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CYMBELINE



A NEW VARIORUM EDITION

OF

SHAKESPEARE

THE TRAGEDIE

OF

CYMBELINE

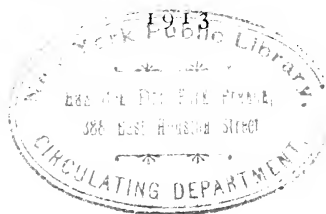
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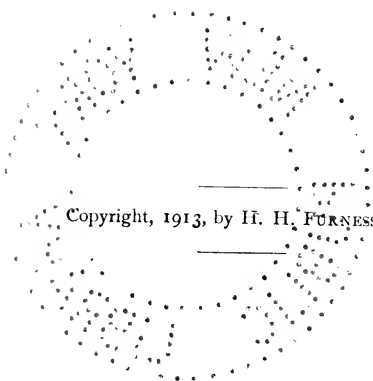
HORACE HOWARD FURNESS

PHILADELPHIA

J. B. LIPPINCOTT COMPANY

LONDON: 16 JOHN STREET, ADELPHI





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IN MEMORIAM

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FOREWORD

THE last letter written to me by DR FURNESS on August 10, 1912, three days before his death, contains, in reference to this his final work, words far fitter than any I might write to serve as an introduction to the present volume. Thus he wrote:—‘All the Commentary is ready for the printer, and Preface almost ready. The Source of the Plot, and Date of Composition, all finished and type-written. I’ve many a time gone to press when I’ve been not nearly as ready as I am now with *Cym.*’ I have considered it best to present the volume as left by its Editor, and have, therefore, not ventured to supply the articles on Stage History of the Play, Actors’ Interpretations, or the List of Books consulted. The Index—indispensable to these volumes—has been compiled by Dr Benson B. Charles, of the University of Pennsylvania.

H. H. F., JR.

October, 1913

P R E F A C E

‘THIS play has many just sentiments, some natural dialogues, and some pleasing scenes, but they are obtained at the expense of much incongruity.

‘To remark the folly of the fiction, the absurdity of the conduct, the confusion of the names and manners of different times, and the impossibility of the events in any system of life were to waste criticism upon unresisting imbecility, upon faults too evident for detection, and too gross for aggravation.’ Time was when my youthful eyes were dazzled by the charms of Imogen, that my only comment on this note by Dr Johnson was irrepressible laughter,—so stately was it in its language, so patronising in its tone, and so purblind in its appreciation of one whose name Dr Johnson could never, never have imagined would be pronounced ‘the greatest in all literature.’ Time brings in its revenges, however, and if grizzling hair the brain doth clear, what clarifying results may not be expected from hair snow-white? It is even so. Laughter died away into a smile, the smile lapsed into a sad brow, and the wrinkled brow into a vague assent. Ay, Dr Johnson was right in his estimate of this play of *Cymbeline*,—the sweetest, tenderest, profoundest of almost all the immortal galaxy.

If, then, this play be open to such a criticism as Dr Johnson’s, which by one eminent critic* has been pronounced ‘true’ and even ‘moderate,’ whence comes then this deterioration? It can be only indirectly due to advancing years. Although forty-six years of age can hardly inaugurate physical or intellectual senility, yet into that span there may have been compressed an emotional life far outspanning the Psalmist’s threescore years and ten. Indeed, it is not difficult to fancy that at this period there may have crept into Shakespeare’s study of imagination a certain weariness of soul in contemplating in review the vast throng of his dream-children. What possible joy can thrill the human breast that he has not experienced and revealed? What pain or anguish, remorse or guilt that can rack the soul has he not vicariously borne? And now a sufficing harvest of fame is his,

* See *Shakespeare*, by Walter Raleigh, 1909, p. 142.

and honest wealth, accompanied by honour, love, obedience, and troops of friends. Thus at last, safe moored within a waveless bay, what more has life to offer?

But inaction is not rest, and I can most reverently fancy that he is once more allured by the joy of creation when by chance there falls in his way the old, old story of a husband convinced, through villainy, of his wife's infidelity. Thereupon there begins to live and breathe before him the heavenly Imogen, fair as Miranda, in colour warmer than Hermione. The woman tempted him and he fell,—to the infinite happiness of all.

For a secondary plot anything will do, only let its scene and time be remote enough to allow free scope in manners and customs. Holinshed, the faithful old standby, will quickly enough furnish all that is needed. As for the tedious drudgery of the minor characters, is there not many a friend who will assume all this portion of the task? When my fancy thus works I do not forget what enthusiastic Leonard Digges, who must have been one of Shakespeare's ardent young admirers, says on this very subject, that Shakespeare does not

'Plagiàri-like from others gleane,
Nor begges he from each witty friend a Scene
To peece his Acts with, all that he doth write,
Is pure his owne, plot, language exquisite.'

We of this day, however, know better, and love Shakespeare with a truer respect than even his warm-hearted friend. There are scenes on scenes in many of the Plays which no love for Shakespeare can be so blind as not to see that they could never have been written by him. 'That some portions' [of *Troilus and Cressida*], says Dyce,* 'particularly towards the end, are from the pen of a very inferior dramatist is unquestionable.' SPEDDING has conclusively proved that there is a joint authorship—Shakespeare and Fletcher—in *Henry the Eighth*.† FLEAY has shown that only a portion of *Timon* is by Shakespeare,‡ and Tennyson maintained the same in regard to *Pericles*.§ Thus, then, I believe that *Cymbeline* grew,—the joint work of two minds; and in studying it the uncritical position is forced on us of claiming for Shakespeare all that is good and abandoning to the unknown assist-

* *Works*, vol. vi, p. 2.

† *Shakespeare Society Transactions*, 1874, p. 1.

‡ See *op. cit.*, p. 130.

§ See *op. cit.*, p. 252.

ant all that is weak or trivial, or, in short, all that Dr Johnson condemns.

Regarded broadly, I believe that the Imogen love story and all that immediately touched it interested Shakespeare deeply; the Cymbeline portion was turned over to the assistant, who at times grew vainglorious and inserted here and there, even on the ground sacred to Imogen, lines and sentiments that shine by their dulness. Nay, one whole character was, I think, confided to him. It is Belarius—who bored Shakespeare. To rehabilitate that hoary scoundrel was not (I may not say) too great a task for Shakespeare, but one that would divert him from fairer and more entrancing subjects. He, therefore, permitted his fellow-craftsman to convert into a sanctimonious braggart a man who, for a personal affront, committed a crime against humanity as black as may be found, and an act of treachery against the State so foul that death by torture would have been, for that era, the sole amends. This treason Belarius did not commit unwittingly. He knew it was treason and acknowledged it.* And he knew well enough that in stealing the King's sons he crushed a father's heart, and the more agonising the father's tears, the more highly he exulted in his success.† And finally, as the lowest abyss of his baseness, he has the brazen effrontery to demand of Cymbeline payment in cash for his sons' board during all the years they have been stolen.‡ To be sure, he adds that he will return the money as soon as it is paid. Not he. Once a thief, always a thief. He is not for an instant to be trusted.

Of course, I would not be understood as asserting that Shakespeare had no part or lot in the Holinshed scenes. Here and there throughout our course, first on one side and then on the other, we feel the unerring noiseless stroke that keeps the canoe headed straight for the goal.

In the Fifth Act a masque is given, which from Pope's day to the present is regarded by a large majority of editors and critics as an intrusive insertion by some hand not Shakespeare's. STEEVENS termed it 'contemptible nonsense.' Although this eminent editor may not be far wrong on the present occasion, we cannot but remember that he it was that asserted that the 'strongest act of Parliament that 'could be framed would fail to compel' us to read the *Sonnets*. STAUNTON called it 'pitiful mummery,' and there is many another uncomplimentary remark by eminent critics. In discussing his treatment of

* Act V, sc. v, line 411.

† Act V, sc. v, lines 411-413.

‡ Act V, sc. v, line 386.

the Text, Pope, in his excellent *Preface*, explains that 'some suspected passages which are excessively bad and which seem interpolations by being so inserted that one can entirely omit them without any chasm, or deficiency in the context, are degraded to the bottom of the page.' To this degradation to the foot of his page Pope has subjected the whole of this 'excessively bad' masque. If an audacious hand has thus dared to thrust its fingers into one of Shakespeare's wonderful scenes, and interpolate nigh a hundred lines, may we not suspect that no sense of sacrilege would restrain it from similar interpolations elsewhere? I do not say it is always the same hand, but it is *a* hand which had a faith in its own cunning greater than in Shakespeare's. And it is these intrusions, sometimes inane and sometimes silly, which in the aggregate possibly prompted some of the allusions in Dr Johnson's criticism.

No consideration for the solemnity of hour or for consistency of character restrains the interpolator, who had evidently a knack for rhyming, and liked a jingle at the end of a scene. For instance, in the Sixth Scene of the First Act, when the desperate character of the Queen is for the first time fully revealed to us in all its enormity, and there are dark intimations that Imogen is to be killed by poison, she sounds Pisanio to see if she can make him her accomplice, and leaves him with the ominous expression, uttered with penetrating significance, 'Think on my words!' After the door has closed behind her Pisanio says, with equal significance, 'And shall do!' and we receive instant relief in this assurance that he sees through her evil designs, and will remain staunch and true to Imogen and to Posthumus. And then comes in the interloper with his jarring tag:

*'But when to my good lord, I prove untrue
I'll choke myself; there's all I'll do for you.'*

Were this play a comedy, these lines would be well enough. They superfluously make assurance double sure. But the atmosphere is as tragic up to the very last scene as any downright tragedies; there is not a comic character in it, and to give a comic turn to any speech of Pisanio, on whose weary, faithful shoulders so much of the tragedy rests, is, as it seems to me, utterly unShakespearian.

Again, it is rather too late a day to urge the truth to themselves of all of Shakespeare's characters; they are always perfectly consistent; they may in fleeting expressions bear the impress of Elizabethan times, as Imogen in her intensest agony may refer to Æneas and to Sinon,

whose faithful stories were told in the pictured tapestries of her childhood, and whose names instinctively now rise to her lips as best expressing her breaking heart. But what I mean is that Shakespeare does not put ethical problems of life into the mouth of a born fool or stupid dolt. Yet, mark the following passage, and say, if you can, that Shakespeare ever could have wished us to believe that an 'ass' like Cloten—who cannot take two from twenty, for his heart and leave eighteen—could have moralised the time and the effect of saint-seducing gold:

'Cloten. If she be up, I'll speak with her: if not
 Let her lie still and dream: by your leave, ho.
 I know her women are about her: what
 If I do line one of their hands, 'tis gold
 Which buys admittance (oft it doth) *yea, and makes*
Diana's rangers false themselves, yield up
Their deer to the' stand o' th' stealer: and 'tis gold
Which makes the true-man kill'd, and saves the thief.
Nay sometimes hangs both Thief, and true-man: what
Can it not do and undo? I will make
One of her women lawyer to me, for
I yet not understand the case my selfe.
 By your leave.'—II, iii, 70–82.

There are instances, possibly even more gross than this, where sentiments utterly foreign to their characters or to their experience in life are ascribed to the speakers. Thus, in the exquisite lament over Imogen by young Arviragus, whose thoughts dwell on the flower-like beauty of his lovely sister, and he tells of pale primroses, and the azured harebells, and the leafy eglantine with which he could cover her, and then—

'the ruddock would
 With charitable bill (*O bill sore-shaming*
Those rich-left heirs that let their fathers lie
Without a monument).'—IV, ii, 292, etc.

Had the interpolator no wit, manners, nor modesty to put such a simile into the mouth of a sorrowing youth who had been from his swathing clothes housed in a rock? And, as though unwilling that Arviragus should be solitary in the use of impossible allusions, the interpolator

gives to Guiderius a reference which is quite as foreign to any possible knowledge that the mountain-bred youth could have acquired. It is in the same scene a few lines further on, where the younger brother proposes to sing the Dirge, although their voices have got the mannish crack. (Would Shakespeare have made this mistake? Guiderius was now twenty-three and Arviragus twenty-one. If it be urged that the only youths in the company at the Globe at that time capable of playing the parts of these two brothers had the 'mannish crack,' I can only say that this is to set a limit to Shakespeare's resources in framing palliations for such deficiencies, which I for one refuse to set. He probably encountered the same deficiency in *Twelfth Night*, where the song that Viola should sing was most adroitly shifted to the skill of Feste.) Guiderius, however, refuses to attempt to sing, but says:

'I'll weepe and word it with thee,
For notes of sorrow, out of tune, are worse
Than Priests and Fanes that lie.'

Apart from the absurdity (of which Shakespeare could never, never, never have been guilty) that a false note in music betokened false sorrow, what could Guiderius have known of priests, be they truthful or lying? Or what of fanes, either hallowed or fictitious, when he had never seen a church? Not of such are Shakespeare's oversights made.

Amid these surreptitious interpolations it is refreshing to come across one which openly proclaims itself a quotation. Why there should be this spasmodic honesty it is not easy to divine. Though the favour be small, yet we should be grateful. In the Second Scene of the Fourth Act, Imogen, broken in heart and body, begs Belarius and the two youths to set forth on their daily hunt without regard to her, for she is 'very sick'; they must not stay behind on her account, society is no comfort to one not sociable, and then, with an exquisite attempt at self-forgetting cheerfulness, she adds, 'I am not very sick since I can reason of it.' Each of the youths in turn protest their love and devotion to the fascinating boy. The elder, Guiderius, asserts that he loves him as much as his own father, Belarius. The younger, Arviragus, of a temperament more poetic and sentimental than his brother, goes further and says that he loves him better than his father.

'O noble strain!' muses Belarius aside,
'O worthiness of nature! breed of greatness!

“Cowards father cowards and base things sire base;
 “Nature hath meal and bran, contempt and grace.
 I’m not their father; yet who this should be
 Doth miracle itself, loved before me.
 .’Tis the ninth hour of morn.’

The inverted commas here mark the honest man. Let us not tarnish his virtue by the suggestion that to shift elsewhere the paternity of such commonplace twaddle is not devoid of shrewdness. This mode of indicating a quotation, which, I believe, has not been here retained in the text of any modern edition, is to be found occasionally in the Folio. Mr SIMPSON, in his excellent and observant little book on *Shakespearian Punctuation*, has noted four or five examples of it.

The *insanabile emendandi cocæthes* is not alleviated, however, by any inverted commas; a recrudescence of the ailment, aggravated by an attack of rhyme, at times befalls on most inopportune occasions, even while Imogen is speaking. Thus, in the scene just quoted, a few lines further on, Imogen says aside:

‘These are kind creatures! Gods, what lies I have heard!
 Our courtiers say all’s savage but at court;
 Experience, O, thou disprovest report!
Th’ imperious seas breed monsters, for the dish
Poor tributary rivers as sweet fish.
 I am sick still, heart-sick. Pisanio,
 I’ll now taste thy drug.’

Scant wonder that the poor child was sick.

Not even an occasion more serious than this, nay, even more solemn, could restrain the interpolator’s sacrilegious hands. Again, in this same scene, as Belarius and Guiderius are returning to the cave they hear the plaintive sighing of the ‘solemn music’ of an Æolian harp, and Belarius exclaims,

‘My ingenious instrument!
 Hark, Polydore, it sounds! But what occasion
 Hath Cadwal now to give it motion? Hark!
Guiderius. Is he at home?
Belarius. He went from hence even now.
Guiderius. What does he mean? since death of my dear’st Mother
 It did not speak before. All solemn things

Should answer solemn accidents. *The matter?*
Triumphs for nothing and lamenting toys
Is jollity for apes and grief for boys.
 Is Cadwal mad?

After such exhibitions of pressing in where angels tread, can we be surprised that a jingling tag, with the monotonous rhyme of 'must' and 'dust,' is appended to three of the stanzas of 'The Dirge'? After the first stanza is there, in the assertion that 'golden lads and girls 'all must like chimney-sweepers come to dust,' a feeble jocosity intended in the reference to the dust of the chimney-sweeper's bag? No suggestion is too trifling or too bad. And any one who would believe that Shakespeare could have written the lack-luster line 'All lovers 'young, *all lovers must*' will believe anything. Unquestionably the author of the word 'consign,' in the phrase 'consign to thee,' would have been most grateful to Dr Johnson for devising a meaning for it; he knew of none himself.

Rhymes occurring in blank verse are suspicious, especially if pompously enunciating a commonplace. Thus,

Imogen. Your life, good master,
 Must shuffle for itself.
Lucius. The boy disdains me,
 He leaves me, scorns me; *Briefly die their joys,*
That place them in the truth of girls and boys.
 Why stands he so perplex'd?—V, v, 125, etc.

The omission of the lines in italics leaves a hardly perceptible gap in the metre.

In the following passage I mistrust the concluding lines. It is in the First Scene of the last Act,—a scene whereof it is impossible to exaggerate the dramatic importance. We meet Posthumus for the first time since Iachimo's triumph and since his unpardonable distrust of Imogen and brutal commands to Pisanio. And although we have not seen him, yet every fresh sorrow that has befallen Imogen has quickened our hot anger against the cause of it. Now, however, as we draw towards a serene close of the tragedy, more lenient feelings towards Posthumus must be the harbingers of peace. We must see the devotion of a love so triumphant that every thought of sin is cast away and the object of it accepted by the throned gods. There must be the revelation of a repentance so profound that its only expia-

tion is death; every phrase, every word must stamp this high resolve; and every phrase, every word that does not bear this stamp weakens the impression and blurs our sympathy.

‘Tis enough
 That, Britain, I have killed thy mistress-piece,
 I’ll give no wound to thee. Therefore, good heavens,
 Hear patiently my purpose; I’ll disrobe myself
 Of these Italian weeds, and suit myself
 As does a Britain peasant; so I’ll fight
 Against the part I come with; so I’ll die
 For thee, O Imogen, even for whom my life
 Is, every breath, a death; and this, unknown,
 Pitied nor hated, to the face of peril
 Myself I’ll dedicate. *Let me make men know
 More valour in me than my habits show.
 Gods, put the strength o’ the Leonati in me!
 To shame the guise of the world, I will begin
 The fashion less without and more within.*’

Can anything allay the good precedence more effectually than these last four or five lines? It was not then, it appears, to die unknown and unpitied for Imogen’s dear sake that he put on a peasant’s dress, but to show off and make people stare. This braggart *poseur* would be dressed as a beggar and fight like a lion. Instead of seeking death, he would give it, and, by thus winning so much cheap admiration, he—*he*, whose every breath was death for Imogen’s sake, would—Heaven save the mark!—set the fashion of bad clothes to offset good fighting!

The last line of the Fourth Scene of the Second Act jars in the reading, and seems to me an excrescence of the interpolator:

Posthumus. I’ll write against them
 Detest them, curse them; yet ’tis greater skill
 In a true hate, to pray they have their will;
The very devils cannot plague them better.’

Were this a solitary example, it would not be worth the mention. It is given here for cumulative effect.

I doubt the genuineness of the whole of the following passage. Its metaphors are forced and involved, and in the reference to ‘winds that sailors rail at’ there is an allusion that no inland, mountain-bred youth would ever dream of:

Arvir. Nobly he yokes
 A smiling with a sigh; as if the sigh
 Was what it was, for not being such a smile;
 The smile mocking the sigh, that it would fly
 From so divine a temple, to commix
 With winds that sailors rail at.

Guid. I do note
 That grief and patience rooted in him both,
 Mingle their spurs together.

Arvir. Grow patience!
 And let the stinking elder, grief, untwine
 His perishing root with the increasing vine.

Bel. It is great morning—Come away!—IV, ii, 70, etc.

Finally, the last scene of all has been most highly extolled for the marvelous dramatic skill wherewith all the characters, without any violation of probability, are brought together and all dramatic knots are untied. The scene is not, however, flawless. There are, I think, two passages where the trail of the interpolator may be traced. One is where the Soothsayer is called in to explain the 'label' which the interpolator had left on Posthumus's bosom; the label and its explanation are merely vapid; and as they are compressed within forty lines they may be stoically endured.

The other passage, however, involves a fault not so readily condoned, although in both cases the sovereign's remedy is omission. If what Dr Johnson said of *Henry the Eighth* be true, that 'the genius of Shake-speare comes in and goes out with Katherine,' it may be asserted, I think, with equal truth that in the present play this same genius comes in and goes out with Imogen. While she is before us we have eyes and ears and hearts and thoughts only for her. And as, in this last scene, we approach the crisis of her fate and mark her heaving breast, with her whole soul sitting in those eyes which are fastened on Iachimo, and every feature glowing in the triumph of a mystery now solved, and hear once more the tones of that dear voice, agonised yet heavenly, and, with her, we are smitten to the earth by that blind hand, who of us, who has ever felt what it is to love or be loved, but knows that with the first glimmer of returning consciousness there is the one sole impulse to spring into those arms, now stretched in staggering welcome, with the glad cry that here again was love as firm as earth's rocky base? Instead of this, what has the wretched interpolator given us? With reviving consciousness Imogen begins an unseemly squabble with

Pisanio! About a drug! It made her ill! Then poor old doddering Cornelius must needs be brought forward, and must tell again in prosy words what he had told us all once before, even to the very same reference to 'cats and dogs'! All this while poor Posthumus has nothing to do but shift first on one foot and then on the other, and listen open-eyed to Imogen's quarrel about some mysterious poison. When at last Pisanio's and Cornelius's explanation has satisfied Imogen, and the curiosity of Belarius and Guiderius and Arviragus is allayed about the boy Fidele, then Imogen arises and, it is to be hoped, after carefully dusting her clothes (I marvel that the interpolator did not insert this tidy act as a stage direction), she turns at last to Posthumus.

Oxen and wainropes cannot hail me to the conviction that the passages which I have specified in the foregoing pages are Shakespeare's. Whose they are I care neither to know nor even to surmise. I know only that they are not Shakespeare's.

From the earliest editorial days, the days of Pope, as I have already remarked, gross inequalities have been recognised in this play. To account for them it has been suggested in modern days that it was written by Shakespeare at different periods of his life, begun in youth, possibly, and revised in his maturer prime. Let those believe it who list. For myself, by no stretch of imagination can I picture Shakespeare young enough (and we know him in pretty early youth in *Venus and Adonis* and in *Lucrece*) to be so devoid of dramatic instinct, so barren of poesy as to intermingle within the limit of a single play such heights of poetry and depths of 'unresisting imbecility.'

In the course of conversation between two Gentlemen at the opening of the play it is stated that Imogen is 'wedded' to Posthumus, and again that the latter is banished because he had 'married' Imogen. And Imogen herself in the next scene says, 'a Wedded-Lady, That hath her Husband banish'd: O that Husband,' and further, in the last Act, exclaims to Posthumus, 'why did you throw your wedded lady from you?' If Imogen were thus irrevocably married, how is it that the Queen plots to force her son Cloten on Imogen as a husband, and Cloten himself woos her to be his wife? How can she be married to another while Posthumus is alive? He is merely banished. But does not the Queen here supply a solution to the problem? She says in effect that Pisanio as long as he lives will be a witness, or a 'remembrancer,' possibly the only witness, to the 'handfasting' between Posthumus and Imogen. Their marriage was not then complete. It was merely a 'trothplight,' and, not having been blest by Holy Church, was not irre-

vocable,—certainly not if royal influence be brought to bear. When Cloten (II, iii.) woos Imogen, not once did she appeal to the insuperable barrier of her marriage. That the Handfasting was to her a ceremony as holy as marriage itself is evident by her calling Cloten a ‘profane fellow’ when he had asserted that her pretended contract with Posthumus was no contract, at least among royalties, as he says, although among the common people a self-figured knot, such as a ‘handfast’ is, might be deemed an impediment. Among the legal depositions taken for the violation of Trothplight, printed by Furnivall in his *Essay on Child-Marriages, &c.* (E. E. T. Soc., p. lxxx, foot-note, 1897), there is one which sets forth the ceremony of hand-fasting: ‘22 July, 1563, . . . the said Gilberte, holding Margery bie the hand, said, “I Gilberte, take the, Margery, to be my wedded wief.” & the said, Margery, said likewise, she holding the said Gilberte by the hand, and they witnes, seyng them handfast and trought-plightid, thought it ynoughe; but Gilberte would be more sure, and sware upon a boke which the clark, at the instance of the said Gilberte, send for, and the said Margery and Gilberte sware upon the boke: & the said Margery swore she would neuer wedd any other man but the said Gilberte. and after that, they kissed, and so went into the clarkes house, and Dined together after.’

In the chronology of these plays,—a subject which cannot add anything to their inherent charm, and wherein I am by nature incapacitated to take more than a tepid interest,—it is conceded, with an unusual degree of unanimity, that *The Winter’s Tale*, *The Tempest*, and the present play are among the latest written by Shakespeare. So different are they from the Comedies, the Tragedies, and the Historical Plays, in substance and in form, that they have been placed in a class by themselves and styled the ‘Romantic Plays,’ or ‘the Romances.’ In the distinguishing characteristic of their form, such as involved and elliptical sentences, condensed thought, and somewhat erratic versification, *Cymbeline* is held to be most pronounced, and, of the three, it is also considered the earliest. To account for these inequalities, or differences in style from preceding plays, various causes have been assigned,—riper years with a broader outlook on life and a profounder philosophy, or it has been supposed that the play was left unfinished and another and inferior hand had completed it; again, that it had been begun many years earlier, abandoned, and finished later,* without erasing the youthful passages. These causes may be all well found. They do not, however, satisfy me. I do not object to

* See *Appendix*, p. 445.

accepting the condensed and elliptical sentences as an indication of the wisdom of the years which bring the philosophic calm, but it is impossible to believe that Shakespeare would have uttered in any year of his life such trivial improprieties as I have specified above. As to the fable and its dramatic treatment, there is, so it is alleged, a divergence between the Romantic Plays (and *Cymbeline* in particular) and Shakespeare's earlier plays so wide that it can be accounted for, so it is maintained, only on the supposition that it is due to some external influence. This influence is to be found, so it has been stoutly and very ably argued,* in the tragi-comedy of *Philaster*, by Beaumont and Fletcher, which was acted some time before 1610, at The Globe Theatre, by 'his Majestie's Servants,' that is, before Shakespeare's own audience and by his own company. For the preceding seven or eight years the town had been abundantly supplied with Comedies, Tragedies, and Historical Plays, and here was now a play, built on different and novel lines, which achieved an instant and extraordinary success. There was in it but very slight development of character, almost none at all, it might be said; the close of each Act left the audience at a fever-heat; the heavens grew darker and darker until no ray of light seemed possible, when of a sudden in the final Act the sun shone out from a cloudless sky; and through it all from first to last there gleamed and glinted a sweet idyllic devotion forgetful of self and lost in love. The sight of such a dramatic treatment, seeking mainly immediate effect, coupled with a very, very close approach to tragedy, and stamped with the instant approval of the public, must give a professional dramatist pause if he wished to do his duty to his employers. To Shakespeare it gave such a pause, and the result was—so it is urged—*Cymbeline*.

Those who dislike the thought that Shakespeare was an imitator, so glibly and speedily, must appeal to chronology to decide the priority in the case of the two dramas,—only to be met with chagrin. For neither play can the date be decided with certainty, and for both the only authoritative external date is the year 1610. Dr Forman saw *Cymbeline* acted 'at the glob' in 1610;† and in a book called *Scourge of Folly*, by John Davies, of Hereford, whereof the solitary date is that it was entered at the Stationers' Register October 8, 1610,‡ there is a wretched epigram on 'Love lies ableeding,' etc., addressed 'to the Well Deserving Mr. John Fletcher.' Thus chronology, in one of the

* See *The Influence of Beaumont and Fletcher on Shakespeare*, by Ashley H. Thorndike, Ph.D., 1901—*Appendix*, p. 443.

† See *Appendix*, p. 445.

‡ See *Appendix*, p. 443.

few cases where it is of importance, deserts us altogether, and we must abandon any attempt to decide whether or not Shakespeare, consciously or unconsciously, imitated the twin poets. In this dilemma may not those who wish to claim priority for Shakespeare appeal, I will not say to the past history of the respective poets, because those who uphold *Philaster* as the original maintain that *Cymbeline* is composed on new lines, but to the power, originality, and ultimate success of the two dramas. This last point is capable of a proof more undeniable than the two others. *Philaster* would not to-day draw an audience for its inherent charm; its fable is forgotten; its very name is unknown. Were it even put upon the stage it is doubtful whether or not the exquisite charm of Euphrasia would avail to make a hero tolerable who could wound, almost unto death, two women who idolised him. The temptation is irresistible to refer here, maugre its inappropriateness, to the most, most touching lines of Euphrasia, who in trying to allay *Philaster's* repentance for having wounded her (killed her, as he believes) soothes him with the words:

‘Alas, my lord, my life is not a thing
Worthy your noble thoughts! ’tis not a life,
’Tis but a piece of childhood thrown away.’*

It is no wish of mine to say one word in dispraise of *Philaster*. It is a noble drama, the first, according to Dryden, to bring Beaumont and Fletcher into fame, and it continued, for more than a hundred years, to be highly popular. The causes, however, of its present eclipse are not far to seek.

I have spoken of public success as a test of superiority, and if of superiority, then, possibly, of priority, to which those may appeal who are anxious to believe that *Philaster* followed *Cymbeline*. Personally, however, I am not of those who have any anxiety on this score. Shakespeare so towers above all other dramatists in his pride of place that no questions of priority or of imitation or of plagiarism reach him. Secure in this faith, we can afford to listen with interest to whatever may be urged in favour of the humbler circle about him. ‘Shakespeare,’ says HAZLITT, ‘towered above his fellows, “in shape and gesture “proudly eminent,” but he was one of a race of giants, the tallest, the ‘strongest, the most graceful and beautiful of them; but it was a common and a noble brood.’† DYCE quotes this sentence, with the

* *Philaster*, V, ii, 14.

† *Lectures on the Dram. Lit. of the Age of Elizabeth*, p. 12, ed. 1840.

following comment: 'A falser remark, I conceive, has seldom been made by critic. Shakespeare is not only immeasurably superior to the dramatists of his time in creative power, in insight into the human heart, and in profound thought, but he is, moreover, utterly unlike them in almost every respect,—unlike them in his method of developing character, in his diction, in his versification.'*

Whatever betide at the hand of the jade Chronology, or of any iconoclast, no wave of anxiety for Shakespeare need roll across our peaceful breast. And here I am so forcibly reminded of a passage in one of SYDNEY SMITH'S *Lectures* that I cannot forebear quoting it; *longissimo intervallo*, be it understood, from any frivolous disrespect on my part; it is in his *Lecture On the Faculties of Animals, as compared with those of Men*: 'I confess I feel myself so much at my ease about the superiority of mankind,—I have such a marked and decided contempt for the understanding of every baboon I have yet seen,—I feel so sure that the blue ape with a tail will never rival us in poetry, painting, and music,—that I see no reason whatever why justice may not be done to the few fragments of soul and tatters of understanding which they may really possess. I have sometimes, perhaps, felt a little uneasy at Exeter 'Change, from contrasting the monkeys with the 'prentice boys who are teasing them; but a few pages of Locke or a few lines of Milton have always restored me to tranquillity, and convinced me that the superiority of man had nothing to fear.'

Be it not supposed that Shakespeare is to be held as flawless, that he is utterly *hors de concours*, even in his eminent domain of knowledge of human nature. Yet even here we must be cautious. May it not be urged that human nature has not been forever the same? When every atom in the world around us is in a state of flux, is our nature a solitary exception? When all else is shifting, are we alone stable? Our education has been in vain if we have not departed widely from the nature of our forebears. When Imogen, in her hour of keenest anguish, with her heart torn by ineffable torture, appeals to Æneas as a prototype of Posthumus, and finds a parallel to his perfidy only in the false tears of Sinon, are we, forsooth, to pronounce her classical allusions as untrue to human nature and condemn her distraction as mock heroics? Is it not merely because our childhood has not been passed in halls and chambers where every picture on the tapestried walls portrays some classical story, which becomes ineradicable in our minds, and recurs to us forever after as the fittest expressions of our deepest

* *Works of Shakespeare*, vol. i, p. 130, 1866, 2d ed.

emotions? Possibly the criticism which denounces Shakespeare's inveterate love of playing on words may have a better show of justice. When Lady Macbeth says that if Duncan bleed she must 'gild the faces of the grooms withal, For it must seem their guilt,' does she here intentionally make a pun? I think not. But even if she did, the worst that can be urged is that a pun was to Shakespeare, in Dr Johnson's words, the fatal Cleopatra, for which he lost the world and was content to lose it. It is one of his idiosyncrasies and we must put up with it. Has he not himself taught us that a friend should bear a friend's infirmities?

Dramatis Personæ

CYMBELINE, *King of Britain.*

2

Cloten, *Son to the Queen by a former Husband.*

1. As first given by Rowe. Om. Ff.

2. **Cymbeline]** The original of this character in history is Cunobelinus. There is, however, as Professor T. F. Tout says (*Dict. of Nat. Biog.*, s. v.), 'nothing but the name in common between the historical and the poetical King, for the plot of *Cymbeline* is only partially derived from the legendary history of Cunobelinus that Shakespeare found in Holinshed's *Chronicle* [see Appendix, *Source of the Plot*], and that even has no claim to historic truth.' Inasmuch as Shakespeare wrote dramas and not histories, historic truth was of small moment either to him or to his audience—or is it to us, here and now.—HERTZBERG (*Introd.*, p. 298) observes that the name is first found as 'Cinobellinus' in Suetonius (*Caligula*, 44), and that during his reign Christ was born. Moreover, Hertzberg considers it worthy of Italics that 'not a single extant author has stated that *Cymbeline* carried on war with the Romans, except Shakespeare.' Dramatic purposes are adequately served when, by the use of a primitive name, our thoughts are transferred to primitive times, and an atmosphere is thereby created half real and half legendary, wherein we are prepared to accept characters and events beyond the scope of our ordinary life.—ED.—BOSWELL-STONE (p. 6): Holinshed's *Chronicles* contain all the historical or pseudo-historical matter which appears in Shakespeare's *Tragedy of Cymbeline*. The historic Cunobelinus, son of Tasciovanus, was a King of the Britons, whose capital was Camulodunum (Colchester). In A. D. 40 Cunobelin's son, Adminius, whom he had banished, made a submission to Caligula which the Emperor affected to regard as equivalent to a surrender of the whole island, but nothing was then done to assert the imperial authority. Cunobelin was dead when, in A. D. 43, Aulus Plautius was sent by Claudius to subdue Britain; and the Romans were opposed by the late king's sons, Togodumnus and the renowned Caractacus. These are the sole authentic particulars relating to Cunobelin, besides the evidence derived from his coins.—ULRICI (ii, 170): Cymbeline, the husband, father, and king,—who is more or less directly affected by the complications in the lives of all the others, hence, as it were, the point where all the radii of the wide circle meet, and from which they in the first instance proceed, and upon whom everything turns, although he himself appears the least active,—he forms the quiescent centre of the action, and in his undutiful lassitude and passiveness regulates the fortunes of all, but is ultimately obliged to take all their fortunes upon himself. The drama very justly, therefore, bears his name.

3. **Cloten]** If Shakespeare derived a portion of the plot of the present play

Leonatus Posthumus,	$\left\{ \begin{array}{l} \textit{A Gentleman in love with the} \\ \textit{Princess, and privately Mar-} \\ \textit{ried to her.} \end{array} \right.$	4
		6

5, 6. *Leonatus Posthumus*...to her] Posthumus, a noble gentleman, Husband to Imogen. Cap.

from Holinshed's *Historie of England*, which Hertzberg, however, denies, it is possible that he also read the brief history prefixed to the *Description of Britaine*, by Harrison, at least that portion which refers to the same Epoch. If this be so, he must have noted (p. 117, col. a, line 73, ed. 1587) that after the death of Ferrex and Porrex, 'Cloten, by all writers, . . . was the next inheritour of the whole Empire. . . . But after the death of this Cloten, his sonne Dunwallo Mulmutius made warre vpon these foure kings. . . . In token of which victories he caused himselfe to be crowned with a crown of gold, the verie first of that metall (if anie at all were before in vse) that was worne among the kings of this nation.' (See 111, i, 64-67, *post.*) Then, a few lines before this mention of Cloten, three times there occurs a reference to 'Morgan,' who was 'one of the heirs of Ebranke.' Again on the next page (118, b, line 67) we find, 'Marius, the sonne of Aruiragus, being king of all Britaine.' etc.—RUGGLES (p. 28, *note*) finds certain resemblances between the person and character of Cloten and the description of Claudius by Suetonius [Cap. xxx, xxxiii, xxxiv.], but I cannot, I fear, accept them as sufficiently numerous or as close as to warrant more than a haphazard similarity in one or two details; both may have been devoted to games of chance, but assuredly Cloten could hardly have followed Claudius in writing a book on the subject.—ED.

5. *Leonatus*] This name, according to MALONE, followed by FLEAY (*Manual*, 53), 'is from Sidney's *Arcadia*, which Shakespeare used for his *Lear*.' 'Leonato' is a character in *Much Ado*, where the scene is laid in Italy. In changing the scene to Britain and to Roman times, could not Shakespeare's 'small Latin' suffice to change 'Leonato' to 'Leonatus'? Is Sidney to have the sole right to select his own names?—ED.

5. *Posthumus*] In the Latin adjective the penult is, of course, short, but is it not conceivable that Shakespeare regarded it as compound of *post* and *humus*, vaguely connecting *humus* and *burial*, and, therefore, throughout the play places the accent on the second syllable; and had he not ample right to place it where he pleased? The Latin adjective may be *posthumus*, and it will; the proper name is Posthúmus. Just as the accent in *The Tempest* is Stéphano, and in *The Mer. of Ven.* it is Stepháno.—RITSON asserted that in two lines the accent is correctly placed—the first is I, i, 52: 'To his protection, calls him Posthumus Leonatus.' 'Leonatus' may be left out of the scansion altogether, as a proper name (see Dyce's note on I, i, 52). The line must then be read with 'protection,' not as a trisyllable, as Ritson erroneously read it, but as a quadrisyllable. The ictus then falls in the penult of Posthúmus. The second line is IV, ii, 400, where Imogen, in the agony of her belief that the headless corpse beside her is her husband's, shrieks: 'Strooke the main top! Oh Posthumus, alas.' Here Ritson is right, if no allowance is to be made for Imogen's horror as the truth gradually dawns on her.—CAPPELL tried to mend the line by reading 'Posthúmus, Oh,' but there really is no need; the slight pause before 'oh' is all sufficient to throw the accustomed accent on the dear name. The Anonymous author of *A New Study of Shakespeare*,

Guiderius,	} <i>Disguis'd under the Names of</i>	Polidore	7
Arviragus,			
Bellarius,	} <i>A Banish'd Lord, disguis'd under the name</i>	of Morgan.	10
Philario, <i>An Italian, Friend to Posthumus.</i>			

7. Disguis'd] *Sons to Cymbeline,* Cap. *Polydore,* Var. '73 et seq.
disguis'd Knt. 9. *Bellarius]* *Belarius* Theob. et seq.
Polidore] *Paladour,* Theob.,+

wherein a connection is traced between the plays and the Platonic philosophy through *The Mysteries*, suggests that 'in this name there may be a profound intention, connected with some *masculine birth of time*, involved in the poet's art, some *Posthumus birth of time*.' What this portentous masculine birth may be I have been, with all diligence and a mind as open to conviction as Danaë to the stars, unable to discover. The page is 338, and I trust that the undeterred zealous student may be more fortunate than the present Ed.

7. **Polidore]** STEEVENS, in a note on 'Paladour,' III, iii, 95, remarks: 'The old copy of the play (except here, where it may be only a blunder of the printer) calls the eldest son of Cymbeline, Polydore as often as the name occurs; and yet there are some who may ask whether it is not more likely that the printer should have blundered in the other places, than that he should have hit upon such an uncommon name as 'Paladour' in this first instance. *Paladour* was the ancient name for *Shaftsbury*. So in *A meeting Dialogue-wise betweene Nature, the Phoenix, and the Turtle Doue*, by R. Chester, 1601: 'This noble King builded faire *Caer-guent*, Now cleped *Winchester* of worthie fame, And at Mount *Paladour* he built his Tent, That after-ages *Shaftsburie* hath to name.'—[p. 27, ed. Grosart.]—MALONE: I believe *Polydore* is the true reading. In Holinshed, where is an account of Cymbeline, *Polydore* (*i. e.*, Polydore Virgil) is often quoted in the margin; and this probably suggested the name to Shakespeare.—STEEVENS: The translations of both Homer and Virgil would have afforded Shakespeare the name of Polydore.

8. **Arviragus]** HERTZBERG is the earliest, I think, to note that Juvenal (*Sat.*, IV, 127) gives this as the name of a distinguished British soldier. The penult in Juvenal is short: 'Excidet Arviragus. Peregrina 'st bellua cernis,' but Shakespeare makes it long (see III, iii, 105). See note above on Cloten. 'The name Cadwal,' says Malone (III, iii, 95), 'is found in an ancient poem, entitled *The strange Birth, honorable Coronation, and most unhappie Death of famous Arthur King of Brytaine*, by Robert Chester, 1601: "And foure Kings before him did abide, *Angisell* King of stout *Albania*, And *Cadual* King of *Venedocia*.'"—[p. 50, ed. Grosart.]

9. **Bellarius]** THÜMMEL (*Jährbuch*, xviii, 140): When the enemy to his country is at hand, with Fatherland and King in danger, the leonine courage of aforetime breaks forth in this hoary headed Hero: 'Have with you, boys; If in your country wars you chance to die, That is my bed too, lads, and there I'll lie.'—[IV, iv, 62.] Alongside of his boys he flings himself upon the foe and saves that Britain whereof the Throne had banished him. A through and through Germanic nature, defiant and gentle, of steel-tried courage and an affectionate heart withal!

10. **Morgan]** See note on *Cloten*, above.

Iachimo, <i>Friend to Philario.</i>	12
Caius Lucius, <i>Ambassador from Rome.</i>	
Pisanio, <i>Servant to Posthumus.</i>	
<i>A French Gentleman, Friend to Philario.</i>	15
Cornelius, <i>A Doctor, Servant to the Queen.</i>	

14. Servant] Gentleman Cap.

12. Iachimo] MALONE: The name of *Giacomo* occurs in *The Two Gentlemen of Venice*, a novel, which immediately follows that of Rhomeo and Julietta in the second tome of Painter's *Palace of Pleasure*, 1567.—GERVINUS (ii, 274): This name sounds like a diminutive of *Iago*, and the bearer resembles him in his way of thinking of men.—THEO. ELZE (*Jährbuch*, xv, 260): Iachimo, with the accent on the antepenult, belongs to that list of foreign names where, in English, the accent is changed, such as *Rómeo*, *Desdemóna*, etc. In several plays where the scene is not laid in Italy, Shakespeare introduces Italian names. Of course, in *Twelfth Night*, where the scene is laid in Illyria, and in the *Com. of Err.*, in Ephesus, we can understand the use of Italian names. But it is noteworthy that, on the other hand, in *Meas. for Meas.*, where the scene is Vienna, we meet with Angelo, Escalus (derived from the French rendering of Scala, Escale), Claudio, Lucio, Bernadino, names which do not occur in the Novel whence the play is taken. Our wonder is still further aroused at finding that Shakespeare does not scruple to introduce into *Cymbeline*, which belongs to primitive times, this peculiar name, *Iachimo*, which clearly corresponds to the Italian *Gioachino*. But when, however, we reflect that Rome and Italy are very properly the reason for this rather strange selection, no such reason will avail to explain the occurrence of Italian names in *Hamlet*, such as *Bernardo*, *Francisco*, *Horatio*, *Baptista* (as a woman's name), and even an Italianate *Rynaldo* (Old German Raginolt, that is Reinold, Italian Rinaldo). To be sure, this Italianising fashion in names is found in Shakespeare's predecessors, but what was the reason that moved Shakespeare to adopt this infantile custom, and expand it to an extreme? It could not have been, assuredly, mere homage to a poetic fashion; was it some special predilection for Italy and for what was Italian? And whence did it come?

13. Caius Lucius] Holinshed might have suggested *Lucius* on more than one page, but HERTZBERG says (*Introd.*, p. 295) that Shakespeare was not likely, of his own motion, to hit upon forming one name, *Caius Lucius*, out of two prænomens, against all ancient Roman custom. Hertzberg disbelieves in Holinshed as the original source of *Cymbeline*, but goes further back, to Holinshed's sources. But if he has suggested where the original erroneous combination, *Caius Lucius*, is to be found, it has escaped me. I cannot avoid the conviction that such a refinement of classical scholarship as Hertzberg demands was entirely unknown to Shakespeare, and that even if the oversight had been made known to him, he would probably have retained it.—ED.

16. Cornelius] BUCKNILL (p. 227): Cornelius was the name of the physician to Charles V, who gained European reputation by curing the Emperor of gout and general ill habit of body. It seems more probable, therefore, that Shakespeare adopted the name from this source, than from the more classic one of Cornelius Celsus.

Two Gentlemen.

17

Queen, *Wife to Cymbeline.*

Imogen, *Daughter to Cymbeline by a former Queen.*

Helen, *Woman to Imogen.*

20

Lords, Ladies, Roman Senators, Tribunes, Ghosts, a

- | | | |
|---|---|----------------------|
| <p>17. <i>Lords, of Cymbeline's Court, four;
Gentlemen, of the same, two;
two Britain Captains, an Attendant, Messenger, and two
Jailers.</i></p> <p>21. Ghosts] <i>Spirits, in the Vision, of Sicillius Leonatus, his Wife, and two Sons,
Father, Mother, and Brothers to Posthumus: and Jupiter.</i> Cap.</p> | } | <p>Added by Cap.</p> |
|---|---|----------------------|

19. Imogen] FLETCHER (p. 42): In bringing ourselves to feel, as well as understand, the character of anyone of Shakespeare's more ideal heroines, we should begin with considering the very form and sound of her name; for in them we shall commonly find the keynote, as it were, to the whole rich piece of harmony developed in her person, language, sentiments, and conduct. In the present instance, resolving to give in one delightful being, 'a local habitation and a name' to 'all the qualities that man Loves woman for, besides that hook of wiving, Fairness which strikes the eye,'—resolving to give to that sweet ideal of feminine excellence all possible prominence and elevation. by combining it with, and making it proof against, the possession of the most exalted rank,—it would seem as if the very revolving in his mind of this intended quintessence of feminine beauty and dignity, physical, moral, and intellectual, had caused his inmost and most exquisite spirit to breathe out spontaneously the name of *Imogen*—a word all nobleness and sweetness, all classic elegance and romantic charm. 'Sweet Imogen' ever and anon, throughout this drama, comes delicately on our ear, even as the softest note swept fitfully from an Æolian lyre. And as 'her breathing perfumes the chamber,' even so does her spirit lend fragrance, and warmth, and purity, and elevation to the whole body of this nobly romantic play.—[MALONE observes that 'Holinshed furnished Shakespeare with his name, which in the old black letter is scarcely distinguished from *Innogen*, the wife of Brute, King of Britain.' I do not wish to gainsay Malone's assertion, especially since he may have had before him the first edition of Holinshed, wherein the black letter may have been more obscure than in my copy, that of 1587, the second edition. The name occurs there only three times (*Hist. of England*, ii, p. 8, b), and of these one is in large white letter; in all three the name is distinctly *Innogen*, a softened form of the *Ignogen* of Layamon's *Brute*. It seems hardly possible that Shakespeare could have obtained 'Imogen' from Holinshed. Moreover, Dr Simon Forman, in his account of a performance of this play which he witnessed during Shakespeare's lifetime, gives the name as unmistakably *Innogen*: which is also the name of the wife of another *Leonatus*, or rather *Leonato* in *Much Ado*, who, albeit she does not afterward appear in the play, enters, according to the First Folio, in the very first scene. Verily, it seems that if *Imogen* be a misprint for *Innogen*, our debt for it is due to the compositors of the First Folio, in this particular play; the name is found nowhere else. The testimony of Forman is almost decisive in favour of *Innogen*; and with its suggestion of *Innocence*, it certainly has a charm,—and a very great charm. But at

*Soothsayer, Captains, Soldiers, Messengers, and
other Attendants.* 22

SCENE, *for some Part of the first, second, and third Acts,
lyes in Rome; for the rest of the Play, in Britain.* 25

22. Soldiers] *Soldiers, etc., a Dutch Gentleman, a Spanish Gentleman: Musicians; Cap.*

this late day, when from boyhood our heart-strings have been woven around *Imogen*, to turn to *Innogen* would make earth's base seem stubble.—ED.]

THE TRAGEDIE OF CYMBELINE.

Actus Primus. Scœna Prima.

Enter two Gentlemen.

I. *Gent.*

5



You do not meet a man but Frownes.

Our bloods no more obey the Heauens

Then our Courtiers :

Still seeme, as do's the Kings.

9

1. TRAGEDIE] TRAGEDY Ff.
3. Scœna] Scœna F₂. Scœna F₃F₄.
A Palace. Rowe. Cymbeline's
Palace in Britain. Pope. A Part of the
Royal Garden to Cymbeline's Palace.
Capell. Britain. The Garden behind
Cymbeline's Palace. Steevens.

6-8. *Y*ou...*Courtiers*] Two lines, end-
ing: *bloods...Courtiers* Rowe et seq.

6. *do*] *doe* F₂.
man] *man*, Warb. Johns. Cap.
Varr. Mal. Ran. Steev. Varr. Coll.

Frownes.] *frownes*. F₂. *frowns*.
F₃F₄, Rowe, Pope, Han. *frowns*:
Theob. et seq.

7. *Our bloods*] *Our blouds* F₃F₄. *than*
our looks Herr (p. 135).

7. *no more*] *Not more* Walker, Huds.
Heauens] *heavens* F₂F₃. *Heavens*
F₄. *Heav'ns* Rowe.

8. *Then*] *Than* F₄.
Courtiers:] *courtiers'* Var. '73,
Sta. *courtiers'*, Var. 78, '85, Ran.
Courtiers Tyrwhitt, Var. '21, Knt, Coll.
Sing. Dyce, Cam. Wh. ii, Ingl. Dtn.

9. *Still*] *But* Rowe, Pope, Warb. Han.
seeme.] *seeme* Ff, Pope, Han. Knt,
et seq.

do's the Kings.] *do the King's*.
Han. Sta. *does the king*. Tyrwhitt,
Knt, Coll. Coll. (MS), Sing. Dyce,
White, Del. Cam. Glo. Clarke, Huds.
Dtn, Dowden, Herford, Rlfe, Gollancz,
Wyatt.

2. *Cymbeline*] COLERIDGE (p. 345): There is a great significancy in the names of Shakespeare's plays. In *Twelfth Night*, *Mid. N. D.*, *As You Like It*, and *Wint. Tale* the total effect is produced by a co-ordination of the characters as in a wreath of flowers. But in *Coriol.*, *Lear*, *Rom. & Jul.*, *Hamlet*, *Othello*, &c., the effect arises from the subordination of all to one, either as the prominent person or the principal object. *Cymbeline* is the only exception; and even that has its advantages in preparing the audience for the chaos of time, place, and costume by throwing the date back into a fabulous King's reign.—OHLE (p. 62): [Inasmuch as all critics are generally agreed in discerning a welding together, unusually artistic and skilful, of heterogeneous elements in this play] it seems to me that, in these circumstances, it is not out of place to ask, as a preliminary question, what is the

[2. Cymbeline]

connecting thread, the woof, of it? The answer is not easy; it is clear enough that he who gives the title to the play is cast completely into the shade by Posthumus and Imogen. We must not, however, allow the hint to pass unheeded which is supplied us even by the wrongful naming of the play by the poet. It is extremely probable that the bearer of the title rôle constituted the oldest and chiefest constituent of the piece; possibly, in the course of time he gradually lapsed into his present secondary position. Accordingly, it would follow readily enough from this sufficing reason that King Cymbeline and his fate represent,—to use our former simile,—the thread of the original treatment and the other characters the woof, that is, that they were subsequently added and became connected and interwoven with Cymbeline, until finally they overtopped and obscured him,—the new and young gods have always suppressed the old.—WHITE (p. 281): We pronounce the name of this play *Sim-bè-leen*; but its proper pronounciation is *Kim-bè-line*. [Forman who heard the play 'at the glob' in Shakespeare's day evidently did not there hear its 'proper pronounciation,' else, with his phonetic spelling, he would not have spelled it *Cymbalin* or *Cimbalin*, and, in one instance, *Cambalin*.—ED.]

3. **Scœna Prima**] ECCLES: No circumstance appears which can be supposed to mark the particular time of the day when the action of this play commences.

4. **Enter . . .**] BULLOCH (p. 267): One of these gentlemen must have been as ignorant of matters as if he had come from another country. The facts related must have been known to the poorest peasant, for they concerned the King's own family, and incidents that had lately taken place and with which people's ears were still tingling. In the play we have two Italians, a Roman, a Frenchman, etc. Why not have named the speakers a British Gentleman and a Foreigner? [See ECCLES, line 73, *post*.]

5. **I. Gent**] DELIUS (*Sh. Soc. Trans.*, '75-'76, p. 213), in an Essay on *Shakespeare's Use of Narration*, remarks that 'if Shakespeare had dramatised all the circumstances narrated by the First Gentleman he would have doubled the length of the play [which is true], but hardly have made it more interesting or artistic [which is doubtful].'

7-9. **our bloods . . . Kings**] In hearing these lines on the stage, we find no difficulty; we at once gather from them that our moods are no more dependent on the state of the weather than courtiers are dependent on the state of the King's moods,—as the Heavens affect us so the King affects his courtiers; the King frowns and immediately all his courtiers frown. It is almost a commonplace, and parallels may be found throughout literature ancient and modern. But when, in the closet, we analyse the lines as they stand in the Folio, the case is altered, and the passage, even to Dr Johnson, becomes 'so difficult that commentators may differ concerning it without animosity or shame.' The earliest editor to change the text was Sir Thomas Hanmer, who, as speaker of the House of Commons, may have acquired the art of reducing verbiage to conciseness, and, undeterred by the scholastic *ductus literarum*, or the *durior lectio*, boldly, without comment, gave as the true text: 'Our looks No more obey the heart ev'n than our courtiers, But seem as do the King's.' This reading Dr Johnson befittingly pronounced 'licentious,' and added, 'but it makes the sense clear, and leaves the reader an easy passage.'—WARBURTON sneered at it, however, by saying that it 'ventured too far' [this, from Warburton!]. He then proceeds to retain and improve the thought and sentiment by reading 'our brows No more obey the heavens,' etc., because it

[7-9. Our bloods . . . as do's the Kings]

had just been asserted that everybody was *frowning*, and because 'though the *blood* may be affected with the weather, yet that affection is discovered not by change of *colour*, but by change of *countenance*.' This reason is so 'obscure and perplexed' that we may well agree with Dr Johnson in 'suspecting some injury of the press.' It may be worth while to note that the sagacious THEOBALD (Nichol's *Illust.*, ii, 264) accepted Warburton's 'brows,' in his private correspondence with Warburton, and even suggested as an addition to the text '*they are courtiers*,' because 'to say their brows were courtiers, in conformity with the King's, I think is not very hard; and may seem grounded on Alexander's courtiers affecting to be wry-necked.' He did not, however, adopt his friend's emendation in his edition, or even allude to it; we may, therefore, conclude that his added emendation was withdrawn.—Dr JOHNSON, having criticised his predecessors, 'tells his own opinion,' which is, that the lines stand as they were originally written, and that a paraphrase, such as the licentious and abrupt expressions of our author too frequently require, will make emendation unnecessary. 'We do not meet a man but frowns; our bloods'—our countenances, which, in popular speech, are said to be regulated by the temper of the blood,—'no more obey *the laws* of heav'n,' which direct us to appear what we really are,—'than our courtiers'; that is, than the 'bloods of our courtiers'; but our bloods, like theirs,—'still seem, as doth the King's.' This paraphrase seems well nigh as 'obscure and perplexed' as that of Warburton. With both critics the main difficulty seems to lie in the interpretation of 'bloods.' In the meantime, or rather, in the same year with Johnson, HEATH, whose opinions are always respectable, put forth his paraphrase (p. 469), and for the first time interprets 'bloods' correctly, as it seems to me. He thus paraphrases: 'Every one you meet appears to be displeas'd and out of humour; the heavens have no more influence on our dispositions than they have on the courtiers. Both seem to be equally determined by the humour the King happens to be in. If he is cloudy, all are instantly cloudy too.' The punctuation seems to have misled Heath; the colon after 'courtiers' kept him apparently from seeing what I think is correct, that 'courtiers' is the nominative to 'seeme.'—CAPELL accepted Heath's interpretation of 'bloods,' as referring to our *dispositions*, which are influenced by the *blood* and this in turn by '*the heavens*,'—thus understood, and with making 'courtiers' a genitive, and an emphasis on 'our,' thereby importing 'of us who have no dependence on court,' 'the passage will be,' he says, 'sufficiently clear without further explaining.' In the following year, TYRWHITT proposed a reading, which by the omission of the *s* after 'Kings,' has been accepted more widely than any other. His reading is as follows: 'Our bloods No more obey the heavens than our courtiers Still seem, as does the King.' 'That is,' he adds, 'Still look as the King does'; or, as he expresses it a little differently afterwards, '—wear their faces to the bent of the King's looks.'—The *Text. Notes* reveal how widely this reading has been followed. As for the omission of the final *s* in 'Kings,' all, who are familiar with the First Folio text, know how extremely common this intrusive letter is at the end of a word. SIDNEY WALKER (*Crit.*, i, 233) has devoted a long article to this interpolation, and goes so far as to surmise that it may have arisen from some peculiarity of Shakespeare's handwriting. The chiefest difficulty in this passage has been solved, I think, by the conversion of 'Kings' into *King*; there are, however, other minor difficulties connected with several other words, as well as sundry emendations which must not be overlooked.—COLERIDGE (p. 302)

[7-9. Our bloods . . . as do's the Kings]

in his Lecture, delivered in 1818, says: 'I have sometimes thought that the word, "courtiers," was a misprint for *countenances*, arising from an anticipation, by foreglance of the compositor's eye, of the word "courtier" a few lines below. The written *r* is easily and often confounded with the written *n*. The compositor read the first syllable *court*, and—his eye at the same time catching the word "courtier" lower down—he completed the word without reconsulting the copy. It is not unlikely that Shakespeare intended first to express generally the same thought, which a little afterwards he repeats with a particular application to the persons meant;—a common usage of the pronominal "our," where the speaker does not really mean to include himself; and the word "you" is an additional confirmation of the "our" being used, in this place, for men generally and indefinitely, just as "you do not meet" is the same as *one does not meet*.' [In proposing *countenances*, can it be that Coleridge overlooked the metre?—JOSEPH HUNTER (ii, 292) remarks that the punctuation of neither the old nor the modern editions can be right. 'The following regulation,' he adds, 'was suggested to me by Mr Bright: "our bloods No more obey the heavens then: our courtiers Still seem as does the King."—BULLOCH (p. 266), to whom a little knowledge was apparently a dangerous thing, proposed to substitute for Shakespeare's text, the following of his own: 'You do not meet a "manly hail!" but frowns. Our bloods no more obey the heaven's call Than do our courtiers; they Still seem as does the King.'—STAUNTON,—admirable as was his fertility of invention,—at times, *sufflaminandus erat*, offers the following,—can it be termed an emendation? 'Tyrwhitt's reading is now generally followed, though no one perhaps ever believed or believes that this was what the poet wrote. It has been accepted because the editors had nothing better to offer. The real blot lies, we apprehend, in the words "Still seem as," which were probably misheard or misread by the compositor for *still-seemers*, *i. e.*, ever dissemblers; and the meaning appears to be "our complexions do not more sympathise with the changes of the sky, than the looks of our courtiers (those *perpetual simulators*) do with the aspect of the King." The expression "seemers" occurs again in the same sense here attributed to it, in *Meas. for Meas.*, I, iii, 53, 54.' There seems to be here a return to the spherical predominance that overshadowed Warburton and Johnson. Do our 'complexions sympathise with the changes of the sky'? Almost the last trace of this belief is discerned in a note by BOSWELL in the *Variorum* of 1821, as follows: 'This passage means, I think, "our bloods, or our constitutions, are not more regulated by the heavens, *by every skyey influence*, than our courtiers apparently are by the looks or disposition of the King; when he frowns, every man frowns.'"—WALKER (*Crit.*, i, 72) thus criticises this note of Boswell: 'This explanation,—to say nothing more,—is irreconcilable with the words of the passage, which, to admit of it, ought to be "*Not more obey*," etc. But it suggested to me the former part of a conjectural emendation. I suspect that a line is wanting; *e. g.* (to illustrate my meaning),—"*—our bloods Not more obey the heavens, than our courtiers [Mirror their master's looks: their countenances] Still seem, as doth the King's.*" There are, as it seems to me, several instances in the Folio (several, considered collectively, though few compared with the number of lines) of single verses having dropt out; and the Folio is the only authority for *Cymbeline*. The similarity of termination, *courtiers—countenances*, was the cause of the omission. This conjecture is merely thrown out as a *may-be*.' It may seem strange that Walker was not aware how closely he was anticipated by

2. *Gent.* But what's the matter?

10

1. His daughter, and the heire of's kingdome (whom

- | | |
|---|--|
| 10. <i>what's]</i> <i>whats</i> F ₂ . | <i>hath]</i> Ff, Rowe, Pope, Theob. Warb. |
| 11. <i>of's]</i> <i>ofs</i> F ₂ . <i>of his</i> Cap. Varr. | Han. <i>kingdom, whom...</i> (<i>a widow...mar-</i> |
| Mal. Ran. Steev. Varr. Knt, Ktly. | <i>ri'd)</i> <i>hath</i> Cap. et seq. (subs.) |
| 11-13. <i>kingdome</i> (<i>whom ... married</i>) | |

Coleridge, but we know that his library was scanty and he probably had never heard of Coleridge's criticism. What is, perhaps, a little more strange is that he refused to accept Boswell's 'No more' as 'Not more,' when later on (*Crit.*, ii, 123) he has an article on 'No more apparently misprinted for *not more*,' and, among other examples, cites this present passage and even refers, without comment, to his previous note; but *aliquando dormitat*, etc.—DYCE in his first edition adopted Tyrwhitt's emendation, without demur; but, in his second edition, having read, in the meantime, Walker's valuable criticisms, and finding that Walker suggested the loss of a line, that honest but vacillating editor asks, 'But does the emendation [Tyrwhitt's] now adopted set all right in this much-disputed passage?'—WELLESLEY (p. 31) thinks that the chief difficulty lies in the word 'Heavens,' a misreading by the compositor for *Queens*, with the consequent false idea of *obeying the heavens*; taking into consideration the next two speeches of this First Gentleman, wherein 'the *frowns, faces, looks, and outward sorrow* of all, King, Queen, Courtiers, and Gentlemen,' are contrasted 'with their *bloods, or inward heart*,' Dr Wellesley believes that we shall arrive at a consistent meaning in this first speech if 'Heavens' be changed to *Queens*; that is, 'our bloods no more obey the Queens Than our courtiers; Still seem as does the Kings.'—To VAUGHAN (iii, 327) the difficulty is centred in 'Courtiers,' which, by conversion into *court eyes*, gives 'a quite satisfactory sense,' and is withal, so he asserts, 'the slightest change that has been proposed, involving neither omission nor addition of the number of letters.'—KEIGHTLEY takes a broader and more liberal view than Vaughan and believes that what the Courtiers lack is not 'eyes' but 'faces,' and his text accordingly reads 'our courtiers' faces'; in other respects retaining the Folio text. There remains the jejune task of citing,—for I shall not quote them,—passages which have been detected in various authors parallel in sentiment with the present passage. At best they show that Shakespeare was merely the child of his age and shared thoughts with many a fellow writer,—a very needless revelation,—and at worst it is a vain parade of reading on the part of the critic and half insinuates plagiarism on the part of Shakespeare. Of course I refer to sheer parallelisms from other writers. Passages identical in sentiment or similar in expression from Shakespeare's own writings, especially from the *Sonnets*, are always profitable.—STEEVENS quotes from Greene's *Never too Late*, 1590, p. 22, ed. Grosart; MALONE, from *Ant. & Cleop.*, I, v, 64, ed. Var.; INGLEBY, from the *Com. of Err.*, II, ii, 30-34; Greene's *Menaphon*, 1589, pages 23, 24, ed. Pearson; Chapman's *Tragedie of Byron*, p. 279, ed. Pearson.—LAROCHE, in his French Trans., 1842, quotes from Racine's *Britannicus*, V, v. To the citations from Shakespeare, may be added, 2 *Hen. IV.*: V, i, 73, and *Tempest*, II, i, 142.—ED.

11. *of's]* This contraction should be of course retained, as it has been, I believe, by every editor since Collier, except Keightley. The same is emphatically true of 'shall's' (III, ii, 303) instead of *shall we*, which, the Cowden-Clarkes say, is to be found only in the group of plays consisting of the present play, *The Winters Tale*, *Coriolanus*, and *Timon*.—ED.

He purpos'd to his wiues fole Sonne, a Widdow 12
 That late he married) hath referr'd her felfe
 Vnto a poore, but worthy Gentleman. She's wedded,
 Her Husband banish'd; she imprison'd, all 15
 Is outward sorrow, though I thinke the King
 Be touch'd at very heart.

2 None but the King?

1 He that hath lost her too: so is the Queene,
 That most desir'd the Match. But not a Courtier, 20
 Although they weare their faces to the bent
 Of the Kings lookes, hath a heart that is not 22

12. *wiues*] *wives* Ff. *wife's* Rowe.
 13. *referr'd*] Ff. *affied* or *assur'd*
 Lettsom ap. Walker (Crit. iii, 313).
 14. *Vnto*] *To* Cap. Walker (Crit. iii,
 313).

She's] *Shes* F₂.

She's wedded] Separate line Pope,
 Theob. Warb. Johns. Var. '73. *She's*
wed Steev. conj. Om. Mitford ap.
 Cam.

14, 15. *She's...all*] One line Ktly.

She's...imprison'd] Separate
 line Han. Steev. conj. Ingl.

wedded...banish'd;...imprison'd,
wedded...banish'd;...imprison'd,

F₃F₄, Rowe. *wedded...banish'd;...imprison'd.* Pope. *wedded;...banish'd;...imprison'd:* Theob. et seq. (subs.)

15, 16. *all Is*] *All's* Han. Steev. conj.

16. *sorrow*] Ff. Rowe, +, Coll. *sorrow*; Cap. et cet.

18. 2] 2 Gent. Rowe.

21, 22. *Although...lookes*] In parentheses Pope, Theob. Warb. Han. Ktly.

22. *lookes*] *look* Pope ii, Theob. Warb. Johns. Var. '73.

hath] *but hath* Pope, Theob. Warb. Han. Huds.

is not] *is* Pope ii, Theob. Warb. Han. Huds.

13. *referr'd*] WALKER (Crit., iii, 313) asks 'what is "referr'd" here?'—SCHMIDT (*Lex.*) answers that it is a 'Euphuism' which is 'explained by the speaker in the next words: "she's wedded."'—INGLEBY substitutes outright in the text *prefer'd*, because 'Imogen had not "referr'd herself" to Posthumus, in the only sense "referr'd" can well have, but *prefer'd* or commended herself to the man she would marry.' But why may not 'referr'd' be here used in its derivative Latin sense, a use Shakespeare frequently employs? The King purpos'd to prefer Imogen, that is, to advance her to the position of wife to the Queen's son, for though she was his heir, she was as a woman inferior to a prince, but Imogen refused and *referred* herself unto Posthumus, that is, she drew back, she retreated to a station lower down.—ED.

22. *hath a heart that is not*] POPE (ed. i.) inserted a *but* before 'hath,' thereby anticipating WALKER (Crit., iii, 314), who conjectured it also, and remarked that 'the common reading is absolutely unmetrical; and the proposed one, though more incorrect in point of grammar than Shakespeare's wont, is not perhaps without a parallel in him. Or is the error in "looks"?' Pope in his ed. ii. amended the grammar by omitting 'not.' Is there, however, any defect needing change in the Folio?—VAUGHAN (p. 330) says truly that "'Not a courtier hath a heart that is not glad" is correctly equivalent to "Every courtier hath a heart that is glad"; and therefore, the text of the Folio is certainly right.'

Glad at the thing they scowle at. 23

2 And why so?

1 He that hath mis'd the Princeffe, is a thing 25

Too bad, for bad report : and he that hath her,
(I meane, that married her, alacke good man,
And therefore banish'd) is a Creature, such,
As to seeke through the Regions of the Earth
For one, his like ; there would be something failing 30
In him, that should compare. I do not thinke,
So faire an Outward, and such stufte Within
Endowes a man, but hee.

2 You speake him farre. 34

23. *Glad at*] *Glad of* Sta. conj. (*Athenæum*, 14 June, '73).

the thing] *the the thing* F₃.

scowle] *scoule* F₃. *scowl* F₄.

24. *why*] *wy* F₂.

27, 28. (*I...banish'd*)] *I...banish'd*
Johns. Cam.

27. *man*] *man!* Theob. et seq.

30. *one, his like*] *one, he like*; F₂F₃.
one, he likes; F₄. *one his like*, Pope et
seq.

33. *but hee*] *but him* Rowe, +, Var.
'73.

34. *farre*] F₂. *fair* F₃F₄, Rowe, Pope,
Theob. ii. *farr* Theob. i. *far* Han. et
seq.

27. **alacke good man**] STAUNTON (*Athenæum*, 14 June, '73) thinks that Capell's punctuation, generally followed, which places this exclamation between dashes, and with an exclamation mark, appears to imply that 'Posthumus is to be commiserated for having married Imogen!' We ought, therefore, to read, 'I mean that married her—alack, good man, And therefore banish'd!—'—HUDSON adopted the suggestion.

31. **In him, that should compare**] INGLEBY: That is, in the case of him who should be selected to stand the comparison.

33. **but hee**] For numberless examples of irregularities in the use of personal pronouns, see ABBOTT (§§ 205-243).

34. **farre**] THEOBALD wisely followed F₁, and paraphrased it, 'You speak widely, with latitude, in his praises'; and then the other replies with great propriety, 'as *widely* as I speak of him, I *extend* him within the lists and compass of his own merit.' This true interpretation WARBURTON dogmatically asserted to be 'the most insufferable nonsense,' and proceeded to show that the passage should be read and pointed, 'I don't extend him, Sir; within himself Crush him,' &c., for the substance of his note, he was bravely ridiculed by *Edwards* (p. 223). Warburton's overbearing manner so intimidated poor Theobald, that in his second edition he actually gave up 'far' without comment. Not so HANMER, who bravely adhered to 'far' in both his editions, but ignobly adopted Warburton's emendation in the second line. Warburton's argument that 'extend,' *ex vi termini*, signified 'the drawing out anything *beyond* its "lists and compass,"' so far prevailed with CAPELL, that he rashly followed Warburton's text, but repented in his *Notes*, p. 102, and gives what he calls 'the certain interpretation,' namely, 'admitting the extension, but asserting that, *far* as he may seem to have carry'd it, he has come *short* of what his real worth is; and has rather *crush'd* it *together*, than un-

1 I do extend him (Sir) within himselfe, 35
 Crush him together, rather then vnfold
 His measure duly.

2 What's his name, and Birth ?

1 I cannot delue him to the roote : His Father
 Was call'd *Sicillius*, who did ioyne his Honor 40

35. *do*] *don't* Han. Warb. Cap.
 35, 36. (*Sir*) *within himselfe*, *Crush*]
 Ff, Rowe, Pope, Cam. *sir*; *within him-*
self *Crush* Han. Warb. Cap. *sir*,
within himself; *Crush* Theob. et cet.

35. *within*] *which* Ff.

37. *duly*] *dully* Ff. *fully* Rowe.

38. *What's*] *whats* F₂.

40. *ioyne*] *gain* Wh. Jervis. Huds.
win Jervis ap. Dyce ii, Ingl. *earn*
 Anon. ap. Cam.

ioyne his] *purchase* Kinnear. *joy*
in Dowden conj.

folded it *duly*.'—JOHNSON thus tersely expresses this meaning, 'I extend him within himself; my praise however *extensive* is within his merit.' And then asks, 'what is there in this which common language and common sense will not admit?' A writer, however, in the *Critical Review*, for February, 1766 (quoted by Eccles, p. 6), would not admit it. 'We know,' he says, 'that to *extend*, in a legal sense, is to *value* lands, goods, and tenements. If the reader carries this in his eye, Shakespeare's meaning, as it stands in the original, is as elegant and sensible, as Mr Johnson's is forced and unnatural.' Unquestionably, to *extend* has a legal meaning of to *value*, to *assess*, but did ever lawyer hear of *extending* lands or goods 'within themselves.' It would be an enviable sight to see a writ of *extent* thus drawn up, or the puzzled face of the sheriff who received it! This note from *The Critical Review* would assuredly not have been recorded had not VAUGHAN (iii, 331), in our own day, supported it, and DOWDEN given it recognition. To me, the use of 'within himself' puts all legal reference 'out of court,' and sustains the interpretation of Theobald, Heath, Capell, Dr Johnson, and of almost all subsequent editors, as the true one.—DOWDEN: 'If emendation be needed, perhaps *joy in* (as in *Love's L. L.*, I, i, 104, "joyed in the glory") would be the simplest.' See 'to extend him,' I, v, 23.—Ed.

40. *ioyne*] STEEVENS said that he did 'not understand what can be meant by "joining his *honour* against," etc., with, etc.' Perhaps our author wrote, 'join his *banner*.' And INGLEBY asserted that 'it cannot be right, on account of the opposed clause—"But had his titles," etc.' The opposition is not, I think, between 'Honor' and 'titles,' but between 'Cassibulan' and 'Tenantius.' Subsequent editors have found here little or no difficulty.—DEIGHTON says that 'the meaning seems to be that though Sicilius fought honourably with Cassibelan against the Romans, he did not obtain any recognition of his services in the way of titles, until later on he again served under Tenantius against the same enemies.'—ROLFE thinks no change is really called for.—WYATT believes that "'join" yields good enough sense.'—HERFORD paraphrases: 'brought his renowned soldiery to the service of Cassibelan.'—DELIUS, to the same effect.—VAUGHAN (iii, 332), however, considers that 'neither the matter nor the language countenances these 'far-fetched explanations' and, consequently, evades all difficulty by changing the words, and had 'little doubt that we should read' 'did join his *colour*,' etc. 'I have adopted,' says Dr Johnson, in his immortal Preface, 'the Roman sentiment, that

Against the Romanes, with <i>Cassibulan</i> ,	41
But had his Titles by <i>Tenantius</i> , whom	.
He feru'd with Glory, and admir'd Successe :	
So gain'd the Sur-addition, <i>Leonatus</i> .	
And had (besides this Gentleman in question)	45
Two other Sonnes, who in the Warres o'th'time	
Dy'de with their Swords in hand. For which, their Father	
Then old, and fond of yssue, tooke such forrow	
That he quit Being ; and his gentle Lady	
Bigge of this Gentleman (our Theame) deceast	50
As he was borne. The King he takes the Babe	
To his protection, cals him <i>Posthumus Leonatus</i> ,	52

41. *Romanes*] Romans F₃F₄.
Cassibulan] Cassibelan Ff et
 seq.

46. *o'th'*] *o'the* Cap. et seq.

48. *of*] *of's* Coll. (monovol. MS.),
 Huds.

50. *Bigge*] *Big* Ff.

(*our Theame*) *deceast*] (*our Theam*
deceast) F₄. *our Theam, deceas'd*; Rowe,
 +.

52. *Leonatus*] Om. Pope, +, Cap.
 Varr. Mal. Ran. Steev. Varr.

it is more honourable to save a citizen than to kill an enemy, and have been more careful to protect than to attack.'—DOWDEN paraphrases: 'Who gave the influence of his personal reputation—or soldierly virtue, summed up in "honour"—to Cassibulan, but obtained his titles later from Tenantius.'

42. *Tenantius*] MALONE gives a long note here, which has been followed in whole, or in part, by many editors, to the effect that, this Tenantius 'was the father of Cymbeline, and nephew of Cassibulan, being the younger son of his elder brother, Lud; . . . on whose death Cassibulan was admitted King. Cassibulan repulsed the Romans on their first attack, but, being vanquished by Julius Cæsar on his second invasion of Britain, he agreed to pay an annual tribute to Rome. After his death, Tenantius, Lud's younger son (his elder brother Androgeus having fled to Rome), was established on the throne of which they had been unjustly deprived by their uncle,' etc. These 'facts,' as Malone terms them, were furnished, as he says, to Shakespeare by Holinshed. But BOSWELL-STONE (p. 7, foot-note) says that 'Shakespeare seems to have adopted Fabian's conjecture (reported in Holinshed, i, *Hist. of Eng.*, 31) that Cassibulan, Androgeus, and Tenantius were sons of Lud, Cymbeline's grandfather; for Cymbeline is reminded by Lucius that tribute was imposed by Julius Cæsar on "Cassibulan, thine Vnkle" (*Cym.*, III, i, 9).'

51. *King he*] For other instances of this redundant pronoun, see ABBOTT (§ 243).

52. *protection*] The *-tion* is to be pronounced, of course, dissoluté, which throws the accent on the second syllable of Posthumus, as it should be throughout the play. See *Dram. Pers.*, 'Posthumus,' above.

52. *Leonatus*] This 'sur addition' is omitted for the sake of the metre, by every editor from Pope to Knight, who remarks that 'it was given to connect the child with the memory of his father, and to mark the circumstance of his being born after his father's death,' and should be, therefore, retained on the score of its meaning; and as to the metre, DYCE, in a note on 2 *Hen. VI.* I, i, 7: 'The Dukes of

Breedes him, and makes him of his Bed-chamber, 53
 Puts to him all the Learnings that his time
 Could make him the receiuer of, which he tooke 55
 As we do ayre, fast as 'twas ministred,
 And in's Spring, became a Haruest : Liu'd in Court
 (Which rare it is to do) most prais'd, most lou'd,
 A sample to the yongest : to th'more Mature,
 A glasse that feated them : and to the grauer, 60

54. *to him*] *him to* Var. '03, '13, '21.
Learnings] *learning* Var. '78, '85.
 55. *receiuer of*] *receiver, of* Engl. conj.
 56, 57. *As...And*] One line Cap.
 Varr. Mal. Ran. Steev. Varr. Coll.
 Ktly, Huds. Ingl.
 56. *ministred*] Ff, Rowe, Johns. Sta.
 Glo. *ministred*. Pope,+. *minister'd*;
 Cap. et cet.

57. *And in's Spring*] Ff, Johns. Knt,
 Sta. Dyce, Glo. Cam. *His spring*
 Pope,+. *In's Elze*, Ingl. *In his Cap.*
 et cet.
Liu'd] *he liv'd* Han.
 59. *yongest*] *young'st* Pope,+, Cap.
th'more] Ff, Rowe,+, Knt. *the*
more Cap. et cet.
 60. *feated*] *featur'd* Rowe,+, Cap.

Orleans, Calaber, Bretagne, and Alencon,' observes that Shakespeare, like other early dramatists, considered himself at liberty occasionally to disregard the laws of metre in the case of proper names, e. g., a blank verse speech in *Rich. II.*: II, i, 284, contains the following formidable line: 'Sir John Norbery, Sir Robert Water-ton, and Francis Quint.'—ED.

54. **Puts to him**] INGLEBY asserted that there is no other certain example in Shakespeare of this use of 'put to,' and because of the phrase 'receiver of' in the next line, he suggested that 'puts to' may mean 'puts into.'—HOLCOMBE INGLEBY, however, in a revised edition of his father's work, quotes 'and to him put The manage of my state.'—*Temp.*, I, ii, 69, which is, apparently, exactly parallel, but THISTLETON doubts, and suggests that 'it is rather to be explained by the use of "put" in Henry VII.'s Statute *De proclamacione facienda*: "Whiche lawes ought to be put in due execucion by the Justice of peas in every shyre of this reame. to whom his grace hath put and given full auctoryte soo to do." Thistleton also quotes the parallel use of 'put' in *Love's L. Lost*: 'If their sons be ingenuous, they shall want no instruction; If their daughters be capable, I will put it to them.'—IV, ii, 80.—SCHMIDT (*Lex.*, s. v., 4.) gives the present among several other instances to which he gives the meaning *to impart*, but none is exactly parallel in form, inas-much as their direct object precedes the indirect, which is common enough,—the Variorums of '03, '13, and '21 so printed the present phrase,—but in our present text the indirect precedes the direct. This inversion, however, creates no real difficulty, the meaning is the same in either case. If *imparts* implies an active use as a teacher unbefitting the dignity of a King, then paraphrase it by *offer*, or *assign*, or *place before*.—ED.

57, 58. **Liu'd in Court . . . most lou'd**] JOHNSON: This enconium is high and artful. To be at once in any great degree *loved* and *praised* is truly rare.

60. **feated**] It is not worth while to repeat Dr JOHNSON'S long note wherein he attempted, in revolt against Rowe's *featur'd*, to justify his reading of *feared*, i. e., to *fright*. It was reprinted in the Var. of 1773, but in that of 1778 this paragraph was added: 'If "feated" be the right word, it must, I think, be explained thus: "a

A Childè that guided Dotards. To his Mistris, 61
 (For whom he now is banish'd) her owne price
 Proclaimes how she esteem'd him; and his Vertue
 By her electiõ may be truly read, what kind of man he is.
 2 I honor him, euen out of your report. 65
 But pray you tell me, is she sole childe to'th'King?
 1 His onely childe: 67

61. *To*] For Han. Coll. MS.
 62. *banish'd*] *banish'd*... Ktly.
 62, 63. *her...Vertue*] In parentheses
 Vaughan.
 63. *him; and his Vertue*] Ff, Rowe i.
him. And his vertue Rowe ii. *him*
and his vertue. Pope,+, Ktly. *him*
and his vertue; Cap. et cet.
 64. *read,*] *read* Pope, Theob. Warb.
 64. *what...he is*] Separate line Rowe
 et seq.
 65. *euen*] *ev'n* Pope,+.
 65, 66. *euen out...tell me*] One line,
 Johns. et seq.
 66. *pray*] *pray* Mal. Steev. Varr.
 Knt, Sing. Ktly.
to'th'] *to thee* Cap. et seq.
 67. *childe:*] *child?* Ff. *child.* Rowe
 et seq.

glass that *formed* them"; a model, by the contemplation and inspection of which they formed their manners.'—In MALONE'S edition of 1790, the first to appear after Johnson's death in 1784, the note was suppressed, and of the added paragraph only the definition was retained: 'A glass that formed them,' etc.; and so it has appeared in all the subsequent Variorums. We have the adjective in this play (V, v, 106) where Lucius extols his page as 'So feate,' when it evidently means *skilful, apt*, etc. As this is the only instance known to the *N. E. D.* of the verb used in a similar connection, every student is at liberty to form his own definition, and editors have availed themselves of the chance. To me, however, Dr BRADLEY'S definition (in the *N. E. D.*) preceded by a *qu.*? is just: 'To constrain to propriety.'—ED.

61. **To his Mistris**] CAPELL has no parentheses in the next line, but places a dash after 'banish'd,' 'which shews,' he says, 'that something is left to be supplied by ourselves,—which something is easily deducible from what goes before;—"to his mistress," etc. (it is needless to say what he was); the value that she discover'd in him, may be estimated by that of herself.'—COLLIER'S MS. and HANMER read 'For his mistress.—'—MONCK MASON says the 'To' means 'as to.' 'As to' appears, as an MS. correction in Warburton's own copy of Shakespear (*N. & Q.*, VIII, iii, 263).—DEIGHTON says that here the construction is changed; to the same effect ROLFE.—WYATT pronounces it an anacoluthon.—VAUGHAN asserts that these concluding lines 'have not been properly understood by any critic,' and that 'To his mistress' must be understood as depending directly on 'what kind of a man he is.' Whatever difficulty there be, is it not due to the punctuation?—DOWDEN, in agreement with Deighton and Rolfe, thinks 'the construction with "to," caught from the preceding sentence, is broken.' This is true. To me it seems that the speaker means to keep up exactly the same construction, but was diverted, by his own explanatory parenthesis, and then failed to complete his sentence in harmony with what preceded. As the sentence now stands, I think Wyatt rightly pronounces it an anacoluthon. Had not the compositors placed a period after 'Dotards,' the mental continuance of the construction might possibly have been clearer. Again in line 63 the punctuation is misleading: the semicolon after 'him' should, I think, follow 'Vertue.'—ED.

He had two Sonnes (if this be worth your hearing, 68
 Marke it) the eldest of them, at three yeares old
 I'th'fwathing cloathes, the other from their Nurfery 70
 Were stolne, and to this houre, no gheffe in knowledge
 Which way they went.

2 How long is this ago ?

1 Some twenty yeares.

2 That a Kings Children fhould be fo conuey'd, 75
 So slackely guarded, and the fearch fo flow

68, 69. (*if...it*) *if...it*; Johns.

69. *eldest*] *eld'st* Sing. Dyce, Huds.

69, 70. *old I'th'...cloathes, the other*
old, I'th'...cloaths the other, Rowe et seq.

71. *stolne*.] Ff, Rowe, Glo. *stol'n*;
 Pope et cet.

71. *gheffe*] *gueffe* F₃. *gues* F₄.

75. *conuey'd*] Ff, Theob. Warb.
 Johns. Coll. Glo. *convey'd*! Rowe et
 cet.

76. *guarded*.] Ff, Rowe,+, Coll.
 Sta. Glo. *guarded*! Cap. et cet.

69. *eldest*] WALKER (*Vers.*, 168) gives this word as an example of the suppression of *e* in superlatives. The use of the word 'suppression' is here, I think, objectionable, especially when it creates a word as harsh as *eldst*, which is almost unpronounceable by any one who aims at clear enunciation. Should mechanical metre ever interfere with the music of rhythm? When Wordsworth writes, 'Where rivulets dance their wayward round,' are we to silence the dancing melody and at the behest of scansion, lose a ripple in saying, 'Where riv'lets dance?' A man who cannot retain such redundant syllables and so pronounce them as not to mar the melody of the verse should never attempt to read poetry aloud or to speak it.—ED.

71. *no ghesse in knowledge*] INGLEBY: That is, 'no guess' resulting 'in knowledge.'—DOWDEN: No intelligent, well-informed guess.—HERFORD: No guess which approves itself as true.—VAUGHAN: No guess in ascertaining which way they went. [This last guess seems to me the best. If the order of the words be changed, will not the phrase then explain itself: 'in the knowledge which way they went, there is not seen a guess'?—ED.]

73. *How long . . . ago?*] ECCLES: The ignorance of the second Gentleman respecting matters which we must necessarily suppose to be of such general notoriety can only be accounted for by imagining him a stranger, or one long absent from the Court. [See BULLOCH, line 4, *supra*.]

75. *That*] COLLIER (ed. ii.): The MS., perhaps to render the sense more clear, and in conformity with the recitation of the passage to which his ear may have been accustomed, gives the line thus '*Strange!* a King's children,' etc. The emendation receives some confirmation from the next speech, which begins, 'Howsoe'er 'tis *strange*,' etc., as if the 1 Gentleman had repeated the word just spoken by the person with whom he was conversing.

75. *conuey'd*] MURRAY (*N. E. D.*, s. v., 6, b.): A euphuism for: To steal. [Quotations follow from *The Babees Book*, 1460; Cranmer, 1548, and from the oft-quoted passage in *Merry Wives*: '*Nym*. The good humour is to steal at a minute's rest. *Pistol*. "Convey" the wise it call. "Steal!" foh! a fico for the phrase!—I, iii, 51.]

That could not trace them.

77

1 Howfoere, 'tis ftrange,

Or that the negligence may well be laugh'd at :

Yet is it true Sir.

80

2 I do well beleuee you.

1 We muft forbear. Heere comes the Gentleman,

The Queene, and Princeffe.

Exeunt

83

Scena Secunda.

Enter the Queene, Posthumus, and Imogen.

Qu. No, be affur'd you shall not finde me(Daughter)

After the slander of most Step-Mothers,

Euill-ey'd vnto you. You're my Prifoner, but

5

Your Gaoler shall deliuer you the keyes

That locke vp your restraint. For you *Posthumus*,

7

77. *That*] *That't* or *That'* Elze (p. 298).

them] *Ff. them*—Rowe, Johns. *them!*—Pope, Han. *them*,—Theob. Warb. *them!* Cap. et cct.

79. *at*] *at*, Rowe et seq.

80. *is it*] *it is* Han. ii.

83. *Exeunt*] *Exrunt*. F₂.

1. *Scena Secunda*] Scene continued. Rowe, Theob. Sta. Dyce, Glo. Coll. iii,

Huds.

The same. Cap. Mal.

2. *Imogen*] *Imogen* and Attendants. Rowe, Pope, Theob. Johns. Varr.

5. *Euill-ey'd*] *I'll-ey'd* Pope, Theob. Warb. *Ill-ey'd* Han.

You're] *Fi*, Rowe,+, Cap. Sta. Dyce, Glo. Huds. *You are* Varr. Mal. Steev. Varr. Knt, Coll. Sing. Ktly.

Prifoner] *pris'ner* Pope,+,

82. **the Gentleman**] It is not unlikely that the omission of these two words in the Var. 1803 was accidental. The entrance of Posthumus occurs in the stage-direction at the opening of the next scene; and REED, the editor of that *Var.*, was a careful scholar. The Var. of 1813 and 1821 heedlessly followed the oversight.—KNIGHT, however, roundly denounces the omission, which he ascribes to 'the editors,' as though it had been intentional on the part of all his predecessors.—ED.

1. **Scena Secunda**] COLLIER: There is evidently no change of place, which, on the English stage, is usually necessary in order to constitute a new scene.

2. **Enter the Queene**] WYATT: The Queen allows the interview to take place in order that she may bring the King to witness it, and so incense him further against Posthumus. See lines 41, 42.

4. **slander**] From the days of the *novercalia odia* of Tacitus, and possibly long before, this 'slander' has accompanied the human race.—ED.

5. **Euill**] For many examples from Shakespeare, as well as from other dramatists, where this word is evidently contracted to a monosyllable, see WALKER (*Crit.*, ii, 196).—POPE, followed by THEOBALD and WARBURTON, prints *I'll*, to show that it is a monosyllable.—HANMER prints *Ill*.—ED.

So foone as I can win th'offended King, 8
 I will be knowne your Aduocate : marry yet
 The fire of Rage is in him, and 'twere good 10
 You lean'd vnto his Sentence, with what patience
 Your wisedome may informe you.

Post. 'Please your Highnesse,
 I will from hence to day.

Qu. You know the perill : 15
 Ile fetch a turne about the Garden, pittying
 The pangs of barr'd Affections, though the King
 Hath charg'd you should not speake together. *Exit*

Imo. O difsembling Curtesie ! How fine this Tyrant
 Can tickle where the wounds ? My deereft Husband, 20
 I something feare my Fathers wrath, but nothing
 (Alwayes referu'd my holy duty) what 22

- | | |
|---------------------------------------|-------------------------------------|
| 13. 'Please] Fr. | Ran. Knt, Coll. i, Sta. Om. Pope, + |
| 17. pangs] bangs F ₁ . | As closing line 18 Cap. Mal. Steev. |
| Affections,] Ff, Rowe, Pope, Han. | Varr. Sing. Dyce, Ktly, Glo. Huds. |
| Coll. Sta. Glo. affections; Theob. et | Oh Coll. ii, Ktly. |
| cet. | 20. wounds?] Ff, Cap. wounds! |
| 19. O] Ff, Rowe, Var. '73, '78, '85, | Rowe et cet. |

9. marry] WALKER (*Vers.*, 187) says this is commonly a monosyllable and gives the present line as an instance. I cannot quite accept this assertion; actors on the stage generally endeavour to speak intelligibly. Hath not here at least the zeal of Walker's metre eaten him up?—ED.

13. 'Please] Note the apostrophe before 'Please,' which indicates, I suppose, the omission of *so* or *an it*,—as commendable as it is unusual. Helene, Imogen's lady, says 'Please you' (II, ii, 4), but she lacks the philological strain of Posthumus; there is no apostrophe.—ED.

19. O] Led by CAPELL, some of the best modern editors have printed this 'O' as closing the preceding line. I say 'printed' because it is for the eye alone. Is it conceivable how, either in acting or in speaking this exclamation, can be so uttered as to indicate that, without it, the Queen had inconsiderately departed leaving behind her a metrically incomplete line? Perhaps Imogen called it quickly after her before she had quite shut the door.—ED.

22. (Alwayes reseru'd my holy duty)] JOHNSON: I say I do not fear my father, so far as I may say it without breach of duty.—DELIUS understands 'holy duty' as referring to her husband. 'As long as this remains undisturbed, she does not fear, in other respects, what her father's anger can inflict on her.'—HERTZBERG takes the same view: 'that "holy duty" refers to her marriage is clear enough; but what, however, is not so clear is how her father's wrath can cause any infraction of it, unless it be that Imogen intends to express that in some possible way her strength might prove insufficient to hold out in her passive opposition to her father's determination to marry her to another.' That Imogen could ever yield is unthinkable; and the possible interpretation of her words, suggested by Hertz-

His rage can do on me. You must be gone,
 And I shall heere abide the hourelly shot
 Of angry eyes : not comforted to liue,
 But that there is this Iewell in the world,
 That I may see againe.

Poff. My Queene, my Mistris :
 O Lady, weepe no more, leaft I giue caufe
 To be fufpected of more tenderneffe
 Then doth become a man. I will remaine
 The loyall'ft husband, that did ere plight troth.
 My refidence in Rome, at one *Filorio's*,
 Who, to my Father was a Friend, to me
 Knowne but by Letter ; thither write (my Queene)
 And with mine eyes, Ile drinke the words you fend,
 Though Inke be made of Gall.

28. *Queene,*] *Queen!* Rowe et seq.

Mistris:] *Mistress!* Rowe et seq.

29. *more,*] Ff, Rowe,+, Var. '73,
 Coll. Sta. *more;* Cap. et cet.

leaft] *left* Ff.

31. *Then*] *Than* F₄.

33. *Rome*] *Rome's* Ktly.

Filorio's,] F₂. *Florio's,* F₃F₄.

Philario's, Rowe, Pope, Han. Glo.
Philario's; Theob. et cet.

34. *Who,*] *who* F₄. Rowe et seq.

berg, reveals, I think, the error in supposing that 'holy duty' refers to her marriage. In Imogen's darkest hour a divine prohibition cravened her weak hand. So now the duty to her father is rendered 'holy' by the divine command in the Decalogue.—ED.

23. **on me. You must**] COLERIDGE (p. 302): Place the emphasis on 'me'; for 'rage' is a mere repetition of 'wrath.'—WYATT observes that 'you' is also emphatic. Whereupon DOWDEN remarks: 'Perhaps so, but I am not sure that Imogen contrasts her fear for herself with her fear for Posthumus. She shrinks a little from the encounter with her father, the wrath itself has some terror in it, but she does not fear any punishment it can inflict.' Is it not likely that the accent falls, as properly as metrically, on 'must'? Imogen feels that Fate has decreed their separation.—ED.

29. **O Lady**] What a halo Shakespeare throws about this common, often vulgar, title! He seems almost to reserve it, as the very highest: 'Why did you throw your wedded Lady from you?'—ED.

32. **The loyall'st husband, that did ere plight troth**] Note that while calling, and properly calling, himself 'a husband,' Posthumus here speaks only of having plighted his troth.—ED.

36, 37. **Ile drinke . . . Though Inke be made of Gall**] JOHNSON: Shakespeare, even in this poor conceit, has confounded the vegetable *galls* used in ink, with the animal *gall*, supposed to be bitter.—STEEVENS: The poet might mean either the *vegetable* or the *animal-galls* with equal propriety, as the vegetable gall is bitter; and I have seen an ancient receipt for making ink, beginning, 'Take of the black juice of the gall of oxen two ounces,' &c.—VAUGHAN: A 'conceit' it is; but,

Enter Queene.

38

Qu. Be briefe, I pray you :
 If the King come, I shall incurre, I know not 40
 How much of his displeasure : yet Ile moue him
 To walke this way : I neuer do him wrong,
 But he do's buy my Iniuries, to be Friends :
 Payes deere for my offences. 44

41. *displeasure:* yet] *displeasure*—
 yet Rowe, Pope, Theob. Han. Warb.
displeasure. Yet Johns. Var. '73, '78.
 Coll. Dyce, Sta. Glo. Ktly.

41-44. *yet...offences.*] As aside Rowe
 et seq.

42-44. *I...But...Friends: Payes] For I*
...But...friends; And pays or I...But he
who buys...friends, Pays J. Beale (N. &

Q., IV, viii, 197).

42, 43. *wrong,...Iniuries,...Friends:]*
wrong...Injuries;...Friends, Daniel.

43. *do's buy:] buys off* Han.
Friends:] friends. Ff. *friends,*
 Rowe, Pope, Theob. Han. Warb. Coll.
 i, ii. *friends* Johns. Var. '73.

44. [Exit. Rowe et seq.]

withal, a most loving pleasantry. [Though the accent in 'Though ink be made,' etc., falls metrically on 'made,' I prefer to place it on 'be.'—ED.]

42-44. **I neuer . . . offences**] MALONE: He gives me a valuable consideration in new kindness (purchasing, as it were, the wrong I have done him) in order to renew our amity, and make us friends again.—KNIGHT: The meaning of the crafty Queen appears to be, that the kindness of her husband, even when she is doing him wrong, purchases injuries as if they were benefits.—STAUNTON: 'Pays dear for my offences' is a clause intended possibly to replace or be replaced by the words 'buy my injuries to be friends': the first thought through the carelessness of the compositor being inserted as well as the reconsidered one.—B. NICHOLSON (*N. & Q.*, III, x, 346, 1866): At present these two clauses are more tautological than is usual with Shakespeare, but this objection may be removed, and a distinct meaning given to each by placing the colon after 'injuries' instead of after 'friends.' She commences by saying, with direct reference to the present instance, that when she would do the king an ill turn, she so disguised it in kindness, that he took it not as an offence, but, with misplaced affection, bought it of her at its seeming value. The bringing together of Posthumus and Imogen, though contrary to his commands, would be put down to such kindness of disposition, and to such overfondness for all that was his, as overcame her remembrance of the wrong done to her son. The bringing of himself to view the interview would be but forgetfulness of everything in her pleasure in his society, and desire to withdraw him from the general throng of courtiers into the precincts of her own more private garden. Such simulations of love would be met, she says, with a greater lavish of love. After this, however, she in her pride of craft completes the portraiture of an old and doting husband ruled by a cunning woman, and goes on to say that when she quarrelled with him, or maliciously or craftily bouded [*sic*] with him, or gave him open offence, he, as though the offence and blame had been his own, would seek a reconciliation, and pay dear to be friends again. On examining the wording, it will be found that 'injuries' (that is, wrongs) and 'buys' in one clause, and 'offences' and 'pays' in the other, are especially chosen to make the difference in meaning more clear.—VAUGHAN (p. 337): 'I shall incur the King's displeasure if he come;

Post. Should we be taking leaue 45
 As long a terme as yet we haue to liue,
 The loathneffe to depart, would grow : Adieu.
Imo. Nay, stay a little :
 Were you but riding forth to ayre your selfe,
 Such parting were too petty. Looke heere (Loue) 50
 This Diamond was my Mothers ; take it (Heart)
 But keepe it till you woo another Wife,
 When *Imogen* is dead.
Post. How, how? Another? 54

47. *depart,*] *depart* Rowe ii. et seq. Glo. Ktly, Cam. *How! How!* Var. '73
 48. *little:*] *little*—Pope,+ et cet.
 54. *How, how?*] Ff, Rowe, Pope, 54. *Another?*] *Another!* Rowe,+ , Var.
 Theob. i, Han. *How, how,* Theob. ii, '73.
 Warb. Johns. *How, how!* Cap. Dyce,

and I will take care he does come, in order to make a quarrel, in this way between us, which he will seek to make good by some round payment to me in return for my ill-treatment of him. In this way I make him pay dear for my misbehaviour to him.—ABBOTT (§ 244, 'Omission of Relatives'): So, after disobeying Cymbeline by allowing Posthumus to speak of Imogen, the Queen, while purposing to betray Posthumus, says aside: 'Yet I'll move him (the King) To walk this way; I never do him (the King) wrong But he (*who*, like Posthumus) does buy my injuries to be friends, Pays dear for my offences.'—[This interpretation, if I understand it (the punctuation is defective, I think there should be a semicolon after 'wrong') is as novel as it is ingenious. It takes 'But he does buy,' etc., as a general truth, equivalent to 'But whoever buys,' etc. It may be right, but, possibly, we do not know quite enough of the past relations between the Queen and Posthumus, or to what extent he had bought her injuries, to accept it.—ED.]

45-48. **Should . . . little**] VAUGHAN would read 'taking *our* leave'; and to gain this trifling immoment change, would end the lines, '*be . . . yet . . . depart . . . little,*' pronouncing 'Stay' as a disyllable,—a linguistic feat which arouses unavoidable and ardent curiosity to know how it is performed.—ED.

54. **How, how?**] Can it be that the interrogation mark is here correct? Does Posthumus ask 'how?' twice, as though he had not heard aright? I know that this interpretation can be defended, and yet I cannot believe it gives the true meaning. It is, I think, the spelling which misleads us. *Ho!* the imperative of the verb 'to ho,' *to cease, stop, halt*, is frequently in the Folio printed 'how'; as in 'Ware pencils, ho!' (*How* in the Folio), in *Love's Lab. Lost*, V, ii, 45), where it means *stop!* That *ho* was frequently printed 'how' DYCE abundantly shows (*Few Notes, etc.*, p. 57); in cases where it does not mean *stop, cease*, as in 'Peace, how the morne' (*Mer. of Ven.*, V, i, 120), where a large majority of editors have accepted Malone's change to 'Peace, *ho.*' Again, in *Ham.*, V, ii, 298, 'How?' to *Ho!* (here Staunton opines that it means *Stop!* and is addressed to the combatants). Dyce adduces 'From Scion how the news' (*Ant. & Cleop.*, I, ii, 128), but this is somewhat doubtful. These instances, however, suffice, I think, to show that it is possible to take Posthumus's 'How, how?' as *Ho, ho* in either of the two meanings given above; or it may even have a faint tinge of satyric laughter.—ED.

You gentle Gods, giue me but this I haue, 55
 And feare vp my embracements from a next,
 With bonds of death. Remaine, remaine thou heere,
 While fense can keepe it on : And sweeteft, faireft, 58

56. *feare*] F₂F₃. *cere* Steev. conj.
 Wh. Ktly, Huds. *seal* Eccles conj.

Sing. *feare* F₄ et cet.

from] for Cap. conj.

57. *bonds*] *bands* Wh. i. *brands*
 Jervis.

heere] Ff, Rowe i, Theob. Han.

Warb. Cap. Coll. ii. *here!* Pope. *here*
 Rowe ii. et cet.

57. [Putting on the Ring. Rowe et
 seq.

58. *it on*] *thee on* Pope, +, Var. '73.
in on Ran. (misprint).

56. *seare*] The fact that *to cere*, *i. e.*, to wrap in a cerecloth, was, in the 16th and 17th centuries (according to the *N. E. D.*), spelled as in the text, *seare*, *i. e.*, to dry up or burn up, led to some controversy among the early editors, and to a long note by B. Nicholson (*N. & Q.*, VI, iv, 444). But the reference to 'bonds of death' leaves no doubt that the word here alludes to the cerements of the dead.—ED.

57, 58. *Remaine thou heere, While sense can keepe it on*] In reference to Pope's unauthorised change of 'it' to *thee*, CAPELL (*Notes*, i, 102) asks: 'is the ear perfectly satisfied with the concurrence to two open vowels in *thee* and *on*? and might this not be a reason for the preference given to "it"?'—STEEVENS refers 'it' to 'sense' and paraphrases 'while sense can maintain its operations.'—MALONE upholds 'it,' because Shakespeare has 'many similar inaccuracies,' and proceeds to quote several, especially another in this play, 'they took *thee* for their mother, And every day do honour to *her* grave.'—III, iii, 114.—STEEVENS refused to allow his interpretation to be thus summarily swept aside, and rejoined, 'as none of our author's productions were revised by himself as they passed from the theatre to the press; and as *Jul. Cæs.* and *Cym.* are among the plays which originally appeared in the blundering First Folio; it is hardly fair to charge irregularities on the poet, of which his publishers alone might have been guilty. I must, therefore, take leave to set down the present and many similar offences against the established rules of language, under the article of Hemingisms and Condelisms; and, as such, in my opinion, they ought, without ceremony, to be corrected.'—R. G. WHITE in an unhappy hour was 'inclined to think that "it" is used in a possessive sense, and that "on" is a phonographic spelling of *own*; in which case Posthumus says to the ring, "Remain thou there while sense can hold its own." This conjecture would have been more plausible, had 'on' been spelled *one*. White in his ed. ii. makes no reference to this emendation, having, in the meantime, it may be presumed, wisely taken 'advice of his washerwoman.' (See White's *Preface*, vol. i, p. xii.).—To Malone's reference to III, iii, 114, INGLEBY adds two more from the present play: IV, ii, 284, 285, and V, i, 4-6, where there is a change of the personal pronoun, similar to the present.—B. NICHOLSON (*N. & Q.*, VII, ix, 324) shows how, in action on the stage, this verbal difficulty may be solved, and rightly, as I think. 'Posthumus,' he says, 'having received the ring with the injunction to keep it "till Imogen is dead," places it on his finger with the heartfelt and emphatic adjuration; "Remain thou here," naturally, I should say, kisses it, and then, while continuing his words, he naturally looks towards Imogen, and, replying to her injunction, addresses to her the bowed promise, "Not for your lifetime," but "while sense can keep it on." But here we want a new punctuation, such as "thou here—"'

As I (my poore selfe) did exchange for you
 To your so infinite losse; so in our trifles
 I still winne of you. For my sake weare this,
 It is a Manacle of Loue, Ile place it
 Vpon this fayrest Prifoner.

Imo. O the Gods!
 When shall we see againe? 65

Enter Cymbeline, and Lords.

Post. Alacke, the King.

Cym. Thou basest thing, auoyd hence, from my sight:
 If after this command thou fraught the Court
 With thy vnworthinesse, thou dyest. Away,
 Thou'rt poyson to my blood. 70

Post. The Gods protect you,
 And blesse the good Remainders of the Court:
 I am gone. *Exit.* 74

59. (*my poore selfe*) *my poor self* Pope et seq.

61. *this,* *this;* Theob. et seq.

63. *Prifoner* *pris'ner* Pope, +.

[Putting a bracelet on her arm.

Rowe et seq.

66. [SCENE III. Pope, Han. Warb. Johns.

67. *King.* *King!* Rowe et seq.

68. *auoyd hence,* *Ff (avoid F₃F₄).*
avoid, hence, Rowe, Pope, Han. *avoid;*

hence, Theob. Warb. Cap. *avoid!*
hence! Johns. Var. '73. *avoid! hence,*
 Var. '78 et cet.

68. *fight:* *sight!* Johns. et seq.

70. *dyeest* *dy'st* Rowe ii, +, Cap.
 Varr. Mal. Ran.

Away, *Away!* Rowe et seq.

71. *Thou'rt!* *Thou art* Var. '73, Varr.
 Mal. Ran. Steev. Varr. Knt.

74. *I am!* *I'm* Pope, +, Dyce ii, iii,
 Huds.

What Nicholson says as to the need of a punctuation which shall indicate a change of address is eminently just, but this punctuation already exists, begun by Capell and fallen unfortunately into disuse. See note on 'Fye,' line 116, below.—ED.

61. *winne of you*] That is, my bracelet is not as valuable as your ring.—ED.

62. **Manacle**] STEEVENS: This properly means what we now call a *handcuff*. [Under the figurative use of *manacle*, meaning *bond, restraint*, MURRAY (*N. E. D.*) quotes the present passage, and also 'the manacles of the all-building Law,'—*Meas. for Meas.*, II, iv, 93, which is somewhat doubtful; Claudio was actually in prison.]

65. **When shall we see againe**] DYCE (ed. ii.): The very same words are addressed by Cressida to Troilus in *Tro. & Cress.*, IV, iv, 59. [For examples of similar ellipses, see, if need be, ABBOTT, § 382.]

69. **fraught**] CAPELL (*Various Readings*, p. 13) conjectured *fraught'st*.—ECCLES justly supposes that 'fraught' may be considered as in the subjunctive.

73. **blesse**] ROLFE, DOWDEN, and probably others detect irony in this blessing of 'the good remainders,' and they may be right. And yet is it natural that, when a man is utterly, abysmally, hopelessly crushed, he can find any relief in a piece of petty irony? To indulge in irony a man must go out of himself and for a flash

Imo. There cannot be a pinch in death 75
More fharp then this is.

Cym. O difloyall thing,
That should'ft repayre my youth, thou heap'ft
A yeares age on mee. 79

78, 79. *heap'ft A yeares age*] Ff, Rowe, Pope, Johns. Sta. Glo. Cam. *heap'ft A yare age* Warb. Theob. *heap'ft many A year's age.* Han. Ktly. *heap'ft years, ages* Johns. conj. *heap'ft A meer or A hoar age* Theob. conj. (withdrawn). *heap'ft instead A year's age* Cap. *heap'ft years of age upon* Ingl. conj. *heap'ft at once A year's age* Dowden. *heap'ft rather A year's age* Craig. *heap'ft a year's age* Var. '73 et cet.

imagine its effect on the victim. But at this instant what there was not of himself on Posthumus's breaking heart, was all Imogen. Moreover, we are expressly told that all the courtiers were his secret friends, and he could not but have known or felt it. Wherefore, then, should he wish to leave behind him a sting in their hearts?—ED.

75. **pinch in death**] Does Imogen refer to Posthumus's death or to her own? It is easy to reply 'to both.' Possibly, she refers to neither separately, and this exclamation is forced from her by a premonition that this present separation is an eternal farewell.—ED.

78, 79. **thou heap'ft A yeares age on mee**] THEOBALD: Surely, the King's sorrow was not very extreme, if the effects of it added only one year to his age. But we must correct, as my ingenious friend, Mr Warburton, acutely observed to me, 'A yare age on me,' *i. e.*, a sudden, precipitate, old age. For the word signifies not only *nimble, dextrous*, as it is many times employed by our author, but, likewise as Skinner expounds it, *fervidus, promptus, præceps, impatiens*. And so in Chaucer, in his *Legend of Philomela*, we find it spelt, 'This Teretis let him make his shippis yare,' *i. e.*, yare, nimble, light vessels fit for sailing. [This quotation from Chaucer (which Theobald did not repeat in his ed. ii.) I have given as a proof of Theobald's wide reading in English literature at that early day. In extended knowledge of English and exact scholarship in Greek he was shoulder high above the critics, Pope, Johnson, Steevens, who looked down on him and dubbed him 'poor piddling Tibbald.']—HEATH (p. 471): *Yare* never signifies *untimely, what comes before its time*, which is the sense the context requires. Here Mr Warburton seems to have been deceived by the ambiguity of the Latin *præceps*, which Skinner gives as one of the interpretations of the word *yare*. It is extremely probable that Hanmer's conjecture restores the genuine text.—STEEVENS: If Cymbeline meant to say that his daughter's conduct made him precisely *one* year older, his conceit is unworthy both of himself and Shakespeare. I would read with Hanmer.—COLERIDGE (p. 302): How is it that the commentators take no notice of the un-Shakespearian defect in the metre [line 78], and, what in Shakespeare is the same, in the harmony with the sense and feeling? Some word or words must have slipped out after 'youth,'—possibly *and see*.—B. NICHOLSON (*N. & Q.*, III, x, 347, 1866): How, if he used the word 'repair' in its ordinary sense, could Cymbeline talk of repairing his youth when he had wholly lost his youth? and why should any one talk of repairing his youth instead of repairing his old age in a passage where youth's lustiness and heat are intended to be contrasted with a decaying old age? The true meaning of the word will, I think, be found on

[78, 79. thou heap'st A yeares age on mee]

examination to be that, in the wished-for marriage, he had thought to see his youthful days re-equalled; and, in the happy contemplation of it, feel his days-spring renewed. A similar thought is found in *Sonnet* ii: 'This were to be new made when thou art old And see thy blood warm when thou feel'st it cold.' And again in *Sonnet* iii. we have: 'Now is the time that face should form another; Whose fresh *repair* if now thou not *renewest*.' And from the wording of this, and from the phrase 'repair my honour lost' (*3 Henry VI*: III, iii, 193) it seems clear that, in accordance with its derivation, Shakespeare sometimes used this word 'repair' as equalling again and making anew, and not merely as patching or renovating. It does not, however, seem probable to me that Shakespeare would have made Cymbeline use the phrase, 'repair my youth,' unless he had some antithetical conceit in view. Hence, and from a general review of the passage, I hold that 'thy years' age'—that is, the age or number of thy years—is a certain part of any emendation; and if any one will compare this with Hanmer's '*Many a year's age*,' it will be seen how definite the 'thy' makes an otherwise indefinite and indifferent passage, and how much it recovers of our author's style. Imogen's age added to Cymbeline's would be death or an old age—'sans eyes, sans teeth, sans everything.' What else may be required is more doubtful. Some might think that the safest restoration of the sense and metre would be—Thou heapest thy Years' age [up]on me. Or we might read, 'heapest up Thy years' age on me'; but this is hardly accordant with Shakespeare's usage in regard to heap. For myself, however, I prefer thinking that the 'heap'st' of the Folio is right, and that the original reading was, or was nearly, as follows: 'thou heap'st [more than] Thy years' age on me.'—HUDSON: This expression has been thought too tame for the occasion. Gervinus regards it, and, I think, justly, as an instance of the King's general weakness; his whole character is without vigour; and whenever he undertakes to say or do a strong thing, he collapses into tameness. ['Thou'rt poison to my blood' is not so very tame.—ED.]—(P. 200): Perhaps it should be 'thou heapest *more than* A year's age,' etc.—VAUGHAN (p. 339): All the amendments involve the interpretation of 'age' as 'a portion of the time of human life' merely, whereas in truth 'age' means *old age*. We might read: 'thou heapest *so* A year's age,' etc. That is, 'By such an answer as yours, you, who should make me young, heap a year of old age upon me.' But I prefer, 'thou heapest *so* Early age on me.' That is, 'thou heapest premature old age on me.'—[I have reserved to the last Capell's note (p. 102); 'If we place ourselves in Cymbeline's state,—a king, and at the end of his years,—we shall not think the losing of one of them a very light matter.' Herein I agree with Capell. In the first scene we are told that Cymbeline's eldest son, Guiderius, is now twenty-three years old. We may, therefore, infer that Cymbeline's own age was about forty-three or four; certainly not a great age, as at present reckoned. But we must bear in mind that it was probably not so reckoned in Shakespeare's time, to judge by the longevity of the lives of his friends and contemporaries. The average age of Sidney, Bacon, Lyly, Lodge, Greene, Nash, Spenser, Chapman, Peele, and Nat. Field (the only actor of Shakespeare's contemporaries whose birth and death is, I believe, undisputed)—the average age of these ten men is 49 and $\frac{8}{10}$ years. If Shakespeare's 53 be added, the average is almost exactly 50. If the average span of life among intellectual men in Shakespeare's time be only fifty, what must it have been in Cymbeline's unhygienic days! Even by the Shakesperian standard, Cymbeline could count

Imo. I befeech you Sir, 80
 Harme not your felfe with your vexation,
 I am fenfeleffe of your Wrath ; a Touch more rare
 Subdues all pangs, all feares.
Cym. Paft Grace? Obedience?
Imo. Paft hope, and in difpaire, that way paft Grace. 85
Cym. That might'ft haue had
 The fole Sonne of my Queene. 87

81, 82. *Harme...I]* Ff, Rowe, +,
 Var. '21, Coll. Sta. Dyce, Sing. Glo.
 Cam. One line Cap. et cet.

82. *I am] I'm* Pope, +, Dyce ii, iii,
 Huds.

85. *diffpaire,] despair;* Pope et seq.
 way] way, Theob. Warb. et
 seq.

86. *That] Thou* Pope, +, Var. '73.
 86, 87. One line Rowe et seq.

on only six or seven more years of life. If, then, owing to Imogen's selfish and reprehensible behaviour, one of those years was heaped on him prematurely, in advance, and he was thereby brought nearer to his death by a whole year, he may well be vehemently stirred by such a grievous loss.—ED.]

80, 81. **I beseech . . . vexation**] This picture, from the pale lips of Imogen, of the King's trembling, uncontrolled, almost frenzied rage gives us, I think, an idea of the king's moral weakness, more vivid than any utterance of his own can give. And does it not at the same time reveal the love for Imogen down deep in his heart, which, must later, at the close of the drama, be made manifest, without violent incongruity? To be sure, he can be justified in the present emotion, although not for its bitter expression, by Coleridge, who has taught us that 'to be wroth with one we love Doth work like madness in the brain.'—ED.

82. **a Touch more rare**] **WARBURTON:** More strong, forcible; alluding to the stroke of lightning. [Will no one tell me what he means?—ED.]—**JOHNSON:** 'Rare' is often used for *eminently good*; but I do not remember any passage in which it stands for *eminently bad*. May we read, 'more near.' 'Cura deam propior luctusque domesticus angit.'—Ovid [*Met.*, xiii, 578]. Shall we try again, 'more rear.' *Crudum vulnus*. But of this I know not any example. There is yet another interpretation, which perhaps will remove the difficulty. It may mean a *nobler passion*.—**HEATH** (p. 471): 'More rare' signifies *more precious*.—**KNIGHT:** It means, a higher feeling.—**STAUNTON:** It rather means, a *smart*, or *throe* more *exquisite*. A *touch* in old language was often used to express a *pang*, a *wound*, or any acute pain, moral or physical, as in the passage before us.—**WYAT:** The 'sweet pain' of parting with Posthumus deadens her sensibility to all besides. [See 'Great griefs I see med'cine the less.'—IV, ii, 315.]

84. **Past Grace**] **CRAIG:** Imogen quibblingly replies (though a heathen), 'yes, past divine favour, and in a state of reprobation where there is no hope.' It is curious that this play has these frequent Calvinistic allusions. See Scene iii, line 24 of this Act, 'If it be a sin to make a true election, she's damn'd,' where the Calvinist doctrine of election is quibblingly alluded to. Compare also I, iv, 4: 'if he should write, And I not haue it, 'twere a Paper lost As offer'd mercy is.'—[**GRANT WHITE** called attention to the Calvinistic 'election' at I, iii, 24; I think, however, the allusion admits of doubt.—ED.]

Imo. O blessed, that I might not : I chose an Eagle, 88
And did auoyd a Puttocke.

Cym. Thou took'ft a Begger, would'ft haue made my 90
Throne, a Seate for baseneffe.

Imo. No, I rather added a lustre to it.

Cym. O thou vilde one!

Imo. Sir,

It is your fault that I haue lou'd *Posthumus* : 95
You bred him as my Play-fellow, and he is
A man, worth any woman : Ouer-buyes mee
Almost the summe he payes.

Cym. What? art thou mad?

Imo. Almost Sir : Heauen restore me : would I were 100

88. *bleffed*] Ff, Rowe i, Sing. Ktly, Cam. *blest* Rowe ii. et seq. (subs.)
90, 91. *Thou...Throne*] One line
Rowe et seq.

90. *Begger, would'fl*] F₂. *Beggar, would'fl* F₃F₄. *beggar; would'st* Pope et seq.

92. *No.*] Ff, Rowe, +. *No.* Coll. ii.

No; Cap. et cet.

92. *No, I rather added*] As closing line
91 Rowe ii. et seq.

I] Om. Coll. MS. ap. Cam.

93. *vilde*] *vild* F₃. *vile* F₄ et seq.

96. *and he is*] *he is* Pope, Han.

99. *What?*] Ff, Rowe, Pope, Han.

What, Cap. *What!* Theob. et cet.

89. *Puttocke*] MURRAY (*N. E. D.*): A bird of prey; figuratively applied to a person as having some attribute of the kite (*e. g.*, ignobleness, greed).

90. *would'st*] COLLIER ii. (*Notes*, etc., p. 508): The MS. changes 'would'st' to *would*, *i. e.*, 'a beggar *who* would,' etc. [In the *Cambridge Ed.* it is recorded that Collier's MS. omits 'I' in Imogen's rejoinder. This omission has, however, escaped me in a search through Collier's *Notes and Emendations*, first and second editions, through his three editions of the play, and through his monovolume.—ED.]

97, 98. *Ouer-buyes . . . he payes*] CAPELL (*Notes*, p. 103): Modestly underrating herself, and enhancing the wroth of Posthumus; who, she says, over-buys *her* by almost the whole of the sum he pays for her. But what is it that he pays for her? Why, himself, and his sufferings: which if they were rated, and a price set upon them, a small part of it might make the purchase of her.

100. *me*] Let no real student, who cares alone for Shakespeare's text and not for wide margins and stainless paper, regret the lack of an original First Folio, as long as he has a copy of Lionel Booth's Reprint. I think the world will never see a Reprint of any book as bulky as this, more exact than it. It is even more satisfactory and useful than a photographic reproduction, wherein there cannot be but one version of the text (and we know that copies of that volume vary among themselves); whereas Booth's Reprint is the result of an accurate collation of seven copies of the First Folio, and the proof sheets were submitted to eight of the best proof-readers in London before they were struck off. In my own copy of the First Folio the 'e' of 'me' in the text before us is defective, or, as the printers say, 'battered.' I turn to Booth's Reprint, and lo! it is battered there!—ED.

A Neat-heards Daughter, and my *Leonatus* 101
Our Neighbour-Shepherds Sonne.

Enter Queene.

Cym. Thou foolish thing;
They were againe together : you haue done 105
Not after our command. Away with her,
And pen her vp.

Qu. Befeech your patience : Peace
Deere Lady daughter, peace. Sweet Soueraigne,
Leaue vs to our felues, and make your self some comfort 110
Out of your best aduice.

Cym. Nay, let her languish
A drop of blood a day, and being aged
Dye of this Folly. *Exit.*

Enter Pifanio. 115

Qu. Fye, you must giue way :

101. *heards*] *herds* F₄.
103. *Enter Queene*] After line 104
Dyce, Glo. Cam. Coll. iii.
104. *thing;*] *thing.* Johns. *thing!*
Han. Cap. et seq.
105. [To the Queen. Theob. Warb.
et seq.
108. *your*] *you:* Cap. (Notes, 103).
109. *Lady daughter*] *Lady-daughter*
Ed. conj.
110. *to our*] *t'our* Pope,+.

113. *a day*] *aday* Rowe. *a-day*
Pope,+.
114. *Folly*] *fully* Sprenger.
Exit.] *Exeunt* Cymbeline and
Lords. Dyce, Sta. Glo. Cam. Coll. iii.
115. *Enter...*] After line 116 Dyce,
Sta. Glo. Cam.
116. *Fye, you*] Ff, Rowe,+.
Fiel!
you Var. '73, Dyce, Glo. Cam. *Fiel!*—
you Cap. et cet.

111. *best aduice*] STEEVENS: 'That is, consideration, reflection.

112, 113. *languish A drop of blood a day*] CRAIG: I think there certainly should be a comma after 'languish.' The meaning is 'let her pine away by degree, at the rate of a drop of blood a day.'—DOWDEN: 'Languish' was sometimes causal and active. *N. E. D.* quotes from Fenton: 'The displeasures . . . languish the heart,' and from Florio's *Montaigne*: 'Least (lest) . . . he might . . . languish that burning flame.'

114. *Dye of this Folly*] GERVINUS (ii, 217, ed. 1872): To this curse, she who is cursed will willingly respond 'Amen!'—HUDSON: Of course, the King means it for a curse; but he has not snap enough to make it such.

116. *Fye, you must giue way*] As a rule, the majority of editors from CAPELL to the GLOBE ED. indicate a change of address by dashes.—CAPELL conformed rigidly to the rule. Indeed, I think, it originated with him. The *Globe* disregarded it, and the editors since 1864, who have used the *Globe's* text to print from, likewise omit these dashes; notably R. G. White, who, in his First Ed. 1860, scrupulously retained them; in his second Ed., in 1883, discarded them. To use these dashes intelligently assuredly adds to editorial problems, as in the present instance. To whom is this 'Fye' addressed, to Cymbeline or to Imogen? and to

Heere is your Seruant. How now Sir? What newes? 117

Pifa. My Lord your Sonne, drew on my Mafter.

Qu. Hah?

No harme I trust is done? 120

Pifa. There might haue beene,

But that my Mafter rather plaid, then fought,

And had no helpe of Anger : they were parted

By Gentlemen, at hand.

Qu. I am very glad on't. 125

119. *Hah?*] *Hah!* Rowe,+. *Hal* 125. *I am*] *I'm* Pope,+, Dyce ii, iii.
Cap. et cet.

whom 'you must give way'? 'Here is your servant' is, of course, addressed to Imogen; Pisanio is her servant. But are any of the preceding words addressed to her? or are all of them? No Globe or Cambridge text will avail here. Capell is the prince of punctuators; he has influenced, I think, the punctuation of the text of Shakespeare more than any other editor. I opine that Dyce, Ed. i, printed from him, and that the Globe printed from Dyce. It is thus then, that Capell prints those lines: 'Fie!—you must give way Here is your servant.—How now, sir?' etc. Hereby showing that, according to Capell, the 'Fie!' is addressed to the king by the queen who has just heard his cruel curse; she then turns to Imogen, and it is to her that 'you must give way' is spoken, and not, as it probably is in the Folio, to the king. And I think rightly. The queen did not wish Cymbeline to give way; indeed, she wished him to remain firm; but it was of prime importance to her that Imogen should give way, and thereby smooth the road to the marriage with Cloten. At the same time it is quite possible to contend that the queen, thorough hypocrite as she is, should wish to seem to favour the daughter by counselling the father to relax his severity.—Again, there is a third interpretation, warmly advocated by ELZE, that the whole sentence, 'Fie!' and all, is addressed to Imogen. No one is competent dogmatically to solve the problem with a Q. E. D. Every student must decide for himself with what dramatic instinct heaven has vouchsafed him.—ED.

123. **no helpe of Anger**] DOWDEN: So Sidney, *Arcadia* (Qto ed. 1590), p. 315, *recto*: 'his Courage (vnused to such iniuries) desired helpe of Anger to make him this answere.' So in *Lear*, III, vii, 79: 'Nay, then, come on and take the chance of anger.'—CRAIG: If a man loses his temper in sword-play he gives himself away to his adversary. Shakespeare makes Mecænas (*Ant. & Cleop.*, IV, i, 9) express this truth: 'Never anger Made good guard for itself.' Here it means, 'Cloten's brutal assault did not induce him to strike him in return, he merely stood on his guard.' [Craig's note seems to imply that anger would not have helped Posthumus, and that he parried Cloten's blows, but gave none. We know, however, from the next scene that he drove Cloten back, which could hardly have been accomplished by passive parrying. Pisanio says that Posthumus merely played with Cloten, and had not that vindictiveness that anger would have imparted.] Thus in Dowden's excellent illustration, Amphiatius was in a state of passive melancholy and needed the 'help of anger' to rouse him to answer the challenge he had just received.

Imo. Your Son's my Fathers friend, he takes his part 126
 To draw vpon an Exile. O braue Sir,
 I would they were in Affricke both together,
 My selfe by with a Needle, that I might pricke
 The goer backe. Why came you from your Master? 130

Pifa. On his command : he would not suffer mee
 To bring him to the Hauen : left these Notes
 Of what commands I should be subiect too,
 When't pleas'd you to employ me.

Qu. This hath beene 135
 Your faithfull Seruant : I dare lay mine Honour
 He will remaine fo.

Pifa. I humbly thanke your Highnesse.

Qu. Pray walke a-while. 139

126. *friend*,] *friend*; Cap. et seq.
 126, 127. *part To...Exile.*] *part To...
 Exile*, Ff. *part To...exile*; Rowe. *part,
 To...exile*: Pope, Theob. i, Han.
part. To...exile: Theob. ii, Warb.
part, To...exile. Cap. *part, To...exile!*
 Knt. *part.—To...exile!* Johns. et cet.
 130. *goer backe*] *goer-back* Pope,+,

Cap. Dyce, Sta. Glo. Cam. Wh. ii.

133. *too*] *to* Ff.

134. *When't pleas'd*] *when't please*
 F₃F₄, Rowe, Pope, Han. *When it
 pleas'd* Varr. Mal. Ran. Steev. Varr.

139. *a-while*] F₂. *awhile* Dyce, Sta.
 Glo. Cam. Coll. iii. *a while* F₃F₄
 et cet.

126, 127. *his part To draw vpon an Exile*] The *Text. Notes* show the almost unanimous approval of JOHNSON'S excellent punctuation; converting the infinitive phrase 'To draw upon an exile' into an exclamation; which is eminently Shakespearean. There are several similar usages in *Ant. & Cleop.* 'The way to lose him!'—I, iii, 14; 'To be entangled with those mouth-made vows, which break themselves in swearing!'—I, iii, 48; 'So tart a favour To trumpet such good tidings!'—II, v, 48. Yet let it not be supposed that the text, as it now stands before us, does not bear a good sense. The following paraphrase of it is, I think, not unfair: 'By drawing his sword on one whom my father had exiled, he takes my father's part and shows that he is his friend.' Yet Johnson's interpretation seems to me far better.—ED.

128. *Affricke*] FORSYTH, in a chapter on 'Parallelisms,' not of Shakespeare with other writers, but with Shakespeare himself, quotes as similar to the present wish of Imogen, that of Volumnia in reference to Coriolanus: 'I would my son were in *Arabia*, and thy tribe before him,' etc.—*Cor.*, IV, ii, 24; 'or be alive again, And dare me to the *desert* with thy sword.'—*Macb.*, III, iv, 104; 'I dare meet Surrey in a *wilderness*, And spit upon him while I say he lies.'—*Rich. II.*: IV, i, 74.

129. *Needle*] ABBOTT (§ 465): 'Needle,' which in *Gammer Gurton* rhymes with 'feeble,' is often pronounced as a monosyllable.

139. *walke a-while*] That is, withdraw. For similar examples, see SCHMIDT, *Lex.*, s. v.

Imo. About some halfe houre hence, 140
 Pray you speake with me ;
 You shall (at least) go see my Lord aboard.
 For this time leaue me. *Exeunt.* 143

Scena Tertia.

Enter Clotten, and two Lords.

1. Sir, I would aduise you to shift a Shirt ; the Vio- 3

140, 141. One line Rowe, +, Var. '73, '78, '85. Ran.

140-143. *hence, ... me ; ... aboard ... me.* *hence, ... me : ... aboard : ... me.* Cap. Var. '78 et seq.

141. *Pray you*] *pray* Pope, Han. *I pray you* Cap. Steev. Varr. Knt. Dyce, Wh. Sta. Ktly, Glo. Cam.

141-143. *Pray ... me.*] Two lines, ending : *leafl*) ... *me.* Cap. Mal. Steev. et seq.

143. *For*] *From* Warb. (misprint?).

1. *Scena Tertia.*] Scene continued. Rowe, Theob. SCENE IV. Pope, Han. Warb. Johns. SCENE II. Dyce, Sta. Glo. Coll. iii, Cam. et seq. (subs.)

The same. Cap. A Publick Place. Mal. Steev. Varr. Knt. Coll.

The same. A Public Place. Dyce, Sta. Glo. Cam.

2. Clotten] Ff. Cloten. Rowe et seq.

3, 10, 16, 25, 35. 1] 1 Lord. Rowe.

143. **Exeunt**] SHERMAN (p. 19): Evidently Shakespeare is not yet fully at work. Neither in this scene nor in the preceding does his hand suggest the cunning that it has known in most earlier plays. Particularly this plan of character contrasts, which presents first a scene of Imogen, and then of Cloten, and then of Imogen again, is unexampled in all his work elsewhere.

1. **Scena Tertia**] ECCLES: Place is the same. The time seems to succeed immediately to that of the last; by the shortness of the interval between the departure of Posthumus in the former scene, and the appearance of Pisanio who relates the assault made on him by Cloten, we must suppose it to have happened either in the palace, or immediately after Posthumus had set out from thence on his way to the harbour, and one of the lords here speaks as if Cloten were still warm from the effects of the encounter.—INGLEBY: This scene is introduced to show up Cloten in a character which,—to judge of his subsequent conduct,—he hardly deserves, that of a conceited coward. The First Lord flatters him too grossly for human credulity, and the Second Lord, by 'asides,' lampoons him, for the benefit of the groundlings. The allusions are obscure, and the quibbles poor. It would be a relief to know that Shakespeare was not responsible for either this scene or the first of Act II. Both may be omitted, without loss, in reading the play. [Those editors who here mark the Second Scene are, it seems to me, unquestionably right. There has been no change of scene until now.—ED.]

2. **Clotten**] HAZLITT (p. 8): The character of Cloten, the conceited, booby lord, and rejected lover of Imogen, though not very agreeable in itself, and at present obsolete, is drawn with great humour and knowledge of character. The description which Imogen gives of his unwelcome addresses to her,—'Whose lovesuit hath been to me as fearful as a siege,' [III, iv, 157]—is enough to cure the most ridiculous lover of his folly. It is remarkable that though Cloten makes so poor a figure in love, he is described as assuming an air of consequence as the

lence of Action hath made you reek as a Sacrifice : where
ayre comes out, ayre comes in : There's none abroad fo 5
wholesome as that you vent.

Clot. If my Shirt were bloody, then to shift it.

Haue I hurt him?

2 No faith : not so much as his patience.

1 Hurt him? His bodie's a passable Carkasse if he bee 10
not hurt. It is a through-fare for Steele if it be not hurt.

2 His Steele was in debt, it went o'th'Backe-side the
Towne.

Clot. The Villaine would not stand me.

2 No, but he fled forward still, toward your face. 15

5. *comes in.*] *comes in*, Johns.

6. *wholesome*] *unwholesome* Ingl. i.

7, 8. *If...him?*] Prose Cap. et seq.

7. *to shift it.*] Ff, Knt, Dyce, Sta.

Glo. Coll. iii, Cam. *to shift it*—Rowe
et cet. *I'd shift it* Lloyd ap. Cam.

9, 12, 15, 18, 20, 24, 28, 32, 37. 2] 2
Lord. Rowe.

9, 12, 16. [Aside. Theob. et seq.

11. *a through-fare*] F₂F₄, Rowe i,

Dyce, Sta. Glo. Cam. *thorough-fare*

Rowe ii. *a thorough-fare* F₃ et cet.

12. *o'th'*] Rowe, +, Cap. *oth'* Ff.
the Steev. *o'the* Var. '73 et cet.

12, 13. *the Towne*] *o' the town* Ktly
conj.

15. *forward*] *forward* Pope, +, Var.
'73.

Queen's son in a council of State, and with all the absurdity of his person and manners, is not without shrewdness in his observations. So true is it that folly is as often owing to a want of proper sentiments as to a want of understanding! The exclamation of the ancient critic, Oh, Menander and Nature, which of you copied from the other! would not be misapplied to Shakespeare. [For other estimates of Cloten's character, see *Appendix*. It suffices, I think, here and now to call attention to Cloten's irreconcilable traits of character: he is at once a despicable lout and a prudent councillor, timid as a hare and bold as a lion.—ED.]

5, 6. *so wholesome as that you vent*] INGLEBY reads *unwholesome* in his text, and appends a foot-note. The original text is restored, and the foot-note silently omitted by Holcombe Ingleby in the revised edition of his father's book.—DOWDEN: Ingleby misunderstood the meaning. The speaker advises Cloten to shift a shirt,—a common Elizabethan expression, used, for example, in Massinger, *The Picture*, II, i,—in order to cease reeking; otherwise he must take air in to supply what he loses, and the outer air is less wholesome than that of his own sweet body.

10. *passable*] SCHMIDT (*Lex.*): Affording free passage.

10, 11. *if he bee not hurt . . . if it be not hurt*] Can any man lay his hand on his honest heart and say this needless repetition sounds like Shakespeare?—ED.

12, 13. *His Steele . . . Towne*] DELIUS: In order to spare him, Posthumus's steel sneaked roundabout Cloten's body, like a debtor trying to avoid his creditors. THISELTON (p. 8): In *An Account of James the First's Visit in 1615 to the University of Cambridge*, given in the *Appendix* to Hawkins' edition of *Ignoramus*, we read that certain '*Jesuits* or priests, being to be conveyed from *London* to *Wisbich* castle, were not suffered to come thorough *Cambridge*, but by the Sheriff carried over the backe side of the town to *Cambridge* castle.'

1 Stand you? you haue Land enough of your owne : 16
But he added to your hauing, gaue you some ground.

2 As many Inches, as you haue Oceans(Puppies.)

Clot. I would they had not come betweene vs.

2 So would I, till you had measur'd how long a Foole 20
you were vpon the ground.

Clot. And that shee should loue this Fellow, and re-
fufe mee.

2 If it be a fin to make a true election, she is damn'd.

1 Sir, as I told you alwayes : her Beauty & her Braine 25
go not together. Shee's a good signe, but I haue seene
small reflection of her wit. 27

16, 17. As prose Pope et seq.

18, 20, 24, 28, 32. [Aside. Pope et
seq.

18. *Oceans(Puppies.)*] F₂F₃. *Oceans
(Puppies)* F₄. *oceans, Puppies!* Rowe,
+. *oceans.—Puppies!* Coll. Dyce,
Ktly, Glo. Cam. *oceans: Puppies!*
Cap. et seq.

23. *mee.] me!* Rowe.

24. *she is] she's* Rowe ii, +.

25. *alwayes:] always,* Rowe et seq.

*her Beauty & her Braine] your
beauty and your brain* Anon. ap. Cam.

26. *Shee's] Shees* F₂.

signe] sun Sta. conj. (Athenæum,
14 June, 1873).

17. **But he added . . . ground]** WALKER (*Crit.*, iii, 316) queries whether the stage-direction at the head of this Scene should not be, 'Enter Cloten and *three* Lords'; and, because he doubts that 'Puppies' refers to the First Lord and Cloten, he gives this line 17 to the *Third* Lord. [I cannot see how this addition to the group mends matters, or what objection there is to calling Cloten, or the First Lord either, a 'puppy.'—ED.]

18. **Inches . . . Oceans]** This antithesis between 'inches' and 'oceans' teases us as a possible allusion which time has hidden. But the words may signify no more than their plain meaning; inasmuch as Cloten had no 'having' in oceans, so he had no addition to his 'having in ground.'—ED.

20, 21. **So would I . . . ground]** Time has evaporated the wit in this sentence also,—if it ever had any.—ED.

24. **election]** WHITE (ed. i.): The allusion plainly is to the doctrine of election held by the Calvinists. [I think this is doubtful. The Calvinistic 'election' is a prerogative of God; man cannot 'make it.' 'Election' is here used, I think, in its ordinary sense. See Craig's note, I, ii, 84.—ED.]

25. **her Beauty & her Braine]** JOHNSON: I believe the lord means to speak a sentence, 'Sir, as I told you always, beauty and brain go not together.' [Have we not here an illustration of Dr Johnson's own remark in regard to a whirlpool: 'Sir, it is movement without progression.'—ED.]

26. **signe]** WARBURTON: If 'sign' be the true reading, the poet means by it, *constellation*, and by 'reflection' is meant *influence*. But I rather think, from the answer, that he wrote *shine*.—EDWARDS (p. 110): So, because *shine* signifies *brightness*, you may call a *bright* person—a *good shine!* The expression is monstrous. 'Sign' is the true reading; without signifying *constellation*, or even a single *star*. The sense is plain as words can make it. She has a fair outside, a specious appear-

2 She shines not vpon Fooles, leaft the reflection 28
Should hurt her.

Clot. Come, Ile to my Chamber : would there had 30
beene fome hurt done.

2 I wifh not fo, vnleffe it had bin the fall of an Affe,
which is no great hurt.

Clot. You'l go with vs?

1 Ile attend your Lordfhip. 35

Clot. Nay come, let's go together.

2 Well my Lord. *Exeunt.* 37

28, 29. As prose Rowe ii. et seq.
32. *bin] been* F₄.

35. 1 *Ile]* 2. L. *I'll* Cap. Ran. Ecc.
Dyce ii, Huds.

37. 2 *Well]* 1 Lord. *Well* Del. conj.

ance; but no wit. *O quanta species, cerebrum non habet!*—Phædrus.—HEATH (p. 472): 'Reflection' here means *token* or *display*, not influence, for light is chiefly manifested by being reflected. The sense is: She is undoubtedly a constellation of considerable lustre, but it is not displayed in her wit; for I have seen but little manifestation of that.—STEEVENS: To understand the whole force of Shakespeare's idea, it should be remembered, that anciently almost every *sign* had a motto, or some attempt at a witticism, underneath it.—MALONE refers oppositely to I, vii, 20-22. [It is time wasted to spend much thought on this foolish scene, which wainropes cannot hale me to the belief that Shakespeare ever wrote.—ED.]

34. **You'l go with vs]** CAPELL (*Notes*, p. 103) believes that this is addressed to the Second Lord, 'and, of consequence, he is the answerer, though editions have order'd it otherwise.' [There is force in what Capell urges. He evidently takes 'attend' in the sense of *await*, as it is used in 'the Legions attending you heere,' IV, ii, 415, and in many another place, and as Cloten understands it; it explains his request that they should not separate but all 'go together.'—I think ELZE failed to catch this meaning; he leaves the distribution of the speeches unchanged, but accounts for Cloten's remonstrance by supposing that the Second Lord offers 'either to stay behind or to leave by a different door.'—VAUGHAN, retaining the text of the Folio, thus paraphrases: 'The second lord, in the words "Well, my lord," plays sarcastically on the expression of Cloten, "let's go together." Cloten makes use of these words in their literal sense, as "let us go like companions, hand in hand, and not like princes and attendant, the second after the first": but the second lord, on the other hand, professes to understand "let us go together" in the metaphorical sense, in which the first lord has already employed it, by the phrase "her beauty and her brain go not together," that is, "are not a match"; and, accordingly, he adds "well, my lord," that is, "you go together well, my lord; you are an excellent pair and match, being both coxcombs and puppies." He has said the same of them before, in his aside exclamation "puppies."']

Scena Quarta.

Enter Imogen, and Pisanio.

Imo. I would thou grew'st vnto the shores o'th'Hauen,
And questioned'st euery Saile : if he should write,
And I not haue it, 'twere a Paper lost 5
As offer'd mercy is : What was the last
That he spake to thee?

Pifa. It was his Queene, his Queene.

Imo. Then wau'd his Handkerchiefe?

Pifa. And kist it, Madam. 10

Imo. Senfelesse Linnen, happier therein than I :
And that was all? 12

1. *Scena Quarta.*] Scene continued.
Rowe. SCENE V. Pope, Han. Warb.
Johns. SCENE III. Dyce, Sta. Glo.
Cam. Coll. iii.

Imogen's Apartments. Theob. A
Room in the Palace. Cap.

3. *o'th'*] Rowe,+. *oth'* Ff. *o'the*
Cap. et seq.

4. *questioned'st*] Ff, Rowe, Pope,
Han. *question'd'st* Theob. Warb.
question'd Var. '85. *question'dst* Johns.
et cet.

4. *cuery*] *ev'ry* Rowe i.

5, 6. *'twere...is:]* 'twere as a paper
lost With offer'd mercy in it. Han.

5. *Paper lost*] *proper loss* Dtn
conj.

6. *offer'd*] *deferr'd* Sta. conj.
is] *is...* Ktly conj.

7. *to thee*] *with thee* Pope, +.

8. *It was*] Ff, Rowe, Cap. Knt, Coll.
Dyce, Sta. Glo. Cam. 'Twas Pope
et cet.

11. *Senfelesse*] *O senseless* Ktly.

1. *Scena Quarta*] ECCLES: Between the former and the present scene such an interval must be supposed as was sufficient for Pisanio to attend his master to the harbour, agreeably to Imogen's directions, and to return from thence with an account of his departure.

6. *As offer'd mercy*] WARBURTON refers this to the 'offer'd mercy of heaven.'—JOHNSON and WYATT agree with him.—HEATH refers it to the pardon of a condemned criminal.—Thus also, CAPELL, STEEVENS (who quotes, 'Like a remorseful pardon slowly carried.'—*All's Well*, V, iii, 58); and nearly all subsequent editors, with unusual unanimity.

11, 12. *Senselesse . . . all*] WALKER (*Crit.*, iii, 316) proposes to arrange, 'Senseless linen, happier' as closing line 10, and read 'Therein than I,' as a broken line. Who can discern therein any possible metrical gain, or imagine how the change can be pleasurably indicated by the living voice. Line 11 may not be a fine filed iambic trimeter, but with its two heavy, long spondees, 'senselesse linnen,' it is highly felicitous. After the force of these four sombre syllables has spent itself, the choriamb, 'happier therein,' imparts, as it should, a gayer, brighter air, as though over Imogen's sweet features a thought almost jocund had passed, as she remembered her lovers last kiss. Then, lastly, 'than I,' with its downward inflection, prepares us for the plaintive, 'And that was all?' And into this music

Pifa. No Madam : for so long
As he could make me with his eye, or eare,

13

14. *his*] Ff, Rowe, Pope, Han. Knt.
the Coleridge, Ktly. *mine* Ingl. *this*
Theob. et cet.

14. *his eye*] *his eyes* F₄, Rowe.
either eye Sta. conj. (Athenæum, 14
June, 1873).

of William Shakespeare rude fingers must be thrust, and the cords wantonly snapped. Vaughan is, possibly, the arch-enthusiast for metrical arrangement and the supreme domination of metre over pronunciation. The following line is of his scansion: 'Beyond thought's comp'ss that former fab'lous story.'—(p. 401). Again, 'Who knows of one of h'r women being corrupted.'—(p. 411). Again, 'And gentl'men of It'ly most willing spirits.'—(p. 496). May we not be permitted to marvel why these metrical enthusiasts do not urge a return to the intoning of Betterton's days, and the adoption of a drama wherein the lines shall be faultlessly metrical, but the words unintelligible and—unpronounceable?—ED.]

14. **make me with his eye, or eare**] THEOBALD: How could Posthumus make himself distinguished by his ear to Pisanio? By his tongue he might, to the other's ear: and this was certainly Shakespeare's intention. We must, therefore, read, as Mr Warburton hinted to me, 'with *this* eye.' The expression is *δεικτικῶς*, as the Greeks term it. The party speaking points to the part spoken of. [In Nichol's *Illustrations*, ii, 628, Theobald conjectures 'with *my* eye'; but evidently withdrew it.]—JOHNSON: Hanmer alters it to 'mark me with his eye, or *I*,' because Pisanio describes no address made to the ear.—BECKET (p. 256) conjectures 'make his eye, or *e'er* [1]' and explains that 'the want of the personal pronoun, which should accompany *e'er*, obscures the expression'; it must be understood.—THISELTON (p. 9): Becket is, I think, for once in a right way in [his conjecture], but there is no misprint: See 'They shall be parde, who eare do lesse'—Hake's *News out of Powles Churchyarde*; also 'Whatear we shew'—*Return from Parnassus* (Macray), Prologue, 64.—COLERIDGE (p. 303): But '*this* eye,' in spite of the supposition of its being *δεικτικῶς*, is very awkward. I should think that either *or* or *the* was Shakespeare's word.—HUDSON: Coleridge's proposed 'with *the* eye,' I am apt to think the better correction. [Unquestionably there are occasions when an actor may, and even must, make clear his meaning by 'pointing,' as Theobald says, 'to the parts spoken of,' as where Polonius says 'Take this from this, if this be otherwise,' pointing to his head and neck. But is the present one of the occasions? Could the effect be other than ludicrous (and the 'absurdity' struck Ingleby also) to see Pisanio gravely raise his hand and point first to his eye and then to his ear?—ED.]—WHITE (ed. i.): It would be well were there warrant for reading 'with *or* eye or ear.'—DEIGHTON'S text reads 'with his eye, or *mine*,' with the meaning that 'so long as he could make me out, see me at all, and I could distinguish him from the sailors on board,' etc.—STEEVENS: This description, and what follows it, seems imitated from Ovid, *Met.* [463-474]. See Golding's trans. [142 *verso*, ed. 1567]. 'Shee lifting vp her watrye eyes behilld her husband stand Vppon the hatches making signes by beckening with his hand: And shee made signes to him ageine. And after that the land Was farre remoued from the shippe, and that the sight began Too bee vnable too discerne the face of any man, As long as ere shee could shee lookt vppon the rowing keele. And when shee could no longer tyme for distance ken it weele, Shee looked still vppon the sayles that flashed with the wynd Vppon the maast. And when she could the sayles no longer fynd, She gate her too her empty bed with sad

Distinguish him from others, he did keepe
 The Decke, with Gloue, or Hat, or Handkerchife,
 Still wauing, as the fits and stirres of's mind
 Could best expresse how flow his Soule sayl'd on,
 How swift his Ship.

Imo. Thou should'ft haue made him,
 As little as a Crow, or leffe, ere left
 To after-eye him.

Pifa. Madame, so I did.

Imo. I would haue broke mine eye-strings;
 Crack'd them, but to looke vpon him, till the diminution
 Of space, had pointed him sharpe as my Needle:

20. *him*] *him ev'n Han. him seem*
 Sta. conj. (*Athenæum*, 14 June, 1873).

24-29. Mnemonic Pope, Warb.

24, 25. *I would...Crack'd them, but*
 One line Pope et seq.

25. *them, but*] *'em, but Pope, +*
the balls Huds.

him,] Ff, Coll. Ktly, Glo. Cam.

him; Rowe et cet.

26. *Of*] *From Han. Of's Warb.*

and sorye hart, And layd her downe.'—DOWDEN refers to a close parallel in *Venus & Adonis*, lines 817-822. [There is one faint point in favour of Warburton's emendation which seems to give it possibility, and this is that the compositor, misled by the repetition of the sound, heard from the voice of his reader, or from his mental ear, set up, 'with his,' when he should have set up 'with this,'—the words of the copy. If these were really the words of the copy, an emendation is needed, if one be needed at all, quite as much as ever. I see no reason, however, why we should assume that Posthumus was silent as long as he was within ear-shot. Such is not the use and wont now-a-days when the great Ocean Liners leave the dock. If, after all, the phrase be unintelligible,—be it so. Have we received at Shakespeare's hand 'favours so sweet, they went to the heart's root,—And shall we not receive one bitter fruit.'—ED.]

24. **broke mine eye-strings**] MURRAY (*N. E. D.*): The strings (*i. e.*, muscles, nerves, or tendons) of the eye. They were formerly supposed to break or crack at death or loss of sight.—STAUNTON (*Athenæum*, 14 June, 1873): No one familiar with Shakespeare's style can believe him guilty of this bathos. He might have written,—'I would have crack'd mine eye-strings; broke them,' etc., though even this would be tame for him. It is far more likely that what he really did write was—'I would have crack'd mine eye-strings, broke their balls,' etc. I am doubtful whether the expression of Pisanio, III, iv,—'I'll wake mine eye-balls blind first,' adds anything to the probability of this suggestion, but it may be worth notice.

25, 26. **diminution Of space**] WARBURTON: But the increase of distance is the augmentative, not the 'diminution of space' between the object and the beholder; which augmentation occasions the diminution of the object. We should read, therefore, 'the diminution of's space,'—*i. e.*, of his space, or of that space which his body occupied; and this is the *diminution* of the object by the augmentation of space.—HEATH (p. 473): All this is certainly true and perfectly right; but then it ought to have taught [Warburton] to have recourse to that rule of construction in the English language, that the genitive case is frequently used to express the cause,

Nay, followed him, till he had melted from
 The smalneffe of a Gnat, to ayre : and then
 Haue turn'd mine eye, and wept. But good *Pifanio*,
 When fhall we heare from him. 27

Pifa. Be affur'd Madam,
 With his next vantage. 30

Imo. I did not take my leaue of him, but had
 Moft pretty things to fay : Ere I could tell him
 How I would thinke on him at certaine houres,
 Such thoughts, and fuch : Or I could make him fweare, 35
 The Shees of Italy fhould not betray
 Mine Intereft, and his Honour : or haue charg'd him
 At the fixt hour of Morne, at Noone, at Midnight, 39

27. *followed*] *follow'd* Pope et seq.

37. *Shees*] F₂. *She's* F₃F₄, Rowe.

29. *wept.* *But*] *wept—but* Pope, Han.

38. *haue charg'd*] *could charge* Han.

30. *him.*] *him?* Rowe.

39. *fixt*] *fixth* F₄.

33-45. Mnemonic Warb.

as well as the object. Thus, 'the diminution of space, will be that diminution which is caused by space or distance. [The correction of Warburton may be always safely left to Heath or Edwards.—ED.]—JOHNSON: That is, the *diminution* of which *space* is the cause. Trees are killed by a blast of lightning, that is, by blasting, not *blasted* lightning.

28. of a Gnat, to ayre] In reading or speaking, the slight pause after 'Gnat,' indicated by the comma in the Folio, should not be overlooked.—CAPELL, I am sorry to say, was the first to remove this comma, and he has been almost uniformly followed by succeeding editors. Of course, as far as the mere construction of the sentence is concerned, the punctuation of the Folio is erroneous.—ED.

32. vantage] That is, his next favourable opportunity.

36-38. Or I could . . . his Honour] These are to me the only jarring words that Imogen ever utters. We all know how common it is, both on and, unfortunately, off the stage, for wives to mistrust husbands. This excuse may be possibly urged in Imogen's defence. But I prefer that she should need no defence. When she learns the contents of Posthumus's cruel, brutal letter to Pisanio, her suspicions fly at once, not unnaturally, to some 'jay of Italy!' But it grates me that she should express any such suspicion, however faint, at the very instant that her heart was breaking over their separation; and when her every other utterance at this moment was that of an 'enskyed saint.' Is the harboring of such a thought, at such a crisis, in harmony with a character that was almost perversely obtuse when Iachimo broadly hinted at Posthumus's infidelity? These lines are to me so repugnant that I would fain believe she never uttered them. Let them be excised and the remaining lines will flow with sufficing metrical smoothness: 'Such thoughts, and such; or I could have charg'd him.'—On the other hand, Collier (ed. ii.) remarks that the allusion to the 'shes of Italy' is 'an admirable preparation for what succeeds in the play.' I cannot see it.—ED.

37. The Shees] See 'Twixt two such She's.'—I, vii, 47. For other instances where 'he' and 'she' are used for *man* and *woman*, see ABBOTT, § 224.

T'encounter me with Orifons, for then
 I am in Heauen for him : Or ere I could,
 Giue him that parting kiffe, which I had fet
 Betwixt two charming words, comes in my Father,
 And like the Tyrannous breathing of the North,
 Shakes all our buddes from growing. 45

40. *T'encounter*] Fi, Rowe, +, Coll.
 Dyce ii, Sing.

40. *Orifons*] *Oraisons* Rowe.
 41. *Heauen*] *heav'n* Han.

43. **two charming words**] **WARBURTON**: Without question by these two charming words she would be understood to mean, 'Adieu, Posthumus.' The one *Religion* made so; and the other *Love*.—**EDWARDS** (p. 101): [According to Mr Warburton] Imogen must have understood the etymology of our language very exactly; to find out so much *religion* in the word *adieu*; which we use commonly without fixing any such idea to it; as when we say that such a man has *bidden adieu* to all religion. And, on the other side, she must have understood the language of *love* very little if she could find no tenderer expression of it than the name by which everybody else called her husband.—**COLLIER**: The old meaning of to 'charm' was to *enchant*, and in that sense we suppose it to have been used by Imogen in this passage; she would have set the kiss betwixt 'two charming words,' in order, perhaps, to secure it from 'the shes of Italy.' [And to the same effect, all subsequent editors.]—**INGLEBY** believes that 'there is, not improbably, an allusion to some custom of Shakespeare's own day.'—**THISELTON** finds here 'an allusion to the cross,—which still, I understand, represents a kiss in love letters,—that was placed between words in written charms or "charects."'—**DOWDEN**: In Scot's *Discovery of Witchcraft* 'use charming words' means use words of incantation.—**DEIGHTON** suggests that 'perhaps "charming" means nothing more than "sweet," "loving";' whereto the present editor is inclined to agree.

45. **Shakes . . . growing**] **WARBURTON** argues that if Cymbeline's rage had occurred when he first discovered the marriage, Imogen would have rightly referred to it as shaking 'all our buds from growing' 'because by banishing Posthumus, he quite cut off the fruits of their loves and alliances, which were things of duration; and in this case the *buds* of *fruit-trees* had been meant.' But Posthumus was taking his last farewell of her, which was but of a short and momentary duration. 'In this case, it is plain' that the 'buds' must refer to *flowers*, which do not 'grow' like fruit buds, but merely open or expand. Therefore, we must read, 'Shakes all our buds from *blowing*.'—**HANMER** is the only editor who was beguiled by this hypercritical emendation.—But the Rev. Dr **HURD**, a fulsome admirer of Warburton in a note on *Callida junctura* in his edition of Horace's *Art of Poetry* (p. 56, ed. 1766) adopted 'blowing' of the 'sagacious editor' and modified the line by suggesting: '*Shuts* all our buds from *blowing*.' 'And, on second thoughts, changed *shuts* to *checks*, as more like both in sound to "Shakes" and in the traces of the letters, and lastly because it is easier and better English.' I owe to **ECCLES** this reference to Hurd. In the emendation *checks*, Hurd anticipates **BAILEY** (ii, 128).—**CAPELL** (i, 103): Not the fair bud of their adieus only, but *all* their buds, the whole promised crop of their loves is *shaken* and beat to the ground by this 'tyrannous breathing.' 'Growing' is equivalent to 'blowing,' for the expansion of buds is growth; promoted, as is elsewhere expressed, 'by summer's ripening

Enter a Lady.

46

La. The Queene (Madam)

Defires your Highneffe Company.

Imo. Those things I bid you do, I get them dispatch'd,

I will attend the Queene.

50

Pifa. Madam, I shall.

Exeunt.

Scena Quinta.

Enter Philario, Iachimo : a Frenchman, a Dutchman, and a Spaniard.

3

1. Scena Quinta] SCENE II. Rowe.
SCENE VI. Pope, Han. Warb. Johns.
SCENE IV. Dyce, Sta. Glo. Coll. iii,
Cam.

Rome. Rowe. A Room in Philario's
House. Cap.

2. Iachimo:] Iachimo, Ff. Iachimo,
and Rowe.

2, 3. a Frenchman, a Dutchman,]
Frenchman, Dutchman F₃F₄.
a Dutchman, and a Spaniard]
Om. Rowe, +, Varr. Ran. Knt.

breath.'—*Rom. & Jul.*, II, ii, 121.—JOHNSON: A *bud*, without any distinct idea, whether of flower or fruit, is a natural representation of anything incipient or immature; and the buds of flowers, if flowers are meant, *grow* to flowers, as the buds of fruits *grow* to fruits.—STEEVENS: I think the old reading may be sufficiently supported by 'Rough words to *shake* the darling *buds* of May.'—*Sonn.*, xviii. Again in 'Confounds thy fame, as whirlwinds *shake* fair *buds*.'—*Tam. Shr.*, V, ii, 140.

1. **Scena Quinta**] ECCLES (p. 31): Between this scene and the last so much time must be imagined to pass as was sufficient for Posthumus to perform his voyage and journey to Rome.—DANIEL: Here begins the Second Day.—INGLEBY: The language of this scene presents a notable instance of slipshod writing, with an occasional construction of equivocal meaning. Recent publications on the authorship of these plays induce the reflexion, how the fastidious taste of so great a master of prose as Francis Bacon would have been shocked by such composition as we find in this and other prose scenes.

2, 3. **a Dutchman, and a Spaniard**] CAPELL (p. 104): Perhaps the Poet might have intended to make more of [these two] than only silent co-agents; or, when he dropped that intention, let them stand as a mark of Philario's benevolence and his hospitable disposition to strangers.—STEEVENS: Shakespeare derived [these four characters] from whatever translation of the original novel he made use of. [In the *Var.* '21 there is this additional remark by Steevens: 'Thus, in the ancient one described in our Prolegomena to this drama: "Howe iiiii merchauntes met all togyther in on way, whyche were of iiiii dyverse landes," etc.' This is probably a reference to the version of Boccaccio, of which Steevens gives a meagre account in his Prolegomena. See Appendix, *Source of the Plot*.—SKOTTOWE quotes this reference by Steevens, and adds: 'In the trifling particular of the arrange-

Iach. Beleeue it Sir, I haue seene him in Britaine; hee was then of a Creffent note, expected to proue so woorthy, as since he hath beene allowed the name of. But I could then haue look'd on him, without the help of Admiration, though the Catalogue of his endowments had

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|---|--|
| 4. <i>Sir,</i>] Ff, Rowe,+ , Coll. Dyce, Glo. Cam. <i>Sir</i> ; Cap. et cet. | <i>creffent note</i> ; <i>expected</i> Theob. et cet. |
| 5. <i>then of a Creffent note, expected</i>] F ₂ . <i>then of a creffent none, expected</i> F ₃ . <i>then of a crescent, none expected</i> F ₄ , Rowe. <i>than but crescent, none expected</i> him Pope (<i>then</i> ed. ii.), Han. <i>then of a</i> | 5, 6. <i>woorthy</i>] <i>wore thy</i> Pope i.
6. <i>But</i>] Om. Han.
7, 8. <i>Admiration,</i>] Ff, Coll. Dyce ii, iii, Sta. Glo. Cam. <i>admiration</i> ; Theob. et cet. |

ment of his *Dram. Pers.* in this Scene, therefore, Shakespeare acted under the influence of authority, and this is likewise evident from the circumstance that the Spaniard and Hollander are mute.—KNIGHT opines that Shakespeare no doubt intended 'to show that the foolish wager of Posthumus was made amidst strangers who resorted to Rome.'—WHITE agrees substantially with Knight, and adds that their 'mere presence had a dramatic effect.'

7, 8. **without the help of Admiration**] STAUNTON (*Athenæum*, 14 June, 1873): What befitting sense can be tortured out of 'the help of admiration'? Does not the context plainly show that 'help' is a corruption? I feel certain we ought to read, 'without the *yelp* of admiration,' or 'the *whoop* of admiration.' Either word tallies with the sense, which obviously is—'I know how distinguished this Briton is accounted, but if I had studied every item of his accomplishments, I could still look on him without a vulgar shout of wonderment.' Compare, 'two yoke-devils . . . working so grossly . . . That *admiration did not whoop* at them.'—*Henry V*: II, ii; also 'most wonderful—wonderful! and yet again—wonderful! and, after that, out of all *whooping!*'—*As You Like It*, III, ii.—INGLEBY: This very difficult passage had been passed over by all critics, with the exception of Staunton, who was reduced to the expedient of proposing two emendations for 'help,' one of which has no resemblance to the trace of the letters, and the other is simply laughable. It is natural, at first sight, to suppose that Iachimo is the person who is said to be 'without the help of admiration'; but, if the passage be closely examined, it will be seen that an atmosphere of prestige would be rather a hindrance than a help to a person desirous of critically estimating the hero; and even tolerable sense cannot be extracted from the ordinary interpretation. What Iachimo intended to say is this: 'but I could then have looked upon Posthumus, whose name had not at that time obtained the glamour which now invests it.' The phrase is slightly elliptical, but not to so great an extent as is to be found in other passages of this play. [The papers on '*Unsuspected Corruptions in Shakespeare's Text*,' which, during 1872, '73, '74, STAUNTON contributed to *The Athenæum*, were a source of grief to his friends. The nice discrimination, due to wide reading and a dramatic temperament, seemed to have wholly deserted him. And the emendations he proposed were received in silence, and with the respect to which, as the editor of a truly admirable edition of Shakespeare, he was entitled. Mrs MARY COWDEN-CLARKE was, I think, the only critic who openly remonstrated against some of them. In those far-away days Shakespeare had not, as now, his

bin tabled by his fide, and I to peruse him by Items.

Phil. You speake of him when he was lesse furnis'd, 10
then now hee is, with that which makes him both with-
out, and within.

French. I haue seene him in France : wee had very ma-
ny there, could behold the Sunne, with as firme eyes as hee. 15

Iach. This matter of marrying his Kings Daughter,
wherein he must be weighed rather by her valew, then 17

9. *bin*] *been* F₄.

16. *Kings*] *King* F₂.

13. *in France*] *France* F₂.

niche in every household as a fireside god, and emendations of his text were not then to be resented as personal affronts. In the present instance, Staunton's changes of 'help' into *yelp* or *whoop* are unhappy, most unhappy; they need no comment. In them, the palmiest days are recalled of Beckett, of Zachary Jackson, and of Lord Chedworth. As in many others of Staunton's emendations, the difficulty here is of his own creation; it is, as DOWDEN, when speaking of Ingleby's assent to Staunton's difficulty, justly terms, 'imaginary.' For, strangely enough, Ingleby shared Staunton's view of the present passage, and pronounced the Folio text 'very difficult.' 'An atmosphere of prestige,' he thinks, 'would be rather a hindrance than a help to a person desirous of critically estimating the hero.' But Iachimo had no desire to estimate Posthumus, either critically or justly, he was prejudiced from the start, and it was his irritating manner due to this prejudice which exasperated Posthumus. Dr Ingleby's son, Mr Holcombe Ingleby, who edited a second edition of his father's book, assumed the responsibility of the note in the first edition by acknowledging that it was written at his suggestion; and invited a discussion of it in the pages of *Notes & Queries*; and there the student can find it, in VII, vii, 124, 384; *Ibid.*, viii, 44, 222, 302, 402; *Ibid.*, ix, 263. In the course of it W. W. LLOYD is the solitary writer, I think, who found any difficulty in the present passage, which he amends by reading 'without the eyes of admiration.' No editor, I think, since Dr Ingleby has detected any difficulty here, and but few have noticed Ingleby's criticism.—ED.]

9. *peruse*] MURRAY (*N. E. D.*, s. v., II, 2): To examine (a number of things) one by one.

11. *makes him*] JOHNSON: In the sense in which we say, This will *make* or *mar* you.

11, 12. *both without, and within*] DOWDEN refers to 'All that is out of door most rich,' etc.—I, vii, 20. Possibly an equally apt comparison lies in, 'So faire an Outward, and such stuffe Within Endowes a man, but hee.'—I, i, 32.

14, 15. *as hee*] DOWDEN: Perhaps this refers to Iachimo, and if so, 'the sun' must stand ironically for Posthumus; but 'he' may be Posthumus, and the meaning may be, we had as many eagles as true of breed as he. Compare 3 *Hen. VI*: II, i, 91, 92: 'Nay, if thou be that princely eagle's bird, Show thy descent by gazing 'gainst the sun.' [It seems to me that 'he' must refer to 'I have seen *him* in France,' and that Dowden's paraphrase is just.—ED.]

his owne, words him (I doubt not) a great deale from the matter. 18

French. And then his banishment. 20

Iach. I, and the approbation of those that weepe this lamentable diuorce vnder her colours, are wonderfully to extend him, be it but to fortifie her iudgement, which else an easie battery might lay flat, for taking a Begger without leffe quality. But how comes it, he is to foiourne 25

20. *banishment.*] *banishment*— Pope, +, Knt, Sing. Sta. Ktly. *banishment*: Cap. Mal. Steev. Varr. *banishment*,— Dyce.

21. *I.*] *Ay*, Rowe.

approbation] *approbations* Warb. Johns. Coll. ii. (MS.).

22. *vnder her colours*] *and her dolours* Coll. MS.

are] *is* Ktly.

22, 23. *are wonderfully to*] *aids wonderfully to* Warb. conj. (Nichols ii, 265). *are wonderful to* Cap. conj. *and wonder-*

fully do Ecc. *are wont wonderfully to* Coll. ii. (MS.), iii. *and are wonderfully to* Ecc. conj. *who wonderfully do* Orger.

23. *extend him*] *extend her* Var. '73 (misprint?).

her] *here* F₂.

25. *without lesse quality*] *without more quality* Rowe, +, Ran. Steev. Varr. Coll. ii. (MS.), Sing. Ktly. *without level quality* Bailey (ii, 368). *without less inequality* Cartwright (p. 38). *without self-quality* Bulloch (p. 269). *without best quality* Vaughan.

18, 19. **words him . . . matter**] JOHNSON: Makes the description of him very distant from the truth. [See 'whose containing Is so from sense in hardness.'—V, v, 512, 513.]

20. **banishment**] When this sentence is assumed to be incomplete, and is filled out with what we are assured the Frenchman would have said, as has been done, we should bear in mind that it is Pope's, not Shakespeare's, words that are supplied. Pope is the first to indicate that the sentence is broken, and to put words in Pope's mouth is harmless and allowable, but to put them in Shakespeare's mouth verges on the temerarious. Is there any good reason to be given why the Frenchman's exclamation should be deemed incomplete?—ED.

22. **diuorce vnder her colours, are**] JOHNSON: Under her banner; by her influence. [If Shakespeare had placed 'under her colours' directly after the relative pronoun which it qualifies, thus: 'the approbation of those under her colours that weep this lamentable diuorce,' we should then probably have had '*is* wonderfully to extend him.' But as the text now stands, immediately after the plural 'colours' follows the plural 'are,' which is held by Malone and others as a 'grammatical inaccuracy.' It is merely the ordinary *plural by attraction*; in strictness, ungrammatical, but not so far unpardonable in Shakespeare that we need correct it. It occurs again in IV, ii, 396.—ED.]

23. **extend**] See note on 'I do extend him.'—I, i, 35.

23, 24. **fortifie . . . battery**] Did not the use of the military term, 'fortify,' suggest 'battery'?—ED.

25. **without lesse quality**] MALONE (ed. 1790): Whenever *less* or *more* is to be joined with a verb denoting want, or a preposition of a similar import, Shakespeare never fails to be entangled in a grammatical inaccuracy, or, rather, to use words that express the very contrary of what he means. [Thus far, Dyce (ed. ii.) quotes this note without dissent. Malone then goes on to say that he had proved his

[25. without lesse quality]

assertion 'incontestably' in a note on *Ant. & Cleop.*, IV, xiv, 72, 73. Unfortunately posterity has not confirmed his proof. Again he refers to *Wint. Tale*, III, ii, 58, 59; here, too, JOHNSON wisely pointed out that we must remember that, of aforetime, two negatives did not make an affirmative, but strengthened the negation. Indeed, there are, in Shakespeare, at least two instances of even triple negatives: 'No woman has, nor never none shall mistress be of it,' etc., *Twelfth Night*, III, i, 163, and 'nor no further in sport neyther,' etc., *As You Like It*, I, ii, 27. Be this fact remembered in the discussion, not 'luminous but voluminous,' which follows.—Ed.] Malone thus ends his foregoing note: Mr Rowe and all the subsequent editors read: 'without *more* quality,' and so undoubtedly Shakespeare *ought* to have written. On the stage, an actor may rectify such petty errors; but it is the duty of an editor to exhibit what his author wrote.—STEEVENS: As on this occasion and several others, we can only tell what Hemings and Condell printed, instead of knowing with any degree of certainty what Shakespeare wrote, I have not disturbed Mr Rowe's emendation, which leaves a clear passage to the reader, if he happens to prefer an obvious sense to no sense at all.—KNIGHT: We doubt the propriety of [Rowe's] change. Posthumus is spoken of by all as one of high qualifications,—and he is presently introduced as 'a stranger of his quality.' He was bred as Imogen's 'playfellow,' and, therefore, cannot be spoken of as a low man,—'without *more* quality.' . . . We do not feel warranted in altering the text, or we would read: 'without *his* quality,'—a beggar who does not follow the occupation of a beggar. [HUDSON adopted in his text this conjecture of Knight, which seemed to him 'just the thing.' COLLIER believes that 'less' for 'more' was a compositor's error. HALLIWELL (Folio ed. 1853, i, 279) repeated the examples supplied by Malone, and, having added to them the following: 'Fortune forbid my outside have not charm'd her,'—*Twelfth Night*, II, iii, 20; 'men must not walke too late who cannot want the thought,'—*Macb.*, III, vi, 10; 'Let his lacke of years be no impediment to let him lacke a reverend estimation,'—*Mer. of Ven.*, IV, i, 168; 'You lesse know how to value her desert, Than she to scant her duty,'—*Lear*, II, iv, 135, deduced therefrom the following admirable summary: Words of negative import are sometimes used for words of positive meaning where other words implying negation or detraction are placed in connection with them. This apparent solecism is merely a subtle variation of the use of the double negative. This exposition is in part quoted by INGLEBY.—DELIUS (ed. i, 1855): According to Shakespearian usage, 'less' appears in some degree to strengthen a subjoined negation, as here 'without.' Posthumus is a beggar without any other quality whatever than just a beggar has. [Here follows the quotation from *The Winter's Tale*, above referred to by Malone: 'I ne're heard yet, That any of these bolder Vices wanted, Lesse Impudence to gaine-say what they did, Then to performe it first.'—III, ii, 57–60. WHITE (ed. i.) attributed the 'obscurity to the poet's own carelessness.' *Ibid.* (ed. ii.): 'Doubtless Shakespeare thought here that what he had written meant, "with so little quality." In passages of this construction he, like many others who are not Shakespeares, was apt to fall into confusions.' In his *Shakespeare's Scholar*, 1854, White conjectures 'without *this* quality,' or 'with less quality,' but as he did not repeat these emendations in his subsequent editions, they may be regarded as withdrawn. In the conjecture 'with *less* quality' White anticipated W. W. Lloyd (*N. & Qu.*, VII, ii, 162). In his conjecture 'without *this* quality' he anticipated A. Hall (*N. & Qu.*, VII, ii, 164).—STAUNTON says that 'without *more* quality' was 'apparently,

with you? How creeps acquaintance?

