowing your state, parents, or friends : again, without the consent of my friends, without their good-will and furtherance, and which is most of all, without mine own love and liking ? No, I will have more trial of him whom I mean to marry than I have had of you, and I will feel in myself more fervent affection towards him, than as yet I do bear you ! You must consider it is not for a day or a year that man and wife must continue together, but even for the whole term of their life ; and that they may not for any respect change, being once chained together, but must remain content the one with the other in solace and in sorrow, in sickness and in safeness, in plenty and in penury. Weigh again that the happy life of the wife only consisteth in the loyal love of her husband, and that she repositeth herself only in the pleasure she hath in him. She for the most part sitteth still at home, she hawketh not, she hunteth not, she diceth not, she in a manner receiveth no other contentation but in his company. He is the only play which pleaseth her, he is the only game which gladdeth her, he is the field she delighteth to walk in, he is the forest she forceth to

hunt in. So that, in my judgment, in taking a husband, no heed can be too wary, no choice too chary. And therefore you must make account that marriage is a matter neither so rashly to be required as you do, neither so easily to be granted as you would have me to do. And if you adhibit any credit to my counsel, I would wish you to sow the seed of your suit in a more fertile soil, for in me no grafts of grants, or flowers of affirming, will by any means grow, but only double denials and ragged repulses." His reply hereto, with divers other discourses which passed between them, I will omit, lest I should weary you with the weary toil which he made of it. And besides, I would not you should take example by her to hang off so strangely, when you are sued to so humbly, and not to feign disliking so deeply, when indeed you love entirely. For notwithstanding all his earnest suit he could not receive so much as one good word of good-will. At length the dancing being done, the banquet was begun, whereupon their talk ceased; but his love daily increased, insomuch that he fully resolved with himself, hoping thereby somewhat to be eased of his grief, to forsake country, friends, living, and all that he had. And thereupon wrote a letter unto her to this effect:—



“ Seeing, most merciless Mistress, neither my person can please you, neither my living like you, neither my calling content you, neither my singular affection towards you cause you to requite it with like love, I mean utterly to abandon the place of your abode, and to bestow myself in some such fair country, whither not so much as the report of your virtue and beauty shall come ; hoping thereby somewhat to appease my pain, and to assuage the rigour of my raging love. For as the sense of seeing is most sharp, so is that pain most pinching, to see the thing one seeketh, and cannot possess it. Like as the greyhound is grieved to see the hare if he be kept in slip, and the hawk the partridge if she be tied in lunes, and as the common saying is, that which the eye seeth, the heart grieveth. Likewise to hear of your happy marriage with some other would be little better than death unto me, to think any other should enjoy that which by law of love is proper to myself ; and to hear of your unlucky linking with any, would be death itself unto me, to think that my only joy should live in annoy. Therefore, I think the best way to mitigate my martyrdom, is to absent myself from both hearing and seeing. I could reave myself of life, and so rid myself of strife, but,

alas, to imbrue my hands with mine own blood would but bring to my body destruction, to my soul damnation, to my friends desolation, and to yourself defamation. Whereas by continuing my careful life, I may at least, or at last, make manifest the constancy of my love to the whole world, and some way employ myself to do you service. For assure yourself this, that what land soever I shall lodge in, my heart and body shall be dedicated to do you duty and service. And thus ready to go to seaward, I stay only to know whether it stand with your good pleasure to command me any service.

Yours while he is, CURIATIUS."

Horatia having read this letter, and thinking she had sufficiently sounded the depth of his devotion towards her, returned him this comfortable answer :—

"Albeit, sir, I nothing doubt of your departure out of your country, for that nothing is more dear to any man than his own native soil, and besides I know you use it only for a mean to move me to mercy, yet to confess the truth, the secret good-will which long since I have borne you, will not suffer me to conceal from you any longer the secrets of my thoughts. Therefore you shall understand I have not used this strangeness towards you for that my mind hath been

estranged or alienated from you, but only to try the truth of your good-will towards me. For if for one repulse or two, like an ill hound which for one loss or twain giveth over the chase, you would have given over your suit, I might have judged rightly that you had loved but lightly; but now I see you continue to the end, there is no reason but you should be saved, if I may term it saving, the having of so worthless a wife as myself. But assure yourself this, I have not showed myself heretofore in love so cold and faint, as hereafter you shall find me in affection fervent and faithful. I think your labour shall be little to get my friends' good-will, for if their judgment agree with mine they will think you worthy of a worthier wife, and rather thankfully accept you than daintily delay you. Thus ready to restore the injury I have done you with any courtesy convenient to my maidenly estate, I cease, not ceasing daily to record the depth of your good-will in the bottom of my heart, and endeavouring by all means possible to shew myself thankful for the same.

Yours, and her own if yours : HORATIA."

This letter so loving, so unlooked for, so sweet, so sudden, raised him from heaviness to happiness, from hell to heaven, from death to life. And presently

hereupon he procured her parents' consent, who were so willing thereto that they gave him great thanks that it would please him to match in their stock and kindred, thinking perchance that he had been a man of a higher calling than indeed he was, and prayed to God that their daughter might become a wife worthy of such a husband. And hereupon the day of the solemnizing of the marriage was appointed, but many things, as the saying is, happen between the cup and the lip, many things chance between the board and the bed : man purposeth and God disposeth, and it is the fashion of fortune commonly thus to frame, that when hope and hap, when health and wealth, are highest, then woe and wrack, disease and death, are nighest. For in this manner it happened this marriage to be marred. There arose a quarrel between the town Albania and the city of Rome, which not with words, but only with weapons must be decided : great hurly burly there was in either town, nothing but war, war, war ; the cannons roared, the barbed horse neighed, the glittering armour shined, the boisterous bills and piercing pikes pressed forward, the darts were dressed, the bows were bent, the women wept, the children cried, the trumpets sounded Tantara, tara,

the drums stroke up the mournful marching forward, and the soldiers on both side marched in battle-array unto the field. Amongst whom Curia-tius, as one of the most courageous captains and boldest bloods of the Albanes, was the foremost. But to leave the battle, and come to the conflict which Horatia had with herself when she heard that her beloved was in arms against her city. She fell forsooth to reasoning with herself in this sort:—

“O most doubtful distress that ever poor damsel was driven to. For whom shall I offer up sacrifice, for whom shall I make my vows? For whom shall I pray for victory, to whom shall I wish the overthrow? On the one side fighteth my friend, on the other side my father; on the one side the city wherein I am is in danger to be sacked, on the other side the town whither I must go is in peril to be spoiled; on the one side I am like to lose my love, on the other side mine own life. So that I know not to whether part I ought to incline in heart. Who can? Why! a woman ought to forsake father and mother and follow her husband. But ought any thing to be more sweet unto me, than the city to be counted mine, we being both one flesh? but life is sweet to every one; full sour, God

knoweth, to me without his love and life. So that if my will might work effect, I would rather wish that of the two Rome might run to ruin. But alas, dareth he lay siege to the city wherein I am? Is he not afraid to overthrow the house that harboureth me? Doubteth he not lest some piece should pierce my tender breast? Yes, no doubt of it, he deeply doubteth it; but alas, they that are bound must obey; he must follow of force his General-Captain, unless he will incur the suspicion of cowardliness, or treason, or both; like as Ulysses was greatly defamed because he feigned himself to be mad, for that he would not go to the siege of Troy. No! God shield my Curiatius from shame! God send him either friendly to enter into the city, all quarrels being ended and truce taken, either valiantly to venture into the city, and with triumphant arms to embrace me." By this time both the armies were met, and to avoid the effusion of blood, the General-Captains entered into this agreement. There were in either army three brothers of great courage and countenance, the Romans were named Horatii, brothers to the gentlewoman before spoken of, the Albanes were called Curiatii, whereof one was the gentleman before mentioned. Now it was concluded



that these brothers on both sides should by dint of sword stint the strife between these towns, and if the Horatii conquered the Curatii, that then the Albanes should remain under the rule and empire of the Romans, if otherwise, then otherwise. Hereupon these six valiant champions at the sound of the trumpets entered the lists, and fell to furious fight : within short time two of the Horatii were slain, and all the three Curatii wounded, the Roman remaining alone to withstand three, retired somewhat back, to the intent to single his enemies one from another, which done, he slew them all one after another. This valiant victory achieved, with great joy and triumph he returned into the city, and amongst the rest ready to receive him, was his sister Horatia, who knew nothing particularly of that which was done in the field, but only that the Romans were victors. But seeing afar off about her brother's shoulders the coat-armour of her Curiatius which she herself with needle-work had curiously made, being thereby fully assured of his death, she was drawn into these doleful plaints :—  
“Oh Heavens, what hellish sight do I see, far more dolorous and dangerous than monstrous Medusa's head ! And is my Curiatius slain ? then care come, cut in sunder my corps, then dole deliver me to the

dreadful darts of death. For what life, alas, in this life is to be counted life, without his life and love ? for so to live, is not to live : why should I long any longer to live ? What joy in this common joy can I count joy, and not him enjoy who was my only joy ? No ! though the whole city sing in triumph, I must sorrow in torment ; though the Romans vaunt of victory, I must complain of overthrow ; though they flourish in prosperity, I must fade in adversity ; though they swim in bliss, I must bathe in bale ; though they live in peace, I must lead my life in war ; though they possess pleasure, I must pine away in pain ! For my triumph, my victory, my prosperity, my bliss, my peace, my pleasure is perished ! Yea, now my marrying is turned to mourning, my wedding to weeping, my wealth by war is wasted, my flower of joy by the cold frost of cankered fight is defaced ! Yea, what flower can flourish where no sun doth shine ? What sun can shine enclosed close in earth ? My sun, alas, is dead, and down for ever rising again, and the world with me is at an end, and done for ever joying again. Woe worth the cause, the quarrel, the conflict, that brought my Curiatius to this cureless case ! O would to God my city had been sacked, my friends spoiled, and my brothers brought to bane,

rather than my Curiatius should have come to this careful end. O brother that hast not only slain thy foes but thy friends ; thou hast not only killed Curiatius, but thou hast wounded thine own sister to death !” Her brother passing by her and hearing her heavy plaints, being therewith rapt into great rage, and with pride of the victory almost beside himself, drew his sword, and forgetting all laws of nature and humanity, thrust his sister therewith to the heart, saying : “ Get thee hence to thy kind spouse with thy unkind love, who forgettest thy brothers that are dead, thy brother that is alive, and the conquest of thy country. And so come it to every Roman that shall lament the death of an enemy to the Romans !”

You have heard, Gentlewomen, that one harmful hand made a hand of two harmless wights, and that hand had hanged himself too, if his father by his pitiful petition had not purchased his pardon. Now I would hear your judgments to whom you think this lamentable end of these lovers ought to be imputed. Surely I think Horatia chiefly in fault for holding off so long before she would accept and acknowledge the love of her beloved. For if she would by any reasonable suit have been won, they had been married long time before this war began. They had dwelt

quietly together in Albania, and Curiatius being a married man should not have been pressed to the wars, but should have been suffered to try his manhood at home with his wife. So that her lingering love hastened her and his death, her self-will wrought herself and him wrack. And for her brother, his offence was little, for in killing Curiatius he procured conquest to his country and commendation to himself: and in killing his sister he eased her of so much labour, and saved her soul from damnation. For he knew she would desperately do herself to death, and considering the misery she was in, he thought he could not do her a greater pleasure than to cause her to die for her Curiatius his cause.

## CEPHALUS AND PROCRIS

**C**EPHALUS, a lusty young gallant, and Procris, a beautiful girl, both of the Duke of Venice' court, become each amorous of other, and notwithstanding delays procured, at length are matched in marriage. Cephalus pretending a far journey and long absence, returneth before appointed time, to try his wife's trustiness. Procris falling into the folly of extreme jealousy over her husband, pursueth him privily into the woods a-hunting, to see his behaviour : whom Cephalus hearing to rustle in a bush wherein she was shrouded, and thinking it had been some game, slayeth her unawares, and perceiving the deed, consumeth himself to death for sorrow.

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It is the provident policy of the divine power, to the intent we should not be too proudly puffed up with prosperity, most commonly to mix it with some sour sops of adversity, and to appoint the river of our happiness to run in a stream of heaviness ; as by all his benefits bountifully bestowed on us, may be

plainly perceived, whereof there is not any one so absolutely good and perfect, but that there be inconveniences as well as commodities incurred thereby. The golden glistening sun which gladdeth all earthly wights, parcheth the summer's green, and blasteth their beauty which blaze their face therein. The fire which is a most necessary element unto us, consumeth most stately towers and sumptuous cities. The water which we want in everything we do, devoureth infinite numbers of men, and huge heaps of treasure and riches. The air whereby we live, is death to the diseased or wounded man, and, being infected, it is the cause of all our plagues and pestilences. The earth which yieldeth food to sustain our bodies, yieldeth poison also to destroy our bodies. The gods which do us good, oftentimes work our decay and ruin. Children which are our comfort, are also our care. Marriage which is a mean to make us immortal, and by our renewing offspring to reduce our name from death, is accompanied with cares in number so endless and in cumber so cureless, that if the preservation of mankind, and the propagation of ourselves in our kind, did not provoke us thereto, we should hardly be allured to enter into it. And amongst all the miseries that march under the



ensign of marriage, in my fancy there is none that more torments us, than that hateful hell-hound Jealousy, as the history which you shall hear shall shew.

You shall understand in the Duke's court of Venice, spent his time one Cephalus, a gentleman of great calling and good qualities, who at the first time he insinuated himself into the society of the ladies and gentlewomen, made no special or curious court to any one, but generally used a dutiful regard towards them all ; and shewed himself in sport so pleasant, in talk so witty, in manners so modest, and in all his conversation so comely, that though he was not specially loved of any, yet was he generally liked of all ; and though he himself were not specially vowed to any, yet was he specially viewed of one, whose name was Procris, a proper gentlewoman, descended of noble parentage. And though at the first her fancy towards him were not great, yet she seemed to receive more contentation in his company than in any other gentleman of the troop. But as material fire in short time groweth from glowing coals to flashing flames, so the fire of love in her in short time grew from flitting fancy to firm affection, and she began to settle so surely in good-will towards him, that she

resolved with herself he was the only man she would be matched to, if she ever were married. And being alone in her lodging, she entered with herself into this reasoning :—

“How unequally it is provided that those which worst may, are driven to hold the candle ! That we which are in body tender, in wit weak, by reason of our youth unskilful, and in all things without experience, should be constrained to bear the loadsome burden of love, whereas riper years who have wisdom to wield it, and reason to repress it, are seldom or never oppressed with it ! Good God ! what fiery flames do fry within me ! what desire, what lust ! what hope, what trust ! what care, what despair ! what fear, what fury ! that for me, which have always lived free and in pleasure, to be tormented therewith, seemeth little better than the bitter pangs of death. For as the colt the first time he is ridden snuffeth at the snaffle, and thinketh the bit most bitter unto him : so the yoke of love seemeth heavy unto me, because my neck never felt the force thereof before, and now am I first taught to draw my days in dolour and grief. And so much the less I like this lot, by how much the less I looked for it ; and so much the more sour it is, by how much

the more sudden it is. For as the bird that hops from bough to bough, and uttereth many a pleasant note, not knowing how near her destruction draweth on, is caught in snare before she beware : so while I spent my time in pleasure, as soon playing, as soon parling, now dancing, now dallying, sometime laughing, but always loitering and walking in the wide fields of freedom, and large leas of liberty, I was suddenly enclosed in the straight bonds of bondage. But I see, and I sigh and sorrow to see, that there is no cloth so fine but moths will eat it ; no iron so hard but rust will fret it ; no wood so sound but worms will putrify it ; no metal so coarse but fire will purify it ; nor no maid so free but love will bring her into thralldom and bondage. But seeing the gods have so appointed it, why should I resist them ? seeing the destinies have decreed it, why should I withstand them ? seeing my fortune hath framed it, why should I frown at it ? seeing my fancy is fast fixed, why should I alter it ? seeing my bargain is good, why should I repent it ? seeing I lose nothing by it, why should I complain of it ? seeing my choice is right worthy, why should I mislike it ? seeing Cephalus is my saint, why should I not honour him ? seeing he is my joy, why should I not enjoy

him ? seeing I am his, why should not he be mine ? Yes, Cephalus is mine, and Cephalus shall be mine, or else I protest by the heavens, that never any man shall be mine !”

Ever after this she observed all opportunities to give him intelligence, as modestly as she might, of her good-will towards him. And as it happened a company of gentlewomen to sit talking together, they entered into commendations of the histories which before had been told them, some commending this gentleman's stories, some that, according as their fancies forced them ; but Procris seemed to prefer the histories of Cephalus, both for that, saith she, his discourses differ from the rest, and besides that, methinks the man amendeth the matter much. Cephalus, though out of sight yet not out of hearing, replied in this sort : “ And surely, Gentlewoman, the man thinketh himself much mended by your commendation, and assure yourself you shall as readily command him, as you courteously commend him.”

The gentlewoman blushing hereat, said she thought he had not been so near, “ but touching your answer,” saith she, “ I have not so good cause to command you, as commend you : for as I think you well worthy of the one, so I think myself far unworthy of the

other : but be bold of this, if at any time I command you, it shall be to your commodity." "I cannot," saith he, "but count your commandment a commodity, *only* in that you shall think me worthy to do you service : neither will I wish any longer to live, than I may be able, or at least willing, to do you due and dutiful service." "If, sir," saith she softly unto him, "it were in my power to put you to such service as I thought you worthy of, you should not continue in the condition of a servant long, but your estate should be altered, and you should command another wish, and I would obey." "It shall be, good mistress," saith he, "in your power to dispose of me at your pleasure, for I wholly commit myself to your courtesy, thinking my estate more free to serve under you, than to reign over any other whatsoever : and I should count myself most happy if I might either by service, duty, or love, countervail your continual goodness towards me." Upon this the company brake off, and therewith their talk. But Cephalus seeing her goodwill so great towards him, began as fast to frame his fancy towards her, so that love remained mutual between them ; which her father perceiving, and not liking very well of the match, for that he thought his daughter not old enough for a husband, nor Cephalus

rich enough for such a wife, to break the bond of this amity, went this way to work. He wrought so with the Duke of Venice, that this Cephalus was sent post in ambassade to the Turk, hoping in his absence to alter his daughter's affection. Which journey as it was nothing joyful to Cephalus, so was it painful to Procris, that it had almost procured her death. For being so warily watched by her waspish parents, that she could neither see him nor speak with him before his departure, she got to her chamber window, and there heavily beheld the ship wherein he was sorrowfully sailing away. Yea, she bent her eyes with such force to behold it, that she saw the ship farther by a mile than any else could possibly ken it. But when it was clean out of her sight she said : " Now farewell my sweet Cephalus, farewell my joy, farewell my life. Ah ! if I might have but given thee a careful kiss and a fainting farewell before thy departure, I should have been the better able to abide thy abode from me, and perchance thou wouldst the better have minded me in thy absence ; but now I know thy will will waver with the winds, thy faith will fleet with the floods, and thy poor Procris shall be put clean out of thy remembrance. Ah, why accuse I thee of inconstancy ? No ! I know the sea will first be dry before thy faith from me shall



fly ! But alas, what shall constancy prevail, if thy life do fail ! Methinks I see the hoising waves like a huge army to assail the sides of thy ship : methinks I see the prowling pirates which pursue thee : methinks I hear the roaring cannons in mine ear, which are shot to sink thee : methinks I see the ragged rocks which stand ready to reave the ship in sunder : methinks I see the wild beasts which ravenously run with open mouths to devour thee : methinks I see the thieves which rudely rush out of the woods to rob thee : methinks I hear the trothless Turk enter into conspiracy to kill thee : methinks I feel the furious force of their wicked weapons, piteously to spoil thee !” These sights and thoughts deprived her both of seeing and thinking, for she fell herewith down dead to the ground : and when her waiting woman could not by any means revive her, she cried out for her mother to come help : who being come, and having assayed all the means she could for her daughter’s recovery, and seeing no sign of life in her, she fell to outrageous outcries, saying :—  
“ O unjust gods ! why are you the authors of such unnatural and untimely death ? O furious fiend, not god of love ! why dost thou thus devilishly deal with my daughter ? O ten times cursed be the time, that

ever Cephalus set foot in this court !” At the name of Cephalus, the maid began to open her eyes, which before had dazzled, which her mother perceiving, said : “ Behold, daughter ! thy Cephalus is safely returned, and come to see thee ! ” Wherewith she started from the bed whereon they had laid her, and staring wildly about the chamber, when she could not see him, she sunk down again. Now her parents perceiving what possession love had taken of her, thought it labour lost to endeavour to alter her determination, but made her faithful promise she should have their furtherance and consent to have her Cephalus to husband at his return ; wherewith she was at length made strong to endure the annoy of his absence. It were tedious to tell the prayers, the processions, the pilgrimages, the sacrifices, the vows, she made for his safe return : let this suffice to declare her rare good-will towards him, that hearing of his happy coming towards the court, she feared lest his sudden sight would bring her such excessive delight, that her senses should not be able to support it ; and therefore got her into the highest place of the house, and beheld him coming afar off, and so by little and little, was partaker of his presence ; and yet at the meeting, she was more free of her tears than of her tongue, for her

greeting was only weeping, word she could say none. Cephalus enflamed with this her unfeigned love, made all the friends he could to hasten the marriage between them. But the old saying is, haste maketh waste, and bargains made in speed are commonly repented at leisure. For married they were, to both their inexplicable joy, which shortly after turned to both their unspeakable annoy. For the increase is small of seed too timely sown, the whelps are ever blind that dogs in haste do get, the fruits full soon do rot which gathered are too soon, the malt is never sweet unless the fire be soft, and he that leapeth before he look, may hap to leap into the brook! My meaning is this, that Cephalus his share must needs be sorrow, who would so rashly and unadvisedly enter into so intricate an estate as wedlock's is.

The Philosophers will us to eat a bushel of salt with a man before we enter into strict familiarity with him, but I think a whole quarter little enough to eat with her with whom we enter into such a bond that only death must dissolve. Which rule if Cephalus had observed, he had preserved himself from most irksome inconveniences. But he, at all adventures, ventured upon one of whom he had no trial, but of a little trifling love. I like but little of those marriages which are made in respect

of riches, less of those in respect of honours, but least of all, of those in respect of hasty, foolish, and fond affection. For, soon hot soon cold ; nothing violent is permanent ; the cause taken away the effect vanisheth ; and when beauty once fadeth, whereof this light love for the most part ariseth, good-will straight faileth. Well, this hot love she bare him, was the only cause of his hasty and heavy bargain, for womanliness she had none—her years were too young—virtue she had little—it was not used in the Court—modesty she had not much—it belongeth not to lovers—good government and staid wit she wanted—it is incident to few women—to be short, his choice was grounded rather upon her goodliness than godliness, rather upon her beauty than virtue, rather upon her affection than discretion. But such as he sowed, he reaped, such as he sought he found, such as he bought he had, to wit, a witless wench to his wife ! Therefore I would wish my friends ever to sow that which is sound, to seek that which is sure, to buy that which is pure. I mean, I would have them in the choice of such choice ware, chiefly to respect good conditions and virtue : that is the only seed which will yield good increase, that is the only thing worthy to be sought, that is the only thing which cannot be too dearly bought. And who-

soever he be that, in any other respect whatsoever, entereth into the holy state of matrimony, let him look for no better a pennyworth than Cephalus had, which was a loathsome life, and desolate death. For within a year or two after they had been married, his fancy was in a manner fully fed, and his disordinate desire of her began to decay, so that he began plainly to see and rightly to judge of her nature and disposition, which at first the partiality of his love, or rather outrage of his lust, would not permit him to perceive. And seeing her retchless regards and light looks, which she now used towards all men, remembering therewithal how lightly he himself won her, he began greatly to doubt of her honest dealing towards him, and having occasion of far journey and long absence from her, he wrought this practice to try her truth. He told her his abode from her must of necessity be forty weeks ; but at the half-year's end, by that time his hair was wildly grown, he apparelled himself altogether contrary to his wonted guise, and by reason of his hair so disguised himself, that he was not known of any ; which done, his necessary affairs despatched, he returned into his own country, and came to his own house in manner of a stranger which travelled the country, where he found his wife in more sober

sort than he looked for, and received such courteous entertainment as was convenient for a guest. Having sojourned there a day or two, at convenient time he attempted her chastity in this sort :—

“If, fair Gentlewoman, no acquaintance might justly crave any credit, or little merits great meed, I would report unto you the cause of my repair, and crave at your hands the cure of my care : but seeing there is no likelihood that either my words shall be believed, or my woe relieved, I think better with pain to conceal my sorrow, than in vain to reveal my suit.” The gentlewoman, somewhat tickled with these trifling words, was rather desirous to have him manifest the mystery of his meaning than willing he should desist from his purpose, and therefore gave him this answer :—

“I am, Sir, of opinion, that credit may come divers ways beside by acquaintance, and I myself have known much good done to many without desert : and therefore if your words be true, and your desire due, doubt not but you shall be both credited, and cured.”

“For the trueness of my words,” saith he, “I appeal to the heavens for witness, for the dueness of my desire I appeal to your courtesies for judgment. The words I have to utter are these :—



“There chanced not long since to travel through the country wherein lieth my living, a Knight named Cephalus, and though the report of the port and house which I maintain be not great, yet it is such, that it sendeth me many guests in the year. It pleased this Cephalus to sojourn the space of three or four days with me, and in way of talk to pass away the time, he made relation at large unto me of his country, of his condition and state, of his special place of abode and dwelling, of his lands and living, and such like. I demanded of him whether he were married, saying all those things before rehearsed were not sufficient to the attaining of a happy life, without a beautiful, fair, and loving wife. With that he fetched a deep sigh, saying : ‘I have, Sir, I would you knew, a wife, whose beauty resembleth the brightness of the Sun ; whose face doth disgrace all the ladies of Venice, yea Venus herself ; whose love was so exceeding great towards me, that before I was married unto her, having occasion to go in ambassage to the Turk, she almost died at my departure, and never was rightly revived till my return.’ ‘Good God,’ said I, ‘how can you be so long absent from so loving a wife ? How can any meat do you good, which she giveth you not ? How can you sleep out of her arms ?’ ‘It is not lawful, saith

he, for every man to do as he would ; I must do as my business bindeth me to do. Besides that, every man is not of like mind in like matters. Lastly, it is one thing to have been happy, it is another thing to be happy !' 'For your business,' said I, 'it seemeth not to be great by the good company, which I thank you, you have kept me this four days. For your mind, I know no man that would willingly be out of the company of such a wife. For your present happiness, indeed it may be your wife is dead, or that her love is translated from you to some other !' 'No,' saith he, 'she liveth, and I think loveth me, but what good doth gold to him that careth not for it ?' 'And can you,' said I, 'not care for such a golden girl ? Then may I say you have a wife more fair than fortunate, and she a husband more fortunate than faithful !' 'Alas,' saith he with tears in his eyes, 'it is my great care that I do so little care ; but no more hereof, I beseech you.' But my blood being inflamed with the commendation which he gave to your beauty, and pitying your case to have so careless a husband over you, I lay very importunately upon him to impart the whole matter unto me, and with much ado I wrung these words from him. 'Sir,' saith he, 'I shall desire you to impute my

doings not to my fault, but to the fates, and to think that whatsoever is done ill, it is done against my will. It is so, that I remained married with my wife the term of two whole years, what time I did not only make of her, but I made a goddess of her, and rather doltishly doted on her, than duly loved her. Now whether it were the punishment of the gods for my fond idolatry committed unto her, or whether they thought her too good for me, or whether the destinies had otherwise decreed it, or whether love be lost when fancy is once fully fed, or whether my nature be to like nothing long, I know not; but at the two years' end I began suddenly in my heart to hate her as deadly as before I loved her deeply: yea, her very sight was so loathsome unto me, that I could not by any means endure it. And because her friends are of great countenance, and I had no crime to charge her withal, I durst not seek divorcement, but privily parted from her, pretending urgent affairs which constrained me thereto. Hereafter I mean to bestow myself in the wars under the Emperor, not minding to return while she liveth. And for my maintenance there, I have taken order secretly with my friends, to convey unto me yearly the

revenues of my land. Thus craving your secrecy herein, I have revealed unto you my careful case.' The strangeness of this tale made me stand awhile in a maze ; at length I greatly began to blame his disloyalty, to conceive without cause so great disliking where there was so great cause of good liking. But, Gentlewoman, to confess the truth unto you, my love by this time was so great towards you, that I never persuaded him to return unto you, meaning myself to take that pain, and knowing him better lost than found, being no better unto you. Shortly after this he departed from me toward the Emperor's court, and I took my journey hither as you see. And this is the tale I had to tell you."

Procris having heard this forged tale, with divers alterations and sundry imaginations with herself, sometime fearing it was true, for that he rightly hit divers points which had passed between her husband and her, sometime thinking it false, for that she had firm confidence in her husband's faith and loyalty towards her, as soon casting one likelihood one way as soon another another way, at length fully resolving with herself that his words were utterly untrue, she replied unto them in this sort :—

“Good God, I see there is no wool so coarse but it will take some colour; no matter so unlikely which with words may not be made probable; nor nothing so false which dissembling men will not feign and forge. Shall it sink into my head that Cephalus will forsake me, who did forsake all my friends to take him? Is it likely he will leave country, kinsfolk, friends, lands, living, and, which is most of all, a most loving wife, no cause constraining him thereto? But what use I reasons to refell that which one without eyes may see is but some coined device to loosen me? No, sir knight, you must use some other practice to effect your purpose! this is too broad to be believed; this colour is so coarse that every man may see it, and it is so black that it will take no other colour to cloud it; the thread of your hay is so big that the conies see it before they come at it; your hook is so long that the bait cannot hide it; and your device is too far fetched to bring your purpose near to an end!” “Gentlewoman,” saith Cephalus, “I see it is some men’s fortune not to be believed when they speak truly, and others to be well thought of when they deal falsely: which you have verified in your husband and me, who doubt of my words which are true, and not of his deeds which are false. And this I thought at the

first, which made me doubt to disclose this matter unto you : for I know it commonly to be so, that travellers' words are not much trusted, neither great matters soon believed. But when the time of your husband's return is expired, and he not come, then will you say that Sir Sulahpec—for so turning his name he turned himself—told you true. For my part notwithstanding, the great good-will I bear you would not suffer me to conceal this matter from you that you might provide for yourself ; yet I am very well content you should give no credit to my words, for I would not you should believe anything which might grieve you any way, and I would wish you to think well, till you see otherwise : for every evil bringeth grief enough with it when it cometh, though the fear before procure none. Therefore I crave no credit for my words ; my desire is that you will believe that which you see, which is, that for your sake I have travelled with great peril and pain out of mine own country hither to your house, that upon the report of your beauty I was so surprised therewith, that I thought every hour a year till I had seen you, that having seen you, I have resolved with myself to live and die in your service and sight. Now if in consideration hereof it shall please you to grant me such



grace, as my good-will deserveth, you shall find me so thankful and grateful for the same, that no future fortune shall force me to forget the present benefit which you shall bestow upon me ; and if it chance that your husband return, you shall be sure always to enjoy me as your faithful friend, and if he never come again, you shall have me, if you please, for your loving spouse for ever." "Yea, marry," saith Procris, "from hence come those tears ; hereof proceeded your former fetch ! this is it which hath separated my husband from me, which hath sent him to the wars, which will cause him never to return ! a fine fetch forsooth, and cunningly contrived ! Did that report which blazed my beauty, which God knoweth is none, blemish my name—which I would you knew is good—in such sort, that you conceived hope to win me to your wicked will ? Were you so vain to assure yourself so surely of my vanity, that only thereupon you would undertake so great a journey ? No, you are conversant with no Cressid, you have no Helen in hand ! we women will now learn to beware of such guileful guests ! No, if you were as cunning as Jove, that you could convert yourself into the likeness of mine own husband, as Jove came to Alcmena in the likeness of her husband Amphitrion, I doubt how I should

receive you, till the prefixed time of my husband's coming were come : much less shall your forged tales or importunities constrain me into that credit, and admit you into that place, which is and shall be only proper to my husband ! And this answer I pray you let suffice you, otherwise you may leave my house when you list !” Cephalus liked this gear reasonably well, and persuaded himself, that though he had a wanton wife, yet he had no wicked wife. But knowing it the fashion of women at first to refuse, and that what angry face soever they set on the matter, yet it doth them good to be courted with offers of courtesy, he meant to prove her once again, and went more effectually to work, to wit, from craft to coin, from guiles to gifts, from prayers to presents. For having received great store of gold and jewels for certain land, which he sold there whither he travelled, the only cause indeed of his travel, he presented it all unto her, saying, he had sold all he had in his own country, minding to make his continual abode with her, and if she meant so rigorously to reject his good-will, he willed her to take that in token thereof ; and for himself, he would procure himself some desperate death or other, to avoid that death which her beauty and cruelty a thousand times a day drove him to.

The gentlewoman hearing those desperate words, and seeing that rich sight, moved somewhat with pity, but more with pencion, began to yield to his desire, and with Danae to hold up her lap to receive the golden shower. O god gold, what canst thou not do ? but O Devil woman, that will do more for gold than good-will ! O Gentlewomen, what shame is it to sell vilely that which God hath given freely, and to make a gain of that which is more grateful to women than men, as Tyresias gave judgment ! Hereof came that odious name of whore, which in Latin is *Meretrix*, a *merendo*, of deserving or getting : a thing so unnatural, that very beasts abhor it ; so unreasonable, as if one should be hired to do oneself good ; so dishonest that the common stews thereof took first their beginning. But to return to our story : Cephalus seeing the lewdness of his wife, bewrayed himself unto her who he was ; whereupon she was surprised with such shame, and he with such sorrow, that they could not long time speak each to other : at length she fell down upon her knees, humbly craving his pardon. Cephalus knowing women to be weak to withstand the sight of money, and thinking that her very nature violently drew her to him, whom being her husband, though to her unknown, she loved entirely, he thought

best for his own quiet, and to avoid infamy, to put up this presumption of this evil in his wife patiently, and to pardon her offence ; and so they lived quietly together awhile. But within short time she, partly for want of government, and partly thinking her husband would revenge the wrong which she would have done to him, fell into such a furious jealousy over him, that it wrought her own destruction and his desolation. For this monstrous mischief was so marvellously crept into her heart, that she began to have a very careful and curious eye to the conversation of her husband, and with herself sinisterly to examine all his words and works towards her. For if he used her very familiarly, she supposed that he flattered her, and did it but to colour his falsehood towards her : if he looked solemnly on her, she feared the alteration of his affections, and the alienation of his good-will from her, and that he rowed in some other stream : if he used any company, and frequented any man's house, she thought by and by that there dwelt the saint whom he served : if he lived solitarily and avoided company, she judged forthwith that he was in love somewhere : if he bid any of his neighbours to his house, why they were his goddesses : if he invited none, she thought he durst not lest she should

spy some privy tricks between them : if he came home merrily, he had sped of his purpose : if sadly, he had received some repulse : if he talked pleasantly, his mistress had set him on his merry pins : if he said nothing, she remembered it was one of the properties of love to be silent : if he laughed, it was to think of his love : if he sighed, it was because he was not with her : if he kissed her, it was to procure appetite against he came to his mistress : if he kissed her not, he cared not for her : if he achieved any valiant enterprise at arms, it was done for his mistress' sake : if not, he was become a carpet knight : if he fell out with any, it was some open enemy to his privy friend : if he were friends with all men, he durst displease none lest they should detect his doings to her : if he went curiously in his apparel, it was to please his mistress : if negligently, he lived in absence : if he ware his hair long, he mourned because he could not be admitted : if short, he was received into favour : if he bought her any apparel or any other pretty trifling tricks, it was to please her, and a bauble for the fool to play with : if he bought her nothing, he had enough to do to maintain other in bravery : if he entertained any servant, he was of his mistress' preferment : if he put away any, he had some way

offended her : if he commended any man, he was out of question his bawd : if he praised any woman, she was no doubt his whore : and so of all other his thoughts, words, and deeds, she made this suspicious suppose, and jealous interpretation : and as the spider out of most sweet flowers sucketh poison, so she out of his most loving and friendly deeds towards her, picked occasions of quarrel, and conceived causes of hate. And so long she continued in these careful conjectures, that not only her body was brought low, by reason that her appetite to meat failed her, but also she was so disquieted in mind, that she was in a manner besides herself, whereupon in great pensiveness of heart, she fell to preaching to herself in this sort :—

“ Ah, fond fool, wilt thou thus wilfully work thine own wrack and ruin ? if thy husband commit treason against thee, wilt thou commit murder upon thyself ? if he consumed himself away with whores, wilt thou then consume thyself away with cares ? wilt thou increase his mischief with thine own misery ? if he be so wickedly bent, it is not my care can cure him, for that which is bred in the bone will not out of the flesh. If he be disposed to deal falsely with me, it is not my wary watching which will ward him from it,



for love deceived Argus with his two hundred eyes ! If he should be forbidden to leave it, he will use it the more, for our nature is to run upon that which is forbidden us ; vices the more prohibited, the more provoked ; and a wild colt the harder he is reined, the hotter he is. If I should take him tardy in it, it would but increase his incontinent impudency, for being once known to have transgressed the lawful limits of love and honesty, he would ever after be careless of his good name, which he knew he could never recover again. And why should I seek to take him in it ? should I seek to know that which I ought not to seek,—no, not so much as to think on ? Was ever wight so bewitched as to run headlong upon her own ruin ? So long as I know it not, it hurteth me not, but if I once certainly knew it, God knoweth how suddenly it would abridge my days. And yet why should I take it so grievously ; am I the first that have been so served ? Hath not Juno herself sustained the like injury ? But I reason with myself as if my husband were manifestly convicted of this crime, who perchance, good Gentleman, be as innocent in thought as I wrongfully think him to be nocent in deed : for to consider advisedly of the matter, there is not so much as any likelihood to lead me to any

such lewd opinion of him ; he useth me honestly, he maintaineth me honourably, he loveth me better than my lewd dealing toward him hath deserved ! No, it is mine own unworthiness that maketh me think I am not worthy the proper possession of so proper a gentleman : it is mine own lustful desire that maketh me afraid to lose anything : it is mine own weakness that maketh me so suspicious of wrong : it is mine own incontinency which maketh me judge him by myself ! Well, the price of my prejudicial doings towards him is almost paid, and if pain be a punishment, then have I endured a most painful punishment. But let this dear-bought wit do me some good ; let me now at length learn to be wise, and not to think of evils before they come, not to fear them before I have cause, not to doubt of them in whom is no doubting, nor to mistrust them in whom is no treason, and faithfully to love him that unfeignedly loveth me !” After this she endeavoured to do such fond toys forth of her head : for a while she lived lovingly and quietly with her husband ; but suddenly by reason of one look, which he cast upon one of his neighbours, she fell into her old vein of vanity again. And as second falling into sickness is ever most dangerous, so now her folly was grown to such fury, and her disease so

incurable, that she could not conceal it any longer, but flatly told her husband to his teeth, that she thought he did misuse her. Cephalus, knowing his own innocency, and seeing her imbecility, gently prayed her not to conceive any such evil opinion of him, saying : “ If neither regard of God, neither respect of men, neither reverence of the reverent state of marriage, could fear me from such filthiness, yet assure yourself the loyal love I bear you, would let me from such lasciviousness. For believe me, your person pleaseth me so well, that I think myself sweetly satisfied therewith. Yea, if Venus herself should chance unto my choice, I am persuaded I should not prefer her before you ! For as her beauty would enticingly draw me to her, so my duty would necessarily drive me to you. Therefore, good wife, trouble not yourself with such toys, which will but breed your own unrest and my disquiet, your torment and my trouble, yea, and in time, perchance, both our untimely deaths ! Let Deianira be a precedent for you, who suspecting her husband Hercules of spouse-breach, sent him a shirt dyed with the blood of the Centaur Nessus, who told her that shirt had virtue to revive love almost mortified ; but Hercules had no sooner put it on, but it stuck fast to his flesh, and fried him

to death, as if it had been a fury of hell : which, when she knew, with her own hands she wrought her own destruction ! See the unworthy end which that monster Jealousy brought this worthy couple to, and foresee, sweet wife, that it bring not us to the same bane !” These words could work no effect with her, but rather increased her suspicion, persuading herself, that as in fair painted pots poison oft is put, and in goodly sumptuous sepulchres rotten bones are rife, so fairest words are ever fullest of falsehood. Yea, the more courteous he shewed himself, the more culpable she thought him to be. Which Cephalus seeing, because he would take away all causes of suspicion, abandoned all good company, and spent his time solitarily, hunting in the woods, and seeking the spoil of spoiling savage beasts. But this hell-hound Jealousy did so haunt and hunt her, that she could in no place be at rest, but made her plod from her palace to the woods, to watch whether he there hunted a chaste chase or not. And one day, as she dogged him where he was laid down to rest among the green leaves, she heard him utter these words : “Come, gentle Air, and refresh my wearied spirits !” with suchlike words of dalliance, which he, being hot, spake to the gale of wind which pleasantly blew upon

him : but she thought he had spoken to some woman with him, whereupon she furiously fell to the ground, tearing her hair and scratching her face, and though her grief would not give her leave to speak, yet to herself she thought this : “ And can the traitor thus treacherously deal with me ? Had the sorrow which I sustained only for his absence before I was married to him, or anyway owed him anything, almost cost me my life, and now shall his presence procure my death ? Did I pour out pensive prayers for his safe return from the Turks, and doth his return return my good-will with such despite ? Oh would to God the Turks had torn him in pieces, that he had never come home to martyr me in this manner ! But wolves never prey upon wolves, his fraud was nothing inferior to their falsehood, and therefore it had been in vain for them to have halted before a cripple : but me, being but a simple sheep, see how soon this subtle fox could deceive ! Is this the fruit of my fervent love ? is this the felicity I expected in marriage ? Had I known this, I would never have known what the subtle sex of man had meant ! I would rather, as they say, have led apes in hell after my death, than have felt all the torments of hell in my life. But had I wist, is ever had at the worst ; they that cast not off

cares before they come, cannot cast them off when they do come ! It is too late to cast anchor when the ship is shaken to pieces against the rocks ; it booteth not to send for a physician when the sick party is already departed. Well, I will yet go see the cursed cause of my careful calamity, that I may mitigate some part of my martyrdom by scratching her incontinent eyes out of her whorish head !” And thereupon roused herself out of the shrub wherein she was shrouded. Cephalus, hearing somewhat rush in the bush, thought it had been some wild beast, and took his dart, and struck the tame fool to the heart. But coming to the prey, and seeing what he had done, he fell down in a swoon upon her, but with her striving under him in the pangs of death, he was reduced to life, and said : “ Alas, my Procris by myself is slain !” Which she, not yet dead, hearing, said : “ Alas, your Air hath brought me to this end.” With that he understood how the matter went, and said : “ Alas, sweet wife, I used these words to the wind.” “ Why then,” saith she, “ not you, but that wind gave me this wound !” And so joining her lips to his, she yielded up her breath into his mouth, and died. And he with care consumed, tarried not long behind her, to bewail either his own deed, or her death.