26

26. *creepes*] *grew* Lloyd ap. Cam.

though by no means certainly, the meaning intended'; and he then quotes Malone's note, so much as refers to Shakespeare's 'entanglement' with negatives.—HERTZBERG (1871) misquotes the Folio: 'without less qualities,' wherein there lies a difference from the singular, 'quality,' and, in deciding in favour of 'with less qualities,' is anticipated in the 'with' by White. He thus translates: 'Wenn sie einen Bettler mit geringeren Fähigkeiten sich erwählt hätte.' Rev. JOHN HUNTER (1872): Who had no other inferiority lessening his quality. BR. NICHOLSON (*N. & Qu.*, 1886, VII, ii, 23) zealously maintains, and at times with eminent success (witness his palmarian explanation of Malvolio's 'my—some rich jewel'), that many obscurities in the text are to be explained by dramatic action, and on the present passage comments as follows: We are obliged to suppose that either Shakespeare or the transcriber mistakenly wrote 'less' instead of *more*, or else seek a means by which the sentence will give a meaning to this 'less.' This latter, if possible, would be more in accordance with true criticism than suggesting an emendation. A snap of the fingers was and is used to express a contemptuous estimate of anything or any one. Twice at least it was so used in plays of the period; and though I acknowledge that in these,—so far as my memory goes,—there are the words 'than this,' or words to that effect, which are wanting in this instance, yet I think that there the sentence was equivalent to 'of less quality [snaps his fingers] [than that].' I have heard, and I think I have said, words indifferently to this effect, 'I do not value it that [snap],' or 'I do not value it' and then the snap completed the sentence. DEIGHTON (1894): Even if given only in order to confirm her judgment, which otherwise might be impugned for choosing a beggar without greater recommendations than belong to him. THISELTON (1902, p. 10): 'For taking a beggar without lesse quality' practically amounts to 'if it were not that she has taken a Beggar with such great quality.' DOWDEN: Possibly Shakespeare wrote, 'with, *doubt* less quality,' a beggar, though, I admit, of some merit.—[He who has perused this discussion will come, I think, to the conclusion that 'without less,' according to our present habits of thought, means 'without more,' and that, according to Shakespearian usage, it means precisely the same, and that in all the foregoing examples of regular sentences, there is nothing ungrammatical, nor any solecism, nor any confusion in The Master's mind, but he was merely repeating what he met with in reading and heard in talking; and, finally, that wherever there be in his text anything which appears enigmatical it is wiser to accept it and wait for fuller knowledge of the usage of his times, than to propose emendations, which, at this late day, will be approved by no human being but by the proposer himself, and prove food for mirth to every one besides.—Ed.]

26. *creepes*] DEIGHTON: This verb does not here seem to have any notion of slowness, still less of secrecy; possibly a misprint for *breeds*.—HERFORD: How have you stolen into acquaintance. 'Creeps' hints at the stealthy process implied in the unexpected result.—DOWDEN: I know no other example of the expression. To 'creep in acquaintance' occurs in Greene, *Quip for an Upstart Courtier*. ['The end of all beeing is to knowe God, and not as your worship good masdter Veluet breeches wrests, to creep into acquaintance.'—p. 233 ed. Grossart, where it is used in its usual acceptation. Circumstances can be imagined where 'How creeps acquaintance?' would be intelligible and appropriate; but such circumstances are not before us here, and so the phrase remains incomprehensible.—Ed.]

Phil. His Father and I were Souldiers together, to whom I haue bin often bound for no lesse then my life. 27

Enter Posthumus.

Heere comes the Britaine. Let him be so entertained amongst you, as suites with Gentlemen of your knowing, to a Stranger of his quality. I beseech you all be better knowne to this Gentleman, whom I commend to you, as a Noble Friend of mine. How Worthy he is, I will leaue to appeare hereafter, rather then storry him in his owne hearing. 30 35

French. Sir, we haue knowne together in Orleance.

Post. Since when, I haue bin debtor to you for courtesies, which I will be euer to pay, and yet pay still.

French. Sir, you o're-rate my poore kindnesse, I was glad I did attone my Countryman and you: it had bene pittie you should haue bene put together, with so mortall a purpose, as then each bore, vpon importance of so flight and triuiall a nature. 40 44

28. *bin*] *been* F₄.

29. *Enter...*] After *quality*, line 32, Dyce, Sta. Ktly, Glo. Cam.

30. *Britaine*] F₂. *Britain* F₃F₄, Rowe, Pope, Theob. i, Cap. *Briton* Theob. ii. et seq.

him] *me* Johns. ap. Cam.

35. *then*] *than* F₄.

37. *French.*] *Fren.* Ff throughout.

37. *haue knowne*] *have been known* Pope, +.

together] F₁.

Orleance] *Orleans* Pope.

38. *bin*] *been* F₄.

debtor] *debter* F₄, Rowe.

40. *kindnesse*] Ff. *kindness*. Var.

'71, Coll. *kindness*; Rowe et cet.

41. *attone*] *atone* F₃F₄.

beene] *bin* F₃.

30. *the Britaine*] See Walker's note on 'Britaine reueller. —I, vii, 72.

31. *knowing*] Experience, whether social or otherwise.—THISLTON: Philario means: 'Beggard though you deem him, he has quality which entitles him to a welcome from those of your condition,' and, to emphasise the point, introduces him as a 'Noble Friend' of his own. Iachimo was 'Syenna's brother' (IV, ii, 423), and, therefore, of high rank.

37. *knowne together*] A somewhat similar ellipsis to 'When shall we see again?' —I, ii, 65.

38, 41. *bin, beene*] Note the lawless spelling of Shakespeare's compositors.

39. *I will be euer to pay*] ABBOTT (§ 405): That is, kindnesses which I *intend* to be always *ready* to pay you, and yet go on paying. [Malone quotes similar expressions in *All's Well*, and in the 30th *Sonnet*. It is superfluous to quote them here, in these days of Mrs Cowden-Clarke's *Concordance*, of Bartlett's and of Schmidt's *Lexicon*.

41. *I did attone my Countryman and you*] WYATT: The Frenchman revives the memory of a former quarrel, and thus paves the way for the subsequent dispute on a similar ground.

43. *importance*] MALONE: This is here, as elsewhere in Shakespeare, *im-*

Pofl. By your pardon Sir, I was then a young Trauel- 45
ler, rather fhun'd to go euen with what I heard, then in

45, 46. *Trauel-ler,*] *Traveller;* Rowe et seq.

portunity, instigation. [Is not this too strong a meaning here, for a 'slight and trivial' matter? Elsewhere it undoubtedly bears this interpretation. Yet to DOWDEN it 'seems satisfactory, and it may be right; yet I rather prefer to accept it as meaning simply *subject, occasion, a matter of trivial import.*' COLLIER (ed. ii.) in the belief that 'importance' is here used in its etymological sense, from the French *emporter*, observes that it means 'carrying away,—upon urgency, or provocation of so slight and trivial a nature.' Unquestionably, *emporter* means to *carry away*, but our word *import*, which is adapted from it (see *N. E. D.*), means to *bring in*. All of this conversation, until we come to the death-grip of Iachimo and Posthumus, seems pitched in a forced, laboured, and un-Shakespearian key. Philario is pompous, and Iachimo hysterical, with such phrases as 'weep this lamentable divorce,' 'easy batteries laying flat,' and 'creeping acquaintance.' Shakespeare's unmistakeable hand begins at line 53, and all the preceding *may* have been his, but to me it lacks his creative cunning. At line 53 you see the snake, and hear the soft modulations of Mephistopheles.—ED.]

46. *rather shun'd to go euen with what I heard*] JOHNSON: This is expressed with a kind of fantastical perplexity. He means, I was then willing to take for my direction the experience of others, more than such intelligence as I had gathered myself.—MONCK MASON (p. 321): This passage cannot bear the meaning Johnson contends for. Posthumus is describing a presumptuous young man, as he acknowledges himself to have been at that time; and means to say, that 'he rather studied to avoid conducting himself by the opinions of other people, than to be guided by their experience.' To take for direction the experience of others, would be proof of wisdom, not of presumption.—CAPELL (p. 104): 'To go even with what I heard' is no easy expression, nor the speech it stands in quite so clear as it should be: The meaning of the phrase is—to assent to, 'shun'd to *assent to* what I heard': this the speaker owns as a fault, and in travellers' specially, which his youth might draw him into at that time; but notwithstanding, that he cannot admit *even now* that his cause of quarrel was so 'trivial' as the other would make it out.—STAUNTON: Should we not read *sinned*? The meaning being, I was then a young traveller and wilfully preferred rather to go by what I heard than to be guided by the experience of others. [An excellent interpretation if we can take 'shun'd, or even *sinned*, as meaning *preferred*.—ED.]—INGLEBY: This is a roundabout way of saying that Posthumus preferred disregarding the conventions of his time, to being 'guided by others' experience.—VAUGHAN (p. 347): That is, 'rather than servilely follow the guidance of others, I even avoided independent concurrence with their opinions so soon as they were expressed.' This is the contrast between 'guided by' and 'go even with' what he heard, where Mason considers that both are identical in effect; for 'conducting myself by the opinion of others' and 'guided by the experience of others' are much the same. The stroke of characteristic delineation is true, although fine.—DOWDEN: The words may mean: Being a young traveller I liked to assert an independent judgment; while I did not refuse in my actions to be guided by the experience of others, I asserted that the ground of the quarrel was serious, yet, in fact, I yielded and trade it up; now my maturer judgment regards it as serious. [Modern inter-

my euery action to be guided by others experiences: but 47
 vpon my mended iudgement (if I offend to say it is mended) my Quarrell was not altogether flight.

French. Faith yes, to be put to the arbitrement of 50
 Swords, and by such two, that would by all likelyhood haue confounded one the other, or haue false both.

Iach. Can we with manners, aske what was the difference?

French. Safely, I thinke, 'twas a contention in publicke, which may (without contradiction) suffer the report. It was much like an argument that fell out last night, where each of vs fell in praise of our Country-Mistresses. This Gentleman, at that time vouching (and 58

47. *euery*] *very* F₃F₄.

48. *offend*] Ff. *not offend* Coll. (MS.) ii, iii. *offend not* Rowe et cet.

51. *Swords*] *Swords*; Rowe et seq.

52. *or haue*] *and haue* Ktly conj.

54. *thinke*] *think*; Pope et seq.

56. *like*] *alike* F₃F₄.

57. *each*] *each* F₂.

57, 58. *Country-Mistresses*] *country mistresses* Theob. et seq.

pretations have not, I think, much improved upon Capell's: 'rather than appear to be guided by other's experience I avoided giving assent to what I heard.'—ED.]

51. **by such two**] VAUGHAN (p. 348): This again is at variance with modern idiom. 'Two that would have confounded one the other' means 'two that would have killed each other.' Shakespeare means by it 'two, one of whom would have killed the other.' It might be amended by a mere transposition of the words, thus: 'by such two, that *one* would by all likelihood have confounded *the other*, or both have fallen.' It is not impossible that 'one' might slip from one line to the other. It is also possible that Shakespeare may have written as he is represented. [Apparently, CAPELL detected this same difficulty; he conjectures, without comment, 'by such, *too*,' which sets all right. Of this conjecture Vaughan was probably unaware.—ED.]

55. **(without contradiction)**] JOHNSON: Which, undoubtedly, may be publicly told.—CAPELL (p. 104): This means,—without danger of drawing on another dispute like that which happened before; in which the truth of the matter disputed was maintained by one party,—'upon warrant of bloody affirmation,' meaning that he was ready to shed his blood in maintaining it. [Capell's interpretation is more subtle than Johnson's; possibly, a little too subtle. It is also possible that Capell interpreted the phrase as *without dispute*, and on this founded his comment. 'Without contradiction' does not always mean *undoubtedly*. SCHMIDT gives an instance in *Ant. & Cleop.* (II, vii, 40), as having this meaning, and I think he is wrong. Lepidus says 'the Ptolemies' pyramises are very goodly things; without contradiction, I have heard that,' where the sense is not, I think, that Lepidus had *undoubtedly* heard it, but that he had heard it when the assertion was not contradicted.—ED.]

56, 57. **fell out . . . fell in**] This repetition is certainly not Shakespeare at his best.—ED.

57, 58. **Country-Mistresses**] No one who has read the first ten lines of ABBOTT'S

upon warrant of bloody affirmation) his to be more
 Faire, Vertuous, Wife, Chafte, Constant, Qualified, and
 leffe attemptible then any, the rareft of our Ladies in
 Fraunce. 60

Iach. That Lady is not now liuing; or this Gentle-
 mans opinion by this, worne out.

Poff. She holds her Vertue still, and I my mind. 65

Iach. You muft not fo farre preferre her, 'fore ours of
 Italy.

Poffh. Being fo farre prouok'd as I was in France: I 68

60. *Constant, Qualified*] *constant*
qualified Cap. *constant-qualified* Cap.
 (Errata), Var. '78, Mal. Ran. Steev.
 Varr. Knt. Dyce, Glo. Cam.

61. *attemptible*] *attemptable* Rowe ii,
 +, Coll. Dyce, Sta. Glo. Cam.

61. *rareft*] *rateft* F₃.

63. *or*] Om. F₃F₄.

66. *ours*] *our's* Coll. ii.

68. *France: I*] *France, I* Rowe ii. et
 seq.

Introduction to his admirable *Grammar* need here be told that in Elizabethan English 'almost any part of speech can be used as any other part of speech,' or that here 'Country' is an adjective. In the chapter on 'Compound Words,' in that same *Grammar* (§§ 428-435) a variety of instances in great number of these compounds may be found. What is possibly noteworthy in the present instance (Ingleby calls attention to it) is the conscientious hyphen of the compositor.—ED.

60. **Constant, Qualified**] CAPELL (p. 104): That is, gifted with constancy, endow'd with it; but what idea has 'qualified' singly, when separated, as it has been, from 'constant'? [To this question the *N. E. D.* supplies an answer: 'qualified' when used attributively, as here, MURRAY defines as 'possessed of good qualities, accomplished, perfect,' and quotes Nashe, *Pierce Penilesse* (1592, ed. 2. 25, b): 'The fine qualified Gentleman . . . should carie it clean away from the lazie clownish droane.' Also from R. Bernard, trans. of *Terence* (1598, 286): 'Such a qualified yong gentleman.' Under an authority as august as Nashe and Bernard, I think Shakespeare may be permitted to use the word. DELIUS, INGLEBY, and THISELTON deny the propriety of this hyphen. DELIUS ingeniously explains 'qualified' (here meaning endowed, *geartet*) as referring to all the previous qualities, not alone to 'constant.' The hyphen first appeared in the text of the *Var.* of 1778, and has been retained ever since by a majority of the editors. And all who have remarked on the passage at all have attributed this hyphen to Capell, wherein they were misled by the *Text. Notes* of the *Cambridge edition*, through wrongly interpreting them. Capell, as we have seen, intimated in his Note the necessity for the hyphen, but it was an afterthought; in his text there was none, so he put it in his *Errata*. The *Var.* wherein the hyphen is first found was published in 1778; Capell's *Notes* and *Errata* in 1779. *Suum cuique* is our Roman justice; and to the *Variorum* of 1778 belongs the honour or the obloquy of the hyphen. Moreover, by that same justice, it is, I think, hardly fair to attribute the text of this *Variorum* to Steevens, and to Steevens alone. He was associated with Dr Johnson on the title-pages of all the early editions of the *Variorum*, and each was specified as the *Second*, *Third*, and *Fourth* edition, even the *Third* and *Fourth*, which were published

would abate her nothing, though I professe my selfe her Adorer, not her Friend.

70

after Dr Johnson's death; the *Fourth*, 1793, is generally called 'Steevens's own'; it would hardly be correct, nine years after Dr Johnson's death, to consider him as a fellow-editor. In the *Text. Notes* of the present edition these *Variorums* are cited according to their dates, except that of *Steevens's Own*, which is cited as 'Steev.'—Ed.]

69. though I professe myself, etc.] JOHNSON: 'Though I have not the common obligations of a lover to his mistress, and regard her not with the fondness of a friend, but the reverence of an adorer.—M. MASON: The sense seems to require a transposition of these words and that we should read, 'Though I profess myself her friend not her adorer.' Meaning thereby the praises he bestowed on her arose from his knowledge of her virtues, not from a superstitious reverence only. If Posthumus wished to be believed, as he surely did, the declaring that his praises proceeded from adoration would lessen the credit of them, and counteract his purpose. In confirmation of this conjecture, we find that afterwards he acknowledges her to be his wife. Iachimo says in the same scene, 'You are a friend, and therein the wiser.' Which would also serve to confirm my amendment if it were the true reading; but I do not think it is.—CAPELL (p. 104): Why is this qualified by 'Though'? Is it not meant to insinuate—that his praises were the dictates of truth, not of partial and extravagant passion?—STEEVENS prefers to consider 'friend' as a euphemism for a coarser relationship, which it is undoubtedly elsewhere, possibly by Iachimo afterward, but in Posthumus's mouth here it is, to me, revolting. White, ed. i, reading in his text, 'and her friend,' 'That is, and her accepted lover.' By here referring to a note of his, in *Rom. & Jul.*, III, v, White intimates that 'friend' is here used in the tainted sense upheld by Steevens. 'The Folio,' says White, 'has "not her friend"; but since Posthumus does profess himself the accepted lover of Imogen, the passage is surely corrupt. As the nature of the declaration limits the signification of "friend" to that above mentioned, we cannot suppose it to be used in its general sense. With either reading it is equally difficult to account for the presence of "though."—In his *Second ed.* WHITE adhered to his interpretation of 'friend' and pronounced the clause 'very unsatisfactory.' 'We naturally expect,' he remarks, 'for or as instead of "though"; and so and instead of "not." Various attempts have been made to bring the text into coherence; but all in vain.'—STAUNTON: Posthumus, we apprehend, does not mean,—I avow myself, not simply her admirer, but her worshipper; but stung by the scornful tone of Iachimo's remark, he answers,—Provoked as I was in France, I would abate her nothing, though the declaration of my opinion proclaimed me her idolater rather than her lover.—INGLEBY: What Posthumus ought to say is: 'I would abate her nothing, though I profess'd myself her adorer': *i. e.*, one who looks up to her, as to a superior being, with the worship of a votary, rather than with the jealous affection of a lover. He means, in fact, to assert for her a real objective excellence, apart from her private relation to him.—VAUGHAN, whose *New Readings* was published in the same year with Ingleby's edition, makes the same emendation: *profess'd*, with the following note: 'This rather admits than denies his real relation to her, while it denies the necessity of such a relation to justify his championship, if he were so provoked as he had been. Delius, I find, interprets "although I profess myself her adorer" as meaning, "although by such refusal to abate her I make myself liable to be considered her adorer." I

Iach. As faire, and as good : a kind of hand in hand
 comparifon, had beene something too faire, and too
 good for any Lady in Britanie; if she went before others.
 I haue feene as that Diamond of yours out-lusters many
 I haue beheld, I could not beleue she excelled many : 75

71, 72. *good: a...comparifon,] good; a...comparison* Pope. *good, a...comparifon,* Theob. et seq.

71. *hand in hand] hand-in-hand* Pope et seq.

73. *Britanie] Britain* Johns. Var. '73, Glo. Wh. ii. *Britany* Ff. Cam. et cet. *Britaine* Walker (Crit., ii, 41).

73, 74. *others. I] others, I* Rowe. *others you* Vaughan. *others I* Pope et seq.

75. *beheld, I] beheld. I* Ff. *beheld;* I Rowe.

could not] Ff, Rowe, Pope, Theob. Varr. Ran. could Warb. Han. Johns. Cap. *could not but* Mal. et cet.

cannot concur.'—The COWDEN-CLARKES: The peculiar mode in which Shakespeare uses the word 'though' should be borne in mind when interpreting this speech; and it appears to us that here 'though' in all probability bears the sense of *inasmuch as, since*. [This Shakespearian use of 'though,' just noted, in the sense of *since, inasmuch as, because*, occurred independently to the late JOSEPH CROSBY, who under the name of 'Senior' contributed to *Shakesperiana* (vol. i, p. 285, 1883-84) a valuable article on it, and showed how, by its application to many passages, even to those supposed to be hopelessly corrupt, it largely removed the difficulties. We have seen above how the use of 'though,' when taken in its ordinary concessive meaning, puzzled Capell and White. For 'though' substitute *because* in the present passage, and I think the obscurity is dissipated, 'I would abate her nothing, because I profess myself her adorer, not her friend.'—ED.]

75. **I could not beleue]** WARBURTON: What? if she did really excel others, could he not believe she really did excel them? Nonsense. We must strike out the negative.—HEATH (p. 474): The common reading, not being sense, readily leads us to the true one, 'I could *but* believe'; that is, the most I could reasonably believe would be, that she excelled many. 'Not' is frequently substituted by mistake for *but* by our poet's transcribers or printers.—THEOBALD (Nichols, ii, 265) made the same conjecture. It was, however, in his private correspondence with Warburton. STAUNTON and KEIGHTLY adopted it, and DOWDEN thinks it 'not unlikely to be right.'—JOHNSON (Var., '73, '78, '85): I should explain the sentence thus: 'Though your lady excelled as much as your diamond, I could not believe she excelled many; that is, *I too* could *yet* believe that there are *many* whom *she did not excel*.' But yet I think Dr Warburton right. [In the same *Variorums* above given STEEVENS has the following note: 'The old reading may very well stand. "If," says Iachimo, "your mistress went before some others I have seen, only in the same degree your diamond outlustres many I have likewise seen, I should not admit on that account that she excelled many: but I ought not to make myself the judge of who is the fairest lady, or which is the brightest diamond, till I have beheld the finest of either kind which nature has hitherto produced." The passage is not nonsense. It was the business of Iachimo to appear on this occasion as an infidel to beauty, in order to spirit Posthumus to lay the wager, and, therefore, will not admit her excellence in any comparison.' This note and Dr Johnson's were dropped in the Var. '93, 'Steevens's own,' because in the meantime MALONE, in his ed. 1790, completely and severely refutes Steevens's paraphrase, and so far

but I haue not seene the most pretious Diamond that is, 76
nor you the Lady.

Post. I prais'd her, as I rated her : so do I my Stone.

Iach. What do you esteeme it at? 79

vindicates his own emendation that it has been ever since adopted by a majority of the editors. It is rare in Steevens's literary career that e'en though vanquish'd he could not argue still, but, in the present instance, his discomfiture was complete, and it may have been one of the causes which broke up his friendship with Malone. The latter's refutation is as follows: In the first place Mr Steevens understands the word *as* to mean *only as* or *as little as*; and assumes that Iachimo means, not merely to deny the supereminent and unparallel'd value of the diamond of Posthumus, but greatly to depreciate it; though both the context and the words—*went before*, *most precious*, and *out-lustres*—must present to every reader a meaning directly opposite. Secondly, according to this interpretation, the adversative particle *but* is used without any propriety; as will appear at once by shortening Mr Steevens's paraphrase, and adding a few words that are requisite to make the deduction consequential: 'If your mistress went before others I have seen, only in the same degree your diamond out-lustres *many* I have likewise seen, I should not admit on that account that she excelled many, [*for your diamond is an ordinary stone, and does not excel many*:] But I have not seen the most precious diamond in the world, nor you the most beautiful lady: *and therefore I cannot admit she excels all.*' Here, after asserting that 'he could *not* admit she excelled many,' he is made to add, by way of qualification, and in opposition to what he had already said, that 'inasmuch as he has not seen all the fine women and the fine diamonds in the world, he cannot admit that she excels all.' If he had admitted that she excelled *many*, this conclusion would be consistent and intelligible; but *not* admitting that position, as he is thus made to do, it is inconsequential, if not absurd.—Malone's note was so long that, in the Var. of '21, it was relegated to the end of the volume, and also because Steevens had withdrawn his note. It is largely taken up with vindicating his emendment, 'I could not *but* believe,' already proposed by him in the Var. '85. Omitting the numerous parallel passages whereby he proves his position, it suffices to give his conclusion: 'I am persuaded that either the word *but* was omitted after "*not*" by the carelessness of the compositor, or, that "*not*" was printed instead of *but*. . . Thus the reasoning is clear, exact, and consequential. "If," says Iachimo, "she surpassed other women that I have seen in the same proportion that your diamond out-lustres *many* diamonds that I have beheld, I could not *but* acknowledge that she excelled *many* women; but I have not seen the *most* valuable diamond in the world, nor you the most beautiful woman: *and therefore I cannot admit she excels ALL.*"—INGLEBY follows the Folio, because, 'First, it is plain that [Iachimo] entirely disallows even her equality with the ladies of Italy; and secondly, the comparison is between the lady's personal charms and the diamond's visible lustre. "If she went before others I have *seen* as that diamond *out-lustres* many I have *beheld*" points to Imogen's beauty rather than her goodness; and if it be said, that to restrict the allusion to her beauty is somewhat to strain the language, the reply is, that a slight strain is to be preferred to a violent alteration of the text. [Which is true enough. But there are strains and strains, and a slight alteration may be preferred to a violent strain. DOWDEN says that 'Ingleby strains the Folio text to get a poor meaning.' If that text has received no interpretations of it better than

Post. More then the world enioyes.

80

Iach. Either your vnparagon'd Miftirs is dead, or she's out-priz'd by a trifle.

Post. You are mistaken : the one may be folde or giuen, or if there were wealth enough for the purchafes, or merite for the guift. The other is not a thing for fale, and onely the guift of the Gods.

85

81. *vnparagon'd*] *paragon'd* Rowe ii, Pope.

84. *or if*] Ff, Coll. i, ii, Del. Sta. if Rowe et cct.

84. *purchafes*] *purchaces* F4. *purchase* Rowe et seq.

85, 86. *guift*] F1.

those here given, I think we may all desert it and creep acquaintance with Malone's emendation.—ED.]

80. **More . . . enioyes**] ECCLES: That is more than the world enjoys that the world could give him in exchange for it, agreeably to the distinction afterwards made by himself; where the reasoning, however, seems not to be of the most clear and satisfactory kind, since his wife, while she remains in the world, may very naturally be considered as a part of what 'the world enjoys,' Iachimo's remark, therefore, is urged not without foundation.—VAUGHAN (p. 352) also notices the inconsistency in the words of Posthumus, who, when he says that 'he esteems [the stone] at more than the world enjoys, he means to include the value which it has as the gift of Imogen, in addition to its intrinsic or exchangeable value. When he describes it as inferior in value to Imogen, he alludes to its exchangeable value only, for this value is the only *value* which Iachimo knows, when he speaks of it as a trifle.' [As we gradually approach the awful crisis of the wager, we must not forget, in judging Posthumus, that he has a right to demand of us a full consideration of every prick and stab that goaded him on. Here is one of them. I can imagine him as courteously smiling up till now. His words had not been chosen, for he supposed he was talking among friends; all of a sudden he becomes conscious that there is malice a-foot, and he feels a sting, which makes him answer rudely, 'you are mistaken!'—ED.]

84. *or if*] MALONE: The compositor inadvertently repeated 'or.'—COLLIER: 'Or' is here obviously to be taken in the sense of *either*,—'either if there were,' etc. The use of 'or' in this sense is scriptural, and it is also countenanced by some of our best writers of the time.—DYCE (ed. ii.): There can be no doubt that [Malone is right].—VAUGHAN (p. 351): The rejection of 'or' is unwarrantable. To be perfectly accurate here Shakespeare should have placed it thus: 'If there were *or* wealth enough,' etc., and if any emendation were permissible, it is but the transposition of 'or.' [I think Collier and Vaughan are right. Both Malone and Dyce apparently overlooked the second 'or' at the end of the line.—ED.]

84. **purchases**] For a long and valuable Article on the 'final s frequently interpolated and frequently omitted in the Folio,' see WALKER (*Crit.*, i, 233-268). Were it not that this frequency varies throughout the volume, being comparatively rare in the Comedies, more frequent in the Histories, and quite common in the Tragedies, Walker would be inclined to attribute it to some peculiarity in Shakespeare's handwriting. See 'thousands,' line 129, below; 'desires,' I, vii, 9; 'Musickes,' II, iii, 41.

Iach. Which the Gods haue giuen you? 87

Pofl. Which by their Graces I will keepe.

Iach. You may weare her in title yours : but you know ftrange Fowle light vpon neighbouring Ponds. 90
Your Ring may be ftolne too, fo your brace of vnprizeable Eftimations, the one is but fraile, and the other Cafuall; A cunning Thiefe, or a (that way) accomplifh'd Courtier, would hazzard the winning both of firft and laft. 95

Pofl. Your Italy , contains ncne fo accomplifh'd a Courtier to conuince the Honour of my Miftris : if in the holding or loffe of that, you terme her fraile, I do nothing doubt you haue ftore of Theeues, notwithstanding I feare not my Ring. 100

Phil. Let vs leaue heere, Gentlemen?

Pofl. Sir, with all my heart. This worthy Signior I thanke him, makes no ftranger of me, we are familiar at firft.

Iach. With foue times fo much conuerfation, I fhould 105

87. *you?*] *you*:— Theob. Warb. you.— Johns.

89, 90. *but you know*] Ff, Knt. *but, know*: Var. '85. *but, you know*, Rowe et cet.

91. *fo your*] *so of your* Theob. i, Han. *so, of your* Theob. ii, Warb. Johns. Varr. Mal. Ran. Steev. Varr.

92, 93. *Cafuall*:] F₁.

93. *or a*] *and a* Vaughan.

a (that way) accomplifh'd] Ff,

Pope. *a, that way, accomplifh'd* Rowe. *a that-way accomplifh'd* Johns. Var. '73, Sing. *a that way accomplifh'd* Coll. Ktly, Glo. Cam. *a that-way-accomplifh'd* Theob. et cet.

98. *fraile, I*] Ff, Rowe, Theob. ii, Warb. *frail*; I Pope, Theob. i, Han. *frail. I* Johns. et cet.

100. *fe are*] F₁.

101. *Gentlemen?*] F₁.

103. *of me,*] *of me*; Theob. et seq.

92, 93. **Casuall**:] SCHMIDT (*Lex.*): That is, accidental.—INGLEBY: Liable to mischance. [A similar instance of redundant punctuation occurs in III, v, 51.—ED.]

93. **a (that way) accomplifh'd**] DEIGHTON: That is, 'framed to make women false.'—*Oth.*, I, iii, 404.

96, 97. **none so accomplifh'd a Courtier**] Compare 'none a stranger . . . so merry.'—I, vii, 70.

97. **conuince**] WARBURTON: That is, *overcome*.—JOHN HUNTER: In *Oth.*, IV, i, Iago refers to knaves 'having by their own importunate suit, convinced a mistress.'

103, 104. **at first**] ABBOTT (§ 90): Here 'at first' is not opposed to *afterwards* (as it is with us), but means 'at *the* first,' or rather, 'from *the* first,' 'at once.' [May it not be a case of absorption of *the* in a final *t*?—*i. e.*, 'at first.'?—ED.]—DEIGHTON: 'We are familiar at first,' is a sarcastic way of saying, 'He has quickly become "better known" to me, as you requested him, and has shown his friendliness by questioning the virtue of my mistress, even at our first meeting.'

get ground of your faire Miftris; make her go backe, e- 106
uen to the yeilding, had I admittance, and opportunitie
to friend.

Poft. No, no.

Iach. I dare thereupon pawne the moytie of my E- 110
ftate, to your Ring, which in my opinion o're-values it
fomething : but I make my wager rather againft your
Confidence, then her Reputation. And to barre your of-
fence heerein to, I durft attempt it againft any Lady in
the world. 115

Poft. You are a great deale abus'd in too bold a per-
fwafion, and I doubt not you fustaine what y'are worthy
of, by your Attempt.

Iach. What's rhat?

Pofth. A Repulfe though your Attempt (as you call 120
it) deferue more; a punishment too.

Phi. Gentlemen enough of this, it came in too fo-
dainely, let it dye as it was borne, and I pray you be bet-
ter acquainted.

Iach. Would I had put my Eftate, and my Neighbors 125
on th'approbation of what I haue fpoke,

- | | |
|--|---|
| 106. <i>Miftris</i> ;) <i>mistress</i> , Glo. Cam. | Ran. <i>you'll</i> Coll. (MS.), Ingl. <i>you</i> |
| 107. <i>yeilding</i> ;) Ff. <i>yielding</i> , Johns. | <i>will</i> Coll. iii. |
| <i>yielding</i> ; Pope et cet. | 117. <i>y'are</i>] <i>you're</i> Rowe et seq. |
| 109. <i>no.</i>] <i>no</i> — Var. '73. | 120. <i>Repulfe</i>] <i>Repulfe</i> , F ₄ . <i>repulfe</i> ; |
| 113. <i>Reputation.</i>] Ff, Rowe, Pope. | Rowe et seq. |
| <i>reputation</i> , Johns. <i>reputation</i> : Theob. | 121. <i>deferue</i>] <i>deserves</i> F ₄ , Rowe, +, |
| et cet. | Cap. |
| 114. <i>heerein to</i> ;) <i>herein-to</i> , White i. | 122, 123. <i>fodainely</i> ;) <i>suddenly</i> ; Cap. |
| <i>hereunto</i> , Anon. ap. Cam. <i>herein</i> , so | et seq. |
| Vaughan. <i>herein too</i> , F ₃ F ₄ et seq. | 125. <i>Neighbors</i>] <i>Neighbours</i> F ₃ F ₄ , |
| 116, 117. <i>perfwafion</i> ;) <i>persuasion</i> ; | Rowe. <i>neighbour's</i> Pope et seq. |
| Rowe et seq. | 126. <i>th'approbation</i>] <i>the approbation</i> |
| 117. <i>you</i>] <i>you'd</i> Rowe, +, Var. '73, | Cap. et seq. |

106. **get ground**] A simile taken, I think, from fencing. In that charlatan's book, Vincentio Saviolo *his Practise* (sig. H2, 1595) the phrase occurs: 'follow you well in this warde, and getting sufficient grounde of him, you maie giue him a stoccata.'—ED.

108. **to friend**] For instances of a similar use of *to*, see ABBOTT, § 189.

116. **a great deale abus'd**] JOHNSON: Deceived.

117. **you sustaine**] ABBOTT (§ 368): The subjunctive is here used, where we should use the future. [See *Text. Notes*.]

125. **Neighbors**] DELIUS: From the absence of any apostrophe, it is uncertain whether we should have read, *neighbour's* or *neighbours*'.

126. **approbation**] JOHNSON: Proof.

Post. What Lady would you chuse to affaile? 127

Iach. Yours, whom in constancie you thinke stands
so safe. I will lay you ten thousand Duckets to your
Ring, that commend me to the Court where your La- 130
dy is, with no more aduantage then the opportunitie of a
second conference, and I will bring from thence, that
Honor of hers, which you imagine so referu'd.

Posthumus. I will wage against your Gold, Gold to
it: My Ring I holde deere as my finger, 'tis part of 135
it.

Iach. You are a Friend, and there in the wiser: if you 137

127. *chuse*] F₂, Rowe, +, Var. '73,
'85, Ran. *choose* F₃F₄ et cet.

128. *whom*] *who* Pope, +, Cap. Varr.
Ran. Ktly.

stands] *stand* Vaun.

129. *thousands*] *thousand* F₃F₄.

129, 153. *Duckets*] *ducats* Pope et seq.

132. *and I*] *I* Pope, +, Var. '73.

134. *wage*] *wager* Cap. Ran. *wage*,
Vaughan.

135. *it*] F₁.

finger,] *finger*; Cap. Var. '78 et
cet.

137. *a Friend*] Ff, Rowe, Pope,
Johns. Varr. Mal. Steev. Varr. Knt,
Coll. i, Del. *afraid* Theob. Han.
Warb. Cap. Sing. Dyce, Ktly, Coll.
iii. Glo. Sta. Cam. *afraid* Coll. ii.
(MS.). *her friend* Ingl.

there in] *therein* Ff et seq.

129. **thousands**] Another instance of an interpolated final *s*. See note on
'purchases,' line 84, above.

132. **and I will bring**] INGLEBY: 'And' has no grammatical standing here.
[A remark, to me, incomprehensible. It does not appear in the ed. by Ingleby's
son.—ED.]

137. **You are a Friend**] THEOBALD: I correct with certainty: *afraid*. What
Iachimo says, in the close of his speech, determines this to have been the poet's
reading. 'You have some religion in you, that you fear.' [WARBURTON in his
edition (after Theobald's death) adopted this reading and this note without
credit to Theobald. Its authorship has been given, erroneously as I believe, to
Warburton.—ED.]—JOHNSON: 'You are a friend' to the lady, 'and therein the
wiser,' as you will not expose her to hazard; and that you *fear* is a proof of your
religious fidelity.—MALONE: A 'friend' often signified a *lover*. Iachimo might
mean that Posthumus was wise in being only the lover of Imogen, and not having
bound himself to her by the indissoluble ties of marriage. But unluckily Post-
humus has already said he is *not* her friend, but her adorer: this therefore could
not have been Iachimo's meaning. . . . It would have been more 'germane to the
matter' to have said, in allusion to the former words of Posthumus—you are *not*
a friend, *i. e.*, a lover, and therein the wiser; for all women are corruptible.—
STEEVENS, by referring to his previous slimy interpretation of 'friend,' shows that
he still retains his mind on it, and adds, 'Though the reply of Iachimo may not
have been warranted by the preceding words of Posthumus, it was certainly meant
by the speaker as a provoking circumstance, a circumstance of incitation to the
wager.' [Whatever its interpretation, it led to his concluding word, 'fear,'—a
word no soldier like Posthumus can hear, when applied to himself, without growing

buy Ladies flesh at a Million a Dram, you cannot pre- 138
feure it from tainting; but I see you haue some Religion
in you, that you feare. 140

Pofflu. This is but a custome in your tongue : you
beare a grauer purpose I hope. 142

138, 139. *prefeure*] Fr.

white to the lips.]—BOSWELL asks, ‘Does it not mean—“you show yourself a friend to your ring, which you have described as being so dear to you, by not risking it”?’ etc., etc., etc.—DYCE (*Remarks*, etc., p. 252): After carefully comparing it with the context, I feel perfectly satisfied that Warburton’s [?] correction, *afraid*, is the genuine reading. In the attempts to explain, ‘a friend,’ there is nothing but weakness.—WHITE (*Shakespeare’s Scholar*, p. 456): ‘You are a friend’ has no meaning consistent with the context, . . . and besides, Iachimo would have said ‘her friend.’ [In suggesting ‘her friend’ White anticipated DELIUS, who also conjectured it, and INGLEBY, who adopted it in his text: his son followed Theobald.—ED.]—DYCE, in his edition, repeats what he says in his *Remarks*; after the assertion that ‘a Friend’ has been very unsuccessfully defended, he adds ‘especially by Boswell.’—STAUNTON: We are not altogether satisfied with the emendation, *afraid*, but are unable to suggest any word more likely.—THISELTON: Iachimo means: ‘You are not so sure of your wife’s divinity after all; you are her protector; she is human, and you are the wiser not to risk losing your unprizeable diamond as well as your wife’s honour by relying on her divinity.’ The initial Capital [‘a Friend’] absolutely excludes the tenability of reading *afraid*.—DOWDEN: If ‘friend’ (*i. e.*, *lover*) be right, Iachimo may mean: ‘After all you are a lover, not, as you professed, an “adorer”; you know that your goddess is human and you are therein the wiser.’ Iachimo’s words, ‘but I see you have some religion,’ would then refer sneeringly to the only part of adoration possessed by Posthumus—fear; he is wise, and the fear of God is the beginning of wisdom. Or ‘you are a friend’ may mean ‘you have the advantage of me in being her intimate, and being so far the wiser, you will not risk your ring.’ [I am afraid that Theobald’s ‘*afraid*’ is too strong at this stage of the conversation. It is enough that Iachimo ends his sentence with the dread word ‘fear’; it is not necessary that he should begin with it. Nor is it necessary that he should say ‘You are a friend,’ sneeringly. He is too polished a gentleman for that. He might utter the words almost jocularly,—certainly assentingly,—and then follow them with the bitter sentence, as though he were interpreting Posthumus’s own conclusion, and putting his own sentiments into Posthumus’s mouth, ‘if you buy Ladies flesh at a Million the Dram,’ etc. Herein lies the sharp sting which demands all of Posthumus’s fast-waning self-control. It is almost more than he can bear, but as a last barrier of protection, he offers to Iachimo the excuse that Iachimo has spoken in jest, as his manner might indicate; but when Iachimo swears he is in earnest (possibly, his manner changes, the mask is discarded, and he shows his teeth), then the hot blood boils in Posthumus’s brain, and in a paroxysm of fury at Imogen’s being spoken of as ‘Ladies flesh’ he closes the wager instantly, almost exultingly, as though repelling an insult to Imogen’s unsullied purity. I hope this interpretation of the Folio and adherence to the time-honoured *durior lectio* is not too far-fetched.—ED.]

Iach. I am the Master of my speeces, and would vnder-go what's spoken, I sweare. 143

Posthu. Will you? I shall but lend my Diamond till your returne: let there be Couenants drawne between's. 145
My Mistris exceeds in goodnesse, the hugenessse of your vnworthy thinking. I dare you to this match: heere's my Ring.

Phil. I will haue it no lay. 150

Iach. By the Gods it is one: if I bring you no sufficient testimony that I haue enioy'd the deereft bodily part of your Mistris: my ten thousand Duckets are yours, so is your Diamond too: if I come off, and leaue her in such honour as you haue trust in; Shee your Iewell, this your Iewell, and my Gold are yours: prouided, I haue 155

143, 144. *vnder-go*] *undergo* F₄.

146. *between's*] Ff, Rowe, Dyce, Glo. Cam. *between us* Pope et cet.

148. *thinking*] *things* F₃F₄. *thoughts* Pope, Han.

match:] *match*. Coll.

151. *one*:] *one*. Pope, +, Coll. Dyce, Glo. Sta. Cam.

no] *not* Rowe, Pope, Theob.

153. *Mistris*:] *mistress*, Pope et seq.

153, 156. *yours*] *your's* Coll. ii.

155. *trust in*:] *trust in*, Theob. et seq.

143. I am the Master of my speeces] STEEVENS: That is, I know what I have said; I said no more than I meant.

151-156. if I bring you no sufficient . . . and my Gold are yours] WARBURTON: This was a wager between two speakers. Iachimo declares the conditions of it; and Posthumus 'embraces' them; as well he might; for Iachimo mentions only *that* of the two conditions, which was favourable to Posthumus, namely, that if his wife preserved her honour he should win; concerning the other (in case she preserved it not) Iachimo, the accurate expounder of the wager, is silent. To make him talk more in character, for we find him sharp enough in the prosecution of his bet, we should strike out the negative and read the rest thus: 'If I bring you sufficient testimony that, etc., my ten thousand ducats are MINE; so is your diamond too. If I come off, and leave her in such honour, etc., she, your jewel, etc., and my gold are yours.' [Of course, WARBURTON'S text conformed to this emendation. HANMER adopted it, and so also did the cautious and conservative CAPELL.]—JOHNSON: I once thought this emendation right, but am now of opinion that Shakespeare intended that Iachimo, having gained his purpose, should designedly drop the invidious and offensive part of the wager, and, to flatter Posthumus, dwell long upon the more pleasing part of the representation. One condition of the wager implies the other, and there is no need to mention both.—DYCE (ed. ii.): In opposition to Johnson's defence of the old text we surely may urge: Allowing that 'one condition of a wager implies the other, there is no need to mention' *that one condition twice over in different words*.—VAUGHAN (p. 356) urges that the wager had been already substantially stated piecemeal, except with regard to the ring. 'Besides,' he says, shrewdly, 'the formal statement of the wager is to be in a writing drawn up by counsel.' But his shrewdness deserts him, I

your commendation, for my more free entertainment. 157

Poff. I embrace these Conditions, let us haue Articles betwixt vs : onely thus farre you shall answere, if you make your voyage vpon her, and giue me directly to vnderstand, you haue preuayl'd, I am no further your Enemy, shee is not worth our debate. If shee remaine vnfe-duc'd, you not making it appeare otherwise : for your ill opinion, and th'affault you haue made to her chastity, you shall answer me with your Sword. 160 165

Iach. Your hand, a Couenant : wee will haue these things set downe by lawfull Counsell, and straight away for Britaine, leaft the Bargaine should catch colde, and sterue : I will fetch my Gold, and haue our two Wagers recorded. 170

157. <i>free</i>] Om. Ff, Rowe, Pope.	<i>your vauntage</i> Coll. (MS.).
158. <i>Conditions</i>] <i>conditions</i> ; Pope.	164. <i>th'affault</i>] Ff, Rowe, +.
159. <i>answere</i>] Ff. <i>answer</i> . Johns.	166. <i>hand</i>] Ff, Rowe, +. <i>hand</i> ,—
<i>answer</i> ; Rowe et seq.	Dyce. <i>hand</i> ; Cap. et cet.
160. <i>make your voyage</i>] <i>make good</i>	169. <i>sterue</i>] F ₂ , Sing. <i>starue</i> F ₃ F ₄ et cet.

fear, when he goes on to say: 'Posthumus has said to Iachimo, "Here's my ring," and must accordingly have delivered the ring to him. Iachimo says here, again, "This your jewel," which implies that he had it on his hand.' Had Vaughan looked ahead he would have found in II, iv, 137 that Posthumus says to Iachimo 'Here, take this too,' meaning the ring in addition to the bracelet; and Philario says to him 'take your Ring again.' whereupon Posthumus exclaims to Iachimo 'backe my Ring!' etc., with other references which prove that Iachimo then received the ring for the first time.—CAPEL discerned the meaning of the present exclamation, 'Here's my ring,' better than Vaughan; he represents Philario as the one who accepts the ring from Posthumus by inserting a stage-direction (which Vaughan might have seen duly recorded in the Cam. Ed.): 'Putting it into Philario's hand.'—Ed.

160. *make your voyage vpon her*] DYCE (*Strictures*, etc., p. 211), in criticising Collier's MS. emendation (See *Text. Notes*), adduces 'the following passage, which proves beyond all doubt that the old text is what the author wrote: "If he should intend this voyage towards my wife, I would turn her loose to him."'—*Mer. Wives*, II, i, 198.

166. *a Couenant*] RUSHTON (*Sh. a Lawyer*, p. 23): The Covenant Shakespeare refers to is, according to the quaint description of Thomas Wood (*Inst. of the Laws of England*, ed. ii, p. 228), 'agreements made by deed in writing, by the consent of two or more, to do, or not to do,' and not the covenants (*conventiones*) which are clauses of agreement contained in a deed.

169. *sterue*] SINGER: This has been inconsiderately changed to *starue* in all modern editions. [See *Text. Notes*.]—DYCE: I do not agree with Mr Singer. They are one and the same word, whether it be used (as in the present passage) simply in the sense of *perish*, or in that of *dying with hunger*. The Folio in *Cor.*, IV, i, has 'Angers my Meate: I suppe upon myselie, And so shall sterue with

Post. Agreed.

171

French. Will this hold, thinke you.

Phil. Signior *Iachimo* will not from it.

Pray let vs follow 'em.

Exeunt 174

Scena Sexta.

Enter Queene, Ladies, and Cornelius.

2

171. *Post.*] Host. Pope i.

[*Exeunt Posth. and Iachimo.*

Theob.

172. *you.*] *you?* Rowe et seq.

173, 174. As prose Cap. et seq.

174. 'em] Ff. et seq.

1. *Scena Sexta*] Scene III. Rowe.

Scene VII. Pope, Han. Warb. Johns.

Scene v. Dyce, Glo. Coll. iii, Cam.

Scene VI. Eccles.

Cymbeline's Palace. Rowe. in Britain. Pope

2. Cornelius] Cornelius with a Viol. Rowe. (Vial. Han. Phial. Johns.)

Feeding'; in which passage Mr Singer prints 'starve with feeding.'—INGLEBY takes 'sterve' in the sense of perishing through cold (which Dowden pronounces a common meaning), and in accordance with it excellently paraphrases the present passage: 'lest the wager which was laid in the heat of the dispute should be declared off, when the disputants have had time for cool reflection. Compare *Mach.*, IV, i, 134: "This deed I'll do before this purpose cool."

171. *Agreed*] Mrs JAMESON (ii, 73): 'The baseness and the folly of [Posthumus] have been justly censured; but Shakespeare, feeling that Posthumus needed every excuse, has managed the quarrelling scene between him and Iachimo with the most admirable skill. The manner in which his high spirit is gradually worked up by the taunts of this Italian fiend is contrived with far more probability and much less coarseness than in the original tale. In the end he is not the challenger, but the challenged; and could hardly (except on a moral principle, too much refined for those rude times) have declined the wager without compromising his own courage and his faith in the honour of Imogen.—BODENSTEDT (*Sh.'s Frauencharaktere*, p. 38): In spite of every argument which may be adduced to exculpate Posthumus, we cannot blink the revolting character of the wager, and of a surety Shakespeare would not have it otherwise. He lets his hero commit a grievous error, and grievously does he let him expiate it.

1. ECCLES: The period at which this Scene passes must be within that space of time which elapses between the arrival of Posthumus in Rome and the coming of Iachimo to the Court of Cymbeline in Britain.—DANIEL (*Sh. Soc. Trans.*, 1877-79, p. 241): An interval. Iachimo's journey to Britain. With the present scene begins DAY 3. Another possible arrangement in time would be to make it concurrent with Day 2; or again, it might have a separate day assigned to it, to be placed in the interval marked for Iachimo's journey to Britain. As Eccles has suggested. Its position as the early morning of Day 3, 'whiles yet the dew's on the ground' is, however, quite consistent with [this present] scheme of time.—[I suppose, in any analysis of the time, that the chief purpose is to calculate the number of days consumed by the action, and that the sequence of the days is of secondary importance. If, while Iachimo is on his journey, the time is filled up

Qu. Whiles yet the dewe's on ground, 3
Gather thofe Flowers,
Make hafte. Who ha's the note of them? 5

Lady. I Madam.

Queen. Difpatch.

Exit Ladies.

Now Mafter Doctor, haue you brought thofe drugges?

Cor. Pleafeth your Highnes, I : here they are, Madam:

But I befeech your Grace, without offence 10

- | | |
|--|--|
| 3, 4. One line Rowe et seq. | F ₃ F ₄ . |
| 3. <i>Whiles</i>] <i>While</i> Rowe, +. | 9. <i>I:] Ay;</i> Rowe et seq. |
| 4. <i>Flowers.</i>] <i>flowers.</i> Rowe, Pope, | [Giving her some Papers. Cap. |
| Han. <i>flowers:</i> Theob. Johns. et | Presenting a small box. Theob. |
| seq. | 10. <i>But I...offence</i>] <i>But,</i> (<i>I...offence,</i>) |
| 5. <i>hafte</i>] <i>haf</i> F ₄ . | Vaun. |
| <i>ha's</i>] F ₁ . | 10, 11. <i>without...aske</i>] Ff. In paren- |
| 6. <i>Lady.</i>] Lad. Ff. Ladies. Rowe, | theses Cap. Varr. Mal. Rann, Steev. |
| Pope. 1 <i>Lady.</i> Theob. First Lady. | Varr. Knt, Sing. <i>without...My...ask,</i> |
| Dyce. | Rowe. <i>without...(my conscience bids</i> |
| <i>I] I,</i> Rowe et seq. | <i>me ask)</i> Pope et cet. (subs.) |
| 7. <i>Exit</i>] <i>Exeunt</i> Ff. | 10. <i>offence</i>] <i>offence,</i> Theob. Warb. |
| 8. <i>Now</i>] <i>Now,</i> Theob. et seq. | Johns. Coll. <i>offence;</i> Cap. Varr. Steev. |
| <i>drugges?</i>] <i>drugges:</i> F ₂ . <i>drugs:</i> | Varr. |

with these scenes at Cymbeline's court, the number of days of action is not lessened. And, in fact, the very object of these scenes intervening between the wager in Rome and Iachimo's interview with Imogen is to give an idea of the lapse of time. So that Eccles's suggestion is good and does not clash with Daniel's calculation that we are now entering on the third day. Daniel refers to Eccles's computation.—ED.]

3. **Whiles yet the dewe's on ground**] In Arderne's *Treatises* (circa 1376, *E. E. T. Soc.*, p. 92, 1910): A receipt is given for making 'oile of violettes,' which is to be made in the same manner as 'Oile of roses,' as follows: 'Recipe roses that bene ful spred, and gredre hem erly whiles the dew lasteth.'—ED.

4. **Flowers**] ELLACOMBE (*Season of Sh.'s Plays*, New Sh. Soc., *Trans.*, 1880-86, p. 74): The Queen and her ladies gather flowers, which at the end of the Scene we are told are violets, cowslips, and primroses, the flowers of Spring. In the fourth Act, Lucius gives orders to 'find out the prettiest daisied plot we can,' to make a grave for Cloten; but daisies are too long in flower to let us attempt to fix a date by them. . . . [P. 76.] Even in such common matters as the names of the most familiar every-day plants Shakespeare does not write in a careless, haphazard way, naming the plant that comes uppermost in his thoughts, but they are all named in the most careful and correct manner, exactly fitting into the scenes in which they are placed, and so giving to each passage a brightness and a reality which would be entirely wanting if the plants were set down in the ignorance of guesswork. Shakespeare knew the plants well; and though his knowledge is never paraded, by its very thoroughness it cannot be hid.

5. **Who ha's**] I suppose that the apostrophe marks the omission of an imaginary *e*.—ED.

(My Conscience bids me aske) wherefore you haue
 Commanded of me these most poysonous Compounds,
 Which are the mouers of a languishing death :
 But though flow, deadly. 11

Qu. I wonder, Doctor, 15
 Thou ask'ft me such a Question : Haue I not bene
 Thy Pupill long ? Haft thou not learn'd me how
 To make Perfumes ? Distill ? Preferue ? Yea, so,
 That our great King himselfe doth woo me oft
 For my Confections ? Hauing thus farre proceeded, 20
 (Vnlesse thou think'ft me diuellish) is't not meete
 That I did amplifie my iudgement in
 Other Conclusions ? I will try the forces 23

11. *aske*] *wherefore*] *ask* *wherefore*
 Vaun.

12. *poysonous*] *pois'nous* Pope, +,
 Cap.

12-14. *Compounds, ... death; ... deadly.*
 Ff, Rowe. *compounds? ... death; ... deadly.*
 Pope, Theob. Han. Warb. *compounds*
... death; ... deadly. Johns. *compounds,*
... death; ... deadly. Cam. *compounds, ...*
death; ... deadly? Cap. et cet.

14. *But though*] *But, though* Theob.
 et seq. *And, though* or *Though but*
 Anon. ap. Cam.

15. *I wonder*] *I do wonder* Theob.
 Han. Warb. Cap. Steev.

Doctor] *doctor, that* Ktly conj.

21. *diuellish*] *dev'lish* Pope, +, Cap.
is't] *ist* F₂. *is it* F₃F₄, Rowe.

23. *try*] *prove* Vaun.

13. *languishing*] For the sake of scansion WALKER (*Vers.*, p. 66), and ABBOTT (§ 467) after him, would pronounce this word as a disyllable, *lang'shing*. Can any lover of Shakespeare's musical language hear this without ang'sh?—ED.

14, 15. **But . . . Doctor**] VAUGHAN (p. 358) presents us with the following alternative 'articulation and scansion' of this line: 'But though slow, dea daly. I won der, doctor'; or this: 'But though slow dead ly I ooun der, doctor.' If, hereafter, from these pages all references to Vaughan's 'articulation and scansion,' be omitted, I think it will be pardoned; but if not, I will bare my back for punishment without flinching.—ED.

15. **I wonder**] It is hardly conceivable that STEEVENS should have been ignorant that four editions before his own, beginning with THEOBALD, had printed 'I do wonder'; and yet he deliberately said, 'I have supplied the verb *do* for the sake of the measure.'—WALKER (*Vers.*, p. 24) also suggested *do*; but for him there is some excuse; his library is known to have been scanty.—ED.

17. **learn'd me**] Examples of 'learn' thus used, in the sense of *teach*, are given in *N. E. D.* (s. v., II. 4. c.) in every century from 1200 to Shakespeare's time. This venerable usage is still happily preserved in this country.—ED.

20. **Confections**] DOWDEN: That is, compounded drugs, as in V, v, 289.

21, 22. **is't not meete That I did**] ABBOTT (§ 370): Here, as in 'It is time he *came*,' the action is regarded as one 'meet' in time past, as well as in the future.

23. **Other Conclusions**] JOHNSON: Other experiments. 'I commend,' says Walton, 'an angler that trieth conclusions, and improves his art.'

Of these thy Compounds, on such Creatures as
 We count not worth the hanging (but none humane) 25
 To try the vigour of them, and apply
 Allayments to their Act, and by them gather
 Their feuerall vertues, and effects.

Cor. Your Highnesse
 Shall from this practise, but make hard your heart: 30
 Besides, the feeling these effects will be
 Both noysome, and infectious.

Qu. O content thee.

Enter Pisanio. 34

- | | |
|---|---|
| 25. <i>humane</i>] <i>human</i> Rowe et seq. | 28. <i>feuerall</i>] <i>sev'ral</i> Pope, +. |
| 26. <i>try</i>] <i>test</i> Walker (Crit., i, 288),
Huds. | 29. <i>Your</i>] <i>you</i> Var. '85 (misprint).
34. Enter...] In line 27 Dyce. |

27. **by them**] ECCLES: These words evidently refer to 'allayments,' but it is by no means clear whether the 'virtues' and 'effects,' in the next line, bear a reference to the 'compounds' or to the 'allayments'; if to the latter, the sense would be improved by substituting *from* for 'by.'—CRAIG: Perhaps Shakespeare wrote *Allayment*, 'then' in the same line referring to 'acts.'—DOWDEN: Does not this mean by the creatures experimented on? For 'act' meaning *action*, compare *Oth.*, III, iii, 328. [It seems to me that 'by them' refers to her 'conclusions,' her experiments; not to the details as to the strength of her confessions, or their antidotes, or the *corpus vile* on which the poison was tried—only by these 'conclusions' can she gather the several virtues and effects of her drugs.—Ed.]

30. **Shall . . . but make hard your heart**] JOHNSON: There is in this passage nothing that much requires a note, yet I cannot forbear to push it forward into observation. The thought would probably have been more amplified, had our author lived to be shocked with such experiments as have been published in later times by a race of men who have practised tortures without pity, and related them without shame, and are yet suffered to erect their heads among human beings. *Cape saxa manu, cape robora, pastor.* [Virgil, *Georg.*, iii, 420.]—KNIGHT: We are by no means sure that Shakespeare meant to apply a sweeping denunciation to such experiments upon the power of particular medicines. There can be no doubt that the medical art, being wholly tentative, it becomes in some cases a positive duty of a scientific experimenter to inflict pain upon an inferior animal for the ultimate purpose of assuaging pain or curing disease. It is the useless repetition of such experiments in the lecture-room which is 'noisome and infectious.'

32. **noysome and infectious**] VAUGHAN (p. 361): 'Noisome' may apply only to the direct effect upon her own person of the poisons themselves employed by her; while 'infectious' applies only to the indirect effects resulting to her person in the way of contagion by close communication with the creatures suffering directly from them.

Heere comes a flattering Rascall, vpon him 35
 Will I first worke : Hee's for his Master,
 And enemy to my Sonne. How now *Pisano*?
 Doctor, your seruice for this time is ended,
 Take your owne way.
Cor. I do suspect you, Madam, 40
 But you shall do no harme.
Qu. Hearke thee, a word.
Cor. I do not like her. She doth thinke she ha's 43

35. [Aside. Rowe et seq.
 36, 37. *Will...And*] One line Ktly.
 36. *worke*] *let them work* Cap. Ecc.
 for] *factor for* Walker, Huds.
 36, 37. *Master, And enemy*] *Master,*
An enemy Rowe ii. *Master's sake An*
enemy Pope, Theob. Han. Warb.
master, and Enemy Ktly. *master, and*

An enemy Anon. (ap. Cam. i.), Ing.
 Vaun.
 40. [Aside. Rowe.
 42. [To *Pisano*. Rowe. to *Pis*, draw-
 ing him aside. Cap.
 thee, a] *thee a* Ff.
 43. *Cor. I do*] *Cor.* [Solus.] *I do*
 Johns. *Cor. Aside. Cap.*

35, 36. vpon him Will I first worke : Hee's for his Master] CAPELL (p. 105) is severe on his four predecessors, and asserts that their addition of a solitary letter and a solitary word is a 'patch-work that does them no credit,' and then proceeds to insert two words of his own: 'upon him Will I first *let them work*'; whereof I cannot comprehend the special need, albeit Capell himself says that they 'are as necessary to the sense as the measure,' because, 'though this queen does afterwards tamper with *Pisano*, she knew him too well to think she should do any good on him; determines as first to get rid of him by the drugs which she has now in her hand, and is only intent on the method, without thinking at all about *working* on him in their sense of the word.' Simple-hearted ECCLES adopted Capell's emendation in his text, and at the same time confessed in a note that he could not perceive its superiority in meaning, over the emendation of the four preceding editors, or even over the original text.—WALKER (*Crit.*, ii, 256) proposes to read, 'He's *factor* for his Master,' and justifies the use of *factor* by quoting the Queen's words later on, line 89, where she speaks of *Pisano* as 'the agent for his master.' And he might have quoted *Iachimo* in the next scene, line 219, where he says that he 'is Factor for the rest.' Walker adds that 'Factor in this sense is common in Shakespeare'; it occurs, according to Bartlett's *Concordance*, six times, but if it occurred sixty times, its interpolation here is temerarious, to say the mildest.—DANIEL (p. 84) ingeniously modifies the punctuation, and turns 'And' into *An*, a very venial change: 'He's, for his master, *An* enemy to my son.'—ED.

43-54. I do not like her, etc.] JOHNSON: This soliloquy is very inartificial. The speaker is under no strong pressure of thought; he is neither resolving, repenting, suspecting, nor deliberating, and yet makes a long speech to tell himself what himself knows. [But the audience does not. I think it not unlikely that, influenced by this note of Dr Johnson, Garrick omitted this soliloquy in the stage performance. For which he is thus criticised by REED (*Biog. Dram.*, iii, 140) in speaking of Garrick's *Version*: 'A material fault occurs in it. By omitting the

Strange ling'ring poyfons : I do know her spirit,
 And will not trust one of her malice, with 45
 A drugge of such damn'd Nature. Thofe fhe ha's,
 Will ftupefie and dull the Senfe a-while,
 Which firft (perchance) fhee'l proue on Cats and Dogs,
 Then afterward vp higher : but there is
 No danger in what fhew of death it makes, 50
 More then the locking vp the Spirits a time,
 To be more fresh, reuiuing. She is fool'd 52

44. *ling'ring*] *lingering* Var. '21 et seq.

45. *malice, with*] *malice with* Pope et seq.

46. *Thofe*] Ff, Rowe, Pope, Knt, Coll. Dyce, Sta. Glo. Cam. *That* Han. *Those*, Theob. et cet.

47. *a-while*] *a while* Ff, Rowe, +,

Cap. Var. '73, '78. Ran. Steev. *awhile* Var. '85 et seq.

48. (*perchance*)] *perchance* Rowe.

49. *afterward*] *afterwards* Theob. Warb. Johns.

51. *locking vp*] *locking-up* Dyce, Glo. Huds.

physician's soliloquy, we are utterly unprepared for the recovery of Imogen after she had swallowed the potion prepared by her stepmother. To save appearances, this speech was inserted in the printed copy, but was never uttered on the stage. Useless as it might be to those who are intimately acquainted with the piece, it is still necessary toward the information of a common audience'—ED.]—STEEVENS: This soliloquy is yet necessary to prevent that uneasiness which would naturally arise in the mind of an audience on recollection that the Queen had mischievous ingredients in her possession, unless they were undeceived as to the quality of them; and it is no less useful to prepare us for the return of Imogen to life.—HUDSON (p. 68): This speech might be cited as proving that Shakespeare preferred expectation to surprise as an element of dramatic interest. The speech seems fairly open to some such reproof [as Johnson's]. But it prepares, and was doubtless meant to prepare, us for the seeming death and revival of Imogen; and without some such preparation those incidents would be open to much graver censure of clap-trap. The expectancy thus started is at all events better than attempting to spring a vulgar sensation on the audience.—WYATT: If Shakespeare had not felt something akin to contempt for vulgar melodramatic effects, he would not have given us this premonition of the result of Imogen's swallowing the Queen's 'confection.' [An observation which DOWDEN pronounces 'just.' See note on line 101, below.]

50. **what shew of death it makes**] VAUGHAN (p. 362): Shakespeare intends 'it' to refer to the act of 'dulling and stupefying the sense,' and not any object mentioned [This last clause, I think, is not quite clear.—DELIUS says that 'it,' by an inexact construction, refers to 'those she has.' This reference Vaughan pronounces 'if natural, still wrong.' I cannot so see it; 'show of death' is only a paraphrase of 'stupefying and dulling the sense,' and is the object of 'makes.' To me, the interpretation of Delius is just.—ED.]

51. **a time**] MALONE: All the modern editions, '*for a time.*' [I can find no edition wherein '*for a time*' is to be found. Apparently the *Cam. Ed.* were equally unsuccessful; they record it as 'quoted by Malone.'—ED.]

With a most false effect : and I, the truer, 53
 So to be false with her.
Qu. No further seruice, Doctor, 55
 Vntill I fend for thee.
Cor. I humbly take my leaue. *Exit.*
Qu. Weepes she still (faist thou?)
 Dost thou thinke in time
 She will not quench, and let instructions enter 60
 Where Folly now possesses? Do thou worke :
 When thou shalt bring me word she loues my Sonne,
 Ile tell thee on the instant, thou art then
 As great as is thy Master : Greater, for
 His Fortunes all lye speechlesse, and his name 65
 Is at last gaspe. Returne he cannot, nor
 Continue where he is : To shift his being,
 Is to exchange one misery with another,
 And euery day that comes, comes to decay
 A dayes worke in him. What shalt thou expect 70

53. *I, the*] *I the* Rowe et seq.

54. *with her*] Om. Steev. conj.

55. *further*] *farther* Coll.

55, 56. *Doctor...for thee*] One line
 Han. (omitting *for thee*).

57. *humbly*] Om. Han.

58, 59. One line Rowe et seq.

58. *faist*] *sayest* Rowe, Pope.

60. *quench,*] *quench*; Cap. Varr. Mal.
 Ran. Steev. Varr. Knt. *quench* Cam.
quinch? Vaun.

60. *instructions*] *instruction* Coll. (Monovol.)

64. *Greater*] Ff, Dyce, Glo. Cam.
greater; Rowe et cet.

67. *he is*] *is* Cap. (corrected in
 Errata).

68. *another,*] Ff, Rowe, Coll. Glo.
 Cam. *another*; Pope et cet.

70. *expect*] *expect*, Theob. Warb. et
 seq.

53. **a most false effect**] As to the nature of this drug, see notes on IV, ii, 49.

54. **to be**] That is, *for being*. For many other examples of the 'infinitive, indefinitely used,' see, if need be, ABBOTT, § 356.

60. **quench**] CRAIGIE (*N. E. D.*, s. v., II. *intr.* † c. of a person): To cool down. [The solitary example. It occurs 'with a personal object' where Iachimo (V, v, 230) says, 'Being thus quench'd Of hope, not longing,' and is noted by Craigie under 3 *transf.* † c.]

66. **at last**] Possibly a case of the absorption of *the*, 'at' last.—ED.

67. **shift his being**] JOHNSON: To change his abode. [Posthumus's grief lay deeper than the care for his lodging; *coelum non animum*, etc.; although, possibly, the Queen did not suppose such to be the case. Johnson, therefore, may be right. INGLEBY, however, thinks that 'being' can hardly be *abode* here.—ED.]

69, 70. **comes to decay A dayes worke in him**] ECCLES: The most natural construction is that of making 'decay' a noun, and 'a day's work' the nominative to the verb 'comes.'

To be depender on a thing that leanes? 71
 Who cannot be new built, nor ha's no Friends
 So much, as but to prop him? Thou tak'ft vp
 Thou know'ft not what : But take it for thy labour,
 It is a thing I made, which hath the King 75
 Fiue times redeem'd from death. I do not know
 What is more Cordiall. Nay, I prythee take it,
 It is an earnest of a farther good
 That I meane to thee. Tell thy Miftris how
 The cafe stands with her : doo't, as from thy felfe; 80
 Thinke what a chance thou changest on, but thinke
 Thou hast thy Miftris fill, to boote, my Sonne, 82

71. *depender on*] *depender of* F₃F₄.
 71-73. *leanes?...prop him?*] *leans,...prop him?* Han. Knt, Dyce, Sta. Glo. Cam. (subs.) *leans?...him.* Coll. Ktly.

72. *new built*] *new-built* Coll. *nor*] and Pope,+.
 72, 73. *Friends So much,*] *friends, So much* Rowe et seq.

73. [Pisanio looking on the Viol. Rowe. ...takes up the phial. Pope. Dropping some of the Papers. Cap. The Queen drops a phial, Pisanio takes it up. Var. '78. The Queen drops a box... Mal.

tak'ft] *takest* Rowe.

75. *made*] *make* F₃F₄, Rowe,+ , Cap. Varr. Rann.

76. *death.*] *death*; Rowe et seq.

77. *Nay.*] *Nay* Rowe, Pope.

prythee] *prethee* Ff, Rowe. *pr'y-thee* or *prithee* Pope et cet.

78. *farther*] Ff, Rowe,+ , Cap. Coll. Sing. *further* Varr. et cet.

81. *chance thou changest on,*] *chance thou chancest on*, Rowe,+ , Cap. Coll. ii, iii (MS.), Dyce. ii, iii, Huds. *change thou chancest on*; Theob. Han. Johns. Wh. i, Ktly.

81, 82. *thinke Thou*] *think*;—*Thou* Theob. Warb. Johns. Cap. *think*—*Thou* Var. '73. *think!*—*Thou* Dowden conj.

82. *fill,*] Ff, Knt, Dyce, Glo. Cam. *still*; Rowe et cet.

to] *too* F₂F₃.

71. **a thing that leanes**] JOHNSON: That *inclines* towards its fall. [Or may it not mean one who leans on another for support, 'To be a depender on one who is himself a depender on others'?—ED.]

78. **It is an earnest of a farther good**] ECCLES finds probability grossly violated in this scene, and that a purposeful person would not have taken such a roundabout method of effecting her object; while Pisanio was in health, he needed no such medicine, and in sickness her description was too vague to lead him to use it. Besides he might administer it to others, and thereby cause a disaster more widely spread than even the queen could composedly contemplate. 'This is one of the passages,' he concludes, 'wherein Shakespeare appears to have been least attentive to verisimilitude.'

81. **what a chance thou changest on**] THEOBALD: I imagine the Poet wrote, 'what a *change* then *chancest on*,' *i. e.*, if you will fall into my measures, do but think how you will chance to change your fortunes for the better, in the consequences that will attend your compliance.—HEATH (p. 475): The sense is, Think on what a chance, on how promising a prospect of advancing thy fortunes, thou changest thy present attachment. [To the same effect, STEEVENS.]—

Who shall take notice of thee. Ile moue the King 83
 To any shape of thy Preferment, such
 As thou'lt desire : and then my selfe, I cheefely, 85
 That set thee on to this desert, am bound
 To loade thy merit richly. Call my women. *Exit Pifa.*
 Thinke on my words. A flye, and constant knaue,
 Not to be shak'd : the Agent for his Master,
 And the Remembrancer of her, to hold 90
 The hand-fast to her Lord. I haue giuen him that,
 Which if he take, shall quite vnpeople her 92

83. *thee.*] Ff, Rowe, +, Coll. *thee*,
 Cap. *thee*: Mal. et cet.

Ile moue] *move* Cap. Ran.

85. *desire*] *deserve* Theob. conj. (Nich-
 oll's *Illust.*, ii, 629.)

I cheefely,] *I chiefly* Rowe, Pope,
 Theob. Warb. *aye*, *chiefly*, Vaun.

87. *Exit...*] After *words*. line 88,

Cap.

88. *flye*] *shy* Cap. conj.

91. *hand-fast*] Var. '21, Dyce, Glo.
 Huds. Cam. *handfast* Coll. i, Sta.
 Ktly. *hand fast* Ff, Rowe et cet.

I haue] *I've* Pope, +, Dyce ii, iii,
 Huds.

giuen] *giv'n* Pope, +.

CAPELL adopted Rowe's *chancest*, and justified it by urging that 'the very first thing Pisanio is to consider of is no change.'—MALONE: A line in the *Rape of Lucrece* adds some [Dyce, in quoting Malone, here, after 'some,' interpolates '[great]' in brackets] support to the reading, 'thou *chancest* on,' which is much in Shakespeare's manner: 'Let there bechance him pitiful mis-chances.'—[I. 976. Yet Malone printed 'changest' in his text.]—STAUNTON: We should prefer reading, 'Think what a chance! thou changest *one*; but think,' etc. You only change the service of your master for mine; retain your old mistress, and have my son for friend beside. *Chance*, it must be remembered, in old language meant *fortune*, *luck*, etc. Staunton (*Atheneum*, 14 June, 1873) suggested still another emendation: 'The allusion, I apprehend, is to hunting. In the language of our old books on field sports, when a hound hunts backward the way the chase has come, he *hunts counter*; when he hunts any other chase than that he first undertook, he *hunts change*. We should read, "Think what a *chase* thou changest on," etc., or, Think what a *chase* thou changest: oh, but think!' Here Staunton gives several examples where *chase* is used.—DANIEL (p. 84): The queen is urging Pisanio to abandon the cause of Posthumus, and to serve that of her son Cloten. She has already asked him what he can expect by being a 'dependor on a thing that leans.' Read, 'Think what a chance thou *hangest* on.'

90. **Remembrancer**] INGLEBY: A law-term. There used to be three officers of State, so-called. The word occurs in only one other place in Shakespeare: *Macb.*, III, iv, 37 [where it is applied to Lady Macbeth].

90, 91. **to hold The hand-fast to her Lord**] DYCE (*Remarks*, p. 252): [Collier and Knight read *hand fast*] and most erroneously. Read *handfast*, *i. e.*, the *contract*. Compare Beau. & Fletcher: 'Should leave the *handfast* that he had of grace,'—*The Woman Hater*, III, i. 'I knit this holy *handfast*.'—*Wit at Several Weapons*, v, i. (where the modern editors give wrongly, with the old Eds., 'hand fast.')—WHITE: That is, the betrothal, the marriage to her lord.

Of Leidgers for her Sweete : and which, she after 93
 Except she bend her humor, shall be assur'd
 To taste of too. 95

Enter Pisanio, and Ladies.

So, so : Well done, well done :
 The Violets, Cowslippes, and the Prime-Roses 98

93. *Leidgers*] *leigers* Han. Johns. *which, she after*, Theob. et cet.
 Varr. Mal. Steev. *ledgers* Cap. 98. *Prime-Roses*] *Prim-Roses* Rowe,
liegers Var. '03 et seq. Pope, Theob. Han. (subs.) *primroses*
which, she after] *which she after*, Warb.
 Ff, Rowe, Pope, Coll. Dyce, Glo. Cam.

93. **Of Leidgers for her Sweete**] COLLIER (ed. i.): The meaning is, that it will deprive Imogen of the 'lieger' or *ambassador*, residing with her, to represent and maintain the interest of his master. Possibly 'sweet,' as the Rev. Mr Barry proposes, ought to be *suite*.—DYCE (*Remarks*, p. 252), after quoting this last sentence of Collier's note, observes: 'Surely, though such a villainous conjecture as this might be sent to Mr Collier, he was not bound to record it.'—COLLIER, in his ed. ii, undismayed by Dyce's stigmatising *suite* as a 'villainous conjecture,' tells us that *suite* is the reading of his MS. Corrector, 'but the old text may be received without any change.'—STAUNTON: This apparently signifies ambassadors to her lover.—SCHMIDT (*Lex.*, s. v., *sweet*, adj.) gives a long array of examples where 'sweet' is used substantively, as here, and for a lover or mistress.

93. **Leidgers**] JOHNSON: A *lieger* ambassador is one that resides in a foreign court to promote his master's interest.

98. **Violets**] ELLACOMBE (p. 246): In all the passages in which Shakespeare names the Violet, he alludes to the purple sweet-scented violet, of which he was evidently very fond, and which is said to be very abundant in the neighborhood of Stratford-on-Avon. For all the eighteen passages [which Ellacombe quotes] tell of some point of beauty or sweetness that attracted him. And so it is with all the poets from Chaucer downwards. . . . Violets, like Primroses, must always have had their joyful associations as coming to tell that winter is passing away and brighter days are near. Yet it is curious to note how, like Primroses also, they have been ever associated with death, especially with the death of the young.

98. **Cowslippes**] See II, ii, 45.

98. **Prime-Roses**] The etymological history of the name of this plant, coupled with the various plants to which it has been applied, is hardly germane to a commentary in Shakespeare, and is, moreover, too voluminous for these pages. See the *New English Dictionary* or Ellacombe, p. 175. The latter, albeit that his book is devoted to the *Plant-Love of Shakespeare*, acknowledges that the 'full history of the name is too long' to be given by him. An extract from Dr PRIOR will, I think, amply supply all present needs: 'Primrose from *Pryme rolles* is the name it bears in old books and MSS. The Grete Herball, ch. cccl, says, "It is called *Pryme Rolles of pryme tyme*, because it beareth the first floure in *pryme tyme*." This little common plant affords a most extraordinary example of blundering. *Primerole* is an abbreviation of French *primeverole*, Italian *primaverola*, dim. of *prima vera*, from *flor di prima vera*, the first spring flower. *Primerole*, as an

Bear to my Cloffet : Fare thee well, *Pisanio*.

Thinke on my words.

Exit Qu. and Ladies. 100

Pisa. And shall do :

But when to my good Lord, I proue vntrue,

Ile choake my selfe : there's all Ile do for you.

Exit. 103

101. *And shall do*] I shall do so Han. And so shall do Ktly. [Aside.] Madam, I have and shall do. Ingl. conj. Marry, and shall do; or Marry, and shall do so. Vaun.

outlandish, unintelligible word was soon familiarised into *prime rolles*, and this into *primrose*. This is explained in popular works as meaning the first rose of Spring, a name that would never have been given to a plant that in form and colour is so unlike a rose. But the rightful claimant of it, strange to say, is the daisy, which in the south of Europe is a common and conspicuous flower in early Spring, while the primrose is an extremely rare one, and it is the daisy that bears the name in all the old books.—The COWDEN-CLARKES: Shakespeare makes the miscreant queen use these beauteous and innocent products of the earth as mere cloaks to her wickedness; she concocts ‘perfumes’ and ‘confections’ from them, as a veil to the drugs’ and ‘poisonous compounds’ which she collects for the fellest purposes. It enhances the effect of her guilt, in thus forcing these sweet blossoms to become accomplices in her vile schemes; and we loathe her the more for her surrounding her unhallowed self with their loveliness. [Thus far these observations are, I think, eminently ingenious and enlightening, but when the editors proceed to contrast the queen and Friar Laurence in *Rom. & Jul.*, me, at least, they do not take with them. Knight called attention to the same contrast; I did not insert his note because I could not perceive any ground for a comparison; too deep is the impression made by the profound truth expressed by— that ‘you cannot compare a pound of butter and four o’clock.’—ED.]

101. *And shall do*] DOWDEN: I conjecture that the Queen’s speech ended with ‘Think on my words, *Pisanio*,’ and that the printer finding ‘*Pisanio*’ above the speech that followed, took this for the speech-heading, which he found repeated before the word ‘*And*,’ whence it was omitted after ‘words.’ Compare the often repeated ‘*Hubert*’ in the temptation by King John (III, iii). Note that *Pisanio* has not uttered a word to the temptress. [None that we hear—but he talks with her while *Cornelius* is holding his soliloquy, for when the latter goes out, the Queen addresses *Pisanio* with ‘Weeps she still (saist thou?).’ In the PORTER-CLARKE edition is the following keen-witted remark: ‘This “saist thou” is an intimation that *Pisanio* had given in action, at a part of the stage removed from the Doctor’s place of standing, a semblance of a report at some length as to *Imogen*. This stage-business went on while the Doctor, ruminating, speaks the lines that “are needed to show the audience the real nature of the *drugges* he has just given the malicious Queen.” This then is the reason for *Cornelius*’s long speech (lines 43 to 54). We must see *Imogen* herself and hear her sorrow from her own lips, we must not have it from report, and yet it is necessary that the Queen should be embittered by the knowledge that she has not yet broken *Imogen* to her will. This knowledge is conveyed to her aside, while we are listening to *Cornelius* and while Dr Johnson is wondering why *Cornelius* is talking.—ED.]

102, 103. *But when . . . for you*] Did William Shakespeare write this doggerel?—ED.

*Scena Septima.**Enter Imogen alone.*

Imo. A Father cruell, and a Stepdame false,
 A Foolish Suitor to a Wedded-Lady,
 That hath her Husband banish'd : O, that Husband, 5
 My supream Crowne of grieffe, and thofe repeated

1. *Scena*] Scene continued. Rowe.
 Scene VIII. Pope,+ . Act II, sc. 1.
 Eccles. Scene vi. Dyce, Glo. Cam.
 Wh. ii.

Scene changes to Imogen's Apartments. Theob Another Room in the same. Cap.

2. *alone.*] Om. Cap. et seq. (except Cam.).

3. *false.*] Ff, Rowe,+ , Ktly. *false*;
 Cap. et cet.

4. *Wedded-Lady*] *Wedded Lady* Ff
 et cet.

5. *banish'd*] *banish'd*— Rowe,+ .

Husband.] Ff, Cap. *husband!*
 Rowe et cet.

6. *grieffe.*] Ff, Rowe,+ . *grief*; Cap.
 Coll. ii. *grief!* Var. '73 et cet.

1. *Scena Septima*] ECCLES: The space of time between this scene and the preceding is undetermined; between the fifth, however, and the present, such a period must be supposed wherein Iachimo might pass from Rome to Britain. The time seems to be evening; in the next scene one of the lords asks Cloten: 'Did you hear of a stranger that's come to court tonight?'

3-II. *A Father cruell . . . comfort*] INGLEBY: These are either rough notes for a speech, or the remains of a speech cut down for representation. If the former, we must regard this soliloquy as the reflection of Imogen's thoughts, rather than their articulate expression. The abrupt transition to the splendour of Iachimo's speeches is exceedingly striking. [It is not easy to comprehend why 'rough notes for a speech' should be set down in faultless rhythm, nor why those lines are the remnant of a speech. To have expatiated on any of these topics would have been needless repetition, a mere rehearsal of what already we fully know. It is enough dramatically befitting here to recall to us Imogen's utterly woe-begone and friendless state, and thereby frame our minds to elevate her to a yet higher station in our admiring love, when, in the approaching trial of her faith in Posthumus, we see her grandly true, and that this abysmal desolation of hers, which might well enough lead her to even lower depths of despair, serves only to quicken her love for her wedded husband into a stronger life.—ED.]

6. *My supream Crowne of grieffe*] MALONE: Thus in *King Lear*, 'This would have seem'd a period To such as love not sorrow; but another, To amplify too much, would make much more, And top extremity.' [V, iii, 206.]—*Coriolanus*, 'the spire and top of praises' [I, ix, 24]. Again, more appositely, in *Tro. & Cress.* 'Make Cressid's name the very crown of falsehood.' [IV, ii, 106.]—Again, in *Wint. Tale*, 'The crown and comfort of my life, your favour, I do give lost.' [III, ii, 95.]—INGLEBY: That is, the greatest and crowning sorrow of that grief, whose lesser tributaries are the three just mentioned: cruelty, falsity, and folly, equivalent to 'those repeated vexations of it.'

Vexations of it. Had I bin Theefe-stolne, 7
 As my two Brothers, happy : but most miserable
 Is the desires that's glorious. Bleffed be those
 How meane fo ere, that haue their honest wills, 10
 Which seasons comfort. Who may this be? Fye.

7. *of it.*] Ff, Coll. ii. *of it*—Rowe, +.
to it. Herr. *of it!* Cap. et cet.
bin] F₂F₃.

8. *happy:*] Ff, Rowe, Cap. *happy!*
 Pope et cet.

9. *desires*] Ktly. *degree* Han. *desire*

Ff et cet.

9. *Bleffed*] *Bless'd* or *blest* Pope, +,
 Var. '73, Dyce, Glo. Cam.

11. *seasons comfort*] *comfort seasons*
 Kinnear.

Fye.] *Fie!* Rowe et seq.

6, 7. and those repeated Vexations of it.] STAUNTON'S text reads: 'and those, repeated Vexations of it,' with an enigmatical comma after 'those.' How Staunton caught it, found it, or came by it, or whereof it is born I am yet to learn. It is certainly found nowhere else. But with it before him, it is no wonder that he says plaintively: 'Something must be wrong in this place,' and instead of detecting the perfidious comma he finds fault with the rhythm which, though it is none of the smoothest, is good enough. 'No one,' he goes on to say, 'with an ear for Shakespeare's rhythm can ever believe he wrote the passage as it stands.' As long as Staunton's text remains unchanged, Peace will not her wheaten garland wear nor stand that comma.—ED.—VAUGHAN (p. 366): 'Repeated' in Shakespeare commonly does not, as with us now, mean 'recurring again and again,' but 'recited' or 'mentioned aloud.' The phrase here signifies, therefore, 'those accessory aggravations of that supreme misery which I have now enumerated, that is, the step-dame, the cruel father, the absurd and importunate suitor.'

7. *Theefe-stolne*] This forcible-feeble, tautological expression does not sound like Shakespeare at his best.—ED.

8, 9. *most miserable Is the desires that's glorious*] WARBURTON: She had been happy had she been stolen as her brothers were, but now she is miserable, as all those are who have a sense of worth and honour superior to the vulgar, which occasions them infinite vexations from the envious and worthless part of mankind. Had she not so refined a taste as to be content only with the superior merit of Posthumus, but could have taken up with Cloten, she might have escaped these persecutions. This elegance of taste, which always discovers an excellence and chooses it, she calls with great sublimity of expression, 'The desire that's glorious.'—VAUGHAN (p. 367) defines 'the desire that's glorious' as 'the ungratified want and longing of a person in a most exalted position. The abstract for the concrete. "Desire" means "a wish balked" and "unsatisfied." We have below "the cloy'd will, that satiate but unsatisfied desire," as we have here contrasted "honest wills," &c. and "desire that's glorious."' [Vaughan must have been betrayed into this extraordinary meaning of 'desire' by his memory of the 'Quis desiderio sit pudor aut modus Tam cari capitis' of Horace, where 'desiderio' does mean a desire, a yearning for that which is lost. But there is a world-wide difference between this 'desire' and the 'desire' in Iachimo's speech where it means the lowest lust.—ED.] —BR. NICHOLSON (ap. Ingleby, ed. ii.): 'Glorious' is equivalent to *gloriosus*, *i. e.*, full of vain-glory.

9. *desires*] For this interpolated *s*, see 'purchases,' I, v, 84.

11. *Which seasons comfort*] WARBURTON: These words are equivocal,

[II. Which seasons comfort]

but the meaning is this, Who are beholden only to the seasons for their support and nourishment; so that, if these be kindly, such have no more to care for or desire. —JOHNSON: I am willing to comply with any meaning that can be extorted from the present text rather than change it, yet will propose, but with great diffidence, a slight alteration: '*With reason's* comfort.' Who gratify their innocent wishes with reasonable enjoyments.—STEEVENS: I shall venture on another explanation: 'To be able to refine on calamity (says she) is the miserable privilege of those who are educated with aspiring thoughts and elegant desires. Blessed are they, however mean their condition, who have the power of gratifying their honest inclinations, which circumstance bestows an additional relish on comfort itself.—MALONE: In my apprehension, Imogen's meaning is simply this: 'Had I been stolen by thieves in my infancy (or, as she says in another place, "born a neat-herd's daughter") I had been happy. But instead of that, I am in a high, and, what is called, a *glorious* station; and most miserable in such a situation! Pregnant with calamity are those desires, which aspire to glory; to splendid titles, or elevation of rank! Happier far are those, how low soever their rank in life, who have it in their power to gratify their virtuous inclinations: a circumstance that gives an additional *zest* to comfort itself, and renders it something more.'—MONCK MASON (p. 323): Imogen's reflection is merely this: 'That those are happy who have their honest wills, which gives a relish to comfort; but that those are miserable who set their affections on objects of superior excellence, which are, of course, difficult to obtain.' 'Honest' means *plain* or *humble*, and is opposed to *glorious*.—STAUNTON: It is probable that the obscure clause—'but most miserable is the desire that's glorious'—was accidentally transposed, and the true reading is, 'Had I been thief-stolen, As my two brothers, happy! Blessed be those, How mean soe'er, that have their honest wills, Which seasons comfort; but most miserable Is the desire that's glorious.' Happy are those, however lowly, who enjoy the moderate wishes that preserve comfort, but most wretched they whose inclinations are set in grandeur.—[KEIGHTLEY (*Exp.*, 375) pronounces this arrangement as 'most certainly an improvement'; and regrets that he did not recollect it when printing his Edition, as he should 'probably have adopted it.'—HUDSON did adopt it, as a 'most important transportation.')]—NICHOLS (ii, 15) finds that the difficulty lies 'in giving a right antecedent to "Which"; it has been sought for amongst words, when it consisted of the whole sentence,'—'Blessed be those, How mean soe'er, that have their honest wills.' [To the same effect, ROLFE.]—VAUGHAN (p. 366) gives a fair abstract of the notes of Warburton, Johnson, Steevens, Malone, and Mason, and then 'ventures to say' that 'all are wrong if the text be right, and all but Mason grossly so in some one particular or more.' He then gives his own version: 'A cruel father, and a false stepmother, and a foolish man who urges his suit upon me although I am married, as I have my husband banished. Alas for that husband, who is my chief misery! and alas for those conditions, which I have just mentioned, which are its aggravations! If I had been stolen by thieves, like my brothers, I should have been happy, but most miserable is my vain longing in an exalted sphere; and blessed are those in stations however mean, who have their honourable and moderate wishes satisfied by timely gratification.' [Hereupon he quotes the present text, 'Is the desires,' and remarks, 'It is not quite impossible, therefore, that the right reading would have been: "Most miserable Is *she*, *desires*, that's glorious." But this would give exactly the same meaning as I have ascribed to

Enter Pifanio, and Iachimo.

12

Pifa. Madam, a Noble Gentleman of Rome
Comes from my Lord with Letters.

Iach. Change you, Madam :
The Worthy *Leonatus* is in safety,

15

14. *Comes*] *come* Cap. conj.

15. *Madam*:] Ktly, Ingl. *Madam!*
Ff. *Madam?* Rowe et cet.

the traditional text.' I think he does himself injustice. His paraphrase of the text is, at least, readily comprehensible, but a phrase as elliptical and contorted as 'is she, desires, that's glorious' would be hard to parallel either in or out of Shakespeare.—DOWDEN says Vaughan means, 'is she who is of exalted station, and has desires,' and we may gladly take his word for it.—CRAIG: I suggested 'Is she desires' or 'she-desires that's glorious,' *i. e.*, but miserable is the woman of high rank who falls in love. 'She' is used for a woman in this play (see line 47 of this scene, and I, iv, 37). I find that Vaughan has made pretty much the same suggestion.—INGLEBY: 'that have their honest wills,' that is, 'who have godliness with contentment' (*i. e.*, the gratifications of their virtuous desires), which is said to be 'great gain,' and which both *sweetens and keeps sweet* their simple comforts. It is scarcely possible to fix, with exactness, the meaning of 'seasons' in this passage.—CAPELL and KNIGHT are reserved for the last; they give in the simplest and most direct way, I think, the meaning, which every one grasps.—CAPELL: Then follow some wishes, that she had not been placed in so exalted a station, whose constant lot is unhappiness, whereas, those of a lower, only in 'having their honest wills,' find the *seasoning* of every comfort that nature bestows on them.—KNIGHT: The *mean* have their *honest*, homely wills (opposed to the desire that's glorious), and that circumstance gives a relish to comfort.—ED.]

11. *Fye.*] CAPELL: There is much expression in 'Fie!'—RANN: On such intrusion.—DEIGHTON: An exclamation of surprise.—WYATT: Imogen is sorry to have her solitude broken in upon.—PORTER and CLARKE: Does she exclaim at herself for hoping for news?—DOWDEN: An outbreak of impatience at the interruption of her solitary thoughts. [Hence, it is clear that, where our betters disagree, we are all at liberty to give to this 'Fie!' whatever intonation or interpretation our mood suggests.—ED.]

15. *Change you*] The COWDEN-CLARKES: How by these little words the dramatist lets us behold the sudden pallor, and as sudden flush of crimson that bespread the wife's face at this instant.—INGLEBY: A very abrupt and even indelicate mode of greeting any lady, seen for the first time, and here a princess of the blood. We should have expected Iachimo to say, with a low reverence, 'Save you, madam.' [Of course, he should have brought his heels together with a click. I doubt that there were any 'flushes of crimson'—every drop of her blood had been summoned to the heart; it was her deathlike pallor that frightened Iachimo out of his propriety. When Henry the Fifth presented to the conspirators sundry documents containing the full exposure of their treason, 'Why, how now, Gentlemen!' he exclaimed a moment after, 'What see you in those papers that you lose So much complexion? Look ye, how they change? Their cheeks are paper! Why, what read you there, That hath so cowarded and chased your blood out of appearance.'—II, ii, 71.—ED.]

And greetes your Highnesse deerely.

17

Imo. Thanks good Sir,
You're kindly welcome.

Iach. All of her, that is out of doore, most rich :

20

If she be furnish'd with a mind so rare

She is alone th'Arabian-Bird; and I

Haue lost the wager. Boldnesse be my Friend :

Arme me Audacitie from head to foote,

Orlike the Parthian I shall flying fight,

25

Rather directly fly.

17. [Gives a letter. Johns.

20. [Aside. Pope et seq.

rich:] *rich!* Pope et seq.

22. *th'*] Ff, Rowe, +, Dyce ii, iii.
the Cap. et cct.

Arabian-Bird] *Arabian bird*
Rowe.

23, 24. *Friend:...foote,*] Ff. *friend;*

...foote. Rowe. *friend!...foote.* Pope.

friend!...foote: Theob. Han. Warb.

Johns. *friend!...foote,* Ran. Coll. *friend!*

...foote! Cap. et cct.

24. *me Audacitie*] *me, Audacity,*
Theob. et seq.

25. *fight.*] *fight;* Cap. et seq.

20. *that is out of doore*] Compare 'so faire an outward and such stuffe Within,' I, i, 32.

22. *She is alone th'Arabian.bird*] It has been supposed by some editors that 'alone' is here used because there was never but one Phœnix at a time. Is it not better to interpret it as meaning *above all things* or *beyond all others* (for which, see ABBOTT, § 18)? In this case a comma is properly put after it, as suggested by CRAIG; Dowden adopted the suggestion in his text. The earliest account of the Phœnix is obtained from Herodotus: 'There is another sacred bird, called the phœnix, which I myself have seen only in a picture; for, as the citizens of Helios say, it visits them only periodically, every five hundred years; they state that it always comes on the death of its sire. If it at all resembles its picture, it is thus and so; some of its feathers are golden-hued, and some are red; in shape and figure it most resembles the eagle, and in size also. They say, but I cannot credit it, that this bird contrives to bring from Arabia to the temple of Helios the body of its father plastered up in myrrh, and there buries it. The mode of carrying it is as follows: first, he plasters together an egg of myrrh as large as he is able to carry, after he has tested his strength by carrying it; this trial having been made, he hollows out the egg sufficiently to place his father within, then with fresh myrrh he fills up the space unoccupied by his father's body; the egg thereby becomes of the same weight as before, and thus plastered up he transports it to Egypt to the temple of Helios. Such things, they say, this bird can accomplish.'—Herodotus, Lib., ii, cap. 73. See also Pliny's account, given in *Temp.*, III, iii, 33, also *As You Like It*, IV, iii, 17, of this edition.

22. *Arabian-Bird*] According to *Cam. Ed.*, there is no hyphen in F₄. In my three copies of that edition there is a hyphen, faint to be sure, but still discernible.—Rowe first omitted it, followed by all editors.

25. *Orlike the Parthian, I shall flying fight*] KNIGHT: Every one will remember the noble passage in *Paradise Regained*: 'He saw them in their forms of battle ranged, How quick they wheel'd, and flying behind them shot Sharp sleet

Imogen reads.

27

He is one of the Nobleſt note, to whoſe kindneſſes I am moſt infinitely tied. Reflect vpon him accordingly, as you value your truſt.

Leonatus.

30

28. He] * * * * He Cap. Sta.
29, 30. your truſt] our truſt Or-
ger.
30. truſt] Ff, Rowe, Pope, Theob.
Johns. Cap. Mal. Varr. trueſt. Han.
trueſt, Ran. trueſt Steev. Var. '03, '13,

Sing. Coll. ii, iii. (MS.), White, Ktly,
Dyce ii, iii. truſt— Var. '21, Knt,
Coll. i, Del. Sta. Glo. Cam. John
Hunter, Huds. Dtn, Ingl. Herford,
Wyatt, Dowden. truſty Thirlby (Nich-
ols, Illuſt., ii, 229).

of arrowy ſhowers againſt the face Of their purſuers, and overcame by flight.'— [Bk III, l. 322.] The editors of Milton refer to parallel paſſages in Virgil and Horace as amongſt the images with which our great epic poet was familiar. The commentators of Shakeſpeare ſuffer his line to paſs without a ſingle obſervation.

29. **Reflect vpon him]** INGLEBY: That is caſt upon him ſome of the radiance of your favour. See I, iii, 28.—SCHMIDT (*Lex.*) gives 'Reflect,' in this paſſage, as nearly equivalent to *look*.—DOWDEN ſays that the word does not here mean, as Ingleby interprets it, but as ſimply *regard him*.

30. **truſt.]** MASON, not knowing that he had been anticipated by Hanmer's text, obſerved (p. 323): 'Were Leonatus writing to his ſteward, this ſtyle might be proper; but it is ſo ſtrange a concluſion of a letter to a princeſs, and a beloved wife, that it cannot be right. I have no doubt, therefore, that we ought to read: "your trueſt."'—MALONE: This conjecture would have more weight if it were certain that theſe were intended as the concluding words of the letter. It is more probably that what 'warmed the very middle of the heart' of Imogen, proved the concluſion of Poſthumus's letter; and the words—'ſo far' and 'by the reſt' ſupport that ſuppoſition. Though Imogen reads the name of her huſband, ſhe might ſuppreſs ſomewhat that intervened.—STEEVENS: It is certain, I think, from the break, 'He is one,' etc., that the omitted part of the letter was at the beginning of it, and that what follows (all indeed that was neceſſary for the audience to hear) was its regular and decided termination.—KNIGHT: The ſignature is ſeparated from the word, which has been changed to *trueſt*, by the paſſage which Imogen glances at in thankful ſilence.—WHITE (ed. i.): 'Trust' has been defended, but moſt ineffectually. Imogen had no ſpecial truſt from Poſthumus, and what ſhe reads is certainly the end, not the beginning, of the letter; the firſt word that ſhe reads, 'he,' neceſſarily implying a previous mention and introduction of Iachimo. In courtesy Imogen reads aloud her huſband's commendation of her gueſt. 'So far' may very properly be taken in the ſenſe of 'ſo much,' and 'the reſt,' of which Imogen ſpeaks, may refer as well to an unmentioned part that goes before as to one that comes after. [DYCE (ed. ii, reading 'truſt') quotes in full this note of White, as his only comment on the interpretation of the phraſe.]—INGLEBY (who retains 'truſt.'): That is, the 'truſt' ſhe has accepted by her marriage-bond. [Thus alſo, DEIGHTON.] For confirmation of this view, ſee lines 185-187.—The COWDEN-CLARKES (who adhere to the Folio): We take the ſentence, as it ſtands, to be a fragmentary one; one that occurs in the miſt of the letter, and ſelected by Imogen as that which ſhe will 'read aloud,' ſince it contains complimentary mention of the byſtander and bearer of the letter, and ſerves for his credential of introduction to her. There has probably been ſome previous mention of Iachimo by name, ſince

So farre I reade aloud.

31

But euen the very middle of my heart

Is warm'd by'th'rest, and take it thankfully.

You are as welcome (worthy Sir) as I

34

31. *aloud.*] Ff, Rowe, Pope. *aloud*;
Ran. Col. Wh. *aloud*: Theob. et cet.
aloud, Vaun.

33. *warm'd*] *warm'd* Rowe, Pope,
Han. Sta.

33. *by 'th'*] F₂. *by th'* F₃F₄, Rowe, +
by the Han. et cet.

take] *takes* Pope et seq.

thankfully.] *thankfully*— Rowe,
Pope, Han.

the sentence commences with 'He'; and we think it more likely that 'the rest' comes between this sentence and the signature than that this sentence forms the closing one. . . . Shakespeare, in many passages, uses 'trust' with the exalted and even sacred meaning which this word, in its fullest sense, includes; and he may most assuredly have thus used it in a letter from husband to wife.—Mrs LATIMER (p. 407): I think the act I can least forgive in Posthumus is the writing of this letter, recommending such a scoundrel as Iachimo, as 'one of noblest note, to whose kindnesses I am most infinitely tied.'—HUDSON: This is, 'my trust in you,' or 'the trust I repose in you.' Observe Imogen reads aloud only the first two sentences, and then skips all the rest till she comes to the signature, which she also pronounces aloud.—ROLFE: *Trust* seems preferable. Imogen *has been reading the letter to herself* during the preceding speech (*aside*) of Iachimo. Having come to the end of it, she now turns to him and reads aloud the closing lines with their reference to himself.—THISELTON: The whole sentence is: 'Let your welcome to him correspond to these kindnesses in such measure as you value your belief in, or truth to, me.' The ambiguity seems designed to give a hint of possible danger, if such a hint should be necessary.—DOWDEN: That is, value the charge entrusted to you as my wife and representative. [Is not this essentially the same as Ingleby's? This fragment of the letter is not, I think, intended to raise Posthumus greatly in our esteem. Where he speaks of being 'infinitely knit' to Iachimo, is it not gross exaggeration? and when of Iachimo's 'kindnesses,' is it not flagrantly untrue? Posthumus may have believed that in promising his 'commendation' to Iachimo, he was, in these expressions, only making good his promise and vindicating his honour. But in his soul he must have known that his honour toward Imogen was on a ground far higher than that toward an Italian stranger, and I cannot but believe that in telling Imogen that she must be guided by the value she placed on her 'trust' in her treatment of Iachimo, he was (as intimated by Thielton) sounding a note of warning, as explicitly expressed as he dared.—ED.]

31-33. *aloud.* But . . . *th'rest, and take it thankfully*] VAUGHAN (p. 369) substitutes a comma for the full stop after 'aloud.'; then includes in a parenthesis 'But euen the very middle of my heart Is warm'd by th'rest,' and retains 'take' of the Folio. 'The meaning is,' he observes, 'I read aloud so far, and take what I read aloud thankfully'; that is, 'I take the intelligence of your kindness to Leonatus with gratitude, and offer you the best welcome words can give. But what I do not read aloud warms the very core of my heart.' The universally accepted alteration [*i. e.*, *takes*] deteriorates the passage. It destroys the intended contrast between the pleasure intense and sweet and the open satisfaction claiming the expression of gratitude. [It is heart-easing to have the Folio thus excellently vindicated. *O si sic omnia*, at Vaughan's hands!—ED.]

Haue words to bid you, and fhall finde it fo 35
In all that I can do.

Iach. Thankes faireft Lady :

What are men mad? Hath Nature giuen them eyes
To fee this vaulted Arch, and the rich Crop
Of Sea and Land, which can diftinguifh 'twixt 40
The firie Orbes aboue, and the twinn'd Stones
Vpon the number'd Beach, and can we not 42

38. [Aside. Johns. Half-Aside. Ktly. (N. & Q., V, vi, 185, 1876), Huds. Herr. Kinnear.
What are] Ff. *What, are* Rowe, Pope, Han. Cap. Dyce. *What! are* 41. *and the*] *and as* Pope ii.
Theob. et cet. *mad?*] Vernor & Hood, Booth. *twinnd*] *twin* Han. *spurn'd*
mad. F₁, ap. Cam. Heath. *whiten'd* Bulloch.
39. *vaulted*] *valuted* F₂F₃. 42. *the number'd*] *th' unnumber'd*
39, 40. *Crop Of*] *cope Of* Warb. Theob. Han. Ran. Sing. Coll. ii, iii.
Johns. *cope O'er* Coll. ii, iii. (MS.). (MS.), Ktly. *the humble* Eccl. conj.
prop of Bailey (i, 114). *scope of* Crosby Beach.] Ff. *beach*; Coll. *beach?*
Rowe et cet.

38. **What are men mad**] CAPELL (p. 105): It has been thought [I wish I knew where. Probably, however, in Capell's own mind, and he quieted the objection by the argument he proceeds to give—ED.] that this artificial preparative to what the speaker is meditating breaks out too soon, and that Pisanio should not have been present at it; as for the latter objection, it is likely the Poet intended to shew us a picture of villany thrown off its guard, as is sometimes the case, and the speaker's clumsy expedient to get rid of him afterwards confirms this opinion.

39, 40. **the rich Crop Of Sea and Land**] WARBURTON: He is here speaking of the *covering* of sea and land. Shakespeare, therefore, wrote: 'the rich *cope*' [Coleridge (p. 303), and Collier's MS., also suggested 'cope'].—STEEVENS: Surely no emendation is necessary. The 'vaulted arch' is alike the *cope* or covering 'of sea and land.' When the poet had spoken of it once, could he have thought this second introduction of it necessary? 'The crop of sea and land' means only the productions of either element.—FURNIVALL (N. & Q., V, vi, 226, 1876): 'Crop' has the metaphorical meaning of *fulness* (cf. 'crop-sick,' sick with repletion) or *wealth* here. 'The rich fulness, the wealth, of sea and land' is not 'exceedingly harsh' [as Crosby had termed it, in proposing *scope*], I think. The use of 'crop' also gives you another image, that of the long, calm-sea level of standing crops of corn, to contrast with 'this vaulted arch' of the bent heaven above, the string of land and sea beneath the bow of sky.—INGLEBY: That is, the vast prospect, etc. The crop, or out-crop, is that which strikes the eye. It might, however, be contended with some shew of probability, that 'the rich crop' is that vast treasury of pebbles which belongs almost as much to the sea as to the land. All other interpretations may be safely discountenanced.—VAUGHAN: If the text be right, it means the rich harvest which the eye gathers in, consisting of sea and land. [Which, I think, expresses the idea as tersely as may be.—ED.]

40. **distinguish**] DOWDEN: Distinguish not, I think, orbs from stones, but orb from orb, and stone from stone. [Unquestionably.—ED.]

41, 42. **the twinn'd Stones Vpon the number'd Beach**] THEOBALD: I

[41, 42. the twinn'd Stones Vpon the number'd Beach]

have no idea in what sense the Beach or Shore should be called 'number'd.' I have ventured, against all copies, to substitute th' *unnumbered* Beach,' *i. e.*, the infinite, extensive beach. We are to understand the passage thus: 'and the infinite number of twinn'd stones upon the beach.' The poet has given them the same epithet before, in his *Lear*: 'The murmuring surge, That on th' unnumber'd idle pebble chafes.'—[IV, vi, 20.]—WARBURTON: Sense and the antithesis oblige us to read this nonsense thus: 'upon the humbl'd beach,' *i. e.*, because daily insulted with the flow of the tide.—JOHNSON: I know not well how to regulate this passage. 'Number'd' is perhaps *numerous*. 'Twinn'd stones' I do not understand. *Twinn'd shells*, or *pairs of shells*, are very common. For 'twinn'd,' we might read *twin'd*, that is, *twisted*, *convolved*; but this sense is more applicable to shells than to stones. [It is almost inconceivable that anyone could have adopted Warburton's *humbl'd*. Yet the clear-sighted and conservative CAPELL not only followed it in his text, but justified it in his notes, as follows: 'the epithet is just and poetical; near in trace of letters to "number'd"; and not liable to an objection *unnumber'd* is open to,—namely, that of presenting to the fancy nearly the same idea that is conveyed in "twinn'd stones"; which epithet "twin'd," is characteristic of beach stones; multitudes of them having a more perfect sameness than can be found in anything else.' This last remark proves that Capell's spelling *twin'd* is not the same as Johnson's conjecture.—ED.]—HEATH (p. 475) [The emendation *unnumber'd* is] no other than a synecdoche, frequently used by the best writers, by which the whole, the 'beach,' is put for its component parts, the pebbles. The poet might possibly have written 'the *spurn'd* stones.'—STEEVENS: The pebbles on the seashore are so much of the same size and shape that 'twinn'd' may mean as like as twins.—FARMER: I think we may read the *umber'd*, the *shaded* beach.—MALONE: *Th' unnumber'd* and 'the humbered,' if hastily pronounced, might have been easily confounded by the ear. If 'number'd' be right, it surely means, as Johnson has explained it, *abounding in numbers* of stones, *numerous*. [This note of Malone is quoted by DYCE, ii, without dissent, and yet he follows the Folio in his text.]—COLERIDGE (p. 303): As to 'twinn'd stones,' may it not be a bold *catachresis* for muscles, cockles, and other empty shells with hinges, which are truly twinned? I would take Farmer's *umber'd*, which I had proposed before I ever heard of its having been already offered by him; but I do not adopt his interpretation of the word, which, I think, is not derived from *umbra*, a shade, but from *umber*, a dingy yellow-brown soil, which most commonly forms the mass of the sludge on the seashore, and on the banks of tide-rivers at low water. One other possible interpretation of this sentence has occurred to me, just barely worth mentioning: that the 'twinn'd stones' are the *augrim* [*i. e.*, *algorism*—ED.] stones upon the number'd beech, that is, the astronomical tables of beech-wood. [Coleridge in his *Table-Talk* (p. 80, ed. Morley) modified his extremely recondite *augrim*, and has then (in 1830) 'no doubt' that the passage should read: 'the *grimed* stones Upon the *umber'd* beach.'—ED.]—WALKER (*Crit.*, iii, p. 316): Warburton's *humbled* is absurd enough; but may not Shakespeare have written *humble* in antithesis to the stars? [Herein Eccles has anticipated Walker.]—STAUNTON: Might we not read, 'the *cumber'd* beach'? taking *cumber'd* in the sense either of *rough*, *strewed*, &c., or, perhaps, *troubled*?—VAUGHAN (p. 371) conjectured '*encumbered* beach,' but concludes that, 'in consideration of the here quoted uses of "number" and "numerous," the "numbered beach" should stand.'—ABBOTT (§375)

Partition make with Spectales fo pretious
Twixt faire, and foule ?

43

43. *Spectales*] F₂. *Spectacles* F₃F₄.

has a section devoted to examples of where 'the Passive Participle is used to signify not that which *was* and *is*, but that which *was*, and, therefore, *can be hereafter*. In other words, *-ed* is used for *-able*.' Among his examples is the passage from *Lear*, first quoted by Theobald, of 'the *unnumber'd* idle pebbles,' where *-ed* is certainly used for *-able*. But, unfortunately, in the present passage, unless we adopt Theobald's emendation, *numbered* cannot be equivalent to *numberable*. Abbott, therefore, concludes that Theobald was right in reading 'th'*unnumber'd* beach.'—DOWDEN: Is the fancy too far-fetched that the beach is 'number'd' because sung in 'numbers' (numerous verse) by the waves? Craig thinks *hungred* possible, comparing the 'hungry beach,' of *Cor.*, V, iii, 58. [The very plausibility of Theobald's *unnumber'd* is against it. Whether or not the pebbles can be counted or have not been counted has nothing to do with the trending of Iachimo's thought, which is that between pebbles as like as twins Nature hath given us such eyes, such precious spectacles, that we can distinguish one from another as they lie on the beach covered with numbers of them. Just as 'delighted spirit' in *Meas. for Meas.* means the spirit abounding in delights, and the 'guiled shore' in the *Mer. of Ven.* means the shore replete with guiles, so here the 'number'd beach' means the beach covered with many a number, or, in the words which Malone has attributed to Johnson, 'abounding in numbers.'—ED.]

43. *Spectales*] DOWDEN: Does this mean 'with organs of vision' (as perhaps in *2 Hen. VI*: III, ii, 112), or having shows (of earth or sky) which instruct the eyes in making distinctions? The meaning 'shows' is common in Shakespeare. [Dowden's alternative interpretation is, I think, excellent, and would be the only one, were not the reference to the 'eyes, which Nature hath given us,' so pointed. See the next Note by 'Anon.'—ED.]

44. *Twixt faire, and foule ?*] ANON. (qu. Lettsom?—Blackwood's *Maga.*, Oct., 1853, p. 469): Let us consider the bearing of the whole speech. It has a sinister reference to Posthumus, the husband of Imogen, the lady in whose presence the speech is uttered. 'How can Posthumus,' says Iachimo, 'with such a wife as this—this Imogen—take up with the vile slut who now holds him in her clutches? Are men mad—with senses so fine that they can distinguish, or separate from each other, the fiery orbs above; and also so acute that they can distinguish between the "twinned" (or closely resembling) stones which *can be counted* upon the beach; "with spectacles"—that is, with eyes—so precious, are they yet unable (as Posthumus seems to be) to make partition "twixt a fair wife and a foul mistress?" The words, "which can distinguish "twixt the fiery orbs above and the twinned stones," do not mean that we have senses so fine that we can distinguish between stars and stones, but senses so fine that we can count, or distinguish from one another, the stars themselves; and can also perceive a difference in the pebbles on the beach, though these be as like to one another as so many peas. This interpretation brings out clearly the sense of the expression, "*numbered* beach"; it means the beach on which the pebbles can be numbered; indeed, are numerically separated by us from each other, in spite of their homogeneousness, so delicate is our organ of vision by which they are apprehended; "yet," concludes Iachimo, as the moral of his reflections, "with organs thus discriminating, my friend Posthumus has, nevertheless,

Imo. What makes your admiration ?

45

Iach. It cannot be i'th'eye : for Apes, and Monkeys
'Twixt two such She's, would chatter this way, and
Contemne with mowes the other. Nor i'th'judgment :
For Idiots in this case of fauour, would
Be wisely definit : Nor i'th'Appetite.
Sluttery to such neate Excellence, oppos'd
Should make desire vomit emptinesse,
Not fo allur,d to feed.

50

53

46. [Half-Aside. Ktly.
i'th'] F₄, Rowe, +, Sing. Dyce ii,
iii, Ktly. *ith'* F₂F₃. *i'the* Cap. et cet.
48. *i'th'* F₄, Rowe, +, Sing. Ktly.
ith F₂. *ith'* F₃. *i'the* Cap. et cet.
49. *Idiots*] *Ideots* Rowe, Pope, Theob.
Warb. Johns.
50. *definit*:] *definit*, Rowe, Pope,
Han.
i'th'] Theob. Warb. Johns. Sing.
Dyce ii, iii, Ktly. *ith* F₂. *in the* F₃F₄,

Rowe, Pope, Han. *i'the* Cap. et
cet.

50. *Appetite*] *appetite*, Rowe, Pope.
appetite: Theob. et cet.

51. *Sluttery*] *Slutt'ry* Pope, +.

52. *vomit*] *vomit ev'n* Pope, Han.
Covet Bailey (1, 262). *vomit from* Huds.
vomit emptinesse] *vomit, empti-*
ness Kinnear (p. 468). *very daintiness*
Anon. ap. Cam.

53. *allur,d*] F₁. *allure 't* Han.

gone most lamentably astray." This explanation renders the substitution of *unnumbered* not only unnecessary, but contradictory. We cannot be too cautious how we tamper with the received text of Shakespeare. Even though a passage may continue unintelligible to us for years, the chances are a hundred to one that the original lection contains a more pregnant meaning than any that we can propose in its place.

46. **It cannot be i'th'eye**] CAPELL (p. 106): What cannot be i'the eye? Why, the fault of making such perverse choices as some men are seen to. After exculpating the 'eye' and the 'judgment,' he comes to the 'appetite.'

47. **She's**] See 'The Shees of Italy.'—I, iv, 37.

47, 48. **would chatter this way, and Contemme with mowes the other**] Iachimo intentionally pays no attention to Imogen's question, neither here nor at line 54; he appears to be, as Johnson says, 'in a counterfeited rapture.' Wherefore we must connect this present passage with what is just gone before. His last words were about making a distinction between fair and foul. He now says that between two 'such shees,' one fair and the other foul, even apes and monkeys would chatter with approval of the fair and make faces at the foul. Of course, his hands were not hanging at his side, and when he said 'to the fair,' he intimated to Imogen plainly enough that he referred to her.—ED.

49. **in this case of fauour**] DOWDEN: That is, in this question respecting beauty.

52, 53. **make desire vomit emptinesse, Not so allur,d to feed**] WARBURTON: That is, that appetite, which is not allured to feed on such excellence, can have no stomach at all, but, though empty, must nauseate everything.—JOHNSON (1765): I explain this passage in a sense almost contrary. Iachimo, in this counterfeited rapture, has shewn how the 'eyes' and the 'judgement' would determine in favour of Imogen, comparing her with the present mistress of Posthumus, and proceeds to say, that appetite too would give the same suffrage. 'De-

Imo. What is the matter trow?

Iach. The Cloyed will :

55

That fatiate yet vnsatisfi'd desire, that Tub

Both fill'd and running : Rauening firft the Lambe,

57

54. *matter trow*] *matter, trow* Theob. et seq.

55. *Cloyed*] *cloyèd* Dyce.

will:] *will*, F₃F₄ et seq.

56, 57. *That...running*:] In parentheses Cap. Varr. Mal. Rann, Steev. Varr. Knt, Sing. Coll. Ktly.

56-60. *That...well?*] Lines end: *will: ...desire,...first...what*, Johns. Var. '73.

Lines end: *will: ... desire, ... first ... Sir*, Var. '78, '85, Steev. Var. '03, '13, Sing. Coll. i, ii.

57. *Rauening*] *rav'ning* Cap.

sire,' says he, when it approached 'sluttery,' and considered it in comparison with 'such neat excellence,' would not only be 'not so allured to feed,' but, seized with a fit of loathing, 'would vomit emptiness,' would feel the convulsions of disgust, though, being unfed, it had nothing to eject.—TYRWHITT (p. 8, 1766): I am still unable to comprehend how 'desire,' or any other thing, can be made to 'vomit emptiness,' I rather believe the passage should be read thus: 'Should make desire vomit, emptiness Not so *allure* to feed.' That is, Should *not so* (in such circumstances) *allure* (even) *emptiness* to feed.—JOHNSON (1773): This [Tyrwhitt's emendation] is not ill conceived, but I think my own explanation right. 'To vomit emptiness' is, in the language of poetry, 'to feel the convulsions of eructation without plenitude.' [Any difficulty, in any passage, is cheaply bought at the price of such pure Johnsonese!—CAPELL, considering 'desire' a disyllable, as he had a right to do, remarked (p. 106) that the verse was lame both in measure and sense, 'till *to* came to its aid'; accordingly his text reads 'vomit *to* emptiness.' This emendation was adopted by WHITE (ed. i.) and COLLIER (ed. ii.), who, however, followed therein his MS.—ED.]—MALONE: No one who has been ever sick at sea, can be at a loss to understand by what is meant vomiting emptiness.—BUCKNILL (p. 224): The meaning of this passage would be plain enough but for the word 'emptiness'; but as it is more difficult to vomit on an empty than on a full stomach, this word seems used merely to augment the expression.—STAUNTON: Certainly if 'emptiness' is Shakespeare's word, *to* must be understood. [The simile is not only repulsive, but unworthy, I think of Shakespeare. No appeal to the coarseness of Elizabethan times can palliate it. Discussion makes it only more repulsive; the less it is discussed the better—as I think. It is for me quite enough to apprehend that, in Iachimo's opinion, sluttery, in comparison with Imogen's refinement, would prove nauseating to the last degree. May we not discern herein that this play was written late in life. Old men are not as squeamish in matters of refinement as are younger men. Would Shakespeare have used such a simile in the days of Romeo and Juliet?—ED.]

54. *trow*] LETTSO (Foot-note to Walker, *Crit.*, i, 79): This apparently answers to the modern *I wonder*. [See 'What means the foole trow?'—*Much Ado*, III, iv, 55 (of this ed.), where 'trow' has the same meaning as in the present passage, which is there referred to.]

55-57. *The Cloyed will: . . . running: Rauening*] CAPELL (p. 106): The word 'desire' has crept in no one knows how, to the utter perversion of sense and metre: by discarding it, and placing the parenthesis properly, this speech is perfected now, for the supplial of *thing* after 'that' is obvious to every one. [I

Longs after for the Garbage.

58

Imo. What, deere Sir,

Thus rap's you? Are you well?

60

Iach. Thanks Madam, well: Befeech you Sir,

Defire my Man's abode, where I did leaue him:

He's strange and peeuish.

63

58. *Garbage.*] *garbage*—Rowe, Pope, Theob. Warb. Johns.

Glo.

61. *Befeech you Sir,*] One line Cam.60. *rap's*] *raps* Rowe.63. *He's*] *he is* Han. *he Is* Steev.

61-63. Two lines, ending: *abode*,...
peeuish Han. Ktly. Ending: *Defire*,...
He Steev. Varr. Knt, Sing. Coll. Dyce,

Varr. Knt, Sing. Coll. Dyce, Glo.

peeuish] *sheepish* Han.

[To Pisanio. Rowe.

suppose Capell means, 'That [thing] satiate, yet,' etc. 'Desire' is omitted in his text, and 'That satiate . . . running' included in a parenthesis.—STEEVENS remarks that the irregularity of the metre 'almost persuaded' him 'that the passage originally stood thus: "The cloyed will (That's satiate, yet unsatisfied, that tub Both fill'd and running) ravening," etc. The want in the original MS. of the letter I have supplied perhaps occasioned the interpolation of the word "desire."' I have but little doubt that this emendation was suggested to Steevens by Capell's note.—VAUGHAN (p. 373) points out that the demonstrative 'that' before 'tub' shows that the same pronoun before 'satiare' is also demonstrative and not relative, as Steevens assumes; and Vaughan further opines that the metre may be mended, in lines 58, 59, either by omitting 'deere' before 'Sir,' or by 'compressing' 'deere' into *d'r*. Had Dyce lived to quote this *d'r*, with what a feast of exclamation marks after it, we should have been regaled.—ED.]

60. **Thus rap's you**] WHITE (ed. i, reading *wraps*): That is, wraps you in contemplation, of course. The Folio, '*raps* you,' which ridiculous reading has been hitherto preserved. [And continues to be preserved in White's ed. ii. According to Bartlett's *Concordance* this is the only instance of its use in the present tense in Shakespeare; as a past participle, 'rapt,' he uses it several times. I can find no reference to its present use in the *N. E. D.* Possibly when the letter W. is reached it may appear as a variant of *wraps*.—ED.]

62. **Desire my Man's abode**] RANN was the first to notice any obscurity in this phrase, which he interpreted as meaning *search out* my man's abode, and herein, of those editors who have noticed it at all, he was followed by KEIGHTLY (who substituted *Inquire* in his text), by HUDSON, by WYATT and by Miss PORTER, and by DELIUS in his ed. iii. On the other hand, DELIUS, in his ed. i, in 1855, gives, for the first time, what is, I think, the true meaning: 'Iachimo's servant,' says Delius, 'must abide where he had been left, and must there await his master.'—Rev. JOHN HUNTER gives the same interpretation: 'Desire my man to abide.'—DEIGHTON: 'Bid him stay where I left him.'—ROLFE: 'That is, ask him to remain.' (Rolfe also calls attention to the use of 'abode' in connection with *time*, as in 'Your patience for my long abode.'—*Mer. of Ven.*, II, vi, 21.)—HERFORD: 'Bid my servant stay.' And, finally, DOWDEN: 'Desire my man to settle himself where I left him.' In an unhappy hour DELIUS, in his last edition, says that Pisanio must 'seek out, Iachimo's servant.'

63. **He's strange and peeuish**] JOHNSON: He is a foreigner and easily fretted.—LITLEDALE (Dyce's *Gloss.*): 'Peevish' appears to have generally signified,

- Pifa.* I was going Sir,
To giue him welcome. *Exit.* 65
- Imo.* Continues well my Lord?
His health befeech you?
- Iach.* Well, Madam.
- Imo.* Is he dispos'd to mirth? I hope he is.
- Iach.* Exceeding pleasant: none a stranger there, 70
So merry, and so gamefome: he is call'd
The Britaine Reueller.
- Imo.* When he was heere
He did incline to fadneffe, and oft times
Not knowiug why. 75
- Iach.* I neuer faw him fad.

64, 65. One line Han.
64. *going*] *just going* Han. *a going*
Ktly.
65. *Exit.*] Om. Ff, Rowe, Pope,
Theob. Warb. Johns. Varr. Ran.
66, 67. One line Han. Cap. et seq.

70. *none*] *not* Han. *ne'er* Anon ap.
Cam.
72. *Britaine*] *Britain* F₃F₄. *Briton*
Han. Varr. et seq.
74. *oft times*] *oft-times* Cap. Var. '78
et seq. *ofttimes* Sta.

during Shakespeare's days, *silly*, *foolish*, *trifling*, etc., and such would seem to be its import in the greater number of instances, though, no doubt, the word was formerly used to signify, as now, *pettish*, *perverse*, etc. [The present passage is quoted.]

66, 67. **Continues . . . you?** STAUNTON reads, 'Continues well my lord his health, beseech you?' and asks, 'Does not "continues" here import *preserve*, as in *Meas. for Meas.* "And how shall we *continue* Claudio," IV, iii, 88?' [If the passage were obscure we might well be grateful for the interpretation, but I cannot see that it needs any assistance whatever.—ED.]

70, 71. **none a stranger . . . So merry**] Cf. 'none so accomplish'd a courtier.'—I, v, 96.

72. **Britaine**] HANMER changed this to *Briton*, but none of his successors, WARBURTON, JOHNSON, CAPELL, or the Var. '73 adopted it, until the Var. '78 which accepted Hanmer's reading, and *Briton* it has remained ever since.—WALKER, however (*Crit.*, ii, 40), quotes 'Was Caius Lucius at the Britaine Court' (II, iv, 46): 'the Britaine Army' (V, ii, 3), 'a Britaine Lord' (V, iii, 2), and then remarks: 'In these three places, however, I rather believe that "Britaine" is an adjective, *Britannus*. The word which we now spell *Briton* was in old times uniformly written *Britain*; so far, at least, as I have observed. Like the Latin *Britannus*, which (in poetry at least) was used either as a substantive or an adjective, *Britain*, might be employed in both ways.' An instance which corroborates this last remark occurs in 'Heere comes the Britaine,'—I, v, 30. Walker adduces examples of the use of *Britain* for *Briton*, in other writers, even down to Bunyan's *Pilgrim's Progress*, enough to prove, as I think, that if we are to retain Shakespeare's own language we should retain 'Britain.'—ED.

74. **sadnesse**] That is, seriousness. Rosalind says to Celia, 'speake sadde brow, and true maid.'—*As You Like It*, III, ii, 209.

There is a Frenchman his Companion, one 77
 An eminent Monsieur, that it seemes much loues
 A Gallian-Girle at home. He furnaces
 The thicke sighes from him; whiles the iolly Britaine, 80
 (Your Lord I meane) laughs from's free lungs :cries oh,
 Can my fides hold, to think that man who knowes
 By Hiftory, Report, or his owne prooffe
 What woman is, yea what she cannot choofe
 But muft be: will's free houres languish : 85
 For affured bondage ?

79. *Gallian-Girle*] *Gallian girl* Pope et seq.

home.] *home*, Johns. *home*: Han. Cap. et seq.

80. *sighes*] *fides* Ff, Rowe, Pope i. *Britaine*] *Britain* F₃F₄. *Briton* Theob. ii. et seq.

81. *from's*] *from his* Ktly. *oh.*] *oh!* Rowe, +. *O*, Cap. Dyce. *Oh!* Coll. ii. *O!* Var. '78 et seq.

82. *to think that man*] *to think, that man* Rowe, Pope, Han. *to think that man*, Dyce, Sta. Glo. Cam. *to think, that man*, Theob. et cet.

85. *But muft be:*] *But must be*, Rowe et seq. Separate line Johns. Var. '73.

85. *will's*] F₃F₄. Rowe i, Johns. *wills* F₂. *will his* Rowe ii. et cet.

85, 86. *But...For*] One line Steev. Varr. Sing. Knt, Coll. ii, Dyce, Sta. Ktly, Glo. Cam.

will's...bondage?] One line Johns. Var. '73.

languish: *For*] *languish, For* Ff, Rowe. *languish out For* Pope, Theob. Han. Warb. Cap. *languish for* Johns. Var. '73, Steev. Varr. Knt, Dyce, Coll. ii, Glo. Cam. *languish For* Var. '78 et cet.

86. *affured*] *assur'd* Rowe, Pope, Theob. Han. Warb. Cap. Varr. Mal. Ran. Coll. i.

79, 80. **He furnaces The thicke sighes**] According to Bartlett's *Concordance*, this is the only instance where Shakespeare uses the verb 'furnaces'; albeit Steevens and others have found here and there examples in other authors. Of course, every one will recall 'the lover. Sighing like furnace,' in Jaques's 'Seven Ages.'

80. **The thicke sighes**] That is, where the sighs follow thick after each other. Imogen, full of eager impatience, tells Pisanio to 'speake thicke' (III, ii, 58). 'Thick' refers to quantity not quality.—ED.

80. **whiles**] ABBOTT (137): 'While,' the genitive of *while*, means *of*, or *during*, the time.

81. **laughs from's free lungs**] That is, laughs unrestrainedly; see 'free houres,' in the fourth line below.—ED.

82. **that man**] Possibly, there is an absorption of *the* in the final *t* of 'that,' 'that ' man.'—ED.

85. **will's free houres languish**] The *Text. Notes* show how the earlier Edd. dealt with the neuter verb, 'languish.'—DELIUS thus paraphrases: 'In the hours of his freedom he languishes for a more assured bondage.'—The COWDEN-CLARKES, in support of the same interpretation, 'think it not improbable, that "will's" may be a misprint for "will in's free hours," etc. *In's* would be accordant with several similar elisional contractions in this play. Nevertheless, it is true that "languish" was sometimes used in Shakespeare's time as a verb active; and, therefore, we leave the text undisturbed.'—INGLEBY adopted this emendation, *in's* (with credit to the Clarkes); VAUGHAN says that the phrase was probably thus

<i>Imo.</i> Will my Lord say so ?	87
<i>Iach.</i> I Madam, with his eyes in flood; with laughter, It is a Recreation to be by And heare him mocke the Frenchman :	90
But Heauen's know some men are much too blame.	
<i>Imo.</i> Not he I hope.	
<i>Iach.</i> Not he :	
But yet Heauen's bounty towards him, might	94
88. <i>Madam,</i>] Ff, Rowe,+, Coll. Dyce. <i>madam</i> ; Cap. et cet. <i>laughter,</i>] <i>laughter.</i> or <i>laughter</i> : Rowe ii. et seq.	91. <i>But Heauen's know</i>] <i>but heav'n knows</i> Pope,+. <i>But heauens know</i> Ff. (<i>heav ns F₂</i>) et cet. <i>too</i>] Ff. <i>to</i> Rowe.
90, 91. <i>And...know</i>] One line Pope et seq.	93, 94. <i>Not...might</i>] One line Rowe et seq.

written (without credit to the Clarkes). Moreover, Vaughan asserts that 'as "languish" is not transitive in Shakespeare, "languish his hours" must mean "languish during his hours."' In dogmatic assertion, Vaughan, at times, appears to be a belated Warburton. Because Shakespeare has not elsewhere used 'languish' as a transitive verb 'must' he be for ever debarred the privilege?—a privilege accorded to other writers? In the *N. E. D.* (*s. v.* 'languish,' 4. a.) BRADLEY gives as 'quasi-trans. (usually with *out*): To pass (a period of time) in languishing.' Hereupon follows as the first example the present passage from *Cym.* Under the next heading '† b. *causal.* To make to languish,' an example is quoted from Florio's Montaigne: 'Least by that jouissance he might or quench, or satisfie, or languish that burning flame and restlesse heat wherewith he gloryed.'—III, v, p. 495, 3d. ed. This causal force is sufficient to justify us, I think, in applying it to the interpretation of the present passage. But this is not all. There is another sentence, not given by Bradley, on p. 498 of the same volume of Montaigne, where this verb is used, unmistakably I think, in a transitive sense: 'The innumerable multitude of so manifold duties stifling, languishing, and dispersing our care.' Emboldened by this transitive use, several years before the date of *Cymbeline*, by one who was in all likelihood Shakespeare's personal friend, I think Shakespeare may be allowed, just this once, to make 'free hours' the object of 'languish.'—ED.

86. **For assured bondage**] In two passages, according to DYCE (*Gloss.*) 'assures' bears the meaning of *affianced*: 'this drudge . . . swore I was assured to her.'—*Com. of Err.*, III, ii, 145; *King Philip.* Young princes close your hands. *Austria* And your lips too; for I am well assured That I did so when I was first assured.'—*King John*, II, i, 534. I think it more than probable that here also 'assured' bears this meaning; it would bring to Imogen an especial pang, if it reminded her that she was herself merely affianced or 'hand fasted' to Posthumus, which I think was the case.—VAUGHAN asserts without qualification: "'To be assured" in Shakespeare is *to be betrothed.*' What a flood of new light Vaughan thus throws on Shylock's character! It has been always supposed that he still mourned for his Leah, but in the first scene he says, 'that I may be assured, I will bethink me.' Evidently 'twas the fear of a step-mother that drove Jessica from home.—ED.

92, 93. **Not he I hope.** *Iach.* **Not he**] PORTER and CLARKE: The dra-

Be vs'd more thankfully. In himselfe 'tis much;
In you, which I account his beyond all Talents.

95

96. *which I account his] whom I count his* Pope, Theob. Han. Warb. *whom I account his* Johns. Var. '73. *which I account* Coll ii. (MS.), Ktly. *his beyond all] beyond all his*

Ktly.

96. *Talents.] F₂. talents; Theob. Warb. Johns. Var. '73. Talents, F₃F₄, Rowe et cet. Tallents. F₁ (Capell's copy, ap. Cam.). telling. Kinnear.*

matic skill of this repetition is a marvel. Iachimo says he is not one of those who *are much to blame*, assenting to Imogen's hope that he is not. But he means one thing; she, quite another. He means to blame as his fictitious sighing Frenchman is. She, the opposite, that he is not to blame as a loose liver. Thus, without directly impeaching Posthumus's fidelity, he has struck desolation to Imogen's heart by indirectly telling her that this 'Frenchman's' silly fault of constancy is not his, while seeming to echo her hope that he is not unfaithful. [If Iachimo were narrating facts, and anxious to keep within the bounds of truth, lest he be hereafter called upon to make good his words, it might well serve his purpose to prevaricate to Imogen and deceive her under a semblance of truth and allow her to misunderstand his assent. His whole story is, however, pure fiction, and it is of the utmost importance to him, step by step, to gain her credence; this he can gain by assent; assenting to whatever she says, not by opposing; just as sometimes an opponent will say, 'Precisely,' therefore, it is, I think, that he immediately re-affirms her timid hope, whatever it be, it matters not to him, and then, as immediately, allays the good precedence with a 'But yet.'—ED.]

95, 96. **In himselfe 'tis much; . . . Talents.]** CAPELL: That is, this behaviour *is much*, even *in himself*, considered only as coming from himself, a man of his qualities; but when I further consider it as used towards 'you'—whom I count a part of himself, and that an invaluable one, *beyond all price*—'Whilst I am,' etc. [Capell's text (where it differs from the Folio) reads: 'In you,—which I count his, beyond all talents,—Whilst,' etc., and is followed by STEEVENS '93; VARR. '03, '13; SINGER, DYCE ii, iii, Coll. iii.]—RANN: That is, such conduct is very extraordinary, when considered only as proceeding from a man of his rare qualities, but when viewed as used towards you, his mate inestimable, as piteous as 'tis strange. [This appears to be a mere paraphrase of Capell. Rann's text reads, 'In you,—which I account his, beyond all talents,—Whilst,' etc. Followed by MALONE, VARR. '78, '85, '21; KNIGHT, COLLIER, ed. i. (omitting comma after 'his'); DELIUS, DYCE i; WHITE i, *Globe* (omitting comma after 'his'), Cam. (ditto), HERFORD (ditto), ROLFE (ditto), WYATT (ditto).]—MALONE: If he merely regarded his own character, without any consideration of his wife, his conduct would be unpardonable. [A note which Singer adopts, without acknowledgment.]—COLLIER (ed. ii.): The MS. Corrector has put his pen through the pronoun 'his,' to the improvement of the verse and also of the sense. Iachimo clearly means to express his own admiration of Imogen. [Collier followed the MS. in his text, but deserted it in his ed. iii.]—STAUNTON, whose text reads, 'In you,—which I account his,—beyond all talents., 'remarks, "all talents," or we mistake, means here *incalculable riches*. The bounty of heaven towards him is great in his own endowments; in its gift to you it is beyond all estimation. By the ordinary pointing [which differs from Staunton's by a comma after "talents"] the word "talents" is made to signify *accomplishments*, and the whole sense of the passage miserably enfeebled.' It is not readily apparent how the presence of a comma can work

[95, 96. In himselfe 'tis much ; . . . Talents.]

such a change in the meaning of a single word. [Staunton's text is followed by JOHN HUNTER; WHITE (ed. ii.), HUDSON, INGLEBY, DOWDEN.]—HUDSON: That is, 'Heaven's bounty towards him in his own person is great; but in you,—for I regard you as his treasure,—it is beyond all estimate of riches.' [This appears to be an excellent paraphrase.—HERFORD'S, which Rolfe commends, is certainly more terse, as follows:] 'That he is not grateful for his own gifts, is much; that he is not grateful for you, his gift beyond price, fills me with wonder and pity.' [Wherein this interpretation falls a little short, as I think, is that the main thought is represented as *gratitude*; should it not be 'Heaven's bounty'?—ED.]—SCHMIDT (*Lex.*, ed. ii, 1886) conjectures that 'account his' should be printed *account's*, *i. e.*, *account is*, on the supposition that in the MS. the words stood thus and the compositors mistook the abbreviation for *his*.—]HERTZBERG at once adopted this conjecture, wherein, I think, he will find no follower.—ED.]—DEIGHTON: Heaven's bounty to him is abundant in regard to what is *inherent in himself* (*e. g.*, noble descent, heroic character, manifold accomplishments), while in regard to you, whom I look upon *as belonging to him*, it is beyond all limit; but while I am on this account compelled to wonder, I am also compelled to pity.—WYATT: 'As regards himself alone he is greatly to blame; as regards you, whom I must suppose to be irredeemably his, his conduct amazes me and fills me with pity.' That is, I believe, the meaning of this difficult sentence. Most recent editors punctuate the line: 'In you, which I account his, beyond all talents.' This makes the passage yield a totally different meaning, as in Deighton's paraphrase.—DOWDEN: I change the full stop of the Folio after 'thankfully' to a colon, and insert a comma after 'his.' . . . The meaning I believe to be: In his own peculiar gifts heaven's bounty is much; in you—who are his—heaven's bounty to him is beyond all gifts (or endowments). 'Talent' is used for 'gift' by Shakespeare. Mr Craig, however, noticing, what is certainly the fact, that 'talent' was used by Elizabethan and earlier writers for 'inclination,' 'desire,' would let the sense run to line 97, and explain: 'With respect to you, whom I account his beyond all reach of loose desires, Whilst,' etc. [Craig, in his edition, did not repeat this plausible interpretation of 'talents' (see *N. E. D.*, sb. II. 2. and 3), but merely quoted DOWDEN'S note. Iachimo had made a bad beginning; the 'boldness' and 'audacity' which he had summoned to his aid proved futile, and instead of awakening jealousy his rapsodies had suggested to Imogen only that he was tainted in his wits and that he was not well. This would never do. So he invents Posthumus's scoffs at the love of the Frenchman and the Gallian girl, ending with the sanctimonious but ambiguous remark that the Heavens know some men are much to blame, which may apply either to the Frenchman or to Posthumus. To Imogen's placid but confident response, 'Not he, I hope,' Iachimo had to give an assent, for the reason, I think, given in the preceding note. Had he dissented and said outright that Posthumus was guilty, he might as well give up his wager at once and return to Italy; he had made no impression on Imogen. He changes his tactics, therefore, at once, and qualifies his assent by a regret that Posthumus is not sufficiently thankful for the gifts which Heaven's bounty had bestowed on him. Towards himself that bounty had been much; towards Imogen, who was also to be counted in the sum of Posthumus's gifts, that bounty had been bestowed beyond all calculation. Then follows the insidious remark that while he wonders he must also pity. This paraphrase hardly varies from some that have been given by my betters. I wish to give merely my

Whil'ft I am bound to wonder, I am bound
To pittty too. 97

Imo. What do you pittty Sir?

Iach. Two Creatures heartyly. 100

Imo. Am I one Sir?

You looke on me : what wrack difcerne you in me
Deferues your pittty?

Iach. Lamentable : what

To hide me from the radiant Sun, and folace
I'th'Dungeon by a Snuffe. 105

Imo. I pray you Sir,

Deliuier with more openneffe your anfweres
To my demands. Why do you pittty me?

Iach. That others do, 110

(I was about to fay) enjoy your ——but

It is an office of the Gods to venge it,

Not mine to fpeake on't. 113

97. *Whil'ft*] *whilft* Ff.

102. *wrack*] F₃F₄, Rowe, Cap. *wracke*

F₂. *wreck* Pope et cet.

104. *Lamentable:*] *Lamentable!* Rowe
et seq.

what] Ff, Rowe, Pope. *what!*

Theob.+, Varr. Mal. Ran. Steev.

Varr. Knt. *what*, Cap. Dyce, Sta.
Glo. Cam.

105. *Sun, and*] *sun and* Glo.

106. *I'th'*] F₃F₄, Rowe,+. *Ith* F₂.
I'the Cap. et seq.

110. *do,*] *do*—Han.

111. *your ——but*] Ff, Rowe,+. *your*
—*But* Cap. et seq.

opinion that it is not gratitude to Heaven for the bounty, but Heaven's bounty lavished on Posthumus, which is the leading idea. Then, having shown to Imogen his appreciation, akin to wonder, of her husband's heaven-sent gifts, with herself as that husband's greatest possession, the proof that this rare man wallows in filth and slime will come with heavier force.—ED.]

102. **You looke on me**] Here, I think, is one of Shakespeare's stage directions, almost the only kind we ever need or he ever uses. By the light of these words we are to see the bold, glittering eyes of Iachimo fixed steadily on Imogen.—ED.

105. **To hide me**] INGLEBY: 'me' is here expletive.—DEIGHTON: 'me' is the ethical dative.—WYATT: 'me' is pleonastic. [Does it not stand for *myself*? See ABBOTT, § 223.—ED.]

106. **Snuffe**] JOHN HUNTER: An expiring candle. HERFORD: A candle-wick.—DOWDEN: The wick, as darkening the flame.

111. **enjoy your ——but**] DEIGHTON: He interrupts himself in order to further excite her distrust. [A variation in the copies of F₁ is noted in 'Talents' in *Text. Notes*, line 96. There is here apparently another variation. The *Cam. Ed.* record 'your: but' as the reading of F₁. My copy has 'your ——but,' and thus also are Verner & Hood's *Reprint* of 1807, Booth's *Reprint*, and Staunton's *Photolithograph*.—ED.]

Imo. You do feeme to know
 Something of me, or what concernes me; pray you 115
 Since doubting things go ill, often hurts more
 Then to be sure they do. For Certainities
 Either are past remedies; or timely knowing,
 The remedy then borne. Discouer to me
 What both you spur and stop. 120

Iach' Had I this cheeke
 To bathe my lips vpon : this hand, whose touch,
 (Whose euery touch) would force the Feelers foule 123

116-119. *Since...borne.*] In parentheses (subs.), Pope et seq. In parentheses. *For Certainties...borne.* Vaun.

116. *hurts*] *hurt* Pope.

117. *Then*] *Than* F₄.

do.] *do*; Rowe et seq.

118. *Either*] *or* Pope, +.

remedies] *remedy* Boaden, Ingl.

118, 119. *knowing...borne.*] Ff. (*born.* F₃F₄). *knowing...born*; Rowe, Pope, Theob. Warb. *known, The remedy's then born*; Han. Eccl. conj. *knowing, The remedy's then born*; Johns. *knowing...born*) Cap. Varr. Ran. Coll.

knowing...born, Mal. Steev. Varr. Knt, Dyce. *known, The remedy then born*—Ktly. *knowing...born*—Glo. *knowing, ...born*,—Cam. *knowing The remedy therefore* Anon. ap. Cam.

120. *What both you*] *What's both your* Eccl. conj.

122. *bathe*] F₂. *bath* F₃F₄, Rowe, Pope, Theob. Warb. Cap. *bait* Bailey (ii, 129).

123. (*Whose euery touch*)] No parentheses Rowe et seq.

euery] F₂. *very* F₃F₄, Rowe, Pope, Han.

116. *Since doubting things go ill*] That is, being in doubt as to whether or not things go ill.

118, 119. *or timely knowing, The remedy then borne*] JOHNSON: Rather—timely *Known*.—MALONE: I believe Shakespeare wrote *Known*, and that the transcribers ear deceived him here as in many other places.—J. BOADEN (reading, 'past remedy; or timely knowing The remedy, then borne'): That is, 'they are either past all remedy; or, the remedy being timely suggested to us by the knowing them, they are the more easily borne.'—DEIGHTON: That is, being known in time their remedy is then discovered.—WYATT: 'Knowing,' as if the subject of the sentence were 'we' or 'I,' is a good example of an 'unrelated participle.'—VAUGHAN (p. 378): I interpret thus: 'either the evils certainly known are past remedies, or the timely knowing them as certain is the remedy brought into existence concurrently with that of knowledge.' 'Knowing' is both genuine and correct.—DOWDEN disagrees with Vaughan in taking 'timely knowing' as itself the remedy, and believes that 'Imogen speaks of evils known as certain, yet not remediless; upon timely knowledge the remedy is (the "is" being understood and assumed out of "are") then born.' [As in many an elliptical sentence, the sense is here readily grasped. In unfolding the ellipsis, however, there is generally *quot homines, tot sententiae*, and it is perhaps well to lay his choice before the student. To me Dowden's paraphrase is satisfactory.—ED.]

120. *What both you spur and stop*] JOHNSON: What it is that at once incites you to speak and restrains you from it.—M. MASON: What you seem anxious to utter, yet withhold.—STEEVENS informs us that there is here an allusion to horsemanship.

To'th'oath of loyalty. This obiect, which 124
 Takes prifoner the wild motion of mine eye,
 Fiering it onely heere, should I (damn'd then) 126

124. *th'oath*] *the oath* Cap. et seq.

ing Ff et cet. *Fearing* Nicholson ap. Cam.

125. *prifoner*] *pris'ner* Pope, +.

126. *Fiering*] Daniel, Dowden. *Fix-*

126. *damn'd*] F₃F₄. *damnd* F₂.

124. **oath of loyalty**] STEEVENS admitted to his edition of 1793 a note by HOLT WHITE, wherein it was maintained that there can be no connection between *touching the hand* and *the oath of loyalty* unless we perceive therein an allusion 'to the manner in which the tenant performed homage to his lord' when the vassal 'held his hands jointly together between the hands of his lord.' No reference would have been here made to this dry-as-dust note had not HALLIWELL given it in full. It evoked from PYE (p. 275) the comment, noteworthy for its unwonted sense, that the 'coloring in this passage is too warm to have any allusion to the cold ceremony of doing homage to a feudal lord.' Pye, be it recalled, was, for more than twenty years Poet Laureate; he it was who not needing plumpie Bacchus with pink eyne to inspire him, compounded for £27 per annum the historic tierce of canary.

124. **This object**] That is, Imogen herself, with cheek and hands.

124, 125. **which Takes prisoner the wild motion of mine eye**] PECK (p. 227) thinks that Shakespeare 'copied' this charming thought from the *Apocrypha*, *Judith*, chap. xvi, 9: 'Her beautie tooke his minde prisoner.' This raises the question of the version of the Bible used by Shakespeare. GINSBURG (*Athenæum*, 28 April, 1883) infers, from a line in *Love's Lab. Lost*: 'For charity itself fulfillis the law'—(IV, iii, 364) that *The Bishops' Bible*, 1568, was Shakespeare's Version, because out of the eight versions then extant *The Bishops'* alone has the phrase in Shakespeare's words. On the other hand, Rev. T. CARTER (p. 195) adduces many instances to prove that *The Genevan Bible* (1560) was most frequently paraphrased by Shakespeare. If the decision lie with the present passage, it must be given in favour of *The Genevan*, which has the words as given above, whereas *The Bishops' Bible* reads: 'her beautie captiuated his minde.'—ED.

126. **Fiering it onely heere**] DANIEL (p. 85): It seems to me that 'fiering' (firing, giving fire to) is a very good reading, and should be restored.—DOWDEN: I retain this reading of F₁. The reading of the Ff, 'Fixing,' is, perhaps rightly, adopted by many editors [by all editors, I think.—ED.]. I explain: 'from her alone does the passion of my eye catch fire'; 'motion' may mean *passion* here, as often elsewhere.—CRAIG, albeit following the Ff in his text, quotes Dowden's explanation, with the remark, "'Fiering" of F₁ is surely preferable.' [To me it is an *interpretatio certissima*. I know how strong may be the defence of 'Fixing' by alleging that it is Imogen's beauty which imprisons the unconfined roving of Iachimo's eye, and fixes it enchained on her; this is the easiest reading, but it is the *durior lectio* which is to be preferred. 'Motion' here means *passion*, just as it does in Posthumus's bitter soliloquy: 'there's no motion That tends to vice in man, but I affirme It is the Woman's part.'—II, iv, 217; and where Brabantio accuses Othello of having practised on Desdemona 'with drugs or minerals That weaken motion'; and where Lucio describes Angelo, in *Meas. for Meas.*, as a man that 'never feels the wanton stings and motions of the sense'; and in many a passage elsewhere. This wild and wandering motion is caught a prisoner, and by the sight of Imogen's cheek and by

Slauer with lippes as common as the stayres 127
 That mount the Capitoll : Ioyne gripes, with hands
 Made hard with hourelly falshood (falshood as
 With labour:) then by peeping in an eye 130

128. *gripes*,] *gripes* Pope.
 129, 130. *Made...labour*:] One line
 Rowe, +, Cap.
 129. *hourelly falshood* (*falshood*) F₂.
hourly falshood (*falshood*) F₃, Var. '73,
 Coll. *hourly* (*falshood*) F₄. *hourly*
falshood Rowe, +, Cap. *hourly false-*
hood—with falsehood Ktly. *hourly*
falsed falshood Vaun. *hourly falsehood*
 (*falsehood*, Var. '78 et cet.

130. *then*] *than* F₄. *Then glad myself*
 Rowe, +, Cap.
by peeping] Ff, Rowe, +, Cap.
 Coll. i. *lye peeping* Johnson conj.
 Varr. Mal. Ran. Steev. Varr. Dyce
 ii, iii. *by-peeping* Knt, Delius, Dyce i,
 Sing. Wh. Sta. Glo. Cam. Dowden.
bo-peeping Coll. ii, iii. *bide peeping*
 Ktly. *sit peeping* Huds.

the touch of her hands is set on fire by them alone; if so, could he then leave them and turn to other lips? This he could not do were his eyes still 'fixed' on her. The very supposition that he could seek a lower sort implies that his eyes were free to wander. The sentiment is parallel to Hamlet's question to his mother: 'Have you eyes? Could you on this fair mountain leave to feed, And batten on this moor?'—III, iv, 65.—ED.]

126. *damn'd*] Again there is a variation in the copies of F₁. The *Cam. Ed.* give *dampn'd* as the spelling of this word in F₁. In my copy of that edition, in Vernor & Hood's *Reprint*, in Booth's *Reprint*, and in Staunton's *Photolithograph* it is spelled as in the text.—ED.

127. *Slauer*] This is explained by more than one editor as 'amorous,' or 'disgusting kisses.' Is it not a profanation of a 'kiss' to think of it in this connection? 'Slauering with lips' is not kissing, but mere slobbering.—ED.

127, 128. *stayres That mount the Capitoll*] HALLIWELL: Mr Fairholt sends this note: 'In addition to the winding way, the *via triumphalis*, that gave carriages an ascent to the Capitoll at Rome, there was a flight of stairs for foot passengers leading direct to the summit from the Arch of Septimus Severus.'

128-130. *hands Made hard with hourelly falshood (falshood as With labour)*] JOHNSON: That is, hard by being often griped with frequent change of hands.—RANN: 'With hourly falshood' means with frequent pressure.—M. MASON (p. 324): One of these 'falsehoods' should be expunged. [The omission had been made from the Fourth Folio to Capell.]—HUDSON: Made hard by hourly clasping hands in vowing friendship, or in sealing covenants, falsely. [Is 'friendship' strong enough in this connection? or a thought of legal formality possible?—ED.]—INGLEBY: The hands were (metaphorically) hardened by familiar sin,—habituated to vicious ministrations,—as much as if they had been (literally) hardened by honest labour.—STAUNTON (*Athenæum*, 14 June, '73): 'Falsehood' here implies robbery, dishonesty, as in *Sonnet*, xlvi: 'How careful was I when I took my way, Each trifle under truest bars to thrust: That to my use it might unused stay From *hands of falsehood*, in sure wards of trust!' and hence the 'as' in 'as with labour' may be *suspected* to have been borrowed from the neighbouring lines: the genuine lection being, 'hourly falsehood (*falsehood*, *not With labour*).'

130. *then by peeping in an eye*] JOHNSON: I read, 'then *lye* peeping.'—KNIGHT: 'By-peeping,'—so in the original. [An oversight?—ED.] It appears

Bafe and illuftrious as the fmoakie light

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131. *illuftrious*] *unluftrious* Rowe, Pope, Han. *illuftrous* Tieck, Coll. Wh. Sing. Ktly. *ill-luftrous* Ingl. *inluftrious* Anon. ap. Cam. *unluftrious* Theob. et cet.

to us that 'by-peeping' is clandestinely peeping.—COLLIER (ed. ii.): The happy emendation of the MS. is *bo-peeping*. The allusion is to the game of bo-peep, often mentioned in the old dramatists; thus in *The London Prodigal*, 1605, a play imputed to Shakespeare, Frances says, 'Ha, ha! sister, there you played bo-peep with Tom.' [ad. fin.]. In *The Captain* (IV, iii, Beau. & Fl., ed. Dyce) Jachimo says to Frederick, 'Nay, an' you play bo-peep, I'll ha' no mercy.' In *Patient Grissel*, I, i, Babulo observes, 'The sun hath played bo-peep in the element any times these two hours.' Nothing could be more easy than to multiply instances. [Be the instances multiplied a hundredfold, they would not suffice to prove that, at such a moment, in such a presence, and in such a connection, Jachimo used a word suggestive of an innocent game in a child's nursery.—ED.]—LETTSOM (*Preface* to Walker, *Crit.*, p. xxv.): Johnson mentioned the [original reading] with approbation [Where? Not in Johnson's ed.—ED.] in a note, and at the same time proposed to read *lie* for 'by.' His advice was taken in both cases by some succeeding editors [it appeared in seven successive editions before 1860, when Lettsom wrote], and it might have been expected that a passage, so successfully treated, might for the future have been left alone. But in the eyes of still later critics nothing is so terrible as the slightest conjecture, nothing so precious as an old typographical blunder. In every recent edition [this can refer only to Knight's, Collier's i. and ii, Dyce's i, Singer's, and Delius's, the last Lettsom probably never saw]. Johnson's conjecture, so slight, so easy, and so indispensable, had been unceremoniously rejected, and the sore has been salved, not cured, with the help of a hyphen, by reading *by-peeping* or *bo-peeping*. Neither of these readings satisfies the construction. Mr Knight is mistaken in saying that 'by-peeping' is the reading of the old copy; the old copy omits the hyphen, the insertion of which is as much a conjecture as any other alteration. Not that it restored what the poet wrote. This I cannot think the case here. Johnson saw, what the more recent editors seem to have overlooked, that 'slaver' and 'join' require to be connected, not with a participle, but with another verb. The same error occurs in Goffe, *Courageous Turk*, II, i, 'Make him *by* snoring on a wanton breast, And suck the adulterate and spiced breath,' etc., and in Beau. & Fl., *Mad Lover*, I, i, 'Your cold sallads without salt or vinegar By wambling in your stomachs,' where Mr Dyce properly adopts Sympson's correction, *Lie*. [LETTSOM is too sound and keen a critic to be ever overlooked. In the present case I can say only, perhaps he is right. If, however, *by-thinking* (with a hyphen) can mean looking furtively or clandestinely, or winking on the sly, it befits the passage better, I think, than to *lie peeping*, wherein I fail to see the force of a recumbent position for the purpose of peeping. The addition of a hyphen is certainly a less violent change than the substitution of a word, and as for rejecting a participle because it is preceded by two verbs in the subjunctive, it seems to me too late a week to demand a strict sequence in tenses from Shakespeare,—a chartered libertine in a grammar which he helped us to form.—ED.]

131. *Base and illustrious*] MALONE (reading 'unlustrious'): Corrected by Mr Rowe [see *Text. Notes*; this error has been many times repeated, even by the *Cam. Ed.*]. That 'illustrious' was not used by our author in the sense of *inlustrious* or *unlustrious* is proved by a passage in the old comedy of *Patient Grissel*, 1603:

That's fed with stinking Tallow : it were fit 132
 That all the plagues of Hell should at one time
 Encounter such reuolt.

Imo. My Lord, I feare 135
 Has forgot Brittain.

Iach. And himselfe, not I
 Inclin'd to this intelligence, pronounce
 The Beggery of his change : but 'tis your Graces 139

132. *Tallow*:] *tallow?* Rowe, Pope,
 Han. *tallow*, Coll. Dyce i.

137. *himselfe*,] *himself*, F₃F₄. *himself*;
 Rowe, Cap. *himself*. Pope et cet.

'the buttons were illustrious and resplendent diamonds.'—STEEVENS: A '*lack-lustre* eye' has been already mentioned in *As You Like It*.—TIECK (vol. ix, p. 377, 1833) quotes the word as *illustrious*, thus anticipating Collier, and translates it *glorreich*, with the remark that those editors who adopt the tame word '*unlustrous*' miss the bitter irony involved in the contrast.—COLLIER (ed. ii.): All modern editors (anterior to 1843) change *illustrious* to *unlustrous*, which may be more strictly correct; but the word is *illustrious* (misprinted '*illustrious*') in all the folios, and it ought on every account to be preferred, as that which came from the author's pen. [This is, as Capell would say, a 'wipe' on Dyce, whose text reads *unlustrous*. Dyce felt it, and revenged himself by adducing a quotation of which Collier was ignorant.]—DYCE (ed. ii.): But Chapman at least uses *illustrious* in a sense the very reverse of what they [*i. e.*, Collier and those who followed him] would have it convey in our text: 'Telemachus, into a roome built hie, Of his *illustrious* court, and to the eie Of circular prospect, to his bed ascended,' &c., *Homer's Odyssey*, B. i, p. 15, ed. fol.—THISELTON (p. 15): The expression 'Base and illustrious' signifies the conjunction of baseness and lustre, and is infinitely more forcible than any alteration that would merely couple the ideas of baseness and lack of lustre.—DOWDEN: Perhaps Thyselton is right. [Whether we use *illustrious* or *unlustrous*, the meaning, *lustreless*, is the same, and, for all Tieck's 'bitter irony,' the proper meaning, I think, in the present passage. I have little doubt, however, that '*illustrious*' is Shakespeare's own word,—or his compositor's, and is akin to *jealous*, *dexterious*, *prolixious*, *robustious*, *beautious*,—all to be found in the Folio and Quartos; this tendency survives even to this day in vulgar speech, in *stupendious* and *mischievous*. Wherefore, if we are to prefer 'that which came from the author's pen,' I am afraid we should have to reject any alteration of '*illustrious*.'—ED.]

134. **Encounter such reuolt**] JOHN HUNTER: Meet such apostacy.—DEIGHTON: Meet and punish such a revolt from fealty due to you.

137, 138. **not I inclin'd to this intelligence**] JOHN HUNTER: It is not that I having any inclination to impart this to you, pronounce, etc.—INGLEBY: It is not because I am inclined to convey such intelligence, that I pronounce, etc. [Neither of these paraphrases brings out, I think, the exact meaning of Iachimo's words. He wishes to throw indirectly the obloquy of these revelations on Imogen. 'It is not,' he says in effect, 'I who divulge the utter depths of his change, inclined though I be to impart the news, but 'tis your loveliness that has conjured up this report from the innermost silence of my consciousness.' It seems not impossible that in the word 'intelligence' there lies a suggestion of information obtained in an underhand way, by stealth, or by spying.—ED.]

That from my mutest Conscience, to my tongue,
Charmes this report out. 140

Imo. Let me heare no more.

Iach. O deereft Soule : your Cause doth strike my hart
With pittie, that doth make me sicke. A Lady
So faire, and fasten'd to an Emperie 145
Would make the great'st King double, to be partner'd
With Tomboyes hyr'd, with that selfe exhibition
Which your owne Coffers yeeld : with diseas'd ventures 148

143. *Soule:] soul*, Cap. Dyce, Sta. Cam. *himself!* Rowe et cet.

144. *sicke.] sick!* Dyce, Sta. Cam.

145, 146. *So faire...double]* In parentheses Ktly.

and...double] In parentheses Sta.

Emperie.. double.] Fi. Han. Dyce ii, iii, Huds. Sta. (in parentheses). *emperry,...double*, Rowe i, Coll. Dyce i, White, Del. Glo. Cam. Dtn, Rlf, Dowd. *emperry,...double;* Rowe ii, Ingl. *em-*

pery,...double! Pope, Theob. Warb. Johns. Cap. Varr. Ran. Mal. Steev. Varr. Knt, Sing.

147. *Tomboyes hyr'd, with]* F₂F₃. *Tomboys hir'd, with* F₄, Rowe i. *Tomboys, hir'd with* Rowe ii et seq (subs.)

selfe exhibition] F₄, Rowe, Cap. Coll. Cam. Dyce iii. *selfe-exhibition* F₂F₃, Pope et cet.

148. *yeeld:] yield:* F₃F₄. *yield!* Rowe et seq.

ventures] venters Rowe ii, Pope.

141. **Charmes]** This verb in the singular after a plural subject, ABBOTT (§ 412) calls 'confusion by proximity' inasmuch as it is close to 'tongue.' Older grammarians call it 'singular by attraction.'—BR. NICHOLSON (see Ingleby, ii, p. 48) gives a concise rule for this idiom, as follows: 'When *that* intervenes between the noun and the verb in Elizabethan English, usage places the verb in the singular, even though the noun be in the plural.'

145, 146. **and fasten'd to an Emperie Would make]** It is difficult to determine the meaning of this line. Does it mean: 'A Lady so fair and fastened to an Emperie, which Emperie would thereby make the greatest King double'? according to the punctuation of the Folio; or does it mean, according to the punctuation of ROWE (ed. i.): 'A Lady so fair, *who* fastened to an emperie, Would make the great'st King double'? The solution largely depends on the presence or absence of a comma after 'Emperie.' The *Text. Notes* will, therefore, reveal the opinions of the various editors, without rehearsing them here.—ED.

145. **Emperie]** BRADLEY (*N. E. D.*, s. v., *Emperry* 2. a.): The territory ruled by an Emperor. *b.* In wider sense: The territory of an absolute or powerful ruler. [As here, probably.]

147. **Tomboyes]** HUNTER (ii, 293): This meant in Shakespeare's time pretty much what it means now. Golding applies it to Arethusa, who was indeed quite a tomboy.

147. **selfe exhibition]** JOHNSON: That is, hired with the *very pension* which you allow your husband.—NARES (*Gloss.*, s. v., *exhibition*): When Lear complains of being 'confined to exhibition,' he means put upon a stated allowance.—I, ii. The same is the intent of Othello when he requires for his wife, 'Due reference of place and exhibition.'—I, iii. Still used in the universities, where the salaries bestowed by some foundations are called 'exhibitions.'—INGLEBY: Now restricted to a stipend awarded for proficiency in learning.

148. **ventures]** CAPELL (p. 106): Put figuratively for *ventures*, i. e., traders.—



That play with all Infirmities for Gold,
Which rottenesse can lend Nature. Such boyl'd stufte 150
As well might poyson Poyson. Be reueng'd,
Or she that bore you, was no Queene, and you
Recoyle from your great Stocke.

Imo. Reueng'd :

How should I be reueng'd? If this be true, 155
(As I haue such a Heart, that both mine eares
Muft not in hafte abuse) if it be true,
How should I be reueng'd?

Iach. Should he make me 159

149. *That play*] *To play* Rowe ii,
Pope, Han. *That pay* Coll. MS. Ktly
conj.

150. *can lend*] *lends* Pope, +.
Nature.] *Nature*, Ff. *nature!*
Rowe et seq.

151. *Poyson.*] *poison!* Rowe et seq.
reueng'd,] Ff, Rowe i, Coll.

Cam. *revenge'd* Rowe ii, Han. *re-*
veng'd; Theob. et cet.

152. *and you*] *or you* Ingl. conj.

154. *Reueng'd:*] Ff. *Revenge'd, alas!*
Han. *Revenge'd!* Rowe et cet.

155. *reueng'd?* *If...true,*] *revenge'd if*
this be true, Rowe. *revenge'd, if this be*
true? Pope, +, Var. '73.

156, 157. (*As...abuse*)] No parenthe-
ses Rowe, Pope.

157. *abuse*)] *abuses*, Rowe ii, +, Var.
'73.

158. *should*] *shall* F₃F₄, Rowe, +.

DYCE (*Gloss.*): Chance lemans [The true interpretation, as I think.—ED.]; or else equivalent to *venturers*.—VAUGHAN (p. 380): 'With those diseased gamblers who stake against money all the infirmities which rottenness can lend nature.'—DOWDEN: Perhaps 'ventures' means things risked in the way of trade, as in *Mer. of Ven.*, I, i, 42: 'My ventures are not in one bottom trusted.'

149. **That play with . . . for Gold**] KEIGHTLEY (*Exp.*, 376): We might make a transposition, and read 'That play for gold,' etc., *i. e.*, stake their diseases against gold.

150. **boyl'd stufte**] On this unsavory subject, STEEVENS quotes passages from Shakespeare and elsewhere to prove that this phrase refers to the treatment for disgraceful diseases, and closes well enough with the remark that, 'all this stuff about *boiling, scalding*, etc., is a mere play on *stew*, which is afterwards used for a brothel by Imogen.'

153. **Recoyle from your great Stocke**] ROLFE: That is, fall off, prove degenerate; as in *Macb.*, IV, iii, 19: 'A good and virtuous nature may recoil In an imperial charge.'

156. **As I haue**] This 'as' is here, I think, equivalent to *inasmuch as*. See FRANZ (*Grammatik*, p. 305).

159. **Should he make me**] WHITE (*Sh. Scholar*, p. 457): Should we not read, 'Should he make you?' What power had Posthumus over the conduct of Iachimo? [etc., etc. This unhappy conjecture was not repeated in White's edition; it is, therefore, to be inferred that it was happily withdrawn. Unfortunately, however, in that edition White adopted a reading which was almost as prosaic, namely: 'Should he make *thee*,' unmindful of the impropriety of addressing a princess with the familiar, or contemptuous Second Person, in one line, and, in a few lines after,

Liue like *Diana's* Priest, betwixt cold sheets,
 Whiles he is vaulting variable Rampes 160
 In your despight, vpon your purse : reuenge it.
 I dedicate my selfe to your sweet pleasure,
 More Noble then that runnagate to your bed,
 And will continue fast to your Affection, 165
 Still close, as sure.
Imo. What hoa, *Pisanio*? 167

160. *Liue*] *Lie* Walker, Huds.
Priest, betwixt] *priestess, 'twixt*
 Han. *priest, between* Cap.
heets,] *sheets*; Rowe, Cap. Varr.
 Mal. Steev. Varr. Sing. *sheets?* Pope, +.
 161. *vaulting*] *valting* F₂.

162. *purse:*] *purse?* Pope et seq.
reuenge it.] reuenge it! Pope,
 Theob. Han. Johns.
 163. *your*] *you* Pope ii.
 166. *close, as*] *close as* Han. Dyce.
 167, 176, 183. *hoa*] *ho* F₄ et seq.

speaking of 'your despite,' 'your purse.' Throughout this interview both Imogen and Iachimo have used the respectful 'you'; it is not until Imogen pours out on the Italian her indignation and scorn that she uses for the first time the contemptuous 'thee.'—DYCE (ed. ii.), after expressing his surprise that White should have thought it necessary to make such a substitution, justly observed that 'Iachimo evidently means "If I were you, should you make me,"' etc.—THISELTON (p. 16) accepts the text literally, and paraphrases it,—'Ought it to be a consequence of Posthumus's gross infidelity, that I, your devoted worshipper, should be restricted to a life of celibacy owing to my constancy to you?'—ED.]

160. **Diana's Priest**] MALONE: Hanmer supposed that the text was inaccurate, and that we should read 'Diana's *priestess*,' but the text is as the author wrote it. So, in *Pericles*, Diana says: 'My temple stands at Ephesus; hie thee thither; There where my maiden *priests* are met together.'—V, i, 243.

162. **reuenge it.**] Imogen has asked how she is to be revenged. Should not these words of Iachimo echo her question, and be followed by an interrogation mark? 'Revenge it?' Then comes his answer, 'I dedicate myself,' etc.—ED.

166. **Still close, as sure**] Always as secretly, as faithfully.

167. **What hoa, Pisanio**] R. G. WHITE (*Sh. Scholar*, p. 459): The exquisite purity, the firm undallying chastity of *Imogen* are indicated with unsurpassable tact and skill in this Scene, and by her first exclamation. She is slow to understand *Iachimo*; but the moment he makes his proposition plainly,—without an instant's delay, before a word of anger or surprise passes her lips, she calls for the faithful servant of her lord, to remove him who has insulted her and his friend's honor. Then her indignation bursts from her; but again and again she interrupts its flow with 'What ho, *Pisaniol*!' She holds no question with him who made such a proposition to her; she enters into no dispute of why or wherefore, draws no contrast herself between her truth and her husband's falsehood: she seeks nothing but the instantaneous removal of a man who has dared to attempt her chastity. Not only does she refuse all consideration of the right or wrong of his proposition, all going into the metaphysics of the question, but the mere proposal changes, on the moment, all previous relations between her and the proposer, although they were established by her husband himself. It is not until her pure soul, as quick to believe the good as it was slow to imagine ill, is quieted by the entire withdrawal

Iach. Let me my seruice tender on your lippes. 168
Imo. Away, I do condemne mine eares, that haue
 So long attended thee. If thou wert Honourable 170
 Thou would'ft haue told this tale for Vertue,
 For such an end thou seek'ft, as base, as strange :
 Thou wrong'ft a Gentleman, who is as farre
 From thy report, as thou from Honor: and
 Solicites heere a Lady, that disdaines 175

169. *Away,*] *Away!* Theob. Warb. et cet.
 et seq.

172. *seek'ft,*] Ff, Rowe, Pope, Coll.
 Dyce, Sta. Glo. Cam. *seek'st;* Theob.

175. *Solicites*] *Solicit'ft* F₂F₃. *Solicit'ft*
 F₄ et seq.

of *Iachimo's* advances, and the assignment of a comprehensible, though not excusable reason for them, that she ceases to call for him who is in some sort the representative of her husband.

168. **Let me my seruice, etc.]** It seems a little strange that after *Imogen's* call for *Pisanio*, *Iachimo* should persist in his attempt and not take instant alarm. But he knew that a few minutes must certainly elapse before the servant could appear—in fact, he does not come at all—and from *Imogen's* imperative 'Away!' is it not to be inferred that he had actually drawn very close, his face almost touching hers, to tender the kiss. Possibly it is always so represented on the stage.—ED.

169. **condemne]** COLLIER (ed. ii.): This is amended to *contemn*, a much more forcible word, in the MS. 'Condemn' is certainly intelligible, but we cannot doubt that Shakespeare's expression was, 'I do contemn mine ears,' *i. e.*, 'I do despise mine ears that have so long,' etc. [It is hardly worth while to discuss the needlessness of this change. COLLIER himself, after having adopted it in his Second Edition, deserted it in his Third.—ED.]

172. **end thou seek'st, as base, as strange]** VAUGHAN: I am not confident that this most obvious sense [as base as it is strange] is the right one. 'The base end' alluded to was in some senses not a 'strange' end. The line may mean, 'for such an end as you are aiming at, who are as low a fellow as you are foreign and unknown.' *Imogen* has said to him, 'if thou wert honorable,' etc. She also says below of him 'a saucy stranger.' [It is true enough that 'in some senses,' as *Vaughan* says, the end alluded to was not strange, but *Imogen* could not say that *Iachimo* was 'unknown' to her; he had brought high commendations from *Posthumus*. For a man, however, to make base advances to a Princess, already married, at a first interview, is certainly 'strange'; it can hardly be a matter of common occurrence. It is hardly admissible to interpret 'strange' as *foreign*. In an unhappy hour *Theobald* substituted a semi-colon after 'seek'st,' for the comma of the Folio.—ED.]

175. **Solicites]** One of WALKER'S valuable chapters (*Crit.*, ii, 126) is devoted to examples where *s* is substituted for *st* in the second person singular of a verb, and chiefly in verbs ending in *t*, as in the present instance. I cannot but believe that this substitution was intentional wherever used, indeed, in some cases, the rhyme requires it. There is a notable instance when *Hamlet* addresses his father's ghost: 'That thou, dead Corse . . . Revisits thus the glimpses of the Moon,' where 'revisit'st thus' is almost unpronounceable. There is another example in this

Thee, and the Diuell alike. What hoa, *Pifanio*? 176
 The King my Father shall be made acquainted
 Of thy Affault : if he shall thinke it fit,
 A sawcy Stranger in his Court, to Mart
 As in a Romish Stew, and to expound 180
 His beastly minde to vs ; he hath a Court

178. *thy] this* Walker (Crit., ii,
 238).

Affault] insult Coll. conj.

179. *to Mart] to match* Vaun.

181. *to vs;] to us*, Han. Var. '73, Coll.
 Dyce, Sta. Ktly, Glo. Cam.

present play, 'Thinking to barre thee of succession, as Thou refts me of my lands'—III, iii, 112, where, as in the present 'solicits,' I think the Folio should be followed. Grammar is dearly purchased in poetry at the price of invincible cacophony.—ED.

178, 179. **thinke it fit, A sawcy Stranger]** VAUGHAN (p. 382): The construction of this phrase, as appears by the punctuation, has been universally misunderstood. In truth it means, 'if he shall think that it becomes a saucy,' etc., 'Fit' is a verb, not an adjective; and this view of it makes quite regular the otherwise awkward and abnormal infinitives 'to mart' and 'to expound.' [The chief objection to this truly excellent interpretation, and chief though it be it is trifling, is the use of the subjunctive instead of the indicative *fits*. Where no doubt is expressed, the indicative may follow an 'if' (see ABBOTT, § 363), and the punctuation of the Folio shows that the compositors, at least, accepted 'fit' as an adjective. Dowden thinks that 'perhaps Vaughan may be right'; and he adopts his interpretation so far as to omit the comma after 'fit.' Vaughan is, I think, a little hasty in saying that the infinitives 'to mart' and 'to expound' are 'awkward and abnormal.' The instances in Shakespeare are many where the infinitive is used indefinitely. (See ABBOTT, § 356.)—ED.]

180. **Romish]** STEEVENS asserts that 'Romish' in Shakespeare's time was used for *Roman*, and quotes three instances in proof. He is, of course, correct in his assertion; it was so used; but had he quoted thirty examples, it would not have explained the use of the word here and by Shakespeare. There is to this day a subtle atmosphere of nobility and grandeur surrounding the word 'Roman.' Shakespeare had to use it many times; a glance at Bartlett's *Concordance* will show more than a column and a half of instances. But the present word 'Romish' from Imogen's impassioned and indignant lips is full of scorn and contempt; and here, and here only, is it used by Shakespeare. In '*suum cuique* is our *Roman* justice,—substitute *Romish*, and mark the contempt.'—ED.

181. **His beastly minde to vs]** R. G. WHITE (*Sh. Scholar*, p. 458): Here is an exquisite touch of the master's hand in a single pronoun. Born a princess, she has given herself to *Posthumus*, a nameless man, as freely as if she were a peasant's daughter; and she is remarkable, with all her dignity, for her unassuming deportment; but the insult of *Iachimo* stings her into pride, and for the first and only time she takes her state and speaks of herself in the plural number. She says, 'to expound his mind,' not to me, but 'to us.' Mrs Jameson's delicate perception doubtless saw this, as well as the constrained brevity of Imogen's replies, even after she has admitted the excuses of *Iachimo*.

He little cares for, and a Daughter, who 182
 He not respects at all. What hoa, *Pifanio*?
Iach. O happy *Leonatus* I may fay,
 The credit that thy Lady hath of thee 185
 Deferves thy trust, and thy most perfect goodnesse
 Her assur'd credit. Blessed liue you long,
 A Lady to the worthiest Sir, that euer
 Country call'd his; and you his Mistris, onely
 For the most worthiest fit. Giue me your pardon, 190
 I haue spoke this to know if your Affiance
 Were deeply rooted, and shall make your Lord,
 That which he is, new o're: And he is one
 The truest manner'd: such a holy Witch, 194

182. *a Daughter*] *Daughter* F₃F₄.
who] Dyce, Glo. Cam. Wh. ii.
whom Ff et cet.

184. *fay*] Ff, Rowe, Pope, Han. Cap.
say; Theob. et cet.

186. *trust*,] Rowe, Pope, Theob.
 Warb. Johns. Sta. Glo. Cam. *trust*;
 Han. et cet.

187. *credit. Blessed*] Cap. Coll. Dyce,
 Glo. Cam. *credit, Blessed* F₂. *credit,*
blest F₃F₄. *credit; blessed* Rowe, Han.
credit! blessed Pope et cet.

187. *long*,] *long!* Cap. Var. '78 et
 seq.

189. *his*,] Ff, Rowe, Pope, Han.
 Coll. *his!* Theob. et cet.

190. *most worthiest*] *most worthy* Pope,
 Han.

fit,] Ff, Rowe, Pope, Coll. Ktly.
fit! Theob. et cet.

194. *truest manner'd*] *truest-manner'd*
 Var. '73.

manner'd,] *manner'd*, Pope, +,
 Cam.

182. **who He little cares for**] Recent editors wisely retain this 'who,' characteristic as it is of Shakespeare and his times. See also, 'who the King . . . called,' III, iii, 96; 'To who.'—IV, ii, 102.

185. **The credit that thy Lady hath of thee**] ECCLES: The confidence which she reposes in thee deserves an equal return on thy part, and thy unsullied virtue and integrity is the surest foundation for that confidence in her—or possibly, 'credit' may signify the good opinion which you entertain of her.

189. **Country call'd his**] That is, called its own.

190. **most worthiest**] For instances of double comparatives and double superlatives, see, if need be, ABBOTT, § 11.

191. **Affiance**] MURRAY (*N. E. D.*, s. v. 3.): The pledging of faith; solemn engagement; especially, the plighting of troth between two persons in marriage, a marriage contract.

193, 194. **one The truest**] ABBOTT (§18): 'one' is used for *above all* in Elizabethan English with superlatives.

194. **a holy Witch**] WALKER (*Crit.*, ii, 88): 'Witch' in the sense of a male sorcerer, or without any specific reference to sex, frequently occurs in the old writers [whereof many examples follow, among them the present passage. In *Wint. Tale*, an example which Walker did not note, Leontes calls Paulina a 'witch,' and to add to it an especial roughness calls her a 'mankind witch.' Walker concludes his article with a quotation from Minsheu's *Guide Into the Tongues*, 1617 (s. v. 'Coniura-

That he enchants Societies into him : 195
 Halfe all men hearts are his.
Imo. You make amends.
Iach. He sits 'mong'ft men, like a defended God; 198

195. *into*] Ff, Rowe, Pope, Theob. Warb. Johns. Dyce, Sta. Ktly, Glo. Cam. *unto* Han. et cet.

196. *men*] *mens* Ff, Rowe, Pope, Theob. i, Han. *mens'* Var. '73. *men's*

Theob. ii. et seq.

198. 'mong'ft] *mong'ft* F₂. *among'ft* F₃F₄, Rowe i. 'mong Theob. ii, Warb. Johns.

defended] *descended* Ff et seq.

tion') where the difference is set forth 'betueene Coniuration, Witchcraft, and Inchantment';—'the *Coniurer* seemeth by praier and inuocation of *Gods* powerfull names, to compell the *Diuell* to say or doe what he commandeth him; The *Witch* dealeth rather by a friendly and voluntarie conference or agreement betueene him or her and the *Diuell* or *Familiar*, to haue his or her turne serued in *lieu* or stead of blood, or other gift offered vnto him, especially of his or her soule; So that a *Coniurer* compactes for curiositie to know secrets, and work maruels; and the *Witch* of meere malice to doe mischief: And both these differ from *Inchanters* or *Sorcerers*, because the former two haue personall conference with the *Diuell*, and the other meddles but with *Medicines* and ceremoniall formes of words called *Charmes*, without apparition.' Walker quotes only a portion of the foregoing, but the whole of it seems interesting.—CHURTON COLLINS (Note in *The Pinner of Wakefield*, III, ii, 703) quotes from Latimer: 'We run hither and thither to witches or sorcerers whom we call wise men.'—*Sermons preached in Lincolnshire*, V. (ed. not given). In my edition of 1572, however, this passage runs, 'we runne hither and thither to wyssardes, or sorcerers, whome we call wyse men.'—Fol. 98, *verso*. The foregoing note is reprinted from Commentary on *Ant. & Cleop.*, I, ii, 42, of this edition.—ED.]

195. **he enchants**] That is, as a Witch.—MALONE: So, in Shakespeare's *Lover's Complaint*: 'That he did in the general bosom reign Of young of old; and sexes both enchanted . . . Consents bewitch'd, ere he desire, have granted.'

195. **into**] DYCE: There are other passages in these plays where our author (like the writers of his day) uses 'into' for *unto*.

196. **Halfe all men hearts are his**] It will be deemed, possibly, a flagrant instance of 'Foliolatry' to suggest that we should not too hastily change 'men hearts' into 'men's hearts.' Yet may not something be pleaded in its favour? Shakespeare could hardly say all 'male hearts' nor all 'man-hearts.' And yet is it not the idea which he intended to convey that 'half of all men who have manly hearts are his'? It is because they are 'men' that they sympathise with Posthumus, not because they have hearts.—ED.

198. **defended God**] UPTON (p. 220), whose laudable zeal it was to prove that Shakespeare, bred in a learned age, was equal in learning with his contemporaries, here points out that 'there is no less learning than elegance in this expression.' The Greeks called a 'descended God' *καταβάρης*, and that Jupiter was peculiarly worshipped as such. 'Agreeable to this opinion, Paul and Barnabas were thought by the people of Lycaonia to be *descended Gods*.'—*Acts*, xiv. 11.—CAPEL (p. 106): This very learned allusion never enter'd into the head of the Poet.—PORTER and CLARKE: There is some appropriateness in the unusual adjective 'defended God,'

He hath a kinde of Honor sets him off,
 More then a mortall seeming. Be not angrie 200
 (Most mighty Princeffe) that I haue aduentur'd
 To try your taking of a false report, which hath
 Honour'd with confirmation your great Iudgement,
 In the election of a Sir, so rare,
 Which you know, cannot erre. The loue I beare him, 205
 Made me to fan you thus, but the Gods made you
 (Vnlike all others) chaffelesse. Pray your pardon.

Imo. All's well Sir :

Take my powre i'th'Court for yours.

Iach. My humble thanks : I had almost forgot 210
 T'intreat your Grace, but in a small request,
 And yet of moment too, for it concernes :
 Your Lord, my selfe, and other Noble Friends 213

199. *Honor*] F₂. *honour* F₃F₄.

202. *your taking of a*] *you with a Han.*
you by a Cap. your taking a Steev.
 Var. '78. *your taking, a Knt. your*
taking of Vaun.

Sir, so rare,] *sir so rare,* Var. '78
 et seq.

rare,] *rare.* F₂.

208, 209. One line Rowe et seq.

209. *i'th'*] *ilh'* F₂F₃. *i'the* Cap. et seq.

211. *T'intreat*] Ff, Rowe, +, Coll.
 Dyce ii, iii. *To intreat* Cap. et cet.

212. *concernes:*] Ingl. ii. *concernes,*

F₂. *concerns,* F₃. *concerns* F₄ et cet.

213. *Lord,*] Ff, Dyce, Coll. ii, Sta.
Lord; Rowe et cet.

meaning that he sets aloof from others, defended as a God from mortal contact or degradation by the *Honor* that *sets him off*. So royalty was set off by sitting apart, fended off from rude contact, on a dais or at a table by itself. A 'descended' God is not thought of readily as sitting, but as alighting. Hence we suspect that 'defended' was intended, and the 'correction ["descended"] is really a corruption.'

200. **More then a mortall seeming**] CAPELL (p. 106): 'Honor' in the line before this, is: dignity of carriage and thinking; and that such as seem'd more than 'a mortal one,' or than might belong to a mortal; the expression were less ambiguous, if we read—'more than a *mortal's*,' or, 'more than *of mortal*.'

202–204. **which hath . . . a Sir, so rare**] ECCLES and others have given profuse paraphrases of these lines; they seem to me superfluous. Language can hardly be less obscure than the original. The only point wherein there seems to lie any doubt is the antecedent to 'which'; it has been taken as 'false report.' Is it not rather the trial of Imogen's fidelity by a false report?—ED.

205. **Which you know, cannot erre**] That is, you yourself know your judgement of your husband's character cannot be mistaken.

212, 213. **for it concernes : Your Lord,**] H. INGLEBY (*Rev. ed.*): Editors have, without sufficient justification, placed a stop at 'Lord' instead of at 'concernes,' as in the Folio. 'It concerns' is equivalent to 'it concerns you,'—it is your business. We find exactly the same use in *Wint. Tale*, III, ii, 85: 'Which to deny concernes more than avails,' where *you* is similarly understood. As Posthumus is mixed up

Are partners in the bufineffe.

Imo. Pray what is't?

215

Iach. Some dozen Romanes of vs, and your Lord
(The best Feather of our wing) haue mingled summes
To buy a Present for the Emperor :

Which I (the Façtor for the rest) haue done

In France : 'tis Plate of rare deuice, and Jewels

220

Of rich, and exquisite forme, their valewes great,

And I am something curious, being strange

To haue them in safe stowage : May it please you

To take them in protection.

Imo. Willingly :

225

And pawne mine Honor for their safety, since

My Lord hath interest in them, I will keepe them

In my Bed-chamber.

228

217. (*The best*) *Best* Pope,+. *Th'best* seq.
Cap.

220. *deuice.*] *deuice*; Vaun.

221. *forme.*] *form.* Coll. *form*; Cap.
et seq.

valewes] *values* F₃F₄. *value's*
Coll. ii, iii, Ktly.

great.] Ff, Coll. *great*; Rowe et

222. *flrange*] *flrange*, Ff et seq.

224. *protection.*] Ff, Rowe, Pope,
Var. '73. *protection?* Theob. et cet.

226. *safety.*] F₃F₄, Rowe. *safty*, F₂.
safety. Pope,+. *safety*: Cap. et cet.

228. *Bed-chamber.*] F₄. *Bed chamber*:
F₂. *Bed chamber.* F₃.

in this business, it naturally concerns Imogen; and the change of punctuation, be it noted, still leaves something to be desired. [In addition to this instance from *The Wint. Tale*, SCHMIDT (*Lex.*) gives a second, where 'concern' is used intransitively, from *Love's Lab. L.*: 'deliver this paper into the royal hand of the king; it may concern much.'—IV, ii, 146. To these two instances the present should unquestionably be added as a third, and if so, it is not necessary to suppose that *you* is understood; it means simply, 'for it is of much importance,' thereby justifying the assertion that the request, though small, was yet of moment. This just adherence to the Folio by H. Ingleby obviates the necessity of the semi-colon after 'Lord' in the next line, which was placed there by Rowe and adopted by every subsequent editor, except Dyce, Collier (ed. ii.), and Staunton, who retained the comma of the Folio, 'Lord,' and remarked that 'who' or 'that' has to be supplied before 'Are partners,' etc., which is presumably what H. Ingleby refers to in his concluding remark that the modern punctuation 'still leaves something to be desired.'—ED.]

222. **curious**] This has been defined as *careful, accurate, scrupulous, particular, anxious, and painstaking*. The 'curious' student may, therefore, take his choice.—ED.

222. **strange**] HALLIWELL: That is, being a stranger. So in Lyly's *Euphues and his England*, 1623, '—at the last they came to London where they met with diuers stranges.'

228. **In my Bed-chamber**] OHLE (p. 65) in an exhaustive discussion of the

Iach. They are in a Trunke
 Attended by my men : I will make bold 230
 To fend them to you , onely for this night :
 I muft aboard to morrow.

Imo. O no, no.

Iach. Yes I befeech : or I fhall fhort my word
 By length'ning my returne. From Gallia, 235
 I croft the Seas on purpofe, and on promife
 To fee your Grace.

Imo. I thanke you for your paines :
 But not away to morrow.

Iach. O I muft Madam. 240

229. *Trunke*] *Trunk* F₃F₄. Rowe, et cet.
 Pope, Han. *trunk*, Theob. et seq. 234. *befeech*] *beseech* you Rowe, +.
 230. *men*] *man* Elze. 236. *purpofe*] *purpose* Dyce, Sta.
 231. *night*:] *night*. Knt. *night*, Coll. Glo. Cam.
 232. *aboard*] *aboard* F₃F₄. *a-board*
 Var. '73. *to morrow*.] F₄. *to morrow*,
 F₂F₃. 239. *to morrow*.] Ff, Rowe, Cap. *to-*
morrow? Pope, +, Varr. Mal. Varr. *Coll. to-morrow!* Knt, Dyce, Sta. Glo.
 Cam. 240. *O I*] F₂F₃. *I* Pope, Han. *O! I*
 Coll. i, iii. *Oh! no*, Coll. ii. *O, no*, Cap. Coll. i, iii. *Oh, I* Coll. ii. *O, I* F₄ et cet.

sources of the Plot, criticises the introduction of the trunk into the story. It was well enough in the early versions of the story, because the scene was laid among the common people, but here in Shakespeare's version the characters are of the highest nobility. 'The trunk is, therefore, unnecessary, nay, unbecoming. By virtue of his letter of introduction, Iachimo had received a free admittance to Imogen's presence. He petitions that he should bring the trunk to her; she at once voluntarily offers to take it into her bed-chamber. But this offer of hers, with its specific place of concealment at once arouses the suspicion of a spectator at the improbability of any predetermined scheme; for Iachimo himself had forgotten the main item of his petition, namely, that the trunk should find a place of concealment in her bed-chamber. His scheme would have utterly failed had not Imogen come to his aid. No original narrator of the story could have made so clumsy an intrigue. It is clear, therefore, that both Iachimo and Imogen were well-drilled actors who had, in some way or other, read or heard the Italian novel.' Beneath Ohle's humour there lies the question more or less serious, as to what would have been Iachimo's course had Imogen not made the offer of her bed-chamber, Shakespeare foresaw this difficulty, I think, and, therefore, it is that Iachimo dwells on the interest Posthumus had in the safekeeping of the imperial presents, and it is this fact that prompts Imogen's offer.—Ed.

234. *short my word*] SCHMIDT (*Lex.*): That is, to take from, to impair, to infringe (antithetically). [The present passage is Schmidt's only example of its use with this meaning. 'Short' as a verb occurs in 'Short, night, tonight, and length thyself tomorrow.'—*Pass. Pilg.*, 210, but this bears a different signification.—Ed.]

Therefore I fhall befeech you, if you pleafe 241
 To greet your Lord with writing, doo't to night,
 I haue out-ftood my time, which is materiall
 To'th'tender of our Present.

Imo. I will write : 245

Send your Trunke to me, it fhall fafe be kept,
 And truly yeilded you : you're very welcome. *Exeunt.*

244. *To'th'*] F₂. *To th'* F₃F₄, Rowe, Han.
 +. *To the* Cap. et seq. 247. *you're*] Ff, Rowe, +, Cap. Coll.
 245. *write:*] *write.* Cap. et seq. Dyce, Glo. Cam. *you are* Var. '73 et
 246. *me,*] *me;* Cap. et seq. cct.
fafe be] *be fafe* F₃F₄, Rowe, Pope, Exeunt] Fxeunt F₂.

243. **out-stood**] COLLIER (ed. ii.): In the MS. it is *outstay'd*, and perhaps the line was sometimes so delivered, but alteration would be unadvisable. It may be added that in short-hand '*outstod*' and *outstay'd* would be spelt with the same letters.

246. **Send your Trunke to me**] HORN (iv, 162): We must bear in mind that Imogen cannot possibly be as fortunate as we are, who can, at any time, from any moderately sized circulating library, reap such a harvest of the knowledge of human nature that we can hardly carry it. *We* would assuredly *not* have taken Iachimo's trunk into our bed-chamber, simply because *we have read* Boccaccio and Shakespeare, which poor Imogen cannot very well have done.

246. **it shall safe be kept**] WALKER (*Crit.*, ii, 247): I am not *quite* sure that we ought not to read, 'it shall *be safe* kept.' [Walker was evidently unaware he had been long anticipated in this change. See *Text. Notes.*]

247. **yeilded you : you're very welcome**] BR. NICHOLSON (*N. & Q.*, VII, ii, 23): suggests a dash after 'you,' because 'Iachimo, like a true courtier, and as a private gentleman answering a princess, acknowledges her gracious assent to his request by a low bend of the knee or head, perhaps even kisses her hand, for most dutiful observance is now his cue. And it is to this that she replies, 'You're very welcome,' that is, as the hearer likes, either generally welcome to the court, or to this granted assent, or to both.

247. **Exeunt**] HAZLITT (p. 5): Imogen's readiness to pardon Iachimo's false imputations and false designs against herself is a good lesson to prudes; and may show that where there is a real attachment to virtue, it has no need to bolster itself up with an outrageous or affected antipathy to vice.

*Actus Secundus. Scena Prima.**Enter Clotten, and the two Lords.*

Clot. Was there euer man had fuch lucke? when I kist the Iacke vpon an vp-cast, to be hit away? I had a hundred pound on't : and then a whorson Iacke-an-Apes, must take me vp for fwearing, as if I borrowed mine oathes of him, and might not spend them at my pleasure.

5

1. What got he by that? you haue broke his pate with your Bowle.

2. If his wit had bin like him that broke it : it would haue run all out.

10

1. Scena Prima] Scene II. Eccles.

Sta. Coll. iii, Glo. Huds. Cam.

Scene. The Palace. Rowe i. A

5. *Iacke-an-Apes*] *jackanapes* Cap. et seq.

Palace. Rowe ii. Cymbeline's Palace.

Pope. Court before the Palace. Cap.

8, 10, etc. 1. 2.] 1 Lord. 2 Lord, etc. Rowe.

2. the two Lords.] Ff. two Lords.

Rowe et cet. the two lords, as from the Bowling-alley Coll. MS.

10. [Aside. Theob.

had] *had not* Kinnear.4. *Iacke vpon an vp-cast, to* *jack,* *upon an up-cast to* Knt, Dyce, Sing.*him*] *his* Han. Cap.

1. **Actus Secundus**] ECCLES: The time is the evening of the same day continued, and, perhaps, pretty far advanced. The sport of bowling, however, must be pursued in the open air and by daylight, and Clotten appears to have but lately retired from the scene of his amusement.—DANIEL still continues Day 3.

3, 4. **I kist the Iacke vpon an vpcast,**] JOHNSON: He is describing his fate at bowls. The 'jack' is the small bowl at which the others are aimed. He who is nearest to it wins. 'To kiss the jack' is a state of great advantage.—STEEVENS: The expression frequently occurs in the old comedies. So, in *A Woman Never Vex't*, by Rowley, 1632: 'Yon city bowler has kissed the mistress at the first cast.'—[IV, i.]—MURRAY (*N. E. D.*, s. v., Jack. 18) quotes the present passage as an illustration that the 'Jack' is 'a smaller bowl, placed as a mark for the players to aim at.' Also from Taylor, the Water Poet's Comedy, *Wit and Worth* (*Works*, ii, 193): 'The which they ayme at hath sundry names and Epithets, as a Blocke, a Jacke, and a Mistris.'—M. MASON (p. 325): Clotten means to lament his ill-fortune in being hit away by an 'upcast when he kissed the jack.' The line should, therefore, be pointed thus: 'When I kissed the jack, upon an upcast To be hit away.'—[KNIGHT adopted this punctuation, because, as he said, 'the *jack* was *kissed* by Clotten's *bowl*, and the *up-cast* of another bowler *hit it away*.' But is any change necessary? Might not an opponent's upcast make Clotten's bowl kiss the jack quite as easily as drive it away? Dowden thinks that the punctuation of the Folio may be right and that the 'upcast' was made by Clotten himself, and not by his opponent. Whatever obscurity may surround the phrase, is hardly worth the time spent in removing it.—ED.]

6. **must take one vp**] SCHMIDT (*Lex.*, 9): That is, rebuke, rate, scold.

10, 11. **it would haue run all out**] That is, because it was so thin, watery, and so little of it.

Clot. When a Gentleman is dispos'd to fweare: it is not for any standers by to curtall his oathes. Ha? 12

2. No my Lord; nor crop the eares of them.

Clot. Whorson dog : I gaue him satisfaction? would he had bin one of my Ranke. 15

2. To haue smell'd like a Foole.

Clot. I am not vext more at any thing in th'earth : a pox on't. I had rather not be so Noble as I am : they dare not fight with me, because of the Queene my Mother : euery Iacke-Slaue hath his belly full of Fighting, and I must go vp and downe like a Cock, that no body can match. 20

2. You are Cocke and Capon too, and you crow 24

13. *standers by*] *standers-by* Pope et seq. *stander-by* Walker (Crit., i, 245).

curtall] F₂. *curtal* F₃. *curtail* F₄.

oathes. Ha?] Ff, Rowe, + Var. '73. *oaths, ha?* Coll. Dyce, Sta. Glo. Cam. *oaths: Ha?* Cap. et cet.

14. 2. *No...nor...them*] 1 Lord. *No my lord.* 2 Lord. *Nor...them.* [Aside. Johnson conj., Ran.

15. *dog:*] *dog!* Rowe et seq.

gaue] *give* Ff et seq.

16. *bin*] *been* F₄.

17. [Aside. Pope.

17. *smell'd*] *smelt* F₃F₄ et seq.

18. *th'earth:*] F₂. *the earth:* F₃F₄, Glo. Cam. *the earth.* Coll. *the earth,*—Rowe et cet.

21. *belly full*] *belly-full* Cap. Sta. *Belly fully* Rowe ii. *bellyful* Dyce, Glo. Cam.

24. [Aside. Rowe.

Cocke and Capon] F₂. Mal. Steev. Knt, Coll. Sing. Dyce, Sta. Glo. Cam. *a cock and capon* Cap. Var. '03, '21. *a Cock and a capon* F₃F₄ et cet.

crow] *crow*, Theob. et seq.

13, 14, 16, 17. *curtall . . . crop . . . Ranke . . . smell'd*] All this cheap punning and quibbling is unworthy of Shakespeare, and so, indeed, is the whole scene, if he ever wrote it, whereof there may be a doubt. It is dramatically necessary, however, that a scene, preferably light and airy, should intervene between Iachimo's failure and his success. His estimate of Shakespeare's fertility of invention must be low indeed, who does not know that Shakespeare could have devised some scene better than this, and one which could at the same time have informed us that Iachimo's visit was not unknown at Court, which seems to be all that the present scene accomplished.—ED.

13. **Ha**] Thus Shylock says, 'What says that fool of Hagar's off-spring? ha? Where, as here, I think we should pronounce it 'Hey'?—ED.

15. **I gaue him satisfaction?**] In order to retain the interrogation, all editors have adopted 'give' of the Ff. The Cam. Ed. records a suggestion by BR. NICHOLSON which retains 'gave,' but changes the interrogation into an exclamation, for the better, I think. Cloten had given satisfaction by an ignoble blow on the pate with a bowl, and in these words exults in it, but immediately wishes that the jackanapes had been one of his own rank that he might have fought and wounded him. I suppose that this was Nicholson's idea; I do not know where his explanation of the suggestion is to be found.—ED.

24. **Capon**] MURRAY (*N. E. D.*, s. v. l. c.): As a type of dullness, and a term of

- Cock, with your combe on. 25
- Clot.* Sayest thou ?
2. It is not fit you Lordship should vndertake euery Companion, that you giue offence too.
- Clot.* No, I know that : but it is fit I should commit offence to my inferiors. 30
- 2 I, it is fit for your Lordship onely.
- Clot.* Why so I say.
1. Did you heere of a Stranger that's come to Court night ?
- Clot.* A Stranger, and I not know on't ? 35
2. He's a strange Fellow himselfe, and knowes it not.
1. There's an Italian come, and 'tis thought one of *Leonatus* Friends.
- Clot.* *Leonatus* ? A banisht Rascall; and he's another, whatfoeuer he be. Who told you of this Stranger ? 40
1. One of your Lordships Pages.
- Clot.* Is it fit I went to looke vpon him ? Is there no derogation in't ?
2. You cannot derogate my Lord. 44
25. *your combe on*] *your cap-on* Ran. con].
26. *Sayest*] *Say'st* Rowe, +, Var. '73.
27. 2.] 1 Lord. Johns.
you] *your* F₃F₄.
28. *Companion*,] Ff, Rowe, +,
too.] F₁.
31. *I*,] *Ay*, Rowe. Om. Johns.
34. *night?*] *to night*. Ff. *to night?* Rowe.
36. [Aside. Theobald.
37. *thought*] *though* F₂.
38. *Leonatus*] Ff. *Leonatus's* Rowe, +, Var. '73. *Leonatus' Cap.* et cet.
39. *another*,] *another*. F₂.
40. *whatfoeuer*] F₂. *wheresoeuer* F₃F₄, Rowe, Pope. *whosoever* Han. Cap.
43. *derogation*] F₁.
44. 2.] 1 Lord. Johns. Var. Mal. Steev. Varr. Knt, Coll.

reproach. 1551. T. Wilson, *Logike*, 11: 'Some [men] are capones by kinde, and so blunt by nature, that no arte at all can whet them.' 1590. *Com. of Err.*, III, i, 32: 'capon, coxcomb, idiot, patch!'

25. **with your combe on**] JOHNSON: The allusion is to a fool's cap, which hath a *comb* like a cock's.—STAUNTON: A *cock's comb* was one of the badges of the household fool, and hence the compound became the synonym for *simpleton*.

28. **Companion**] JOHNSON: The use of 'companion' was the same as of *fellow* now. It was a word of contempt.

29, 30. **commit offence**] This bears, at times, a coarse meaning. It is in reference to this meaning that the Second Lord levels his sarcasm in the next line. The phrase 'do no offence' occurs in the exquisite Song by the Fairies in *Mid. N. Dream*, II, ii, 23.—ED.

44. **derogate**] MURRAY (*N. E. D.*, s. v. 6 *intrans.*): To do something derogatory

Clot. Not easily I thinke.

45

2. You are a Foole graunted, therefore your Iffues being foolifh do not derogate.

Clot. Come, Ile go fee this Italian : what I haue loft to day at Bowles, Ile winne to night of him. Come : go.

2. Ile attend your Lordfhip.

Exit.

50

That fuch a craftie Diuell as is his Mother

Should yeild the world this Affe : A woman, that

Beares all downe with her Braine, and this her Sonne,

Cannot take two from twenty for his heart,

Aud leaue eighteene. Alas poore Princeffe,

55

Thou diuine *Imogen*, what thou endur'ft,

Betwixt a Father by thy Step-dame govern'd,

A Mother hourelly coyning plots : A Wooer,

More hatefull then the foule expulfion is

Of thy deere Husband. Then that horrid Act

60

Of the diuorce, heel'd make the Heauens hold firme

46. [Aside. Pope.

ii, Sta. Glo. Cam.

47. *foolifh*] F₂. *foolifh*, F₃F₄. Rowe, Pope, Cap. et seq.

55. *Princeffe*] *princess!* alas, Ktly.

58. *plots:*] *plots*, Glo. Dyce ii, iii, Cam.

49. *Bowles.*] *bowls* Knt, Dyce, Glo. Cam.

59. *expulfion*] *expulfion* F₁, Capell's Copy, ap. Cam.

Come:] *Come*, Cap. et seq.

60. *Husband.* *Then*] *husband*, *Then*

50. *Exit.*] *Exit* Glov. Rowe. *Exit* Cloten and 1 Lord. Cap.

F₂. *husband*, *then* F₃. *husband*. *From* Knt. *Husband*, *than* F₄ et cet.

50, 51. 2. *Ile...That*] 1 Lord. *I'll...*

61. *diuorce*, *heel'd* make the] Ff.

2 Lord. *That* Elze, 305.

diuorce—*he'll* make the Rowe, Pope.

51. *is*] Om. Pope, +, Cap. Varr. Mal. Rann.

diuorce *he'd* make.—*The* Theob. Glo.

52. *yeild*] F₂.

diuorce *hell* made. *The* Han. *diuorce*

Affe:] *ass!* Cap. et seq.

Hell—made. *The* Warb. *diuorce* *he'd*

54. *twenty* for] *twenty*, for Dyce, Coll.

make, the Knt. *diuorce* *he'd* make!

The Cap. et cet. (subs.)

to one's rank or position. (Cf. French *dérogé*, *dérogé à noblesse*, to do anything entailing loss of the privileges of nobility.) [The present passage is quoted.]

46. **Issues**] DOWDEN: That is, what proceeds from you, your acts, with a play on issues meaning offspring. Compare *Jul. Cæs.*, III, i, 294: 'the cruel issue of these bloody men.'

51 **That such a craftie**] SCHMIDT (*Lex.*, s. v. 'That,' conj. 1) gives many examples where 'that' is used 'when the principal sentence is omitted, and the subordinate clause (with *should*) express indignant surprise.' The omission here is, possibly, some such phrase as *can it be possible, who would believe*, etc.—ED.

56. **Thou diuine Imogen**] ROLFE: 'Divine' is accented on the first syllable, because preceding the noun. [Not of necessity, in the present case; iambic metre admits of a choriamb in the first two feet.—ED.]

60, 61. **Then that horrid Act of the diuorce, heel'd make the Heauens hold firme**] THEOBALD: I dare be positive, I have reformed the pointing and by

The walls of thy deere Honour. Keepe vnshak'd 62
 That Temple thy faire mind, that thou maist stand
 T'enioy thy banish'd Lord : and this great Land. *Exeunt.* 64

Scena Secunda.

Enter Imogen, in her Bed, and a Lady.

Imo. Who's there? My woman : *Helene?* 3

<p>62. <i>Honour.</i>] F₄. <i>honor.</i> F₂F₃. <i>honour;</i> Rowe et seq. 64. <i>T'enioy</i>] Ff, Rowe, +, Coll. Sing. Ktly. <i>To enjoy</i> Cap. et cet. <i>Lord:</i>] Ff, Rowe, Pope. <i>lord</i> Dyce, Glo. Cam. <i>lord</i>, Theob. et cet. <i>Exeunt.</i>] Exit. Cap. 1. <i>Scena Secunda.</i>] Scene III. Eccl.</p>	<p>A magnificent Bedchamber, in one part of it a large Trunk. Rowe. 2. Enter...] Imogen is discover'd reading in Bed, a Lady attending. Rowe. 3. <i>woman:</i> Helene?] F₂. <i>woman, Helen?</i> Coll. <i>woman Helen?</i> F₃F₄ et cet.</p>
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that retrieved the true sense. 'This wooer,' says the speaker, 'is more hateful to her than the banishment of her lord, or the horrid attempt to make that banishment perpetual by his marrying her in her lord's absence.' Having made this reflexion, he subjoins a virtuous wish, that Heaven may preserve her honour unblemished, and her to enjoy her husband back and her rights in the Kingdom. [See *Text. Notes.* This punctuation with its consequent interpretation is one of Theobald's happy emendations, and has been followed, substantially, from that day to this; the exceptions are HANMER, WARBURTON, and KNIGHT, the last believes that a 'clearer sense is attained by the change of "Then that horrid act" to "*From* that horrid act," than by altering the construction of the sentence. The *Lord* implores that the honour of Imogen may be held firm, to resist the horrid act of the divorce from her husband which Cloten would make.'—VAUGHAN (p. 387) would retain the 'Then' in 'Then that horrid Act,' and emphasize it, and he may be right. 'The wooer,' he says, could not be 'more hateful' than the 'horrid act' by which he would 'divorce' Imogen from her husband. '*Then*' introduces a final and crowning misery and the prayer to 'Heavens.'—THISELTON (p. 17): Divorces were under the jurisdiction of the Spiritual Courts and were allowed only within certain clearly defined limits. The 'Act' is here the judicial Act; as we might say 'the Desire.' In modern style the comma after 'divorce' would be represented by a note of exclamation.

I. **Scena Secunda**] ECCLES: The time,—midnight, succeeding the same day.—INGLEBY: In the course of this lovely scene one is frequently reminded of passages in the Second Act of *Macbeth*; a fact which may be of use in determining an earlier date (1606) for parts of this play. One would naturally infer that this scene was written while *Macbeth*, II, i, ii, and iii were fresh in the writer's mind. There is little else to be done, in the way of comment, but to note some of these resemblances:—lines 5, 6, Cf. *Macb.*, II, i, 3: '*Ban.* How goes the night, boy? *Fle.* The moon is down: I have not heard the clock. *Ban.* And she goes down at twelve.' Lines 12–15. Cf. *Ibid.*, 6–9: 'A heavy summons lies like lead upon me. . . Merciful powers! Restrain in me the cursed thoughts that nature gives way to in repose!' Lines 17, 18. Cf. *Ibid.*, II, ii, 38: 'Sore labour's bath.' Lines 18, 19. Cf. *Ibid.*, II, i, 55, 56: 'With Tarquin's ravishing strides, towards his

La. Please you Madam.

Imo. What hour is it? 5

Lady. Almost midnight, Madam.

Imo. I haue read three houres then :

Mine eyes are weake,

Fold downe the leafe¹ where I haue left ; to bed.

Take not away the Taper, leaue it burning : 10

And if thou canst awake by foure o'th'clock,

I prythee call me : Sleepe hath ceiz'd me wholly.

To your protection I commend me, Gods,

From Fayries, and the Tempters of the night,

Guard me befeech yee.

Sleepes. 15

Iachimo from the Trunke.

Iach. The Crickets fing, and mans ore-labor'd fenfe 17

4. *Madam.*] *Madam*— Rowe, +.
 5. *houre*] *houe* F₁. Capell's copy, ap. Cam.
 7, 8. One line Rowe et seq.
 7. *then:*] *then*. Coll.
 8. *weake,*] *weak:* Cap. et seq.
 9. *bed.*] F₂. Johns. Var. '73, Coll. *bed* F₃F₄, Rowe, Pope, Theob. Han. *bed:* Cap. et seq.
 11. *o'th'*] *o'the* Cap. et seq.
 12. *me:*] *me*— Rowe, Pope, Han.

- Warb. *me*. Johns. et seq.
 12. *ceiz'd*] *seiz'd* Ff.
 [Exit *Lady*. Rowe et seq.
 13. *Gods,*] Ff, Rowe. *gods;* Pope, +, Cap. Var. '73. *gods!* Var. '78 et cet.
 15. *me*] *me*, F₄ et seq. *yeec.*] *ye!* Han. Cap. et seq.
 16. *Iachimo...*] *Iachimo rises...* Rowe. *Iachimo comes...* Coll. i. Enter *Iachimo...* Coll. ii. *Iachimo rises out of the trunk.* Coll. iii.

design Moves like a ghost.' Lines 28, 29. Cf. *Ibid.*, II, iii, 118: 'His silver skin laced with his golden blood.' Line 37. Cf. *Ibid.*, II, iii, 81: 'Shake off this downy sleep, death's counterfeit.' Add to these the slight resemblance in the mention of 'heaven' and 'hell' at the end both of this scene and of *Macb.*, II, i.

14. **From Fayries, and the Tempters of the night**] RITSON (p. 27): Fairies are supposed by some to have been malignant, but this, it may be, was mere calumny, as being utterly inconsistent with their general character, which was singularly innocent and amiable. It must have been the *Incubus* (now called the *nightmare*) Imogen was so afraid of. [Steevens, Dyce, Ingleby, and others have referred to Banquo's words as here parallel to Imogen's or, at least, suggestive of hers, which is to me more than doubtful. In Banquo's mind dark suspicions of Macbeth were rising; he himself tells Macbeth that the night before he had dreamt of the Witches and of the verification thus far of their prophecies; such 'cursed thoughts' he prays may not again visit him when his reason is not alert to dispel them. That Imogen couples the tempters of the night with fairies shows how innocent and pure was the temple of her fair mind. That she and Banquo both prayed before going to sleep seems to be the sole point of resemblance.—ED.]

17. **Iach.**] MORELY (p. 293): Mr Anderson's bedroom scene, spoken throughout in an oppressively ostentatious stage-whisper, is an intolerable blunder. Does he suppose that Shakespeare's soliloquies are pieces of mere realism, representing the defects of people who can't keep their tongues still even when they are alone?

Repaires it selfe by rest : Our *Tarquine* thus 18
 Did softly presse the *Rushes*, ere he waken'd
 The *Chastitie* he wounded. *Cytherea*, 20
 How brauely thou becom'st thy *Bed;fresh Lilly*,
 And whiter then the *Sheetes* : that I might touch,
 But kisse, one kisse. *Rubies vnparagon'd*, 23

20. *Cytherea*,] *Cytherea!* Eccl. Ktly.

et cet.

21. *Bed;fresh Lilly*,] Ff. *Bed! fresh lilly*, Rowe, +, Var. '73. *bed, fresh lily*, Glo. *Bed! fresh lilly!* Cap. Var. '78 et seq.

23. *kisse, one kisse*,] Ff, Ingl. *kiss, one kiss*—Rowe, +. *kiss; one kiss!* Cap. et cet. *kiss one kiss!* Vaun. *kiss! one kiss!* John Hunter.

22. *Sheetes...touch*,] Ff. *Sheets!... touch*, Rowe, +. *sheets!...touch!* Cap.

[Kissing her. Cap. Coll. iii. (MS.)

In all the soliloquies,—and Iachimo's part in Imogen's bedroom is especially and most necessarily of this sort,—we are supposed only to be following a train of secret thought. We can thus, by slight exercise of imagination, pass into the innermost recesses of the mind depicted for us, watch its secret workings, and look for the mainspring of its action. It would be the densest stupidity to suppose that Iachimo uttered a sound he could suppress while he was at his base work around the sleeping Imogen. Let his part here be unostentatiously spoken, and we understand well enough that, in the usual way, we are enabled to penetrate to the thoughts that direct his silent action. But let it all be ostentatiously whispered, and we have the foolish spectacle of Iachimo, with a tongue too loosely hung, making noise enough to wake fifty Imogens, and huskily struggling to keep his importunate hissing and breathing as much as he can below the standard of an engine blowing off its steam. The laboured stage-effect hopelessly ruins the illusion of the scene.

17. **The Crickets sing]** When Macbeth, in a frenzy of terror, after murdering Duncan asks Lady Macbeth if she heard no noise, she, in order to give a proof of the deepest silence, replies, 'I heard the owl scream and the crickets cry.' Thus, here, Iachimo, in three words, hushes the chamber into a silence so profound that the chirp of a cricket is audible. And, in 'man's oer-laboured sense repairs itself by rest,' this quiet and repose are extended to the whole house. So also Macbeth's 'now o'er the one half-world nature seems dead.'—ED.

18. **Our Tarquine]** JOHNSON: The speaker is an Italian.

19. **Did softly presse the Rushes]** JOHNSON: It was the custom in the time of our author to strew chambers with rushes, as we now cover them with carpets; the practice is mentioned in Caius de Ephemera Britannica. [A needless, and, I fear, pedantic reference. Shakespeare himself is an all-sufficient authority for the custom. Thus, Romeo says: 'let wantons light of heart Tickle the senseless rushes with their heels.'—I, iv, 35. And Grumio, in *Tam. of the Shrew*, says: 'is supper ready, the house trimmed, rushes strewed, cobwebs swept?' etc., IV, i, 48. If the student need examples from other sources, they may be found in the *Variorum* of 1821, and in Halliwell.—ED.]

20. **Cytherea]** ECCLES: This should be considered, I think, as an exclamation addressed to the goddess who presided over beautiful objects upon the first view of so much beauty. [This interpretation seems, to me, to carry conviction. It is also proposed by VAUGHAN (p. 387) and had occurred independently to the present ED.]

How deerely they doo't : 'Tis her breathing that
 Perfumes the Chamber thus : the Flame o'th'Taper 25
 Bowes toward her, and would vnder-peepe her lids.
 To see th'inclofed Lights, now Canopied 27

24. *they doo't:*] *they do't*—Rowe, *o'the* Cap. et seq.
 Pope. *they'd do't!* Nicholson, ap. 26. *lids.*] Ff. *lids* Cam. *lids*, Rowe
 Cam. Vaun. *they do't!* Theob. et et cet.
 seq. 27. *th'*] Ff, Rowe, +, Dyce. *the* Cap.
 25. *o'th'*] F₄, Rowe, +. *oth'* F₂F₃. et cet.

22, 23. **that I might touch, But kisse, one kisse**] COLLIER (ed. ii.): It seems by the MS. that Iachimo actually 'kissed Imogen' at these words.—[CAPELL here adds the stage-direction, 'kissing her,' without comment, as though it were an act so generally accepted and so manifest as to need no remark. Therein, I think, he erred. I doubt that, in recent times, this passage has been generally thus interpreted. There are few notes on it—none at all before the foregoing note by Collier. Apart from the disgust, instinctively felt at the sight of such a liberty, by such a man, at such a time, the risk of discovery is too great. Into such a peril, Iachimo was too cautious and too self-controlled to venture; his whole fortune, nay, his very life, was at stake; everything depended on Imogen's profound slumber.—INGLEBY asserts roundly that Iachimo 'does *not* kiss her,' and denounces Capell's stage-direction as 'vulgar' and 'too monstrous to need refutation.'—ED.]

24. **How deerely they doo't:**] VAUGHAN (p. 387) having suggested the punctuation, 'But kiss one kiss!' accordingly adds the amendment, 'How dearly *they'd* do't!' *i. e.*, 'kiss one kiss.' 'As the passage stands,' he asserts, 'there is no action to which 'do't' can possibly refer.' This dogmatic assertion is well-nigh incomprehensible. I should rather say that the action is so clear that it cannot possibly be missed. Iachimo yearns to steal a kiss, but this cannot be done, whereas her lips 'two kissing cherries'—how dearly they do it. Rev. JOHN HUNTER explains 'How dearly they do't' as meaning 'at what peril they take the kiss,' which implies, I think, his assumption that Iachimo kisses Imogen. DOWDEN, on the other hand, says that 'dearly' is equivalent to *exquisitely*, but makes no reference to an actual kiss by Iachimo, wherefrom we may hopefully infer his disbelief in it.—ED.]

24, 25. **'Tis her breathing that Perfumes, etc.**] MALONE: Thus, in *The Metamorphosis of Pigmaliions Image*, by J. Marston, 1598: 'Then view's her lips, no lips did seeme so faire In his conceit, through which he thinks doth flie so sweet a breath, that doth perfume the ayre.' [Stanza 7, ed. Grossart.]

26. **Bowes toward her**] FLETCHER (p. 44): Was ever the victory of silent beauty, elegance, and purity, over the awe-struck spirit of a sensualist, so exquisitely painted or so nobly celebrated as in the lines of this soliloquy? It is not 'the flame o' the taper' that here 'bows toward her,' but the unhallowed flames in a voluptuary and a treacherous breast, that render extorted yet grateful homage to that lovely, spotless, and fragrant soul! [Is there herein a suggestion that the atmosphere of the chamber is so absolutely quiet and still that the mere movement of Iachimo's body, as he glides past, causes the flame to follow his motion toward the bed?—ED.]

Vnder these windowes, White and Azure lac'd 28
With Blew of Heauens owne tinct. But my defigne.

28. *these] the* Ff, Rowe, Pope, Cap.
28, 29. *these windowes...With] those
curtains while with azure lac'd, The
Han.*

28. *windowes,] Ff, Rowe, Pope, Han.
Dyce, Glo. Cam. windows: Theob.
et cet.*

28, 29. *and Azure lac'd With] Ff,
Sta. Glo. with azure lac'd, The Warb.
and azure! lac'd With Johns. Varr.
and azure, lac'd: With Cap.' Mal.
with azure lac'd With Ran. and azure-*

-lac'd With B. Nicholson, ap. Cam.
Ingl. ii. *and azure, lac'd With* Rowe et
cet.

29. *tinct.] tinct, Ff. tinct—Rowe,
Pope.*

*defigne.] F₂, Var. '21, Knt i.
defigne's F₃. defign's F₄, Rowe, +,
Eccl. Dyce ii, iii, Huds. Coll. iii.
design Var. '73, Knt ii, Ingl. design,
Coll. i, ii, Dyce i, Sta. Glo. Cam.
design? F₁ (Capell's copy, ap. Cam.),
Cap. et cet.*

27, 28. **th'enclosed Lights, now Canopied Vnder these windowes, White and Azure lac'd]** CAPELL asserts that the comma after 'windows' ('which the Poet would have called *shutters*, for that's his meaning, had the dignity of his subject permitted it') maims the sense by making 'White and Azure' refer to them; 'whereas there is much more propriety in applying those words to all the visible parts of the lady, pronouncing them rapturously,—Here is "white and azure!" the white "lac'd" with't, as 'twere! with an azure as rich as that of the heavens!' [I believe no editor or commentator has adopted this extended and comprehensive view of Capell.—ED.]—MALONE: These words, I apprehend, refer not to Imogen's *eye-lids* (of which the poet would scarcely have given so particular a description), but to the *inclosed lights*, *i. e.*, her eyes, which, though now shut, Iachimo had seen before, and which are here said in poetical language to be *blue*, and that blue celestial. [That the 'windows' are the *eye-lids*, Malone shows by Friar Laurence's words: 'thy eyes' windows fall, Like death, when he shuts up the day of life.'—*Rom. and Jul.*, IV, i, 100.—PORTER and CLARKE are, I think, Malone's sole followers in the belief that 'lac'd with blue' refers to the blue of the enclosed *lights*; 'As fancied not seen,' they say, 'beneath the fringe of the lashes interlaced over them, this is not unlikely.'—ED.]—KNIGHT: We are disposed to agree with Warburton that the *eye-lids* were intended. The *eye-lid* of an extremely fair young woman is often of a tint that may be properly called 'white and azure,' which is produced by the network of exceedingly fine veins that runs through and colours that beautiful structure. In the text before us, the *eye-lids* are not only of a 'white and azure' hue, but they are also 'lac'd with blue of heaven's own tinct'—marked with the deeper blue of the larger veins. The description here is as accurate as it is beautiful. It cannot apply with such propriety to the eye, which certainly is not 'laced' with blue, nor to the skin generally, which would not be beautiful as 'white and azure.' It is, to our minds, one of the many examples of Shakespeare's extreme accuracy of observation, and of his transcendent power of making the exact and the poetical blend with and support each other.—STAUNTON: The beauty of this image is not enhanced by the usual punctuation. [That is, with a comma after 'azure,' whereby 'white and azure' are made to refer to 'windows.' Staunton's text reads 'white, and azure lac'd With,' etc. 'Perhaps,' says DOWDEN, 'this reading of Staunton is right.'—HUDSON: Observe, 'lac'd' agrees with 'windows,' not with 'white and azure'; for the 'azure' is the 'blue of heaven's own tinct.' 'Perhaps the sense would be clearer thus: 'white with

To note the Chamber, I will write all downe, 30
 Such, and such pictures : There the window, such
 Th'adornement of her Bed; the Arras, Figures, 32

30. *Chamber, ...downe,*] Ff. *chamber*
 —...down, Rowe, +. *chamber, ...down:*
 Cap. et cet.

[Takes out his tables. Coll. MS.
 (monovol.)

31. *pictures:] pictures—* Rowe, +.
window,] window; Cap. et seq.

32. *Th']* Ff, Rowe, +, Coll. Dyce.
The Cap. et cet.

32. *adornement]* *adronement* F₁ (Ca-
 pell's copy, ap. Cam.).

Bed;] bed— Rowe, +.

Arras, Figures] *arras-figures* M.
 Mason, Ran. Wh. i. *arras; figures* Glo.
 Wh. ii.

Figures,] figures— Rowe, +, Ran.
figures? Cap. Varr.

azure lac'd, the blue.' [Herein Hudson is anticipated by Warburton. In referring 'lac'd' to 'windows' Hudson anticipates Vaughan, who thinks the sense would be made clearer by reading: 'These windows white and azure, lac'd With blue,' etc.

29. **But my designe.**] When Shylock replies, 'I'll not answer that; But say it is my humour,' there is, I believe, an absorption of *to* in the final *t* of 'But'; thus: 'I'll not answer that But [to] say,' etc., which might be printed '*But*' say. Thus here, there is, I think, another case of similar absorption, and Iachimo's words, slightly changing the punctuation of F₁, should be printed 'But my design To note the Chamber. I will write all down,' etc. (Since writing these lines, I find, on referring to the *Cam. Ed.*, that I have been anticipated in the insertion of *to* by 'Nicholson.' If this be the late Brinsley Nicholson I am happy in recording that there are very few whom I would more gladly follow than that keen-sighted, well-equipped, accurate scholar.)—ED.

29. **designe.**] CAPELL: The interrogation at the end of 'design' is only in the F₁. [See *Text. Notes.*] Here the speaker pulls out his tables; and having minuted some of his items is stopped by a reflection upon their little significance in comparison with some others he specifies, but in lines that were neither grammatical nor sense as they have been written and pointed hitherto. [In the conclusion of this note by Capell, see Comment on lines 34-36.]

30. **I will write all downe]** COLLIER (ed. ii.): It seems by a marginal note in the MS. that, at these words, Iachimo 'took out his tables,' and noted at the moment the particulars which he observed in the Chamber. It may be doubted whether the poet intended that he should do so at the time; but we take it for granted that such was the course when the old annotator saw the play, and such may certainly have been the custom on our early stage.

32. **the Arras, Figures]** M. MASON (p. 325): This should be pointed thus, 'the Arras-figures?' That is, the figures of the Arras.—WHITE (ed. i.) adopted this hyphen of Mason, but, in his ed. ii, following the *Globe*, he placed an emphatic semicolon between the two words.—MALONE: I think Mason is mistaken. It appears from what Iachimo says afterwards [II, iv, 87], that he had noted not only the figures of the arras, but the stuff of which the arras was composed. Again in [V, v, 238] 'averring notes of Chamber-hanging, Pictures,' etc. [That these 'Figures' have any connection with the Arras is, I think, doubtful. When Iachimo afterwards describes this chamber to Posthumus, he refers to the 'story' on the 'tapisstry' or arras, which was that of Cleopatra; he then describes the chimney-piece where the 'figures' were carved. Is it not to these 'figures' which he now refers?—ED.]

Why fuch, and fuch : and the Contents o'th'Story. 33
 Ah, but fome naturall notes about her Body,
 About ten thousand meaner Moueables
 Would testifie, t'enrich mine Inuentorie. 36

33. *and fuch:] and such*—Rowe,+.
o'th'] of the Cap. o'the Var. '73

et seq. *Story.] story.*—Cap. et seq.

34. *some] foshe* F₂.

34. *naturall] nat'ral* Pope,+.

35. *Moueables] moveables*, Theob.
 Warb. Johns. *moveables they* Cap.

36. *Would] They'ld* Elze.

t'enrich] Ff, Rowe,+, Coll.
 Sing. Dyce. *to enrich* Cap. et cet.

34-36. **Some naturall notes about her Body, About ten thousand meaner Moueables Would testifie, t'enrich mine Inuentorie]** CAPELL: If the reader shall think it permissible, and the lines improved by it, they might be ranged thus: 'Ah, but some natural notes about her body | To enrich mine inventory! they would testify | Above ten thousand meaner moveables.' While the speaker is about making search for those 'natural notes,' his eye is caught by the bracelet, and having taken it off, spies the 'mole': at finding of which he expresses much exultation, and is going to enter that in his tables, but stops, asking himself a question, that has much dramatical beauty when relieved from those impertinent words ['No more']. The *book* is spied next; of which he makes another memento, and then shuts up his tables.—VAUGHAN (p. 389): This passage has been universally misunderstood. The universal punctuation shows that 'would testify,' etc., is interpreted 'would testify in such a way as to enrich my inventory.' But the enrichment of his inventory would be a very paltry effect of their testimony; nor, as their testimony must follow the possession of his inventory, could they well be said to testify to enrich his inventory at all? 'To enrich mine inventory' really depends on 'sleep lie dull upon her, and be her sense,' etc. This would give him the precious bracelet, 'to witness outwardly'; and thus enrich the inventory of his possessions, and also of his proofs, by a proof as strong as conscience. A full period should be placed after 'testify,' where the sense is completed. I would read, therefore, and punctuate: 'some natural notes about her body Above ten thousand meaner moveables would testify. To enrich mine inventory O sleep, thou ape,' etc. [This remarkable comment is given unabridged, and, possibly, would not have been given at all, were it not that in his punctuation Vaughan anticipated Dowden, as Dowden himself tells us, whence we may infer that he substantially agrees with Vaughan. It seems to me that it is Vaughan (and not the 'universe') who, misled by the virtual parenthesis in the second line, has misunderstood the whole passage. Attention to the punctuation, here faultless, of the Folio, or even to Capell's proposed reading, as recorded in the *Cam. Ed.*, would never have induced the belief that Iachimo intended the 'meaner moveables' to testify so as to enrich his inventory, or even to testify at all. It is the 'natural notes' about Imogen's body that are to enrich the inventory as nothing else could. In effect, Iachimo says: let me enrich my list by a few birthmarks, the proof afforded by these would outweigh the testimony of ten thousand articles of furniture, whereof the knowledge could be gained by hearsay. It was while gazing in search of these natural notes that his eye catches sight of the bracelet. Then follows the adjuration to Sleep to make Imogen as insensate as marble so that he

O sleepe, thou Ape of death, lye dull vpon her, 37
 And be her Sense but as a Monument,
 Thus in a Chappell lying. Come off, come off;
 As slippery as the Gordian-knot was hard. 40
 'Tis mine, and this will witnesse outwardly,
 As strongly as the Conscience do's within:
 To'th'madding of her Lord. On her left brest 43

37. *sleepe,*] *sleep!* Coll. ii, Ingl. her,] Ff, Rowe, Pope, Han. Sta. her; Coll. ii. *her!* Theob. et cet.
 38. *Monument*] *monument's* Vaun.
 39. *lying.*] *lying!* Theob. et seq. *Come off,*] *Off,* Cap. conj. *come off;*] *come off,*—Rowe i,
 Var. '73. *come off.*—Rowe ii,+.
 [Taking off her bracelet. Rowe.
 40. *Gordian-knot*] *Gordian knot* Pope et seq. *hard.*] *hard!* Cap. et seq.
 41. *mine.*] Ff, Rowe, Pope, Han. *mine!* Coll. i, ii. *mine;* Theob. et cet. *will witnesse*] *witnesse* F₃F₄.
 42. *within:*] *within,* Rowe et seq.
 43. *To'th'*] *To th'* Ff,+.
To the Cap. et seq.

can secure it. The very word 'sense' (that is, feeling, sensation) intimates this, and his 'Come off, come off' proves it.—ED.]

38. **Sense**] WHITE: That is, her sensuous part, her body.

38. **a Monument, Thus in a Chappell lying**] MALONE: Shakespeare was here thinking of the recumbent whole-length figures, which, in his time, were usually placed on the tombs of considerable persons. The head always reposed upon a pillow. He has again the same allusion in his *R. of L.*: 'Where like a virtuous monument she lies, To be admired,' etc. [line 391].

39, 40. **come off; As slippery as**] VAUGHAN: All editors have, it seems to me, slightly misunderstood this. [Vaughan then proceeds to prove the proper understanding by proposing to consider 'slippery' an adverb qualifying 'come off,' thus 'come off As slippery as,' etc. If this be the true interpretation, it is obtained, I think, at the expense of the dramatic action and of all appreciation of the scene. There is a pause after the first, 'Come off!' and a second pause, longer and more breathless, after the latter, 'Come off!'—as the bracelet was nearing the wrist and hand. Then as the bracelet is almost free Iachimo breathes forth, 'As slippery as the Gordian knot, was hard.' It is, of course, the bracelet that was slippery. If Vaughan's construction be correct and 'slippery' qualifies the coming off, then to maintain the analogy he should read 'as the Gordian knot was hard in untying.' As the text stands, 'slippery' qualifies bracelet and 'hard' qualifies the Gordian knot. In the use of 'slippery,' may we not detect one of Shakespeare's stage-directions? Posthumus, when he gave the bracelet to Imogen, called it a 'manacle.' Manacles are fastened with a clasp. To unclasp the bracelet would have been an easier and more momentary task than to free it with infinite delicacy of touch, and with eyes glancing every tenth of a second at the sleeper's closed lids, along the arm, down the wrist, and over the hand. By using 'slippery' Shakespeare tells us that it was not to be unclasped, but removed by a way more perilous and dramatic, and one which sustains the thrill of suspense until there comes the triumphant, 'Tis mine!' —ED.]

42. **Conscience**] DYCE (Few Notes, 155): It may not be useless to observe that 'conscience' is used here for *consciousness*. ('As strongly as his inward consciousness.')

A mole Cinque-spotted : Like the Crimfon drops
 I' th' bottome of a Cowflippe. Heere's a Voucher, 45
 Stronger then euer Law could make; this Secret
 Will force him thinke I haue pick'd the lock, and t'ane
 The treasure of her Honour. No more : to what end? 48

44. *spotted:] spotted*—Rowe, *spotted*,
 Pope et seq.

45. *I' th'] I' the* Cap. et seq.
Cowflippe.] cowslip: Cap. et
 seq.

47. *I haue] I've* Pope, +, Dyce ii, iii,
 Huds.

t'ane] Ff. ta'en Rowe.

48. *No more:] Ff. No more*—Rowe,
 +, Om. Cap. *No more.* Var. '78 et seq.

44. **A mole]** In reference to this mole, MALONE notes that Shakespeare derived it from Boccaccio, and not from *Westward for Smelts*. See Appendix: *Source of the Plot*.

44. **the Crimson drops]** STEEVENS: This simile contains the smallest out of a thousand proofs that Shakespeare was an observer of nature, though, in this instance, no very accurate describer of it, for the drops alluded to are of a deep yellow.—BEISLEY (p. 20): This description shows how particularly Shakespeare observed natural objects. The five spots in the corolla of the cowslip have escaped the attention of some of our botanists.—ELLACOMBE (p. 49): 'Cowslips! how the children love them, and go out into the fields on sunny April mornings to collect them in their little baskets, and then come home and pick the pips to make sweet unintoxicating wine, preserving, at the same time untouched, a bunch of the goodliest flowers as a harvest-sheaf of beauty! and then the white soft husks are gathered into balls and tossed from hand to hand till they drop to pieces, to be trodden upon and forgotten. And so at last, when each sense has had its fill of the flower and they are thoroughly tired of their play, the children rest from their Celebration of the Cowslip. Blessed are such flowers that appeal to every sense!' So wrote Dr Forbes Watson in his pretty and Ruskinian little work, *Flowers and Gardens*, and the passage well expresses one of the chief charms of the cowslip. It is the most favourite flower with children. It must have been also with Shakespeare.—GRINDON (p. 5): The solitary Shakespearian botanical slip is, like all his other lapses, so palpable as to be detected on the instant. . . . A certain amount of latitude is always permissible in descriptions designed to be vivid and picturesque, but it is going quite beyond the reality to say that the spots in the cup of the cowslip are 'crimson.' The nearest approach to that colour ever seen could be described only as rosy orange. [It is not the flower but the leaves which receive the fullest description, both in Lyte's *Niewe Herbal*, 1578, and in Gerarde's *Herball*, 1623 (2d and larger ed.). The latter rather provokingly says of the flower that it 'is so commonly knowne that it needeth no description,'—not that any description can equal Shakespeare's, but it seemed to me worth while to examine these ancient books and see if, by chance, the spots were anywhere called 'drops,' which, possibly, Shakespeare used to avoid the repetition involved in 'cinque-spotted.'—MURRAY (*N. E. D.*, s. v. † 9): A spot of colour (like the mark or stain of a drop). 1607. Topsell, *Four-footed Beasts*, 91: 'Their belly is parted with black strokes or drops.' As for the 'botanical error,' in calling the drops crimson, we must bear in mind how extremely difficult it is to determine the value of colours. Here Steevens and Grindon are not precisely at one. Shakespeare frequently terms blood crimson, and yet Macbeth speaks of Duncan's 'silver skin lac'd with his golden blood.'—ED.]

Why should I write this downe, that's riueted,
 Screw'd to my memorie. She hath bin reading late, 50
 The Tale of *Tercus*, heere the leaffe's turn'd downe
 Where *Philomele* gaue vp. I haue enough,
 To'th'Truncke againe, and fhut the spring of it.
 Swift, swift, you Dragons of the night, that dawning
 May beare the Rauens eye : I lodge in feare, 55

49. *riueted*] *riuededs* F₂. *riuitted* F₃.
riuetted F₄. *riuete* F₁, Capell's copy, ap.
 Cam.

50. *memorie*.] *men'ry?* or *memory?*
 Theob. et seq.

She hath] *Sh'hath* Pope, Theob. i,
 Han.

bin] *been* F₄.
late.] Ff, +, Varr. *late*: Cap.
late Mal. et seq.

51. *Tercus*.] F₂. *Terus*, F₃F₄. *Te-*
reus; Theob. et seq.

52. *Philomele*] *Philomel* Johns. et
 seq.

vp.] Ff, Coll. Dyce, Glo. Cam.

up—Rowe, +, Cap. Varr. Ran. *up*;
 Mal. et cet.

53. *th'*] *the* Cap. et seq.

54. *night*.] Knt, Coll. Dyce, Sta.
 Glo. Cam. *night!* Pope et cet.

55. *beare...eye*:] F₂. *bear...eye*: F₃F₄,
 Rowe, Theob. Warb. Cap. *ope...eye*:
 Pope. *bare it's raven-eye*: Han. Johns.
bare...eye! Knt, Dyce, Sta. Glo. Cam.
 Ingl. ii. *bear...eye!* Ingl. i. *bare the*
heaven's eye Leo (withdrawn). *clear*
the raven's eye Vaun. *bar* or *bier the*
raven's eye. Thiselton. *bare...eye*: Var.
 '73 et cet.

feare.] *fear*; Cap. et seq.

51. **The Tale of Tereus . . . Where Philomele gaue up**] MALONE: *Tereus and Progne* is the second ['pretie hystorie'] in *A Petite Pallace of Pettie his Pleasure*, in Qto, 1576. The same tale is in Gower's *Confessio Amantis*, lib. V [p. 313, ed. Pauli.], and in Ovid, *Metam.*, lib. vi. ['frustra clamato saepe parente, Saepe sorore sua, magnis super omnia divis.'—line 524. Golding's *Trans.*, p. 74, verso, 1567.]—HERFORD: It is characteristic that Imogen should stop at this point.—WALKER (*Crit.*, i, 152) devotes a chapter to Ovid's *Influence on Shakespeare*.

54. **you Dragons of the night**] STEEVENS (Note on 'night-swift Dragons,'—*Mid. N. D.*, III, ii, 400, of this ed.): The task of drawing the chariot of the night was assigned to dragons on account of their supposed watchfulness.—MALONE: This circumstance Shakespeare might have learned from Golding's *Ovid*, which he has imitated in *The Tempest*: 'And brought asleep the dragon fell, whose eyes were never shet.'

54, 55. **that dawning May beare the Rauens eye**] THEOBALD (Nichol's *Illust.*, ii, 265) wrote to Warburton: 'I think "beare" should be either *bore*, or *bare*, *i. e.*, make bare. Though the raven be a night-bird, it does not prey during that whole season, but slumbers towards morning, and is disturbed by the first approach of dawn. Now making *bare* the eye seems to me peculiarly proper, as most birds and many quadrupeds have a membrane for nictation, wherewith they can at pleasure cover their eyes, though their eyelids be open, and with this membrane they often defend their eyes from too strong a light, and draw it over the pupil, when they do not shut down the eyelid at all.' Theobald did not again refer to his conjecture, *bore*, so we may consider it as withdrawn. In his subsequent edition, he has, after severely criticising Pope for the reading *ope*, the following: 'I could help Mr Pope to an emendation with a very minute change of letter: May *bare* the raven's eye, *i. e.*, make *bare*, *naked*; and this would be a much more poetical

[54, 55. that dawning May beare the Rauen's eye]

word than *ope*.' After writing thus sensibly, and offering an emendation, which has been ever since generally adopted, he succumbed, in an unhappy hour, to the domineering influence of 'thought-swarming, but idealess, Warburton,' as Coleridge calls him, and retained 'bear,' as 'a very grand and poetical expression' (Warburton himself, having devised it, pronounces it 'sublime'), inasmuch as it is 'a metaphor borrowed from Heraldry; as in *Much Ado*, "if he have wit enough to keep himself warm, let him bear it for a difference between himself and his horse."—I, i, 66.] Theobald then goes on to say, 'that the Dawn should *bear the Rauen's eye*, means that it should rise and show that colour. Now the Raven's eye is remarkably *grey*: and *grey-eyed*, 'tis known, is the epithet universally joined to the morning,' Here follow five or six quotations where *grey* is thus 'joined to morning,' which need not be here repeated; a *Concordance* will furnish them.—WARBURTON: Had Shakespeare meant to *bare* or *open* the eye, that is, to awake, he had instanced rather in the lark than raven as the earliest riser. Besides, whether the morning *bared* or *opened* the *raven's* eye was of no advantage to the speaker, but it was much advantage that it should *bear* it, that is, become light.—HEATH (p. 476): I am inclined to think that *bare*, that is, open it, is the genuine text. Our poet says of the crow (a bird whose properties resemble very much those of the raven) in *Tro. & Cress.*, 'O Cressida! but that the busie day, Wak'd by the lark, has rous'd the ribald crows.'—[IV, ii, 8.] Mr Warburton objects that 'the opening of the raven's eye was no advantage to the speaker'; no more was the dawning, decking itself in *grey*, considered in itself, but both were of equal advantage to him, considered as the constant forerunner of day.—STEEVENS: The poet means no more than that the light might wake the raven; or, as it is poetically expressed, *bare his eye*.—KNIGHT: We are not quite sure of the propriety of Theobald's correction, *bare*. . . . The *dawning* may *bare* that eye; or the *dawning* may *bear*, may sustain, may be distinct enough to endure—the proof of that acute vision [attributed to the raven in search of his prey.]—COLLIER (ed. i.) notes a suggestion of Barron Field that 'night' is here poetically described as 'the raven.' 'This may certainly be so,' adds Collier, and the suggestion deserves attention, though we are not acquainted with any other instance where night is so personified, admitting that the 'raven' and its plumage are often mentioned as accompaniments of or similes for night; as in the well-known words of Milton: 'smoothing the raven down Of darkness till it smiled.'—DYCE (*Remarks*, etc., 254) quotes this note of Collier, and scorns it: 'That "you dragons of the night" mean "you dragons that draw the chariot of the Night," neither Mr Field nor Mr Collier will, I presume, dispute; here, therefore, Night is spoken of as A GODDESS; and is it to be supposed for a moment that in the very next line Shakespeare would turn her into A RAVEN? Besides, how could the "*dawning*" said to *open* the eye of *Night*? do not poets invariably describe Night as betaking herself to repose at the dawn of Day? "Darknesse is fled: looke, infant Morne hath drawne Bright siluer curtains 'bout the couch of *Night*.'"—Marston's *Antonio's Reuenge*, 1602, sig. B. 2.—COLLIER (ed. ii. reading 'may *dare* the raven's eye'. (Perhaps the letter *d* was mistaken by the old printer, and thus *dare* might become *bare* or 'beare.' 'May dare the raven's eye' must have reference to the practice of daring, or dazzling, the eyes of larks by pieces of looking-glass. On the other hand, the true reading of 'beare' may be *bleare*, in the sense of 'blear the eye,' which was a very common expression in the time of Shakespeare. . . . To 'blear the raven's eye' would mean to render it dim, like any other night-bird by the

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brightness of the morning; but having no authority for *blear*, we adopt *dare* from the MS. [In his ed. iii. Collier abandoned *dare* and returned to *bare*.]—SINGER (*Text Vindicated*, etc., p. 304): How any one could have conceived that he could amend this passage, and suggest *dare* and *bleare*, is past my comprehension! One must be blear-eyed indeed not to perceive that 'dawning may bare the raven's eye' is a highly poetical image for returning day opening the eye of night. The celebrated passage in *Macbeth*: 'Come, seeling night Scarf up the tender eye of pitiful day,'—alone might have opened the eyes of the correctors of this passagem and spared us their *dare* and *bleare*.—LETTSOM (? *Blackwood's Maga.*, Oct., 1853, p. 470): We have little doubt that 'the raven's eye here means *night's* eye. 'May bare the raven's eye'—that is, may open the eye of darkness and thus usher in the day. Has not Milton got 'smoothing the raven down of darkness till it smiled'? This interpretation must be placed to the credit of Mr Singer, although it had occurred previously to ourselves. [Who the author was of these *Notes* in *Blackwood* has never, as far as I know, been made authoritatively known. Ingleby (*N. & Q.*, V, vii, 224, speaks of them as 'by the late Mr Lettsom'; but Lettsom himself, in his Preface to Walker (*Crit.* i, p. liv.), quotes a sentence from them with which he utterly disagrees and holds the author of them up to ridicule.—ED.] DYCE (ed. ii.) refers to a passage in *Drou's Pityfull Historie of Gaulfrido and Barnado le vayne*, etc., Sig. F. 2. Then, after quoting the note in Collier's ed. ii, just given, repeats the note from his *Remarks*, etc., and adds, '1865. Mr Collier . . . also proposes (most ridiculously) "May *blear* the raven's eye."' [KEIGHTLEY so far from finding it ridiculous, adopts it in his text.]—CARTWRIGHT (p. 38) proposes *cheer* for '*bare*,' because the raven wanted his breakfast.—The Misses PORTER and CLARKE: Iachimo had reason to fear the *Raven's eye*, reason to fear the prompt guard of the loyal servant, Pisanio, to whom he may here refer under this figure. . . . He longs for *that dawning* when he, no longer there in the trunk, subject to discovery, may thus *beare*, stand the Raven's scrutiny.—THISELTON (p. 18): The Raven here is clearly the Night-raven; hence the usual modern reading *bare* is singularly out of place. Why did not Theobald conjecture *bar*, which would be written *barre*? . . . We might then have had a really neat allusion to the *membrana nictitans*, though the sense might shift well enough without it. Compare 'The Night-raven or Crowe is of the same manner of life that the Owle is, for she onely commeth abrode in the darke night fleeing the daylighte and sunne' (Maplet's *A Greene Forest*,—*Cent. Dict.*; 'this Birde ["the night crowe"] is called *Noctua*, as it were sharply seeing by night; for by night she maye see, and when shining of the sunne commeth, her sight is dim')—[Batman, Bk, 12, chap. 27. In Batman's own addition to this chapter, the bird is spoken of as 'this kinde of Owle.' In Batman's chap. 10 'of the Rauen,' there is no reference to its nocturnal habits.—ED.] I am indebted to a friend for another interpretation of the original text, which has the advantage of dispensing with any suspicion of alteration therein. According to this, Iachimo calls upon the Dragons of the Night so to accelerate their flight that dawning may for once undergo or endure the Night-raven's eye, which it usually avoids by its gradual approach. There is a further possibility that in '*beare*' we may have the word *bier* used as a verb, and that by 'the Raven's eye' Iachimo may mean his own, boding ill-luck to Imogen. His thought would then be 'Let it be dawning that carries the Raven's eye' into its seclusion as of the grave; and slipping into the 'Trunke' which sufficiently resembles a coffin, he would

Though this a heavenly Angell : hell is heere. 56

Clocke strikes

One, two, three : time, time. *Exit.* 58

56. *Angell:*] *angel*, Rowe et seq.

57. [Counting the clock. Cap.

58. *time.*] *time!* Pope et seq.

58. [He goes into the Trunk, the Scene shifts. Rowe i. (closes. Rowe ii.).

Shuts the trunk upon himself. The scene closes. Cap.

imagine himself as dead, Imogen appearing as an Angel, and the darkness of the 'Trunke' as Hell. . . . Such an interpretation will, however, probably be regarded as too fanciful, if not grotesque. [In the *Shakespeare Jahrbuch* (iv, 383, 1869), JULIUS MARTENSEN rehearses various interpretations that have been given of this passage, and comes to the conclusion that they are all insufficient, and that the true meaning is that the 'raven' is 'the trunk itself with its raven-black darkness. The raven's eye is, therefore, the opening of the trunk, the opening, which the lid of the trunk holds fast shut like an eyelid,' etc. Further amplification or comment is needless; in the *Jahrbuch* for 1875 (p. 382) the suggestion was judiciously withdrawn. We have thus seen that the Raven has been supposed to be Night, the Trunk, and Pisano. What, we may ask, has Iachimo himself done that he should be overlooked? Is he not to join the sable group? Thiselton has just answered. Verily, a whole flock of ravens could not yearn for dawning to bare their eyes more bitterly than the stifled prisoner. After mentioning the Raven's eye, does he not instantly refer to himself: 'I lodge'—one eye almost in grammatical apposition to the other? Assuredly, the Raven is Iachimo. In conclusion, it seems to me that the meaning of the phrase can be expressed hardly better or more tersely than it has been by Steevens.—Ed.]

56. **Though this a]** WALKER (*Vers.*, 85) regards this as one of the many instances when an absorption occurs of *is* in 'this.'—DYCE (ed. ii.) quotes Walker, and remarks that 'he is probably right.' It is difficult to come to any other conclusion in view of the numerous examples gathered by Walker in his *Article VI*, not only from Shakespeare, but from his contemporaries. Indeed, the number is so great that the theory of absorption is threatened, and one might almost affirm that 'This' is used absolutely in Elizabethan English.—Ed.

56. **hell is heere]** If there be anywhere a comment on these words I have failed to find it, and to me they are not so clear as to need none. DEIGHTON, it is true, remarks that 'hell' is 'torment,' but this does not help us much; it is hardly to be supposed that hell is a synonym of comfortable ease. Of course, it has no reference to the trunk. Does not Iachimo strike his breast? and is not 'here' used δεικτικῶς? (I dislike the pedantic word, but no other will precisely fit.) Is it that after the deed is done a wave of sudden remorse overwhelms him, like Macbeth's, 'Wake Duncan with thy knocking? I would thou couldst!' Or, as Wordsworth expresses it: 'Tis done—and in the after vacancy We wonder at ourselves as men betrayed.' Or is it one of Shakespeare's ways of preparing us for the future, like Brabantio's warning to Othello in reference to Desdemona: 'She has deceived her father and may thee?' Iachimo's final repentance must be represented in the last Act as deep and long, and is this a preparation for it?—Ed.

58. **One, two, three]** MALONE: Our author is often careless in his computation of time. Just before Imogen went to sleep, she asked her attendant what hour it was, and was informed by her it was *almost midnight*. Iachimo, immediately

*Scena Tertia.**Enter Clotten, and Lords.*

2

1. Your Lordship is the most patient man in loffe, the
most coldest that euer turn'd vp Ace.

4

1. *Scena Tertia.*] Scene iv. Ecl.

The Palace. Rowe. The Palace again. Pope. Scene changes to another Part of the Palace, facing Imogen's Apartments. Theob. Without the Palace, under Imogen's Apartment. Han. An Anti-Room to the above Chamber.

Cap. The same. An ante-chamber adjoining Imogen's apartments in the same. Dyce.

3. 1.] 1 Lord. Rowe.

4. *most coldest*] *coldest* Pope, +.
euer] Om. Ff.

after she has fallen asleep, comes from the trunk, and the present soliloquy cannot have consumed more than a few minutes,—yet we are now told that it is three o'clock. [This shallow remark is admirably answered by] DANIEL (*New. Sh. Soc. Trans.*, 1877-79, p. 242, foot-note): Surely the many dramatic camels Malone must have swallowed should have enabled him to pass this little fly without straining. Stage-time is not measured by the glass, and to an expectant audience the awful pause between the falling asleep by Imogen and the stealthy opening of the trunk from which Iachimo issues would be note and mark of time enough. Instances of the night of one day passing into the morning of the next in one unbroken scene is too frequent in these plays to need more than a general reference.

58. *time, time*] INGLEBY: This means that 'four' is struck, the hour when Helen was to call Imogen. [But 'four' has not struck,—only three. When Lady Macbeth counts 'One! Two!' are we to suppose she means 'three' o'clock? Moreover, would it not be foolhardiness in the extreme for Iachimo to wait until the very moment when he was liable to be caught by Helen?—ED.]

58. *Exit*] COLLIER (ed. ii.): It seems likely that the traverse-curtain, which sometimes separated the back from the front of the stage, was used on the occasion. Thus, what was left of the stage would form an ante-chamber to Imogen's bedroom.

2. *Enter Clotten*] ECCLES: The time is early the following morning.—According to DANIEL (p. 242) Day 4 begins when Iachimo issues from the trunk; and his scheme agrees with Eccles's as to early morning.

4. *turn'd vp Ace*] Assuming that a game of cards is here intended, INGLEBY (Revised ed.) observes that the 'ace is evidently here,—contrary to expectation,—a losing card; but if we can apply "turned up" to the cutting of the pack, the ace would naturally be, as it always has been, the lowest card; and, as Dr Nicholson observes, the game of cutting for stakes (if it can be dignified with the title of "game") would best suit Clotten's impatience and limited comprehension.' But MURRAY (*N. E. D.*, s. v.) assumes, and rightly, that dice are referred to, and gives as his first definition of 'ace' (with this present line as an example), 'one at dice, or the side of the die marked with one pip or point.' This, as we all know, is the lowest throw.—SCHMIDT (*Lex.*) says that 'ace' is here used with a quibble; this means, of course, that it was pronounced much like *ass*. And that this interpretation is not astray we learn from the only other passage where Shakespeare uses it. In *Mid. N. D.*, after Pyramus has exclaimed 'dye, dye, dye,' there

Clot. It would make any man cold to loofe. 5

1. But not euery man patient after the noble temper of your Lordship; You are most hot, and furious when you winne.

Winning will put any man into courage: if I could get this foolish *Imogen*, I should haue Gold enough: it's almost morning, is't not? 10

1 Day, my Lord.

Clot. I would this Musicke would come: I am aduised to giue her Musicke a mornings, they say it will penetrate. 15

Enter Musicians.

Come on, tune: If you can penetrate her with your fingering, so: wee'l try with tongue too: if none will do, let her remaine: but Ile neuer giue o're. Firft, a very excellent good conceyted thing; after a wonderful sweet aire, with admirable rich words to it, and then let her confider. 20

SONG.

- | | |
|---|--|
| 5. <i>loofe</i>] Om. Ff. | 14. <i>a mornings</i>] <i>a-mornings</i> Pope, Han. <i>o'mornings</i> Theob. et seq. |
| 9. <i>Winning</i>] <i>Clot. Winning</i> F ₄ .
(<i>Clot.</i> is the catchword on preceding page in F ₁ F ₂ F ₃ .) | 16. <i>her</i>] <i>here</i> Ff, Rowe, Pope, Han. |
| 10. <i>should</i>] <i>shall</i> Rowe ii, Pope, Han. <i>enough</i>] <i>enough.</i> Johns. Knt, Coll. Dyce, Sing. Sta. Ky, Glo. Cam. | 18. <i>giue</i>] Om. Cap. |
| 14. <i>Musicke a mornings,</i>] <i>music;</i> <i>o'mornings</i> Anon. ap. Cam. | 18, 19. <i>excellent good conceyted</i>] Ff, Rowe, +, Knt, Coll. <i>excellent good-conceited</i> Cap. et cet. <i>excellent-good-conceited</i> B. Nicholson ap. Cam. |
| | 19. <i>after a</i>] <i>after, a</i> Pope et seq. |

follows this colloquy: '*Demetrius.* No die, but an ace for him; for he is but one. *Lysander.* Lesse than an ace, man. For he is dead, he is nothing. *Duke.* With the helpe of a surgeon, he might yet recover, and proue an Asse.'—V, i, 310. Of course, *Cloten* is too obtuse to note the quibble.—ED.

7, 8. **most hot, and furious when you winne**] A back-handed compliment; betokening boisterous and domineering manners.—ED.

14. **a mornings**] What scholarly reason can be given for changing this into *o'mornings*? especially here, where, if it be an illiterate pronunciation, it is in character?—ED.

14, 15. **it will penetrate**] The present passage is the only instance given by MURRAY (*N. E. D.*, s. v.) of the intransitive use of this verb. He defines it: 'To touch the heart, affect the feelings.'

21. **SONG**] STEEVENS: Compare the 29th Sonnet. 'Like to the lark, at break of day arising From sullen earth, sings hymns at heaven's gate.'—REED quotes some of the lines from Lyly's *Compaspe*. The whole song is as follows, from Bond's admirable edition, vol. ii, p. 351: '*TRICO singeth.* Song. What bird so sings, yet so dos wayle? O t'is the rauish'd Nightingale. Jug, Jug, Jug, Jug tereu, shee cries, And still her woes at Midnight rise. Braue prick song! who is't now we heare?

Hearke, hearke, the Larke at Heauens gate sings, 22
and Phæbus gins arife,
His Steeds to water at those Springs
on chalic'd Flowres that lyes: 25

22. Hearke, hearke] Hark, hark!
 Theob.+ Hark! hark! Var. '73 et
 seq. (subs.)

23. gins] 'gins Rowe et seq. (except
 Dyce, *Ingl. Rlf.*).

25. on...lyes] Each chalic'd flower
 supplies: Han.

None but the Larke so shrill and cleare; How at heauens gate she claps her wings, The Morne not waking till shee sings. Heark, heark, with what a pretty throat Poore Robin red-breast tunes his note; Heark how the jolly Cuckoes sing Cuckoe, to welcome in the spring, Cuckoe, to welcome in the spring.—DOUCE contributed to Steevens's edition the following passages from other poets; he says, of course, that Shakespeare 'might have imitated' them, for which remark it is not Douce that is to be blamed, but the tinsel times in which he lived: 'The busy larke, messenger of day, Saluteth in hire song the merwe gray; And fyry Phebus ryseth up so bright,' etc.—Chaucer, *Knights Tale*, 633, ed. Morris. 'Wake now my loue, awake; for it is time, The Rosy Morne long since left Tithones bed, All ready to her siluer coche to clyme, And Phæbus gins to shew his glorious hed. Hark how the cheerefull birds do chaunt theyr laies And carroll of loues praise. The merry Larke hir mattins sings aloft, . . . Ah my deere loue why doe ye sleepe thus long.' Spenser, *Epithalamion*, 74, ed. Grosart. 'Again,' says Douce, 'in our author's *Venus and Adonis*: "Lo, here the gentle lark, weary of rest, From his moist cabinet mounts up on high, And wakes the morning, from whose silver breast The sun ariseth in his majesty."'—854. [It is needless either to quote or cite more passages wherein occur references to the lark or Phæbus; all aubades contain them, just as all serenades refer to the nightingale or the moon. Every one will recall the charming dispute between Romeo and Juliet, on the morning after their marriage (Act III, sc. v.), whether the song they hear is the nightingale's which betokens that it is still night, or the lark's, which heralds the day. This present 'Song' is the supreme crown of all aubades, and comes, by Shakespeare's consummate art, laden with heaven's pure, refreshing breath, after the stifling presence of Iachimo in Imogen's chamber.—ED.]

22. **Heauens gate]** According to WALKER these two words are pronounced as one, with the accent on the first syllable. So also 'swannes-nest,' III, iv, 158, where the hyphen occurs in the Folio. See III, i, 39.

23. **gins]** BRADLEY (*N. E. D.*): Aphetic form of BEGIN (in early instances perhaps rather of ONGIN); in Mid. Eng. chiefly used in the past tense, *gan*. In modern archaistic use sometimes written '*gin*.' [The present passage is quoted.]

24. **Springs]** It seems almost food for babes to note that this refers to what Shakespeare elsewhere calls 'the morn-dew on the myrtle leaf.'—ED.

25. **chalic'd Flowres]** JOHNSON: It may be noted that the cup of a flower is called the *calix*, whence 'chalice.' [Sir, he who calls the 'cup' of a flower the chalice should vindicate his assertion by producing his authority. I doubt that the 'cup of a flower,' whatever that may be, was ever called the calix. The earliest reference I can find to 'Calix' is in Lyte's *Nieue Herbal*, 1578, p. 655, where it is stated that 'the bud of the Rose before the opening is called Calix,' which, barring the spelling, is not egregiously at variance with the Botany of today. According

And winking Mary-buds begin to ope their Golden eyes 26

With euery thing that pretty is, my Lady sweet arise :

Arise, arise.

28

26. Two lines, the first ending: 'begin,' Pope et seq. (except Knt, Wh. i.).

26, 27. eyes With] eyes, With Pope. eyes; with Theob. et seq.

27. Two lines, the first ending: 'is' Pope et seq. (except Knt, Wh. i.).

27. euery...is.] all the things...bin; Han. everything...bin Warb.

is] bin Han. Warb. Johns. Cap. Varr. Mal. Ran. Steev. Varr. Sing. Ktly.

28. arise.] arise! Coll. et seq.

to WHITNEY (*Cent. Dict.*, s. v. calyx): 'In modern use the Lat. *calyx*, Greek *καλυξ*, a calyx, and its derivatives, are often confounded with the Lat. *calix*, a cup, and its derivatives. In Botany, in general, the calyx is the outer set of the envelopes which form the perianth of a flower.' From MURRAY (*N. E. D.*, s. v. Chalice) we learn that from the Lat. *calix*, through Old French, with a phonetic change, we get *chalice*. Under *chalice* the present passage is given with the definition, 'Having cup-like blossoms.' He also notes that from a quotation, in 1824, the Daffodil was called the *Chalice-flower*, 'from the nectary being shaped like a chalice.' If only we could trace this name for daffodils back to Shakespeare's time, and could change the words to *Chalice-flowers*, an additional gleam of gold would be possibly flashed into these perfect lines,—only possibly; we cannot gild refined gold; and we must bear in mind that the golden eyes of the Mary-buds are just beginning to wink.—ED.]

25. that lyes] For many examples where 'the relative takes a *singular* verb, though the antecedent be *plural*,' see ABBOTT, § 247.

26. Mary-buds] LYTE (p. 163 of *marygolds. Calendula.*): 'At the toppe of the stalkes [of the Marygold] growe pleasant bright & shining yellow flowers, somewhat strong in savour, the whiche do close, at the setting downe of the Sunne, and do spread and open againe at the Sunne rising.'—R. C. A. PRIOR (p. 146, s. v., *Mary-bud*) quotes that portion of Lyte's observation which refers to the opening and shutting of the flower, and adds: 'a phenomenon to which the older poets allude with great delight, both in respect to this flower and the daisy'; he gives its botanical name, *Calendula officinalis*.—BRITTEN and HOLLAND (p. 326): This has given rise to some discussion, but [the *Calendula officinalis*] is almost certainly meant [here in *Cym.*]. Chatterton speaks of 'The marybud that shutteth with the light.' [The discussion just referred to is, probably, that which was carried on in *Notes & Queries*, in 1873. It began by P. P. C's demurring to the marigold, and asserting that it is the *daisy*.—BR. NICHOLSON replied, and quoted Perdita, who says, 'Here's flowers for you: . . . The marigold that goes to bed wi' the sun, And with him rises weeping.'—*Wint. Tale*, IV, iv, 103.—JAMES BRITTEN continued the discussion, and quoted Dr Prior, as above; he then added, 'but if it is thought that a common British plant is indicated, it is probably the Lesser Celandine (*Ranunculus ficaria*). I do not think the daisy was meant, nor was that plant, as far as I am aware, ever dedicated to our Lady.' C. A. W. thinks that 'there is very little difficulty in asserting that these "Mary-buds" are marigolds, but which of the marigolds is meant, of course, nobody can settle positively, and there is no need to settle it at all. Every one of them is classed by Withering under the genus *Syngenesia*, and the daisy comes under the same head.' The painful student may find the full discussion in *Notes & Queries*, IV, xii, 243, 283, 363, 456; V, i, 24. I think the betossed soul may find peace in *Calendula officinalis*.—ED.]

27. that pretty is] It is not easy to recall any needless emendation of Shake-

So, get you gone : if this pen trate, I will consider your 29

29. So] Clo. So Dyce, Glo. Cam.
gone:] gone— Rowe, +.

29. pen trate] F1.

speare which is become so imbedded in the popular mind as this substitution by Hanmer of *bin* for 'is.' This is due partly to the mistaken idea that a rhyme is needed to 'begin,' partly because Hanmer's was the edition of the 'nobility and gentry,' and partly, I think, because 'bin' is adopted in the version which Schubert set to peerless music.—JOHNSON observes that Hanmer 'very properly restored' *bin*; 'but,' he added, 'he too grammatically reads: "With *all the* things that pretty *bin*.'" And hereby hangs a tale. Johnson says that *bin* is 'too grammatical,' and yet every one of the four quotations which his fellow-editor, STEEVENS, adduced to prove the proper use of 'bin' shows that the authors of these quotations properly used *bin* as a plural. Hanmer must have known this, and, therefore, changed 'every thing' into *all the things* for the sake of concord, which Johnson pronounced 'too grammatical.' Not one of Hanmer's twelve critical followers, save only Keightly, has noted the necessity of providing a plural nominative to the plural *bin*,—possibly because they found a plural use in 'every thing,' which is the excuse put forward by Keightley, and, too, a legitimate one. That his predecessors were aware of it may be doubted, else, I think, they would have instantly availed themselves of it.—CAPPELL gives the strangest of excuses for following Hanmer's *bin*; he grants that the word is 'both rustick and antequated,' but says that it is in keeping with the character of the 'owner' of the song, that is, Cloten. Angels and ministers of grace, defend us!—MURRAY, in his monumental article on 'Be,' notes (A. I, 1-3 *plural*, γ, ♯.) that '*Been, bin* was erroneously used by 16th century Scotch writers, in supposed imitation of Chaucer, and by Byron (in supposed imitation of Shakespeare) as *singular*. . . . Don Juan, XIII, xxvi, "Also there bin another pious reason,"' etc. Lo, here there is another excuse for the advocates of *bin*; Cloten, Capell's Cloten, lapsed into Scotch, and was imitating Chaucer! As to the needlessness of Hanmer's change,—had Pope not tampered with the division of the lines as they stand in the Folios and in Rowe, the necessity for a rhyme to 'begin' would have, possibly, occurred to no one. (It is temerarious rashness to deny the possibility of any change in Shakespeare's text.) Knight's is the first loyal voice to be raised in protest against this division. He remarks that as the lines are printed in the Folio, 'in all probability, a different *time* of the air was indicated, —a more rapid movement.'—GRANT WHITE'S voice is the second in protest, and as far as I know, the last. 'The stanza or stave of this song is,' he says, 'one of four fourteen-syllable verses and a refrain. The subdivision of such verses into alternate lines of eight and six syllables was at first an irregularity caused by the introduction of rhymes at the cæsural pauses. These cæsural rhymes were sometimes introduced in one part of a song and omitted in others.' Thus reads his First Edition; in his Second, which he printed from the *Globe* Text, he adopted Pope's division.—ED.

29. consider] STEEVENS (note on 'gently consider'd,' *Wint. Tale*, IV, iv, 882, of this ed.): This means, 'I having a gentlemanlike consideration given me,' *i. e.*, a bribe. So in *The Three Ladies of London*, 1584: 'Sure, sir, I'll consider it hereafter if I can. *Dissimulation*. What? consider me? does thou think I am a bribe-taker?' [p. 279 ed. Hazlitt-Dodsley].—DYCE (*Gloss.*): That is, requisite. [The present instance, and the foregoing from *Wint. Tale*, are the only examples given by Dyce where 'consider' bears the meaning to *requite*.—SCHMIDT (*Lex.*) adds a third,

Muficke the better : if it do not, it is a voyce in her eares 30
 which Horfe-haires, and Calues-guts, nor the voyce of
 vnpaued Eunuch to boot, can neuer amed.

Enter Cymbaline, and Queene.

2 Heere comes the King.

Clot. I am glad I was vp fo late, for that's the reason 35
 I was vp fo earely : he cannot choofe but take this Ser-

30. *voyce*] F₂. *voice* F₃F₄, Knt.
fault Coll. MS. *Vice* Rowe et seq.

31. *and*] Om. Ecl.

Calues-guts] *cat's-guts* Rowe,

Cap. *cats-guts* Pope, Theob. i, Johns.

Varr. Mal. Steev. Varr. *cats'-guts*

Theob. ii, Warb. *cat-guts* Rann.

nor] *with* Han.

of] *of an* Coll. MS.

32. *vnpaued*] *Castratus, i. e. sine tes-*
ticulis, i. e. stones.

can neuer] *can ever* Vaun.

amed] *amend* Ff.

[*Exeunt Musicians.* Theob.]

33. *Enter...*] *Enter Queen and Cym-*
beline. F₃F₄. After *fatherly*, line 37
 Dyce, Sta. Glo. Cam.

34. 2] 2 Lord. Rowe.

also from *Wint. Tale*, IV, ii, 19, which, I think, is open to doubt; nevertheless, including it, we have but three examples bearing the meaning of bribing or requiting. But be it noted that the last word Cloten utters before the Song begins is 'consider,' where it can have no reference whatever to payment, but means simply 'let her lay it to heart.' Why should Cloten, after speaking ten or a dozen words, use the identical expression in an entirely different meaning? Why should he not intend in this second use of 'consider' to say, 'If your music touches her soul I will more highly appreciate it'? At the same time, it is possible that Cloten uses the word a second time, with the meaning given by Steevens.—ED.]

30. **voyce in her eares**] KNIGHT (ed. i.): 'Voice' has been changed to *vice*. But why?—DYCE (*Remarks*, p. 254): The answer is, because common sense shews the absolute necessity of the change. [When a character is described to us as so utterly stupid that he 'cannot take two from twenty, for his heart, and leave eighteen,' does it behove us to reform his language to meet the requirements of 'common sense'? On the contrary, does not the attempt show a lack of common sense in us? Possibly, *vice, i. e.*, defect, is the meaning here; but it is, I think, open to doubt. WALKER (*Crit.*, i, 319) points out, however, an instance in *Mer. of Ven.* (III, ii, 81), where all the Folios have 'vice' and the Quartos 'voyce,' the true word. It is the application of 'common sense' to the uncouth words or expressions of such characters as Cloten, Sir Andrew Aguecheek, and Clowns and Peasants which is, I think, to be deprecated. The Misses PORTER and CLARKE stoutly uphold 'voyce,' for the reason that 'music, as the natural voice of love, is nothing of practical use to Cloten, otherwise it is a mere "voice in her ears."—ED.]

31. **Horse-haires, and Calues-guts**] Of course, 'Horse-hairs' refers to the violin-bow.—MURRAY (*N. E. D.*, s. v. *Catgut*): So far as the name can be traced back, it distinctly means guts or intestines of the cat, though it is not known that these were ever used for the purpose. (Some have conjectured a humourous reference to the resemblance of the sound to caterwauling). 1. The dried and twisted intestines of the horse and ass, used for the strings of musical instruments.

35, 36. **I was vp so late . . . vp so earely**] Sir Toby Belch says, 'not to be abed after midnight, is to be up betimes.'—*Twel. N.*, II, iii, 1.

uice I haue done, fatherly. Good morrow to your Ma- 37
iefty, and to my gracious Mother.

Cym. Attend you here the doore of our stern daughter 40
Will she not forth?

Clot. I haue affayl'd her with Musickes, but she vouch-
safes no notice.

Cym. The Exile of her Minion is too new,
She hath not yet forgot him, some more time
Must weare the print of his remembrance on't, 45
And then she's yours.

Qu. You are most bound to'th'King,
Who let's go by no vantages, that may
Preferre you to his daughter : Frame your selfe
To orderly folicity, and be friended 50

38. *to my*] Om. F₃F₄, Rowe.

39. *daughter*] F₂. *daughter*. F₃F₄.
daughter? Rowe et seq.

41. *Musickes*] F₂. *Musicks* F₃F₄,
Rowe, +, Cap. Varr. Rann, Herford,
Knt, Dowden. *music* Han. Mal. et
cet.

43. *new*] Johns. *new*. Ff, Rowe,
Pope, Han. *new*; Theob. et cet.

44. *him*] *him*: Pope et seq.

45. *on't*] F₄, Dowden. *ou't* F₃F₄.
out Rowe et cet.

47. *to'th'*] F₂. *to th'* F₃F₄, Rowe, +.
to the Cap. et seq.

48. *let's*] F₁.

50. *folicity*] *folicits*, Ff, Rowe. *solicit-*
ing Coll. ii, Ktly, Glo. Cam. *solicits*;
Pope et cet.

be friended] *befriended* Rowe ii,
Pope, Han. Knt, Sing. Coll. ii.

41. **Musickes**] For other instances of this interpolated *s*, if it be one here, see Walker's note on I, v, 84.—On the present passage LETTSOM, Walker's editor, remarks, in a foot-note (*Crit.*, i, 240), that, since many editors have retained 'musics' (see *Text. Notes*), 'it is, therefore, not superfluous to show that in this particular point [the interpolated *s*] the authority of the First Folio is next to nothing.' Lettsom, albeit an admirable critic, keen and well-equipped, sometimes was, I think, unduly severe on the First Folio. HERFORD ingeniously upholds 'musics,' which, he says, is 'a Clotenism for "pieces of music." He has assailed her as yet with only one; but the plural gives a heightened impression of Imogen's obstinacy.' He may be right; albeit, we have 'Musicke' in lines 13, 14, and 30, just above. 'Tis dangerous to meddle with anything Cloten says, at least here, comparatively in the beginning of our acquaintance. His character changes much before the curtain falls.—Ed.

44, 45. **time Must weare . . . remembrance on't**] If 'on't' were without the apostrophe, it is likely that there would be no hesitation in pronouncing it a misprint for *out*; but the persistent apostrophe in all the Folios must give us pause; and I cannot but follow DOWDEN in retaining it, and in reading 'on't.' It is time which must wear the remembrance imprinted on it a little longer. In 'his remembrance,' 'his' is an objective genitive.—Ed.

49. **Preferre**] SCHMIDT (*Lex.*): That is, recommend. Thus also IV, ii, 476, and IV, ii, 490.

50. **orderly solicity**] STEEVENS: That is, regular courtship, courtship after

With aptnesse of the feason : make denials 51
 Encrease your Seruices : so seeme, as if
 You were inspir'd to do those duties which
 You tender to her : that you in all obey her, 54

51. *feason:*] *season*, Pope, Han. Knt,
 Sing. Coll. ii.

53. *were*] *are* Rowe ii, Pope, Han.
 54. *her: that...her,*] *her: that...her.*
 Ff. *her, that...her*, Knt.

the established fashion. [The large number is eminently noteworthy of the instances 'of a certain class of noun substantives (*accuse* for *accusation*, *begin* for *beginning*, *depart* for *departure*)' which WALKER (*Crit.*, ii, 313) has furnished. The present word or, rather, its correction, *solicits*, from the Second Folio, is among them; and another example of it is given by Walker from Shirley, *The Arcadia*, V, ii, p. 245, ed. Dyce: 'tir'd with his solicits I had no time to perfect my desires.' Cf. 'Speak, Prince of Ithaca; and be't of less expect.'—*Tro. & Cress.*, I, iii, 70. 'Again. What's his excuse? *Ulyss.* He hath none, But carries on the stream of his dispose Without observance.'—*Ib.* II, iii, 173. LETTSOM, in a foot-note, observes that '*Dispose* is found in DRYDEN, *Rival Ladies*, ii, about fifty-five lines from the end: "Your dowry is at my dispose." Milton uses *retire* as a substantive in *Par. Lost*, xi, 267. COLLIER (ed. ii.) reads *soliciting*, 'the old printer having mistaken the termination *ing* for *ty*, a not unlikely error.'—ED.]

50-52. and be friended With aptnesse of the season: make denials
 Encrease your Seruices] In ROWE'S ed. ii. 'be friended' is changed to *befriended*. This change was adopted by sundry editors (see *Text. Notes*), and proposed ('stumbled on,' says Dyce) by M. Mason as a new reading. DYCE, however, disapproved of it and asks, 'what has Cloten's being "befriended with aptness of the season" to do with his "making denials increase his services"?' Although 'be friended' seems the better reading, as more in accord with the other imperatives, 'make denials' and 'so seem,' yet it is not easy to perceive the pertinency of Dyce's question; *befriended* merely changes an imperative into a participle, and makes the phrase parenthetical. 'And,' says the Queen (favoured by the fitness of the occasion), 'make denials increase,' etc. This parenthesis is indicated by commas in the text of KNIGHT, thus: 'and, befriended With aptness of the season, make denials Increase,' etc. This reading and exactly the same punctuation is proposed by Vaughan (p. 34) as his own, and, therefore, the correct one.—ED.

52-54. so seeme, as if . . . tender to her: that you in all obey her] Here again the colon after 'to her,' in line 54, presents the same difficulty as the colon after 'Seruices,' in line 52. KNIGHT again replaces the colon by a comma, and connects 'that you in all obey her' with 'so seem,' and gives as the 'clear meaning,' 'so seem that you in all obey her, as if you were inspir'd, etc.' The cutting off,' says Knight, 'of the last member of the sentence [whereby he refers, I suppose, to the colon—ED.] is destructive to the sense. "You are senseless" has the meaning of *be you senseless*.' Again Vaughan's punctuation is the same as Knight's. This time, however, he is aware of the fact, but, apparently, begrudges Knight all credit, because, he says, though Knight gives the right punctuation, he gives the wrong interpretation, and fails to see that the force of 'so,' in the first line, extends to therein 'you are senseless,' in the last, to which Knight 'unwarrantably' gives the wrong meaning. The right meaning, according to Vaughan, is 'so

Sauce when command to your dismissal tends,
And therein you are senseless. 55

Clot. Senseless? Not so.

Mez. So like you (Sir) Ambassadors from Rome;
The one is *Caius Lucius*.

Cym. A worthy Fellow, 60
Albeit he comes on angry purpose now;

But that's no fault of his: we must receive him

According to the Honor of his Sender,

And towards himselfe, his goodness fore-spent on vs

We must extend our notice: Our deere Sonne, 65

57. [Enter a Messenger. Rowe.

58. *from*] *fr from* F₂.

59. *The one is*] *One's* Han.

64. *himselfe,*] *himself* Mal. Steev.
Varr.

64. *his*] *for's* Han. *for his* Cap.
Ktly.

his...fore-spent] *for his goodness*

spent Anon. ap. Cam.

on vs] *on* Rowe ii, Pope.

seem . . . that you do not in such case [of your dismissal] even understand her in doing so.' To which, I think, Knight could retort that his interpretation is much the more vigorous; it is, in effect: 'appear to be inspired to do everything you tender her, and that you will obey her implicitly until she commands you to leave her—then (not tamely put on an appearance, but—) be you senseless!'—ED.]

56. **senselesse**] The COWDEN-CLARKES: The cunning Queen uses this word with the signification of 'unconscious,' 'purposely without perception'; her obtuse son affrontedly disclaims it, as signifying 'stupid,' 'devoid of sense.' The angry susceptibility and tetchiness of ignorance, just sufficiently aware of its own incapacity to be perpetually afraid that it is found out and insulted by others, blended with the stolid conceit that invariably accompanies this inadequate self-knowledge, are all admirably delineated in Cloten: he is a dolt striving to pass for an accomplished prince, a vulgar boor fancying himself, and desirous of being taken for, a thorough gentleman. He presumes upon his position; believes that it constitutes him the exalted personage who ought to command respect; not perceiving that it renders the more conspicuous those natural disqualifications which deprive him of all respect, even from those who flatter and humour him to his face and sneer at him behind his back.

58. **So like you**] ABBOTT (§ 297): 'Like,' in this present instance, is probably (not merely by derivation, but consciously used as) impersonal.

64, 65. **towards himselfe, his goodnesse fore-spent on vs We must extend our notice**] MALONE: That is, we must extend towards himself our notice of his goodness heretofore shown to us. VAUGHAN (p. 397) paraphrases: 'we must extend our notice to' ('towards') 'his own goodness forespent upon us,' which apparently means that notice must be extended to the man's goodness instead of to the man himself; it is somewhat difficult to see how Caius can appreciate this nice discrimination. Vaughan then goes on to say that "'himself his goodness" is identical with "himself's goodness,"—that is, "his own personal goodness.'" This Dyce would call, I fear, a barbarous construction. It is the presence, however, of the comma between 'himself' and 'his' which causes Vaughan

When you haue giuen good morning to your Mistris, 66
Attend the Queene, and vs, we shal haue neede
T'employ you towards|this Romane.

Come our Queene. *Exeunt.*

Clot. If she be vp, Ile speake with her : if not 70
Let her lye still, and dreame : by your leaue hoa,

I know her women are about her : what

If I do line one of their hands, 'tis Gold

Which buyes admittance (oft it doth) yea, and makes

Diana's Rangers false themfelues, yeeld vp 75

68. *T'employ*] Ff, Rowe, +, Dyce,
Sing. Ktly. *To employ* Cap. et cet.

68, 69. One line Rowe et seq.

69. *Exeunt.*] *Exeunt* Cym. Queen,
Mess. and Lords. Cap. *Exeunt* all but
Cloten. Glo.

Scene iv. Pope, Han. Warb.
Johns.

71. *leaue hoa,*] F₂F₃. *leave ho,* F₄.
leave ho! Rowe, Pope. *leave, ho!* Theob.
et seq.

[Knocks. Theob. Calls. Coll.
(monovol.)

72. *her:*] *her*—Rowe, +. *her.* Johns.

73. *hands,*] F₂. *hands:* F₃F₄. *hands*—
Rowe. *hands!* Ktly. *hands?* Pope et
cet.

74. *buyes*] *buys* F₄. *buy* Pope (mis-
print).

(*oft it doth*)] *oft' doth;* or *oft*
doth; Vaun.

yea] Erased, Coll. MS.

and] Om. Pope, +.

75. *Rangers*] *rangers,* Coll. (mono-
vol.)

yeeld vp] *and yield up* Rowe.
and yield Pope, Han.

to assert that 'all editors and critics' who retain it are proved thereby to misunder-
stand the construction.—ED.

75. *Diana's Rangers*] CRAIGIE (*N. E. D.*, s. v. Ranger. 2): A first officer, a
gamekeeper. Now only archaic, and as the official title of the keepers of the royal
parks.—MADDEN (p. 241): To carry out this scheme the aid of the forester was
needed. It was by his directions that the company were to be conducted to the
special stands assigned to them. This aid, however, might be bought. In these
days (I write of three hundred years ago) there could be found foresters and
keepers [*i. e.*, rangers] willing to accept gold at the hands of their masters' guests.
'Take this for telling true.' So saying, the Princess in *Love's Lab. Lost* rewards the
forester who leads her to what he describes as 'a stand where you may make the
fairest shoot.' When Cloten would gain admittance to Imogen, he bethinks him
thus: [here follow lines 72–76]. I know not whether this thought was suggested
by the venality of Master Shallow's forester. But it is certain that he was somehow
induced to lend his aid. It was arranged that he should himself attend to the
driving of the deer, leaving to assistants the placing of the company in their stands.
Thus it would be easy to persuade the Justice afterwards that these varlets mistook
his directions and he would escape scot free. [Of course, the rangers of Diana are
Imogen's 'women,' the foresters of the Goddess of hunting and of chastity.]

75. *false themselues*] 'False' cannot here be classed with any certainty either
as a verb or as an adjective.—BRADLEY (*N. E. D.*) places it under the heading of a
verb, and, if a verb, it is the sole example of its *reflexive* use; but not only does he
precede it with a '?,' but after defining it, 'To betray one's trust,' adds in paren-
theses, '(Doubtful; the word may be an adjective.)' There is no objection to urge

Their Deere to'th'stand o'th'Stealer : and 'tis Gold 76
 Which makes the True-man kill'd, and faues the Theefe:
 Nay, fometime hangs both Theefe, and True-man : what
 Can it not do, and vndoo? I will make
 One of her women Lawyer to me, for 80
 I yet not vnderstand the case my selfe.
 By your leaue. *Knockes.*

Enter a Lady.

La. Who's there that knockes?
Clot. A Gentleman. 85
La. No more.
Clot. Yes, and a Gentlewomans Sonne.
La. That's more
 Then some whose Taylors are as deere as yours,
 Can iustly boast of : what's your Lordships pleasure? 90
Clot. Your Ladies person, is she ready?
La. I, to keepe her Chamber. 92

76. *to'th'...o'th'] to the...of thee* Steev.
 Varr. *to the...o'the* Cap. et cet. (subs.)

77. *True-man]* Ff, Rowe i, Cap. Var.

'73. *true man* Rowe ii. et cet.

78. *fometime]* *sometimes* Rowe,+,
 Var. '73.

True-man:] true-man. Johns. Var.

'73. *true man:* Han. Var. '78 et seq.

79. *vndoo?]* *undo:* F₃F₄.

82. *leaue.] leave—* Var. '73.

86. *more.] more?* Rowe ii. et seq.

88-90. *That's...boast of]* Aside Del.
 conj.

91, 92. *Your...I,]* As one line Han.
 Cap. Steev. et seq.

92. *I,]* Ay, Rowe.

to keepe her Chamber] Aside Del.
 conj.

against it as a verb. Examples are not lacking of its inflected use.—STEEVENS quotes an example thereof in *Com. of Err.*, 'Nay, not sure, in a thing falsing.'—II, ii, 95. And Bradley furnishes others, with varying meanings, from the *Ancren Riwle* down to the beginning of the eighteenth century.—ED.

77, 78. **True-man]** WALKER'S seventy-eighth Article (*Crit.*, ii, 136) deals with 'noticeable modes of spelling in the Folio,—not, indeed, peculiar to it, being common (for the most part at least, if not universally) to all the publications of that age'; such as *Richman, youngman, oldman, deadman* (as in this play, 'the strait pass was damm'd with deadmen,'—V, iii, 15, 16). 'In fact,' says Walker, '*man*, in combinations of this kind, such of them, I mean, as from their nature are of frequent occurrence, had an enclitic force. This is evident not only from their being so frequently printed either in the manner above or with a hyphen [as in the present instance], but also from the flow of the verse in many of the passages where they occur.'

89. **Taylors are as deere as yours]** INGLEBY (ed. ii.): Dr Nicholson states this to be directed at the new knights and others of no birth recently made favourites at Court. But that the creation of Baronets was a year later than the latest date assigned to this play, one might suppose it to be a hit at them. [Is it not a universal truth, applicable at all times and in all countries?—ED.]

91. **ready]** CRAIGIE (*N. E. D.*, s. v. A. i. b.): Properly dressed or attired;

- Clot.* There is Gold for you, 93
 Sell me your good report.
La. How, my good name? or to report of you 95
 What I shall thinke is good. The Princeffe.

Enter Imogen.

- Clot.* Good morrow fairest, Sifter your sweet hand.
Imo. Good morrow Sir, you lay out too much paines
 For purchasng but trouble : the thankes I giue, 100
 Is telling you that I am poore of thankes,
 And scarce can spare them.
Clot. Still I fweare I loue you.
Imo. If you but said fo, 'twere as deepe with me : 104

93, 94. *There is...report*] One line
 Pope et seq. (except Cap. Dyce, Glo.
 Cam.)

93. *There is*] *There's* Var. '78, '85,
 Mal. Rann, Steev. Varr. Coll. Sing.
 Sta. Ktly.

94, 95. *Sell...name?*] As one line Han.
 Cap.

95. *How,*] *How* F₂. *How!* Cap. et
 seq.

95, 96. *or to...thinke*] One line Cap.

96. *I shall thinke is*] *I think* Han.

good.] *good?* Pope et seq.

The Princeffe.] As separate line
 Han. *The Princess!* Dyce, Sta. Glo.

Cam. *The Princess*— Pope et cet.

96. [Exit Lady. Cap.

98. *fairest, Sifter*] Ff. Rowe, Pope.
fairest. Sister Johns. Var. '73, Ktly.
fairest sister: Cap. Var. '78, '85, Mal.
 Ran. Steev. Var. '03, '13, Sta. *fairest:*
sister Theob. et cet.

99. *Sir,*] Ff, Rowe. *Sir.* Coll. Dyce.
 Sta. Ktly, Glo. Cam. *Sir;* Pope et
 cet.

103. *Still I fweare*] Ff. Rowe, Pope,
 Han. Theob. i, Cam. *Still, I swear*
 Knt, Dyce, Sta. Glo. *Still, I swear,*
 Theob. ii. et cet.

104. *you but*] *you'd but* F₃F₄, Rowe.

having finished one's toilet. [Thus in *Macbeth* when the occupants of the Castle, hurried from their beds by the horror of Duncan's murder, and the time comes for them to separate, Banquo says, 'when we have our naked frailties hid That suffer in exposure, let us meet,' and Macbeth replies, 'Let's briefly put on manly readiness,' where 'readiness' bears the same meaning as 'ready' here. The Lady, however, to spite Cloten gives the ordinary meaning to the word. JOHN HUNTER appositely refers to the stage direction in *1 Hen. VI*: II, i, 38: 'Enter the Bastard of Orleans, Alençon, and Reignier, half ready, and half unready.'—ED.]

94. **your good report**] Again, to tease Cloten, the Lady takes 'report' in the sense of *reputation*; as Belarius uses it where he says 'my report was once First with the best of note,' III, iii, 63.—ED.

104. **as deepe with me**] ROLFE: 'Deep' is elsewhere associated with swearing, as in *Sonn.*, 152, 9, 'I have sworn deep oaths'; *R. of L.*, 1847, 'that deep vow.' ['Deep' is one of Shakespeare's favourite adjectives. Naturally, he uses 'good' far more frequently than any other adjective. Independently of its general use, BARTLETT'S *Concordance* gives about fourteen columns of its use in especial combinations, such as 'good faith,' 'good credit,' 'good sweet,' etc. 'High' comes next, in these especial combinations, with about two columns. 'Brave' next,

If you sweare still, your recompence is still
That I regard it not. 105

Clot. This is no answer.

Imo. But that you shall not say, I yeeld being silent,
I would not speake. I pray you spare me, 'faith
I shall vnfold equall discourtesie 110

To your best kindueffe : one of your great knowing
Should learne (being taught) forbearance. 112

108. *yeeld*] Ff, Rowe ii, Dyce, Sta. Theob. ii, Warb. Johns. *me*; Theob. i.
Glo. Cam. *yield*, Rowe ii. et cet. et cet.

109. *me*.] Ff, Rowe, Pope. *me*— 109. '*faith*] *i'faith* Var. '03, '13, '21,
Knt. *faith* Coll. Dyce, Cam.

with about a column and a half. Then 'deep,' as the fourth favourite, with over a column. 'Bad' and 'light' with about three-quarters of a column each. These, of course, are rough approximations, but sufficiently accurate to convey a general idea, and it is, at least, highly satisfactory to know that there is far, far more of 'good' in Shakespeare than 'bad' or any other quality.—ED.]

105. *still*] That is, constantly, for ever, as in Shakespeare *passim*.

110, 111. **I shall vnfold equall discourtesie To your best kinduesse]** That is, I shall unfold discourtesy equal to your best kindness. See ABBOTT, § 419 a. on *Transposition of adjective phrases*, where this line is quoted.—WYATT: But it is at least equally likely that the more obvious meaning is the right one. [What the more 'obvious meaning' is DOWDEN supplies, 'as much discourtesy as I have shown.']

111, 112. **one of your great knowing Should learne (being taught) forbearance]** It seems hardly fair to Warburton to record, in the *Text. Notes*, his wild amendments without giving his reasons for them. Accordingly, he explains his reading, 'Should learn (being tort) forbearance,' as meaning 'one of your wisdom *should learn* (from a sense of your pursuing a forbidden object) *forbearance*: which gives us a good and pertinent meaning in a correct expression.' He then proceeds to say that '*tort* is an old French word, signifying *being in the wrong*,' and appeals to Skinner's *Etymologicon* as his authority. Warburton had assailants (Edwards, author of the *Canons of Criticisms*, and Heath, the author of *The Revisal of Shakespeare's Text*), between them they seriously and deservedly injured the sale of his edition. Of them Dr Johnson speaks, in his immortal *Preface*, in terms that we well might commit to memory, so characteristic is it and so vigorous—of Dr Warburton's chief assailants: 'one [Edwards] ridicules his errors with airy petulance, suitable enough to the levity of the controversy; the other [Heath] attacks them with gloomy malignity, as if he were dragging to justice an assassin or an incendiary. The one stings like a fly, sucks a little blood, takes a gay flutter, and returns for more; the other bites like a viper, and would be glad to leave inflammations and gangrene behind him.' In the present instance the chance was too good for Edwards to lose; accordingly (p. 100) he shows that *tort* is not an 'old French word' in any sense other than that all French words are old, and that it is a noun and not an adjective, and that a reference to Skinner's definition, which he quotes in full, gives no manner of authority to Warburton's assertion, and ends with the hope that 'for the future Mr Warburton will apply Imogen's advice to this

Clot. To leave you in your madneffe, 'twere my fin, 113
I will not.

Imo. Fooles are not mad Folkes. 115

113. *fin.*] Ff, Rowe, Pope. *sin.*
Johns. Var. '73. *sin*; Theob. et cet.
114. *not.*] *not do't.* Han.

115. *are not*] *cure not* Theob. +, Cap.
White, Huds. Ingl. Baugust, Wyatt,
are not for Daniel ap. Cam.
Folkes.] *folks, Sir Han.*

liberty he takes of coining words, and according to his own reading, "—learn (being TORT) forbearance."—HEATH'S 'gloomy malignity' is as follows: 'For this most extravagant and ridiculous imagination of Mr Warburton's we must, it seems, discard the natural easy sense of the common reading. But Mr Warburton objects, that "whoever is taught necessarily learns, and that learning is not the consequence of being taught, but the thing itself." Which is just the same as to say that there is no manner of distinction between the means and the end. Do we not every day see glowing examples of people who are taught what they never do, and, indeed, are never able to learn? Hath not, for instance, a well-known antick [*i. e.*, Warburton] been on many occasions abundantly taught modesty and good manners, and that teaching sometimes accompanied with very severe discipline, of the pen at least? But would it, therefore, be a just conclusion to say that he hath learned them? I appeal to the reader, who will find [in the foregoing quotation from Edwards] the common text well explained and fully justified, and this idle whimsey unanswerably, and with great spirit and pleasantry, fully exploded.'—JOHNSON: That is, a man being taught forbearance should learn it.—CAPELL (p. 108): 'Being taught' means—being so often desired to it, [*i. e.*, being so often desired to forbear], which had been a teaching to any other but Cloten.—THISELTON (p. 19): Cloten misunderstood Imogen to mean merely that she wishes him to withdraw, in accordance with a frequent signification of the word 'forbear.' [This ingenious suggestion seems clearly right.—ED.]

115. **Fooles are not mad Folkes**] THEOBALD: The reasoning is perplexed in a slight corruption; and we must restore as Mr Warburton likewise saw: 'Fools *cure* not madness.' You are mad, says he, and it would be a crime in me to leave you to yourself. Nay, says she, why should you stay? A Fool never cured madness. Do you call me Fool? replies he, etc. All this is easy and natural. And that *cure* was certainly the Poet's word I think is very evident from what Imogen immediately rejoins: 'If you'll be patient, I'll no more be mad, That *cures* us both,' *i. e.*, If you'll cease to torture me with your foolish solicitations, I'll cease to show towards you anything like madness; so a double cure will be effected, of your folly and my supposed frenzy. [This note, without any acknowledgment to Theobald, is copied word for word (except the reference to Mr Warburton), but not signed by Warburton, and consequently to him it is accredited by Johnson, by the *Varr.* 1773, 1778, and 1785, and by several other editors; it is as clear a piece of literary dishonesty as one may wish to see in a summer's day.—ED.]—STEEVENS: This, as Cloten very well understands it, is a covert mode of calling him fool. The meaning implied is this: if I am mad, as you tell me, I am what fools can never be. 'Fools are not mad folks.'—WHITE: Even admitting such a very subtle and recondite meaning [as this of Steevens], what fitness has it to the passage? Cloten says he must stop with Imogen to take care of her because she is mad; and she being provoked by his boorishness to 'unfold equal discourtesy,'

Clot. Do you call me Foole? 116

Imo. As I am mad, I do :

If you'l be patient, Ile no more be mad,
That cures vs both. I am much sorry (Sir)†
You put me to forget a Ladies manners 120
By being so verbal : and learne now, for all,

118. *patient*] *prudent* Warb. conj.
(probably withdrawn).

118. *mad*] *mad*; Theob. et seq.

indirectly calls him a fool by telling him that the attendance of fools is of no service to the mad. This reading is confirmed [by 'cures' in her reply].—HUDSON: Cloten had just implied that his purpose is to cure Imogen of her imputed madness. She, in her reply, insinuates that he is a fool; and so he understands her. Her next reply is in accordance with this; meaning, 'If you will desist from your folly in making suit to me, I will leave off being mad; that act of yours will cure us both.' [DEIGHTON'S text follows the Folio, but in his note he cites Ingleby as adopting Theobald's *cure*, and adds, 'rightly, I think,' in MS. in the copy which Deighton kindly sent me. He quotes Ingleby's note in full, which is virtually the same in effect as White's and Hudson's; as is also BAUGUST'S.]—WYATT quotes Steevens's interpretation, with this comment: 'If Cloten understood this, he must have been as clever as a Shakespearian commentator. It is certainly not the most obvious inference from "Fools are not mad folks," which rather is: "Whether I am a fool may be a matter of question, but even fools are not necessarily mad." I am compelled to adopt Warburton's [*sic*] conjecture: (1) because it makes Imogen's reply to Cloten perfectly apposite, and his following question most natural and pertinent; (2) because of the added force it gives to "That cures us both"; (3) because, though there are plenty of obscurities in the later plays, there is hardly a trace of obscurity in all Imogen's very plain speaking to Cloten. To this I need only add, that when Imogen says she'll "no more be mad," she does not refer to the madness that Cloten meant, that of her love, but to the madness which made her call him fool.'—HERFORD: That is, you are in no danger of such 'madness' as mine.—THISELTON (p. 20): That Imogen herself means 'though you may think me a Fool, you have no right to class me, a Princess, with Bedlamites,' is, I think, clenched by the initial capital ('Folkes'). She has overheard Cloten's mention of 'This foolish Imogen' (line 10). He, of course, has no idea of this, and takes her to mean 'I had rather be mad than a Fool like you.'—DOWDEN: I take it to mean: 'I am not mad, I am only a fool, and so you may safely leave me to my folly.' . . . If we are to emend, I may add the conjecture 'Fools spare not mad folks,' fools exercise no forbearance to mad folks, but torment them. The word 'spare' is commonly so used by Shakespeare, and Imogen has prayed (line 109) to be spared. But no emendation should be made.—ROLFE: *Cure* certainly gives a simpler sense, and is favoured by *cures* just below, but no change is imperatively demanded. [I say 'ditto to Mr Burke.'—ED.]

121. *so verbal*] JOHNSON: That is, *so verbose*, *so full of talk*.—KNIGHT: But neither Cloten nor Imogen have used many words. Imogen had been parrying her strange admirer; but she now resolves to *speak* plainly,—to be *verbal*,—and thus to forget a lady's manners.—TIECK (p. 378): 'Verbal' does not mean prolix, talkative, but outright, that is, to speak out bluntly or without mincing matters.

That I which know my heart, do heere pronounce 122
 By th'very truth of it, I care not for you,
 And am fo neere the lacke of Charitie
 To accuse my felfe, I hate you : which I had rather 125
 You felt, then make't my boaft.

Clot. You finne againft

Obedience, which you owe your Father, for
 The Contract you pretend with that bafe Wretch, 129

122. *which*] *who* Pope,+.

myself) Cap. et seq. (subs.)

125. *To accuse*] *T'accuse* Pope,+.

126. *make't*] *make* Pope,+.

Dyce ii, iii.

128. *Father, for*] *Fi. father; for*

To accuse my felfe,] (*To accuse*

Rowe,+. *father. For* Cap. et seq.

—SCHMIDT (*Lex.*) adopts this view.—SINGER: That is, so explicit, not verbose.—HUDSON: Imogen refers to his forcing her thus to the discourtesy of expressing her mind to him, of putting her *thoughts* into *words*.—WHITE (ed. ii.): That is, wordy and ready to catch at words.—INGLEBY: That is, by expressing in *words* what is ordinarily understood by implication.—VAUGHAN (p. 398): This imports: 'I am sorry, sir, that you provoke me to forget a lady's good manners *in speaking* so plainly to you.'—DEIGHTON: To me it seems plain that Imogen refers to Cloten's worrying her with so many protestations. 'You will take no denial,' she says, 'you, by pestering me with so many words, cause me to lose my temper'; thus, Middleton, *A Chaste Maid*, etc., I, line 64, 'He's grown too verbal,' *i. e.*, as the context shows, too fond of words. [Deighton's interpretation is essentially that of Herford, and of Wyatt.]—DOWDEN: If this refers to Imogen, as I think, it may mean, profuse of words, or perhaps plain-spoken.—MINSHEU (1627) explains 'verbal' as 'full of words.' [I cannot but think that this refers to Cloten. If it refer to Imogen, it will make no difference in the meaning wherever the phrase occurs in the sentence. Transpose it, and it will then clearly seem, I think, to refer to Cloten; thus: 'I am much sorry, sir, By being so verbal, you put me to forget A lady's manners.' We must bear in mind the tension of Imogen's mood at this moment,—over the loss of her bracelet her mind was distracted, and while every nerve was quivering with dismay and anxiety she was sprighted with a fool, frightened, and angered worse. She had begged him to forbear further words (line 109), and would have held her peace but for the fear that silence would seem to give consent. And yet there still came from Cloten those intolerable bursts of speaking, with the snatches in his voice, which fairly maddened her. But mistress of herself, she retained her calm dignity until she saw that he must receive an outspoken refusal,—this, she says, is to forget a lady's manners.—ED.]

124, 125. **Charitie To accuse myselfe**] CAPELL (p. 108): If, instead of the long notes [on *cure*, the editors] had bestowed their attention upon Imogen's next speech, they had perceived the wrong pointing in the last line but one of it, and amended it as it is in this copy, [*i. e.*, Capell's text. See *Text. Notes*, where Capell's parenthesis corrects the faulty punctuation of the Folio, and makes it evident that Imogen herein accuses herself of lack of charity.—ED.]

129. **The Contract**] JOHNSON: Here Shakespeare has not preserved, with his common nicety, the uniformity of his character. The speech of Cloten is rough and harsh, but certainly not the talk of one 'Who can't take two from twenty, for his

One, bred of Almes, and foster'd with cold dishes, 130
 With scraps o'th'Court : It is no Contract, none ;
 And though it be allowed in meaner parties
 (Yet who then he more meane) to knit their foules
 (On whom there is no more dependencie
 But Brats and Beggery) in selfe-figur'd knot, 135
 Yet you are curb'd from that enlargement, by
 The consequence o'th'Crowne, and must not foyle 137

132. *allowed*] *allow'd* Rowe et seq.

133. *then*] *than* Rowe.

meane] F₂. *mean* F₃F₄. *mean*,
 Rowe. *mean?* Pope et cet.

133-135. *foules* (On...*Beggery*)] *souls*
 On...*Beggary*, Rowe, Pope.

135. *selfe-figur'd*] *self figur'd* F₃F₄.

136. *enlargement*,] Ff, Rowe, Pope.
enlargement Theob. et cet.

137. *not foyle*] *not foyle* F₂F₃. *not*
foil F₄, Rowe, +, Mal. Coll. i, Ktly.
not soil Han. et cet. 'file' Ingl. conj.

heart, And leave eighteen.' His argument is just and well enforced, and its prevalence is allowed throughout all civil nations; as for rudeness, he seems not to be much over-matched. [An ill-considered remark, with all respect be it spoken; or did Dr Johnson wish to illustrate in this note the 'imbecility' with which he charges the whole play?—ED.]—INGLEBY (*Revised Ed.*): Dr Nicholson observes that Cloten's phrases and perseverance show that there had been no marriage between Imogen and Posthumus, but simply a 'contract' or handfasting, which, however, was then considered equivalent to it, as far as intercourse was concerned.

130 **bred of Almes**] HALLIWELL: 'A foster-father, that keepeth a child of *almes*, or for God's sake.'—Withals's *Dictionarie*, ed. 1608, p. 275.

134. **dependencie**] MURRAY (*N. E. D.* 4. b.): A body of dependants; a household establishment.—DEIGHTON understands this differently; thus: 'And though with people of lower origin, in the case of whose marriage no other result is depending except the rearing of brats in begging, it is permitted to them to enter into any union they choose,' etc. [And perhaps rightly. 'On whom' in this line refers, I think, to 'meaner parties.'—ED.]

135. **in selfe-figur'd knot**] WARBURTON: This is nonsense. We should read, *self-finger'd* knot, *i. e.*, a knot solely of their own tying, without any regard to parents or other more public consideration. [It is not worth contention, but I think that this emendation was Thirlby's. See Nichols, *Illust.*, ii, p. 829.]—JOHNSON: But why nonsense? A 'self-figured knot' is a knot formed by yourself.—COLLIER (ed. ii.): We are strongly inclined to think Warburton's emendation, in the sense of a knot tied only by themselves, right; we do not alter the text.—HUDSON: That is, marrying to suit themselves; whereas the expectant of a throne must marry to serve the interests of his or her position.

137. **must not foyle**] COLLIER: Here 'foil' seems to have been a misprint for *soil*.—INGLEBY: The Folio has 'foyle,' the point being inverted. If the apostrophe were intentional, 'foyle' might be an error for 'fyle' or 'file,' equivalent to *defile*. But *soil* seems the most probable correction.—BRADLEY (*N. E. D.*, s. v. *Foil*, whereof one of the forms during the 14th and 16th centuries is *foyle*, verb III, 6): To foul, defile, pollute. [As authorities, a quotation is given from Wiclif, in 1380; a second from HYLTON, *Souls Perfect* (in 1440—W. de W., 1497), l. xxxiv: 'A man hath be moche foyled with wordly or fleshely synnes,' which seems to bear

The precious note of it ; with a base Slaue, 138
 AHilding for a Liuorie, a Squires Cloth,
 A.Pantler ; not so eminent. 140

138. *note*] *robe* Elze. *hope* Wray ap.
 Cam.

140. *A.Pantler* ;] Ff, Rowe, +, Var.
 '73. *A pantler*,—Sta. Ktly. *A pantler*,
 Cap. et cet.

138. *it* ; *with*] *it* *with* Pope et seq.

out the meaning to pollute; a third from UDALL, *Ralph Roister Doister* (1550): 'a man Hath no honour to foil his hands on a woman.'—V, vi; a fourth is from Phineas Fletcher's *Purple Island*, 1633: 'Ranc'rous Enemies, that hourelly toil Thy humble votarie with loathsome spot to foil.—xi, 33. Of these, the last seems fully to authorize the meaning given by Bradley; if the date were only a little earlier it would be more appropriate to the present passage from Shakespeare. The quotation from *Ralph Roister Doister* is, I fear, somewhat doubtful. The meaning given to 'foil' in that passage by Farmer in his ed. of 1906, p. 127, is 'to lay hands on; literally, to make a mark or track: *foil* is equivalent to the track of a deer.' This definition seems quite to exclude an application to Cloten's 'foyle.' DOWDEN quotes from Capt. Smith's *Advertisements*, etc., 1631 (*Works*, Arber, p. 926): 'all our Plantations have beene so foyled and abused, their best good willers have beene . . . discouraged, and their good intents disgraced,' etc. But the context shows, I think, that here the word hardly means to pollute, but rather to frustrate, to balk, owing to the complaints of the people in England; accordingly, the quotation would fall, I think, more befittingly under Bradley's 5th head. If the word 'foyle' here in the text before us can bear no other meaning than *to pollute, to disgrace*, and it very closely approaches that meaning, we need no authority for its use. It is all-sufficient that Shakespeare so uses it. Unfortunately, editors and critics are not here all of one mind, and many are beguiled by the simple change of *f* into *s*. VAUGHAN (p. 399) asserts that 'foyle' is here metaphorically used for the leaf of thin metal placed beneath a precious stone to give it greater brilliancy; and quotes as a similar instance a passage in *Rich. III*: V, iii, 250, where, however, 'foil' is a different word, meaning the setting of a ring,—not the tin-foil placed beneath the jewel.—ED.]

138. *note of it*] COLLIER (ed. ii.): We may suspect a misprint in the word 'note.'—HUDSON: 'Note' seems a rather strange word for this place. Perhaps it should be *worth*.—SCHMIDT (*Lex.*): That is, of the crown.—ONIONS: Distinction, importance, eminence.

139. *Hilding*] MURRAY (*N. E. D.*): 1. Of obscure origin. 2. A contemptible, worthless person of either sex; a good-for-nothing. [The present instance quoted.]

139. *for a Liuorie, a Squires Cloth*] MALONE: Only fit to wear a livery, and serve as a laquey.—MURRAY (*N. E. D.*, s. v. *Cloth*, III, 13): The distinctive clothing worn by the servants or retainers of a master. [A quotation which aptly applies to the present phrase, 'a Squire's Cloth,' follows from Florio's *Epistle Dedicatorie*, in his *World of Wordes*, 1598: 'The retainer doth some seruice, that now and then but holds your Honors styropp, or lendes a hande ouer a stile . . . or holds a torch in a darke waie: enough to ware your Honors cloth,' p. 3.]

140. *A.Pantler*] MURRAY (*N. E. D.*): Apparently an altered form of *Panter*. ? after *Buller*. Equivalent to *Panter*, which Murray thus defines: 'originally

Imo. Prophane Fellow :

141

Wert thou the Sonne of *Iupiter*, and no more,
But what thou art besides : thou wer't too base,
To be his Groome : thou wer't dignified enough
Euen to the point of *Enuie*. If 'twere made

145

Comparatiue for your Vertues, to be fil'd
The vnder Hangman of his Kingdome; and hated
For being prefer'd fo well.

Clot. The South-Fog rot him.

149

141. *Fellow*:] *fellow!* Pope.

Han.

143. *besides*:] *besides*, Rowe et seq.

147. *vnder Hangman*] Ff, Rowe,

143, 144. *wer't*] Fi. *wert* Rowe.

Pope, Cap. *under-hangman* Theob. et

145. *Enuie. If*] *Envy, If* F₂. *Envy*,

cet.

if F₃F₄, Rowe et seq.

Kingdome] *realm* Pope, +.

146. *Vertues, to*] *vertues to* Pope,

149. *South-Fog*] *South Fog* F₄.

meaning "baker," but in Mid. Eng. usually applied to the officer of a household who supplied the bread and had charge of the pantry. Thus in Falstaff's description of Prince Hal "a 'would have made a good pantler, a 'would ha' chipped bread well," 2 *Hen. IV*: II, iv, 258.' [In the Verner & Hoods *Reprint*, in Booth's, in Craig's there stands a period between 'A' and 'Pantler.' It is not found in Staunton's *Photolithograph*, nor in my own copy of F₁; nor has the Cam. Ed. noted it. Note the descending degrees of Cloten's contempt: first, the livery of a gentleman's servant; next the cloth of a squire, and last a menial servant. 'Not so eminent' must be one of those 'bursts of speaking' which left an impression so ineffaceable in Belarius's mind that the lapse of twenty years had not blurred it; see note IV, ii, 148. This characteristic is lost without the semicolon of the Folio.—Ed.]

146. *Comparatiue for your Vertues*] MALONE: If it were considered as a *compensation adequate* to your virtues, to be styled, etc.—INGLEBY: That is, if it were a question of your virtues as compared with his. SCHMIDT (*Lex.*): That is, serving as a comparison, to express the respective value of things.—BR. NICHOLSON (*Ingleby, Revised Ed.*): If your post were made in any way comparable to your abilities for it.—MURRAY (*N. E. D.*, s. v. 5): Serving as a means of comparison. But perhaps [it should be] comparable, worthy to be compared.—HUDSON: If your dignity were made *proportionable* to your merits, you were honoured enough *in being* styled the under-hangman of his kingdom; and even that place would be so much too good for you as to make you an object of envy and hatred. [This free paraphrase seems to me to convey the full meaning.—ED.]

149. *South-Fog*] 'Windes be twelue, foure of them, are called *Cardinales*, chife winds, and eight *Collaterals*, side windes. . . . The third Cardinall and chiefe winde is *Auster*, the Southerne winde: and he ariseth vnder the South starre, that is called *Polus Antarticus*. . . . And this Southerne winde is hot and moyst, and maketh lightning and grose aire and thick, and norisheth myst with heate. . . . Also he openeth the pores of bodyes, and letteth vertue of feelyng, and maketh heauiness of bodie, as *Ipcras* sayth. . . . For Southerne winds vnbind humours, & moue them out of the inner parts outwarde, & they cause heauinesse of wits &

Imo. He neuer can meete more mischance, then come 150
 To be but nam'd of thee. His mean'ft Garment
 That euer hath but clipt his body; is dearer
 In my respect, then all the Heires about thee,
 Were they all made such men : How now *Pifanio*?

Enter Pifanio, 155

Clot. His Garments? Now the diuell.

Imo. To *Dorothy* my woman hie thee presently.

Clot. His Garment?

Imo. I am sprighted with a Foole, 159

151. *mean'ft*] Sing. *meaneft* Ff, et cet.

152. *body; is*] *body*, 's Pope, +. *body*, is Ff, et cet.

153. *Heires*] *haire*s F₂. *hair*s F₃F₄.

154. *How now Pifanio?*] *How now*, *Pifanio*? F₄, *Clot.* *How now?* *Imo.* *Pisano!* Han. *Ho, now*, *Pisano!* Huds. *How now?* [missing the bracelet] *Pisano!* Anon. ap. Cam.

155. *Enter...*] Before line 154. Cap. After *men*: Dyce.

156. *His Garments?*] *His garment!*

Dyce i. '*His garment!*' Glo. Cam. Dyce ii, iii. *His Garment?* Ff et cet.

156. *diuell.*] *diuell.* F₂. *deuill.* F₃. *Devil.* F₄, Rowe, Pope. *devil*—Theob. et cet.

157. *presently.*] Ff, Rowe, +, Coll. *presently*—Theob. ii, Var. '73, Glo. Dyce ii, iii. *presently*,—Dyce i, Cam. *presently*:—Cap. et cet.

158. *His Garment?*] '*His garment!*' Glo. Cam. Dyce ii, iii.

159. *sprighted*] *spirited* Dyce, Ktly, Glo. Cam. Coll. iii.

of feeling: they corrupt and destroye, they heat, and maketh men fall into sicknesse. And they breed the gout, the falling euill, itch, and the ague.'—*Batman vppon Bartholome*, 1582, lib. xi, chap. 3.—Ed.

153. **Heires about thee**] That is, the hairs of his head; but SINGER considers it a 'misprint,' and adopts in his text '*about thee*,' wherein he is followed by KEIGHTLEY.

154. **How now Pisano?**] HANMER distributes '*How now*' to Cloten, and '*Pisano*' to Imogen, and with some show of propriety. If Imogen wishes to summon Pisano to her presence, she would hardly call '*How now!*'—WALKER (*Crit.*, iii, 319) makes the same distribution, but changes '*How now*' to *How! How!*—DYCE (ed. ii.) observes 'we have the same words before [I, vi, 37], and they occur afterwards [III, ii, 27]. But qy. are they right here? "*How*" (as I have several times before observed) is frequently the old spelling of "*Ho*," and we might expect, as at [I, vii, 167], "*What ho, Pisano! Enter Pisano.*"' Dyce overlooks, I think, that in the first two instances which he cites Pisano is already present or just entering, and the expression is not a summons, but a greeting.—Ed.

159. **sprighted with a Foole**] STEEVENS: That is, I am haunted by a fool, as by a *spright*. [Rather a tame paraphrase, it seems to me; and yet it has been adopted by every editor who has noted the passage, together with Schmidt (*Lex.*) and Dyce (*Gloss.*). Can it be paraphrased, 'I am tormented by a legion of sprights with this fool here?' '*Guiled*' means beset with guiles; '*delighted*' means bathed with delights; may not '*sprighted*' here imply surrounded by sprights with or from this fool? When Imogen adds '*frighted*,' I doubt that she refers to Cloten. She who stood unquailed before Iachimo, could hardly be affrighted by Cloten. She

Frighted, and angred worfe : Go bid my woman 145
 Search for a Iewell, that too casuall
 Hath left mine Arme : it was thy Mafters. Shrew me
 If I would loofe it for a Reuenew,
 Of any Kings in Europe. I do think,
 I faw't this morning : Confident I am. 165
 Laft night 'twas on mine Arme; I kifs'd it,
 I hope it be not gone, to tell my Lord
 That I kiffe aught but he.
Pjf. 'Twill not be loft.
Imo. I hope fo : go and fearch. 170
Clot. You haue abus'd me :

160. *worfe:]* *worse*—Rowe,+ . *worse*.
 Coll.

162. *Arme:]* *arm*—Rowe,+ .

162. *Mafters. Shrew]* Ff. *master's*.
Shrew Rowe, Pope. *master's*. 'Shrew
 Theob. Han. Warb. Johns. Var. '73.
master's: shrew Cap. Var. '78, '85, Ran.
 Dyce. *master's: 'shrew* Mal. et cet.

163. *loofe]* Ff.

164. *Kings]* Ff, Rowe i. *King* Pope,
 +, Var. '73. *King's* Rowe ii, et
 seq.

165. *am.]* Ff. *am* Dyce, Sta. Glo.
 Cam. *am*, F₄ et cet.

166. *Laft night]* *I saw't last night*
 Vaun.

166. *'twas on]* *it was upon* Cap.
 conj.

mine] *my* F₃F₄, Rowe,+ .

I kifs'd it,] Ff, Rowe i. *I*
kiss'd it. Rowe ii, Coll. Wh. i. *I*
kissed it. Pope,+ . *For I kiss'd it.*
 Ktly. *I kiss'd it:* Cap. et cet. *I*
kiss'd it then or *I know I kiss'd it then*
 Anon. ap. Cam.

168. *ought]* *ought* F₃F₄, Rowe, Pope,
 Theob. i, Han. Cap.

he] *him* Ff, Rowe,+ , Cap. Varr.
 Rann, Coll. iii.

170. [Exit Pisanio. Han.

171, 172. *You...Garment?]* One line
 Rowe, Pope.

is frightened at the thought of the loss of her bracelet, and 'angered' worse by both it and Cloten combined. For a similar use of a past participle, see 'fear'd hopes,' II, iv, 9.—ED.]

166. 'twas on mine Arme : I kiss'd it,] If we count the syllables in this line with our fingers, in the right butter-woman's rank to market, it is unquestionably deficient, and the *Text. Notes* show the attempts to supply the gap. To my ear, after 'Last night 'twas on mine arme,' there is a *mora vacua* which will fulfill every demand of rhythm; and I plead for these *moraæ vacuæ*, not in the interest of bald rhythm, but because in highly wrought emotional scenes, like the present, they are positively demanded. Shall not Imogen be allowed to pause while her betossed soul recalls every instant of the past hours? Must she say, as Malone would have her, 'twas on mine *arrum*,' so that she can reel off the line like a school miss? Shall we not here and there, and once in a while, trust to the delicacy of Shakespeare's ear, and accept these pauses as gracious openings into the mind and heart of his characters?—ED.

167, 168. I hope . . . but he] MRS JAMESON (p. 72): It has been well observed that our consciousness that the bracelet is really gone to bear false witness against her, adds an inexpressibly touching effect to the simplicity and tenderness of this sentiment.

His meanest Garment? 172
Imo. I, I said so Sir,
 If you will mak't an Action, call witnesse to't.
Clot. I will enforme your Father. 175
Imo. Your Mother too :
 She's my good Lady; and will concieue, I hope
 But the worst of me. So I leaue your Sir,
 To'th'worst of discontent. *Exit.*
Clot. Ile bereueng'd : 180
 His mean't Garment? Well. *Exit.*

172, 181. *His...Garment?*] *His...garment!* Dyce i. '*His...garment!*' Glo.

Cam. Dyce ii, iii.

173. *I,*] *Ay,* Rowe.

173. *Sir,*] *Sir;* Theob.+, Cap. Varr.
 Rann, Dyce, Glo. Cam. *sir.* Mal.
 Steev. Varr. Knt, Coll.

174. *If...to't.*] *Call witness to't, if you will make't an action* Han.

174. *to't*] Om. Steev. conj.

175. *enforme*] *enform* F₄. *inform* Rowe.

178. *your Sir,*] *you, sir,* F₃F₄ et seq.

179. *To th'*] *To the* Cap. et seq.

181. *mean't*] *meanest* Ff et seq.

172-177. **His meanest . . . good Lady**] WALKER rearranges these lines so as to give them, what he considers, a better form of rhythm, which by no possibility could be conveyed to an audience by an actor on the stage. As such arrangements are solely for the eye, Walker's feelings could not be hurt, nor his intentions thwarted, if his rearrangement be here referred to the eye of the student in the third volume of his *Criticisms*, p. 320.—ED.

177, 178. **She's my good Lady . . . the worst of me**] DEIGHTON: 'She is my good friend (said ironically), and I may reasonably hope that she will think nothing worse of me than the very worst.'

179. **To'th'worst of discontent**] CAPELL (p. 108): The lady's words, with which she takes her leave of her suitor, have a poignancy something disguised; her meaning in them is—his own company, for she leaves him alone.

*Scena Quarta.**Enter Posthumus, and Philario.*

Post. Feare it not Sir : I would I were so fure
To winne the King, as I am bold, her Honour
Will remaine her's.

5

Phil. What meanes do you make to him ?

Post. Not any : but abide the change of Time,
Quake in the present winters state, and wish

1. *Scena Quarta*] Scene v. Pope, Han.
Warb. Johns. Act III, Scene I. Garrick,
Eccles.

Philario's House. Cap.

8. *winters state*] *winter-state* M.
Mason. *winter's flawe* Walker (Crit.,
ii, 294).

1. *Scena Quarta*] For this scene ECCLES substitutes the First Scene of Act III, on the ground that in the last scene (the Third) Cymbeline observes to Cloten: 'When you have bid good morrow to your mistress, Attend the Queen and us; we shall have need To employ you towards Rome' (I, iii, 65), etc., and Imogen remarks respecting her bracelet,—'confident I am last night 'twas on my arm,' etc. (II, iii, 165); and, furthermore, Iachimo being interrogated whether 'Caius Lucius was in the Britain court When he was there?' replies, 'he was expected then, But not approach'd' (II, iv, 46). Wherefore for these reasons Eccles believes that not enough time is given for Iachimo's journey back to Rome, and a scene should intervene for this purpose, and with it the Act should close; wherefore he introduces the political scene with Caius Lucius. It is quite unnecessary to attempt any refutation. It is sufficient to note that Eccles is a victim of Shakespeare's leger-demain in hurrying forward the action at an intensely exciting point, and then retarding it to give our excitement time to subside. To introduce a political scene between the theft of the bracelet and the triumph of the villain will find us cold at the very crisis of the plot. Eccles decants the champagne and never notices that its effervescence and exhilaration are gone. DANIEL marks 'an Interval' between the preceding scene and the present one, which he holds to be DAY 5. The sequence of time is here impossible. As we have seen, Eccles boldly transposes the scenes, at the cost of breaking the dramatic interest. Daniel more wisely accepts the situation and lets our excitement run on to fever heat, as Shakespeare, I think, intended it should. Eccles acknowledged that Garrick would not accept his arrangement. Garrick was too good a manager, and knew his audience.—ED.

4. **I am bold**] MURRAY (*N. E. D.*, s. v. Bold. 6.): Confident (in), certain, sure (of). [The present line quoted.]

6. **What meanes do you make**] MURRAY (*N. E. D.*, s. v. Mean. sb². 13. a.): Mediation, intercession; exercise influence to bring about something. [Murray refers to sense 9, where examples are given with the sense of 'One who acts as a mediator, "go-between," or ambassador between others.' Thus Bacon, *Essays, Sultors* (Arber, 471), 'Let a man in the choice of his meane rather chuse the fittest meane than the greatest meane.']

That warmer dayes would come : In thefe fear'd hope 9
 I barely gratifie your loue; they fayling,
 I muft die much your debtor. 11

9. *fear'd hope*] *scar'd hopes* Tyrwhitt MS. Knt, Sing. Dyce, C. Clarke, Glo. *sere hopes* Huds. *dear hopes* Elze. *fair hopes* Sprenger, Vaun. *fair'd hopes* Vaun. *fear'd hopes* Ff et cct.

9-11. In these . . . debtor] VAUGHAN (p. 402): If these hopes are handsomely realised, I have barely the means of requiting your love; and if, on the other hand, they fail me of realisation, I must die deeply in your debt.

9. *fear'd hope*] ECCLES: This signifies, I believe, 'hopes blended or intermixed with fears.'—KNIGHT: We have ventured to change the text to '*scar'd hopes*.' 'In the present winter's state' the hopes of Posthumus are *scar'd*; but they still exist, and in cherishing them, *wither'd* as they are, he barely gratifies his friend's love.—COLLIER (ed. ii.): That is, in these hopes which I fear may never be realised. The passage has not been understood by those who, in modern times, have printed '*scar'd hopes*.'—DYCE (ed. ii.): The alteration of '*fear'd*' to '*scar'd*' is proposed by Tyrwhitt in his copy of F₂, now in the British Museum; and it has been also made by Mr Knight. Since most copies of the Folio, in *Meas. for Meas.*, II, iv, 19, have the misprint, 'Growne *fear'd*, and tedious,' I cannot think that the original reading here is to be defended on the supposition that '*fear'd hopes*' may mean '*fearing hopes*' or '*hopes mingled with fears*,'—like Lucan's '*spe trepido*' or Petrarch's '*paventosa speme*.' [Is the single instance, which Dyce adduces of the mistake by the compositor of a long f for an f, quite sufficient to sweep aside all attempts to adhere to the only authentic text we have? To understand the following note by Crosby, it is to be borne in mind that in regard to the verb *Affeer*, MURRAY (*N. E. D.*) pronounces it the 'regular phonetic descendant of late Latin, *afforare*, to fix the price or market value'; and that it is used in *Macb.*, IV, iii, 34, in the sense of confirmed: 'thy title is *affeer'd*.' A weak point in Crosby's conjecture is that he gives no example of '*affeer'd*' abbreviated to '*feer'd*'; it is not unlikely that such an example might be found, but it would be well to know that Shakespeare used it elsewhere.]—CROSBY (*Shakesperiana*, vol. i, p. 47): It is likely that '*feer'd* hopes, meaning these hopes, or grounds of hope, that I have given, taken for *what they are worth*. Posthumus does not believe that his hopes are altogether *scar'd* or blasted; for he still has hopes of warmer days to come; he sets them before his friend, such as they are, begs him to accept them for what they are worth. [It seems to me that Eccles was the first and Ingleby the next to understand '*fear'd*' aright. In recent editions the Folio is almost uniformly followed, albeit the *Globe edition*, now the just and common text of almost all editions, has *scar'd*,—its editors returned, however, to the Folio in the *Cambridge edition*. I doubt that '*fear'd*' is even yet accepted in what is to me its truly Shakespearian sense. It is not, I think, a past participle of the verb *to fear*; it is the noun *fear* with a suffix *ed*, to make it an adjective, and conveys an idea of multitude. In the last preceding scene, where Imogen says she is '*sprighted with a fool*,' she means, I think, that before, behind, and on every side she is pestered with folly, as though by imps. When Lear speaks of '*the loop'd and window'd raggedness*' of poor naked wretches, he pictures the innumerable loops and windows in their rags. When Scarus, in *Ant. & Cleop.*, speaks of '*the token'd pestilence*' he gives the idea of the plague spots all over the

<i>Phil.</i> Your very goodnesse, and your company,	12
Ore-payes all I can do. By this your King,	
Hath heard of great <i>Augustus</i> : <i>Caius Lucius</i> ,	
Will do's Commiffion throughly. And I think	15
Hee'le grant the Tribute : fend th'Arrerages,	
Or looke vpon our Romaines, whose remembrance	
Is yet fresh in their griefe.	
<i>Post.</i> I do beleecue	
(Statist though I am none, nor like to be)	20
That this will proue a Warre; and you shall heare	
The Legion now in Gallia, fooner landed	
In our not-fearing-Britaine, then haue tydings	
Of any penny Tribute paid. Our Countrymen	24

13. *By this*] *By this*, Pope et seq.

14. *Caius*] *Caius*, F₃.

15. *do's*] Ff, Rowe, +, Coll. Dyce, Sta. Glo. Cam. *do his* Cap. et cet.

16. *Tribute*:] *tribute*, Han. Cap. et seq.

th'Arrerages] F₂F₃. *th' Arrearages* F₄, +, Dyce. *the arrearages* Cap. et cet.

17. *Or*] *E'er* Theob.+, Cap.

21. *will*] *shall* Theob. ii, Warb. Johns.

22. *Legion*] Ff, Rowe, Pope, Coll. *legions* Theob. et cet.

23. *not-fearing-Britaine*] Ff. *not fearing Britain* Warb. *not-fearing Britain* Rowe et cet.

24. *any*] *a* Ingl.

body. Thus, in the present case, 'fear'd hopes' conveys the meaning of something more, I think, than hopes blended with fear or mingled with fear—it seems to mean hopes so encompassed with fears that the hopes are almost lost. Ingleby says that adjectives 'similar' to 'fear'd' 'occur *passim* in Shakespeare.' I doubt. I have found but comparatively few of them. Adjectives formed from nouns are, of course, common enough.—ED.]

15-18. **And I think . . . in their griefe**] VAUGHAN: The right interpretation is this: 'I think that your King will both grant the tribute and send the arrearages, rather than face our Romans, the very memories of whom in their power of producing annoyance are still fresh.'

17. **Or looke**] THEOBALD (Nichols, *Illust.*, ii, 266): Surely, you [*i. e.*, Warburton] say, this should be *not*. I have long since cured it with a less change: '*Ere* lock.' [In his edition Theobald observes that in a note in *Tit. And.* he showed, 'from Chaucer, and the old *Glossaries*, that "Or" was formerly used for *e'er*, *before*; but this usage had become too obsolete in Shakespeare's days.']

20. **Statist**] That is, a statesman; used only here and in *Hamlet*, V, ii, 33, according to Bartlett.

22. **The Legion**] THEOBALD: Posthumus is saying that the Britons are much strengthened since Cæsar's attack upon them; would then the Romans think now of invading them with a single legion? [Theobald thereupon changes it to *Legions*, and quotes the following passage, where the plural is found: III, viii, 6 and 16; IV, ii, 414; IV, iii, 30.]

Are men more order'd, then when *Iulius Cæsar* 25
 Smil'd at their lacke of skill, but found their courage
 Worthy his frowning at. Their discipline,
 (Now wing-led with their courages) will make knowne 28

25. *men*] *now* Walker (Crit., iii, 320).

27, 28. *discipline*, (*Now...will*) *discipline* *Now*, *winged with their courages*,

will Anon. ap. Cam.

28. *wing-led*] Var. '73. *mingled* Ff et cet.

courages] *courage* Dyce, Sta.

26. **their lacke of skill**] BOSWELL-STONE (p. 8, foot-note 2): Holinshed says (ii, *The first inhabitation of Ireland*, 51/1/14) . . . 'the British nation was then vnskillfull, and not trained to feats of war, for the Britons then being onelie vsed to the Picts and Irish enemies, people halfe naked, through *lacke of skill* easilie gaue place to the Romans force.'

27. **Worthy his frowning at**] VAUGHAN (p. 405): The frown, as appears by Henry the Fifth's advice to his soldiers, is the proper condition of brow and face with which to meet a dangerous enemy. 'Worthy his frowning at' does not, therefore, express disapprobation, but the collection of all his spirit and vigour to repel such adversaries. See *Hen. V*: III, i, 9-13.

28. **(Now wing-led with their courages)**] STEEVENS: This may mean their discipline borrowing wings from their courage, *i. e.*, their military knowledge being animated by their natural bravery.—MALONE: The same error that has happened here being often found in these plays, I have not hesitated to adopt the emendation which was made by Mr Rowe. [Here is revealed how small was the attention paid even by Malone to the Folios. See *Text. Notes*.] Thus in the last Act of *King John* we have 'wind' for *mind*; in *Ant. & Cleop.*, 'winds' for *minds*; in *Meas. for Meas.*, 'flawes' instead of *flames*, etc.—KNIGHT: [Malone's] reason is not very strong, for those who have watched the progress of printers' errors know that an uncommon word is not ordinarily substituted for a common one. We would restore 'wing-led' to the text because the phrase conveys one of those bold images which are thoroughly Shakespearian; but we feel that the speaker is deliberately reasoning, and does not use the language of passion, under which state Shakespeare for the most part throws out such figurative expressions. The simple word *mingled* is most in harmony with the entire speech.—DANIEL (p. 85) would punctuate and read: 'Their discipline (*Now winged*) with their courages will,' etc. That is, *now fledged*.—CARTWRIGHT (p. 39) proposes the same change.—HUDSON: *Mingled* agrees with the context, as it gives the idea that the Britons had *courage* before, and now *discipline* has been added to courage. But for this latter consideration I should certainly read *winged*; as it seems to me nothing could well be more in the Poet's style than the figure of courage adding wings to discipline.—THISELTON (p. 21): 'Wing-led' is a magnificent image derived from the *acies sinuata*—a disposition under which the wings of an army opened the attack (see Clement Edmonds' *Observations on Cæsar's Commentaries*, I, 19). For 'courages,' cf. 'which great and haughtie courages have often attempted' (Smith's *The Commonwealth of England*, I, v.). . . . In the present passage the metaphor ('wing-led') makes the plural ('courages') very appropriate; and there may also be a suggestion that discipline has, as it were, doubled in effect the courage of the Britons.—DOWDEN: 'Wing-led' may be right. Mr Craig notes that in Q₁ of *Rich. III*:

To their Approuers, they are People, such
 That mend vpon the world. *Enter Iachimo.* 30
Phi. See *Iachimo.*
Poft. The fwifteft Harts haue pofted you by land;
 And Windes of all the Corners kifs'd your Sailes,
 To make your veffell nimble.
Phil. Welcome Sir. 35
Poft. I hope the briefeneffe of your anfwere, made
 The fpeedineffe of your returne.
Iachi. Your Lady, 38

30. *That*] As Pope, Theob. Han. Warb.

Scene vi. Pope, Han. Warb.

Johns.

31. *See Iachimo.*] Ff. (Jachimo F₄),
 Rowe, Pope, Han. *See, Iachimo*
 Theob. Warb. Johns. Var. '73. *See!*
Iachimo? Coll. Sing. *See! Iachimo!*
 Cap. et cet.

[Surprised. Coll. iii.]

32. *The fwifteft*] *Sure the swift* Pope,
 +.

Harts] *hearts* F₃F₄.

35. *Phil. Welcome*] *Post Welcome*
 Theob. ii. (misprint?) Warb.

36. *Poft. I hope*] *Phil. I hope* Theob.
 ii. (misprint?), Warb.

anfwere.] *answer* Theob. et seq.

37-39. *The...Is*] One line Ingl.

38. *Lady.*] *lady* Theob. et seq.

II, i, 88, we find 'a wingled Mercury.' If 'wing-led' be right, 'courage's' may possibly mean 'gallants.' In *Hamlet*, I, iii, 65, Q₁ and Q₂ read 'each new-hatched, unfledged *courage*,' meaning 'gallant,' and other examples are cited in *N. E. D.* 'Wing-led with their courages' may mean 'led in wings or divisions (a disciplined formation) by their gallant commanders.' Compare I, iii, 9, where the 'wings' of Cymbeline's army are mentioned.—[Had the word in F₁ been 'wingled' instead of 'wing-led,' then the assertion of many editors that *wingled* was the mere substitution by the compositor of a *w* for an *m*, would have been unassailable, but it is 'wing-led,' and, as Knight truly says, an uncommon word is not usually substituted for a common one, thereby merely paraphrasing the sound scholastic rule of *durior lectio praeferenda est*. I do not like the tame expression of 'mingling discipline with courage'—it is inert, and dead, and unShakespearian. If it be the true text, then I doubt that Shakespeare wrote the line. Dowden, it seems to me, has given the best possible paraphrase of the text. The Misses PORTER and CLARKE suggest that Posthumus is thinking of the Roman eagle, as now transferred, by discipline, to the Briton ranks.—ED.]

29. *Approuers*] WARBURTON: To those who try them.

30. *mend vpon the world*] SCHMIDT (*Lex.*, s. v. 2): Equivalent to get the upperhand of the world. [Schmidt refers to 'Begin you to grow upon me?'—*As You Like It*, I, i, 91, where, as well as in the present passage, it is possible that the meaning is what Schmidt gives. And yet 'To get the upperhand' is, I think, a little too strong; in *menting* is there not implied a *steady progress or improvement*, upon what the world had hitherto found them?—ED.]

33. *Windes of all the Corners*] MURRAY (*N. E. D.*, s. v. Corner. 8.): An extremity or end of the earth; a direction or quarter from which the wind blows. [The present line and *Much Ado*, II, iii, 103, quoted.]

Is one of the fayrest that I haue look'd vpon

Post. And therewithall the best, or let her beauty
Looke thorough a Casement to allure false hearts,
And be false with them. 40

Iachi. Heere are Letters for you.

Post. Their tenure good I trust.

Iach. 'Tis very like. 45

Post. Was *Caius Lucius* in the Britaine Court,
When you were there?

Iach. He was expected then,
But not approach'd.

Post. All is well yet,
Sparkles this Stone as it was wont, or is't not
Too dull for your good wearing? 50

Iach. If I haue lost it, 53

- | | |
|--|--|
| 39. <i>one of the] of the</i> Pope, +, | Cap. <i>tenour</i> Theob. et cet. |
| Var. '73. <i>one the</i> Steev. Var. '03, '13. | 44. [Taking them. Coll. iii. |
| <i>fayrest] feyrest</i> F ₂ . <i>fair'st</i> Cap. | 46. <i>Post.</i>] Phil. Cap. Mal. et seq. |
| (Errata). | 47. [Posthumus reads. Coll. ii. |
| <i>that] Om.</i> Anon. ap. Cam. | 49. <i>not] was not yet</i> Han. |
| <i>that I haue] that ever</i> I Rowe ii. | 50. <i>All...yet] As an aside,</i> Anon. |
| <i>I e'er</i> Pope, +. <i>that I've</i> Dyce ii, iii. | ap. Cam. |
| <i>vpon] vpon.</i> F ₄ . <i>upon,—</i> Ingl. | <i>yet,] yet.</i> Rowe ii. et seq. |
| 40. <i>best,] Ff,</i> Rowe, Pope, Han. | 51. <i>wont,] wont?</i> Cap. et seq. |
| Cam. <i>best;</i> Theob. et cet. | 53. <i>I haue lost it] I've lost it</i> Pope, +. |
| 41. <i>thorough] through</i> Rowe ii. et seq. | <i>I had lost it</i> Sing. Dyce, Sta. Glo. Cam. |
| 44. <i>tenure] Ff,</i> Rowe, Pope. <i>tenor</i> | Coll. iii. <i>I had lost</i> Coll. ii. (MS.). |

39. *vpon]* Does the persistent absence, through the first three Folios, of any period after this word betoken a hasty interruption by Posthumus? I think not. It is merely an instance of that 'nature of things' that Porson was wont to damn.—Ed.

40-42. *or let her beauty . . . And be false with them]* The best explanation of the meaning of this brutal speech will be found in *Timon*, IV, iii, 115, 116. Does Shakespeare wish to create in us, at the outset, an aversion to Posthumus, so that at the close of this scene our hearts will be duly hardened to endure the sight of his misery?—Ed.

46. *Post.*] CAPELL (p. 108): No thinking person will ever be of opinion that Posthumus could be the asker of such a question as this. He has that in his hand which engages him wholly; and his eagerness to know the contents of it appears in his very hasty perusal even now that he is eased of this speech, for the time allowed is so short that we must conceive it helped by the action. [The credit of this just change was assumed by STEEVENS; it was attributed to him by MALONE.]

46. *Britaine]* See I, vii, 72, for Walker's discrimination between *Briton* and *Britaine*.

53. *If I haue lost]* DYCE (ed. i, reading, 'If I *had* lost'): Though *some* passages occur in our old writers where 'have' seems to be equivalent to *had*, the present one

I should haue lost the worth of it in Gold,
 Ile make a iourney twice as farre, t'enyoy 55
 A second night of such sweet shorthneffe, which
 Was mine in Britaine, for the Ring is wonne.
Post. The Stones too hard to come by.
Iach. Not a whit,
 Your Lady being so easy. 60
Post. Make note Sir
 Your losse, your Sport : I hope you know that we
 Must not continue Friends.
Iach. Good Sir, we must
 If you keepe Couenant : had I not brought 65
 The knowledge of your Mistris home, I grant
 We were to question farther; but I now
 Professe my selfe the winner of her Honor,
 Together with your Ring ; and not the wronger
 Of her, or you hauing proceeded but 70
 By both your willes.

54. *Gold,*] *gold*; Rowe, +. *gold.* Cap. et seq.

55. *t'enyoy*] Ff, Rowe, +, Coll. Dyce ii, iii. *to enjoy* Cap. et cet.

58. *Stones*] *stone's* Rowe.

61. *note*] *not* Ff.

65. *Couenant*:] *covenant.* Johns. Var. '73, Coll. Dyce, Ktly, Glo. Cam.

67. *farther*] Ff, +, Cap. Coll. Sing. Sta. Ktly, Cam. *further* Var. '73 et cet.

70. *her, or you*] *her or you,* Dyce, Sta. Glo. Cam. *her, or you,* Ff. et cet.

cannot, I think, be considered as belonging to that class. (In *Coriolanus*, IV, vii, 12, the Folio has, 'Yet, I wish Sir [I meane for your particular] you had not Ioyn'd in Commission with him; but either *haue* borne The action of your selfe, or else to him, had left it soly.')