Now, Gentlewomen, let the casual end of this gentlewoman be a caveat to keep you from such wary watching of your husbands ! It is but a mean to make them fall to folly the rather, as the thoughtful care of the rich man causeth the thief the sooner to seek the spoil of him. But if you will know the chiefest way to keep your husbands continent, it is to keep yourselves continent: for when they shall see you, which are the weaker vessels, strong in virtue and chastity, they will be ashamed to be found faint in faith and loyalty ; when they shall see you constant in good-will towards them, they will fear to be found fickle in faith towards you ; when they shall see you love them faithfully, you shall be sure to have them love you fervently. But if you shall once shake off the sheet of shame, and give yourselves over to choice of change, then assuredly make account your husbands will eschew your companies, loathe your lips, abandon your beds, and frequent the familiarity of they care not who, if not of you !

## MINOS AND PASIPHAE

**M**INOS, King of Crete, regarding the beauty of Pasiphae, a waiting gentlewoman in his Court, falleth in love with her and maketh her his Queen. Whom Verecundus, a young gentleman also of the same Court, having solicited to lewdness, for fear of the King's displeasure, escapeth away by flight. Minos entereth into such rage of jealousy over his wife, that in his absence he setteth spies over her, to bewray her doings. Pasiphae becoming unnaturally amorous of a bull, by means of the carpenter Dedalus, bringeth forth a monstrous Child, in part resembling the sire, and in part the mother.

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Of all the ordinary accidents incident to the life of man, there is none of more moment to our prosperity or misery, than marriage : which estate if we advisedly enter into, it maketh us in happiness equal to angels, but if we rashly run into it, it prolongeth us in the pains of the furies of hell. And among all the inconveniences, which are to be foreseen in this

bargain, there is none more dangerous than inequality of estates between the parties : for what agreement of affections can there be, when the one shall be of a mean mind, the other haughty, the one lowly, the other lofty ? How can there be one heart in two bodies, when the one wisheth one thing, the other willeth another ? when the one is disposed one way, the other inclined another way, according to the secret instinct of their proper and peculiar natures ? For the nature of nothing may be altered : that which nature hath given, cannot be taken away ; and that which is bred in the bone, will not out of the flesh. So that for one of mean parentage to be married with one of princely race, I think as good a match as between lions and lambs. And as well they will agree together as dogs and cats ; and as the saying is, the mastiff never loveth the greyhound. Besides, unequal oxen draw not well together in one yoke ; cocks unequally matched, make no good battle in the pit ; meats of contrary qualities digest not well in the stomach ; and parties of contrary callings agree not well together in the bond of blessed matrimony : as the history I will tell you shall shew you.

In the country of Crete, reigned one Minos, a King and Monarch of great might, to whom the blind

goddess Fortune assigned a wife of far more meanness than was meet for the majesty of his mightiness. For there chanced to be in his Court, attendant upon a noble woman, a proper piece, named Pasiphae, who by birth was but the daughter of a knight, but by beauty seemed to be a heavenly wight. On her cheeks, the lily and the rose did strive for interchange of hue; her hair, comely curled, glistened like gold; her piercing eyes twinkled like stars; her alabaster teeth stood as a rank of precious pearls; her ruddy lips were soft and sweet; her hands fine and white; yea, all her parts so perfectly proportioned, that nature sought to win great commendation in carving so cunningly so curious a carcase. But as a rusty rapier is no trusty rampier to defend a man, though the scabbard be of fine velvet, so a woman with foul conditions is coursely to be accounted of, though her face be fair, and body beautiful. But destinies so drave, that this king by chance cast a glance upon this gorgeous goddess, and at the first view was so vanquished by vanity, that he thought his life no longer pleasant unto him than he was in her sight. And failed not daily familiarly to frequent the mistress' company for the maid's cause. And having attempted her chastity by showing her his good-will,

by bestowing on her great gifts, by large promises of preferment, and many other means, and nevertheless failing of his purpose, in pensive perplexity fell to parley with himself, to this purpose :—

“I ever heretofore thought a Prince’s life to be void of strife, and that they had always passed their time in pleasure without pain ; but now I see we are subject to sorrow, as soon as the meanest subject we have. Likewise before this I was of opinion, that number of friends, abounding in wealth, abiding in health, and such like things which pertain to the body, were sufficient to attain to a happy life in this life ; but now I see it is the mind which maketh mirth, and stirreth strife ; yea, the contented mind is the only riches, the only quietness, the only happiness. Good God, how unsavoury seem those sweetmeats unto me, wherein I was wont to delight ! How unpleasant are the sports, wherein I was wont to take pleasure ! How cumbersome is the company, which was wont to content me ! No game glads me, no dancing delights me, no jousting joys me, no plays please me, no triumphs, no shows, no hawking, no hunting, no nothing under the sun, doth solace me ! And would I know the cause ? why, I have not a contented mind ! The perfect parts of Pasiphæe do

so diversely distract my mind that only her sight is sweet, only her company is comfortable, only her presence is pleasant unto me ! And would I know the cause ? Why, in her the fates have fixed my felicity ; in her the heavens have heaped my happiness ; with her must I live, and without her must I die ! Why, I have pursued her good-will with prayers and with presents, with love and with liberality, with gifts and with good-will, and yet am never the near. And would I know the cause why ? I sought not her good-will in the way of marriage. Only marriage is the mean, only wedlock must lock and link us together ! And shall I so much debase the height of my estate as to match in marriage with so mean a mate ? as though many princes have not as meanly matched themselves ! as though the gods themselves have not married with earthly creatures ! And for my Pasiphae, though she be inferior to me in parentage, yet in personage she is good enough for God himself. And for her dowry or wealth, what need I weigh it, who have the most part of the world under my dominion ! No, there shall no regard of honour, or respect of riches, detain me from that which doth only contain the contentment of my mind !” And in this mind meant to attempt her in the way of marriage. But running



from Charybdis, he rushed upon Scilla : flying from one rock, he fell upon another : thinking to quench the coals of his desire, he fell into hot flames of burning fire : as hereafter you shall hear.

Now so soon as he had opportunity offered him, he made Pasiphae partaker of his purpose in these terms :—

“ Seeing the only touchstone to try true and loyal love from loathsome lust is marriage, I mean, if you be content to consent thereto, to seal the sincere affection I bear you with the sacred ceremonies and holy rites of matrimony : and as I have preferred your love before all worldly respects, so I trust you will return my love with such loyalty, that I shall have cause to count myself as well-matched, as if I had married with the greatest princess in the world !” Pasiphae hearing these words, was so ravished with joy, that she could not on the sudden make the King an answer ; but having changed colour twice or thrice, from red to white, and from white to red, in token of a mind moved with hope, assailed with fear, and passioned with pleasure, at length she said unto him :—  
“ As, most worthy prince, I ever thought myself far unworthy of any such honour, so if it please your highness plainly to hear the truth, I ever thought myself far too worthy to yield to your desire in the

way of wickedness, which was the cause I made so course account of your courtesy heretofore. But seeing it hath pleased you to lodge your love thus low, and to think me worthy the honour of wedlock with so worthy a wight, assure yourself your Majesty shall find me in love so loyal, and in obedience so dutiful towards you, that in the one I will supply the part of a loving wife, and in the other, satisfy the duty of a diligent handmaid. Neither would I you should think that it is the name of a queen, or estate of a prince, that winneth me thus willingly to your will, for I know that name to be vain, and that estate full of pain : but it is your exceeding love towards me, O noble prince, that linketh my liking with yours : it is your incomparable courtesy which forceth me to yield the fort of my faith and virginity into your hands. For as the sun the higher it doth ascend in the firmament, the more heat it doth extend to the earth, so virtue and courtesy, in the more high and princely person it is placed, the more force it hath to win the wills, and bind the hearts of people to embrace it. And as my love is grounded upon your virtue, so I trust so to behave myself, that hereafter you shall have as great liking to my condi-

tions and virtue, as now you have love to my colour and beauty : that when years shall take away the pleasure of the one, you may take delight and solace in the other." The King was so deeply delighted with this dutiful discourse, that he had not a word to reply, but satisfying himself for the time with a few sweet kisses, presently gave commandment to his officers to make preparation for the sumptuous celebrating of his marriage ; which shortly after was consummated with such royalty, as is requisite in a matter of such majesty. So this married couple consumed two or three years in the highest degree of happiness. But the sun being at the highest, declineth : and the sea being at full tide, ebbeth : calm continueth not long without a storm, neither is happiness had long without heaviness ; as by this couple may be seen. For when the King's fancy had been once fully fed, the vehemency of his desire began to vanish away, and he began to love his new-married wife rather with reason than with rage : by reason whereof with indifferency of judgment, he could now note her naughty nature, which, at first, partiality of love would not permit him to perceive. For what gentleman soever she saw in the Court, endued with a virtuous disposition and noble mind,

she would with the King hinder his preferment by all means possible, still advancing the vilest to type of dignity. If any gentlewoman were famous for her honesty and chastity, by some sluttish slights or other she sought to slander them. So that those in whom the King did only delight, she endeavoured with all diligence to molest and spite. Which the King perceiving, and considering how from low estate he had brought her to height of honour, thought he might more boldly reform her faults, and began, with severity sufficient, and indeed, more than was meet between man and wife, to admonish her of her malicious disposition towards those which were of virtuous inclination : and made no curiosity though without courtesy to tell her, that she being ignoble herself, could not like of those which were noble. But too much familiarity had bred so much contempt in her, that she began impatiently to pout, to lower, to snuff, to chafe, to think herself much injured by those words, and said plainly she would like of whom she list, shewing her rude bringing up, her want of wit and government, her currish nature, her cursed conditions, and how unfit she was for the place she was in. Well, the King was fain to make a virtue of necessity, and to take patiently that which

he could not take away easily. For she still persevered in her perverseness, and hated those chiefly whom her husband loved especially. And amongst all other, there was one proper young gentleman named Verecundus, attendant upon the King, and in great favour and credit with him, whom when she could by no means bring into displeasure or disliking, she went about to entrap by this train of treason: she began to cast glances of good-will towards him, and by alluring looks to thrall him in the thread of her beauty. The young gentleman being made of fine metal, and therefore very apt to receive the impression of love, in short time was so framed to her fancy, that he yielded faith to her fraud, and requited her feigned looks with unfeigned love. And as a pleasant prey soon enticeth a simple thief, so he thought her beauty such a booty, that in his opinion, no young man in the world but would hazard hanging to have it. And hereupon fell to debating the matter with himself in this sort :—

“It is a common opinion amongst men, that he which is once chained in the links of love is forthwith restrained of his liberty and freedom ; but if true liberty be to live as one list, I cannot but think myself to live in most large and licentious liberty, for

that I lust not, or desire to lead any other life than that which I do, which is in the secret service and continual contemplation of my princely Pasiphae. Yea, I think every sorrow sweet, and every pain pleasure, which any passion proceeding of her beauty procureth me : and I think myself more than happy, that the heavens think me meet to suffer any martyrdom for her sweet sake. And if I might end my days in doing her service, I should think it the only beginning of joy, the way to life, and the ready and perfect path whereby to pass to the pleasures of Paradise. O that fortune would minister some occasion whereby I might manifest unto her the manifold good-will I bear her : and if without prejudice to her person it might be done, would to God she were drowned in some such depth of danger that nothing but the hazarding of my life could preserve her from peril ! Then should she see the service which I have sworn to do her, then should she see the duty which I have vowed to owe her, then should she plainly perceive that neither the pleasures of the world, neither the solace of friends, neither the sweetness of life, neither the sourness of death, should withdraw me from shedding the dearest drop of blood in me to do her good ! And then would she say, if any courtesy be contained



in her, that my love is most loyal, and my friendship most faithful ; then would she pay, if any gratefulness be grafted in her, my danger and peril with the price of her person. But alas, how can she pay me with that which is not in her own power ? There is another only who hath interest therein, she hath already paid her person as a price of a prince and his whole kingdom : so that I plough the barren rocks, and set my share into the shore of the sea, I till with toil such a kind of soil, whereof another by right must crop the corn. But admit she were disposed to encroach somewhat upon her husband's right, yet is it likely she will look so low, as let so mean a man as myself grow into so great acquaintance with her ? No, fortune denieth me any such favour ! my good-will as yet hath deserved no such guerdon ! my desire is far above my deserts, my ambition above my condition ! Why, my birth is better than hers, why should she then neglect me ? But her calling is better than mine, why should she then respect me ? My desire proceeds of love, why should she not then accept it ? But alas, it is contrary to law ; why should she not then reject it ? I am of noble blood, why should she refuse me ? But she hath a noble prince to her husband, why should she misuse him ? Yea, if I my-

self were not a villain, altogether devoid of virtue, I would not suffer it so much as enter into my thought to abuse him, who hath always used me honourably, who hath sought my preferment by all means possible, who from my childhood hath brought me up like a loving lord and master. Shall I requite his liberality towards me with such disloyalty? shall I deceive the opinion which he doth conceive of me, with such detestable villainy? shall I return the trust which he repositeth in me, with such treason? shall I defile my faith towards him, by seeking to defile his bridely bed? But, alas, love is above lord or laws, above prince or privilege, above friend or faith! Where love leadeth no master is made account of, no king cared for, no friend forced of, no duty respected, no honesty regarded, but all things done according to the passion which prevaieth over us. And seeing it is not in our power to prevent that passion, for it is either derived of our own nature, or descended from the heavens, there is no reason I should require any proper or peculiar fortune to myself, and seek to be dispensed withal from that which is common to all: and so much the rather I am induced to yield to the instinct of love, and to pursue my purpose, for that I perceive by the wanton looks of the Queen, that she

is determined to entertain some secret friend, besides the King her husband ; and if I flatter not myself, her very countenance towards me imports some likelihood of love she bears me : therefore I think it wisdom to strike while the iron is hot, and, if it be possible, to ease my heart of the grief which her beauty hath bred me. And if she be disposed to arm her husband with horned harness, as good I be the instrument thereof, as some other of meaner calling and countenance !” After this he sought all means possible to insinuate himself into her familiarity, and courted her continually with dutiful service and secret signs of sincere affection : he so bribed her maids with benefits, and corrupted them with coin, that they made him a God unto their mistress. She could not look out at her chamber window, but that she saw him walk solitarily underneath, casting up countenances which seemed to contain humble prayers for pity and compassion, and throwing up such sighs as might plainly signify the sorrow of his thoughts. If she chanced to walk abroad, he would meet her like a ghost in such ghastly manner, with such a pale countenance, and pined carcase, that it would have moved the stony rocks to ruth. But the Queen seeing him so fast fettered in folly, had that she desired ;

and now she left her loving looks towards him, and the more painfully she perceived him tormented, the more disdainfully she looked upon him, and would not by any signs which he did shew of his affection, seem to know it, to the intent he should by writing make manifest his meaning unto her. The young gentleman, seeing the hope which at the first he conceived of her good-will altogether without hap, and in a manner despairing of his purpose, he could take no longer days with his desire, but that he must know a final resolution one way or other ; and being driven to careless desperateness, he feared not to commit his life to a tell-tale piece of paper, and bewrayed his misery to his mistress in this manner :—

“ Because, most Sovereign Lady, my duty and service heretofore hath been nothing acceptable to you, I have devised a new way to work your contentation, which is by writing to do you to wit, that since it liketh you not to give me life, I mean to bestow upon myself a desperate death, the only thing I think which may procure you pleasure : and so long as it may delight you, I weigh not how much it spite me. Yea, love hath dealt so extremely with me, that though I would myself, I cannot keep my corps from confusion. For as the fretting fistula past all cure, runneth in the

flesh from place to place, and maketh the sound flesh as rotten as the rest, so the deadly poison of love first entered in at my eyes, and after spread into every part of me, hath now dangerously infected my whole body unto death. But yet my death will be nothing so grievous unto me, as to think what a blemish it will be to the brightness of your beauty, when your tyranny shall be taken to be the cause thereof, yea, and when you shall have no cloud at all to colour your cruelty. For if you allege for yourself that you durst not make so deep a wound in your honour, as to commit your body to any but to him who by marriage hath merited it, why, a lovely look only would have satisfied me ; yea, one glance of good-will going from your eyes, will more content me than all the actual pleasure in the world, received of any other woman in the world. But seeing fortune doth will, and you do will, my destruction, I am content to obey the decree of the one, and satisfy the desire of the other : beseeching you to take these witless words for a final fainting farewell, wishing you continuance of beauty, with increase of bounty.

Neither yours, neither his own: VERECUNDUS."

This letter besprinkled with tears, he gave to one of her maids-of-honour to give her. But true the

proverb is, that fish bred up in dirty pools will taste of mud ; one descended of mean race cannot be endued with virtue fit for princely place ; set a beggar on horseback and he will never alight ; extol one of base stock to degree of dignity, and who is so haughty, who is so proud ? For this crafty coy Queen having read his letter, though she were right glad thereof, for that thereby she meant to purchase his utter discredit with the King, yet she seemed to be in a great chafe, calling him, traitor that durst injure her eyes with such lewd letters, with divers other imputations of reproach, and went presently to the King and shewed him this letter ; who in a great rage sent his guard to apprehend him, but he having intelligence thereof, was fain to fly the country. See the force of fraud and the end of lawless love ! But mark moreover the reward of her treachery and tyranny ! Her husband ever after this was so jealous over her, that he would never suffer her to be out of his sight, and doting somewhat of her beauty, but doubting more of her honesty, he never rode forth any journey, but that he set wary watch and ward over her at home ; yea, this furious fiend of hell did so torment him, that he could take no rest day nor night, but his fancy still ran either upon the gentle-



man that would have done him that injury, either upon some other that should be like to serve him in like sort : so that the pleasure which her proper person procured him, was drowned with the doubt lest she should not remain proper unto him, and that she would be as common in possession as she was proper in personage. "Alas," saith he, "now my joy is at an end, the clouds of care have quite covered my sun and light of solace and delight : yea, the greater pleasure I take in practising with my Pasiphae the greater fear I have that others deeply desire to participate with that pleasure. And the more free she is in such friendship towards me, the more frank I doubt she will be towards other. Ah, would to God I had never been married, rather than to be thus martyred ; or else would I had matched with some such, whose princely nature would have participated only with princes, and whose royal blood and birth might have feared the baser sort to presume to practise her to their purposes : but my chance was to choose one, who if, as the saying is, like like best of their likes, is like to like better of any other than of myself, for that in nature and conditions there is such difference between us. But repentance now cometh too late ; this only resteth to be foreseen,

that unto the greater grief which mine own conceit procureth me, her abuse add not infamy and dishonour. And if the heavens have assigned me such heavy fate as due to my dotting desire, yet this at least let me take heed, that with the loss of her own honour, she procure not the loss of my life !” And hereupon appointed certain of his assured friends, to have the custody and keeping of the queen ; who seeing herself thus disloyally without cause abridged of her liberty, began to curse the time that ever she came to be queen, wishing she had continued in meaner calling with fruition of liberty rather than to sit in chair of dignity, with suspicion of dishonesty.