—WHITE (ed. i.) disagrees with Dyce, and thinks 'haue' was not intended as an equivalent to *had*; 'the difference made in the sentence by "have" and "had" is not merely in grammatical form, but in thought. Iachimo says, "If I have lost it now, that loss is the consequence of my having then lost the weight of it in gold." We do not use this form of thought now-a-days.' [In his second ed. White has, apparently, forgotten all about this 'form of thought'; he there prints 'had' without comment.—ED.]—COLLIER (ed. ii.): Mr Singer introduces *had*, [see *Text. Notes*], merely observing that 'the Folios read *haue*.' Whence did he procure *had*? From the MS. which most provokingly anticipated Mr Singer's emendation. Perhaps, therefore, it is no wonder that he takes it to himself, and says nothing about the correspondence of the 'MS.' with his notion. The 'MS.' omits 'it' after 'lost,' for it is clear that Iachimo would not have lost the ring, but 'the worth of it in gold.' Posthumus would have lost the ring; and to make Iachimo say 'If I had lost' renders the whole dialogue consistent.

66. **knowledge**] To any one familiar with the Old Testament any reference to the meaning of this word is superfluous.

Post. If you can mak't apparant 72
That you haue tasted her in Bed; my hand,
And Ring is yours. If not, the foule opinion
You had of her pure Honour; gaines, or loofes, 75
Your Sword, or mine, or Masterlesse leaue both
To who shall finde them.

Iach. Sir, my Circumstances
Being so nere the Truth, as I will make them,
Must first induce you to beleue; whose strength 80
I will confirme with oath, which I doubt not
You'l giue me leaue to spare, when you shall finde
You neede it not.

Post. Proceed.

Iach. Firft, her Bed-chamber 85
(Where I confesse I slept not, but professe
Had that was well worth watching) it was hang'd
With Tapistry of Silke, and Siluer, the Story
Proud *Cleopatra*, when she met her Roman,
And *Sidnus* swell'd about the Bankes, or for 90

72. mak't] F₂F₄. make it Varr. Mal.
Rann. make't F₃ et cet.

apparent] apparent F₄.

73. you] F₁.

Bed;] Ff, Rowe, Pope, Theob.

Han. Warb. bed, Johns. et cet.

73, 74. hand, And Ring] Ff, Rowe, +,
hand And ring Dyce, Ktly, Glo. Cam.
hand, and ring, Cap. et cet.

74. is] are Coll. MS.

yours.] yours; Johns. et seq.

If not,] If not F₃F₄.

75. pure] poor F₃F₄, Rowe, Pope.
prov'd Warb. (Nichols, Illust., ii,
266).

75. loofes] loses F₄.

76. your Sword, or mine] My sword or
yours Vaun.

leaue] leaves Rowe et seq.

79. nere] near F₄.

81. oath] Ff, +. oath; Cap. et seq.

84. Proceed.] Proceed, sir Anon. ap.
Cam.

86. not,] Ff, Rowe, Pope, Han.
Johns. Coll. Cam. not; Theob. et cet.

88. Tapistry] tapestry Rowe.

Silke, and Siluer] silver and silk

Pope. silver'd silk Han.

90. Sidnus] Cidnus Ff, Rowe, Pope.
Cydnus Theob.

76. Masterlesse leaue] 'Leave' is here, I think, a plural by proximity.

87. well worth watching] STEEVENS: That is, that which was well lying awake for. [STAUNTON takes 'watching' as the term in falconry for taming the haggards by keeping them awake. That Shakespeare does use this term of falconry we all know (Desdemona says of Othello, 'I'll watch him tame'), but I think it doubtful that it is so used here. Is it not sufficient to take it as a mere equivalent of 'not sleeping.' Furthermore, is there not an absorption of the in the th of 'worth': 'Had that was well worth' [the] watching'?—Ed.]

90. And Sidnus] CAPELL changed 'And' to On, and complacently observes: The lovers of Shakespeare will not be displeas'd to see his diction a little improved, when it can be done at so trifling a change as is [here made]: and if one as trifling

The presse of Boates, or Pride. A peece of Worke 91
 So brauely done, fo rich, that it did friue
 In Workemanship, and Value, which I wonder'd
 Could be fo rarely, and exactly wrought
 Since the true life on't was ————— 95

91. *Pride*.] Johns. Var. '73. *pride*,— 'twas. Coll. ii, iii. (MS.). *on't was not*—
 Warb. *Pride*: Ff et cet. Walker (Crit., iii, 320). *on it was* Ktly.
 93. *Value*.] *value*; Pope et seq. *outdone* 'twas. Vaun. *was out on't*
 95. *Since*] *such* Mason, Sing. Anon. ap. Cam.
on't was—] *on't was*. Han. *on't*

as this can give sense to a passage that never had it before (which, it was apprehended, was the case of one at the end of this speech), they will perhaps be inclined *dare manus libenter*. [The 'case' just referred to is line 95, 'the true life on't was—'; this Capell changed, needlessly, into 'the true life was in it.']

90. **about the Bankes**] ECCLES: The expression would have been neater had it been '*his*' or '*its* banks.' [That word 'neater' deserves letters of beaten gold.]

90, 91. **or for The presse of Boates, or Pride**] WARBURTON: That is, an agreeable ridicule on poetic exaggeration, which gives human passions to inanimate things; and particularly upon what he himself writes in the foregoing play on this very subject:—'And made the water, which they beat, to follow faster, *As amorous of their strokes*.' But the satire is not only agreeably turned, but very artfully employed; as it is a plain indication that the speaker is secretly mocking the credulity of his hearer, while he is endeavouring to persuade him of his wife's falsehood.—JOHNSON quotes Warburton in full, and then remarks: It is easy to sit down and give our author meanings which he never had. Shakespeare has no great right to censure poetical exaggeration, of which no poet is more frequently guilty. That he intended to ridicule his own lines is very uncertain, when there are no means of knowing which of the two plays was written first. The commentator has contented himself to suppose that the foregoing play in his book was the play of earlier composition. Nor is the reasoning better than the assertion. If the language of Iachimo be such as shows him to be mocking the credibility of his hearer, his language is very improper, when his business was to deceive. But the truth is, that his language is such as a skilful villain would naturally use, a mixture of airy triumph and serious deposition. His gayety shews his seriousness to be without anxiety, and his seriousness proves his gayety to be without art.

92, 93. **it did striue In Workemanship, and Value**] SCHMIDT (*Lex.*, s. v. *Strive*, 5.) quotes this passage under the head 'to emulate, to vie,' and happily paraphrases it: 'it was doubtful which of the two, workmanship or value, was greater.'

95. **Since the true life on't was**—] For Capell's reading, see line 90.—STAUNTON: To any of the proposed emendations we should prefer: 'Since the true life on't *has*.' But what necessity is there for change? The speech is evidently intended to be interrupted by Posthumus.—INGLEBY in his text reads, 'Since true life was not—' and explains that the conclusion of the sentence is '*representable in silk and silver*.'—THISELTON: As a dash naturally arouses curiosity, I would suggest that Iachimo, if he had not been interrupted, would have proceeded to describe 'the Chimney piece,' and that the minute detail that the Chimney was south the chamber was inserted as an afterthought in order to increase the

- Post.* This is true : 96
 And this you might haue heard of heere, by me,
 Or by some other.
- Iach.* More particulars
 Muft iustife my knowledge. 100
- Post.* So they muft,
 Or doe your Honour iniury.
- Iach.* The Chimney
 Is South the Chamber, and the Chimney-peece
 Chafte *Dian*, bathing : neuer faw I figures 105
 So likely to report themfelues ; the Cutter
 Was as another Nature dumbe, out-went her,
 Motion, and Breath left out.
- Post.* This is a thing 109
96. *This*] *Why, this* Han. Vaun. *cutting* Anon. ap. Cam.
true] *most true* Coll. ii. (MS.) 107. *Nature dumbe, out-went*] Ff,
 104. *Chamber*] Ff, Rowe, Pope, Han. Rowe, Pope, Johns. Ktly. *nature,*
 Glo. Cam. *chamber*; Theob. et cet. *dumb, out-went* Theob. Var. '73.
 105. *Chafte*] *chast* F₃F₄, Rowe, +, *nature, dumb out-went* Han. *nature;*
 Cap. Var. '73. *dumb, out-went* Cap. *nature, dumb;*
 106. *Cutter*] *cuten* Anon. ap. Cam. *out-went* Warb. et cet.

particularity of the description, when he finds Posthumus is not sufficiently impressed by his relation.

98. Or by some other] THISELTON: This is a self-correction by Posthumus, as he realises the unlikelihood of having given the information himself to Jachimo.

104. Chimney-peece] MURRAY (*N. E. D.*, s. v. Piece in the artistic sense): 1. A picture, piece of sculpture, or of tapestry, placed as an ornament over a fireplace. [The present passage is the earliest recorded.]

106. So likely to report themselues] JOHNSON: So near to speech.—CAPELL (p. 109): That is, expressive of the passions intended; so much so as not to need an interpreter, the figures speaking themselves. [HANMER reads, instead of 'likely,' *lively*. DOWDEN says, 'and perhaps he was right.' VAUGHAN suggests the same change.]

106, 107. the Cutter Was as another Nature dumbe] WARBURTON: This nonsense should, without question, be read and printed thus: '*Has* as another nature *done*; out-went her, Motion,' etc., *i. e.*, has worked as exquisitely, nay, has exceeded her, if you will put motion and breath out of the question.—JOHNSON: This emendation I think needless. The meaning is this, The *Sculptor* was as *nature*, but as *nature dumb*; he gave everything that nature gives but *breath* and *motion*. In *breath* is included *speech*.—CAPELL: The cutter, another nature; nay, outgoing her works, if we but suppose them divested of speech, motion, and breath.—J. BEALE (*N. & Q.*, V, viii, 182) informs us that the 'best sense' he 'can make is to read: "The cutter Was another *nature*; [the] *dumb* out went *her*, Motion and breath left out"; that is to say, the *mute statuary* or *dead art* was made to surpass *speechless humanity* or *dead nature*.'

Which you might from Relation likewise reape,
Being, as it is, much spoke of. 110

Iach. The Roofe o'th'Chamber,
With golden Cherubins is fretted. Her Andirons
(I had forgot them) were two winking Cupids
Of Siluer, each on one foote standing, nicely 115
Depending on their Brands.

110. *reape,*] F₂. read F₃F₄, Rowe, +, Varr. Ran.
Pope. *reap*; Theob. et cct. 113. *is*] Om. Walker.
111. *much spoke of*] *much spoke* fretted.] fretted; Theob. Warb.
Vaun. et seq.
112. *o'th'*] *o'the* Cap. et seq. Her] *Th'* Pope ii, +, Varr. Rann.
113. *Cherubins*] *cherubims* Rowe ii, 114. *winking*] *winged* Coll. MS.

113. With golden Cherubins is fretted] STEEVENS: The same tawdry image occurs in *Hen. VIII*: I, i, 23: 'their dwarfish pages were As cherubins, all gilt.' The sole recommendation of this Gothic idea, which is critically repeated by modern artists, seems to be that it occupies but little room on canvas or marble; for chubby, unmeaning faces, with ducks' wings tucked under them, are all the circumstances that enter into such infantine and absurd representations of the choirs of heaven.—DOUCE (ii, 101): Shakespeare is not accountable for the fashions or follies of his age, and has, in this instance, given a faithful description of the mode in which the rooms in great houses were sometimes ornamented. [Apparently, according to the authorities quoted by MURRAY (*N. E. D.*), no manner of spelling the word, whether 'cherubins' or 'cherubims,' or even the use of 'cherubim' as a singular, can be condemned as wrong or without authority.]

113. *Andirons*] MURRAY (*N. E. D.*): An adoption of Old French *andier* (modern French *landier*, i. e., *l'andier*). Its remoter history unknown. In English the termination was at an early date identified with the word *yre, yren*, iron, whence the later illusive spelling, *and-iron*.

114. *winking Cupids*] COLLIER (ed. ii.) informs us that his MS. changes 'winking' to *winged*. 'It certainly seems unlikely,' he remarks, 'that Iachimo, by that dim light, should have observed whether the Cupids were "winking," although he could have seen that they were *winged*. We believe *winged* to be right, but we are not so sure of it as to warrant a desertion of what has always been considered the text.'—STAUNTON: That is, *blind* Cupids, Cupids with closed eyes.

115, 116. *nicely Depending on their Brands*] MURRAY (*N. E. D.*) quotes this line as an illustration of his definition (3, c.) of *Brand*, which is 'the torches of Cupid and the Furies.' It is hardly worth while to expend much time over descriptions of furniture, like the present, but it is worth while to have whatever image is presented to the mind clear and distinct.—STEEVENS acknowledges that he is not sure that he understands this passage. 'Perhaps,' he says, 'Shakespeare meant that the figures of the Cupid were *nicely poized on their inverted torches*, one of the legs of each being taken off the ground, which might render such a support necessary.'—*Poized* may be, possibly, accepted as a paraphrase of 'depending,' but I should much prefer (as nearer to the Latin, *dependeo*) *hanging on* or *leaning on*. In inverting the torches, however, Steevens is, I think, wholly wrong. According to ancient symbolism, as portrayed on many monuments, an inverted and,

Post. This is her Honor : 117
 Let it be granted you haue seene all this (and praise
 Be giuen to your remembrance) the description
 Of what is in her Chamber, nothing faues 120
 The wager you haue laid.

Iach. Then if you can
 Be pale, I begge but leaue to ayre this Jewell : See, 123

117. *This...Honor:]* Ff. (*honour*
 F₃F₄), Rowe, Pope i. *What's this t'her*
honour? Theob. Pope ii, Han. Warb.
This...honour? Johns. Cap. *This...*
honour.—Coll. *This is mere rumour*
 Anon. ap. Cam. *This...honour!* Var.
 '73 et cet.

118. *Let it be] Be it* Cap.

Let...this] One line Pope, +.

118, 119. *and praise Be giuen] Praise*
be Pope, +.

122. [Pulling out the Bracelet.
 Rowe. Producing the bracelet from its
 case. Coll. iii.

122, 123. *can Be pale, I]* Ff, Rowe, +,
 Knt. i. *can Be pale; I* Var. '73. *can,*
Be pale; I Cap. et cet.

123. *See,] see!*—Rowe et seq.

therefore, extinguished torch represented death. Cupid's hymeneal torch was, on the contrary, held aloft and burning. The little Cupids stood on one foot because the legs were crossed; and, by that same symbolism, crossed legs represented sleep, which was also indicated, possibly, by the winking eyes. The Cupids were diminutive and the hymeneal torches were tall, so that the Cupids could very properly lean or 'depend on' them. This seems to me the true interpretation of Iachimo's description.—ED.

117. **This is her Honor:]** THEOBALD: I think there is little question but we ought to restore the place thus: '*What's this t'her Honour?*' I proposed this emendation in the *Appendix* to my *Shakespeare Restor'd*, and Mr Pope has thought fit to embrace it in his last edition.—UPTON (p. 230): But why may it not be read [sic] without altering it one word, only by an easy transposition, '*Is this her honour?*' or perhaps he speaks ironically, '*This is her honour!*'—JOHNSON: [This emendation of Theobald] has been followed by both the succeeding editors, but I think it must be rejected. The expression is ironical. Iachimo relates many particulars, to which Posthumus answers with impatience: '*This is her honour.*' That is, And the attainment of this knowledge is to pass for the corruption of her honour.—CAPELL (p. 109): This line wants nothing but the tone of the utterer to give it the force of '*What's this t'her honour?*' [as proposed by Theobald].

122, 123. **Then if you can Be pale]** JOHNSON: If you can forbear to flush your cheek with rage.—BOSWELL: I rather think it means, If you can controul your temper, if you can restrain yourself within bounds. *To pale* is commonly used for to *confine* or *surround*. Thus in *Ant. & Cleop.*, 'Whate'er the ocean pales, or sky enclyps.'—II, vii, 74. [Poor Boswell.—ED.]—KNIGHT: We follow the punctuation of the original [in preference to Capell's]; Iachimo has produced no effect upon Posthumus up to this moment; but he now says, if you *can* be pale, I will see what this jewel will do to make you change countenance.—DYCE (*Remarks*, p. 255): I have no doubt that the punctuation given by Mr Collier [*i. e.*, Capell's] is right; and that the passage means, '*Then, if you can (i. e., if anything has power to make you change colour) be pale (become pale at the sight of this), I beg,*' etc. [To me the punctuation of the Folio is the better. Dyce's (and, of course, Capell's)

And now 'tis vp againe : it muft be married
To that your Diamond, Ile keepe them. 125

Post. Ioue——

Once more let me behold it : Is it that
Which I left with her ?

Iach. Sir (I thanke her) that
She stript it from her Arme : I fee her yet : 130
Her pretty A \dot{c} tion, did out-fell her guift,
And yet enrich'd it too : ſhe gaue it me,
And ſaid, ſhe priz'd it once.

Post. May be, ſhe pluck'd it off
To ſend it me. 135

Iach. She writes ſo to you ? doth ſhee ?

Post. O no, no, no, 'tis true. Heere, take this too, 137

125. *Diamond,*] Ff. *diamond.* Rowe, Steev. Varr. Knt, Dyce, Sing. Ktly,
+. *diamond;* Cap. et cet. Glo.
them.] them— Ed. conj. 134. *May be,*] Om. Han. *May be*
126. *Ioue—*] *Jove!* Rowe et seq. Knt, Dyce, Glo. Cam.
129. *that*] Ff, Rowe i. *that.* Johns. *off*] Om. Vaun.
Ktly. *that:* Rowe ii. et cet. 136. *you? doth ſhee?*] *you, doth ſhe?*
130. *her yet:] her yet* Ff. *her yet,* Coll. Dyce, Glo. Cam.
Rowe +. 137. *no, 'tis*] Ff, Rowe, Pope, Han.
131. *Action, did*] *action did* Rowe, +. *no. 'Tis* Johns. *no! 'Tis* Var. '73,
guift] F₂. Dyce, Glo. Cam. *no; 'tis* Theob. et cet.
132. *too:]* Om. Steev. conj. *too,]* *too;* Theob. Warb. et seq.
132, 133. *And yet...ſaid,]* One line [Gives the ring. Johns.

interpretation ſeems to imply that Poſthumus is ſo utterly brazen-faced that nothing leſs than a cataclasm can make him change colour; it almoſt neceſſitates an emphasis and action on Iachimo's part that verges on the theatrical, whereas it was Iachimo's cool, mocking aſſumption of triumph that was ſo intently galling to Poſthumus. According to the Folio, he may be imagined as uttering theſe words with a courteous bow and a mocking ſmile.—ED.]

123. See] ELZE (p. 310), for the ſake of metre, would have this form 'a moſt energetic interjectional line.'

125. **Ile keepe them]** WYATT: 'I'll keep them,' though your miſtreſs and you have parted with them ſo eaſily,—a perfectly Satanic thruſt! [Admirably ſaid! and yet ſuch is the hurricane in the victim's brain that I doubt he heeds it.—ED.]

131. **out-ſell]** SCHMIDT (*Lex.*): That is, exceeded it in value. See where Cloten ſpeaks of Imogen and of her ſuperiority above other women, 'and ſhe of all compounded Out-ſells them all.'—III, v, 93.

136. **She writes ſo to you ?]** This letter of Imogen is ſtill an unknown ſource of danger to Iachimo. He knows well enough that all his ſcheming may be yet in vain and his wager loſt if Imogen has revealed to Poſthumus the falſe reports with which his interview with her began, or the foiled attempts to beguile her, and the fabricated ſtory of regal preſents in a trunk which ſhe had guarded in her very bed-chamber. An inkling of the truth might dawn from this letter on Poſthumus,

It is a Bafiliske vnto mine eye, 138
 Killles me to looke on't : Let there be no Honor,
 Where there is Beauty : Truth, where femblance : Loue, 140
 Where there's another man. The Vowes of Women,
 Of no more bondage be, to where they are made,
 Then they are to their Vertues, which is nothing :
 O, about meafure false.

Phil. Haue patience Sir, 145
 And take your Ring againe, 'tis not yet wonne :
 It may be probable she lost it : or
 Who knowes if one of her women, being corrupted 148

139. *on't:] on't.* Coll. Dyce, Sta. Glo. Cam.

139, 140. *Honor, ... Beauty : ... femblance : Loue.] Honor, ... beauty, ... semblance, love* Rowe.

141. *man.] Ff, Rowe, +, Ktly. man:] Cap. et cet.*

141-143. *Women, ... be, ... made, ... Vertues.] Ff, Rowe, Pope, Theob. women. ... be, ... made, ... virtues, Han. women ... be, ... made, ... virtues, Warb. Johns. women, ... be, ... made, ... virtues; Knt.*

women...be, ...made, ...virtues; Cap. et cet.

142. *they are] they're* Pope, +, Dyce ii, iii.

144. *false.] false!* Rowe et seq.

146. *againe,] again;* Rowe et seq.

148. *knowes if] knows,* Pope, +, *knows, if* Var. '73, '78.

knowes...women] knows, if one, her women Coll. i. *knows, if one, her woman* Coll. ii.

one...her] one o' her Dyce. *one of her* Ff et cet.

and, for aught Iachimo could tell, Posthumus in his blind fury might cut him down on the spot. This reference to the letter sprang, therefore, from deep cunning.—ED.

138. *Basiliske]* MURRAY (*N. E. D.*): 1. A fabulous reptile, also called a *cockatrice*, alleged to be hatched by a serpent from a cock's egg; ancient authors stated that its hissing drove away all other serpents, and that its breath, and even its look, was fatal. [The interested student will find in *Wint. Tale*, I, ii, 449 (of this ed.), a note wherein are quoted the accounts of this creature derived from Holland's *Plinie*, Bk xxix, Cap. iv; *Batman vppon Bartholome*, p. 350, *verso*; and Toppell's *History of Serpents*, p. 119. Wherein it is to be especially noted that it is not the sight of the basilisk, but the sight from the basilisk which proves fatal; and Leontes in *Wint. Tale* thus correctly refers to it. But here Posthumus reverses the fatal process.—ED.]

141-143. *The Vowes of Women . . . to their Vertues]* JOHNSON: The love vowed by women no more abides with him to whom it is proved than women adhere to their virtue.—VAUGHAN (p. 411): Johnson interprets as an aphorism that which is a prayer or imprecation. . . . As 'let there be' commences, so 'be' continues under a different form of the imperative mood, thus: 'Let there be no honour,' etc., and 'let women's vows have no more efficacy,' etc.

147. *It may be probable]* MURRAY (*N. E. D.*, s. v. *Probable*. 1.): Capable of being proved, demonstrable, provable.

148. *if one her women]* COLLIER, probably unwilling to harm the metre by adopting the 'of' in F₂, accepted, in his ed. i, 'one, her women' as elliptical, and 'the same as "one of her women."'—Whereupon, DYCE (*Remarks*, p. 255) asserts that Collier adopts 'from the Folio an error in defence of which no one ever dreamed

Hath stolne it from her.

Post. Very true,

150

And so I hope he came by't : backe my Ring,
Render to me some corporall signe about her
More evident then this : for this was stolne.

Iach. By Iupiter, I had it from her Arme.

Post. Hearke you, he sweares : by Iupiter he sweares.

155

'Tis true, nay keepe the Ring ; 'tis true : I am fure
She would not loofe it : her Attendants are

All sworne, and honourable : they induc'd to steale it ?

158

149. *Hath stolne*] Ff. *might stoln*
Pope. *might not have stol'n*. Han. *Hath*
stoln or *stol'n* Rowe et cet.

her.] her? Han. Knt, Coll. Dyce,
Glo. Cam. *her chamber?* Anon. ap.
Cam.

151. *by't:] by't.* Coll. Dyce, Glo.
Cam.

backe] back, Coll. iii.

Ring,] ring. Coll. *ring;* Theob.

et seq.

[Restoring it to his finger. Coll.

iii.

152. *corporall] corporrl* F₄.

153. *was stolne*] Cap. *wat stole* F₂.
was stole F₃F₄, Rowe, +. *was stolen* or
stol'n Var. '73 et cet.

156. *'Tis true,]* Ff, Cap. Dyce. *'Tis*
true— Rowe, +. *'Tis true;* Var. '73
et cet.

Ring,] Ff. *ring,* Dyce. *ring*—
Rowe et cet.

'tis true:] 'tis true. Coll.

[Offering the ring. Coll. iii.

I am] I'm Pope, +, Dyce ii, iii.

157. *would] F₂. should* F₃F₄. *could*
Rowe, +, Varr. Ran.

loofe] lofe F₄.

158. *sworne, and] sworn and* Rowe ii,
Johns. Dyce, Ktly, Glo. Cam. Om.
Pope, Theob. Han. Warb.

158. *steale it?] Ff, Cap. Coll. ii. steal*
it! Rowe et cet.

of saying a word. Such an ellipsis is impossible. We have had before in the present play: "I will make One of her women lawyer to me."—II, iii, 80.—Thereupon, COLLIER relinquished his ellipsis, and says with assurance that 'the true emendation is evidently to put "women" in the singular, to which there can be no reasonable objection'; he recalls that Imogen had a woman 'Helen,' and that hereafter there will be a 'Dorothy,' and just before her flight there is an unnamed one who is to 'feign sickness.' His second text, therefore, reads, 'if one, her woman, being,' etc. But his conscience was evidently uneasy; in his ed. iii. his text, without a note, reads: 'if one of her women, being,' etc.—STAUNTON considers the expression 'as awkward without the preposition, unless we read, "if one, her women being corrupted," etc.'

154. **By Iupiter]** FLETCHER (p. 62): It should here be borne in mind that this form of obtestation, in the age and country wherein this scene is laid, was a very different matter from swearing 'by Jove' now-a-days; the oath by the father of the gods had a real and awful solemnity; and it is worthy of remark that the dramatist, with subtle propriety, has made even the unscrupulous Iachimo employ it only this once, and in support of an assertion which, though not substantially, is literally true. [The propriety of Fletcher's remark is proved by Posthumus's exclamation in response. It is this oath of highest sanctity that convinces Posthumus, and forces him to say "'Tis true.'—ED.]

158. **All sworne]** PERCY: It was anciently the custom for the attendants on our

And by a Stranger? No, he hath enioy'd her,
 The Cognifance of her incontinenie 160
 Is this : she hath bought the name of Whore, thus deerly
 There, take thy hyre, and all the Fiends of Hell
 Diuide themfelues betweene you.

Phil. Sir, be patient :
 This is not strong enough to be beleeu'd 165
 Of one perswaded well of.

Poft. Neuer talke on't :
 She hath bin colted by him.

Iach. If you seeke 169

159. *Stranger?*] Ff, Cap. Mal. Ran.
 Steev, Var. '03, '13, Coll. ii. *stranger!*
 Rowe et cet.

her,] *her.* Pope, +. *her:* Cap et
 cet.

161. *this:*] Ff. Rowe ii, Pope, Theob. i.
 Coll. *this;* Rowe i, Theob. ii, Han.
 Johns. *this,*— Cap. et cet.

she hath] *sh' hath* Pope, Han.

161. *deerly*] *deerely* F₂. *dearly;*
 Theob. Warb. Johns. *dearly.* F₃F₄
 et cet.

162. *hyre,*] *hire;* Cap. et seq.

163. *you.*] *you!* Theob. et seq.

[Giving the ring. Coll. iii.]

166. *well of.*] Ff, Dyce. *well of.*—
 Theob. Warb. *well of.*— Rowe et cet.

168. *bin*] *been* F₃F₄.

nobility and other great personages (as it is now for the servants of the King) to take an oath of fidelity on their entrance into office. In the household book of the 5th Earl of Northumberland (compiled A. D. 1512) it is expressly ordered (p. 49) that 'what person soever he be that commyth to my Lordes service, that incontynent after he be intred in the chequyrroull [check-roll] that he be *sworn* in the countynge-hous by a gentillman-usher or yeman-usher in the presence of the hede officers.' Even now every *servant* of the King's at his first appointment is sworn in, before a gentleman usher, at the lord chamberlain's office.

160. **Cognisance**] JOHNSON: That is, the badge; the token; the visible proof. —CAPELL: An heraldic term properly, signifying the crest; by translation, any badge or mark that is used to distinguish; the great value of the wager which the speaker has lost is (says he) 'the cognisance' which distinguishes the 'incontineny' of she [sic] we are talking of from that of all other women.—MURRAY (*N. E. D.*, s. v., III, 5.): Specifically, in Heraldry, a device or emblem borne for distinction by all the retainers of a noble house, whether they bore 'arms' or not. (The chief sense in Middle English, and still frequent.) [The colon after 'this,' in the next line, gives rise to some obscurity, to me at least. Possibly, THISLETON or SIMPSON would interpret it as merely marking an emphatic pause, and this may be right, yet, all the same, the colon is sometimes used, as we and the Germans now use it, in the sense of *namely*; and it is possible for it to bear this sense here. But I think not. I prefer the emphatic pause, and that 'this' refers to the ring, which may also be Capell's meaning, obscured though it be in a mist of words.—ED.]

166. **Of one perswaded well of**] INGLEBY: That is, of one whom we are persuaded to think well of. [If the sentence be complete, Ingleby's paraphrase is just, but if the sentence be broken off, which a large majority of the editors seem to believe, then DOWDEN suggests 'her truth' as the words Philario would have added.]

For further fatisfying, vnder her Breaft
 (Worthy her preffing) lyes a Mole, right proud
 Of that moft delicate Lodging. By my life
 I kift it, and it gaue me prefent hunger
 To feede againe, though full. You do remember
 This ftaine vpon her? 175

Post. I, and it doth confirme

Another ftaine, as bigge as Hell can hold,
 Were there no more but it.

Iach. Will you heare more?

Post. Spare your Arethmaticke,
 Neuer count the Turnes : Once, and a Million. 180

Iach. Ile be fworne.

Post. No fwearing :

If you will fwear you haue not done't, you lye,
 And I will kill thee, if thou do'ft deny 185
 Thou'ft made me Cuckold.

Iach. Ile deny nothing.

Post. O that I had her heere, to teare her Limb-meale: 188

171. *her*] Ff, Cap. Ran. *the* Rowe et
 cet. *your* Anon. ap. Cam.

172. *Lodging*] *lodging*: Cap. et seq.

173. *kiff it*] Ff, Rowe, Pope, Han.
 Coll. ii, iii, Cam. *kiss'd it*; Theob. et
 cet.

176. *I*] *Ay* Rowe.

180. 181. *Spare...Turnes*] One line
 Han. Cap. et seq.

180. *Arethmaticke*] *Arithmeticke*, F₂.
Arithmetick, F₃F₄. *arithmetick*. Rowe ii,
 +. *arithmetick*; Cap. et seq.

181. *Neuer count*] *Count not* Pope, +.
Ne'er count Var. '73.

Million] Ff, Rowe, Han. Cap.

million! Pope et cet.

182. *fworne*] *sworn*— Rowe et seq.

183. *fwearing*] *swearing*: Steev. Varr.
 Knt, Coll. Dyce, Glo. Cam.

184. *done't, you*] *done't you* Cam.
you lye] *you'll lie* Ingl.

185. *do'ff*] F₃F₄. *doft* F₂.

186. *Thou'ff*] *Thou hast* Cap. Varr.
 Mal. Rann, Steev. Varr. Knt.

187. *Ile*] F₂. *I'le* F₃. *I'll* F₄. *I will*
 Cap. Varr. Ran, Steev.

188. *her*] Om. Cap. (Corrected in
 Errata.)

meale] *meal!* Theob. et seq.

171. **Worthy her pressing**] CAPELL: 'Her' is most improperly alter'd to *the* in all modern editions; defacing a very delicate complement to put in one that is gross. [Collier's MS. has *the*, and Collier remarks that 'Iachimo can scarcely mean that it was worthy Imogen's pressing.' Why not? It is, I think, exactly what he does mean. THISELTON defends 'her,' and suggests rightly, as I think, that it refers to the mole as 'worthy' to be pressed by Imogen's breast. Iachimo's admiration of the mole may then be, possibly, a reminiscence of Boccaccio's story, where Ambroginolo detects a mole under the left breast, 'about which were sundry little hairs as red as gold.'—ED.]

188. **Limb-meale**] BRADLEY (*N. E. D.*): Old English *limmæelum*. Limb from limb, limb by limb.

I will go there and doo't, i'th'Court, before
Her Father. Ile do something. *Exit.* 190

Phil. Quite besides

The government of Patience. You haue wonne :
Let's follow him, and peruert the present wrath
He hath against himselfe.

Iach. With all my heart. *Exeunt.* 195

189. *doo't, i'th'* F₂. *do't ith'* F₃.
do't i'th' F₄, Rowe, +. *do't; i'the* Cap.
et cet.

Court], *court*; Cap. et cet.

190. *Father.*] Ff, Coll. *father*—
Rowe, +. *father*: Cap. et cet.

something.] Ff. *something*:

Cap. *something*—Rowe et cet.

191, 192. *besides The*] *besides. The*
Ff.

192. *Patience.*] *patience!* Pope et
seq.

193. *peruert*] *prevent* Heath, Mason.
divert Cap. conj., Jervis.

190. *Ile do something*] Compare *Lear*: 'I will have such revenges on you both, That all the world shall,—I will do such things,—What they are, yet I know not; but they shall be The terrors of the earth.'—II, iv, 283.

193, 194. *peruert the present wrath He hath against himselfe*] CAPELL: It seems as if the Poet, instead of 'pervert,' was about to write *divert*; but seeing instantly something unfit in it, put the former word down, giving it the sense of the latter.—MALONE: That is, *turn* his wrath to another course.—STEEVENS: To 'pervert,' I believe, only signifies to avert his wrath from himself, without any idea of turning it to another person. To what *other course* it could have been diverted by the advice of Philario and Iachimo, Mr Malone has not informed us.—MALONE: If they turned the wrath he had against himself to patience or fortitude, they would turn it to *another course*; I had not said a word about turning it against *any other person*.—THISELTON: Posthumus's wrath is not 'against himself' in the ordinary sense, but against Imogen. We must, therefore, either take 'against himself' as equivalent to *contrary to his better nature* or *irrationally*; or construe the phrase in close connection with 'pervert,'—*we must influence the wrath which is now his servant to desert his service*. The former alternative seems to me the more natural.

195. *Exeunt*] FLETCHER (p. 52): The truth is that Posthumus, under the first shock and provocation of this revolting encounter, behaves both modestly and patiently—'as calm as virtue,' according to Iachimo's penitent admission. He does not propose the wager: it is forced upon him by the scoffs and taunts of the Italian; and is accepted at last with a view to punish them,—first, by the repulse which his addresses are sure to sustain,—secondly, by the loss of his property,—and thirdly, by the duel which is to follow. They who have so violently objected against the husband's procedure on this occasion have judged of it according to the cool, calculating habits of feeling belonging to the modern time,—ignorant of or overlooking the real character of that chivalric love, that truly religious faith and devotion of the heart, which Shakespeare found it here his business to paint. Iachimo, in his repentance, gives the right version of the matter,—for, according to the code of chivalry, so far from its being regarded as an insult and profanation on the husband's part, to permit such an experiment to be made upon the constancy of his wife, it was looked upon as the highest proof of his confidence in her

Enter Posthumus.

196

Post. Is there no way for Men to be, but Women
Must be halfe-workers? We are all Bastards,

198

196. Scene vii. Pope, Han. Warb.

Johns. Scene v. Cap. et seq. The same.

Another Room in the same. Cap.

Enter] Re-enter Theob. Warb.

Johns.

198. *We...Bastards,*] *We are bastards**all*, Pope, +, Steev. Var. '03, '13. *We...**bastards; all*: Cap. Walker. *We are, all**of us, bastards; Ktly. Now we...bas-**tards.* Vaun.

virtue, and, therefore, as the most decided homage he could pay to it; and the attempting seducer, in such a case, was afterwards to be called to account by the husband, not so much for the attempt itself, as for the *disbelief* in the lady's fidelity which it implied.

196. **Enter Posthumus**] In designating Scenes, Pope's rule was, apparently, to consider that as a new Scene whenever change took place in the group of characters on the stage; and he numbered the Scenes accordingly. If any characters, or even if a single character, left the stage, straightway a new Scene was marked. If any character entered, the Scene was equally new and so numbered. Herein he was followed, apparently without thought, by HANMER, WARBURTON, and JOHNSON. THEOBALD, in the same circumstances, marked a new Scene, but did not number it. Thus in the present instance Pope and his followers, just mentioned, marked the entrance of Posthumus as Scene vii. THEOBALD marks no change, but merely reads: '*Re-enter Posthumus.*' ECCLES, who has changed the division even of the Acts, marks it as Act III, Scene ii. CAPELL marks it as Scene v. and has been herein followed by all subsequent editors down to the present time; and all of them follow him substantially by adding: '*Another Room in the same,*' [*i. e., Philario's House*]. It is all a matter of trifling moment, yet I cannot but think that by deserting the Folio, and marking a new Scene in another apartment, we lose a fleeting glimpse into the depths of Posthumus's misery. He has dashed from the shot of triumphant eyes, and wandered aimlessly and unconsciously from room to room, until he again finds himself alone in the apartment, now deserted, from which he had flung himself, and can at last unpack his heart.—ED.

197. **Is there no way**, etc.] FLETCHER: Here we must observe how seriously the acting play is mutilated by entirely omitting this soliloquy of Posthumus. Shakespeare's dramatic purpose in it is evident and essential: to lay clearly open to us that stormy desolation, those volcanic heavings of a noble heart, our full conception of which can alone make us tolerate the purpose of sanguinary vengeance which is to be formed and pursued by his hero. [I must reluctantly disagree. This soliloquy is, I think, only for the closet, and, possibly, of doubtful propriety even there.—ED.]—V. FRIESEN (iii, 475): After an experience such as Posthumus has just undergone this wonderfully beautiful monologue is in entire harmony with the state of a noble mind enraged to the very highest degree. It is the mood in which the very noblest dispositions are most violently and irresistibly impelled to inhuman resolutions.

198. **halfe-workers**] For similar sentiments STEEVENS refers to *Paradise Lost*, Bk x, [888–895]; Euripides, *Hippolytus*, [616–626, ed. Dindorf]; Rodomont's invective against women, *Orlando Furioso*, Bk xxvii, stanzas 96, 97.

198. **Bastards**] MURRAY (*N. E. D.*): BAST, subs², adopted from old French *bast*, packsaddle (used as a bed by muleteers in the inns), in phrases *filz (homme,*

And that most venerable man, which I
 Did call my Father, was, I know not where 200
 When I was stampt. Some Coyner with his Toolles
 Made me a counterfeit : yet my Mother seem'd
 The *Dian* of that time : so doth my Wife
 The Non-pareill of this. Oh Vengeance, Vengeance!
 Me of my lawfull pleasure she restrain'd, 205
 And pray'd me oft forbearance : did i t with
 A pudencie so Rosie, the sweet view on't
 Might well haue warm'd olde Saturne ;
 That I thought her
 As Chafte as vn-Sunn'd Snow. Oh, all the Diuels ! 210
 This yellow *Iachimo* in an houre, was't not ?
 Or leffe; at first? Perchance he spoke not, but
 Like a full Acorn'd Boare, a Iarmen on,
 Cry'de oh, and mounted ; found no opposition 214

200. *Did*] *Dih* F₂.

201. *stampt.*] *stamped*; Coll. *stampt*;
 Cap. et seq.

204. *this.*] *this*— Rowe, +.

206. *me oft*] Ff, Rowe, Pope, Han.
 Var. '73, Coll. Dyce, Glo. Cam. *me*,
 oft, Theob. et cet.

206-208. *forbearance: did...Saturne;*
forbearance, (did...Saturn), Vaun.

208. *Saturne;*] *Saturn*— Rowe, +.

208, 209. *Might...her*] One line Pope
 et seq.

211. *houre, was't not?*] *hour—was 't*
not?— Rowe et seq. (subs.)

212. *leffe; at first?*] Ff, Rowe, Pope,
 Theob. Han. Warb. *less—at first?*
 Johns. Varr. Mal. Dyce, Glo. Cam.

less: at first: Cap. less?—at first: Coll.
 ii. *less?—at first— Ktly. less?*—*at*
first, Ingl. less,—at first: Ran et seq.

212. *he*] Om. F₃F₄, Rowe.

213. *full Acorn'd*] *full-acorn'd* Pope,
 Theob. ii. et seq.

a Iarmen on] F₂. *a Jarmen on*
 F₃F₄. *a-churning on* Pope, Warb.
a foaming one Coll. ii, iii. (MS.).
a briming one Sing. *a Iachimo* Herr.
a human one Phin. *alarum'd on* or
alarum on Thiselton. *a German one*
 Rowe et cet.

214. *Cry'de oh.*] F₂. *Cry'd oh*, F₃F₄,
 Rowe. *cry'd, oh*, Cap. *Cried 'O!'*
 Dyce, Glo. Cam. *Cry'd oh!* Pope et
 cet.

etc.), *de bast*, literally 'packsaddle child,' as opposed to a child of the marriage bed. BASTARD, adopted from Old French *bastard*, modern *bâtard*, equivalent to *fils de bast*, 'packsaddle child,' formed on *bast* + the pejorative suffix *-ard*.

201. *stampt*] MALONE: We have again the same image in *Meas. for Meas.*, II, iv, 44-46.

213. *a Iarmen on*] DYCE (*Strict.*, p. 16): Since *The Sec. Part of Henry IV*: II, i, the Quarto of 1600 has 'the *Iarman* [i. e., *German*] hunting in water-worke,' etc., I am perfectly convinced that 'a *Iarman on*' is (as Rowe saw) the old spelling for 'a German one.'—DOWDEN: I am not at all sure that 'Iarman' does not here mean *german*, *germane*. 'Iarman' is an obsolete form of *german* (occurring, for example, in *Hamlet*, Q₂), and several early examples of *german*, meaning genuine, true, thorough, are cited in the *N. E. D.*; 'a german one' may thus mean a genuine one.

But what he look'd for, should oppose, and she
Should from encounter guard. Could I finde out
The Womans part in me, for there's no motion
That tends to vice in man, but I affirme
It is the Womans part : be it Lying, note it,
The womans : Flattering, hers ; Deceiuing, hers : 220
Luſt, and ranke thoughts, hers, hers : Reuenges hers :
Ambitions, Couetings, change of Prides, Diſdaine,
Nice-longing, Slanders, Mutability ; 223

215. *But*] From Han. Warb.
for, should] *for should* Pope et
seq.

217. *me,*] *me*— Pope, +. *me!* Johns.
et seq.

219. *be it*] *be't* Pope, +, Varr. Mal.
Ran, Dyce ii, iii.

221. *Luſt...Reuenges hers*] Om. Var.
'03, '13, '21 (misprint?).

223. *Nice-longing*] Ff, Rowe. *nice-*
longings Pope. *nice longing* Cap. Dyce,
Glo. Cam. *nice longings* Theob. et cet.
Mutability;] *mutability*, Cap. et
seq.

216, 217. **Could I finde out The Womans part in me**] It is interesting, I think, to note passages wherein we, native born to Shakespeare's tongue, perceive no difficulty whatsoever, which, nevertheless, present to foreigners an almost insoluble obscurity. Certainly the proficiency, as an English scholar, is undoubted, of Herzberg, who was among the very earliest to announce the chronological value of the rhyme test, etc., and yet Herzberg acknowledges that in its present connection he cannot understand this sentence. 'Perhaps,' he says, 'Posthumus means to say: "If I could only bring myself to be just as faithless and wanton as Imogen!"' And then, after quoting Schmidt's correct paraphrase, namely, 'if I could only find out what in me comes from woman that I might tear it out and cast it from me,' Herzberg adds 'non liquet.'—ED.

222. **change of Prides**] WHITE (ed. i.): Here 'change' is used as in *Cor.*, II, i, 214: 'I have received not only greetings, But with them change of honours.' In both cases it clearly means variety, severalty, as in the phrase 'changes of raiment.' [I am not sure that the quotation from *Coriolanus* is exactly parallel with the present passage. *Coriolanus* means, I think, that the Senate has sent him not only salutations, but exchanged his present honours for higher ones. Nor does 'changes of raiment' exactly correspond to 'change of prides,' which means, I think, merely to change without reason from one kind of pride, whatever it may be, to another. INGLEBY says that 'prides' are 'sumptuous dresses,' and a passage quoted by DOWDEN from *Henry VIII*: I, i, 25, seems to bear him out: 'the madams' almost 'sweat to bear The pride upon them,' that is, says Dowden, 'proud attire,' but it may, equally well, mean gold and jewels. SCHMIDT (*Lex.*) well paraphrases the present passage: 'That is, one excess is changed for another.'—ED.]

223. **Nice-longing**] MURRAY (*N. E. D.*, s. v. *Nice*): The precise development of the very divergent senses which this word acquired in English is not altogether clear. In many examples from the 16th to 17th centuries it is difficult to say in what particular sense the writer intended it to be taken. ['*Nice*' in the present passage has been defined by various editors as *fanciful*, *whimsical*, *capricious*, *squeamish*, *fastidious*; but not one of these adjectives indicates a fault worthy of Hell's knowledge. Something is required more vigorous than these. It is found, I

All Faults that name, nay, that Hell knowes,
 Why hers, in part, or all : but rather all For euen to Vice 225
 They are not constant, but are changing fill ;
 One Vice, but of a minute old, for one
 Not halfe so old as that. Ile write against them,
 Detest them, curfe them : yet 'tis greater Skill
 In a true Hate, to pray they haue their will : 230
 The very Diuels cannot plague them better. *Exit.*

224, 225. *All...hers,*] One line Mal.
 224. *that name,*] Mal. *that have a name,* Dyce conj., Ingl. *that man Daniel. that man can name or that man may name* Walker (Crit., ii, 258). *that men do name* Ktly. *that have that name* Nicholson (N. & Q., VI, v, 424). *that name may name* Vaun. *that may be named* Ff et cet.
 225. *all For*] *all. For* Ff, Rowe, Theob. Warb. Johns. *all—for* Pope,

Han. *all In every part by turns,* for Vaun. *all: For* Cap. et cet.
 225. *For...Vice*] One line Cap. Varr. Ran. et seq. *For...Vice to which they are so prone* Ktly conj.
 226, 227. *still; One*] *still One* Johns. Var. '78 et seq.
 229. *curfe them:*] *curse them—* Rowe, +. *curse them;*— Johns. *curse them.* Coll.

think, in Murray's division 2, with the meaning 'wanton, lascivious.' The hyphen, possibly, indicates that 'nice,' whatever be its meaning, enters so closely into 'longing' as to become identified with it, and form one complex idea. There is a good illustration of this latter meaning of 'nice' in *Love's Labor Lost*: 'These are humours; these betray nice wenches, that would be betrayed without them,'—III, i, 24.—ED.]

229. **Detest them**] WALKER (Crit., ii, 311): In the writers of that age 'detest' is used in the sense which as then it still retained from its original, *detestari*, being indicative of something spoken, not of an affection of the mind; compare *attest*, *protest*, which still retain their etymological meaning. So understand [the present passage. See *Ant. & Cleop.*, IV, xiv, 69, 70 (of this ed.), where the *N. E. D.* is quoted to prove that Walker's observation is a little too restricted.—ED.]

230. **In a true Hate, to pray they haue their will**] STEEVENS: So in Sir Thomas More's *Comfort against Tribulation*: 'God could not lightly do a man more vengeance, than in this world to grant him his own foolish wishes.' [Do we not all remember Pope's 'Atossa, cursed with every granted prayer?'—ED.]

231. **The very Diuels . . . better**] DANIEL (p. 86): Qy. is this last line the cynical note of some reader of the MS. play, accidentally foisted into the text? The sense and sentence are complete without it, and the speech should surely end with the rhyming couplet. [Oxen and wainropes cannot hale me to the belief that this line is Shakespeare's.—ED.]

Actus Tertius. Scena Prima.

Enter in State, Cymbeline, Queene, Clotten, and Lords at 2

1. Actus Tertius. Scena Prima.]
Act II, Scene iv. Eccles.
Scene. A Palace. Rowe. A State
Room in Cymbeline's Palace. Cap.

2. Enter in State...Lords] Enter...
Lords and others: Cymbeline takes
his Throne; after which, enter Lucius...
Cap.

1. **Actus Tertius. Scena Prima]** Inasmuch as in II, iii, 58, the arrival of the Ambassadors from Rome is announced, and Cymbeline bids Cloten attend the audience with them after he has said good morrow to Imogen, ECCLES transposes this present scene, Act III, sc. i, and numbers it Act II, sc. iv. This he does in order to give time to Iachimo to return to Rome, especially since on his arrival there, in answer to Philario's question, his reply is that when he left the Roman ambassadors were expected at the British court, but had not yet arrived. 'In the next scene,' says Eccles [that is, in the next scene, after Imogen has discovered the loss of her bracelet], 'we find Iachimo returned to Rome, and in the first scene of Act the third, according to the original arrangement, Lucius appears for the first time to be introduced into the presence of Cymbeline in his public character; now, as a considerable interval of time, perhaps not less than two or three weeks, at the least, must pass while Iachimo was performing his journey, the same portion of time must also intervene before Lucius is admitted to his public audience; notwithstanding that, as we have seen, Cymbeline speaks of this latter as a circumstance that was immediately to take place. In order then to remedy this obvious inconsistency, I have transposed the scenes and placed *Scene the First of Act the Third* immediately after *Scene the Third of Act the Second*, as *Scene the Fourth*, and made it also conclude the Act. The scene in which Iachimo enters to Philario and Posthumus will be the beginning of the following act, and a pause left for the journey.' It is hardly worth while to defend the original arrangement, or to show that Eccles was the victim of Shakespeare's legerdemain when dealing with time, letting it run on hot-foot ahead of due sequence through exciting scenes, and then, while the hot blood is cooling, gently leads us back over the lost ground, until we find ourselves calmly resuming a thread which seems never to have been broken. Eccles's rearrangement was unnoticed in his own day, much, apparently, to his surprise and chagrin. On page 118 he remarks that 'Mr Garrick, or whoever adapted this play for representation,' does not seem 'to have attended to the necessity of the transposition now adopted.'—ED.—DANIEL (p. 243): The time of this scene [Act III, sc. i] is so evidently that of Day No. 4, that I am compelled to place it here [in Day No. 5] within brackets, as has been done in other cases where scenes are out of their due order as regards time.

2. **Enter in State, Cymbeline, etc.]** BOSWELL-STONE: In the following passages Holinshed has given an untrustworthy account of Cymbeline, mixed with genuine information touching the circumstances of the Empire and Britain during the reign of Augustus: HOLINSHED (*The Third Booke. The historie of England*, p. 32, col. 2): Kymbeline or Cimbeline the sonne of Theomantius was of the Britains made king after the deceasse of his father, in the yeare of the world 3944, after the building of Rome 728. and before the birth of our Sauour 33. This man (as some write) was brought vp at Rome, and there made knight by Augustus

one doore, and at another, Caius, Lucius,
and Attendants. 3

Cym. Now fay, what would *Augustus Cæsar* with vs? 5

Luc. When *Iulius Cæsar* (whose remembrance yet
Liues in mens eyes, and will to Eares and Tongues
Be Theame; and hearing euer) was in this Britain, 8

3. Caius, Lucius,] Caius Lucius, Rowe. 8. *this*] Om. Pope, Han

Cesar, [see lines 77, 78, *post.*], vnder whome he serued in the warres, and was in such fauour with him, that he was at libertie to pay his tribute or not. . . . Touching the continuance of the yeares of Kymbelines reigne, some writers doo varie, but the best approoued affirme, that he reigned 35 yeares and then died, & was buried at London, leauing behind him two sonnes, Guiderius and Aruiragus.

But here is to be noted, that although our histories doo affirme, that as well this Kymbeline, as also his father Theomantius liued in quiet with the Romans, and continuallie to them paid the tributes which the Britains had couenanted with Julius Cesar to pay, yet we find in the Romane writers, that after Julius Cesars death, when Augustus had taken vpon him the rule of the empire, the Britains refused to paie that tribute; whereat as Cornelius Tacitus reporteth, Augustus (being otherwise occupied) was contented to winke; howbeit, through earnest calling vpon to recouer his right by such as were desirous to see the vttermost of the British kingdome; at length, to wit, in the tenth yeare after the death of Julius Cesar, which was about the thirteenth yeare of the said Theomantius, Augustus made prouision to passe with an armie ouer into Britaine, & was come forward vpon his iournie into Gallia Celtica; or as we maie saie, into these hither parts of France.

5. **Now say . . . with vs**] STEEVENS: So the first line of *King John*: 'Now, say, Chatillon, what would France with us?'

6. **Luc. When Iulius Cæsar, etc.**] For this hostile embassy, and demand for the tribute, 'lately left vntender'd,' Shakespeare has no authority, nor did he, probably, care for any. Boswell-Stone's thorough sifting of Holinshed discovered, in the *Historie of Scotland* (p. 45), a statement that 'there came vnto Kimbaline king of the Britains an ambassador from Augustus'; his mission, however, so far from being a demand for the arrears of tribute, was one of thanks for having kept his allegiance to Rome. It was Cymbeline's son, Guiderius, who, 'being a man of stout courage,' according to Holinshed (*Hist. Eng.*, i, 33), refused to pay this tribute.—ED.

7, 8. **Liues in mens eyes . . . hearing euer**] VAUGHAN (p. 415): That is, the remembrance of whom now consists in the memory of something actually seen, and will consist hereafter and for ever in the memory of something spoken of and 'heard.' [Vaughan speaks of 'the inversion of the due order of words "theme and hearing," which would correctly be "hearing and theme."' There is here no inversion of the due order, it is exactly in accordance with the use and wont not only of Shakespeare, but of many a writer in English, Greek, and Latin. It is simply an instance of what Corson named 'respective construction,' a happier name than the pedantic, *chiasm*, although the latter expresses the construction somewhat more vividly; for instance, let 'Ears and Tongues' be written above 'Theame and

And Conquer'd it, *Cassibulan* thine Vnkle
 (Famous in *Cæsars* prayfes, no whit lesse
 Then in his Feats deseruing it) for him,
 And his Succession, granted Rome a Tribute,
 Yeerely three thousand pounds; which (by thee) lately
 Is left vntender'd.

Qu. And to kill the meruaile,
 Shall be fo euer.

Clot. There be many *Cæsars*,

9, 37, 47. *Cassibulan*] *Cassibelan* Ff
 et seq.

11. *it*] *for*] *it* *for* Rowe. *it, for* Johns.
 Dyce, Glo. Cam. (subs.) *it, for* Mal.
 Steev. Varr. Knt.

14. *vntender'd.*] *untender'd*—Ingl.

15. *kill*] *fill* Lloyd ap. Cam.

meruaile] *meruaile* F₂. *mervail* F₃.
marvail F₄, Rowe,+. *marvel* Johns.
 et seq.

hearing,' and lines joining 'ears' and 'hearing' and 'Tongues' and 'Theame' will form the Greek letter *Chi*. Instances of this construction abound in Shakespeare. It occurs in II, iv, 75, 76, where Posthumus says, 'The foule opinion . . . gains or looses Your sword or mine,' *i. e.*, gains my sword or loses yours. And Vaughan made there the same mistake and suggested that the order was inverted.—ED.]

9. **Cassibulan thine Vnkle**] See I, i, 42.

10. **no whit lesse**] DOWDEN: Did Shakespeare err, as elsewhere, in using the word 'less' with a negative, and does the sense require 'more'? Or does Lucius mean that Cassibulan was not only deserving of praise but also received praise equal to his merits? [Or, may it not mean, that exalted as were Cæsar's praises, Cassibulan's deeds were in no way inferior to the praises he deservedly received? which is hardly different from Dowden's alternative. In paraphrases it is generally fortunate that we have the original at hand to elucidate them.—ED.]

13. **three thousand pounds**] VERPLANCK: The computation of the amounts of plunder, tribute, wealth of conquered kings, etc., not in Roman sesterces, or the foreign money of account, but in pounds of gold or silver, is of such frequent occurrence in ancient writers, that it is not ascribing any great learning or antiquarian accuracy to Shakespeare, who was well read in the translations at least of several of the classics, to understand him here, just as we should Knowles or Miss Baillie, in any similar case, as speaking not of pounds sterling, but of pounds weight of coin, as a Roman would have estimated the tribute-money of a subject foreign prince.

14. **Is left vntender'd**] BOSWELL-STONE (p. 9): This pretension to tribute arose when Cæsar, after defeating Cassibelan, blockaded the residue of the British levies, so that—[*Hol. i. H. E.* 30]—'Cassibelane in the end was forced to fall to a composition, in couenanting to paie a yearlie tribute of three thousand pounds.'

15. **to kill the meruaile**] DOWDEN: The idea is that wonder ['astonishment,' Schmidt, *Lex.*] at the unpaid tribute will cease when the non-payment has established itself as the constant rule.

17. **There be many Cæsars**] WARBURTON (MS. N. & *Qu.* VIII, iii, 263): Read: *There'll be—there will be* (for there was but one yet come when Cloten made this answer).

Ere such another *Iulius* : Britaine's a world 18
 By it selfe, and we will nothing pay
 For wearing our owne Noses. 20
Qu. That opportunity
 Which then they had to take from's, to refume
 We haue againe. Remember Sir, my Liege,
 The Kings your Ancestors, together with
 The naturall brauery of your Isle, which stands 25

18. *Iulius*:] *Julius*. Var. '73 et seq.
Britaine's] F₂. *Britain's* F₃F₄,
 Rowe. *Britain is* Pope et seq.
 18, 19. *a world...pay*] One line Pope
 et seq.

19. *By it selfe*] *it self* Pope, Han.
by't self Theob. Warb. Johns. *Whole*
by itself Anon. ap. Cam. reading line
 18 as in F₁.

22. *from's*] Ff, Rowe, +, Dyce, Sta.
 Glo. Cam. *from us* Cap. et cet.

23. *Remember Sir*,] F₂. *remember*,
Sir Pope, Han. *remember, Sir*, F₃F₄
 et cet.

24. *Ancestors*,] Ff, Rowe, Var. '73,
 Coll. Ktly, Glo. Cam. *ancestors*; Pope
 et cet.

18, 19. **Britaine's a world By it selfe**] To prove how general was this idea that Britain is a separate little world, THEOBALD quotes from Virgil: 'et penitus toto divisos orbe Britanos.'—*Ecl.*, I, 67; [Holinshed, in his *Description of Britaine*, quotes this also]; from Florus (referring to Cæsar's conquests): 'et, quamvis toto orbe divisa, tamen, qui vinceret, habuit Britannia.'—*Epitome*, III, cap. x.; from Claudian: 'Hispana tibi Germanaque Tethys Paruit, et nostro ducta Britannia mundo.'—*De Mallii Theodori Consulatu Panegris*, line 50; from Horace: 'Serves iturum Cæsarem in ultimos Orbis Britannos.'—*Carminum*, I, xxxv. Theobald wisely concludes that, after all, Shakespeare might have had 'none of these classical passages in view, but be alluding to what is recorded of Cassibelan in the Chronicles. When Comius of Arras came to him with a message from Julius Cæsar, in which homage and subjection and a Tribute were demanded, Cassibelan replied: "That the ambition of the Romans was insatiable, who would not suffer Britaine, a new world, placed by Nature in the Ocean, and beyond the bounds of their Empire, to lie unmolested.'" [To quote a passage from 'the Chronicles' is extremely vague; I have not succeeded in finding this valiant speech of Cassibelan's in Holinshed, and, apparently, it has also escaped the keen sight of Boswell-Stone, who quotes several other extracts therefrom, which may have caught Shakespeare's eye, all of them containing a panegyric of Britain's splendid isolation.—ED.]

20. **For wearing our owne Noses**] That is, for being ourselves.

21, etc. **That opportunity**, etc.] BOSWELL-STONE (p. 12, foot-note): It is possible that before writing the Queen's harangue,—the aim of which is to show how Cæsar's prosperity deserted him in Britain,—Shakespeare glanced at Cæsar's remark upon the unforeseen lack of cavalry to pursue the retreating Britons, after the legionaries had effected their landing. 'And this one thing seemed onelie to disappoint the luckie fortune that was accustomed to follow Cæsar in all his other enterprises.'—Hol., i, *Hist. Eng.*, 25.

25. **naturall brauery**] That is, the naturall state of defiance. Anthony says: 'if Fortune be not ours today, it is Because we brave her.'—*Ant. & Cleop.*, IV, iv, 4.

As Neptunes Parke, ribb'd, and pal'd in 26
 With Oakes vnskaleable, and roaring Waters,
 With Sands that will not beare your Enemies Boates,
 But sucke them vp to'th'Top-mast. A kinde of Conquest
Cæsar made heere, but made not heere his bragge 30
 Of Came, and Saw, and Ouer-came : with fhamme
 (The firft that euer touch'd him) he was carried
 From off our Coaft, twice beaten : and his Shipping 33

26. *As...ribb'd and pal'd*] Ff, Rowe i. cet.
As the great...ribb'd and pal'd Cap. 28. *Sands*] *Sand* F₄, Rowe, Pope,
As...ribb'd...paled Coll. ii. *As...ribbed* Han.
 and *paled* Rowe ii. et cet. 30. *Cæsar*] *Cæfars* F₁.
 27. *Oakes*] F₂. *Oaks* F₃F₄, Rowe, 31. *Ouer-came*] *Overcome* F₂.
 Pope, Theob. *rocks* Seward, Warb. et 33. *beaten:*] *beaten?* F₂.

25, 26. **your Isle, which stands . . . ribb'd, and pal'd in**] INGLEBY (ed. i.) divided line 25 at 'isle,' and retained in line 26 the contracted 'ribb'd' and pal'd' of the Folio. In the edition revised by Ingleby's son, this division and reading are withdrawn, and the text follows that of Rowe ii.

26. **Parke**] MURRAY (*N. E. D.*): In *Law*, a park is distinguished from a *forest*, or *chase*, by being enclosed.

27. **Oakes vnskaleable**] In Hanmer's edition, the first to amend 'oakes' to *rocks*, the emendation is attributed to Warburton. In Warburton's edition, which followed Hanmer's, the emendation is attributed to Hanmer—an instance of mysterious altruism highly creditable to each editor in these evil days. The solution of the mystery is, however, that the emendation belonged to neither. It was communicated to Hanmer by SEWARD, who, in a note on Beaumont and Fletcher's *The Mad Lover*, V, i, p. 281, remarks, in reference to the present line, that 'oaks' 'appeared very absurd, as the Britons were not then famed for large ships; I therefore had the honour of communicating the emendation [rocks] to Sir Thomas [Hanmer], and find that the ingenious Mr Warburton concurred with me in it.'—DOWDEN asks, 'Can any Elizabethan example be found of "oaks" used metaphorically for ships of war?' As we have just seen, Seward uses it for 'large ships'—but this was in 1740.—ED.—PORTER and CLARKE [retaining 'oakes']: The sea is made by the figure of speech here a *Parke*, and the rocks are made the fence of oaks that pale it in. To change one of the terms of the Poet's metaphor is an unworthy prosing bit of editing that should no longer be retained. It is like substituting an explanatory note for a part of the text.

30, 31. **his bragge Of came, and Saw, and Ouer-came**] See *As You Like It*: 'Cæsars thrasonicall bragge of I came, saw, and ouercame.'—V, ii, 35.

32, 33. **he was carried . . . and his Shipping, etc.**] BOSWELL-STONE: 'The next day [this was on Cæsar's second expedition], as he had sent foorth such as should haue pursued the Britains, word came to him from Quintus Atrius, that his nauie by rigour of a sore and hideous tempest was greuouslie molested, and throwne vpon the shore, so that the cabels and tackle being broken and destroyed with the force of the vnmercifull rage of the wind, the maisters and mariners were not able to helpe the matter.'—Holinshed, i, *H. E.*, 28/2/2.

33. **twice beaten, etc.**] BOSWELL-STONE: 'Thus according to that which

(Poore ignorant Baubles) on our terrible Seas
 Like Egge-shels mou'd vpon their Surges, crack'd 35
 As easily 'gainst our Rockes. For ioy whereof,
 The fam'd *Cassibulan*, who was once at point
 (Oh giglet Fortune) to maister *Cæsars* Sword,
 Made *Luds-Towne* with reioycing-Fires bright, 39

34, 35. *Seas ... Egge-shels ... Surges,*
Seas...shels,...Surges F₂F₃. *Seas...sheels,*
...Surges F₄. *seas,...shells,...Surges,*
 Rowe. *seas,...shells...surges,* Pope et
 cet.

Dyce ii, iii. *giglot* Mal. Steev. et cet.
 38. *Fortune*] *fortune!* Rowe et seq.
 39. *Luds-Towne*] *Lud's-Town* F₄.
Luds Town Rowe ii.
reioycing-Fires] Ff, Rowe i, Ingl.
 Dowden. *reioicing fires* Rowe ii. et cet.

38. *giglet*] Ff, Rowe, +, Cap. Varr.

Cesar himselfe and other autentike authors haue written, was Britaine made tributarie to the Romans by the conduct of the same Cesar. But our histor[i]es farre differ from this, affirming that Cesar comming the second time, was by the Britains with valiancie and martiall prowesse beaten and repelled, as he was at the first, and speciallie by meanes that Cassibellane had pight in the Thames great piles of trees piked with yron, through which his ships being entred the riuer, were perished and lost. And after his comming a land, he was vanquished in battell, and constrained to flee into Gallia with those ships that remained.—Holinshed, i, *H. E.*, 30/2/9.

34. **ignorant**] JOHNSON: That is, *unacquainted* with the nature of our boisterous seas.

37, 38. **once at point . . . to master Cæsar's Sword**] BOSWELL-STONE (p. 13): According to the *Historia Britonum*, Cæsar actually lost his sword during the battle in which he met with the first of those defeats whereof the Queen reminds Caius Lucius. 'The same Historie [*Historia Britonum*] also maketh mention of . . . Nenius brother to Cassibellane, who in fight happened to get Cæsar's sword fastened in his shield by a blow which Cæsar stroke at him.'—Holinshed, i, *Hist. Eng.*, 27/1/40. The Queen's expression, 'at point to master Cæsar's sword' implies that his sword was nearly wrested from him by force, not caught by accident; and she has, it will be observed, attributed to Cassibelan the honour of this partial success. Cæsar's sword was placed by Cassibelan in a sarcophagus, with the body of Nennius, who died fifteen days after the battle from a wound inflicted by this weapon.

38. **giglet**] MURRAY (*N. E. D.*): Of obscure origin. *a.* A wanton woman. *b.* A giddy, laughing, romping girl.

39. **Luds-Towne**] WALKER (*Vers.*, 234, and also *Crit.*, ii, 140): Such combinations as *Lud's Town* (compare Newtown, &c.), *Heaven's Gate* (compare Kirkgate, Ludgate, &c.), and others of the same kind are pronounced as if they were single words, with the accent on the first syllable. [See also 'Lud's Town,' IV, ii, 135; V, v, 567. Also 'Swannes-nest,' III, iv, 158; and Heaven's gate, II, iii, 22.]—HOLINSHED (*Hist. of England*, Bk III, p. 23): 'After the decesse of the same Helie, his eldest son Lud began his reigne, in the yeere after the creation of the world 3805, after the building of the citie of Rome 679, before the comming of Christ 72, and before the Romanes entred Britaine 19 yeeres. This Lud proued a right worthie prince, amending the lawes of the realme. . . . but speciallie he delited most to beautifie and inlarge with buildings the citie of Troinount which

And Britaines strut with Courage. 40

Clot. Come, there's no more Tribute to be paid : our Kingdome is stronger then it was at that time : and (as I said) there is no mo such *Cæsars*, other of them may haue crook'd Noses, but to owe such fraite Armes, none.

Cym. Son, let your Mother end. 45

Clot. We haue yet many among vs, can gripe as hard as *Cassibulan*, I doe not say I am one : but I haue a hand. Why Tribute? Why should we pay Tribute? If *Cæsar* can hide the Sun from vs with a Blanket, or put the Moon in his pocket, we will pay him Tribute for light: else Sir, 50

40. *Britaines*] *Britons* Theob. ii. et seq.

41. *paid:*] *paid?* F₂. *paid.* Rowe, +, Coll.

41-44. Five lines of verse, ending: *paid:...time:...Cæsars,...but...none.* Ktly.

43. *mo*] *moe* Glo. Cam. *more* Ff et cet.

44. *crook'd*] *crooked* Var. '03, '13, '21,

Mal. Sta. Sing. Ktly, Cam.

44. *owe*] *own* Pope, Theob. Warb. Johns. Var. '73, '78.

46-51. Six lines of verse, ending: *hard...one:...pay Tribute?...Blanket,...Tribute...now.* Ktly.

47. *Cassibulan*,] *Cassibelan*, Ff, Rowe, Pope. *Cassibelan*; Theob. et cet.

he compassed with a strong wall made of lime and stone, . . . and in the west part of the same he erected a strong gate, which he commanded to be called after his name, Luds gate, and so vnto this daie it is called Ludgate, (s) onelie drowned in pronounciation of the word, . . . he builded for himselfe not farre from the said gate a fine palace, which is the bishop of Londons palace beside Paules at this daie, as some thinke. . . . By reason that King Lud so much esteemed that citie before all other of his realme, . . . and continuallie in manner remained there, the name was changed, so that it was called Caerlud, that is to saie, Luds towne: and after by corruption of speech it was named London.' [This derivation of London from Luds-town does not satisfy Richard Verstegan (whose English name was Richard Rowlands, according to the *D. N. B.*, wherefrom we also learn that he was a scholar of note and an early student of Anglo-Saxon). In his *Restitution of Decayed Intelligence* (p. 134) he thus argues: 'As touching the name of our most ancient chief and famous citie, it could neuer of *Luds-town* take the name of *London*, because it had neuer anciently the name of *Luds-town*, neither could it, for that *town* is not a britifh, but a Saxon woord, but yf it took any appellation after king *Lud* it must then haue bin called *Caer-lud* & not *Luds-town*, but considering of how litle credit the relations of *Geffrey of Monmouth* are, who from *Lud* doth deryue it, it may rather bee thought that hee hath imagyned this name to haue come from king *Lud* because of some nearness of found, for our Saxon ances-ters hauing diuers ages before *Geffrey* was borne, called it by the name of *London*, he not knowing from whence it came, might straight imagin it to haue come from *Lud* & therefore ought to bee *Caer-Lud*, or *Luds-town*, as after him others called it, & some also of the name of *London*, in britifh found made it L'hundain, both appellations as I am perfwaded, beeing of the britans, first taken vp and vfed after the Saxons had giuen it the name of *London*.'—ED.]

50. Sir] DOWDEN: Cloten addresses the King.

no more Tribute, pray you now. 51
Cym. You must know,
 Till the iniurious Romans, did extort
 This Tribute from vs, we were free. *Cæsar's Ambition,*
 Which swell'd so much, that it did almost stretch 55
 The sides o'th'World, against all colour heere,
 Did put the yoake vpon's; which to shake off
 Becomes a warlike people, whom we reckon
 Our selues to be, we do. Say then to *Cæsar,* 59

52. *Cym.*] Queen. Elze (p. 310).

53. *Romans,*] F₂F₃. *Roman* Theob.
 ii, Warb. Johns. Varr. Ran. *Romans*
 F₄ et cet.

54. *Tribute*] Om. Vaun.
from vs] Om. Han. *from's*
 Walker, Dyce ii, iii.
free.] Ff, Rowe, +. *free:* Cap.
 et seq.

56. *The sides*] *To th' sides* Daniel.
o'th' *o'the* Cap. et seq.
colour heere,] F₂. *colour here,*
 F₃F₄, Rowe. *colour here* Pope, Han. Glo.
 Cam. *colour, here* Theob. et cet.

57. *vpon's*] Ff, Rowe, +, Dyce, Sta.
 Glo. Cam. *upon us* Cap. et cet.

58, 59. *whom...Cæsar,*] Ff. *whom we*
reckon Ourselves to be: we do. Say then
to Cæsar, Rowe, Cap. Var. '73, '78, '85,

Ran, Ecl. (*which we reckon Our selves to*
be) *to do. Say then to Cæsar,* Pope,
 Theob. Warb. *such as we Reckon our-*
selves to be. Say then to Cæsar, Han.
which we reckon Ourselves to be. We do.
Say then to Cæsar, Johns. *whom we*
reckon Ourselves to be. We do say, then,
to Cæsar, Mal. Steev. Varr. Knt, Coll.
 i, Sing. Ktly, Wh. i, Ingl. ii. *whom*
we reckon Ourselves to be. Clo. We do.
Cym. Say then to Cæsar, Coll. ii. iii.
 (MS.), Dyce, Wh. ii. *whom we reckon*
Ourselves to be. Say then, we do, to
Cæsar. Sta. whom we reckon Ourselves
to be. Clot. and Lords. We do. Cym.
Say then to Cæsar, Glo. Cam. *whom*
we reckon Ourselves to be. We do!
say then to Cæsar, Ingl. i.

53. *iniurious*] MURRAY (*N. E. D.* 2.): Wilfully hurtful or offensive in language; contumelious, insulting. 'Call me their traitor! Thou iniurious tribune!'—*Cor.* III, iii, 69. [See 'Thou iniurious Theefe,' IV, ii, 117, *post.*]

56. *against all colour*] JOHNSON: Without any pretence of right.

58, 59. *whom we reckon Our selues to be, we do. Say then*] COLLIER (*Notes*, etc., p. 516): The clumsy contrivance of making Cymbeline use the expression ['we do. Say then'] has proceeded from a blunder on the part of the copyist, who made one of Cloten's impertinent interjections a portion of the speech of Cymbeline. This part of the dialogue in the MS. is divided as follows: Cymbeline ends,—'whom we reckon Ourselves to be. *Cloten.* We do. *Cym.* Say then, to Cæsar,' etc. This interruption by Cloten is most consistent with his character and conduct, and we have no doubt such was the mode in which the line was distributed, before the corruption crept into the early editions. [This note Collier repeated substantially in his edition, adding in conclusion that 'it is quite in character for Cloten to interpose his "We do" just after Cymbeline has declared that the Britons reckon themselves to be a warlike people.']—DYCE at once adopted this reading, and (what is remarkable) adhered to it through his three editions.—WHITE, in his *Shakespeare's Scholar*, asserted that 'there cannot be a doubt that this [Collier's reading] is the proper distribution of the text.' Six years later, in his ed. i, he pronounced it 'very plausible,' and added, 'But the

Our Ancestor was that *Mulmutius*, which

60

60. *which*] *who* Pope, Theob. Han. Warb.

emphatic form, "We do say," etc., is specially appropriate here in the mouth of Cymbeline; and the original text cannot be safely disturbed. He 'disturbed' it, however, in his ed. ii, and silently adopted Collier's reading.—STAUNTON acknowledged that the reading is 'ingenious,' 'It is pleasant,' he says, 'and generally safe to agree with Mr Dyce; but we cannot help thinking the words in question ["We do"] belong to the King's speech, but were transposed through the negligence of transcriber or compositor.' Staunton's own reading, which differs from all others (see Text. Notes), Dyce condemned as 'not happy.' The CAMBRIDGE EDITORS, in the *Globe* edition, to justify, I suppose, the plural 'we,' give the exclamation 'We do' to 'Cloten and Lords.'—W. W. LLOYD (*N. & Qu.*, VII, ii, 24, 1886), after reviewing the various readings, says, 'It is agreeable for once to get back to the dear corrupt old Folio, and find that the editors might have spared themselves their trouble in tinkering. The phrase, "Whom we reckon ourselves to be, we do," is but a form of emphatic pleonasm, which continues familiar enough colloquially. This I believe to be the true explanation, I do; the critics mistake if they think otherwise, they do; though I am well aware that they reckon themselves sometimes infallible, they do.' This light and airy treatment of the question did not please Dr BR. NICHOLSON, who (*N. & Qu.*, VII, ii, 164) replied, 'Quite allowing that *we do* may be taken as a pleonasm, I would say that it is a horribly sounding one, and an unpleasant vulgarism. One can, I think, be safely challenged to find such a phrasing in any classic of that day, or even in any cultivated writer. Can Mr Watkiss Lloyd read over his imitations of this would-be pleonasm without first, laughter, and then the feeling that it is unaccustomed and strange English? Dr Johnson's change of the comma to a period has, I take it, this effect,—it makes "we do" equivalent to "we do [shake off the yoke]" (line 57). This it is clear gives excellent sense; but I must say that—perhaps from being more accustomed to it—I prefer Malone's "we do say." Nicholson's challenge is far-sweeping and bestirs the memory. Dickens may not be a classic, but he can hardly be called an uncultivated writer, and, I think, on one occasion, in *Pickwick*, Master Tommy Bardell says, 'I'm going too, I am!'

As for the reading of Collier's MS. annotator,—it seems judicious; it breaks a long monologue, and is possibly in harmony with a new and unexpected phase of Cloten's character. More compunction might be felt in deserting the Folio if there were traces of Shakespeare's hand in the scene, which barely rises, if at all, above mediocrity,—so it seems to me.—ED.

60. *Mulmutius*] BOSWELL-STONE (p. 14): Among the great deeds of Mulmutius there are recorded: 'He also made manie good lawes, which were long after vsed, called Mulmucius lawes, turned out of the British speech into Latine by *Gildas Priscus*, and long after translated out of latine into english by Alfred King of England, and mingled in his statues. . . . After he had established his land, and set his Britains in good and conuenient order, he ordeined him by the aduise of his lords a crowne of gold, & caused himselfe with great solemnitie to be crowned, according to the custom of the pagan lawes then in vse: & bicause he was the first that bare a crowne heere in Britaine, after the opinion of some writers, he is named the first King of Britaine, and all the other before rehearsed are named rulers, dukes, or gouernors.'—Holinshed, i, *Hist. of Eng.*, 15/2/34.

Ordain'd our Lawes, whose vse the Sword of *Cæsar* 61
 Hath too much mangled; whose repayre, and franchife,
 Shall (by the power we hold) be our good deed,
 Tho Rome be therfore angry. *Mulmutius* made our lawes
 Who was the first of Britaine, which did put 65
 His browes within a golden Crowne, and call'd
 Himselfe a King.

Luc. I am forry *Cymbeline*,
 That I am to pronounce *Augustus Cæsar*
 (*Cæsar*, that hath moe Kings his Seruants, then 70
 Thy selfe Domesticke Officers) thine Enemy:
 Receyue it from me then. Warre, and Confusion
 In *Cæsars* name pronounce I 'gainst thee: Looke
 For fury, not to be resisted. Thus decide,
 I thanke thee for my selfe. 75

61. *Lawes*,] Ff, Rowe, +, Dyce, Sta. Glo. Cam. *Laws*; Cap. et cet.

61-64. *whose vse...angry*] In parentheses, Steev. Varr. Knt.

63. *Shall (by...hold)*] Ff. *Shall by...hold* Rowe, Pope. *shall, by...hold*, Theob. et seq.

64. *Mulmutius...lawes*] *That Malmutius* Pope, Theob. Han. Warb. *Malmutius* Steev. Var. '03, '13.

68. *I am*] *I'm* Pope, +, Dyce ii, iii.

69. *Augustus*] *Auguctus* F₂.

70, 71. (*Cæsar ... Officers*)] *Cæsar ... officers*, Rowe, Johns.

70. *moe*] Cam. *more* Ff et cet.

71. *Enemy:*] *Enemy?* F₂. *Enemy.* F₃F₄, Rowe, +, Coll.

72. *then.*] *then:* Cap. et seq.

Warre, and Confusion] Ff, Rowe. *War and confusion* Pope, +, Dyce, Glo. Cam. *War, and confusion*, Cap. et cet.

74. *to be*] Om. Vaun.

64. **made our lawes**] STEEVENS: I have not scrupled to drop these words; nor can suppose our readers will discover that the omission has created the smallest chasm in our author's sense or measure. The length of the parenthetical words (which were not then considered as such, or enclosed, as at present, [see *Text. Notes.*], in a parenthesis) was the source of the interpolation. Read the passage without them, and the whole is clear: 'Mulmutius, who was the first of Britain,' etc.—KNIGHT's patience gives out occasionally over the freedom with which Steevens deals with Shakespeare's text; 'he walks amidst the luxurious growth of Shakespeare's versification,' says Knight, 'like a gardener who has predetermined to have no shoot above *ten* inches long in the whole parterre.' 'Is it not evident that the oratorical construction of the sentence requires this repetition, after the long parenthesis which occurs after the first mention of Malmutius? The skill of Shakespeare is shown in repeating the idea, without repeating precisely the same words; of which skill' there is a 'signal example' in *Love's Lab. Lost*: 'For when would you my Lord, or you, or you,' etc., IV, iii, 316. [This line is repeated as line 339; it is an unfortunate reference for Knight; it is not a repetition of 'the idea without repeating the same words,' it is a repetition of the identical words.]—STAUNTON: This, with the next three lines, was perhaps either a portion of the old play upon which Shakespeare founded his 'Cymbeline,' or of his own first sketch, and were intended to be superseded by the previous clause, [line 60].

Cym. Thou art welcome *Caius*,
 Thy *Cæsar* Knighted me ; my youth I spent
 Much vnder him ; of him, I gather'd Honour,
 Which he, to feeke of me againe, perforce,
 Behooues me keepe at vtterance. I am perfect,
 That the Pannonians and Dalmatians, for

76. *Thou art*] *Thou'rt* Pope,+, Dyce
 ii, iii.

Caius] *Caius*; Theob.+. *Caius*.
 Cap. et seq.

79. *he, to feeke*] *he to seek* Pope,+,

Dyce, Sta. Glo. Cam. *as he seeks Han.*
him to seek Eccles conj. whoso seek
 Vaun.

80. *keepe*] *keep't* Han.

vtterance] *variance* Pope.

77, 78. **Thy Cæsar Knighted me**, etc.] See Holinshed, III, i, 2.

80. at **vtterance**] THEOBALD: Holinshed tells us that at the Coronation of Richard III, Sir Robert Dimock, the Champion, made proclamation: 'Whoever shall say that King Richard is not lawful King, I will fight with him at the utterance,' *i. e.*, to the hazard of death.—STEEVENS: That is, to keep at the extremity of defiance.—MALONE: So in *Macbeth*: 'come, fate, into the list, And champion me to the utterance.'—III, i, 72.—WHITE (ed. i.): That is, he attempting to take away by force the honor which he gave me, it behooves me to keep it to the uttermost.—HUDSON: A very elliptical passage. The meaning appears to be, 'Of him I gather'd honour; which, he being now about to force it away from me, *I am bound to maintain to the last extremity.*' 'At utterance' is to the uttermost defiance. [To this unanimity of interpretation, Ingleby, among editors, offers the only exception in the following note: "'at utterance" = ready to be put out, or staked, like money at interest, and, therefore, ready to be championed and fought for. Cf. *A Poste with a Packet of Mad Letters*, Book II, No. 43.—Nicholas Breton, 1637 (Grosart, II, p. 45): "Usurers are halfe mad for lack of utterance of their money." The phrase, which admits of no doubt, has been confounded by Steevens and Malone with a very different "epithet of war," viz., "to the utterance," which is a translation of the French *à outrance.*' This note is, unhappily, too brief. Had the critic only explained one or two points, he might have gained adherents. It would be well to know how money at interest can be more readily fought for than money in bank. Again, the similarity is not quite clear between a usurer half mad because his money is not in circulation and a knight who had gathered honour which it behooved him to keep. In truth, it seems that it is Ingleby, and not 'Steevens and Malone,' who has misinterpreted the phrase. Breton is not needed as an authority; at this day we speak of 'uttering counterfeit money,' and a man is condemned for its 'utterance.'—ED.]—Under 'utterance,' WHITNEY (*Cent. Dict.*) gives the definition: 'A putting forth, disposal by sale or otherwise, circulation. "What of our commodities have most vtterance there, and what prices will be given for them?"—Hakluyt, *Voyages*, i, 300. "But the English have so ill utterance for their warm clothes in these hot countries."—Sandys, *Travaillies*, p. 95.' Here we have 'utterance' whereto the quotation from Breton is appropriate, but in this connection I doubt that 'at utterance' can ever have been used.—ED.]

80. **I am perfect**] STAUNTON: That is, I am well assured.

81. **Pannonians and Dalmatians**] THEOBALD: This circumstance is again repeated by a Roman Senator, in this Act, Sc. viii, line 5. From this par-

Their Liberties are now in Armes : a President 82
 Which not to reade, would fiew the Britaines cold :
 So *Cæsar* shall not finde them.

Luc. Let prooffe speake. 85

Clot. His Maiefty biddes you welcome. Make pa-

82. *President*] *Precedent* F₄ et seq.

83. *Britaines*] F₂. *Britains* F₃F₄,
 Rowe, Pope, Theob. i, Cap. *Britons*
 Theob. ii. et cet.

86-91. Seven lines of verse, ending:
 with vs...seek vs...finde vs...beate vs...fall
 in...you...end. Ktly.

ticularity we may precisely fix the suppos'd date of this War on Britaine, for the recovery of tribute in arrear to Rome; and, at one view, see how our Author has jumbled facts against the known tenour of Chronology. In the tenth year after the assassination of Julius Cæsar (Anno U. C. 719) *Augustus* had a design of making a descent on Britaine: but was diverted from it by an insurrection of the Pannonians and Dalmatians, in order to shake off their subjection to Rome. Now this period of time was coincident with the 13th year of *Tenantius's* reign, who was the father of *Cymbeline*: and *Tenantius* reign'd 9 years after this. Again, we find, from the very opening of our play, that *Cymbeline* had been at least 23 years on the throne: for it was twenty years since his two sons were stoln, and the eldest of them then was at least 3 years old. Now the 23rd year of *Cymbeline* falls in with the 42nd of *Augustus*, the very year in which Christ was born. So that our Author has confusedly blended facts at 32 years distance from each other. Whether he was aware of, or neglected, this discordance in time, it has contributed to another absurdity. It is said more than once in our play, 'That the remembrance of the Romans is yet fresh in the Britains' Grief,' *i. e.*, that they still felt the smart of their overthrow. Now *Julius Caesar* subdued Britaine, 11 years before his assassination, in the year of Rome 698. This war on *Cymbeline* cannot be before the 42nd year of *Augustus*: (U. C. 751) so that here is an interval of 53 years, a time sufficient to erase the memory of the most dreadful enemy; especially in a people who are boasting of the strength they have acquir'd since their defeat.—*HOLINSHED* (*Third Booke, the historie of England*, p. 32): But here receiuing aduertisements that the Pannonians, which inhabited the cuntry now called Hungarie, and the Dalmatians whome now we call *Saluons* had rebelled, he thought it best first to subdue those rebels neere home, rather than to seeke new countries, and leaue such in hazard whereof he had present possession, and so turning his power against the Pannonians and Dalmatians, he left off for a time the warres of Britain,—whereby the land remained without feare of anie inuasion to be made by the Romans, till the year after the building of the citie of Rome 725, and about the 19 year of King *Theomantius* reigne, that *Augustus* with an armie departed once againe from Rome to pass ouer into Britaine, there to make warre. . . . But whether this controuersie which appeareth to fall forth betwixt the Britains and *Augustus*, was occasioned by *Kymbeline*, or some other prince of the Britains, I haue not to auouch: for that by our writers it is reported, that *Kymbeline* being brought vp in Rome, & knighted in the court of *Augustus*, euer shewed himselfe a friend to the Romans, & chieflie was loth to breake with them, because the youth of the Britaine nation should not be deprived of the benefit to be trained and brought vp among the Romans, whereby they might learne both to behaue themselues like ciuill men, and to attaine to the knowledge of the feats of warre.

ftime with vs, a day or two, or longer : if you feek vs af- 87
 afterwards in other tearmes, you fhall finde vs in our Salt-
 water-Girdle : if you beate vs out of it, it is yours : if you
 fall in the aduventure, our Crowes fhall fare the better for 90
 you : and there's an end.

Luc. So fir.

Cym. I know your Mafters pleasure, and he mine :
 All the Remaine, is welcome. *Exeunt.* 94

Scena Secunda.

Enter Pifanio reading of a Letter. 2

Pif. How? of Adultery? Wherefore write you not
 What Monsters her accufe? *Leonatus:* 4

87. *vs, a day] us a day* Rowe et seq.

88. *in other] on other* Pope, +.

88, 89. *Salt-water-Girdle] salt-water girdle* Rowe.

94. *the Remaine, is] the remain is,* Theob. et seq. *that remains—* Daniel.

welcome] 'Welcome.' Glo. Cam. Daniel.

1. The scene continued. Rowe, Theob. Scene IV. Eccles.

Another Room in the Same. Cap.

2. *Pifanio] Pifania* F₂F₃.

of] Om. Pope et seq.

4. *Monsters her accufe] Ff, Rowe, Johns. Varr. Coll. i, iii, Ktly. have accus'd her* Pope, Theob. Han. Warb. *monster's her accuser* Cap. et cet.

accufe? Leonatus:] accuser, Leonatus? Elze.

Leonatus:] Ff. O Leonatus! Ktly. Leonatus! Rowe et cet.

1. **Scena Secunda]** ECCLES: Pisanio has just received a letter from Posthumus; between this scene, therefore, and that wherein Posthumus speaks the soliloquy full of invective against women so much time must be imagined to pass as was sufficient for the conveyance of the letter from Rome to the British court. The time may be supposed the morning.—WYATT: The whole of this scene, after the entrance of Imogen, is a prolonged example of tragic irony.—DANIEL (*Sh. Soc. Trans.*, 1877-79, p. 243): DAY 6. Cymbeline's Palace. Pisanio receives a letter from Posthumus. Imogen arranges with Pisanio to set out at once.

4. **Monsters her accuse]** MALONE: The order of the words, as well as the single person named by Pisanio ['false Italian'], fully support [Capell's] emendation.—DYCE (*Remarks, etc.*, p. 256): The reading [of the Ff] must be wrong; because, in the first place, we cannot suppose that Shakespeare would have employed here such an awkward inversion as 'her accuse'; secondly, because we have in the next line but one 'What false Italian,' etc., and, thirdly, because it leaves the metre imperfect. [For very many examples where final *e* and final *er* have been confounded, see WALKER (*Crit.*, ii, 52).]

4. **Leonatus]** THISELTON (p. 25): This is the only occasion on which Pisanio employs 'the Sur-addition.' It may be gathered it was the more familiar name, as between Posthumus and Imogen, from the signature of the letter in I, vii,

Oh Master, what a strange infection 5
 Is false into thy care? What false Italian,
 (As poisonous tongue'd, as handed) hath prevail'd
 On thy too ready hearing? Disloyal? No.
 She's punish'd for her Truth; and undergoes
 More Goddesse-like, then Wife-like; such Assaults 10
 As would take in some Vertue. Oh my Master,

6. *care*] Ff. *heart* Han.

7. (*As...handed*)] Ff, Sing. *As...
 handed*, Rowe et cet. (subs.)

poisonous tongue'd] *pois'nous-
 -tongu'd* Theob. Warb. Johns. Dyce,
 Glo. Cam. Coll. iii.

8. *hearing?*] *ear!* Pope, Han.

No.] Ff. *No*, Rowe, +. *No:*

Cap. et seq.

9. *Truth;*] *truth*, Sta. Glo. Cam.

undergoes] *undergoes*, Cap. et seq.

10. *-like, ... -like;*] Ff. *-like, ...
 like*, Rowe, Theob. Warb. Johns.
-like ... -like, Pope, Han. Cap. et
 seq.

11. *take in*] *take-in* Cap.

when no doubt of Imogen had arisen in Posthumus's mind, and from Imogen's 'my Lord Leonatus' a little later in the present scene (line 29). . . . The letter in this scene is signed 'Leonatus Posthumus,'—a signature which cannot be so warm as the previous 'Leonatus,' and, likely enough, intended as an unconscious indication of a change that Posthumus is unable entirely to suppress, though Imogen, in her eagerness for reunion, fails to notice it. The name 'Leonatus' is here very appropriately used by Pisanio; they must be Monsters indeed who can by their slanders bring it about that Imogen is thought ill of by her Leonatus, and, at the same time, the name, as equivalent to *Lion-born*, suggests that impulsiveness of nature upon which Pisanio forthwith proceeds to comment. [Be it remembered that the 'sur-addition, Leonatus,' was given to the father of Posthumus.]

6. **false Italian**] JOSEPH HUNTER (ii, 293): We have a good deal in this play of the skill of the Italians in mixing potions. The opinion of their great skill in the art of poisoning prevailed in England in the time of Elizabeth, and there was one nobleman very near her person who lay under strong suspicion of dealing unlawfully with Italians skilled in this art, when people saw falling around him, by strange diseases, persons who stood in the way of his ambition. Even the life of the Queen was more than once, as was supposed, attempted by poison prepared in some skilfull manner by an Italian. The author of the book entitled *Leycester's Common-wealth* thus writes: 'Neither must you marvaile though all these died in divers manners of outward diseases, for this is the excellency of the Italian art, for which this Chyrurgian and Doctor *Iulio* were entertained so carefully, who can make a man dye, in what manner or shew of sicknesse you will: by whose instructions no doubt his Lordship [Leicester] is now cunning,' etc., [ed. 1641, p. 23. In the paragraph preceeding Hunter's quotation we are told that the 'Chyrurgian,' whose name is not given, 'then was newly come to my Lord from Italy: a cunning man and sure in operation.' It is hardly necessary to remind the reader that it is from this same book that we obtain the account of the death of Amy Robsart.—ED.]

9. **vndergoes**] VAUGHAN (p. 422): That is, bears without yielding. Thus in *The Tempest*, 'Which rais'd in me An undergoing stomach to bear up Against what should ensue.'—I, ii.

11. **take in**] JOHNSON: To 'take in' a town is to *conquer* it.

Thy mind to her, is now as lowe, as were 12
 Thy Fortunes. How? That I should murther her,
 Vpon the Loue, and Truth, and Vowes; which I
 Hauē made to thy command? I her? Her blood? 15
 If it be so, to do good seruice, neuer
 Let me be counted seruiceable. How looke I,
 That I should seeme to lacke humanity,
 So much as this Façt comes to? Doo't! The Letter.
That I haue sent her, by her owne command, 20
Shall giue thee opportunitie. Oh damn'd paper,

12. *her,*] Ff, Rowe. *hers* Han. Warb.
her Pope et cet.

13. *murther*] Ff, Rowe, Pope, Theob.
 Han. Cap. Knt. *murder* Warb. et
 cet.

her,] *her?* Pope et seq.

14. *Loue, and Truth,*] *love and truth*
 Pope, +, Glo. Cam.

Loue, and...Vowes] *vows of love*
and truth Coll. conj.

Vowes,] Ff. *vows* Glo. Cam.
vows, Rowe et cet.

16. *so,*] *so* Pope et seq.

19. [Reading. Rowe et seq. Om.
 Knt. Herford.

Doo't: *The Letter.*] Ff, Cap.
Do't—the letter (in italic or as quota-
 tion) Rowe, Pope, Han. *Do't—the*
letter, Theob. Warb. Johns. *Do't.—*
The Letter, Var. '73. *Do't: The letter*
 Var. '78, et cet.

20. *command*] Ff, Rowe, Cap. *com-*
mand Pope et cet.

21. *thee*] *the* F4, Rowe.

paper,] Ff, Cap. *paper!* Rowe
 et cet.

12. **Thy mind to her**] MALONE: That is, thy mind *compared* to hers is now as low as thy condition was compared to hers.—VAUGHAN (p. 423) justly corrects Malone: "her" has still been misunderstood,' he remarks, 'to be the possessive with "mind" understood, whereas it means *herself*.'

19. **Fact**] MURRAY (*N. E. D.*, s. v. 1. c.): An evil deed, a crime. In the 16th and 17th centuries the commonest sense; now obsolete except in *to confess the fact* and *after, before the fact*. [I think there is no exception in Shakespeare to this 'commonest sense.'—ED.]

20, 21. **That I haue . . . opportunitie**] MALONE: The words here read by Pisanio from his master's letter (which is afterwards given at length and in *prose*) are not found there, though the *substance* of them is contained in it. This is one of the many proofs that Shakespeare had no view to the publication of his pieces. There was little danger that such an inaccuracy should be detected by the ear of the spectator, though it could hardly escape an attentive reader.—KNIGHT [after quoting Malone's note]: Now, we would ask, what can be more natural,—what can be more truly in Shakespeare's own manner, which is a reflection of nature,—than that a person, having been deeply moved by a letter which he has been reading, should comment upon the substance of it *without* repeating the exact words? The very commencement of Pisanio's soliloquy—'How! of adultery?'—is an example of this. The word *adultery* is not mentioned in the letter upon which he comments. . . . Really, a critic putting on a pair of spectacles to compare the recollections of deep feeling with the document that has stirred that feeling, as he would compare the copy of an affidavit with the original, is a ludicrous exhibi-

Blacke as the Inke that's on thee : fenfeleffe bauble, 22
 Art thou a Fœdarie for this Act; and look'ft
 So Virgin-like without ? Loe here she comes.

Enter Imogen. 25

I am ignorant in what I am commanded.

Imo. How now *Pisanio* ?

Pif. Madam, heere is a Letter from my Lord. 28

22. *thee:*] Ff, Rowe, +. *thee.* Coll.
 Ktly. *thee!* Cap. et cet.

bauble,] *bauble!* Rowe, +, Var.

'85.

23. *Fœdarie]* *feodary* Cap. et seq.

23. *and]* F₂. *thou* F₃F₄, Rowe. *that*
 Pope, Han.

25. *Enter...*] After line 26, Sing. ii,
 Dyce, Glo. Cam.

26. *I am ignorant]* *I'm ignorant*
 Pope, +, Dyce ii, iii.

bition.—DYCE, after quoting Malone's note, without dissent, adds: 'Mr Knight has contrived to persuade himself that *Pisanio* is not reading the letter, but only commenting upon its substance.' [Notwithstanding Dyce's covert sneer at Knight, the tendency of modern comment is, I think, to accept, in the main, Knight's view, rather than to accuse Shakespeare of palpable negligence. We must also bear in mind that, except the personal pronouns, the only indication in the Folio that these words are quoted is the Italic type, and that our only authority is Rowe for the assertion that *Pisanio* reads them. It may well be that as he glances at the letter a second time, and catches sight of 'Letter,' 'give thee opportunity,' he weaves the very words into his own construction of them, just as he changes the phraseology of the letter into 'adultery' and 'disloyal,' and amplifies the two words 'thy faith' into 'the love, and truth, and vows which I have made at thy command.' Any interpretation or explanation is preferable to the thought that what was hidden from William Shakespeare was patent to Edmund Malone.—ED.]

23. **Fœdarie**] BRADLEY (*N. E. D.*, s. v. *Fœdarie*): [A variant of *feodary*, *feudary*, but used by Shakespeare in a sense due to erroneous association with Latin *fedus*. The form *federarie*, which would be a correctly formed derivative of *fedus*, but occurs only in a single passage of the First Folio [*Wint. Tale*, II, i, 90], is perhaps a misprint or a scholarly correction, as the usual form, *feodarie*, suits the metre better. The Second Folio and most subsequent editors read *feodarie-y* in all the passages.] A confederate, accomplice. 'Else let my brother die, If not a feodary, but only he Owe and succeed thy weakness.'—*Meas. for Meas.*, II, iv, 121; 'She's a traitor and Camillo is A federary with her.'—*Wint. Tale*, II, i, 89. [And the present passage in *Cymbeline*. Mr Bradley is, I fear, a little too hasty in asserting that 'the Second Folio and most subsequent editors read *feodarie-y* in all the passages.' In the passage from *The Winter's Tale* my copies of the Second, Third, and Fourth Folios follow the First in reading *Federarie*, and so also do all subsequent editors, save only Collier, Dyce, and Hudson.—ED.]

26. **I am ignorant . . . commanded**] STEEVENS: That is, I am unpractised in the art of murder.—JOSEPH HUNTER (ii, 294): I do not take this line in the sense given to it in the notes. It seems to me to express, 'I must appear as if these instructions had not been sent to me.' [Hunter is, I think, unquestionably right, and *Pisanio* himself verifies it in action.—ED.]

Imo. Who, thy Lord? That is my Lord *Leonatus*?
 Oh, learn'd indeed were that Astronomer 30
 That knew the Starres, as I his Characters,
 Heel'd lay the Future open. You good Gods,
 Let what is heere contain'd, relish of Loue,
 Of my Lords health, of his content : yet not
 That we two are afunder, let that grieue him; 35
 Some griefes are medcinable, that is one of them,
 For it doth physicke Loue, of his content, 37

29. *Who, thy Lord?*] *Who! thy Lord?*
 Ff.

Lord Leonatus?] Ff, Rowe, Han.
lord Leonatus: Pope, Theob. Warb.
Lord Leonatus. Johns. *lord:* Leonatus.
 Coll. *lord,*—Leonatus? Dyce, Ktly.
lord, Leonatus! Sta. Glo. *lord Leonatus!*
 Cam. *lord? Leonatus?* Cap. et cet.

30. *Astronomer*] *astrologer* Warb.
 Johns. Var. '73.

34. *health,...content:] health:...content:*
 Ff. *health,...content;*— Theob.+
health,...content, Rowe, et cet.

34-37. *yet not...Loue*] In parentheses,
 Theob. Pope ii.

35. *afunder*] *a funder* F₂. *a-funder*
 F₃F₄.

36, 37. *Some...Loue*] In parentheses,
 Cap. Var. '78, '85, Mal. Ran. Var. '21,
 Sta.

36. *medcinable*] *medicinable* F₄,
 Rowe, +, Var. '73, '78, '85, Coll. Cam.
med'cinable Cap. Mal. Steev. Varr.
 Knt, Sing. Dyce. Wh. Sta. Ktly,
 Glo.

that is] *that's* Walker (Crit., i,
 186).

37. *Loue,*] Ff, Rowe. *love* Pope i.
love) Pope ii, Cap. Var. '78, '85, Ran.
love;— Johns. *love;*) Theob. et cet.
 (subs.)

29. *thy . . . my*] DOWDEN: I think that 'thy' and 'my' are to be pronounced with an emphasis—as if Imogen felt wronged by Posthumus being claimed as Pisanio's lord.

33. *Let . . . relish of Loue*] CAPELL (p. 110): 'Let it relish' must be carried forward, and prefixed to 'of his content' in line 37. [THEOBALD, in his *Shakespeare Restored*, endeavoured to make this same construction manifest by enclosing in a parenthesis 'yet not That physicke Loue,' and this reading was adopted by Pope in his second edition. It is a little surprising that Capell did not also follow it; his comment seems to imply the need of such a large parenthesis, and yet he enclosed only a portion of lines 36 and 37. See *Text. Notes.*]

34, 35. *content: yet not That we,* etc.] TYRWHITT: I should wish to read: 'of his content,—yet *no*; That we two are asunder, let that grieve him!'—M. MASON (p. 328): The passage is right as it stands, and there is nothing wanting to make it clear, but placing a stop longer than a comma after 'asunder.' The sense is this: 'Let the letter bring me tidings of my lord's health, and of his content; not of his content that we are asunder—let that circumstance grieve him; but of his content in every shape but that.' [Mason's interpretation does not prove Tyrwhitt's emendation wrong. The meaning is not changed.—ED.]

36. *medcinable*] Here used in an active sense. See WALKER (*Crit.*, i, 186).

37. *it doth physicke Loue*] JOHNSON: That is, grief for absence keeps love in health and vigour.—STEEVENS: Thus, 'it is a gallant child; one that, indeed, physicks the subject, makes old hearts fresh.'—*Wint. Tale*, I, i, 40.

All but in that. Good Wax, thy leauē : blest be 38
 You Bees that make these Lockes of counsaile. Louers,
 And men in dangerous Bondes pray not alike, 40
 Though Forfeytours you cast in prison, yet
 You claspe young *Cupids* Tables : good Newes Gods. 42

38. *All...that*] *In all but that*. Han.
leauē:] *leave*—Pope, Han. *leave*.
 Theob. i, Johns. Coll. Ktly, Glo. Cam.
leave, Theob. ii, Warb.

38, 39. *be You Bees*] *be, You bees*, Cap.
 Var. '78, '85, Mal. Ran. Steev. Varr.
 Coll. i, ii, Sing.

39. *counsaile*.] F₂. *counsel*. F₃F₄,
 Rowe. *counsel!* Pope et seq.

40. *alike*.] *alike*. Ff, Rowe, +. *alike*;
 Cap. et seq.

41. *Forefeytours*] F₂. *Forfeitours*
 F₃F₄. *forfeitures* Rowe, +. *forfeilers*
 Han. et cet.

42. *Tables*:] *tables*. Johns. et seq.
Newes Gods.] *news, Gods*. F₄,
 Rowe. *news, gods!* Pope et seq.
 [Reading. Rowe.]

38, 39. **blest be You Bees**] Capell's text reads 'Blest be, you bees'; the *Text Notes* reveal how very generally *be* has been followed by subsequent editors, who never looked, apparently, at Capell's *Errata*, where he changed this reading to 'Blest be you, bees.' I am not sure that this change is not for the better.—ED.

39. **Lockes of counsaile**] That is, you bees that make these locks on secret confidences of love,—as in line 59 'Loues Counsaile' means *Love's confidant*. In *The Winter's Tale* Leontes reminds Camillo that he had entrusted him with his 'Chamber-councils,' that is, with his private affairs.—DOWDEN appositely quotes from Jonson's *Cynthia's Revels*, II, i: 'Who's your doctor, Phantaste?' and Phantaste replies, 'Nay, that's counsel,' *i. e.*, that's a secret. Gifford, in a foot-note on this passage, says that 'the expression is very common in this sense,' and refers to Massinger's *The Duke of Milan*, III, i, where Charles says, 'nay, it is no counsel, You may partake it.'—ED.

40. **men in dangerous Bondes**] Portia, referring to Shylock, asks Antonio, 'you stand within his danger, do you not?' where 'danger' does not of necessity mean peril, but merely 'you stand within his debt.' Thus 'these dangerous bonds' here means, I think, simply bonds of indebtedness, where peril, though not excluded, is not necessarily included. Such bonds contain promises of repayment, but these promises are not like the prayers of a lover. Of course the bonds bore seals of wax (Shylock says to Antonio, 'seal me there a merry bond'), and if forfeited, it was this wax that cast the makers into prison, yet the selfsame wax clasped in young Cupid's tablets.—VERPLANCK remarks that the 'seal was essential to the bond, though a signature was not.'—ED.

41, 42. **Forfeytours you cast . . . You claspe**] JOHNSON: Here seems to be some corruption. Opening the letter, she gives a benediction to the bees with whose wax it was sealed, then makes a reflection; the bees have no such grateful remembrance from men who have sealed bonds which put their liberty in danger, and are sent to prison if they forfeit; but wax is not made terrible to lovers by its effect on debtors. I read, therefore: 'Though forfeitures *them* cast in prison, yet *We* clasp young Cupid's tables.' *You* and *vm* are, in the old angular hand, much alike. [This note was not repeated in the subsequent *Variorums*; we may suppose, therefore, that it was withdrawn.]

42. **good Newes Gods**] For a similar adjuration, see 'Such a Foe, good Heuens.'—III, vi, 29.

I *Justice, and your Fathers wrath (should he take me in his Dominion) could not be so cruell to me, as you: (oh the dearest of Creatures) would euen renew me with your eyes. Take*

43, 44. (should...Dominion)] Ff, Sing. should...dominion, Rowe et cet.

44. me, as you:] me, but you Pope, Theob. Warb. me, but you, Han. me; as you, Johns. Var. '73. me, an

you, Knt, Jervis. me, as you, Ff. et cet. 45. would] would not Cap. Mal.

Steev. Varr.

euen] Anon. Jervis. you not now Daniel.

44, 45. **cruell to me, as you: . . . would euen renew me]** ECCLES: The quaint, affected style of this letter may be accounted for from the state of Posthumus's mind, and the dissimulation which he thinks it necessary to practice.—M. MASON (p. 328): This passage, which is probably erroneous, is nonsense, unless we suppose that the word 'as' has the force of *but*. 'Your father's wrath could not be so cruel to me, but you could renew me with your eyes.'—MALONE: The word *not* was, I think, omitted at the press after 'would.' [Capell supplied it; but then Malone ignored Capell.] By its insertion a clear sense is given. Justice and the anger of your father . . . could not be so cruel to me, *but that you . . . would be able to renovate my spirits, etc.*—KNIGHT: This sentence is very difficult; but it does not appear to be mended by the departure from the original reading. . . . It is evident [in the original] that the printer has mistaken the sense in his 'could not have been so cruel to me, as you'; and when printers have a crotchet as to the meaning of a sentence, they seldom scruple to deviate from the copy before them. The 'so' required, therefore, from them its parallel conjunction 'as.' But if we alter a single letter we have a clear meaning without any forced construction. *An* is often used familiarly for *if* by Shakespeare. . . . Let us, therefore, read the sentence thus: 'could not be so cruel to me *an* you . . . would even renew me,' etc. 'Even' is here used in the old sense of equally, *even-so*, and is opposed to '*so cruel*.'—SINGER: Posthumus means to say that 'Justice . . . could not be *so* (*i. e., very*) cruel to him, as what he might suffer would be amply compensated,' etc.—COLLIER (ed. i.): The change ['would not'], as Mr Amyot remarks, hardly seems required, the apparent sense being that Justice and the wrath of Cymbeline could not do Posthumus any cruelty but such as might be remedied by the eyes of Imogen. [Collier in his ed. ii. makes no comment whatever on Posthumus's letter; and DYCE merely rehearses a few of the emendations that have been proposed.]—WHITE (ed. i.): I think that there has been no worse corruption than a transposition of 'so' by accident, or, perhaps, sophistication, ['could not be cruel to me so as you,' etc.]. The passage with this alteration needs no explanation. Perhaps 'even' is a misprint for *ever*.—IBID (ed. ii.): This confused sentence stands, I am now persuaded, as Shakespeare wrote it, intending a comparison between the power of Imogen's father's wrath and her power to compensate and restore.—STAUNTON: Was it not intended to be enigmatical?—The COWDEN-CLARKES: The phraseology is purposely obscure and enigmatical, and conveys a double idea,—the more obvious one (to Imogen who is addressed); and a secondary one (perceptible to the reader of the play) 'could not be as cruel to me as you' (in the supposed wrong she has done him who writes to her).—DEIGHTON finds it difficult to understand why these words should be intended to be enigmatical, seeing that the rest of the letter is so plain in its meaning.—HUDSON: Various changes have been proposed; but

*notice that I am in Cambria at Milford-Hauen: what your
owne Loue, will out of this aduise you, follow. So he wishes you* 46

47. owne Loue,] own, love, Rowe i.
own love Rowe ii. et seq.

47. So] Ff, Pope, Han. Sta. Glo.
Cam. So, Theob. et cet.

Pope's is the simplest and the best. [See *Text. Notes.*]—INGLEBY: That is, 'Justice and your father's wrath,' etc., are not capable of as much cruelty to me as you yourself; *for you can refuse to meet me.* Should not the relative *who* be understood before 'would'?—IBID (*Revised ed.*): A fine example of the condensed language so characteristic of Shakespeare, which may be matched with V, v, 147, 148. Paraphrase: 'Justice and your father's wrath could not harm me so much as you would do me good, even by casting your eyes upon me.' . . . But even this paraphrase does not fully interpret the language, for it is implied that Imogen's cruelty would outweigh both the law and her father's cruelty if she refused to come and meet Posthumus.—VAUGHAN (p. 425): I find a sense in [the Folio text] legitimately derived, to this effect: If I were taken by your father, justice and his wrath would not have such power to torment me' ('would not be so cruel to me') 'as, if I were seen by you, your eyes would have power even to renovate me.'—THISELTON, accepting the punctuation of the Folio as a main reliance in all circumstances in the interpretation of the text, believes that the colon after 'you' indicated that 'what follows is of the nature of an explanation, or of an extension, of what precedes.' Accordingly, he observes that 'the subject of "would even renew me" is "Justice, and your Father's wrath"; and "with your eyes" is equivalent to "if accompanied with the sight of your eyes."' 'This,' he goes on to say, 'is the only interpretation of the text as it stands that gives adequate force to "even." Imogen has the opportunity of being more cruel to Posthumus than the Law or her Father's wrath by not meeting him at Milford, for the harm that they could do him would not count if at the same time he could see Imogen again—that is the impression Posthumus intends to convey.'—DOWDEN: I take the reading of the Folio to mean: Justice and your Father's wrath could not cause me to suffer more pain than your eyes would make amends for by giving me even new life. . . . I am not sure we ought not to keep the colon [after 'you'] and interpret: You, dearest, are, by being absent, a greater cruelty to me than justice and your father's wrath could be; these (justice, etc.) would even renew me with a sight of you. [I cannot believe that there was in Posthumus's mind, in writing this dastardly letter, any other thought than that of decoying Imogen to some remote region in order that Pisanio might kill her; and for this remoteness he had to give some excuse such as fear of Justice, etc., and with it must be coupled some tender words of love which his false heart hoped that, without stopping to criticise or mistrust, Imogen would believe; that she so accepted them we know from her exuberant joy. As she accepted them, so must we—be her father cruel as he will, she must believe, on his word that at the sight of her even life itself would be renewed. What cared she for colons, or commas, or constructions? A horse with wings for her. What we in cooler blood may question, if we dare, is, how Posthumus, having lost every atom of faith in the fidelity of Imogen, could suppose that she still had left enough love for him to take a long and perilous journey, and, a King's daughter, with but one male attendant, merely to see, for a passing hour, a husband, to whom she knew in her heart she had proved unfaithful.—ED.]

all happineſſe, that remains loyall to his Vow, and your encreaſing in Loue. 48
Leonatus Poſthumus .

Oh for a Horſe with wings : Hear'ſt thou *Pifanio*? 50
He is at Milford-Hauen : Read, and tell me
How farre 'tis thither. If one of meane affaires
May plod it in a weeke, why may not I
Glide thither in a day? Then true *Pifanio*,
Who long'ſt like me, to ſee thy Lord; who long'ſt 55
(Oh let me bate)but not like me : yet long'ſt
But in a fainter kinde. Oh not like me :
For mine's beyond, beyond : ſay, and ſpeake thicke 58

48. remains] remanies F₂.
48, 49. and your...in Loue.] F₂.
and your increaſing in Love, F₃, Var.
'73. and your increaſing in Love, F₄,
Rowe, Pope. (love; Theob. Warb.
Johns. love Cap.) and you; increaſing
in love, Johns. conj. and your, increaſing
in love, Tyrwhitt, Var. '78 et
cet.

48. your] your's Han.
50-58. Mnemonic lines Warb.
55-58. *Who...beyond*] In parentheses,
Cap. Varr. Mal. Ran. Steev. Varr.

Knt, Coll. Sta. (subs.)
56. (*Oh...bate*)] *Oh...bate*, Rowe.
bate] Ff, Rowe, Pope, Theob. i,
Han. Dyce, Sta. Glo. Cam. 'bate
Theob. ii. et cet.
57. *kinde*.] Ff. *kind*— Rowe, +.
kind: Cap. et seq.
58. *beyond, beyond*:] Ff. *beyond*,
beyond— Rowe, +. *beyond, beyond*,
Cap. Var. '78, '85, Mal. Ran. *beyond*
beyond, Ritson, Steev. et seq.
thicke] Ff, Rowe i. *thick*: Rowe
ii. +, Sing. *thick*, Cap. et cet.

48, 49. and your encreaſing in Loue] TYRWHITT: We ſhould, I think, read thus: 'and your, increaſing in love, Leonatus Poſthumus,'—to make it plain, that 'your' is to be joined in conſtruction with Leonatus, and not with 'increaſing'; and that the latter is a participle preſent, and not a noun.—THISLTON (p. 27): That is, your advancement or proſperity in Love: and may be taken either as governed by 'to' or as a ſecond object to 'wiſhes.'

52. one of meane affaires] 'Mean' does not here ſignify low, degraded, but of the average, everyday affairs.

56. let me bate] MURRAY (*N. E. D.*, s. v. Bate. v² [aphetic form of *Abate*): 5. To mitigate, moderate, aſſuage, diminish.

58. beyond, beyond] RITSON: The comma, hitherto placed after the firſt 'beyond,' is improper. The ſecond is uſed as a ſubſtantive; and the plain ſenſe is, that her longing is *further than beyond*; beyond anything that deſire can be ſaid to be beyond.—KNIGHT: The Scotch have a ſaying, 'at the back of the beyond.'

58. ſpeake thicke] STEEVENS: That is, crowd one word on another, as faſt as poſſible. So: 'And ſpeaking thick, which nature made his blemiſh, Became the accents of the valiant.'—2 *Hen. IV*: II, iii, 24. [See in *All's Well*, where the Clown wiſhes the Counteſs to ply him faſter with queſtions: 'O Lord, Sir! Thick, thick, ſpare not me.'—II, ii, 47. In connection with the quotation juſt given by Steevens, from 2 *Henry the Fourth*, BERNAYS (p. 110) recalls the fact that Schlegel miſunderſtood this phraſe 'to ſpeak thick,' and tranſlated it *to ſtutter (ſtollern)*; wherefore all German actors who thereafter perſonated Hotſpur ſedulouſly

(Loues Counfailor should fill the bores of hearing,
 To'th'smothering of the Senfe)how farre it is 60
 To this fame bleffed Milford. And by'th'way
 Tell he how Wales was made fo happy, as |
 T'inherite fuch a Hauen. But firft of all,
 How wetmay fteale from hence: and for the gap
 That we fhall make in Time, from our hence-going, 65
 And our returne, to excufe: but firft, how ger hence.

59, 60. (*Loues ... Senfe*) *Love's ... sense*, Rowe, +.

60. *To'th'*] *To th'* F₃F₄, Rowe, +. *To the* Cap. et seq.

61-70. Mnemonic lines, Warb.

61. *Milford.*] Ff, Rowe i. *Milford?* Rowe ii, Pope. *Milford:* Theob. et cet.

by'th'] F₂. *by th'* F₃F₄, Rowe, +. *by the* Cap. et seq.

62. *happy.*] *happy* Dyce, Sta. Glo. Cam.

63. *T'inherite*] Ff, Rowe, +, Coll. Dyce, Sing. Ktly. *To inherit* Cap.

et cet.

63. *Hauen.*] *haven:* Cap. et seq.

64. *we may*] F₂. *may we* F₃F₄, Rowe, +.

hence:] Ff. *hence?* Pope, +. *hence,* Glo.

65. *hence-going*] *hence going* Rowe ii, +.

66. *And our*] *Till our* Pope, +, Varr. Ran. Huds. *To our* Cap.

to excufe:] *to excuse*—Rowe. *'excuse*—Pope, +. *to excuse?* Var.

'73. *'excuse:* Dyce ii, iii.

ger] F₁.

stuttered; and so enshrined in popular affection had this stuttering Harry Percy become that it was only with difficulty that actors could be induced to abandon what has been for so many years a favourite and captivating characteristic.—ED.]

59, 60. **Loues Counsailor . . . smothering of the Sense**] CAPELL (p. 110): The justness of this maxim is well exemplified by the speaker herself in this speech, if we consider her as what she really is,—her own 'counsellor,'—that is, contriver of expedients to gratify a desire so extreme she has not words to express it by; for her thoughts are turned every way; to going, to what will follow her going, to the method and quickness of it, and the huddle of her ideas is such as leaves no time for correctness; at the beginning of line 64 the words *Tell me* are wanting; and again at the end of it; in which sentence 'to excuse' must have the sense of—*what excuse shall we make*; and 'or e'er begot,' the line after it, means—before the matter to be excused has existence.

65, 66. **from our hence-going . . . how ger hence**] HUDSON [reading 'how to get hence']: As hence is emphatic here, *to* seems fairly required; and 'get' is evidently in the same construction as 'excuse.' To be sure, the insertion of *to* makes the verse an Alexandrine; but the omission does not make it a pentameter. The omission was doubtless accidental. The original also has 'And' instead of *Till*. The correction is Pope's. 'And' makes 'from' equivalent to *between*; a sense, surely, which the word cannot bear. [Hudson here quotes from *Coriolanus*: 'He cannot temporarily support his honours From where he should begin and end.' II, i, 215,—the very passage which here Malone also quotes to prove, and I think successfully, that 'from' followed by 'and' (in this passage) means 'from where he should begin to where he should end.' Here in *Cymb.* the meaning is, I think, 'from our hence-going to our return.'—ED.]

Why should excuse be borne or ere begot ? 67
 Weele talke of that heereafter. Prythee speake,
 How many store of Miles may we well rid
 Twixt houre, and houre ? 70

Pif. One score 'twixt Sun, and Sun,
 Madam's enough for you : and too much too.

Imo. Why, one that rode to's Execution Man,
 Could neuer go so slow : I haue heard of Riding wagers,
 Where Horses haue bin nimbler then the Sands 75

69. *or ere begot*] F₂. Theob. ii, Warb. Johns. Cap. Ktly, Cam. *or ere-begot* Theob. i. *or e're begot* F₃F₄. *or-ere begot* Pope, Han. *or e'er begot* Rowe et cet.

69. *store*] *score* Ff. et seq.
rid] *ride* Ff. et seq.
 72. *you:*] *you*, Coll. i, ii, Dyce, Cam. *you: and ... too.*] *you:* [Aside.] *and...too.* Glo.

73. *to's*] Ff, Rowe,+, Coll. Dyce, Sta. Glo. Cam. *to his* Cap. et cet.

Excution Man,] F₁. *Execution man,* F₂. *Execution, man,* F₃F₄.

74. *I haue*] *I've* Pope,+, Dyce ii, iii.

Riding] Om. Han.

wagers] Om. Vaun.

75. *bin*] *been* F₃F₄.

69-71. **store . . . score**] A good illustration of the ease wherewith *c* and *t* are confounded, which forms the subject of an article in Walker (*Crit.*, ii, 274).

69. **may we well rid**] DOWDEN: Mr Craig thinks that 'rid' may be right, meaning dispose of, clear. The proverbial expression 'willingness rids way' occurs in 3 *Hen. VI*: V, iii, 21. So Peele, *Arraignment of Paris*, III, [iv, ed. Dyce], 'my game is quick, and rids a length of ground.' Cotgrave, under *Semelle*, has 'a strong foot, and a light head rids way apace.'—CRAIG: I think it is nearly certain that 'rid' is correct. See Dr Dowden's note [above]. . . 'To rid way,' *i. e.*, the way (cp. 'to devour the way') of a runner [*qu.* of a gentleman on horseback?] in 2 *Hen. IV*: I, i, 47] appears to have been a proverbial expression. It is found more than once in Cotgrave. [There seems to be no doubt that Craig has vindicated the First Folio. The meaning of 'rid' which he contends for is given by Whitney (*Cent. Dict.*), and Craigie (*N. E. D.*, s. v. *Rid*, the verb. 8.) adds other examples of 'To rid ground (or space), to cover ground, to move ahead, to make progress'; as well as of *to rid way*. In the former, the earliest example is the passage from Peele's *Arraignment of Paris* (antecedently quoted by Dowden, as above), 1584; and in the latter, the earliest quotation is from 2 *Hen. VI*, 1593. It was not, however, recognised as a 'proverbial expression' by the printers of the Second Folio, nine years later than the First Folio.—ED.]

70. **Twixt houre, and houre**] HUDSON: Between the same hours of morning and evening; or between six and six, as between sunrise and sunset, in the next speech.—ELZE (p. 312): Imogen's longing . . . would not have been satisfied with such a slow rate of travelling; what she wishes to know is, how many score of miles she may ride from the stroke of one hour to that of the next. Compare 'To weep 'twixt clock and clock.'—III, iv, 45.

73. **Excution**] DOWDEN: Imogen's words are touched with dramatic irony. Is it not, in fact, to execution that she rides?

74, 75. **Riding wagers, Where Horses**, etc.] It is difficult to decide whether

That run i'th'Clocks behalfe. But this is Foolrie,

76

76. run] ran Orger.

behalf: Cap. et cet.

i'th'] Ff, Rowe, +. i'the Cap. et seq.

76. Foolrie.] Ff. foolery, Rowe.

behalfe.] F1. behalf. F3F4, Rowe,

fool'ry Pope, +, Coll. Ktly. foolery:

+ , Coll. Glo. Cam. behalf— Ktly.

Cap. et cet.

this refers to horse racing or merely pitting one horse against another. MADDEN (p. 274) evidently accepts the latter. 'The racehorse,' he remarks, 'is the only horse in whom, and in whose doings, Shakespeare took no interest, and the horse-race is the only popular pastime to which no allusion can be found in his writings. It is true that the Turf and the thoroughbred are institutions of later date, for which we are indebted to the Stuarts, not to the Tudors. . . . The impulse to match horse against horse is probably coeval with the subjugation of the animal by man. . . . 'A way our Ancestors had of making their Matches' is 'thus described by Nicholas Cox: "The Wild goose chase received its name from the manner of the *flight* which is made by *Wild Geese*, which is generally *one after another*; so the two Horses after the running of *Twelvescore Yards* had the liberty which horse soever could get the *leading to ride* what ground he pleas'd: the *hind-most* Horse being bound to follow him within a certain *distance* agreed on by Articles, or else to be *whipt* up by the *Triers* or *Judges* which rode by, and whichever Horse could distance the other won the Match."—*Gentleman's Recreation*, 1674. There is also a distant recognition of the match or wager, as something heard of rather than seen, [in the present passage]. The match or wager between two horses is plainly different from the race-horse, in which several competitors strive for the mastery. And in the horse-race Shakespeare shows no interest whatever. It occupies the unique position of a sport recognized by Bacon and ignored by Shakespeare.'—BLAKEWAY, in the *Var.* 1821, quotes a sentence from Fynes Moryson's *Itinerary* which looks much as though it referred to horse-racing. Moryson is justifying the 'putters out of five for one,' and says he 'remembered that no meane Lord, and Lords sonnes, and Gentlemen in our Court had in like sort put out money vpon a horserace, or a speedie course of a horse, vnder themselues, yea vpon a iourney on foote.'—Part I, Booke 3, Chap. 1, p. 198; this happened in 1595. The phrase 'vnder themselues' looks much as though it referred to what is now understood as a horse-race. The *Encyclopedia Brit.* (Eleventh ed., s. v. Horse-racing, p. 727) says that the first distinct indication of horse-racing in England occurs in Fitzstephen's Description of the City of London, c. 1174. There is evidence from the poems of Bishop Hall (1597) that racing was in vogue in Queen Elizabeth's reign, though apparently not patronised by her; indeed, it seems then to have gone much out of fashion. James I, however, when he came to the throne, greatly patronised it. The weight of evidence, is, I think, in favour of the view that Imogen refers to horse-racing rather than to matches between unmounted horses.—ED.

76. That run i'th'Clocks behalfe] WARBURTON: This fantastical expression means no more than sand in an hour-glass, used to measure time.—COLLIER (*Notes*, etc., p. 517) tells us that the MS. reads *by half* 'in order to state how much faster they run.' In his subsequent edition, however, Collier acknowledges that he was 'in error when he expressed his approbation' of the change by the MS. 'The old annotator did not understand the passage, and we were here, as in a few other places, misled by him.' The phrase means 'that run instead of the clock, as a substitute for the clock.'

Go, bid my Woman faigne a Sicknesse, fay 77
 She'le home to her Father ; and prouide me presently
 A Riding Suit : No costlier then would fit
 A Franklins Hufwife. 80
Pifa. Madam, you're best consider.
Imo. I see before me (Man) nor heere, not heere; 82

- | | |
|---|---|
| 77. <i>faigne</i>] F ₂ . | <i>housewife</i> Rowe ii. et seq. |
| <i>Sicknesse.</i>] Ff, Rowe, Theob. i, +, | 81. <i>you're</i>] <i>you'd</i> Pope, +. |
| Cam. <i>sickness</i> : Theob. ii. et cet. | <i>consider.</i>] <i>consider</i> — Ktly. |
| 78. <i>to her</i>] l' <i>her</i> Pope, +. | 82. (<i>Man</i>) Ff. <i>man</i> ; Cap. Ran. Knt, |
| <i>Father.</i>] <i>Father</i> , Rowe. | Coll. Dyce, Sta. Sing. Ktly, Glo. |
| <i>presently</i>] <i>present</i> Rowe ii, Pope, | Cam. <i>Man</i> , Rowe et cet. |
| Theob. Han. Warb. | <i>nor heere, not heere;</i>] <i>nor here nor</i> |
| 79. <i>Suit</i> :] <i>suit</i> , Vaun. | <i>here</i> , Pope. <i>nor here, nor there</i> Heath, |
| 80. <i>Hufwife</i>] <i>Houfwife</i> F ₄ , Rowe i. | Ingl. <i>Nor here, nor here</i> , Ff. et cet. |

80. **A Franklins Huswife**] JOHNSON: A 'franklin' is literally a *freeholder*, with a small estate, neither *villain* nor *vassal*. [Imogen probably selects this riding suit as one which, while respectable, would be inconspicuous. What a Franklin was socially, we may gather with some probability from Sir Thomas Overbury's *Characters*: 'A *Franklin*, His outside is an ancient Yeoman of England, though his inside may giue armes (with the best Gentleman) and ne're see the Herald. There is no truer seruant in the house then himselfe. Though he be Master, he sayes not to his seruants, goe to field, but let vs goe; and with his owne eye, does both fatten his flocke, and set forward all manner of husbandrie. Hee is taught by nature to bee contented with a little; his owne fold yeeld him both food and rayment; hee is pleas'd with any nourishment God sends, whilest curious gluttonie ransackes, as it were, *Noahs Arke* for food, onely to feed the riot of one meale. Hee is nere knowne to goe to Law; vnderstanding, to bee Law-bound among men, is like to be hide bound among his beasts; they thriue not vnder it; and that such men sleepe as vnquietly, as if their pillows were stuf with Lawyer penknives. When he builds, no poore Tennants cottage hinders his prospect; they are indeed his Almes-houses, though there be painted on them no such superscription. He neuer sits vp late but when he hunts the Badger, the vowed foe of his Lambs; nor uses hee any cruelty but when he hunts the Hare. . . . He allows of honest pastime, and thinkes not the bones of the dead anything bruised, or the worse for it, though the countrey Lasses dance in the Church-yard after Euen-song. Rocke-Monday, and the Wake in Summer, shrouings, the wakeful ketches on Christmas Eue, the Hoky, or Seed cake, these he yeerely keepes, yet holds them no reliques of Popery. . . . Hee is Lord paramount within himselfe, though he hold by neuer so meane a Tenure; and dyes the more contentedly (though he leaue his heire young) in regard he leaues him not liable to a couetous Guardian. Lastly, to end him; hee cares not when his end comes, he needs not feare his Audit, for his *Quietus* is in heauen.'—Sig. 04, ed. 1627.—ED.]

81. *you're best consider*] ABBOTT (§ 230): 'You' may represent either nominative or dative, but was almost certainly used by Shakespeare as nominative.

Nor what enfues but haue a Fog in them
That I cannot looke through. Away, I prythee,

83

83. *enfues but*] Ff, Rowe i. *ensues*,
but Rowe ii, +, Ran. Knt, Coll. Dyce,
Sta. Glo. Cam. *ensues*, *that* Warb.
ensues; *they* Ktly, conj. *ensues*; *but*
Cap. et cet.

83. *haue*] *they've* Eccles.
in them] Ff, Han. Coll. ii. *in*
ken, Theob. *in them*, Rowe et cet.
84. *through*] *thorough* Rowe ii.

82-84. I see before me . . . cannot looke through] Inasmuch as there appears to be no nominative to 'in them,' THEOBALD substituted '*in ken*,' which means '*in prospect*, within sight.' Afterwards Imogen 'Thou was't within a kenne.'—III, vi, 8. No one adopted the emendation.—WARBURTON pensively remarks of the Folio text that 'this nonsense is occasioned by the corrupt reading of "BUT have a fog" for "THAT have a fog"; and then all is plain.' No one adopted the emendation.—JOHNSON: The lady says: 'I can see neither one way or other, before me nor behind me, but all the ways are covered by an impenetrable fog.' There are objections insuperable to all I can propose, and since reason can give me no counsel, I will resolve at once to follow my inclination.—HEATH (p. 479) believes that all will be plain if we only put an interrogation mark after 'man' and read 'nor here, nor *there*,' which yields, he thinks, the following paraphrase: Wouldst thou, man, have me consider and distract myself in the search of the consequences which may possibly attend the step I am about to take? That would be to very little purpose indeed. For whatever step I should take, whether I stay here or go thither, the consequences which may attend either are all equally covered with such a thick mist of obscurity as it is impossible for me to penetrate; and, this being so, it would be folly in me to deliberate further on the subject.—CAPELL (p. 110): That is, 'I have no eyes, man, to look on this side, or that side, or upon what is behind me; upon all these there is a fog that I neither can nor would penetrate, and have neither eye nor thought that is directed to anything else but the way I would go, the way "before me"; that I can see and that only: "nor here" is made grammatical by substituting for it, I see neither here, etc.'—M. MASON (p. 329): When Imogen speaks these words, she is supposed to have her face turned towards Milford; and when she pronounces the words 'nor here, nor here,' she points to the right and to the left. This being premised, the sense is evidently this: 'I see clearly the way before me; but that to the right, that to the left, and that behind me, are all covered with a fog that I cannot penetrate. There is no more, therefore, to be said, since there is no way accessible but that to Milford.'—THISELTON, by calling in aid the comma after the first 'heere,' which he informs us is 'frequently used to separate sentences in close connection with each other'; and the semicolon after the second 'heere,' which he also informs us is 'sometimes used to separate clauses or phrases which balance each other'; and then by understanding *neither* before 'before me,' about which he gives us no information, is at last enabled to give us Imogen's meaning, which is: 'I see neither in front of me, nor where I am. My present situation and the Future are alike for me full of impenetrable fog. Consideration is, therefore, out of the question. My only chance of escape from this gloom lies in the direction of Milford. For Milford I must make at all costs.' Thiselton concludes: 'Regard for the punctuation settles, I hope, the interpretation of this passage once for all—and that, too, without impeachment of the Folio text.' [The greatest difficulty to me in connection with

Do as I bid thee : There's no more to fay :

85

Acceffible is none but Milford way.

Exeunt.

Scena Tertia.

Enter Belarius, Guiderius, and Arviragus.

2

1. Scena...] Scene II. Rowe. Scene
v. Eccl.

Wales. Pope). A mountainous country.
Cap.

A Forest with a Cave. Rowe. (in

2. Enter...] Enter from a cave, Bel.;
then, Guid. and Arvir. Cap.

these lines is to understand how any difficulty can be found in them,—at least since the days of Capell and Monk Mason. DYCE, COLLIER, WHITE, and STAUNTON judiciously ignore the necessity of having any note on them whatever.—ED.]

86. **Milford way]** Lady Martin (p. 188): Oh, how I enjoyed acting this scene! All had been so sad before. What a burst of happiness, what play of loving fancy, had scope here! It was like a bit of Rosalind in the forest. The sense of liberty, of breathing in the free air, and for a while escaping from the trammels of the Court and her persecutors there, that gave light to the eyes, and buoyancy to the step. Imogen is already, in imagination, at the height of happiness, at that 'beyond beyond' which brings her into the presence of her banished lord. She can only 'see before her'; she can look neither right nor left, nor to aught that may come after. These things have 'a fog' in them she cannot look through. We can imagine with what delighted haste Imogen dons the riding-suit of the franklin's housewife! Pisanio is barely allowed time to procure horses. Her women hurry on the preparations, for, as we have heard, they are all 'sworn and honourable'; Pisanio has little to say during the scene; but what may not an actor express by tone, and look, and manner? We know his grief for her, his bitter disappointment in her husband. These thoughts are in his mind, and give the tone to his whole bearing. Had Imogen been less wrapped up in her own happiness, she must have noticed and questioned him about his strange unwillingness to obey his master's orders—wondered, too, at his showing no gladness at the thought of seeing him whom she believed that he, 'next to herself,' most longed to see again. But her eyes are full of that 'fog' which obscures everything from view but the one bright spot—that blessed Milford where her heart is.

1. **Scena Tertia]** HUNTER (ii, 295): There are few finer scenes than this, breathing of the old innocent world, and the thoughts and feelings of generous youth; full also of the wisdom of age, a wisdom applicable to the circumstances in which all were placed, but instructive to men in whatever state of society they may be. I should class it with the best of the scenes in which Jaques is a principal character, with the Flower-scene in *The Winter's Tale*, the scene of Olivia and Viola in *Twelfth Night*, and the moon-light scene in *The Merchant of Venice*. —ECCLES: Between the foregoing scene and the present I conceive some part of a day, a night, and an entire day and night to have intervened. Let us suppose that Imogen was employed during a portion of the day to which the last scene belonged in making the necessary preparations for her flight, and that she took her

Bel. A goodly day, not to keepe house with such, 3
 Whose Roofe's as lowe as ours : Sleepe Boyes, this gate
 Instructs you how t'adore the Heauens; and bowes you 5
 To a mornings holy office. The Gates of Monarches

3-61. Mnemonic, Pope.

3. *day, ...house...such,*] Ff, Rowe.
day!...house...such, Pope. *day!...house,*
...such Theob. Han. Warb. Johns.
day...house, ...such Cap. et cet.

4. *Sleepe*] F₂. *Sleep* F₃F₄. *See,*
 Rowe, +, *Slope* Vaun. *Stoop* Han.
 et cet.

4. *Sleepe Boyes,*] 'Sleep, boys? Anon.
 (1814) ap. Cam.

5. *how t'adore*] F₂F₃, Rowe, +, Coll.
 Dyce ii, iii, Sing. Ktly. *how 't adore*
 F₄. *how to adore* Cap. et cet.

6. *To a*] Ff, Rowe, Var. '21, Knt,
 Coll. i, ii, Dyce i, Sta. Sing. Ktly,
 Glo. Cam. *To* Pope et cet.

The] Om. Pope, +.

departure from the palace on the afternoon of the same. Her journey may be continued the following day, attended by Pisanio, who is her guardian also during the ensuing night. Thus we have the two nights of which she afterwards speaks as having 'made the ground her bed'—through an apprehension, we may reasonably imagine, of being discovered in consequence of her endeavouring to procure a better lodging. The time is early morning when Belarius and his young men are sallying forth to pursue the chase. In the evening of the same day Imogen comes to the cave, having parted from Pisanio in the former part of it.—DANIEL: This scene may be supposed concurrent with the preceding scene ii. *An interval*, including one clear day. Imogen and Pisanio journey into Wales.

3. *A goodly day*, etc.] PORTER and CLARKE: This is obviously a scene-setting speech. It shows the audience, with emphasis, that the rear-stage is now a cave; and it may be noticed that the Folio stage-directions for *Scena Prima* do not place that scene in the rear-stage, but outside; for Cymbeline and his train enter *at one doore*, and the Roman with his *at another*. *Scena Secunda* is also a fore-stage scene. Out-door effects, and the use of the rear-stage as a cave in the woods, are thus arranged for the rest of the Play. The simple preparation for this scene, the grouping of trees and bushes around the rear-stage, was reinforced by such speeches.

4. *Sleepe*] MALONE, in the Var. 1785, conjectured *Sweet*, which was adopted by RANN, 1789, and reprinted in successive *Variorums*, until that of 1821, when it disappeared, and may be, therefore, considered as withdrawn.—THISELTON: The following extracts from Henry Smith's sermon, *A Disswasion from Pride, and an Exhortation to Humilitie*, are not, I think, without interest: 'his (*i. e.*, God's) Majestic . . . would not have her (*i. e.*, pride's) favourites come to Court, unlesse they hold downe their Mace, stoope when they enter. But if you can get in with Humilitie, and weare the colours of lowliness, then you may goe boldly, and stand in the king's sight, and step to his chamber of presence, and put up your petitions, and come to honour'; 'they which will be strouters shall not want flatterers which will . . . say . . . that it becomes them well to jet in their going'; 'then the rich Glutton jetted in purple every day, but now the poor unthrift jettes as brave as the Glutton'; and 'As the way to heaven is narrow . . . so the gate is low, and he had need to stoope which entreth in at it.' The same Sermon has more than one mention of Giants. [According to the *D. N. B.* 'silver-tongued Smith' died in 1591.]

6. *To a mornings*] This 'a' is one of the very many examples, gathered by

Are Arch'd so high, that Giants may iet through 7
 And keepe their impious Turbonds on, without
 Good morrow to the Sun. Haile thou faire Heauen,
 We houle i'th'Rocke, yet vse thee not so hardly 10

7. *iet*] *jet* Ff. *walk* Wray ap. Cam.

8. *Turbonds*] *Turbands* Ff. *Tur-*
bants Johns. *turbans* Sing.

9. *Heauen,*] *heav'n!* Pope et seq.

10. *i'th'*] *i' the* Cap. et seq.

WALKER (*Crit.*, i, 90), where this indefinite article is interpolated and sometimes omitted in the First Folio.

6-8. **The Gates of Monarches . . . Turbonds on**] STAUNTON: Webster has happily expressed a similar idea: 'Yet stay, heaven gates are not so highly arch'd As Princes' pallaces, they that enter there Must go upon their knees.'—*Duchess of Malfi*, IV, ii, Qto, 1623.

7. **may iet through**] STEEVENS: That is, strut, walk proudly. So in *Twelfth Night*, Fabian says of Malvolio, 'how he jets under his advanced plumes.'—II, v, 36.—ECCLES: 'Jet' has been altered by Hammer to *get*. [The *Cambridge Editors* say that 'this is not the case in either of the editions' before them, nor is it the case in either of my editions.—ED.]

8. **impious Turbonds**] JOHNSON: The idea of a *giant* was, among the readers of romances, who were almost all the readers of those times, always confounded with that of a Saracen.

10. **We house i'th'Rocke**] J. HILL (*Stratford Herald*, quoted in *Shakespeareana*, V, 51, Jan., 1888): Upon a recent visit to Tenby I was much impressed with a claim which I found had been advanced that the principal scene in *Cymbeline*, the cave of Belarius, was in the immediate vicinity of the town. It will be remembered that Shakespeare's cave was in or near a wood, and also near the main road to Milford Haven. Such is the position even to the present day of the cave known as Hoyle's Mouth. An inspection of the cave and neighborhood at once suggests the fitness and probability of the theory, but on more serious examination it is surprising how facts as well as probabilities confirm the impression. The high-road from Tenby to Milford Haven is one of great antiquity. It is one of the old ridgeways which have existed from the Roman occupation; the only road, in fact, which could have been taken. Leaving Tenby, it winds round what was almost the sea shore, a vast tract of sea having, in recent times, been reclaimed. About a mile from Tenby, and a short distance from the road, still obscured in the wood, and still to be found only by some perseverance, is the cave, which, doubtless, was originally formed by the washing of the sea. Time has added to the deposit upon its floor, and necessitated the removal of portions at various times. But when the probability of Shakespeare being intimately acquainted with the cave is examined, it will be found that probability becomes almost a certainty. The importance of the fortified town of Tenby in Elizabeth's day (and the walls are in great part still standing) leaves no room for doubt that the companies of players would periodically proceed thither in their customary travels. This is rendered more certain still from the fact that it lay upon the only road to Carew Castle, Pembroke Town, Castle Manobier, and other strongholds, and even to St. David's, Haverfordwest, etc. That Shakespeare, therefore, not only visited Tenby, but passed and repassed along the old road over the ridgeway with his company few will question, and when it is considered that these visits were not of a hurried, flying character, but that his



As prouder liuers do.

11

Guid. Haile Heauen.

Arui. Haile Heauen.

Bela. Now for our Mountaine sport, vp to yond hill

Your legges are yong: Ile tread these Flats. Consider, 15

When you about perceiue me like a Crow,

That it is Place, which leffen's, and sets off,

And you may then reuolue what Tales, I haue told you,

Of Courts, of Prinçes; of the Tricks in Warre.

This Seruice, is not Seruice; so being done, 20

But being so allowed. To apprehend thus,

Drawes vs a profit from all things we see:

And often to our comfort, shall we finde

The sharded-Beetle, in a safer hold 24

14. *yond*] *yon'* Cap. *yon* Var. '78, '85, Mal. Ran. Steev. Varr. Knt. *yond?* Coll. Sing. Ktly.

hill] F₂F₃. *hill*. Var. '73. *hill*: Coll. Glo. *hill!* Cam. *hill*, F₄ et cet.

17. *leffen's*] F₂.
off] Ff, Rowe. *off*; Pope, +, Knt, Coll. Dyce, Glo. Cam. *off*. Johns. et cet.

17-19. *off*, *And...Warre.*] *off*, (*And...*

War,) Vaun.

18. *I haue*] *I* Pope, +. *I've* Dyce ii, iii.

19. *Courts, of*] *courts of* Vaun, Dowden.

20. *This*] *That* Pope, Theob. Han. Warb. Ran. Coll. MS.

21. *allowed*] *allow'd* Rowe et seq.

22. *a*] Om. F₄.

24. *sharded-Beetle*] F₂. *sharded Beetle* F₃F₄ et seq.

stay would be of sufficient length to enable him to fully investigate the surroundings of this remarkable neighborhood, and fit in its chief features with his historical imagination, one cannot but contemplate this remarkable cave with the deepest interest.—HALLIWELL (*Outlines, &c.*, p. 499): It may be just worth notice that a cavern near Tenby, that might be passed in a walk to Milford, known as Hoyle's Mouth, has been suggested as the prototype of the cave of Belarius.

20. **This Seruice, is not Seruice, etc.**] JOHNSON: In war it is not sufficient to do duty well; the advantage rises not from the act, but the acceptance of the act.—MALONE: 'This service' means 'any particular service.' The observation relates to the court, as well as to war.—VAUGHAN (p. 432): That is, as size is not size in itself, but as it is seen, so service is not service in itself, but as it is allowed.

24. **sharded-Beetle**] WHITNEY (*Century Dict.*, s. v. *Shard*): In the sense of 'shell' or 'wing case' *shard* may be due in part to Old French *escharde*, French *écharde*, a splinter = Old Italian *scarda*, scale, shell, scurf. 3. The wing-cover or elytrum of a beetle. ['Sharded' is, therefore, furnished with shards or elytra. By contrasting the 'sharded beetle' with the 'full-winged eagle, it seems as though the author of these lines regarded the shards as hampering the insect's flight. Shakespeare, on the other hand, apparently regarded the shards as assisting the flight,—possibly, as being the chief means of flight; Macbeth speaks of 'The shard-borne beetle.'—II, iii, 57. Again, quite as emphatically, Enobarbus refers to Cæsar and Antony as the 'shards' to Lepidus (in the latter's opinion), that is, as mere instruments to enable him to fly (*Ant. & Cleop.*, III, ii, 24).—ED.]

Then is the full-wing'd Eagle. Oh this life, 25
 Is Nobler, then attending for a checke :
 Richer, then doing nothing for a Babe: 27

26. *checke*:] *check*, Dyce, Glo. Cam. Steev. Varr. Ingl. *bauble* Rowe,+,
Jack Bulloch. *beck* Bailey. Dyce i, Ktly, Glo. Cam. *bribe* Han.
 27. *nothing*] *nothidg* F₂. *homage* Knt, Coll. i, Dyce ii, iii, Sta. Huds.
 Bulloch. Dtn. *bob* Coll. ii, iii. (MS.). *brabe*
for] *from* Anon. (1814) ap. Cam. Johns. conj. Sing. *badge* Bulloch.
Babe] Ff, Cap. Varr. Mal. Ran. *brave* Sing. conj.

26. attending for a checke] RANN: A state of abject servility, or subjection to the control and caprice of another.—DYCE, SCHMIDT, and others define it as 'a reproof, rebuke.' But see KNIGHT, in next note.

27. then doing nothing for a Babe] WARBURTON [reading 'bauble']: That is, vain titles of honour gained by an idle attendance at Court. But the Oxford Editor [Hanmer] reads, 'for a bribe.'—JOHNSON: The Oxford Editor knew the reason of his alteration, though his censurer knew it not. Of 'babe' some corrector made *bauble*; and Hanmer thought himself equally authorised to make *bribe*. I think 'babe' cannot be right.—IBID. (*Var.*, 1773): I have always suspected that the right reading of this passage is what I had not in my former edition the confidence to propose: 'than doing nothing for a *brabe*.' *Brabium* is a badge of honour or the ensign of an honour, or anything worn as a mark of dignity. The word was strange to the editors, as it will be to the reader; they, therefore, changed it to 'babe'; and I am forced to propose it without the support of any authority. *Brabium* is a word found in Holyoak's [qu. Holyoke?] *Dictionary*, who terms it a *reward*. Cooper, in his *Thesaurus*, defines it to be a *prize*, or *reward for any game*.—CAPELL (p. 111): The word 'babe' is made *bauble* unnecessarily, 'babe' having the same signification; the Poet's meaning is—titles, the too frequent reward of worthless services, which he calls 'doing nothing for them.'—STEEVENS: It should be remembered that *bauble* was anciently spelt *bable*; so that Warburton [Rowe], in reality, has added but one letter. As it was once the custom in England for favourites at Court to beg the wardship of *infants* who were born to great riches, our author may allude to it here. Frequent complaints were made that *nothing was done* towards the education of these neglected orphans. ['Such an allusion would hardly have been intelligible to his audience.'—COLLIER, i.]—MALONE: A 'babe' and *baby* are synonymous. A *baby* being a puppet or *play-thing* for children. I suppose a 'babe' here means a puppet. . . . The following lines in Drayton's *Owle*, 1604, may add, however, some support ['more than some, I think.'—DYCE, i.] to Rowe's emendation: 'Which with much sorrow brought into my mind Their wretched soules, so ignorantly blinde, When even the greatest things, in the world unstable, Clyme but to fall, and *damned for a bable*.'—CHALMERS: 'Babe' is merely the *babee* of the Scots coinage, which Shakespeare introduced here as a sly stroke at the Scots coin, which King James had regulated by proclamation. . . . The editors have only to change the spelling to *Babee*, and the player to pronounce it *trippingly on the tongue*, and the whole passage will have a sense and smartness which have hitherto been prevented by affectation and obscured by ignorance. ['Rejecting altogether the nonsense of George Chalmers,' says CHARLES KNIGHT.]—BOSWELL: There was such a word as *brabe* in English, though apparently bearing a very different meaning from that which Dr Johnson ascribed

[27. then doing nothing for a Babe]

to it. *Heth* is thus explained by Speght in his *Glossary* to Chaucer: 'Brabes and such like' *Hething*, for so Mr Tyrwhitt gives the word, he interprets—*contempt*. [COLLIER (ed. ii.): 'Speght does not explain *heth* at all, but *helher*, and says that it means *mockery*, which was also Hearne's explanation.' I can find *brabe* neither in the *Century Dict.* nor in the *N. E. D.*—ED.]—KNIGHT: We believe that the source of the ideas which Shakespeare had in his mind to have been Spencer's *Mother Hubbard's Tale*. Belarius begs his boy to 'revolve what tales I've told you Of courts, of princes'; and he then goes on to say that their own life 'Is nobler than attending for a check.' Spencer describes, in one of the finest didactic passages of our language, the condition of the man 'whom wicked fate hath brought to court':

'Full little knowest thou, that hast not tride,
 What hell it is in suing long to bide:
 To loose good dayes, that might be better spent;
 To wast long nights in pensive discontent;
 To speed to day, to be put back to morrow;
 To feed on hope, to pine with feare and sorrow;
 To have thy Princes grace, yet want her Peeres;
 To have thy asking, yet waite manie yeeres;
 To fret thy soule with crosses and with cares;
 To eate thy heart through comfortlesse dispaies;
 To fawne, to crowche, to waite, to ride, to ronne,
 To spend, to give, to want, to be undone.
 Unhappy wight, borne to desastrous end,
 That doth his life in so long tendance spend!'

Here we have the precise meaning of 'attending' furnished by *tendance*, and, we think, the meaning of 'check,' which has been controverted, is supplied us by 'to be put back to-morrow.' The whole passage is, indeed, a description of the alternate *progress and check*, which the 'miserable man' of Spencer receives. . . . Looking at the usual course of typographical errors, we should say it is the easiest thing possible for 'babe' to be printed for *bribe*, even if the word were *bribe* in the manuscript. [Knight here expounds the intricacy of the printer's 'case' and the likelihood of one letter's being picked up by mistake for another, which I think we will all cheerfully concede without the headache which might follow the attempt to understand it.]—VERPLANCK: The sense is good of Hanmer's *bribe*: 'Such a life of activity is richer than that of the bribed courtier, even though he pocket his bribe without rendering any return.' Such a thought was perfectly intelligible to Shakespeare's audience, who lived in those 'good old times' when the greatest and sometimes the wisest were not only accessible to bribes, but expected them; while every concern of life was dependent upon the caprice or the favour of those in power.—WHITE (ed. i.): This change [*bauble*] agrees ill with the first and controlling word in the line, which implies a more substantial reward than a bauble; and, therefore, Hanmer's emendation is the more acceptable.—COLLIER (ed. ii.): The MS. instructs us to substitute *bob* for 'babe,' and, in the sense of blow, it is quite consistent with what precedes; . . . a 'check' is a *reproof*; and Belarius proceeds from a 'check' to a *blow*. . . . It seems to us, therefore, that the emendation, *bob*, is a happy one; and when 'babe' was pronounced, as then, with the *a* broad, it would sound not unlike *bob*. . . . *Bob* was, in all probability, Shakespeare's word.

Prouder, then rustling in vnpayd-for Silke :

28

28. *vnpayd-for*] *un-paid-for* F₃F₄.

—DYCE (ed. ii.): In my former edition I adopted Rowe's emendation; but I now prefer that of Hanmer, which Walker mentions as undoubtedly right.—WALKER (*Crit.*, ii, 275): This page [of the Folio], by the way, 381, contains more than the usual proportion of errors; which may help to confirm,—were any additional proof needed,—the emendation, *bribe* instead of 'babe.' [In a foot-note LETTSOM observes: 'In Green's *James IV.* (Dyce, vol. ii, p. 112), Sir Bartram says of Ateukin,—"But he, injurious man, who lives by crafts, And sells king's favours for who will give most, Hath taken bribes of me, yet covertly Will sell away the thing pertains to me." This shows how a man may do nothing, or worse than nothing, for a bribe; a feat that seems incomprehensible to the primitive simplicity of the nineteenth century.']—STAUNTON: Of these emendations, the original being, of course, wrong, we prefer Hanmer's *bribe*; though we have very little confidence even in that.—R. M. SPENCE (*N. & Q.*, VI, i, 52, 1880): I think it unfortunate that *brabe*, Dr Johnson's happy correction, has been superseded by *bauble*. *Brabe* appears to me to have been, on Shakespeare's part, a designedly chosen word. *Τὸ βραβεῖον*, derived from which we find in Mediæval Latin 'brabium vel bravium,' was the prize awarded to the victor in the public games. Courtly services, in the view of Brabantius, no more deserved the name of work than did the labours of the athlete. To *bauble* it may be objected that by the possession of a bauble no man is enriched.—DEIGHTON: I think that 'doing nothing' indicates some solid remuneration, the fact of his making no return for his bribe being a slur upon the receiver, while in doing nothing for a bauble or a badge there would hardly be such slur.—VAUGHAN (p. 553): I would read *bablc*, which here means an official or Courtly decoration displayed on the person, whether 'chain' or what else. 'Babe' occurs in writers of Shakespeare's age, although as 'hale' was probably pronounced 'haul,' so 'babe' may possibly have been sounded as 'bauble.'—THISELTON: Those who are busied with attendance at Court are so occupied with their unserviceable services that they,—as well as those whom they serve,—have no time for the duties that Nature has imposed upon parents; children are committed to foster-parents so that their real parents may not be bothered with them. With such neglect Belarius would contrast the care which he and Euriphile have bestowed upon the bringing up of Guiderius and Arviragus, counting himself and his reputed sons richer in the harvest reaped therefrom than the courtiers and their children are in the harvest reaped from the courtiers' aforesaid neglect.—DOWDEN (reading *bribe*): This emendation I explain as 'taking bribes of suitors, and doing nothing in their interest'; 'richer' suggests some kind of wealth, and it must be base kind of wealth. [From the foregoing notes there has been excluded as much as possible all criticism of the emendations of fellow-critics. If all these censorious views be well taken, we should find as many insuperable objections to each of the proposed emendations as there are to the original text, and we have gained nothing by deserting it. I am happy in adopting HALIWELL'S conclusion: 'Nothing that has been written on this line is entirely satisfactory, and the selection of a reading is, with our present means of information, a matter of fancy rather than that of judgement.'—ED.]

28. *rustling in vnpayd-for Silke*] KNIGHT: As we have had the *nobler* and the *richer* life, we have now the *prouder*. The lines which follow mean, we take it, that such a one as does rustle in unpaid-for silk receives the courtesy

Such gaine the Cap of him, that makes him fine,
Yet keepes his Booke vncros'd : no life to ours. 30

Gui. Out of your prooffe you speake: we poore vnstedg'd
Haue neuer wing'd from view o'th' nest; nor knowes not
What Ayre's from home. Hap'ly this life is best,
(If quiet life be best) sweeter to you
That haue a sharper knowne. Well corresponding 35
With your stiffe Age; but vnto vs, it is
A Cell of Ignorance : traouiling a bed, 37

29. *gaine*] *gains* Knt, Ingl.
makes him] *makes them* Rowe, +,
Varr. Mal. Ran. Steev. Var. '03, '13.
Coll. iii. *makes 'em* Cap. Dyce, Sta.
Ktly, Glo. Huds. Cam. *keeps 'em* Coll.
conj.

30. *keepes his*] *Keep their* Sing. conj.
Keep his Huds.
vncros'd:] *uncross'd*, Ff. *un-*
cross'd. Var. '73.

31. *we poore vnstedg'd*] F₂, Rowe,
Pope, Han. *we poor vnstedg'd*, F₃F₄.
we, poor, vnstedg'd, Theob. Warb.
Johns. *we, poor vnstedged*, Cap. et cet.

32. *o'th'*] *o'the* Cap. et seq.
nest;] *nest*, Dyce, Glo. Cam.

32. *knowes*] *know* Ff et seq.
not] Om. Pope, Theob. Han.
Warb.

33. *Hap'ly*] *Haply* Han. Johns. et
seq.

34. *be*] *is* Rowe, +.

35. *knowne*. *Well*] F₂. *Known*,
well Coll. Sing. Ktly, Cam. *Known*;
well F₃F₄ et cet.

37. *Ignorance: traouiling a bed,*]
Ff (*abed*, F₂) Rowe i. *ignorance*;
travelling a-bed, Rowe ii, Pope, Theob.
i. *ignorance, travelling abed*, Coll.
ignorance, travelling a-bed, Cam. *ig-*
norance; travelling a-bed; Theob. ii, et
cet.

(*gains the cap*) of him who makes him fine, yet he, the wearer of silk, keeps his, the creditor's, *book* uncross'd. To *cross the book* is, even now, a common expression for obliterating the entry of a debt.

29. **Such gaine the Cap**, etc.] VAUGHAN [reading 'Seeking for Such gain,' and substituting a dash for the colon after 'vncros'd' in the next line]: Thus we have a life made up of these four things—attending for a check, doing nothing for a bribe, rustling in unpaid-for silk, and fishing for the ostensible homage of the man one is impoverishing. Our life is nobler than the first practice, richer than the second, prouder than the third; while the fourth is no life at all to our life. So amended, too, the passage discloses four participles all descriptive of court life—attending, doing, rustling, seeking—with which are contrasted 'this life' and 'our life.'

29. **that makes him**] DYCE: We have seen before that 'him' is frequently confounded with 'em or them by transcribers and printers. [See *Text. Notes.*]

35. **knowne**] THISELTON (p. 30): The full stop after 'knowne' is really a guide to elocution, showing that the construction is '(Haply this life is) well corresponding,' etc., and that 'Well compounding' is not in agreement with 'a sharper.' [Is a 'full stop' necessary? would not the semicolon (F₃ and F₄) suffice sufficiently at least to keep up the voice so as to show the connection between 'this life' and 'Well corresponding'? Were it not that this connection is so very manifest, and no other construction conceivable, this 'full stop,' it seems to me, would prove an elocutionary stumbling-block. Certainly, its guiding power was exhausted by the time of the Third Folio.—ED.]

37. **Cell of Ignorance:**] DOWDEN: Possibly in opposition to a cell for study;

A Prifon, or a Debtor, that not dares
 To stride a limit. 38
Arui. What should we speake of 40

38. *Prifon, or*] F₄. *Prifon or* F₂F₃. *prison, for* Pope, +. *prison o'er* Sta. *prison of* Vaun, Dowden. *prison for* Cap. et cet.

Prompt. Parv. has 'Ceele,' or 'stodyyng howse. *Cella.*'—THISELTON: The colon after 'Ignorance' should, I think, be referred to Rule XII: In a series of things where one is singled out for the premier position by way of pre-eminence, it will sometimes be marked off from the rest by a semicolon or colon, the succeeding members of the series being separated by commas.

37. **trauailing a bed**] DEIGHTON: That is, 'no better than travelling the length and breadth of one's bed.'—VAUGHAN (p. 434): This means 'travelling in a litter,' for a 'litter' is equivalent to a 'coach.' Our coach in its verbal form is but an old expression for a 'litter,' that is, a 'coach.' So we have in North's *Plutarch*: 'For the most part he slept in his coach or litter, and thereby bestowed his rest,' etc.—*Julius Cæsar*, p. 719.—DOWDEN: The imagined travel of one who lies motionless. I think the best comment on this is Shakespeare's *Sonnet*, 27: 'Weary with toil I haste me to my bed, The dear repose for limbs with travel tired; But then begins a journey in my head.'—I. H. PLATT (*N. & Qu.*, X, x, 165, 1908): What 'travelling a-bed' means I can form no idea. It has been suggested that with the original spelling, 'travailing,' it might be equivalent to suffering in bed, but this hardly seems satisfactory. Tentatively, I suggest following the punctuation of the First Folio: 'travelling *forbid.*' The young princes, forbidden to travel, were in the position of a debtor who is not permitted to cross certain bounds.—J. P. MALESON (*Op. cit.*, p. 345): That is, you have travelled and seen the world; our knowledge is all 'in the mind's eye'; *our* travelling is like that of a man who, lying a-bed, roams abroad only in imagination or in dreams.—T. O. HODGES (*Ibid.*): This phrase is an example of the construction well known to students of the Greek drama, in which an adjective so far qualifies a noun that it contradicts it; and it means travelling which is no travelling, which goes no further than one's bed. 'You are free!' says Belarius. 'Free?' says his son. 'Yes! but free to do nothing!'—W. E. WILSON (*Ibid.*): We travel—but only within the narrow limits of our own bed. [An utterly frivolous mind would attribute this to Shakespeare's prophetic sense, and accept it as an anticipation of the modern sleeping car.—ED.]

38. **A Prison, or a Debtor**] HUNTER (ii, 294): The old reading, when rightly understood, is better than [*for* instead of 'or'], though it has something of that haste and unfiledness which is found in many of the finest passages: 'A prison, or a debtor, that not dares To stride a limit.'

39. **To stride a limit**] C. K. DAVIS (p. 237): As to prisoners for debt, certain boundaries were designated as prison limits. If the debtor went beyond these, either of his own will or by the permission or negligence of the officer, it constituted an escape.

40. **What should we speake of, etc.**] JOHNSON: This dread of an old age, unsupplied with matter for discourse and meditation, is a sentiment natural and noble. No state can be more destitute than that of him who, when the delights of sense desert him, has no pleasures of the mind.

When we are old as you? When we shall heare 41
 The Raine and winde beate darke December? How
 In this our pinching Caue, shall we discourse
 The freezing houres away? We haue feene nothing:
 We are beaſtly; ſubtle as the Fox for prey, 45
 Like warlike as the Wolfe, for what we eate:
 Our Valour is to chace what flyes: Our Cage
 We make a Quire, as doth the priſon'd Bird,
 And ſing our Bondage freely.
Bcl. How you ſpeake. 50
 Did you but know the Citties Vfuries,
 And felt them knowingly: the Art o'th'Court,
 As hard to leaue, as keepe: whoſe top to climbe 53

41. *old*] as *old* Varr. Mal. Ran.

42. *December?*] Ff, Rowe, +. *De-*

43. *Caue,*] *cave* Han. Coll. Cam.

45. *We are*] *We're* Pope, +.
beaſtly; ſubtle] *beaſtly-subtle* Anon.
 ap. Cam.

48. *Quire*] *choir* Pope, Theob. Han.
 Warb.

50. *ſpeake.*] *ſpeak?* Ff, Rowe. *ſpeak!*
 Pope et seq.

51. *Citties*] *Citie's* F₃F₄. *city's* Rowe.

52. *felt*] *feel* Anon. ap. Cam.

52. *o'th'*] *o'the* Cap. et seq.

53. *keepe:*] *keep*, Rowe, Johns.

42. **December?** **How**] VAUGHAN upholds the punctuation of the Folio, and, I think, justly. 'The Poet,' he says, 'is drawing by contrast two pictures of winter, not one,—its boisterous and rainy darkness, and its biting frosts.'

43. **our pinching Caue**] Thus in *Lear*: 'To be a comrade with the wolf and howl Necessity's sharp pinch.'—II, iv, 213. (This 'howl' for *owl* of the Folio is, I think, an *emendatio certissima* due to Collier's MS.) This quotation is more apposite to the present passage than, it seems to me, Imogen's 'There cannot be a pinch in death,' etc.—ED.

50. **How you speake**] HAZLITT (p. 12): This answer of Belarius to the expostulation is hardly satisfactory; for nothing can be an answer to hope, or the passion of the mind for unknown good, but experience.—VAUGHAN (p. 435): There is no consequence of knowing the city's usurers mentioned to be found in the whole speech which follows, and is thus made a long sentence without any apodosis. I certainly would amend thus: 'How you'd speak, Did you but know the city's usurers!' etc.

51. **Citties**] DELIUS: According to the mode of printing in the Folio, this may be either *city's* or *cities*'.

51. **Vsuries**] STAUNTON: 'Usuries,' in this instance, would appear to mean no more than *usages, customs*, etc.; though in *Meas. for Meas.*, III, ii, where the word occurs seemingly in the same general sense—'Twas never merry world since, of two usuries, the merriest was put down, and the worser allowed by order of the law a furred gown to keep him warm'—it certainly bears a particular reference to *usury*; for what, says Taylor, the Water-poet, in his *Waterman's suit concerning Players*, 1630?—'and sleepe with a quieter spirit then many of our *furre-gownd* moneymongers that are accounted good commonwealths men.'

Is certaine falling : or so flipp'ry, that
 The feare's as bad as falling. The toyle o'th'Warre, 55
 A paine that onely seemes to seeke out danger
 I'th'name of Fame, and Honor, which dyes i'th'search,
 And hath as oft a fland'rous Epitaph,
 As Record of faire Act. Nay, many times'
 Doth ill deferue, by doing well : what's worfe 60
 Muft curt'fie at the Censure. Oh Boyes, this Storie
 The World may reade in me : My bodie's mark'd
 With Roman Swords ; and my report, was once
 Firft, with the best of Note. *Cymbeline* lou'd me,
 And when a Souldier was the Theame, my name 65
 Was not farre off : then was I as a Tree
 Whose boughes did bend with fruit. But in one night,
 A Storme, or Robbery (call it what you will)
 Shooke downe my mellow hangings : nay my Leaues, 69

54. *falling*:] Ff, Theob. Warb. *falling*, Rowe et cet.

flipp'ry] Ff, Rowe, +. *slippery* Cap. et seq.

55. *o'th'*] Ff, Rowe. *of* Pope, +. *o'the* Cap. Dyce, Glo. Cam. *of the* Var. '73 et cet.

Warre.] *War* F₃. *VVar* F₄. *war*; Theob. Warb.

56. *out*] *our* Ff.

57. *I'th'... i'th'*] *I'the ... i'the* Cap. et seq.

Honor.] *Honour*, Ff, Johns.

honour; Rowe et cet.

58. *fland'rous*] Ff, Rowe, +, Cap. Sing. Ktly. *slanderous* Var. '73 et cet.

59. *Act.*] Ff. *act*; Rowe et seq. *many times*] *many time* Rowe ii, Pope, Theob. Warb. Johns.

61. *Censure*.] Ff, Rowe, Pope, Johns. Coll. Ktly. *censure*:— Theob. et cet.

63. *report*.] *report* F₃F₄ et seq.

69. *hangings*:] *hangings*, Rowe et seq.

56. **that onely seemes to seeke**] I think that here 'only' qualifies 'to seek,' and that it has its present position for the sake of the rhythm. Otherwise I do not comprehend the passage.—ED.

57. **which dyes i'th'search**] INGLEBY thinks that the antecedent to 'which' is 'name,' 'though it is,' he says, 'really "fame and honor which *dies* in the search."' —DOWDEN holds, more justly, I think, that 'pain' is the antecedent, and that 'the labour perishes without attaining fame and honor, and its epitaph is often slanderous.' The *Cambridge Editors* record 'which dye,' as a reading of Collier's MS. I cannot find it either in the First or Second Editions of Collier's *Notes and Emendations*, nor in his '*Seven Lectures on Shakespeare*,' etc., nor in the *Second Edition* of his *Shakespeare*, nor in his *Monovolume*, which is supposed to embody all the readings of the MS. Let the record be accepted, therefore, on the authority of the *Cam. Edd.*, which is ample.—ED.

60. **ill deserue**] INGLEBY: That is, earn (not merit).

63. **my report**] Cf. Cloten's 'sell me your good report.'—II, iii, 94.

And left me bare to weather.

70

Gui. Vncertaine fauour.

Bel. My fault being nothing (as I haue told you oft)

But that two Villaines, whose false Oathes preuayl'd

Before my perfect Honor, swore to *Cymbeline*,

I was Confederate with the Romanes : fo

75

Followed my Banishment, and this twenty yeeres,

This Rocke, and these Demefnes, haue bene my World,

Where I haue liu'd at honest freedome, payed

More pious debts to Heauen, then in all

The fore-end of my time. But, vp to'th' Mountaines,

80

This is not Hunters Language ; he that strikes

The Venifon first, shall be the Lord o'th' Feaft,

To him the other two shall minister,

And we will feare no poyfon, which attends

In place of greater State :

85

70. *weather*] *the weather* Ktly. *wither* Long MS. ap. Cam.

71. *fauour.*] *favour!* Rowe et seq.

72. *I haue*] *I* Pope, Han. *I've* Dyce ii, iii.

76. *Followed*] Ff, Var. '73. *Follow'd* Rowe et cet.

Banishment,] *banishment;* Pope et seq.

this] *these* Johns. Varr. Ran.

78. *payed*] *pay'd* Rowe et seq. (subs.)

80. *time.*] *time*— Rowe ii, Pope, Han. Johns.

80. *to'th'*] F₂. *to th'* Rowe, +. *to the* Cap. et seq.

Mountaines,] Ff, Rowe. *mountains!* Pope, +, Coll. Dyce, Glo. Cam. *mountain!* Var. '73. *mountains;* Cap. et cet.

81. *Hunters*] F₂, Rowe, Pope, Han. *Hunter's* F₃F₄, Coll. *hunters'* Theob. et cet.

82. *o'th'*] *o'the* Cap. et seq.

85, 86. *In...Valleyes*] One line Han. Cap. et seq.

85. *greater*] Om. Han.

70. **weather**] For other instances where this means *storms, tempests*, see SCHMIDT (*Lex.*).

73, 74. **false Oathes . . . perfect Honor**] VAUGHAN (p. 437): Shakespeare here probably alludes to the privilege of nobility, which pledges its 'honour,' where 'lower ranks take their oaths,' or pledge their 'honesty'; and 'perfect honour' means 'honour not violated by falsehood,' as 'false oaths' means oaths so violated.

84. **will feare no poyson, which attends**] SCHMIDT (*Lex.*), under the verb 'attend,' used absolutely, quotes this passage and adds 'which is present to do service.' This, I fear, I do not understand. Does Schmidt mean that poison is present to do service?—VAUGHAN (p. 437) is, to me, almost equally obscure. His explanation is, "'Poison" here is, as the context shows, the abstract for the concrete "attendant who poisons."' Both commentators apparently take 'poison' as the antecedent of 'which,' as, I think, wrongly. The antecedent is 'fear,' the fear of poison, from which the tables of the great, with their 'tasters' and closely covered dishes, were never free.—ED.

85. **greater State**] STEEVENS: The comparative 'greater'—which violates the measure—is surely an absurd interpolation; the 'low-brow'd' cave in which the

Ile meete you in the Valleyes. Exeunt. 86
 How hard it is to hide the sparkes of Nature?
 These Boyes know little they are Sonnes to'th'King,
 Nor *Cymbeline* dreames that they are alieue.
 They thinke they are mine, 90
 And though train'd vp thus meanelly
 I'th'Caue, whereon the Bowe their thoughts do hit,
 The Roofes of Palaces, and Nature prompts them 93

86. Exeunt.] Exeunt boys. Pope.

87. *Nature?*] *nature!* Theob. et seq.

88. *to'th'] to the* Cap. et seq.

89. *Nor...dreames]* *Nor...dreams not*
 Anon. ap. Cam. *Nor...e'er dream* Sta.
 conj. (Athenæum, 14 June, 1873).

are alieue] *are still alive* Ingl.

90, 91. *They...meanelly]* One line
 Rowe et seq.

90, 91. *they are mine,...train'd]* *they're*
mine; tho' trained Pope, Theob. *they're*
mine, tho' trained Warb. *they're mine;*
and, though train'd Han. Dyce, ii, iii.
they are mine: and, though train'd Cap.

et cet. (subs.)

91. *meanelly]* *meanly.* Warb.

92. *I'th' ... Bowe their]* Ff (*bow* Ff)
 Johns. *I'th' cave, where, on the bow,*
their Rowe. Here in the cave, wherein
their Pope. I'th' cave, there, on the brow,
their Theob. I'th' cave here on this brow,
their Han. I'the cave, where on the bow,
their Cap. I'th' cave, wherein they
bow, their Warb. et cet. (subs.)

92, 93. *hit, The]* *hit* The F₃F₄ et
 seq.

93. *Roofes]* *roof* Pope ii. Theob.
 Warb. Johns.

princes are *meanly* educated, being a palace of *no state at all*. [See *Text. Notes*.]
 —MALONE: This kind of phraseology is used every day without objection.

89. *Nor Cymbeline . . . are alieue]* WALKER (*Crit.*, iii, 322): Could Shakespeare's ear have tolerated this line? [Walker then proceeds to divide the preceding lines in order to eliminate all harshness, and to add a syllable which he thinks is lacking, thus: 'I'll meet you in the valleyes.—How hard it is | To hide the sparks of nature! these *two* boys | Know little, they are sons to th' King; nor Cymbeline | Dreams that they are alive.' Can it be that it never occurred to Walker that all such divisions of lines are solely for the eye? If the lines are spoken intelligently no ear could possibly distinguish the cleavage.—ED.]

91-95. *And though . . . of others]* BOAS (p. 514): These lines guide us to what is (more than any other) the central idea binding together the two sections of the play. Nature will have her rights, and it is useless to seek arbitrarily to override them. The princely youths, though reared in a cave, pine for a court, which is their native air, while Imogen, whom the accident of their abduction has made heiress to the throne, yearns for the seclusion of domestic life, and thus has chosen a man of humble fortunes as her husband. She has even longed, in the pain of separation from Posthumus, to be 'a neat-herd's daughter,' with him as their neighbor shepherd's son.

92. *I'th'Caue, whereon the Bowe their, etc.]* THEOBALD explains his reading by reminding us that 'we call the *Arching* of a *Cavern*, or *Overhanging* of a *Hill*, metaphorically, the *Brow*.' In a letter to Warburton (Nichols, ii, 267), Theobald writes, 'as for your change of *wherein* to *within*, it gives such sense and elegance too, that I cannot but approve it.' I can find no subsequent reference to this emendation, 'within'; we may, therefore, conclude, as the *Cam. Edd.* has concluded, that it was withdrawn.—WARBURTON thus paraphrases his emendation, which has been generally adopted: 'Yet in this very cave, which is so low that they

In simple and lowe things, to Prince it, much
 Beyond the tricke of others. This *Paladour*, 95
 The heyre of *Cymbeline* and Britaine, who
 The King his Father call'd *Guiderius* . Ioue, 97

95. Paladour] Ff, Theob. Han. Warb.
 Cap. Polydor or Polydore Rowe et
 cet.

96, 97. *The...Guiderius*] In paren-
 theses, Pope, Theob. Han. Warb.

96. *who*] Dyce, Glo. Cam. *whom*
 Ff. et cet.

97. Guiderius. *Ioue*,] Ff. Guide-
 rius, *Jove!* Rowe, †, Guiderius,—
Jove! Cap. et seq. (subs.)

must bow or bend on entering it, yet are their thoughts so exalted,' etc. This is the antithesis. Belarius had spoken before of the lowness of the cave.—JOHNSON: I think the reading is this, 'I'th' Cave, where *in* the Bow,' etc. That is, they are trained up in the 'cave, where their thoughts *in hitting the bow, or arch of their habitation, hit* the roofs of palaces.' In other words, though their condition is low, their thoughts are high. The sentence is at least, as Theobald remarks, abrupt, but perhaps not less suitable to Shakespeare. I know not whether Dr Warburton's conjecture be not better than mine. [This conjecture of Dr Johnson was reprinted in the *Var.* of '73 and '78, and there an end.]—STAUNTON'S punctuation of the whole passage (*Athenæum*, June 14, 1873) is thus: 'They think they are mine: and, though train'd up thus meanly, | I'th' cave wherein they bow their thoughts do hit | The roofs of palaces.' This punctuation was adopted by INGLEBY (see *Corrections*, p. xx.)—DOWDEN also adopts Staunton's comma after 'meanly.'—THISELTON accepts the Folio without change, and appears no whit disheartened by finding no apodosis to 'though trained vp,' etc. 'The initial capital in *Bowe*,' he says, 'suggests that the "*Bowe*" meant is what they think to be "*The Roofes of Palaces*"; had "*Bowe*" been a verb we should have expected to find "*hit*" similarly capitalised. The *Bowe* may either be the vaulted ceiling of the Cave or the arch over its entrance. . . . The Cave's "*Bowe*" they take to be "*The Roofes of Palaces*" and fret to find that it is nothing of the sort.'—PORTER and CLARKE: The comparison is made of the arch of the Cave's roof to a bow, whence they shoot forth the arrows of their lofty thoughts far beyond it. Warburton's change, universally adopted, misses the metaphor altogether, and along with it the significance of the whole passage.—DOWDEN: I think this emendation of Warburton almost certainly right, the misprint 'the' for *they* is a very common one. . . . If we understood 'on the bow' to mean like arrows on the bow, a change of one letter would give sense and grammar to the Folio text: 'I' th' cave, there, on the bow, their thoughts do hit The roofs of palaces.' In IV, ii, 380, a thought is compared to a bolt 'shot at nothing.' [Warburton's emendation is so slight that it seems a small price to pay for an interpretation so fine: although these boys have been brought up in this mean, low cave, their thoughts are yet as lofty and royal as though they were re-echoed from the domes of palaces. 'Ha, majesty!' exclaims the Bastard in *King John*, 'how high thy glory towers, When the rich blood of kings is set on fire!'—II, i, 350.—ED.]

94. to Prince it] For other examples of this indefinite use of 'it' after nouns or words that are not generally used as verbs, to give them the force of verbs, such as 'Foot it featly,' *Temp.*, I, ii, 380; 'I'll queen it no inch further,' *Wint. Tale*, IV, iv, 460, etc., see ABBOTT, § 226.

96. *who*] See 'who,' I, vii, 182.

When on my three-foot stoole I sit, and tell 98
 The warlike feats I haue done, his spirits flye out
 Into my Story : say thus mine Enemy fell, 100
 And thus I fet my foote on's necke, euen then
 The Princely blood flowes in his Cheeke, he sweats,
 Straines his yong Nerues, and puts himselfe in posture
 That acts my words. The yonger Brother *Cadwall*,
 Once *Arviragus*, in as like a figure 105
 Strikes life into my speech, and shewes much more
 His owne conceyuing. Hearke, the Game is rows'd, 107

98-104. Mnemonic Warb.
 98. *three-foot stoole*] *three-foot-stool*
 Theob. Warb.
 99. *The...flye*] One line, Han.
I haue] *I've* Pope,+, Dyce
 ii, iii.
 99, 100. *out Into*] *Out at* Han.
 100. *say*] Ff, Glo. Cam. *say*, Rowe
 et cet.
 100, 101. *thus mine...necke*] As quo-
 tation, Theob. Han. Johns. et seq.

101. *on's*] Ff, Rowe,+, Coll. Dyce,
 Sta. Sing. Glo. Cam. *on his* Cap. et
 cet.
 103. *Straines*] *Stains* Rowe ii.
 105. *figure*] *vigour* Coll. MS.
 107. *Hearke,*] [Horn] *Heark!* Coll. iii.
rows'd,] F₂. *rouz'd*, F₃F₄.
rouz'd—Rowe, Pope, Han. Warb.
rouz'd. Theob. Johns. Cap. Coll. i, ii.
rouz'd, Coll. iii. *rouz'd!* Var. '73 et
 cet. (subs.)

103. **Nerues**] That Shakespeare often uses 'nerves' where we should say 'sinews' we all know. I am not sure that in Shakespeare's mind sinews, arteries, and nerves were not all three the sources of strength. Hamlet says, 'My fate cries out, And makes each petty artery in this body As hardy as the Nemean lion's nerve.' Henry the Fifth calls on his soldiers to 'Stiffen the sinews, summon up the blood.' But Shakespeare, when the hot blood was stirring, cared little for any nice anatomical distinctions; his Globe audience cared less; and, surely, we least of all.—ED.

105. **in as like a figure**] HERFORD: That is, acting my words as graphically as his brother. While Guiderius's gestures reflect the immediate impression of Belarius's tale, Arviragus, a more imaginative hearer, heightens what he hears by his greater energy of conception.—DOWDEN: I think that 'figure' here means 'part enacted,' as in *The Tempest*, 'Bravely the figure of this harpy hast thou Perform'd.'—III, iii, 83.

106. **shewes much more**] DOWDEN: Not, shows more than his brother, but exhibits his own conception of things much more than merely gives life to what I say.—WYATT: Belarius has here given us the clue to the discrimination of the characters of the two youths, apparently so much alike,—a clue that must be followed up in the succeeding scenes.

107. **the Game is rows'd**] MADDEN (p. 26, foot-note): The word 'rouse' seems to have been generally used in the absence of special terms of venery. We find it applied to the lion and the panther, and Gervase Markham, in his edition of the *Boke of St. Albans* (1595), sanctions its application to the hart. But it was in strictness a term of art used in reference to the buck, and it is so used by Shakespeare. Thus, even if other indications were wanting, we could have told that Belarius and the sons of Cymbeline were engaged in the sport of shooting fallow deer with the cross-bow when he exclaimed, 'Hark, the game is roused!' and that Henry Boling-

Oh *Cymbeline*, Heauen and my Conscience knowes 108
 Thou didd'st vniustly banish me : whereon
 At three, and two yeeres old, I stole these Babes, 110
 Thinking to barre thee of Succession, as
 Thou refts me of my Lands. *Euriphile*,
 Thou was't their Nurse, they took thee for their mother,
 And euery day do honor to her graue : 114

108. *Cymbeline*,] *Cymbeline*. Ff. 113. *Nurse*,] *nurse*; Theob. Warb.
Cymbeline! Rowe et seq. et seq.
knowes] *know* Pope, +. *took*] *take* Pope, +.
 111. *Succession*,] *succession* Cam. 114. *her*] *thy* Han. Warb. Cap. Ran.
 112. *refts*] *ref't* Rowe et seq. Ktly.
 113. *was't*] *was't* F₃F₄.

broke had in mind the chase of the buck when he assured the Duke of York that his son would have found in John of Gaunt a father 'to rouse his wrongs and chase them to the bay.'—*Rich. II.*: II, iii, 128. . . . Absolute certainty in Shakespearian criticism is attainable only in matters of ventry and horsemanship. Shakespeare would as soon write of rousing a fox as of starting a deer.

108-116. Oh *Cymbeline* . . . Game is vp] DOWDEN (p. 405, foot-note): Professor Ingram suggests to me that the speech as written by Shakespeare ended immediately before these lines with the words, 'The game is roused.' These words are awkwardly repeated at the end of the speech, 'The game is up.'—[I do not doubt that Professor Ingram is right. May we not here recognise the same intrusive hand from which this play suffers elsewhere?—ED.]

110. I stole these Babes] JOHNSON: Shakespeare seems to intend Belarius for a good character, yet he makes him forget the injury he has done to the young princes, whom he has robbed of a kingdom only to rob their father of heirs.—The latter part of this soliloquy is very inartificial, there being no particular reason why Belarius should now tell to himself what he could not know better by telling it.—INGLEBY: Belarius's soliloquy here serves the purpose of a chorus. [I have grave doubts. It bears no resemblance to any of Shakespeare's Choruses. A Greek Chorus was composed of spectators.—ED.]

112. Thou refts] See 'solicits,' I, vii, 175.

112. *Euriphile*] WALKER (*Crit.*, ii, 31): This is perhaps a corruption of *Euriphyle*.—DYCE (ed. ii.): Walker certainly must have written 'a corruption of *Euriphyle*.' [Could Dyce have read to the end of Walker's note? Following what is given above, Walker quotes from Chapman's *Odyss.*, xi, "'Mæra, Clymene, I witness'd there, and loath'd Eryphile," [i. e., Eriphyle].' Possibly the bracketed name was added by Lettson; still, it is there on the printed page.—ED.]

114. to her graue] MALONE: The Poet ought rather to have written 'to thy grave.' This change of persons frequently occurs in our author. Thus, in *Julius Cæsar*, 'Casca, you are the first that rears your hand.'—III, i, 30; 'Hail to thee, worthy Timon, and to all That of his bounties taste.'—*Timon*, I, ii, 129. We meet with this construction in Scripture, *Acts*, xvii, 2: 'And Paul . . . reasoned with them out of the scriptures . . . and that Jesus, whom I preach unto you, is Christ.'—VAUGHAN: The youths really were honouring their mother's grave alone, whether the grave actually contained the ashes of their mother, or the ashes of one

My selfe *Belarius*, that am *Mergan* call'd 115
 They take for Naturall Father. The Game is vp. *Exit.*

Scena Quarta.

Enter Pifanio and Imogen.

Imo. Thou told'st me when we came frō horfe, y^e place
 Was neere at hand : Ne're long'd my Mother fo
 To see me first, as I haue now . *Pifanio, Man :* 5

<p>116. [Horn again sounded. Coll. ii. <i>Game is] game's</i> Pope,+. 1. Scene continued. Rowe, Theob. Scene vi. Eccles. Another Part of the above country. Cap. Near Milford-Haven. Var. '73. 4. <i>at] ar</i> F₂. 4, 5. <i>my ... see me] his ... see him</i> Southern MS. Han.</p>	<p>5. <i>see me] seeme</i> F₂. <i>seem</i> F₃F₄. <i>I haue now.]</i> Han. Johns. Coll. ii, Glo. Cam. Ingl. <i>I haue now—</i> Rowe, Pope, Theob. Warb. Coll. i, Sta. Ktly. <i>I hope now</i> Sprenger. <i>I do now</i> Daniel, Huds. <i>I haue now:</i> Ff. et cet. <i>Pifanio, Man:]</i> Ff. Pifanio! Rowe ii,+. <i>Pisania, Man,</i> Johns. <i>Pisania! Man!</i> Rowe i, et cet.</p>
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mistaken to be so. The expression, therefore, is not, I apprehend, incorrect, still less spurious.—Br. NICHOLSON (*N. & Q.*, VII, ix, 324, 1890): I think this may be explained by supposing that a natural stage-action takes place, and we are at liberty to suppose such the more if it explain a passage. *Belarius*, having said, 'They took thee for their mother,' his mind naturally reverts to the fact that she has been his devoted wife and chief companion of his solitude for many years, and he turns away and pauses meditatingly on her. I say 'devoted' and 'pauses,' because they must not only have been accomplices, but to be an accomplice she at least must have loved him, and if he had not done so at first,—and it is more likely that he did if we consider his character,—his lonely life with her only as his helpmate in bringing up such children, he must have learned to love her. After, then, this pause, marked by or;—, he reflectingly says, 'And every day do honour to her grave,' where he the more uses the third person, because his mind again recurs to his first topic—the sparks in the youths' noble and princely natures,—and leads him to reckon this filial love among their excellences. [See I, ii, 58, where there is a similar change of personal pronoun and a similar explanation given by Nicholson. See also IV, ii, 284, 285, and V, i, 4-6.]

116. **Naturall Father]** CRAIGIE (*N. E. D.*, s. v. *Natural*): 13. Of children actually begotten by one (in contrast to adopted, etc.) and especially in lawful wedlock; hence, frequently equivalent to legitimate. *b.* Similarly of other relationships (especially *natural father* or *brother*) in which there is actual consanguinity or kinship by descent. [The present line quoted in illustration.]

1. **Scena Quarta]** ECCLES: The time I suppose to be in the early part of the morning of the same day as the last scene. It seems as if *Pisania* had reached the court in the afternoon of the same also, which he does in the ensuing scene.—DANIEL (*Sh. Soc. Trans.*, 1877, p. 244): Between this and the preceding scene there is an interval of one clear day. *Imogen* and *Pisania* journey into Wales. This scene begins DAY 7. At its close *Pisania* hastens back to Court.

4, 5. **My Mother . . . see me first]** VERPLANCK: Southern altered his Fourth

Where is *Posthumus*? What is in thy mind 6
 That makes thee stare thus? Wherefore breaks that sigh
 From th'inward of thee? One, but painted thus
 Would be interpreted a thing perplex'd. 9

6. *Where*] *Where* Ktly. et cet.
What is] *What's* Ktly. 8. *One*] *One, One, Ff, Rowe i. One*
 8. *th'inward*] *Ff, Rowe, +, Coll. Han. Cam.*
 Dyce, Sta. Sing. Ktly. *the inward* Cap.

Folio thus: 'Ne'er long'd *his* Mother to see *him* first,' which certainly is more consistent with Imogen's state of mind, and renders the words 'As I have now' more relative.

5, 6. To see . . . in thy mind] WALKER (*Crit.*, iii, 323): We should arrange, I suspect,—'To see me first as I have now:—Pisanio!— | Man!—Where's Posthumus?—What is in thy mind,' etc. [Again we have an arrangement which no ear of mortal mould could detect when spoken by an impassioned actress. Nor is this all. Such an arrangement betrays a lack of dramatic instinct in Walker. As the tone stands in the Folio, the weary, woebegone, impatience of Imogen in its rhythm: 'Where IS Posthumus?' Walker's 'Where's Posthumus?' is no more dramatic than if she had asked, 'Where's my handkerchief?'—ED.]—STAUNTON also re-arranged these lines and supplied an omission (*Athenæum*, 14 June, 1873). But he, too, has 'Where's Posthumus?' which is less excusable in him than in Walker; Staunton was at one time on the stage, so it was said. His notice is as follows: 'I would read and arrange,—but that the alteration might be thought too violent even in this most corruptly printed play,—"To see me first, as I to see *this haven*, I Now, Pisanio, Man! Where's Posthumus?" See *ante*,—"this same blessed Milford,"—and note that "haven" here and in other places must be pronounced *hane*; as "raven," *metri gratia*, must be often sounded *rane*.' Did Staunton notice that he changes the accent of 'Posthumus' from its usual erroneous position on the penult to the antepenult?—ED.]

5. as I haue now] CAPELL: Imogen only expresses the *degree* of her longing by saying 'twas as great as her mother's; its object is sufficiently known, and the mention of it this way has more beauty than had she made it direct.—VAUGHAN (p. 439) finds a contrast between 'Ne're long'd my Mother' and 'as I have *now*' "in this short time, since we came from horse, have longed to see Posthumus." [Is not Rowe's broken sentence to be preferred? Pisanio's agonised expression startles Imogen and affrights her. Suspicion begins to dawn on her, and her sentence remains unfinished.—ED.]

8. From th'inward of thee] SCHMIDT (*Lex.*) gives as parallel to the present phrase, 'those jacks that nimble leap to kiss the tender inward of thy palm.'—*Sonn.*, cxxviii. Yet this is not the same 'inward' as Pisanio's, and, according to Bartlett's *Concordance*, these two are the only instances of the word, which really needs no parallel or explanation whatever.—ED.

8. painted] That is, described or set forth as in a picture. In *Coriolanus*, after Menenius has been describing Coriolanus and ends with that unparalleled expression, 'He wants nothing of a god but eternity and a heaven to throne in,' Sicinius sighs, 'Yes, mercy, if you report him truly.' Then Menenius replies, 'I paint him in the character.'—V, iii, 27.—ED.

Beyond felfe-explication. Put thy felfe 10
 Into a hauiour of leffe feare, ere wildneffe
 Vanquish my stayder Senses. What's the matter?
 Why tender'ft thou that Paper to me, with
 A looke vtender? If't be Summer Newes
 Smile too't before : if Winterly, thou need'ft 15
 But keepe that count'nance ftill. My husbands hand?
 That Drug-damn'd Italy, hath out-craftied him, 17

11. *hauior*] *'haviour* Rowe, +, Cap.
 Varr. Ran. Knt, Sta. Ktly.

wildneffe] *wilderness* Warb. ('corrected in MS.' ap. Cam.)

12. *my*] *thy* Pope, Han.

stayder] F₂. *flaieder* F₄, Rowe i.
steadier Rowe ii, Pope, Han. *flaider*
 F₃, Cap. et cet.

Senses.] *senses*— Pope, Theob.
 Han. Warb.

13. *tender'ft*] *offer'st* Pope, Han.

[Pisano reaches her out a
 Letter. Cap.

14. *If't*] *If it* Varr. Mal. Ran. Steev.
 Varr. Knt, Coll.

15. *too't*] *to't* F₃F₄ et seq.

16. *hand?*] *hand!* Cap. et seq.

17. *out-craftied*] *out-crafty'd* Cap.
 Mal. *out-crafted* Varr. Ran. Dyce ii,
 iii.

10. **selfe-explication**] CAPELL (p. 111): That is, beyond the person's own power of explaining.

11. **hauior**] MURRAY (*N. E. D.*): Originally adopted from the French *avoir*, having, possession, property, etc. . . . In the 14th and 15th centuries, association with the English *have*, *having*, introduced the variants *haver*, *havoir*, *havour*, and the *h* was established before 1500. At the same time the parallel *behaviour* was formed in the English *behave*; and in the 16th century, *havour*, besides its original sense of 'possession,' took also that of *behaviour*. Subsequently the termination of both words passed through *cour* to *iour* (cf. *saviour*, and vulgar 'lovier'); the original sense, 'possession,' became obsolete; and, in the new sense, *haviour* came down alongside of *behaviour*, of which it may often have been viewed as a shortened form.

13, 14. **tender'st . . . vtender**] INGLEBY: A quibble, very common with the writers of that time, though insufferable now. [If by a 'quibble' is meant a pun, and if a 'pun' means a jest, then was Imogen's quibble as insufferable in 1609 as it would be in 1909 or 2009. It was, I think, merely an association of sound, not of meaning, that caused one 'tender' to follow another 'tender,' an illiteration that has nothing more of a quibble in it than there is in our 'might and main,' 'stock and stone.' It is the same with Lady Macbeth's 'I'll guild the faces of the grooms withal For it must seem their guilt'—this too has been called a quibble. I do not forget old John of Gaunt's death bed, where 'misery makes sport to mock itself'; and where he plays nicely with his name of set purpose. That situation is far different from the impassioned moments of Lady Macbeth and of Imogen.—ED.]

14. **Summer Newes**] MALONE: So, too, in *Sonnet* xcvi: 'Yet nor the lays of birds nor the sweet smell Of different flowers in odour and in hue Could make me any summer's story tell,' etc.

16. **But keepe**] DEIGHTON: Possibly 'But' should be *Not*, *i. e.*, the news, if bad, will be sufficient in itself, and there will be no need of your fierce looks.

17. **Drug-damn'd Italy**] HERFORD: That is, detested for its (poisonous) drugs.

17. **out-craftied**] MALONE: Thus the old copy, and so Shakespeare wrote.

And hee's at some hard point. Speake man, thy Tongue 18
 May take off some extremitie, which to reade
 Would be euen mortall to me. 20

Pif. Please you reade,
 And you shall finde me (wretched man) a thing
 The most disdain'd of Fortune.

Imogen reads.

THy Mistris (*Pifanio*) hath plaide the Strumpet in my 25
 Bed: the testimonies whereof, lyes bleeding in me. I speak
 not out of weake Surmises, but from prooffe as strong as my
 greefe, and as certaine as I expect my Reuenge. That part, thou
 (*Pifanio*) must acte for me, if thy Faith be not tainted with the
 breach of hers; let thine owne hands take away her life: I shall 30
 giue thee opportunity at Milford Hauen. She hath my Letter
 for the purpose; where, if thou feare to strike, and to make mee
 certaine it is done, thou art the Pander to her dishonour, and
 equally to me disloyall.

Pif. What shall I need to draw my Sword, the Paper 35
 Hath cut her throat already? No, 'tis Slander,
 Whose edge is sharper then the Sword, whose tongue 37

18. *Speake man,*] *Speak, man,* F₄,
 Rowe i. *Speak, man;* Rowe ii. et seq.

26. lyes] lie Rowe et seq.

29. me.] me. Theob. ii, Warb. Johns.

30. owne] Om. Theob. ii, Warb.
 Johns.

34. [She swoons. Ktly.

35-47. Mnemonic Pope, Warb.

35, 36. *Sword,...already?*] *Sword,...*
already, F₃F₄, Rowe. *sword?...already.*
 Pope et seq.

36, 37. *Slander,...Sword,*] Ff, Rowe,
 Pope, Han. Glo. *slander,...sword,*
 Theob. Warb. Johns. *slander,—...*
sword; Knt. *slander,...sword;* Coll.
 Sta. *slander;...sword;* Cap. et cet.

So in *Coriolanus*, 'chaste as the icicle that's curded by the frost from purest snow.'
 —[V, iii, 15].—DYCE (ed. ii, reading *out-crafted*): But in such cases no stress can
 be laid on the spelling of the Folio. In *Coriolanus* it has 'You have made faire
 hands, You and your Crafts, you have *crafted* faire,'—IV, vi, 117; and while in
All's Well it has 'muddied,' in *The Tempest* it twice has 'mudded.'

34. **disloyall**] LADY MARTIN (p. 190): My pen stops here. I know not how to
 write. Such a charge as that letter contains, to meet the eye of such a creature!
 She has begun to read, full of apprehension for her husband's safety, and from his
 hand she now receives her deathblow. As the last word drops from her lips, her
 head bows in silence over the writing, and her body shrinks as if some mighty rock
 had crushed her with its weight. These few words have sufficed to blight, to
 blacken, and to wither her whole life. The wonder is that she ever rises. I used to
 feel tied to the earth.

Out-venomes all the Wormes of Nyle, whose breath 38
 Rides on the posting windes, and doth belye
 All corners of the World. Kings, Queenes, and States, 40
 Maides, Matrons, nay the Secrets of the Graue
 This viperous flander enters. What cheere, Madam?
Imo. Falfse to his Bed? What is it to be falfse? 43

38. Nyle,] Ff, Rowe i. *Nile*, Rowe
 ii, Pope, Han. Glo. *Nile*; Theob. et
 cet.

40. *World.*] Ff, Rowe, +. *world*,—
 Knt. *world*: Cap. et cet.

40, 41. *World.* *Kings ... Matrons,*]

world, Kings...matrons; Ecl.

41. *Matrons,*] *matrons*,— Knt; Sta.

43. *Bed?*] *bed!* Rowe et seq.

What...falfse?] *What! is it to be
 falfse* M. Mason, Ran. Sing. Ktly,
 Coll. iii.

38. **Out-venomes**] Thus in *Richard II*: 'Pierced to the soul with slander's venom'd spear.'—I, i, 171.

38. **Wormes of Nyle**] That is, all the asps of the Nile. Cleopatra asks the Clown, 'Hast thou the pretty worm of Nilus there?'—V, ii, 242.

39-41. **doth belye . . . World. Kings . . . Matrons**] VAUGHAN (p. 441): First, 'corners' cannot be belied in Shakespeare's sense of that word, 'to tell lies of,' although they may be 'filled with lies,' and so be belied in a conceived sense of that word, which is not Shakespeare's meaning. . . . I would interpret and punctuate thus: 'doth belie,—All corners of the world,—kings, queens, and states, Maids, matrons'; which means 'where language is borne on the fleet winds, and at every corner of the world, belies kings, queens, and persons of highest dignity, and both maid and matron:—nay,' etc.—DOWDEN adopts Vaughan's reading and interpretation. Yet if the punctuation of the Folio is to be discarded, and it is not felicitous, Eccles's punctuation (see *Text. Notes*) seems to me to be preferable to Vaughan's; in the latter there is a parenthetical clause so elliptical that it has to be explained in the paraphrase by the addition of an *at*. Vaughan's reason for making this clause, 'All corners of the world,' parenthetical seems to me to lack strength. We are dealing with poetry, and is there anything to be criticised in the passionate exclamation that Slander's breath rides on the posting winds and covers with lies every corner of the earth?—ED.]

40. **States**] JOHNSON: That is, persons of highest rank.

43. **False to his Bed?** etc.] MRS GRIFFITH (p. 481): Nothing in situation of circumstance, in thought, or expression can exceed the beauty or tender effect of these lines. They catch such quick hold of our sympathy that we feel as if the scene was real, and are at once transported amidst the gloom and silence of the forest, in spite of all the glare of the theatre, and the loud applause of the audience. It is in such instances as these that Shakespeare has never yet been equalled, and can never be excelled. What a power of natural sentiment must a man have been possessed of who could so adequately express that kind of ingenuous surprise upon such a challenge, which none but a woman can possibly feel! Shakespeare could not only assume all characters, but even their sexes too.—EDWARD ROSE (*Sh. Soc. Trans.*, 1880-6, p. 1, 1879): I shall endeavour to sketch the effect upon many different personages of *sudden emotion*; but I shall look upon their characters not as many and diverse, but as essentially only two—as modifications (or, more rarely,

[43. False to his Bed? etc.]

pure examples) of two great opposing types: the men who are habitually self-conscious, given to analyse their own minds and deeds, and the men who are not. Yet, to make clear what I mean, I should like to mention one or two characters in real life which impress every one, I believe, as almost pure types of the two classes I have named. In the class of simple, direct minds, acting from obvious motives and with a minimum of self-consciousness, must surely come those of John Bright, of Darwin, of the late Duke of Wellington, and of a vast mass of undistinguished people, some dull, some hard, some exquisitely innocent, some marvellously selfish. These people vary as much as angel from devil, yet there is about them all a certain childlikeness, good or bad, a certain self-confidence, useful or dangerous. Even Darwin, while he admits most freely that he may be mistaken, has the self-confidence of utter purity; he knows that he is merely telling you what he has seen honestly, dully, and without *arrière-pensée* or reserve. So the Duke of Wellington did simply what seemed to him his duty, never thinking what it might seem to other men: and so many a man quite unconsciously obeys his own pleasure, his own ambition, or the will of some superior nature who without an effort masters him. Of the opposite kind are many modern poets—Tennyson, Browning, very noticeably the late Arthur Clough:—men who constantly look into their own minds, examine their own motives, deliberate, doubt, and change. A student of human nature, in the literary sense—a subjective poet—is, in the nature of things, bound to be of this class. Goethe and Byron, though both men of much practical sense, belonged essentially to it—they made it the business of their lives to think and to express their thoughts: they were not among the great *doers* of this world. Their fine general powers might have obtained for them a good place among practical men, but nothing like the rank to which some parts of their faculties would seem to have entitled them. That there have also been men of infinite littleness in this class hardly needs to be said: a tiny intellect eagerly scrutinising itself cannot well be of any calculable value. Shakspeare, as a purely dramatic poet, had of necessity a nature prone to self-analysis, though his genius was large enough to analyse also nearly every other mind, while it yet noted all natural objects, and constantly kept all things in due proportion. . . . In his very latest plays, the *Winter's Tale* and *Cymbeline*, he has companion studies of two contrasting characters, under circumstances to a considerable extent the same. Both Hermione and Imogen are accused by their husbands of infidelity, though it is true that the former is impeached in the presence of many people, while the latter is quite alone, except for the faithful servant who bears the news. But Hermione's is evidently a simple and grand nature of unusual strength, which, though fully realising its position, had force enough to bear with the amplest dignity a terrible trial. For this great soul no personal attack is too heavy to be endured; it is only at the death of her son—following upon a joy so great that she could utter but one word—that, like Hero, and not unlike Othello, she falls into a deadly swoon. It is not thus that Imogen's curious, imaginative character is affected by such an accusation. She *thinks*; thinks fast and hard, and talks as fast—she makes what is an almost continuous speech of sixty lines. She does not even casually mention Cloten without an elaborate definition of his character—'that harsh, noble, simple nothing.' These are her first words, after that silence so often to be noticed in parallel cases in Shakspeare.—*Sudden Emotion: in its Effect upon different Characters, as shown by Shakspeare.*

To lye in watch there, and to thinke on him?
 To weepe 'twixt clock and clock? If sleepe charge Nature, 45
 To breake it with a fearfull dreame of him,
 And cry my felfe awake? That's falfe to's bed? Is it?

Pifa. Alas good Lady.

Imo. I falfe? Thy Conscience witnesse : *Iachimo*, 49

47. *That's]* *that* Pope, Theob. Han. Warb.

falfe] F₁.

to's] Ff, Rowe, +, Dyce, Sta.

Glo. Cam. *to his* Cap. et cet.

bed?] *bed*; Rowe, Coll. *bed!*

Pope, +. *bed*, Ran. Dyce, Sing. Ktly.

Glo. Cam.

47. *Is it?]* Ff, Rowe, Johns. Dyce, Sta. Glo. Cam. Om. Pope, +. Separate line Cap. et cet.

49. *witnesse:]* *witness*, Rowe, +, Del. Ingl. *witness*. Coll. i, ii, Ktly.

Iachimo,] *Iachimo*,— Theob. Warb. Johns.

43. **What is it to be false ?** VAUGHAN (p. 442, adopting M. Mason's reading—see *Text. Notes*): Imogen does not ask the general question what falsehood to his bed is, but whether all which she describes, that is, all which she herself does, be falsehood; and then concludes, '*that* is falsehood, is it?' Further, there is but one question, and that is whether the accumulation of acts here described constitutes falsehood; not many questions as to many acts, for that spoils the picture of her absolute devotion, which shows itself in a whole group of actions and sufferings. Of the impressive group she says, '*that's* false to his bed; is it?' a question she has already asked at the beginning of the sentence, and which she energetically repeats at the end of it. [It seems to me that the appeal here to be made is to the dramatic effect. Imogen, as Rose says, 'thinks fast,' but she thinks piecemeal, and each reminiscence, as it rises in her mind, is a question, with the faintest possible pause, but yet a pause, after each one, for the indignant denial. We must bear in mind that she is before an audience, and, however fast she may think, she must not think faster than they, and so o'erstep the modesty of nature.—ED.]

44. **To lye in watch there,** etc.] HUNTER (ii, 295): Shakespeare has shown here, and in the character of the wife of Hotspur, how beautifully he can depict conjugal tenderness and affection. Lady Percy of *King Henry the Fourth* was the Countess of Northumberland, of Shakespeare's own time, the amiable wife of a morose husband. A daughter of hers was Countess of Leicester, wife of a Sidney; and I am tempted to quote a passage from one of her letters to the Earl, so like this speech of Imogen, that if we may not suppose she had recently read it, and the words had left their trace on her memory, we may at least take them as proof how justly the Poet has here delineated some of the most sacred and honourable of human sentiments: 'Mr Seladine comes in with your letter, whom I am engaged to entertain a little: besides it is supper-time, or else I should bestow one side of this paper in making love to you. And since I may with modesty express it, I will say that if it be love to think on you sleeping and waking, to discourse of nothing with pleasure but what concerns you, to wish myself every hour with you, and to pray for you with as much devotion as for my own soul, then certainly it may be said that I am in love; and this is all which you shall at this time hear from yours, D. Leicester.'

46. **fearfull dreame of him]** That is, fearful for him, for his safety.

49. **Thy Conscience witnesse : Iachimo]** CAPELL (p. 111): As the moderns

Thou didd'st accuse him of Incontinencie, 50
 Thou then look'dst like a Villaine : now, me thinkes
 Thy fauours good enough. Some Iay of Italy
 (Whose mother was her painting) hath betraid him : 53

51. *me thinkes*] *me thinks* F₃. *me-thinks* F₄ et seq.

52. *fauours*] *favours* Rowe et seq.
good] *well* Cap.

53. *mother was*] *feather was* Cap.
 Ecl. *plumage was* Bailey. *favour was*
 Cartwright. *pander was* Bulloch,

Elze. *colour was* Herr. *broker was*
 (i. e. *brother*, i. e. *mother*) Sprenger.
motheur was Becket. *smoother was*:
 Jackson. *honour was her plaything*
 Gould.

53. *betraid*] *bedlaid* Bulloch.

[i. e., Capell's predecessors] have pointed this passage, Imogen's appeal is to Iachimo's conscience; whereas the Folios direct it to Posthumus, and the other is apostrophized afterwards.—ECCLES: I cannot avoid entertaining a suspicion that this address might have been directed to Pisanio, whose close attendance upon her person might be supposed to afford him the best assurance of her fidelity.—DELIUS, as well as all editors who adopted Rowe's punctuation (see *Text. Notes*), suppose that this appeal is made to Iachimo.—HERZBERG (p. 460) dissents, however, and follows the Folio. 'Thy,' he says, 'can refer only to Pisanio. In the vividness of her emotion Imogen then turns to the absent Iachimo, to whom, of course, "Thou" applies. In moments of passionate excitement such a change of appeal is as true psychologically as it is common to poets of all times.'—VAUGHAN: 'Thy conscience witness' applies to Posthumus—and means more than its words adequately express—in the sense of 'Thy conscience witness whether it is I or thou that is false,' and does not apply to Iachimo.—DOWDEN: That is, thy inmost consciousness. Is this addressed to Pisanio or to Posthumus? I think to the latter. [I doubt that Imogen was at that instant conscious of Pisanio's presence.—ED.]

52. *fauours good enough*] MALONE: So, in *Lear*, 'Those wicked creatures yet do look well-favor'd, when others are more wicked.'—II, iv, 259.

52. *Some Iay of Italy*] MURRAY (*N. E. D.*) describes the Jay as a noisy, chattering bird with vivid tints of blue, heightened by bands of jet black and patches of white. From a bird of this description the sense is easily transferred to 'a showy or flashy woman; one of light character.' And inasmuch as its earliest use (according to Murray) in this transferred sense is found in *The Merry Wives*, where Mrs Ford says, 'We'll teach him to know turtles from jays'—III, iii, 44, it is not impossible that it is Shakespeare's own original comparison, unless he obtained the idea from the Italian *Putta*, which means both the bird and a wanton woman. Capell was the first to call attention to this Italian similarity, and it was afterward put forward by SINGER, without credit to Capell, and mentioned by KNIGHT, but I think no importance has been attached to it.—ED.

53. (*Whose mother was her painting*)] The text of ROWE's first edition reads, '*Whose Wother,*' etc. It is a misprint, merely an inverted *M*, which was corrected in his second edition, but not before CHARLES GILDON put forth a volume in 1710 containing Shakespeare's *Poems with Critical Remarks*, etc., of his own, and a *Glossary* of about five pages containing *An Explanation of the Old Words us'd by Shakespeare in his Works*. In this *Glossary* he loyally inserted *Wother*, and still more loyally supplied a definition, namely: 'Merit, Beauty, etc.' I am indebted for this reference to Gildon to Theobald, who was distressed over his

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inability to find another example of *Wother*, no matter what it meant. Theobald's own emendation was not happy; the text 'seems to me,' he says, 'to have this sense, "Whose Mother was a *Bird of the same Feather*"; i. e., such another gay wanton: which is severe enough. I have imagin'd the Poet might have wrote: "whose mother was her planting," i. e., was bawd to her, and *planted* her on Posthumus: which is still more sarcasticall.'—"The true word," asserts WARBURTON, 'is *meether*, a north country word, signifying *beauty*. So that the sense of *her meether was her painting* is that she had only an appearance of beauty, for which she was beholden to her paint.'—I can find no such word as *meether* in Dr JOSEPH WRIGHT's monumental *English Dialect Dictionary*.—Dr ALDIS WRIGHT, in the foot-notes in the *Cam. Ed.*, says that the conjecture was 'withdrawn in MS.'—Dr JOHNSON wisely and temperately observes: 'The present reading, I think, may stand; "some jay of Italy," made by art the creature, not of nature, but of painting. In this sense "painting" may be not improperly termed her "mother."'—I think that Theobald may have indirectly suggested HANMER's emendation which, in his first edition, he inserted in his text without comment; it is 'Whose feathers are,' etc. This, after changing it to 'Whose *feather is*,' etc., was adopted by CAPELL.—STEEVENS tells us that he met with a similar expression in one of the old comedies, but forgot to note the date or name of the piece: '—a parcel of conceited feather-caps, whose fathers were their garments.' This quotation is almost conclusive, if—. In the *Variorum* of 1803 HARRIS is quoted as remarking that "'Whose mother was her *painting*" means her likeness.' The connection is not readily detected, I think, between the betrayal of Posthumus and the painted likeness of the mother of some jay of Italy. As a family portrait it may have been source of pride, but as a means of seduction its value is obscure.—In WILLIAM RICHARDSON's *Essays*, which are thoughtful and didactic, but barren of enthusiasm or vivacity, there is on p. 190 a foot-note on the present passage, which to R. G. WHITE (*Shakespeare Scholar*, p. 462) appears to be 'entirely satisfactory.' 'Imogen,' says Richardson, 'is moved by indignation, and even resentment. These feelings incline her to aggravate obnoxious qualities in the object of her displeasure. The "jay of Italy" is not only very unworthy in herself, but is so by transmitted, hereditary, and, therefore, by inherent wickedness. She derived it from her parents: *matri turpi filia turpior*; her mother was such as she is; her picture, her portrait; for the word "painting" in old English was used for *portrait*. Shakespeare himself so uses it: "Laertes, was your father dear to you? Or are you like the *painting* of a sorrow, A face without a heart?" Perhaps, too, the poet uses that sort of figure which, according to rhetoricians, presents as expressing some strong emotion, the consequent in place of the antecedent, or the effect for the cause. So that, instead of saying that the jay of Italy was the picture of her mother, Imogen says, more indignantly and more resentfully, that her mother was such another, was her very picture. So that she was inherently and hereditarily worthless, and capable of the arts of seduction.'—This is really what I suppose Harris means, and it is to me eminently unsatisfactory. I cannot divine why, at that supreme hour, Imogen's thoughts should fly to the jay's mother as a distinct person. If it aggravate the jay's guilt by showing that her mother before her was as bad as she is, why stop at the mother? The hereditary stain will be deeper if the jay had a gay granddam, and so on, further and further back. Of course this is absurd, but, I think, it tests Richardson's theory. Moreover, the meaning which

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Claudius, in speaking to Laertes, attaches to 'painting' cannot I think be attached to the word as Imogen uses it. Claudius refers to it as a mere piece of canvas, a *simulacrum*. Whatever Imogen meant, this she did not mean. We must bear in mind that jays not only in Italy, but everywhere, were conspicuous by their painting. Of this enough examples may be found in *Measure for Measure*.—KNIGHT asks, 'May we venture to suggest, without altering the text, that *muffler* was the word; which as written might be easily mistaken for "mother"?' The class of persons which Shakespeare here designated by the term "jay" were accustomed to wear a veil or mask called a "muffler," [because, as Randle Holmes says, in his *Academy of Armory*,] "they were ashamed to show their faces." The jay of Italy needed no other disguise than the *painting* of her face—her *muffler* was her "painting."

In January, 1852, COLLIER announced the discovery of his Annotated Copy of the second Folio, and published in the next year the *Notes and Emendations* contained in it. On p. 518 of that volume the emendation, by the annotator of the present passage, is thus set forth by Collier: 'We are told by the amender of the Folio, 1632, to read "*Who smothers her with painting*," etc. We fairly admit it to be possible that the old corrector, not understanding the expression, "Whose mother was her painting," as it was recited before him, might himself mistake it for "*Who smothers her with painting*"; but it is much more likely that in this place, where Imogen was to give vent to her disgust and anger, she would not use a metaphor, especially so violent a one, as to call the daubing of the face actually the "mother" of a courtesan. . . . Imogen would, therefore, be disposed to render the contrast as strong as words could make it, and would not be content to throw censure on her debased and profligate rival merely by a far-fetched figure of speech. Shakespeare, indeed, in this very play employs such a figure, but under extremely different circumstances, *viz.*, where Guiderius ridicules Cloten for asking if he did not know him by his fine clothes. The answer is: "No, nor thy tailor, rascal: Who is thy grandfather? he made those clothes, Which, as it seems, make thee."—IV, ii, 109-111. These lines occur in Act IV, and what Imogen says of the "jay of Italy" is inserted in the immediately preceding Act; and if one thing more than another could persuade us that "who smothers her with painting" is the true text, it is that, if we suppose differently, it makes Shakespeare employ the very same metaphor in two consecutive Acts. Our great dramatist was neither so poverty-stricken as regards language, nor so injudicious as regards nature, to repeat himself in this way. . . . Imogen would not study metaphors at such a time. . . . It is an axiom that genuine passion avoids figures of speech, because passion does not reflect, and a figure of speech is the fruit of reflection; therefore, we feel assured that the scribe misheard, and wrote "whose mother was her painting" instead of "*who smothers her with painting*." The coincidence of sound seems otherwise almost inexplicable.—Inasmuch as this emendation was the source of much controversy, it seems best that the painful student should have thus before him the arguments wherewith Collier first introduced it. The substance of the foregoing from his *Notes*, etc., Collier repeated in his edition, and added: 'besides, if Shakespeare had meant to say that "painting" was the mother of the Jay of Italy, he would not have inserted the passage as he has done; the line does not in any way call for it; to have said "Whose painting was her mother" would have suited the line just as well as the inversion. No inversion is used when Guiderius speaks of

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the tailor as the grandfather of Cloten. In *Hamlet* "good mother," as it properly stands in the First Folio, had been misprinted in the quarto of 1611, "*could smother.*"—I, ii, 77. Still . . . we do not place the emendation of the manuscript in the text, upon our ordinary principle, not to disturb words in the old copies which bear a consistent and intelligible meaning.—COLLIER announced his possession of this Annotated Copy of the Second Folio in *The Atheneum* on the 31st of January, 1852. A few weeks afterward, in March, HALLIWELL wrote a small pamphlet of fifteen pages, wholly directed against this emendation: '*Whose mother was her painting.*' 'The original text, whatever the reading, clearly means,' says Halliwell, 'that the jay of Italy was the creature of Painting, not of Nature, and that this is expressed by the *original* reading in grammatical phraseology, and that it is confirmed by other passages in the works of Shakespeare himself.' [Italics Halliwell's.] . . . Not only is this kind of imagery unusual, but we actually find it introduced into the very next Act of this same play, '*Cloten*. Thou villain base, know'st me not by my clothes? *Guiderius*. No, nor thy tailor, rascal: who is thy grandfather? he made those clothes, which, as it seems, make thee?'—IV, ii, 107-111. Here is precisely the same thought, and might be expressed in the same terms, 'whose father was his clothing.' A much stronger instance will be found in *All's Well*, 'Let me not live, quoth he. . . . to be the snuff of younger spirits . . . whose judgments are *Mere fathers of their garments.*'—I, ii, 58. Mr Collier has a sensible note on this passage. 'Tyr-whitt,' he says, 'would read *feathers* for "fathers"; but the sense of the old reading is very obvious; the judgements of such persons are only employed in begetting new modes of dressing their persons.' Precisely so; and a similar explanation will suit the passage in *Cymbeline*. If 'whose mother was her painting' was, as I have heard it said, too obscure a phrase to be used before the 'groundlings' of The Globe, surely 'mere fathers of their garments' is open to the same objection. . . . It must be recollected that the metaphorical use of *father*, *mother*, *parent* is of very frequent occurrence in the old dramatists. . . . The imagery is surely not more forced with painting than with clothing. If a man's dress can be metaphorically called his father, a courtesan's painting can, with equal propriety, be called her mother; and it must be also noticed that Imogen continues the imagery in the next line, calling herself 'a garment out of fashion.'—A. E. B[RAE] (*N. & Qu.*, I, v, 484, May, 1852): In the following lines from *As You Like It*, *mother* is directly used as a sort of warranty of female beauty! Rosalind is reproving Phebe for her contempt of her lover, and in derision of her beauty, she asks: 'Who might be your mother? That you insult, exult, and all at once over the wretched?'—III, v, 35. Now if Phebe had been one who *smothered her in painting*, an appropriate answer to Rosalind's question might have been—her mother was her *painting!* Most certainly this latter phrase is the more graceful mode of expressing the idea. [Surely, the appeal to a mother is not here made as a 'warranty of beauty,' but as a warranty of sweetness and forbearance.—ED.]—ANON. (*Blackwood's Maga.*, October, 1853, p. 471): We take it that 'mother' here means *Italy*, and that the painting means *model*; so that the gloss on the passage should run thus: Some jay of Italy, to whom Italy (*i. e.*, Italian manners) was the model according to which she shaped her morals and her conduct, hath betrayed him. That this, or something like it, is the meaning is confirmed by what follows—'Poor I am stale, a garment *out of fashion*'; that is, the new fashions, the new-fangled ways, are to be found only in Italy, and doubtless that daughter of Italy—that jay

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or imitative creature by whom Posthumus is now enslaved—is a considerable proficient in those fashionable and novel methods of conquest. . . . If we adopt Johnson's meaning, we must change 'was' into *is*. [The anonymous author of these notes in Blackwood is spoken of by Ingleby in *N. & Qu.*, V, vii, 224, as 'the late Mr Lettsom, but Lettsom himself, in his *Preface* to Walker's *Criticisms*, etc., p. liv, speaks of Anon.'s remarks in Blackwood in terms of decided contempt.—Ed.] —R. G. WHITE (*Shakespeare's Scholar*, pp. 44-48) opposes the emendation of Collier's MS., because it is 'not absolutely necessary,' and is, moreover, a descent from poetry to prose. The best portion of White's remarks is a refutation of Collier's rash assertions that 'Imogen would not study metaphors at such a moment,' and that 'genuine passion avoids figures of speech.' In White's subsequent edition, in 1860, his own contribution to the discussion is mainly a reference to the foregoing paper in his *Shakespeare's Scholar*.—STAUNTON quotes Steevens's extract from an old Comedy (the title whereof Steevens could not remember) and adds another 'equally pertinent,' from Middleton's *Michaelmas Term*, 'Why should not a woman confess what she is now, since the finest are but deluding shadows, begot between tirewomen and tailors? *for instance, behold* their parents!'—III, i, 4. Collier's annotator proposes a change which everyone must admit to be singularly striking and ingenious.—HALLIWELL (Folio edition, 1865): '[Collier's MS.], not being acquainted with the figurative idiomatic phraseology which was current under various forms in the dramatic literature of Shakespeare's period, gives a reading which is unquestionably more suitable to modern hearers, and, under any circumstances, must be considered a verbal alteration of peculiar ingenuity.'—DYCE (ed. ii.) refers to the emendation by Collier's MS. as 'most ingenious.'—THE CAMBRIDGE EDITION (ed. i, 1866): If the text be right, the meaning probably is: 'Whose mother aided and abetted her daughter in the trade of seduction.' Such a person is introduced by Middleton in *A Mad World, My Masters*, where in Act I, sc. i, we find: 'See where she comes, The close curtezan, whose mother is her bawd?' It suits the character of Imogen that she should conceive a circumstance to account for, and in some measure palliate, her husband's fault.—*Ibid.* (ed. ii.) Dr W. ALDIS WRIGHT adds to the foregoing note the following comment: 'The passage from Middleton is quoted in Warburton MS., but it does not justify the explanation above given, which I always regarded as very doubtful. If the reading in the text be correct, Johnson's interpretation is right. Compare IV, ii, 108-111.'—R. M. SPENCE (*N. & Qu.*, VI, i, 52, 1880): A few lines below, in the same speech of Imogen, we read: 'All good seeming . . . shall be thought Put on for villainy: not *born where 't grows*,' etc. So the beauty which Imogen feared had seduced Posthumus into infidelity to her was 'not born where it grew, was not native, but the product of meretricious art. Of the seeming bloom on the vice-paled cheek, the paint-pot was the "mother."'—HUDSON (1881): That is, who was *born of her paint-box*; who had no beauty, no attraction, no womanhood in her face, but what was daubed on; insomuch that she might be aptly styled the creature of her painting, one who had daubery for her mother. So, in *Lear* II, ii, Kent says to Oswald, 'You cowardly rascal, Nature disclaims in thee; a tailor made thee.' And when Cornwall says to him, 'Thou art a strange fellow; a tailor make a man?' he replies, 'Ay, a tailor, sir; a stonecutter, or a *painter*, could not have made him so ill, though they had been but two hours at the trade.' A figure more in Shakespeare's style than this [the present text] is hardly to be met with in the whole

Poore I am stale, a Garment out of fashion,
And for I am richer then to hang by th'walles,

55

55. *I am*] *I'm* Pope, +.55. *th'walles*] *the walls* Cap. et seq.

compass of his plays. . . . Nothing short of a written order direct from the Poet himself would persuade me into the substitution [of Collier's MS.], and even then I should entreat him to reconsider before he authorized the change.—R. ROBERTS (*New Sh. Soc. Trans.*, 1880-6, p. 202): Compare: 'If Madame *Newport* should not be link't with these *Ladies*, the *chain* wold never hold; for shee is sister to the famous Mistress *Porter* . . . and to the more famous Lady *Marlborough* (whose *Paint* is her *Pander*).'*—Newes from the New-Exchange, or the Commonwealth of Ladies*. Printed in the yeere of Women without Grace, 1650, p. 9. Again, compare: 'Finally hee would thou his equals . . . and said that his *Arne* was his *Father*, his works his *Linage*.'—Shelton's Transl. of *Don Quixote*, 1632, f. 133. [Br. NICHOLSON (*N. & Qu.*, VI, viii, 241, 1883) pronounced these two quotations 'exact parallels' to Imogen's words. Their value is, I fear, weakened by their late date.—ED.]—INGLEBY: The *hysteria passio* was, on more special grounds, called 'the mother,' as in *Lear*, II, iv, 56. Accordingly the word stands for the characteristic strength or weakness of woman; and here it seems to stand for female vanity.—IBID. (*Revised ed.*) justly remarks that 'the use of the word "mother" must not here be confounded with the meaning as a warranty for female tenderness, nor with the *hysteria passio* for which it sometimes stands.'—THISELTON: The *Jay* itself is no sham, for all its showy plumage: the *jay* of Italy is an egregious fraud,—the daughter of her pigmentary adornments, to which she owes her existence, such as it is, and without which she would not count. But it is not unlikely that there is a concurrent allusion to the 'mother' of fluids. Minsheu explains: 'the mother or lees of wine, so called, because it nourisheth and preserveth the wine as a mother.' We might interpret, 'Whose quality depends on her paint.' There may also be a connection between the 'mother' and the colour of the liquid, of which it may have been regarded as the source.—DOWDEN: The suggestion 'whose mother wore her painting,' or 'saw her painting' (letters transposed from 'was'), meaning whose mother was of the same ill trade, has not hitherto been made. If we might disregard the parenthesis, a slight emendation would alter the sense. Imogen might have had a thought similar [to the quotation from Middleton given by the Cambridge edition], but have been unable,—like *Desdemona*,—to frame her lips to utter so gross a word; and we might read: 'Some *jay* of Italy Whose mother was—her painting hath betray'd him.'

[The whirlpool of comment that has eddied about this phrase has, apparently, revealed only 'motion without progression.' I am content to accept the text as it stands with Dr Johnson's paraphrase. In the *Text. Notes* the conjectures are recorded of Zachary Jackson, Andrew Becket, and George Gould, careless and confident amenders of Shakespeare's, whose random guesses I announced, long ago, I should cease to record on these pages. They may be found duly credited by the CAMBRIDGE EDITORS, whose long-suffering toleration exceeds mine. Possibly it is well in emergencies like the present to set forth every conjecture, and I have, therefore, set forth those of these three copesmates.—ED.]

54. *Garment out of fashion*] STEEVENS: Thus, in *Westward for Smelts*, 1620: 'But (said the Bainford fish-wife) I like her as a garment out of fashion.'

55. *hang by th'walles*] STEEVENS: This does not mean to be converted into

I must be ript : To peeces with me : Oh ! 56
 Mens Vowes are womens Traitors. All good seeming
 By thy reuolt (oh Husband) fhall be thought
 Put on for Villainy ; not borne where't growes,
 But worne a Baite for Ladies. 60

Pisa. Good Madam, heare me.

Imo. True honest men being heard, like false *Aeneas*,
 Were in his time thought false : and *Synons* weeping 63

56. *Oh!*] Ff, Rowe i, Coll. ii, iii. *Oh*,
 Rowe ii, +. *O!* or *O*, Cap. et cet.

57. *good seeming*] *good-seeming* Ktly.

59. *borne*] *born* F₃F₄ et seq.
growes,] Ff, Rowe, Pope, Han.
 Knt, Coll. Dyce, Sta. Glo. Cam.
growes; Theob. et cet.

61. *Good*] Om. Pope, Theob. Han.
 Warb.

61. *me.*] *me*—Rowe, +.

62–68. Mnemonic Pope, Warb.

62. *True honest*] *True-honest* Walker
 (Crit., i, 33), Dyce ii.

63. *Synons*] *Synon's* Rowe. *Sinon's*
 Theob.

hangings for a room, but to be hung up, as useless, among the neglected contents of a wardrobe. So in *Meas. for Meas.*: 'Which have, like unscour'd armour, hung by the wall.'—I, ii, 171. When a boy, at an ancient mansion-house in Suffolk, I saw one of these repositories, which (thanks to a succession of old maids!) had been preserved, with superstitious reverence, for almost a century and a half. Clothes were not formerly, as at present, made of slight materials, were not kept in drawers, or given away as soon as lapse of time or change of fashion had impaired their value. On the contrary, they were hung up on wooden pegs in a room appropriated to the sole purpose of receiving them; and though such cast-off things as were composed of *rich* substances were occasionally *ripped* for domestick uses (viz., mantles for infants, vests for children, and counterpanes for beds), articles of inferior quality were suffered to 'hang by the walls' till age and moths had destroyed what pride would not permit to be worn by servants or poor relations. 'Comitem horridulum tritâ donare lacerna' (Pers. I, 54) seems not to have been customary among our ancestors, . . . and there is yet in the wardrobe of Covent-Garden Theatre a rich suit of clothes that once belonged to King James I. When I saw it last it was on the back of Justice Greedy, a character in Massinger's *New Way to Pay Old Debts*. [MALONE disagrees with this view, which really seems to be correct, in the following note:] Imogen, as Mr Roberts suggests to me, 'alludes to the hangings on walls, which were in use in Shakespeare's time.' These being sometimes wrought with gold or silver, were, it should seem, occasionally ript and taken to pieces for the sake of the materials.

56. **I must be ript**] Both ROLFE and DOWDEN see a play on words here, and refer to Cloten's threat to Pisanio: 'Ile haue this secret from thy heart, or rip Thy heart to finde it.'—III, v, 108. I venture to think that it would be more accurately defined as a figure or metaphor than as a play on words.—ED.

56. **Oh!**] Is this an exclamation of anger, or of sorrow, or of scorn, or is it a shudder?—ED.

62, 63. **honest men . . . thought false**] ECCLES suggests that 'heard' is here repeated in reply to what Pisanio has uttered. This seems very doubtful, if the punctuation proposed in the following note by Vaughan is to be accepted.—

Did scandall many a holy teare : tooke pittie 64
 From most true wretchednesse. So thou, *Posthumus*
 Wilt lay the Leauen on all proper men ; 66

64. *teare*:] *tear*, Pope, Han. Dyce ii, iii, Glo. Cam.

tooke] *took* F₂. *took* F₃F₄.

65. *wretchednesse*.] *wretchedness*: Cap. et seq.

66. *Leauen on*] *leuen to* Ff, Rowe, Pope, Theob. Warb. Johns. *leuel to* Han.

on all proper] *on all*; *proper* Daniel.

VAUGHAN (p. 444): This is, 'honest men when they spoke like' ('being heard like') 'Æneas were in the time of Æneas thought false'; *not*, as all editors seem to understand, 'honest men were thought false, like false Æneas, as soon as they were heard.' We should print thus: True honest men, being heard like false Æneas, were in his time thought false.—DOWDEN says of this punctuation that 'perhaps it is right.' It seems to me entirely right.—ED.

63. **Synons**] In the 'skilful painting, made for Priam's Troy,' which poor Lucrece sees and describes there is much about Sinon's perjury and his 'borrow'd tears,' and how she tears his likeness in the picture with her nails.—*R. of L.*, 1521-1564.

64. **tooke pittie**] That is, abstracted pity.

65. **So thou, Posthumus**] WARBURTON: When Posthumus thought his wife false, he unjustly scandalised the whole sex. His wife here, under the same impression of his infidelity, attended with more provoking circumstances, acquits his sex, and lays the fault where it is due. The poet paints from nature. This is life and manners. [This idea Warburton proceeds to amplify in half a dozen commonplace lines. The whole note, EDWARDS opines, might be referred as an example under his canon that 'The Profess'd Critic, in order to furnish his quota to the bookseller, may write *Notes of Nothing*; that is, Notes which either explain things which do not want explanation; or such as do not explain matters at all, but merely fill up so much paper.']

66. **lay the Leauen**] CAPELL (p. 112): To 'lay the leaven' on anything is a scripture phrase; and used (as grammarians are wont to term it) *in malam partem*, for—vitiare or corrupt it, the sense it has here; and is also that of 'o'erleaven' in *Hamlet*, I, iv, 29; but in *Meas. for Meas.* we have 'leaven'd,' its participle, in the sense of *season'd* simply: for 'leaven' is a sour dough, seasoned with salt; . . . to a lump of this dough before salting (at which time it is insipid and tasteless) is Ajax compared by Thersites in *Tro. and Cress.*, II, i, 15.

66. **Leauen**] UPTON (p. 212): A reference to *1 Corinthians*, v. 6-8, 'a little leaven leaveneth the lump,' explains this present passage, which means that Posthumus 'will infect and corrupt their good names, like sour dough that leaveneth the whole mass, and will render them suspected. In line 68 I would read, 'From thy great *fall*.' Compare, 'And thus thy *fall* hath left a kind of blot; to mark the full-fraught man and best indued with some suspicion. I will weep for thee; For this *revolt* of thine, methinks, is like Another *fall* of man.'—*Hen. V*: II, ii, 138. [The similarity between this passage and the present would lend unusual plausibility to Upton's conjecture, if the smallest objection could be raised against 'faile.' In WORDSWORTH'S quotation (p. 333) of this passage from *Cymbeline*, *fall* is printed without comment. I have failed to find it in any text.—ED.]

66. **proper men**] DOWDEN: Not, I think, handsome men (a frequent meaning

Goodly, and gallant, fhall be falfe and periur'd	67
From thy great faile : Come Fellow, be thou honeft,	
Do thou thy Mafters bidding. When thou feeft him,	
A little witneffe my obedience. Looke	70
I draw the Sword my felfe, take it, and hit	
The innocent Manfion of my Loue (my Heart :)	
Feare not, 'tis empty of all things, but Greefe :	
Thy Mafter is not there, who was indeede	
The riches of it. Do his bidding, ftrike,	75
Thou mayft be valiant in a better caufe ;	
But now thou feem'ft a Coward.	
<i>Pif.</i> Hence vile Inftrument,	
Thou fhalt not damne my hand.	
<i>Imo.</i> Why, I muft dye :	80
And if I do not by thy hand, thou art	
No Seruant of thy Mafters. Againft Selfe-flaughter,	82

67. *Goodly, and gallant*] *goodly and gallant* Han. Dyce, Ktly. Glo. Cam.

69. *bidding.*] Ff, Rowe, Coll. Ktly, Cam. *bidding*: Pope et cet.

70. *obedience.*] Ff, Rowe,+, Cam. *obedience*: Cap. et cet.

Looke] *Look*, F₃F₄, Cap. *Look!* Pope et cet.

73. *Feare not,*] *Fear not*; Cap. et seq.

75. *strike,*] *strike*; Pope,+. *strike*. Cap. et seq.

76. *caufe;*] *cause*, Pope,+, Knt, Coll. Sta. Cam.

79. [Hurling it away. Coll. iii.

81. *And if*] *An if* Walker.

82. *Againft*] *'Gainst* Pope,+, Dyce, ii, iii.

of 'proper'), but rather *honest, respectable*, as in 'a proper gentlewoman.'—2 *Hen. IV*: II, ii, 169.

75. **Do his bidding, strike**] Compare the treatment of this scene in the two versions: that in Boccaccio, and that in *Westward for Smelts*. In the former it rises to a level no higher than the rest of the story; but in the latter it has, in rude outlines, the pathos and beauty of the present scene—a proof quite sufficient, as I think, to show that it is an adaptation from Shakespeare.—ED.

82, etc. **Against Selfe-slaughter, etc.**] Once before we have had a reference to this 'divine prohibition.' Hamlet wishes 'that the Everlasting had not fix'd His canon 'gainst self-slaughter!' In reference to this passage (see note *ad loc.*, I, ii, 132, of the present edition).—R. GRANT WHITE remarks, 'Shakespeare may have known the Bible, as he knew all other things in his day knowable, so much better than I do that I may not without presumption question what he says about it. But I have not been able to discover any such specific prohibition?—Bishop WORDSWORTH (p. 149): There is nothing in which Shakespeare is more emphatic than in representing the act of suicide as a direct violation of the Divine law [as in *Hamlet* and in the present passage]. I am not aware that such a prohibition is to be found in the Holy Scripture [foot-note: Unless it be in the Sixth Commandment]; in *Cymbeline* any reference to Revelation would have been out of place. The 'canon,' therefore, to which our poet refers must be one of natural religion.

There is a prohibition so Diuine, 83
That crauens my weake hand : Come, heere's my heart :

84. *That*] *That't* Vaun.

84. *heart:*] *heart*— Rowe,+. *heart.*
Cam.

[It is unlike Shakespeare to refer, without due authority, to a specific 'canon,' or to a 'divine prohibition.' A conviction, therefore, has never deserted me that eventually time would vindicate him. Almost discouraged by a fruitless search through a printed collection of 'The Canons of the Church' from the earliest years down to the time of Shakespeare, at last, in happy hour, through a common friend, I applied to Father CLIFFORD, formerly a member of the English Province of the Jesuits, and now parish priest of 'Our Lady of Mercy' in Whippany, New Jersey, whose wide and accurate learning is acknowledged in two hemispheres. From his courteous hands I have received the following note, whereby the question is finally set at rest, and Shakespeare's accuracy vindicated: 'The ecclesiastical enactments on the subject of suicide are very rigid, very specific; and almost as old as Church legislation itself. Thus: (A) In the *Rituale Romanum*, in current use today, we have the following: *De Exequiis*: Cap. 2: Quibus non licet dare ecclesiasticam sepulturam. S. 3: *Se ipsos occidentibus ob desperationem vel iracundiam* (non tamen si ex insania id accidat) nisi ante mortem dederint signa poenitentiae. (B) Father Lehenuhl (vol. i. of his *Theologia Moralis*, editio sexta) quotes the *Decretales* as affording abundant evidence of the Church's mind in the matter. (The *Decretales* or *Litterae Decretales*, compiled by Alexander III. (1159-1187), were published by Gregory IX, and afterwards re-edited again under Papal direction by S. Raymund de Pennaforte (1234), commonly known as *S. Raymundus Non-natus*. The contents of this remarkable collection of *Decisions on Cases* that had come up for solution previous to the twelfth century really carry one back to the fourth, and, possibly (?), to the third century.) (C) Bishop Hefele (*Hist. Ch. Councils*) quotes a *canon* (No. 4) of the XVI. Synod of *Toledo*: 'If anyone has attempted to commit suicide and has been prevented, he is to be excluded for two months from all fellowship with Catholics and from the Holy Communion.' I quote from William Clark's *Trans.*, vol. v, p. 245. Edinburgh, T. and T. Clark. (D) Cardinal de Lugo (a Spanish Jesuit Theologian of great name and influence) cites some very recondite and curious evidence from S. Augustine *Contra Petilianum*, cap. XXIV, *apropos* of the *Circumcelliones*, or *Circuitores*, who defended suicide, apparently, in just such cases as Hamlet finds himself in, and who even described it as a *species martyrii*. (E) In the *De Civitate Dei*, cc, xvii-xxviii, of Book I, the Saint discusses quite an array of instances and cases, and invariably concludes against the lawfulness of suicide in any circumstances whatsoever. It is a most interesting discussion,—Lucretia, Cato, Regulus, Judas Iscariot,—they all come up for notice. (F) A Council of Braga (Concilium Bracharense), anno 411, is also instanced by De Lugo; but scholars, I believe, are agreed that the Council in question left no clear evidence behind it. The decrees usually cited are now known to be *spurious*. Yet, spurious or genuine, they are very old and show the *mind* of the time,—say, of a century and half later. In all these enactments the word *canon* is explicitly used. Whether the Elizabethans vaguely apprehended all this intricate and ecclesiastical *connotation* in their use of the word, or whether Shakespeare saw it and felt it, is a nice point that I should like to see discussed.]

Something's a-foot : Soft, soft, wee'l no defence, 85
 Obedient as the Scabbard. What is heere,
 The Scriptures of the Loyall *Leonatus*,
 All turn'd to Herefie? Away, away
 Corrupters of my Faith, you shall no more
 Be Stomachers to my heart : thus may poore Fooles 90
 Beleeue false Teachers : Though those that are betraid
 Do feele the Treafon sharply, yet the Traitor 92

85. *Something's*] *Something* Han. ii.
a-foot] F₂. *afoot* F₃F₄. *in front*
 Coll. MS. *afore't*—Rowe et seq.
 [Opening her breast. Rowe.
soft,] Ff, Rowe, +. *soft!* Coll.
 Sing. Dyce, Ktly. *soft*; Cap. et
 cet.

86. *heere,*] Ff, Rowe. *here*; Knt.
here? Pope et cet.

88. [Pulling his letter out of her
 Bosom. Rowe (*Letters Pope*), +.

89. *Faith,*] *faith!* Theob. Warb. et
 seq.

90. *heart:*] *heart!* Cap. *heart.*
 Dyce.

91. *Though*] Om. Pope, Han.
those that are] *those, are* Vaun.
are] *art* F₄.

85. **Something's . . . no defence**] This line, VAUGHAN (p. 445) suggests, should be placed in a parenthesis, whereby it is the 'heart' and not Imogen herself generally that is made obedient to the scabbard.—DOWDEN adopted the suggestion. Would not the time, however, which Imogen must take in discovering what it is which is afore her heart, and the delay implied by 'Soft, soft,' break this connection with heart, when heard on the stage? This line is highly dramatic. There lies in it surprise, wonderment, and 'soft, soft' shows that she was searching fold after fold of her garment until she finds the letters beneath the inmost of all,—next to her very heart.—ED.

87. **The Scriptures**] STEEVENS: So Ben Jonson, in *The Sad Shepherd*: 'The lovers' scripture, Heliodore's, or Tatii.' [I, ii, 'scriptures' here means *novels, stories*, not letters.—ED.] Shakespeare means, however, in this place an opposition between 'scripture,' in its common signification, and *heresy*. [It seems to me it would be more correct to say that having called the dear letters of her loyal lover 'scripture,' the instant thought of his disloyalty as quickly suggested 'heresy.'—ED.]—HERAUD (p. 331): Where did Imogen find this 'canon 'gainst self-slaughter'? not in the 'scriptures,' to which Imogen afterwards alludes, for they have no special prohibition of such a crime; and the Hebrew annals, like the Roman, contain many instances of self-sacrifice. The curious use made of those 'scriptures' as a simile might, again, be almost taken as a testimony against the reformers in favour of the claims of the Catholic Church to set her authority above the written word. [And so Heraud's note runs on, to prove that Shakespeare was an 'extreme Protestant' and would 'no more admit a paper Pope than he would a personal one,' etc. I do not, I cannot believe that Heraud imagined that Imogen, in referring to the 'Scriptures' of *Leonatus*, supposed that what was afore her heart was a copy of Posthumus's Bible, and yet his words come perilously near that meaning. Probably he considered it so evident that love-letters were intended that he did not deem it worth while to mark the distinction.—ED.]

Stands in worfe cafe of woe. And thou *Posthumus*, 93
 That didd'ft fet vp my difobedience 'gainft the King
 My Father, and makes me put into contempt the fuites 95
 Of Princely Fellowes, fhalt heereafter finde
 It is no acte of common paffage, but
 A ftraine of Rareneffe: and I greeue my felfe,
 To thinke, when thou fhalt be difedg'd by her, 99

93-95. Lines end: *woe ... fet vp ...
 Father ... fuites* Cap. Var. '78, '85, Ran.
 Steev. Varr. Ecl. Knt, Coll. Sing. Dyce,
 Glo. Cam. Huds. Rife, Dtn, Dowden.

93. *thou*] *thou too*, Ktly. conj.

94. *That didd'ft fet vp*] Ff, Rowe,
 Han. Var. '73, Mal. Knt, Coll. Sing.
 Dyce, Sta. Ktly. *That set* Pope, Theob.
 Warb. *That set'st* Johns. *That
 diddest set up* Var. '78, '85. *thou that
 did'st set up* Cap. et cet.

94-96. Four lines, ending: *difobe-
 dience...makes...fuites...finde* (reading
Against...and did'st make...even the suits)
 Han.

Lines end: *'gainft...contempt*

...finde Mal. Sta. *set...vp...Father...
 fuites...finde* Ingl.

95. *My Father*] Om. Pope, Theob.
 Warb. Johns.

and makes] Ff. *and mad'st*
 Rowe,+, Cap. Var. '78, '85, Ran.
 Ecl. *and didst make* Han. *mad'st*
 Var. '73. *and make* Cap. et cet.

95, 96. *fuites...finde*] One line Ktly.
 96. *Fellowes*] *Fellows*, F₄. *fellows*;
 Rowe, Pope, Han.

fhalt] *shall* Sta. ii. (misprint).

98. *greeue*] *grieve* F₃F₄.

felfe] *self* Dyce, Glo. Cam.

99. *difedg'd*] *dis-sicg'd* Theob. conj.
 (Sh. Rest., 189, withdrawn.)

93-95. **Stands . . . the suites**] Within the compass of these three lines so many changes have been made in the division of them, for the sake of scansion, that the CAMBRIDGE EDITION apparently gave up the attempt to set them forth in *Text. Notes* with intelligible clearness and devoted a full page to reprint the various versions at full length. I do not flatter myself that I have succeeded where my betters have failed. If I have failed I could be extremely sorry that it was not in a better cause. For what do all these changes amount to, when no ear either can, or ought to, detect them on the stage? unless we return to the sing-song chant of Betterton's days? Is rhythm to be our master? The cadences into which Shakespeare's music flows, under the stress of deep emotion, do not depend on the length of lines or on their division.—ED.]

96. **Princely Fellowes**] MALONE: One of the same fellowships or rank with myself.—COLLIER pronounced 'Fellows' 'absurd,' and in his second and third editions adopted the reading of his MS. *followers*.—ANON. (*Blackwood*, Oct., 1853, p. 471): Imogen means princely *equals*. This is undoubted. Posthumus was beneath her in rank; yet, for his sake, she had declined the proposals of suitors as high-born as herself.

97. **common passage**] SCHMIDT (*Lex.*): That is, occurrence.

98. **straine of Rarenesse**] SCHMIDT (*Lex.*): That is, motion of the mind, impulse, feeling.

98. **I greeue my selfe**, etc.] Compare Hermione's pathetic speech to Leontes, in *The Wint. Tale*: 'how this will grieue you, When you shall come to clearer knowledge that You thus haue publish'd me.'—II, i, 119 (of this ed.).—ED.

That now thou tyreft on, how thy memory 100
 Will then be pang'd by me. Prythee difpatch,
 The Lambe entreats the Butcher. Wher's thy knife?
 Thou art too flow to do thy Mafters bidding
 When I defire it too.

Pif. Oh gracious Lady : 105
 Since I receiu'd command to do this bufineffe,
 I haue not fleep one winke.

Imo. Doo't, and to bed then.

Pif. Ile wake mine eye-balles firft. 109

100. <i>That</i>] <i>Whom</i> Pope, +.	Johns. Sta. <i>break...first</i> Rowe, Pope,
101. <i>me</i>] <i>me</i> — Pope, Theob. ii,	Theob. Warb. Hal. <i>crack...first</i> Coll.
Han.	ii, iii. (MS.). <i>make...first</i> — Ktly.
102. <i>thy</i>] <i>the</i> F ₄ , Rowe, Pope, Han.	<i>wake...out first</i> Johns. conj. Ingl. <i>waste</i>
103. <i>too</i>] <i>to</i> F ₂ .	<i>...first</i> Elze. <i>wake...blind first</i> Han. et
109. <i>wake...firft</i>] Ff (<i>eye-balls</i> F ₄),	cet.

100. thou tyreft on] WHITNEY (*Cent. Dict.*): The Primary intransitive meaning of to 'tyre' is: To engage in pulling or tearing or rending: used especially in falconry of hawks pouncing upon their prey. The secondary meaning is: To be earnestly engaged; to dote; gloat [as in the present line].

101. pang'd] For many other examples of verbs formed from nouns, see ABBOTT, §290; where 'panging' is quoted from *Hen. VIII*: II, iii, 15: 'Tis a sufferance panging As soul and body's severing.'

109. Ile wake mine eye-balles first] JOHNSON: I read: I'll wake mine eye-balls *out* first, or *blind* first. [Of these two readings, only the former is Johnson's own; the latter appeared in Hanmer's text twenty years before the date of Johnson's edition.]—STEEVENS: Dr Johnson's conjecture may receive some support from the following in *The Bugbears*, a MS. comedy more ancient than *Cymbeline*: 'I doubt Least for lacke of my slepe I shall *watche my eyes oute*.' [Steevens's quotations, which cannot be verified, should be received with caution.—ED.] Again in *The Revenger's Tragedy*, 1608: 'A piteous tragedy! able to *wake* An old man's eyes bloodshot.' [Hazlitt-Dodsley reads 'able to make' and in a foot-note says: 'The Qto reads *wake*.' Churton Collins also reads 'make' and no foot-note.] Again, in *The Roaring Girl*, 1611: 'I'll ride to Oxford, and *watch* out my eyes, but I'll hear the brazen head.'—COLLIER (ed. ii, reading *cracke* for 'wake'): Neither Hanmer nor any of his successors has informed us where the expression to 'wake eye-balls blind' is to be found. It is, in truth, without precedent, whereas 'to crack the eye-balls' is a phrase perfectly natural, and requires no addition of 'blind' or of any other word. Our text is that of the MS. and we are confident it is right.—STAUNTON after referring to Hanmer's emendation and that of Collier, 'who,' he says, 'adopts the almost ludicrous alteration of his MS.,' remarks: 'There is not the slightest need for a change of any kind. "Wake" is a synonym for *watch*, and to *watch* is a technical term in falconry for the cruel method of taming the newly-taken hawks by depriving them of sleep. "I'll *wake* mine eye-balls" then, means, "I'll prevent sleep even by the tortures of my eye-balls." The very expression, indeed, though overlooked by all the editors, occurs in *Lust's Dominion*,

[109. Ile wake mine eye-balles first]

I, ii: "I'll still wake And waste these balls of sight by tossing them In.," etc. So, also, in Middleton's *Roaring Girl*, [quoted by Steevens].—DYCE (*Strictures*, p. 212): 'To crack the eye-strings' is a not uncommon expression, and, indeed, occurs in this very play, 'I would have broke *mine eye-strings*, crack'd them,' etc., I, iv, 24; but who ever heard of 'cracking the eye-balles,' though Mr Collier calls it 'a phrase perfectly natural'? . . . I cannot think that [in the passage quoted by Mr Staunton] the verb 'wake' (after which Mr Staunton throws out the comma) governs 'eye-balles,'—the meaning I conceive to be, 'I'll still keep myself awake, and waste these balls,' etc. (So in Spenser: 'All night she watcht; ne once adowne would lay Her dainty limbs on her sad dreriment, But praying *still did wake*, and waking did lament.'—*The Faerie Queene*, b. i, c. xi, st. 32). Some word, therefore, seems to be required after 'eye-balles'; nor is the metre, which throughout this scene is far from irregular, complete without it. [This note Dyce repeated in his ed. ii.]—INGLEBY quotes from *Democritus his Dreame*, Peter Woodhouse, 1605: 'and then I make no doubt, Thou'lt laugh no more, but weep thine eye-balles out.'—p. 2, ed. Grossart. [But 'weeping' is not *waking*. Here, if ever, we must obey the only safe rule that the hardest reading is to be preferred. Staunton is, I think, right in adhering to the Folio, if any legitimate sense can be obtained from it. Dyce himself does not appear to be thoroughly convinced of the necessity of emendation; he says: 'some word *seems to be required* after eye-balles.' This is not saying that the line would be unintelligible without it. The objection, at first sight, to Staunton's interpretation is that *watch* and 'wake' are hardly synonyms. *Watch* but not 'wake' is the technical term used in the training of hawks. HARTING (p. 45) quotes from Edmund Bert's *Treatyse of Hawks and Hawking*, 1619: 'I have heard of some who watched and kept hawks awake seven nights and as many days.' This use of *watch* is frequent in Shakespeare, but even had he meant it here he could hardly have used it in place of 'wake'; even to a falconer's ears it might have sounded strange to hear Pisanio say 'I'll watch my eye-balles first.' What is needed, therefore, to uphold the present text are examples of the use of 'wake' in the sense of *watch*. The *N. E. D.* is not, at this writing, advanced as far as the letter *W*. Next to it in value is *The Century Dictionary*, there, under 'wake,' WHITNEY gives a quotation from Syr John Maundeville's *Voiage*, which seems exactly in point. In his chapter xlviij, Syr John says: 'in that countrey is an olde castell that is on a rock, yt men call the castell of Spirys, and there men finde an hawke sitting upon a perch right well made & a faire lady of Fayry that keepeth it, & he that will wake this same hawke seven days and seven nights, . . . alone without any company and without slepe, this faire ladie shall come unto him at the vii dayes ende & shall graunte unto him the first thing that he shall aske of worldly things. . . . And so uppon a time it befell that a man which that tyme was Kinge of Armonyne [Armenia] that was a right doughty man waked uppon a tyme, and at the seven dayes ende the lady came to him and bade him aske what he would for he had wel done his devoure [devoir]. . . . Also a poore mannes soone as he waked on a tyme, and asked the lady that he might be rych and happy in marchaundise and the lady graunted him. . . . Also a Knight of the Templars waked likewise and when he had done, he desired to have a purse full of golde. . . . But he that shal wake hath great nede for to kepe him from slepe, for if he sleepe he is lost that he shall neuer bee seene.'—pp. 110-112, ed. Ashton. Thiselton also refers to the *Century Dictionary*. After such an array of examples where 'wake' is used in the sense of

Imo. Wherefore then 110
 Didd'st vndertake it? Why hast thou abus'd
 So many Miles, with a pretence? This place?
 Mine Action? and thine owne? Our Horses labour?
 The Time inuiting thee? The perturb'd Court
 For my being absent? whereunto I neuer 115
 Purpose returne. Why hast thou gone so farre
 To be vn-bent? when thou hast 'tane thy stand,
 Th'lected Deere before thee?

Pis. But to win time 120
 To loose so bad employment, in the which

110. *Wherefore*] *Ah, wherefore* Pope, Theob. Warb. *And wherefore* Coll. MS.

113. *Action?*] *action* Var. '73. *action*, Cap. et seq.

115. *absent?*] Rowe ii, +, Glo. Cam. *absent*, Ktly, Dyce ii, iii. *absent*; Ff et cet.

116. *returne.*] Ff, Pope, +, Ktly, Glo. Cam. *return*; Rowe ii. *return!*

Var. '73. *return?* Rowe ii, et cet.

117. *vn-bent?* *when*] Ff, Rowe, Pope, *unbent when* Han. Knt, Dyce, Sta. Glo. Cam. *unbent, when* Theob. et cet. *'tane*] *tane* Ff. *ta'en* Rowe et seq.

118. *Th'*] Ff, Rowe, +, Coll. Dyce ii, iii. *The* Cap. et cet.

119. *time*] *time*; Var. '21. *time*, Coll.

120. *loose*] *lose* F.

watch—and of a torturing watch—are we justified in changing Shakespeare's text? To be sure, these examples are all from one very old writer and all from one chapter, but he uses throughout the language of the common people, and it is fair to assume that he was commonly understood. And is it not also fair to assume that, in spite of the changes in language between the years when the First Folio and the Fourth were printed, 'wake' still retained its meaning throughout those sixty-two years and was duly comprehended both by Shakespeare's compositors and by his auditors, and that it was only through the decline of Falconry that the force of the word became lost?—ED.]

111, 112. *abus'd So many Miles*] A vivid personification of miles, implying that they had rights which those who travelled them were bound to respect. Here Pisanio had 'abused' them by not fulfilling the purpose which he had in view when he set out to journey over them. 'Abus'd' occurs in its ordinary meaning in line 134, below.—ED.

117. *To be vn-bent*] JOHNSON: To have thy bow unbent, alluding to an hunter. [Did Dr Johnson drop some of his aitches? or was the dropping in his day allowable in 'hunter,' as it still is in *honour, hour*, etc.?—ED.]—MADDEN (p. 236): It was a question to be asked, for when the deer are driven by the stand, then comes the moment for action. A stand was a hiding place constructed in the thickest brake, commanding the land across which the deer were expected to pass.

118. *Th'lected Deere before thee*] MALONE: So, in *The Passionate Pilgrim*: 'When as thine eye hath chose the dame, And stall'd the deer that thou should'st strike.'—line 299.

120. *loose*] DELIUS: To 'lose' may be used as the opposite of to *win*, and it may also mean to be *free from*, to be *loose from*. [This note of Delius, VAUGHAN (p. 447) controverts, but I think he misinterprets Delius's *doppelsinnig*, which he

I haue confider'd of a courfe: good Ladie
Heare me with patience. 121

Imo. Talke thy tongue weary, fpeake :
I haue heard I am a Strumpet, and mine care
Therein falfe ftrooke, can take no greater wound, 125
Nor tent, to bottome that. But fpeake.

Pif. Then Madam,
I thought you would not backe againe.
Imo. Moft like,
Bringing me heere to kill me. 130

Pif. Not fo neither :
But if I were as wife, as honeft, then
My purpofe would proue well : it cannot be,
But that my Mafter is abus'd. Some Villaine,
I, and fingular in his Art, hath done you both 135

121. *course*:] *course*. Coll. Dyce, Sta. Sing. Ktly, Glo. Cam.

122. *me*] Om. Cap. (corrected in Errata.)

patience] *patence* F₂.

123. *weary*,] *weary*; Cap. et seq.

fpeake] Om. Vaun.

124. *I haue*] *I've* Pope, +, Dyce ii, iii.

125. *ftrooke*] *ftrook* F₃F₄, Rowe i,

Cap.

133. *well*:] *well*. Johns. et seq.

134-136. *But that...iniurie*.] Lines end: *abus'd ... Art ... iniurie*. Cap. et seq. (except Ktly, Cam., who follow F₁).

134. *abus'd*.] Ff. *abus'd*, Rowe, Pope, *abus'd*; Theob. et seq.

135. *I, and*] Ff. *And* Pope, +. *Ay, and* Rowe et cet.

takes as meaning an 'equivocation,' as it certainly does mean usually; but here, I think, the excellent German editor intends simply that the word is capable of two interpretations, without any implication of *equivocation* or *double meaning*, in *malam partem*, as the old grammarians would say.—Ed.]

121, 122. **good Ladie Heare me with patience**] I marvel that neither Capell nor other editor has here added a stage direction: *Imogen makes a gesture of impatience*; just as in line 213 of this scene, when Pisanio says to Imogen: 'Heere is a boxe,' Capell obligingly inserts a double dagger to let us know that Pisanio hands it to her. One is almost tempted to assert that, other than the very, very scanty stage directions in the Folio, Shakespeare needs none from the first page of *The Tempest* to the last of *Pericles*.—Ed.

126. **Nor tent**] MURRAY (*N. E. D.*): A probe. 'Modest Doubt is cal'd . . . the tent that searches To'th' bottome of the worst.'—*Tro. & Cress.*, II, ii, 16.

132. **But if I were**] Rev. JOHN HUNTER: That is, I thought that if I were.

134, 135. **Some Villaine, I, and singular**, etc.] VAUGHAN: These lines should run thus, probably: 'But that my master is abus'd: *some villain*, Some villain—ay, and singular in his art.' No words are so often lost by mistake in Shakespeare as words repeated; and the repetition here is natural. [Vaughan followed, without investigation, Capell's text. Had he only looked occasionally into the Folio, I think that both he and his readers would have been happier. He believed he was adding 'some villain' to line 134; in reality he was prefixing it to

- This curfed miurie. 136
Imo. Some Roman Curtezan ?
Pifa. No, on my life :
- Ile giue but notice you are dead, and fend him
 Some bloody figne of it. For 'tis commanded 140
 I should do fo : you fhall be mift at Court,
 And that will well confirme it.
Imo. Why good Fellow,
 What fhall I do the while ? Where bide ? How liue ?
 Or in my life, what comfort, when I am 145
 Dead to my Husband ?
Pif. If you'l backe to'th'Court.
Imo. No Court, no Father, nor no more adoe
 With that harfh, noble, fimple nothing: 149
137. *Curtezan?*] Ff, Rowe, Pope. *curtezan*— Theob. Han. Warb. Johns. *curtezan.* Cap. et cet.
 138. *life:] life.* Pope et seq.
 139. *but]* F₂. *him* F₃F₄, Rowe, +.
 140. *of it.] of it:* Pope et seq.
 141. *fo:] so.* Pope, +.
mift] *miss'd* Rowe.
 143. *Fellow.] Fellow;* Rowe, Pope.
 144, 153. *bide]* 'bide Theob. ii, Warb. Johns.
 147. *to'th']* F₂. *to th'* F₃F₄, Rowe, +.
to the Cap. et seq.
Court.] court— Pope et seq.
 148. *Father,]* *Father;* Rowe et seq.
 149, 150. *With...Clotten]* One line Pope, Theob. Han. Warb. Cap. Dyce, Huds.
149. *noble,]* *ignoble noble* B. Nicholson (N. & Q., Dec., 1868). *nothing noble,* Ingl. i, Dtn. *that ignoble* Elze. *no,* 'no noble Perring. *hardly noble* Leo. *noble, fimple]* *noble-simple* D. C. T. (N. & Q., June, 1882). *fimple nothing:] fimple nothing;* F₂, Ingl. *fimple nothing?* F₃F₄. *fimple nothing,* Rowe, Pope, Coll. i, Dyce i, Glo. Cam. Dtn. *fimple, Nothing,* Cloten: Theob. Warb. *fimple nothing,* Cloten: Han. Cap. Dyce (reading Cloten—;) ii, iii, Huds. *fimple, nothing,* Johns. Sta. Sing. Ktly. *fimple, empty nothing,* Coll. ii, iii. (MS.). *noble fimplely in nothing,* Vaun. *fimple, nothing;* Var. '73 et cet.

line 135; and thereby changing lines that possibly needed no change. The same emendation occurred previously to CRAIG, but he properly placed the repetition at the beginning of line 135.—ED.]—WALKER (*Crit.*, iii, 323): I am all but certain we should read and arrange: 'And singular in 's art, hath,' etc. I follow the Folio, only expunging 'I' (Ay) after 'villain,' and altering 'his' to 's.' [Walker's library was small, and he is possibly, therefore, excusable; but I think Walker's editor, Lettsom, should have noted that the omission of 'I' is as old as Pope, and that of the two emendations the alteration of 'his' to 's' is alone Walker's and so trifling as to be hardly worth recording.—ED.]

140. 'tis commanded] ROLFE: This is implied in the injunction 'to make me certain it is done,' which Pisanio is left to interpret his own way.

142. will well confirme it] ECCLES: As that circumstance might be supposed soon to reach the ears of Posthumus, though himself absent.

147. you'l backe to'th'Court] ECCLES: It is not easy to say what following expedient he would have suggested to her, if such had been her determination.

That *Clotten*, whose Loue-suite hath bene to me
As fearefull as a Siege. 150

Pif. If not at Court,
Then not in Britaine must you bide.

Imo. Wherethen? 154

150. *That Clotten*,] Ff. *That Cloten*:
Rowe. *Cloten*: Pope.

153, 154. *Then ... Where then?*] One
line, given to Pisan. Han. Warb.
MS.

154. *Imo.*] Luc. F4.

Imo. Where then?] *Imo. Hath*
Han. Warb. MS.
Where then?] *What then* Cap.
conj., Ran. Huds.

The account intended to be sent to her husband of her death would in that case have lost its effect, and consequently must have been laid aside.

149. **that harsh, noble, simple nothing**] MALONE: Some epithet of two syllables has here been omitted by the compositor; for which, having but one copy, it is now vain to seek.—WHITE justly adds: 'but no addition is needed to perfect the sense.'—SINGER (*Shakespeare Vindicated*, etc., p. 308) goes even further and asserts that the 'line is quite as harmonious, and more effective,' without any addition.—BULLOCH (1868, p. 275): Some dozen years ago I adopted the following reading: 'that harsh *noodle* simple *mouthing fool*—.' *Noodle* is not in Shakespeare, neither is *mouthing*, though 'mouthed' is and so is 'mousing'; *fool* is supplied; the terms are all applicable and the measure is filled up.—R. M. SPENCE (*N. & Qu.*, VI, i, 52, 1880): 'Noble' I take to be here used in its monetary sense. 'Harsh' I regard as a misprint for *trash*. The line I read thus: 'With that *trash* noble, simple nothing, Cloten.' She calls him first a 'trash noble'—a base coin; then, correcting herself, as even that was too good a name for him, she calls him a 'simple nothing.'—ARTHUR GRAY (*N. & Qu.*, VII, vi, 343, 1888): 'Noble' is unquestionably right. It is practically the synonym of 'simple' and, like it, may be used in the honourable sense of artless, ingenious, or mockingly, as foolish. [Hereupon follow examples of the use of 'noble' in the two opposed senses, which, we are told, are practically synonyms, but unfortunately, do not cure the halting rhythm.]—Br. NICHOLSON (*N. & Qu.*, VII, viii, 45, 1889) defends the reading he had proposed many years before. See *Text. Notes*. He urges, first, that Cloten was both by birth and character an 'ignoble noble'; secondly, that the phrase, while stronger than 'that harsh,' is less strong than, but a fitting preliminary to, the climax 'simple nothing'; thirdly, that the similarity between 'ignoble' and 'noble' gives a ready cause for the compositor's catching up the latter only.—PORTER and CLARK remark that the time of the missing foot is filled up by 'Imogen's exasperated pause, when she can think of nothing bad enough further, except his name.' [If ever a poet writ whose selection of words approached perfection, it is Shakespeare. We all know this; and yet when there is a chance of eking out the metre with a word of two syllables, how eager we all are light-heartedly to fill the gap and expect an admiring world to acknowledge our success in recalling Shakespeare's very word. But the world is cold, and scorns our word and instantly substitutes a true one of its own. 'Tis with our emendations, as our watches, none are just alike, but each believes his own. The line, I think, needs no aid beyond the pause which Miss Porter and Miss Clarke suggest.—ED.]

154. **Where then?**] CAPELL (p. 112): There is no accounting for this question, and making it proper, if we suppose it connected with the others that follow: but

[154. Where then?]

considering it a question apart, and the others as afterthoughts, 'Where then' may be right; and its rectitude would appear in the action, by a due length of pause between that and the other questions. [Capell does not here mention his own conjecture *What then?*, which was probably an afterthought, see page 14 of his *Various Readings*. Six years later, in 1785, Monck Mason made the same conjecture.]—MALONE: Perhaps Imogen silently answers her own question: '*any where*. Hath Britain,' etc.—THISELTON (p. 32): This is equivalent to *I care not where*.—ELZE (p. 316): Imogen cannot possibly be the speaker of the two lines following 'Where then?' The original distribution of the lines, in my opinion, was this: '*Pisanio*. Hath Britain all the sun that shines? Day, night, Are they not but in Britain? *Imogen*. I'the world's volume Our Britain . . . There's livers out of Britain.'—VAUGHAN, whose *New Readings*, etc., was published in the same year with Elze's *Notes*, also made a new distribution of speeches, as follows: Imogen asks, 'Where then?' Pisanio replies, 'Hath Britaine all the sun,' etc.; and, continuing, concludes with, 'Prythee think, There's livers out of Britaine,' Whereto Imogen answers, 'I am most glad you think of other place.' Pisanio resumes, 'The Ambassador,' etc. In the course of Pisanio's speech, line 157, Vaughan changes 'but not in't' to 'but not *it*.' [This re-arrangement DOWDEN pronounces 'bold,' which it certainly is, but not, I think, too bold. I can only sigh under my breath, '*Pereant qui ante nos nostra dixerunt*.' Exactly the same arrangement had occurred to me. It seems highly unnatural that Imogen after the sad wail from her darkened soul, 'Where then?' should at once answer her own question with a cheerful allusion to sunlight over the whole globe, and then go on trippingly, rehearsing the advantages of leaving the island, advantages that would come more naturally from Pisanio, arguments leading up to his counsel to Imogen actually to follow Posthumus to Rome. His was no plan formed on the spur of the moment; as the conference goes on, we see that every detail had been anticipated by him, and note how tactfully he deals with his gracious Lady from the very first intimation of his plan, 'I thought you would backe againe,' on through, 'Then not in Britaine must you bide,' until we hear this first cheering note 'Hath Britaine *all* the sun that shines,' and at its conclusion how pitifully Imogen's words sound, 'I am most glad you think of other place.' The chiefest objection to this re-arrangement,—apart from its boldness,—is, I think, to be found in the poetic imagery, ignoble though it be, in which Pisanio, of all men! and at such a tragic hour! indulges. I do not forget how a poetic thought, or worse, even a pun, will prove the fatal Cleopatra to Shakespeare, and he will follow it to ruin, but in the present burst of ill-timed patriotism there is no charm of poetry nor cadence of rhythm to allure him astray. A nest of sticks in a great pool as a description of England never fell from lips that had once called it 'this precious stone set in a silver sea.' Never would Shakespeare, speaking of his own 'demi-Paradise,' have used a degrading image, like the present, or like Byron's 'yeasty waves.' I am sure that the lines beginning with 'Day? Night?' and ending with 'Swannes-nest' are by the same tawdry hand that added to *The Dirge*, 'Golden lads and girls all must Like Chimney sweepers come to dust.' Finally, this omission does not affect the rhythm harmfully. 'Hath Britaine all the Sunne that shines? prythee thinke' has but one extra syllable, which is common,—line 156 has one.—ED.]—DOWDEN: I suppose that Imogen at first cannot think of leaving Britain; then pauses; and then suddenly determines that she will leave her country.

Hath Britaine all the Sunne that shines? Day? Night? 155
 Are they not but in Britaine? I'th'worlds Volume
 Our Britaine seemes as of it, but not in't :
 In a great Poole, a Swannes-nest, prythee thinke
 There's liuers out of Britaine.
Pij. I am most glad 160
 You thinke of other place : Th'Ambassador,

155. *Day? Night?*] *Day, night*, Theob. et seq.

156. *I'th' Ith'* F₃F₄. *I'the* Cap. et seq.

157. *of it,...in't:*] *off it,...in it* Schmidt (Lex., s. v. 'off'). *in it,...of it*; Daniel, Huds. *of it,...it*, Vaun.

in't] Ff, Rowe, Cap. Dyce, Sta. Sing. Ktly, Glo. Cam. *in it* Pope et cet.

158. *nest,*] Ff, Rowe i. *nest*. Rowe, +, Ktly. *nest:* Cap. et cet.

158. *prythee*] F₂. *prethee* F₃F₄, Rowe i. *prithe* Rowe ii, Knt, Dyce, Glo. Cam. *Pr'ythee* Pope et cet.

159. *liuers*] *living* Pope, Theob. Han. Warb. Ecl.

160. *I am*] *I'm* Pope, +, Dyce ii, iii.

161. *place:*] *place*. Cap. et seq.

Th'] Ff, Rowe, +, Coll. Dyce ii, iii, Sing. Ktly. *The* Cap. et cet.

Ambassador] *embassador* Cap. Var. '78, '85, Mal. Ran. Steev. Varr. Sing. Coll. iii.

155. **Hath Britaine all the Sunne that shines]** MALONE: Shakespeare seems here to have in his thoughts a passage in Lily's *Euphues*, 1580, which he has imitated in *Rich. II:* [I, iii, 275], 'Nature hath given no man a country, no more than she hath a house or lands, or liuings. . . . Plato would never accompt him banished yat had ye Sun, Fire, Aire, Water and Earth, that he had before, where he felt the Winter's blast and the Summer's blaze, where ye same Sun, and the same Moone shined, whereby he noted that every place was a country to a wise man, and al parts a pallace to a quiet mind. . . . How can any part of the world be distant farre from the other, when as the Mathematicians set down that the earth is but a point being compared to ye heauens?'—*Letters of Euphues*, p. 187, ed. Arber.

157. **Britaine seemes as of it, but not in't]** HUDSON: Daniel's change is fully warranted by the context. 'To be in the world, but not of it' has long been a sort of proverbial phrase.—INGLEBY considers Daniel's transposition as 'specious,' and observes, 'But the "great pool" stands for the ocean, and not for the world. Britain is "in the world's volume," but seems not to be so, being *divisa toto orbe* by the sea, as a swan's nest in a great pool is divided from the land.'—DOWDEN: I take the text to mean—Britain is a page of the world's great volume, but as it were, a page torn from it—'of it, but not in it'; it is islanded in ocean like a swan's nest in a pool, far from the world, as is a swan's nest from the shores of the pool. The 'world' means the terrene, inhabited world, and Britain was not in it, as Battista Guarino writes: 'Britannia ipsa, quae extra orbem terrarum posita est'—quoted in Einstein's *Italian Renaissance in England*, p. 19 n. So in Trevisa's translation of Bartholomew Glanvil (*Of Anglia*): 'England is the most island of Ocean, and is beclipped all about by the sea, and departed from the roundness of the world,' *i. e.*, of it, yet not in it.

158. **Swannes-nest]** WALKER (*Vers.*, 235) calls attention to this hyphenated word as an illustration of his observation that 'Such combinations as "Luds' town," "Heaven's Gate," and others of the same kind are pronounced as if they were single words, with the accent on the first syllable.' See III, i, 39.

Lucius the Romane comes to Milford-Hauen 162
 To morrow. Now, if you could weare a minde
 Darke, as your Fortune is, and but disguise
 That which t'appeare it selfe, must not yet be, 165
 But by selfe-danger, you should tread a course

163. *morrow*.] Ff, Rowe, †, Ktly.

morrow: Cap. et cet.

minde] *mien* Warb. Theob.

Han. *mine* Theob. conj. (withdrawn).

mask Kinnear. *blind* Vaun.

165. *t'appeare*] Ff, Rowe, †, Coll.

Dyce ii, iii. Ktly. *to appear* Cap. et cet.

166. *should*] *shall* Var. '73.

163. **weare a minde**] **WARBURTON**: What had the darkness of her mind to do with the concealment of person, which is the only thing here advised? On the contrary, her 'mind' was to continue unchanged, in order to support her change of fortune. Shakespeare wrote, 'wear a *mien*.' Or, according to the French orthography, from whence I presume arose the corruption, 'wear a *mine*.' [*Mine* was Theobald's conjecture, in a letter to Warburton.]—**JOHNSON**: To wear a *dark mind* is to carry a mind impenetrable to the search of others. *Darkness*, applied to the *mind*, is *secrecy*; applied to *fortune*, is *obscurity*. The next lines are obscure. 'You must,' says *Pisanio*, 'disguise that greatness, which, to appear hereafter in its proper form, cannot yet appear without great danger to itself.'—**HEATH** (p. 481): That is, Now, if you can suffer your mind to be disguised in conformity to your fortune. That the mind was to be disguised, as well as the person, *Pisanio* plainly tells *Imogen* on the next page, 'you must forget to be a woman,' etc.—**CAPELL** (p. 112): 'Previous to his proposal about her person, *Pisanio* enquires about the state of his mistress's 'mind'; whether she can 'disguise that,' put off the princess, and submit herself to her fortune; and, to the end she may appear what she really is in some future time, forego the appearance of it now when it cannot be worn without danger. This seems to be the sense of this difficult passage, which the Author's masculine brevity has rendered obscure.—**VAUGHAN** (p. 453): What *Pisanio* counsels her to disguise principally, if not solely, is *her sex*; her greatness was already disguised by the costume of a franklin's wife. I understand 'which to appear itself must not yet be, but by self-danger' as equivalent to 'which cannot yet appear in an undisguised form without destruction to self.' So I would interpret the whole thus: 'If you would but disguise that womanhood, which cannot possibly yet appear openly and in its own character without self-destruction, you would,' etc. What the Poet so meant is shown by *Pisanio*'s explanation of his advice in the next speech which he makes, about the change of fear into courage, and all the exterior and interior characteristics of a woman into those of a youthful man.—**THISELTON**: The following words of *Musidorus* to *Pyrocles* on the latter's assumption of the Amazonian garb, strongly confirm the Folio text 'weare a mind': 'to take this womanish habite (without you frame your behaviour accordingly) is wholly vaine: your behaviour can never come kindly from you, but as the mind is proportioned unto it.'—*Arcadia*, p. 44. [Capell's paraphrase is, I think, the happiest and most concise.—ED.]

165. **That which t'appeare it selfe, must not yet be**] **ABBOTT** (§ 296): That is, that which, as regards showing itself, must not yet have any existence.—**DEIGHTON**: Abbott's rendering does not take into account the words 'but by self-danger.'

Pretty, and full of view : yea, happily, neere 167
 The residence of *Posthumus* ; so nie (at least)
 That though his Actions were not visible, yet
 Report should render him hourelly to your eare, 170

167. *Pretty, and] Privy, yet* Coll. ii.
 (MS.). *Privy, and* Coll. iii. (MS.).
Happy and Cartwright. *Ready, and*
Bulloch.

happily] haply Pope et seq.

168. *nie] F₂. nigh F₃F₄, Om. Vaun.*

168. *least] last* Ff.

169. *Actions] action* Rowe, Pope,
 Han.

169. *yet] Om. Pope, +.*

167. **Pretty, and full of view]** WARBURTON: That is likely to prove successful.—JOHNSON: With opportunities of examining your affairs with your own eyes.—CAPELL (p. 112): Full of fair view, or affording fair prospect of turning out happily.—STEEVENS: This may mean, affording an *ample prospect*, a *complete* opportunity of discerning circumstances which it is your interest to know. Thus, in *Pericles*, 'full of face' appears to signify 'amply beautiful,' [1 Gower, 23]; and Duncan assures [Macbeth] that he will make him 'full of growing,' *i. e.*, of 'ample growth,' [I, iv, 29].—COLLIER (*Notes*, etc., p. 521): What can be the meaning of 'pretty' here? It is an indisputable blunder, perhaps from defective hearing; Pisanio is showing Imogen how she may remain concealed, and yet have a full view of all that is passing around her. [The MS. thus amends: '*Privy; yet* full of view.' She was to remain private and unknown, while she was able to mark all that was done by others.]—WHITE (ed. i.): Here 'pretty' seems to be used as a diminutive of *proper, suitable*, as 'my daughter's of a pretty age,' *i. e.*, to be married.—*Rom. & Jul.*, I, iii. The reading of Mr Collier's MS. is merely specious.—IBID. (ed. ii.): Obscure. 'Pretty' may mean *nicely proper*; 'full of view,' *open*. But the passage is very unsatisfactory, and yet not certainly corrupt.—STAUNTON: But that [Collier's MS.] implies the misprinting of two words together, we should unhesitatingly adopt his emendation; for *Privy* restores sense to the passage, and may have been mistaken for 'Pretty' in old writing, where the one was spelt *Privie* and the other 'Pretie.'—BR. NICHOLSON (*N. & Qu.*, VI, viii, 241, 1883): Collier's *privy* appears to be the best change yet proposed, but the then English did not, as does the correctness of this age, require the change of 'and' to *yet*. The word *privy* gives a Shakesperian antithesis to 'full view,' explained in the next clause. Unseen by Posthumus, you can see him, or be so nigh that 'Report should render him hourly to your ear, As truly as he moves.'—THISELTON: 'Tread a course' suggests an equestrian allusion, and for 'Pretty' we may, therefore, compare 'and for a need, to ride pretty and well' (*Patient Grissel*, II, i, *Sh. Soc.*, p. 19). 'Full of view' can, having regard to 't'appeare it selfe,' only be equivalent to 'for all to see,' whence soever the metaphor may be drawn; it is the opposite of 'viewless.' I have no doubt that the source of the metaphor running through the passage is to be found in the tournament, in which the combatants wore armour which so far disguised them that they could be recognized only by the devices they bore, and which was to protect that which could not be uncovered without 'selfe-danger,' while they performed the 'courses' (see *Arcadia*, p. 62) in full view of the spectators.—DOWDEN: Perhaps 'Pretty' means *becoming*, but I think it qualifies 'full of view,' as it seems to qualify 'dark' in the following from Beaumont and Fletcher, 'Mistress, it grows somewhat pretty and dark.'—*Beggar's Bush*, V, i.

170. **render]** Both WALKER (*Vers.*, 67) and ABBOTT (§ 465), for the sake of what

As truely as he mooues.

171

Imo. Oh for fuch meanes,
Though perill to my modeftie, not death on't
I would aduenture.

Pif. Well then, heere's the point :
You muft forget to be a Woman : change
Command, into obedience. Feare, and Niceneffe
(The Handmaides of all Women, or more truely
Woman it pretty felfe) into a waggifh courage,

175

179

172. *meanes,*] *means!* Cap. et seq.

177. *into*] *in* Rowe ii.

173. *Though*] *Through* Heath, Johns.
conj. Ran.

179. *Woman it*] *Woman's* Walker
(Crit., iii.). *Woman her very* Wray
ap. Cam.

174. *aduenture.*] *adventure*— Ktly.
adventure! Cam.

it] Ff, Coll. i, ii, Wh. i, Sta.
Ktly, Cam. Ingl. *it's* or *its* Rowe et cet.
into a] *to* Pope, +. *to a* Steev.

175. *heere's*] *there's* F₄, Rowe.

176-187. Mnemonic Pope.

176. *forget*] *forgot* Theob. ii. (mis-
print).

Var. '03, '13, Knt.

Woman.] *Woman*, Rowe, Pope,
Han.

courage,] Ff, Rowe, Pope, Han.
Cap. *carriage* Coll. MS. *courage;*
Theob. et cet.

they are pleased to term 'versification' or 'rhythm,' would have us pronounce ('soften,' Abbott calls it) this word into a monosyllable.

173. **Though perill**, etc.] HEATH: I think it more probable that the poet wrote 'Through peril,' etc.—JOHNSON: I read '*Through* peril.' 'I would for such means adventure through peril of modesty'; I would risk everything but real dishonour.—[Heath's *Revisal* and Johnson's *Edition* were published in the same year, 1765. But before Johnson had completed his edition he must have seen Heath's volume; he speaks in his immortal Preface of the 'gloomy malignity' with which Heath attacks Warburton. Priority in this case is of small moment. Their emendation has received but slight regard. They have only one solitary follower. In the preceding line, is Capell's exclamation point after 'means' quite right? Does it not separate that word too widely from its verb, 'adventure'?—ED.]

176-179. **change Command . . . courage**] DEIGHTON: You must exchange that habit of command, to which you have been brought up, for obedience; that timidity and coyness, which are the accompaniments of all womankind or, I might say more truly, which make up the very nature of fascinating woman, for a roguish courage.

179. **Woman it pretty selfe**] MURRAY (*N. E. D.*, s. v. Its): The original genitive or possessive neuter was HIS, as in the masculine, which continued in literary use till the 17th century. But with the gradual substitution of sex for grammatical gender in the concord of the pronouns, the indiscriminate use of *his* for male beings and for inferior animals and things without life began to be felt inappropriate, and already in the Mid. Eng. period its neuter use was often avoided, substitutes being found in *thereof*, *of it*, *the*, and in N. W. dialect, the genitive use of *his*, *it*, which became very common about 1600, and is still retained in [certain counties]. Finally, *it's* arose, apparently in the south of England, and appears in books just before 1600. It had been, no doubt, colloquial for some time previous,

Ready in gybes, quicke-anfwer'd, fawcie, and 180
 As quarrellous as the Weazell : Nay, you muſt
 Forget that rareſt Treafure of your Cheeke,
 Expoſing it (but oh the harder heart, 183

183. *heart,*] Ff, Rowe, Pope, Johns. *hap!* Warb. Theob. Han. *heart!* Cap. et cet.

and only gradually attained to literary recognition. *Its* was not admitted in the Bible of 1611 (which has *thereof*, besides the *his*, *her* of old grammatical gender); the possessive *it* occurs once, ['That which groweth of *it* owne accord of thy harvest, thou shalt not reape,' etc.—*Lev.*, xxv, 5], but was altered (in an edition of 1660) to *its*, which appears in all editions. *Its* does not appear in any of the works of Shakespeare published during his lifetime (in which and the First Folio the possessive *it* occurs 15 times), but there are 9 examples of *it's* and 1 of *its* in the plays first printed in Folio of 1623. In one of these at least (*Hen. VIII.*: I, i, 18, 'Each following day Became the next dayes master, till the last Made former Wonders, it's') the word is probably Shakespeare's own (unless he wrote *his*). By this time *it's* had become common in literature, from which the possessive use of *it* soon disappeared; the neuter *his* is found as late as 1675.

181. **quarrellous**] CRAIGIE (*N. E. D.*): Quarrelsome. In common use from about 1560 to 1650.

181. **Weazell**] TOPSELL (pp. 725-733) devotes eight Folio pages to this little animal, yet nowhere attributes to it any general disposition to quarrel, but rather restricts its range of animosity. 'They are,' he says, 'in perpetual enmity with swine, Ravens, Crowes, and Cats.' Their 'epithets are, feareful, In-creeper, and swift, and besides these I finde not any materiall or worthy to bee rehearsed.' It is only when it is used medicinally, whether eaten raw, or baked, or powdered, as set forth by Topsell, that its virtues shine.—ED.

183. **Exposing it**] WHITE (ed. ii.): In Shakespeare's time gentlewomen commonly wore masks in the open air.

183. **oh the harder heart**] JOHNSON: I think it very natural to reflect in this distress on the cruelty of Posthumus.—CAPELL: This has reference to Posthumus whose 'hard heart' drove them to these extremities.—HUDSON: Pisanio apprehends that Imogen, in the part she is going to act, will feel the need of a man's harder or *tougher* heart.—PORTER and CLARK: Referring to Posthumus, whose harder heart, harder than his own in proposing such exposure, has driven them to these extremities.—ROLFE: This too hard hard heart of mine. Compare the use of the comparative in Latin. [To the same effect,—attributing the reference to Pisanio himself.—HERFORD].—INGLEBY (*Revised ed.*, p. 105): That is, *too hard*, Pisanio turns aside for a moment to blame and excuse himself for the suggestion.—WYATT: I am not certain of the meaning of these words, and therefore give three other interpretations before adding one of my own: (1) 'How more than hard his (Posthumus's) heart,' *i. e.*, for compelling you to such hardships. (2) 'This too hard heart of mine,' which urges you to such a course. (3) Pisanio apprehends that Imogen, in the part she is going to act, will feel the need of a man's harder, or *tougher* heart. (4) I would suggest as possible: 'O, the danger of your heart becoming harder, more like a man's, when you don man's attire!' The following 'Alack, no remedy!' at least seems to lend some countenance to this suggestion.—DOWDEN: I take it to mean 'O, the more than cruelty of it!'—taking 'hard heart'

Alacke no remedy) to the greedy touch
 Of common-kissing *Titan*: and forget 185
 Your labourfome and dainty Trimmes, wherein
 You made great *Imo* angry.

Imo. Nay be breefe?

I fee into thy end, and am almoft
 A man already. 190

Pif. Firft, make your felfe but like one,
 Fore-thinking this. I haue already fit 192

184. *remedy*)] *remedy!* Mal. Steev. conj.
 et seq. 188. *breefe?*] *breefe*: F₂. *brief*: F₃F₄
 185. *Titan*:] *Titin*: F₂. *Titan*, Glo. et seq.
 Cam. 191. *one*,] *one*. Rowe ii. et seq.
forget] *forgot* F₂. *forego* Cap. 192. *this*. I] *this*, I Rowe et seq.

as equivalent to severity, cruelty. For 'harder heart' Daniel suggested '*ardour, heat*.' [No explanation yet given seems altogether satisfactory; Dowden's comes the nearest, I think. The reference cannot be to Pisanio, so it seems to me. He did not create the situation, he was merely an agent. His words sound to me like an echo of 'oh, the pity of it, Iago!' And yet this has far too tragic a tone at this particular point of the speech; when the foundations of Imogen's deepest life are shattered it is an anticlimax almost verging on the comic to bewail an injury to her complexion! And yet, in the same breath, Pisanio refers to Imogen's 'dainty trims'—an illusion not far removed from her complexion. May we not infer that Imogen herself perceived how inappropriate were Pisanio's words, by stopping them with 'Nay, be brief'? Just, as on a later occasion, Guiderius says to Arviragus, 'Prythee, have done And do not play in wenchlike words with that Which is so serious.'—ED.]

185. **common-kissing Titan**] STEEVENS: Compare: 'and beautiful would haue bene, if they had not suffered greedy *Phæbus*, ouer-often, and harde, to kisse them.'—Sidney, *Arcadia*, Lit., 3, p. 248 *verso*.

186. **laboursome and dainty Trimmes**] HUDSON: It seems as if the Poet meant to gather up the whole traine of womanly graces and accomplishments in this peerless heroine; so he here represents her as a perfect mistress in the art of dressing—so much so as to provoke the jealousy of Juno herself. And he appears to have deemed it not the least of a lady's duties to make herself just as beautiful and attractive as she could by beauty and tastefulness of dress, this being one of her ways of delighting those about her.

191, 192. **but like one, Fore-thinking this**] THISELTON (vindicating this penetration): 'Fore-thinking' is here, I believe, the word that is perhaps more correctly spelt 'for-thinking'; 'this' either sums up the femininities upon which Pisanio has enlarged in his last speech, or as he speaks he may actually point to Imogen's dress. Imogen is no longer to cherish these foibles in her mind. She is to repent them, or perhaps even the word will bear the meaning of renouncing or forsaking. [Hereupon follow examples of 'forthenke,' from *The Romaunt of the Rose*, Skeats's *Chaucer*, 3957; of 'forethinke,' from the *Faerie Queene*, IV, xii, 14; and from Spotswood's *Hist. of the Church of Scotland*, 1655, p. 229. Many more are given by BRADLEY (*N. E. D.*, s. v.) with several shades of meaning, whereof the nearest approach to Thiselton's 'renouncing' or 'forsaking' seems to be to *despise*

('Tis in my Cloake-bagge) Doublet, Hat, Hofe, all 193
 That anfwer to them : Would you in their feruing,
 (And with what imitation you can borrow 195
 From youth of fuch a feafon) 'fore Noble *Lucius*
 Prefent your felfe, defire his feruice : tell him
 Wherein you're happy ; which will make him know,
 If that his head haue eare in Muficke, doubtleffe 199

194. *Would*] 'Would Theob. ii.
 Warb.

feruing] *seeming* Daniel.

196. *'fore Noble*] *before* Pope, Han.

197. *feruice*:] *service*, Theob. et seq.

198. *you're*] Ff, Rowe, +, Cap. Dyce,
 Sta. Ktly, Glo. Cam. *you are* Var. '73
 et cet.

happy:] Ff, Theob. Warb.
 Johns. *happy*, Rowe et set.

198, 199. *which...Muficke*,] In paren-
 theses (subs.) Pope ii, Theob. Warb.
 Varr. et seq.

198. *will...know*,] Ff, Rowe, Pope i,
 Sta. Ingl. (without comma after *know*
 Dowden). *will...so*, Pope ii, Theob.
 Warb. *you will...know*, Coll. *well...
 know*, Vaun. *you'll...know*, Han. et cet.

199. *Muficke*,] *music*; Theob. Warb.
 Johns.

or *neglect*, but this, says Bradley, is in 'Old English only'; the essential thought which seems to run through the definitions is that of *regret* or *repentance*. This idea will give a meaning to the present sentence, and hereby 'save the face' of the compositors, but the question then arises, will it apply to Imogen in her present circumstances? Thyselton thinks it does apply, and he may be right; it obeys the golden rule of *Durior lectio*, etc. And yet even this golden rule should give way when, with only a change in punctuation, we can escape all hermeneutical torture, and find so easy a solution as that started by Rowe, and adopted by every editor since his day. See *Text. Notes.—Ed.*]

192. *fit*] That is, prepared, ready.

194. *in their seruing*] That is, with their aid.

196. *such a season*] SCHMIDT (*Lex.*): That is, of such an age.

198. *happy*] STEEVENS: That is, whereon you are accomplished.

198, 199. *which will make him know, If that his . . . eare*, etc.] THEOBALD, in his *Shakespeare Restored*, seven years before his edition appeared in 1733, followed Rowe's punctuation of a comma after 'happy' instead of the semi-colon of the Folio, and so missed the meaning, yet suggested an emendation which so commended itself to Pope that he adopted it in his second edition, of which fact Dr Johnson was evidently ignorant, or he would never have here indulged in his heartsome sneer at Theobald for 'one of his long notes.' Theobald (*Sh. Rest.*, p. 153) says, 'it is evident that this passage is faulty in the pointing and in the Text. "Which will make him know"—What? What connection has this with the rest of the sentence? Surely, Shakespeare can't be suspected of so bald a meaning as this: "If you tell him wherein you're happy, that will make him know wherein you're happy"; yet this is the only meaning the words can carry as they now stand. In short, I take the Poet's sense to be this: Pisanio tells Imogen, if she would disguise herself in the habit of a youth, present herself before Lucius, offer her service, and tell him wherein she was happy, *i. e.*, what an excellent talent she had in singing, he would certainly be glad to receive her. Afterwards Belarius and Arviragus, talking of Imogen, [remark how 'angel-like he sings!']. I doubt not, therefore, but the passage should be restored thus: "Wherein you're happy (which

With ioy he will imbrace you : for hee's Honourable, 200
 And doubling that, moſt holy. Your meanes abroad :
 You haue me rich, and I will neuer faile
 Beginning, nor ſupplyment.

Imo. Thou art all the comfort
 The Gods will diet me with. Prythee away, 205
 There's more to be conſider'd : but wee'l euen

200. *you:*] *you*, Glo.
 201. *Your*] *For* Anon. ap. Ecl, Coll.
 ii. conj.

abroad:] Ff, Rowe, Pope, Var.
 '21, Sing. *abroad*, Theob. Var. '73,
 Knt, Coll. Dyce, Sta. Ktly, Glo. Cam.
abroad? Johns. *abroad!* Anon. ap.
 Ecl. *abroad*—Ingl. *abroad* Han. et cet.

202. *me rich,*] Ff, Rowe, Pope, Sing.
me rich; Theob. Han. Johns. *made*
me rich Anon. ap. Ecl. *me, rich*;
 Warb. et cet.

203. *Beginning*] *Revenue* Kinnear.
ſupplyment] *ſupply* Pope, +.
 204. *Thou art*] *Thou'rt* Pope, +, Dyce
 ii, iii.
 205, 209. *Prythee*] F₂. *Prethee* F₃F₄,
 Rowe i. *Prithee* Rowe ii, Knt, Dyce,
 Glo. Cam. Coll. iii. *Pr'ythee* Pope et
 cet.
 206. *conſider'd:*] *conſider'd*, Coll.
euen] *do euen* Ecl. conj. *euen*
do Ktly conj. *leave* Vaun. *need* Wray
 ap. Cam.

will make him *so*, If that his head have ear in music); doubtless," etc.' This note was repeated substantially in Theobald's edition.—MALONE, reading with Hanmer *you'll*, observes that 'the words were probably written at length in the manuscript, *you will*, and *you* omitted at the press; or "will" was printed for *we'll*.'—STAUNTON: Neither *you'll* of Hanmer, nor *you will* of [Collier] is satisfactory. We might perhaps come nearer to Shakespeare by reading, 'Which will make him *bow*' (*i. e.*, *incline*, yield, etc.); a change supported by, 'Orpheus, with his lute, made trees . . . *Bow* themselves when he did sing.'—HEN. VIII: III, i, 4.—INGLEBY: That is, which will make him know whether he has an ear for music.—DEIGHTON: Which he will quickly discover if he has the smallest ear for music.—THISELTON: Nothing could be more persuasive than Imogen's voice. See IV, ii, 463; also IV, ii, 48; V, v, 280.

201. *holy*] SCHMIDT (*Lex.*): Pious, godly, virtuous, righteous, of a pure heart.

201. *Your meanes abroad*] MALONE: As for your subsistence abroad, you may rely on me. So, 'thou should'st neither want my means for thy relief, nor my voice for thy preferment.'—III, v, 43.—KNIGHT: Surely 'abroad' is not here used in the sense of being in foreign parts. It is the old adverb *on brede*. The means of Imogen are far off,—not at hand,—all abroad, as we still say.—STAUNTON: 'Abroad,' that is, *disbursed, expended*.—REV. JOHN HUNTER: You have me, or the credit of my name, as your means abroad, rich in what you entrusted to me for the benefit of Posthumus.—DOWDEN: As to your means abroad, you have me and I am rich. [As this interpretation is the latest, so it seems to me the best.—ED.]—SPRENGER, to whom a little English seems to have proved a dangerous thing, observes that 'it appears to have escaped Elze's notice that the present passage is one of the most corrupt in the play; it cannot, as it stands at present, be explained in any admissible manner. I conjecture that Shakespeare wrote: "Your means abroad, I hope, be rich: and you will never fail In begging our supplyment."'

205. *diet*] MURRAY (*N. E. D.*, s. v. *i. trans.*): To feed in a particular way, or with specified kinds of food. In a figurative sense [the present passage quoted].

206, 207. *wee'l euen All that good time will giue vs*] JOHNSON: We'll make

All that good time will giue vs. This attempt, 207
 I am Souldier too, and will abide it with
 A Princes Courage. Away, I prythee.

Pif. Well Madam, we must take a short farewell, 210
 Least being mist, I be suspected of
 Your carriage from the Court. My Noble Miftris,
 Heere is a boxe, I had it from the Queene,
 What's in't is precious : If you are sicke at Sea,
 Or Stomacke-qualm'd at Land, a Dramme of this 215
 Will driue away distemper. To some fhade,
 And fit you to your Manhood : may the Gods
 Direct you to the best.

Imo. Amen : I thanke thee. *Exeunt.* 219

207. *thot*] F1.

207, 208. *attempt, I...to.*] Ff. *attempt I...to*, Rowe ii. (*too*, Rowe i.), Cap. Varr. Mal. Ran. Dyce i, Sing. Ktly, Glo. Cam. *attempt I'm soldier'd to*, Han. *attempt I'm...to*, Pope et cet.

209. *Away.*] *Haste away*, Han.

210. *farewell.*] Ff, Rowe i, Han. Coll. Dyce, Glo. Cam. *farewel*. Rowe ii, Pope. *farewe'l*; Theob. et cet.

211. *Least*] *Left* Ff.

214. *you are*] *you're* Pope,+, Dyce ii, iii.

215. *Stomacke-qualm'd*] *stomach qualm'd* Rowe.

216. *distemper.*] *distemper*— Pope, Theob. Warb. Johns.

217. *Manhood:*] *manhood*. Var. '73.

218. *best.*] *best!* Pope et seq.

[Giving clothes, etc. Coll. iii.

our work *even* with our *time*; we'll do what time will allow.—SCHMIDT (*Lex.*) defines 'even,' as a verb, by 'to act up to, to keep pace with,' which the *N. E. D.* adopts *totidem verbis*. In illustration, Schmidt gives 'to even your content.'—*All's Well*, I, iii, 3, and the present passage in *Cymbeline*, which he paraphrases, 'we'll profit by any advantage offered.' In the *N. E. D.* the present passage is the only quotation. Is it not possible, however, to take 'even,' as a verb, in its primary signification, 'to level, render plain, or smooth,' and then paraphrase Imogen's cheering, courageous words thus: 'there's more to be considered; but whatsoever good, time may bring us, we'll smoothe and even it all'?—ED.

208. **I am Souldier too**] **WARBURTON**: I have enlisted and bound myself to it.—**MALONE**: Rather, I think, I am equal to this attempt, I have enough *ardour* to undertake it.—**STEEVENS**: Mr Malone's explanation is undoubtedly just. 'I'm soldier to' is equivalent to the modern cant phrase, 'I am up to it,' *i. e.*, I have ability for it.—**DOWDEN** is the only editor who, in the paraphrase, 'courageously prepared for,' seems to have perceived that there is here no reference to *ardour* or *ability*, but solely to *courage*, and to the courage of a Prince, the greatest of soldiers.—ED.

213. **Heere is a boxe**] **MALONE**: Instead of this box, the modern editors have in a former scene made the Queen give Pisanio a *vial*, which is dropped on the stage without being broken.

213. **I had it from the Queene**] **CRAIG**: Probably these words would be spoken aside, [as 'likely to excite Imogen's distrust,' adds **DOWDEN**].

Scena Quinta.

*Enter Cymbeline, Queene, Cloten, Lucius,
and Lords.* 2

Cym. Thus farre, and fo farewell. 4

1. Scena Quinta] Scene III. Rowe. Lords and Attendants. Han.
Scene VII. Eccles. 4. farre,] far, F₄, Rowe,+. far;
The Palace. Rowe. Cap. et seq.
2, 3. Enter...and Lords.] Enter...

1. **Scena Quinta]** ECCLES: This I assign to the afternoon of the same day to which the last two scenes belong, so as to leave time for Pisanio to perform his journey back to court after his separation from Imogen somewhere in the neighbourhood of Milford-Haven. As haste was necessary, and he may be imagined to travel when alone with greater expedition, he may, perhaps, have accomplished in less than a day what, during his attendance upon his mistress, may have required a somewhat longer period. That so little time was necessary, however, for going and returning, obliges us to suppose the residence of Cymbeline at no very remote distance from the above-mentioned harbour, since the whole of Pisanio's absence is here conceived to be included within a compass of time equal to about two days and nights. Lucius here takes leave of the king upon setting out for Milford-Haven, where he was either to embark, or be joined by the Roman troops from Gaul. Cloten had said, in the concluding scene of the last act as it is now disposed of, to Lucius, 'His majesty bids you welcome—Make pastime with us a day, or two, or longer,' &c. But we shall find it necessary to conceive Lucius to have remained many more days at the court of Cymbeline, according to the system here laid down, namely, while Iachimo was proceeding to Rome, and the letter of Posthumus on the road from thence, and even somewhat longer, since we find him here setting out just before the reappearance of Pisanio, after his return from his attendance upon Imogen.—DANIEL (*New Sh. Soc. Trans.*, 1877-79, p. 244): DAY 8: In Cymbeline's Palace. The ambassador Lucius takes his departure, and desires 'a conduct over-land to Milford-Haven.' Lucius has sojourned in Cymbeline's court since Day No. 4; since then the space between Rome and Britain has been twice traversed—by Iachimo going to Rome, and by the post bringing letters from Posthumus to Pisanio—and Lucius himself appears to have informed the emperor of the failure of his embassy, and to have received a reply; for he says—

'My emperor hath wrote, I must from hence.'

The 'day or two longer' during which he was invited to rest at Court would hardly suffice for this, unless we are to imagine that Rome is only 'behind the scenes, in the green-room.'¹ Yet more than a day or two is inconsistent with Cymbeline's remark immediately after Lucius's departure. He misses his daughter—

'*She hath not appear'd
Before the Roman, nor to us hath tender'd
The duty of the day,*' etc.

And this scene, be it observed, cannot be put earlier in time, as with Act III, sc. i.

¹ See Professor Wilson's Time-Analysis of *Othello*, *New Sh. Soc. Trans.*, 1875-76, part ii, p. 375.

Luc. Thankes, Royall Sir :

5

My Emperor hath wrote, I muſt from hence,
And am right forry, that I muſt report ye
My Maſters Enemy.

Cym. Our Subiects (Sir)

Will not endure his yoake ; and for our ſelfe
To ſhew leſſe Soueraignty then they, muſt needs
Appeare vn-Kinglike.

10

Luc. So Sir : I deſire of you

A Conduſt ouer Land, to Milford-Hauen.

Maſdam, all ioy befall your Grace, and you.

15

6. *wrote,*] Ff, Rowe, Coll. Glo. Cam.
wrote; Pope et cet.

hence,] Ff, Rowe, +, Ingl. *hence;*
Cap. et cet.

7. *am*] I'm Anon. ap. Cam.
ye] you Var. '73.

12. *vn-Kinglike*] F₂F₃, Pope, +.
vn-King like F₄, Rowe. *unkinglike*
Cap. et seq.

13. *So Sir:*] F₂. *So, Sir:* F₃F₄, Rowe,
Pope, Theob. Warb. Johns. Glo. Cam.
So, Sir. Coll. *So, Sir,* Han. et cet.

of you] Om. Han. *you* Walker.
14. *ouer Land*] *over-land* Dyce i, Sta.

Glo. Cam. *overland* Dyce ii, iii.

15. *Madam...you.*] *All joy befall your
Grace! and Madam, you!* Huds.

your Grace, and you.] Ff, Rowe,
Pope. *his Grace, and you!* Cap. conj.

Ran. *your Grace, and yours!* Cap.
Dyce. *your Grace,—and you* Coll. ii,

Sta. *your Grace!* Queen. *And you!*
Cam. Edd. conj., Rlf, Glo. *your Grace;*

and you! Coll. iii. *your Grace, and you,*
sir. Jervis. *your grace and you!* [To

Cloten. Anon. ap. Cam. *your grace;*
adieu! Vaun. *your Grace, and you!*
Theob. et cet.

was necessary; for Imogen's absence *now* is the consequence of those journeyings to and from Rome since Lucius's arrival. The King sends to seek Imogen, and it then appears that she is really missing. Cloten remarks that he has not seen Pisanio, her old servant, *these two days*. Exeunt all but Cloten. To him enters Pisanio, who has returned to Court. Cloten bullies him into telling where his mistress has gone, and induces him to provide a suit of Posthumus's garments in which he resolves to set out in pursuit of Imogen.

6, 7. **wrote, . . . hence, And am**] The punctuation here has been deemed important, on it apparently depends a nominative to 'am.' Pope placed a semicolon after 'wrote,' and retained the comma after 'hence'; this was not altogether satisfactory, it converted 'wrote' to an absolute use, without any direct object.—CAPELL, however, retained the semicolon, and added another after 'hence,' which has maintained its position to this day, and obliges 'am,' in the next line, to find a first person by implication.—ED.

11. **Soueraignty**] SCHMIDT (*Lex.*): That is, royal dignity.

13. **So Sir: I desire of you**] WALKER (*Crit.*, iii, 325): *Qu.*, 'I desire you.' (Perhaps, too, 'So, sir; I desire you,' etc., but I greatly doubt this.)—DYCE (ed. ii.): Collier alters [the colon of the Folio] to a full stop. But though we have had before [III, i, 92] 'So, sir,' as a complete sentence, here it can hardly be disjoined from the words which follow. [May not 'so' here mean 'very good,' as DEIGHTON gives it, or any equivalent phrase of acquiescence? In this case its disjunction, from the words which follow, is complete.—ED.]

14. **Conduſt**] SCHMIDT (*Lex.*): Escort, guard.

Cym. My Lords, you are appointed for that Office : 16
The due of Honor, in no point omit :

15. **ioy befall your Grace, and you]** CAPELL (whose text differs from the Folio only in *yours* instead of 'you'): Though the editor is clear that there is a printer's mistake in this line, he is not so at present that he has mended it rightly; but is more inclined to think it lay in 'your' than in 'you,' and that '*your*' should be *his*; let the reader determine. [This conjecture of *his* for 'your' was put forth by Malone, and the reading *yours* for 'you' by Steevens; and in neither case was there any acknowledgement or reference to Capell. Dyce pilloried Steevens, but he did not know, as, possibly, he should have known, that Malone was equally in fault.—ED.]—DANIEL (p. 88): Read, 'All joy befall your grace! Madam, and you!' Lucius is addressing the King; he wishes him all joy, and then, turning to the Queen, he wishes her the like.—HUDSON: I have varied a little from this [reading of Daniel] for metre's sake. [Thus, 'All joy befall your Grace! and, madam, you!']—THISELTON: 'Your Grace, and you,' *i. e.*, I think, 'you as Queen, and as friend.'—INGLEBY remarks that the words 'and you' appear to indicate Cymbeline.—BR. NICHOLSON (*N. & Qu.*, VII, ii, 23, 1886) quotes the various explanations of this line, and, as to Ingleby's suggestion, that 'and you' refers to Cymbeline, says that the 'fatal objection is that Lucius, taking formal leave and bearing back a declaration of defiance, is made, with complete disregard to etiquette and precedent, to take leave first of the Queen,—one not of royal blood,—and then of the King, in words and in a sequence, as though he were an all but unregarded William newly married to a Mary, the rightful queen. He thus omits also to take leave of the son of this queen, whom he is made to consider a principal personage, and who had been appointed as his immediate attender and entertainer.—II, iii, 68. And since the simple "and you" is an absurdly unpolite way of addressing a king,—an enemy king, to whom he is ambassador,—it is suggested that the metrically needless *sir* may possibly have dropped out. Lastly, it is absurd that Lucius, even in mere courtesy, should wish all joy, that is victory, to one whom he is about to assail as a rebel. As to the Globe variation, one asks in vain, Where is the adieu to the King? He is made a puppet not worth taking into account; the Queen alone receives his wishes, while the text is needlessly altered to make her answer him. Dyce most oddly says that here "So, sir:" can hardly be disjoined, as they are by the colon, from the words which follow. The disjunction brings out the haughtiness of state with which the Roman, again an ambassador, after suggesting a favorable answer, receives the same decision,—"So, sir, your words are spoken: I now desire of you safe conduct to Milford Haven." With the same haughtiness he, either after "So, sir:" or after "Haven"—not improbably, indeed, after both—makes his farewell but silent obeisance to the King, who from that moment is a rebel to Augustus, and the King in return gives an equally formal and silent acknowledgement of it and of his assent to the request. If we do not accept these silent actions we make both the King and the Roman utter barbarians, and the former one who does not even deign to notice Lucius's request for an escort. Then the Ambassador, turning to the Queen, who is no recognized arbitress of peace or war,—or, indeed, politically speaking, no political personage at all,—and making another knee-bend, addressing her with "Madam . . . grace," and lastly to Cloten, who had been specially appointed as his care-taker, but of whom he had taken a correct measurement, he, simply, and in the same breath, adds, if the text be right, "and you." I say if the text be right, for independently I was led

So farewell Noble *Lucius*.

18

Luc. Your hand, my Lord.

Clot. Receiue it friendly : but from this time forth

20

I weare it as your Enemy.

Luc. Sir, the Euent

Is yet to name the winner. Fare you well.

Cym. Leaue not the worthy *Lucius*, good my Lords

Till he haue crost the Seuern. Happines. *Exit Lucius, &c*

25

Qu. He goes hence frowning : but it honours vs

That we haue giuen him cause.

Clot. 'Tis all the better,

Your valiant Britaines haue their wishes in it.

Cym. *Lucius* hath wrote already to the Emperor

30

How it goes heere. It fits vs therefore ripely

Our Chariots, and our Horsemen be in readinesse :

The Powres that he already hath in Gallia

33

22. *Sir,*] Om. Pope, +.

23. *winner.*] Ff, Rowe, +, Coll. *winner*; Cap. et cet.

25. *the Seuern*] *Seuern* Ff, Rowe i.

Happines.] *Happiness!* Pope et seq.

28. *better,*] *better*; Theob. Warb. et seq.

29. *Britaines*] *Britains* F₃F₄, Rowe, Theob. i, Cap. *Britons* Pope et cet.

30. *wrote*] *wrot* F₂, Cap.

31. *ripely*] F₂, Dyce, Sta. Glo. Cam. *ripely*, F₃F₄ et cet.

to wish that *yours*, the suggestion of Steevens [Capell's text.—Ed.], were the text reading, as this would more mark his veiled contempt for the private, but insolent and interfering, son of a widow, Neither Ingleby's suggestion nor the Globe's alteration would be out of place were they necessary, but my contention is that in the acted play they are unnecessary.' [If action be here so essential to the comprehension of the text, it is difficult to believe that Shakespeare would not have given us some intimation of what that action should be, not in a stage direction,—Shakespeare does not stoop to that, except on the rarest occasion,—but by some expression let fall by the speaker or by some one present. In the last scene (V, v, 390), when Belarius thinks he may have addressed Cymbeline discourteously, he says, 'here's my knee.' Thus here, had Lucius made a 'knee-bend' to the Queen, as Nicholson surmises, and an 'obeisance' to the King,—I think we may safely trust Shakespeare to have given us a hint. This is not denying that Dr Nicholson is right. It may be as he says. We must never forget that to him we owe the palmarian solution of that incomplete line in Malvolio's day-dream, 'And play with my-some rich jewel,' where the steward was about to say 'play with my chain' when it flashed on his mind that his chain was a servile badge.—Ed.]

25. **Till he haue crost the Seuern**] ECCLES: This renders it probable that the residence of Cymbeline was supposed to be at no great distance from the sea.

31, 32. **It fits vs . . . our Horsemen be**] This 'be' may be either an infinitive with *to* omitted, or the subjunctive with *that* omitted. The latter seems preferable.—Ed.

Will foone be drawne to head, from whence he moues
His warre for Britaine.

35

Qu. 'Tis not sleepey bufineffe,

But must be look'd too speedily, and strongly.

Cym. Our expectation that it would be thus

Hath made vs forward. But my gentle Queene,

Where is our Daughter? She hath not appear'd

40

Before the Roman, nor to vs hath tender'd

The duty of the day. She looke vs like

A thing more made of malice, then of duty,

We haue noted it. Call her before vs, for

44

36. *not*] *no* Daniel.

bufineffe,] Ff, Rowe, Pope, Han.

Coll. Cam. *business*; Theob. et cet.

37. *too*] F.

38. *would*] *should* Ff, Rowe, +, Varr.

Ran.

42. *looke vs*] *lookes as* F₂. *looks as*

F₃F₄, Rowe, Pope, Theob. Han. Warb.

Cap. (corrected *us* in Errata), Sing.
looks on's Anon. ap. Cam. *looks us*
Johns. et cet.

43. *duty*,] *duty*; Pope et seq.

44, 45. *We haue*] *We've* Pope, +,
Dyce ii, iii.

44. *vs*,] Ff, Rowe, +, Coll. *us*; Cap.
et cet.

42. **She looke vs like**] Does this mean 'she looks to us,' *i. e.*, where 'us' is the dative and Imogen is passive, and appears to be in the eyes of Cymbeline 'a thing of malice'? or does it mean 'she looks at us,' where Imogen is active and glares with malice at her father? In other words, is it Cymbeline who is surly or Imogen? It is pleasant to know that only two or three editors attribute the fault to Imogen, and they would probably soften their decision by explaining that Cymbeline misinterpreted Imogen's gentle looks. The following critics apparently think that Imogen's looks were really malicious: RANN, HERFORD, and VAUGHAN. The first interprets the phrase: 'She looks on us, eyes us, or surveys us.' The second: 'Looks upon us like.' And the third thus comments: "'She gives us a look more like that of a being who is showing malignity, than of one tendering duty.'" As she has not appeared this morning, the Poet proceeds, in order to avoid misconstruction of the verb in the present tense, "she looks," with "we have noted it." The following critics are in favour of Imogen: CAPELL: That is, looks on us, eyes us, or surveys us [thus far Rann copied Capell, but did not complete Capell's note, who adds], an expression suiting the surly mood of the speaker.—WHITE, HUDSON, SCHMIDT (*Lex.*), ROLFE, DEIGHTON, DOWDEN, all repeat the same phrase: 'she seems to us.'—KEIGHTLEY (*Exp.*) sweeps the horizon with the remark: 'I think we should insert *on*, *at*, or *to* after 'look.'—SINGER follows F₄ in his text, and naively remarks that "'looks us" is an awkward phrase.'—Whereto DYCE replies, 'in spite of its "awkwardness," it is assuredly the right reading; our early writers frequently use the word "look" with an ellipsis of the word which modern phraseology requires after it. Thus, "By looking back what I have left behind."—*Ant. & Cleop.*, III, xi, 33 (or 57 of this ed.).—ABBOTT (§ 220): 'Us' probably is used for 'to us' in [this passage].—IBID. (§ 200) gives instances of the omission of a preposition after 'look'; thus, 'Look our dead.'—*Hen. V*: IV, vii, 76; 'I must go look my twiggs.'—*All's Well*, III, vi, 115; 'He hath been all this day to look you.'—*As You Like It*, II, v, 34.

We haue beene too flight in fufferance.

45

Qu. Royall Sir,

Since the exile of *Posthumus*, most retyr'd

Hath her life bin : the Cure whereof, my Lord,

'Tis time must do. Beseech your Maiefty,

Forbeare sharpe speeches to her. Shee's a Lady

50

So tender of rebukes, that words are stroke;

And strokes death to her.

Enter a Messenger.

Cym. Where is the Sir ? How

Can her contempt be answer'd ?

55

Mef. Please you Sir,

Her Chambers are all lock'd, and there's no answer

That will be giuen to'th'lowd of noise, we make.

58

45. *flight* *light* Ff, Rowe, +, Cap. Varr. Ran.

[Exit a Servant. Theob. ... Messenger. Han.

48. *bin*] *been* F₄.

49. *Beseech*] *'Beseech* Theob. ii, +, Varr. Mal. Ran. Steev. Varr. Knt, Sing. Ktly.

51. *stroke*;] *strokes*, Ff.

54. *she Sir? How*] *she? how* Pope, *she? and how* Han. *she, sirrah?* Ingl. conj.

57. *lock'd*,] Ff, Rowe, +, Sta. *lock'd*; Cap. et cet.

58. *to'th'*] *to th'* F₃F₄, Rowe, +. *to the* Cap. et seq.

lowd of noise] Ff (*loud* F₃F₄), Var. '73, '78. *loud noise* Var. '73, Coll. i, Ktly. *loud'st of noise* Cap. Mal. Steev. Varr. Knt, Dyce i, Sta. Cam. Dowden. *loud'st noise* Coll. (MS.), Sing. White, Dyce ii. *loudest noise* Rowe et cet.

51. *stroke* ;] A semicolon has here usurped an *s*. There is no such excuse, however, in I, v, 93, where a parallel instance of erroneous punctuation occurs.—ED.

58. *to'th'lowd of noise*] COLLIER (ed. i.): The preposition *of* is mistakenly inserted after 'loud'; it is needless to the sense and injurious to the metre.—SINGER: It is most probable that *of* is a misprint for '*st*'.—DYCE (*Remarks*, p. 256): 'Loud noise' [of Collier, ed. i.] does not afford the meaning which the Poet certainly intended, viz., that the *very loudest* noise which they could make drew forth no answer.—VAUGHAN: The Folios are right, and all editors and critics, from Rowe to the last commentator, are wrong in their corrections of them, probable as they seem to be. It has escaped the observation of the best lexicographers of the English language, including Junius and Skinner [*The Century* and *N. E. D.*—ED.], that 'loud' was in the fifteenth [?] and sixteenth centuries not an adjective only, but a substantive, signifying 'high and full sound.' So in Holland's *Plinie*, where the author is full of animated comment on the nightingale's song: 'For at one time you shall heare her voice ful of loud, another time as low; and anon shrill and on high.'—*The tenth Booke*, chap. 29. I should certainly read 'the loud of noise.' [Vaughan gives no example from the fifteenth century; Holland's *Plinie* was published in 1601, which is, strictly, the seventeenth century, but may be reasonably considered as of the sixteenth.—PORTER and CLARK, staunchly loyal to the Folio, assert that it is right, and, that albeit without another example in proof, 'loud' is

Qu. My Lord, when last I went to visit her,
 She pray'd me to excuse her keeping close, 60
 Whereto constrain'd by her infirmitie,
 She should that dutie leaue vnpaid to you
 Which dayly she was bound to proffer : this
 She wish'd me to make knowne : but our great Court
 Made me too blame in memory. 65

Cym. Her doores lock'd?
 Not seene of late? Grant Heauens, that which I
 Feare, proue false. *Exit.*

Qu. Sonne, I say, follow the King.

Clot. That man of hers, *Pisanio*, her old Seruant 70
 I haue not seene these two dayes. *Exit.*

Qu. Go, looke after :
Pisanio, thou that stand'st fo for *Posthumus*, 73

60. *close*,] *close*; Theob. et seq.

65. *too*] to F₄.

66. *doores*] *door's* Knt.

67, 68. *Not...Feare*] As one ' line,
 Rowe et seq. (except Coll. i, ii, Sing.
 Ktly).

67. *Grant Heauens*,] *Grant, Heavens*,
 Cap. et seq.

69. *Sonne*,] *Son*, F₃F₄. *Go, son* Steev.
 conj. *Son,—son*, Walker, Huds.

69. *say*,] *say*; Rowe, Pope, Han.
follow] *follow you* Han.

71. *Exit*,] *Exit Cloten*. After line
 72. Cap.

72. *after*,] Ff. *after*— Rowe, Pope,
 Theob. Warb. Var. '73. *after him*.
 Ktly. *after*. Johns. et cet.

73. *thou that stand'st*] *that stands*
 Johns.

a noun. We may all echo Thiselton's wish that Vaughan had vouchsafed us a few more examples,—more especially since it seems to me not improbable that 'the ful of loud' is a misprint for 'ful of loud.' Plinie is enthusiastic over the wonderful range and power of the song, and in the sentence quoted by Vaughan the word 'of' is at the end of the line, where a *t* might readily have slipped out. I am bound to say that there is no indication of a missing letter in my copy of Plinie; I suggest it merely as a possibility, which would grow to a probability, if no other example of 'loud' as a noun is to be found in English literature.—ED.]

63. *bound*] DOWDEN: Does this mean bound in duty? or is the sense *ready, willing*, as often?

65. *too blame in memory*] ABBOTT (§ 73) furnishes several examples of 'too' used in connection with 'blame,' and suggests that 'perhaps "blame" was considered an adjective, as in, "In faith, my lord, you are too wilful-blame."—*I Hen. IV*: III, i, 177.' Inasmuch as Shakespeare uses the idiom, and it is common in Elizabethan writers, there seems no urgent reason why we should discard it, especially where it seems to add strength to the context.—ED.

72, 73. *Go, looke after: Pisanio, thou that*, etc.] VAUGHAN (p. 462): Such interrupted language, and so sudden an apostrophe to *Pisanio*, involving so unusual a change of person, leave me in little doubt that in the two commands, 'son, I say, follow the King' (very imperative words, not admitting very slow performances), and 'Go look after,' were two commands to two different persons.

He hath a Drugg of mine : I pray, his absence
 Proceed by swallowing that. For he beleevues 75
 It is a thing most precious. But for her,
 Where is she gone? Haply dispaire hath feiz'd her :
 Or wing'd with feruour of her loue, she's flowne
 To her desir'd *Posthumus* : gone she is,
 To death, or to dishonor, and my end 80
 Can make good vse of either. Shee being downe,
 I haue the placing of the Brittish Crowne.

Enter Cloten.

How now, my Sonne?
Clot. 'Tis certaine she is fled : 85
 Go in and cheere the King, he rages, none
 Dare come about him.

Qu. All the better : may
 This night fore-stall him of the comming day. *Exit Qu.* 89

75. *that.*] *that*, Coll. *that*; Rowe et cet.

77. *Haply*] *haply*, Theob. Warb. et seq.

79. *is.*] Ff, Rowe, Cap. *is* Pope et cet.

80. *dishonor.*] *dishonour*, F₃F₄, Rowe, Pope, Han. *dishonour*; Theob. Warb. et seq.

85. *fled.*] Cap. Var. '78, '85, Mal. Ran. Steev. Varr. Knt. *fled*, Warb. *fled*. Ff, et cet.

86. *King, he rages,*] *king; he rages,* (or *rages*;) Cap. et seq.

88. [Aside. Walker, Glo. Cam. Dyce ii, Coll. iii, Dowden.

89. *day.*] *day!* Pope et seq.

The author wrote: '—I have not seen these two days. [*Exit Cloten.*] *Queen* (to *Attendant*). Go, look after *Pisanio*, thou, that stands so for *Posthumus*.' That is, 'look thou after *Pisanio*, who stands so for *Posthumus*.' Nothing could be more natural than that the Queen, having once already directed *Cloten* to follow the King, and, having heard but now that *Pisanio* had not lately been seen, should dismiss her attendant to search for *Pisanio*. [In this interpretations of these puzzling lines, HANMER anticipates VAUGHAN, but with a little more violence to the text, thus: 'I have not seen these two days. [*Exit.*] *Queen* [To the *Messenger*]. Go, look after *Pisanio*—he that standeth so for *Posthumus*,' etc. Neither Hanmer nor Vaughan indicates, however, the exact time of the Messenger's departure; it is probably after 'He hath a drug of mine,' which the Queen gives as reason for sending after him. To be relieved from supposing that *Pisanio* is here apostrophised is certainly a gain, and purchased, too, at little cost.—ED.]

88, 89. may This night fore-stall him of the comming day] MALONE: May his grief this night prevent him from ever seeing another day, by an anticipated and premature destruction.—BRADLEY (*N. E. D.*, s. v. *forestall*, 4 b.): To bar, or deprive (a person) by previous action *from, of, out of* (a thing). [The present line quoted.]—WYATT: It seems to me preferable to give the sentence a figurative meaning: 'May this (night of) sorrow and despair caused by Imogen's disappearance deprive him of (the coming day of) her succession to the throne and happy reign.'—DOWDEN: Wyatt's interpretation seems to be somewhat strained. The

Clo. I loue, and hate her : for she's Faire and Royall, 90
 And that she hath all courtly parts more exquisite
 Then Lady, Ladies, Woman, from euery one 92

90. *Royall,*] Ff, Rowe,+, Dyce, Sta. Ktly. *royal*; Cap. et cet.

91. *that she*] Om. Ingl. conj.

92. *Then...Woman,*] F₂F₃. *Than... Ladies Woman,* F₄. *Than Lady, Ladies, Woman,* Rowe. *Than any lady, win-*

ning Han. Than lady Ladies; winning Warb. Than lady, ladies, woman; Pope et cet. Than lady, lass, or woman; or Than lady, lassie, woman; Elze. Than, birlady, any woman; Sprenger.

92. *cuery*] *each* Pope,+,

Queen hopes that the King's violent agitation may end her husband's life.—WALKER (*Crit.*, iii, 325): Would the Queen have said this to Cloten? [Foot-note by] LETTSOM: And would even Cloten take no notice, if such a speech had been addressed to him? It is strange the Old Corrector [*i. e.*, Collier's MS.] did not add an *Aside* here. [See *Text. Notes.*]

90, 91. for **she's Faire . . . And that she hath**] That is, because she's fair. . . . And because that she hath, etc.—See ABBOTT, § 285, if need be.

92. **Then Lady, Ladies, Woman, from euery one**, etc.] WARBURTON: This line is intolerable nonsense. It should be read and printed thus, 'Than lady Ladies; *winning* from each one,' The sense of the whole is this, I love her because she has, in a more exquisite degree, all those courtly parts that ennoble (lady) women of qualities (ladies), *winning* from each of them the best of their good qualities, etc. 'Lady' is a plural verb, and 'Ladies' is a noun governed of it; a quaint expression in Shakespeare's way, and suiting the folly of the character. ['Warburton's acuteness seems usually to have forsaken him the moment he lost his malignity. As some beasts muddy the water by trampling before they drink, so nothing is palatable to Warburton but what he has made turbid.' Landor, *Conversation between Dr. Johnson and Horne Tooke.*—ED.]—SEWARD (Note on *Spanish Curate*, I, i, p. 185): I cannot see any impenetrable nonsense in this, unless o'er-weaning criticks will labor to expound it into such. The Poet's text is a just climax; *scil.* 'She hath all courtly parts more exquisite than any single Lady whoever; ay, than many Ladies; nay, than the whole sex put together.' Ferdinand, speaking of his Mistress Miranda, says almost the same thing in *The Tempest*. 'But you, O you, So *perfect* and so *peerless* are created Of ev'ry creature's best.'—III, i, 47. [It is not impossible, nay, it is highly probable, that in the notes to this play we have the very last editorial work of poor, neglected, poverty-stricken Theobald. On the title-page to this, the second volume of Seward's edition of Beaumont & Fletcher, it is stated that '*The Custom of the Country, The Elder Brother, The Spanish Curate* to page 233 are Printed under the Inspection of the late Mr Theobald.' Theobald died in 1744. The ten volumes were long in going through the press, and are all dated 1750.—JOHNSON adopted the same interpretation as above of the present line, and MALONE adopted the reference to *The Tempest.*—TOLLET added an apposite reference to *All's Well*: '*Lafeu*. Are you companion to the Count Rousillon? *Parolles*. To any count, to all counts, to what is man.'—II, iii, 202. All commentators agree in the interpretation of the present passage as first given by Theobald (probably) in Seward's volume, except CRAIG, who has the following note on it: There are many certainly corrupt passages in this ill-printed play (we have unfortunately no Quarto to assist us);

The best she hath, and she of all compounded 93
 Out-felles them all. I loue her therefore, but
 Disdaining me, and throwing Fauours on 95
 The low *Pofthumus*, flanders so her iudgement,
 That what's else rare, is choak'd: and in that point
 I will conclude to hate her, nay indeede,
 To be reueng'd vpon her. For, when Fooles shall—
Enter Pifanio. 100
 Who is heere? What, are you packing firrah?
 Come hither: Ah you precious Pandar, Villaine,
 Where is thy Lady? In a word, or else
 Thou art straightway with the Fiends. 104

94. *Out-felles*] *Excels* Coll. conj.
all.] Ff, Pope, Coll. *all.*—Dyce,
 Sta. *all.*: Rowe et cet.

therefore.] *therefore*; Rowe et seq.

96. *flanders*] *she slanders* Ktly.
 99. *For, when Fooles shall—*] F₂,
 Coll. i, ii, Ktly. *For, when Fooles—*
 F₃F₄ (*Fools F₄*), Rowe i. *For when*
Fool.—Rowe ii. *For when fools—*
 Pope. *For when fools Shall—* (*Shall—*
 beginning line 101), Theob. et cet.

100. Scene vi. Pope, Han. Warb.
 Johns.

101. *What, are*] Ff, Rowe, Cap. Dyce,

Glo. Cam. *What are* Pope. *What! are*
 Theob. et cet.

102. *Ah*] Ff, Rowe, Pope, Han.
Ah! Theob. Warb. Johns. *Ah*, Cap. et
 seq.

Pandar, Villaine.] Pope, Theob.
 i, Han. *Pander, Villain*, Ff, Rowe,
 Warb. Johns. *pandar! Villain*, Cap. et
 seq.

103. *word.*] Ff, Rowe, +, Coll. *word*;
 Cap. et cet.

104. *Thou art!*] *Thou'rt* Pope, +, Dyce
 ii, iii.

[Drawing his sword. Theob.]

this is one. Shakespeare never wrote this nonsense. It is best to leave it, but he may have written something like this: 'she hath all courtly parts more *excellent* Than *loveliest* ladies; *robbing* [or stealing] from every one The best,' etc. If the line be nonsense, as Warburton and Craig assert, is it, therefore, misplaced in Cloten's mouth? If the speeches of Cloten are read aloud, no one, I think, can fail to observe in them a certain jerkiness, as though the words were jolted forth, they do not glide trippingly (or, rather, they trip too much), but come spasmodically. This is one of his characteristics, and by it Belarius recognized him after long years. It was by 'the snatches in his voice, And burst of speaking' (IV, ii, 142) that made Belarius 'absolutely' certain of his identity. Can we ask for an illustration of his manner of speaking better than the present line? Each degree of comparison, 'Lady—Ladies—Woman,' explodes separately.—ED.]

99. *when Fooles shall*] THISELTON: Cloten possibly had in view some paraphrase of the proverb 'Fools' haste is no speed.' This seems to me to be confirmed by 'are you packing sirrah'; but, at least, Pisanio practically finishes the sentence for Cloten in this sense, when he says at the end of this scene 'This Fooles speede Be crost with slownesse; Labour be his meede.'

101. *packing*] STAUNTON: Plotting, contriving, scheming.

102. *Pandar, Villaine.*] WALKER (*Crit.*, i, 31): Perhaps, 'pandar-villain!' The reading in the edition of 1821 [Capell's] seems more probable.

- Pif.* Oh, good my Lord. 105
Clo. Where is thy Lady? Or, by Iupiter,
 I will not aske againe. Clofe Villaine,
 Ile haue this Secret from thy heart, or rip
 Thy heart to finde it. Is she with *Pofthumus*?
 From whose fo many waights of baseneffe, cannot 110
 A dram of worth be drawne.
Pif. Alas, my Lord,
 How can she be with him? When was she misf'd?
 He is in Rome.
Clot. Where is she Sir? Come neerer: 115
 No farther halting: fatisfie me home,
 What is become of her?
Pif. Oh, my all-worthy Lord.
Clo. All-worthy Villaine,
 Discouer where thy Miftris is, at once, 120

105. *good my*] *my good* Theob. Warb. Johns.

106. *Iupiter,*] *Jupiter*— Var. '21, Coll. Dyce, Glo. Cam.

107. *Clofe*] *Come, thou close* Anon. ap. Cam.

Villaine] *villain, thou* Steev. conj. *villain, I* Ktly, Dyce ii, iii.

108. *Ile*] *Will Ktly*, Dyce ii, iii.

116. *farther*] Ff, Rowe, +, Coll. Sta. Cam. *further* Johns. et cet.

117. *her?*] *her:* Ff. *her.* Rowe, Pope, Theob. Han. Warb. Dyce, Glo. Cam. *her*, Cap. (corrected in Errata).

118. *Lord.*] *Lord!* Rowe et seq.

119. *Villaine,*] *villain!* Rowe et seq.

107. *Close*] That is, *secret*, as in 'still close as sure.'—I, vii, 166.

107. *Villaine*] WALKER (*Crit.*, ii, 44) devotes a chapter on *Villaine and Villainie confounded*, wherein the present word is the first example. 'For "villaine" read *villainie*, metri gratia. This correction also spares us the repetition of "villain" three times within a few lines. The mode of address (*abstractum pro concreto*) is frequent in Shakespeare and his contemporary poets. Gifford, if I understand him aright, has made the same remark, Massinger, vol. iii, p. 580, ed. ii.'—[VAUGHAN makes the strange remark that 'S. Walker suggests "villany" conjecturally, but does not adduce any examples which confirm his supposition.' Of course, where conjectures are concerned, downright confirmation is always an open question. But Walker, in fact, presents ten or twelve examples which he himself believes amply confirm his conjecture,—a conclusion which, I think, many students will share who read his chapter.—ED.]

115. *Come neerer*] HUDSON: He means 'Come nearer to the point.' Speak more to the purpose. [In support of this just interpretation, CRAIG quotes: 'What need'st thou run so many miles about, When thou may'st tell thy tale a nearer way.'—*Rich. III:* IV, iv, 461. There is a sinister idea in *Hen. V:* 'give us leave Freely to render what we have in charge; Or shall we sparingly show you far off The Dauphin's meaning,' etc.—I, ii, 238.—ED.]

At the next word : no more of worthy Lord : 121
 Speake, or thy silence on the infant, is
 Thy condemnation, and thy death.

Pif. Then Sir :

This Paper is the historie of my knowledge 125
 Touching her flight.

Clo. Let's see't : I will pursue her
 Euen to *Augustus* Throne.

Pif. Or this, or perish.

She's farre enough, and what he learns by this, 130
 May proue his trauell, not her danger.

Clo. Humh. 132

121. *worthy Lord*:] Ff. *worthy lord*,
 Rowe i. *worthy lord*. Rowe ii, et seq.
 As a quotation, Theob. Warb. Johns.
 Sta. Dyce ii, iii, Glo. Cam.

126. [Presenting a letter. Mal. Pre-
 senting Posthumus's letter. Ingl.

127. *see't*] *see't* F₂.

128. [He reads it. Coll. ii.

129-131. [Aside. Rowe et seq.

129. *Or this, or perish*] Given to
 Cloten, Johns. conj., Ran. Ingl. i.

130. *enough*,] *enough*; Theob. et seq.

131. *trauell*] *travail* H. Ingl. conj.

132. *Humh.*] Ff, Rowe, †. *Humh!*
 Cap. *Humph!* Var. '03, '13, '21. *Hum!*
 Dyce, Sta. Glo. Cam.

125. **This Paper**] Pisanio afterwards (V, v, 330) says that this was a counterfeit letter of Posthumus which he had by accident in his pocket! It is to be feared that this is one of the instances of the 'folly of the fiction' which Dr Johnson found in this play; any comment on it would be, therefore, wasted on 'unresisting imbecility.'—ED.

129. **Or this, or perish**] JOHNSON: These words, I think, belong to Cloten. Then Pisanio, giving the paper, says to himself: 'She's far enough,' etc.—RANN: Give me the paper, or thou diest.—MALONE: Cloten knew not, till it was tendered, that Pisanio had such a letter as he now presents; there could, therefore, be no question concerning his giving it *freely* or *withholding* it. These words, in my opinion, relate to Pisanio's present conduct, and they mean, I think, 'I must either *practise this deceit* upon Cloten, or perish by his fury.'—INGLEBY, by an evident oversight, adopted Johnson's conjecture in his text with the following note: 'The alteration, however, is not necessary to explain Pisanio's subsequent account of this interview; for Cloten had already threatened him with death if he did not disclose Imogen's whereabouts.' In the *Revised Ed.*, by his son, the error is corrected, and the present words given to Pisanio.—THISELTON: As Pisanio says this he hands Cloten the letter, the *Aside* not commencing until the next line. He means Cloten to understand that he yields to the latter's threats, while he really expresses a wish that Cloten may not reach Imogen before he arrives at Augustus's throne (which, considering the state of war, was a perilous thing to attempt, and would scarcely assist his design), or that he should perish in the attempt.—DOWDEN: Perhaps these words are not spoken aside, and are meant to deceive Cloten by apparent reluctance in showing a letter which Pisanio believes can really do no harm to Imogen.

Pif. Ile write to my Lord she's dead : Oh *Imogen*, 133
Safe mayft thou wander, fafe returne agen.

Clot. Sirra, is this Letter true? 135

Pif. Sir, as I thinke.

Clot. It is *Posthumus* hand, I know't. Sirrah, if thou
would'ft not be a Villain, but do me true feruice: vnder-
go thofe Employments wherein I fhould haue caufe to vfe
thee with a ferious induftry, that is, what villainy foere I 140
bid thee do to performe it, directly and truely, I would
thinke thee an honeft man : thou fhould'ft neither want
my meanes for thy releefe, nor my voyce for thy prefer-
ment.

Pif. Well, my good Lord.

Clot. Wilt thou ferue mee? For fince patiently and 145
constantly thou haft ftucke to the bare Fortune of that
Begger *Posthumus*, thou canft not in the courfe of grati-
tude, but be a diligent follower of mine. Wilt thou ferue
mee?

Pif. Sir, I will. 150

Clot. Giue mee thy hand, heere's my purfe. Haft any
of thy late Mafters Garments in thy poffeffion?

Pifan. I haue (my Lord) at my Lodging, the fame 154
Suite he wore, when he tooke leaue of my Ladie & Mi-
ftrefse.

133, 134. [Aside. Theob.

133. *write to*] *write* Walker.

she's] *she is* Ff, Rowe.

dead:] Ff, Cap. *dead.* Rowe et

cet.

134. *agen.*] Ff, Rowe i, Sta. *again.*
Rowe ii, et cet.

137. *Posthumus*] F₂, Var. '78. *Post-*
humus's F₃, Rowe, +. *Posthumu's* F₄.
Posthumus' Cap. et cet.

138. *but do*] *but to do* Rowe, Pope.

139. *Employments*] *employments* F₃F₄.

140. *thee with*] Ff, Rowe, Pope, Han.
Dyce, Glo. Cam. *thee, with* Theob. et

cet.

140. *foere*] *foe're* F₃F₄. *soe'er* Rowe.

141. *do to performe*] Ff, Rowe, Pope.
do, perform Han. *do, to perform* Theob.
et cet.

truely,] *truly:* Pope, Han. *truly.*

Coll. i.

142. *man:*] *man,* Pope, Han.

148. *mine.*] *mine,*— Dyce, Sta.
mine: Glo.

151. *hand,*] *hand;* Var. '73, Coll.
Dyce, Sta. Glo. Cam.

153. *at my*] *at the* F₄, Rowe, Pope i,
Han.

137. *Clot.* It is *Posthumus hand*, etc.] FLEAY (*Life*, etc., p. 246) believes that this play was written at different times, the last three Acts in 1606 just after *Lear* and *Macbeth*. 'Especially should III, v, be examined,' he says, 'from this point of view, in which the prose part is a subsequent insertion, having some slight discrepancies with the older parts of the scene.'

Clo. The first seruice thou dost mee, fetch that Suite
hither, let it be thy first seruice, go. 155

Pis. I shall my Lord. *Exit.*

Clo. Meet thee at Milford-Hauen: (I forgot to aske
him one thing, Ile remember't anon:) euen there, thou
villaine *Posthumus* will I kill thee. I would these Gar- 160
ments were come. She saide vpon a time (the bitternesse
of it, I now belch from my heart) that shee held the very
Garment of *Posthumus*, in more respect, then my Noble
and naturall person; together with the adornement of
my Qualities. With that Suite vpon my backe wil I ra- 165
uifh her: first kill him, and in her eyes; there shall she see
my valour, which wil then be a torment to hir contempt.
He on the ground, my speech of insultment ended on his
dead bodie, and when my Luft hath dined (which, as I 169

155. *fetch*] *fetch me* Cap.

157. *Exit.*] *Exeunt.* Ff.

158. *Meet...Hauen*] In Italics, as
quotation, Han. Sta.

Hauen.] Ff. *Hauen?* Rowe, +.

Hauen— Han. *Hauen.* Coll. Wh. i.
Hauen! Dyce, Coll. iii, Glo. Cam.

159. *thing,*] *thing;* Cap. et seq.

160. *villaine*] F₂. *villain,* F₃F₄,
Rowe, Var. '03, '13, '21, Coll. i, ii,
Ktly.

164. *person;*] *person,* Pope et seq.

165. *backe*] *back,* Cap. et seq.

166. *eyes;*] *eyes*— Rowe, +. *eyes.*
Johns.

167. *hir*] F₁.

168. *insultment*] *insultment* Ff.

169. *bodie, and*] Ff, Rowe, Pope,
Han, Glo. Cam. Dyce ii, Wh. ii. *body;*
—and Theob. Warb. Johns. *body,*—
and Cap. et cet. *body*—*I know what*
I'll do,—and Cap. conj.

158. *Meet thee at Milford-Hauen*] HANMER and STAUNTON put these
words in Italics very properly, as it seems to me, to indicate that they are quoted.
Cloten reads them from the feigned letter Pisanio has given him.—ED.

158, 159. *I forgot to aske him one thing*] ECCLES, in a note on line 177,
'How long is't since she went to Milford Haven?' suggests that this 'is the inquiry
that before he had forgotten to make.'—THISELTON: As to the rest of this speech,
Pisanio evidently overhears Cloten. [Thus only (and there is not, in the text, a
tittle of evidence of it) can Pisanio's word in the last scene of the play be trusted.—
ED.]

161, 162. *the bitternesse of it, . . . from my heart*] DEIGHTON: That is,
he can get rid of it now, since his prospect of revenge is so near at hand.