“What pleasure,” saith she, “doth my princely estate procure me, which must live as a prisoner ? Who will honour me for queen, which am suspected for a queen and harlot ? How shall I dare to shew my face in the Court, when the King doubteth of my dealings towards him ? My looks have not been so light, my courtesy hath not been so common, my glances have not been so garish, whereby he should enter into this sinister suspicion of me. But love, they say, is light of belief, and jealousy is grounded upon love. Avaunt, fond foolish love ! God send my husband rather to hate me, than to bear me any

such love, which bereaveth him of rest, and me of renown ; which breaketh the bond of faithful friendship and entire amity between us ; which causeth him to doubt me, and me to dread him ; which maketh both our lives so loathsome, that I wish death to despatch either the one of us or the other. But this froward fate I must ascribe only to mine own fault, and fraud towards Verecundus, who hath now just cause to triumph that I myself am fallen into the pit I digged for him. Well, I must retire to patience perforce, and hang in hope of some good hap to redress my woe and misery.”

But you shall understand, Gentlewomen, this was not all her punishment, nay, this was but a trifle in respect of that which after followed, a matter in heinousness so horrible, in desire so detestable, and in lust so loathsome, that it is no less strange to be told than hard to be believed, so that I think my words will rather carry wonder than credit with you. For, whether it were god's plague for the husband's jealousy, or for her jollity, pride, and subtlety, I know not, but thus it pleased him to suffer the devil to deal with her. Being by her husband's commandment in his absence kept from company, her chief solace was to walk in a pleasant grove joined to her

palace, where used to feed a herd of beasts, amongst which was a goodly white bull. I dare not say she fell in love with the bull, lest I should drive you rather to laughing at my story than listening to it, but surely so it was. Yea, she was not only in love with the beast, and went every morning and with her own hands brake down boughs for him to browse upon, but, which was more, she was jealous over him, for what cow in all the herd she saw he liked best, she caused to be had from the herd and killed, as she pretended for sacrifice, but in deed for satisfying her jealous mind. And as the beast was opening, she would take the inwards in her hand, saying, now go thy way and please my love if thou canst. And taking delight awhile in this dalliance, at length her lust grew to such outrage that she felt in herself an impossibility to continue her cursed life, without the carnal company of the bull. And notwithstanding she assayed the assistance of reason, the policy of persuasion, the help of herbs, and the mean of medicines, to mortify her beastly desire to the beast, yet nothing would prevail ; yea, being often in mind to make herself away, her heart would not suffer her hands to do it ; not that death feared her, but that desire forced her first to fulfil her filthy lust.

But, Gentlewomen, because you shall not enter into choleric conceits against me, for publishing in this presence, a history which seemeth so much to sound to the shame of your sex, I mean not to justify the truth of it, but rather will prove it false by the opinion of one Servius, who writeth, that Pasiphae indeed played false with one Taurus,—which signifieth a bull—, secretary to her husband, in the house of Daedalus, and after, being delivered, had two sons, the one like Minos, the other like Taurus, and thereupon the poets feigned the fable aforesaid: but whether being a woman she used the carnal company of a beast, or whether like a lewd wife she gave her husband the badge of a beast, her offence was such that I cannot, though gladly I would, excuse it! Yet must I needs say that in my fancy her husband deserved some blame: for no doubt his suspicion without cause, caused her in such sort to transgress marriage laws. For seeing her honesty doubted of, and her good name as good as lost, she thought as good to be naught for somewhat as to be thought naught for nothing. And surely the experience is too common that suspicion and slander maketh many to be that which they never meant to be. But some are of this foolish opinion, that it is simple and

sottish folly for a woman to deal truly with him, which dealeth jealously and cruelly with her : some again lewdly think, that if a woman cannot conceive by her husband that she may lawfully enter into conversation with some other : but surely, Gentlewomen, I am settled in this opinion, that no suspicion or jealousy ought to cause a woman to transgress the bounds of honesty ; that Chastity is the only jewel which women ought to be chary of ; that women having lost their chastity are like broken glasses which are good for nothing ; that they make shipwreck of all, if the cables of constancy be once cracked, and the anchors of honesty slipped ; that it is better for them to be fools than false, to be simple than subtle, to be doves than devils, to be abused than abuse ; that it is better for them to be barren than beastly, to be without fruit than faith, children than chastity ; that concupiscence is only to desire other besides their husbands ; that they which burn in such desire shall burn in hell-fire ; that no adulteress shall inherit the kingdom of heaven ; that all women ought to be like that matroness of Rome, which knew the savour of no man's breath but of her husband's ; like the wife of Fulvius Torquatus, who died with longing, rather than she would go forth of her



chamber in her husband's absence, to see a wild Egyptian with one eye in his forehead, whom she longed to see ; that women ought to spin with Penelope, to spill with Camma, to kill with Lucrece, to be slandered with Susanna, with Savoy, and with others, to endure any torment, rather than to lose one jot of their chastity and honesty !

## PYGMALION'S FRIEND, AND HIS IMAGE

**P**YGMALION, a gentleman of Piedmont, continuing the space of certain years in honest affection and virtuous love with Penthea, wife to Luciano, a noble gentleman of the same country, is at length by her rejected, in respect of a base stranger. Pygmalion abandoning the company of all women, and giving himself to the art of carving, burneth in love with an image, which himself had fashioned, whom, at his earnest suit, Venus transformeth into a fair maid, and he taketh her to wife.

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To make the reckoning without the host, is the way soon to be overshot in the shot ; to resolve certainly upon uncertainty, is the way never to be in any certainty ; to look for constancy of those that like of inconstancy, or to determine of those things which are not in our powers to perform, is nothing else but to be deceived of our expectation, and to be

driven to alter our determination ; as the history which you shall hear, shall yield example of both the one and the other.

In the country of Piedmont had his being one Pygmalion, a gentleman descended of noble birth, endued with perfection of person, and perfectly portrayed forth with the lineaments of learning, so that it was doubtful whether he were more indebted to fortune for his birth, to nature for his beauty, or to his parents for his learning. But as beauty, birth, riches, and the rest, must needs give place to learning, so no doubt but his parents deserved the pre-eminence of praise : for the other are but dim stars, where learning giveth light ! And as when sun shineth, the light of the stars is not seen, so where learning appeareth, all other gifts are nothing to be accounted of. Besides that, beside his learning he was endued with a great dexterity in all things, in so much as nothing came amiss unto him, which was meet for a gentleman : in feats of arms no man more courageous ; in exercises of the body none more active ; in game or play none more politic ; amongst the ancient who more grave ? amongst the youthful, who more merry ? So that there was no time, no person, no place, whereto he aptly applied not himself ; by

reason whereof, he was acceptable to all good companies, and well was he that might entertain him in his house. But most of all he frequented the house of one Luciano, a noble gentleman of the same country, and in continuance of time grew so far in familiarity with his wife, that he reposed his only pleasure in her presence. Yea, she had made such a stealth of his heart, that neither father nor mother, sister nor brother, nor all the friends he had in the country beside, could keep him one week together out of her company. Yea, this faithful love he bare her, seemed in a manner to extinguish all natural love towards his allies, and kinsfolk, who, being as they were wont, desirous of his company at hawking, hunting, and such like pastimes, could not by any craving or importunity obtain it ; but being ignorant of the cause, they thought it had proceeded of this, that his mind upon some occasion had been alienated from them, which caused them on the contrary, somewhat to withdraw their good-wills from him. But he forced little thereof, he cared not whom he displeased, so he might work her contentation : she was the star by whose aspect he did direct his doings ; she was the haven wherein he sought to harborough ; she was the heaven whither he coveted to come ; she was the saint

to whom he did lend such devotion, that he could find in his heart no bend no liking to any other whatsoever. In so much, that having the proffer of many rich marriages, he always refused them, as having his heart so replenished with the love of her, that there was no room for the love of any other to remain within him. Now she, on the other side, whose name was Penthea, being a courteous courtly wench, gave him such friendly entertainment, and used him so well in all respects, that, her husband excepted, she seemed to hold him most dear unto her of any wight in the whole world. She never made feast, but he must be her guest ; she never rode journey, but he must be her companion ; she never danced, but he must direct her ; she never dined, but he must be her partner ; she, in a manner, did nothing wherein he did not something. Her husband all this while being fully assured of her virtue, and very well persuaded of the honesty of the gentleman, suspected no evil between them, but liked very well of their love and familiarity together, neither indeed had he any cause to the contrary. For Pygmalion knew her to be endued with such constant virtue, that he thought it impossible to allure her to any folly ; and besides that, his love was so exceeding great towards her,

that he would not by any means be the cause to make her commit anything, which might make her less worthy of love than she was. And if at any time, as the flesh is frail, the vehemency of his affection forced him to persuade her to folly, he did it so faintly, that it might plainly be perceived he was not willing to overcome. For he deeply doubted, that if by the force of her love towards him, or of his persuasions towards her, she should have yielded the fort of her faith and chastity into his hands, his love towards her, with the sun being at the highest, would have declined and decreased, which would have been the greatest grief to him in the world. No, he lived with such delight in the contemplation of her chastity and virtue, that he was void not only of libidinous lust towards her, but also towards all other women whatsoever. Yea, he received more pleasure of her by imagination, than of any other woman by the act of generation. So that between these friends was no cause of suspicion, no cause of jar, no cause of jealousy, but they lived together the space of three or four years in most heavenly haven of most happy life. The flood of their felicity flowed from the fountain of most faithful friendship, the building of their biding together was



raised on the rock of virtue, for that it was to be thought, no seas of subtlety or floods of fickleness could have undermined it. But what perpetuity is to be looked for in mortal pretences? What constancy is to be hoped for in kites of Cressid's kind? May one gather grapes of thorns, sugar of thistles, or constancy of women? Nay, if a man sift the whole sex thoroughly, he shall find their words to be but wind, their faith forgery, and their deeds dissembling! You must not, Gentlewomen, take these words to come from me, who dare not so much as think so much, much less say so much; for that truth getteth hatred, I mean such as tell not the truth, as he in no wise should not do, which should blow forth any such blast of the most faithful and constant feminine kind! But you must take these speeches to proceed from Pygmalion, who, to speak uprightly, had some cause to discommend some in particular, though not to condemn all in general, as you shall forthwith hear. For it fell so out that an ambassador came out of a strange country into Piedmont, and was appointed to lie at the house of Luciano the time of his abode in the country. Now amongst the company which came with him, there was one young gentleman, in whom though there were nothing worthy of commendation anyway,

yet whether it proceeded of the daintiness of women, who, as Pygmalion thought, will be soon weary of one diet, or of their wavering, who are constant in nothing, or of their imperfect nature, which tendeth alway to the worst, I know not, but this lady began to conceive a very good opinion of him, and in short time in affection far to prefer him before her old faithful friend. Which Pygmalion perceiving, being in their presence, drunk up his sorrow in silence, but having withdrawn himself out of their company, into his solitary chamber, he entered with himself into this raging railing :—

“ O feigned fawning, O counterfeit courtesy, O deep dissembling, O honey mixed with gall, O heaven turned to hell ! Now do I perceive thy friendship heretofore was nothing but flattery, thy love lewd, thy courtesy of course ; now am I assured thou madest of me a virtue of necessity, to serve thy turn for lack of other company. Did I prefer thee before father and friend, and canst thou prefer before me a stranger, whom thou never sawest before, of no countenance, credit, or constancy, but wavereth with the wind ? Did I bear thee faithful and entire affection, and canst thou bear greater good-will to him, who careth not for thee, who beareth steadfast affection to none, in whom is nothing but flitting fantasy, and mere vanity ?

And canst thou thus prefer lewdness before learning, trifling before truth, clownishness before courtliness, vanity before virtue? Then farewell reason, thou resteth not in woman's head: then farewell wit, thou wields not women's doings: then farewell faith, thou art no woman's fere: then farewell women, you are no mates for me!" And hereupon verily determined with himself utterly to abandon her company for ever: but reprehending his own rashness, he meant to have a further trial of her trifling towards him, and also to look more narrowly into the doings and behaviour of that other gentleman, that if he could see anything in him whereby he worthily deserved to be preferred before himself, he might more patiently endure it. Whereupon, dissembling his grief so well as he could, he made repair again unto her house, and there noting her love by her looks, her fancy by her face, and her conceits by her countenance, he easily perceived to whom she bent her best devotion, and who was her holiest Idol. Likewise, diligently considering the conversation of the gentleman, he persuaded himself that in indifferent judgment, where affection did not make blind, the best gifts, either of body or mind, which were in him were not to be compared to the worst which

were in himself, the one being not perfect any way, the other imperfect no way. So that seeing neither his own worthiness, neither the other's unworthiness, could settle her affection as it should be, he utterly appealed from her unworthy and unequal judgment, and giving her the *bezolas manos*, he altogether estranged himself from her society. See the marvellous power of his love, who notwithstanding he never enjoyed the use of her body, and certainly knew that the other had not won that point of her neither, yet he took it so grievously, that she should seem to bear greater good-will towards the other than him, that he fully resolved with himself to eschew the company of all other women for her sake, and never to suffer the love of any to sink again so deeply into his heart. And surely, Gentlewomen, this Pygmalion may be a precedent and proof to confute the error of those, who think there can be no hot and fervent love between a man and a woman unless it proceed of some pleasant practice between them. And if they see any friendly familiarity between a young gentleman and gentlewoman, they forthwith conceive an evil opinion of their honest affection, which error, as it is most gross, so may it be defaced by sundry reasons. For how is it possible that of an ill cause can

come a good effect? That firm friendship can flow from fading fancy? That the heavenly consent of minds, should proceed of the brutal conjunction of bodies? Which, if it were so, those men, if I may call them men, which daily deal with common women, should be very faithfully and friendly affectioned towards them; but it is so far off, that in my fancy, after the fact they rather loathe them than love them, both for that a loathsome repentance followeth it, and also, as Aristotle saith, men thereby are made less perfect. So that I think the conjunction of bodies rather a disjunction of mind than otherwise. And true friendship between man and man, or man and woman, is grounded only on that which is good and honest. Yea; I am persuaded that the wanton lover himself, is as well satisfied with the good countenance, loving looks, and perfect agreement of his mistress' mind with his, as with the use of her body. Which, although he oftentimes earnestly desire, yet I think it be as much to know thereby her unfeigned good-will towards him, to confirm it with a natural bond, and to procure her contentment, as for that he reposeth the fulness of his felicity therein. So, if then a lewd lover altogether vowed to vanity can love without lust, how much

more easily may a faithful friend be fervent in affection, and yet cold in desire ! And as Pygmalion may be a plain precedent that a man may love loyally, and yet not desire lasciviously, so may Florinda be a fruitful example to the feminine sort, to do the like, who bearing such faithful affection to her friend Amadour, that she held him more dear than her own life, that she received more contentation in the company of him, than of husband, father, mother, friend or who-soever, yet she was so far off from filthy affection towards him, that she avoided, so near as she could, all occasions which might draw him into any disordinate desire towards her. In so much, that having occasion of privy conference with him in a privy place, before she came she foully defaced her face, and bruised it with a stone, that he might not be inflamed with the feature thereof ; and divers other ways at divers other times, valiantly withstood all alarms of lust. Therefore they are no doubt deceived, which think that love cannot be without lust, neither fervent affection without fleshly fancy. And I would not wish any to judge so injuriously of the familiarity of friends : such light judgments prove but a light judge ; such suspicious opinions, for the most part, proceed from suspected persons ; and they



are commonly such themselves as they think other to be; for *mala mens, malus animus*, an evil disposition breedeth an evil suspicion! But to return to Pygmalion, who, for all his fervent love, being frustrate of the fruits thereof, and not encountered with the like, got from the house of his fickle friend, and being alone in his own lodging he entered with himself into this discourse. "Notwithstanding my love hath been alway guided rather by reason than rage, and my fancy never at any time turned to fury, by reason whereof I have not been greatly pinched with the pangs thereof, yet when I consider the common course of lovers, and of love, surely of all punishments inflicted on mankind, there is none that doth more afflict us than the lewd lots thereof, and the fiery darts of Cupid. For all other evils by nature we fly from, by reason we redress, by policy we prevent, by pleasure we mitigate, by patience we moderate, by labour we lighten, by pain we appease, by counsel we cure, by time we take away, or by some means or other set ourselves free from. But this hateful love by nature we follow, it bereaveth us of reason, policy hath no place in it, pleasure doubleth our dolour, patience purchaseth no ease, labour is lost, pain prevaieth not, counsel conduceth

not, time tieth and entangleth us, no, nothing is able to lead us out of this intricate Labyrinth ! And though the pleasures pertaining to love seem great, yet whosoever purposeth to purchase them, let him assure himself to buy them at an unreasonable rate. Every peck of pleasure shall cost him a quarter of care, for every pint of honey he shall taste a gallon of gall ! Yea, though the entry which leadeth to the lodging of love seem easy, and the porch paradise unto him, yet shall he find the hall a hell, and the whole house a hateful prison and place of bondage. For as mariners that under a show of calm weather commit themselves to the sea, are oftentimes with tempests so tossed, that rushing against the rocks their ships are shaken to pieces, and they devoured in the depth of the sea ; so he that under the courteous countenance of a wavering woman yieldeth himself to love, is commonly so wrapped in the waves of wiles, that he is altogether drowned in the depths of deceit, and hardly escapeth with the loss of his liberty and living. We see the fly playeth so long with the flame, that he is scorched therewith, and the experience is no less common than lamentable, that men dally so long with dainty dames, that at length they are scorched in the flames of fancy, and

the wings of their free will quite burned away. And then, Good God ! it is strange to consider their case, how carelessly they deal in all things, how lewdly they spend their time, how prodigally they consume their goods, how negligently they regard their friends, how loathsomely they like good counsel, how resolute they are in their own fond determinations, how dissolute in their behaviour, how solitarily they sit in silence, how secretly they conceal their grief, how sorrowfully they spend their days, how fantastically their minds are troubled, how feebly their bodies are weakened, what broken sleeps, what doubtful dreams, what vain visions they have ! And touching their beloved, how curiously they commend them, how partially they praise them, how doltishly they dote on them, how wilfully they are blinded in them, how superstitiously they think of them, how idolatrously they worship them, how zealously they love them, how jealously they look to them, how warily they watch them, how willingly they serve them, how painfully they employ themselves to pleasure them, how readily they run under their commandments, how obediently they bow at their beck and come at their call, how deadly they hate their enemies, how deeply they love their friends, how charily they

seek their good-will, how childishly they fear their ill-will, how gladly they take a good look, how sadly they receive a sour countenance, how foolishly they fulfil their desires, how fondly they frame themselves to their fancies, how with looks they shew their love, and with signs signify their good-will, how it grieveth them to have any other looked upon or spoken to, how in the presence of their ladies they fry as hotly as Mount Etna, how in their absence they freeze as coldly as the hill Caucasus, how present they prefer suits, how absent they send salutations, how present they flourish, how absent they fade ; to conclude, how present they live, how absent they die ! But on the other side, to weigh the dealings of their darlings towards them, it makes my heart sore to think that any man should be so mad, as not utterly to abhor them. For, first while they see a man free from folly and without the compass of their cozenage, they fetch many a windlas to drive him into the nets of naughtiness, and to entrap him in their treachery; and if they perceive him so strongly armed with wisdom, that their bolstered beauty cannot blear his eyes, then forthwith they go about to compass him with their counterfeit courtesy, then, forsooth, they frame such friendly countenances towards him, and pretend to

bear him so great good-will, that he cannot, unless he will shew himself altogether ungrateful and discourteous, but frame his fancy towards them again ! Now, so soon as they see him reasonably well reclaimed to the lure of their alluring looks, they by and by stop the lure upon him, and cause him to hover in hope and teach him to fly a high pitch, for a prey of little profit or pleasure. For then they cast very coy countenances towards him, yea, they will not so much as with a glance give any sign of good-will ; but when they have made him lie so long in the air, that he is ready either to take a stand, or soar away, they fling forth a train of treason, and cast some flattering hope, and feigned fawning for him to feed on, lest his kindness by their coldness should quail, and so he retire his desire. But if they see him to be so sharp set, that he will stoop at every stale, or know him to be an eyas which will never away, then they make him fly and never serve him, they bangle him out and bob him as they list, then they keep themselves out of his sight to make him more sharp, then in his presence they lend loving looks to other, then they make the matter so strange, that he is driven to begin again, and to renew his suit afresh. And the end of all this is, to sport them-

selves in his pain, to glory in his grief, and to triumph in his torments. Such malice they bear him that beareth them great good-will! Yea, he which loveth them best is sure to be handled the worst, for they know he is armed with love to endure the force of their fraud, and like an ass to bear any burden which they shall lay on his back. Yea, they will not stick to yield their bodies to some coarse quidam in a corner, rather than they will bestow on him one courteous countenance, such is their ill nature to cleave to the worst, and proudly to disdain him that humbly desireth them, and openly to reject all men though never so noble, and secretly to refuse no man though never so base. And as the humblebee flieth all day in the pleasant air, and thinketh much to alight even upon the sweet flowers, but at night taketh no scorn to lodge in a cow's fowl shard, so these dainty dames, in company think scorn to yield love to any, but in corners they care not to practice with some loathsome scullion, or horse-boy. But if they think this lover whom they have so daintily dealt withal, have oil to cool their furious flames, and be every way fit for their folly, he shall perchance, after this tedious toil, and long suit in the court of Courtesy and Conscience, be advised and



admitted for a more speedy despatch of his living, to enter his action in the common place: I mean, he shall be received into their good grace and favour, and be now and then feasted with the best banquets in their bodies. But by that time the reckoning be paid, he shall find his cheer so chargeable, that all things considered, he might have fared better far better cheap, at the most cutthroat inn in a country. Then must the chains, the bracelets, the jewels, the rings, the diamonds, the pearls, be provided; then must he buy for every part a piece, for every finger a fangle, for every toe a toy; then must their maids be monied, their bawds bribed, their scouts considered, their servants satisfied, and ever as they lie open to him so his purse must lie open to them and theirs. And hereof cometh the spoil of a number of noble and lusty young gentlemen, yea, and the nobler blood and the franker heart they are of, the sooner and sorer is their decay and confusion. For like as the fire having stones cast into it doth only alter their colour and make them black, but cannot consume them, but having wood thrown into it, it wasteth it clean away, so these cozening courtesans if some hard-metalled lover light unto their lot, they only alter his estate, and bring him

from very wealthy to somewhat needy ; but if a free and frank child chance upon them, they wholly consume him body and goods. A thing surely on our part rather to be punished than pitied, who being by God endued with greater wits, should suffer ourselves so villainously to be vanquished by the weakness of women ! And verily as spiders convert to poison whatsoever they touch, so women infect with folly whomsoever they deal withal. And I think them made of God only for a plague and woe unto men, as their name importeth. And as Eve caused Adam to be deprived of Paradise, so I think her sex is ordained to deprive Adam's posterity of prosperity. — Yea, in marriage itself where only they are counted necessary, I see not but that they are accompanied with more care than commodity, more cost than comfort, more pain than gain, more grief than good. Such falseness if they be fair, such filthiness if they be foul, such wiles if they be witty, such fondness if they be fools, such proudness if they be noble, such rudeness if they be base, so nice if they be virtuous, such vice if they be vicious, such lustiness if they be young, such loathsomeness if they be old, such lightness if they be merry, such sullenness if they be sad, such often desire of sport if they be healthy, such

seldom quietness if they be sickly, such unwholesomeness if they be barren, such queasiness if they be with child, such longing, such daintiness, such waywardness; at all times in fare such fineness, in apparel such costliness, in household stuff such curiousness; at most times so immodest, such pouting, such lowering, such chiding, such chafing, that, to conclude with Scripture, I think best for man not to touch a woman!"