169. *bodie, and*] VAUGHAN contributes here a long note with an arrangement
of the punctuation, which DOWDEN commends as making 'the whole passage run
more smoothly.' Vaughan's note reveals not only his complete misapprehension
of Capell's punctuation, but contains the statement that 'Capell, for the same
purpose, actually inserted "I know what I'll do" before "and."' A glance at
Capell's text at once shows that this statement is without foundation. Capell's
text has no such insertion. In his *Notes* (p. 113)—but I will not repeat his un-
savory explanation. Cloten's whole speech is not a subject for comment. I am,
however, certain that had Vaughan, who is prone to be over-hasty, comprehended

say, to vex her, I will execute in the Cloathes that she fo
 prais'd :) to the Court Ile knock her backe, foot her home
 againe. She hath despis'd mee reioycingly, and Ile bee
 merry in my Reuenge. 170

Enter Pisanio.

Be thofe the Garments? 175

Pif. I, my Noble Lord.

Clo. How long is't since she went to Milford-Hauen?

Pif. She can scarce be there yet.

Clo. Bring this Apparrell to my Chamber, that is
 the second thing that I haue commanded thee. The third 180
 is, that thou wilt be a voluntarie Mute to my designe. Be
 but dutious, and true preferment shall tender it selfe to
 thee. My Reuenge is now at Milford, would I had wings 183

171. *knock*] *kick* Han. Warb.

174. *Enter...*] *Enter Pisanio* with a
 suit of Cloaths. Rowe.

179. *Chamber,*] *chamber*; Cap. et seq.

180. *thee.*] *thee*: Cap. et seq.

182. *dutious, and true*] Ff. *duteous*

and true, Walker, Ingl. *duteous-true*,
and Elze.

183. *Milford,*] *Milford*; Cap. et seq.
would] *'would* Theob. ii, Warb.

Johns. Cap. Mal. Steev. Varr. Knt,
 Sing.

Capell, neither his own note nor Dowden's commendation would ever have been written.—ED.

181. **voluntarie Mute**] DEIGHTON: That is, willingly silent, not by necessity or compulsion; with an allusion to the *mites* in Turkish harems, who were, if not dumb by nature, made so by having their tongues cut out that they might not be able to reveal secrets.

182. **dutious**] Another example of the class of words wherein, before the termination *ous*, the compositors of the sixteenth and seventeenth centuries were wont to insert at will an *i* where we now have an *e* or a *u*, or no vowel at all, such as *jealous* (uniformly so spelled in *Othello*); *prolixious* (*Meas. for Meas.*, II, iv, 162); *robustious* (*Ham.*, III, ii, 10; *Hen. V.*: III, vii, 159); *tempestious* (*Webbe, Disc. of Eng. Poetrie*, p. 47, ed. Arber); *dexterious* (*Twel. Night*, I, v, 58); it is noteworthy that in *Love's Lab. Lost*, IV, i, we have, in line 71, 'beauteous,' and in the next line, 72, 'beautious'; this practice descended even to Milton, in whose *Samson Agonistes*, line 1627, we find 'All with incredible, stupendious force.' It may be said to have survived even to the present day, in common speech, in *tremendious* and *mischievions*. The substance of this note will be found in the foregoing references to *Twel. Night* and *Love's Lab. Lost* of this edition.—ED.

182. **dutious, and true preferment**] WALKER (*Crit.*, iii, 326): What has *true preferment* to do here? Point: 'Be but dutious and true, preferment shall,' etc. [This punctuation is plausible, and may be right; but 'true preferment' may not be so far wrong as Walker supposes. There may be therein the suggestion of a contrast between what Cloten can offer, which would be solid and substantial, and what Pisanio might hope for from his loyalty to Imogen and Posthumus, which would be insubstantial and false.—ED.]

to follow it. Come, and be true.

Exit

Pis. Thou bid'st me to my losse : for true to thee, 185
 Were to proue false, which I will neuer bee
 To him that is most true. To Milford go,
 And finde not her, whom thou pursuest. Flow, flow
 You Heauenly blessings on her : This Fooles speede
 Be croft with flownesse ; Labour be his meede. *Exit* 190

184. *it.*] Ff, Rowe, Coll. *it!* Pope et
 cet.

187. *To him*] *To her* Han. *To Him*
 Anon. ap. Cam.

185. *my*] *thy* Coll. ii. (MS.), Huds.

185. **to my losse**] COLLIER (ed. ii.): *Thy* and 'my' were often confounded by the old printers, and this seems a case of the kind; the MS. puts *thy* for 'my,' and with apparent reason; it was to Cloten's loss that he bade Pisanio be true, because Pisanio was resolved to be true to his own master, Posthumus, who, he was persuaded, was himself true, not meriting any part of the accusation of falsehood made to Imogen.

187. **To him that is most true**] THISELTON: That is, 'to Jove.' The circumstances clearly preclude any other interpretation. Pisanio could not apply the epithet 'most true' to Posthumus; see his soliloquy on Posthumus's letter, III. ii, 1-23. Nor could he say that he would never be false to Posthumus whose command he disobeys, and to whom he has just said that he would write that Imogen is dead. Pisanio is one of Shakespeare's great minor characters.—DOWDEN quotes Thiselton's interpretation, and adds 'perhaps right,' wherewith, I think, there will be general acquiescence. In the *Cam. Ed.* there is recorded a conjecture by 'Anon.' (whom I almost always suspect to be the peerless Editor himself) of 'To Him.' This, if I understand it, with its capital *H*, is a reference to an authority far higher than the 'Jove' of Thiselton. Are we quite sure, however, that Shakespeare's audience, or any audience, could recall Pisanio's former mistrust or present deception so swiftly as to perceive that he here refers to a heavenly standard and not to Posthumus himself? His latest references to Posthumus have been unswerving confidence in the absolute truth of Posthumus as regards Imogen. Do we not, without stopping to reason, almost instinctively accept the fact that truth to Cloten is falsehood to Posthumus, loyalty to the one is disloyalty to the other? And may not this fleeting allusion to Posthumus's truth, if it really is so, be one of Shakespeare's artful devices to soften our hearts unconsciously towards Imogen's cruel husband, and prepare us gradually for his full pardon at our hands? That I do not err in supposing that Pisanio's reference 'to him that is most true' is generally accepted as referring to Posthumus, Malone's note on this passage, I think, will show: 'Pisanio, notwithstanding his master's letter, commanding the murder of Imogen, considers him as *true*, supposing, as he has already said to her, that Posthumus was abused by some villain, equally an enemy to both.'—CAPELL'S note is to the same effect. I do not forget that an actor could reveal the meaning of Anon.'s conjecture by lifting his eyes to Heaven.—ED.

188, 189. **Flow, flow . . . on her**] VAUGHAN: This means, 'abound to the uttermost in her,' 'come in a flood tide.' 'Flowing,' in Shakespeare, commonly signifies 'abounding greatly in measure and in degree.'

*Scena Sexta.**Enter Imogen alone.*

2

Imo. I fee a mans life is a tedious one,
I haue tyr'd my felfe : and for two nights together

4

1. *Scena Sexta.*] Scene iv. Rowe.
Scene vii. Pope, Han. Warb. Johns.
Scene viii. Eccles.

The Forest and Cave. Rowe. Before
the Cave of Belarius. Cap. Wales:
before the cave of Belarius. Dyce.

2. *Enter...*] *Enter Imogen in Boy's*

Cloaths. Rowe. *Enter...*'tir'd like a
boy. Coll. MS. *Enter...*attired like a
boy. Coll. ii.

3. *one,*] *one:* Pope et seq.

4. *I haue*] *I've* Pope, +, Dyce ii, iii.
tyr'd] *tired* F₃F₄, Rowe, Pope i,

Han. 'tir'd Sing. Coll. ii. (MS.).

1. **Scena Sexta**] ECCLES: The time is the evening of the same day with that of the two preceding scenes. Imogen, having parted from Pisanio in the morning and wandered alone during the intermediate part of the day, having directed her steps towards Milford-Haven, arrives, accidentally, at the cave of Belarius a little before he and his youths return from hunting, and when they are about to prepare for supper.—DANIEL (*Sh. Soc. Trans.*, 1877-79, p. 245): When Pisanio parted from Imogen Milford was within ken, but since then, for *two nights together*, she has made the ground her bed, and now on the third evening she arrives, faint with hunger and fatigue, before the cave of Belarius. If we suppose, as I think we may, this scene to occur on the same day as the preceding scene, we get—including this day, the day of her departure from court, and the two intervals suggested by the time she has wandered alone—a period of five days, which may be considered sufficient, dramatically, for the journeyings to and from the vicinity of Milford, and not altogether inconsistent with Cymbeline's remark as to her not having lately paid him the daily duty she was bound to proffer. She may have seen him on the day of her departure (Day 6); on the next three days she is absent from his presence, and on the fourth (this Day No. 8) he notices her absence and discovers that she has fled. Even Cloten's remark of his not having seen Pisanio for these two days need not form any serious objection to this scheme of time; and all we can say to Pisanio's remark on quitting Imogen, that Lucius would be at Milford-Haven on the morrow, is that his prediction has not been verified. Imogen goes into the cave in search of food, and Belarius, Guiderius, and Arviragus, returning from hunting, find her there and welcome her to their rustic hospitality. It is 'almost night' when this scene closes.

An interval, including one clear day—on the principle of allowing to Cloten for his journey into Wales about the same time that has been allowed to Imogen and Pisanio.

4. **I haue tyr'd my selfe**] COLLIER (ed. ii, reading 'I have 'tir'd myself'): That is, *Attired* myself; this emendation is from the MS. . . . We have still some doubt whether the meaning of Imogen be that she has dressed herself like a boy, or that she has wearied herself; in the first line she says that 'a man's life is a tedious one,' and in the next she may reasonably follow it up by stating that she had *tired* herself.—DYCE (*Strictures*, etc., p. 214): This emendation certainly does not make Imogen say, as Mr Collier supposes, that 'she has dressed herself like a

Haue made the ground my bed. I should be ficke, 5
 But that my resolution helpes me : Milford,
 When from the Mountaine top, *Pisanio* fhew'd thee,
 Thou was't within a kenne. Oh Ioue, I thinke
 Foundations flye the wretched : such I meane, 9

5-18. Mnemonic Warb.

5. *ground*] *gound* F₂.
bed.] *bed*: Coll. Sing.

6. *me.*] *me*. Pope et seq.

7. *Mountaine top*] *mountain-top*
 Theob. ii, Han. Var. '03, '13, '21, Knt,
 Coll. Dyce, Sta. Sing. Ktly, Glo.
 Cam.

7. *top.*] *top* Ff et cet.

8. *was't*] Ff.

kenne.] F₂F₃. *ken*. F₄, Rowe, +,
 Coll. ii, Ktly. *ken*: Cap. et cet.

Oh Ioue.] *Oh, Ioue*, F₃F₄, Rowe.
O Ioue! Cap. et seq.

9. *wretched.*] *wretched*, F₃F₄, Rowe,
 Pope, Han.

boy'; it makes her say that 'instead of walking about *in puris naturalibus*, she has put on some clothes.'

4. **my selfe.**] THISELTON (Rule xiii.): An italicised colon sometimes seems to stand for a note of exclamation; and may, at times, be used, by a slight extension of the present use of that note, for the purpose of emphasis. [Is it a fact that the Elizabethan compositor's case was so ill-supplied with exclamation marks that the compositor had to resort to the ampler supply of Italic colons? Can any reason be given why, when he had the exclamation marks under his hand in the case before him, and it was the type he needed, he should move to an adjoining case for an Italic colon? I cannot answer, *Davus sum, non Œdipus*.—ED.]

6. **my resolution helpes me**] Possibly 'helps' here means *cures*, as it is used several times in *All's Well* (see SCHMIDT, *Lex.*); although, strictly speaking, a cure can only follow sickness, with which Imogen was merely threatened.

6. **Milford**] LADY MARTIN (p. 195): Oh, that name, Milford-Haven! I never hear it spoken, see it written, without thinking of Imogen. Weary and footsore, she wanders in, with the dull ache at her heart—far worse to bear than hunger—yearning, yet dreading, to get to Milford, that 'blessed Milford,' as once she thought it. When I read of the great harbour and docks which are now there I cannot help wishing that one little sheltering corner could be found to christen as Imogen's Haven. Never did heroine or woman deserve to have her name thus consecrated and remembered.

8. **kenne**] MURRAY (*N. E. D.*): Range of sight or vision.

9. **Foundations**] BRADLEY (*N. E. D.*, 4): That which is founded or established by endowment; an institution (*e. g.*, a monastery, college, or hospital) established with an endowment and regulations for its maintenance. [That Imogen refers to such a 'foundation' as a hospital I think her next words show. Of course, we all see the play on the word in a double sense, by imputing to what is fixed and founded the power of flight; and who does not feel the pathos of this wan smile in the hour of her hopeless misery? DELIUS, however, takes a different view; he thinks that 'foundation' refers to Milford, which, 'by its very nature, built and founded on the earth, should be immoveable, and yet flies when the wretched approach it for relief. Imogen has again lost the road to Milford which she had lately seen from the mountains.' Delius may be right; but the fact that to this day in England charitable institutions are called 'Foundations,' coupled with what Imogen goes on to say, weakens his interpretation; as it seems to me.—ED.]

Where they should be releeu'd. Two Beggers told me, 10
 I could not misse my way. Will poore Folkes lye
 That haue Afflictions on them, knowing 'tis
 A punishment, or Triall? Yes; no wonder,
 When Rich-ones scarfe tell true. To lapse in Fulnesse
 Is forer, then to lye for Neede : and Falshood 15
 Is worfe in Kings, then Beggers. My deere Lord,
 Thou art one o'th'falshe Ones : Now I thinke on thee,
 My hunger's gone; but euen before, I was
 At point to sinke, for Food. But what is this?
 Heere is a path too't : 'tis some sauage hold : 20
 I were best not call ; I dare not call : yet Famine
 Ere cleane it o're-throw Nature, makes it valiant.
 Plentie, and Peace breeds Cowards : Hardnesse euer
 Of Hardinesse is Mother. Hoa? who's heere ? 24

10. *releu'd*] *believed* John Hunter
 conij.

Beggers] *Beggars* F₃F₄.

11. *way.*] Ff, Rowe, +, Ktly. *way*:
 Cap. et cet.

Folkes] *Folks* F₃F₄. *folk* Var.
 '73, '78, '85, Ran.

12. *afflictions*] *affliction* Han.
them,] Ff, Rowe, +, Coll. Dyce,
 Glo. Cam. *them*; Cap. et cet.

13. *Yes; no*] *yes no* Pope. *yet no*
 Han.

14. *Rich-ones*] *rich ones* Rowe et seq.
true.] Ff, Rowe, +, Glo. *true*:
 Cap. et cet.

15. *Neede:*] *need*, Glo.

17. *Thou art*] *Thou'rt* Pope, +, Dyce

ii, iii, Wh. i.

17. *o'th'*] F₄, Rowe, +. *o'th* F₂.
oth' F₃. *o'the* Cap. et seq.

19. [Seeing the Cave. Rowe.

20. *too't:*] *to't:* Ff, Cap. Dyce, Sta.
 Sing. Glo. Cam. *to't*—Rowe, +. *to it*—
 Johns. *to it:*—Var. '73 et cet. (subs.)

21. *I were*] *'Twere* Pope, Theob. Han.
 Warb. *I were* Var. '73.

22. *cleane it*] *it clean* F₃F₄, Rowe,
 Pope, Theob. Han. Warb.

makes] *make* Ff.

23. *breeds*] *breed* Han.

Cowards:] *cowards*, Ff, Rowe,
 Pope.

24, 26. *Hoa?*] *Ho?* F₄. *Ho!* Rowe et
 seq.

13. or **Triall**] DOWDEN: That is, a test of their virtue.

14. **To lapse in Fulnesse**] DOWDEN: To fall from truth in a state of prosperity; which reminds Imogen of Posthumus, who, in the fulness of possessing her love, had lapsed.

15. **Is sorer**] JOHNSON: Is a *greater* or *heavier* crime.

18. **but euen before**] SCHMIDT (*Lex.*): That is, *just*, *precisely*. In *King John*, 'And even before this truce, but new before,' etc., III, i, 233; or as Portia, in *Mer. of Ven.*, 'and even now, but now, This house, these servants and this same myself Are yours,' etc., III, ii, 171.

19. **At point**] For examples of a similar use of *at*, see ABBOTT, § 143.

21. **I were best**] For this construction, see ABBOTT, § 352, and 'Best draw my Sword,' line 27, below.

24. **Hoa? who's heere?**] LADY MARTIN (p. 197): In my first rehearsals of this scene I instinctively adopted a way of my own of entering the cave which

If any thing that's ciuill, speake : if fauage, 25
 Take, or lend. Hoa? No anfwer? Then Ile enter.

25. *thing*] Om. F₃F₄.
speake: if] *speake, if* F₃F₄, Rowe i.
 26. *Take, or lend. Hoa?*] Ff. *Take,*
or lend—Ho! Rowe, Pope, Theob. Var.

'73. *Take, or yield food:* Han. *Take*
'or't end—ho! Warb. *Take or lend Ho!*
 Johns. *Take or rend. Ho!* Sprenger.
Take, or lend. Ho! Cap. et cet.

I was told was unusual. . . . Mr Macready, after expressing many apprehensions, thought I might try it. . . . Imogen's natural terror was certain to make her exaggerate tenfold the possible dangers which that cave might cover, from wild animals or, still worse, from savage men. . . . The 'Ho! who's here?' was given with a voice as faint and as full of terror as could be,—followed by an instant shrinking behind the nearest bush, tree, or rock. Then another and a little bolder venture: 'If anything that's civil, speak!' Another recoil. Another pause: 'If savage, take or lend! Ho!' Gaining a little courage, because of the entire silence: 'No answer? then I'll enter!'—peering right and left, still expecting something to pounce out upon her, and keeping ready, in the last resort, to fly. . . . And so, with great dread, but still greater hunger, and holding the good sword straight before her, she creeps slowly into the cave.

25, 26. If any thing that's ciuill, speake : if sauage, Take, or lend] WARBURTON: For 'take or lend' we should read, 'Take *'or't end,*' that is, take my life ere famine end it. 'Or' was commonly used for *ere*.—HEATH (p. 483): That is, either take my life or render me your assistance.—CAPELL (p. 112): The meaning is, Take me for food, or lend food to me; and is proper enough in her circumstances, whatever the savage might be, beast or man.—JOHNSON: I question whether after the words 'if savage' a line be not lost. I can offer nothing better than to read: 'If any thing that's civil, *take or lend,* If savage, *speake.*' If you are *civilized* and *peaceable,* take a price for what I want, or *lend* it for a future recompense; if you are *rough, inhospitable* inhabitants of the mountain, *speake,* that I may know my state.—STEEVENS: It is by no means necessary to suppose that 'savage hold' signifies the habitation of a beast. It may well be used for the cave of 'a savage' or *wild man*.—M. MASON (p. 330): Steevens is right in supposing that 'savage' does not mean, in this place, a *wild beast,* but a *brutish man,* and in that sense it is opposed to 'civil'; in the former sense the word *human* would have been opposed to it and not 'civil.' I should be inclined to read, 'if savage, take or *end,*' if I did not suspect that 'take or lend' might have been a proverbial expression in use at that time, though not now understood.—MALONE: Dr Johnson's interpretation of the words 'take, or lend' is supported by what Imogen says afterwards: 'Before I enter'd heere, I call'd, and thought To have begg'd, or bought, what I have took.'—KNIGHT (reading 'If anything that's civil, speak;—if savage—take, or lend'): It is scarcely necessary to affix any precise meaning to words which are meant to be spoken under great trepidation. The poor wanderer entering the cave which she fears is 'some savage hold' exhorts the inhabitant to *speake* if civil—if belonging to civil life. This is clear. But we doubt whether she goes on to ask the savage to *take* a reward for his food or to *lend* it; in that case she would address ideas to the savage which do not belong to his condition. . . . We have ventured to print the passage as if the expression 'if savage' were merely the parenthetical whisper of her own fears—'If anything that's civil, speak; take, or lend.' The 'if savage' is interposed when no answer

Best draw my Sword ; and if mine Enemy 27
 But feare the Sword like me, hee'l scarfely look on't.
 Such a Foe, good Heauens. *Exit.* 29

27. *and if] an if* Huds.

29. *good] ye good* Cap.

28, 29. *hee'l...Heauens.]* One line
 Walker.

Exit] She goes into the Cave.
 Rowe.

29. *Such] Grant such* Pope, †.

is returned to 'speak.'—HARTLEY COLERIDGE (ii, p. 192): The text is probably right. Shakespeare does not plan his sentences beforehand, and lay them out in even compartments; they grow and expand, like trees, towards heaven. If you be civil, speak; nay, but however savage, at least assist me for recompense.—SCHMIDT (*Lex.*, s. v. *lend*): Perhaps 'take or *leave*,' i. e., destroy me or let me live. 'If the strawy Greeks . . . Fall down before him, like the mowers swath; here, there, and everywhere, he leaves and takes.'—*Tro. & Cress.*, V, v, 26.—BR. NICHOLSON (*N. & Q.*, VII, i, 423, 1886): Imogen calls out, 'if you be savage, still you can understand my wants and questions, here take this I offer'—advancing her hand with her purse in it, or lifting it horizontally from her girdle—'or lend me what I want.'—INGLEBY: No explanation or emendation of this phrase hitherto proposed is satisfactory. . . . After all, the sense is so doubtful that 'speak' and 'take, or lend' might, as Johnson proposed, change places; or 'civil' and 'savage' might do so.—DEIGHTON: That is, probably, take money for the food I so surely need or bestow it upon me out of compassion; 'lend' is frequently used by Shakespeare without the idea of return, though generally in this sense figuratively.—HERFORD: Take payment, or give me (food). The ellipse is harsh, and not quite clear; but Imogen's preoccupation with the thought of food makes it very natural.—WYATT: If 'take' has the meaning [of taking money in exchange for food], 'lend' cannot have its usual modern sense, for a stranger could not proffer money and in the same breath suggest a loan; 'lend' is frequently used by Shakespeare without the notion of return.—VAUGHAN (p. 555): The words 'speak' and 'take, or lend' have been understood as addressed to the inmate of the cave; but I take them to be, like the words immediately following, 'then I'll enter,' expressive of Imogen's intentions. Indeed, it seems almost absurd that Imogen should ask the inmate of the cave, supposed or found incapable of conversation with her, to 'take or lend'—words of which he knew not the meaning. I would read: 'if savage, Take *on* lend.—Ho!—No answer; then I'll enter.' The whole amounts to this: 'If he be one capable of conversation, I will speak; if a wild rustic, incapable of it, I will take upon loan'—'Ho!—no answer; then I'll enter.' 'Lend' was a noun substantive when Shakespeare wrote, equivalent to *loan*. So (I borrow the quotation from Latham's *Johnson's Dict.*): 'For the lend of the ass you might give me the mill.'—*The Crafty Miller*.—DOWDEN: I think that 'or' here means *ere* (as often it does), *before*. If robbers lurk in the cave, Imogen bids them 'take,' seize on, what she possesses, *before* they 'lend,' afford her the sustenance she needs. Lines [25 and 26 in the next scene] addressed to 'civil' men refer to the begging or buying which she would have addressed to civil occupants of the cave.

27. *Best draw my Sword]* For examples of similar construction, see ABBOTT, § 351, and 'I were best,' line 21, above.

29. *Such a Foe, good Heauens]* Cf. 'good Newes Gods', III, ii, 42.

Scena Septima.

<i>Enter Belarius, Guiderius, and Aruiragus.</i>	2
<i>Bel.</i> You <i>Polidore</i> haue prou'd best Woodman, and Are Master of the Feast : <i>Cadwall</i> , and I Will play the Cooke, and Seruant, 'tis our match :	5
The sweate of industry would dry, and dye But for the end it workes too. Come, our stomackes Will make what's homely, fauoury : Wearinesse Can inore vpon the Flint, when restie Sloth Findes the Downe-pillow hard. Now peace be heere,	10
<i>Poore</i> house, that keep'ft thy selfe. <i>Gui.</i> I am throughly weary.	
<i>Arui.</i> I am weake with toyle, yet strong in appetite.	13
1. <i>Scena Septima.</i>] Ff, Cap. Scene continued, Rowe et cet.	10. <i>Downe-pillow</i>] Ff, Rowe i, Ktly, Dyce ii, iii. <i>down pillow</i> Rowe ii. et cet.
3. <i>Polidore</i>] Paladour Theob.+ , Cap. Polydore Var. '73 et seq.	<i>Now</i>] F ₂ , Glo. No F ₃ F ₄ . <i>Now</i> , Cap. et cet.
4. <i>Cadwall</i>] Cadwal Pope et seq.	11. <i>selfe.</i>] <i>self!</i> Pope et seq.
5. <i>Seruant.</i>] <i>servant</i> ; Theob. et seq.	[Exit, to the Cave. Cap.
6. <i>of</i>] <i>and</i> Cam. (misprint?)	12, 13. <i>I am</i>] <i>I'm</i> Pope, +, Dyce ii, iii.
7. <i>too</i>] <i>to</i> Ff.	12. <i>throughly</i>] <i>thoroughly</i> F ₃ . <i>thoroughly</i> Theob. ii, Warb. Johns. Coll. Wh. i.
<i>Come.</i>] <i>Come</i> ; Cap. et seq.	
9. <i>restie</i>] Sing. Ktly. <i>restive</i> Steev. Var. '03, '13. <i>restly</i> Ff et cet.	

3. **Woodman**] REED (*Meas. for Meas.*, IV, iii, 170): A 'woodman' seems to have been an attendant or servant to the officer called *Forrester*. See Manwood, in *the Forest Laws*, 1615, p. 46. It had, however, a wanton sense. [Here it signifies, of course, merely a hunter.]—MALONE: So in *Lucrece*: 'He is no woodman that doth bend his bow To strike a poor unseasonable doe.'—580.

5. **our match**] STEEVENS: That is, our compact. See III, iii, 81-83.

6. **The sweat of industry**, etc.] VAUGHAN: The language here is to our ears unpleasant and inappropriate, but chiefly because we regard sweat as the perspiration collected on the surface of the skin. But Shakespeare treats it here as a vital and virtuous juice in the tissues of industry, which, if industry were disappointed of its reward, would dry up and perish out of its constitution. Possibly it is since Shakespeare's day that the word 'sweat' has caught up associations which make it unpleasant. He often uses it in tragic passages. [See the Bible, *passim*.]

9. **restie**] CRAIGIE (*N. E. D.*, 2): Disinclined for action or exertion; sluggish; indolent, lazy. [Examples here follow from Coopers' *Thesaurus*, 1565; Golding, 1571, and from Jonson, 1609, but none so good as the present. Cotgrave, s. v., *Cabrer sur le devoir*, gives, 'To be restie, or backward in duetie.'—ED.]—STAUNTON: *Dull*, *idle*, perhaps *uneasy*.

11. **Poore house, that keep'st thy selfe**] Thus in *As You Like It*: 'But at this hour the house doth keep itself; There's none within.'—V, iii, 82.

Gui. There is cold meat i'th'Caue, we'l brouz on that
Whil'ft what we haue kill'd, be Cook'd. 15

Bel. Stay, come not in :
But that it eates our victualles, I should thinke
Heere were a Faiery.

Gui. What's the matter, Sir ?

Bel. By Iupiter an Angell : or if not 20
An earthly Paragon. Behold Diuineneffe
No elder then a Boy.

Enter Imogen.

Imo. Good mafters harme me not :
Before I enter'd heere, I call'd, and thought 25
To haue begg'd, or bought, what I haue took : good troth
I haue ftolne nought, nor would not, though I had found
Gold ftrew'd i'th'Floore. Heere's money for my Meate, 28

14. *i'th'*] *ilh'* F₂F₃. *i'the* Cap. et seq.
Caue,] *cave*; Cap. et seq.
brouz] F₂F₃. *browse* Dyce, Sta.
Glo. Cam. Coll. iii. *brouze* F₄ et cet.
15. *we haue*] *we've* Pope, +.
16. [Re-enter Belarius. Cap.
Stay,] *Stay*; Cap. et seq.
in:] *in*— Rowe, +, Ktly. *in*.
Coll. Dyce, Glo. Cam.
[Looking in. Rowe.
- 17, 18. Mnemonic Warb.
18. *Heere*] Ff, Rowe i. *He* Rowe ii,
Ingl. *It* Pope, Theob. Han. Warb.
Here Johns. et cet.
- 20-22. *Angell*: ... *Paragon*. ...*Boy*.]
angel!...*paragon*...*boy*. Rowe, +. *angel*:
...*paragon!*...*boy*. Cap. *angel!*...*para-*
gon!...*boy!* Var. '73 et seq.
23. Enter...] Re-enter... Dyce.
- 24-28. Mnemonic Warb.
24. *mafters*] *master* Ff, Rowe, Pope.
25. *call'd*,] *call'd*; Theob. Warb. Cap.
et seq.
26. *To haue*] *T'have* Pope, +, Dyce
ii, iii.
27. *nought*,] Ff, Rowe, +. *naught*;
Dyce. *nought*; Cap. et cet.
I had] *I'd* Pope, +.
28. *ftrew'd i'th'*] *Strewèd in the* Ingl.
ii.
- i'th'*] F₂F₄, Rowe, +. *ilh'* F₃.
i'the Coll. Dyce, Sta. Sing. Ktly, Glo.
Cam. *o'th* or *o'the* Han. et cet.
- 28-30. Lines end: *for* ... *Boord*, ...
parted Ing!.
28. *Meate*,] *meat*: Cap. et seq.

14. **we'l brouz on that**] MURRAY (*N. E. D.*): To browse properly implies the cropping of scanty vegetation—said of goats, deer, cattle. [The present is the earliest instance recorded by Murray of the use of 'browse' in a figurative sense. If this prove correct, it is perhaps worthy of remark that even now, when use and wont have familiarized us with fanciful uses of the term, to speak of 'browsing on cold meat' would raise a smile, and that this smile must have broadened into a laugh when, for the first time, a Globe audience heard this huntsman's word put into a huntsman's mouth, and thus drolly applied.—ED.]

21. **An earthly Paragon**] Thus in *Two Gent.*, '*Valentine*. —and is she not a heavenly saint.' *Proteus*. No; but she is an earthly paragon.'—II, iv, 146.

26. **To haue begg'd**] For instances of the Complete Present Infinitive, see ABBOTT, § 360.

28. **Gold strew'd i'th'Floore**] BOSWELL: Change to 'o'the floor' is un-

I would haue left it on the Boord, so soone
As I had made my Meale ; and parted 30
With Pray'rs for the Prouider.

Gui. Money? Youth.

Arn. All Gold and Siluer rather turne to durt,
As 'tis no better reckon'd, but of those
Who worship durtie Gods. 35

Imo. I see you're angry :
Know, if you kill me for my fault, I should
Haue dyed, had I not made it.

Bel. Whether bound?

Imo. To Milford-Hauen. 40

Bel. What's your name?

Imo. *Fidcle* Sir : I haue a Kinfman, who
Is bound for Italy ; he embark'd at Milford, 43

29. *Boord,*] *board* F₃F₄, Rowe, Pope, Han. Glo. Cam.

30. *Meale;*] *meal*, Coll. Glo. Cam.

parted] *parted thence* Pope, +.

32. *Money? Youth.*] *Money, Youth?* Rowe et seq.

33. *to durt,*] *doe durt*, F₂F₃. *do durt*, F₄. *to dirt*, Rowe. *to dirt!* Pope et seq.

36. *you're*] F₃F₄, Rowe, +, Cap. Dyce, Sing. Ktly, Glo. Cam. *your* F₂. *you*

are Var. '73 et cet.

39. *Whether*] *Whither* F₄.

40. *Hauen,*] *Haven, sir*. Cap. Steev. Var. '03, '13.

41. *What's*] *Say, what is* Han. *What is* Cap. Steev. Var. '03, '13, Knt.

42. *Sir:*] *Sir*. Var. '73, Coll. Dyce, Ktly. Glo. Cam.

43. *he embark'd*] *he 'embark'd* Pope. *he embarques* Han. Eccl. Ingl. i. *here embark'd* Vaun.

necessary. 'In' was frequently used for *on*. Thus, in the Lord's Prayer: 'Thy will be done *in* earth.'—COLLIER (ed. ii.): Further on we have 'fallen *in* this offence' [line 45] for 'fallen *into* this offence,' and there is as much reason for amending the one as the other.

30. **As I had made my Meale ; and parted**] The *Text. Notes* show how editors, in the belief that this line needs a syllable, supplied the gap.—MALONE added 'With' from the next line, and bids us say 'Prayers' as a disyllable. KEIGHTLEY adopted this injunction, with its division of the line. I cannot believe that the line needs anything but a very timid pause after 'Meale.'—ED.

42. **Fidele**] Our German brothers find some difficulty in transferring this name into their own language, where it will then bear a signification which by no means comports with Imogen's tragic situation.—TIECK converts it to *Fidelio*; HERTZBERG, to *Fidelis*; and GILDEMEISTER, to *Fidus*.—ED.

43. **he embark'd at Milford**] INGLEBY: 'Embark'd' not only mars the sense, but makes Imogen say what is absurd.—H. INGLEBY (*Ingleby*, ii.): Some editors read *embarks*, after Hanmer, but Posthumus might well be supposed to be on the high seas, and Imogen about to join him in Italy.—THISELTON: That is, 'was to embark.' The tense may perhaps be explained by taking 'he embark'd at Milford' as virtually in the *oratio obliqua*; it is as if Imogen were thinking of a letter in which Posthumus might have written 'I embark at Milford.'

To whom being going, almost spent with hunger,
I am false in this offence. 45

Bel. Prythee (faire youth)

Thinke vs no Churles : nor meafure our good mindes
By this rude place we liue in. Well encounter'd,
'Tis almost night, you shall haue better cheere
Ere you depart: and thanks to stay, and eate it : 50
Boyes, bid him welcome.

Gui. Were you a woman, youth,
I should woo hard, but be your Groome in honesty :
I bid for you, as I do buy. 54

45. *I am*] *I'm* Pope, +, Dyce ii, iii.

47. *Churles*:] *churls*, Pope ii, +,
Coll. Dyce, Sta. Glo. Cam.

48. *Well encounter'd*,] Ff. *Well-en-*
counter'd. Rowe. *Well-encounter'd!*
Pope. *Well encounter'd!* Theob. et cet.

49. *night*,] *night*: Cap. et seq.

50. *depart*:] *depart*, F₃F₄, Rowe, +,
thanks] Ff, Rowe, +, Dyce. Glo.
Coll. iii, Cam. *thanks*, Cap. et cet.
eate it:] Ff, Rowe. *eat*. Var. '73.
eat it. Pope et cet.

53. *woo*] *wooe* F₂F₃, Pope, +. *woe*
F₄, Rowe, Johns.

53. *hard*,] *hard* Knt, Dyce, Wh. Sta.
Glo. Cam.

Groome in honesty:] F₂. *Groom*
in honesty; F₃F₄, Rowe, +, Cap. Inl.
groom.—*In honesty* Tyrwhitt, Var. '78
et cet.

54. *I bid for you, as I do buy*.] Ff (*doe*
F₂F₃), Rowe, Pope, Theob. Warb. Coll.
i, iii, Dyce, Wh. i, Ktly, Inl. *I'd bid*
for you, as I would buy. Han. *I'd bid*
for you as I'd buy. Johns. Cap. Coll. ii.
I bid for you, as I'd buy. Tyrwhitt, Var.
'78 et cet. *I bid (welcome) to you as I'd*
be done by. Herr.

45. **false in this offence**] For instances of 'in' used for *into*, see ABBOTT,
§ 159.

53. **I should woo hard, but be**] ABBOTT (§ 126): There is here, perhaps,
a confusion between 'if I could not be your groom otherwise' and 'but in any case
I would be your groom.' [Is there not here an absorption of *to* in the final *t* of
'but'? That is, 'I should woo hard but' [to] be your groom in all honesty.—
ED.]

53, 54. **Groome in honesty: I bid for you, as I do buy**] TYRWHITT:
I think the passage might be better read thus: 'but be your groom. In honesty,
I bid for you, as I'd buy.' That is, 'I should woo hard, but I *would* be your *bride-*
groom. (And when I say that I should woo *hard*, be assured that) in honesty
I bid for you *only at the rate at which* I would purchase you.'—M. MASON (p. 331):
Hanmer's [Johnson's.—ED.] amendment is absolutely necessary: '*I'd* bid for you
as I'd buy.' That is, 'I would bid for you as if I were determined to be the pur-
chaser.' And 'in honesty' means in *plain truth*. 'I bid for you,' in the indicative
mood, is undoubtedly wrong; for Guiderius does not bid for him, or express a desire
for bidding for him, except on a supposition that he was a woman; and accordingly
Arviragus in reply to him says: 'he is thoroughly satisfied to find him a man and
will love him as a brother.'—COLLIER (ed. ii.): The whole sentence is evidently
conditional, and it is just as necessary to amend the first part of the sentence as
the last. Guiderius is stating figuratively what he would give, if it happened that
*Imogen was a woman.—STAUNTON: We are not satisfied that the present emen-

Arui. Ile make't my Comfort 55
 He is a man, Ile loue him as my Brother :
 And such a welcome as I'd giue to him
 (After long abfence) fuch is yours. Mofl welcome : 58

55. *Comfort*] Ff, Rowe, +, Dyce, Sta. Sing. Ktly, Coll. iii, Glo. Cam. *comfort*, Cap. et cet.

56. *man,*] Ff, Rowe, Cap. *man*;
 Pope et cet.

Brother:] Ff, Rowe, Pope, Theob.

Warb. Glo. Cam. Wh. ii. *brother*, Johns. *brother*; Coll. Wh. i. *brother*:—Han. et cet.

58. *fuch is*] *such as* Var. '03, '21, Dyce i. (misprint?)

dation, which is Tyrwhitt's, gives us what the author wrote, but have none better to offer.—INGLEBY: The letters of 'I do buy' spell *bid you*. The sense then would be 'For that you are a man, I bid for your friendship, as I bid you'—*i. e.*, as offering favours, not suing for them. 'Bid' is equivalent to *invite*. No tolerable sense has ever been made of 'I do buy' by tinkering the second word.—IBID. (ed. ii, H. INGLEBY): To say the least, it is a somewhat lame speech. Arviragus [*sic*] could hardly speak in the present time, knowing or believing Imogen to be a boy. Perhaps it would make better sense if the second 'I' were treated as *Ay*, it being ordinarily so spelt; and then if we take Steevens's reading in line [53], we might paraphrase the passage thus: 'Were you a woman, youth, I should woo hard to be your groom in right good faith,—ay, bid for you with the intention of getting you.'—DOWDEN: Of proposed emendations the best is that in the text above [Tyrwhitt's] or Hanmer's. But the first 'I' is perhaps an error, caught from the preceding line, and I venture to propose 'Bid for you as I'd buy,' the force of 'I should' running on to the word 'Bid'; the meaning would be 'I should offer myself to you in honourable love, even as I would obtain you.' My suggestion, if adopted, would improve the time metrically. The text of the Folio may mean 'What I promise I will pay.'—THISELTON: In other words, 'Here's my hand; if you were a woman I should offer it as for a "Hand fastyng" in token that I fervently desired to be betrothed to you in all good faith; since, however, you are a man, I offer it, after the manner of binding a bargain, to show that I mean the welcome I bid you in exchange for your friendship.' . . . 'Your Groome' is probably an exact equivalent to 'your young man.' [I can see no excellent good reason for deserting the punctuation of the Folio. It is of far more importance, is it not, to be 'honest' in your wooing than in dealing with your grocer? albeit apparently those who, with Tyrwhitt, transfer 'honesty' to the tradesmen, might not agree with me. Is there any insuperable objection to regarding 'I bid' as the present tense denoting custom: 'I am now bidding for you as I always do when I buy.' Whether or not the bargaining words, 'bid' and 'buy,' are such as should enter the ears of love (if a woman) or a friendship (if a man) rests with Guiderius or, rather, with the same intrusive paddling hands that mar 'the Dirge' with 'golden boys and girls.'—ED.]

55-58. Ile make't my Comfort . . . such is yours] BR. NICHOLSON (*N. & Q.*, VII, i, 425, 1886): The words, 'I'll make't my comfort He is a man, I'll love him as my brother,' are spoken partly soliloquy-wise, partly generally; then turning to Imogen, he addresses her with 'And such a welcome . . . is yours,' and in agreement therewith embraces her, saying after the embrace, 'Most welcome!' There is no necessity for a full stop after 'brother'; indeed, so long a

Be sprightly, for you fall 'mongst Friends.

Imo. 'Mongst Friends?

60

If Brothers : would it had bin so, that they

Had bin my Fathers Sonnes, then had my prize

Bin lesse, and so more equall ballasting

63

59. [Embracing her. Ingl.

60. [Aside. Rowe.

60, 61. *Friends? If Brothers:] friends.*

If Brothers: Ff. *friends, If brothers:*

Rowe, Theob. Warb. Ecl. *friends?*

If brothers, Pope, Johns. *friends, If*

brothers— Han. *friends! If brothers,*

Var. '73. *friends, If brothers.—* Dyce,

Wh. Glo. Cam. Coll. iii. *friends, If*

brothers,— Sta. *friends, If brothers!*

Dowden. *friends! If brothers?* Cap. et cet.

61, 62, 63. *bin] been* F4.

62. *Sonnes,] sons!* Theob. et seq.

prize] price Han. Warb. Cap.

Coll. ii, iii. *poize* Theob. conj. (Nichols

ii, 630). *peize* Vaun.

63. *ballasting] balancing* Han. Warb. Cap.

pause would not be natural, but there is need of a dash to show that there is a change of address—a change of direct address to Imogen.—VAUGHAN (p. 468) somewhat modifies Nicholson's ingenious arrangement by not including so much in the *Aside*, and by changing 'He love' into *I love*. Thus: 'Arv. [*aside*] I'll mak't my comfort He is a man. [To Imogen] *I love* him as my brother, And such a welcome, as I'd give him After long absence, such is yours.' 'He' in line 50 is the disguised Imogen; 'him' in the same line is Guiderius, pointed at by Arviragus. So is 'him' in the next line. 'I'll love' is a most natural depravation of *I love*, being in pronunciation identical. [Of the two interpretations, Vaughan's seems to me the better—*I love* and *I'll love* are almost indistinguishable in pronunciation, and by making the direct address to Imogen begin with these words, a certain awkwardness in beginning it with 'And' (as Nicholson begins it) is avoided. Inasmuch as both Vaughan's and Nicholson's suggestion appeared in the same year, no priority can be claimed for either.—ED.]

60, 61. 'Mongst Friends? If Brothers:] To both A. E. THISELTON and PERCY SIMPSON we are all much indebted for their vindication, in very many instances, of the much calumniated punctuation of the Folio. Of the present Italic interrogation mark after 'Friends' I can find no explanation in either of them. In general, the compositors affixed an interrogation to any sentence which contained a *How*, or a *What*, or a *Who*, etc., where we should now place an exclamation. In the present instance there is no such cause: the interrogation must, therefore, have a meaning of its own, and derived from the copy; it is rather beyond the intelligence of a compositor to have supplied it of his own motion. Should it not, therefore, be retained? Is it not conceivable that Imogen, still doubting, repeats Arviragus's last words questioningly, 'Mong'st Friends?' and then seeing the adoration of the boys written in their faces, adds with a smile of assent: 'If Brothers.' There is no need of adding 'Yes,' or 'Indeed,'—a smile would answer everything. For this dramatic reason I think the interrogation should be retained.—ED.

62, 63. *my prize Bin lesse . . . ballasting]* HEATH (p. 483): The sense is, Then had the prize thou hast mastered in me been less, and not have sunk thee, as I have done, by overloading thee.—JOHNSON: That is, Had I been a less prize, I should not have been too heavy for Posthumus.—DOWDEN: Imogen means

To thee *Posthumus*.

Bel. He wrings at some distresse. 65

Gwi. Would I could free't.

Arui. Or I, what ere it be,

What paine it cost, what danger : Gods !

Bel. Hearke Boyes.

Imo. Great men 70

That had a Court no bigger then this Caue,

That did attend themselues, and had the vertue

Which their owne Conscience feal'd them : laying by

That nothing-guift of differing Multitudes 74

68. *danger:*] *danger*, Theob. Warb. Engl. *danger*. Johns. Coll. Glo. *danger!* Cap. et cet.

Gods!] Aside, and given to Imogen Elze.

69. [Whispering. Rowe. Talks with them apart. Cap.

70-77. [Aside. Cap.

73, 74. *them: laying...Multitudes*] Ff, Rowe. *them; laying...multitudes*, Pope,

Theob. Warb. *them, laying...multitudes*, Han. Johns. Ktly. *them, (laying...multitudes)* Cap. et cet. (subs.)

74. *nothing-guift*] Ff, *nothing-gift* Rowe, +, Cap. (in Errata), Dyce ii, iii, Sta. Wh. Glo. Cam. Coll. iii. *nothing gift* Var. '73, et cet.

differing] *defering* Theob. Han. Warb. *deafening* Bailey (ii, 132). *Multitudes*] *multitude* Spence.

that if she had been a rustic girl, her price or value would have been less (or she would have been less of a prize), and it being a more even weight to that of Posthumus, the ship of their fortunes would have run more smoothly.

65. **He wrings at some distresse**] Both SCHMIDT (*Lex.*) and WHITNEY (*Cent. Dict.*) define to 'wring' by to *wrilthe* in pain or torture. This implies physical contortion and can hardly be applicable either here or in *Much Ado*, "'Tis all men's office to speak patience To these that wring under the load of sorrow.'—V, i, 28. I think the word means here that Imogen's whole demeanour signified suffering, deep-seated and sharp.—Ed.

72. **attend themselues**] That is, wait on themselves.

74. **That nothing-guift of differing Multitudes**] THEOBALD: The only idea that 'differing' can here convey is *variable changing*, as in the *Prologue* to 2 *Hen. IV*: 'The still-discordant wavering multitude,' line 19. But then what is the 'nothing-gift' which they are supposed to bestow? The Poet must mean that court, that obsequious adoration, which the shifting vulgar pay to the great, is a tribute of no price or value. [Having thus showed that he has exactly understood the word 'differing,' and illustrated it from Shakespeare himself, Theobald, by one of the oddest of freaks, asserts that he is 'persuaded, *therefore*, [*Italics mine*] that our Poet coined it from the French verb *deferer*—to be obsequious, to pay deference.' And in his text he actually changed 'differing' into *defering*, and Warburton said that he had rightly so spelled it!—ED.]—HEATH (p. 483): The 'nothing-gift' which the multitude are supposed to bestow is glory, reputation, which is a present of little value from their hands, as they are neither unanimous in giving it, nor constant in continuing it.—JOHNSON: I do not see why 'differing' may not be a general epithet, and the expression equivalent to the *many-headed* rabble.—M. MASON (p. 332): 'Differing multitudes' means *unsteady multitudes*, who are con-

Could not out-peere these twaine. Pardon me Gods, 75
 I'd change my sexe to be Companion with them,
 Since *Leonatus* false. 77

75. *out-peere*] *out-peece* F₂. *out-piece* F₃F₄, Rowe.

76. *them,*] *them*. Var. '85.

77. *Leonatus false.*] *Leonatus's false.* Rowe i, Ingl. *Leonatus is false.* Rowe

ii, +. Cap. *Leonatus false*— Var. '73, '78, '85, Ran. *Leonatus' false.* Walker, Sing. Dyce, Sta. Glo. Cam. *Leonate is* Cap. conj.

tinually changing their opinion, and condemn to-day what they yesterday applauded.—COLLIER (ed. ii.): This means merely *differing in respect of rank* from the persons upon whom those multitudes bestow the 'nothing-gift' of reputation. The poet is contrasting, in a manner, the givers with the person to whom the gift is made.—DYCE (*Remarks*, p. 257): When Monck Mason [Theobald.—Ed.] cited the line from the *Induction to 2 Hen. IV.* he pointed out the true meaning of 'differing' in the present speech.—STAUNTON: 'Differing multitudes' is a very dubious expression. Imogen is struck with the generous courtesy and spirit of the young mountaineers, and she reflects that even princes or noblemen placed as they are (setting aside the worthless consideration of *differant ranks*) could not outshine these peasant youths. Does it not appear, then, more than probable that Shakespeare wrote 'differing *altitudes*'?—THISELTON (p. 35): The force of 'nothing-gift' depends upon the legal rule that 'a gift without delivery is ineffectual to pass any property unless the gift be by Deed.' (Warton's *Law Lexicon*.) 'The virtue which their owne Conscience seal'd them' is clearly contemplated as theirs by Deed; whereas the gift of the 'differing multitudes' is merely verbal, and therefore valueless, as not having the seal of Conscience.—DOWDEN: That is, disregarding applause from crowds which differ one from another, and all, at various times, from themselves, a gift which is an airy nothing.

75. *out-peere*] The CAM. EDD. note that F₄ lacks the hyphen. One of my copies of F₄ agrees with the note of the Cam. Edd.; the other two have a hyphen—thus affording a needless warning against trusting too much to the old texts.—Ed.

76. *I'd change my sexe,* etc.] GERVINUS (p. 644): As the royal blood in these brothers longed with the might of natural desire to escape out of lowliness and solitude into the life of the world, so Imogen's woman's blood, on the contrary, as naturally longed to escape out of the intrigues of the world, so well known to her, into retirement and peace.

77. *Since Leonatus false*] CAPELL (p. 113): This sentence shows with what religion Shakespeare kept to his accent; since rather than violate it by using Posthumus there, he chose to violate harmony by that hissing collision that is now in this line, if *is* be admitted as necessary, as all the moderns [*i. e.*, Rowe, Pope, Theobald, Hanmer, Warburton] have thought it, and as it must be in truth. There is a method of soft'ning this line, and retaining *is* too, which the editor can see no objection to; and that is—by supposing that 'Leonatus' singly is a mistake of the printer's for '*Leonate is*'; a contraction exactly similar ('Desdemone' for *Desdemona*) is thrice met with at the latter end of *Othello*. [STEEVENS adds the instances of 'Prosper' for *Prospero*, 'Enobarbe' for *Enobarbus*.]—MALONE: As Shakespeare has used 'thy mistress' ear' and 'Menelaus' tent' for 'thy *mistresses ear,*' and '*Mene-lauses tent,*' so, with still greater license, he used 'Leonatus false' for 'since Leonatus

<i>Bel.</i> It shall be so :	78
Boyes wee'l go dresse our Hunt. Faire youth come in ;	
Discourfe is heauy, fasting : when we haue fupp'd	80
Wee'l mannerly demand thee of thy Story,	
So farre as thou wilt speake it.	
<i>Gui.</i> Pray draw neere.	
<i>Arui.</i> The Night to'th'Owle,	
And Morne to th'Larke leffe welcome.	85
<i>Imo.</i> Thankes Sir.	
<i>Arui.</i> I pray draw neere.	<i>Exeunt.</i> 87

79. *Faire youth*] *Faire you* F₂. *Fair*,
you F₃F₄, Rowe.

80. *we haue*] *we've* Pope,+, Dyce ii,
iii.

82. *it.*] Om. Pope, Theob. Han.
Warb.

83. *Pray*] *I pray* Pope,+.

84, 85. One line Pope et seq.

to'th'] Ingl. *to th'* Ff, Rowe,
+, Dyce ii, iii. *to the* Cap. et cet.

86, 87. Om. Pope, Han.

is false.'—STEEVENS: Of such a license, I believe, there is no example either in the works of Shakespeare or any other author. [A rash assertion, which I think Steevens would not have made before his quarrel with Malone. If he refer to the absorption of the substantive verb in a preceding *s*, an example occurs in this very play. As Iachimo resumes his position in the trunk, he says, 'Though this a heavenly angel,' etc., where *is* is absorbed in 'this.' Similar examples are numerous in Shakespeare; many of them are gathered by WALKER, *Vers.*, p. 98.—ED.]

81. *demand thee of thy Story*] This idiom is common. See 'I shall desire you of more acquaintance.'—*Mid. N. D.*, III, i, 188.—ABBOTT (§ 174) has gathered many examples wherein he explains the use of 'of' as meaning *concerning* or *about*. This, however, will not always apply; within six or seven lines of the foregoing quotation from *Mid. N. D.*, Bottom says (in the Ff), 'I shall desire of you more acquaintance,' repeating the identical words, yet changing the construction, whereby ABBOTT'S observation will hardly apply. Perhaps it would be better, in cases like the present, to regard, with DEIGHTON, 'of thy story' as a partitive genitive.—ED.

*Scena Octava.**Enter two Roman Senators, and Tribunes.*

2

1. *Sen.* This is the tenor of the Emperors Writ ;

That since the common men are now in Action

'Gainst the Pannonians, and Dalmatians,

5

And that the Legions now in Gallia, are

Full weake to vndertake our Warres against

The falne-off Britaines, that we do incite

8

1. *Scena Octava.*] Warb. Johns. Cap. Engl. Scene v. Rowe. Scene changes to Rome. Theob. In margin, and substituting IV, III, in the text as Scene VIII, and closing the Act. Pope, Han. Scene VII. Var. '73 et cet.

Rome. Rowe. Rome. The Senate-House. Cap. A public Place. Dyce.

2. Enter two Roman....] Enter cer-

tain... Cap.

4. *That since*] *Since that* Vaun.7. *Warres*] *War* Pope, Theob. Han. Warb.8. *falne-off*] *fall'n off* Pope, Theob. i, Han.

Britaines] *Britaine* F₂. *Britains* F₃F₄, Rowe, Pope, Theob. i, Cap. *Britons* Theob. ii. et cet.

1. **Scena Octava**] This scene is transposed by ECCLES to follow II, iv, with the following note: 'Great absurdities and inconsistencies respecting the time and order of events must be the consequence of permitting this scene to retain its former situation. According to the present scheme, intelligence may be transmitted to the Roman State relative to the success of Lucius's embassy at the British Court while Iachimo is posting back to Rome, and he arrives at the house of Philario, after his return, before the Senators deliver the Emperor's orders to the Tribunes in consequence of that intelligence. The time may be imagined a part of the same day with the preceding. [That is, the day when Iachimo won the wager from Posthumus.]—CAPELL (p. 114): This whole scene is discarded and thrown to the bottom by [Pope and Hanmer], and another scene stuck in place of it,—the third of next act,—which they make the concluding one of this. No reason is given for this extraordinary liberty, nor no good one could be given; on the contrary, there are many against it, which it were too long to enumerate, tedious to the uncritical reader, and needless to those who read with attention.—DANIEL (*Sh. Soc. Trans.*, 1877-79, p. 246): We learn that Lucius is appointed general of the Army to be employed in the war in Britain. This scene is evidently out of place. In any time-scheme it must come much earlier in the drama. . . . I rather think it may be supposed to occupy part of the interval I have marked as 'Time for Posthumus's letters from Rome to arrive in Britain.'—THISELTON: The insertion here of this scene, if somewhat out of the actual order of time, is justified by its marking the turning-point of the action, gently foreshadowing, as it does, the reappearance of the 'false Italian' along with Posthumus in Britain, which is so essential to the complete vindication of Imogen.

7. **Our Warres**] VAUGHAN (p. 472): 'Wars' is a singular noun substantive in sense here, being equivalent to 'war.' So in North's *Plutarch*: 'And they say that

The Gentry to this bufineffe. He creates
Lucius Pro-Confull : and to you the Tribunes 10
 For this immediate Leuy, he commands
 His absolute Commiffion. Long liue *Cæfar*.

Tri. Is *Lucius* Generall of the Forces ?

2.*Sen.* I.

Tri. Remaining now in Gallia ? 15

1.*Sen.* With thofe Legions

Which I haue spoke of, whereunto your leuie
 Muft be fuppliant : the words of your Commiffion
 Will tye you to the numbers, and the time
 Of their difpatch. 20

Tri. We will difcharge our duty. *Exeunt.*

11. *commands*] *commends* Warb. Cam.
 Theob. Sing.—CAPELL: Dyce, Coll. ii, iii, Sta. 18. *fuppliant*] Ff, Rowe,+, Coll.
 Glo. Cam. Sing. Wh. i, Ktly. *fuppliant* Cap. et
 13, 15, 21. *Tri.*] First *Tri.* Dyce, Glo. cet.

there died in that wars . . . about the number,' etc. So again in *Rich. II*: 'Wars [Qq, Ff] hath not wasted it, for warr'd he hath not.'—II, i, 252.

11, 12. **he commands His absolute Commission**] THEOBALD: '*Commands* his commission' is such a strange phrase as Shakespeare would hardly have used. I have by Mr Warburton's advice ventured to substitute *commends*, *i. e.*, he recommends the care of making this levy to you; and gives you an absolute commission for so doing.—CAPELL: Is *commends* a fit word to be joined with 'absolute commission'? or for an Emperor to use, and to 'tribunes'? The Poet thought otherwise, and made choice of 'commands,' a direct gallicism.—JOHNSON: He 'commands' the commission to be given to you. So we say I ordered the materials to the workman.—SINGER: *Commend* was the old formula. We have it again in *Lear*: 'I did commend your highness' letters to them.'—II, iv, 28; *All's Well*: 'Commend the paper to his gracious hand.'—V, i, 31. [DYCE quotes this with approval.]—HALLIWELL: *Commends* may be almost said to be the correct technical term which ought to be here employed.

18. *fuppliant*] See 'supplement,' III, iv, 203.

*Actus Quartus. Scena Prima.**Enter Clotten alone.*

2

Clot I am neere to'th'place where they should meet,
 if *Pisanio* haue mapp'd it truely. How fit his Garments
 ferue me? Why should his Miftris who was made by him
 that made the Taylor, not be fit too? The rather (sauiug
 reuerence of the Word) for 'tis saide a Womans fitnesse
 comes by fits : therein I must play the Workman, I dare

5

8

The Forest. Rowe. The Forest in
 Wales. Theob. Country near the Cave.
 Cap.

2. Clotten] Cloten F₃F₄, Rowe et
 seq.

3. to'th'] F₂, Ingl. to th' F₃F₄, Rowe,
 +, Cap. to the Var. '73 et cet.

5. me?] me! Rowe et seq.

7. for] because Pope, +.

8. fits:] Ff, Rowe, Cap. fits. Pope
 et cet.

Workman,] Ff, Rowe, Pope.
 workman; Theob. Han. Warb. work-
 man. Johns. et cet.

1. **Scena Prima]** ECCLES: I am inclined to suppose that more than two nights and a day have intervned since the concluding scene of the foregoing act [which, according to Eccles's arrangement, is III, vii.], that is, that the present scene opens with a part of the morning of the second day from the evening wherein Imogen first arrived at the cave of Belarius. By this supposition, the strong affection which the two young men appear to have conceived for her in her assumed character, before she sickens and apparently dies, will be rendered more probable, and time be allowed for all the parties concerned to reach the neighborhood of Milford, while it must, nevertheless, be acknowledged that the distance they have to travel is a point entirely undetermined, and that *Pisanio*, in III, iv, which has been represented as passing on the morning of the same day, in which she happened upon the retreat where she now abides, had said, 'the Ambassador, Lucius the Roman, comes to Milford-Haven Tomorrow,' line 162. But there is no occasion for imagining his intelligence to have been so perfectly exact.—DANIEL (*New Sh. Soc. Trans.*, 1877-79, p. 246): DAY 9. Wales. Enter Cloten dressed as Posthumus.

4. if *Pisanio* haue mapp'd it truely] PORTER-CLARKE: This helps out deficiencies by the implication that *Pisanio* had added special instructions. These may be imagined to take Cloten out of his way, on the supposition that Imogen had gone straight on in hers to Milford-Haven. But she stopped in the cave, on which, of course, *Pisanio* did not count.

7. for 'tis saide] See ABBOTT (§ 151) for many other examples of the common use of 'for' in the sense of *because*.

7, 8. a Womans fitnesse comes by fits] BRADLEY (*N. E. D.*, s. v. Fit, sb², 4. f.): A violent access or outburst of laughter, tears, rage, [or of any emotions; inasmuch as Cloten apologises for the word 'fitness,' he probably uses it in an objectionable sense.—ED.].

8. play the Workman] Not his outer garments, but his own personal attractions must here be the agent. This leads him to rehearse his personal advantages.—ED.

ſpeake it to my ſelfe, for it is not Vainglorie for a man,
and his Glaſſe, to confer in his owne Chamber; I meane, 10
the Lines of my body are as well drawne as his; no leſſe
young, more ſtrong, not beneath him in Fortunes, be-
yond him in the aduantage of the time, aboute him in 13

9, 10. *ſelfe, for...Glaſſe, to confer... Chamber; I meane.*] Ff, Rowe, Pope, Han. *ſelf, (for...glaſſe to confer...chamber); I mean* Theob. Warb. Knt, Coll. i, iii, Dyce i, Sta. (subs.). *ſelf, (for... glaſſe to confer;...chamber); I mean, Var.* '21, Sing. Ktly. *ſelf—for...glaſſe to confer*

...chamber—I Glo. Cam. ſelf, for...glaſſe to confer...chamber. I mean, Ingl. ſelf, (for...glaſſe to confer;...chamber, I mean) Johns. et cet. (subs.).

9. *not*] Om. Rowe ii, Pope. *no* Han. Vainglorie] F₂. Vain-glory F₃F₄. 10. *I meane*] *I ween* Vaun.

9, 10. **ſelfe, for . . . Glaſſe, to confer . . . Chamber; I meane**] I found it well nigh impossible to collate this paſſage, wherein the difference of the readings lies ſolely in the punctuation, without ſeparating it into ſuch a number of items, each conſiſting of only two or three words, that the ſtudent would find it hard to obtain from the collation any intelligible idea. I decided, therefore, to record mainly the limits of the parenthesis, and diſregard minute accuracy in the intermediate punctuation. I infer that the CAM. EDD. found the ſame difficulty; their only note records the reading of 'Capell,' which I have attributed to Johnson, whoſe edition, I incline to think, preceded Capell's.—ED.

10. **Chamber; I meane**] COLLIER (ed. ii.): It has been invariable to make the parenthesis end at 'chamber,' [as in Coll. i. and iii.—ED.], but it is a decided error. [I cannot quite agree with Collier that it is a 'decided error' to end the parenthesis at 'chamber'; many excellent editors have ſo ended it, *videlicet* Collier himſelf. To-day I think it is better to include the explanatory 'I mean.' Tomorrow I may think differently. Ophelia's wits were not wandering, but ſhe was highly ſane when ſhe ſaid 'Lord, we know what we are, but know not what we ſhall be.' And Emerson ſpeaks of 'The fool's word: conſiſtency.'—ED.]

12. **not beneath him in Fortunes**] What are the 'fortunes' wherein Cloten was on an equality with Poſthumus? And wherefore does Shakeſpeare ſo very frequently uſe the plural? Is it to make a diſtinction between mere wealth, *fortune*, and the many blessings or advantages which are independent of wealth? Neriffa ſays to Portia, 'If your miſeries were in the ſame abundance as your good fortunes are,' etc. Orlando ſays to Oliver, 'I will go buy my fortunes.' Lyſander, in *Mid. N. Dream*, aſſerts, 'My fortunes every way as fairly ranked as his.' May we not diſcern running through theſe examples, and including Cloten's words, a ſtrain of thought which ſuggeſts opportunities or chances of future good luck? Orlando with his patrimony could buy opportunities to make his fortune. Lyſander's chances in life ranked Demetrius's. Portia's miſeries were not as abundant in the preſent as her opportunities of happineſs in the future; and although Poſthumus was exiled and in diſgrace, his chances of a turn of the tide were as fair as any one's, and Cloten was not beneath him in it. I have nowhere found any explanation of this plural, 'fortunes.'—SCHMIDT (*Lex.*) merely ſtates it as a fact that Shakeſpeare frequently uſes the plural, and the *N. E. D.* does not, I think, mention it at all.—ED.

13. **aduantage of the time**] That is, a better reputation in the world wherein we live, in the ſociety about us. Macbeth ſays, 'Away and mock the time with fair-

Birth, alike conuerfant in generall seruices, and more re- 14
 markeable in single oppositions; yet this imperseuerant
 Thing loues him in my despight. What Mortalitie is? 16

15. *imperseuerant*] *ill-perseuerant* Han. errant Coll. MS. *imperceuerant* Coll. iii.
 Johns. *ill perseuerant* Warb. *imper-* 16. *Thing*] *Things* Rowe ii.
ceuerant Dyce, Glo. Cam. *perverse,* *is?*] *is!* Rowe et seq.

est show.' And Hamlet says, 'show the very age and body of the time his form and pressure'; and in many another passage.—ED.

14. **generall seruices**] ECCLES: That is, those performed on the field of battle.

15. **single oppositions**] CAPELL (p. 114): Opposition of man to man, duels; see 1 *Hen. IV*: 'In single opposition, hand to hand.'—I, iii, 99.—SCHMIDT (*Lex.*, s. v. *Opposition*): That is, when compared as to single accomplishments. According to the usual interpretation, equivalent to single combats. [With Capell's quotation from 1 *Hen. IV*. before us, this interpretation seems to be the only one.—ED.]

15, 16. **this imperseuerant Thing**] HANMER'S emendation, *ill-perseuerant*, was adopted by JOHNSON without comment, further than to note his authority for it. What meaning he attached to the words in the present context it is difficult to divine; in his *Dictionary* he defines 'perseuerant' as 'persisting; constant.' Either meaning, with 'ill' prefixed,—*ill-persisting* or *ill-constant*,—is hardly consistent with Cloten's denunciation of Imogen; they indicate the very quality which alone could give him hope. This unsatisfactory emendation, however, died out with Warburton.—CAPELL next, in his *Glossary* (vol. i, p. 34), pronounced the word a 'mistake of the Speaker [*i. e.*, Cloten] for *perseuerant*, a French word, signifying persevering, unshaken, not to be shaken.'—STEEVENS followed with a suggestion which sufficed all editors and editions down to and including Knight. "'Imperseuerant" may mean,' said Steevens, 'no more than *perseuerant*, like *imbosomed*, *impassioned*, *im-masked*,' implying, therefore, I suppose, that these words meant no more than *bosomed*, *passioned*, and *masked*; of these, however, *im-masked* is the only one used by Shakespeare. Yet Steevens builded better than he knew.—COLLIER (ed. i.) agreed with him; 'unless,' he says, 'we suppose Cloten to mean *imperceptive* or *unperceiving* as regards his advantages over Posthumus.' Whether or not DYCE took a hint from this note by Collier we cannot know, but in the following year in his *Remarks*, etc. (p. 258), after quoting Collier, he continues, 'The right reading (according to modern orthography) is undoubtedly "this *imperceuerant* thing," *i. e.*, "this thing without the power of perceiving my superiority to Posthumus." A passage in *The Widow* (by Jonson, Fletcher, and Middleton) stands as follows in the old copy: "methinks the words Themselves should make him do't, had he but the *perseuerance* of a cock sparrow, that will come as Philip, And can nor write, nor read, poor fool!"—III, ii; where, of course, "perseuerance" is, with our present spelling, *perceuerance*, *i. e.*, power of perceiving.' The next contribution to the discussion came, nine years after Dyce's *Remarks*, from W. R. ARROWSMITH (*N. & Q.*, I, vii, 400, 23 April, 1853), who observes that the only other example of 'imperseuerant' besides this in *Cymbeline* which he found occurs 'in Bishop Andrewes's Sermon preached before Queen Elizabeth at Hampton Court, in 1594, in the sense of unenduring: "For the Sodomites are an example of impenitent wilful sinners; and Lot's wife of *imperseuerant* and relapsing righteous persons."—*Library of Ang. Cath. Theology*, vol. ii, p. 62. *Per-*

[15, 16. this imperseuerant Thing]

seuerant, discerning, and *perseuers*, discerns, occur respectively, at pp. 43 and 92 of Hawes's *Pastime of Pleasure* (Percy Soc. ed.). The noun substantive, *perseuerance* = discernment, is as common a word as any of the like length in the English language. To omit the examples that might be cited out of Hawes's *Pastime of Pleasure*, I will adduce a dozen other instances; and if these should not be enough to justify my assertion, I will undertake to heap together two dozen more. Mr Dyce, in his [Remarks], rightly explains the meaning of the word in *Cymbeline*. Hereupon Arrowsmith sets forth the 'promised dozen' examples; it is needless, I think, to repeat them here; especially as they are not of the adjective, but of the noun 'perseuerance,' whereof he might have found two more examples in Shakespeare, one in *Tro. & Cress.*, III, iii, 150, and another in *Macbeth*, IV, iii, 93. When Arrowsmith says that he had found a second instance of the use of 'imperseuerant' in Andrewes's *Sermon* he did not emphasize the fact that it did not bear the same meaning that Dyce attributes to the word Cloten uses. Cloten means, so says Dyce, *un-discerning*; whereas Andrewes means *unenduring*; wherefore 'imperseuerant' in Cloten's mouth still remains unparalleled. Dyce's spelling, *imperceiuerant*, with its meaning of *undiscerning*, has been adopted by *The Globe Ed.*, the *Cam. Ed.*, and by the *N. E. D.*, the last gives 'imperseuerant,' but refers for its definition to *imperceiuerant*. To the instances of *perseuerance* already given, P. A. DANIEL (*New Sh. Soc. Trans.*, 1887-92, p. 212) contributes: 'There is not one amonge the very brute bestes that hath not *perseuerance* of suche good as is done vnto him.'—Fol. 8 verso. 'Som other receiue a plesour offered so carelessly that he that gaue it maye in maner stande in doute whether he that receiued it hadde any *perseueance* that he was plesoured or no,' 1569. Nicolas Haward, *The Line of Liberalitie*, etc., Fol. 73 recto. Daniel adds: 'It has already been proved up to the hilt by Dyce and others that he was right in modernising the word to *imperceiuerant*; the above is an additional proof. But see Schmidt.' It has been intimated above that Steevens was nearer right than he was aware, for this reason: Shakespeare uses 'perseuer,' according to Schmidt (*Lex.*), ten times in the sense of *persevere*, to insist, to be constant, whereof the participial adjective, *perseuerant*, would bear the same meaning; and 'imperseuerant,' if we regard the *im* as of negative force, would mean *unperseuering*, that is, *inconstant*, *uninsistent*, *fickle*, which clearly cannot be Cloten's meaning when he applies the word to Imogen. But are we obliged to take *im-* as of negative force? Why may we not accept it as of an intensive force? We find it frequently thus used by Shakespeare, for example: '[they] rather choose to hide them in a net Than amply to imbar their crooked titles.'—*Hen. V*: I, ii, 94; where the excellent editor, Walter George Stone, proves, I think, that 'imbar' is used intensively, meaning to *bar*, or *obstruct* amply, thoroughly. Again, 'And never yet did insurrection want Such water colors to *impaint* his cause.'—*1 Hen. IV*: V, i, 80; 'trick'd With blood of fathers, mothers, daughters, sons, Baked and *impasted* with the parching street.'—*Hamlet*, II, ii, 481; 'this trunk which you Shall bear along *impawn'd*.'—*Wint. Tale*, I, ii, 436; 'I am too sore *enpearced* with his shaft.'—(*impearced* or *impierced*, F₂F₃F₄) *Rom. & Jul.*, I, iv, 19; 'these talent of their hair With twisted metal amorously *impleached*.'—*Lov. Comp.*, 205; 'If that the Turkish fleet Be not enshelter'd and *embay'd*.'—*Oth.*, II, i, 18; 'that sweet breath Which was *embounded* in this beauteous clay.'—*King John*, IV, iii, 137; 'Nips youth i' the head and follies doth *emmew*.'—*Meas. for Meas.*, III, i, 91; 'How much an ill word may *empoison* liking.'—*Much Ado*,

Posthumus, thy head (which now is growing vppon thy
 foulders) shall within this houre be off, thy Miftris in- 17
 forced, thy Garments cut to peeces before thy face: and 19

17. *now is*] *is now* Rowe ii, +, Varr.
 Ran.

18. *off,*] *off*; Cap. et seq.

18, 19. *inforced*] *enforced* Rowe et seq.

19. *thy face:*] *her face*; Warb. Han.
 Johns. Dyce ii, iii.

III, i, 86. These words are, of course, compounded of a verb and the prefix *in-* changed into *im-* before *b*, *m*, and *p*. All the examples with the prefix *im-*, which have been just quoted, belong, I think, to the Fourth Class according to MURRAY (*N. E. D. s. v. In-*); where the *in-* or *im-* is, so Murray says, 'of Teutonic origin, prefixed to Old English and Middle English adjectives [and verbs also, in times much more recent, I venture to think] with an intensive force. In origin akin to [the Latin *in-*] with the sense "only," "intimately," "thoroughly"; and hence "exceedingly," "very." It is to this intensive class, therefore, that I think 'imperseverant' belongs, and that Cloten, in effect, calls Imogen 'this most constant, this immoveably persistent thing.' Any change in spelling is, I fear, of more than doubtful propriety.—SCHMIDT'S unhappy definition, to be discarded needs but to be seen: 'giddy headed, flighty, thoughtless.'—Since writing the foregoing, I find that the Rev. JOHN HUNTER has the judicious note on 'imperseverant': 'That is, persisting, stubborn. The prefix *im-* is not here the negative one,' which is in accord with what I have just said.—ED.

19. *thy Garments cut to peeces before thy face*] WARBURTON: Posthumus was to have his head struck off, and then his garments cut to pieces before his face; we should read '*her* face,' *i. e.*, that is Imogen's, done to despite her, who had said she esteem'd Posthumus's garment above the person of Cloten.—MALONE: Shakespeare, who in *The Winter's Tale*, makes a Clown say, 'If thou'lt see a thing to talk on after thou art dead,' would not scruple to give the expression in the text to so fantastic a character as Cloten. The garments of Posthumus might indeed be cut to pieces *before his face*, though his head were cut off; no one, however, but Cloten would consider this circumstance as any aggravation of the insult.—DYCE (ed. ii.), after styling this note of Malone 'preposterous,' remarks that 'Cloten could have no possible object in cutting to pieces the garments of Posthumus before his face, even if Posthumus had been alive to witness the dissection. Cloten wishes to cut them to pieces before the face of Imogen as a sort of revenge [for what she had said to him]. Cloten is certainly not the downright idiot that Capell and Malone would make him out to be.'—KNIGHT agrees with Malone: 'Cloten in his brutal way, thinks it a satisfaction that, after he has cut off his rival's head, the face will still be present at the destruction of the garments.'—PORTER-CLARKE explain '*thy face*' by supposing that 'Cloten is, in fancy, taunting Imogen,' and they may be right; albeit, that after using '*thy*' three times in addressing Posthumus, the transition in the fourth '*thy*' to Imogen is somewhat abrupt. It seems to me, however, that too much attention has been given to the '*face*' and not enough to the '*garments*.' In the prospective duel there can be but two suits of garments; one on each of the combatants. Unhappily both suits belong to Posthumus. To which one, therefore, does Cloten refer? He could hardly refer to the suit he himself wore. His return to the Palace in rags (which would not have been improved by his acrobatic '*spurning*' of Imogen, while on horse-back) did not exactly comport with his royal rank. He must, therefore,

all this done, spurne her home to her Father, who may 20
 (happily) be a little angry for my so rough vface: but my
 Mother hauing power of his testinesse, shall turne all in-
 to my commendations. My Horse is tyed vp safe, out
 Sword, and to a fore purpose : Fortune put them into my
 hand : This is the very description of their meeting place 25
 and the Fellow dares not deceiue me. *Exit.*

Scena Secunda.

*Enter Belarius, Guiderius, Aruiragus, and
 Imogen from the Cave.* 2

Bel. You are not well : Remaine heere in the Caue,
 Wee'l come to you after Hunting. 5

Arui. Brother, stay heere :
 Are we not Brothers ?

Imo. So man and man should be,
 But Clay and Clay, differs in dignitie,
 Whose dust is both alike. I am very sicke, 10

- | | |
|--|---|
| <p>20. <i>spurne</i>] <i>I'll spurn</i> Han.
 <i>Father,</i>] <i>father</i>; Cap. et seq.
 21. <i>happily</i>] <i>haply</i> Johns. et seq.
 (except <i>happely</i> Wh. i.).
 23. <i>safe,</i>] <i>safe</i>, Johns. <i>safe</i>: Pope et
 seq.
 24. <i>purpose</i>:] <i>purpose</i>. Cap. Coll. ii,
 iii. <i>purpose!</i> Pope et cet.
 24, 25. <i>Fortune...hand</i>:] <i>fortune...
 hand!</i> Han. <i>Fortune,...hand!</i> Johns.
 et cet.
 25. <i>meeting place</i>] Ff, Rowe, Theob.</p> | <p>Warb. Johns. <i>meeting-place</i> Han. et
 cet.
 1. Scene continued. Rowe.
 Scene changes to the Front of the
 Cave. Theob.
 4. [To Imo. Cap.
 <i>Cave,</i>] <i>cave</i>; Theob. Warb. et seq.
 5. <i>to you</i>] <i>t'you</i> Pope,+.
 6. [To Imo. Theob.
 8. <i>be,</i>] <i>be</i>; Theob. Warb et seq.
 10, 16. <i>I am</i>] <i>I'm</i> Pope,+ , Dyce ii,
 iii.</p> |
|--|---|

have in mind the suit worn by Posthumus. May we not then picture the fight, as it outlined itself in the conceited brain of the braggart, where his every stroke cut and slashed his victim's fine garments, while that victim was still alive, and, in the havoc of his clothes, receive a foretaste of his own doom, before Cloten gave him his *coup de grace*? If this picture be true, the Folio text needs no change.—ED.

10. **Whose dust is both alike**] DEIGHTON takes 'dust' here as a reference to the ashes of death, and he may be right; but I had always supposed the sentence to mean that clay and clay are different in outward show, although both are composed of the same dust, where 'dust' is used in its Biblical sense: 'dust thou art and unto dust shall thou return.'—ED.—PORTER—CLARKE suggest that these words were elicited by 'an embrace from the loving and sympathetic Arviragus, from which, although not in itself objectionable, Imogen had instinctively recoiled.'

- Gui.* Go you to Hunting, Ile abide with him. 11
- Imo.* So ficke I am not, yet I am not well :
 But not fo Citizen a wanton, as
 To feeme to dye, ere ficke : So please you, leaue me,
 Sticke to your Journall course : the breach of Custome, 15
 Is breach of all. I am ill, but your being by me
 Cannot amend me. Society, is no comfort
 To one not sociable : I am not very ficke ,
 Since I can reason of it : pray you trust me heere,
 Ile rob none but my selfe, and let me dye 20
 Stealing so poorely.
- Gui.* I loue thee : I haue spoke it, 22
11. *Hunting,*] *hunting*; Coll. Dyce, Sta. Glo. Cam. *hunting*. Sing.
 12. *not,*] Ff. Rowe, +, Coll. Dyce, Sta. Glo. Cam. *not*; Cap. et cet. *well:*] *well*, Rowe, Pope, Han.
 13. *Citizen*] *sickenning* Perring.
 14. *me,*] *me*; Cap. et seq.
 15. *Custome,*] *custom* Cap. et seq.
 15, 16. *Custome, Is*] *custom is The* Sta. conj. (Athenæum, 14 June, 1873).
 16. *ill,*] *ill*; Cap. et seq.
 17. *me,*] *me*: Cap. et seq.
 17. *Society,*] *Society* Rowe et seq.
 18. *I am*] *I'm* Pope, +, Steev. Var. '03, '13, Dyce ii, iii. *ficke,*] *sick*. F₂.
 19. *of it:*] Ff, Coll. *of't* Han. *of it*. Rowe et cet. *heere,*] *here*: Cap. et seq.
 20. *selfe,*] Ff, Rowe, +, Coll. *self*; Cap. et cet. *dye*] *dye*, Cap. et seq.
 22. *spoke it,*] *spoke it*; Theob. et seq.

13. not so Citizen a wanton] NARES (*Gloss.*, s. v. Citizen. As an adjective): Town bred; delicate.—HUDSON: I suspect this is an instance of transposition, and that 'wanton' is to be taken as an adjective,—'so wanton a citizen,' or 'a citizen so wanton.'—SCHMIDT (*Lex.*) supplies many an instance of 'wanton' used as a noun. None, however, can be better than the following, which DOWDEN supplies from Roper's *Life of Sir Thomas More* (Lumbys ed. of *Utopia*, xlii.), where Sir Thomas says: 'For me thinketh God maketh me a wanton, and setteth me on his lapp and dandleth me.'—MURRAY (*N. E. D.*, s. v. Citizen, 4. adjective): Citizenish, city-bred. *nonce-use*. [The present line the sole quotation.]

15. your Journall course] JOHNSON: Keep your *daily* course uninterrupted; if the stated plan of life is once broken, nothing follows but confusion.

19. Since I can reason of it: pray you trust me] WALKER (*Crit.*, i, 77) devotes a chapter to examples where, as he says, "'Pray you, 'beseech you, are frequent in Shakespeare. I remember also 'crave you (in *Macb.*), and the substitution, in printing, of the longer form for the shorter has destroyed the metre of numerous passages in our old dramatists.' Among the examples is the present line, which Walker would accordingly read: 'Since I can reason of 't. Pray trust me here.' So again in IV, ii, 323, 324, below.

20. Ile rob none but my selfe] DOWDEN: Does Imogen give her words point for herself by a hidden reference to the womanly charms and princely graces she has deprived herself of?

How much the quantity, the waight as much,
As I do loue my Father. 23

Bcl. What? How? how? 25

Arui. If it be sinne to fay fo (Sir) I yoake mee
In my good Brothers fault : I know not why
I loue this youth, and I haue heard you fay,
Loue's reafon's, without reafon. The Beere at doore,
And a demand who is't fhall dye, I'd fay 30
My Father, not this youth.

Bcl. Oh noble straine !

O worthineffe of Nature, breed of Greatneffe !
"Cowards father Cowards, & Bafe things Syre Bace ;
"Nature hath Meale, and Bran ; Contempt, and Grace. 35

23. *How*] As Heath and Johns. conj.
Cap. Ran.

waight as much,] *weight, as much*
Perring.

much,] *much* Ingl. (Perring conj.).

28. *youth,*] Ff, Rowe, +, Sta. *youth*;
Cap. et cet.

29. *Loue's reafon's,*] *Loves reafons* F₂.
Love's reafons F₃F₄. *Love reasons* Pope,
+. *Love's reason's* Rowe, Johns. et
seq.

reafon.] Ff, Rowe, +, Ktly, Ingl.
reason; Cap. et cet.

Beere] F₂. *Beer* F₃F₄. *Bier*

Rowe.

31. *My...youth.*] As quotation, Han.
Johns. et cet. (except Coll. i.).

32-37. [Aside, Cap.

33. *Nature,*] *nature!* Cap. et cet.

34, 35. As quotation, Ff, Rowe.
In margin, Pope, Han.

34. *Cowards father Cowards,*] F₂.
Cowards, Father, Cowards F₃F₄. *Cow-*
ards, father cowards Rowe i.

things Syre Bace] F₂. *things,*
Sire, bafe F₃F₄. *things, Sire base* Rowe i.
things sire the base Pope, +. *things*
sire base Rowe ii. et cet.

23. **How much the quantity**] JOHNSON'S *Edition* and HEATH'S *Revisal* were issued in the same year; priority in the *Notes* can be given therefore to neither in proposing 'As much,' etc. (In his Preface, however, Johnson refers to Heath.)—MALONE: Surely the present reading has exactly the same meaning, 'How much soever the mass of my affection to my father may be, so much precisely is my love to thee; and as much as my filial love weighs, so much also weighs my affection for thee.'—VAUGHAN (p. 475): I cannot legitimately extract Malone's interpretation from Shakespeare's words. As Shakespeare did not intend 'weight' to be identical with quality, 'so much is my love' is not to be discovered in his words. The line may be amended thus: 'So much the quantity,' etc.—DOWDEN: As I read this, the sentence runs: 'I love thee (I have spoke it) as I do love my father.' Line 23 I regard as parenthetical. Guiderius cannot deny that in quantity, the accumulation of years of affection, the love of his father may be greater, but in weight (of passion) this new love equals it. 'How much the quantity' means 'Whatever the quantity may be.'

32. **Oh noble straine**] NARES (*Gloss.*) defines 'strain' as 'descent, lineage,' which harmonises with what Belarius goes on to apostrophise, 'O breed of Greatness!'—SCHMIDT (*Lex.*) defines it by 'impulse, feeling'—a meaning of which it is certainly capable, but not, I think, in the present context.—ED.

34, 35; 45-47; 72-75; 80, 81. All these lines POPE, followed by HANMER, de-

I'me not their Father, yet who this should bee,
Doth myracle it selfe, lou'd before mee.

36

36. *I'me* F₃. *Ime* F₂. *I'm* F₄, Rowe,
+, Knt, Dyce, Sta. Sing. Ktly, Glo.
Cam. *I am* Cap. et cet.

Father,] *father*; Theob. Warb. et

seq.

37. *it selfe, lou'd before mee.*] *itself*;
lov'd before me! Rowe, Pope, Han.
itself, lov'd before me! Theob. Warb.
Johns.

servedly degraded to the foot of the page,—without comment, and no comment was needed,—their just belief was thereby indicated that the lines were none of Shakespeare's. Not so, however, CAPELL, who administers a grave rebuke (p. 116): 'licenses of this sort,' he says austerely, 'ought never to be taken at any time without reasons which carry instant conviction, which cannot be urged for any one of the above-mentioned couplets; whose meanness (the cause, in all likelihood, of their being rejected) may have a source they were not aware of; namely, that they are only quotations—they have the air of it, each of them; and what at present is only conjecture, may very possibly be turned into truth by the happy diligence of some future researcher.'

34. **Cowards father Cowards**, etc.] In tracing Ovid's influence on Shakespeare, WALKER (*Crit.*, i, 153) quotes this line as one 'that has the look of an imitation,' not from Ovid, but from *Horace*, IV, Ode iv, 29: 'Fortes creantur fortes. Et bonis est in juvenis, est in equis patrum Virtus,' etc. [It may well be that the author of these doggrell rhymes, and of many another in this play, imitated whom he pleased, like Habakkuk, 'it etait capable de tout.' In the present instance, however, he had the effrontery to prefix inverted commas, to indicate that they were maxims or noteworthy lines. It may, perhaps, be worthy of remark that these inverted commas, although extremely rare, are not unknown in the Folio. An instance occurs in *Tro. & Cress.* on what would be page 81 (if the pages were numbered), column *a*, third line from the bottom: 'Therefore this maxime out of loue I teach, "*Atchieuement, is command; vngain'd, beseech.*"' It is evidently thus printed, because Cressida has just termed it a 'maxim.' In a note on this line WHITE (ed. i.) points out another instance in *Meas. for Meas.*, where Isabella says: 'Then Isabell liue chaste, and brother die; "More then our Brother, is our Chastitie."'—II, iv, 186, p. 70, col. *b*, third line before the end of the Act. In a note on Polonius's precepts in *Hamlet*, I, iii, 59, etc., KNIGHT observes that 'it is remarkable that in the Qto, 1603, the "precepts" are printed in inverted commas, as if they were taken from some known source,' etc.—DYCE (*Remarks*, p. 207) replied: 'Not at all "remarkable." In the Qtos of [*Hamlet*] (excepting that of 1603) a speech of the Queen, IV, v, is "printed with inverted commas." Hereupon the passage is reprinted by Dyce, each line beginning with a comma. Dyce, with his invincible Scotch accuracy, adds parenthetically '(the 4to of 1637 gives it with double commas).' 'In various other early plays,' Dyce proceeds, 'THE GNEOMIC PORTIONS are so distinguished.' He quotes seven examples, to which White, in his note on *Tro. & Cress.*, adds others, all interesting, but too long to be repeated here on what is not really germane to the present text.—ED.]

36, 37. **who this should bee . . . lou'd before mee**] DEIGHTON: That is, But that this boy of whom we know nothing should be loved more than me is surely miraculous.—DOWDEN: 'Miracle' may be a noun—doeth, accomplishes a very miracle; or a verb—shows itself miraculous.

'Tis the ninth houre o'th'Morne. 38
Arui. Brother, farewell.
Imo. I wish ye sport. 40
Arui. You health.—So please you Sir.
Imo. These are kinde Creatures.
 Gods, what lyes I haue heard :
 Our Courtiers say all's fauge, but at Court ;
 Experience, oh thou disproou'ft Report. 45
 Th'emperious Seas breeds Monsters ; for the Dish,
 Poore Tributary Riuers, as sweet Fish : 47

38. *o'th'* F₄. *oth* F₂. *oth'* F₃. *o'the*
 Cap. et seq.

41. *You health.*] *You, health*—Theob.
 i. *You health*—Theob. ii, Warb. Johns.
Your health—Han. *You, health*. Sta.

42. [Aside. Johns. and Cap.

42, 43. One line, Rowe et seq.

43. *I haue*] *I've* Pope, +, Dyce ii, iii,
 Ingl.

heard:] *heard!* Rowe et seq.

44. *all's*] *alls* F₂.

45-47. In margin, Pope, Han.

45. *oh thou*] *oh how thou* Rowe, Theob.
 Warb.

Report.] *report,*—Theob. ii,
 Warb. *report!* Var. '73 et seq.

46. *Th'*] Ff, Rowe, Theob. Warb.
 Johns. Coll. Dyce ii, iii, Ingl. *The*
 Cap. et cct.

emperious] *imperious* Rowe et
 seq.

breeds] F₁.

38. 'Tis the ninth houre o'th'Morne] CAPELL: As Belarius utters these words he turns to a part of the cave and takes down some of their hunting instruments, reaching one to Arviragus, which is the occasion of the words, 'So please you, Sir,' the reaching being linked with a call. [Dr Johnson, borrowing from Prospero's speech to Caliban, said that if Capell had come to him, he would have endowed his purposes with words.—ED.]

41. So please you Sir] TYRWHITT: I cannot relish this *courtly phrase* from the mouth of Arviragus. It should rather, I think, begin Imogen's speech. [See preceding note.]—WALKER (*Crit.*, iii, 326): Point, 'So please you, sir—' Arviragus is speaking to Belarius. [See Capell's preceding note, wherein he anticipates Walker.]

46. *emperious*] MALONE: Used for *imperial*.

46. Seas breeds Monsters ; for the Dish] VAUGHAN (having found the following in North's *Plutarch*, 'He . . . answered them proudly that a platter was too little to hold a dolphin,' *Lucullus*, p. 521) concluded that we should print, 'The imperious seas breed monsters for the dish; Poor tributary,' etc. 'That is, of course, "The sea breeds creatures which would be monsters in a dish; while the poor rivers, which pay their tribute to it, breed fish as sweet as the creatures of the sea are monstrous."' [Vaughan's quotation from *Plutarch* gives the impression, I fear, that *Lucullus* was discussing the possibility of serving up dolphins as a tempting viand; in reality, he used the simile in order to show the inhabitants of Seleucia that their city was too small for a School of Oratory, without any reference to the edible quality of a dolphin. I am afraid Vaughan failed to note this, and by his change of punctuation gives us to understand that monsters were cooked and eaten as a toothsome *entremets*. Any time or thought, however,

- I am sicke still, heart-sicke; *Pisanio*, 48
 Ile now taste of thy Drugge.
Gui. I could not stirre him : 50
 He said he was gentle, but vnfortunate ;
 Dishonestly afflicted, but yet honest.
Arui. Thus did he answer me : yet said heereafter,
 I might know more.
Bel. To'th'Field, to'th'Field : 55
 Wee'l leaue you for this time, go in, and rest.
Arui. Wee'l not be long away.
Bel. Pray be not sicke,
 For you must be our Hufwife.
Imo. Well, or ill, 60
 I am bound to you. *Exit.*

48. *still*,] Ff, Rowe,+, Sta. Cam.
still; Cap. et cet.

heart-sicke;] *heart-sick*—Rowe,+.
heart-sick. Coll. Glo. Cam.

49. *Ile*] *I will* Var. '73.

[*Drinking out of the Viol*. Rowe,
 +. *Swallows some*. Dyce, Wh. Sta.
 Glo. Cam. *Drinking*. Coll. ii. *Taking*
 it. Coll. iii.

53. *Thus*] *So* Cap.

said heereafter,] *said, hereafter*
 Rowe et seq.

55. *To'th'...to'th'*] *To th'...to th'* Ff,
 Rowe,+. *To the* Cap. et seq.

56. *time*,] *time*; Pope et seq.

59. *Hufwife*] Ff, Cap. *housewife*
 Rowe i. *housewife* Rowe ii. et cet.

61. *bound*] *still bound* Cap.

Exit.] After line 62, Cap.

expended on these trashy lines, so utterly inappropriate as coming from Imogen's sad, sad heart, and never written by Shakespeare, is utterly wasted.—ED.]

49. *Ile now taste of thy Drugge*] THE COWDEN-CLARKES: At one time we believed that these words were merely meant to indicate that Imogen intends taking some of the drug when she returns into the cave and shall be once more alone. But upon reconsideration of the stage situation,—the momentary withdrawal of Belarius and the young men, which gives her the opportunity of speaking in soliloquy and of remembering Pisano's gift,—we think it probable that the author intended this to be the juncture at which she swallows some.

49. *Drugge*] DYCE: The 'drug,' it appears, was a solid.—BUCKNILL (p. 223): Cornelius has given to the queen a narcotic, something that will stupify and dull the sense for a while, but will not prove poisonous. The plot of the play hinges upon the operation on Imogen of this narcotic, the supposed powers of which appear to have been exactly the same as that given by Friar Lawrence to Juliet for the purpose of simulating death. Modern medicine is acquainted with no drug having the property to produce for a while the show of death, and yet leave the powers of life so unharmed that the subject of them shall be 'more fresh, reviving.'

50. *I could not stirre him*] JOHNSON: Not *move* him to tell his story.

51. *gentle, but vnfortunate*] JOHNSON: 'Gentle' is *well-born*, of birth above the vulgar.—STEEVENS: Rather of rank above the vulgar.

Bel. And shal't be euer.

62

This youth, how ere distrest, appeares he hath had
Good Ancestors.

Arui. How Angell-like he sings?

65

Gui. But his neate Cookerie?

Arui. He cut our Rootes in Charracters,

67

62. *And...euer*] Continued to Imo. (reading *shall*) Heath, Mason, Huds. Warb. MS. (N. & Q., VIII, iii, 263).

shal't] *shalt* Ff. *so shalt* Han. *shall* Warb. Huds.

63. *distrest, appeares he*] Ff, Rowe, Coll. Dyce, Sta. Ktly, Glo. Cam. *distress'd appears he*, J. W. S. (Shakesperiana, Feb., 1884). *distress'd, it appears he* or *distress'd, 't appears he* Craig.

conj. *distress'd, appears, he* Cap. et cet.

63. *he hath*] to have Pope, +.

65, 66. *sings?...Cookerie?*] *sings!...cookery!* Theob. et seq.

66, 67. Two lines, ending: *Rootes...Charracters.* Glo. Cam.

One line, Cap. et seq. (except Glo. Cam.).

67-69. *He ... Dieter*] Continued to Gui. Cap. Var. '78 et seq.

62. **And shal't be euer**] CAPELL: This reply of Belarius has been objected to, but with no sort of reason; the only force of it is—that he would always be doing what *might* bind her to him.

63. **how ere distrest, appeares he hath**] KNIGHT (reading 'how'er distress'd he appears, hath'): [The comma, inserted by Capell after 'appears,'] is to us unintelligible; we have, therefore, ventured on the transposition in our text, assuming that the printer, having left out the 'he' in his first proof, inserted it as a correction in the wrong place—one of the commonest of typographical errors.

63. **appeares**] ABBOTT (§ 295) surmises that 'perhaps "appear" was sometimes used as an active verb.' (See III, iv, 165, where Abbott thinks that it may be used reflexively.) But afterwards (§ 411) he inclines to think that the better way is to consider the phrase as a confusion of two constructions: 'He hath had, (it) appears, good ancestors,' and 'He appears to have had.'

66. **Cookerie**] MRS LENNOX (i, 163): [When Imogen assumes a man's garb] Shakespeare drops Boccaccio, after having servilely copied from him all the incidents which compose this part of the plot; but by changing the scene and characters he has made these incidents absurd, unnatural, and improbable. The rest of the Play is equally inconsistent, and if Shakespeare invented here for himself, his imagination in this one instance is full as bad as his judgment. His Princess, forgetting that she had put on boy's cloaths, to be a spy on the actions of her husband, commences as Cook to two young foresters and their father, who live in a Cave; and we are told how nicely she sauced their broths. Certainly this Princess had a most œconomical education.—DOUCE (ii, 105): [Mrs Lennox] ought at least to have remembered, what every well-informed woman of the present age is acquainted with, the education of the princesses in Homer's *Odyssey*. It is idle to attempt to judge of ancient simplicity by a mere knowledge of modern manners.—MRS JAMESON (ii, 83): We must not forget that 'her neat cookery,' which is so prettily eulogised by Guiderius, formed part of the education of a princess in those remote times.—FLETCHER (p. 46): These words of Guiderius are remarkable in two respects. They show the graceful propriety with which the Poet could ascribe to his ideal princess a familiarity with the most ordinary branches of domestic economy; and exhibit at the same time the inimitable art wherewith he could lend ideal dignity to one of the homeliest qualifications.

And fawc't our Brothes, as *Iuno* had bin sicke, 68
And he her Dieter.

Arui. Nobly he yoakes 70
A smiling, with a sigh; as if the sigh
Was that it was, for not being such a Smile:
The Smile, mocking the Sigh, that it would flye
From so diuine a Temple, to commix
With windes, that Saylor's raile at. 75

Gui. I do note,
That greefe and patience rooted in them both,
Mingle their spurres together. 78

68. *fawc't*] *fawc't* Ff. *sauc'd* Rowe.
Brothes] F₂. *broth* Rowe ii,+.
Broths F₃F₄ et cet.
bin] *been* F₃F₄.

71. *sigh*] F₂, Theob. Warb. Johns.
Coll. Dyce, Sta. Glo. Cam. *sigh*. Pope,
Han. *sigh*: F₃F₄, Rowe et cet.

71, 75. *as if...raile at.*] In margin,
Pope, Han.

73. *Smile*] *Smile* F₃F₄ et seq.

76. *I*] *Yes, I* Han.

77. *them*] *him* Pope et seq.

78. *spurres*] *pow'rs* Pope i.

67-70. *Arui. He cut . . . Arui. Nobly he, etc.*] We are at times inclined to exclaim at the stupidity of the printers; and yet there is here a manifest error, such as giving two consecutive speeches to the same speaker, which escaped the notice of ROWE, POPE, THEOBALD, HANMER, Warburton, Johnson, and, in recent times, INGLEBY (ed. i.). CAPELL was the first to correct it by giving to Guiderius the whole of the first speech attributed to Arviragus from 'He cut our Rootes in Characters, line 67, to 'And he her Dieter,' line 69.—ED.

67. *Characters*] STEEVENS: So, in Fletcher's *Elder Brother*, '—a bookish boy, That never knew a blade above a penknife, And how to cut his meat in characters.'—IV, i, 16.

77. *greefe and patience rooted in them both*] HUNTER (ii, 296) censures Knight for not mentioning that *him* for 'them' is merely Pope's 'conjectural emendation,' and also for taking no notice of the reading of the Folios. 'Yet one would have thought,' he goes on to say, 'that the unsuitableness of "both," as annexed to "him" or the awkwardness of it, if referred to "Grief and Patience," would have shown that the original copies deserved to have their reading at least exhibited. That the original is the true reading will easily be made to appear.' Hereupon Hunter quotes lines 65-78 for the sake of the emphasis given therein to 'smiling' and 'a sigh,' and 'Grief and Patience,' and then asks, 'Who can doubt that "them" has for its antecedent the smile and the sigh? In both might be discovered at once both grief and patience. It is the highest style of art; but the beauty is lost if we substitute *him*.' THISELTON agrees with Hunter, who is, I also think, entirely right.—ED.

78. *spurres*] WHITNEY (*Cent. Dict.*): A large lateral root of a tree.—RUSKIN (vol. iv, p. 397): There is only one thing belonging to hills that Shakespeare seemed to feel as noble—the pine tree—and that was because he had seen it in Warwickshire, clumps of pine occasionally rising in little sandstone mounds, as at the place of execution of Piers Gaveston, above the lowland woods. . . . Note his observance of

Arui. Grow patient,
And let the stinking-Elder (Greefe) vntwine

80

79-81. In margin, Pope.
79. *patient,*] Ff. *patience,* Rowe.
patience; Cap. *patience!* Theob. et cet.

80. *stinking-Elder*] *stinking Elder* F₃F₄
et seq. *sticking ivy* Bailey.
vntwine] *not twine* Ingl. conj.

the peculiar horizontal roots of the pine, spurred as it is by them like the claw of a bird, and partly propped, as the aiguilles by those rock promontories at their bases which I have always called their spurs, this observance of the pine's strength and animal-like grasp being the chief reason for his choosing it, above all other trees, for Ariel's prison. [See IV, ii, 227.]

79-81. **Grow . . . Vine**] INGLEBY reads, 'Grow patience—And let the stinking elder, grief, untwine His perishing root—with the increasing vine'; and thus interprets: 'The construction seems to be, "Grow patience, with the increasing vine [that is, 'let patience grow with the growth of the vine']; and let the stinking elder (grief) untwine [from it] his perishing root.'" In this play one must be prepared for an elliptical construction. Here the vine is Fidele or, perhaps, Fidele's heart.'

80. **stinking-Elder**] ELLACOMBE (p. 64): There is, perhaps, no tree around which so much of contradictory folk-lore has gathered as the Elder tree. With many it was simply 'the stinking elder,' of which nothing but evil could be spoken. Biron, in *Love's Labor Lost*, V, ii, when he said 'Judas was hanged on an Elder' only spoke the common mediæval notion; and so firm was this belief that Sir John Mandeville was shown the identical tree at Jerusalem, 'and faste by is zit, the Tree of Eldre that Judas henge himself upon, for despeyr that he hadde, when he solde and betrayed oure Lord,' [p. 69, ed. Ashton]. This was enough to give the tree a bad fame, which other things helped to confirm—the evil smell of its leaves, the heavy narcotic smell of its flowers, its hard and heartless wood, and the ugly drooping black fungus that is almost exclusively found on it (though it occurs also on the Elm), which was vulgarly called the Ear of Judas (*Hirneola auricula Judæ*). This was the bad character; but, on the other hand, there were many who could tell of its many virtues, so that in 1644 appeared a book entirely devoted to its praises. This was 'The Anatomie of the Elder, translated from the Latin of Dr Martin Blockwich by C. de Iryngio' (*i. e.*, Christ Irvine), a book that, in its Latin and English form, went through several editions. And this favourable estimate of the tree is still very common in several parts of the Continent. . . . Nor must we pass by the high value that was placed on the wood both by the Jews and the Greeks. It was the wood chiefly used for musical instruments, so that the name Sambuke was applied to several very different instruments, from the fact that they were all made of Elder wood. The 'Sackbut,' 'dulcimer,' and 'pipe' of *Daniel* iii. are all connected together in this manner.

80. **Elder (Greefe) vntwine**] JOHNSON: Shakespeare had only seen English *vines* which grow against walls, and therefore may be sometimes entangled with the elder. Perhaps we should read—untwine—from the vine.—STEEVENS: Sir John Hawkins proposes to read—entwine. He says, 'Let the stinking elder [Grief] *entwine* his root with the vine [Patience] and in the end Patience must outgrow Grief.'—MALONE: That is, may patience increase, and may the stinking elder, grief, *no longer twine* his decaying [or destructive, if *perishing* is used actively] root *with* the vine, patience thus increasing!—MONCK MASON (p. 333) would read,

His perishing roote, with the encreasing Vine. 81

Bel. It is great morning. Come away : Who's there?

Enter Cloten.

Clo. I cannot finde those Runnagates, that Villaine
Hath mock'd me. I am faint. 85

81. *with the*] *from thy* Han. *from*
with the Ktly. *from with thy* Ktly conj.
encreasfng] *increasing* Han. Cap.

et seq.
82. *morning.*] *morning:* Cap.
Come away:] Ff, Rowe, Pope.
Come, away: Theob. Warb. *Come,*
away. Cap. *Come; away!* Coll. Sing.
Come, away! Dyce, Sta. Ktly, Glo.

Cam. *Come; away.* Johns. et cet.
83. [Scene III. Pope, Han. Warb.
Johns.

Cloten.] F₄. Clotten. F₂F₃.
84. *Runnagates.*] *runagates:* Pope et
seq.
Villaine] *villain-slave* or *villain,*
sure, Sta. conj.

'entwine His perishing root, with *thy* increasing Vine.' 'And the meaning is,' he says, 'Grow patience! entwine your roots with those of grief, that whilst he lasts you may not be separated from him, but let his root be perishing, and your's increasing.' The propriety of my amendment of *thy* instead of 'the' will be evident if it be remembered that this speech is addressed to patience as a person, and that the vine is not a general emblem of patience.—KNIGHT: The root of the elder is short-lived and perishes, while that of the vine continues to flourish and increase: let the stinking elder, grief, untwine his root which is perishing with (in company with) the vine which is increasing.—WHITE: 'His perishing root' means 'his root which causes to perish; 'perish' being used actively.—HUDSON: We have here an expression of exactly the same sort as one now, against propriety, growing into use; namely, 'differing *with* another' instead of 'differing *from* another.' In our time the proper language would be, 'Let the elder *twine* his root *with* the vine'; or, 'Let the elder *untwine* his root *from* the vine.' To *perish* was sometimes used as a transitive verb. So here, *perishing* means *destructive*. 'The stinking elder' is the same as the poison elder; and I used to hear it called, and to call it, by either name indifferently.—VAUGHAN (p. 478): The construction of this sentence is mistaken by all. The two lines convey either this, 'Let the elder untwine its perishing root concurrently *with* the increase of the vine' ('with the increasing vine'), or, rather, 'Let the elder untwine its root, which will perish as the vine increases' ('with the increasing vine') 'and by its increase.'—DOWDEN: In truth, no difficulty exists here: the meaning is with the increase of the vine, or as the vine increases, let the elder untwine his perishing root. The word 'with' is not to be connected with 'untwine.' [Is it not sad to see so much ingenuity, not to mention the ready invention of botanical facts, expended on lines which respect for Shakespeare forbids us, or forbids me, at least, to believe that he ever wrote? The lines from 70 to 81, with the absurdity of giving two separate consecutive speeches to the same character, are, to me, forced, stilted, and out of character. What knew Arviragus of winds that sailors rail at? And let him believe who lists that Shakespeare, with his love for daffodils, and violets, and primroses, and all the sweet flowers of the field, would ever use a simile drawn from 'st —king elder'! Never did Belarius speak more to the purpose than when he put a stop to this dialogue.—ED.]

82. *It is great morning*] STEEVENS: A Gallicism, *Grand jour*.

- Bel.* Those Runnagates? 86
 Meanes he not vs? I partly know him, 'tis
Cloten, the Sonne o'th' Queene. I feare some Ambush:
 I saw him not these many yeares, and yet
 I know 'tis he: We are held as Out-Lawes: Hence. 90
Gui. He is but one: you, and my Brother search
 What Companies are neere: pray you away,
 Let me alone with him.
Clot. Soft, what are you
 That flye me thus? Some villaine-Mountainers? 95
 I haue heard of fuch. What Slaue art thou?
Gui. A thing
 More flauish did I ne're, then answering
 A Slaue without a knocke. 99

86-93. [Aside. Cap.

86. *Those Runnagates?*] Ff. *Those runagates!* Rowe et seq. As a quotation, Sta. Glo. Dyce ii, iii, Cam.

87. *him,*] *him*; Rowe ii. et seq.

88. *o'th'*] *oth'* F₂F₃. *o'the* Cap. et seq. *Queene.*] *Queen*; Rowe, Pope, Theob. Han. Warb.

Ambush:] Ff. *ambush*— Rowe, +. *ambush.* Johns. et cct.

90. *We are*] *we're* Theob. ii, Warb. Johns.

Out-Lawes:] Ff (*Out-laws:* F₄). *out-laws.* Johns. Ktly.

92. *away,*] *away*; Theob. et seq.

93. [Exeunt *Bel.* and *Arvir.* Rowe.

94. *Soft.*] Ff, Rowe, Pope. *Soft:* Cap. *Soft!* Theob. et cct.

95. *Some*] *Sonne* F₂.

villaine-Mountainers?] F₂. *Villain Mountainers?* F₃F₄. *villain-Mountainers*— Rowe, Pope. *villain-Mountainers*— Theob. i, Han. *villain-Mountaineer.* Theob. ii, Warb. Johns. *villain mountaineers?* Cap. et seq.

96. *I haue*] *I've* Pope, +, Dyce ii, iii.

97, 98. *thing More*] *thing.* *More* F₂. *thing, More* F₃F₄.

98. *ne're,*] *ne'er* Dyce, Glo. Cam.

99. *A Slaue*] As quotation, Mal. Ran. Steev. Varr. Knt, Sta. Dyce iii.

92. **What Companies**] WALKER, in his valuable *Article* on the frequent interpolation and omission of *s* in the Folio, quotes (*Crit.*, i, 225) this line and asks, 'Why the plural? A little below we have "No company's abroad." And again, "—what company Discover you abroad?"' DYCE quotes Walker, without comment. I think the present example hardly within the scope of Walker's *Article*; the verb shows that, whatever be the reason, the plural is intentional, and ought we then to change it? SCHMIDT (*Lex.*) gives it as equivalent to 'people.'—ED.

95. **villaine-Mountainers**] WALKER (*Vers.*, 224): An erratum, I suspect, occasioned perhaps by the frequency of the form *-er* in this class of words; see 'Yeeld Rusticke Mountaineer,' line 136, below.—DYCE (ed. ii.): I should have retained 'mountainers,' but that in the five other passages where the word occurs the Folio spells it with the double *e*.

98, 99. **then answering A Slaue without a knocke**] M. MASON: Than answering that abusive word 'Slave.' 'Slave' should be printed in Italics [as a quotation].—MALONE: See *Rom. & Jul.*: 'Now, Tybalt, take the "villain" back again.'—III, i, 130.—WYATT: 'A slave' is usually taken to mean 'the epithet,

<p><i>Clot.</i> Thou art a Robber, A Law-breaker, a Villaine : yeeld thee Theefe.</p> <p><i>Gui.</i> To who? to thee? What art thou? Haue not I An arme as bigge as thine ? A heart, as bigge : Thy words I grant are bigger : for I weare not My Dagger in my mouth. Say what thou art : Why I should yeeld to thee?</p> <p><i>Clot.</i> Thou Villaine base, Know'st me not by my Cloathes?</p> <p><i>Gui.</i> No, nor thy Taylor, Rascall :</p>	<p>100</p> <p>105</p> <p>109</p>
<p>101. <i>Villaine:] villain.</i> Coll. Ktly. <i>thee Theefe.]</i> F₂. <i>thee, Thief.</i> F₃F₄ et seq.</p> <p>102. <i>who?] whom?</i> Ff, Rowe,+, Ran. Coll.</p> <p>103. <i>bigge:] big?</i> F₄ et seq.</p> <p>105. <i>Say]</i> Ff, Rowe, Pope, Han. Dyce, Glo. Cam. <i>Say,</i> Theob. et cet.</p> <p><i>art:] art,</i> F₄, Rowe,+, Knt,</p>	<p>Coll. i, ii, Dyce, Glo. Cam. 106. <i>I should] should I</i> Ingl. i. <i>thee?] thee.</i> Han. Coll. iii, Ingl. ii, Cam. 108. <i>me not by my] not my</i> Douce, Vaun. 109. <i>No.] No</i> Rowe ii, Pope. Om. Steev. conj. <i>Rascall:]</i> Om. Pope. <i>Rascall,</i> Ff et seq.</p>

slave,' on the false analogy [of the line just quoted by Malone from *Rom. & Jul.*]. It is evident that the use of the indefinite article here makes all the difference, and that Guiderius is hurling Cloten's abusive epithet back, just as he does in line 121.

102. **To who?**] See I, vii, 182.

103. **A heart, as bigge]** Thus 'heart' is used when Orlando says to Adam, 'Why how now, Adam, no greater heart in thee?'

108. **Know'st me not by my Cloathes?**] INGLEBY: It is doubtful whether Cloten, unmindful of his disguise, expects Guiderius to recognise him as the Queen's son; or whether he supposes a stranger would take him for Posthumus because he wore Posthumus's clothes. Perhaps Shakespeare committed here the oversight he did in *Wint. Tale* [where, possibly, Florizel's 'swain's wearing' is spoken of as a court suit, IV, iv, 837, of the present ed.]. Such oversights are easily committed.—WYATT: Does Cloten in his anger forget for the moment that he is dressed in the garments of Posthumus? or does he expect to be recognised as Posthumus? Cloten's next speech hardly settles the point, because Guiderius's reply may well have made him look downward at his clothes and remind him that he was in borrowed garments; but it precludes the third supposition, that of an oversight on the part of the dramatist.—ROLFE: Cloten simply means that he ought to be recognised as a gentleman, or a person from the court, as Posthumus had been before he was banished.—DOWDEN: Is this the idea in Cloten's mind, 'Do you not know me, by reason, or in consequence, of my wearing these clothes?'—the clothes being, in fact, those of Posthumus? Every Briton should know the great Cloten, but the unprincipally garments may conceal his majesty.

109. **Rascall]** ELZE (p. 322): There is another reason [besides metrical] in favour of the omission [of 'Rascal'], and this is the marked contrast between the two characters of Cloten and Guiderius. Cloten, from the very moment of his entrance, heaps the most abusive language on his adversary, whereas Guiderius

Who is thy Grandfather? He made those clothes,
Which (as it seemes) make thee. 110

Clo. Thou precious Varlet,
My Taylor made them not.

Gui. Hence then, and thanke
The man that gaue them thee. Thou art some Foole,
I am loath to beate thee. 115

Clot. Thou iniurious Theefe,
Heare but my name, and tremble.

Gui. What's thy name?

Clo. *Cloten*, thou Villaine. 120

Gui. *Cloten*, thou double Villaine be thy name,
I cannot tremble at it, were it Toad, or Adder, Spider,
'Twould moue me sooner. 123

110. *Grandfather?*] *grandfather*, Rowe.
Grandfather: Ff et cet. *godfather*
Kinnear.

112. *Varlet,*] *Varlet!* Rowe, +.

115. *Foole,*] Ff, Rowe, Pope, Han.
fool; Theob. et cet.

116. *I am*] *I'm* Pope, +, Var. '85,
Dyce ii, iii.

121. *thou double*] *then double* Pope.
then, double Theob. +.

121. *Villaine*] *villain*, Theob. et seq.

122. *at it,*] *at it*; Rowe et seq.

were it] *were't* Steev. Var. '03,
'13, Knt, Sta. Sing. Ktly.

122, 123. Lines end: *Toad, ... sooner.*
(reading *Adder, or spider, it would*)
Han.

122. *or Adder, Spider,*] *adder, spider,*
Pope, +, Varr. Ran. Om. Cap.

123. *me*] Om. F₃F₄, Rowe i.

studiously refrains from retaliating; only twice he retorts: in line 97 et seq. ('A thing more slavish,' etc., which is language moderate enough) and in line 121 ('thou double villain'). I am, therefore, inclined to agree with Pope, not only because 'rascal' spoils the metre, but because it contradicts the well-defined character of Guiderius. It is, no doubt, an actor's addition.

113. *My Taylor*] ECCLES: 'My' here is emphatic; they were made by the tailor of Posthumus.

117. *Thou iniurious Theefe*] That is, *contumelious, insulting*. See 'iniurious Romans,' III, i, 53.

121. *Cloten, thou double Villaine*] DOWDEN: Does Guiderius jestingly take 'Cloten, thou villain' as the name, and improve on it by his 'Cloten, thou double villain'? or is 'thou double villain' only a retort for 'thou villain'?

122. *Toad*] TOPSELL (*Hist. of Serpents*, p. 193): All manner of Toades, both of the earth and of the water, are venomous, although it be held that the toades of the earth are more poysonfull then the toades of the water, except those Toades of the water which doe receiue infection or poyson from the water, for some waters are venomous. But the Toades of the Land, which doe descend into the Marshes, and so liue in both elements, are most venomous, and the hotter the country is, the more full they are of poyson. The Women-witches of auncient time which killed by poysoning, did much vse Toades in their confections. . . . The byting of a Toade, although it be sildome, yet it is venomous, and causeth the body to swell and breake, eyther by Impostumation, or otherwise. . . . The spettle also of Toades is

Clot. To thy further feare,

124

124. To] Then to Han.

124. further] farther Coll.

venomous, for if it fall vpon a man, it causeth all his hayre to fall off from his head.

122. **Adder]** TOPSELL (*Hist. of Serpents*, p. 50): It falleth out in the particular Discourse of Serpents, that I expresse the most knowne Serpent to vs in *England* in the first place, according to Alphabetical order, that is, the Adder. For although I am not ignorant, that there be which write it *Nadere*, of *Natrix*, which signifieth a Water-snake, yet I cannot consent vnto them so readily, as to depart from the more vulgar receaued word of a whole Nation, because of some likelyhood in the deriuation from the Latine. . . . They are a craftie & Subtill beast, biting suddently them that passe by them. . . . When she hath bitten, with her forked or twisted tongue shee infuseth her poyson. . . . *S. Ierom* saith, that when the Adder is thirstie and goeth to drinke, she first of all at the waterside casteth up her venome, least that by drinking it descend into her bowels and so destroy herself, but after she hath drunke, she licketh it up againe; even as a souldiour re-armed after he was disarmed.

122. **Adder, Spider]** DOWDEN: Could Shakespeare have written *atter-spider*, poisonous spider, remembering the word 'atter-cop,' spider?

122. **Spider]** BATMAN *vppon Bartholome* (Lib. xviii, chap. ii, p. 345, *verso*): The venomous spinner is called *Aranea*, and is a worme that hath that name of feeding & nourishing of the aire, as *Isidore* sayth, and spinneth long thrids in short time, and is alway busie about weauing, and ceaseth neuer of trauaile. . . . The biting of the spinner that is called *Spalangio*, is venomous and slaieth, except there be remedie and succour the sooner: but the vertue of *Plantaine* slayeth the venyme thereof, if it be laid thereto in due manner . . . a maner spinner is called *Spalanā* . . . and his smiting is more bitter and more sore, than the biting of the serpent *Vipera*. . . . Also another spinner is rough with a great head; . . . and by his biting the knees shake and fayleth, and also of his biting commeth blyndnes and spewing. [Thus far *Bartholome*. *Batman* hereupon adds, on his own authority, a gentle gird as *Irishmen*:] (Besides this large discourse of spiders, it hath been reported, that in *Ireland* be many spiders, and some verye great, and that being eaten of the *Irishmen*, have not performed any shewe of venime: it may be that the greater poyson subdueth the lesse.)—TOPSELL (*Hist. of Serpents*, p. 246): All Spydres are venomous, but yet some more, some lesse. . . . The most dangerous & harmful Spydres are called *Phalangia*, if they byte any one, (for they never strike) their poyson is by experience found to be so perrillous, as that there wil a notable great swelling immediatly follow thereupon. . . . There is another kind of *Phalangium* Spyder . . . of a passing deepe redde colour, and counted far worsere then the blew-Spyder, although the azure or blew-spyder onely by touching doth infect with poyson, and will breake any Christall glasse, if it runne ouer it though neuer so speedily, or doe but touch it in glauncing wise. [Topsell devotes more than fifteen folio pages to *The Spyder*. Let not the reader, however, suppose that all of them are filled with these terrifying details; on six or seven are set forth the virtues of 'The Tame or House-Spyder'—'a very gallant and excellent wise creature.' I have merely selected a few sentences from the accounts of the worst species, that some idea may be gained of the horrible reputation which finds an echo in the following passages, which I gather from *Bartlett's Concordance*—to which and to *Schmidt's Lexicon* so many editors are indebted for their parallel

Nay, to thy meere Confusion, thou shalt know 125
I am Sonne to'th'Queene.

Gui. I am sorry for't : not seeming
So worthy as thy Birth.

Clot. Art not afeard?

Gui. Those that I reuerence, those I feare : the Wife: 130
At Fooles I laugh : not feare them.

Clot. Dye the death :

When I haue flaine thee with my proper hand,
Ile follow those that euen now fled hence :
And on the Gates of *Luds-Towne* fet your heads : 135
Yeeld Rusticke Mountaineer. *Fight and Exeunt.*

Enter Belarius and Aruiragus. 137

126, 127. *I am*] *I'm* Pope, +, Steev.
Varr. Knt, Coll. Sta. Sing. Dyce ii, iii,
Ktly.

129. *afeard*] *afraid* Rowe, +.
130, 131. Mnemonic Pope, Warb.
130. *feare*:] *F₂*. *fear*, *F₃F₄*, Rowe,
Han. Johns. Var. '21, Coll. i, ii, Dyce,

Sta. Glo. Cam.

131. *laugh*:] *laugh*, *F₃F₄* et seq.

132. *death*:] *death!* Theob.+, Sta.

134. *hence*:] *hence*, Rowe et seq.

136. *Rusticke*] Om. Han.

Scene iv. Pope, Han. Warb.

Johns.

examples. Leontes, in *Wint. Tale*, exclaims, 'There may be in the cup A spider steep'd, and one may drink; depart, And yet partake no venom, . . . but if one present Th' abhorred ingredient to his eye, make known How he hath drunk, he cracks his gorge, his sides With violent hefts. I have drunk and seen the spider.'—II, i, 40 (54 of this ed.). Anne, in *Richard the Third*, prays 'More direful hap betide that hated wretch . . . Than I can wish to adders, spiders, toads, Or any creeping venom'd thing that lives!'—I, ii, 19. (Note the same triplet as in *Cymbeline*.) King Richard thus apostrophises his native land: 'Feed not thy soverign's foe, my gentle earth, Nor with they sweets confort his ravenous sense; But let thy spiders, that suck up they venom, And heavy-gaited toads lie in their way. . . . And when they from thy bosom pluck a flower, Guard it, I pray thee, with a lurking adder Whose double tongue may with a mortal touch Throw death upon thy soverign's enemies.'—*Rich. II*: III, ii, 12. (Again the triplet.)—ED.]

125. *meere*] In its derivative Latin sense: *pure, unmixed, unqualified*.

132. *Dye the death*] JOHNSON: This seems to be a solemn phrase for death inflicted by law.—Note on *Meas. for Meas.*, II, iv, 165, and quoted in *N. E. D.*—W. A. WRIGHT: Generally but not uniformly applied to death inflicted by law; for instance, it is apparently an intensive phrase in Sackville's *Induction*, line 35: 'It taught me well all earthly things be borne To dye the death.' Shakespeare, however, uses the expression always of a judicial sentence. Cf. *Ant. & Cleop.*, IV, xiv, 26: 'She hath betray'd me and shall die the death.' Even when Cloten says to Guiderius 'Die the death,' he looks upon himself as the executioner of a judicial sentence in killing an outlaw. See *Matthew*, xv, 4.—Note on *Midsummer N. Dream*, I, i, 74 (of this present edition).

133. *proper hand*] ABBOTT (§ 16): That is, 'with my own hand,' as in French.

135. *the Gates of Luds-Towne*] See III, i, 39.



Bel. No Companie's abroad? 138

Arui. None in the world : you did mistake him sure.

Bel. I cannot tell : Long is it since I saw him, 140
But Time hath nothing blurr'd those lines of Fauour
Which then he wore : the snatches in his voice,
And burst of speaking were as his : I am absolute
'Twas very *Cloten*.

Arui. In this place we left them ; 145
I wish my Brother make good time with him,
You say he is so fell.

Bel. Being scarce made vp, 148

138. *Companie's*] F₂. *companies* Glo.
Cam. *Company's* F₃F₄ et cet.
abroad?] Ff, Glo. Cam. *abroad*,
Cap. *abroad*. Rowe et cet.

139. *him sure*] *him, sure* Theob.
Warb. et seq.
142. *wore*] *wrote* Pope.
143. *I am*] *I'm* Pope, +, Dyce ii, iii.

140-143. I cannot tell . . . I am absolute] VAUGHAN (480): 'I cannot tell' is contradicted by 'I am absolute.' Belarius, however, is, in truth, thinking aloud; and each act of memory and reflection, which his speech indicates, leads him further from the doubt with which he commenced his speech, until at last he flatly contradicts it. But the passage is so punctuated as both to conceal this fact and to show that the speech is not thoroughly understood. [To render it 'thoroughly understood' Vaughan proposes punctuation which differs from that before us merely by substituting a comma and dash for the colon after 'cannot tell,' and by putting a full stop at the end of the line after 'him,' and a comma after 'Fauour.' I can find no editors who have thought it worth while to elucidate a passage which, whatever its punctuation or even with no punctuation at all, can fail to be understood. I suppose all deemed that a note thereon would be mere food for babes. What means Vaughan had for knowing that 'the speech is not thoroughly understood' it is not easy to imagine.—ED.]

141. lines of Fauour] This is nearly equivalent to Cloten's own expression in the preceding scene where he speaks of 'the Lines of my body.' 'Favour' may, possibly, refer more especially to the features.—ED.

142. the snatches in his voice] DOWDEN: Catches, seizures, meaning, I think, a violent check in speech, which is followed by a 'burst of speaking.' I know of no other example; but the Scottish and Irish word 'ganch,' verb and substantive, means as verb to stammer, and as substantive a snatch at anything, which illustrates the double meaning. [Fluellen, in describing Bardolph to King Henry, says 'his lips blows at his nose.'—*Hen. V*: III, vi, 113.—ED.]

143. burst of speaking] JOHNSON: This is one of our Author's strokes of observation. An abrupt and tumultuous utterance very frequently accompanies a confused and cloudy understanding.

146. make good time with him] ECCLES: That is, make good use or advantage of the time.

148. Being scarce made vp] INGLEBY: That is, imperfectly developed; as we say—'not all there.' Cf *Rich. III*: I, i, 21, 'scarce half made up.' Cloten was then but a youth, though now a middle-aged man.—VAUGHAN (p. 480): Theo-

I meane to man ; he had not apprehension
 Of roaring terrors : For defect of iudgement 150
 Is oft the cause of Feare.

Enter Guidcrius.

But see thy Brother. 153

149. *man* ;] *man*, Theob. et seq.

150. *roaring*] *daring* Han. *warring* Bailey.

150, 151. *defect...cause*] *th'effect...cause* Theob. Varr. Ran. Steev. Var. '03, '13, Coll. i, Wh. Glo. *defect...cure* Han. Mal. Var. '21, Coll. ii, Dyce, Sing. Hal. *defect...sauce* Sta. *defect...cease* Herr, Sprengel, Dowden, Dtn, Vau. *defect...salve* Cartwright. *act of...cause* Crosby, Huds. *defect...loss* Nicholson

ap. Cam. *reflex of...cause* Bulloch ap. Cam.

150. *defect of*] *defective* Coll. conj.

151, 153. As one line, Rowe et seq.

151-153. *Feare...Brother.*] *fearlessness. But see! Thy brother.* Elze.

152. *Enter...*] After line 153, Rowe. *Enter...with Cloten's Head.* Theob. *Re-enter...* Cap.

153. *see thy*] *see, thy* Theob. Warb. et seq.

bald does not correctly explain this passage [see next note] when he says 'Being scarce *then at man's estate*,' etc. Shakespeare was describing rather a constitutional than a temporary peculiarity of Cloten, and intended to say, that being hardly endowed with the full measure of human qualities, he lacked the power of appreciating the most terrible dangers. The 'making up' of Shakespeare is the pre-natal completeness rather than the post-natal maturity. So in *Rich. III.*, 'Sent before my time Into this breathing world, scarce half made up.'—I, i, 21. It is consonant with this that Belarius says of him hereafter that there might be a report in London of their wild life: 'Which he hearing, As it is like him, might break out and swear He'd fetch us in.' Belarius would not have argued this from what he had been to what he now was, if what he had been was the effect entirely or mainly of youth, and therefore transient.—THISELTON (p. 38): The passage from *Rich. III.*, quoted by Vaughan, might be regarded as negating his interpretation, for the addition here of 'I meane to man' may be designed to exclude it. It seems better, then, to take Belarius as referring to the time when Cloten was scarcely full grown. Cf. 'I saw him not these many yeares,' line 89; and 'Many yeeres (Though Cloten then but young), you see, not wore him From my remembrance.'—IV, iv, 31. Unless Belarius remembered Cloten as nearly full grown, he would scarcely have recognised him after 'twenty years' (III, iii, 76). (It may be mentioned, by the way, that assuming Cloten to have been, say, 17 years of age when Belarius last saw him before, he will now be 37; and since he himself says that he is 'no lesse young' than Posthumus (IV, i, 12), Posthumus must be at least that age, while it is natural to conclude that Imogen is considerably younger.) [For the conclusion of Thiselton's remarks, see the next note.]—DOWDEN: I think the meaning is 'Being congenitally half a fool.'

149-151. *he had not . . . cause of Feare*] THEOBALD: If I understand this passage, it is mock-reasoning as it stands, and the text must have been slightly corrupted. Belarius is giving a description of what Cloten formerly was, and in answer to what Arviragus says of 'his being so fell.' 'Ay,' says Belarius, 'he was so fell, and being scarce then at man's estate, he had no apprehension of roaring terrors,' *i. e.*, of anything that could check him with fears. But then, how does the inference come in, built upon this? For *defect of judgement* is oft the cause of fear. I think the Poet means to have said the mere contrary. Cloten was defective in judge-

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ment, and therefore did not fear. Apprehensions of fear grow from a judgement in weighing dangers. And a very easy change, from the traces of the letters, gives us this sense, and reconciles the reasoning of the whole passage: 'For *th'*effect of judgement,' etc.—JOHNSON: Sir T. Hanmer reads with equal justness of sentiment: 'the defect of judgement Is oft the *cure* of fear.' But, I think, the play of 'effect' and 'cause' more resembling the manner of our Author.—CAPELL (p. 115): '*For defect of judgement,*' etc. This is a true maxim; and the editor has, upon this very occasion, proved the truth of it in himself; for, while he feared to be too free with his Author, he has run into an absurdity. The pointing of both Folios led him to think the speech incompleted; and then he knew there were many ways of ending it so as to make the reasoning consistent; but he now sees that this cannot be admitted: the sentence is complete, though the speech were not; and we ought not to suppose that such a writer as Shakespeare could break off with what has the face of an inference, and yet is contrary to the premises it is drawn from. It follows, then, that the speech is complete; the Folio pointing wrong, and some word in the sentence. The best amendment that offers is [Hanmer's].—TOLLET: If 'fear, as in other passages of Shakespeare, be understood in an active signification for what may cause fear, it means that Cloten's defect of judgement caused him to commit actions to the terror of others, without due consideration of his own danger therein. Thus in *2 Hen. IV*: 'all these bold fears, Thou see'st with peril I have answered.' [IV, v, 197.].—MALONE: It is undoubtedly true that defect of judgement, or not rightly estimating the degree of danger, and the means of resistance, is often the cause of fear, as he who maturely weighs all circumstances will know precisely his danger; while the inconsiderate is rash and fool-hardy, but neither of these assertions, however true, can account for Cloten's having *no apprehension* of roaring terrors; and therefore the passage must be corrupt. [As to Theobald's correction] I do not think it probable that Shakespeare would say the *effect* was the *cause*; nor do I think the *effect* and the *defect* likely to have been confounded. I have, therefore, adopted Hanmer's emendation.—KNIGHT reads, 'Being scarce made up, I mean to man, he had not apprehension Of roaring terrors, for defect of judgement, *As* oft the cause of fear'; and notes, 'we adopt the very ingenious suggestion of the author of a pamphlet printed at Edinburgh, 1814, entitled, "Explanations and Emendations of some passages in the Text of Shakespeare," etc. In this reading of *As* for "Is," Belarius says that Cloten, before he arrived at man's estate, had not apprehension of terrors *on account* of defect of judgement, which defect is often the cause of fear.'—DELIUS: Possibly Knight's emendation should be adopted as far at least as that 'as oft the cause of fear' should refer only to 'judgement.'—STYLITES (*N. & Q.*, I, xi, 278, April, 1855): It appears to me that 'judgement' (not the want of it) is represented as 'oft the cause of fear,' and that the sentence ought to be read as meaning that 'Cloten had not apprehension of terror, on account of his want of a quality, judgement; which, however good in other respects, is often a cause of fear.' In this view 'as' [Knights' reading] signifies 'as being,' and is the adverb which puts 'judgement' and 'cause' in opposition.—H. C. K. (*Ibid.*, p. 359, May, 1855) opines that Belarius had not finished what he was saying when the entrance of Guiderius caused him to stop abruptly; he therefore suggests a dash after 'fear,' and thinks that 'Shakespeare gives his hearers credit for being able to fill up what remains unuttered by Belarius.' He himself suggests, 'but it is a fear of imaginary more than of real dangers.'—WHITE (ed. i.): Hanmer read *cure*, regardless of the incongruity between

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a negative condition and an active remedial agent.—DYCE (ed. ii.) characterises this note of White as ‘over-subtle.’—STAUNTON: The old text has ‘the *cause* of fear,’ the direct opposite of which is meant. The difficulty appears to be attributable to a very common metathesis; the letters *s* and *c* being displaced. *Sauce*, which we take to have been the Poet’s word, is used here in the sense of a *corrective* or *antidote*, as in *Tro. & Cress.*: ‘His folly *sauced* with discretion.’—I, ii. In the same way Shakespeare occasionally employs the word ‘*physic*.’ ‘The labour we delight in *physics* pain.’—*Macb.*, III, iii.—HALLIWELL: Hanmer’s emendation is the best which has been suggested.—The CAMBRIDGE EDITORS: Since none of the proposed emendations are satisfactory, we leave this passage as it stands in the Folio. Possibly, as some editors have suggested, the Author may, through inadvertence, have said the reverse of what he meant. Or a whole line, ending with the word ‘judgement,’ may have dropped out, and the original sentence may have been to the following purport: ‘for defect of judgement supplies the place of courage, while true judgement is oft the cause of fear.’—INGLEBY (*Am. Bibliopolist*, Oct., 1876) says, in substance, that all commentators have taken ‘defect of judgement’ as meaning *the total absence of judgement*, whereas it means *the defective use of judgement*. They were misled also by interpreting ‘scarce made up to man’ as if it referred to Cloten’s youth, whereas Cloten was a middle-aged man. The phrase, ‘made up to man,’ really signified: in the full possession of man’s judgement. Cloten, being ‘scarce made up,’ took no heed of terrors and thus braved danger; for it is the defective use of judgement which is oft the cause of fear.—ROLFE quotes Ingleby with approval.—HERR (p. 140): ‘The *cause* of fear’ is undoubtedly erroneous; the direct opposite is clearly meant to be expressed. It is an allusion to Cloten, whose weak or defective judgement blinded him to true danger; whereas had he possessed a sound judgement, it would have better taught him to realise his peril, and thus, possibly, have restrained him from venturing alone among ‘outlaws and villain mountaineers.’ The textual error lies in the word ‘*cause*,’ which should give way to *cease*. That is, ‘for defect of judgement often produces the lack of fear’: just as sometimes with children and fools, who, being deficient in judgement, do not know when and where to look for, or ward off, danger, and thus rush frequently into it. [Herr gives many examples of *cease*.]—SPENCE (*N. & Q.*, VI, i, 91, Jan., 1880) regards ‘being scarce made up’ as referring to Cloten. Guiderius, with the rashness of youth, would rush into danger; and Cloten was specially to be dreaded, because he was little other than a maniac, with a maniac’s supernatural bodily strength.—HUDSON: The meaning clearly is that Cloten, before he grew to manhood, was too thick-skulled to be sensible of the *loudest*, that is, the most evident or most threatening dangers. But a foolhardy boldness, springing from sheer dulness or paralysis of judgement, is no uncommon thing.—THISELTON: The force of this passage may, then, be ‘you may expect him to be “fell,” for at an age when lack of judgement, springing from inexperience, usually gives rise, in the presence of “roaring terrors,” to fear which further experience shows to be unjustified, he was absolutely unaffected by them.’ . . . The conjecture *cease* for ‘*cause*’ is peculiarly unfortunate, for surely Belarius is not referring to the cessation of what has once been in existence, but rather an absence of fear from the first.—DOWDEN: We may interpret, ‘You have just grounds to be anxious about Guiderius, for a half rational creature, like Cloten, is often to be dreaded.’ Compare *Cor.*, IV, vii, 39-47, where it is suggested that ‘defect of judge-

Gui. This *Cloten* was a Foole, an empty purse,
There was no money in't : Not *Hercules* 155
Could haue knock'd out his Braines, for he had none :
Yet I not doing this, the foole had borne
My head, as I do his.

Bel. What hast thou done ?

Gui. I am perfect what : cut off one *Clotens* head, 160
Sonne to the Queene (after his owne report)
Who call'd me Traitor, Mountaineer, and fwore
With his owne single hand heel'd take vs in,
Displace our heads, where (thanks the Gods) they grow
And fet them on *Luds-Towne*. 165

154. *Foole,*] Ff, Rowe, +, Coll. Dyce,
Sta. Glo. Cam. *fool*; Johns. et cet.

purse,] *purse*; Ecl. Coll. ii, Glo.
Cam.

160. *I am*] *I'm* Pope, +, Dyce ii, iii.
perfect] *perfect*, Theob. Warb.
Johns. Varr. Ran. Steev. Varr. Knt.

161. *report*] *report*, Rowe, Pope, Han.
report; Theob. Warb. et seq.

162. *Traitor, Mountaineer,*] *traitor,*
mountaineer; Cap. et seq. *traitor-*
mountainer Sta. conj. (Athenæum, 14

June, 1873). *traitor mountaineer*, Ingl.
conj.

163. *single*] Om. F₃F₄, Rowe.
vs in,] *us in*; Theob. Warb.

Johns.

164. (*thanks the Gods*)] F₂. *thanks to*
th'Gods F₃F₄, Rowe, Pope, Theob.
Han. Warb. Cap. Mal. *thanks ye Gods*,
Johns. *thank the gods* Var. '73 et cet.

165. *Luds-Towne*] *Luds' gate* Cap.
conj. *Lud's-town gates* Sta. conj.
(Athenæum, 14 June, 1873).

ment' in Coriolanus 'made him fear'd.' But the run of the passage makes it probable that these words assign a reason for the absence of fear in Cloten. I still think that the proposal *cease*, which I made, independently of others, in the *Parchment Shakespeare*, is not unhappy.—CRAIG: This passage, I think, must be wrong. The conjecture *cease* seems most happy. [Belarius is giving the reasons why Cloten is so 'fell.' He is a fool, and that fools are the cause of fear is as old as Solomon: 'A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.'—*Proverbs*, xxvii, 3.—ED.]

156. *Brains, for he had none*] STEEVENS: Compare, 'Hector shall have a great catch, if he knock out either of your brains, a' were as good crack a fusty nut with no kernel.'—*Tro. & Cress.*, II, i, 111.

160. *I am perfect what*] JOHNSON: I am *well-informed*, what. So, in this play, 'I am perfect, that the Pannonians . . . are now in Armes.'—III, i, 80. [This can hardly be called one of Dr. Johnson's happiest definitions. The word, however, needs none.—ED.]

163. *heel'd take vs in*] JOHNSON: To 'take in' was the phrase in use for to *apprehend* an outlaw, or to make him amenable to public justice.—STEEVENS: To 'take in' means, simply, to *conquer*, to *subdue*. So in *Ant. & Cleop.*, 'quickly cut the Ionian sea, And take in Toryne.'—III, vii, 24.—MALONE: Cloten had not threatened to render these outlaws 'amenable to justice,' but to kill them with his own hand. See line 133, above. In line 185 'fetch us in' is used in the sense assigned by Dr Johnson to the present phrase.

Bel. We are all vndone.

166

Gui. Why, worthy Father, what haue we to loofe,
But that he swore to take, our Liues? the Law
Protects not vs, then why should we be tender,
To let an arrogant peece of flesh threat vs?
Play Iudge, and Executioner, all himselfe?
For we do feare the Law. What company
Discouer you abroad?

170

Bel. No single foule

Can we set eye on : but in all safe reafon
He must haue some Attendants. Though his Honor
Was nothing but mutation, I, and that

175

177

166. *We are*] *We're* Pope,+, Dyce ii,
iii.

167. *loofe,*] F₂F₃. *lose* Dyce ii, iii.
lose, F₄ et cet.

168. *that*] *what* Pope, +.

take, our] F₂. *take our* F₃F₄.

169. *not vs,*] *not us*; Pope et seq.

170. *vs?*] *us* Johns. *us*; Mal. Steev.
Var. Knt, Coll. Sing. *us*, Dyce, Sta.
Glo. Cam.

171, 172. *himselfe?...the Law.*] Theob.
Warb. *himselfe?...no Law.* Ff, Rowe,
Pope, Han. Cap. *himself...the law*
Johns. *himself...the law?* Knt, Coll.

Dyce, Sta. Glo. Cam. *himself?...the
law?* Var. '78, '85, Ran. *himself;...
the law?* Mal. Steev. Varr. Sing.

172. *do feare*] *dof here* Warb. conj.
(N. & Q., VIII, iii, 263).

175. *on:*] Ff, Rowe,+, Dyce, Glo.
Cam. *on*, Cap. et cet.

176. *Honor*] F₂. *Honour* F₃F₄, Rowe,
Pope, Theob. i, Warb. Varr. Mal.
humour Theob. ii. et cet.

177. *mutation,*] Ff, Rowe,+, Knt,
Dyce, Sta. Glo. Cam. *mutation*; Cap.
et cet.

I,] *ay*, Rowe.

170. *an arrogant peece of flesh*] Feste says, 'thou wert as pretty a piece of Eve's flesh as any in Illyria.'—*Twelfth Night*, I, v, 30.—DOWDEN quotes Dogberry, who says that he himself is 'as pretty a piece of flesh as any in Messina.'—*Much Ado*, IV, ii, 85.

172. *For*] Other examples of 'for' used as here, in the sense of *because*, may be found in ABBOTT, § 151; but this special sense is not needed by those editors who adopt the text of F₂, which HUNTER (ii, 297) says is 'clearly the true reading.' A majority of the best editors do not, however, agree with him.—DEIGHTON thus interprets the text before us: 'We do not enjoy the protection of the law; then why should we be of such tender conscience as to let an arrogant lump of clay like this threaten us, act the part of judge and executioner all in one, simply because of our respect for law?' *i. e.*, we do not enjoy the benefits of the law, why should we submit to insults, etc., which those who do enjoy them are bound to submit to; why not take the law into our own hands, seeing it will not help us to redress?—[In the *Text. Notes* Capell's text is correctly set down as following Rowe. In his *Errata*, however, he withdraws it, and anticipates the Var. '78.—ED.]

176, 177. *his Honor Was nothing but mutation*] THEOBALD: What has his 'Honor' to do here, in his being changeable in this sort? in his acting as a madman or not? I have ventured to substitute *humour*; and the meaning seems plainly this: 'Tho' he was always fickle to the last degree, and governed by Humour, not sound sense; yet not madness itself could make him so hardy as to attempt an

From one bad thing to worfe : Not Frenzie, 178
 Not absolute madneffe could fo farre haue rau'd
 To bring him heere alone : although perhaps 180
 It may be heard at Court, that such as wee
 Caue heere, hunt heere, are Out-lawes, and in time
 May make some stronger head, the which he hearing,
 (As it is like him) might breake out, and sweare
 Heel'd fetch vs in, yet is't not probable 185
 To come alone, either he fo vndertaking,
 Or they fo suffering : then on good ground we feare,
 If we do feare this Body hath a taile
 More perillous then the head. 189

178, 179. *From...Not*] One line, Cap. et seq.

178. *worfe:] worse*, Knt, Sta. Cam. *Not Frenzie,] yet not his frenzy*, Pope, Theob. Han. Warb.

179. *Not* Nor Han. ii. *madneffe] madness*, Pope, +, Coll.

180. *alone:] alone* F₂. *alone*, F₃F₄, Rowe.

182. *hunt] haunt* F₃F₄, Rowe, Pope, Theob. Han. Warb.

183. *head,] head:* Pope et seq.

185. *Heel'd]* F₂. *He'ld* F₃, Glo. Cam. *He'd* F₄ et cet. *in,] Ff, Coll. in;* Rowe et cet.

186. *To] He'ld* Daniel. *either he fo] either fo* F₃F₄, Rowe. *nor he so* Pope, +.

187-190. Three lines, ending: *ground...hath...Ord'nance* Vaun.

187. *Or] Nor* Pope, +. *we] I* Theob. ii, Warb.

188. *feare] fear*, Theob. Warb.

enterprise of this nature alone, and unseconded.' The like mistake of 'honor' for *humour* had taken place in a passage of *The Merry Wives*, I, iii, 92, which I corrected from the sanction of the old Qto.—WARBURTON: The text is right, and means that the only notion he had of honour was the fashion, which was perpetually changing.—MASON (p. 334): The sense absolutely requires Theobald's amendment. Belarius is speaking of Cloten's disposition, not of his principles; and this agrees with what Imogen calls him, at the end of this scene, 'that *irregular* devil, Cloten.'—MALONE: What decisively entitles Theobald's amendment to a place in the text is [the example from *The Merry Wives*, cited above.] Again, in the Qto of *Rom. & Jul.*, 1597, we find, 'Pursued my *honor* not pursuing his.' And again, immediately afterwards: 'Black and portentous must this *honor* prove.'—THISELTON: A nobleman,—who would be referred to as 'his Honor,'—might, of course, be expected under the circumstances to be not unaccompanied by attendants.—PORTER-CLARKE also hold that by 'his Honor' Cloten is meant,—'a title all the more scornful that it is untrue in itself and denotes nothing but the respect his rank gives him.' They may be right.—Ed.

185. *Heel'd fetch vs in]* See line 162, 'heel'd take vs in.'

186. *either]* 'Perhaps, in some measure,' says WALKER (*Vers.*, 103), 'all words in *-ther* are frequently used as monosyllables, or so nearly such that in a metrical point of view they may be regarded as monosyllables. Some, as *whether*, were undoubtedly contracted, *wher*. This usage is more frequent in some words than in others, e. g., in *whether* than in *hither*, *whither*, etc. *Either* occurs not unfrequently even in the unaccented places.'

- Arui.* Let Ord'nance
Come as the Gods fore-fay it : howfoere,
My Brother hath done well. 190
- Bcl.* I had no minde
To hunt this day : The Boy *Fideles* sickneffe
Did make my way long forth. 195
- Gui.* With his owne Sword,
Which he did waue against my throat, I haue tane
His head from him : Ile throw't into the Creeke
Behinde our Rocke, and let it to the Sea,
And tell the Fishes, hee's the Queenes Sonne, *Cloten*, 200
That's all I reake. *Exit.*
- Bcl.* I feare 'twill be reueng'd : 202

190. *Ord'nance*] Ff, Sta. *ordinance*
Pope et cet.

191. *Come*] *Come*, F₃F₄, Rowe, +,
fore-fay it:] F₂. *fore-fay it*,
F₃F₄. *foresay it*, Rowe, Pope. *foresay*
it; Theob. et cet.

197. *I haue*] *I've* Pope, +, Dyce ii,
iii.

199. *Rocke*.] Ff, Rowe, Johns. Cam.
rock; Pope et cet.

200. *And tell*] *To tell* Anon. ap. Cam.
Cloten,] *Cloten*. Pope, +. *Cloten*:
Cap. et seq.

201. *reake*] F₂F₃. *reak* F₄, Rowe.
reck Pope et seq.

202. *reueng'd*:] *reveng'd*. Johns.

190. *Ord'nance*] MURRAY (*N. E. D.*): That which is ordained or decreed by the Deity or Fate. [Present passage here quoted.]

191. *fore-say*] MURRAY (*N. E. D.*) defines this word by 'to say beforehand,' 'foretell,' 'predict.'—DOWDEN suggests, and I agree with him, that it here means 'to determine,' 'will,' rather than 'predict.'

193-194. *I had no minde To hunt this day*] ECCLES: Belarius seems to regret his having been induced to depart from home, as if the misfortune he laments had been the consequence of his absence from thence, when it is evident, from their first appearance in this scene, together with Imogen, when they were only preparing to set out, they have never departed from the cave, except during the short period while he and Arviragus go out to search for the companions of Cloten; and the latter goes off fighting with Guiderius and Cloten is killed. This appears to have been a very unaccountable oversight in the writer. [Where is the 'oversight'? It is a dramatic necessity that they should be as near as may be to the cave.—ED.]

195. *Did make my way long forth*] JOHNSON: Fidele's sickness made my *walk forth* from the cave tedious.

198. *throw't into the Creeke*] DOWDEN'S comment on 'Creeke,' that it 'probably means a "stream," see line 238,' sounds strange enough to us Americans, to whom 'creek,' as the designation of a small stream, is familiar enough. What are 'rivers' in England, such as the Thames, would be probably here called 'creeks.' 'Gunpowder Creek,' which every traveller in the cars from the North to Washington crosses, is five thousand one hundred feet wide,—that is, almost exactly a mile.—ED.

Would (*Polidore*) thou had'st not done't : though valour 203
Becomes thee well enough.

Arui. Would I had done't : 205

So the Reuenge alone purfu'de me : *Polidore*

I loue thee brotherly, but enuy much

Thou hast robb'd me of this deed : I would Reuenges

That possible strength might meet, wold seek vs through

And put vs to our answer.

210

Bel. Well, 'tis done :

Wee'l hunt no more to day, nor seeke for danger!

Where there's no profit. I prythee to our Rocke,

You and *Fidele* play the Cookes : Ile stay

Till hafty *Polidore* returne, and bring him

215

To dinner presently.

Arui. Poore sicke *Fidele*.

217

203. *Would*] *Woul* F₄.
203, 206, 215. *Polidore*] *Paladour*
Theob.+, Cap.

203. *done't*] Ff, Rowe. *done't*, Coll.
done't! Pope et cet.

205. *done't*] *done't*, F₄, Rowe et seq.

206. *me*] Ff, Rowe. *me*. Coll. *me!*
Pope et cet.

207. *brotherly*] Ff, Rowe,+, Coll.
Glo. Cam. *brotherly*; Cap. et cet.

much] Ff, Rowe, Pope, Knt,
Dyce, Sta. Glo. Cam. *much*, Theob.

et cet.

208. *Thou hast*] *Thou'st* Pope,+,

Reuenges] *revenges*, Cap. et seq.

209. *wold*] F₂. *would* F₃F₄.

through] F₂F₃, Knt, Glo. Cam.

thro', Rowe ii,+, *through*, F₄ et
cet.

213. *I prythee*] *Pr'ythee* Pope, Theob.
Han. Warb. *Hie, prythee* Ingl. conj.

Rocke] *rock*; Cap. et seq.

217. *Poore*] *Pore* F₂.

Fidele] *Fidele!* Rowe et seq.

208, 209. *Reuenges* That possible strength might meet] JOHNSON: Such pursuit of vengeance as fell within any possibility of opposition.—VAUGHAN (p. 484): I should expound, 'I would that such a punishing force would seek us out as the full amount of strength which it is possible for any three men to possess could cope with.' It is the strength, and not the 'meeting' or 'opposition,' which is 'possible.' But the passage would be more suggestive of its own meaning if read, as not improbably it was written, thus: 'That possible strength might meet, would seek us *three*, And put us,' etc. Polydore wishes first to have done the deed himself that he might answer for it alone; then he wishes that as Polydore [Qu. Guiderius?] has done it, so many as the possible strength of three could meet, might call the *three* to answer for it. 'To seek us through' for 'to find us' is not, so far as I am aware, an expression proper to this age or to Shakespeare: 'Seek us out' would be the right phrase. 'Seek out' occurs twenty times in the sense here necessary to apply; to 'seek through' in the same sense occurs, I believe, nowhere. 'Three' in Shakespeare's MS. might be misread or misprinted 'thro.' 'Three' is needed to give meaning to 'possible strength.' Two such wishes are as noble as the character which gives speech to them.

Ile willingly to him, to gaine his colour, 218
 Il'd let a parish of such *Clotens* blood,
 And praise my selfe for charity. *Exit.* 220

Bcl. Oh thou Goddesse,
 Thou diuine Nature ; thou thy selfe thou blazon'ft
 In these two Princely Boyes : they are as gentle
 As Zephires blowing below the Violet, 224

218. *to him,*] *him*; Rowe et seq. '85. *Nature; thy* Ff. *Nature! thy*
his] *him* Daniel. Rowe. *Nature! how thy* Pope et cet.
 219. *Il'd*] F₂. *I'd* F₃, Glo. Cam. 223. *Boyes:] boys?* Pope. *boys!*
I'll Var. '85. *I'd* F₄ et cet. Theob. et seq.
parish] *marish* Warb. Han. 223-233. Mnemonic Pope, Warb.
 220. *charity.*] *charity*, Ff. 224. *Zephires]* *zephyrs* Rowe. *Zephyr*
 222. *Nature; thou thy*] Var. '73, '78, Blair ap. Cam.

218. *to gaine his colour*] STEEVENS: That is, to restore him to the bloom of health, to recall the colour of it into his cheeks.

219. *Il'd let a parish of such Clotens blood*] WARBURTON: This nonsense should be corrected thus, 'I'd let a *marish*,' etc., *i. e.*, a marsh or lake. So Smith, in his account of *Virginia*, 'Yea, Venice, at this time the admiration of the earth, was at first but a *marish*, inhabited by poor fishermen.'—JOHNSON: The learned commentator has dealt the reproach of nonsense very liberally through this play. Why this is nonsense I cannot discover. I would, says the young Prince, to recover Fidele kill as many Cloten's as would fill a 'parish.'—EDWARDS (p. 62): The sense of the passage is that I would bleed any number of such fellows as Cloten; not that I would let out a parish of blood; so that Mr Warburton may keep his *marish* to be inhabited, as he says Venice was, by poor fishermen, without letting it bleed, which might make it *agueish*. But if the reader approves his 'correction' it will lead us to another passage in V, v, 359, where in 'hath More of thee merited, than a Band of Clotens Had euer scarre for' we may read instead, 'than a *pond* of Clotens Had ever *shore* for.'

222. *diuine*] Accented on the first syllable; it precedes the noun. See also II, i, 56.

222. *Nature; thou thy selfe thou blazon'st*] POPE'S change of 'thou thyself' to '*how* thyself' was, through an unusual forgetfulness, claimed by MALONE, and also suggested as a new reading by MASON.—VAUGHAN (p. 486) asserts that it is wrong. The line in the Folio should be retained, but thus punctuated: 'Thou, diuine Nature thou, thyself thou blazon'st.' [The repetition of 'thou' three times, with 'thyself' thrown in between, in one line, sounds nautical,—like boxing the compass.—ED.]

224. *blowing*] In WALKER'S *Versification* (p. 119) there is an article which should be, I think, carefully avoided by all who believe that there is really such a thing as a well of English pure and undefiled. In it he promulgates the idea that words wherein a short vowel is preceded by a long one may be frequently contracted, and participles almost always. In the present instance he would have us pronounce 'blowing' as a monosyllable. How it can be done, without recourse to the speech of The Bowery or Whitechapel, it is not easy to see. But ha'ng laid down this jew'l of a rule he is able to regard some po'ms written by po'ts as undy'ng po'try.—ED.

Not wagging his sweet head ; and yet, as rough 225
 (Their Royall blood enchaf'd) as the rud'ft winde,
 That by the top doth take the Mountaine Pine,
 And make him stoope to th'Vale. 'Tis wonder
 That an inuisible instinct should frame them
 To Royalty vnlearn'd, Honor vntaught, 230
 Ciuility not feene from other : valour
 That wildely growes in them, but yeelds a crop
 As if it had beene sow'd : yet still it's strange
 What *Clotens* being heere to vs portends,
 Or what his death will bring vs. 235

Enter Guidercus.

Gui. Where's my Brother?

I haue fent *Clotens* Clot-pole downe the streame, 238

226. *rud'ft*] *rude* Pope, Han. *rudest* Varr. Dyce, Sing.
 Ktly, Glo. Cam. 231. *other:*] *other*, Johns. Coll. Ktly,
 228. *th'Vale*] *th'Vaile* F₂F₃. *th'Vail* Glo. Cam.
 F₄, Rowe. *the vale* Cap. et cet. *valour*] F₂, Johns. Coll. Glo.
 'Tis] *It is* Nicholson ap. Cam. Cam. *valour*, F₃F₄ et cet.
 Vaun. 233. *sow'd:*] *sow'd*. Pope, +, Dyce,
 wonder] *wonderful* Pope, +, Cap. Glo. Cam. *sow'd!* Cap. et cet.
 Varr. Ran. Steev. Varr. Ktly. 234, 238. *Clotens*] *Cloten's* Rowe.
 230. *vnlearn'd, ...vntaught,*] *vnlearn'd;* 235. *vs.*] *us?* Pope.
 ...*vntaught;* Cap. Varr. Mal. Ran. Steev. 238. *Clot-pole*] *clotpoll* Steev. et seq.

227. by the top doth take the Mountaine Pine, etc.] Compare Antonio's remonstrance: 'You may as well forbid the mountain pines To wag their high tops and to make no noise. When they are fretten with the gusts of heaven.'—*Mer. of Ven.*, IV, i, 75.—See Ruskin's note on the pine tree, IV, ii, 78.

228. 'Tis wonder] WALKER (*Crit.*, iii, 327): Of course,—*wonderful*. [Of course, Walker was unaware that Pope had anticipated him long before. LETTSOM, in a foot-note, remarks, 'Most subsequent editors, against the authority of the Folio, give "*the vale*" for "*th'vale*," thus ruining the verse, which, in the old copies, is metrical as far as it goes, but obtaining ten syllables of prose.' It was Capell, the un pitying foe of the abbreviated *th'*, who wrote 'the' in full. The original line is metrical, if we properly make allowance for a *mora vacua* after 'Vale.'—ED.]

229. inuisible instinct] WARBURTON: One not well acquainted with Shakespeare's manner, in the licentiousness of his language and the profoundness of his sense, would be apt to think he wrote *invincible*, *i. e.*, that bore down all before it.—HEATH (p. 484): That is, an instinct the cause of which was unknown, and which, therefore, could not be discovered, or even suspected, till it manifested itself on a sudden by its effects. The metre would be much improved by the slight transposition, '*an instinct invisible*.'—MALONE: Probably Heath did not perceive that in Shakespeare's time the accent was laid on the second syllable of the word 'instinct.' So, 'As if by some instinct the wretch did know.'—*Sonn.*, 1, 7.

238. *Clotens* Clot-pole] The grim jingle here is plain. MURRAY (*N. E. D.*)

In Embassie to his Mother; his Bodie's hostage
For his returne. *Solemn Musick.* 240

Bel. My ingenuous Instrument,
(Hearke *Polidore*) it sounds: but what occasion
Hath *Cadwal* now to giue it motion? Hearke. 243

239. *Bodie's*] *Bodies* F₃F₄. *Body's* et seq.
Rowe. 242. *Polidore*] *Paladour!* Theob.
hostage] *hoastage* F₂. Warb. Johns.
241. *ingenuous*] *ingenious* Rowe. *sounds:*] Ff, Rowe, +, Coll.
Instrument,] *instrument!* Pope *sounds!* Cap. et cct.

finds in 1606, in *Tro. & Cress.*, 'I'll see you hanged, like clotpoles, ere I come any more to your tents.'—II, i, 128. Its earliest use, 'a thick wooden head,' is in the present passage. The word seems, therefore, to be a bantling of Shakespeare.—ED.

241. **ingenuous Instrument**] HUNTER (ii, 297): Without having had the opportunity of investigating the history of the invention of the Æolian Harp, I believe that this is the instrument of which Belarius speaks, and which produced the 'solemn music.' 'Hark, Polydore, it sounds!' The instrument itself without the intervention of a player. 'But what occasion Hath Cadwal now to give it motion? Hark!' to open the box and expose the wires to the breeze, not to play upon it; for we are next informed, as if it were the Poet's intention to show us that the instrument produced the music without the aid of any performer, that Cadwal was gone. 'Is he at home?' 'He went hence even now.' And Imogen, the only other person who could have been playing on it, was dead, and is almost immediately afterwards brought in by Cadwal. It is to prepare us for this affecting incident that the music is introduced. There is further preparation in the reference to the death of Euryphile. I know not that this has ever before been suggested, or that the passage has ever before been rightly explained.—WALKER (*Crit.*, i, 100) quotes examples of the use of *enginous* by Webster, Dekker, and Middleton, and adds: 'in Shakespeare, as in these examples, the meaning is, *ingenio factum, artificial, constructed by art*; write, therefore—*postulante etiam metro* (for the elision of *y* in *my* is not in Shakespeare's way)—*enginous* or *inginous*. . . . *Ingin* or *engine*, as is well known by those conversant in our old writers, was used by them to denote a *contrivance*, whether in the form of an artifice or strategem, or of a weapon, instrument, or piece of machinery. From the former sense, we have the name *Malengin* in Spenser, *F. Q.*, B. v, C. ix, St. v; and so understand Bacon, *Essay on Superstition*, "—the schoolmen were like astronomers, which did feign eccentrics and epicycles, and such engines of orbs, to save the phenomena, though they knew there were no such things"—*devices*. I find it used in the latter sense as late as the *Pilgrim's Progress*, P. i., Christian's visit to the House Beautiful,— "they also shewed him some of the engines with which some of his (their Lord's) servants had done wonderful things. They showed him Moses's rod; the hammer and the nail with which Jael slew Sisera," etc. For *engine*, as is well known, they sometimes used *gin*. . . . *Engine* is also used in the strict sense of *ingenium*.'—DYCE (ed. ii.): Though *ingenious* was often used for 'ingenuous' (and in rare cases the latter for the former), Shakespeare would not have written 'ingenuous' here.

Gui. Is he at home?

Bel. He went hence euen now. 245

Gui. What does he meane?

Since death of my deer'ft Mother

It did not speake before. All solemne things

Should answer solemne Accidents. The matter?

Triumphes for nothing, and lamenting Toyes, 250

Is iollity for Apes, and greefe for Boyes.

Is *Cadwall* mad?

Enter Aruigarus, with Imogen dead, bearing

her in his Armes. 254

246, 247. One line, Pope et seq.

247. *death*] *the death* Ktly conj.

deer'ft] *dear* Pope, Han. *dearest* Varr. Mal. Ran. Ktly. *dear'ft* Ff et cet.

250-252. In margin, Pope, Han.

250. *lamenting*] *laments in* Anon. ap. Cam.

252-255. *mad?*...Bel. *Looke*] *mad?*

Bel. *Cadwal!*—*Look* Walker. *Mad?*
Cadwal! Bel. *Look* Elze.

253. *Enter...*] After line 257, *Re-enter...* Dyce, Glo.

Scene v. Pope, Han. Warb. Johns.

dead] as *dead* Cap. et seq.

250, 251. *Triumphes for nothing . . . greefe for Boyes*] CAPELL (p. 116): It may be right to give the reader some notice of a liberty that is taken by [Pope and Hanmer] of rejecting [this] couplet, and two others before it, [lines 32-37 and 45-47]; licenses of this sort ought never to be taken at any time without reasons that carry instant conviction, which cannot be urged for any of the above-mentioned couplets; whose meanness (the cause, in all likelihood, of their being rejected) may have a source they were not aware of, namely, that they are only quotations; they have the air of it, each of them; and what at present is only conjecture, may very possibly be turned into truth by the happy diligence of some future researcher. [It is certainly a step in the right direction to acknowledge that these couplets may be 'only quotations' and none of Shakespeare's. They are all not only wretched stuff in themselves, but the hand which inserted the present lines in this solemn passage is little short of sacrilegious. No matter what 'apes' may mean, whether boys or simians, the very word is grating discord. I do not forget how Iachimo uses it in Imogen's chamber,—it is not there in the plural, but is almost a verb.—ED.]

250. *lamenting Toyes*] DOWDEN: That is, lamentation for trifles.

251. *Apes*] MURRAY (*N. E. D.*, s. v. 4.) quotes this passage under the definition 'A fool.'—DOWDEN: Often used specially of sportive youngsters. So in *The Pilgrimage to Parnassus* (ed. Murray, p. 21), a schoolmaster is described as 'interpreting *pueriles confabulationes* to a companie of seaven-yeare-olde apes.'

252. *Is Cadwall mad?*] THISELTON (p. 39): Guiderius thinks that Arviragus has set the 'ingenuous instrument' going either to celebrate his (G.'s) victory over Cloten or by way of threnody for Cloten's death.

253. *with Imogen dead*] Capell was afflicted with a chronic propensity to insert stage directions. Possibly in his secret soul he believed that in him the world had lost a consummate actor. However this may be, he certainly had no

Bel. Looke, heere he comes,
And brings the dire occasion in his Armes,
Of what we blame him for. 255

Arui. The Bird is dead
That we haue made so much on. I had rather
Haue skipt from sixteene years of Age, to sixty : 260
To haue turn'd my leaping time into a Crutch,
Then haue feene this. 262

255. *comes,*] *comes!* Pope,+.
257. *for.*] Ff, Rowe,+ , Cap. Coll.
Ktly, Glo. Cam. *comes!* Var. '78 et
cet.

258-262. Mnemonic Pope.

259. *on.*] *on!* Pope,+.

261. *To haue*] *And* Pope,+ . Var. '78,
'85. *I'haue* Dyce ii, iii.

leaping time] *leaping-time* Dyce,
Glo. Cam. *leaping-pole* Ktly conj.
leaping pine Coll. iii. conj.

time into] *timber to* Vaun.

faith in the intelligence of the public. If, in any one of the plays, a speaker should say, 'Here, take this purse,' Capell was instantly at hand with a kind of double dagger of his own device, which he added to the speech to indicate to his readers that something was here offered. Thus, in the present instance, it were pity of his life that the public should be for one minute deceived as to Imogen's true condition; wherefore, when the original text says with 'Imogen dead,' Capell's busy and tender heart softened the blow to his readers by saying '*as* dead.' And from that day to this he has been followed by a long array of equally tender-hearted editors, with, as far as I know, J. W. Craig as the only stony hearted exception.—ED.

258. **The Bird is dead,** etc.] VERPLANCK quotes the following from MRS RADCLIFFE: 'No master ever knew how to touch the accordant springs of sympathy by small circumstances like our own Shakespeare. In *Cymbeline* how finely such circumstances are made use of to awaken, at once, solemn expectations and tenderness, and, by recalling the softened remembrance of a sorrow long past, to prepare the mind to melt at one that is approaching; mingling at the same time, by means of a mysterious occurrence, a slight tremor of awe with our pity. Thus, when Belarius and Arviragus return to the cave where they had left the worn-out Imogen to repose, while they were yet standing before it, and Arviragus—speaking of her with tenderest pity as "poor sick Fidele"—goes out to inquire for her, solemn music is heard from the cave, sounded by that harp of which Guiderius says, "Since the death of my dearest Mother, it did not speak before." "All solemn things should answer solemn accidents." Immediately Arviragus enters with Fidele senseless in his arms: "While summer lasts, and I live here, Fidele, I'll sweeten thy sad grave." Tears alone can speak the touching simplicity of the whole scene.'

260. **from sixteene yeares of Age, to sixty**] HERTZBERG: If Arviragus here puts his own age at sixteen, it will well accord with what he says of both their voices, that they 'have got the mannish cracke' (line 307); but not at all with the accounts of Belarius (III, iii, 76, and III, iii, 110) and the Nobleman (I, i, 69); according to these Guiderius must be twenty-three years old and Arviragus twenty-two.

261. **leaping time**] That is, the time of leaping, which is as symbolic of sixteen years and youth as a crutch is of sixty years and old age.—ED.

Gui. Oh sweetest, fayrest Lilly : 263
My Brother weares thee not the one halfe so well,
As when thou grew'st thy selfe. 265

Bcl. Oh Melancholly,
Who euer yet could found thy bottome? Finde
The Ooze, to shew what Coast thy sluggish care 268

263. *Lilly:*] *lilly!* Rowe et seq.

264. *the one*] *one* Rowe ii, +.

266. *Melancholly,*] *Melancholy!* Pope et seq.

267. *found thy*] *sound the* Eccles conj.

found thy bottome? Finde] *round thy bottom find* Vaun.

268. *The Ooze*] *Thy ooze* Huds.

Ooze, to] *Ooze?* or Cap. *ooze, or* Ran.

268. *what*] *that* Fl.

268, 269. *Coast thy...care Might'st*] *shore thy...care Could or shore his...care Might* Vaun.

268. *thy sluggish care*] *thou, sluggish care, Cap. thou, sluggish care, Mal. conj.*

care] *carrack* Theob. Warb. Johns. *carack* Han. *care* Sympson, Var. '73 et seq.

264. *the one*] WALKER (*Crit.*, ii, 91): 'One,' in Shakespeare's time, was commonly pronounced *un* (a pronunciation not yet obsolete among the common folk), and sometimes, apparently, *on*. [In the present line] euphony, or correct pronunciation, requires the pronunciation *un*. Write, of course, 'th'one.' [We still have the pronunciation of *one* in the words where it survives in combination, as in *alone, atone*—but happily this is not exactly Walker's *un*.—ED.]

267, 268. *Finde The Ooze*] STAUNTON (*Athenæum*, 14 June, 1873): This should possibly be '*fine* the ooze.' To sound the bottom and clear the ooze, or floating scum, may be needful operations in seeking harborage on a strange coast, but what can be meant by 'find the ooze'? The passage, however, is altogether ambiguous; even after these changes [that have been proposed] it sadly wants explanation.

268. *thy sluggish care*] Warburton: All those who know anything of good writing will agree that our Author must have wrote 'thy sluggish *Carrack*.' [In Beaumont and Fletcher's *The Captain*, I, i, Frank (a woman) says of a suitor, 'Let him venture In some decay'd *Crare* of his own.' Whereon SYMPSON has this note: '*Crare* here signifies just what *Carack* does, being the name of a trading vessel then, tho' I believe at this time 'tis entirely disused.' In the *Addenda* to the volume Sympson refers to Warburton's emendation '*Carrack*' in the present passage, and says that it 'certainly continues and compleats the metaphor, but we may come much nearer the traces of the letters by reading "thy sluggish *Crare*.'" It has been supposed that whatever credit attaches to the suggestion of *crare* is, in reality, due to Capell, who gives the word in his *Glossary* as of this present passage. But Capell's *Glossary* was published on the 3rd of March, 1779, and Sympson's edition of Beaumont & Fletcher in 1750. Moreover, Capell admired HEATH, and not infrequently quotes him; and Heath refers with approval to Sympson's emendation, *crare*.—MURRAY (*N. E. D.*, s. v. *crayer*. Adopted from Old French, in mediæval Latin *craiera*): A small trading vessel. [Present passage quoted.]—CAPPELL'S text reads thus: 'O Melancholy! Who ever yet could sound thy bottom? find The ooze? or shew what coast thou, sluggish care, Might'st easil'est harbour in?' And his own note thereon, thus: 'The editor, who has no other object in view but

Might'st easilest harbour in. Thou blessed thing,

269

269. *Might'st easilest*] *Might easil'st*
F₂F₃. *Might eas'liest* Pope. +. *Might'st*
casil'est Cap. *Might easliest* F₄ et cet.

269. *in.*] *in!* Rowe ii. *in?* Rowe i.
et cet. *thing,*] *thing!* Pope et seq.

that of doing his author all possible justice, will never be tender of owning that he has erred in his judgement so soon as he has made the discovery. When the correction was made in this period, [that is, when the changes from the original text were made in his published text.—Ed.], it appeared the fittest and easiest that the place would admit of: “Might'st,” a reading of the First and best Folio, pointed plain to a vocative; after which the leading word “care” seem'd no longer exceptionable, changes being made in “*thou*” and “*to*,” which may be often seen put by mistake for the very words which they are now chang'd to. Such was the reasoning that gave birth to the present correction; but its foundation is wrong. “*Might'st*” is more probably a compositor's blunder, who fetch'd it from the line underneath, and made another in “care,” where his copy had “*crare*”; an uncommon word of which he knew not the meaning; admitting it, all other emendation is needless and even hurtful; for the metaphor is much more entire by reading —“or shew what coast thy sluggish *crare* Might easil'est harbour in?” This reading was adopted by RANN, except for ‘easil'est’ he has ‘easiliest.’ The CAMBRIDGE EDITORS tell us that ‘in Capell's copy of his own edition he has altered these lines in MS.; only, however, in changing ‘or shew’ to ‘to shew.’—Dr DODD (quoted by Eccles): I can by no means think that *carrack* is our Author's word; a much more natural word (was there need of alteration) perhaps many readers would have thought *bark*; yet that nor any other seems necessary to the sense and beauty of the passage: ‘Oh, melancholy (thou deep sea), who ever yet could sound thy bottom? who ever yet could find the ooze, to shew what coast they sluggish “care” (or charge) might easiliest harbour in?’ Melancholy is represented to us under the allegory of a deep sea, and the grief or affliction that occasions the falling into *melancholy* is beautifully supposed; its sluggish *care*, its burden or charge sailing over that sea, and seeking some harbour to land, *i. e.*, to get free from the waters of melancholy which the Poet, by a beautiful interrogation, acquaints us, cannot be done; when once *sorrow* embarks, and grief launches her *heavy-laden* vessel in the ocean of *melancholy*, no bottom is to be found, no harbour to be made, no deliverance to be obtained from this fathomless and boundless sea. This appears to me the true and, I think, exquisitely fine sense of the passage.—HERR (p. 141): We apprehend that *cave* should be substituted for ‘care,’ and that the words in the line need readjustment, thus: ‘find The *coast*, to show what *cave* thy sluggish *ooze* Might'st easiliest harbour in.’—THISELTON (p. 39): Belarius's thought is, how powerless the most friendly well wisher is to put one who is suffering from Melancholy in the way of getting rid of the clogging load of care. ‘To sound the bottom’ seems to be a stock phrase. . . . The conjecture *crare* for ‘care’ is a very irritating one, and owes its acceptance, I believe, to the fact that *crare* is an obsolete word, and, therefore, lends some apparent excuse for the—as I think—gratuitous boggling over the interpretation of a passage which is, in reality, as clear as the noonday.—DOWDEN: I have removed the note of interrogation from ‘bottom’ to the end of the sentence, have accepted ‘Might’ of F₂ for ‘Might'st’ of F₄, and the emendation *crare*. The meaning is: Who can cast the lead so deep as to touch the dull bottom of the sea of melancholy, and so find the way to a harbour of the craft that sails

Ioue knowes what man thou might'ft haue made : but I, 270
 Thou dyed'ft a moft rare Boy, of Melancholly.
 How found you him ?

Bruil. Starke, as you fee :

Thus fmiling, as fome Fly had tickled flumber, 274

270. *but I,*] *but ah!* Rowe ii, Pope, Theob. Han. Warb. Cap. Var. '73, Sta. Huds. *but, aye!* Nicholson ap. Cam. *but ay!* Ingl.

271. *dyed'ft*] Ff. *dy'st* Var. '73. *dy'dst* or *diedst* Rowe, Steev. et cet.

moſt] *more* F₃F₄, Rowe i.

271. *Melancholly.*] *melancholy!* Pope, Theob. Warb. Johns. Cap. Varr. Mal. Steev. Varr. Knt, Dyce.

272. *How*] *Tell me, how* Han.

274. *ſlumber,*] *slumber;* Theob. i. *slumber!* Theob. ii, Warb.

upon this sea and is its proper voyager? Melancholy is not compared to a sea 'and' a crare; the crare is called 'thy crare,' as we might say 'O sky, thy stars.'

270. *what man*] For the omission of *a* after 'what,' in the sense of 'what kind of,' see ABBOTT, § 86.

270. *but I*] TYRWHITT: That is, 'Jove knows, what man thou might'st have made, but I *know*, thou died'st,' etc.—MALONE: I believe 'but *ah!*' to be the true reading. *Ay* is throughout the First Folio, and in all books of that time, printed instead of *ah!* Hence probably '*I*,' which was used for the affirmative particle *ay*, crept into the text here.—The CAMBRIDGE EDITORS record '*aye!*' as a conjecture of Nicholson (presumably Dr. Brinsley Nicholson).—INGLEBY thus records the same conjecture: '*Ay!* [*i. e.*, *Ah!*] Nicholson conj.' [I do not know that this conjecture is anywhere to be found in print. Many of Dr Nicholson's admirable emendations are to be found only in his correspondence.—ED.]—VAUGHAN (p. 490): '*I*' was the usual way of printing 'ay' in the seventeenth century. . . . It means surely. Belarius says naturally, 'What a man thou wouldst have made is known to God alone; but that thou died'st a most rare boy is a *matter of certainty*.' [I think Nicholson and Vaughan are right.—ED.]

274, etc. *Thus smiling*, etc.] SPEDDING (*Trans. New Sh. Soc.*, 1874, p. 29): Though I think Shakespeare could at any time of his life have written a play with or without songs in it, either in prose or in verse, and in either blank or rhyme,—and might have been induced to do it for the good of the theatre,—I do not believe that he could have been induced, after he was 40, to write either rhyme or blank, resembling in metrical structure or rhythmical effect, that which he used to write before he was 25, or even 30. The regular cadence and monotonous sweetness had grown tiresome to his ear; his imagination and intellect had become impatient of the luxuriance of beautiful words and superfluous imagery. It had become a necessity for him to go to the heart of the matter by a directer path, and to produce his effects of beauty and sweetness in another way,—a way of his own. Compare the description of a similar object in three different plays, belonging to dates considerably distant from each other; the face of a beautiful woman just dead; there being nothing in the character of the several speakers to explain the difference: 1. *Rom. & Jul.*, second ed. (1599); not in the first ed., therefore presumably written between 1597 and 1599: 'Death lies on her like an untimely frost Upon the fairest flower of all the field.' 2. *Ant. & Cleop.* (1608, according to Mr Fleay): 'but she looks like sleep, As she would catch another Anthony In her strong toil of grace.' 3. *Cymbeline* (date disputed, but I say one of the latest): 'Thus smiling, as some

Not as deaths dart being laugh'd at : his right Cheeke
Reposing on a Cushion. 275

Gui. Where?

Arui. O'th'floore :

His armes thus leagu'd, I thought he slept, and put
My clowted Brogues from off my feete, whose rudenessse 280
Answer'd my steps too lowd.

Gui. Why, he but sleepes : 282

275. <i>Cheeke</i>] <i>Checke</i> F ₂ .	Pope et cet.
278. <i>O'th'</i>] <i>O'the</i> Cap. et seq.	279. <i>slept,</i>] <i>slept</i> ; Theob. Warb. et seq.
279. <i>leagu'd,</i>] Ff, Rowe. <i>leagu'd</i> .	seq.
Johns. <i>leagued,</i> Glo. Cam. <i>leagu'd</i> ;	280. <i>whose</i>] <i>whofe</i> F ₂ .

fly had tickled slumber, Not as death's dart being laughed at.' The difference in the treatment in these three cases represents the progress of a great change in manner and taste; a change which could not be put on or off, like the fashion, but was a part of the man. Yet none of Mr Fleay's tests seem to touch it. The 'double-ending' test would place the passage in *Ant. & Cleop.* before that in *Rom. & Jul.*; and that of *Cymbeline* at the same time with it. And the other tests say nothing. Look again at the structure of the verse a few lines further on: 'Thou shalt not lack,' etc., down to 'Outsweetened not thy breath.' Here by 'the double-ending' test [lines 289 and 290] would count as indications of early composition. Whereas I doubt whether you will find a single case in any of Shakespeare's undoubtedly early plays of a line of the same structure. Where you find a line of ten syllables end with a word of one syllable,—that word not admitting either of emphasis or pause, but belonging by construction to the next line and forming part of its first word-group,—you have a metrical effect of which Shakespeare grew fonder as he grew older; frequently in his latest period, up to the end of his middle period, so far as I can remember, unknown.

275. **Not as deaths dart being laugh'd at**] CAPELL (p. 116): 'Being laugh'd at' means 'for I saw it laugh'd at,' and is a reason why he could not think it was the 'dart' that had struck him.—ECCLES: I would amend by reading '*been* laugh'd at,' that is, '*As if* some fly had *only* tickled slumber, not as *if* death's dart had *been* laughed at.'—VAUGHAN (p. 490) proposes the same emendation, with the explanation that 'had' is to be carried on from 'tickled' to 'being laugh'd at.'

279. **His armes thus leagu'd**] SCHMIDT (*Lex.*) defines 'leagu'd' as 'joined, folded together.'—I suppose across the breast. This example and this use of the verb seems to have escaped both WHITNEY (*Century Dict.*) and MURRAY (*N. E. D.*).

280. **clowted Brogues**] A 'brogue,' according to MURRAY (*N. E. D.*), is 'a rude kind of shoe, generally made of untanned hide, worn by the inhabitants of the wilder parts of Ireland and the Scotch Highlands.' And a 'clowted brogue,' by the same authority, is a 'shoe having the sole protected with iron plates or studded with large-headed nails (it may also mean a patched shoe).' In both definitions the present example is quoted.

282. **Why, he but sleepes**] STEEVENS: I cannot forbear to introduce a passage somewhat like this, from Webster's *White Devil, or Vitteria Corombona*, 1612, on account of its singular beauty: '*Brachiano.* O thou soft natural death, that art joint-twin To sweetest slumber! no rough-bearded comet Stares on thy

If he be gone, hee'l make his Graue, a Bed : 283
 With Female Fayries will his Tombe be haunted,
 And Wormes will not come to thee. 285

Arui. With fayrest Flowers

285. *to thee*] near *thee* Pope, Theob. Warb. near *him* Han. *there* Cap. *to him* Ran. *to them* Sing. *thither* Anon. ap. Cam.

mild departure; the dull owl Beats not against thy casement; the hoarse wolf Scents not thy carrion: pity winds thy corse, Whilst horror waits on princes.'—[p. 129, ed. Dyce. Brachiano, be it remembered, was dying of poison and is contrasting his own frightful agony with the peacefulness of a natural death.—ED.]

283. **hee'l make his Graue, a Bed**] VAUGHAN (p. 491): That is, 'If he be really dead, yet his personal purity will keep his body from corruption, and so convert his grave into a mere couch.' Shakespeare here adopts (perhaps not improperly) into the heathen creed of the Britons the medieval and Catholic theory that perfect virginal integrity of mind and body during life saves the corpse from its natural decay after death. [It is so arrogant to say what Shakespeare did or did not think, that it is impossible to deny Vaughan's interpretation. Yet the humble inquirer might perhaps modestly ask whether or not it is in accordance with the 'Catholic theory' that Fidele's bed should be haunted by '*female fairies*'?—ED.]

285. **will not come to thee**] This change of persons after 'he,' 'he,' 'he'l,' 'his,' has induced the belief that 'thee' is a corruption, and the *Text. Notes* display the result.—MALONE, however, justifies it for the same reason that we accept the change of person in 'Euriphile, Thou was't their nurse, they took thee for their mother And every day do honour to her grave.'—III, iii, 112. There is a similar change in 'Remain thou heere, while sense can keep it on.'—I, ii, 58. Also in, 'You married ones . . . than *themselves*,' V, i, 6.—VAUGHAN (p. 491) asserts that "To thee" admits of no justification.' Is it then beyond the reach of imagination that Guiderius addresses the first lines, almost appealingly, to his father and brother, and then, casting his eyes down on the lovely lifeless form, breaks into an apostrophe to it? I had written this note before I discovered that the COWDEN-CLARKES had given the same interpretation more exquisitely: 'Guiderius replies to his brother's remark that Fidele's looking but as if asleep, and continues speaking of the gentle lad in the third person, until, looking upon the beautiful form that lies apparently dead before him, a sense of its loveliness and his own impassioned regret at having to consign it to the grave, comes full upon him, and he ends with addressing it, rather than speaking of it.'—DOWDEN, also, has a note to the same effect: 'Guiderius,' he says, 'growing more impassioned as he speaks, passes into an address to Fidele.' It is purely an antagonism to the dogmatic, Warburtonian assertion of Vaughan that induces me to retain my own note. Dowden adds the conjecture: 'Possibly, the speech of Arviragus should take up that of Guiderius, and begin with "And worms,"' etc.—SINGER upholds his reading with the remark that 'where fairies resort, it was held that no noxious creature would be found. It appears that *the*', as it was usual to write and print *them*, has been mistaken for "thee."—ED.]

286. **fayrest**] WALKER (*Vers.*, p. 170): I think we should write *fair'st*. [It is not easy to detect what is acquired by this abbreviation other than the formation of an ill-sounding word, which, if heard from the stage, would be mistaken for an Elizabethan pronunciation of *first*. Possibly Walker held that *fair* should be

Whil'ft Sommer lafts; and I liue heere, *Fidèle*, 287
 Ile sweeten thy fad graue : thou fhalt not lacke
 The Flower that's like thy face. Pale-Primrofe, nor
 The azur'd Hare-bell, like thy Veines : no, nor 290
 The leafe of Eglantine, whom not to flander,

287. *Whil'ft*] Ff. 'Whilst Theob. ii. (misprint), Warb.

288. *graue:] grave*. Pope, +.

289. *face.] face*, Rowe et seq.

Pale-Primrofe,] Ff. *pale primrose*, Pope, Han. Sta. Glo. Cam. Ingl. *pale primrose*; Rowe et cet.

290. *azur'd]* *azure* Huds.

291. *The leafe of]* *The leafy* Coll. ii, iii. (MS.).

whom] *which* Pope, +. *who* Eccles conj., Ktly, Huds.

flander,] F₃F₄. *flander*. F₂. *slander't* Han. Eccles.

always pronounced as a disyllable, *fair*; *fairest* would consequently become a trisyllable, and unbecoming the line. It is not easy to resist the suspicion that at times Walker was wanton in his zeal for absolute prosody, for which he was willing to pay at the price of a slovenly pronunciation.—ED.

287. *Whil'st*] As a proof of Warburton's confidence in the excellence of the text in Theobald's ed. ii, note how slavishly he follows it, even to retaining its misprints. See *Text. Notes*. Again in 'door pickaxes' in line 479.—ED.

287. *Whil'st Sommer lafts*] STEEVENS: So in *Pericles*: '*Marina*. No, I will rob Tellus of her weed To strew thy green with flowers: the yellows, blues, The purple violets, and marigolds, Shall, as a carpet, hang upon thy grave, While summer days do last.'—IV, i, 17.

289. *face.]* THISELTON: The full stop after 'face' should probably be a colon, [for the reason] that the semi-colon and colon are used where what follows is of the nature of an explanation, or of an extension, of what precedes. The mistake was no doubt helped by the initial capital in 'Pale-Primrose.'—PORTER-CLARKE: The sense being understood, the full stop in the Folio may convey a suggestion as to the way the line may be effectively spoken; that is, with a drop of the voice after 'face,' and a slight pause, bringing out more prominently 'Pale-Primrose,' etc.

289. *Primrose]* See I, vi, 98.

290. *Hare-bell]* ELLACOMBE: This is undoubtedly the Wild Hyacinth (*Scilla nutans*), though we must bear in mind that the name is applied differently in various parts of the island; thus 'the Harebell of Scotch writers is the Campanula, and the Bluebell, so celebrated in Scotch song, is the wild Hyacinth or Scilla; while in England the same names are used conversely, the Campanula being the Bluebell, and the Wild Hyacinth the Harebell'—(Poets' Pleasaunce)—but this will apply only in poetry; in ordinary language, at least in the south of England, the Wild Hyacinth is the Bluebell, and is the plant referred to by Shakespeare as the Harebell.—MURRAY (*N. E. D.*): Perhaps from growing in places frequented by hares.

291. *Eglantine]* ELLACOMBE: There can be no doubt that the Eglantine in Shakespeare's time was the Sweet Brier,—his notice of the sweet leaf makes it certain. In the earlier poets the name seems to have been given to any wild Rose, and Milton certainly did not consider the Eglantine and the Sweet Brier to be identical. He says: 'Through the sweet-brier or the vine, Or the twisted eglantine.'—*L'Allegro*, 47, 48. But Milton's knowledge of flowers was very limited. . . . It was the emblem of pleasure mixed with pain—'Sweet is the Eglantine, but pricketh

Out-sweetned not thy breath : the Raddocke would 292
 With Charitable bill (Oh bill fore shaming
 Those rich-left-heyres, that let their Fathers lye
 Without a Monument) bring thee all this, 295

292. *Out-sweetned*] *Out sweetned* F₄.
Out-sweetn'd Rowe et seq. (subs.)
breath:] breath. Pope, +.
Raddocke] F₂. *Raddock* F₂F₃,
 Rowe, Pope, Theob. Warb. Cap.
raddock Han. et cet.

293. *fore shaming*] *sire-shaming*
 Theob. ii. et seq. *foreshaming* or *for-*
shaming Walker.
 294. *rich-left-heyres*] F₂F₃ (*heires* F₃).
rich-left-heirs F₄. *rich-left heirs* Rowe.
 295. *this,] this;* Theob. Warb. et seq.

sore.—Spenser, *Sonnet*, xxvi; and so its names pronounced it to be; it was either the Sweet Brier, or it was Eglantine, the thorny plant (French, *aiglantier*).

291, 292. **whom not to slander, Out-sweetned not thy breath**] ABBOTT (§ 246): The relative is here attracted to a subsequent implied object. That is, 'the leaf *which*, not to slander *it*, would not out-sweeten,' etc. [See this same section for other examples of the omission of the relative and attraction of the antecedent.]

292. **Raddocke**] WILLUGHBY (p. 219): The Robin-red-breast or Ruddock, *Rubecula sive Erithacus*, Aldrov., is so well known in almost all countries that it needs no long description. . . . In Winter-time to seek food it enters into houses with much confidence, being a very bold bird, sociable and familiar with man. In the Summer-time (as Turner saith) when there is plenty of food in the Woods, and it is not pinched with cold, it withdraws itself with its Brood into the most desert places.—STEEVENS: The office of covering the dead is ascribed to the ruddock by Drayton, in his poem called *The Owl*: 'Covering with moss the deads unclosed eye, The little red-breast teacheth charitie.' See also Luptons' *Thousand Notable Things*, b. i. p. 10 (1576?).—HALLIWELL gives this extract from Lupton: 'A Robbyn read breast fynding the dead body of a man or woman, wyll cover the face of the same with mosse, and, as some holdes opinion, he wyld cover also the whole body.'—FARMER: Compare Webster, *Vittoria Corombona*: 'Call for the robin-red-breast and the wren, Since o'er shady boughs they hover, And with leaves and flowers do cover The friendless bodies of unburied men. Call unto his funeral dole The ant, the field-mouse, and the mole, To rear him hillocks that shall keep him warm, And (when gay tombs are robb'd) Sustain no harm; But keep the wolf far hence; that's foe to men, For with his nails they'll dig them up again.'—[p. 146, ed. Dyce].—PERCY: Is this an allusion to the 'Babes in the Wood,' or was the notion of the red-breast covering dead bodies general before the writing of that ballad?

293. **With Charitable bill**] THISELTON: It is interesting to find Geffray Mynshull reflecting this passage before the First Folio was printed: 'Robin-red-breasts that bring straws in their charitable bills to cover the dead.'—*Essayes and Characters of a Prison and Prisoners*, Tait's *Reprint*, p. 46.

293–295. (**Oh bill sore shaming . . . a Monument**)] Whoever believes that Shakespeare wrote these utterly irrelevant lines, possibly containing a local allusion, and, at this solemn moment, put them in the mouth of a youth who had never seen anything of the world and had never wing'd from view o'th'nest,—whoever believes this, will believe anything.—ED.

Yea, and furr'd Mosses besides. When Flowres are none 296
 To winter-ground thy Coarse——

296. *besides. When] besides, when*
 Theob. et seq.

none] none F₂.

297. *To winter-ground] To winter*
ground F₄. *To winter-gown* Theob. i,
 Han. Warb. Cap. *Those winter-gown*
 Theob. ii. *To winterground* Johns. *To*
winter-green Douce, Verplanck conj. *To*

winter-guard Coll. ii, iii. (MS.), Huds.
To weather-fend Bailey. *To winter-*
grace Kinnear. *To round thy wither'd*
 Sprengel. *To twine around* Ingl. conj.
To wind around Ingl. and Elze conj.

297. *Coarse——]* Ff, Rowe, Pope.
coarse.— Theob. Han. Warb. Johns.
corse. Cap. et cet.

296. **furr'd Mosses besides. When Flowres are none]** HUNTER (ii, 290), referring to the full stop after 'besides,' remarks: 'Now can anything be more certain than that this [punctuation] gives us the most clear and beautiful meaning? Arviragus says what he will do in the summer season, when flowers are abundant; and having finished what on this head he meant to say, he is proceeding to describe what should be done to the grave in winter, when he is interrupted by Guiderius, and breaks off his discourse abruptly.' [I think Hunter's interpretation is emphatically just. It includes naturally the unusually long dash after 'Coarse,' indicating an interruption. THEOBALD and CAPELL are responsible for leading astray all subsequent followers.—ED.]

297. **To winter-ground]** WARBURTON: The epithet 'furr'd' to 'moss' directs us plainly to another reading: 'To winter-gown thy coarse,' *i. e.*, the summer habit shall be a light gown of flowers, thy winter habit a good warm 'furr'd gown' of 'moss.'—WALKER (*Crit.*, i, 141) accepts (or is it dons?) Warburton's gown. 'Or,' he says, 'indeed *gowne* may have been written in the MS. *gound*, as the final *e* is often printed *d* in the Folio.'—STEVENS: I have no doubt that [Warburton's] rejected word was Shakespeare's, since the protection of the dead, and not their ornament, was what he meant to express. To 'winter-ground' a plant is to protect it from the inclemency of the winter season by straw, etc., laid over it. This precaution is commonly taken in respect of tender trees or flowers, such as Arviragus, who loved Fidele, represents her to be.—COLLIER (ed. ii.): 'To winter-guard' is a welcome emendation of the MS. . . . The fact turns out to be that 'ground' was merely a misprint for *guard*, two words readily mistaken when written at all carelessly. Nothing can be more appropriate than the compound *winter-guard*, and it must be accepted by all who, having taste and judgement, are not bigoted to bygone blunders.—ABBOTT (§ 435): 'To winter-ground' is, perhaps, 'to inter during winter.' So 'to winter-rig' is said (Halliwell) to mean 'to fallow land during winter.'—HUDSON: 'Winter-ground' does not tell its own meaning; and as it is not met with elsewhere, we have no means of explaining it. Two other good corrections have been proposed by Warburton and Verplanck; [Douce anticipated Verplanck]. I find it not easy to choose between the three.—W. W. LLOYD (*N. & Q.*, VII, i, 285, 1886): Collier's MS. gives the right word, but Collier gives a wrong explanation. 'Protection' was not the purpose of the flowers, but graceful decoration. *Guard* here is used in the sense of enriched trimmings or borders, as so frequently in Shakespeare: 'Give him a livery more guarded than his fellows,' *Mer. of Ven.*; 'To guard a title that was rich before, To gild refined gold, to paint the lily.'—*King John*. The epithet 'furr'd,' given to moss, and so expressive of its thick close growth, is allusive to the fur trimmings of winter clothes.—BR. NICHOLSON (*Ingleby, Rev. ed.*):

<i>Gui.</i> Prythee haue done,	298
And do not play in Wench-like words with that	
Which is fo ferious. Let vs bury him,	300
And not protract with admiration, what	
Is now due debt. To'th'graue.	
<i>Arui.</i> Say, where fhall's lay him ?	303

298. *Prythee*] F₂. *Prethee* F₃F₄.
Pr'ythee Pope.
done,] *done*; Theob. Warb. et seq.

302. *To'th'*] F₂. *To th'* F₃F₄, Rowe,
 +. *To the* Cap. et seq.
 303. *where*] *where's* F₃.

That is, to winter-floor, to floor it in winter when there were no flowers.—DEIGHTON: Steevens gives, no authority for his statement, and no other instance of the word has been discovered. Probably it is one of Shakespeare's coinages.—THISELTON (p. 40): It is probably better to accept Steevens's explanation,—even if a mere guess,—than to alter the text. Douce's excellent conjecture is worthy of mention, as it is not unsupported by the *ductus literarum*. [Is not Thyselton's conclusion the wisest? Even if Steevens's explanation be mere guesswork (as is most likely), is it not better to accept it than desert the Folio, which would be simply exchanging one guess for another? Of all the emendations, however, I prefer Collier's *guard*, with Lloyd's interpretation of it.—ED.]

299. **Wench-like words**] BATHURST (p. 136): Shakespeare criticises the kind of words and turn of thought, or, at least, the application of it, which he himself so often adopts.—RUSKIN (vol. iv, p. 388): So far as nature had influence over the early training of [Shakespeare], it was essential to his perfectness that the nature should be quiet. No mountain passions were to be allowed him. Inflict upon him but one pang of the monastic conscience; cast upon him but one cloud of the mountain gloom, and his serenity had been gone for ever—his equity—his infinity. You would have made another Dante of him. . . . Shakespeare could be allowed no mountains, nay, not even any supreme natural beauty. He had to be left with his kingcups and clover—pansies—the passing clouds—the Avon's flow—and the undulating hills and woods of Warwick; nay, he was not to love even these in any exceeding measure, lest it might make him in the least overrate their power upon the strong, full-fledged minds of men. He makes the quarrelling fairies concerned about them; poor lost Ophelia find some comfort in them; fearful, fair, wise-hearted Perdita trust the speaking of her good will and good hostess-ship to them; and one of the brothers of Imogen confide his sorrow to them—rebuked instantly by his brother for 'wench-like words'; but any thought of them in his mighty men I do not find; it is not usually in the nature of such men; and if he had loved the flowers the *least* better himself, he would assuredly have been offended at this, and given a botanical turn of mind to Cæsar or Othello.

301, 302. **And not protract . . . due debt**] CAPELL (p. 116): That is, protract payment of a debt that is now due.

301. **admiration**] SCHMIDT (*Lex.*): Wonder mingled with veneration.—DOWDEN: Perhaps used in modern sense, with something also of the sense of *wonder*.

303. **where shall's lay him**] ABBOTT (§ 215): 'Shall,' originally meaning necessity or obligation, and therefore not denoting an *action* on the part of the subject, was used in the south of England as an impersonal verb. (Compare Latin

Gui. By good *Euriphile*, our Mother.

Arui. Bee't fo :

305

And let vs (*Polidore*) though now our voyces
Haue got the mannish cracke, sing him to'th'ground
As once to our Mother : vse like note, and words,
Saue that *Euriphile*, must be *Fidele*.

Gui. *Cadwall*,

310

I cannot sing : Ile weepe, and word it with thee ;
For Notes of forrow, out of tune, are worfe
Then Priests, and Phanes that lye.

Arui. Wee'l speake it then.

Bel. Great greefes I see med'cine the leffe : For *Cloten* 315

307. *to'th'*] *to the* Cap. et seq.

308. *to our*] *our* Pope et seq.

311. *thee;*] *thee*, Ff, Rowe.

312, 313. Mnemonic Warb.

313. *Phanes*] *Vanes* Ff, Rowe. *fanes*
Pope et seq.

315. *med'cine*] *medicine* Cap. et seq.

leffe;] *lefs*, F₂F₃, *lefs*. F₄, Rowe, +.

and Greek.) So Chaucer, '*us* oughte,' and we also find '*as us* wol,' *i. e.*, '*as it is pleasing to us.*' See also, '*Shall's* have a play of this?'—V, v, 265.—WHITE (ed. ii.): It is recklessly used instead of *shall we*, for rhythm's sake.—WYATT: I think it more likely to be an irregular extension of the familiar usage after transitive verbs, as in '*Let's*' for '*Let us.*'

304. **By good Euriphile, our Mother**] Is this a passing hint that we must take as a revelation of the outlandish manners of the two youths that they speak of their mother by her first name, and patronisingly call her '*good*'?—ED.

308. **As once to our Mother**] DOWDEN: This may be right, '*as once we sang to our mother.*'

309. **Euriphile, must be Fidele**] HUDSON: Yet neither name occurs in the dirge. A discrepancy for which it is not easy to account.

312, 313. **For Notes of sorrow . . . Phanes that lye**] BOWDEN (p. 369): A few lines before Guiderius refused to sing because his voice was choked [*qu.* cracked?]; he would only say the dirge, it would be profanation to sing it out of tune. It is impossible to suppose that Shakespeare really held that the singing of a *Miserere* a trifle too sharp was worse than a hypocritical priesthood and a false religion. Read ironically the text means, '*You talk of lying priests and their lying temples; I hold your vile psalm singing to be ten times worse.*' [Be it remembered that Bowden's book, mainly the composition of the lamented Simpson, is devoted to proving that Shakespeare was not in sympathy with the Protestant movement of the day. In the present instance I am thoroughly in accord with Bowden as far as concerns the impossibility of Shakespeare's ever having expressed in any circumstances so false and puerile a sentiment as that a broken heart must lament with strict attention to solmisation or else be hypocritical; but I go further, and believe it utterly impossible that Shakespeare could ever have put such a sentiment into the mouth of an innocent stripling, who was yet in his salad days and had never left his mountain side. It is the irreconcilable falseness to character which, of itself alone, is sufficient to condemn these lines as spurious.—ED.]

315. **Great greefes I see med'cine the lesse**] MALONE: Thus also, '*a touch*

Is quite forgot. He was a Queenes Sonne, Boyes, 316
 And though he came our Enemy, remember
 He was paid for that: though meane, and mighty rotting
 Together haue one dust, yet Reuerence
 (That Angell of the world) doth make distinction 320
 Of place 'twene high, and low. Our Foe was Princely,
 And though you tooke his life, as being our Foe,
 Yet bury him, as a Prince.
Gui. Pray you fetch him hither,
Thersites body is as good as *Ajax*, 325
 When neyther are aliue.
Arui. If you'l go fetch him, 327

316. *Boyes*,] *boys*; Cap. et seq.

317. *came*] *'came* Engl.

318. *He was*] *Was* Pope, Theob. *He has* Han. Warb. Cap. *He's* Walker, Huds.

though] *thou* F₃F₄. *The* Rowe, Pope, Theob. Han. Warb. *tho'* Johns.

319. *dust*,] Ff, Rowe, Johns. Coll. Glo. Cam. *dust*; Pope et cet.

320. *That*] *The* Rowe ii, Pope, Han.

321. *'twene*] *'twixt* Ff, Rowe, +, Cap. Varr. Ran.

Princely,] Ff, Rowe, +, Coll. *princely*; Cap. et cet.

322. *you*] *thee* Ff, Rowe, Om. Pope, +.

325. *Thersites... Ajax*] Ff, Rowe, Pope. *Thersites'... Ajax'* Han. Dyce, Ktly, Glo. Coll. iii, Cam. *Thersites'... Ajax* Theob. et cet.

326. *are*] *are are* F₂. *is* Coll. MS.

more rare subdues all pangs, all fears.'—I, ii, 82. Again in *Lear*, 'But where the greater malady is fix'd The lesser is scarce felt.'—III, iv, 8.

316. **He was a Queenes Sonne**] CHARLES WORDSWORTH (p. 83): When Jezebel,—whose character has been compared not inaptly to that of Lady Macbeth, —had been thrown out of the window, and so killed, by the command of Jehu, he first trod her under foot, but afterwards, 'when he came in, and had eat and drunk,' he said: 'Go see now this cursed woman, and *bury her: for she is a king's daughter.*'—*2 Kings*, ix, 34. This command not improbably suggested to Shakespeare this speech, which he has put into the mouth of Belarius.

318. **He was paid for that**] SCHMIDT (*Lex.*, s. v. 4. Trans. c.): To requite, to reward or punish.—JOHNSON: Hanmer reads *has*, rather plausibly than rightly.

319, 320. **Reuerence (That Angell of the world)**, etc.] JOHNSON: 'Reverence,' or due regard to subordination, is the power that keeps peace and order in the world.—DEIGHTON: Yet the spirit of respect for one's betters, that divinely sent messenger from God to men, makes distinction between those of high and low birth.—DOWDEN: Is this merely the praise of reverence as divinely sent? Or does Shakespeare think of the angels severing hereafter those who are to go above from those who must go below, and does he mean that in the present world reverence acts as a dividing angel? Ulysses, in *Tro. & Cress.*, in a remarkable passage (I, iii, 83) justifies distinctions of rank, and dwells on their importance in society.

324. **Pray you**] WALKER (*Crit.*, i, 77) would read 'Pray.' See IV, ii, 19, above.

326. **neyther are**] For 'neither' as a plural pronoun, see ABBOTT, § 12.

Wee'l fay our Song the whil't : Brother begin.

328

Gui. Nay *Cadwall*, we must lay his head to th'East,
My Father hath a reason for't.

330

Arui. 'Tis true.

Gui. Come on then, and remoue him.

Arui. So, begin.

SONG.

Guid. *Feare no more the heate o'th' Sun,*
Nor the furious Winters rages,

335

328. *whil't:*] Ff. *whilst:* Rowe,+.
whilst. Johns. et seq.

[Exit Bel. Han.

329. *th'East,*] Ff, Rowe. *th'east;*
Pope,+. *the east;* Cap. et seq.

333. *So, begin.*] Ff, Rowe. *So.—*

Begin. Coll. Dyce, Glo. Cam. (subs.).

So,—Begin Cap. et cet.

335-350. Mnemonic Pope.

335. o'th'] of the Cap. o'the Var. '73
et seq.

336. rages,] rages; Pope et seq.

329. lay his head to th'East] WYATT: The Christian custom of burial is to lay the head to the *west*, and the feet to the east; 'so at the second coming of the Son of Man the dead might rise and face him in the general resurrection' (Lee's *Glossary of Liturgical and Ecclesiastical Terms*, p. 62). In reversing this position, Shakespeare may have no other intention than to suit the pre-Christian period of his play. But it is at least possible that he was aware of the Classical (and Celtic) myth which located the 'Earthly Paradise' in the Fortunate Islands (Avalon), across the western ocean, and which gave rise to the custom of burying the dead with their faces set thitherwards. (See Tylor's *Primitive Culture*, ii, 48, 442, and Baring Gould's *Curious Myths of the Middle Ages*.)—F. C. CONYBEARE (*Enc. Brit.*, 11th ed., s. v. *Funeral Rites*, p. 331): The legend is that Christ was buried with his head to the West; and the Church follows the custom, more ancient than itself, of laying the dead looking to the East, because that is the attitude of prayer, and because at the last trump they will hurry eastward. So in Eusebius (*His. Eccl.*, 420, 19) a martyr explains to his pagan judge that the heavenly Jerusalem, the fatherland of the pious, lay exactly in the East, at the rising place of the sun.

334. Song] WHITE (*Sh. Scholar*, 466): Can any one familiar with the cast of Shakespeare's thought, the turn of his expression, and the rhythm of his verse, believe that this Song is his? It could not be at once tamer, more pretentious, or more unsuited to the characters than it is. What did Guiderius or Arviragus, bred from infancy in the forest, know about 'chimney sweepers'? How foreign to their characters to philosophize on 'the sceptre, learning, *physick*'! Will anybody believe that Shakespeare, after he was out of Stratford Grammar School, or before, wrote such a couplet, as 'All lovers young, all lovers must Consign to thee and come to dust'? Has he throughout his works given us reason to suspect him, on any evidence short of his own hand and seal, of making these two lads, burying their adopted stripling brother by the mouth of their cave in the primeval forest, close their dirge with such a wish as, 'Quiet consummation have, And *renowned be thy grave*'? . . . The lines are the production of some clumsy prentice of the muse. [These remarks White repeated in his edition.]—HALLIWELL: This truly beautiful dirge may safely be left to its own influences, yet it may be worthy of note how exquisitely the fears dissipated by the hand of Death are made to harmonize with the

Thou thy worldly task hast don, 337
Home art gon, and tane thy wages.
Golden Lads, and Girles all must,
As Chimney-Sweepers come to dust. 340
 Arui. *Feare no more the frowne o'th' Great,*

338. tane] take F₃F₄, Rowe.

wages.] wages; Cap. et seq.

339. Golden] Both golden Johns. Var.

'73, '78. Both. Golden Var. '85. Ran.

Girles all] lasses Coll. MS.

340. Chimney-Sweepers] Chimney Sweepers Rowe ii, Theob. Warb. Johns.

341. o'th'] F₂F₄, Rowe, +. oth F₃. o'the Cap. et seq.

character of the wild district in which the speakers were then living. [In *Shakespeareana*, vol. v, p. 196, will be found a translation of this Song, into Latin, by GOLDWIN SMITH. In 1759 WILLIAM HAWKINS, Late Fellow of Pembroke College, and Professor of Poetry in the University of Oxford, 'new-constructed this Tragedy,' as we learn from his *Preface*, by 'enlarging and improving some of the original parts.' (The Italics are Hawkins's.) Under this improvement we have the following version of this song: 'Fear no more the heat o'th'sun, Nor the furious winter's blast, Thou thy worldly task hast done, And the dream of life is past. Golden lads and girls all must Follow thee, and come to dust. Fear no more the frown o'th'great, Death doth mock the tyrant foe; Happiest is the early fate, Misery with time doth grow. Monarchs, sages, peasants must Follow thee, and come to dust.' Of these two stanzas, the first only was adopted in their versions by Garrick and Kemble.—ED.]

339. **Golden Lads**, etc.] In some thoughtless moment, I fear it cannot be otherwise designated, Dr JOHNSON prefixed to this line the word 'Both,' reading, 'Both golden lads,' etc. The Cam. Edd. noted it as 'a misprint,' and, of course, they are right. Any other intimation thereof I can, however, nowhere find in any list of Errata, Corrigenda, or Addenda in subsequent volumes. And it is a 'misprint' that is continued in the two following *Variorums*. Furthermore, Dr Johnson reiterated it in line 345, reading, 'Both the sceptre,' etc. Here the Var. '73 and '78 deserted him and followed the Folio; but the Var. '85 reads, 'Both, The sceptre,' etc., Dr Johnson printed, I am quite sure, from Theobald's Second Edition; it is unfortunate that, in this instance, he could not be trusted to go alone.—ED.

339, 340. **Golden Lads . . . come to dust**] STAUNTON: There is something so strikingly inferior both in the thoughts and expression of the concluding couplet to each stanza of this Song, that we may fairly set them down as additions from the same hand which furnished the contemptible *masque* or *vision* that deforms the last Act.—ROLFE: I am inclined to agree with Staunton. The poor pun in *chimney sweepers* and *dust* could hardly have been tolerated by Shakespeare in his later years; and the couplet has no natural cohesion with the preceding lines. The same is true of those which end the second and third stanzas. The final couplet is not so much out of place, but 'renowned' is a word out of place. [Staunton judiciously draws a distinction between the stanzas and the couplets, which White does not, although the lines which White specifically condemns are only in the couplets. These it is which are by a hand other than Shakespeare's, and are probably a continuation of the same trail which began with the offensive references to 'rich left heirs' and 'lying priests.' The stanzas themselves are Shakespeare's very own, and in their melody and sad sweetness worthy of every exclamation of admiration which can be lavished on them.—ED.]

Thou art past the Tirants stroake,
Care no more to cloath and eate,
To thee the Recede is as the Oake :

The Scepter, Learning, Physicke must,
All follow this and come to dust.

Guid. *Feare no more the Lightning flash.*

Arui. *Nor th'all-dreaded Thunderstone.*

Gui. *Feare not Slander, Censure rash.*

Arui. *Thou hast finish'd Ioy and monc.*

Both. *All Louers young, all Louers must,*
Consigne to thee and come to dust.

Guid. *No Exorcisor harme thee,*

Arui. *Nor no witch-craft charme thee.*

342. stroake,] stroke; Pope et seq.
 343. eate,] eat; Pope et seq.
 345. The] Both the Johns. Both.
 The Var. '85. Ran.
 346. this] Ff. thee, Han. Ran.
 Herzberg. this, Rowe et cet.
 347. Lightning flash.] Ff, Rowe.
 lightning-flash. Pope,+. lightning-
 flash, Cap. et cet. (subs.)
 348. all-dreaded] all dreaded Rowe ii,
 Pope, Han.
 Thunderstone.] Thunder-stone.
 F₃F₄, Rowe,+. thunder-stone; Cap. et
 seq.
 349. not] no Ff, Rowe, Pope, Theob,

Han. Warb. Cap.

340. Slander, Censure] slander's cen-
 sure Johns. conj.

Censure] censure, Rowe i.
 rash.] rash; Cap. et seq.

350. monc.] moan: Cap. et seq.

352. thee] F₂. thee, F₃F₄, Rowe et
 seq. this Johns. conj.

353. Exorcisor] Exorcifer Ff et seq.

353, 354. harme...charme] charm...
 harm Warb. (MS., N. & Q., VIII, iii,
 263).

353, 354. 355. 356. thee.] thee! Pope
 et seq.

354. Nor] And Pope, Han.

345. **The Scepter, Learning, etc.]** JOHNSON: The Poet's sentiment seems to have been this: All human excellence is equally subject to the stroke of death; neither the power of kings, nor the science of scholars, nor the art of those whose immediate study is the prolongation of life, can protect them from the final destiny of man.

348. **Thunderstone]** So Othello asks: 'Are there no stones in heaven But what serve for thunder?'—V, ii, 234.—DOWDEN: In Conrad Gesner's *De Rerum Fossilium . . . figuris*, Zurich, 1565, pp. 62-64. thunderstones are depicted, which are obviously prehistoric stone-axes and stone-hammers.

352. **Consigne to thee]** STEEVENS: That is, 'to seal the same contract with thee,' *i. e.*, add their names to thine upon the register of death.—MURRAY (*N. E. D.*, s. v. 5. b.) quotes the foregoing definition by Steevens, and also one from Johnson: 'submit to the same terms with another,' but where Johnson gives it I do not know; it is not in his edition, and if in any Variorum it has escaped me; in his *Dictionary* the definition of 'consign' is 'to yield; to submit; to resign,' with the present passage as its sole illustration. It is also Murray's sole illustration. Under 5. a. the definition of 'consign' is given by Murray: 'to set one's seal, subscribe, agree to anything' and 2 *Hen. IV*: V, ii, 143; and *Hen. V*: V, ii, 326, are quoted.

353. **Exorcisor]** Cotgrave: '*Exorcisme*: m. An exorcisme, or exorcising, a

Guid. *Ghoſt vnlaide forbear thee.*

355

Arui. *Nothing ill come neere thee.*

Both. *Quiet conſumation haue,*

And renowned be thy graue.

Enter Belarius with the body of Cloten.

Gui. We haue done our obſequies :

360

Come lay him downe.

Bel. Heere's a few Flowres, but 'bout midnight more :

The hearbes that haue on them cold dew o'th'night

Are ſtrewings fit't for Graues : vpon their Faces.

364

357. haue.] have; Cap. et seq.

about Ff et cet.

358. And renowned] Unremoved
Han.

362. *midnight*] *midnight*, Cap. et seq.
(subs.)

graue.] grave! Pope.

363. *o'th'*] *oth* F₃F₄. *o'the* Cap. et
seq.

SCENE VI. Johns.

360, 361. One line, Pope et seq.

364. *Graues:*] *graves*.— Pope et seq.

360. *We haue*] *We've* Pope, +, Dyce
ii, iii.

their Faces.] Ff, Coll. Dyce, Sta.

361. [They place him beside Imogen.
Coll. MS.

Glo. Cam. *their faces*— Rowe, +.

362. *a few*] *few* F₃F₄.

the face— Han. *their ashes* Sprengel. *the*

'*bout*] Coll. Dyce, Glo. Cam.

W. W. Lloyd (N. & Q., VI, xii,

263). *sein Gesicht*, i. e., *his face* Hertz-
berg. *their faces:*— Cap. et cet.

conjuring, an adjuring.' Again, '*Grimoire*. A booke of coniuring, or exorcising, much in vse among Popish Priests. *Mots de la Grimoire*. Conjurations, exorcismes, coniuring, or exorcising tearmes.'—MONCK MASON (p. 335): Shakespeare invariably uses the word 'exorcisor' to express a person who can raise spirits, not one who lays them. So Ligarius in *Jul. Cæs.* says, 'Thou like an exorcist, hast conjured up my mortified spirit.'—II, i, 323. And in *2 Hen. VI*, where Bolingbroke is about to raise a spirit, he asks Eleanor: 'Will your ladyship behold and hear our exorcisms?'—I, iv, 5.

357. **consumation**] HUDSON: Probably the best comment on this is furnished by the closing prayer in the Church Burial Service: 'That we, with all those who are departed in the true faith of Thy Holy Name, may have our perfect *consummation* and bliss, both in body and soul, in thy eternal and everlasting glory.'

360. **We haue done our obsequies**] JOHNSON: For the obsequies of Fidele a song was written by my unhappy friend, Mr William Collins of Chichester, a man of uncommon learning and abilities. I shall give it a place at the end in honour of his memory. [See *Appendix*.]

3^f+. **vpon their Faces**] CAPELL (p. 116): But here was but one face to do it on, for that of Cloten was gone; a small impropriety (designed or undesigned, is uncertain).—HEATH (p. 485): We must understand Euriphile as well as Fidele to have been buried in a cave, not under the earth, otherwise the raddock could not have brought them flowers and moss, nor could Imogen or the carcase of Cloten have been seen by passengers. The flowers were, therefore, strewed on Euriphile as well as Imogen, and both of them are addressed in the line 'which we upon you strew.'—STAUNTON (*Athenæum*, 14 June, 1873): I attribute the fault in these

[364. vpon their Faces]

lines to the compositors rather than to Shakespeare, and believe those inveterate offenders have here spoiled a very beautiful apostrophe to the supposed dead Fidele and the deceased Cloten: '*Upon the earth's face* You were as flowers; now wither'd; even so These,' etc. [Hereupon follow justifications of 'earth's face' from *Rich. III.*: V, iii; *3 Hen. VI.*: II, iii, and from Dr Donne's *Funeral Elegy on Mrs Boulstred*, where the poet, addressing Death, says: '*Th'earth's face* is but thy table; there are sett Plants, cattell, men, dishes for Death to eat.' Hudson adopted this emendation, reading, however, 'Earth's face,' not '*the earth's face.*']—BR. NICHOLSON (*N. & Q.*, VI, xii, 425, 1885) doubts that 'Cloten's body has laid in the grave side by side with Imogen.' I think Dr Nicholson must have forgotten Imogen's awakening and her exclamation, 'no Bedfellow!' Again, when he goes on to say that he is 'sure' that 'Come lay him down' refers to Imogen, he seems to have overlooked the reply of Arviragus, 'Bee't so,' when Guiderius says that Imogen is to be laid 'by good Eriphile.' 'I had once thought,' continues Nicholson, 'of the change, "*Upon her [the earth's] face,*" but now I see that the text is far better and only requires the substitution of a comma for a full stop after "faces." "*Upon their faces*" is "*Upon the faces of these flowers that I have gathered.*" The speaker would say: "You, Fidele, once moved upon the faces of these herbelets, but now you are withered; even so these new fresh herbelets which we strew upon you shall within a few hours wither, so soon do beauty and fragrance and youth pass away"; the frequent Biblical simile (*Ps.* ciii, 15, 16) occurring to him (as it does immediately afterwards to Imogen) and in some degree being his solace.'—INGLEBY (reading '*Upon their faces* You were as flowers,' etc.): This means, 'Upon the faces of the herbs you were as flowers now withered. Just so, these herbelets, which we strew upon you, shall serve for flowers.' Throughout the passage 'you' and 'your' consistently refer to the corpses, and 'their' and 'these' to the herbs. The commentators impute to Shakespeare an oversight of their own creation. 'Shall' is an extraordinary ellipsis: and possibly a line is lost. [Dr Ingleby's interpretation would carry more weight if he could have given us only a single reference where an author had spoken of the *face of an herb*. The 'extraordinary ellipsis' after 'shall' is due to the removal of the full stop after 'Faces.' In the Revised Edition by Dr Ingleby's son, Holcombe, the full stop is restored and the ellipsis is easily filled. His good paraphrase is as follows: 'You (addressing the bodies) were once as flowers, but now are withered; even so shall these herbelets wither, which we strew on you.'—ED.]—DEIGHTON: By 'upon their faces' nothing more is probably meant than on the front of their bodies, they being naturally laid on their backs, or, as we say, 'face upward.'—THISELTON (p. 40): 'Upon their faces' explains why such 'strewings are fit'st for Graues,' namely, because the 'cold dew o'th'night' on the herbes resembles tears on the faces of the mourners.—VAUGHAN (reading 'You, were as flowers, now *wither*'): That is, 'You, who were once as flowers, now wither. Even so shall wither these herbelets.' [It seems to me that the punctuation of the Folio should be retained and 'Upon their Faces' is to be regarded as a direction by Belarius to the two youths, as to the strewing of the flowers. Deighton's interpretation is, to me, the true one, and that 'faces' means merely the front of the body. It is common enough to say that a child is 'sleeping on his face.' Belarius says, 'Here's a few flowers, but 'bout midnight more'; although the obsequies were over, the bodies were not, therefore, interred; he afterwards says that the 'ground has them,' in the sense, I suppose, that they

You were as Flowres, now wither'd : euen fo 365
 These Herbelets shall, which we vpon you strew.
 Come on, away, apart vpon our knees :
 The ground that gaue them first, ha's them againe :
 Their pleasures here are past, so are their paine. *Exeunt.*

Imogen awakes.

370

Yes Sir, to Milford-Hauen, which is the way ?
 I thanke you : by yond bush? pray how farre thether ?
 'Ods pittikins : can it be fixe mile yet ?
 I haue gone all night : 'Faith, Ile lye downe, and sleepe.
 But soft ; no Bedfellow ? Oh Gods, and Goddesfes ! 375
 These Flowres are like the pleasures of the World ;
 This bloody man the care on't. I hope I dreame : 377

366. *Herbelets*] Ff, Rowe,+. *herb'-lets* or *herblets* Cap. et cet.

strew] Ff, Rowe, Coll. Sta. Glo. Pope et cet.

367. *away*,] *away*. Johns. *away*; Cap. et seq.

knees:] Ff. *knees*— Rowe,+. *knees*. Cap. et cet.

Line of asterisks here follows, Ktly.

369. *pleasures here are*] *pleasure here* is Pope,+, Varr. Ran.

are their paine] Ff (*pain* F₃F₄), Rowe. *is their pain* Pope et seq.

SCENE VI. Pope, Han.

371-386. Mnemonic Pope, Han.

371. *Hauen*,] *Hauen*; Cap. et seq.

372. *you*:] *you*— Rowe,+. *you*, Cap. et seq.

yond] *yond*' Cap. Coll. Ktly. *yon*' Var. '73. *yon* Var. '78, '85, Mal.

Ran. Steev. Varr. Knt.

372. *bush?*] *bush*— Pope, Han. *thether?*] F₁.

373. *pittikins*:] *pittikins*— Rowe,+. *pittikins!* Cap. et seq.

mile] *miles* Var. '78, '85, Mal. Ran. Steev. Varr. Knt, Coll. i, ii.

374. *I haue*] *I've* Pope,+, Dyce ii, iii. *night*:] *night*— Rowe,+.

375. *soft*:] Ff, Cap. *soft!* Rowe et cet.

Bedfellow?] Ff. *bedfellow!* Rowe, Pope, Ktly, Glo. Cam. *bedfellow*. Theob. Coll. *bedfellow*— Warb. *bedfellow*, Johns. *bedfellow*: Han. et cet.

[Seeing the Body. Rowe.

376. *These*] *The* Rowe ii, Pope, Han.

377. *care*] *cares* Han.

I hope] *Sure* Pope. *I hope*, Theob. Warb. Johns. Cap. Varr. Mal. Ran. Steev. Varr. Ktly. *Hope* Vaun.

repose on the Earth, where they will gradually moulder. Heath, who is too thoughtful a critic to have his opinions disregarded, seems to suppose, from line 304, that Euriphile's body was still exposed and that Imogen was placed by her side; this is hard to reconcile with Imogen's awakening by the side of Cloten's trunk. This scene presents many a difficulty to the Stage Manager.—Ed.]

366. *strew*] DYCE (*Remarks*, p. 259): Read, with other modern editors, 'strow'; for a rhyme was certainly intended here as at the conclusion of the speech. That transcribers were in the habit of writing 'strew' and 'strow' indifferently is beyond a doubt.

373. 'Ods pittikins] MURRAY (*N. E. D.*): OD. A minced form of *God*, which came into vogue about 1600, when, to avoid the overt profanation of sacred names, many minced and disguised equivalents became prevalent. 2. The possessive 'ods occurs like *God's*, *Gad's* in many asseverative or exclamatory formulæ. *Pittikins*, diminutive of 'pity,' like *bodikins*.

For fo I thought I was a Caue-keeper, 378
 And Cooke to honest Creatures. But 'tis not fo :
 'Twas but a bolt of nothing, fhot at nothing, 380
 Which the Braine makes of Fumes. Our very eyes,
 Are sometimes like our Iudgements, blinde. Good faith
 I tremble still with feare : but if there be
 Yet left in Heauen, as small a drop of pittie
 As a Wrens eye ; fear'd Gods, a part of it. 385
 The Dreame's heere still : euen when I wake it is

378. *fo*] *sure* Pope, Theob. Han.
 Warb. Cap. *so*, Var. '78, '85, Mal.
 Ran. Steev. Varr. Knt. *lo!* Sing.
 Coll. ii, iii. (MS.)

379. *Bul*] Om. Pope, Han.

381. *Fumes.*] Fl, Rowe, Johns. Coll.
fumes: Pope et cet.

385. *eye;*] *eye*, Pope et seq.
fear'd] *oh* Pope, Theob. Han.
 Warb.

Gods,] *gods!* Rowe ii, +.

a part] F₄. *apart* F₂F₃.

of it.] *of it!* Rowe ii. et seq.

378. **For so**] COLLIER'S MS. changes 'so' to *lo*. 'Rightly perhaps,' says DYCE (ed. ii.).—VAUGHAN (p. 493): 'So,' however, has a good meaning, which *sure* and *lo* spoil. Imogen justifies her expectation that what she sees is a dream by observing that 'so', *i. e.*, 'in the same way,' she had taken herself for a cave-keeper, and that turned out a delusion. Surely we should punctuate better thus [line 378, as in the text]: 'And cook to honest creatures, but 'tis not so.' [It seems to me that Vaughan is emphatically right in condemning Collier's *lo*. 'So' refers to her hope that she had been dreaming,—then various pictures float dimly before her: that she was in a cave, that she cooked for honest creatures, but it was all shadowy, and she concludes 'it is *not* so,' it cannot have happened, it was merely like an aimless arrow which the brain sometimes crystallises in a flash out of mists,—it was all a dream. Thus, step by step, we mount to the agony of her heart-rending cry, 'the dream's here still!'—ED.]

378, 379. **a Caue-keeper, And Cooke to honest Creatures**] CRAIG: There should probably be no stop after 'cave-keeper.' Imogen means 'up to this I fancied that the people I attended on, whose cave I cared for and for whom I cooked, were honorable.' [Apparently, this interpretation that the cave-keeper was not honest is derived from the words that follow: 'But 'tis not so.' But does not this refer to 'dreaming,' and not to the honesty of the cave-dwellers? She had just hoped that it was 'so,' that is, a dream. She now says 'it was not so.'—ED.]

383. **I tremble still with feare**] ECCLES: She seems, at pronouncing these words, to have risen from the ground, and stood somewhat apart from the body.

384, 385. **as small a drop of pittie As a Wren's eye**] It is 'sacred pity' that 'engenders' drops in eyes (*As You Like It*, II, vii, 123), and Imogen pleads but for a drop in the smallest of eyes.—ED.

386. **The Dreame's heere still: euen when I wake it is**] STAUNTON (*Athenæum*, 14 June, 1873): Another of the countless instances where Shakespeare's meaning has been enfeebled or destroyed by an erroneous punctuation point: 'The dream's here still, even when I wake! It is,' etc. [I cannot see any improvement. On the contrary, it seems to me to enfeeble the force of 'here.'—ED.]

Without me, as within me : not imagin'd, felt. 387
 A headlesse man ? The Garments of *Posthumus* ?
 I know the shape of's Legge : this is his Hand :
 His Foote Mercuriall : his martiall Thigh 390
 The brawnes of *Hercules* : but his Iouiall face——
 Murther in heauen ? How ? 'tis gone. *Pisanio*,
 All curfes madded *Hecuba* gaue the Greekes,
 And mine to boot, be darted on thee : thou
 Conspir'd with that Irregulous diuell *Cloten*, 395

387. *within me...felt.*] *within; felt, not imagin'd*, Cap. conj.

me] Om. Vaun.

imagin'd] *imag'd* Dyce ii, conj.

388. *man?*] *man!* Rowe et seq.

Posthumus?] *Posthumus!* Cap.

et seq.

389. *of's*] Ff, Rowe, +, Coll. Dyce, Sta. Glo. Cam. *of his* Cap. et cet.

Legge:] *leg*, Rowe, +.

Hand:] *hand*, Rowe, +.

390. *Mercuriall:*] *Mercurial*, Rowe, +.

Thigh] F₂F₃, *thigh*, F₄, Rowe, +. *thigh:* Cap. et seq.

391. *brawnes*] *arms* Pope, Han.

but his] *but's* Walker (Crit., iii,

327).

391. *face*——] *face?*— Coll. iii.

392. *Murther*] Ff, Rowe, Pope, Theob. Han. Warb. Cap. Knt, Wh. *Murder* Johns. et cet.

heauen?] *heav'n!* Rowe, Pope,

Han. *heaven!* Coll. Sta. Ktly.

How?] *How!*— Rowe, +, Dyce,

Glo. Cam.

gone.] *gone*— Rowe, Pope i.

gone! Pope ii, +.

Pifanio,] *Pisanio!*— Rowe, +.

394. *thee:*] *thee!* Rowe et seq.

395. *Conspir'd...diuell*] *'Twas thou conspiring with that devil*, Pope, +.

Irregulous] *irreligious* Johns.

conj.

390, etc. *His Foote Mercuriall*, etc.] H. COLERIDGE (ii, 192): Shakespeare seldom, very seldom, repeats himself; but certainly this mythological dissection is very like Hamlet's description of his father. In *Hamlet*, however, not only is the τῶπος better made out, but the application is much more natural and forcible. Here, considering that the mercurial foot, herculean brawns, etc., belong in reality to Cloten, Shakespeare's intention probably was to show how much the eyes are fools of the mind, and how completely passion makes the beauty or deformity it loves or loathes.

391. *brawnes*] MURRAY (*N. E. D.* i.): Fleishy parts, muscle; especially the rounded muscle of the arm or leg.

391. *Iouiall*] STEEVENS: This signifies here such a face as belongs to Jove. It is frequently used in the same sense by other old dramatic writers. Thus, in Heywood's *Rape of Lucrece*: '*Brutus*. Thou *Joviall* hand held up thy Scepter high, And let not,' etc., 1630, [sig. k, verso].

395. *Irregulous*] CAPEL (p. 117): A word that cost the Poet some thought, is of the same derivation as *irregular*, and, in truth, of the same sense; but usage having weakened the latter, this was coined for the place; and the sense we should put in it is: under no Rule or Governance.—MURRAY (*N. E. D.*) thus analyses its formation: Ir + Lat. *regula* rule + -ous; and gives the present as the only instance known. As a verb and participle, *irregulate* and *irregulated* are not without examples.

Hath heere cut off my Lord. To write, and read,
 Be henceforth treacherous. Damn'd *Pifanio*,
 Hath with his forged Letters (damn'd *Pifanio*)
 From this most braueft vefsell of the world
 Strooke the maine top! Oh *Posthumus*, alas,
 Where is thy head? where's that? Aye me! where's that?
Pifanio might haue kill'd thee at the heart,
 And left this head on. How should this be, *Pifanio*? 403

396. *Hath*] *Have* Rowe. *Hast* Pope et seq.

397. *Pifanio*] *Pisanio* Rowe et seq.

398. *forged*] *forg'd* F₃F₄, Rowe i.

400. *Strooke*] F₂. *Strook* F₃. Cap. *Struck* F₄.

maine top] *main-top* Theob. Warb. et seq.

Oh Posthumus, alas,] *Posthumus!*—O, *alas*, Cap. (errata), Ran.

401. *Aye me! where's*] F₂. *Aye me* | *where's* F₃. *Aye me, I, where's*

F₄. *Ay, me, ay, where's* Rowe i. *Ay me, where's* Rowe ii, Theob. i, Pope. *ah me, where's* Theob. ii, Han. Warb. Johns. Mal. Steev. Varr. Knt, Coll. Ktly. (subs.)

403. *this head*] *his head* F₃F₄, Rowe, Pope, Theob. *thy head* Han. Warb. Cap. Ran. Dyce ii, iii, Coll. iii. *the head* Ktly.

be, Pifanio?] Ff, Theob. Warb. *be, Pisanio!* Rowe, Pope. *be? Pisanio!*—Han. *be? Pisanio?* Cap. et cet.

396. **Hath**] This, immediately preceded by 'Cloten,' is a singular by attraction, like 'The voice of all the gods Make heaven drowsy with the harmony.'—*Love's Lab. Lost*, IV, iii, 364 (of this ed.). A plural by attraction has already occurred in the present play—I, v, 22. Such sentences present to us a melancholy alternative; we must sacrifice either our ears or our grammar. Shakespeare preferred grammar as the victim. I cannot believe that it would be a symptom of degeneracy if we followed his example and here retained 'hath.'—ED.

400. **maine top**] MURRAY (*N. E. D.*): This is the Top of the mainmast, a platform just above the head of the lower mainmast. Often used loosely for the *main-topgallant-masthead*. [Alas, poor Imogen, in her distress, has used the term 'loosely'! Why, did not Zachary Jackson, or Andrew Becket, or Lord Chedworth assert that Imogen must have used the full nautical term?—ED.]

400. **Oh Posthumus, alas**] CAPELL (p. 117) changed the order of these words not only to 'heighten the pathos,' but also to avoid giving an accent to 'Posthumus' that does not occur elsewhere in the play. But, just as *inter arma silent leges*, so in exclamations, at moments of extreme passion all ordinary rules of scansion should be silent, and, I think, that here the usual pronunciation of Posthumus should be retained.—ED.

401. **Aye me! where's**] Note in the *Text. Notes* the genesis of an error. In F₃ the exclamation mark after 'me' is a badly battered type, and resembles an upright bar, which the compositor of F₄ mistook for the first personal pronoun, and accordingly set it up as 'I,' added a comma, and thus it was all ready to be converted by Rowe into 'ay.'—ED.

403. **And left this head on**] VAUGHAN (p. 495): I would read, 'And left this on.' 'This' is 'thy head,' just made mention of, and therefore 'this.' But the introduction of 'head' converts a proper expression into an absurdity, for 'this head' must mean the head here present.

'Tis he, and *Cloten* : Malice, and Lucre in them
 Haue laid this Woe heere. Oh 'tis pregnant, pregnant ! 405
 The Drugge he gaue me, which hee faid was precious
 And Cordiall to me, haue I not found it
 Murd'rous to'th'Senfes ? That confirms it home :
 This is *Pifanio's* deede, and *Cloten* : Oh ! 409

404. *he, and*] *he and* F₃F₄, Rowe, +,
 Dyce, Sta. Ktly, Glo. Cam. Coll. iii.

Cloten:] Cloten. Ff, Rowe, +.

408. *Murd'rous*] *Murdr'ous* F₄. *Mur-*
th'rous Theob. ii, Warb. *Murderous*
 Coll. Dyce, Sta. Glo. Cam. *murtherous*

Wh. i.

408. *to'th'*] *to th'* F₃F₄, Rowe, +. *to*
the Cap. et seq.

409. Cloten:] F₂F₄, Rowe, Coll. i.
 Clotten: F₃. *Cloten*. Vaun. *Cloten's*
 Pope et cet.

405. *pregnant*] NARES (*Gloss.*): That is, ready or apt to produce. The metaphorical senses of this word, by which it was applied to the productiveness of mind, genius, argument, etc., are now in general obsolete. 1. Stored with information: 'Our cities, institutions, and the terms For common justice, you are as *pregnant* in, As art or practice hath enriched any That we remember.'—*Meas. for Meas.*, I, i, 12. Hence the contrary, *un-pregnant*. 2. Ingenious, full of art or intelligence: 'Disguise, I see, thou art a wickedness Wherein the *pregnant* enemy [*i. e.*, the devil] does much.'—*Twel. Night*, II, ii, 29; 'How *pregnant* sometimes his replies are!'—*Ham.*, II, ii, 212. 3. Apprehensive, ready to understand, rich in perceptive powers: 'My master hath no voice, lady, but to your own most *pregnant* and vouchsafed ear.'—*Twel. Night*, III, i, 100. It is marked, however, in this sense as somewhat affected, for the foolish Sir Andrew immediately takes it up, as a superfine word, fit to be remembered: '*Odours, pregnant, and vouchsafed!* I'll get them all three ready.' 4. Applied to an argument; full of force or conviction, or full of proof in itself: 'Now, sir, this granted, as it is a most *pregnant* and unforc'd position.'—*Othello*, II, i, 239. [Also the present line.] The word was, however, used with great laxity, and sometimes abus'd, as fashionable terms are; but generally may be referred to the ruling sense as being full, or productive of something. Thus in *Ham.*, 'And crook he *pregnant* hinges of the knee, Where thrift may follow fawning.'—III, ii, 66. Where I should not so much interpret it quick, ready, as Johnson and others do; but artful, designing, full of deceit.—SCHMIDT (*Lex.*, s. v. 3.): 'Probable in the highest degree, clear, evident.' As illustrations of these meanings the following quotations are given: 'tis very *pregnant*,' *Meas. for Meas.*, II, i, 23; the present passage; 'most true, if ever truth were *pregnant* by circumstance,' *Wint. Tale*, V, ii, 34; 'it is a most *pregnant* and unforced position,' *Othello*, II, i, 239; 'were't not that we stand up against them all, 'twere *pregnant* they should square between themselves,' *Ant. & Cleop.*, II, i, 45. [In all of them there seems to me to be a trace of meaning on which Nares lays stress and Schmidt overlooks, namely, an intimation of fulness, of aggregation, of complexity. Imogen's exclamation, 'Oh 'tis *pregnant, pregnant!*' indicates, I think, that light is just dawning on her. The mere mention of *Pisanio* and *Cloten*, of whom she has just spoken, gives the clew, and she suddenly realizes that these two names enfold the whole mystery,—that they are big with the plot against her life. Shakespeare's use of '*pregnant*' always presents a problem, with a distinctive, subtle meaning—it is itself '*pregnant.*'—Ed.]

Give colour to my pale cheek with thy blood, 410
 That we the horrider may seeme to those
 Which chance to finde vs. Oh, my Lord! my Lord! 412

412. *chance*] *chace* Ff, Rowe i.

412. [Falls on the body. Glo. Falling and embracing the body. Coll. iii.

412. Oh, my Lord! my Lord!] ANON. (qu. Campbell?) *Blackwood*, Feb., 1833, p. 152): We remember that we used to think of old that Imogen's passion on finding what she believed was the dead body of Posthumus was not enough *intense*. Boy-critics then were we on Shakespeare—now we are an old man. What is the truth? Imogen has awoke from a poisoned swoon—and has been bestrewed with flowers like one of the dead. As the swoon has gone, on comes sleep. 'Faith I'll lie down and sleep!' Something human-like is beside her on the ground; and on the uncertain vision she says to herself, 'but soft! no bedfellow!' Then, seeing that it is indeed a body, she utters that beautiful exclamation: 'O gods and goddesses! Those flowers are like the pleasures of the world; This bloody man the care on't. *I hope I dream!*' For a while longer she knows not whether she be or be not in the power of a dream; all she knows is, that her whole being is possessed by fear and trembling. She says: 'But if there be Yet left in heaven as small a drop of pity As a wren's eye, fear'd gods, a part of it!' Her fancy—her imagination—as she lies there half entranced—are bewildered by and bewilder her passion—and all the language then given utterance to in her strange agony is pitched wild and high, a wonderful wailing of poetry.

'The dream's here still! It is even when I wake, Without me as within me; not imagined, felt. A headless man!' At that moment her emotion must be—horror. In it all her senses are bound up; but it relaxes its hold, and she now has the whole miserable use of her eyes. 'The garment of Posthumus!' The human heart can suffer but a measure—in hers, it has been an overflowing one—of any one passion. Her actions, her words, are now calmer—they shew almost composure—she inspects the body of her husband with a fearful accuracy of love. 'I know the shape of his leg; this is his hand; his foot Mercurial; his Martial thigh; The brawns of Hercules; but his Jovial face—*Murder in heaven!* How? 'Tis gone!' Had she seen him lying unmutilated in the majestic beauty of death, she would have poured out her heart, in tenderest grief, and there would have been more of what is commonly called *pathos* in her lamentations, but the bloody neck—the sight, the touch of that extorts but one wild cry. 'Murder in heaven!' 'How? 'tis gone!' Who but a Siddons could have uttered these words in shrieks and moans! With suitable accompaniment of stony eyeballs, clay-white face, and the convulsive wringing of agonized hands! Out of the ecstasy of horror, and grief, and pity, and love, and distraction, and despair arise—indignation and wrath towards his murderers. Pisanio! be all curses darted on thee! and that 'irregulous devil Cloten!' All is at once brought to light. The circumstantial evidence of their guilt is 'strong as proof of Holy Writ,' or rather she sees the murderers revealed, as in a lurid flash of lightning. Forgery! poisoning! assassination! 'Damned Pisanio!' 'Pisanio!' 'Pisanio!' 'Damned Pisanio!' 'This is Pisanio's deed!' 'Tis he and Cloten!' 'Pisanio's deed and Cloten's!' 'O, 'tis pregnant, pregnant!' Thus she clenches the proof of their guilt by the iteration of their accursed names, the very sound of every syllable composing them being to her ears full of cruelty and wick-

Enter Lucius, Captaines, and a Soothfayer.

413

Cap. To them, the Legions garrifon'd in Gallia

Scene VII. Pope, +. Scene continued.

Cap.

Theob.

414. *To them,*] Ff, Rowe, +, *Cap.*

413. *Enter...*] *Enter,* as in March,
Lucius, a Captain and other Officers...

Varr. Mal. Steev. Knt, Sta. *To them*
(a stage direction) Anon. ap. Cam.

edness. *'Where is thy head? where's that? Ah me! where's that? Pisanio might have killed thee at the heart, and left this head on!'*

But, had his heart been stabbed, and his breast all blood-bedabbled, would her woe have been less wild? Then had she thought, 'he might have spared the heart!' Distracted though she be, and utterly prostrate, what a majestic image crosses her brain, as she gazes on the majestic corpse! 'From this most bravest vessel of the world Struck the main-top!' 'O!—Give colour to my pale cheek with thy blood, That we the horrid may seem to those Which chance to find us: O, my lord! my lord!'

Does she smear her face with his blood? A desperate fancy! In her horror she madly desires to look horrid; and all this world being terribly changed to her, she must be terribly changed too, and strike with affright 'those which chance to find her.' She has forgot the cave and its dwellers, that, as she was recovering from her swoon, kept glimmering before her eyes. She thinks no more that she 'was a cave-keeper, and cooked to honest creatures'—to her Guiderius and Arviragus have ceased to be—their beautiful images are razed out from her brain. She cares not on what part of the wide wild world she may be laying now; and her last words, ere once more they stop the beating of her heart, are, 'O, my lord! my lord!'

414. *To them*] The ingenious and plausible suggestion that these words formed part of the stage direction is recorded as an Anonymous Conjecture in the CAM. ED. of 1866. Not knowing that he had been anticipated, it was re-conjectured by R. M. SPENCE in *N. & Q.*, in January, 1880. It was sur-re-conjectured by the same, in the same, in March, 1897, and, after expressing regret that it had never been adopted, after the many years since he proposed it, Spence doubted that any one would have 'the fortitude to defend the present text.' His doubt was removed by 'B. C.' in *Notes & Queries* for 1 May, 1897, who upheld the retention of 'To them' in the text, for the following reasons: 'In III, vii, we have a conference between Senators and Tribunes as to the legions to be appointed for service in Britain. Three bodies of troops then mentioned: (1) The force remaining in Gallia. (2) Another force, the subject of supposed preceding conference. (3) A further supplementary levy to be made under a commission to the Tribunes. Taking the speech in question to be a continuation of a conversation commenced before the actual presence of the actors on the stage, a reference may be made to a junction of the first two bodies and their being in readiness at Milford Haven, the third body being the "confiners and gentlemen of Italy under conduct of bold Iachimo" shortly expected.' On the 29th of January, 1898, through the same channel, Spence replied to 'B. C.' that it was quite true that there were three bodies of troops, but of these only two were available for use in Britain. Lucius, who commanded the legions in Gallia, had preceded them to Britain and was now informed of their arrival there. The Roman levy has not yet arrived, and there were no other troops to which 'the words "to them" can refer.'—DOWDEN interprets these words as 'in addition to them.'

After your will, haue croft the Sea, attending 415
 You heere at Milford-Hauen, with your Shippes :
 They are heere in readinesse.

Luc. But what from Rome ?

Cap. The Senate hath stirr'd vp the Confiners,
 And Gentlemen of Italy, most willing Spirits, 420
 That promise Noble Seruice : and they come
 Vnder the Conduct of bold *Iachimo*,
Syenna's Brother.

Luc. When expect you them ?

Cap. With the next benefit o'th'winde. 425

Luc. This forwardnesse

Makes our hopes faire. Command our present numbers
 Be muster'd : bid the Captaines looke too't. Now Sir,
 What haue you dream'd of late of this warres purpose. 429

415. *Sea,*] *sea;* Cap. et seq.

416. *with your*] *with you* F₂. *with*
you or *with their* Elze.

417. *are heere*] *are* Ff, Rowe, +, Cap.
 Varr. Dyce, Sta. Glo. Cam. Coll. iii.

420. *Italy,*] Ff, Rowe, +, Coll. iii.
Italy; Cap. et cet.

most] Om. Cap.

425. *o'th'*] F₂, Rowe, +. *oth'* F₃F₄.
 of the Cap. *o'the* Var. '73 et cet.

428. *muster'd:*] *mustered*, Ff, Rowe ii.
muster'd, Rowe i, Pope, Han.

[To the Soothsayer. Han.

429. *What haue*] *What, haue* F₃F₄.

purpose.] *purpose?* Rowe et
 seq.

417. **They are heere**] DYCE: The transcriber or compositor repeated 'heere' by mistake [from the line immediately above it].

419. **Confiners**] MURRAY (*N. E. D.*, s. v. 2.): That is, one living within the confines, an inhabitant. [Other than the present passage, the only quotation is—1595, Daniel, *Civil Warres*, i, lxviii: 'Happie confiners you of other landes.']—DYCE, following Capell, Steevens, and Malone, places an accent on the first syllable, 'cónfiners.' 'Daniel accents *confi-ners*,' says Murray. [I am not quite sure that the quotation from Daniel bears out the definition of 'an inhabitant.' Daniel represents the populace, who accompany 'Bullingbrooke' to the sea-shore to begin his six years of exile, as lamenting that the ocean hems them 'within the waterie prison of its waves,' and none escape 'the eyes of wrath.' 'Happie confiners,' they say, 'you of other landes, That shift your soyle, and oft scape tyrants hands.' Does not 'confiners' here point to 'borderers,' which is Murray's first definition, rather than to mere 'inhabitants'? To escape a tyrant cannot those who live on the confines, on the borders, pass from one country to another more swiftly and readily than those who are 'stopt by the fearefull ocean' or are inhabitants of inland cities?—ED.]

423. **Syenna's Brother**] STEEVENS: That is (as I suppose Shakespeare to have meant), brother to the Prince of Sienna; but, unluckily, Sienna was a republic. See W. Thomas's *Hist. of Italye*, 1561, p. 7, b.—DOWDEN: But not in drama. In Beaumont & Fletcher's *Woman Pleas'd* we find a Duke of Sienna.

Sooth. Last night, the very Gods shew'd me a vision 430
 (I fast, and pray'd for their Intelligence) thus :
 I saw Ioues Bird, the Roman Eagle wing'd
 From the spongy South, to this part of the West,
 There vanish'd in the Sun-beames, which portends
 (Vnlesse my finnes abuse my Diuination) 435
 Successe to th'Roman hoaft.

Luc. Dreame often so,
 And neuer false. Soft hoa, what truncke is heere ?
 Without his top? The ruine speakes, that sometime
 It was a worthy building. How? a Page? 440
 Or dead, or sleeping on him? But dead rather :
 For Nature doth abhorre to make his bed 442

430. *Last...Gods*] *Last very night the Gods* Han.

very] *warey* Warb. Conj.

431. *I fast, and pray'd*] *I feast, and pray'd* Ff, Rowe i. *I fasting pray'd* Han. *I fasted, pray'd* Eccles. conj., Ktly conj. *In fast I pray'd or I fast and pray* Anon. ap. Cam.

thus:] Om. Pope, +.

432. *Bird, the*] *bird. The* Craig conj. *wing'd*] *wing* Han. Cap.

433. *From the*] *From th'* Han.

434. *vanish'd*] *vanish* Han.

Sun-beames,] *sun-beams;* Pope et seq.

438. *false*] *false!* Theob. Warb. Johns.

hoa,] *ho,* F₄. *ho;* Cap. *ho!* Var. '73 et seq.

heere?] Ff (subs.), Rowe. *here* Pope, +, Knt, Dyce, Sta. Glo. Coll. iii, Cam. *here,* Cap. et cet.

440. *How? a Page?*] *How! a Page!* Rowe et seq.

440, 441. *Page? Or dead, or sleeping on*] *page, Or dead or sleeping, on* Vaun.

441. *dead rather*] Ff, Rowe, Pope. Han. Coll. Glo. Cam. *dead, rather* Theob. et cet.

442. *bed*] *couch* Pope, +.

430. **the very Gods**] JOHNSON: It was no common dream, but sent from *the very gods*, or the gods themselves.—WALKER (*Crit.*, ii, 328): That is, not *even the gods*, but *the gods beyond a doubt*; or perhaps *the gods in person*, as in Virgil, *Æn.*, iii, 172.

430. **a vision**] HERFORD: This episode was probably suggested by Holinshed's description of Aulus Plautius's invasion under Claudius, when 'the mariners and men of war' were encouraged by seeing 'a fierie leme [light] to shoot out of the east towards the west, which way their course lay.'—Stone's *Holinshed*, p. 15.

431. **I fast**] ABBOTT (§ 342) gives a long list of verbs ending in *t* which do not add *-ed* in the participle.

431. **Intelligence**] SCHMIDT (*Lex.*): That is, mental intercourse.

431, 432. **thus: I saw Ioues Bird**] VAUGHAN (p. 497): 'Jove's bird' is the nominative case and should commence the sentence. We should read: 'Thus I saw; Jove's bird the Roman eagle,' etc.

433, 434. **South, . . . West, There vanish'd in the Sun-beames**] MADDEN (p. 215, foot-note): The soothsayer notes that the Eagle 'vanish'd in the sun-beams.' This annoyance must have occurred constantly on a bright morning with a strong north-northwesterly wind.

442. **bed**] See *Text. Notes* for what appears to be eighteenth century squeamishness.—ED.

With the defunct, or sleepe vpon the dead.

443

Let's see the Boyes face.

Cap. Hee's aliue my Lord.

445

Luc. Hee'l then instruct vs of this body : Young one,

Informe vs of thy Fortunes, for it seemes

They craue to be demanded : who is this

Thou mak'st thy bloody Pillow? Or who was he

That (otherwise then noble Nature did)

450

Hath alter'd that good Picture? What's thy interest

In this sad wracke? How came't? Who is't?

What art thou?

Imo. I am nothing ; or if not,

Nothing to be were better : This was my Master,

455

A very valiant Britaine, and a good,

443. *or*] *to Cap.*

dead.] *dead.* Rowe i.

445. *Hee's*] *He is* Varr. Mal. Ran.
Steev. Varr. Knt, Coll.

446. *this*] *his* Ff, Rowe.

body:] *body.* F₃F₄ et seq.

447. *thy*] *the* F₄, Rowe, Pope.

449. *Or who*] *who* Pope,+.

450. *did*] *did it*, Han. Cap. Eccles.
limn'd Anon. ap. Cam.

452. *wracke*] Ff (subs.), Rowe. *wreck*
Pope.

452. *came't?]* *came to't?* Ingl.

came't? Who is't?] F₄, Rowe.

cam't? Who is't? F₂F₃. *came it, and
who is it?* Pope,+ . *came it? and who
is it?* Cap. *came it? Who is it?* Var. '73
et seq.

455. *to be]* *to be*, Pope,+.

better:] better. Cap. et seq.

456. *Britaine]* Ff (subs.), Rowe,
Pope, Theob. i, Cap. *Briton* Theob. ii.
et cet.

450, 451. (otherwise then noble Nature did) Hath alter'd] THEOBALD (ed. i.): By the construction, this means, 'who hath *alter'd* this good picture, otherwise than Nature *alter'd it?*' But this is not the meaning. The Poet designed to say, 'who hath alter'd this good picture *from what* Nature at first *made it?*' [Theobald, therefore, modestly suggested *bid* for 'did.' That is, 'the laws of Nature being against murder.'—WARBURTON heaped ridicule on this note, for which EDWARDS (p. 181) called him roundly to account. 'Shakespeare certainly *meant*,' adds Edwards, 'as Mr Theobald explains him. And if Mr W. won't allow us Mr Theobald's conjecture of *bid* for "did," we must suppose "did" not to be the sign of the past tense, but to be itself a verb, "did" or *made*; perhaps used in the technical sense—*did* the picture, *i. e.*, painted it.' In this technical sense of 'did,' *i. e.*, drew, or painted, HEATH acquiesced, and CAPELL pronounced it 'certainly right,' adding that 'this sense will be obvious if we allow of the inserted word *it* [see *Text. Notes*]; which might very easily be dropped at the press, or omitted by the Poet himself.' There has been no dissenting view from this interpretation of the passage.—STEEVENS quotes Olivia's words in *Twel. Night*, where, 'speaking of her own beauty as of a picture, Olivia asks Viola if it "is not well *done?*"'—DOWDEN queries: 'But is not the meaning, Noble Nature only took away the life—Who mutilated the body?'—ED.]

That heere by Mountaineers lyes flaine : Alas, 457
 There is no more such Masters : I may wander
 From East to Occident, cry out for Seruice,
 Try many, all good : serue truly : neuer 460
 Finde such another Master.

Luc. 'Lacke, good youth :

Thou mou'ft no leffe with thy complaining, then
 Thy Maister in bleeding : say his name, good Friend.

Imo. *Richard du Champ* : If I do lye, and do 465
 No harme by it, though the Gods heare, I hope
 They'l pardon it. Say you Sir ?

Luc. Thy name ?

Imo. *Fidele* Sir.

Luc. Thou doo'ft approue thy selfe the very fame : 470
 Thy Name well fits thy Faith ; thy Faith, thy Name :

457. *Mountaineers*] *Mountainers* Ff, Rowe.

Alas] Ff (*Alafs*, F₃). *Alas!* Rowe.

458. *There is*] Dyce, Sta. Ktly, Glo. Cam. *There are* Ff et cet.

more such] *more of such* Coll. ii. conj.

460. *many*] *many, and* Johns. Cap. Dyce ii, iii. *many men* Anon. ap. Cam. *many more* Kinnear.

good: serue truly:] Ff. *good, serve them truly*, Pope, Theob. Han. Warb. *good, serve them true and Hertzberg* conj. *good, serve all truly*, Vaun. *good, serve truly*, Rowe et cet.

neuer] *never more* Ktly.

462. *youth:*] *youth!* Cap. et seq.

464. *Thy*] *The* F₄.

Maister] *Master* Ff.

in] Om. Pope, Han. Cap. *in his* Sta. conj. (*Athenæum*, 14 June, 1873).

465. *Champ*] F₂. *Camp* F₃F₄, Rowe, Pope, Han.

[*Aside*. Rowe et seq.

and do] F₂. *and doe* F₃F₄.

467-469. As one line, omitting *Sir*. Steev. Var. '03, '13. As one line, Var. '21 et seq. (except Cam.).

467. *pardon it*] *pardon't* Han.

469. *Sir*] Om. Han.

471. *Faith; ... Name:*] F₂. *Faith, ... Name:* F₃F₄. *faith, ... name*. Rowe, Pope, Han. Dyce, Sta. Glo. Cam. *faith; ... name*. Theob. et cet.

458. *There is*] For other examples of the 'inflection in -s preceding a plural subject,' see ABBOTT, § 335.

459. *cry out for Seruice*] WALKER (*Crit.*, iii, 327): Does this mean *make public proclamation of my wish to enter into service?* as *outcry* for auction.

460. *Try many, all good: serue truly: neuer*] STEEVENS: We may be certain that this line was originally complete. I would, therefore, for the sake of metre, read: '—and all good,' etc. [This 'and' already stood in the texts of Johnson and Capell! Steevens *must* have known it.—ED.]—WYATT: The commas punctuate Imogen's sobs. [After this palmarian note by Wyatt, anyone who could meddle with the scansion of this line or attempt, after counting off the syllables on his fingers, to amend it, would have held the pail while Malone white-washed Shakespeare's bust.—ED.]

471. *Thy Name well fits thy Faith*] Thus, in *Henry V*, where Pistol, as he

Wilt take thy chance with me? I will not say 472
 Thou shalt be so well master'd, but be sure
 No leffe belou'd. The Romane Emperors Letters
 Sent by a Confull to me, should not sooner 475
 Then thine owne worth preferre thee : Go with me.

Imo. Ile follow Sir. But first, and't please the Gods,
 Ile hide my Master from the Flies, as deepe
 As these poore Pickaxes can digge : and when
 With wild wood-leaves & weeds, I ha' strew'd his graue 480
 And on it said a Century of prayers
 (Such as I can) twice o're, Ile weepe, and fighe,
 And leauing so his seruice, follow you,
 So please you entertaine mee.

Luc. I good youth, 485
 And rather Father thee, then Master thee : My Friends,

472. *chance*] *change* F₄, Rowe. 482. *fighe*] Ff, Rowe, Pope, Han.
 473. *master'd*] Ff, +, Coll. Glo. Cam. *sig*; Theob. et cet.
 Cam. *master'd*; Cap. et cet. 485. *I*] *Ay*, Rowe.
 475. *not*] *no* Ff, Rowe, Pope, Theob. *youth*] *youth*; Cap. et seq.
 Han. Warb. Cap. 486. *Father thee*] *father* Walker
 476. *preferre thee*] *prefer thee*. Johns. Crit., iii, 327).
 477. *and't*] *an't* Ff et seq. *thee*] *thee*. Rowe et seq.
 479. *poore*] *door* Theob. ii. (misprint), *My Friends*] Closing the line,
 Warb. Ff, Rowe, Mal. Coll. Sta. Sing. Ktly.
 480. *wild wood-leaves*] *wild-wood* Separate line, Pope et cet.
leaves Cam. conj. 486, 487. *My Friends...duties*] One
I ha'] Ff, +, Dyce, Glo. Cam. line, Elze.
I've Sing. *I have* Cap. et cet.

goes out, says, 'My name is Pistol call'd,' King Henry, after he is gone, says, 'It sorts well with your fierceness.'—IV, i, 62.

476. *preferre thee*] That is, recommend, advance. See II, iii, 49, and line 490, below.

479. *Pickaxes*] JOHNSON: Meaning her fingers.

480. *wild wood-leaves & weeds*] The CAMBRIDGE EDITORS have conjectured that the true reading here is 'wild-wood flowers.' Every conjecture from this source is worthy of all respect. At first blush this one seems unquestionable. To test it, Imogen's probable purpose in selecting 'wood-leaves' must be analysed. That these leaves are coupled with 'weeds' gives us a clue. Flowers are tokens of grief and sorrow. Yet these are not the emotions that predominate here,—but rather one overwhelming horror, where flowers would be inappropriate. Leaves, not petals, must be strewed on the bloody abhorrent corpse—and they must be stiff, harsh leaves from forest trees to match the weeds, the nettles, and darnels, whereon are no gay blooms. Can 'wild-wood leaves' suit this mood? It is conceivable that leaves from the 'wild-wood' might be those of gay wild-flowers, pale primroses or violets, or azured harebells. Hence, I venture modestly to think that the Folio is right.—Ed.

484. *entertaine mee*] MALONE: That is, hire me; receive me into your service.

The Boy hath taught vs manly duties : Let vs 487
 Finde out the prettiest Dazied-Plot we can,
 And make him with our Pikes and Partizans
 A Graue : Come, Arme him : Boy hee's preferr'd 490
 By thee, to vs, and he shall be interr'd
 As Souldiers can. Be cheerefull ; wipe thine eyes,
 Some Falles are meanes the happier to arise. *Exeunt* 493

487, 488. *Let vs Finde out the...can]*
 One line, reading: *Let's find the...can.*
 Elze.

488. *Dazied-Plot]* Ff,+. *daizy'd plot*
 Cap. Varr. Mal. Ran. *dazied plot*
 Steev. Varr. *daisied plot* Knt et cet.

490. *Graue:] grave.* Johns. Ktly.
him:] him. Johns. et seq.

490. *Boy]* Boy, F₄ et seq.
hee's] he is Ff et seq.

491. *to vs,]* to us; Cap.

492. *cheerefull;]* *cheerful* F₂. *cheer-*
full, F₃. *chearful* F₄,+. *chearful;*
 Cap. Var. '78, '85, Ran.

eyes,] *eyes.* Pope, Theob. i, Han.
eyes;] Theob. ii. et seq.

490. **Come, Arme him]** HANMER: That is, take him up in your arms.

493. **Exeunt]** ANON. (*Blackwood*, Feb., 1833, p. 153): The scene is perfect. The flow and ebb of passion is felt by us to be obeying, like the sea, the mysterious law of nature. The huge waves of woe have subsided almost into a calm. The strength of love is now the support of Imogen's life—and the sense of duty. She has no wish either to die or to live; but her despair is no longer distraction; and having grieved till she could grieve no more, and reached the utmost limits of sorrow, there she is willing submissively to endure her lot. 'Leaving so his service!' not till with her own fingers she had helped to dig her master's grave! That done, and he buried, 'I follow you, so please you entertain me.' The warrior bids her 'be cheerful and wipe her eyes'; and we can believe that Imogen obeys one-half of the injunction—that she does 'wipe her eyes'; but as to being 'cheerful,' never more may a smile visit for a moment that beautiful countenance—though Lucius, looking on it, may believe that his page is happy. To him she is but Fidele; to us—Imogen.

It is wonderful how our pity is never impaired by our knowledge, all the while, that the corpse is not that of Posthumus but Cloten's. Perhaps we forget that it is so; surely there is no interruption given to our sympathy; we partake in the same delusion, which is only dispelled at last, to our great relief, by the last words of Lucius, 'Some falls are means the happier to arise.' It was just the same with our feelings for Imogen herself in the forest-cave. The young princes believed her dead—and we, though we knew she was but in a swoon, believed so too—almost sufficiently for any amount of sorrow. The thought that Fidele was not dead but sleeping, was so dim, that it marred not the emotions with which we beheld her funeral rites, and heard the dirge chanted, to the scattering over her fair body of leaves and flowers. Poor Cloten! He must have been a fine animal, to be mistaken, a headless trunk, for Posthumus.

Scena Tertia.

Enter Cymbeline, Lords, and Pifanio.

2

Cym. Againe : and hring me word how 'tis with her,
A Feauour with the absence of her Sonne ;

A madneffe, of which her life's in danger : Heauens,

5

How deeply you at once do touch me. *Imogen,*

The great part of my comfort, gone : My Queene

7

1. Scene II. Rowe. Transposed to the end of Act III, there numbered Sc. VIII. Pope, Han.

The Palace. Rowe.

2. Pifanio] Pisanio, Lords and other Attendants. Cap.

3. *hring*] F₁.

me] *we* F₃F₄.

her,] Ff. *her*; Rowe, Pope, Theob.

Han. *her!* Warb. Johns. *her.* Cap. et cet.

3. [To an attendant; who goes out. Cap.

5. *A*] Om. Pope, +, Cap. Walker. *danger:*] *danger.* Coll. Ktly, Glo. Cam. *danger,* Dyce.

Heauens,] *Heav'ns!* Rowe, +.

6. *me.*] Ff, Rowe, Pope, Theob. Warb. Johns. *me!* Han. et cet.

7. *great*] *great'st* Cap. conj.

gone:] *gone!* Rowe, +.

1. **Scena Tertia**] ECCLES: We cannot pretend to fix with any degree of exactness the period of time to which this Scene belongs; Cymbeline here receives intelligence of the troops from Gallia and the 'supply of Roman gentlemen,' who in the preceding Scene were only expected 'With the next benefit of the wind,' in the very neighborhood of the harbour where they were about to land. Time, therefore, must be allowed for the arrival of the latter, and also conveyance of the news to the king. The interval necessary for these purposes need not be supposed to exceed the limits of a few days.—DANIEL (*New Sh. Soc. Trans.*, 1877-79, p. 247): [At the close of the ninth day] Lucius finds Imogen lying on the body of Cloten, and engages her in his service and orders the burial of the body. *An interval*—a few days perhaps. DAY 10. Act IV, Scene iii. In Cymbeline's Palace. The news is that the Legions from Gallia are landed '—with a supply Of Roman gentlemen, by the Senate sent.' Cymbeline's forces are in readiness, and he prepares to meet the time, but he is distracted with domestic afflictions: his Queen is on a desperate bed; her son gone, Imogen gone, no one knows whither. Pisanio does, but he also is in perplexity at not hearing from them. He thinks it strange too that he has not heard from his master since he wrote him Imogen was slain. Decidedly, Rome must be behind the scenes somewhere.

4. **A Feauour**] BUCKNILL (p. 225): The wicked queen, who bore down all with her brain, is struck with disease of the brain, when her schemes fail. She lies 'upon a desperate bed.' Towards the end of the play we learn the fatal result 'with horror, madly dying,' though, like the death of Constance and of Lady Macbeth, it is hidden from view. Shakespeare sometimes places before his audience scenes of death, whose terror can hardly be exceeded, as that of King John and Cardinal Beaufort; but the innate delicacy, which is not inconsistent with much verbal grossness, prevents him from so exhibiting a woman.

6. **touch me**] That is, as frequently in Shakespeare, *wound*. Thus in V, iii, 14.

Vpon a desperate bed, and in a time 8
 When fearefull Warres point at me : Her Sonne gone,
 So needfull for this present ? It strikes me, past 10
 The hope of comfort. But for thee, Fellow,
 Who needs must know of her departure, and
 Dost seeme so ignorant, wee'l enforce it from thee
 By a sharpe Torture.

Pis. Sir, my life is yours, 15
 I humbly set it at your will : But for my Mistris,
 I nothing know where she remaines : why gone,
 Nor when she purposes returne. Beseech your Highnes,
 Hold me your loyall Seruant.

Lord. Good my Liege, 20
 The day that she was missing, he was heere ;
 I dare be bound hee's true, and shall performe
 All parts of his subiection loyally. For *Cloten*,
 There wants no diligence in seeking him,
 And will no doubt be found. 25

Cym. The time is troublesome : 27
 Wee'l slip you for a season, but our ieaousie

8. *bed,*] Ff, +, Knt, Coll. Dyce, Glo. Cam. *bed*; Cap. et cet.

9. *me:*] *me!* Rowe, +.

10. *this*] *his* Ff.

present?] Ff. *present!* Rowe, +.
present. Johns. *present*; Cap. et seq.
me,] *me, me,* Ff.

11. *hope*] *holpe* or *help* Theob. conj.
 (withdrawn?)

thee,] *thee, thee,* Cap. Walker
 (Crit., ii, 146).

13. *enforce*] *inforce* F₃F₄, Rowe.
force Pope, Theob. Han. Warb.

16-19. Lines end: *for...remaines:...*
returne...Seruant. Elze, Vaun.

16. *humbly*] Om. Pope, Theob. Han. Warb.

18. *your Highnes,*] *you,* Han.

20. *Lord.*] 1. L. Cap. et seq. (subs.)

21. *he was*] *she was* F₃F₄ et seq.

23. *For Cloten*] Separate line, Cap.
 Steev. Var. '03, '13, Knt, Sing.

25. *And will*] *He will* Han. *And he'll* Cap. *And he will* Ktly. *A' will* Anon. ap. Cam.

26. *time is*] *time's* Steev. Var. '03, '13.

27. *season,*] *season;* Cap. et seq.

[*To Pisanio.* Johns.
our] *with* Ff, Rowe.

23. *subiection*] SCHMIDT (*Lex.*): Service as a subject.

24. *There wants no diligence*] ABBOTT (§ 297): 'Wants' is probably here not impersonal, but intransitive—'is wanting.'

25. *And will no doubt*] For other examples of the 'omission of the nominative,' see ABBOTT, § 400.

27. *slip you for a season*] SCHMIDT (*Lex.*): That is, make or let loose. Used of greyhounds allowed to start for game.

27, 28. *our ieaousie Do's yet depend*] JOHNSON: My suspicion is yet undetermined; if I do not condemn you, I likewise have not acquitted you. We now

Do's yet depend.

28

Lord. So please your Maiesty,
The Romaine Legions, all from Gallia drawne,
Are landed on your Coast, with a supply
Of Romaine Gentlemen, by the Senate sent.

30

Cym. Now for the Counsaile of my Son and Queen,
I am amaz'd with matter.

Lord. Good my Liege,
Your preparation can affront no lesse (ready :
Then what you heare of. Come more, for more you're
The want is, but to put those Powres in motion,
That long to moue.

35

Cym. I thanke you : let's withdraw
And meete the Time, as it seekes vs. We feare not
What can from Italy annoy vs, but
We greeue at chances heere. Away.

40

Exeunt 43

29. Lord.] 2. L. Cap. First Lord.
Mal. et seq.

30, 32. Romaine] *Romane* F₂. *Roman*
F₃F₄.

31. Coast,] *coast*; Cap. et seq.
a supply] *supply* Ff. *large*
supply Rowe, Pope, Theob. Han.
Warb.

32. Gentlemen] *Gentleman* Rowe i.

33. Queene,] F₂. *Queen*. F₃F₄, Rowe.
queen: Pope, Han. *queen!* Theob. et
cet.

35. Lord.] 1. L. Cap. et seq. (subs.)

37. Then...heare of.] Separate line,
F₄, Rowe.

of.] *of*; Cap. et seq.

38. those] *these* Ff, Rowe, +, Varr.
Ran.

40. you:] *you*. Coll. Dyce, Glo. Cam.

41. vs.] *us*: Coll.

42. vs.] Ff, Rowe, +, Coll. Cam.
us; Cap. et cet.

43. Away.] *Come, let's away*. Han.
Away, my lords. Elze.

Exeunt] Exeunt all except Pisa-
nio. Dyce.

say the *cause* is *depending*.—COLLIER (ed. ii.): The MS. puts it 'but *with* jealousy you yet depend,' which in no point of view seems an improvement.

27. *iealousie*] SCHMIDT (*Lex.*, s. v. 2.): Suspicion in any way.

34. I am amaz'd with matter] STEEVENS: That is, confounded by a variety of business.

36. Your preparation can affront] JOHNSON: Your forces are able to *face* such an army as we hear the enemy will bring against us.

41. meete the Time, as it seekes vs] CAPELL (p. 117): The intention of the speaker is—meet it with spirit, with the same spirit with which it meets us; the sentiment is weakly express'd on purpose to show his inward dejection.

43. We greeue at chances heere. Away] WALKER (*Vers.*, 273): Single lines of four or five or six or seven syllables, interspersed amidst the ordinary blank verse of ten, are not to be considered as irregularities; they belong to Shakespeare's system of metre. On the other hand, lines of eight or nine syllables, as they are at variance with the general rhythm of his poetry (at least, if my ears do not deceive me, this is the case), so they scarcely ever occur in his plays,—it were hardly too much to say, not at all. I would arrange [by making 'Away' a separate

Pifa. I heard no Letter from my Master, since
 I wrote him *Imogen* was flaine. 'Tis strange : 45
 Nor heare I from my Miftris, who did promise
 To yeeld me often tydings. Neither know I
 What is betide to *Cloten*, but remaine
 Perplext in all. The Heauens still must worke :
 Wherein I am false, I am honest : not true, to be true. 50
 These prefont warres fhall finde I loue my Country,
 Euen to the note o'th'King, or Ile fall in them :
 All other doubts, by time let them be cleer'd,
 Fortune brings in some Boats, that are not steer'd. *Exit.* 54

Scena Quarta.

Enter Belarius, Guiderius, & Aruiragus. 2

Gui. The noyfe is round about vs.

Bel. Let vs from it. 4

44. *I heard*] *I've had* Han. Dyce ii, iii, Ingl. *I have had* Cap. Ktly. *I had* Mason, Coll. ii, Warb. MS.

Letter] later Musgrave.

45. *flaine.*] Ff, +, Coll. *slain*; Cap. et cet.

47. *tydings.*] *tidings*; Cap. et seq.

48. *betide*] *betid* Han. Johns. et seq.

Cloten.] *Cloten*; Theob. et seq.

50. *I am...I am*] *I'm...I'm* Pope, +, Dyce ii, iii.

50. *not...be true.*] *not true, true.* Han. Cap.

52. *o'th'*] Ff, +. *of the* Cap. *o'the* Var. '73 et cet.

53. *cleer'd.*] *clear'd.* Pope et seq.

i. Scene III. Rowe. Scene VIII. Pope, Han. Scene IX. Warb.

The Street. Rowe i. The Forest. Rowe ii. Scene changes to the Forest.

Theob. Before the Cave. Cap. Wales: before the cave of Belarius.

Dyce.

line]. [Can repugnance to the recognition, in rhythm, of empty spaces (*moræ vacuæ*) further go! Or can there be a more flagrant instance of the removal of metre from the ear to the eye! Or is it that Walker, in his zeal, forgets that we are not dealing with epic or lyric poetry, but with dramatic, where the nice divisions of lines are dominated and determined by the emotions.—ED.]

44. **I heard no Letter from my Master**] MALONE: Perhaps 'letter' here means, not an epistle, but the elemental part of a syllable. This might have been a phrase in Shakespeare's time. We yet say, I have not *heard* a syllable from him.

52. **to the note o'th'King**] JOHNSON: I will so distinguish myself the king shall remark my valour.

i. **Scena Quarta**] ECCLES here begins the Fifth Act, and thus upholds the change: If this scene be supposed to belong to that period when Lucius and his train first arrive in the neighborhood of Milford, it ought to precede that which was last noticed. [The excellent Eccles so overflows with words that it is not easy

Arui. What pleasure Sir, we finde in life, to locke it
From Action, and Aduenture. 5

Gui. Nay, what hope
Haue we in hiding vs? This way the Romaines
Must, or for Britaines flay vs or receiue vs
For barbarous and vnnaturall Reuolts 10
During their vse, and flay vs after.

Bel. Sonnes,
Wee'l higher to the Mountaines, there secure v..
To the Kings party there's no going : newneffe
Of *Clotens* death (we being not knowne, not muster'd 15
Among the Bands) may driue vs to a render

5, 6. *Sir, we finde...Aduenture.*] *Sir,*
finde we...Adventure? Ff et seq. *do we*
find...adventure Anon. ap. Cam.

8. *Romaines*] *Romans* F₃F₄.

9. *Britaines*] Ff. (subs.). *Britons*
Theob. ii. et seq.

flay vs] F₂, Cam. *flay us*, F₃F₄, +,
Coll. Dyce, Sing. Ktly, Glo. *slay us*;

Cap. et cet.

10. *Reuolts*] *revolters* Pope, Han.

11. *their*] *our* Eccles.

13. *Mountaines,*] *mountains*; Cap. et
seq.

v.] F₁. *us*. Ff et seq.

15. *not muster'd*] *nor muster'd* Rowe ii,
+, Cap. Varr. Ran.

fully to apprehend him. By 'that which was last noticed' does he mean the preceding scene? Unless he means that, I know not what he means.—ED.] But I rather incline to think it should be ascribed to a period just before that of the scene with which the Fifth Act has hitherto commenced; upon this supposition I have caused it to begin the Fifth Act. This has been done in *Cymbeline* as prepared by Mr Garrick for the stage. Between the former scene, in which Cymbeline receives an account of the invasion of his country by the Roman army, and the commencement of Act the Fifth it seems requisite that such an interval of time should be conceived to pass as may be supposed consistent with the preparations necessary to be made for an engagement such as that which is about to ensue, and for Cymbeline himself to advance to meet and give his enemies battle.—DANIEL (*Sh. Soc. Trans.*, 1874-75, p. 248): DAY II. Act IV, Scene iv, Wales. The noise of the war is round about them, and Guiderius and Arviragus determine to fight for their country; Belarius at last consents to accompany them. Its position as a separate day seems to me to satisfy all the requirements of the plot.

10. *Reuolts*] STEEVENS: That is, revolters. So in *King John*: 'Lead me to the revolts in England here.'—V, iv, 7. [See ABBOTT (§ 433) for other examples of 'Participial Nouns.']

11. *During their vse*] RANN: So long as they shall retain us in their service.—HUDSON: This may mean 'as long as they have any use for us'; or, perhaps, during their present armed occupancy.

16. *a render*] JOHNSON: An account of our place of abode. This dialogue is a just representation of the superfluous caution of an old man.—STEEVENS: Thus, in *Timon*: 'And send for thus, to make their sorrow'd render.'—V, i, 152.

Where we haue liu'd; and so extort from's that 17
Which we haue done, whose answer would be death
Drawne on with Torture.

Gui. This is (Sir) a doubt 20
In such a time, nothing becomming you,
Not satisfying vs.

Arui. It is not likely,
That when they heare their Roman horses neigh,
Behold their quarter'd Fires; haue both their eyes 25
And eares so cloyd importantly as now,
That they will waste their time vpon our note,
To know from whence we are.

Bcl. Oh, I am knowne
Of many in the Army: Many yeeres 30
(Though *Cloten* then but young) you see, not wore him

17, 18. *from's...we haue*] *from us...
we've* Pope, +, Steev. Varr. Sing. Ktly.
from us...we have Cap. Varr. Mal. Ran.
Knt.

that...death] One line, Pope, +,
Steev. Varr. Sing. Ktly.

19. *with*] *his* Ff.

24. *their*] *the* Rowe et seq.

25. *Fires*;) Ff. *files* Ran. *fires*,
Rowe et cet.

26. *so cloyd*] *so 'ploy'd* Warb.

27. *note*,] *note* Pope, +.

18. *whose answer*] JOHNSON: The *retaliation* of the death of *Cloten* would be *death*, etc. [See V, iii, 87.]

24. *their*] MALONE deems this 'their,' instead of *the*, as due to the ear of the transcriber. [Is it not possible that 'their' is correct? No objection to it is found in the very next line, where, I think, it bears exactly the same reference.—ED.]

25. *their quarter'd Fires*] JOHNSON: Their fires regularly disposed.—STEEVENS: This means no more, I believe, than fires in the respective quarters of the Roman army.—RANN ingeniously reads *files*, and explains it as 'their well disposed lines.'

26. *so cloyd importantly*] Warburton: What it is to be 'importantly cloy'd' I have not the least conception of. Shakespeare, without doubt, wrote 'so 'ploy'd importantly,' *i. e.*, *employed* or taken up with things of such importance.—EDWARDS (p. 242): This is Mr Warburton's word ('ploy'd for *employ'd*; he should have said *employ'd*) instead of *cloyed*. But Shakespeare never thought of circumcising his words at this rate, as our critic does to fit them for any place which he wants them to fill. By the same rule we may say 'PTY and 'PIRE are English words, signifying *empty* and *empire*.—HEATH (p. 487): Mr Warburton's emendation seems to be right, but why [does he not] write it at full length, *employed*, or at least with a note of elision, *so 'mploy'd*?—ECCLES: I think it is not improbable that *employed* was the word. With the omission of 'so' the measure will be perfect. [Thus in Eccles's text.]—MURRAY (*N. E. D.*): That is clogged, cumbered, burdened. [Present passage quoted.]

27. *waste their time vpon our note*] That is, waste their time in taking note of us.

From my remembrance. And besides, the King
 Hath not deferu'd my Seruice, nor your Loues,
 Who finde in my Exile, the want of Breeding ;
 The certainty of this heard life, aye hopeleffe
 To haue the courtesie your Cradle promis'd,
 But to be still hot Summers Tanlings, and
 The shinking Slaues of Winter.

Gui. Then be so,
 Better to cease to be. Pray Sir, to'th'Army :
 I, and my Brother are not knowne ; your selfe
 So out of thought, and thereto fo ore-growne,

33. *Loues,*] F₂, Rowe, Pope, Theob. Warb. Johns. Coll. *loves* F₃F₄. *loves*; Han. et cet.

34. *Breeding;*] Ff, Rowe, Pope, Theob. Warb. Johns. *breeding*, Han. et cet.

35. *heard*] *hard* F₃F₄ et seq. *life,*] *life*; Cap. et seq.

36. *promis'd,*] *promis'd*; Theob. Warb. Johns.

39. *Then*] *Than* Rowe.

40. *Better*] *Betrer* F₂. *Beteer* F₂ ap. Cam.

to be.] *to be*; Rowe.

to'th'] *to'th* F₂. *to th'* F₃F₄, +, Dyce ii, iii. *to the* Cap. et cet.

35. **The certainty of this heard life**] MALONE: That is, the certain consequence of this hard life.—VAUGHAN (p. 506): Malone, I believe, errs. [The phrase] means the certain continuance of this life, and with it all those incidents which he proceeds to describe. [This interpretation is, I think, so far eminently just. When, however, Vaughan goes on to suggest that in the lines following, 'aye hopeless To have the courtesy your cradle promis'd,' should be parenthetical, does he not only deprive 'But to be still' of its adversitive force, but of any force at all? Thus: 'Who find in my exile the want of breeding, the certainty of this hard life, But to be still hot summer's tanlings,' etc. To avoid this awkwardness, Vaughan is obliged to give a special meaning to 'but,' and explains that 'Shakespeare generally places "but" in this sense of "nothing more than" out of the exact position which we should now give it': which, in the present case, as Vaughan would have it, seems to be no position at all; it would have to be discarded, I fear, as meaningless.—ED.]

37, 38. **Summers Tanlings, and The shrinking Slaues of Winter**] DOWDEN: I retain the capitals in 'Summer' and 'Winter,' for perhaps personification may explain the diminutive 'tanlings.' Summer, a mother with her infants tanned by the sun; Winter, a king, whose slaves wince under his lash.

42. **thereto so ore-growne**] ECCLES: Perhaps this alludes to the squalid, savage, and neglected appearance of the old man in this retirement.—STEEVENS: Thus, Spenser: '*oregrown* with old decay, And hid in darkness that none could behold The hue thereof.'—DYCE (*Remarks*, p. 259): Neither Mr Collier nor Mr Knight explains 'o'ergrown.' The only note on the word in the Variorum Shakespeare is [that by Steevens, which has just been given.—ED.]. Now, when Steevens cited these lines from Spenser (and he might have cited with equal propriety any other passage of any poet where the word 'o'ergrown' happens to be found), did he understand in what sense Shakespeare here employs 'o'ergrown'? I think not.

- Cannot be question'd. 43
- Arui.* By this Sunne that shines
 Ile thither : What thing is't, that I neuer 45
 Did see man dye, scarce euer look'd on blood,
 But that of Coward Hares, hot Goats, and Venifon?
 Neuer bestrid a Horfe faue one, that had
 A Rider like my selfe, who ne're wore Rowell,
 Nor Iron on his heele? I am asham'd 50
 To look vpon the holy Sunne, to haue
 The benefit of his blest Beames, remaining
 So long a poore vnknowne.
- Gui.* By heauens Ile go,
 If you will bleffe me Sir, and giue me leaue, 55
 Ile take the better care : but if you will not,
 The hazard therefore due fall on me, by
 The hands of Romaines.
- Arui.* So say I, Amen. 59

- | | |
|---|---|
| 43. <i>question'd]</i> <i>question'd</i> F ₂ . | Cam. |
| 44. <i>thither]</i> <i>hither</i> F ₄ . | 48. <i>bestrid]</i> <i>bestride</i> Rowe ii. |
| <i>is't]</i> Coll. Ktly. <i>is it</i> Ff et cet. | 49. <i>selfe,]</i> <i>self</i> Pope, +. |
| 46. <i>dye,]</i> Ff, +. <i>die!</i> Dyce, Glo. | 50. <i>heeles?]</i> <i>heel!</i> Dyce, Glo. Cam. |
| Cam. <i>dye?</i> Cap. et cet. | 52. <i>blest]</i> <i>best</i> Theob. Warb. Johns. |
| 47. <i>Venifon?]</i> <i>venison!</i> Dyce, Glo. | 56. <i>but]</i> <i>but but</i> F ₂ . |

Its meaning is sufficiently explained by what Posthumus afterwards says of Belarius: 'who deserv'd So long a breeding as his white beard came to.'—V, iii, 21, 22. [Hereupon, in consequence of the censure of Collier implied by his failure to supply a note on 'o'ergrown,' there followed an outbreak of that unseemly quarrel between the two great editors, Dyce and Collier, which even at the time could make the judicious only grieve, and now, after the lapse of years, is best forgotten. The sole aid to the reader of Shakespeare which is to be derived from it is the fresh proof it afforded, if any were needed, that Steevens is not to be trusted unless to his quotations he adds the volume and page. In the present instance he garbled the quotation from Spenser. Had he given the exact line, its inappropriateness would have been patent. Spenser is describing the 'cave of Mammon,' and what was applicable to a cave can be hardly applicable to Belarius. The complete line is 'overgrowne with dust and old decay.'—ED.]

45, 46. **What thing is't . . . dye]** DYCE: The modern editors (misled by the Folio, which sometimes, as here, puts the interrogation point for the exclamation point) very improperly make this passage interrogative. By 'what thing is it,' etc., Arviragus means 'what a thing is it,' etc.; the *a* in such exclamations being frequently omitted by our early writers. [See ABBOTT, § 86.]

47. **hot Goats]** BATMAN *vppon Bartholome* (Lib., xviii, Cap. 24, p. 353, verso.): Archelaus meaneth that the Goats breath at the ears, and not at the nose, and be seld [seldom] without feauer [heat].—TOPSELL (p. 231): There is no beast that is more prone and given to lust then is a Goate.

Bcl. No reason I (since of your liues you set'
 So slight a valewation) should referue 60
 My crack'd one to more care. Haue with you Boyes:
 If in your Country warres you chance to dye,
 That is my Bed too (Lads)and there Ile lye.
 Lead,lead; the time seems long, their blood thinks scorn 65
 Till it flye out,and shew them Princes borne. *Exeunt.*

Actus Quintus. Scena Prima.

Enter Posthumus alone.

2

Post. Yea bloody cloth, Ile keep thee : for I am wisht

60. *of your*] *on your* Cap. Steev. Varr.

62. *you*] *you*, F₄.

65. *lead;*] *lead*. Johns. et seq.

long;] *long*: Pope et seq.

[*Aside.*] *the time*, etc. Han.

[*Aside.*] *their blood*, etc. Vaun.

SCENE II. ECCLES.

A Field between the British and Roman Camps. Rowe.

Britain. The Roman Camp. Dyce.

2. Enter...] Enter Posthumus with a bloody Handkerchief. Rowe.

3. *I am wisht*] Ff, Rowe, Dyce i. *for I wisht* Pope et cet. (subs.) *I e'en wished* Sing. *I have wished* Coll. conj., Ktly. *I've wished* Del. conj. *I ambush'd* Vaun. *I'd wish'd* Nicholson ap. Cam.

60. *since of your liues you set*, etc.] For examples where “of” passes easily from “as regards” to “concerning,” “about,”” see ABBOTT, § 174.

1. Both ECCLES and DANIEL confine the whole of this Fifth Act to one day, the Twelfth. The latter says that the ‘last line of the play justifies the placing of the whole of the last Act, including the battle, Posthumus’s imprisonment, and the final scene, in one day only.’

2. *Enter Posthumus*] BOAS (p. 516): It is no longer necessary that, to be near her husband, Imogen should be carried to Rome. Cymbeline’s refusal of tribute has produced an invasion of Britain by the imperial troops, with Iachimo as leader and Posthumus enrolled as a volunteer. The latter (whose complete disappearance from the scene during Acts III. and IV. is a serious defect in plot-construction) has repented of his outburst of murderous fury against his wife, and is now anxious to atone for it as best he may.

3. *Yea bloody cloth*, etc.] JOHNSON: The bloody token of Imogen’s death which Pisanio in the foregoing Act determined to send. This is a soliloquy of nature, uttered when the effervescence of a mind agitated and perturbed spontaneously and inadvertently discharges itself in words. The speech throughout all its tenor, if the last conceit be excepted, seems to issue warm from the heart. He first condemns his own violence; then tries to disburden himself by imputing part of the crime to Pisanio; he next soothes his mind to a momentary and artificial tranquillity by trying to think he has been only an instrument of the gods for the happiness of Imogen. He is now grown reasonable enough to determine that having done so much evil he will do no more; that he will not fight against the

Thou should'ft be colour'd thus. You married ones,
 If each of you should take this courfe, how many 5
 Muft murther Wiues much better then themfelues
 For wrying but a little? Oh *Pifanio*,
 Euery good Seruant do's not all Commands:
 No Bond, but to do iuft ones. Gods, if you
 Should haue 'tane vengeance on my faults, I neuer 10
 Had liu'd to put on this: fo had you faued

5. *should*] *would* F₃F₄, +, Varr. Mal. Steev. Varr.

6. *murther*] Ff, Rowe, Pope, Theob. Han. Cap. Knt, Wh. *murder* Warb. et cet.

7. *little?*] *little!* Knt, Dyce, Sta. Glo. Cam.

Oh] O Cap. et seq.

Pifanio] Ff, +, Cap. *Pisanio!* Pope et cet.

8. *Seruant*] *Servants* F₄.

Commands:] *commands*— Rowe, Pope i.

9. *Gods,*] Ff, Cap. *Gods!* Rowe et cet.

10. *Should haue 'tane*] *Had taken* Ktly conj.

'tane] *tane* F₂. *ta'ne* F₃F₄. *ta'en* Rowe.

country which he has already injured; but as life is no longer supportable, he will die in a just cause, and die with the obscurity of a man who does not think himself worthy to be remembered.—ECCLES here expresses much and prolonged wonder over the difficulty of accounting for this 'bloody cloth'; since it must have reached the hands of Posthumus after his arrival in Britain. Eccles thinks that Posthumus must have privately dispatched a messenger with authority to receive it from Pisanio. And if this be so, Shakespeare should unquestionably have communicated some intelligence of it to the audience.

3. **I am wisht**] ABBOTT (§ 294): A participle formed from an adjective means 'made of (the adjective),' and derived from a noun means 'endowed with (the noun).' [Thus, 'your loop'd and window'd raggedness.'—*Lear*, III, iv, 31, *i. e.*, your raggedness endowed with many loops and windows. Again, 'A guiled shore.'—*Mer. of Ven.*, III, ii, 97. Thus the present 'I am wisht' is equivalent to 'I have had many a wish.'—THISSELTON, who at first explained the phrase as the case of a suppressed relative, 'I am that wisht,' later (*Notula Critica*, p. 27) withdrew this explanation on finding in Dekker's *Wonderful Yeare*, 1603, the following: 'I know not how they sped [the "Mountibank doctors" during the Plague], but some they sped I am sure, for I haue heard them band for the Heauens, because they sent those thither, that were wisht to tarry longer vpon earth,' [p. 117, ed. Grosart], 'where,' observes Thiselton, "'were wisht" clearly means "were possessed with the desire."'—DOWDEN conjectures: "'I am Who wish'd," and closes the line with "am."' [See V, iv, 107, 'The more delay'd, delighted.'—ED.]

5, 6. **If each of you . . . themselues**] See I, ii, 58; III, iii, 112; IV, ii, 285.

7. **For wrying but a little**] STEEVENS: For this uncommon verb, see Stanyhurst, Trans. of *Virgil*: 'Right so to thee same boord thee maysters al wrye the vessels.'—III, [p. 88, ed. Arber]. Again, in Sidney's *Arcadia*: 'to.what a passe are our mindes brought, that from the right line of vertue, are wryed to these crooked shifts.'—p. 67, ed. 1598.

11. **to put on this**] JOHNSON: That is, to *instigate*, to *incite*.

The noble *Imogen*, to repent, and strooke 12
 Me (wretch) more worth your Vengeance. But alacke,
 You snatch some hence for little faults; that's loue
 To haue them fall no more: you some permit 15
 To second illes with illes, each elder worfe,

12. *Imogen*,] *Imogen* Rowe et seq.
repent,] Ff,+, Coll. Glo. Cam.
repent; Cap. et cet.

strooke] *strook* F₃F₄, Rowe, Cap.
struck Pope.

13. *Me (wretch)*] *Me wretch*, Var. '03,
 '13, '21, Dyce i. *Me, wretch* Glo. Cam.
 Dyce ii, iii.

14. *some hence*] *from hence* Ff, Rowe,
 Warb.

14. *little*] Om. Theob. ii.

16. *elder worfe*,] Johns. Knt, Dyce,
 Sta. Glo. Cam. *Elder worfe*, Ff. *worse*
than other Rowe, Pope, Theob. Han.
 Warb. *younger worse*, Cap. conj. *ill*
the worse, Jackson, White approves.
later worse, Coll. iii (MS.). *alder-worse*,
 Sing. *alder worst* Bulloch. *other worse*
 Herr. *elder worse*; Cap. et cet.

Line here indicated as lost. Ktly.

14, 15. *that's loue To haue them fall no more*] WORDSWORTH (p. 116):
 Compare *Isaiah*, lvii, 1: 'Merciful men are taken away, none considering that the
 righteous is taken away from the evil to come.'

15, 16. *you some permit To second illes with illes, each elder worse*] JOHNSON: The last deed is certainly not the oldest, but Shakespeare calls the deed of an *elder* man an *elder deed*.—TOLLET: That is, where corruptions are, they grow with years, and the oldest sinner is the greatest. You, Gods, permit some to proceed in iniquity, and the older such are, the more their crime.—MALONE: I believe our Author must answer for this inaccuracy, and that he inadvertently considered the later evil deed as the elder; having probably some general notion in his mind of a quantity of evil, commencing with our first parents, and gradually accumulating in process of time by a repetition of crimes.—DYCE: I agree with Malone that Shakespeare here regarded the later deed as the elder.—RANN: Each deed of an old sinner being worse than the preceding; till at length, pierced with a review of their accumulated enormities, they became exemplary penitents.—KNIGHT: What Dr Johnson says is, perhaps, prosaically true; but as the man who goes on in the commission of ill is older when he committed the last ill than when he committed the first, we do not believe that Shakespeare, as Malone says, '*inadvertently* considered the later evil deed as the elder.' The confusion, if there be any, in the text, may be reconciled by Bacon's notion that what we call the old world is really the young world; and so a man's first sin is his youngest sin.—COLLIER (ed. ii.): The MS. changes 'elder' to *later*. We can well understand how later ills should be worse than those which went before them.—SINGER: I have no doubt this is merely a misprint for 'each *alder-worse*.' Shakespeare has used the old superlative prefix in a comparative sense, as if he had written 'each worse and worse.' The superlative '*alder-lifest*' is found in *2 Hen. VI*: I, i, 28.—THISELTON (p. 42): 'Worse' is clearly a verb governing 'each elder,' for otherwise we are left without a distinct antecedent for 'it.' Milton makes 'worse' a verb in *Paradise Lost*, vi, 440 ('to better us and worse our foes'), where it means to 'place at a disadvantage.' For the subject of 'worse' we must either have recourse to the suppressed relative, making 'each elder worse' equivalent to 'that place each elder ill at disadvantage,' or we may,—not so well I think,—refer to 'you.' The passage should present no further difficulty if we bear in mind that 'illes' is a

And make them dread it, to the doers thrift.

17

17. *them*] *men* Coll. ii. (MS.).
them dread it] *trade in them*
 Herr.
dread it, ...thrift.] Ff. (*thrift*
 F₂F₃; *thrift*, F₄), Pope ii, Var '78, '85,
 Mal. Ran. Knt, Coll. Dyce, Sta. Glo.
 Cam. *dread it, ...thrift*; Rowe, Pope i.
dreaded, ...thrift. Theob. Han. Cap. Wh.
 Ktly. *dread it, ...thrift.* Johns. Steev.
 Varr. *dreaded to, ...thrift.* Warb. conj.
 (Nichols, Ill., ii, 260), Sing. *dread it, ...*

trist. Br. Nicholson (N. & Q., III, v,
 234, 1864). *bread o't, ...thrift* Bulloch.
reap it, ...thrift. Sprengel. *done but to*
the doer's thrift. Orson (MS.). *dreadful,*
...thrift. Spence (N. & Q., VI, i, 92,
 1880). *dread the evil-doer's thrift* Lloyd
 (N. & Q., VI, xii, 342, 1885). *dream it,*
...thrift. Vaun.

17. *dooers*] *doers* Ff, Han. *doer's*
 Pope, Steev. Varr. Coll. *doers'* Theob.
 et cet.

general term covering 'ills suffered' as well as 'ills done,' and that 'thrift' may mean 'abstinence' as well as 'welfare.'—DOWDEN: 'Elder,' meaning 'later,' the idea of a course of evils developing to maturity being transferred to the evils themselves, which proceed from a more developed stage of sin. Compare 'elder days,' meaning days of more advanced age, in *Rich. II*: II, iii, 43: 'my service . . . raw and young, which elder days shall ripen.'

17. And make them dread it, to the doers thrift] THEOBALD: The Divinity Schools have not furnished juster observations on the conduct of Providence than Posthumus gives us here in his private reflections. You Gods, says he, act in a different manner with your different creatures: 'You snatch some hence for little faults; that's Love; To have them fall no more.' This seems a fine short comment on what St. Paul says to the Hebrews: 'The Lord chasteneth whom he loveth.' The philosopher Seneca is more ample upon the same subject: 'Hoc Deus, quos probat, quos amat, indurat, recognoscit, exercet.' Others, says our Poet, you permit to live on, to multiply and increase in crimes, 'And make them *dread it*, to the *doer's* thrift.' Here's a relative without an antecedent substantive; and a Genitive Case Singular, when all the other members of the sentence run in the plural. Both which are a breach of Grammar. We must certainly read, 'And make them *dreaded* to the doers' thrift,' *i. e.*, others you permit to aggravate one crime with more; which enormities not only make them revered and dreaded, but turn in other kinds to their advantage. Dignity, respect, and profit accrue to them from crimes committed with impunity.—CHURTON COLLINS (*Essays*, etc., p. 281): This note [of Theobald] is a model of what such notes should be. [In Nichol's *Illustrations* (ii, 260) Theobald writes to Warburton, '*Dreaded* I had a great while ago corrected.' Warburton's text reads: 'And make them dread, to the doers' thrift—.' The CAM. EDD. suggest that either Warburton had forgotten Theobald's emendation or that 'it' was probably omitted by mistake. 'In the Globe Edition,' they add, 'we have put an obelus to this most difficult and probably corrupt passage.']—JOHNSON: There seems to be no very satisfactory sense yet offered. I read, but with hesitation: 'make them *deded* to the,' etc. The word *deded* I know not, indeed, where to find, but Shakespeare has, in another sense, *undeeded* in *Macbeth*: 'my sword I sheath again *undeeded*.' I will try again, and read thus: 'make them *trade* it to the,' etc. *Trade* and *thrift* correspond. Our Author plays with *trade*, as it signifies a lucrative vocation, or a frequent practice. So Isabella says, 'Thy sin's not accidental, but a *trade*.'—STEEVENS: However ungrammatical, I believe the old reading is the true one. To make them *dread it* is to make them *persevere in the commission of dreadful actions*. Dr Johnson has observed on a

[17. And make them dread it, to the doers thrift]

passage in *Hamlet* that Pope and Rowe have not refused this mode of speaking: 'To sinner it or saint it,'—and 'to coy it.'—MALONE: Mr Steevens's interpretation appears to me inadmissible.—CAPELL (117): In 'make them,' 'them' refers to these 'ills'; 'make' is as much an infinitive as 'second,' and 'make them dreaded' is to make the ills enormous and dreadful, to the great profit of those who do them.—MONCK MASON (p. 336): There is a meaning to be extracted from these words as they now stand, and in my opinion not a bad one: 'Some you snatch from hence for little faults; others you suffer to heap ills on ills, and afterwards make them dread their having done so, to the eternal welfare of the doers.' The whole speech is in a religious strain. 'Thrift' signifies a *state of prosperity*. It is not the commission of the crimes that is supposed to be for the doer's thrift, but his dreading them afterwards, and, of course, repenting, which ensures his salvation. The same sentiment occurs in *The False One*, where the Soldier, speaking of the condition of Septimius, who murdered Pompey, says, 'he was happy he was a rascal, to come to this,' [IV, iii.].—KNIGHT: Posthumus is comparing his own state with what he supposes is that of Imogen. She is snatched 'hence, for little faults'; he remains 'to second ills with ills.' But how is it that such as he 'dread it'? The commentators believe that there is a misprint. The author of the pamphlet we have already quoted, 'Explanations and Emendations,' etc., thinks that 'it' refers to 'vengeance,' four lines above. We cannot feel confident of this. We cannot help believing that some word ought to stand in the place of 'dread it.' We are inclined to conjecture that 'dread it' has been misprinted for *do each*: 'make them *do each* to the doer's thrift.'—WHITE (ed. i.): That is, 'make the evil deeds of these men awaken a dread of the doers, which enables them to go on with impunity in their selfish wickedness.'—COLLIER (ed. ii.): The MS. has *men* for 'them,' and the meaning seems to be that men dreaded the commission of great crimes, to the thrift of the offender, who is able to take advantage of their fears.—STAUNTON: The commentators have contended that the last deed is not the oldest; but, whether rightly or wrongly, it is certain Shakespeare so considered it, thus, in *Pericles*: 'And what first but fear what might be done, Grows elder now,' etc.—I, ii, 14. The real pinch in the passage is [line 17], which has been tortured into [five substitutions] and still remains as inscrutable as ever.—HUDSON: Some bold knaves are permitted to go on from bad to worse, the crimes causing the doer of them to be *feared*, and so working for his security and profit. In other words, boldness in wrong sometimes brings impunity by scaring earthly justice from her propriety.—ROLFE: The passage may be corrupt, but the emendations seem to me less intelligible than the original text.—DEIGHTON: Others you permit to heap crime on crime, each succeeding one being more heinous than its predecessor, and cause them to dread this accumulation, with the result that they, the doers, being driven by this dread to repent, profit thereby, *i. e.*, by repenting. It has been objected that 'elder' ought logically to mean the preceding, not the succeeding, crime; but it seems probable that Shakespeare here uses 'elder' in the same way that Bacon, *Adv. of Learning*, I, v, 1, says *ancient* ought to be used in regard to time: 'And to speak truly, *Antiquitas sæculi, juventus mundi*. These times are the ancient times when the world is ancient, and not those which we account ancient *ordine retrogrado*, by a computation backward from ourselves.' So, too, Webster of Clitheroe, in his *Academiarum Examen* (quoted by Dyce, Preface to John Webster's *Dram. Works*, p. xxix.), says, 'In regard of Natural Philosophy, . . . we

But *Imogen* is your owne, do your best willes, 18
 And make me blest to obey. I am brought hither
 Among th'Italian Gentry, and to fight 20

18. *Imogen is*] *Imogen's* Pope,+. 18. *best*] *blest'd* Johns. conj.
owne.] Ff, Rowe. *own.* Johns. 19. *obey.*] *obey!* Pope et seq.
own; Pope et cet.

preposterously reckon former ages, and the men that lived in them, the Ancients; which in regard of production and generation of the Individuals of their own species are so; but in respect of knowledge and experience this Age is to be accounted the most ancient.'—DOWDEN: The Folio text seems to me correct. In generalising about evil-doers Posthumus is thinking of his own case. He has thoughts of his past,—the wager which was a trap for Imogen, and the murder; he now comes to his present state,—one in which this course of evil terrifies him with the thought of its further progress, a dread which will cause him to bring to an end the growing sum of evil,—by the honourable death which he anticipates,—and to his infinite advantage. 'Thrift,' in the sense of gain, profit, is common in Shakespeare. [In dealing with all puzzling or obscure lines such as these, should we not bear in mind how much of the obscurity may be due to our having the printed text before our eyes, over which we can pore and analyse, and mark any defect in grammar or coherence? Ought we not accept the lines as when spoken and when our ears are our only interpreters? Surely it was thus that Shakespeare intended them to be received. What, then, would be the fleeting impression we should receive from the present passage? Would it not be that the gods permit some people to go from bad to worse, heaping crime on crime, until at last they make them fairly loathe this evil course, which is a good thing for the culprit? It is when we pause over every word that we are puzzled by 'each elder worse,' and ask what 'it' refers to, etc. And then the fanaticism of emending siezes us, and we propose changes, utterly oblivious of the fact that by all others our emendation will be at once discarded or mentioned only to be jeered at.—ED.]

18. **But Imogen is your owne**] W. W. LLOYD (*N. & Q.*, VI, xii, 342, 1885): If this phrase is not nonsense, it at least will bear no interpretation which blends happily with Posthumus's reflection. We cannot be wrong in erasing '*Imogen*' and printing '*But judgment is your own.*' An alternative suggestion is to read, '*But vengeance is your own,*' with support of the observation that the idea of vengeance is so present to the mind of Posthumus, that the word has already occurred twice in the speech; and then the familiarity with the text (*Rom.*, xii, 19), '*Vengeance is mine, I will repay, saith the Lord,*' might easily influence the Poet. But, on the other hand, the *ductus literarum* is decidedly in favour of *judgment*.—INGLEBY: If the four lines ('*You snatch . . . doers thrift,*' 14–17) of explanation be omitted, and also '*But*' in line 18, these words ['*Imogen is your own*'] are in place, and answer to '*so had you saved,*' etc.; and there would not be the least ground for suspecting the purity of the text. With the insertion of those four lines an element of doubt arises, which gives a *locus standi*, for Mr Lloyd's first ['*judgment*'] and very clever emendation. [It is '*clever,*' as Ingleby says, but is it needed? Does it not mar a little the gradual inclining toward not merely forgiveness, but even to an exaltation of Imogen, who is now in Heaven, among the very own of the Gods? Is there not a pathetic tenderness and a cadence in the words which *judgment* and, still more, *vengeance* rasp?—ED.]

Against my Ladies Kingdome : 'Tis enough 21
 That (Britaine) I haue kill'd thy Miftris : Peace,
 Ile giue no wound to thee : therefore good Heauens,
 Heare patiently my purpose. Ile difrobe me
 Of these Italian weedes, and fuite my selfe 25
 As do's a *Britaine* Pezant : fo Ile fight
 Against the part I come with : fo Ile dye
 For thee (O *Imogen*) euen for whom my life
 Is euery breath, a death : and thus, vnknowne,
 Pittied, nor hated, to the face of perill - 30
 My selfe Ile dedicate. Let me make men know

21. *Ladies*] *lady's* Rowe et seq. Pope, Theob. i, Cap. *Briton* Theob. ii. et cet.
 22. *Miftris: Peace,*] Ff, Rowe, Pope, Han. Cap. *mistress. Peace!* Johns. 26. *Pezant:] Pezant:* F₄. *peasant?*
 Knt. *mistress: peace!* Theob. et cet. Rowe. *peasant;* Pope et seq.
 23. *thee:] thee.* Pope et cet. 28. *euen]* Om. Pope, Theob. Han.
 24. *purpose.] Ff, +, Coll. Ktly. purpose:—* Dyce, Sta. *purpose:* Cap. et cet. Warb.
 29. *thus,]* *thus* Ff, +.
 30. *nor]* *or* Han. *not* Johns. *vnknowne]* *not known* Han.

22. **thy Mistris : Peace]** STAUNTON (*Athenæum*, 14 June, 1873): So, flatly, reads every modern text. Can I be mistaken in believing Shakespeare wrote, 'thy mistress-piece!' The received lection sounds absolutely senseless, while, considering the exalted rank and august endowments of Imogen, the expression, of which it appears to be a sophistication, is peculiarly appropriate. Compare—a notable instance of its use—the following passage from Lord Herbert's *Hist. of Henry VIII.* (ed. 1649): 'Among whom, because Mistress Elizabeth Blunt, daughter to Sir John Blunt, Knight, was thought, for her rare Ornaments of Nature and education, to be the beauty and Mistress-peece of her time,' etc.—MURRAY (*N. E. D.*), who says it is formed in 'master-piece,' adds a second quotation: Fuller (*Worthies*, Herefordshire, II, 41, 1662), 'Rosamund, being the mistress-piece of beauty of that age.'—THISELTON: Staunton may be right, the colon representing a hyphen which was often in a form resembling the sign of equality; compare 'Abraham:Cupid' in *Rom. & Jul.*, II, i, 13, Q₂; also a similar use of the colon in Scotch legal documents; and also perhaps the sign of ratio. Either reading gives good sense, but 'my Ladies Kingdom,' line 21, seems to turn the balance in favour of the usual text. [Rarely, indeed, is there suggested, I think, a more plausible emendation than this of Staunton. And our regret cannot but be correspondingly great that the need of it is not greater. See also, 'The peece of tender Ayre, thy vertuous Daughter,' V, v, 529. See again, 'Thy mother was a piece of virtue,' *Temp.*, I, ii, 56.—ED.]

25. **weedes]** That is, clothes, as in Shakespeare *passim*. They are referred to again in 'habits,' line 32.

31–35. **Let me . . . more within]** The vulgar, discordant note struck in these lines, with their braggart tone, from a heart-broken man whose only prayer was a death unknown, *never* came from the hand that wrote what precedes it.—ED.

More valour in me, then my habits show. 32
 Gods, put the strength o'th' *Leonati* in me :
 To shame the guize o'th' world, I will begin,
 The fashion leffe without, and more within. *Exit.* 35

Scena Secunda.

Enter Lucius, Iachimo, and the Romane Army at one doore : 2
and the Britaine Army at another : Leonatus Posthumus
following like a poore Souldier. They march ouer, and goe
out. Then enter againe in Skirmish Iachimo and Posthu-
mus : he vanquisheth and disarmeth Iachimo, and then
leaues him. 5

Iac. The heauineffe and guilt within my bosome,
 Takes off my manhood : I haue belyed a Lady,
 The Princeffe of this Country ; and the ayre on't 10
 Reuengingly enfeebles me, or could this Carle,

32. *habits show.*] Ff (*show*, F₄).
habit's show; Rowe, Pope. *habit's shew*;
 Theob. Warb. Johns. *habit shews*;
 Han.

33, 34. *o'th' o'the* Cap. et seq.

33. *me:] me!* Theob. et seq.

34, 35. *begin, The fashion*] Ff, Rowe.
begin, The fashion, Pope. *begin The*
fashion. Johns. *begin The fashion*,
 Theob. et cet.

1. Scene continued. Rowe, +. Scene
 III. Eccles.

2. *Enter...*] *Enter*, from opposite
 side, *Lucius, Iachimo, and the Roman*
Army: then the British army; Post-

humus following it, like a poor Soldier:
 They march over and go out. Alarums
 as of a Battle begun. Enter, in skir-
 mish, several little Parties; with them,
 Iachimo and Posthumus: [The rest as
 in text.] Cap. et seq. (subs.). Trumpets
 and Drums. Enter...leave him. Alar-
 ums on both sides. Coll. (monovol.).

8. *heauineffe]* *heaviest* Theob. ii. (mis-
 print).

and] of Warb. Coll. conj. (Warb.
 MS., N. & Q., VIII, iii, 263, 1893),
 Coll. conj.

9. *I haue]* *I've* Pope, +, Dyce ii, iii.

11. *me,]* *me:* Rowe et seq.

2. **Enter**, etc.] KNIGHT holds that the minuteness of the stage directions in the first four Scenes of this Act savours of youth, and is possibly due to the fact that we here have the remnants of an early sketch which Shakespeare at a later period elaborated. [In Garrick's Version the stage direction and opening lines are as follows: 'A FIELD OF BATTLE. A grand Fight between the Romans and Britons: the Romans are drove off. Enter Posthumus and Iachimo fighting. Iachimo drops his Sword. Posthumus. Or yield thee, Roman, or thou dy'st. Iachimo. Peasant, behold my breast. Post. No, take thy life and mend it. [Exit Post.] Iachimo. The heaviness and sin,' etc., etc., as in the original.—ED.]

6, 7. **and then leaues him]** RUGGLES (p. 38): This mercy has a rich reward. Had Posthumus put Iachimo to death, he would have slain the only witness that could fully confirm Imogen's truth.

11. **Carle]** MURRAY (*N. E. D.*)—[For the elaborate genesis of this word recourse

A very drudge of Natures, haue subdu'de me 12
 In my profession? Knighthoods, and Honors borne
 As I weare mine)are titles but of scorne.

If that thy Gentry (Britaine) go before 15

This Lowt, as he exceeds our Lords, the oddes

Is, that we scarce are men, and you are Goddes. *Exit.*

The Battaile continues, the Britaines fly, Cymbeline is taken: Then enter to his rescue, Bellarius, Guiderius, and Aruiragus.

20

Bel. Stand, stand, we haue th'aduantage of the ground,
 The Lane is guarded: Nothing rowts vs, but
 The villany of our feares.

Gui. Arui. Stand, stand, stand fight.

Enter Posthumus, and seconds the Britaines. They Rescue 25
Cymbeline, and Exeunt.

Then enter Lucius, Iachimo, and Imogen.

Luc. Away boy from the Troopes, and saue thy selfe:
 For friends kil friends, and the disorder's such
 As warre were hood-wink'd. 30

Iac. 'Tis their fresh supplies.

12. *Natures*] *Ff. nature* Pope, +.
nature's Rowe et cet.

subdu'de] *subdu'd* F₃F₄.

13. *and*] *Om.* Pope, Han.

borne] *born* F₄, Rowe, +, Cap.

14. *titles*] *tiles* Theob. ii. (mis-
 print?)

scorne.] *scorn;* Rowe, Pope,
 Theob. Han. Warb.

18. *Battaile*] *Battel* F₃F₄, Rowe,
 Pope, Han.

18, 25. *Britaines*] *Ff* (subs.). *Britons*
 Theob. ii.

21. *stand,*] *stand;* Pope, +. *stand.*
 Johns. *stand!* Cap. et seq.

th'aduantage] Pope, +, Dyce ii,
 iii. *the aduantage* *Ff* et cet.

ground,] *ground;* Pope, Theob.
 Warb. et seq.

22. *The Lane*] *That lane* Rowe ii, +.
guarded] *garded* F₄.

24. *Stand, stand,*] *Stand, stand* Rowe,
 Pope, Han. *Stand; stand* Johns.

fight.] *fight!* Cap. et seq.

29. *disorder's*] *disorders* Han. ii. (mis-
 print?)

must be had to the inestimable *Dictionary* itself]: The form *karl* appears as the proper name *Carl*, Latin *Carolus*, French and English *Charles*. 1. A man of the common people. b. A bondman, a villain. 2. Hence, A fellow of low birth or rude manners; a base fellow; a churl.—STEEVENS: The thought seems to have been imitated in *Philaster*: 'The gods take part against me; could this boor Have held me thus else.'—[IV, iii.]

12. A very drudge of Natures] WALKER (*Crit.*, ii, 309): In *Rich. III*: I, iii, we have 'The slave of nature,' which means neither more nor less than a *born villain*. [By quoting the present phrase immediately after his remark on *Rich. III*. the inference is that Walker would interpret it as a *natural born drudge*.]

Luc. It is a day turn'd frangely : or betimes 32
Let's re-inforce, or fly. *Exeunt*

Scena Tertia.

Enter Posthumus, and a Britaine Lord. 2
Lor. Cam'ft thou from where they made the stand ?
Post. I did,
Though you it seemes come from the Fliers? 5
Lo, I did.
Post. No blame be to you Sir, for all was loft,
But that the Heauens fought : the King himselfe 8

32. *strangely:]* *strangely.* Pope, +.

33. *re-inforce]* *re.inforce* F₂.

1. Scene continued. Rowe. Scene II.
Pope, Han. Warb. Johns.

Scene IV. Eccl.

SCENE, another Part of the Field of
Battel. Theob.

2. Britaine] *British* Pope et seq.

5. *come]* *came* F₃F₄, +, Dyce ii, iii.
Fliers?] Fliers. F₃F₄ et seq.

6. *did]* *bid* F₂.

7. *be to you]* *to you* F₃F₄, Rowe.

Sir,] *Sir;* Cap. et seq.

8. *fought:]* *fought.* Coll. Ktly.

33. **Let's re-inforce]** CRAIGIE (*N. E. D.*, s. v. 4.): To obtain reinforcements. [The present passage is the only one, except a quotation dated 1811, where this verb is used intransitively.]—DOWDEN: Mr Hart thinks that this means not obtain reinforcements, but 'renew the attack,' and he cites the *Play of Stuckley* (Simpson's *School of Shakespeare*, p. 207), where he believes the word bears this meaning. [The passage referred to is as follows: 'Retire thee into Clamgabay Where Alexander and MacGilliam Buske May join their Scots. . . . And reinforce the English with fresh power,' where the word certainly seems to mean, as a footnote says, '*i. e.*, renew the attack upon, engage again'; and it is possible that it so means here, whether or not it is intransitive.—CRAIGIE (*op. cit.*) quotes a passage from *Coriolanus* as an illustration of the use of 'Reinforcement,' as meaning 'A renewal of force, a fresh assault'—'He "aydesse came off, And with a sudden re-inforcement strucke Corioles like a Planet."—II, ii, 117.' Here again, as in *Stuckley*, it is transitive. It must, however, be borne in mind that these two examples are exceptions to the large number of instances involving the idea of added forces.—ED.]

6. **I did]** CRAIG: These two 'I dids' are awkward. It is very likely, I think, that Shakespeare here wrote *Aye*. It must be remembered that *Aye* is always printed 'I' in the Folios.

8. **the Heauens fought]** STEEVENS: So in *Judges*, v, 20: 'They fought from heaven; the stars in their courses fought against Sisera.'

8. **the King himselfe, etc.]** CAPELL (p. 118): The description that begins at these words, and is concluded in the speech that comes after, is worded with such conciseness in some parts, clogged with so much parenthetical matter in others, and its images follow so thick one upon the heels of another, that a more than ordinary attention is necessary to gain due understanding of it. This sen-

[8. the King himselfe]

tence and the three it is followed by are put absolutely; after which the construction is regular as far down as the words 'athwart the lane' [line 23], where we must supply *throwing himselfe*; for 'soldiour' is not connected with anything, but the sense is broke off at it. This turning of the tide of battle by Belarius and his two sons is derived from an incident narrated by Holinshed (*Hist. of Scotland*, p. 155), which is quoted in part by MALONE and MUSGRAVE. It stands thus in Holinshed: 'The Danes being backed with the mountaine, were constrained to leaue the same, and with all speed to come forward vpon their enimies, that by ioining they might auoid the danger of the Scottishmens arrowes and darts: by this means therefore they came to handstrokes, in maner before the signe was giuen on either part to the battell. The fight was cruell on both sides: and nothing hindered the Scots so much, as going about to cut off the heads of the Danes, euer as they might overcome them. Which maner being noted of the Danes, and perceiuing that there was no hope of life but in victorie, they rushed foorth with such violence vpon their aduersaries, that first the right, and then after the left wing of the Scots, was constrained to retire and flee backe, the middle-ward stoutly yet keeping their ground: but the same stood in such danger, being now left naked on the sides, that the victorie must needes haue remained with the Danes, had not a renewel of the battell come in time, by the appointment (as is to be thought) of almightie God.

'For as it chanced, there was in the next field at the same time an husbandman, with two of his sons busie about his worke, named Haie, a man strong and stiffe in making and shape of bodie, but indued with a valiant courage. This Haie beholding the king with the most part of the nobles, fighting with great valiancie in the middle ward, now destitute of the wings, and in great danger to be oppressed by the great violence of his enimies, caught a plow-beame in his hand, and with the same exhorting his sonnes to doo the like, hasted towards the battell, there to die rather amongst other in defense of his countrie, than to remaine aliuie after the discomfiture in miserable thraldome and bondage of the cruell and most vnmercifull enimies. There was neere to the place of the battell, a long lane fensed on the sides with ditches and walles made of turfe, through the which the Scots which fled were beaten downe by the enimies on heapes.

'Here Haie with his sonnes, supposing they might best staie the flight, placed themselues ouerthwart the lane, beat them backe whome they met fleeing, and spared neither friend nor fo; but downe they went with all such as came within their reach, wherewith diuerse hardie personages cried vnto their fellowes to returne backe vnto the battell, for there was a new power of Scottishmen come to their succours, by whose aid the victorie might be easilie obtained of their most cruell aduersaries the Danes: therefore might they choose whether they would be slaine of their owne fellowes comming to their aid, or to returne againe to fight with the enimies. The Danes being here staid in the lane by the great valiancie of the father and the sonnes, thought verely there had beene some great succors of Scots come to the aid of their King, and therevpon ceassing from further pursute, fled backe in great disorder vnto the other of their fellowes fighting with the middle ward of the Scots. . . . But Haie, who in such wise (as is before mentioned) staid them that fled, causing them to returne againe to the field, deserued immortall fame and commendation: for by his meanes chieflie was the victorie atchiued.'

MUSGRAVE: It appears from Peck's *New Memoirs*, etc., Article 88, that Milton intended to have written a play on this subject. [After enumerating Milton's poems,

Of his wings destitute, the Army broken,
 And but the backes of Britaines seene ; all flying 10
 Through a strait Lane, the Enemy full-hearted,
 Lolling the Tongue with slaught'ring : hauing worke
 More plentifull, then Toolles to doo't : strooke downe
 Some mortally, some slightly touch'd, some falling
 Meerely through feare, that the strait passe was damm'd 15
 With deadmen, hurt behinde, and Cowards liuing
 To dye with length'ned fhame.

Lo. Where was this Lane ?

Poſt. Cloſe by the battell, ditch'd, & wall'd with turph,
 Which gaue aduantage to an ancient Soldiour 20
 (An honeſt one I warrant) who deſeru'd
 So long a breeding, as his white beard came to, 22

9-17. Mnemonic Pope, Warb.

10. *Britaines*] Ff (subs.), Rowe, Pope, Cap. *Britain* Theob. Warb. Johns. *Brilons* Han. et cet.

ſeene;) *ſeen*, Cap. et seq.

11. *ſtrait*] *ſtraight* F₂F₃, Rowe, Pope, Theob. Han. Warb.

Lane;) *lane*; Theob. i, Cap. et seq.

12. *ſlaught'ring*;) *ſlaught'ring*, or *ſlaughtering*, Rowe et seq.

13. *doo't*;) *do't*, Rowe et seq.

ſtrooke] *ſtroke* F₂. *ſtrook* F₃F₄, Rowe i, Cap. *ſtruck* Rowe ii.

14. *ſlightly touch'd*;) *ſlightly*, *touch'd* Vaun. Dowden.

15. *ſeare*;) *fear*; Cap. et seq.

15. *ſtrait*] *ſtraight* Rowe, Pope, Theob. Han. Warb.

damm'd] *damm'd* Pope, Warb.

16. *deadmen*] *dead-men* F₃F₄. *dead men* Rowe et seq.

behinde;) *behind*; Pope.

19. *battell*;) *battle*; Johns.

turph;) *turfe*, F₃. *turf*, F₄, +. *turf*; Cap. et seq.

20. *Soldiour*] *Souldier* F₃F₄. *soldier*, Rowe, +, Coll. Glo. Cam. *soldier*, — Cap. et cet. (subs.)

21. (*An ... warrant*)] *An ... warrant*; Cap. et seq.

21, 22. (*An...came to*;) In parentheses, Pope.

Peck (p. 88) thus begins his Chap. XII: 'Besides all these our author intended likewise (as may be remembered) upwards of ninety dramatic pieces. I shall here give the Catalogue of them from his MS. Common-place-book, now in Trinity College Library.' No. lxxxviii. reads: 'Haie, the plowman, who, with his two sons that were at plow, running to the battell that was between the Scots & Danes in the next field, staid the flight of his countrymen, renew'd the battell, & caus'd the victorie, &c. Scotch Story, p. 155.' It is, I think, noteworthy that No. xc. on this list is: 'Macbeth. Beginning at the arrival of Malcolm at Mackduffe. The matter of Duncan may be expres't by the appearing of his ghost.'—ED.]

12. **Lolling the Tongue**] This forcible-feeble expression has not, to me, a Shakespearian stamp. Nor the use of 'Toolles' in the next line. The first line in all this description that, to me, gives the true ring is 'To die with length'ned shame.'—ED.

16. **deadmen**] See WALKER (*Crit.*, ii, 136), or II, iii, 77.

21, 22. **deseru'd So long a breeding, as his white beard came to**] WHITE: His service to his country made him worthy of the great age indicated

In doing this for's Country. Athwart the Lane, 23
 He, with two striplings (Lads more like to run
 The Country base, then to commit such slaughter, 25
 With faces fit for Maskes, or rather fayrer
 Then those for preferuation cas'd, or flame)
 Made good the passage, cryed to those that fled.
 Our *Britaines* hearts dye flying, not our men, 29

23. *for's*] Ff,+, Coll. Dyce, Sta. Glo. Cam. *for's his* Var. '73 (misprint?).
for his Cap. et cet.

Country.] Ff,+, Ktly, Cam. country, Knt. *country*; Han. et cet.
 Athwart] 'Thwart Pope, +.

25. *slaughter,*] *slaughter*; Theob. Warb. et seq.

27, 28. *cas'd,*...*Made*] *cas'd* 'For

shame Make Han. (reading: *For shame ...passage*, as a quotation).

28. *passage,*] *passage*; Johns. et seq. *fled.*] *fled*, Ff et seq.

29-33. Mnemonic Pope. As quotation Theob. et seq.

29. *hearts*] *harts* Pope ii. et seq. *men,*] *men*; Pope et seq.

by his beard.—SCHMIDT (*Lex., s. v. Breeding*): That is, who deserved to live so long as to breed his long white beard.—INGLEBY: That is, who shewed by his valour that he had profited by such long experience (in arms) as his long white beard cited.—DEIGHTON: Who, in so serving his country, well deserved of it the support it had given him during the life which his white beard showed him to have lived.—DOWDEN: Who deserved the nurture of his country for as many years as his white beard indicated. [May it not mean: Who, for this patriotic action, deserved as long a nurture in the future as his white beard indicated that he had been nurtured in the past? which differs but slightly from Dowden's paraphrase.—ED.]

25. **Country base**] MURRAY (*N. E. D., s. v. Base. sb²*): A popular game among boys; it is played by two sides, who occupy contiguous 'bases' or 'homes'; any player running out from his 'base' is chased by one of the opposite side, and, if caught, made a prisoner. [Present line quoted.]

26. **With faces fit for Maskes**, etc.] DEIGHTON: With faces so delicate of complexion as to deserve masks to protect them from the sun, or rather, I should say, fairer than those by which masks are worn either for that purpose or to prevent impertinent curiosity; masks were commonly worn by ladies out of doors to preserve their complexions, or for purposes of concealment at theatres, etc.

29. **Our Britaines hearts dye flying**] THEOBALD: Thus all the editions, and thus Mr Pope in his [First] edition, most implicitly obsequious to nonsense. I corrected the passage in my *Shakespeare Restor'd*, as I have now reform'd it in the Text, and Mr Pope has follow'd my correction in his [Second] edition of our Author. [Theobald reads *harts* in his Text.]—INGLEBY (retaining 'hearts' of the Folios): Compare line 51, where the allusion is to the Romans' hearts. The meaning is that the Britons were losing heart (courage); and flying, lest they should lose their lives; and they were thus putting their souls in jeopardy. [Is *losing heart* a commendable paraphrase of 'hearts die'?—ED.]—CHURTON COLLINS (p. 303): Nothing could be happier than [Theobald's] emendation of *harts* in this line. [Wherewith, I think, there will be general agreement.—ED.]

29. **not our men**] THIRLBY (Letters to Theobald, in Nichols's *Illustrations*, vol. ii, p. 229): What if we should read '*her* men' instead of 'our men,' which is just

To darknesse fleete foules that flye backwards ; stand, 30
 Or we are Romanes, and will giue you that
 Like beafts, which you shun beaftly, and may faue
 But to looke backe in frowne : Stand, stand. These three,
 Three thousand confident, in acte as many :
 For three performers are the File, when all 35
 The rest do nothing. With this word stand, stand,
 Accomodated by the Place ; more Charming
 With their owne Nobleneffe, which could haue turn'd
 A Distaffe, to a Lance, gilded pale lookes ; 39

30. *fleete foules*] F₂. *fleet foules* F₃.
fleet fouls F₄, Rowe, Pope, Han. Glo.
 Cam. *fleet souls*, Theob. Warb. Johns.
fleet, souls Cap. Var. '73 et cet.

backwards] F₂F₃, Rowe ii, Han.
backward; F₄, Rowe i. *backwards*. Glo.
 Cam. *backwards!* Pope et cet.
stand,] *stand*; Theob. et seq.

32. *beaftly*,] Ff, +, Coll. Dyce, Glo.
 Cam. *beastly*; Cap. et cet.

faue] Ff, +, Cam. *'scape* Huds.
save, Cap. et cet.

33. *frowne*] *front* Rowe, Pope.
stand.] *stand*— Pope, Han.

34. *many*:] Ff, Rowe, Pope, Theob.
 Warb. Johns. *many*— Glo. *many*,
 Han. et cet.

35, 36. *For...nothing*.] In parentheses
 Pope et seq. (subs.)

36. *nothing*.] Ff, Rowe. *nothing*;
 Pope, Theob. Han. Warb. *nothing*;
 Mal. Steev. Varr. Knt. *nothing*,—
 Dyce, Sta. Cam. *nothing*— Ktly, Glo.
nothing) Johns. et cet.

37. *Place*:] *place*, Pope et seq.

39. *Distaffe*,] *distaff* F₃F₄.
lookes;] Ff, Rowe, +. *looks*, Cap.
 et cet. *looks*. Vaun.

now come into my head? I think I should rather have wrote *her*, and rather incline to think Shakespeare did; but as it is very uncertain, and of no consequence, I would not have it mentioned. [Although it is wholly needless, we can, I think, still admire its plausibility.—Ed.]

30. To darknesse fleete soules that flye backwards] VAUGHAN (p. 515): This is not an imprecation; but, I apprehend, an aphorism, like the line preceding, and should be punctuated accordingly.

31. Or we are Romanes] That is, or else we shall turn Romans.

33. may saue But to looke backe in frowne: Stand, stand] That is, you may save yourself from this death that you shun by only making a stand and looking back defiance.

35. the File] MURRAY (*N. E. D.*, s. v. *sb*², II, 7. *Mil.*): The number of men constituting the depth from front to rear of a formation in line, etc.—SCHMIDT (*Lex.* 3): The number, multitude.

37. Charming] STAUNTON: That is, controlling others of the Britain side, as if by enchantment.

38-44. Nobleneffe, which could . . . o'th'Hunters] DEIGHTON: Nobleness, which would have converted a timid woman into a daring man, gave fresh colour to those now blanched with fear; and some from shame, some from returning courage, became what they were before the panic seized them; so that some who, merely from following the lead of others, had given way to cowardice,—a sin doubly accused in those that set the example,—began, like the old man and the two strip-

Part shame, part spirit renew'd, that some turn'd coward 40
 But by example (Oh a finne in Warre,
 Damn'd in the first beginners) gan to looke
 The way that they did, and to grin like Lyons
 Vpon the Pikes o'th'Hunters. Then beganne
 A stop i'th'Chaser ; a Retyre : Anon 45
 A Rowt, confusion thicke : forthwith they flye
 Chickens, the way which they stopt Eagles : Slaues
 The strides the Victors made : and now our Cowards 48

40. *Part shame, part*] Ff, Rowe, Johns. Knt, Coll. Dyce, Sta. Glo. Cam. *Part shame; part* Pope. *Part, shame, part,* Theob. et cet.
spirit renew'd] *spirit—renew'd* Theob. Han. Warb. Cap.
renew'd,] *renew'd;* Johns. et seq. *some*] *some,* Theob. Warb. et seq.
 42. *beginners*] *beginners!*) Theob. Warb. et seq. (subs.)
gan] F₂, Dyce, Glo. 'gan F₃F₄ et
- cet.
 45, 53. *i'th'*] *i'the* Cap. et seq.
 45. *Chaser;*] *chaser,* Rowe et seq.
 46. *confusion thicke*] *confusion-thick* Han. Warb. Cap. Walker, Dyce ii, iii.
thicke:] thick. Rowe,+.
 47. *stopt*] Ff. *stoopt* or *stoopt'd* Rowe et seq.
Slaues] Ff. *slaves,* Pope et seq.
 48. *the Victors*] *they victors* Theob. et seq.

lings, to face the foe with looks as fierce and grim as those of lions at bay against the spears of the hunters.

45. **A stop i'th'Chaser**] MADDEN (p. 298): The essential characteristic of the career, wherein it differed from the ordinary gallop, was its abrupt ending, technically known as 'the stop,' by which the horse was suddenly and firmly thrown upon his haunches. Wherever Shakespeare uses the word this stop is present to his mind.

47. **the way which they stopt Eagles**] It is an assertion somewhat temerarious to predicate of the meaning of any word that Shakespeare always had that meaning in mind when he uses the word. Wherefore, if Madden's assertion in the foregoing note be correct, some doubt must be cast on Rowe's emendation, *stoopt* for 'stopt,' in the present line. Does not Rowe's *stoopt* weaken the simile? Of course, we all know that it is a technical word in Falconry, and equivalent to *swoop*, which gives it, as here used, much force. Is there not, however, more action in describing the *pas de charge de victoire* of the Romans as so headlong in the onward rush of its career that nothing less than the mighty and sail-broad vans of an eagle could have stopt midway? The Romans could fly like timorous chickens, but only as Eagles could they stop. I am emboldened thus to run counter to every editor since Rowe, by Thielton's remark that 'there may be room for doubt' that Rowe's change 'is unassailable.'—Ed.

47, 48. **Slaues The strides the Victors made**] DEIGHTON: As slaves they retrace the steps which but now they had so proudly made as victors. [Theobald's change of 'the Victors' into 'they victors' is certainly good and aids the quicker comprehension of the passage, but is it absolutely necessary? The whole description is so elliptical, jerky, ill-constructed, and devoid of dramatic fire that I am loath to believe that it was written by the same hand that described the Battle of Bosworth Field or the Battle of Agincourt.—Ed.]

Like Fragments in hard Voyages became
 The life o'th'need : hauing found the backe doore open] 50
 Of the vnguarded hearts : heauens, how they wound,
 Some flaine before some dying ; some their Friends
 Ore-borne i'th'former waue, ten chac'd by one,
 Are now each one the slaughter-man of twenty :
 Those that would dye, or ere resift, are growne 55

50. *backe doore*] *back-door* Cap. et seq.
 51. *hearts:*] Ff, Knt, Sta. *harts*
 Sing. *hearts*, Rowe et cet.
wound,] *wound* Johns. *wound!*
 Cap. et seq.
 52. *Some flaine*] *Some, slain* Cap.
 Varr. Mal. Steev. Varr.
 52. *before*] *before*, Ff, Rowe, +, Cam.
before; Cap. et cet.
dying;] *dying*, Cam.
some their] Ff, Rowe, Pope, Han.
 Johns. Knt, Dyce, Sta. Glo. Cam.
some, their Theob. et cet.
 53. *waue,*] *wave;* Theob. et seq.
 55. *or ere*] *or-ere* Pope, Theob. i.

49, 50. **Like Fragments . . . became The life o'th'need**] DEIGHTON: Like the fragments of food in a prolonged voyage (which at another time would have been despised), became the very life and soul of the emergency. [Several editors have here referred to a passage, which is hardly parallel, in *As You Like It*, where Jacques described Touchstone's brain as dry as 'the remainder biscuit After a voyage.'—ED.]

49. **became**] CAPELL (p. 118), regarding this as a participle, 'and govern'd of "fragments,"' changed it into *become*, and pronounced it 'a most certain correction'; this conviction is not shared, I believe, by any subsequent editor.

50. **hauing**] WALKER (*Vers.*, 242) regards 'hauing' in this present sentence as a monosyllable, to be pronounced *ha'ing*. So also does ABBOTT, § 466. And they may be right. It is, however, somewhat strange that compositors, as far as I know, have never thus printed it, and yet these same compositors will at times scrupulously print 'ha's' for *haves*.—ED.

51, 52. **how they wound, Some slaine before some dying**, etc.] W. W. LLOYD commented (*N. & Q.*, VII, ii, 23, 1886) on the exclamation mark introduced after 'wound' by Capell, and since adopted by all editors, and asks, 'Is it possible that editors understood "some" to indicate the pursuers?' Thereupon he proposes to put no punctuation at all after 'wound,' but to make 'some' the accusative after it.—BR. NICHOLSON replied (*op. cit.*, p. 163) that Lloyd's criticism was correct, but needless; that the comma after 'some' (in the *Var.* '21) shows that the exclamation mark has not separated the verb from its subject, and that 'some' refers to 'the Cowards' in line 47. But Lloyd was not satisfied (*op. cit.*, p. 305), and was still of opinion that any punctuation after 'wound' would make the 'some' refer to the 'pursuers,' [meaning, I think, that it would make the pursuers those who were 'slain before.'—ED.].—DOWDEN: We may understand the word 'some' in each of the three instances to refer to those wounded, not to those who wound; but the third 'some' may possibly be nominative to 'wound' understood. It seems, however, quite possible that each 'some' may refer to those who wound—some who feigned death, some really dying, some trampled down in the former rush,—friends of those dying,—ten who had been chased by one, etc.

The mortall bugs o'th'Field.

56

Lord. This was strange chance :

A narrow Lane, an old man, and two Boyes.

Post. Nay, do not wonder at it : you are made

Rather to wonder at the things you heare,

60

Then to worke any. Will you Rime vpon't,

And vent it for a Mock'rie? Heere is one :

"Two Boyes, an Oldman (twice a Boy) a Lane,

"Preferu'd the Britaines, was the Romanes baner.

Lord. Nay, be not angry Sir.

65

Post. Lacke, to what end?

Who dares not stand his Foe, Ile be his Friend :

For if hee'l do, as he is made to doo,

I know hee'l quickly flye my friendship too.

You haue put me into Rime.

70

Lord. Farewell, you're angry.

Exit.

Post. Still going? This is a Lord : Oh Noble misery

72

56. bugs] hugs Warb. (corrected in MS. ap. Cam.).

57. was] was a F₃F₄, Rowe.

58. Lane,...Boyes.] Ff, Rowe, Coll. (boys!) Dyce, Sta. Glo. Cam. lane!... boys! Pope et cet.

59. Nay, do not] Nay, do but Theob. Pope ii. Ay, do but Sta. conj. Nay, do you Engl.

you] tho' you Han. But you Cap. conj. [Aside] you Anon. ap. Cam.

61-70. In margin, Pope, Han.

61, 70. Rime] Ff, Cap. rhyme Rowe.

62. Mock'rie] Ff, Rowe. mockery Pope.

63. Oldman] F₂. Old-man F₃. Old man F₄ et seq.

64. Britaines] Britons Theob.

66. Lacke,] Ff (subs.), Rowe. Lack! Theob. Warb. 'Lack, Han. Cap. Dyce, Sta. Glo. Cam. 'Lack! Johns. et cet.

70. Rime] rhymes. Pope, +.

71. you're] Ff, Rowe, Cap. Dyce, Glo. Cam. you are Pope et cet.

72. Still going?] Ff. (going: F₄). Om. Pope, Theob. Han. Warb. Separate line, Walker, Dyce ii, iii.

This is a Lord:] This a lord! Ritson. This' lord Elze.

Lord:] Ff, Rowe, Pope, Han. lord— Theob. Warb. lord. Coll. lord! Johns. et cet.

mifery] Ff. misery,— Dyce, Sta. Glo. Cam. misery! Cap. et cet.

56. bugs] JOHNSON: TERRORS.—MALONE: See 3 Hen. VI: 'Warwick was a Bugge that fear'd us all.'—V, ii, 2.

59. Nay, do not wonder at it] JOHNSON: Posthumus first bids him not wonder, then tells him in another mode of reproach that wonder was all that he was made for.—VAUGHAN (p. 517): Perhaps there are not two modes of reproach, but a command and a reproachful expostulation of its necessity. If 'you are made,' etc., were right, I would read: 'They do not wonder,' etc. But I very much prefer to amend the end of the line than the beginning, thus: 'You are mad,' etc.

72. Still going] WALKER (Crit., iii, 327): That is, you run away from me as you did from the enemy. [Walker would put these words in a separate line, I can hardly see wherefore. Possibly, in order to make of the remaining words a regular iambic pentameter. His own remark after making the division is simply:

To be i'th'Field, and aske what newes of me : 73
 To day, how many would haue giuen their Honours
 To haue fau'd their Carkasses? Tooke heele to doo't, 75
 And yet dyed too. I, in mine owne woe charm'd
 Could not finde death, where I did heare him groane,
 Nor feele him where he strooke. Being an vgly Monster,
 'Tis strange he hides him in fresh Cups, soft Beds,
 Sweet words ; or hath moe ministers then we 80
 That draw his kniues i'th'War. Well I will finde him :
 For being now a Fauourer to the Britaine, 82

73. *i'th'*] *i'the* Cap. et seq.
aske what newes] Ff (*news* F₄),
 Rowe, Pope, Knt, Coll. iii. *ask what*
news, Theob. Han. Warb. Johns. *ask*
'what news?' Glo. Cam. *ask, what*
news, Cap. et cet.

me!] Ff, Rowe. *me?* Pope. *me.*
 Coll. *me!* Theob. et cet.

74. *To day*] *To-day* Pope.

75. *To haue*] *To've* Pope, +.
Carkasses?] *carcasses!* Dyce, Glo.
 Cam.

76-81. Mnemonic Warb.
 76. *too.*] Ff. *to.* Rowe. *too!* Han.
 Dyce, Glo. Cam. *too?* Theob. et cet.

charm'd] *charm'd*, Ff.
 77. *groane.*] Ff, Rowe, Pope, Han.
 Coll. Dyce, Glo. Cam. *groan;* Theob.

et cet.

78. *strooke.*] Ff (subs.), Rowe. *struck.*
 Pope, +. *strook;* or *struck;* Cap. et cet.
Being an] *This* Pope, Theob.
 Han. Warb. *Being* Vaun.

80. *or hath*] *and hath* Han.
moe] F₂, Cam. *more* F₃F₄ et cet.

81. *i'th'*] *in* Pope, Han. *i'the* Cap. et
 seq.

War.] *war*— Theob. Warb.
 Johns.

him!] *him* Pope i, Han. *him.*
 Pope ii.

82. *Britaine*] F₂. *Britain* F₃F₄, Rowe,
 Pope, Theob. i, Cap. *Briton* Theob. ii,
 Warb. Ran. Knt, Coll. i, iii, Dyce, Sta.
 Sing. Glo. Cam. *Roman* Han. Johns.
 Varr. Mal. Steev. Varr. Coll. ii.

'Rhyme, Posthumus had been rhyming before.' If a rhyme be intended, which I doubt, it is already there in the Folio text and is not created by Walker's division.—Ed.]

72. **Oh Noble misery**] O miserable nobility.

76. **in mine owne woe charm'd**] WARBURTON: Alluding to the common superstition of *Charms* being powerful enough to keep men unhurt in battle.

80. **Sweet words**] VAUGHAN: This phrase is probably a corruption; 'sweet words' do not match in their noxious efficacy with 'soft beds' and 'fresh cups.' I would read 'Sweet *viands*.' [This change is 'needless,' Dowden says; but when Vaughan further tells us to pronounce 'viands' as a monosyllable, and does not charitably inform us whether it is to be pronounced *vi'nds* or *v'ands*, we see how subtle is his suggestion; for is there anything which could make Death hide himself with more alacrity than to hear English thus pronounced?—Ed.]—THISELTON: 'Sweet words' are certainly one of the deadliest instruments of tragedy.

80. **moe**] The comparative of *many*.—ECCLES: The wonder is, not only that, being of such a description, he should lie concealed in such unlikely places, but that he should be so lodged, and, at the same time, have more ministers than we, etc.