Gentlewomen, you must understand this gentleman was in a great heat, and therefore you must bear with his bold blasphemy against your noble sex: for my part, I am angry with myself to have uttered it, and I shall like my lisping lips the worse for that they have been the instruments of such evil; neither shall I think them savoury again, until it shall please some of you to season them with the sweetness of yours! But yet he himself was so fully confirmed in this faith and belief touching the frailty and fraud of women, that I think no torment, no, not the fury of fire, could have forced him to recant his opinion! For ever after he fled all occasions of women's company, persuading himself, that as he which toucheth pitch shall be defiled therewith, so he that useth women's company shall be beguiled therewith. And as the mouse having

escaped out of the trap, will hardly be allured again with the enticing bait, or as the hawk having been once canvassed in the nets, will make it dangerous to strike again at the stale, so he having been caught in the snares of crafty counterfeiting, and now having unwound himself thereout and won the fields of freedom, avoided an occasion which might bring him eftsoons into bondage. But man purposeth, and God disposeth; men determine, but the destinies do; for what shall be, shall be; no policy may prevent the power of the heavens, no doings of men can undo the destinies! For he was so far off from being able to keep himself from being in love with women, that he fell in love with a senseless thing, a stone, an image,—a just punishment for his rash railing against the flourishing feminine sex! For continuing, as I said before, his solitary life separated from the society of women, he consumed the most part of his time in carving and graving images, and amongst all other his works, he made out of marble the likeness of a proper wench, as by like, notwithstanding the new religion he was entered into, having most fancy to a feminine form; and having fashioned and finished it in the finest manner, he fell to looking on it; and as love

first entereth in at the eyes, and from thence descendeth to the heart, so he looked so long thereon, that at length he fell in love with it, yea, he was so wonderfully bewitched with it, that he fell to embracing, kissing, and dallying with it. A monstrous miracle no doubt, and rather to be wondered at than credited. And yet I have heard of some that have been so possessed with melancholy passions, that they have thought themselves to be made of glass, and if they had gone in any street, they would not come near any wall or house, for fear of breaking themselves; and so it may be that this Pygmalion thought himself some stone, and knowing that like agree best with their like, he thought he could make no better a match, than to match himself to a stone. Or it may be he was one of those, whom after the general flood, as Ovid reporteth, Deucalion and his wife Pyrrha made by casting stones at their backs, and then no marvel though he bear marvellous affection to stones, being made of stones. Or whether his religion were to love images, I know not; neither is it any more to be marvelled at in him, than in an infinite number that live at this day, which love images right well, and verily persuade themselves that images have power to pray for them, and help them

to heaven. Or whether it proceeded of this, that every one is lightly in love with that which is his own, I know not ; but this I read reported of him, that when neither by the feeling of his senses, neither by the force of reason, neither by the assistance of time, neither by any other mean he could rid his tender heart of this stony love, he took his image and laid it in his bed, as if it had been his bird ; which done, he went to the temple of Venus, and there sending up sighs for sacrifice, and uttering his passions instead of prayers, ruefully repenting his former rebellion against the majesty of the goddess Venus, for that he had blasphemed wickedly against women, and neglected the laws and lore of love, and sought to lodge himself in liberty, he humbly requested her now to rue his ruthless case, and he would remain her thrall all the days of his life after. And that if it seemed good to her godhead to give him a wife, that she might be, he durst not say his image, but like unto his image. Venus very well knowing what he meant by this request, remembering also the wrong which Penthea before had proffered him, for that he loved her loyally the space of three or four years without any reward, except it were double dissembling for his singular affection, and



therefore had some reason to rage against women as he did, she thought herself bound in conscience to cure his calamity, and seeing how idolatrously he was addicted to his Image, she put life into it and made it a perfect woman! The like miracles we have had many wrought within these few years, when images have been made to bow their heads, to hold out their hands, to weep, to speak, etc. But to Pygmalion, who having done his devotions, returned to his lodging, and there according to custom fell to kissing his Image, which seemed unto him to blush thereat, and taking better taste of her lips, they began to wax very soft and sweet, and entering into deeper dalliance with her, she bade him leave for shame, and was presently turned to a perfect proper maid, which he seeing, magnified the might and power of Venus, joyfully took this maid unto his wife. And so they lived together long time in great joy and felicity.

You have heard, Gentlewomen, what broad blasphemy the fickleness of Penthea caused unworthily to be blown forth against you all; wherefore to avoid the like, I am to admonish you that you prefer not new-fangle friends before old faithful friends; that you neither lightly leave the one, neither lightly

love the other, for it is great lightness to do either the one or the other. And besides the incurring of the blot of inconstancy and wavering, it is very perilous for you to commit yourselves and your secrets to those of whose trustiness you have made no trial. For all is not gold which glisteneth; counterfeit coin sheweth more goodly than the good; and it is most easy to deceive under the name of a friend. The common saying is, the change is seldom made for the better, and your own saying is, that of your servants you had rather keep those whom you know, though with some faults, than take those whom you know not, perchance with more faults! How much more then ought faithful friends to be kept and accounted of, whom you know to be perfectly good! They are not surely for any chance to be changed, they are not for any respect to be rejected, they are the only jewels to be joyed in, the only pearls to be preserved, the only pillars to be trusted to! We like a picture made in marble, better than in wax, because it will last longer; we like the rich diamond chiefly because it lasteth long, and will not lightly lose its bright hue; so likewise, you ought to like those friends best which last longest, and have lived longest with you. For you must consider, true

friends are not like new garments, which will be the worse for wearing : they are rather like the stone of Scilicia, which the more it is beaten the harder it is ; or like spices, which the more they are pounded the sweeter they are ; or like many wines, which the older they are the better they are ! But to leave true friendship, and come to trifling friendship, consisting in pleasant privy practices, I would wish those women which deal that way,—although they be no sheep of my flock, yet for their sex' sake, I wish them well,—I would, I say, advise them to use wary heed in ridding away those friends they are weary of. It is a dangerous piece of work, and importeth as much as their good name cometh to ; for if they shall, without discretion and great cause, disclaim a man's friendship, it is the next way, unless his government of himself be very great, to make him proclaim what friendship he hath had of them in times past. This was it which made Faustine so famous as she was : this is it which blazed the bruit of Blanch Maria throughout the world. And surely I know not well what council to give in this case ; it is a matter of hard digestion to a man to see her become strange to him, who was wont to be most familiar with him ; to have her his enemy, who was wont to be his friend.

Therefore I would advise them to stick to their old friends still; but if they cannot frame their fickle nature to such firmness, the best way is, by little and little to estrange themselves from their friends, to pretend some earnest or honest cause, to profess that never any other shall possess that place with them, to promise that in heart they will be theirs during life!

## ALEXIUS

**A**LEXIUS, given earnestly to follow the study of his book, and the knowledge of the liberal sciences, is diligently exhorted by his father to take a wife, whereunto though unwilling, he applieth himself, and is matched with such a one that in respect of her good graces he uttereth great commendation of womankind. But shortly after, falling into loathing of that which before he most loved, he repenteth himself of his bargain, and forsaking both house, and wife, and all worldly pleasures, consumeth the remainder of his life in pilgrimage, and travel.

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Cicero was of this opinion, that the greatest doubt which doth most deeply distress a young man, is to determine with himself what life in this life it be best to enter into : wherein no doubt he had reason, for besides the diversity of lines which are to be chosen, there is such a confused chaos of conceits in young men's heads, that our wits are confounded

with them, are lost, as it were, in a labyrinth, not finding any way out ; so that if we chance to enter into this deliberation, we are as soon in one vein, as soon in another, and so many veins so many vanities : if virtue draweth us one way, vice driveth us another way ; if profit persuade one way, pleasure provoketh us another way ; if wit weigh one way, will wresteth another way ; if friends counsel one way, fancy forceth us another way ; yea, some like Horace his guests are so daintily disposed, that no life at all will like them. Kingdoms, they say, are but cares, in honour is envy, no majesty in mean estate, penury in poverty ; in single life solitariness, in marriage troubles ; and touching studies and faculties, divinity is contemptuous, physic filthy, law laboursome ; touching other trades of life, merchandise is but base, the country life is clownish, warfare is dangerous, in travel is peril, living at home is obscure ; yea, what life soever it be they count it loathsome, so that it is hard for them to resolve upon any one, who can frame themselves to fancy none. But for such as covet to be of the corporation of the commonwealth, and to be profitable members thereof, I think these two points in this choice of our life chiefly to be considered. First, that we apply our-



selves to that life whereto by nature we are chiefly inclined, for it is not possible well to go forward in anything *invita Minerva*, nature not consenting thereto. Then, not so to addict ourselves to any one life, but that we may adopt ourselves to another, if need shall require. For no man is so surely settled in any estate, but that fortune may frame alteration; like as no ship saileth so directly to the wished haven, but that some contrary wind may convert her course against the wrackful rocks. Which may be justified by the example of a young gentleman named Alexius, who being settled in a steadfast state of life, as was to be thought, yet was he driven to change, and change again. For first being desirous to pass the pilgrimage of this short life in pleasure, he avoided, so near as he could, all worldly vanities, reposing his chief pleasure on searching out the sacred skill of learned books, so that study was his only pleasure in prosperity, his only solace in adversity, his only exercise being fresh, his only refreshing being weary, his only sport, his only play. And notwithstanding he had good skill in hawking, hunting, dicing, carding, with suchlike, and sometime for recreation sake used them, yet he counted all those pastimes a pain, in the respect of

the pleasure which study procured him. His father seeing him settled in this solitary life, seemed to mislike thereof, and dissuaded him from it in this sort :—

“I see, son, there is nothing so good, but by ill using may be made naught, and true that saying is, that every excess is turned into vice. I mean your study, which of itself is laudable, yet the immoderate use thereof maketh it rather to be reprehended than commended ; and while you seek your own careless security, you neglect your country’s commodity, and live, like a drone by the honey of other men’s hands, and by the sweet of other men’s sweat. For you must know all the praise of virtue consisteth in doing, from the which to be withdrawn with the doubt of danger or trouble, is a sign of one which preferreth his own private safety before the common society. And yet he that will not endeavour to defend other, is commonly left destitute by help himself. What won Archimedes by his earnest study, who while Marcellus won his city Syracuse, was so busily drawing figures of geometry in the ground, that he knew not the city was taken ; and Marcellus sending for him to come unto him, he answered he would not come until he had finished his figures,

whereupon the messenger in a great rage finished his life! An end fit for all such, who to satisfy their own minds, will not satisfy their duties to their rulers, country, and commonwealth! Therefore I think good you leave this labourless life, and to enter into the world, and take a wife, whereby you may become a profitable and fruitful member of your country. You know the lawmaker Lycurgus valued in a manner with manslayers those which would of set purpose abide barren, saying, that he did in a manner deprive a man of life, which did not help to bring a man into this life, when he might; and the difference is little between doing an injury, and suffering an injury to be done, when one may prohibit it. You know also the reproach which he suffered that ancient unmarried captain Dercyllidas to receive, who passing by a young princox, had no reverence done unto him, which amongst the Lacedæmonians was the greatest dishonour that might be, the captain complaining hereof, the young man answered him, "why, Sir, you have got none which may do reverence to me when I come to age, and therefore it is no reason you receive that honour at my hands:" which answer Lycurgus allowed of, thinking none worse citizens than such as would not marry.

Wherefore if you will avoid the like inconvenience, and frame yourself to enter into that honourable state, I will depart with such part of my living unto you, that you shall be able to live in good credit and countenance in your country, and have cause to think your life as pleasant as this you now lead."

Alexius, having diligently given ear to his father's words, dutifully made answer in this sort :—

"Sir, if it please you, I am of this opinion, that a good thing cannot be too much used, and that the more common it is, the more commendable it is; neither is it possible to seek learning too much, whereof there was never any man yet but had too little, and I think it shame to cease from seeking, when the thing sought, is the only thing worthy to be thought. For what toil can seem tedious to find the way to wit and path to prudence, the line of life and vein of virtue? And for the commodity of my country, I doubt not but you know, that the studious stand the commonwealth in as great stead, as the industrious otherwise. Yea, who first brought men within the compass of a commonwealth, but only the learned? Who brought them from savageness to civilness, was it not the learned? Who reduced them from rage to reason, was it not the

learned ? Who brought them into the Society of a city, who prescribed them laws, who taught them religion, who invented marriage itself, which you are so earnest to have me enter into, was it not the learned ? Yes, no doubt, learning is the life of the Commonwealth, the maker and maintainer of it ! I must confess that those which use trades of travail in the Commonwealth, do much good to the Commonwealth, but I must say, the learned do more good. I must confess that soldiers often defend the Commonwealth, but I must say that learning must lead them, otherwise they will sooner offend it, than defend it. I must confess that soldiers often win wealth to their country, but I must say that senators must keep it ; and the cunning to keep, is no less commendable than the courage to get, and courage, God knoweth, is little worth abroad, unless there be good counsel at home ! For what worthy exploits did any captain ever achieve abroad, but by the advice of Councillors at home ? As the valiant victory which Themistocles had over Salamis was achieved by the counsel of the Senate which Solon had constituted. The overthrow of Carthage was wrought by the advice of Cato, a councillor. The destruction of Troy was wrought, not by lusty prowess,

but by learned policy. The taking of Babylon by Darius was not done by the strength of the army, but by the skilful subtlety of his servant Zopyrus. And so almost in all notable victories, policy prevaileth above power! Which was the cause that Agamemnon in the siege of Troy, wished rather for ten such as Nestor, who was a grave councillor, than for ten such as Ajax, who was a valiant captain: that Trajanus the Emperor, when he went into the camp, ever had Dion the Philosopher with him in his own chariot: that Alexander never went into the field without the philosopher Calisthenes with him: Xerxes never without Demaratus: that Alexander had evermore Homer his Iliads lying under his bed's head: that Julius Cæsar studied in the night and set down in writing, that which he did in the day: that Epaminondas, Mithridates, Themistocles, Hadrian, Marcus Antonius, Marcus Aurelius, Alcibiades, Scipio, Brutus, Annibal, Alphonsus, Solomon, David, with infinite other, who were courageous captains and kings, gave themselves most earnestly to study and learning. For they very well knew he could not be a perfect captain, which was not perfectly seen in all sciences and learning. In Grammar to attain to the Latin tongue, and by it to the knowledge of other



tongues, whereby he may not be deaf and dumb amongst those with whom he shall have to deal in war. In Rhetoric, cheerfully to persuade his soldiers to such enterprises as he would have them attempt. In Logic, probably to reason with his soldiers in doubtful matters, which are to be discussed amongst them. In Arithmetic, to number his soldiers, to divide them into bands as best may serve for the battle. In Geometry, to measure the ground, to judge of the distance of places, whereby he may cast his trenches, raise his bulwarks, and place his ordnance and munition to most advantage. In Astronomy, to know the course of the stars, the place of the poles, the sight of the zones, and such like, whereby he may be able to direct his army by night, either on sea or land, into what coasts he shall have occasion. In Music, to recreate himself being weary, to sing psalms, praises to God for the victory. And as these seven liberal sciences are shewed to be most necessary for a captain, so is there no art or knowledge but ought to be known unto him. Philosophy, to take away the terror of death, to ease the evil of grief, to cool the heat of hate, to bridle rage with reason, to turn rashness to staidness, as it did in Fabius the noble captain *qui cunctand orestituit*

*rem* : to mortify the desires of the flesh, as it did in Alexander towards the wife and daughters of Darius : to increase abstinency, as it did in the same Alexander, who having been three or four days without food, would eat nothing himself till all his soldiers were satisfied : to make patient in pain as it made Marius abide martyring without binding : to teach to endure hardness, as it made Agesilaus to go almost naked in the midst of winter, that his soldiers by his example might do the like : to teach to set little by riches, to despise vain glory, to avoid infamy, with infinite other commodities, wherewith philosophy doth furnish us. Cosmography, to know the situation of cities and countries, to take the opportunity of mountains, woods, and waters. Surgery, to heal his wounds. Physic, to cure his diseases, and keep himself in health. Law, to minister justice to his soldiers, to divide the booty indifferently amongst them, to observe inviolably the law of arms. Divinity, to dehort his soldiers from swearing, from blasphemy, from drinking, from whoring, and in the hour of death from despairing. So that counsel, learning, and knowledge, ought to be the chief weapons and complete harness of a captain; yea, knowledge is the armour of proof which neither

cannon, hargabus, nor pistol can pierce! And what commodity is in courage without counsel, may be seen by many rash conflicts of many raw captains. And not to touch any of fresh memory, it may please you only to call to your remembrance one Calli-craticides, who being captain of the Lacedæmonians, in an expedition against the Athenians, was advised by the Senate not to encounter with them, but to remove his navy from them, till more convenient opportunity might be taken; but he thinking it might be some derogation to his manhood somewhat to have retired, at all adventure ventured upon them, to his own utter overthrow, and to the great weakening of his commonweal and country! If, then, learning be so necessary to war,—whereto many think it rather a hindrance, as the French nobility forsooth at this day scarce dareth deal with it, for fear of marring their martial feats,—how needful must we think it to other parts of the Commonwealth! Can the prince set forth God's glory, and see to the realm's safety? Can the nobility provide for the preservation of their prince and country's commodity? Can divines truly preach the gospel? can judges duly minister justice? can lawyers defend the innocent? can physicians heal the sick? yea, in war

can the surgeons cure the wounded, without learning ? Can merchants safely pass the dangerous seas without skilful pilots ? Can they mutually traffic and bring in necessaries into the realm without skilful interpreters ? To be short, there is nothing done to the country's commodity, whereto there is not had the help of skill and learning. So that learning and wit is the only wealth of each country, the only conqueror in war, the only preserver of peace ! Litigiousness without learning can do no good ; Mars without Minerva can make no good mart ! Therefore, Sir, well you may restrain me from study, but you shall never dissuade me from it. And whereas you persuade me to enter into the state of matrimony, I cannot but think that the great desire you have to do me good, doth so dim your understanding, that you perfectly know not what will do me good, otherwise you would not go about to bring me, as they say, out of God's blessing into a warm sun. For if you knew the commodities of this life which I now lead, and considered the discommodities of that life you would have me to lead, I know you would never counsel me to cleave to the one and leave the other. In this such quiet, in that such care ; in this such purity, in that such pravity ; in this such virtue, in

that such vanity; in this such contentation, in that such vexation; in this such calms, in that such storms; in this such safety, in that such jeopardy; in this such felicity, in that such misery; that I much muse that you yourself murmur not at the miseries in marriage, and seek to be settled in the sweet solace of single life again!

“The people called Massagetes, living in mountains without houses, enacted this law amongst them, that every inhabitant should have two tons, or vats, in the one should lie the husband, sons, and men-servants, in the other the wives, daughters, and maidservants; they never eat together but on holy days, and may not lawfully lie together but only once a week. Pompeius having occasion to travel that way, demanded of them, why they lived in that separated sort? They answered him: the Gods had given them but short time to live on the earth, which they meant to spend quietly, which being together with their wives, they said they could never do. And Licurgus himself, whom you allege in commendation of marriage, was almost of the Massagetes’ mind, for he willed men not to lie continually with their wives, but to use their company seldom and by stealth, whereby you may see

that marriage is a dangerous thing, and daintily to be dealt withal, and that he had need to be armed with more years than I am, that shall venture upon it. For my part, if you be so content, I mean to continue as I am, and not to change for the worse, and with Glaucus to give golden harness for Diomedes his brazen, or a precious stone for a barley-corn with Æsop's cock."

His father seeing how he was bent, willed him to do as he would, and half angry, left him to his own liking.

I have hitherto, Gentlewomen, done you some wrong in framing my talk to the condition and capacity of these gentlemen who, as you heard at dinner, held so hotly that learning was not necessary for a captain; now I will perform my promise to you, I will not only pay you the principal, but because you have so quietly foreborne your due so long, you shall hear I will yield you some interest besides.

May it please you to know, that Alexius seeing how desirous his father was to have him marry, thought it the part of an obedient child, to apply himself to the pleasure of his parents, and to enter into that trade of life wherein his father before him had trodden: whereupon he somewhat intermitted his earnest study, and began to peruse those books,



which treated but of little learning, and instead of schools, frequented those places where at the first being a freshman for the principles of his science, he was taught with looks, not with letters, and with the eyes, not with the mouth. Well, in short space it fortun'd one of his good instructors, by lending him a book to learn him such a lesson, as best wits are soonest caught by Cupid, that he could not be quiet till he had gotten out alone by himself perfectly to con it, where he said it without book in this sort:—

“I perceive now that saying is true, that the greatest clerks are not the wisest men, and that in respect of experience, learning is little to be accounted of! For I see the foolishness of my father, if it were possible there should be any in him, to be far better than all my wisdom and learning. He only knoweth what is profitable, what is pleasant for me; he knoweth and he told me, but I would not then believe him, that the married life is the only life. Well, now I see it to be so indeed! Good God! what good did those loving looks only, which that lovely wench cast upon me, do me? what then may I judge of the rest, if only looks like me so well? no, never any work of other men's, or invention of mine own, never any history,

comedy, oration, or verse, have procured me half the pleasure, as this beautiful book hath. Therefore now farewell Minerva, welcome Venus; farewell Aristotle, welcome Ovid; farewell Muses, welcome maidens; farewell learning, welcome ladies! But, what! shall I thus neglect God's commandment, wisdom's lore, my father's hests, and give myself over to fond and foolish love? Why, as though God allowed not of marriage, as though Pallas herself were not subject to love, as though my father himself did not in a manner force me hereto! Yes, I will evidently let this my goddess understand my good-will; I will humbly crave her love again; I will make my father privy to my practice; I will cause all the friends I have to further the marriage between us!"

Now this young puny having perfectly learned his first lesson, and liking it very well, was taken forth another lesson; he was taught now forsooth his parts of speech, he was driven to speak for himself, to prefer many pitiful prayers, to feign, to flatter, to vow, to promise, to swear, to make verses, to write letters, and to use all means to prove his own love, and to purchase hers; and this lecture also liked him well enough, for that in that he was

otherwise a good scholar, and endued with a good wit, he was well able every way to discharge it; and besides that the gentlewoman seemed at length almost willing to be won to his will. Then he proceeded farther in his learning, and came to numbers: he was driven to number and tell out his coin, and to buy rings, tablets, chains, and such like, to send to his mistress, as tokens of true love, to link liking, and to bind fast the bargain. After this, he attained to the knowledge of the articles, for now articles must be drawn of their agreement, her jointure must be appointed, all the conveyances concerning this contract are concluded. This lesson neither disliked him, for that his father was able every way to perform it. Immediately upon this, the marriage day was appointed, and he must needs take forth one lesson more, to be fully instructed: and now forsooth he is come to the conjunction of cases, and joining of genders together. And this was the lesson indeed that liked him, this he thought the lesson of all lesson, the only lesson which led to perfect learning, the only instruction which truly taught right construction, the only lesson of life, the only pathway to Paradise! This lesson he soon had learned, and yet thought with himself that he never had

sufficiently learned it, which made him in short time make repetition of it a thousand times. And for recreation after his study, his exercise always was either to triumph of his own happiness, either to trifle and talk with his mistress; either in verse curiously to commend her, or else in prose lively to paint forth the praise of women; and amongst many other his frantic fancies, he presented in writing to his wife this much in effect:—

“As it somewhat easeth the afflicted to utter their annoy, so no doubt, it greatly increaseth our happiness to express our joy! And I am persuaded that all the delightful things we see, all the joyful things we hear, and all the pleasant things we feel, would procure us little pleasure, if we had no means to manifest them, or friends to impart them to. Therefore I will unfold my joys to my joy, my pleasures to my paragon, my mirth to my mistress! For whoever swam in such seas of delight? who ever bathed in more perfect bliss? for first, what could I have wished more of God than to have mine own father the author, the beginner, the persuader, the practiser, the furtherer, and the finisher of my felicity? to impart unto me his counsel, to depart with his coin, to give me his goods, to leave me his lands, and to

do more for me than I had either reason to require, or so much as durst to desire? O father, thou only knowest how to bless thy children! Then what more happiness could happen unto me than to have a wife, whose countenance coveteth only to content me; whose looks are framed only to my liking; whose words are only wrested to my will; whose deeds are only directed to my delight; whose beauty than the sunbeams is more bright; whose bounty, wit, and virtue, is more rare than to be comprehended in a mortal wight; who in shape Venus, in wit passeth Pallas herself; who is the only star which giveth right light; who is the only worship of the world, the only honour of her age, the only Phœnix of the earth; whose government is such, that she can guide herself wisely in all companies, in all causes; whose discretion is such, that she can apply herself fitly to all times, to all places, to all persons; who loveth me so loyally, that I cannot but like it; who honoureth me so dutifully, that I cannot look for more; who at all times entertaineth me so courteously, that I cannot but be content with it; who daily filleth my ears with such sugared words, that they cannot but delight me; who at board feedeth me so daintily that a prince would be pleased with it; who at bed feasteth me

so delicately that Cupid himself would be glad of it! O Mistress, thou only knowest how to make thy husband happy! But what marvel is it to see a good tree bring forth good fruit? what wonder is it to see one woman good, when there are none ill? And how is it possible there should be any ill, when the matter whereof they are made, and causes whereof they come, are right good? For first they are made of the purified metal of man, whereas man was made of the gross earth. And as in stills, out of herbs is gotten pure water, so out of man was gotten the pure metal of women, as may be plainly perceived by the fineness of their form, by the softness of their flesh, by the clearness of their colour, and such like. Then for the constitution of their bodies, they are most commonly cold, by reason whereof they are most patient, modest, mild, and merciful; most constant without lightness, most continent without lewdness; neither offend, either in excess of meat, either in fleshly heat, so often as men of fiery and hot complexions do. Besides that, the purity of their bodies may be perceived by this, that no corruption coming by the grossness of meat or otherwise, can continue long within them, but that they have continually evacuations of all ill humours: such force hath that which is fine, to



expel that which is filthy. And as their bodies are most perfect, so also their souls are most pure! For whereas men receive from Adam original sin, women are altogether void of that infection, which may be partly conjectured by the excellency of many of their complexions, and clearness of their skins: so that no man almost would think that there could lurk any loathsomeness to be disliked of, under so comely a covert as their fair faces are, but only they that have proved the contrary. But notwithstanding this perfection wherewith they are endued, yet, as things most excellent are ever most envied, there want not those which want so much government, that they will not stick earnestly to inveigh against the noble feminine sex, and amongst the rest—as who is so bold as blind bayard!—Mantuan, like a mad man, most rudely and rashly raveth and raileth against them. But his words are so void of wit, and his railing so without reason, that if he were alive, I think him rather with torments to be confounded, than with arguments to be confuted. Before him Aristotle, as an ass sotted with overmuch study, maketh a great speak, saying: women are monsters in nature; and he alleged a profound reason to prove it, for that nature, forsooth, always intendeth to bring forth that

which is most perfect, and therefore would bring forth only men if she might. A pithy argument: he reasoneth as though it were granted him, that men were more perfect than women, which with all his philosophy, he shall never be able to prove. And if he make this reason, that the male is ever more perfect than the female, nature herself will quickly confute him, who in most of her creatures hath made the female far more perfect than the male. And not to use many instances, what need we go any farther than consider the kind of hawks, where we shall see the goshawk far better than the tassell, the gerfalcon than the gerkin, the lanar than the lanaret, the sparrowhawk than the musket, and so of all the rest. But Aristotle can make a better reason, for that women by mutual conjunctions receive their perfections from men, a reason truly without all reason. What woman was ever more perfect than the Virgin Mary, who never knew man? Than the Roman Vestal Virgins? Than our vowed Virgins, who continued the whole course of their life without the company of men? But Ceny forsooth being a maid desired to be made a man. But will you know the cause? Not for that she coveted to be of the kind of man, but that she might be free from the filthi-

ness which men did force her to,—for before she had been ravished by Neptune; like as the little chick being caught by the kite, would wish with all his heart he were a kite, and yet the kind of kites is not to be thought better of than the chicken. But to leave Aristotle his railing reasons, and to reason indifferently of the matter, what one perfection any way are men endued withal, that women want? Do men, I say, either in natural wit, either in politic government, either in valiant courage, either in skill and learning, either in virtue and living, anything excel them? And first for wit, Aristotle himself proveth them to be more apt in wit, for that they are more soft in flesh, and we ourselves have a common saying amongst us, that women are never without an excuse, which is a sure sign of a most sharp and ready wit. And if I were driven to allege examples of witty women, I could recite whole countries, to wit, Flanders, Holland, Zealand, and most of the low countries, where the women wittily deal in all things, discreetly over their households, courteously entertain strangers, and wisely wield most weighty affairs, whereas the men deal only with drink, and like drunken dolts lie under the board. In France also, the gentlewomen generally

are more witty in words, and eloquent in talk than the men. The like no doubt may be truly reported of divers other nations. Then for politic government: is it likely that they, who can govern themselves and their affections discreetly, their families and households orderly, are to seek in the politic government of public matters? For, no doubt, it is far more easy to see wittily into other men's affairs than into our own: and Solon saith, that they only are fit to govern other, who can well guide themselves; neither is the difference so great between a private family and public society, but that they which can govern the one, may wield the other. Again, seeing in matters of love, which blind the wisest men that are, women can deal so politically, that though they themselves bear great affection to a man, yet they will so handle the matter that they shall humbly make suit unto them, and earnestly desire them to it, which they of themselves most earnestly desire, seeing in privy stealths they can practice so politically with their husbands, though never so wary, shall never be ware of it, but rather the more they are deceived, dote the more of them. Is it to be thought they are to learn of men, or any way inferior to them, in the convey of

ordinary accidents, and matters of common moment ? But women are not admitted to the administration of the commonwealth : but what forsooth is the cause ? Forsooth, the malicious spite of men ! and I may say it to myself, it standeth upon us so to do ; for if they should be allowed to execute public offices, whereby their discreet and good government might be generally known, it were greatly to be feared that we should be set to the clout and kitchen in another while, and they placed in those offices, which we now, not so worthy of them, wrongfully usurp. And yet to the intent all such bright lights should not be put under a bushel, it hath pleased God to set some of them on the hills of high estate, to give light of life and good government to the whole world : as namely the wife of Æneas, named Lavinia, after his death governed the most turbulent state of Italy with such policy and wisdom, that though the title of her husband to the kingdom were very tickle, being a Trojan and stranger, though her neighbours on every side were given to spoiling, encroaching, oppressing, and usurping, yet she kept her people in peace, and her kingdom quiet, until her son Ascanius came to ripe years, and then safely set him in the regal seat and royal dignity of his

father. As Deborah for her wit and policy was appointed judge over the Israelites, by whose counsel and courage that courageous captain and capital enemy to the Israelites, named Sisera, was subdued. But what should I rehearse examples of the politic government of women, whereas laws, the only ground of all good government, were first invented and made by Ceres, a woman ?

Therefore to the third point, which is valiant courage, wherein we ourselves confess them to be nothing inferior unto us, in that we say women are always desirous of sovereignty, which evidently argueth a noble and haughty mind. Besides that, how much weaker their bodies are than men's, so much the more strength and virtue is contained in their minds. For it is the justice of God commonly to supply the debility of the body with the might of the mind. Again, how much shorter lived are they than men, according to Aristotle his opinion, so much the more virtue of body and mind they are endued withal. Like as by daily experience, we see that those children which are destined to death in the prime time of their life, are far more witty, discreet, and perfect every way, than those who have long time granted them to live on earth. Lastly, if



particularities might prove a generality, what man was ever more courageous than Semiramis, who in the habit and apparel of a man governed the Assyrians, most courageously? than Tomiris, who slew the mighty King Cyrus most valiantly? than the wives of the City of Scio, who repulsed their enemies most reproachfully? with infinite other, who in stoutness of stomach, and courageousness of mind, have been equal to any man that ever had any praise for his prowess and virtue. The fourth point is learning, which to be proper, as it were, to women may be proved by this, that the Muses, the authors of all learning, were women. It may be said that the people called the Latins lent us much learning, but it must be said that a woman named Nicostrata first taught them their letters. It may be said that Athens hath been the author of many arts, but it must be said that Aspasia instructed Pericles, the duke thereof, in learning. Solomon was most wise and learned, yet Saba was able to dispute with him. Zenobia had learned sons, but she herself taught them; so that it is evident that women are rather the author of learning, than any way inferior to men in learning. The last point is virtuous life. Alas! it grieveth me to think how far we come behind in this

comparison. How strange is it to hear a woman to be a swearer, a stealer, a murderer, a traitor, a rebel, an extortioner, a perjurer, a cosener, or any such like ! To our shame I speak it, we wallow in those wickednesses. How hard again is it to find a man of continent conversation, of modest manners, of mild mind, of gentle disposition, of courteous inclination, of pitiful heart ? To their praise I speak it, women abound in those virtues, so that to speak indifferently, between the life of men and women, is as much difference as between light and darkness, between virtue and vice, between God and the devil. Therefore, seeing women excel men in perfection of body and soul, in wit and government, in courage, in learning, in life and conversation, what marvel is it if my mistress make me happy ? what wonder is it if she win me to her will ? what meed do I deserve, if I serve her all the days of my life ? For duty no doubt is due unto her, and I think my service not sufficient to shew the good-will which I am bound to bear her."

You have heard, Gentlewomen, what praise Alexius for his mistress' sake hath bestowed upon you all, which I doubt will drive you into so good an opinion of yourselves, that you will think so mean a

man as myself not worthy of your company. But I would wish you to take heed; for in so saying you might shew yourselves to want that wit and courtesy which Alexius hath attributed unto you, and if you prove him false in one point, it is as likely he hath lied in all the rest! But to speak my fancy freely of the praise which he hath given you, though some particular examples be so manifestly true that all the world doth acknowledge them, yet his general reasons are altogether sophistical and full of fallacies, set forth without any lively colour, only with feigning and painting: and the fine marble you know needeth no painting, that is needful only for ragged walls. I mean not that he meant women were ragged walls, and therefore painted them out in such sort, but surely the sequel of his doings was such, that it evidently appeared he thought not so well of women indeed as he set forth in words. For having, as I said before, often said his lesson of the conjunction of cases and genders together upon the book, and either seeing it impossible to attain it without the book, either being weary with the often repetition of it, either seeing there was no end in it, or else being desirous to learn farther and take forth a new lesson, he left this lesson with despair, and proceeded to the

declensions; he began now to decline, which lesson he said to himself in this sort:—

“Good God! I see there is satiety of all things, and honey itself, if one have too much of it, seemeth nothing sweet unto him! How unpleasant now seemeth the pleasure of practising with my mistress, which but even now I thought heavenly happiness! How are my fiery flames vanished to dead coals! How is my lust turned to loathsomeness! But what should be the cause of this sudden alteration? The beauty of my mistress blazeth as brightly as ever it did, her affection towards me is as fervent as ever it was, and my flesh as apt to follow folly as ever it was. The cause is this: I perceive by this pleasure of the body my mind to be molested. I see that by this vanity vice hath vanquished virtue in me, I see hereby my wit dulled, my understanding blinded, my memory weakened, my senses sotted, and all my parts able to play but one part, which is pleasantly to practise with my mistress. I see hereby all exercise of virtue, all respect of religion, all care of godliness utterly extinguished in me. I see pleasure the very pathway to perdition, I see women the way to wrack and ruin. Which seeing I see, shall I wilfully work mine own destruction? Shall I

greedily devour the bait, which I know hath a hook hidden in it to hurt me? Shall I frequent that pleasure, which I know will turn to poison? Shall I continue her company, which will convert to my confusion? Shall I with the dog *redire ad vomitum*? shall I with the devil, *descendere ad infernum*? shall I prefer a fair wife before a virtuous life? my goddess before my God? transitory pleasure, before eternal bliss? No, let me first seek my beloved, who is gone down into his garden to the beds of his spicery to gather up lilies, and then shall I know how to leave my earthly beloved as I ought to do! First let me lay up for myself treasure in heaven, and then shall I enjoy true pleasure in earth! First let me seek the heavenly kingdom, and then shall I abound in earthly bliss! First let me learn to serve my Lord aright, and thus shall I serve my lady without any vain delight!"

Ever after this, this gentleman gave himself to such godliness, that he gave over all vain delights of the flesh, reposing his chiefest pleasure in divine contemplations: and seeing the sight of his sweet mistress to be a great hindrance to his heavenly cogitations, he altogether separated himself from her company, left friends and country, and spent the remainder of his life in pilgrimage and travel.

You, Gentlemen, may learn hereby not to dote too much of wives or women, but to use them as necessary evils; and that if you be bidden to the heavenly banquet, you ought not to return answer that you have married a wife, and therefore cannot come, but rather to forsake wife and wealth, and take up the cross of Christ and follow him as Alexius did!

You, Gentlewomen, may also learn hereby, not to repose any permanent pleasure in practising with your husbands, but only to use their company as a solace, to sweeten the sourness of this life withal, and to think that such superstitious love towards your husbands, doth withdraw you from the true love which you ought to bear towards God. But I could preach better to you in a more pleasant matter. I will leave this text to Master Parson, who while he is unmarried I warrant will dissuade you so earnestly from such idolatrous doting on your husbands, that he will not stick to tell you besides that you ought to have no respect of persons but to love an other man or himself so well as your husbands!

FINIS.



## TEXTUAL NOTES

(The texts collated are the four copies in the British Museum: A. = editio princeps, assigned to 1576; B. = (?) 1586 edition; C. = (?) 1590 edition; D. = 1608 edition. In the passages quoted the long s is printed as s.)

8, 1. A. The Printer to all readers of this Book; B. The Printer to all the readers of this booke; C. The printer to all the readers of this booke; D. The Printer to the Reader.

8, 8-16. A. and perceived . . . accomplish; B. C. D. and therein found such sharpnesse of witte, pondred with such pleasantnesse of inuention, as, I thought I could of dutie doo no lesse then yeelde vnto him, in so friendly and reanable a request. Neuerthesse hauing a speciall regarde, not to attempt any thing that might iustly prouoke the aucthours displeasure, or offende any godly man or woman of what vocation soeuer. I haue with great industry employed my diligence to beare my self vprightly herein, well perceiuing that these Histories were by himselfe vpon his owne, and certayne of his friendes priuate occasions, drawne into sundry discourses, and by him penned, rather for his owne priuate exercise, then to haue them come abrode to the view of all men. Thus willing therefore to accomplish.

8, 19-20. I haue put . . . might; B. C. D. I haue imprinted the worke, partly vsing my discretion in omitting such matter, as in my iudgement to the Aucthour might.

9, 2-3. much, . . . blame ; B. C. D. much, or haue gelded as much as was needfull, I am sure I haue deserved the lesse reproofe.

9, 3. A. And ; B. C. D. For.

9, 5-6. A. myself to the contrary ; B. C. D. my selfe to the more commendable part.

9, 6. A. less I have ; B. C. D. lesse of some matters I have.

9, 8. A. shall ; B. C. D. am to.

9, 9-15. A. this work . . . Author had ; B. C. D. this woorke, as he was vnknowne vnto me, so had I no conference with him, neyther could I vse his aduice in abridging any thyng, which may be some cause of the disgracing of that, which doubtlesse he had.

9, 15-24. A. I have offended . . . carried away ; B. C. D. I gayne his displeasure for leauing in somethyng which he would not haue been seene, or incur your yll wyles, for any error committed, I earnestly craue pardon both of him and you : assuring you, that it lieth in your power so to thinke of his doinges, and to yelde hym such courteous considerations for the same, that he shall haue more cause to thanke me, then to thinke yll of my dealynges in this respect. Which if your courtesies shall perfourme, ye shall encrease my duetie towards you, and his goodwyll towards me : ye shall make me shewe my wyll, and hym his skylle another tyme to pleasure you : and bynde both of vs to remayne ready at your commaundement. As for myne owne part I am able to assure you, it is for your pleasure and profite that I haue left vndone, and done whatsoever I haue done in this behalfe.

11, 2. A. C. D. Sienna ; B. Scienna.

11, 2. A. Italy ; B. C. D. Italie.

- 12, 13. A. mutual ; B. C. D. natural.
- 12, 14. A. and wife ; B. C. D. and the wyfe.
- 12, 15. scion ; A. sience ; B. C. sienes ; D. siens.
- 12, 20. A. soul ; B. C. D. desire.
- 13, 3. A. Sienna ; B. C. D. Scienna.
- 13, 22. A. to ; B. C. D. at.
- 14, 24. A. either ; B. C. D. other.
- 15, 20. A. B. C. am I ; D. I am.
- 16, 7. A. by ; B. C. D. *om.*
- 16, 14. A. such ; B. C. D. *om.*
- 17, 5. A. Camma . . . against him ; B. C. D. Camma sate  
at the table right ouer against him.
- 17, 7. A. nourishment ; B. C. D. the nourishment.
- 17, 9. A. eaten ; B. C. D. *om.*
- 17, 10. A. C. to ; B. D. to be.
- 17, 13. A. els ; B. C. D. eyes.
- 18, 5. A. one ; B. C. D. one of them.
- 18, 10. A. B. C. set ; D. sit.
- 18, 10. A. the ; B. C. D. her.
- 19, 1. A. but ; B. C. D. but that.
- 19, 23. A. B. C. as soon ; D. as.
- 20, 8. A. B. C. for ; D. far.
- 20, 11. A. Cratorus ; B. C. D. Craterus.
- 20, 12. A. C. Diogenes ; B. D. Diogines.
- 21, 11. A. B. C. most ; D. more.
- 21, 13. A. wolves' ; B. C. woluyshc ; D. wooluish.
- 25, 18. A. one ; B. C. D. on one.
- 26, 16. A. C. D. Sienna ; B. Scientia.
- 27, 2. A. Virla ; B. C. D. Virle.
- 28, 6. A. is there ; B. C. D. there is.

- 28, 18. A. B. C. most ; D. more.  
 28, 18. A. to ; B. C. D. unto.  
 28, 25. A. truly ; B. C. D. *om.*  
 29, 2. A. B. C. she ; D. he.  
 29, 9. A. Constantio ; B. C. Constantino ; D. Constantina.  
 29, 14. A. to ; B. C. D. *om.*  
 29, 15. A. and ; B. C. D. all.  
 30, 9. A. C. shameless ; B. D. shamefull.  
 31, 2. A. love of lucre should not have ; B. C. D. love not  
 luker should haue.  
 31, 16. A. of ; B. C. D. on.  
 31, 23. A. whereon ; B. C. D. whereupon.  
 32, 10. A. it is ; B. C. D. is it not.  
 32, 13. A. her and ; B. C. D. *om.*  
 32, 14. A. can be no ; B. C. D. cannot be.  
 32, 16. A. C. D. Menelaus ; B. Manelaus.  
 32, 20. A. the ; B. C. D. that.  
 33, 6. A. C. D. Edward ; B. Edwarde.  
 33, 13. A. Pancalier ; B. C. D. Pancaliar ; (misprinted in  
 text).  
 34, 3. A. hereto ; B. C. D. thereto.  
 34, 15. A. my ; B. C. D. his.  
 34, 25. A. B. C. hereto ; D. thereof.  
 36, 5. A. so ; B. C. D. *om.*  
 36, 14. A. B. C. not ; D. nor.  
 36, 20. A. death ; B. doo thee ; C. D. do thee.  
 38, 1. A. the ; B. C. D. *om.*  
 38, 21. A. with ; B. C. D. *om.*  
 40, 5. A. B. C. this ; D. the.  
 41, 1. A. good ; B. C. D. great.

- 41, 15. A. in thee ; B. C. D. *om.*  
 41, 16. A. earth ; B. C. D. earth to.  
 41, 21. Satan : A. B. C. D. Sathan.  
 42, 3. A. I ; B. C. D. *om.*  
 42, 7. A. C. so ; B. D. *om.*  
 42, 12. A. Alcyone ; B. C. Alcione ; D. Alicione.  
 43, 2. A. B. C. unto ; D. to.  
 43, 9. A. of ; B. C. D. of my.  
 44, 5. A. B. C. my ; D. mine.  
 44, 12. A. incountry ; B. C. D. encounter.  
 45, 1. A. enemies ; B. C.emie ; D. enemy.  
 45, 11. A. most ; B. C. D. *om.*  
 45, 17. A. B. C. cure ; D. heale.  
 45, 23. A. B. C. D. the only.  
 46, 12. A. B. C. you ; D. your.  
 46, 19. A. B. C. have ; D. *om.*  
 47, 2. A. had ; B. C. D. haue had.

47. 11. A. children parentless. But it is ; B. C. D. children parentless. And can the preservation of on simple womans chastitie, counteruaile all these confusions : Had not the losse of her chastitie been lesse then of her life : Yea and of so many soules, which (no doubt) are in danger of damnation by their desperate and sodaine death : and of her owne specially, by her wilfull and voluntarie death : But it is.

47, 18. A. his rage. But howsoever ; B. C. D. his rage, she might with some continent curtesie, haue cooled his incontinent desire : & better it had bin to haue drawn him on with delaies, then to haue driuen him into such despayre, & to haue brought him into som error, then to haue put him into such terror. But howsoeuer.

- 48, 1. A. C. in ; B. D. on.  
48, 7. A. B. C. without ; D. with.  
48, 16. A. gods ; B. C. D. goddesses.  
48, 18. A. fleshly ; B. C. D. *om.*  
50, 3. A. C. neither ; B. D. neuer.  
50, 5. A. a ; B. C. D. *om.*  
50, 9. A. B. C. the ; D. *om.*  
50, 10. A. Cameleon ; B. C. D. Camelion.  
50, 21. A. silence ; B. C. D. science.  
50, 23. A. lore ; B. C. D. looke.  
50, 25. A. B. C. we once ; D. once we.  
51, 8. A. B. C. of ; D. for.  
51, 13. A. C. cark ; B. D. care.  
51, 16. A. than ; B. C. then ; D. then when.  
51, 21. A. B. C. is ; D. was.  
51, 22. A. and ; B. C. D. we.  
53, 23. A. incountry ; B. C. D. incounter.  
53, 24. A. B. C. said ; D. sayth.  
55, 7. A. for ; B. C. D. for, for.  
55, 10. A. C. rumour ; B. D. rumors.  
55, 19. A. B. C. at ; D. of.  
57, 19. A. B. C. me ; D. *om.*  
58, 22. A. C. Tytus ; B. D. Titus.  
58, 23. A. C. Gysippus ; B. D. Gisippus.  
61, 19. A. B. C. which ; D. that.  
62, 15. A. B. C. into ; D. vnto.  
62, 15. A. B. C. it ; D. you.  
62, 17. A. B. C. our ; D. your.  
64, 23. A. B. C. were ; D. was.  
65, 16. A. B. C. the ; D. that.



- 65, 21. A. Demopheon ; B. C. D. Demophon.  
66, 13. A. B. C. sighs ; D. sights.  
66, 21. A. the at ; B. C. D. at the.  
66, 25. A. Dionisias ; B. C. D. Dionisius.  
67, 7. A. B. C. her ; D. *om.*  
67, 16. A. B. C. Tereus ; D. Terus.  
67, 23. A. B. C. Itys ; D. Itis.  
68, 9. A. B. C. Meleager ; D. Meleagar.  
69, 18. A. B. C. his ; D. her.  
70, 12. A. near ; B. C. D. were.  
70, 20. A. in ; B. C. D. of.  
71, 4. A. kin ; B. C. kinred ; D. kindred.  
72, 16. A. B. C. a ; D. *om.*  
73, 12. A. hitherunto ; B. C. D. hitherto.  
74, 14. A. B. C. extrude ; D. exclude.  
74, 20. A. B. C. of beaten ; D. beaten of.  
74, 21. A. B. C. will ; D. it will.  
74, 24. A. B. C. most ; D. more.  
75, 12. A. B. C. to ; D. of.  
76, 3. A. B. C. of ; D. to.  
76, 16. A. B. C. shake ; D. to shake.  
77, 24. A. much ; B. C. D. such.  
78, 4. A. C. D. Alerane ; B. Alearne.  
78, 16. A. B. C. the ; D. no.  
79, 6. A. B. C. the ; D. *om.*  
79, 7. A. B. C. that ; D. and.  
79, 17. A. acknowledge ; B. C. D. to acknowledge.  
82, 2. A. ouer ; B. C. D. *om.*  
82, 6. A. B. C. the ; D. *om.*  
82, 16. A. C. probable ; B. D. profitable.

- 83, 8. A. C. make ; B. D. mate.  
 83, 16. A. flee ; B. C. D. feele.  
 85, 15. A. daughter's ; B. C. daughters ; D. *om.*  
 85, 18. A. friendly ; B. C. D. freely.  
 86, 3. A. C. you ; B. yee ; D. ye.  
 86, 9. A. with ; B. C. D. which.  
 86, 10. A. count verity ; B. C. should count veritie ; D. should count vertue.  
 87, 1. A. C. you ; B. D. ye.  
 87, 23. A. the ; B. C. D. *om.*  
 88, 13. A. B. C. be ; D. *om.*  
 89, 2. Hebe : A. Heue ; B. C. Hebe ; D. Herbe.  
 89, 20. A. hereby ; B. C. D. thereby.  
 91, 11. A. B. C. servant ; D. a servant.  
 91, 17. A. B. C. Germanicus ; D. Germannicus.  
 92, 8-9. A. B. C. am not able to ; D. cannot.  
 92, 14. A. C. for ; B. D. or.  
 93, 1. A. C. should ; B. D. *om.*  
 94, 14. A. B. C. and ; D. and be.  
 96, 23. A. B. C. restrain ; D. straine.  
 97, 8. A. B. C. her ; D. *om.*  
 100, 5. A. C. our ; B. D. your.  
 100, 7. A. B. C. life ; D. selfe.  
 100, 9. A. B. C. our ; D. your.  
 100, 23. A. B. C. of ; D. *om.*  
 100, 24. A. B. C. prince ; D. Princesse.  
 101, 6. A. C. you ; B. D. me.  
 101, 7. A. B. C. you ; D. me.  
 102, 14. A. Adherball ; B. C. Adherbal ; D. Asdruball.  
 103, 4. A. B. C. her ; D. *om.*

- 104, 22. A. C. to ; B. D. unto.  
 105, 5. A. C. those ; B. D. these.  
 106, 1. A. B. C. for for ; D. for.  
 106, 18-19. A. B. C. their talk . . . sadness ; D. *om.*  
 108, 11. A. know ; B. C. D. deeme.  
 108, 24. A. unto him ; B. C. D. *om.*  
 110, 3. A. C. stie ; B. D. flie.  
 110, 3. A. seate ; B. staye ; C. state ; D. stay.  
 111, 6. A. trull ; B. C. trul ; D. rule.  
 111, 16. A. that ; B. C. D. *om.*  
 112, 4. A. all ; B. D. *om.* ; C. al.  
 112, 8-9. A. How many . . . Devil ; B. C. D. *om.*  
 112, 10. A. B. C. patricides ; D. *om.*  
 112, 16-17. A. B. C. in security . . . bring us ; D. *om.*  
 112, 18. A. B. C. to ; D. in.  
 112, 21. A. Fabritius ; B. C. D. Valerius.  
 113, 4. A. B. C. by ; D. of.  
 113, 17. A. B. C. like ; D. *om.*  
 113, 22. A. B. C. to ; D. in.  
 114, 11. A. B. C. please ; D. seeme.  
 116, 4. A. B. C. troth ; D. truth.  
 116, 16. A. B. C. of ; D. in.  
 117, 11. A. C. of ; B. D. for.  
 118, 15-16. A. worst of it ! "So that all ; B. C. D. worste  
 of it : My beautie is not so blasted, but enow will make account  
 of me to my contentation. "So that all.  
 119, 20. A. B. C. would ; D. should.  
 119, 23. A. B. C. a ; D. the.  
 119, 23. A. C. round ; B. downe ; D. down.  
 121, 4. A. B. C. great ; D. greater.

- 121, 8. A. C. his ; B. D. the.  
 121, 21. A. B. C. the ; D. *om.*  
 123, 4. A. B. C. thy ; D. *om.*  
 123, 13. A. love, and the destinies ; B. C. D. love, God,  
 and the destinies.  
 124, 13. A. B. C. the ; D. thy.  
 124, 17. A. B. C. his ; D. *om.*  
 125, 3. A. B. C. view ; D. a view.  
 125, 10. A. cureless fate ; B. C. cureless fact ; D. careless  
 fact.  
 126, 22. A. B. C. it ; D. *om.*  
 126, 23. A. B. C. in ; D. up.  
 127, 16. A. to ; B. C. D. with.  
 128, 11. A. other like ; B. C. D. al.  
 128, 17. A. B. C. may most ; D. must.  
 128, 20. A. B. C. Cyrces ; D. Circes.  
 129, 12. A. Dynira ; B. C. Dyanira ; D. Deianira.  
 129, 15. A. C. Faustina ; B. D. Faustine.  
 129, 16. Corinna : A. B. C. Cornina ; D. Corinna.  
 129, 23. A. but ; B. C. D. but though.  
 130, 5. *read* Danaus : correctly in B. C. D ; A. Danae.  
 130, 5. A. B. C. Gyges ; D. Giges.  
 130, 18. A. B. C. so ; D. as.  
 130, 23. A. B. C. sake ; D. *om.*  
 131, 1. A. any other ; B. C. D. an other.  
 131, 13, 16. A. C. by ; B. D. by the.  
 133, 24. A. B. at least ; C. at best ; D. at the best.  
 134, 1. A. rage ; B. C. D. raigne.  
 135, 10. A. B. C. words ; D. the words.  
 136, 2. A. C. in ; B. D. into.

- 136, 8. A. B. C. Clodius ; D. Claudus.  
136, 17. A. B. C. our ; D. her.  
137, 4. A. or whether ; B. C. D. whether.  
137, 5. A. B. C. to ; D. for.  
138, 1. A. B. C. a single ; D. single.  
138, 10. A. B. C. it doth so ; D. *om.*  
138, 11. A. B. C. hereof ; D. thereof.  
138, 15. A. B. C. a ; D. *om.*  
139, 25. A. his ; B. C. D. *om.*  
140, 8. A. C. clear ; B. D. clean.  
140, 19. A. it ; B. C. that ; D. *om.*  
141, 11. A. took ; B. C. tooke ; D. take.  
141, 20. A. B. C. which ; D. that.  
142, 24. A. C. her ; B. D. *om.*  
143, 10. A. B. C. the ; D. *om.*  
143, 21. A. C. by ; B. D. *om.*  
145, 21. A. all ; B. C. D. al the.  
145, 22. A. out ; B. C. D. *om.*  
148, 13. A. B. C. a ; D. the.  
149, 3. A. B. C. inviolable ; D. invincible.  
149, 9. A. B. C. of ; D. in.  
149, 13. A. B. C. you ; D. you may.  
149, 19. A. B. C. of ; D. *om.*  
149, 20. A. B. C. deeply ; D. *om.*  
151, 7. A. Phy ; B. C. D. Fic.  
154, 6. A. burneth ; B. C. D. it burneth.  
155, 18. A. the ; B. C. D. *om.*  
156, 19. A. And ; B. C. D. As.  
157, 2. A. B. C. here ; D. her.  
157, 6. A. point ; B. C. D. paint.

- 157, 7. A. B. C. these ; D. those.  
 157, 12. A. own's ; B. C. ons ; D. ones.  
 157, 25. A. B. C. is ; D. *om.*  
 158, 5, 20, *etc.* A. Clodius ; B. C. D. Claudius.  
 159, 14. A. But it was no ; B. C. but it was not ; D. yet  
 was it not.  
 160, 13. A. C. to ; B. D. unto.  
 160, 25. A. B. C. left ; D. *om.*  
 162, 11. A. B. C. these ; D. the.  
 162, 14. A. B. C. patiently ; D. quietly.  
 162, 21. A. redress ; B. C. D. to redress.  
 163, 2. A. B. C. his ; D. this.  
 164, 20. A. destruction ; B. C. D. the destruction.  
 166, 1. A. B. C. most ; D. a most.  
 166, 14. A. C. not ; B. D. no.  
 166, 24. A. B. C. your ; D. our.  
 167, 14. A. B. C. he ; D. *om.*  
 167, 19. A. B. C. had ; D. had bin.  
 167, 20. A. young man ; they will love ; B. C. D. young man ;  
 with young men you shall be sure to haue the duties of mariage  
 every way performed ; they will love.  
 169, 3. A. B. C. in ; D. into.  
 170, 14. A. B. C. which you ; D. you.  
 170, 23. A. and ; B. C. D. or.  
 171, 2. A. one ; B. C. D. own.  
 171, 2. A. C. a ; B. D. *om.*  
 171, 6. A. B. C. that ; D. *om.*  
 171, 8. A. B. C. their ; D. the.  
 171, 13. A. of ; B. C. D. a.  
 171, 13. A. out at ; B. C. D. out of.



- 171, 14. A. B. C. a ; D. *om.*  
 171, 17. A. B. C. of ; D. *om.*  
 173, 9. A. B. C. this ; D. the.  
 173, 18. A. arm and to ; B. C. arme to ; D. armes to.  
 174, 9. A. a ; B. C. D. *om.*  
 175, 3. A. B. C. that ; D. the.  
 175, 16. A. B. C. first ; D. *om.*  
 175, 22. A. of ; B. C. D. *om.*  
 176, 12. A. C. bare ; B. D. bare to.  
 176, 15. A. C. an ; B. D. *om.*  
 176, 22. A. would ; B. C. D. should.  
 176, 24. A. wrought ; B. C. D. wrote.  
 177, 12. A. maidens ; B. C. D. maidenly.  
 178, 9. A. any ; B. C. D. in any.  
 178, 13. A. of ; B. C. D. *om.*  
 178, 17-18. A. B. C. father by rage rather ; D. Father  
 rather by rage.  
 178, 23. A. Lycasbas ; B. D. Licabas ; C. Lycabas.  
 179, 20. A. his ; B. C. D. *om.*  
 180, 1. A. B. C. against ; D. and.  
 180, 14. A. and ; B. C. D. and the.  
 180, 23 ; 181, 1. A. thine ; B. C. D. thy.  
 181, 11. A. B. C. mine ; D. my.  
 181, 12. A. B. C. an ; D. a.  
 181, 17. A. B. C. or ; D. and.  
 183, 5. A. god ; B. C. D. Saint.  
 183, 22. *read* swerveth (eds. swarueth).  
 185, 2. A. again ; B. C. D. *om.*  
 185, 5. A. O, lamentable ; B. C. D. See Gentlewomen the  
 lamentable.

- 185, 6. A. B. C. drave ; D. droue.  
 186, 3. A. Atys ; B. C. D. he.  
 186, 8. A. B. C. divine ; D. *om.*  
 187, 2. A. B. C. our ; D. *om.*  
 187, 9-10. A. C. would have them forsake ; B. will have them forsake ; D. will have them to forsake.  
 187, 25. A. and to ; B. C. D. and.  
 188, 16. A. C. he ; B. he not ; D. he now.  
 188, 21. A. B. C. no ; D. not.  
 189, 18. A. B. C. about ; D. bought.  
 189, 18. A. B. C. himself ; D. him.  
 190, 1. A. ambassade ; B. C. D. ambassage.  
 190, 3. A. B. C. a ; D. *om.*  
 190, 13. A. B. C. state ; D. estate.  
 190, 17. A. quiet ; B. C. D. quietness.  
 190, 18. A. for ; B. C. D. far.  
 191, 13. A. C. a ; B. D. *om.*  
 191, 22. Baucis : A. Laucis ; B. C. D. Bucis.  
 192, 1. A. B. C. his country ; D. the country.  
 192, 20. A. C. this ; B. D. his.  
 193, 2. A. B. C. God himself ; D. gods themselves.  
 193, 5. A. B. C. long ; D. a long.  
 193, 12. A. B. C. life ; D. self.  
 193, 22. A. B. C. into ; D. to.  
 194, 6. A. piety ; B. C. pitie ; D. pittie.  
 194, 10. A. whom ; B. C. D. to whom.  
 194, 21. A. falleth ; B. C. D. falleth away.  
 195, 3. A. B. C. unto ; D. to.  
 195, 14. A. B. C. pierced ; D. pleased.  
 195, 22. A. Seeing ; B. C. D. and seeing.

195, 24. A. he received her as joyfully ; B. C. D. as joyfully he received her.

196, 2. A. then ; B. C. D. *om.*

196, 10. A. B. C. solemn ; D. sullen.

196, 17. clepe, cp. p. 43, 24.

196, 22-25. (?) *read* Methinks I hear my wife wish me such a wife as I have spoken of ; verily, good wife, you wish your wealth great wealth, and God make me worthy of you, wife, and your wish. And *etc.* The text as it stands is not very intelligible.

197, 9. A. hap ; B. C. D. hope.

197, 11. A. Hylonomo ; B. C. D. Hylomono.

197, 12. A. C. Cyllar ; B. D. Cillar.

197, 13. A. air ; B. C. D. the air.

## VOLUME II.

2, 7. A. men ; B. C. D. *om.*

2, 10. A. B. C. most ; D. to most.

2, 18. A. C. Alcatheo ; B. D. Alcatheo.

3, 21. A. B. C. cover ; D. discover.

3, 22. A. drave ; B. C. D. droue.

4, 5. A. this ; B. C. D. his.

4, 16. A. to ; B. C. D. from.

5, 6. A. B. C. shall ; D. *om.*

5, 6. A. B. C. your ; D. our.

5, 7. A. B. C. yourself ; D. of yourself.

6, 4. A. B. C. ladders ; D. a ladder.

6, 16. A. B. C. as ; D. as to.

8, 15. A. grain ; B. C. D. gaine.

8, 21. A. B. C. own ; D. *om.*

- 9, 1. A. B. C. in ship ; D. *om.*  
 9, 10. A. B. C. wherein ; D. where.  
 9, 16. A. after ; B. C. D. after many.  
 10, 1. A. B. C. become ; D. *om.*  
 10, 25. A. B. C. to ; D. for.  
 11, 5. A. B. C. the ; D. *om.*  
 11, 17. A. B. C. the ; D. that.  
 11, 22. A. B. C. allowable ; D. a laudable.  
 12, 2. A. B. C. Bryses ; D. Bryseis.  
 12, 16. A. B. C. the cause of ; D. *om.*  
 12, 17. A. mistress ; B. C. Madame ; D. Madam.  
 12, 19. A. any way ; B. C. D. *om.*  
 12, 23. A. gived ; B. C. gyued ; D. giuen.  
 13, 6. A. princess's gentlemen ; B. princes gentlemen ;  
 C. Princes Gentlemen ; D. Princes gentlewomen.  
 13, 21. A. honesty ; B. C. D. diuinity.  
 14, 1. A. princess ; B. C. D. princes.  
 14, 2. A. B. C. her ; D. *om.*  
 14, 24. A. bodily ; B. C. D. coldly.  
 17, 9. A. B. C. my ; D. *om.*  
 17, 13. A. B. C. into ; D. in.  
 18, 12. A. B. C. of ; D. to.  
 19, 22. A. B. C. your ; D. my.  
 19, 24. A. those ; B. C. D. these.  
 19, 25. A. coyish ; B. C. D. ramage.  
 20, 2. A. B. of ; C. D. *om.*  
 20, 21. A. B. C. his ; D. this.  
 22, 8. A. C. that ; B. D. which.  
 22, 11. A. their ; B. D. her owne ; C. their owne.  
 23, 21. A. C. the ; B. D. *om.*

24, 4. A. Pandar ; B. C. D. Pandarina.  
 25, 12. A. own minds ; for over widows ; B. C. D. owne  
 mindes, for parents usurpe that autorite ouer their daughters,  
 because it is in them to departe with their dowries, for ouer  
 Widowes.

- 25, 17. A. B. C. the ; D. their.  
 25, 18. A. C. lupus ; B. D. Lupus est.  
 26, 20. A. its ; B. C. it ; D. *om.*  
 27, 5. A. B. C. high ; D. the high.  
 27, 13. A. B. C. so ; D. *om.*  
 27, 25. A. B. C. unto ; D. to.  
 29, 7. A. B. C. the ; D. *om.*  
 29, 15. A. C. as yet ; B. yet ; D. *om.*  
 30, 4. A. B. C. as ; D. *om.*  
 30, 19. A. him ; B. C. D. me.  
 31, 13. A. it ; B. C. D. it may.  
 31, 22. A. count ; B. C. D. deeme.  
 32, 5. A. C. shew ; B. D. a shew.  
 32, 10. A. is ; B. C. D. was.  
 32, 12. A. of ; B. C. D. to.  
 32, 15. A. man ; B. C. D. a man.  
 32, 19. A. C. way ; B. D. the way.  
 33, 23. A. their dam. But, ah ! blasphemous ; B. C. D.  
 their danme : but if I durst say my fancie I am perswaded my  
 daintie dame, which saith I doe but dally and iest with her, if one  
 come close to her in a corner, she would not refuse him in good  
 earnest. But ah blasphemous.  
 38, 4. A. B. C. it ; D. you.  
 38, 10. A. puissant ; B. C. D. pleasant.  
 39, 11. A. man ; B. C. D. a man.

- 39, 11. A. B. C. wife ; D. a wife.  
 39, 19. A. B. C. in ; D. of.  
 39, 25. A. B. C. he ; D. *om.*  
 40, 6. A. C. to ; B. D. *om.*  
 40, 18. A. C. his ; B. D. this.  
 41, 6. A. fair ; B. C. farre ; D. far.  
 41, 9. A. to ; B. C. D. *om.*  
 41, 14. A. B. C. slip ; D. the slip.  
 41, 16. A. giveth ; B. C. D. greeueth.  
 41, 18. A. B. C. any ; D. that any.  
 42, 10. A. to ; B. C. D. *om.*  
 44, 5. A. C. a ; B. D. *om.*  
 44, 7. A. hereupon ; B. C. D. thereupon.  
 44, 25. A. tara ; B. C. D. *om.*  
 45, 7. that ; B. C. D. *om.*  
 45, 21. No can ? So the text. The passage is unintelligible as it stands. (?) Who can ?  
 45, 23. A. than the city to be counted mine ; B. C. D. than the City wherin I was born ; why, ought not his Citie to be counted mine.  
 46, 19. A. B. C. the ; D. *om.*  
 47, 4. A. B. C. and ; D. of the.  
 48, 3. A. as ; B. C. D. is.  
 48, 15. A. C. marrying ; B. D. marriage.  
 48, 15. A. B. C. to ; D. into.  
 49, 7. A. and ; B. C. D. *om.*  
 49, 13. A. B. C. an ; D. any.  
 49, 14. A. C. to ; B. D. of.  
 50, 12. A. he ; B. C. D. *om.*  
 50, 14. A. B. C. his ; D. *om.*



50, 15. A. *om.* ; B. C. D. Now I am by this story to admonyshe you vertuous Vyrgins, whiche looke so loftyle on them whiche serue you dutifully, which lyghtly account of those maryages, which your parents (greatly tendering you) do tender unto you, which driue of with delaies those which are drawn into deepe desire towards you, to marke the end of her finenesse, and see what was due to her daynty delays. And yf you repose any credite in my counsayle, I would neuer wyshe you to couet to continue maydes, or to keepe your Virginyty too long. It is a Jewel hard to be inioyed with ioy, it is a pearle hard to be preserued from peryl. Therefore to auoyd inconuenyences, take tyme in tyme, let not sluppe occasion, for it is bauld behynde, it cannot be pulled back agayne by the hayre. Marry while you are young, that you may see your fruite floorish before your selues fade, that you be not in doubt or dispayre of hauing children, or in danger of your liues in hauing children, that you may haue great time to ryd a great many of husbandes, that no day may passe without dalliaunce, that you be not thought vnwise in refusing good offers, that you be not iudged disdaynful in contemnyng those which are worthy of you, that with Daphney you be not turned to trees for nicenesse, with *Anaxarete* (D. Anaxerete) to stones for cruelnesse, and with Horatia hurt not your selues and your friendes with daintinesse.

51, 11. A. rustle ; B. D. rushe ; C. russhe.

51, 15. A. B. C. the ; D. *om.*

51, 19. A. runge (?=to resound) ; B. C. runne ; D. run.

51, 20. A. B. C. may be ; D. we may.

52, 15. A. destroy ; B. C. D. bane.

54, 13. A. B. C. me ; D. *om.*

54, 18. A. B. C. bitter ; D. *om.*

- 54, 24. A. B. C. looked ; D. looked not.  
 56, 17. A. C. the ; B. D. that.  
 56, 19. A. B. C. him ; D. *om.*  
 56, 24. A. B. C. as ; D. as to.  
 57, 25. A. B. C. nor ; D. *om.*  
 58, 3. A. ambassade ; B. C. D. ambassage.  
 60, 2. A. before ; B. C. D. before death.  
 60, 20. A. B. C. support ; D. suppresse.  
 62, 6. A. B. C. the ; D. *om.*  
 63, 19. A. B. C. his ; D. *om.*  
 64, 17. A. by ; B. C. D. *om.*  
 64, 17. A. B. C. I ; D. *om.*  
 65, 17. A. of ; B. C. D. in.  
 66, 7. A. B. C. this ; D. these.  
 67, 1. A. C. the ; B. D. my.  
 67, 2. A. B. C. it ; D. *om.*  
 67, 8. A. unto ; B. C. D. upon.  
 67, 16. A. B. C. so ; D. *om.*  
 68, 8. A. B. C. this ; D. *om.*  
 69, 21. A. be ; B. C. D. to be.  
 71, 9. A. B. C. those ; D. these.  
 71, 25. A. Amphitriion ; B. C. Amphetriion ; D. Amphertion.  
 72, 19. A. all ; B. C. D. all that.  
 73, 7. A. B. C. than ; D. than for.  
 73, 12. A. C. Meretrix ; B. D. meritrix.  
 74, 2. A. this evil ; B. C. D. evil.  
 75, 16. A. C. his apparel ; B. D. apparel.  
 77, 13. A. not to seeke no not so much ; B. C. D. to seek  
 not so much.  
 78, 1. A. B. C. lewd ; D. *om.*

- 83, 7. A. it ; B. C. D. *om.*  
 84, 6. A. same ; B. C. D. *om.*  
 84, 18. A. prolongeth ; B. C. D. plungeth.  
 85, 14. A. with ; B. C. D. to.  
 85, 14. A. C. as ; B. D. it as.  
 85, 23. A. you ; B. C. D. *om.*  
 87, 1. A. C. great ; B. D. *om.*  
 87, 14. A. strife ; B. C. D. grief.  
 87, 18. A. B. C. are ; D. *om.*  
 88, 8. A. liberality ; B. C. D. liberty.  
 88, 19. A. B. C. God himself ; D. the Goddess.  
 88, 20. A. C. or ; B. D. and.  
 89, 10. A. C. ceremonies ; B. D. testimonies.  
 90, 22. A. people ; B. C. D. the people.  
 91, 10. A. is ; B. C. D. was.  
 91, 19. A. B. C. he ; D. *om.*  
 92, 12. A. was ; B. C. D. *om.*  
 92, 20. A. B. C. would ; D. should.  
 94, 19. A. B. C. do ; D. *om.*  
 95, 3. A. price ; B. C. pryse ; D. prise.  
 95, 12. A. husband's right, yet is it likely ; B. C. D. husband's right, and for a common commodity should let the field lye open, which he for his priuate pleasure, contrary to the lawes of nature, wold haue inclosed : yet is it likely.  
 95, 13-14. A. myself grow into ; B. C. D. myself enter common or grow in.  
 96, 8. A. C. doth conceive ; B. D. hath conceived.  
 96, 24. A. to ; B. C. D. *om.*  
 98, 6. A. to ; B. C. D. unto.  
 99, 3. A. B. C. in at ; D. into.

- 99, 9. A. B. C. colour ; D. couer.
- 100, 10. A. B. C. a ; D. *om.*
- 101, 1. A. B. C. would ; D. should.
- 101, 9. A. B. C. covered ; D. seuered.
- 101, 12. A. that ; B. C. D. the.
- 101, 21. A. B. C. like like ; D. like.
- 102, 19. A. B. C. so ; D. *om.*
- 104, 25—105, 1. A. her filthy lust. But, Gentlewomen ; B. C. D. her filthy lust ; and at length by the helpe of Dedalus, a cunning Carpenter, she was so cunningly conuayed into a Cowe of Wood, that shee had her beastly desire. But Gentlewomen.
- 105, 2. A. B. C. this ; D. your.
- 106, 1. A. B. C. sottish ; D. foolish.
- 106, 3. A. C. that ; B. D. *om.*
- 106, 22. A. that matroness ; B. C. the matroness ; D. the matrone.
- 106, 23. A. B. C. of ; D. *om.*
- 106, 25. A. B. C. would ; D. should.
- 108, 3. Piedmont : A. B. C. D. Piemount (*passim*).
- 109, 15. A. is ; B. C. D. are.
- 110, 14. A. B. C. of ; D. to have.
- 111, 1. A. lend such ; B. C. bend such ; D. bend his.
- 111, 2. A. bend ; B. C. D. lend.
- 111, 16. A. B. C. a ; D. *om.*
- 112, 8. A. B. C. by ; D. *om.*
- 112, 14. A. B. C. contemplation ; D. company.
- 112, 17. A. B. C. Yea ; D. Yet.
- 113, 1. A. B. C. was ; D. is.
- 113, 14. A. B. C. forth ; D. *om.*

- 114, 8. A. B. C. their ; D. her.  
 114, 16. A. B. C. am I ; D. I am.  
 114, 19. A. B. C. before me a stranger ; D. a stranger before me.  
 115, 6. fere : A. pheare ; comrade, companion.  
 115, 10. A. B. C. a ; D. *om.*  
 115, 12. A. B. C. that ; D. the.  
 115, 15. A. C. more ; B. D. the more.  
 116, 1. A. B. C. being not ; D. not being.  
 116. 6. bezolas manos, *i. e.* beso las manos, Sp., ' I kiss your (*lit.* the) hands ' ; a respectful salutation ; so A. ; B. C. bezelas manos ; D. bezelos manos.  
 116, 15. A. B. C. into ; D. in.  
 116, 20. A. pleasant ; B. C. D. filthy.  
 116, 22. A. B. C. forthwith ; D. forsooth.  
 116, 25. A. of ; B. C. D. *om.*  
 117, 1. A. a ; B. C. D. to.  
 117, 11. A. conjunction ; B. C. D. unlawful conjunction.  
 117, 17. A. B. C. good ; D. *om.*  
 117, 21-23. A. to confirm it with a natural bond, and to procure her contentment ; B. C. D. *om.*  
 118, 9. A. husband ; B. C. D. *om.*  
 118, 9. A. mother, friend ; B. C. D. mother, child, friend.  
 118, 9-10. A. B. C. whosoever ; D. whatsoever.  
 118, 10. A. off ; B. C. D. *om.*  
 119, 13. A. B. C. of ; D. *om.*  
 119, 23. A. C. it ; B. D. *vs.*  
 120, 15. A. B. C. to ; D. in.  
 121, 20. A. B. C. serve them ; D. serve him.  
 123, 9. A. B. C. yea ; D. as.

- 123, 16. A. so ; B. C. D. *om.*  
 123, 18. *eyas* : A. *eyesse* ; B. C. D. *Niesse.*  
 124, 22. A. coal ; B. C. cool ; D. cure.  
 124, 25. A. and Conscience ; B. C. D. *om.*  
 127, 1-2. A. B. C. if they be sickly, such unwholesomeness  
 if they be barren, such queesness ; D. *om.*  
 127, 8. A. B. C. man ; D. a man.  
 128, 8. A. B. C. into ; D. in.  
 129, 8. A. C. Pirraha ; B. D. Pirra.  
 130, 7. A. of ; B. C. D. from.  
 130, 8. A. bird (=bride) ; B. C. wyfe and bryde ; D. wife  
 and brid.  
 132, 6. A. which ; B. C. D. that.  
 133, 3. A. D. Scilicia ; B. C. Scilitia.  
 133, 5. A. B. C. sweeter ; D. less sweeter.  
 133, 11. A. use wary ; B. C. D. take.  
 133, 17. A. B. C. what ; D. that.  
 133, 20. A. B. C. is ; D. was.  
 133, 20. A. B. C. Blanch Maria ; D. Blanca Maris.  
 133, 23. A. to ; B. C. D. unto.  
 133, 24-25. A. B. C. who was wont to be most familiar  
 with him ; to have her his enemy ; D. *om.*  
 134, 1-3. A. to stick to their old friends still ; but if they  
 cannot frame their fickle nature to such firmness, the best way  
 is ; B. C. D. as they have wilily caught them, warily to cast  
 them of. For the best way is.  
 134, 6. A. that place ; B. C. D. like friendship.  
 134, 7. A. to ; B. C. D. and to.  
 136, 1. A. are ; B. C. D. and are.  
 136, 7. A. C. us ; B. D. *om.*



- 136, 11. A. will ; B. C. D. can well.
- 137, 25. A. the ; B. C. D. *om.*
- 139, 3. A. B. C. their ; D. the.
- 139, 16. A. Dercillidas ; B. C. D. Darcillidas.
- 140, 16. A. thought ; B. C. D. sought.
- 141, 7. A. B. C. those ; D. these.
- 141, 20. A. B. C. of ; D. of the.
- 142, 13. A. B. C. Zerxes ; D. Xerxes.
- 143, 4. A. C. attempt ; B. D. to attempt.
- 146, 9. A. C. of ; B. D. in.
- 146, 9. A. Litigiousness ; B. C. D. Lytæ the goddess of peace.
- 147, 21. A. Licurgus ; B. C. D. Lycurgus.
- 148, 11. A. B. C. hitherto ; D. hereto.
- 148, 23. A. B. C. that ; D. the.
- 149, 16. A. B. C. all ; D. *om.*
- 149, 24. A. B. C. any ; D. any other.
- 150, 17. Puny : A. Punce ; B. C. Puneë ; D. Punie.
- 151, 5. A. to ; B. C. D. to his.
- 151, 15—152, 2. Immediately upon this, the marriage was appointed . . . a thousand times ; B. C. D. And thus þe marriage is consumated.
- 152, 2. A. And ; B. C. D. Now.
- 153, 2. A. right ; B. C. D. true.
- 153, 25. A. B. C. pleased with ; D. glad of.
- 153, 25. A. D. at bed ; B. C. *om.*
- 153, 25. A. B. C. feasteth ; D. comfometh.
- 154, 1. A. B. C. delicately ; D. cheerfully.
- 154, 1. A. Cupid himself ; B. C. D. the gods themselves.
- 154, 6. A. there ; B. C. D. that there.

154, 7. A. C. and ; B. D. and the.

154, 20 — 155, 1. Besides that . . . which is filthy ;  
B. C. D. *om.*

155, 4. altogether void ; B. C. D. altogether (if I be not  
deceiued) void.

155, 4-10. A. which may be . . . proved the contrary ;  
B. C. D. *om.*

155, 11. A. C. as ; B. D. all.

157, 3. A. wish ; B. C. D. *om.*

157, 5. A. of the ; B. C. of ; D. the.

157, 7. A. B. C. of ; D. to.

157, 21. A. B. C. in ; D. with.

158, 12. A. B. C. that ; D. *om.*

158, 17. A. B. C. a man ; D. men.

158, 19. A. it ; B. C. D. that.

159, 5. A. say it ; B. C. D. say.

160, 4-5. A. was subdued. But what should I ; B. C. D.  
was subdued. I could alleage most fruitfull examples of most  
fresh and famous memorie, of the noble gouernment of  
women, if it were lawful, Ludere cum sanctis. But what  
should I.

160, 23. A. C. time of their ; B. D. of.

162, 4. A. B. C. those ; D. *om.*

163, 8-164, 2. A. For having, as I said before . . . to  
himself in this sort ; B. C. D. For now forsooth he is desirous  
to be farther learned, and to take forth a new lesson : he  
leaueth his former lessons with dispayre, & proceedeth to  
declensions, he beginneth now to decline, which lesson he  
sayth to himselfe, in this sort.

164, 6. A. practising ; B. C. D. dallying.

- 164, 17. A. B. C. hereby ; D. thereby.  
164, 20. A. practise ; B. C. D. dally.  
165, 2. A. that ; B. C. D. the.  
166, 9. A. practising ; B. C. D. dallying.  
166, 16. A. Master Parson ; B. C. D. some odd Mast  
Parson.  
166, 19. A. besides ; B. C. D. besides Scripture.  
(End) A. B. C. Printed at London, by R. W. ; D. *om.*

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