82. **being now a Fauourer to the Britaine**] THEOBALD believes that Posthumus is referring to himself as the 'favourer,' and explains: 'for tho' he's

No more a Britaine, I haue refum'd againe 83
 The part I came in. Fight I will no more,
 But yeeld me to the veriest Hinde, that shall 85
 Once touch my shoulder. Great the slaughter is

83. *I haue*] *I've* Pope, +, Dyce ii, iii. 84. *in.*] *in*: Cap. Mal. Ran. Steev.
 84. *part*] *part* Theob. conj. (with- Varr. Glo. Cam.
 drawn. Nichols, ii, 615).

now a favourer to the Britons in heart, he'll not confess himself of that country, but yield himself to the meanest of the victor-party, and so fall a sacrifice to their resentment.'—HANMER agreed with him so far as actually to change 'Briton' into *Roman*, wherein he has a respectable following down even to Collier.—CAPPELL, however, has the clearer vision and says that 'death' is the favourer, and that Posthumus 'despairing to find him among the Britons, has resumed the part he came in, the Roman, and will meet him there.'—DYCE (ed. ii.) quotes this note of Capell with approval.—ARROWSMITH (*N. & Q.*, I, vii, 567, 1853) (whom it is always delightful to cope in his sullen fits; his lurid language then shines brilliantly in the drab-coloured world of Shakespearian comment) thus propounds a query in connection with the failure of the critics to perceive that 'death' is the favourer. 'My query is this, What amount of obtuseness will disqualify a criticaster who itches to be tinkering and cobbling the noblest passages of thought that ever issued from mortal brain, while at the same time he stumbles and bungles on sentences of that simplicity and grammatical clearness as not to tax the powers of a third-form schoolboy to explain? If editors, commentators, critics, and all the countless throng who are ambitious to daub with their un-tempered mortar, or scribble their names upon the most majestic edifice of genius that the world ever saw, lack the little discernment necessary to interpret aright the above extract from *Cymbeline*, for the last hundred years racked and tortured in vain, let them at length learn henceforth to distrust their judgement altogether.'—STAUNTON thus paraphrases: I will find death; and as he is now a sparer of the Briton, I will play that part no longer, but seek him as a Roman.—INGLEBY adopts in his text an emendation suggested to him by A. E. Brae: '*Fortune* being now a favourer to the Briton,' etc. 'It would be a mere platitude,' he says, 'for Posthumus to say of himself, "For being now (= just now) a favourer to the Briton," etc., as if that were a reason for his changing sides. A reason is required; and as Death could not (*pace* Capell and Arrowsmith), with any propriety of speech, be said to *favour* the side he was *sparing*, one is driven to look for some other agent that could; and clearly it is "Fortune"; and then we find half the wanted word already at the beginning of the line.' [Ingleby's assertion that 'Death could not, with any propriety of speech, be said to *favour* the side he was *sparing*' I am not constituted by nature to understand. If a mother implores Death to *spare* her child and her prayer is granted, may she not consider it a *favour*? Where is the impropriety of speech? Death did not favour the fleeing Romans; he allowed the Britons to slaughter them; he did favour the Britons in not allowing the Romans to slaughter them.—ED.]—THISELTON: I adopt without hesitation the interpretation that [Death is the 'favourer'], and submit that any other is singularly vapid.

86. *touch my shoulder*] As a sign of arrest.

86-88. *Great the slaughter is . . . Britaines must take*] CRAIG: Few will believe that Shakespeare in his last period wrote these lines as they stand. I

Heere made by'th'Romane ; great the Answer be 87
 Britaines must take. For me, my Ranfome's death,
 On eyther side I come to spend my breath ;
 Which neyther heere Ile keepe, nor beare agen, 90
 But end it by some meanes for *Imogen*.

Enter two Captaines, and Soldicrs.

1 Great Iupiter be prais'd, *Lucius* is taken,
 'Tis thought the old man, and his fonnes, were Angels.
 2 There was a fourth man, in a silly habit, 95
 That gaue th'Affront with them.

1 So 'tis reported :
 But none of'em can be found. Stand, who's there ?
Pofl. A Roman,
 Who had not now beene drooping heere, if Seconds 100
 Had answer'd him.

2 Lay hands on him : a Dogge,
 A legge of Rome shall not returne to tell 103

87. *by'th'*] *by the* Cap. et seq. 95, 102. 2] 2 Cap. Rowe.
 88. *take.*] *take:* Cap. Varr. Mal. 98. 'em] F₃F₄, Rowe, Pope, Han.
 Steev. Varr. Coll. Glo. Cam. Dyce, Sing. Sta. Glo. Cam. *them*
death.] *death;* Theob. Warb. et Theob. et cet.
 seq. *Stand,*] Om. Cap. Steev. conj.
 90. *nor*] *not* F₄. *Stand!* Var. '73 et seq.
agen] Ff, Rowe, Dyce ii, iii, Sta. *who's*] Ff, Rowe, Pope, Theob.
again Pope. Warb. Johns. Dyce i, Sta. Glo. Cam.
 92. Enter two...] Enter two British... *who is* Han. et cet.
 Theob. 99. *Roman,*] Ff, Rowe, Pope, Han.
 93, 97. 1] 1 Cap. Rowe. Coll. Glo. *Roman*— Theob. ii, Warb.
 93. *prais'd.*] *prais'd!* Cap. et seq. Johns. *Roman;*— Theob. i. et cet.
taken.] Ff, Rowe i. *taken.* Rowe 100. *heere.*] *here;* Pope. *here* Cam.
 ii, Pope, Han. Johns. Coll. Glo. *taken!* 102. *Dogge,*] *dog!* Theob. et seq.
 Theob. Warb. *taken:* Cap. et cet.

think they ought to be printed: 'Great the slaughter's here Made by the Romans; great the answer *we* Britons must take.' It is, I think, probable that 'be' is a misprint for *we*, but even if 'be' is retained, I think Shakespeare arranged as I have indicated.

87. Answer] JOHNSON: 'Answer,' as once in this play before, is *retaliation*, [IV, iv, 18].

95. silly] STEEVENS: That is, simple or rustick.

96. th'Affront] MURRAY (*N. E. D.*, 3.): Hostile encounter, attack, assault.

103. A legge] DANIEL (p. 89): In *Timon* (III, vi, 79) we find 'the common legge of people,' and in this instance Rowe,—followed, I believe, by all editors,—changes the word 'legge' to *lag*. It seems to me that in both cases the meaning of the word 'legge' is identical, and that any change in the one case must also be adopted in the other. [This plausible conjecture is adopted by Hudson in his text.]

What Crows haue peckt them here : he brags his seruice As if he were of note : bring him to'th'King.	105
<i>Enter Cymbeline, Belarius, Guiderius, Aruiragus, Pisanio, and Romane Captiues. The Captaines present Posthumus to Cymbeline, who deliuers him ouer to a Gaoler.</i>	108

Scena Quarta.

Enter Posthumus, and Gaoler. 2

<i>Gao.</i> You shall not now be stolne, You haue lockes vpon you :	
So graze, as you finde Pasture.	5
2. <i>Gao.</i> I, or a stomacke.	
<i>Post.</i> Most welcome bondage ; for thou art a way	7

104. *here:] here.* Coll. Glo. Cam.

105. *to'th'] to the Cap.* et seq.

106-108. Om. Han.

108. Gaoler.] Gaoler. After which, all go out. Theob. Gaoler. The scene closes. Sta. Gaoler: then exeunt omnes. Glo.

1. Scene II. Rowe. Scene III. Pope, Han. Johns. Scene v. Eccles. A Prison. Pope.

2. and Gaoler.] and two Gaolers. Rowe.

3. Gao.] 1. Gaol. Rowe.

3, 4. One line, Rowe et seq.

4. *You haue] You've* Pope, +, Dyce ii, iii.

5. *So graze,]* Ff, Rowe, Pope, Han. *So, graze* Coll. Dyce, Sta. *So graze* Glo. Cam. *So, graze,* Theob. et cet.

6. *I,]* *Ay,* Rowe.

or a] *or* Pope, +, Dyce conj.

[*Exeunt Gaolers.* Rowe.

7. *bondage;]* *bondage!* Pope et seq.

106-108. *Enter . . . Gaoler]* RITSON: This is the only instance in these plays of the business of the scene being entirely performed in dumb show. The direction must have proceeded from the players, as it is perfectly unnecessary, and our Author has elsewhere [in *Hamlet*] expressed his contempt of such mummery.—COLLIER (ed. ii.): It was not unusual in our early stage to begin a scene with a dumb show, as Scene ii. of this Act; but it was by no means common so to terminate a Scene. Ritson was evidently mistaken when he said that 'the business of this scene was *entirely* performed in dumb show,' unless he considered this dumb show a scene by itself. Dumb shows were commonly resorted to for the purpose of briefly dismissing a portion of the story that would have occupied an inconvenient amount of time if represented in dialogue.—WHITE: I doubt whether the latter part of this Scene,—from the end of Posthumus's description of the battle,—is by Shakespeare.

3. *stolne]* JOHNSON: The wit of the Gaoler alludes to the custom of putting a lock on a horse's leg when he is turned to pasture.

5. *So graze]* The *Text. Notes* show that a majority of editors follow Theobald in putting a comma after 'So.' Walker (*Crit.*, i, 89) thinks, wrongly, and I agree with him.

(I thinke) to liberty: yet am I better 8
 Then one that's sicke o'th'Gowt, since he had rather
 Groane so in perpetuity, then be cur'd 10
 By'th'fure Physitian, Death ; who is the key
 T'vnbarre these Lockes. My Conscience, thou art fetter'd
 More then my shanks, & wrifts: you good Gods giue me
 The penitent Instrument to picke that Bolt,
 Then free for euer. Is't enough I am forry? 15

9. *Gowt,*] *gout*, F₃F₄. *gout*; Cap. et seq.

11. *By'th'*] *By th'* F₃F₄,+. *By the* Cap. et seq.

Death;] *death*, Knt, Coll. Sta. Glo. Cam.

12. *T'vnbarre*] Ff (subs.),+, Coll. Dyce ii, iii. *To unbar* Cap. et cet.

Conscience,] Ff, Rowe, Coll. Dyce ii, iii, Glo. Cam. Ktly. *conscience!* Pope et cet.

13, 14. *me...Instrument!*] Ff,+, Coll.

Dyce, Glo. Cam. *me...instrument*, Cap. et cet.

14. *Bolt,*] *bolt*; Theob. Han. Warb. Johns.

15. *Then...euer.*] Ff, Rowe, Pope, Theob. i. *Then,...ever.* Theob. ii,+. *Then,...ever!* Cap. et seq.

enough] Ff, Rowe, Pope, Knt, Dyce, Glo. Cam. Ktly. *enough*, Theob. et cet.

I am] *I'm* Pope,+, Dyce ii, iii.

9. *sicke o'th'Gowt*] BUCKNILL (p. 225): The *gout* is not a good form of disease for this illustration, since there are few of those who suffer from it who 'groan in perpetuity.' [Did not Bucknill write hastily? It is the severity of the pain which is referred to, not the persistence of the disease.—ED.]

12-14. *T'vnbarre . . . to picke*] DEIGHTON: Shakespeare here speaks of 'unbarring' a *lock*, and 'picking' a *bolt*.

12-15. *My Conscience . . . for euer*] WORDSWORTH (p. 160): This difficult passage must look, I imagine, for its true interpretation to the views which our Poet has elsewhere expressed upon the subject of this great duty [of Repentance]. Posthumus wishes for death, as the only way to everlasting freedom, provided he might die with a quiet conscience. [See lines 15-17, 'Must I repent.'] As involved in the notion of repentance, must I take my punishment as Juliet did hers 'with joy'—['*Juliet*. I do repent me, *as it is an evil*, And take the shame *with joy*.']—*Meas. for Meas.*, II, iii, 34]; and, moreover, must I make satisfaction? . . . The speech concludes with a recurrence to the view of a man being able to make *satisfaction* for himself, in a sense (as I believe) *purposely unchristian*, Posthumus being a heathen: 'And so, great Powers, If you will *take this audit*, take this life, And *cancel* these cold bonds.' This is the very notion, on the part of the heathen, which the Scriptures of the Old Testament so frequently protest against. See *Job*, ix, 32; *Micah*, vi, 7.

14. *penitent Instrument*] ROLFE: The penitential means of freeing my conscience of its guilt.

15. *Is't enough I am sorry?*] The punctuation of the Folio is not improved, I think, by Theobald's comma after 'enough.' It is misleading, inasmuch as it suggests the meaning: 'Is it enough for me to say I am sorry.' It misled Lettsom, who, in a foot-note on page 238 of Walker's *Crit.*, iii, asks, 'Does not the sense require "Is't *not* enough"?' Without the comma the sense is 'can it be that I am

So Children temporall Fathers do appease ; 16
 Gods are more full of mercy. Must I repent,
 I cannot do it better then in Gyues,
 Desir'd, more then constrain'd, to fatisfie
 If of my Freedome 'tis the maine part, take 20

16. *temporall*] *temp'ral* Pope, +.
 17. *repent,*] Ff, Rowe, Dowden.
repent? Pope et seq.
 19. *constrain'd,*] *constrain'd.* Upton,
 Engl. *constrain'd*; Rowe et seq.
fatisfie] *satisfy*, Theob. et seq.
satisfy you Kinnear. *satisfy?* Brae,

Ingl.
 20. *If of*] *I d'off* Warb. Theob. Cap.
I doff Han. Johns. Var. '73.
If...part,] In parentheses, Upton.
Freedome] *freedom*; Theob.+.
freedom, Cap.
part,] *part*; Theob.+ , Cap.

sorry enough?' Posthumus continues with the comforting thought that human fathers are thus appeased and the Gods are even more merciful. THISELTON, alone of critics, has noticed this excellence of the Folio punctuation. Again, in the next sentence, Pope's interrogation after 'repent' is injudicious. There is no question needed. DOWDEN paraphrases the sentence correctly, I think, 'If I must repent, I cannot do it better than with the penance of voluntary gyves.'—ED.

19. to *satisfie*] For other examples of this 'indefinite' use of the infinitive, see ABBOTT, § 357.

19, 20. to *satisfie* *If of my Freedome*, etc.] It would be hardly worth the time and paper to give Warburton's explanation of his uncouth emendation *I d'off*, were it not that Theobald, Hanmer, Johnson, and Capell adopted it. Warburton's note is as follows: What we can discover from the nonsense of these lines is that the speaker, in a fit of penitency, compares his circumstances with a debtor's, who is willing to surrender up all to appease his creditor. This being the sense in general, I may venture to say, the true reading must have been this, 'to satisfie, I d'off my freedom,' etc. The verb *d'off* is here employ'd with peculiar elegance, *i.e.*, 'To give all the satisfaction I am able to your offended Godheads, I voluntarily divest myself of my freedom; 'tis the only thing I have to atone with.—HEATH (p. 488): Mr Warburton seems to have been so wrapped up in the admiration of his own correction that he did not give himself the leisure to observe the glaring inconsistency of it. Posthumus is made to say in the same breath that his freedom is his all, and yet not his all, but only the main part of his all. The common reading, as much nonsense as Mr Warburton is pleased to call it, gives us at least this consistent sense: If I had continued in possession of my freedom, the main use and duty of it must have been to make satisfaction for my crime; my constant and continued endeavors for this purpose would have been all the satisfaction in my power to make. By surrendering my freedom I have, together with it, surrendered this my all; and have reason to hope you will not require of me a stricter compensation.—CAPELL (p. 119): Loss of freedom, imprisonment, is the subject of this period and of the one before it; in the first, it is considered as *a state meet to repent in*; in the latter, *a satisfaction for crimes*; and being so 'main a part' of man's essence,—his 'all,' indeed, for love of life was to follow,—the speaker hopes 'twill be accepted by heaven, and 'no stricter render' required of him.—STEEVENS: Posthumus questions whether contrition be sufficient atonement for guilt. Then to satisfy the offended gods, he desires them to take no more than his present all, that is, his life, if it is the *main part*, the chief point, or principal condition of his freedom, *i. e.*,

No stricter render of me, then my All.

21

of his freedom from future punishment.—RANN: To satisfy the offended gods perhaps more than this contrition may be requisite; if so, then I desire them to accept my present all, my life, which I am ready to surrender as a condition of my pardon, or freedom from future punishment, and hope they will not exact a stricter compensation.—MALONE: ‘Since for my crimes I have been deprived of my freedom, and since life itself is more valuable than freedom, let the gods take my life, and by this let heaven be appeased, how small soever the atonement may be.’ I suspect, however, that a line has been lost after the word ‘satisfy.’ If the text be right, ‘to satisfy’ means *by way of satisfaction*.—SINGER: ‘If giving satisfaction is the chief requirement to entitle me to the freedom I solicit,—the release from bondage of conscience as well as limbs,—then take my all, but account that as an entire acquittance.’ It is possible that we should read, ‘If for my freedom ’tis the main *point*, take,’ etc.—KNIGHT and DYCE are silent.—WHITE: ‘If to satisfy, *i. e.*, if expiation is the main part, the most important requisite, to my freedom of conscience, take no stricter render of me than my all, *i. e.*, my life.’ I believe the passage stands as it was originally written.—STAUNTON: This passage is, we fear, hopelessly incurable.—COLLIER (ed. ii.): ‘If my freedom be the main part of what I possess, take no stricter render of me, in order to satisfy you, than my all,’ *i. e.*, my life, since his freedom, the main part, was gone. The passage is obscure and probably corrupt.—The COWDEN-CLARKES: ‘To satisfy your just wrath, if my life be the main part of my freedom, take no less surrender from me than my life, which is my all.’—INGLEBY: In this speech Posthumus is made to employ the language of the early divines, in distinguishing the three parts (primary, secondary, and ‘*main*’) of Repentance, as the condition of Remission of Sins. 1. Attrition, or sorrow for sin: ‘Is’t not, enough I am sorry?’ 2. Penance; which was held to convert attrition into contrition, or godly sorrow: ‘Must I repent?’ 3. Satisfaction: ‘Must I satisfy?’ And he contends that as he has fulfilled the former requirements, he is willing to fulfil the last,—to pay his debt for having taken Imogen’s life,—by giving his own. [In *The Still Lion*, p. 102, Ingleby acknowledges his indebtedness for this exposition to ‘Mr Hugh Carleton, of Auckland, N. Z., and to the late Rev. W. W. Barry, Prebendary of St. Paul’s.’]—DOWDEN: ‘With a view to satisfaction for my wrong, if satisfaction is the chief matter in attaining freedom from the fetters of conscience, take no more restricted offering from me than my all.’—VAUGHAN: ‘If *my all* amounts to nearly all which in strict justice sets me free’ (is ‘the main part of my freedom’), ‘then take in satisfaction no more than that my all, although not all the full enfranchisement.’ [White’s paraphrase is most terse, and I think ’twill serve.—ED.]

21. **No stricter**] The COWDEN-CLARKES: To these words the sense of ‘no more severe,’ ‘no more rigorous or rigid’ has been assigned; but we believe that here they include the contrary effect of ‘no more restricted,’ ‘no more limited,’ ‘no less.’—CROSBY (*Am. Bibliopolist*, Dec., 1876, p. 122) gives the same sense to ‘stricter,’ and remarks: Posthumus wants no ‘abatement.’ He asks the Gods to take nothing *less* than his whole,—*no more restricted* (‘stricter’) a forfeiture than all he has,—his life. The received rendering of ‘stricter’ gives, as I think, a foolish or rather a semi-satirical tone in his speech; as if he had said, ‘I beg that you will not take from me more than I have got, viz., my life.’ ‘Stricter’ is exactly thus used by Hooker, Shakespeare’s contemporary, in his *Ecclesiastical Polity*: ‘As

I know you are more clement then vilde men, 22
 Who of their broken Debtors take a third,
 A sixt, a tenth, letting them thriue againe
 On their abatement ; that's not my desire. 25
 For *Imogens* deere life, take mine, and though
 'Tis not fo deere, yet 'tis a life ; you coyn'd it,
 'Tweene man, and man, they waigh not euery flampe :
 Though light, take Peeces for the figures fake,
 (You rather) mine being yours : and fo great Powres, 30
 If you will take this Audit, take this life,
 And cancell these cold Bonds. Oh *Imogen*, 32

22. *vilde*] *vild* F₂F₃. *vile* F₄.

26. *mine*,] *mine*; Theob. Warb. et seq.

27. *it*,] Ff. *it*. Warb. Johns. *it*;
 Rowe et cet.

28. *flampe*,] *stamp* Theob. ii, Warb.
stamp. Han. Johns.

29. *Though*] *Thou* F₂, Var. '85.

figures] *figure's* F₃F₄.

fake,] *sake*; Theob. et seq.

30. (*You rather*) *mine*] Ff. *you rather*,

mine Rowe, Pope, Theob. Warb. Sta.
you rather, *mine*, Johns. *you rather*
mine, Han. et cet.

30. *fo*] *so*, Rowe ii. et seq.

31. *take this Audit, take this*] *make*
this audit, take my Daniel, Huds.

32. *these*] *those* Ff, +.

cold] *old* Rowe, Pope, Theob.
 Han. Warb. *close* Vaun.

Imogen,] *Imogen!* Rowe et seq.

they took the compass of their commission *stricter* or larger, so their dealings were more or less moderate.'

25. **abatement**] That is, in their diminished amount.

28. **stampe**] That is, a minted or stamped coin. Thus in *Macbeth* Malcolm describes the touching for the king's evil: 'Hanging a golden stamp about their necks.'—IV, iii, 153.

30. (**You rather**) **mine being yours**] I am not sure that this parenthesis should be discarded, or at least its place supplied by commas, as by Rowe. Does it not give emphasis to the idea that the gods, far sooner than ordinary men, should be willing to take a light piece, since they coined it?—ED.

31. **take this Audit**] WALKER (*Crit.*, i, 293) regards this 'take' as suspicious; but DYCE (ed. ii.) observes that Walker does not notice the remarkable accumulation of *takes* in this speech—see lines 20, 23, 26, and 29. [See *Text. Notes*, Daniel's emendation.]—THISELTON: That is, 'pass this Account,' but in thus paraphrasing we transfer to the verb a portion of the idea contained in the substantive. It may be observed that Posthumus has no thought of self-destruction. When he would court death in the battle, it was to be with 'the strength o'th'Leonati' (V, i, 33). His object not so being attained, it is time that after the battle is over he is ready to yield to the veriest Hind (V, iii, 85), but this is a very different thing from laying violent hands on himself. The present speech is an agonising plea not merely for death, but for a death that will be accepted by Heaven as a wiping off of all scores, so that his conscience may be free for ever.

32. **cancell these cold Bonds**] THISELTON: It seems to me necessary to take the epithet 'cold' as implying that the Bonds are without force or have lost their force. So far as the allusion is to documentary Bonds, it might, in this view,

Ile speake to thee in filence.

33

Solemne Musickc. Enter (as in an Apparation) Sicillius Leo-

33. [He sleeps. Rowe.

34. Apparation] F.

have reference either to Bonds with conditions impossible of performance, or to Bonds the conditions of which have been satisfied, but which have not yet been formally released; hence we might take 'cold' to be equivalent to *dead*. We may, perhaps, to some extent compare the legal term *nudum pactum*, nothing remaining to support the enforcement of the Bonds. 'Cold' is not infrequently used in some such sense as '*lacking force*'; thus, *Galateo* (p. 68, Reid Reprint): 'If they doe laughe, they laughe not at the jest, but at the jester himself, that brings it forth so colde.'—Dr JOHNSON: This equivocal use of 'bonds' is another instance of our Author's infelicity in pathetic speeches.—STEEVENS: An allusion to the same legal instrument has more than once debased the imagery of Shakespeare. So in *Macbeth*: '*Cancel and tear in pieces that great bond That keeps me pale.*'—III, ii, 49.—WHITE (*Shakespeare Scholar*, p. 469): I have heard that there are bigoted admirers of Dr Johnson; though never having met one, I am loath to believe in the existence of such a phenomenon; but from the resentment which such may feel at the manner in which I have spoken of their ponderous idol, I shelter myself behind the bulwark of wrath which such a note as [the foregoing] will excite in the bosom of every man who has Anglo-Saxon blood in his veins and can read and understand the English language. Shakespeare's 'infelicity in pathetic speeches' is good, excellent good.

32, 33. Oh Imogen, Ile speake to thee in silence] GILDEMEISTER: The Gods are addressed by Posthumus aloud; when he lifts his thoughts to Imogen the deeper devotion of his inmost soul can be expressed only by silence. A lovelier method of heralding the hush, which the following monologue demands, cannot be imagined.

34. Solemne Musicke, etc.] POPE: Here follows a *Vision*, a *Masque*, and a *Prophecy*, which interrupt the Fable without the least necessity, and immeasurably lengthen this act. I think it plainly foisted in afterwards for mere show, and apparently not of Shakespeare. [Pope, therefore, places the rest of the scene in the margin, wherein he is followed by HANMER.]—CAPELL (p. 118) thinks that 'an editor may well wish them out of the text, but has no right to go any farther.'—STEEVENS (1778): Every reader must be [of Pope's] opinion. The subsequent narratives of Posthumus, which render this masque, etc., unnecessary (or perhaps the scenical directions supplied by the Poet himself) seem to have excited some manager of a theatre to disgrace the play by the present metrical interpolation. Shakespeare, who has conducted his Fifth Act with such matchless skill, could never have devised the vision to be twice described by Posthumus, had this contemptible nonsense been previously delivered on the stage. [Staunton quotes this sentence with approval.] The following passage from Dr Farmer's *Essay*, [p. 85, foot-note], will show that it was no unusual thing for players to indulge themselves in making additions equally unjustifiable. 'We have a sufficient instance of the liberties taken by the actors in a pamphlet by Nash, called *Lenten Stuff*, 1599, where he assures us that in a play of his, called *The Isle of Dogs, foure acts*, without his consent, or the least guess of his drift or scope, were supplied by the players,' [p. 200, foot-note, ed. Grosart. Nash is there speaking in a strain so wild, extravagant, and humorous that I think it doubtful, at the least, that he ever meant it to be taken seriously. Few things I

[34. Solmene Musicke, etc.]

imagine could have given him more heart-easing mirth than to know that long years afterward he should befooled so grave a Doctor of Letters as Farmer into the belief that a play could be called his of which he had written only the Induction and First Act, and all the remaining four Acts, containing the whole plot or 'drift,' were supplied by the players.—ED.]—RITSON: One would think that Shakespeare's style being too refined for his audiences, the managers had employed some playwright of the *old school* to regale them with a touch of 'King Cambyses's vein.' The margin would be too honourable a place for so impertinent an interpolation.—H. COLERIDGE (ii, 193): It would certainly be rash to mark these verses with an obelus, but they are as little like Shakespeare as anything that goes under his name. It is not improbable that they may have been remodelled from some old ballad; for Shakespeare was little scrupulous of using anything that would serve.—WHITE (*Shakespeare Scholar*, p. 469): This rhyming dialogue in the Apparition scene is evidently the production of some one about the theatre who had been in the habit of writing such doggerel for the comedies in fashion just before Shakespeare took possession of the stage; and Shakespeare probably consented to its introduction for peace's sake, to please the author or a brother manager,—knowing, too, that there were those in his audience to whom it would be acceptable. It is ineffably flat, and altogether superfluous; but it must not be removed from the place in which it appears in the authentic copy.—BATHURST (p. 135): It is curious that the vision (which he could not have been the author of) is in the same fourth style, [*i. e.*, the style of *Ant. & Cleop.* and *Wint. Tale.*—ED.]. It is a little like *Pericles*. '*Pallas [sic!] crystalline*' is like 'Goddess Argentine.' We cannot leave it out. The speech of Posthumus about it is genuine.—W. W. LLOYD (Singer's ed., p. 509): The vision and the oracular tablet are so utterly unnecessary to the dis-knotting of the main intrigue of the play, that they must have been recommended by some special purpose and propriety, if we are only wise enough to see it. It will be found that they only contribute to the arrangement of the terms of peace at last, and thus Jupiter with his thunderbolts from the machine is rendered available for what the Poet thought a worthy service,—the same for which Holinshed was fain to fall back on the anniversary of the Nativity and the fated peace,—an apology for a submission that made Britain tributary. [This allusion to Holinshed refers to the heading of the 18th Chapter of Book iii, which reads: 'Of Kymbeline within the time of whose government Christ Jesus our Saviour was born, all nations content to obey the Roman Emperors, and consequently Britain.'—ED.]—STAUNTON: By whom, or under what circumstances this pitiful mummery was foisted into the play, will probably never be known. That Shakespeare had no hand in it is certain. [Here follows Steevens's remark.]—KENNY (p. 212): We feel utterly perplexed in attempting to reconcile the employment of this extravagant stage trick with our knowledge of the wonderful imagination and the fine sense of the Poet. Some critics have taken it for granted that the scene was not written by himself, but that it was foisted into the work by the players. There does not, however, seem to be the slightest ground for attributing it to such a source, and, indeed, the episode appears to form an essential link in the conclusion of the drama. Our surprise at its introduction would be considerably diminished if we could find that it was only an imitation by Shakespeare of a passage in some work which he was generally copying in his play—for such a circumstance would be in complete accordance with a practice which he very frequently adopted; and we think it not at all improbable that it

[34. Solemne Musicke, etc.]

was in this way that a large portion of *Cymbeline* was written. The only other mode in which we can attempt to account for the selection of so grotesque a show is by supposing that the dramatist was here yielding, in one of his careless rhyming moods, to what he knew to be the taste of his audiences. But, on either of these suppositions, we should still find a singular want of harmony between the weakness and extravagance of this episode and the clearness and strength which more or less characterise the rest of his composition. We are specially struck by this contrast by reading immediately afterwards, in the same scene, the singular comic dialogue between Posthumus and his gaolers—a dialogue so strangely natural, so wild and reckless, so replete with the careless, impersonal power of the Poet. In it, as in many other portions of his dramas, he seems to allow the characters to speak absolutely for themselves; he has no interest in them; he knows nothing of them; he does not even appear disposed to indulge, through the medium which they afford, in any bitter and concealed irony; he is wholly passive and indifferent, and Nature follows, through the unforced play of his fancy, her own capricious, unaccountable will.—HUDSON (p. 14): The play has one very serious and decided blemish. I refer to that piece of dull impertinence in the Fifth Act, including the vision of Posthumus while asleep in the prison, the absurd ‘label’ found on his bosom when he awakes, and the soothsayer’s still more absurd interpretation of the label at the close. For nothing can well be plainer than that the whole thing is strictly irrelevant: it does not throw the least particle of light on the character or motive of any person; has, indeed, no business whatever with the action of the drama, except to hinder and embarrass it. This matter apart, the *dénouement* is perfect, and the preparation for it made with consummate judgment and skill. And it is a noteworthy fact that if the apparition, the dialogue that follows with the Jailer, the tablet, and all that relates to it, be omitted, there will appear no rent, no loose stitch, nor anything wanting to the completeness of the work. It is difficult to believe that Shakespeare wrote the passages in question at any time; impossible, that he did so at or near the time when the rest of the play was written. For I think every discerning student will perceive at once that the style of this matter is totally different from that of all the other parts. How, then, came it there? Some consider it a relic of an older drama, perhaps one written by Shakespeare in his youth. But the more common opinion is that it was foisted in by the players, the Poet himself having nothing to do with it. There is no doubt that such things were sometimes done. Still I am inclined to think that it was supplied by some other hand at the time, and that the Poet himself worked it in with his own noble matter, perhaps to gratify a friend; for he was a kind-hearted, obliging fellow, and probably did not see the difference between his own workmanship and other men’s as we do. At all events, I am sure it must have got into the play from motives that could have had no place with him as an artist. And how well the matter was adapted to catch the vulgar wonder and applause of that day may be judged well enough from the thrift that waits upon divers absurdities of the stage in our time. Doubtless, in his day, as in ours, there were many who, for the sake of this blemishing stuff, would tolerate the glories of the play.—FLEAY (*Life*, etc., p. 247): The verse of the vision is palpably by an inferior hand, and was probably inserted for some Court performance after Shakespeare left the stage. Of course, the stage directions for the dumb show are genuine. This would not have been worth mentioning but for the silly arguments of some who defend the Shakespearian authorship of these lines, and

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maintain that the play would be maimed without them.—INGLEBY: The dream interlude is too poor a composition to be imputed to Shakespeare at any period of his career, or on any dramatic ground; and this play was certainly drafted after *Macbeth*. It is at least open to argument whether Posthumus's speech on awakening bears signs of Shakespeare's hand. Certainly from line 129 to line 143 it is a very poor production. The remaining half-dozen lines are not unlike Shakespeare.—DEIGHTON: Modern editors are almost unanimous in looking upon this vision as foisted in by some later playwright; and argument seems scarcely necessary in support of their opinion.—BOAS (p. 516): This vision, introducing a *deus ex machina* of the most frigid type, and bequeathing the material legacy of an oracular scroll, is a strange excrescence, unworthy to precede the marvellously dexterous final scene in which all the tangled knots are untied.—DOWDEN (p. xxxvii.): Spectacular effects of a striking kind, dance and song, occur in the last plays of Shakespeare; in *The Tempest* there is a masque; in *The Winter's Tale*, a statue is discovered to be a woman; in *King Henry VIII.* there is a heavenly vision and there is a coronation procession. I think it likely that Shakespeare fell in with the taste of the moment, and chose to indulge the spectators with the show of spirits described in the stage direction. If I were to make a conjecture, for which little evidence that is convincing can be produced, I should say that the dumb show was followed, as the play left Shakespeare's hands, by the descent of Jupiter in thunder and lightning; that the speech of Jupiter (except the four opening lines) and the entirely Shakespearian speeches of Sicilius which follow are parts of his original play. But, I imagine, as first put upon the stage, the spirits 'went hence as soon as they were born' (line 132), and the spectators found that the spectacle was over and gone too soon. Was the appearance of the voiceless ghosts encoored by an open-mouthed crowd? At all events, as I may idly guess, it was felt that the scenic effect must be prolonged. The actors knew that any words would pass with an audience agape for spectacle, and one of them scribbled the doggerel 41-94 before the next performance. In the theatrical copy of the play from which the *Cymbeline* of the Folio was printed these lines naturally were found, and before 1623 they had become an accepted portion of the whole. I find it hard to understand how any reader who possesses a feeling for Shakespeare's thought, imagination, diction, or versification can ascribe to him these verses, which are made of wood that has no resonance. The first four lines of Jupiter's speech may have been conceded by Shakespeare to unite what follows with the addition; but I conjecture that the speech as originally written began with 'Poor shadows of Elysium hence.' What follows from Jupiter's lips is not in the Poet's highest manner, but it seems to me Shakespearian. The 'din' of line 116 may have been that of the warrior's shields. In the music of the lines of Sicilius, 'the holy eagle Stoop'd as to foot us: his ascension is More sweet than our blest fields; his royal bird Prunes the immortal wing and cloys his beak, As when his god is pleased.' I seem to hear the authentic voice of the master. Idle conjectures, such as these, if they are not insisted on, may be indulged as harmless.—HERFORD (p. 122): Posthumus's vision, the oracle, and a soothsayer's exposition of it are, as literature, mean, frigid, and prosaic. As dramatic business, they affect only the outermost fringe of the plot, the political relations of Britain and Rome. It is possible to defend the bald style of the ghosts as imitated from the archaisms of the time when Posthumus's parents lived; but the grotesque descent of Jupiter is as un-Shakespearian in conception as it is incompetent in execution.

[34. Solemne Musicke, etc.] .

Richard III. had dreamed to better purpose before Bosworth. Perhaps, with Mr Fleay, we may find the solution in attributing to Shakespeare only the dumb show, which some foolhardy person rushed in to versify. The oracle which Posthumus finds on his breast is employed with a singular disregard of dramatic effect. It serves no purpose but to provide the British king with a not very logical reason for offering, 'though the victor,' to submit to Cæsar, and thus completing by a *volteface* amazing even in this impulsive and capricious Celtic king, this feeble Lear—the universal reconciliation. This gratuitous close has the air of having been inwoven in the fabric of Shakespeare's work,—perhaps with concealed political intention.

Thus far those who denounce the Vision. We now hear those who approve of it.

SCHLEGEL (ii, 250): Posthumus finds on waking a tablet on his left breast, with a prophecy on which the *dénouement* of the piece depends. Is it to be imagined that Shakespeare would require of his spectators the belief in a wonder without a visible cause? Is Posthumus to dream this tablet with the prophecy? But these gentlemen do not descend to this objection. The verses which the apparitions deliver do not appear to them to be good enough to be Shakespeare's. I imagine I can discover why the Poet has not given them more of the splendour of diction. They are the aged parents and brothers of Posthumus, who, from concern for his fate, return from the world below; they ought consequently to speak the language of a more simple olden time, and their voices ought also to appear as a feeble sound of wailing, when contrasted with the thundering oracular language of Jupiter. For this reason Shakespeare chose a syllabic measure which was very common before his time, but which was then getting out of fashion, though it still continued to be frequently used, especially in translations of classical poets. In some such manner might the shades express themselves in the then existing translations of Homer and Virgil. The speech of Jupiter is, on the other hand, majestic, and in form and style bears a complete resemblance to the sonnets of Shakespeare. Nothing but the incapacity of appreciating the views of the Poet, and the perspective observed by him, could lead them to stumble at this passage.—KNIGHT (*Introd.*, p. 182): The 'Apparition' either not belongs to Shakespeare at all, or belongs to the period when he had not clearly seen his way to shake off the trammels of the old stage. But would an audience familiar with that scene have parted with it? We believe not.—FLETCHER (p. 66): There may, indeed, be valid theatrical reasons for suppressing the vision of Posthumus during the slumber which is supposed to terminate his soliloquy; but the suppression deprives us of the solemnly pathetic effect of that simple chorus, which is plainly introduced in order, by recalling the whole tenour of the story, to remind the auditor that the hero is much more unfortunate than criminal, and to relieve our feelings by announcing an approaching deliverance from adversity,—at the same time that curiosity is kept alive by the mysterious terms in which the prediction is made. The attendant music adds to the soothing solemnity of the scene. How beautiful, too, is the plaintive simplicity of the ballad verses reciting his fortune, chanted by the apparitions of his deceased relatives, not one of whom has he seen in life. . . . In fact, both the sufferings and the deserts of the hero have now reached their climax; nor could they be more affectingly recalled to us than by thus evoking the spirits of his kindred, whose deaths had left him, at his very birth, a brotherless orphan. How fine a change, again, from the brief measure of this artless complaint, to the solemn flow of the lines

natus, Father to Posthumus, an old man, attyred like a warrior, leading in his hand an ancient Matron (his wife, & Mother to Posthumus) with Musicke before them. Then, after other Musicke, followes the two young Leonati (Brothers to Posthumus) with wounds as they died in the warrs. They circle Posthumus round as he lies sleeping. 35 40

Sicil. No more thou Thunder-Master

fhew thy spight, on Mortall Flies :

With Mars fall out with *Iuno* chide, that thy Adulteries Rates, and Reuenges.

Hath my poore Boy done ought but well, 45
whose face I neuer saw :

I dy'de whil't in the Wombe he staide,
attending Natures Law.

Whose Father then (as men report,
thou Orphanes Father art) 50

Thou should'ft haue bin, and sheelded him,

38. followes] follows F₃F₄, Rowe i. follow Rowe ii.

41. *Sicil.*] Fath. Cap. throughout.

41, 42. *No...fhew*] One line Theob. et seq.

43. *out*] *out*, Ff.

43. *that thy Adulteries*] Separate line, Theob.

45. *ought*] *ought* Theob. ii.

46. *saw*:] *saw*? F₄.

50. *Orphanes*] *Orphans* F₃F₄. *orphans'* Theob. *orphan's* Var. '78.

51. *bin*] *been* F₄.

supposed to be spoken by the descended Jupiter. . . . And then, with what exquisite versatility does this miraculous artist change his hand once more, to give us that gloriously classical description of the deity's appearance, breathing all the sweet sublimity of a Milton, or even of a Sophocles!—WARD (i, 435): This episode in rhymed verse was, doubtless, like the Mask introduced into *The Tempest*, in accordance with the taste of the period; there is no reason, on account of its style, which reminds one of the prefatory lines to the Cantos of the *Faerie Queene*, to impugn Shakespeare's authorship to it. ['Exactly,' says Wyatt, 'but did Shakespeare ever seriously compose such doggerel as this?—“The maske of Cupid, and th' enchant-ed Chamber are displayd; Whence Britomart redeems fair A-moret through charms decayd.”—*Faerie Queene*, iii, 12. Almost in the same breath Prof. Ward seems to imply that this masque resembles that in *The Tempest*. No other touchstone is needed. Let any one read Act IV. of *The Tempest* and then decide if the masque in this play can be by the same hand.']—THISELTON: Posthumus's dream is that of an overwrought brain, and constitutes an admirable relief to the tension. [This masque has one or two admirable touches (Capell pointed them out), but the rest of it is not worth the effusion of any more Christian ink. I agree with Fleay; the Dumb Show is genuine.—ED.]

42. *Mortall Flies*] 'As flies to wanton boys, are we to the gods. They kill us for their sport.'—*Lear*, IV, i, 38.

- from this earth-vexing smart. 52
- Moth.* *Lucina* lent not me her ayde,
but tooke me in my Throwes,
That from me was *Posthumus* ript, 55
came crying 'mong'ft his Foes.
A thing of pittie.
Sicil. Great Nature like his Ancestrie,
moulded the stuffe so faire :
That he d feru'd the praise o'th'World, 60
as great *Sicilius* heyre.
1. *Bro.* When once he was mature for man,
in Britaine where was hee
That could stand vp his paralell ?
Or fruitfull obiect bee? 65
In eye of *Imogen*, that best could deeme
his dignitie.
Mo. With Marriage wherefore was he mockt
to be exil'd, and throwne
From *Leonati* Seate, and cast from her, 70
his deereft one :
Sweete *Imogen* ?
Sic. Why did you suffer *Iachimo*, flight thing of Italy,
To taint his Nobler hart & braine, with needleffe i eloufy,
And to become the geeke and fcorne o'th'others vilany? 75
2 *Bro.* For this, from filler Seats we came,
52. *this*] *his* Rowe, +.
earth-vexing] *heart-vexing* Vaun.
54. *Throwes*] *throes* F₄.
55. *me was*] *me my* Pope, +. *my*
womb Johns. conj. *my waist* Vaun.
60. *he d feru'd*] *he d'feru'd* F₂. *he*
deseru'd F₃F₄.
- 64-67. *paralell? ... bee? ... dignitie.*
parallel, ... be, ... dignity? Rowe et seq.
65. *fruitfull*] *rival* Rowe, Pope, Han.
Theob. Warb. *frontfull* Vaun.
- 66, 67. *could...dignitie*] One line, Rowe
et seq.
68. *wherefore*] *therefore* F₃F₄, Rowe,
Pope, Han. Theob. Warb.
70. *Leonati*] *Leonatus'* Pope, +. *Leo-*
nati' Cap. Varr. Dyce, Coll.
- 73-75. Six lines, F₄.
75. *to become*] *him become* Eccles.
geeke] F. *geek* F₃F₄. Rowe, +.
geck Cap.
o'th'] *oth'* F₂.

65. **fruitfull object**] CAPELL (p. 119): An object fruitful of love, producing love's fruits.

66. **deeme**] SCHMIDT (*Lex.*): Judge, estimate.

70. **Leonati Seate**] For other examples where proper names are used as adjectives, such as 'Verona walls,' 'Philippi fields,' 'Tiber banks,' see ABBOTT, § 22.

75. **geeke**] CAPELL (*Gloss.*): A Cull, Bubble, one easy to be impos'd on.

76. **For this . . . we came**] This line and lines 86, 87 ('no longer exercise

- our Parents, and vs twaine, 77
 That striking in our Countries cause,
 fell brauely, and were flaine,
 Our Fealty, & *Tenantius* right, with Honor to maintaine. 80
 1 *Bro.* Like hardiment *Posthumus* hath
 to *Cymbeline* perform'd :
 Then *Iupiter*, y^u King of Gods, why haft y^u thus adiourn'd
 The Graces for his Merits due, being all to dolors turn'd?
Sicil. Thy Christall window ope ; looke, 85
 looke out, no longer exercife
 Vpon a valiant Race, thy harsh, and potent iniuries :
Moth. Since (*Iupiter*) our Son is good,
 take off his misereries.
Sicil. Peepe through thy Marble Mansion, helpe, 90
 or we poore Ghosts will cry
 To'th' shining Synod of the rest, against thy Deity.
Brothers. Helpe (*Iupiter*) or we appeale,
 and from thy iustice flye.
Iupiter descends in Thunder and Lightning, sitting vppon an 95
Eagle : hee throwes a Thunder-bolt. The Ghostes fall on
their knees.
Iupiter. No more you petty Spirits of Region low 98
77. vs twaine] *we twain* Eccles
 conj.
 80. *Our...right*] One line, F₄.
 83. *Then...Gods*] One line, F₄.
 84. *The...due*] One line, F₄.
 his] *her* Ff.
85. *ope; looke,*] *ope; looke out;* Ff.
 86. *looke out*] Om. Ff.
 87. *Vpon...harsh,*] One line, F₄.
 92. *To'th'...rest,*] One line, F₄.
 93. *Brothers*] Bre. Ff. 2 Breth.
 Rowe,+. Both Bro. Dyce.

Vpon a valiant Race, thy harsh and potent iniuries') WALKER (*Crit.*, iii, 328) says 'read like echoes of Latin poetry.' In quoting line 76 Walker reads 'we come.' Whereto Lettsom adds the foot-note: 'So Walker's manuscript. I have not altered it to *come*, the reading of all the editions, because I have no doubt that "come" was Shakespeare's word. The aorist is not English, but there are so many aorists in the immediate neighborhood that the blunder is excusable.'—DYCE (ed. ii.) reads *come* in his text, and in a note pronounces 'came' manifestly wrong.

82. to *Cymbeline* perform'd] COLLIER (ed. ii.): We think it likely that the whole of this part of *Cymbeline* was a quotation from some well-known and popular work on the same story. 'Perform'd' may there have been the rhyme to 'adjourn'd' and 'turn'd'; but even if Shakespeare had himself been imitating that ballad-style of composition, he would hardly have been so lax in his writing.

98-118. THEOBALD: I own, to me, what *Jupiter* says to the Phantoms seems to carry the stamp of our Author, if the other parts of the masque appear inferior.

Offend our hearing : hush. How dare you Ghostes
 Accufe the Thunderer, whose Bolt (you know) 100
 Sky-planted, batters all rebelling Coasts.
 Poore shadowes of Elizium, hence, and rest
 Vpon your neuer-withering bankes of Flowres.
 Be not with mortall accidents opprest,
 No care of yours it is, you know 'tis ours. 105
 Whom best I loue, I crosse ; to make my guift
 The more delay'd, delighted. Be content,
 Your low-laide Sonne, our Godhead will vplift :
 His Comforts thriue, his Trials well are spent :
 Our Iouiall Starre reign'd at his Birth, and in 110
 Our Temple was he married : Rise, and fade,
 He shall be Lord of Lady *Imogen*,
 And happier much by his Affliction made.
 This Tablet lay vpon his Breft, wherein
 Our pleasure, his full Fortune, doth confine, 115
 And so away : no farther with your dinne
 Expresse Impatience, leaft you stirre vp mine : 117

101. *Coasts.*] *coasts?* Theob. *hosts?*
 Col. conj.

114. [Jupit. drops a Tablet. Rowe, +.

I heartily wish this were the only place where we have reason to complain of irregularities, either in style or the matter.

107. **The more delay'd, delighted**] M. MASON (p. 336): That is, the more delightful for being delayed. We should point it thus: 'The more, delay'd, delighted.' [VAUGHAN gives the same explanation, of course, independently, and suggests the same punctuation. He probably followed the *Var.* '21, where this note is not given; it escaped the CAM. EDD. also.]—STEEVENS: Though it be hardly worth while to waste conjecture on the wretched stuff before us, perhaps the author of it, instead of 'delighted,' wrote *dilated*, *i. e.*, expanded, rendered more copious. ['Delighted' has been here explained as the passive participle used for the active, and MALONE refers to its use in *Othello*, where the Duke says to Brabantio: 'If virtue no delighted beauty lack, Your son-in-law is far more fair than black,' I, iii, 320 (of this edition), where it is, indeed, used exactly as here, and meaning, as WALKER (*Crit.*, ii, 11) suggests, 'endowed with delights, *deliciis exornata*.' This simple explanation also dissipates the obscurity which has long perplexed critics in Claudio's speech in *Meas. for Meas.*: 'the delighted spirit To bathe in fiery floods,' etc., I, iii, 121; although Ingleby says, erroneously, as I think, that 'delighted' 'cannot have here the same meaning.' This rule of Walker will solve many a difficulty, and absolve Shakespeare from an indiscriminate use of passive and active participles, as Steevens has accused him of doing. See 'I am wist,' V, i, 3, where there is a good rule of Abbott, founded on Walker's.—ED.]

Mount Eagle, to my Palace Christalline. *Afcends* 118
Sicil. He came in Thunder, his Celestiall breath
 Was sulphurous to smell : the holy Eagle 120
 Stoop'd, as to foote vs : his Ascension is
 More sweet then our blest Fields : his Royall Bird
 Prunes the immortall wing, and cloyes his Beake,
 As when his God is pleas'd.
All. Thankes Iupiter. 125
Sic. The Marble Pauement clozes, he is enter'd
 His radiant Roofe : Away, and to be blest
 Let vs with care performe his great behest. *Vanish*
Post. Sleepe, thou hast bin a Grandfire, and begot 129

118. *Palace*] *Pallas* Bathurst (so
 quoted, p. 135).

123. *cloyes*] *claws* Tyrwhitt.

126. *clozes,*] *F*₃. *clozes.* *F*₂. *clofes,* *F*₄.

128. *Vanish*] *Ghosts vanish.* *Cap.*

129. [*Waking.* *Theob.*

bin] *been* *F*₄.

118. *my Palace Christalline*] STEEVENS: Milton has transplanted this idea into his verses *In Obitum Præsulis Eliensis*: 'Donec nitentes ad fores Ventum est Olympi, et regiam crystallinam,' [line 62].

121. *Stoop'd, as to foote vs*] MADDEN (p. 203): Again the falcon stooped from her pride of place, swift and resistless as a thunderbolt. This time her aim was unerring. In the language of falconry she 'stoop'd as to foot' her quarry; and when Master Petre and the falconer rode up, she had 'soused' (see *King John*, V, ii, 150) the partridge, and holding it firmly in her foot, she had begun to devour it.

123. *Prunes*] HARTING (p. 131): 'Prune' signifies to clean and adjust the feathers, and is synonymous with *plume*. A word more generally used perhaps than either is *preen*.—MADDEN (p. 137): To 'prune' is 'one of the kyndeli termes that belong to hawkis,' according to the *Boke of St. Albans*. When a hawk prunes or picks her feathers, 'she is lyking and lusty, and whanne she hathe doone she will rowse hire myghtyly.'

123. *cloyes his Beake*] FARMER: A *cley* is the same as a *claw* in old language.—STEEVENS: So in Gower, *De Confessione Amantis*, 'And as a cat wold ete fishes Withoute weting of his clees,' [p. 39, ed. Pauli]. And in the *Boke of Saint Albans*, 1486, it is said: 'The clees with i the fote ye shall call of right her Pownces.' [Again, 'Now ye shall vnderstande the naamys off the memeries of hawkys: to begynne at her fete and goo vpwarde as knyghttis been harnesside and armeed, and so we shall ename her. Fyrst the grete Clees behynde, that strength the bake of the hande, ye shall call hom Talons.'—ED.]—HARTING (p. 31): 'Cloyes' is, doubtless, a misprint for *cleys*, that is, *claws*. Those who have kept hawks must often have observed the habit which they have of raising one foot, and whetting the beak against it. This is the action to which Shakespeare refers.—MURRAY (*N. E. D.*) gives *Clee*, that is, *claw*, with all its appropriate definitions; and also 'cloys,' from the present passage, giving as its definition: 'Steevens conjectures, "To claw, to scratch with the claw"; Johnson: "Perhaps, to strike the beak together."'—*Dict.* [Whence comes Steevens's conjecture I do not know.—ED.]

A Father to me : and thou hæst created 130
 A Mother, and two Brothers. But (oh scorne)
 Gone, they went hence so soone as they were borne :
 And so I am awake. Poore Wretches, that depend
 On Greatnesse, Fauour ; Dreame as I haue done,
 Wake, and finde nothing. But (alas) I fwerue : 135
 Many Dreame not to finde, neither deserue,
 And yet are steep'd in Fauours ; so am I
 That haue this Golden chance, and know not why :
 What Fayeries haunt this ground ? A Book? Oh rare one,
 Be not, as is our fangled world, a Garment 140
 Nobler then that it couers. Let thy effects
 So follow, to be most vnlike our Courtiers,
 As good, as promise.

Reades.

144

131. *Brothers.*] Ff, +, Coll. *brothers*;
 Cap. et cet.

scorne] *scorn!* Rowe et seq.

132. *Gone.*] Ff. *Gone*— Rowe, +.
Gone; Ktly. *Gone?* Coll. iii. *lune!* Cap.
 et cet.

borne:] Ff, +. *born*, Coll. i.
born. Cap. et cet.

133. *I am awake*] *I'm 'wake* Elze
 conj.

awake.] *awake*— Pope, +.

134. *Greatnesse.*] F₂. *Greatness*, F₃F₄.
greatness Rowe, Pope. *greatness'* Theob.
 et seq.

Fauour;] Ff. *favour*, Knt, Dyce,
 Glo. Cam. *favour*, Rowe et cet.

134. *done.*] *done*; Theob. et seq.

135. [Seeing the Tablet. Cap.

136. *deserue.*] *deserve*; Theob. Warb.

138. *why.*] *why* Pope. *why*. Johns.
 Var. '73 et seq.

139. *Fayeries*] *Fairies* F₃F₄.

Book?] *book!* Rowe, +, Ktly.

one.] *one!* Rowe et seq.

140. *as is*] *as in* Pope ii, Theob.
 Warb. Johns.

fangled] *new-fangled* Ktly.
 (Omitting *is* conj.)

141. *couers.*] *covers*; Cap. et seq.

142. *Courtiers.*] *courtiers*; Theob.
 Warb. Johns.

143. *good.*] *good* Pope et seq.

139. **A Book**] WHITE: It was not a volume, but a single leaf. Of old, any writing was called a book, [Vidilicet, 'a horn-book,' which, as we all know, was but a single leaf.]

140. **fangled**] SKEAT (*N. & Q.*, V, iii, 133, 1875): As for 'fangled' in this line, which has small claim to be considered as Shakespeare's, the sense of it is vague and not very material; the sense *full of whims, full of oddities*, or simply *odd*, will do well enough.—BRADLEY (*N. E. D.*): That is, characterised by crotchets or fopperies.

141, 142. **thy effects . . . vnlike our Courtiers**] ECCLES reads *courtiers'* to indicate the genitive case, as he says. He adds, with a truly enviable sense of humour, that 'the effects of courtiers' may appear a strange and even laughable expression, but the idea is, 'the effects which flow or follow from their promises.'

144. **Reades**] COLERIDGE (p. 304): It is not easy to conjecture why Shakespeare should have introduced this ludicrous scroll, which answers no one purpose, either propulsive or explicatory, unless as a joke on etymology.—PORTER and CLARK: Pope, the first depreciator of this scene, rejected it as spurious. His

WHen as a Lyons whelpe, shall to himselve vnknown, without seeking finde, and bee embrac'd by a peece of tender Ayre: And when from a stately Cedar shall be lopt branches, which being dead many yeares, shall after reuiue, bee ioyned to the old Stocke, and freshly grow, then shall Posthumus end his miseries, Britaine be fortunate, and flourish in Peace and Plentie. 145

'Tis still a Dreame: or else such stuffe as Madmen Tongue, and braine not: either both, or nothing, 150 152

145. *When as*] *Whenas* Dyce, Sta. Coll. iii.

a] the Rowe, +.
whelpe, shall] whelp shall F₄.
whelp shall, Rowe et seq.
vnknown] known Var. '03, '13 (misprint?)

147. *Ayre*:] air, Cam.

149. *grow*,] Ff, +, Coll. Cam. grow; Cap. et cet.

151. *Dreame*:] *dream*, Coll.

Madmen] *mad-men* F₃F₄, Rowe, Pope i, Han.

152. *Tongue*] *Do tongue* Steev. conj. *either both*,] 'Tis *either both*, Rowe. *do either both*, Pope, Theob. Han. Warb. *either, or both*, Cap. *either of both* Hertzberg conj., Vaun. *nothing*,] Ff. *nothing*— Warb. *nothing*; Rowe et cet.

various followers forget that this *Tablet*, like the perfect fulfilling of the Oracle in *The Winter's Tale*, the apparition of Hecate in *Macbeth*, and the bidding of Diana in the Vision in *Pericles*, is an element in the solution of the Plot. Shakespeare's plots, moreover, especially in his later years, are plots having relation to the development of the characters as well as to that of events. An inner as well as an outer progress and order are requisite.

147, 148. **stately Cedar . . . being dead many yeares**] In this dead Cedar with its lopp'd branches, which shall freshly grow, BELL (iii, 123) detects a reference to a widely disseminated German legend, so distinct in its details that it is 'most convincing of Shakespeare's visit to Germany. This legend is that when a pear-tree, long dead, shall revive and put forth new leaves, then Barbarossa will awaken from his long slumber in the Unterberg, and fight such a battle as shall ensure a lasting peace.' ['And there is salmons in both.'—ED.]

151. **'Tis still a Dreame**, etc.] JOHNSON: The meaning, which is too thin to be easily caught, I take to be this: This is a dream or madness, or both,—or nothing,—but whether it be a speech without consciousness (as in a dream), or a speech unintelligible (as in madness, be it as it is), is like my course of life. We might perhaps read: '*Whether both, or nothing*—.'—WALKER (*Crit.*, iii, 329): Something is lost. Perhaps Shakespeare wrote: '*either both, or nothing; or A senseless speaking*,' etc. (Brain nót, as, *e. g.*, a few lines above, '*Many dream nót to find*,' etc. Pronounce '*either*,' *e'r*, *ut sæpe*.) [If '*either*' is to be thus pronounced, why not, in modern editions, give the reader warning and so print it? And if it is to be printed *e'r*, why not save ink and type, and print it simply *r*? To be sure, these single letters might be mistaken for drawling, but rhythm would be appeased, and is not rhythm the end and aim of poetry and a distinct enunciation abhorrent? Dr O. W. Holmes was, indeed, ill advised in beseeching us, 'when we stick on conversation's burrs, Don't strew your pathway with those dreadful *urrs!*'—ED.]

152. **Tongue, and braine not**] CAPELL (p. 119): The coinage in this line were

Or fenfeleffe ſpeaking, or a ſpeaking fuch 153
 As fenfe cannot vntyē. Be what it is,
 The Aſtion of my life is like it, which Ile keepe 155
 If but for ſympathy.

Enter Gaoler.

Gao. Come Sir, are you ready for death ?

Poſt. Ouer-roaſted rather : ready long ago.

Gao. Hanging is the word, Sir, if you bee readie for 160
 that, you are well Cook'd.

154. *vntyē...is,*] *unty...is;* Johns.

Johns. et seq.

Be] *But* F₃F₄, Rowe, Pope,
 Theob. Han. Warb.

157. *Enter...]* Re-enter Jailers. Cap.

Re-enter First Gaoler. Dyce.

155, 156. *Ile...ſympathy]* One line,

160. *Sir,*] *sir;* Pope et seq.

sufficient to prove the scene to be Shakespeare's had it no other marks of him; for two such hardy words, and withal proper, never came from any mint but his own. And the rest of the speech is as much in his manner as they are; its first sentence wanted only the particle *or* [see *Text. Notes*] to make any good sense of it; for 'tis' or 'it is' is carried forward, of course, and prefixed to that sentence, and likewise to the other that follows it.

154. **Be what it is]** For examples of the ellipsis of 'it,' see ABBOTT, § 404.

156. **If but for sympathy]** SCHMIDT (*Lex.*): That is, as I am in the same situation. ['Sympathy,' as equivalent to *equality*, is not infrequent in Shakespeare; thus Iago, 'there should be . . . sympathy in years, Manners, and Beauties.'—*Oth.*, II, i, 262 of this ed.]

157. **Enter Gaoler]** WHITER (p. 167), in discussing a line in *Love's Lab. Lost*, 'A high hope for a low heaven' (which he interprets as referring to the 'heaven' of the stage), remarks in a foot-note: 'Let not the reader imagine that my conjecture respecting this latent allusion is either remote or improbable, as our Poet often falls into trains of reflexion which are equally unconnected with the opinions and speculations of his age. Mr Voltaire himself has nothing comparable to the humorous discussion of the philosophic gaoler' [in the present passage].—KNIGHT quotes this last sentence and writes: 'But it is something more than humorous. It is as profound, under a gay aspect, as some of the highest speculations of *Hamlet*.'—FLETCHER (p. 68): We by no means agree with those who think that the comic scene with the gaoler was introduced by Shakespeare more for the sake of making some 'quantity of barren spectators laugh,' than for any real regard to dramatic art and propriety. It would be strange indeed to find him so trifling in the midst of so much earnestness! No—Shakespeare knew well he was but presenting to us the last inevitable phases of the mind in him who is at once condemned to death and desiring it,—that 'lightning before death' of which he elsewhere tells us,—that careless interval when the man has cheerfully parted with this world and is ready to 'encounter darkness as a bride.' The single line of Posthumus to the gaoler, 'I am merrier to die than thou art to live,' conveys at once the spirit and the vindication of the whole scene.

161. **you are well Cook'd]** There is apparently some culinary allusion here, in connection with the hanging of bacon or venison, either before cooking or instead of cooking.—MURRAY (*N. E. D.*, B. I., 1. Transitive senses, b.): To suspend or

Pofl. So if I proue a good repaft to the Spectators, the difh payes the fhoot. 162

Gao. A heauy reckoning for you Sir : But the comfort is you fhall be called to no more payments, fear no more Tauerne Bils, which are often the fadneffe of parting, as the procuring of mirth : you come in faint for want of meate, depart reeling with too much drinke : forrie that you haue payed too much, and forry that you are payed too much : Purfe and Braine, both empty : the Brain the heauier, for being too light ; the Purfe too light, being drawne of heauineffe. Oh, of this contradidion you fhall now be quit : Oh the charity of a penny Cord, it fummeth vp thousands in a trice : you haue no true Debitor, and Creditor but it : of what's pafte, is, and to come, the difcharge : your necke(Sis) is Pen, Booke, and Counters ; fo the Acquittance followes. 165 170 175 177

162. *if I] if it* Pope ii, Theob. Warb.

164. *Sir:] sir.* Dyce, Sta. Ktly, Glo.

165. *is you] is, you* F₃F₄ et seq.

166. *often] as often* Coll. ii. conj.

as] at Vaun.

167. *come] came* F₄, Rowe, Pope.

172. *Oh, of] Ff,+. of* Glo. Cam.

O! of Cap. et cet.

173. *charity] celerity* Craig. conj.

Cord,] cord! Cap. et seq.

174. *Debitor] Debtor* F₃F₄, +, Coll. ii.

174, 175. *Debitor, and Creditor] debitor-and-creditor* Del. Craig.

176. *Sis] Sir* Ff.

tie up (bacon, beef, etc.) in the air to mature, to dry for preservation; 1599 H. Buttes *Dyets drie Dinner*, I, vj, b, 'Fallow Deere . . . fat, very well chased, hang'd until it be tender.'—ED.

162, 163. **the dish payes the shot]** That is, the viands (namely, himself) pay the reckoning.

169. **haue payed . . . are payed]** STEEVENS: That is, sorry that you *have paid* too much out of your pocket, and sorry that you *are paid*, or *subdued*, too much by the liquor. So Falstaff: 'with a thought, seven of the eleven I paid.'—*I Hen. IV: II*, iv, 213.—MALONE: See 'he was paid for that,' *IV*, ii, 318, above.—STAUNTON: 'Paid' is here equivalent to the slang phrase *to settle*, now in use, as 'I've *settled* him,' and the like. With this import, which is that of *punished*, 'paid' is often met with in old authors. [JOHNSON so failed to understand the opposition between the two 'pays' that he proposed: 'And merry that you are paid so much.' He took the second 'paid' to be '*paid*, for *appaid*, *filled*, *satiated*.' His note was omitted by MALONE in 1790 and in all subsequent editions, and charitably.—ED.]

172. **drawne]** STEEVENS: In common language, a fowl is said to be 'drawn' when its intestines are taken out.

173. **penny Cord]** Thus, Pistol, in *Henry V.*, 'let not Bardolph's vital thread be cut With edge of penny cord,' etc.—*III*, vi, 49.

174, 175. **Debitor, and Creditor]** JOHNSON: For an *accounting book*.

176. **Counters]** WAY (*Foot-note* in *Prompt. Parv.*, s. v. *Awgrym*): Towards the

Poff. I am merrier to dye, then thou art to liue. 178

Gao. Indeed Sir, he that sleepes, feeles not the Tooth-
Ache : but a man that were to sleepe your sleepe, and a 180
Hangman to helpe him to bed, I think he would change
places with his Officer : for, look you Sir, you know not
which way you shall go.

Poff. Yes indeed do I, fellow.

Gao. Your death has eyes in's head then : I haue not 185
feene him so pictur'd : you muft either bee directed by
fome that take vpon them to know, or to take vpon your
felfe that which I am fure you do not know : for iump the 188

185. *in's*] *in his* Ktly.

187. *or to take*] Ff, +, Cam. *or do*
take Glo. (withdrawn). *or so take*
Vaun. *or take* Heath, Cap. et cet.

188. *or iump*] *or lump* Ff, Rowe,
Pope, Theob. Han. Warb. *for, jump*
Knt i, Sing. Sta. Ktly, Ingl.

commencement of the XVI.th century the use of the Arabic numerals had in some degree superseded the ancient mode of calculating by the abacus; and counters, which at the period when the *Promptorium* was compiled, were generally used. . . . They were not, indeed, wholly disused at a time long subsequent.

180. **a man that were to sleepe your sleepe**] ABBOTT (§ 367): That is, If there were a man who was destined to sleep your sleep.

180, 181. **and a Hangman to helpe him to bed**] ABBOTT (§ 95): That is, *and* that too a hangman being ready to help him to bed. In the phrase 'I think he would' the 'he' is redundant.

185. **Your death**] VAUGHAN (p. 529): This does not mean 'death in your case' or 'your method and kind of death.' The possessive 'your death' here is the simple equivalent of death in the abstract and general. So 'your philosophy,' 'your water' is written by Shakespeare for philosophy in general and water in general. [This interpretation may be right. DOWDEN accepts it. It does not, however, appear to me exactly just. I think 'your' is not ethical, but emphatic. Is it not parallel to 'your sleep' in line 180, where it surely does not mean sleep 'in general'? The gaoler says here in effect, I think, 'if you know the way you're going, your death is not the same as my death; *your* death has eyes in's head,' etc.—ED.]

188. **or**] DYCE: Before this 'or' the Folio has a blur (occasioned by the sticking up of what is technically termed a *space*), which Mr Knight considers to be an *f*, and prints '*for*, jump,' etc. [The mistake which Knight makes is not in taking the blurred *space* for a letter, but in following Vernor & Hood's *Reprint* instead of going to an original copy of the Folio. This *Reprint* has *for*; and it is hazardous in these latter days to deny that a copy of the Folio exists wherein *for* is to be found, so much do these copies vary. A faint presumption that such a First Folio does exist may be possibly found in the fact that Upcott collated Vernor and Hood's *Reprint* with a Folio, and although he noted fifteen errors in the reprint of this play of *Cymbeline*, the 'for' is not among them. The presumption is, therefore, allowable that Upcott's Folio reads distinctly *for*. Upcott's original MS., wherein he has noted '386 errors,' is now in my possession, duly signed by him after recording that he had 'Finished the collation, Jan'y 28th, 1809, at 3 minutes past 12 o'clock.'

after-enquiry on your owne perill : and how you shall
 speed in your iournies end, I thinke you'l neuer returne 190
 to tell one.

Poff. I tell thee, Fellow, there are none want eyes, to
 direct them the way I am going, but such as winke, and
 will not vse them.

Gao. What an infinite mocke is this, that a man shold 195
 haue the best vse of eyes, to see the way of blindness : I
 am sure hanging's the way of winking. 197

189. *perill:] peril*, Knt.

Rowe.

190. *iournies end] journeys-end* Pope,

196. *see] seek* Rowe ii, Pope, Han.

†. *neuer returne] return never* F₄,
 197. *hanging's] such hanging's* F₃F₄,
 Rowe, Pope, Han.

This MS. was formerly owned by Dawson Turner, who has prefixed the following note, which as a scrap of Shakespearian bibliographical gossip may be possibly worth the space; I do not know that it has ever appeared in print: 'The contents of the following pages are the result of 145 days close attention by a very industrious man. The knowledge of such a task having been undertaken and completed caused some alarm among the booksellers, who had expended a considerable sum of money upon the reprint of Shakespeare, of which this MS. discloses the numerous errors. Fearful, therefore, lest this should be published, they made many overtures for the purchase of it, and at length Mr Upcott was induced to part with it to I. & A. Arch, from whom he expected a handsome remuneration. He received a single copy of the reprint! (signed) Dawson Turner, 1820.' In reference to this 'presentation copy' Upcott himself has appended the following: 'This copy was corrected by me from the following Catalogue of Typographical Errors and was sold to the late *James Perry*, the proprietor of the *Morning Chronicle*, for six guineas. At the sale of his Library in March, 1822 (see Catalogue No. 1339), it produced [£12, 1, 6—Lowndes has added in pencil] (signed) William Upcott—Yarmouth, July 22, 1832.' The 'Hood' in the firm of 'Vernor and Hood' was the father of Thomas Hood, the poet.

KNIGHT corrected the error in his Second Edition; which was unnoticed by several who had blindly followed his First.—See *Text. Notes.*—ED.]

188, 189. **jump the after-enquiry]** JOHNSON: That is, *venture* at it without thought. So *Macbeth*, 'We'd jump the life to come.'—I, vii, 7.—STEEVENS: To 'jump' is to *hazard*. Again in *Coriolanus*, 'To jump a body with a dangerous physick,' III, i, 154. [The word 'jump' is here disputed. An obelus is prefixed to the line in the *Globe Ed.*]

192. **I tell thee, Fellow, etc.]** BOWDEN (p. 371): This conversation recalls a controversial saying of Sir Thomas More: 'Howbeit, if so be that their way be not wrong, but they have found out so easy a way to heaven as to take no thought but make merry, nor take no penance at all, but sit them down and drink well for the Saviour's sake, sit cock-a-hoop, and fill in all the cups at once, and then Christ's passion pay for all the shot, I am not he that will envy their good hap, but surely counsel dare I give to no man to adventure that way with them.'—*Works, Dialogue of Comfort.*

Enter a Messenger.

198

Mef. Knocke off his Manacles, bring your Prifoner to the King.

200

Post. Thou bring'ft good newes, I am call'd to bee made free.

Gao. Ile be hang'd then.

Post. Thou fhalt be then freer then a Gaoler; no bolts for the dead.

205

Gao. Vnleffe a man would marry a Gallowes, & beget yong Gibbets, I neuer faw one fo prone: yet on my Conscience, there are verier Knaues defire to liue, for all he be a Roman; and there be fome of them too that dye againft their willes; fo fhould I, if I were one. I would we were all of one minde, and one minde good: O there were defolation of Gaolers and Galowfes: I fpeake againft my prefent profit, but my wifh hath a preferment in't.

210

Exeunt.

214

199. *Manacles,*] *manacles.* Johns. *manacles;* Var. '78 et seq.

201. *newes,*] Ff, Rowe, Pope, Han. Cap. Dyce, Glo. Cam. *news.* Coll. *news;* Theob. et cet.

205. [Exeunt. Ff. Exeunt Posthumus and Messenger. Theob. Exeunt

Posthumus, Messenger, and 2. Jailer. Cap. Exeunt all but First Gaoler. Cam. Edd.

207. *prone:*] *prone.* Rowe et seq.

212. *Galowfes:*] *gallowses!* Cap. et seq.

213. *profit,*] *profit;* Cap. et seq.

214. Exeunt.] Exit. Ff.

207. *prone*] MURRAY (*N. E. D.* 7.): Ready in mind (for some action expressed or implied); eager. [Present passage quoted.]

208, 209. *for all he be a Roman*] ABBOTT (§ 154): 'For' in this sense [*i. e.*, in spite of] is sometimes used as a conjunction, as here. That is, Despite that he be a Roman.

209. *some of them too*] 'Them' is emphatic, as referring to the Romans, among whom, indifferent as they were to suicide, instances were found of a repugnance to death.

212. *Galowses*] That this is a vulgar pronunciation, as has been suggested, admits of doubt.—BRADLEY (*N. E. D.*): From the 16th century *gallows* has been (except the archaic a 'pair of gallows') used as a singular, with a new plural, *gallowses*; the latter, though perhaps not strictly obsolete, is now seldom used; 1562, Turner, *Herbal*, II, 46: 'Mandrag. . . grows not under gallosses.'

213. *a preferment*] In spite of his pious and altruistic wish that all men might be of one good mind, the gaoler cannot quite close his eyes to the main chance, and so hastens to add that his wish includes some promotion for himself.—Ed.

Scena Quinta.

Enter Cymbeline, Belarius, Guiderius, Aru- 2
ragus, Pifanio, and Lords.

Cym. Stand by my side you, whom the Gods haue made 4

1. Scene III. Rowe. Scene IV. Pope, Han. Warb. Johns. Scene VI. Eccles. Cymbeline's Tent. Rowe.	4. <i>side you,</i>] Ff. <i>side, you,</i> Rowe, Theob. Warb. Johns. Cap. Varr. Mal. Steev. Varr. <i>side, you</i> Pope et cet.
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I. **Scena Quinta**] STEEVENS (*Var.*, 1778): Let those who talk so confidently about the skill of Shakespeare's contemporary, Jonson, point out the conclusion of any one of his plays which is wrought out with more artifice, and yet with a less degree of dramatic violence than this. In the scene before us, all the surviving characters are assembled; and at the expence of whatever incongruity the former events may have been produced, perhaps little can be discovered on this occasion to offend the most scrupulous advocate for regularity; and, I think, as little is found wanting to satisfy the spectator by a catastrophe which is intricate without confusion, and not more rich in ornament than in nature.—KNIGHT (p. 252): The conclusion of *Cymbeline* has been lauded because it is consistent with poetical justice. Those who adopt this species of reasoning look very imperfectly upon the course of real events in the moral world. It is permitted, for inscrutable purposes, that the innocent should sometimes fall before the wicked, and the noble be subjected to the base. In the same way, it is sometimes in the course of events that the pure and the gentle should triumph over deceit and outrage. The perishing of Desdemona is as *true* as the safety of Imogen; and the poetical truth involves as high a moral in the one case as in the other.—WENDELL (p. 285): Nowhere else in Shakespeare, certainly, is there anything like so elaborate an untying of knots which seem purposely made intricate to prepare for this final situation. Situation, however, is an inadequate word. Into four hundred and eighty-five lines Shakespeare has crowded some two dozen situations any one of which would probably have been strong enough to carry a whole Act. . . . [P. 377.] The marked individuality of effect which we observe in both *Cymbeline* and *The Tempest* proves on scrutiny chiefly due to the fact that the dramatic structure of each involves a new and bold technical experiment. In each this experiment consists chiefly of a deliberately skilful handling of the *dénouement*. In *Cymbeline*, after four and a half Acts of confusion, comes the last Scene, coolly disentangling the confusion by four and twenty cumulative stage situations; in *The Tempest*, with due adherence to the unities of time, of place, and of action, the *dénouement* is expanded into five whole Acts. In *The Winter's Tale* we find an analagous individuality of effect due to a similar cause. Structurally, *The Winter's Tale* is perhaps the most boldly experimental of all. The play is frankly double. The first three Acts make a complete independent tragedy. . . . The last two Acts make a complete independent comedy, which, taking up the story at its most tragic point, leads it to a final *dénouement* of reconciliation and romantic serenity.—THORNDIKE (p. 135): Such a *dénouement* is evidently not the natural outcome of a tragedy or a comedy; it is the elaborate climax in preparation for which the preceding situations have been made involved and perplexing. . . . As a matter of fact, the



Preferuers of my Throne : woe is my heart, 5
 That the poore Souldier that so richly fought,
 Whose ragges, sham'd gilded Armes, whose naked brest
 Stept before Targes of prooffe, cannot be found :
 He shall be happy that can finde him, if
 Our Grace can make him so. 10

Bel. I neuer saw

Such Noble fury in so poore a Thing ;
 Such precious deeds, in one that promist nought
 But beggery, and poore lookes. 14

- | | |
|---|--|
| 5. <i>Throne:</i>] <i>throne</i> . Pope et seq. | Var. '78, '85, Mal. Ran. Steev. Varr. |
| 7. <i>ragges,</i>] <i>rags</i> , F ₃ . <i>rags</i> F ₄ et seq. | Coll. Ktly. |
| <i>Armes,</i>] <i>arms</i> ; Theob. Warb. Cap. | 9. <i>if</i>] Om. Ktly. |
| 8. <i>Targes</i>] <i>Targets</i> F ₄ , Rowe. <i>shields</i> | 13. <i>noughl</i>] <i>naught</i> Dyce. |
| Pope, Theob. Han. Warb. <i>targe</i> Cap. | 14. <i>beggery</i>] <i>begg'ry</i> Pope, +
<i>lookes</i>] <i>luck</i> Theob. Han. Warb. |

dénouement of *Cymbeline* is so ingeniously intricate that it is ineffective on the stage, and thereby defeats the purpose for which the ingenuity was apparently expended. One feels inclined, indeed, to assert with some positiveness that the artistic skill required in manufacturing so elaborate a scene was not exerted without definite purpose. . . . Again, one feels inclined to conjecture that this artistic effort may have been exerted for the purpose of rivalling similarly heightened dénouements in Beaumont and Fletcher. Without insisting too much on deliberative rivalry, we may surely say that, just as in the Beaumont-Fletcher romances, the elaborate dénouement is the most marked characteristic of the construction of *Cymbeline*. . . . Entirely unprecedented in the preceding plays of Shakespeare, such heightened construction of the dénouement is practically unprecedented in all earlier Elizabethan plays: it has its only parallel in Beaumont and Fletcher.

5. **woe is my heart**] See ABBOTT (§ 230) for 'ungrammatical remnants of ancient usage.'

8. **Targes**] WALKER (*Vers.*, 253): Palpably *targe*. *Targe* in the singular would not be Elizabethan English. (Had Keats noticed this? *Endymion*, book iii: 'Old rusted anchors, helmets, breast-plates large Of gone sea-warriors; brazen beaks and targe; Rudders, that for a hundred years had lost the sway of human hands.')

COLLIER (ed. ii.): Possibly 'targes' is right; if so, it must be read in the time of a monosyllable.—VAUGHAN (p. 530): The point of the panegyric lies in this, that Posthumus with his naked breast was in advance of the whole rank of soldiers with shields; the loss of the plural 'targes' is not inconsiderable.

14. **But beggery, and poore lookes**] WARBURTON: But how can it be said that one whose 'poor looks' promise 'beggery,' promised 'poor looks' too? It was not the poor look which was promised; that was visible. We must read 'poor luck.' This sets the matter right, and makes Belarius speak sense and to the purpose. For there was the extraordinary thing; he promised nothing but *poor luck*, and yet performed all these wonders.—HEATH (p. 489): The sense is, one that promised nothing beyond what appeared, to wit, beggary and a poor exterior.—JOHNSON: To promise 'nothing but *poor* looks' may be to give no promise of

Cym. No tydings of him?

15

Pifa. He hath bin fearch'd among the dead, & living;
But no trace of him.

Cym. To my greefe, I am

The heyre of his Reward, which I will adde

To you (the Liuer, Heart, and Braine of Britaine)

20

By whom (I grant) she liues. 'Tis now the time

To aske of whence you are. Report it.

Bel. Sir,

In Cambria are we borne, and Gentlemen:

Further to boast, were neyther true, nor modest,

25

Vnlesse I adde, we are honest.

Cym. Bow your knees:

Arise my Knights o'th'Battell, I create you

Companions to our perfon, and will fit you

With Dignities becomming your estates.

30

16. *bin*] *been* F₄.

living;) *living*, Ff et seq.

19. [To Bell. Guid. and Arvirag.

Rowe.

Reward.] *reward*; Theob. Warb.

et seq.

21. *liues*.] Ff,+, Coll. Dyce, Ktly,
Glo. Cam. *lives*: Cap. et cet.

22. *are*.] Ff,+, Ktly, Glo. *are*: Cap.
et cet.

24. *Gentlemen*:] *gentlemen*. Coll.

26. *we are*] *we're* Pope,+, Dyce ii,
iii.

27. *knees*:] *knees*, F₄, Rowe, Pope,
Han. *knees*. Johns. Coll. Dyce, Sta.
Ktly, Glo. Cam.

[They kneel. Johns.

28. *o'th'*] *o'the* Cap. et seq.

Battell.] F₂. *Battle*, F₃F₄. *battel*;
Theob. i, Han. *battle*; Theob. ii. et seq.

courageous behaviour.—STEEVENS: So in *Rich. II*: 'To look so poorly and to speak so fair.'—III, iii, 128.—VAUGHAN (p. 531): I strongly suspect 'poor' to be wrong, as we have already in a preceding line 'such noble fury in so *poor* a thing,' where 'poor' applies to 'his appearance which promised,' as 'noble fury' applies to the action which he performed, and, therefore, would be ill employed again to describe the looks which that poor appearance promised, for the thing promised would surely be different from the thing promising. Probably we should read '*pale* looks.' This conjecture is confirmed by the picture of persons misbehaving themselves in actual battle. [See 'gilded pale looks,' V, iii, 39, above.]

20. **Liuer, Heart, and Braine**] In *Twelfth Night* Orsino calls the 'Liver, Braine, and Heart, These sovereign thrones,' I, i, 128; not only because they are the seat of the passions, of judgement, and of sentiment, but they are also what was then considered the most vital organs.

28. **Knights o'th'Battell**] STEEVENS: Thus in Stowe's *Chronicle*, p. 164, edit. 1615: 'Philip of France made Arthur Plantagenet, duke of Brytaine, Knight of the fields,' [p. 244, ed. 1600].

30. **With Dignities becomming your estates**] ECCLES: If, as seems probable, 'estates' was designed to express the rank which he had just raised them to, what are the 'dignities' yet to be conferred? 'Estates becoming your dignities'

Enter Cornelius and Ladies.

31

There's businesse in these faces : why so fadly
Greet you our Victory ? you looke like Romaines,
And not o'th'Court of Britaine.

Corn. Hayle great King, 35
To sowre your happineffe, I must report
The Queene is dead.

Cym. Who worse then a Physitian
Would this report become ? But I confider,
By Med'cine life may be prolong'd, yet death 40
Will feize the Doctor too. How ended she ?

Cor. With horror, madly dying, like her life,
Which (being cruell to the world) concluded
Most cruell to her selfe. What she confest,
I will report, so please you. These her Women 45
Can trip me, if I erre, who with wet cheekes
Were present when she finish'd. 47

- | | |
|--|---|
| 33. <i>you our] your our</i> F ₂ .
<i>like] like the</i> F ₃ F ₄ , Rowe. | 40. <i>By] My</i> F ₄ , Rowe.
<i>Med'cine] medicine</i> Var. '78 et
seq. (subs.) |
| 34. <i>o'th'] o'the</i> Cap. et seq. | 42. <i>her life,] her self,</i> F ₄ , Rowe, +. |
| 35. <i>King,] King;</i> Rowe ii. <i>King!</i>
Pope et seq. | 43. <i>Which] Who</i> Pope, +. |
| 38. <i>Who] Dyce,</i> Glo. Cam. <i>Whom</i>
Ff et cet. | 45. <i>you.] you;</i> Theob. Warb. et seq. |
| 39. <i>become?] become;</i> Ff, Rowe. | 46. <i>erre,] Ff,</i> Coll. <i>err;</i> Rowe et
cet. |

may be thought, perhaps, a more natural appointment. By dignities should, possibly, in this place be understood some farther titles and privileges to be added to these honours, *i. e.*, the knighthood already bestowed, as being suitable thereunto.

38, etc. **Who worse then a Physitian, etc.]** VAUGHAN: That is, 'You would, in my judgement, be the most unfit person, being a physician, to report death, did I not consider ("but I consider") that, although it is in the physician's power often to prolong life, yet he cannot always avert death, even from himself.' [Accordingly, Vaughan would replace with a comma the interrogation mark after 'become,' and transfer the interrogation mark to the end of the sentence, after 'too.']

42. **With horror, madly dying, like her life]** CAPELL (p. 120): A direct answer to Cymbeline's question, '*She ended with horror*'; but the meaning of the words that come after, is—'*her death was mad like her life.*' [Those who indulge the fancy that there lies a similarity between this Play and *Macbeth*, find in the present passage and in Lady Macbeth's death a confirmation thereof.]

47. **she finish'd]** INGLEBY thinks that this is equivalent to *died*, as on the strength of the use of 'finish' in line 490 of this scene. And he may be right, but it may also mean when she had finished her 'confession.' After a confession of abominable wickedness it is hardly likely that her women would wet their cheeks

Cym. Prythee say.

48

Cor. First, she confest she neuer lou'd you : onely
Affected Greatness got by you : not you :
Married your Royalty, was wife to your place :
Abhorr'd your person.

50

Cym. She alone knew this :

And but she spoke it dying, I would not
Beleeue her lips in opening it. Proceed.

55

Corn. Your daughter, whom she bore in hand to loue
With such integrity, she did confesse
Was as a Scorpion to her fight, whose life
(But that her flight preuented it) she had
Tane off by poyson.

60

Cym. O most delicate Fiend!

Who is't can reade a Woman? Is there more?

Corn. More Sir, and worfe. She did confesse she had
For you a mortall Minerall, which being tooke,
Should by the minute feede on life, and ling'ring,

65

49. *you:] you*, Pope, Han. Johns.
Glo. Cam.

58. *as a]* a F₃F₄, Rowe, Pope.

50. *by you:] by you*, Rowe et seq.

58. *fight,]* *sight*; Theob. Warb. Cap.
et seq.

51. *was]* Om. Pope, Han.

60. *Tane]* *Ta'en* Rowe.

place:] place, Rowe, Pope, Johns.

64. *Minerall,]* *minerall*; Theob.
Warb. Cap. et seq.

Coll. Cam. *place* Han.

54. *And]* *And*, Theob. et seq.

it dying,] *in dying*, Cam. ii. (mis-
print?)

65. *ling'ring]* *lingring* Ff, Rowe,
Pope, Theob. Han. Warb. *lingering*
Coll. Dyce, Sta. Glo. Cam.

56. *hand]* *hand*, Rowe i.

for her death.—ECCLES considers it as not consistent with 'either probability or decorum' that Cornelius should thus publicly divulge a death-bed confession.—ED.

53. **She alone knew this]** This was a truth so secret that only approaching death could have made her reveal it. Hence Cymbeline's conviction that Cornelius is telling the truth.—ED.

56. **bore in hand]** MURRAY (*N. E. D.*, s. v. 3. e.): To profess, pretend; to lead (one) to believe. [The present line quoted.]

59. **preuented]** Used *passim* in its Latin derivative sense.

61. **delicate]** DOWDEN: I take this to mean *ingenious* here.

64. **mortall Minerall]** MOYES (p. 53): This description is quite consistent with chronic poisoning by arsenic.

65. **and ling'ring]** Both INGLEBY and VAUGHAN accept 'ling'ring' as transitive, with an objective *you*, either understood, or expressed after 'waste.'—SCHMIDT and MURRAY furnish abundant examples from Shakespeare and elsewhere of 'linger' as a transitive verb; but is there any need of thus treating it in the present passage? As soon as the deadly mineral is taken, it begins to feed every minute on life, and then by lingering it wastes the victim by inches. It might feed on

By inches waste you. In which time, she purpos'd 66
 By watching, weeping, tendance, kissing, to
 Orecome you with her shew; and in time
 (When she had fitted you with her craft, to worke
 Her Sonne into th'adoption of the Crowne : 70
 But fayling of her end by his strange absence,
 Grew shamelesse desperate, open'd (in despight
 Of Heauen, and Men) her purposes : repented
 The euils she hatch'd, were not effected : fo
 Dispayring, dyed. 75
Cym. Heard you all this, her Women ?
La. We did, so please your Highnesse.
Cym. Mine eyes
 Were not in fault, for she was beautifull :
 Mine eares that heare her flattery, nor my heart, 80
 That thought her like her seeming. It had beene vicious

66. *you.*] *you*; Cap. et seq.
 68, 69. *Orecome...*(*When*) One line, Mal.
 68. *shew*;) *shew*, Johns. Glo. Cam. *fair show* Anon. ap. Cam.
and in time] Mal. Coll. i, Dyce i, Glo. Cam. *and in due time* Walker, Ktly. *and so in time* Jervis, Huds. *so, and in time* Nicholson. *and thus in time* Hertzberg conj. *yes, and in time* Ff et cet.
 69. *fitted*] *fit* Walker, Huds.
 70. *Crowne*;) Ff, +, Knt, Coll. Dyce, Glo. Cam. *crown*. Cap. et cet.
 72. *shamelesse desperate*;) *shameless, desperate*; Pope, +. *shameless, desper-*
ate Johns. *shameless-desperate*; Cap. et seq.
 74. *euils*] *ills* Pope, +, Var. '78, '85, Ran.
hatch'd,] *hatch'd* Pope et seq.
 76. *you*] *ye* Walker (so quoted Vers., 20).
 77. *La.*] Lad. F₂F₃. Lady. F₄.
 78. *Mine eyes*] *Yet mine eyes* Han.
 79. *beautifull*;) *beautiful*, Cam.
 80. *heare*] *heard* F₃F₄, et seq. *flattery*;) Ff, Rowe, Pope, Theob. i, Cam. *flattery*; Theob. ii. et cet. *heart*;) *heart*. F₂. *heart* Steev. Cam.
 81. *seeming*;) *seeming*; Cap. et seq.

life every minute and yet kill in a day; but instead of killing speedily, it lingers and kills by inches.—Ed.

68, 81. *shew* . . . *seeming*] INGLEBY: It is perhaps worth noting, that if 'shew' here and 'seeming' in line 81 change places, the sense and metre of both lines are perfect.

68. *and in time*] WALKER (*Crit.*, iii, 329): Perhaps, 'and in *due* time.' At any rate, *yes* is wrong.—DYCE (ed. ii.): The insertion of *yes* from the Second Folio, I confess, I hardly like.—VAUGHAN (p. 533): All change is unnecessary. 'Now,' 'how' and 'show,' and similar words are in Shakespeare di-syllabically pronounced by giving to 'w' the distinct enunciation of a syllable—thus, 'nowu,' 'howu,' 'showu'—which they always possess more or less.—[I prefer the Yankee 'haow,' 'naow' myself—with a sharp nasal twang.—ED.]

76-81. *Heard you all this* . . . *like her seeming*] STAUNTON (*Athenæum*, 14 June, 1873): The collocation and the metre in this pathetically tender lamen-

To haue mistrusted her : yet (Oh my Daughter)	82
That it was folly in me, thou mayst say,	
And proue it in thy feeling. Heauen mend all.	
<i>Enter Lucius, Iachimo, and other Roman prisoners,</i>	85
<i>Leonatus behind, and Imogen.</i>	
Thou comm'st not <i>Caius</i> now for Tribute, that	
The Britaines haue rac'd out, though with the losse	
Of many a bold one : whose Kinsmen have made suite	
That their good foules may be appeas'd, with slaughter	90
Of you their Captiues, which our selfe haue granted,	
So thinke of your estate.	
<i>Luc.</i> Consider Sir, the chance of Warre, the day	
Was yours by accident : had it gone with vs,	
We should not when the blood was cool, haue threatend	95
Our Prisoners with the Sword. But since the Gods	
Will haue it thus, that nothing but our liues	
May be call'd ranfome, let it come : Sufficeth,	
A Roman, with a Romans heart can suffer :	
<i>Augustus</i> liues to thinke on't : and so much	100
For my peculiar care. This one thing onely	
I will entreate, my Boy (a Britaine borne)	102

82. *her:] her.* Pope, +.
Daughter)] daughter! Rowe et seq.
85. Scene v. Pope, Han. Warb. Johns.
Iachimo,] Iachimo, the Sooth-sayer, Cap.
86. *Leonatus.] Posthumus* Han.
87. *Tribute.] tribute;* Pope et seq.
88. *Britaines] Britons* Theob. ii.
rac'd] raz'd Theob. et seq. (subs.).
89. *one:] one,* Johns.
- 89, 90. *suite...slaughter]* One line, Vaun.
91. *our selfe] ourself* Johns. et seq.
granted,] granted. Pope, +.
- granted:* Cap. et seq.
92. *So thinke]* Ff, Rowe, Pope, Glo. Cam. Dyce ii, iii. *So, think* Theob. et cet.
93. *Warre, the] War the* F₃F₄. *war; the* Rowe et seq.
95. *not] not,* Pope et seq.
cool] cold Theob. ii, Warb. Johns. Varr. Mal. Ran.
97. *thus,] thus;* Mal.
98. *come:] come.* Pope, +.
100. *on't:] on't.* Pope, Han. Johns.
on't— Theob. Warb.
102. *entreate,] intreat;* Pope et seq.
[Shewing Imo. Cap.
Britaine] Briton Theob. ii.

tation seems to demand, 'Mine eyes *that look'd on her,*' or 'Mine eyes *that saw her face.*' Mine eyes *that saw.* Mine ears *that heard.* My heart *that thought.* Is this too visionary? At any rate, the limp in the first line must be cured. [I suppose that this 'first line' is line 76.—ED.]

92. **So thinke]** See *Text. Notes.* THEOBALD was, I think, ill-advised in placing a comma after 'So.'



Let him be ranfom'd : Neuer Mafter had 103
 A Page fo kinde, fo duteous, diligent,
 So tender ouer his occafions, true, 105
 So feate, fo Nurfe-like : let his vertue ioyne
 With my request, which Ile make bold, your Highneffe
 Cannot deny : he hath done no Britaine harme,
 Though he haue feru'd a Roman. Saue him (Sir)
 And spare no blood beside. 110
Cym. I haue surely feene him :
 His fauour is familiar to me : Boy,
 Thou haft look'd thy felfe into my grace,
 And art mine owne. I know not why, wherefore,
 To fay, liue boy : ne're thanke thy Mafter, liue ; 115

104. *duteous, diligent,*] *duteous-diligent* Walker, Dyce ii, iii.

106. *Nurfe-like:*] *nurse-like.* Johns. Coll.

107. *which*] *which*, Theob. et seq. *bold,*] *bold* Pope, Han.

109. *haue*] *hath* Rowe, +. *Roman.*] *Roman.* Cap. et seq.

110. *blood*] *bloud* F₃F₄.

111. *I haue*] *I've*, Rowe, +, Dyce ii, iii.

111, 112. *feene ...me:*] Separate line, Engl.

112. *me:*] *me.* Pope, +, Glo. Cam.

112, 113. *Boy...grace*] One line, Han.

Johns. Mal. Steev. Var. '03, '13, Knt, Dyce ii, iii, Sta. Singl. Ingl.

113-115. Three lines, ending: *And art...To fay,...liue;* (reading *why, nor wherefore. I say*) Var. '73. (reading *why, wherefore I say*) Var. '78, '85, Ran.

114. *why,*] *why, nor* Rowe, +, Cap. Mal. Steev. Varr. Knt, Delius, Coll. Dyce, Sing. Sta. Ktly, Cam. Ingl.

114, 115. *why,...To fay*] *why, nor wherefore, but I say*, Cap. Eccles.

115. *liue boy*] As quotation, Theob. Han. Johns. Glo. Cam. Dyce ii, iii, Coll. iii.

Mafter,] *master;* Cap. et seq.

103. **Neuer Master**] ABBOTT (§ 84): By the omission of 'a' before 'master,' 'never' is emphasized and has its proper meaning, 'at no time.'

105. **So tender ouer his occasions**] ECCLES: Respecting those matters to which it was the duty of his office to pay a particular care and attention. Possibly, it may signify, 'over and above, or beyond what the duty of his place required of him.'—SCHMIDT (*Lex.*, s. v. *tender*, 2. b.): That is, so nicely sensible of his wants. ['So tender o're' occurs twice within six lines in *Wint. Tale*, II, iii, 160-5 of this edition, where I have erroneously asserted that the phrase is nowhere else used by Shakespeare, having unaccountably overlooked the present passage. I can plead no excuse, but solely beg forgiveness.—ED.]

105. **occasions, true**] STAUNTON (*Athenæum*, 14 June, 1873) would omit the comma, and explain as 'his true occasions.'

106. **So feate**] JOHNSON: That is, so dexterous in waiting.—BRADLEY (*N. E. D.*, 2.): Of speech: apt, apropos; smart, adroit. Of movements: Dexterous, graceful. [Present line quoted.]

112. **His fauour**] JOHNSON: I am acquainted with his countenance.

114, 115. **I know not why, wherefore, To say**] MALONE: I know not what should induce me to say live, boy.—DELIUS: Perhaps 'to say' refers not to what

And aske of *Cymbeline* what Boone thou wilt, 116
 Fitting my bounty, and thy state, Ile giue it :
 Yea, though thou do demand a Prifoner
 The Noblest tane.

Imo. I humbly thanke your Hignesse. 120

Luc. I do not bid thee begge my life, good Lad,
 And yet I know thou wilt.

Imo. No, no, alacke,
 There's other worke in hand : I see a thing 124

118. *Yea,*] *yes* catchword in F₂F₃.

Prifoner] Cap. Sta. *prifoner*,
 Ff et cet.

119. *tane*] *ta'en* Rowe.

121. *Lad,*] Ff, Rowe, Pope, Han.

Coll. i, ii. Cam. *lad*; Theob. et cet.

123. *No, no,*] *No, no*; Cap. et seq.

124. [Eying Jac. Cap.

follows, but to what precedes, thus: 'thou art mine own, I know not wherefore I should thus say it.' Then with 'live, boy' a new sentence begins.—DEIGHTON: Compare *Comedy of Errors*: '*Ant. S.* Shall I tell you *why*? *Drom. S.* Ay, sir, and *wherefore*; for they say every *why* hath a *wherefore*.'—II, 243, 5. We still use 'I know not *what* to say,' but not 'I know not *why* to say,' equivalent to 'I know not *why I should say*.'—VAUGHAN (p. 534): I would read as does the Folio, but with a different punctuation and meaning, thus: 'And art mine own, I know not why: wherefore To say "live" boy ne'er thank thy master; live!' With this meaning: 'Thou hast by mere looking looked thyself into my favour, and art now mine own in some mysterious way, for which reason' (wherefore) 'thou needest not give to me, who am now thy master, any personal thanks for saying as I do, "Live!"' . . . We have still the same form of construction in the common phrase 'I will thank you to do this or that,' etc., which means, 'I will thank you for doing this if you do it.'—DOWDEN's text reads: 'And art mine own; I know not why; nor wherefore, To say, live, boy: ne'er thank thy master; live,' and thus explains it: 'I understand "I know not why" to refer to the preceding words, and "I know not" to be understood before "wherefore." I take Lucius to be "thy master."' [This line the *Globe ed.* obelised, judiciously, I think. As it stands in the Folio it is certainly so obscure that it needs some emendation or, at least, change in punctuation.—PERRING (p. 452) accepts as correct the full stop after 'mine own,' and the omission of a connecting particle between 'why' and 'wherefore' as 'worthy of admiration.' 'It just gives,' he remarks, 'that broken character to the king's utterances which was natural to him under the circumstances; he stuttered and stammered while trying to recollect where and on what occasion he had seen the lad.' Those editors who accept Rowe's *nor* are generally silent, and leave the explanation of the Folio to those who follow it. Vaughan's punctuation, in substituting a comma after 'mine own' instead of a full stop, seems to me good, but I cannot follow him in regarding 'thy master' as referring, not to Lucius, but to Cymbeline himself.—ED.]

118. **Yea, though thou do demand, etc.]** CAPELL (p. 120): Here is a delicacy that deserves to be noted; the speaker wants some fit occasion to withdraw the promise he has made to his subjects, and spare Lucius, whose life, therefore, he indirectly puts the boy upon asking.

Bitter to me, as death : your life, good Master, 125
Must shuffle for it selfe.

Luc. The Boy disdaines me,
He leaues me, scornes me : briefly dye their ioyes,
That place them on the truth of Gyrls, and Boyes.]
Why stands he so perplext? 130

Cym. What would'st thou Boy?
I loue thee more, and more : thinke more and more
What's best to aske. Know'st him thou look'st on? speak
Wilt haue him liue? Is he thy Kin? thy Friend?

Imo. He is a Romane, no more kin to me, 135
Then I to your Highnesse, who being born your vassaile
Am something neerer.

Cym. Wherefore ey'st him so?

Imo. Ile tell you (Sir) in priuate, if you please
To giue me hearing. 140

Cym. I, with all my heart,
And lend my best attention. What's thy name?

Imo. Fidele Sir.

Cym. Thou'rt my good youth : my Page
Ile be thy Master : walke with me : speake freely. 145

Bel. Is not this Boy reuiu'd from death?

125. *me,*] *me* F₃F₄, Rowe, Pope, Han.
Var. '78 et seq.

126. *it selfe*] Ff. (subs.)+. *itself*
Johns.

130. *Why...perplex?*] Given to Cym.
Ingl.

perplex?] *perplex* F₂.

131. *would'st*] F₃F₄. *wouldst* F₂.

132, 133. *more What's*] *more, What's*
Rowe, +.

134. *Kin?*] *kin*, Cap.

135. *Romane,*] *Roman*; Theob. et seq.

136. *Highnesse,*] *Highness*: Theob. et
seq.

who...vassaile] *who...vassal* F₃.
who...Vassal F₄. *who...vassal*, Theob.
Warb. et seq.

138. *ey'st*] *ey'st thou* F₃F₄, Rowe.

141. *I,*] *Ay*, Rowe.

144. *Thou'rt*] *Thou art* Theob. Warb.
Johns.

youth: my Page] *youth, my Page*,
Ff, Rowe, Pope, Han. *youth, my page*;
Theob. Warb. et seq.

145. *me:*] *me*, Rowe, +.

[Cymbel. and Imo. walk aside.
Theob.

146-150. *Is not...aliue.*] Four lines,
reading and ending: *Is not...Sand* | *An-*
other doth not more resemble than | *He*
the sweet rosie lad who died and was |
Fidele. Ev'n the same dead thing alive.
Han. Reading: *One sand* | *Another*
not resembles more, than he | *That sweet*
and rosy lad, who dy'd, and was |
Fidele:—What think you?...alive. Cap.

138. Wherefore ey'st him so] LADY MARTIN (p. 216): How intently Imogen has been absorbed in watching Iachimo is further shown by the circumstance that, though near her late companions of the cave, she has not observed them.

Arui. One Sand another 147
 Not more resembles that sweet Rosie Lad :
 Who dyed, and was *Fidele* : what thinke you ? 149

148. *resembles*] Ff+, Dyce, Sta. Glo. Cam. *resembles*. Johns. *resembles* ... Ktly. *resembles*: Var. '78 et cet.

148. *that sweet*] *than he th'sweet* Theob. Han. Warb. *that's the sweet* Bailey (ii, 138). *than he that* Hertzberg conj.

148 *Lad*:] *youth* (so quoted) Han. *lad* Han. Knt, Dyce, Sta. Glo. Cam. Coll. iii. *lad*, Rowe et cet.

149. *Fidele*:] *Fidele*. Pope,+, Coll. Dyce, Sta. Ktly, Glo. Cam. *Fidele*—Var. '78, '85, Ran. Ingl. *Fidele!* Dowden.

what...you?] Om. Han.

147, 148. **One Sand another . . . Rosie Lad**] THEOBALD: One grain of sand certainly might resemble another; but it never could resemble a human form. I believe I have restored the Poet's meaning; the verse is none of the smoothest; but 'resembles' must be pronounced as a dissyllable.—HEATH (p. 489): This is utterly impracticable by a human tongue. It is sufficient to say that the third foot is an anapæst.—JOHNSON: There was no great difficulty in the line, which when properly pointed needs no alteration. [Johnson's proper pointing is a full stop after 'resembles' and a comma after 'lad.']—WALKER (*Crit.*, iii, 329): *Qu.*, one sand another

'Not more resembles [

Than he resembles] that sweet rosy lad,

Who died,' etc. [This is given as it stands. Walker

makes no comment.—ED.]—DYCE (ed. ii.): Imperfectly as this [*i. e.*, the Folio text] is expressed, I am inclined . . . to think that we have here what Shakespeare wrote. [To the same effect, WHITE.]—VAUGHAN (p. 536): I would, therefore, confidently restore sense to these words, and harmony to the lines, by simply assigning the speeches of Belarius and Arviragus to Arviragus alone, without any other change of the text than the omission of the pleonastic words 'from death' [and enclosing in parentheses 'one sand another not more resembles'].—THISELTON (p. 48): It should be observed that Belarius's preceding speech ('Is not this Boy revived from death?') is evidently unfinished, and is really finished by Arviragus (who has impulsively interrupted it) with the words 'Who died and was Fidele,' which thus do double duty; and hence the colon after 'Lad' may be accounted for. 'One Sand another Not more' is, I think, for the purposes of construction, to be taken as an adverbial phrase qualifying 'resembles,' and the subject of 'resembles' is 'this boy,' carried down from Belarius's preceding speech. If we amplify on these lines we get, in modern style, 'This boy—one sand another not more—resembles that sweet rosy lad who is dead and was Fidele,' which is the best grammar in the world; and such interpretation involves no violent ellipsis.—DOWDEN: My reading varies from Johnson only in putting semicolon and exclamation note where he puts full stops. [I prefer after 'resembles' Dr. Johnson's full stop, modified into an exclamation mark. Belarius has called the startling vision before him a 'boy.' Arviragus exclaims in dazed assent, 'one sand another not more resembles,' and still in assent specifies the 'boy' as 'that sweet rosy Lad,' etc. There is no need of his saying with sedate accuracy, 'Yes, it is, that sweet rosy lad,' etc. Is a man to pick his words when he sees the dead walking before him?—ED.]

- Gui.* The same dead thing aliuē. 150
Bel. Peace, peace, see further : he eyes vs not, forbearē
 Creatures may be alike : werēt he, I am fure
 He would haue spoke to vs.
Gui. But we see him dead.
Bel. Be filent : let's see further. 155
Pifa. It is my Miftris :
 Since she is liuing, let the time run on,
 To good, or bad.
Cym. Come, stand thou by our side,
 Make thy demand alowd. Sir, step you forth, 160
 Giue answer to this Boy, and do it freely,
 Or by our Greatnesse, and the grace of it
 (Which is our Honor) bitter torture shall 163

151. *peace,*] *peace!* Var. '73 et seq. *mistress.* Johns.
further:] more; Pope, +. *farther* 157. *on,*] *on* Cap. Dyce, Sta. Glo.
 Coll. Cam. Coll. iii.
not,] not; Theob. Warb. et seq. 158. [Cym. and Imog. come forward.
forbearē] forbearē, Ff, +, Cap. Theob.
forbear. Coll. *forbear;* Var. '73 et cet. 159. *side,*] *side.* Ff, Rowe, Pope,
 152. *I am] I'm* Pope, +, Dyce ii, iii. Theob. Han. Warb. *side;* Cap. et seq.
 153. *to vs] l'us* Pope, +. 160. *alowd.] alowd—* Warb.
 154. *see] saw* Rowe ii. et seq. *Sir,] Sir,* [To Iachimo. Rowe.
 156-158. [Aside. Rowe. 161. *freely,*] Ff, Rowe, Pope, Han.
 156. *It is] 'Tis* Pope, +, Dyce ii, iii. Coll. *freely;* Theob. et cet.
Miftris:] mistress— Pope, +. 162. *our] your* F₃F₄.

154. But we see him dead] DOWDEN: Editors follow Rowe in reading *saw*, and perhaps rightly. But the Folio may be right. A moment before Guiderius identified the dead Fidele as the living page. Belarius says, 'If it were Fidele he would have spoken to us,' and Guiderius replies, 'But we see him, a silent ghost.' Rowe's emendation seems to forget the fluctuations of wonder, of faith and unfaith, and fails to account for the word 'But.' [After the 'boy' had been heard, or seen, talking with the King, Belarius and his sons could not doubt that whoever he was, he was alive. Belarius says 'Creatures may be alike.' It was not with them, therefore, a question, in regard to Fidele, of life or of death, but of identity. In answer to Arviragus's question, 'What think you?' Guiderius had answered, 'the same dead thing alive.' He could not, I think, immediately thereafter say that he was the same alive thing dead; he means, rather, *if* it is the same thing we see him dead. Dowden's admonition to us to be mindful of the situation, with its bewildering 'fluctuations of wonder, of faith and unfaith,' is well-timed. But here in Guiderius's speech the fluctuations circle, I think, about identity, not life. In any case, whether we read 'see' or *saw*, 'But' seems to me to retain its adversative force; although CRAIG ingeniously suggests that, retaining 'see,' 'But' may mean 'unless we see.'—ED.]

162, 163. by our Greatnesse, and the grace of it (Which is our Honor)] In *Hen. VIII.* Norfolk says, 'As I belong to worship and affect In honour honesty,'

Winnow the truth from falshood. One speake to him.

Imo. My boone is, that this Gentleman may render
Of whom he had this Ring. 165

Post. What's that to him?

Cym. That Diamond vpon your Finger, fay
How came it yours?

Iach. Thou'lt torture me to leaue vnspoken, that
Which to be spoke, wou'd torture thee. 170

Cym. How? me? 172

164. *falshood.*] *falshood*— Warb.
One speake] F₂, Johns. *On*;
speak Theob. Warb. Coll. ii, iii. *On*,
speak F₃F₄ et cet.

165. *is,*] *is* Cam.

render] *tender* Ff, Rowe.

166. [Pointing to it. Coll. iii.

167. [Aside. Cap.

him?] *him*: Ff.

168. *fay*] Ff, Rowe, Pope, Han.

Dyce, Sta. Glo. Cam. *say*, Theob. et
cet.

170. *vnspoken, that*] *vnspoken that*,
Theob. Warb. Johns. *vnspoken that*
Cap. et seq.

171. *Which...spoke,*] F₂. *Which...*
spoke F₃F₄,+. *Which...spoke*, Cap. et
seq.

wou'd] Ff.

172. *How?*] *How!* Cap. Var. '78 et
seq.

I, i, 39. This same sentiment, WALKER (*Crit.*, i, 23) remarks, is expressed in these lines in *Cymbeline*.

164. *speake to him*] The COWDEN-CLARKES: Thoroughly characteristic of Imogen is her conduct throughout this scene; very subtly indicated are her awakened suspicion and steadfast watching of Iachimo by Lucius's words, 'Why stands he so perplex'd?' and by Cymbeline's 'Know'st thou him thou look'st on?' and 'Wherefore ey'st him so?'—very clearly are her disgust and repugnance at the thought of again coming into communion with the villain denoted by her offering to tell Cymbeline 'in private' of her desire Iachimo should be questioned; and equally obvious is her determination that she will not question him herself, but actually addresses her 'demand' *through the king*, and thus induces *him* to conduct the examination for her.

170, 171. *Thou'lt torture me to leaue vnspoken, that Which, etc.*] DYCE (ed. ii.): In case this should seem obscure to some readers, I may notice that the meaning is,—'instead of torturing me to speak, thou wouldst (if thou wert wise, or aware) torture me to prevent my speaking that,' etc.—ABBOTT (§ 356): That is, 'You wish to torture me *for leaving* vnspoken that which, *by being spoken*, would torture you.'—HUDSON reads '*Twould* torture me,' etc., and remarks 'the use of "would" in the next line declares strongly for the same word here. And Dyce's explanation of the old reading is, I think, enough to condemn it. Iachimo's next speech shows his meaning here to be, that it torments him not to speak the truth in question.' [Does not Hudson overlook Cymbeline's threat of 'bitter torture,' to which, I think, Iachimo here refers, not to torture in general?—ED.]—VAUGHAN (p. 538): Dyce's interpretation does great violence to language by making 'wilt' equivalent to 'would'st if thou wert wise.' [Here follows the same paraphrase as given by Abbott, which is more simple and exact than that of Dyce, who is not, in general, at his happiest when venturing on a paraphrase.]

Iach. I am glad to be constrain'd to vtter that 173
Which torments me to conceale. By Villany
I got this Ring : 'twas *Leonatus* Jewell, 175
Whom thou did'ft banish : and which more may greeue
As it doth me : a Nobler Sir, ne're liu'd (thee,
'Twixt sky and ground. Wilt thou heare more my Lord?
Cym. All that belongs to this.
Iach. That Paragon, thy daughter, 180
For whom my heart drops blood, and my false spirits
Quaile to remember. Giue me leaue, I faint. 182

173. *I am*] *I'm* Pope,+, Dyce ii, iii.
173, 174. *that Which torments*] *what*
Torments Pope,+. *that which Torments*
Cap. that Torments Ritson, Steev.
conj., Huds. *that Which it torments*
Vaun.

175. *Leonatus*] *Leonatus'* Pope.
176. *Whom...and*] One line, F₄.
176, 177. *and which...doth me:*] F₂,
and, which...doth me, F₃F₄ et seq.
(subs.)
177. *Sir.*] *Sir* or *sir* Ff et seq.

178. *Wilt thou*] *Will you* Pope,+.
thou heare] Om. Steev. conj.
(ending line: *All that*).
my Lord?] Om. Han.

179. *that belongs to this*] *to't belongs*
Vaun.

179, 180. *belongs...daughter,*] One line,
Han.

182. *remember.*] *remember*—Pope et
seq.

faint.] *faint*—Rowe,+.
[Swoonds. Rowe.]

173. *to vtter that*] BOSWELL: If we may lay an emphasis on 'that,' it will be a hypermetrical line of eleven syllables. There is scarcely a page in Fletcher's plays where this sort of versification is not to be found. [Dyce quotes, in all his editions, this last sentence of Boswell, and adds, with a crushing exclamation mark: 'Fletcher's versification being essentially different from our Author's!'—ED.]

173, 174. *that Which*] DYCE (ed. ii.): Here the 'Which' (though we have 'that which' in *Iachimo's* preceding speech) would seem to be an addition of the transcriber or printer.—STAUNTON: We adopt the arrangement of the Folio, but agree with Mr Dyce in considering the word an impertinent addition of the transcriber or printer.

182. *Quaile to remember*] VAUGHAN (p. 540): That is, 'my false spirits quail in their function of memory.' 'Remember' is an intransitive verb here. [It seems impossible to refrain from asking what is gained by regarding 'remember' as intransitive when there is a preceding 'For whom,' wherefrom an objective *whom* for 'remember' is so naturally deduced? *Tantum potuit cacæthes emendandi suadere malorum.*—ED.]

182. *I faint*] SHERMAN (p. 99): As *Iachimo* begins his story by summarily confessing that the ring was *Posthumus's*, and got by villainy, *Imogen's* colour changes, much as doubtless it did when he gave her letters, some months since, from her husband. He notes the changed expression, and, as it seems, recognises instantly who it is, and with whom he has to do. This near presence, so suddenly divined, of the woman for whom he has conceived the deepest reverence, unmans him, and he cries out to the King for patience.

Cym. My Daughter? what of hir? Renew thy strength 183
 I had rather thou should'st liue, while Nature will,
 Then dye ere I heare more: friue man, and speake. 185
Iach. Vpon a time, vnhappy was the clocke
 That strooke the houre: it was in Rome, accurst
 The Mansion where: 'twas at a Feast, oh would
 Our Viands had bin poyfon'd (or at least
 Those which I heau'd to head:) the good *Posthumus*, 190
 (What should I say? he was too good to be

183. *Daughter?*] *Daught?* F₂. *daughter*
 F₃. *daughter*, F₄, +. *daughter!* Cap.
 et cet.

hir] F₁.

strength] F₃. *strength* F₂. *strength*,
 F₄, Rowe, Pope. *strength*; Theob. et
 seq.

184. *I had*] *I'ad* Pope. *I'd* Theob.
 ii, +.

should'st] *shoul'st* F₃F₄.

185. *more:*] *more*. Johns. Coll. Ktly.

185. *strive*] *Strive!* Coll. iii.

186, 187. *unhappy...houre:*] In paren-
 theses, Pope et seq. (subs.)

187. *strooke*] Ff (subs.). *struck* Rowe.
houre:] Ff, Johns. *hour*, Rowe,

Pope. *hour!* Cap. et cet.

187, 188. *accurst...where:*] In paren-
 theses Pope et seq. (subs.)

188. *where:*] *where*, Rowe, Pope, Han.
where! Cap. Dyce, Sta. Glo. Cam. Coll.
 iii.

188-190. *oh...head:*] In parentheses
 Pope et seq. (subs.)

189. *bin*] *been* F₄.

poyfon'd] *poison'd!* Rowe, Pope,
 Theob. Han. Warb. Cap. Varr. Mal.

190. *head:*] *head!* Cap. et seq. (subs.)

Posthumus,] *Posthumus*—Rowe.

191. *good to*] Ff, +, Var. '21, Coll.
 Dyce, Glo. Cam. *good, to* Cap. et
 cet.

186. **Vpon a time**, etc.] ECCLES: Iachimo's talent for fiction is almost as conspicuous on this as on former occasions; it should not pass unnoticed that a considerable part of what he is about here to relate is false; a prior event, of which an account is given by the Frenchman at the meeting in the house of Philario at Rome, appears to be confounded with what at that juncture happened.—THE COWDEN-CLARKES: Shakespeare may have made these variations in details either to give the effect of that inaccuracy of memory which often marks the narration of a past occurrence even in persons habitually truthful, or in order to denote Iachimo's innate untruthfulness and unscrupulousness, which lead him to falsify in minor matters as in those of greater moment.—INGLEBY: Iachimo's narrative rather follows the story of Boccaccio than the circumstances represented in Act I, Scene v.—THISLTON (p. 49): The inconsistencies between Iachimo's narration and the facts as they have been represented in the Play are, I believe, designed, and suggest that Iachimo is playing upon Cymbeline with a view to being let off lightly. The parenthesis, 'not dispraising whom we prais'd, therein he was as calm as vertue' (lines 207 and 208), seems most artfully intended to enhance the praise of Imogen, while the alleged effect of Posthumus's description of her upon the Italian Feasters suggests that Iachimo was not without some excuse (lines 210-212, 215, 216). The very idea of a 'Feast' (line 188) is probably imported [see preceding note by Eccles.—ED.] to excuse the wager, as being rather due to rich fare than of rational deliberation. It should be also observed that while Iachimo is plentiful in fictitious detail, he astutely suppresses the means whereby the 'Tokens' (line 238), necessary to convince Posthumus of his wife's dishonour, were forthcoming.

Where ill men were, and was the best of all	192
Among't the rar'ft of good ones) fitting fadly,	
Hearing vs praise our Loues of Italy	
For Beauty, that made barren the swell'd boast	195
Of him that best could speake : for Feature, laming	
The Shrine of <i>Venus</i> , or straight-pight <i>Minerua</i> ,	197

192. *were*,] Ff, Rowe, Pope, Han.
Coll. *were*; Theob. et cet. *where* Cam.
ii. (misprint).

193. *Among'ft*] Ff. *Among* Cap.
rar'ft] F₃F₄. *rarft* F₂.
195. *Beauty*,] Ff, +, Coll. *beauty*
Cap. et cet.

196. *speake*:] *speak*, Glo.
Feature] *stature* Theob. *figure*

Bailey (i, 263).

196. *laming*] '*faming* Warb. conj.
(Nichols's *Illust.*, ii, 268. Withdrawn.)

197. *Shrine of*] *shrinking* Bailey (i,
118). *spine of* or *inclining* Hertzberg.
swim of Elze. *stride of* Leo (*Jhrb.*,
xxii, 228).

Minerua,] *Minerva*; Pope,
Han.

196. **Feature**] **WARBURTON**: 'Feature' for proportion of parts. 'Venus' and 'Minerva,' that is, the ancient statues, which exceeded the work of 'brief nature,' that is, of hasty, unelaborate nature. He gives the same character of the beauty of the antique in *Ant. & Cleop.*: 'O'er picturing that Venus where we see The fancy outwork nature.'—II, ii, 205. ['Outwork' here does not refer to 'feature' or beauty itself, but to the excellence of the execution.]

197. **Shrine**] **SCHMIDT** (*Lex.*): The image of a saint. Thus 'offer pure incense to so pure a shrine' (*i. e.*, *Lucree*) *R. of L.*, 194; 'from the four corners of the earth they come, to kiss this shrine, this mortal-breathing saint' (*i. e.*, *Portia*), *Mer. of Venice*, II, vii, 40; 'if I profane with my unworthiest hand this holy shrine' (*Juliet's* hand), *Rom. & Jul.*, I, v, 96.—**STAUNTON**: For grace and dignity of form, surpassing those antique statues of Venus and Minerva, whose attitudes are unattainable by nature.—**THE COWDEN-CLARKES**: This is a poetic license of ellipsis for 'the statue of the goddess contained in the shrine of Venus.'—**INGLEBY**: The 'Shrine of Venus' is equivalent to the embodiment or personal presence of Venus.—**DEIGHTON**: This seems to mean the image or statue of Venus, that which enshrined her beauty; 'shrine' is from the Latin *scrinium*, a chest, case, but is especially used of that in which sacred things are deposited.—**DOWDEN**: 'Shrine' is not, I think, used for the statue, but, the glory of the shrine being the statue, the superior 'feature' of Imogen 'lames' the whole shrine. [Schmidt's definition is not one of his happiest; that of **ONIONS** is possibly better, 'image (as of a saint),' and both are probably as exact and as concise as it is possible to make them in order to fit the various uses of the word by Shakespeare. And yet from the examples given by Schmidt,—the only ones, I think, where Shakespeare uses 'shrine' in a symbolical sense,—I think we can eliminate an underlying idea that the word stands for that which encloses or enfolds the very soul of absolute perfection: be it beauty of feature, perfection of purity: the highest heaven of love, or, as in the straight-pight Minerva, the inflexibility of lofty character; all of these shrines are enduring in position ('postures') and surviving beyond the art of feeble transitory humanity to fabricate.—**ED.**]

197. **straight-pight**] **SCHMIDT** (*Lex.*) and **WHITNEY** (*Cent. Dict.*): Straight-fixed, erect.—**CAPELL** (p. 121): This epithet has a classical air with it, being char-

Postures, beyond breefe Nature. For Condition,	198
A shop of all the qualities, that man	
Loues woman for, besides that hooke of Wiuing,	200
Faireneffe, which strikes the eye.	
<i>Cym.</i> I stand on fire. Come to the matter.	
<i>Iach.</i> All too soone I shall,	
Vnlesse thou would'st greeue quickly. This <i>Posthumus</i> ,	
Most like a Noble Lord, in loue, and one	205
That had a Royall Louer, tooke his hint,	
And (not dispraising whom we prais'd, therein	
He was as calme as vertue) he began	
His Mistris picture, which, by his tongue, being made,	
And then a minde put in't, either our bragges	210

198. *Postures*,] *Postures* Cap. et seq.
breefe] *bare* Bailey (i. 265)
Nature.] Ff. *nature*, Glo. *nature*;
 Rowe et cet.

200. *for*.] Ff, Rowe, Glo. *for*; Pope
 et cet.

besides that] Ff, Rowe, Pope,
 Theob. Warb. Johns. Coll. ii, Glo. Cam.
besides, that Han. et cet.

201. *eye*.] Ff. *eye*—Rowe, +, Dyce,
 Glo. Ktly, Cam. Coll. iii. *eye*:—Cap.
 et cet.

202. *I...fire*.] Closing line 201, Pope
 et seq.

fire.] Ff, +, Coll. Ktly. *fire*:
 Cap. et cet.

205, 206. *Most...Louer*.] In parenthe-

ses, Pope, +, Cap. Varr.

205. *Lord, in loue*.] Ff, Rowe, Var.
 '21. *lord in love* Glo. Cam. *lord in*
love, Pope et cet.

206. *his*] *this* Knt.

hint.] Ff, Rowe, Glo. Cam.
hint; Pope et cet.

207, 208. (*not...vertue*)] No parenthe-
 ses, Rowe et seq.

207, 208. *therein...vertue*] In paren-
 theses, Pope et seq. (subs.)

209. *Mistris*] *mistress*' Pope.

picture.] *picture*; Pope et seq.
tongue, being made.] *tongue*

made, Pope, Han. *tongue being made*,
 Theob. et seq.

210. *in't*.] *int*, F2. *in't*; Pope.

acteristic of the goddess 'tis given to.—WALKER (*Crit.*, i, 66): Was 'straight-
 pight' meant as a translation of *succinctus*?

198. **Postures, beyond breefe Nature**] WARBURTON'S explanation, adopted
 by many editors, is given above.—Rev. JOHN HUNTER: Postures of beings that are
 immortal.—INGLEBY: Postures permanently rendered in marble, which are only
 transient in nature. [Has due weight been given to the word 'Postures'? Is it
 not in opposition to the 'Shrines' of Venus and of Minerva?]

198. **Condition**] SCHMIDT (*Lex.*): Temper, character, habit: 'the condition of
 a saint, and the complexion of a devil.'—*Mer. of Ven.*, I, ii, 143.

205. **Lord, in loue, and**] Let credit be given to POPE for detecting the error of a
 comma after 'Lord,' and the improvement in sense which follows its erasure. See
Text. Notes.—Ed.

206. **Louer**] SCHMIDT (*Lex.*) will furnish many instances where 'lover' is
 feminine.

210. **then a minde put in't**] VAUGHAN (p. 540): 'Mind' I take to mean not
 mere life, but 'all mental qualities,' such, for instance, as that more than Dianaic

Were crak'd of Kitchen-Trulles, or his description 211
 Prou'd vs vnspéaking fottes.
Cym. Nay, nay, to'th'purpose.
Iach. Your daughters Chastity, (there it begins)
 He spake of her, as *Dian* had hot dreames, 215
 And she alone, were cold : Whereat, I wretch
 Made scruple of his praise, and wager'd with him
 Peeces of Gold, 'gainst this, which then he wore
 Vpon his honour'd finger) to attaine
 In suite the place of's bed, and winne this Ring 220
 By hers, and mine Adultery : he (true Knight)

211. *crak'd of*] F₂. *crack'd in* Rowe.
crack'd-of Theob. Han. Warb. Johns.
crack'd of F₃F₄ et cet.

Kitchen-Trulles] Ff, +, Dyce,
 Glo. Cam. *kitchen trulls* Cap. et cet.

213. *to'th'*] to the Cap. et seq.

214. *Chastity*] Ff. *chastity*; Rowe, +.
chastity— Johns. et seq.

(*there it begins*)] Ff, Johns.
 (subs.). *there it begins* Rowe, +. *there*
it begins. Cap. et cet.

215. *her, as*] *her as* Var. '03, '13, '21,
 Coll. Sing. Ktly.

216. *alone*] *alone* Ff et seq.

Whereat, I wretch] Ff, Rowe,
 Pope, Han. Cap. *Whereat, I, wretch*,

Coll. *Whereat I, wretch*, Dyce, Glo.
 Cam. *Whereat, I, wretch!* Theob. et
 cet.

217. *praise*] Ff, Rowe, Pope, Han.
 Sta. *praise*; Theob. et cet.

wager'd] *wag'd* Ff, +.

219. *finger*] F₂. *finger*; F₃F₄, Rowe.
finger, Pope et seq.

220; 226. *of's*] F₃F₄, +, Dyce, Sta.
 Sing. Glo. Cam. *ofs* F₂. *of his* Cap. et
 cet.

220. *Ring*] *ring*, Rowe, Pope, Theob.
 Han.

221. *hers*] *her* Han.

Adultery] Ff, Rowe, Cap.
 Varr. Mal. Cam. *adultery*. Pope et cet.

chastity which Posthumus actually ascribes to her. Besides, the putting in the mind would not contribute to make the Italians 'unspeaking sots,' unless such mind were put in by the speaking Posthumus.

211. *crak'd*] SCHMIDT (*Lex.*, s. v. *crack*): To talk in a blustering manner.—MURRAY (*N. E. D.*, s. v. *crack*, 6): To talk big, boast. [Thus also, WRIGHT, *E. Dialect. Dict.*]

211. *Trulles*] Drabs, sluts, slatterns.

215. *as*] See 'As you did meane,' line 505, below; and for other examples of 'as' equivalent to *as if*, see Abbott, § 107.

217. *Made scruple*] ONIONS (*Gloss.*, s. v. *scruple*): That is, hesitate to believe or admit, to doubt.

219. *honour'd finger*] His finger was honoured by bearing on it a token of such love and devotion.

220. *In suite*] That is, by suing for it.

221. *By hers, and mine*] ABBOTT (§ 238): *Mine, hers, theirs* are used as pronominal adjectives before their nouns. In the following, *mine* is only separated by an adjective from its noun: 'And his and *mine* lov'd darling.'—*Temp.*, III, iii, 93. More remarkable are 'what to come is *yours* and my discharge.'—*Ibid.*, II, i, 253. 'By *hers* and mine adultery,' [the present line], and 'Even in *theirs* and in the commons' ears.'—*Coriol.*, V, vi, 4. It is felt that the ear cannot wait till the end

No leffer of her Honour confident 222
 Then I did truly finde her, stakes this Ring,
 And would so, had it beene a Carbuncle
 Of Phœbus Wheele ; and might so safely, had it 225
 Bin all the worth of's Carre. Away to Britaine
 Poste I in this designe : Well may you (Sir)
 Remember me at Court, where I was taught
 Of your chaste Daughter, the wide difference 229

223. *Ring*,] Ff, Rowe, Pope, Han.
 Sta. *ring*; Theob. et cet.

224-226. *And...Carre.*] In parentheses, Pope, Han.

225. *Phœbus*] *Phœbus'* Pope.

226. *Bin*] *Been* F₄.

227. *designe*:] *design*. Johns.

228. *Court*,] *court*; Dyce, Glo. Cam.

229. *Daughter*,] Ff, Rowe, Johns. Sta.
daughter Pope et cet.

of the sentence while so slight a word as *her* or *their* remains with nothing to depend on. The same explanation applies to *mine*, which, though unemphatic immediately before its noun, is emphatic when separated from its noun.

222, 223. **No lesser . . . Then I did truly finde her**] ECCLES: That is, perhaps, 'than I did find her *confident of it also*.' The sense of the word, however, may be somewhat altered when applied to her; in the latter case it seems to have the significance of *resolute in maintaining*.—SCHMIDT (*Lex.*, p. 1421, b.): Sometimes one noun is implied by another, as in the present sentence, where the words mean 'than I found her truly honest or honourable.'

224. **Carbuncle**] '*Carbunculus* is a precious stone, and shineth as Fire, whose shining is not overcome by night. It shineth in dark places, and it seemeth as it were a flame. And the kindes thereof be twelue, and the worthiest be those that shine and send out beames, as it were fire, as *Isidore* sayth. There it is sayde that *Carbunculus* is called *Antrax* in Greeke, and is gendered in Libia among the Troylodites. Among these twelue manner kindes of Carbuncles, those Antracites be the best that haue the colour of fire, and be compassed in a white veine, which haue this propertie: If it be throwen in fire, it is quenched as it were among dead coales, and burneth if water be throwen thereon. Another kind of a Carbuncle is called *Scandasirus*: and hath that name of a place in the which it is found. In this maner of kind as it were within bright fires, bee seene as it were certaine droppes of gold. And this precious stone is of greate price without comparison in respect of other. . . . And if this be heated in the Sunne with froting of fingers, it draweth to it selfe strawe and leaues of bookes. . . . And if it be sometime graued and printed with waxe, it taketh with him a parte of the waxe, as it were with biting of a beast.' [Batman adds: 'The Carbuncle orient is of the colour of red lead, and in the night sparkling like a coale.']—*Batman vppon Bartholome* (Lib., xvi, chap. 26).—Pliny, in Chap. vii. of his Thirty-seventh Book, treats of *Carbuncles or Rubies*, and draws little or no distinction between them. Antony commends one of his soldiers to Cleopatra who says she will give him an armour all of gold. 'He has deserved it,' exclaims Antony, 'were it Carbunkled Like holy Phœbus carre.'—IV, viii, 36 of this edition. WALKER (*Crit.*, i, 155) quotes this latter passage and the present from *Cymbeline* among about twenty others as illustrations of Ovid's 'Influence on Shakespeare.' The description of the chariot of Phœbus is from the story of Phæton in *Metam.*, ii, 107.—ED.

'Twixt Amorous, and Villanous. Being thus quench'd 230
 Of hope, not longing; mine Italian braine,
 Gan in your duller Britaine operare
 Most vildely: for my vantage excellent.
 And to be breefe, my practise so preuayl'd
 That I return'd with simular prooffe enough, 235
 To make the Noble *Leonatus* mad,
 By wounding his beleefe in her Renowne,
 With Tokens thus, and thus: auerring notes
 Of Chamber-hanging, Pictures, this her Bracelet
 (Oh cunning how I got) nay some markes 240
 Of secret on her person, that he could not
 But thinke her bond of Chastity quite crack'd, 242

231. *longing*]; *longing*, Theob. et seq.

232. *Gan*] 'Gan F₃F₄.
operare] F₁. *operate* Ff.

233. *vildely*] *vildly* F₂F₃. *vilely* F₄.
vantage] 'vantage Var. '73. *van-*
tage, Cap. et cet.

excellent.] *excellent*, Rowe ii,
 Pope. *excellent*; Theob. et seq.

234. *And*] *And*, Theob. et seq.
preuayl'd] Ff, Rowe, Cap. Sta.

Dyce ii, iii. *prevail'd*, Pope et cet.

235. *simular*] *similar* Cap.

235. *prooffe enough*.] Ff, Rowe. *proof*,
enough Coll. *proof enough* Pope et cet.

237. *Renowne*.] *renown* Cap. et seq.

239. *Chamber-hanging*] *Chamber*
hanging Ff, Warb.

Bracelet] *bracelet*; Theob. Warb.
bracelet, Han. Johns. et seq.

240. *cunning*] *cunning!* Theob. Warb.
 Johns. *cunning*, Cap. et seq.

got] *got it*) Ff, +. *got it!* Han.
 Cap. et seq.

241. *person*.] *person*; Theob. Warb.
 Johns.

229, 230. the wide difference 'Twixt Amorous, and Villanous] The COWDEN-CLARKES: It well becomes the greatest Poet-moralist that ever wrote thus to vindicate a truth too little understood and believed. Love,—true love, pure love, love itself,—is as widely different from vileness as heaven from earth. Love, in its unselfishness, ungrossness, unmeanness, is as opposite to base and evil properties as light and dark. Love, in its divine essence, is as contrary to coarseness as spirituality to materialism.

232. *your duller Britaine*] That is, Posthumus.

235. *simular*] DYCE (*Gloss.*), SCHMIDT (*Lex.*), ONIONS (*Gloss.*), CRAIGIE (*N. E. D.*) all give 'counterfeited' as a paraphrase of this word. But is this wholly accurate? What was there untrue or counterfeit in Iachimo's 'averred notes'? His descriptions of the pictures, the chamber-hangings, etc., were not counterfeited, they were true and genuine. So also was the bracelet—even so the mole cinque-spotted. None of Iachimo's proofs was 'counterfeit.' Posthumus drew wrong inferences from true premises. Would not *specious* or *plausible* be a paraphrase better than 'counterfeited'?—ED.

238. *auerring notes*] JOHNSON: Such marks of the chamber and pictures as *averred* or confirmed my report.—DOWDEN regards 'averring' as an active present participle equivalent to *avouching*; wherein I think he is right.—ED.

I hauing 'tane the forfeyt. Whereupon,
Me thinks I see him now.

243

243. 'tane] *tane* Ff. *ta'en* Rowe.
243, 244. *forfeyt. Whereupon, ... now.*] F₂. *forfeit, whereupon, ... now.* F₃F₄.
forfeit; whereupon, ... now— Rowe, +.

forfeit; whereupon—...now— Johns.
Varr. Mal. Steev. Varr. *forfeit: where-
upon—...now!* Ktly. *forfeit. Where-
upon,—...now—* Cap. et cet.

243. I hauing 'tane the forfeyt] LADY MARTIN (p. 217): Imagine Imogen's state of mind during the recital! Oh, the shame, the agony with which she hears that her 'dear lord' has indeed had cause to think her false! All is now clear as day. The mystery is solved; but too late, too late! She remembers the supposed treasure in the chest, although Iachimo does not speak of it. Then the lost bracelet! How dull she has been not to think before of the way it might have been stolen from her! Worst misery of all, Posthumus has died in the belief of her guilt. No wonder he wished for her death! What bitter hopeless shame possesses her, even as though all were true that he had been told! Only in the great revealing of all mysteries hereafter will Posthumus learn the truth. But till then she has to bear the burden of knowing with what bitter thoughts of her he passed out of life.

Ah, dear friend, as I write, the agony of these thoughts seems again to fill my mind, as it ever used to do when acting this scene upon the stage. I wonder if I ever looked what I felt! It is in such passages as these that Shakespeare surpasses all dramatic writers. He has faith in his interpreters, and does not encumber them with words. None could express what then was passing in Imogen's soul. At such moments Emerson has truly said, we only 'live from a great depth of being.'

I cannot conceive what Imogen would have done eventually had Posthumus been indeed dead. But I can conceive the strange bewildered rapture with which she sees him spring forward to interrupt Iachimo's further speech. He is not dead! He has heard her vindication! and she, too, lives to hear his remorse, his self-reproaches, his bitter taunts upon his own credulity. [I for one shall be ever infinitely grateful to Lady Martin for ushering me reverently into the very heart and soul of the women whom she so graciously reveals. Gifted, thrilling actors and actresses have there been, but none has had the power so supremely as Lady Martin of analysing and interpreting the innermost springs of emotion in the souls of the heroines whom she has represented on the stage. I cannot afford to lose one golden word of hers.—ED.]

244. Me thinks I see him now] MURDOCH (p. 147, gives an account of the acting of Posthumus by the younger Kean, 'at the Arch Street Theatre in Philadelphia about 1832,' wherein occurs the following): At these words Kean suddenly darted from his concealment, and, dashing down the stage, struck his attitude, and exclaimed with a wild outburst of passion, sharp, harsh, and rattling in tone, 'Ay, so thou dost, Italian fiend!' As the instantaneous flash and bolt startle the beholder, so the actor seemed to electrify his auditors; they broke out into the most determined and prolonged applause. There came, in tones of mingled rage and remorse, the choking utterance of self-reproach: 'Aye me, . . . To come.' Here a sudden transition brought out the next lines in bold, ringing notes of adjuration: 'Oh give me cord, or knife, or poison, Some upright justicer!' Now the voice was changed to impetuous command, fierce and imperious denunciation, high, strong, and full-toned: 'Thou king, send out . . . A sacriligious thief to do 't.' This was followed by a mingling of the tearful tones of pity and pathetic admiration on the

Post. I fo thou do'tt, 245
 Italian Fiend. Aye me, most credulous Foole,
 Egregious murtherer, Theefe, any thing
 That's due to all the Villaines past, in being
 To come. Oh giue me Cord, or knife, or poyson,
 Some vpright Iusticer. Thou King, fend out 250
 For Torturors ingenious : it is I
 That all th'abhorred things o'th'earth amend
 By being worfe then they. I am *Posthumus*,
 That kill'd thy Daughter : Villain-like, I lye,
 That caus'd a lesfer villaine then my selfe, 255
 A sacrilegious Theefe to doo't. The Temple

245. *Post.*] *Post.* [Coming forward.
 Rowe. Rushing forward. *Sta.*

I] *I*, *Ff.* *Ay*, Rowe.

246. *Fiend.*] *fiend*:— *Cap.* *fiend!*
 Rowe et cet.

Aye] *Ff.* *Ay* Rowe, Pope, Dyce,
Sta. *Glo.* *Cam.* *ah* *Theob.* ii. et cet.

247. *murtherer*] *murderer* *Johns.* *Var.*
 '73 et seq.

248, 249. *being To*] *being*, *To* Rowe
 et seq.

249. *come.*] *come*— Rowe, +. *come!*
Cap. et seq.

or knife] *knife* *F₃F₄*, Rowe.

250. *Iusticer.*] *justicer!* Pope et seq.

250. *Thou King,*] *Thou*, *king*, *Theob.*
Warb. et seq.

251. *Torturors*] *Tortures* *F₂F₃*. *Tor-*
turers *F₄*.

252. *th'*] *Ff*, +, *Dyce* ii, iii. *the* *Cap.*
 et cet.

o'th'] *F₄*, +, *Dyce* ii, iii. *oth'*
F₂F₃. *o'the* *Cap.* et cet.

amend] *Ff*, Rowe i, *Dyce*, *Glo.*
Cam. *amend*, Rowe ii. et cet.

254. *lye,*] *lie*; *Theob.* et seq.

256. *sacrilegious*] *sacrilegious.* *F₂*.

Theefe] *thief*, *Theob.* et seq.

doo't,] *Ff*, +, *Cam.* *Ktly.* *do't*;
Cap. et cet.

words 'The temple of virtue was she; yea, and she herself.' Choking sobs now give way to vehement utterance and piercing tones that seemed to penetrate the brain with the wild notes of insanity: 'Spit, and throw stones, . . . Be called Posthumus Leonatus.' Here the climax of passion and fury culminated, while the words 'And Be villany less than 'twas' formed a forcible cadence. Then, as if all the elements of indignant reproach and self-condemnation had spent themselves, the actor poured forth a flood of tenderness that seemed to upheave the very depths of his soul, exclaiming in an ecstasy of love and grief: 'O Imogen! My queen, my life, my wife! O Imogen, Imogen, Imogen!'

246. *Aye me*, etc.] *STAUNTON* (*Athenæum*, 14 June, 1873): Absurdly wrong. Read, unquestionably: 'Give me,—most credulous fool, Egregious murderer, thief—anything That's due to all the villains past, in being *or* To come!'—that is, 'Give me any punishment that's due,' etc. The old spelling 'Aye me' in part, perhaps, led to the error. [Does not Staunton overlook the force of 'anything'? Posthumus cannot find epithets vile enough wherewith to stigmatise his own conduct, and therefore says, in effect, 'call me anything that would befit the very worst of villains.'—ED.]

250. *Iusticer*] *REED*: The most ancient law books have *justicers* of the peace as frequently as *justices* of the peace.

- Of Vertue was she ; yea, and she her selfe. 257
 Spit, and throw stones, cast myre vpon me, fet
 The dogges o'th'treet to bay me : euery villaine
 Be call'd *Posthumus Leonatus*, and 260
 Be villany lesse then 'twas. Oh *Imogen!*
 My Queene, my life, my wife : oh *Imogen*,
Imogen, Imogen.
Imo. Peace my Lord, heare, heare.
Post. Shall's haue a play of this? 265
 Thou scornfull Page, there lye thy part.
Pis. Oh Gentlemen, helpe,
 Mine and your Mistris : Oh my Lord *Posthumus*,
 You ne're kill'd *Imogen* till now : helpe, helpe,
 Mine honour'd Lady. 270
Cym. Does the world go round?
257. *selfe.] self—* Pope, Theob. Han. Warb. *self*, Var. '21, *self* Coll. i. (misprint).
 258. *Spit] Spet* F₂F₃.
me,] me; Coll.
 259. *o'th' oth'. o'the* Cap. et seq.
bay] bait F₃F₄, Rowe, Pope, Han.
 260. *Leonatus,] Ff,+, Coll. Ktly, Cam. Leonatus; Cap. et cet.*
 261. *'twas.] Ff, Rowe, Pope, Han. Cap. 'twas! Theob. et cet.*
 261; 262. *Oh; oh] O* Cap. et seq.
 262. *wife:] wife!* Rowe ii. et seq.
 263. *Imogen.] Imogen!* Rowe ii. et seq.
 264. *Peace] Peace,* F₃F₄.
Lord,] Ff,+. lord! Coll. *lord;* Cap. et cet.
heare.] Ff, Cap. hear! Knt, Ktly. *hear—* Rowe et cet.
 265. *Shall's] Shalls* F₂.
- 265, 266. *Shall's...Page]* One line, Han. Cap. et seq.
 266. [Striking her, she falls. Rowe. He throws her from him: she falls. Ingl.
 267; 268. *Oh] O,* Cap. et seq.
 267. *Gentlemen,] Gentlemen Ff. helpe,] Oh, help,* Han. *help, help!* Cap. Huds. *help* Var. '78, '85, Mal. Knt, Sta. *help, help* Steev. Varr. Ktly. *help!* Dyce, Glo. Cam. [Catching her. Cap.
 268. *Mistris:] Mistress—* Rowe,+, Cap. Var. '78, '85. *Mistress.* Coll. *Posthumus,] Posthumus!* Rowe et seq.
 269. *now:] Ff, Sta. now.* Coll. Dyce, Ktly, Glo. Cam. *now—* Rowe et cet. *helpe, helpe,] Ff, Rowe ii,+. help, help!* Rowe i. et cet.
 270. *Lady.] Lady—* Rowe,+. *lady!* Cap. et seq.

257. and she her selfe] JOHNSON: That is, She was not only *the temple* of virtue, but virtue herself.

260, 261. and Be villany lesse then 'twas] VAUGHAN: That is, 'let the term "villainy" hereafter signify some degree of criminality much less than it used to mean.'—DOWDEN: Let any other villany seem little in comparison with my offence. [Unquestionably.—ED.]

264. heare, heare] COLLIER (ed. ii.): It may perhaps be doubted whether *Imogen* does not mean *here, here!* intending to avow herself to *Posthumus*.

268. Mine and your Mistris] See, for the use of 'mine,' line 221, or ABBOTT, § 238. In the present case it is possible that 'mine' is used for the sake of euphony.

- Poſth.* How comes theſe ſtaggers on mee? 272
Pifa. Wake my Miſtris.
Cym. If this be ſo, the Gods do meane to ſtrike me
 To death, with mortall ioy. 275
Pifa. How fares my Miſtris?
Imo. Oh get thee from my fight,
 Thou gau'ſt me poyſon : dangerous Fellow hence,
 Breath not where Princes are.
Cym. The tune of *Imogen*. 280
Pifa. Lady, the Gods throw ſtones of fulpher on me, if
 That box I gaue you, was not thought by mee 282

272. comes] come Rowe et seq. 279. Breath] Ff, Rowe, Cap. Breathe
 273. Wake] Wake, Rowe ii. et seq. Pope et cet.
 Miſtris.] F₃F₄, Rowe, Pope, Cap. 280. Imogen.] Imogen! Pope et seq.
 Miſtais F₂. Miſtreſſ! Theob. et cet. 281. Lady...on me,] One line, Pope, +,
 276. Miſtris?] Pope et seq. Miſtris. Cap.
 Ff, Rowe. the Gods...me, if] One line Mal.
 277. Oh] O Pope ii. et seq. et seq.
 fight,] ſight; Theob. Warb. et 281. fulpher] ſulphure F₂F₃. ſulphur
 seq. ſight, Pisanio. Elze. F₄.
 278. hence,] Ff, Rowe, Pope. hence; 281, 282. if That box] If what Pope +,
 Cap. hence! Theob. et cet. If that Cap.

272. comes] See ABBOTT (§ 335) for other instances of the 'inflection in -s preceding a plural subject.' 'When the subject is as yet future and, as it were, unsettled, the third person singular might be regarded as the normal inflection.'

272. staggere] JOHNSON: This wild and delirious perturbation.

280. The tune of Imogen] ECCLES: Intended, probably, to express the natural sweetness of her voice, which served to confirm her discovery. [From the interpretation suggested by Eccles there is not among editors, as far as I know, a dissenting voice, and, in confirmation, references are made to Arviragus's 'How angell-like he sings,' IV, ii, 65, and to quotations furnished by Schmidt's *Lex.*, such as, 'with thy tongue's tune delighted,' *Sonn.*, 141; 'the tune of your voices,' *Coriol.*, II, iii, 92, etc. Yet in the present instance it is not the tune of 'a voice' or of 'a tongue,' but of a woman. Is not 'tune' here the *character, temper, disposition*? When Macduff hears that his wife and babes have been savagely slaughtered by Macbeth, he exclaims, 'But gentle heavens, Cut short all intermission; front to front Bring thou this fiend of Scotland and myself; Within my sword's length set him; if he 'scape, Heaven forgive him too!' Thereupon Malcolm replies, 'This tune goes manly.' There can be no reference here to the sound of a voice. It is the mood, the temper, the disposition. Thus also it seems to me that 'tune' is used in the present passage, which I do not, and cannot, and will not believe Shakespeare ever wrote.—ED.]

281. stones of sulpher] SCHMIDT (*Lex.*): Thunderbolts. In *Othello*, 'Are there no stones in heaven But what serve for thunder?' V, ii, 234; and in *Coriol.*, 'And yet to charge thy sulphur with a bolt That should but rive an oak,' V, iii, 152.

- A precious thing, I had it from the Queene. 283
Cym. New matter still.
Imo. It poyfon'd me. 285
Corn. Oh Gods!
- I left out one thing which the Queene confest,
 Which must approue thee honest. If *Pafanio*
 Haue (said she) giuen his Mistris that Confection
 Which I gaue him for Cordiall, she is feru'd, 290
 As I would ferue a Rat.
Cym. What's this, *Cornelius*?
Corn. The Queene (Sir) very oft importun'd me
 To temper poyfons for her, still pretending
 The satisfaction of her knowledge, onely 295
 In killing Creatures vilde, as Cats and Dogges
 Of no esteeme. I dreading, that her purpose
 Was of more danger, did compound for her
 A certaine stufte, which being tane, would cease
 The present powre of life, but in short time, 300
 All Offices of Nature, should againe
 Do their due Functions. Haue you tane of it?
Imo. Most like I did, for I was dead. 303
283. *thing,*] *thing!* Han. *thing:*
 Theob. Warb. et seq.
 284. *still.] still?* Pope et seq.
 288. *honest.] honest:* Cap. et seq.
 288-291. *If...Haue () giuen...Rat.]*
 As quotation, Dyce, Sta. Glo. Cam.
 Ktly.
 288. *Pafanio]* F₁.
 294. *her,]* Ff, Glo. Cam. *her;* Rowe
 et cet.
 295. *knowledge,]* *knowledge* Dyce,
 Glo. Cam.
 296. *vilde]* *vild* F₃. *vile* F₄.
296. *Dogges]* *dogs,* Cap. Varr. Mal.
 Dyce, Glo. Cam.
 297. *esteeme.] esteem,* Ff. *esteem;*
 Rowe et cet.
I dreading,] *I, dreading* Theob.
 Warb. et seq.
 299; 302. *tane]* *ta'en* Rowe.
 299. *ceafe]* *seize* Ff, Rowe, Pope,
 Theob. Han. Warb.
 300. *life,]* Ff, Rowe, Pope, Han. Glo.
 Cam. *life;* Theob. et cet.
 301. *Nature,]* *Nature* F₄ et seq.

294. To temper] COLLIER (ed. ii.): This does not here mean merely to prepare or compound poisons, but to render them of the peculiar strength the queen might require.

303. for I was dead] 'That is, *insensible, fainting*, in a state of suspended animation,' remarks LETTSOM *apud* WALKER (*Crit.*, ii, 329), who says: Compare 'Enter Arviragus, with Imogen dead,' etc., IV, ii, 253. One might, perhaps, compare Spencer's 'Our pleasant Willy, ah! is dead if late.' So understood Sidney, *Arcadia*, Book iii, p. 297, [ed. 1598, p. 315 *verso*, ed. 1590]: 'His *Impresa* was a *catoblepta* which so long lies dead, as the Moone (whereto it hath so naturall a sympathie) wants her light.' Spenser, *F. Q.*, Book iv, C. vii, St. ix.: 'For she

Bel. My Boyes, there was our error.
Gui. This is fure *Fidele*. 305
Imo. Why did you throw your wedded Lady fro you?
 Thinke that you are vpon a Rocke, and now 307

304. *My Boyes*] As closing line 303,
 Han. Cap. Var. '78 et seq.

305. *is fure*] *is, sure*, Theob. Warb.
 Johns. Coll. Dyce, Sta. Glo. Cam. *is*

sure, Steev. Varr. Knt, Sing. Ktly.

306. *frol*] *from* Rowe et seq.

307. *Rocke*,] *rock*; Cap. et seq.

(deare ladie) all the while was dead, Whilest he in armes her bore; but, when she felt Herself down soust, she waked out of dread Straight into grieffe,' etc.—VAUGHAN (p. 541) imagines that this, 'if correctly printed,' is here 'equivalent to "I was put to death."'

306. **Why did you . . . fro you?**] SPRENGEL (p. 9): This question seems to me to be more appropriate to Cymbeline than to Imogen.

307. **Thinke that you are vpon a Rocke**, etc.] WARBURTON: 'Tis plain that the true reading is 'upon a *mock*,' *i. e.*, a farce, a stage play. Besides, the common reading is nonsense.—JOHNSON: In this speech or in the answer there is little meaning. I suppose she would say: Consider such another act as equally fatal to me with precipitation from a rock, and now let me see if you will repeat it.—CAPELL (p. 121): To be hunting for either allusion or metaphor, or looking farther than the mere natural sense of the words of this speech, is to want perception of tenderness; and of the wild effusions of it, which a heart like that of the speaker's pours out upon such occasions as this is.—MR SMITH (*apud* GREY, ii, 228): The reading 'rock' is not true, as may easily be perceived by Posthumus's answer: 'Hung there like fruit,' etc. From whence it is plain that Imogen had compared him to some *tree* upon a *rock*, and that the tree had slipt out of the text. I think it should be restored thus: 'Think that you are a *cedar* on a rock, and now,' etc., *i. e.*, think that you are in a durable, permanent state of happiness, of which a *cedar* on a *rock* is a beautiful and strong metaphorical similitude. Further, the *cedar* beareth fruit at all times of the year; new fruit and old, the leaf never falleth. [As a distinctive family name, 'Mr Smith' can be hardly deemed a success. But he looms large when we learn, as we do from Dr Grey's *Preface*, that he was 'the most friendly and communicative man living,' and furthermore that he was 'the reverend Mr Smith of Harleston in Norfolk.' He contributed valuable notes to Grey's volumes.—ED.]—HEATH (p. 490): Consider that you have just escaped being wrecked in the full persuasion of my infidelity and death, and are at last got safe on a rock; now throw me from you again if your heart will give you leave.—ECCLES: She intends by the suggestion of imaginary peril to inspire him with an apprehension of his actual danger, and that remorse which he is likely to incur by a repetition of such violence.—PYE (p. 281): Imogen comes up to Posthumus as soon as she knows the error is cleared up, and, hanging fondly on him, says, not as upbraiding him, but with kindness and good humour, 'How could you treat your wife thus?' in that kind of endearing tone which most of my readers, who are husbands and fathers, will understand, who will add *poor* to wife. She then adds, now you know who I am, suppose we were on the edge of a precipice, and throw me from you; meaning, in the same endearing irony, to say, I am sure it is as impossible for you to be intentionally unkind to me as it is for you to kill me. [Let me hasten to swear to the reader of the foregoing note that, to the best of my knowledge and

[307. Thinke that you are vpon a Rocke, etc.]

belief, Pye did not intend it as burlesque. Nay, Singer prints it seriously as his own, word for word, without quotation marks or any reference to the real author. And be it remembered that for twenty-three years Pye was Poet Laureate of England!—ED.]—WHITE (ed. i.): A passage of impenetrable obscurity. There is probably a corruption of 'you are upon a rock.' 'Rock' may be a misprint of *neck*; and perhaps the original words were something like 'Think she's upon your neck.' No explanation has been given that is worth repeating.—DYCE (ed. ii, quoting White's note): I believe the simple meaning of this affecting passage is: 'Now prove your love; if you throw me from your arms now, my fall will be as fatal to me as if you had precipitated me from a rock.'—HUDSON: There may, indeed, be some doubt as to what Imogen means by 'rock,' whether the edge of a precipice or something else. But she has a rare vein of humour in her composition which crops out now and then; though, apparently, without her being at all conscious of it; as when she calls her hands 'these poor pickaxes.' Here her humour seems to take on a form of loving and trustful irony; for, after what has just passed in her hearing, she knows right well that her husband would die a hundred times rather than lift his finger to hurt her. So I think Heath's explanation is very satisfactory.—INGLEBY: 'Rock' is here usually interpreted as a synonym for cliff or precipice. But it is surely enough to take it to mean rocky eminence, as a man who in shipwreck has found such a refuge. That Shakespeare meant this is proved by his recurrence to the nautical metaphor in line 468, below: 'Posthumus anchors on Imogen.' It is there he has found anchorage for his tempest-tossed ship; and with this in mind she very touchingly adds, 'Now throw me from you,' *i. e.*, cast yourself once more adrift.—THISELTON: That is, 'upon the firmest of firm ground.' The idea of 'a rock' is the exact opposite of that suggested by 'staggers,' line 272.—DOWDEN (p. 197): I would doubtfully make a suggestion, though I do not construct an emendation. Posthumus has struck Imogen to the ground; she has risen, clasped him in an embrace, and challenges him to throw her again. The action might playfully be imagined as that of wrestlers; in connection with 'throw,' a wrestling word which means grip (and also meant embrace), might be the right substitute for 'rock.' The word 'lock,' used by Milton in his *Letter on Education*, 'the locks and grips of wrestlers,' might in some measure suit the situation, but I go no further than to mention this as a point possibly worth bearing in mind. [A plausible suggestion, indeed,—thus modestly, almost timidly, put forth by an editor whose learning and experience would almost justify a Warburtonian dogmatism; it cannot but enlist prepossession in its favour, coupled with a wish that further investigation may add to its probability or even certainty. Happily, this proves to be the case; in an 'Additional Note' (p. 212) Dowden continues]: When the foregoing note was written I had before me no example of such a phrase as 'upon a lock' in the wrestling sense of the word 'lock.' Mr Hart gave me Elizabethan examples of the word,—not the phrase,—from Dekker's *Honest Whore* (Pearson's *Dekker*, ii, 149), and from Sir John Harington's *Epigrams*, 16. He added from *A Mistaken Husband* (1675), IV, i: 'If you are *upon that lock*.' Through the kindness of Mr Bradley and Dr Murray I have seen the article of the *N. E. D.* which deals with 'lock.' It gives an excellent example of the word of the date 1616: J. Lane, *Squiere's Tale* (Chaucer Soc.), 129, note: 'Both closelie grapplinge with a mutual locke.' And under this wrestling sense of the word the Dictionary cites: 1650, Cromwell in Carlyle's *Letters and Speeches* (1871), iii, 40: 'Being indeed

Throw me againe.

308

Poff. Hang there like fruite, my soule,

Till the Tree dye.

310

308. [Throwing her arms about his neck. Han.

310. *Till*] 'Till Rowe,+, Cap. Varr. *dye.*] *die!* Pope et seq.

upon this lock'; 1672, Marvel, *Reh. Transp.*, i, 159: '*the lock . . . that I have the Nonconformists upon*'; 1699, R. 'L'Estrange, *Erasm. Colloq.* (1711), 225: 'He was now *upon the same lock* with Balbinus'; 1723, Woodrow, *Corr.* (1843): '—rather than put the Colonel *upon the lock.*' It seems certain that if Imogen had said, 'Think that you are upon a lock, and now Throw me again,' the words would have been in accordance with the usage of the language, and they would have been at once understood as meaning, 'Think that you are engaged in a wrestling embrace, and give me another fall.'—HEREFORD: That is, as a shipwrecked sailor. Cf. the close of Goethe's *Tasso*: 'So klammert sich der Schiffer endlich noch Am Felsen fest.'—ROLFE: If we suppose that Imogen here throws her arms about her husband's neck, all is clear enough. Having done this, she says, 'Now imagine yourself on some high rock, and throw me from you again—if you have the heart to do it.' This action is necessary also to explain the reply to Posthumus, 'Hang there,' etc. Ingleby . . . thinks his interpretation is confirmed by the nautical metaphor on 'anchors,' but it is too far off to have any bearing on the figure here. Besides, it is in the mouth of another speaker. [If Imogen's words were to all of us, as to Grant White, of 'impenetrable obscurity,' I think we should gladly accept at once Dowden's *lock* as an *emendatio certissima*; but to some of us the obscurity is so penetrable that whatever of vagueness there be, we find therein a heightened poetic charm. We recall that Posthumus has wavered in his sworn faith beyond the limits of forgiveness; and that even to his resolve to die he has not been steadfast. Natures like this, unless they are to be for ever feathers to every wind that blows, must consent to find peace and rest at last only on foundations as firm set as earth's base. Such granitic foundation Imogen's unshaken devotion offered.—Ed.]

309, 310. Hang there like fruite, my soule, Till the Tree dye] From *The Memoir of Lord Tennyson* by his son (ii, 425, Oct., 1892): 'On Monday morning at 8 o'clock he sent me for his Shakespeare. I took him Steevens's edition, *Lear*, *Cymbeline*, and *Troilus and Cressida*, three plays which he loved dearly. He read two or three lines, and told Dr Dabbs that he should never get well again. . . . At his request I read some Shakespeare to him. . . . On Tuesday . . . at noon he called out, "Where is my Shakespeare? I must have my Shakespeare." Then he said, "I want the blinds up, I want to see the sky and the light." . . . On Wednesday . . . at 2 o'clock he again asked for his Shakespeare, and lay with his hand resting on it open, and tried to read it. . . . Suddenly he gathered himself together and spoke one word about himself to the doctor—"Death?" Dr Dabbs bowed his head, and he said, "That's well." . . . At a quarter to four he tried to read, but could not. He exclaimed, "I have opened it." Whether this referred to the Shakespeare opened by him at "Hang there like fruit, my soul, Till the tree die," which he always called among the tenderest lines in Shakespeare; or whether one of his last poems, of which he was fond, was running through his head I cannot tell: "Fear not thou the hidden purpose of that Power which alone is great, Nor the myriad world, His shadow, nor the silent Opener of the Gate." He then spoke his

Cym. How now, my Flesh? my Childe?
 What, mak'st thou me a dullard in this Act?
 Wilt thou not speake to me?

Imo. Your blessing, Sir.

Bel. Though you did loue this youth, I blame ye not,
 You had a motiue for't. 315

Cym. My teares that fall
 Proue holy-water on thee; *Imogen*,
 Thy Mothers dead.

Imo. I am forry for't, my Lord. 320

Cym. Oh, she was naught; and long of her it was
 That we meet heere so strangely: but her Sonne
 Is gone, we know not how, nor where.

Pifa. My Lord,
 Now feare is from me, Ile speake troth. Lord *Cloten* 325

- | | |
|---|---|
| 311. <i>now,</i>] <i>now!</i> Coll. Sing. Ktly. | seq. |
| <i>Flesh?</i>] <i>flesh</i> , Cap. et seq. | 318. <i>thee;</i>] <i>thee!</i> Theob. et seq. |
| 312. <i>What,</i>] <i>What!</i> Coll. Sing. Ktly. | 319. <i>Mothers</i>] <i>Mother's</i> F ₃ F ₄ . |
| 314. [Kneeling. Rowe. | 320. <i>I am</i>] <i>I'm</i> Pope, +, Var. '85,
Dyce ii, iii. |
| 315. [To Guid. Arvir. Pope. | 321. <i>Oh,</i>] <i>O!</i> Coll. <i>O</i> , Cap. et cet. |
| <i>Though</i>] <i>Tho'</i> Rowe ii, +. | <i>naught</i>] <i>nought</i> F ₄ . |
| <i>ye</i>] <i>you</i> F ₄ , Rowe, +, Var. '78,
'85, Mal. | <i>long</i>] <i>'long</i> Johns. Varr. Steev. |
| <i>not,</i>] <i>not</i> ; Cap. et seq. | Varr. Coll. Sta. Sing. Ktly. |
| 317. <i>teares...fall</i>] Ff, Coll. Dyce, Sta.
Glo. Cam. <i>tears,...fall</i> , Theob. et cet. | 325. <i>me, Ile</i>] <i>me. I'll</i> Rowe ii. |
| 318. <i>holy-water</i>] <i>holy water</i> Cap. et | <i>troth</i>] <i>truth</i> F ₄ , +. |
| | Cloten] Clotten F ₂ F ₃ . |

last words, a farewell blessing, to my mother and myself. For the next hours the full moon flooded the room and the great landscape outside with light; and we watched in solemn stillness.'

312. **mak'st thou me a dullard in this Act?**] STAUNTON: Do you give me, in this scene, the part only of a looker-on? Shakespeare was thinking of the stage.

315. **Though you did loue this youth, I blame ye not**] ECCLES: What cause for blame could possibly arise from their affection for the supposed youth it is not easy to discover. The turn of thought would be more natural by the substitution of *That* for 'Though.' [Possibly, Cymbeline recalled his own opposition to Posthumus, whom, in express words, he has not yet pardoned; and we have here an intimation that the pardon will be eventually freely given, since it is given to those who, although brothers, were comparative strangers.—ED.]

317. **My teares**] The tears are not shed in memory of the queen, albeit the punctuation of the Folio might give that impression.—ED.

321. **and long of her**] Possibly, in a very correct modern text it would be proper to print, as many editors have printed (see *Text. Notes*), 'and 'long of her,' *i. e.*, 'along of her.' The *N. E. D.* gives the present line under 'Along.' 'Long' occurs, however, so frequently in Shakespeare and elsewhere that, I think, the apostrophe is needless.—ED.

Vpon my Ladies missing, came to me 326
 With his Sword drawne, foam'd at the mouth, and swore
 If I discouer'd not which way she was gone,
 It was my infant death. By accident,
 I had a feigned Letter of my Masters 330
 Then in my pocket, which directed him
 To seeke her on the Mountaines neere to Milford,
 Where in a frenzie, in my Masters Garments
 (Which he inforc'd from me) away he postes
 With vnchaste purpose, and with oath to violate 335
 My Ladies honor, what became of him,
 I further know not.

Gui. Let me end the Story : I slew him there.

Cym. Marry, the Gods forefend.

I would not thy good deeds, should from my lips 340
 Plucke a hard sentence : Prythee valiant youth

- | | |
|---|--|
| 326. <i>Ladies</i>] <i>lady's</i> Rowe. | 336. <i>honor</i>] Ff. <i>honour</i> . Johns. |
| 327. <i>drawne</i>] <i>drawn</i> ; Cap. et seq. | Ktly. <i>honour</i> ; Rowe et cet. |
| <i>swore</i>] Ff, Rowe, Pope, Han. | 337. <i>further</i>] <i>farther</i> Coll. |
| Knt, Sta. <i>swore</i> , Theob. et cet. | 338. <i>Let...Story</i> :] One line, Pope et |
| 328. <i>was gone</i>] <i>went</i> Pope, +. | seq. |
| 329. <i>death</i>] Ff, +, Coll. Dyce, Glo. | <i>Story</i> :] <i>story</i> . Coll. i. |
| Ktly, Cam. | [Advancing. Cap. |
| 330. <i>Masters</i>] <i>master's</i> Rowe. | 339. <i>forefend</i>] <i>forefend!</i> Theob. et |
| 331. <i>pocket</i>] Ff, Rowe, Pope, Han. | seq. |
| Cap. Coll. Sta. <i>pocket</i> ; Theob. et cet. | 340. <i>deeds, should</i>] <i>deeds should</i> F ₄ et |
| 331, 332. <i>him...her</i>] <i>her...him</i> Rowe, | seq. |
| + <i>him...him</i> Var. '73. | 341. <i>Prythee</i>] <i>Prethee</i> F ₂ . <i>prithee</i> |
| 332. <i>Milford</i>] <i>Milford</i> ; Pope et seq. | F ₃ F ₄ . |

328. *she was gone*] WALKER (*Crit.*, ii, 203), in scanning this line, finds that 'she was' occurs in a place where 'it is clear that [it] must have been pronounced as one syllable, in whatever manner the contraction was effected.' Let the *Text. Notes* show how bravely Pope and his followers, rather than barbarously slur the English language, overleaped the difficulty.—ED.

330. *feigned Letter*] CRAIG: Either a misleading letter, or else the word is used to blind the eyes of Cymbeline to the savage conduct of Posthumus, or it may be that Pisanio wrote another forged (what might be called forged) letter.

335. *With vnchaste purpose*] ECCLES: We have heard the expression of of such purpose by Cloten, only in soliloquy.—WALKER (*Crit.*, iii, 332) asks, 'did Pisanio learn it from a subsequent conversation with the prince in his apartments?' That there was such a conversation Walker probably inferred from III, v, 181, where Cloten tells Pisanio to bring Posthumus's apparel to his chamber, and that he must be 'a voluntary mute to his design.'

337. *I further know not*] WYATT: It is not altogether satisfactory to me that Pisanio here drops out of the play without any recognition from Posthumus and Imogen of his sterling fidelity.

Deny't againe.

342

Gui. I haue fpoke it, and I did it.

Cym. He was a Prince.

Gui. A most inciull one. The wrongs he did mee
Were nothing Prince-like ; for he did prouoke me
With Language that would make me spurne the Sea,
If it could fo roare to me. I cut off's head,
And am right glad he is not fstanding heere
To tell this tale of mine.

345

350

Cym. I am forrow for thee :

By thine owne tongue thou art condemn'd, and muft
Endure our Law : Thou'rt dead.

353

343. *I haue*] *I've* Pope, +, Dyce ii, iii.

did it] *did't* Walker (Vers., 79), Ktly.

345. *inciull*] *uncivil* Cap. Mal. Steev. Varr. Coll. Ktly.

one.] Ff, +, Coll. *one*: Cap. et cet.

348. *If it could*] *could it* Pope, Theob. Han. Warb.

me.] *me*; Cap. et seq.

off's] *offs* F₂. *off his* Ktly.

348. *head.*] *head*; Theob. Warb. et seq.

350. *this tale of mine*] *the tale of me* Han.

351. *I am*] *I'm* Pope, +, Dyce ii, iii. *sorrow*] Ktly. *sory* F₂. *sorry* F₃F₄ et cet.

353. *Law:*] *law*. Coll. Ktly.

Thou'rt] *thou art* Varr. Mal. Ran. Steev. Varr. Knt, Coll. Sing.

dead.] *dead!* Sta.

342. **Deny't againe**] VAUGHAN (p. 542): 'Again' here does not mean 'over again,' because Guiderius had already affirmed once, and had never once denied, but means 'in contradiction to what you have affirmed.' [Vaughan may be right, but I cannot perceive that his whole paraphrase is not contained in the one word 'deny' and with no reference to 'again.' 'Again' has many a meaning besides repetition. In the *Mer. of Venice* Portia says that the Scottish lord borrowed a box of the ear of an Englishman and swore 'he would pay him *again* when he was able' (I, ii, 87). This does not mean he would pay him 'over again.' This example is taken from the *N. E. D.* (s. v. A. 2.) under 'reaction, or reciprocal reaction,' where a second example is also given, from *Ven. & Ad.*: 'Who did not whet his teeth at him *again*,' line 1113. Thus here, I would paraphrase: 'Speak once more and deny what you have said.'—ED.]

351. **I am sorrow for thee**] DYCE: No one, I presume, will attempt to defend ['sorrow'] who recollects that the expression 'I am sorry' occurs more than fifty times in our Author's other plays.—DELIVS: Perhaps 'am' should be omitted, and 'sorrow' taken as a verb.—VAUGHAN (p. 452): Shakespeare, when he desires to represent a person affected by any condition in a high degree, styles him by the name of the abstract condition itself. Thus we have had 'vanities,' 'miseries,' and 'sins,' all instead of 'vain,' 'miserable,' etc. So here 'I am sorrow for thee' is Shakespeare's genuine language, probably, for 'I am truly and greatly grieved for thee,' a more than adequate description of his natural state. [Thus Philip calls Constance, 'O fair affliction.' I think Vaughan is right. In the second line of this very scene the King has said, 'woe is my heart.'—ED.]

Imo. That headlesse man I thought had bin my Lord

Cym. Binde the Offender,

355

And take him from our prefence.

Bel. Stay, Sir King.

This man is better then the man he flew,

As well descended as thy selfe, and hath

More of thee merited, then a Band of *Clotens*

360

Had euer scarre for. Let his Armes alone,

They were not borne for bondage.

362

354. *That headlesse man*] Closing line
353, Pope et seq.

bin] *been* F₄.

355. [To his Guard. Cap.

357. *King.*] Ff, Rowe i, Coll. *King*,
Rowe ii, +. *King*: Cap. et cet.

[Advancing with Arv. Cap.

358. *This man*] *This* Coll. i. (mis-
print). *This youth* Ktly conj.

359. *thy selfe,*] *thyself*; Theob. Warb.
et seq.

360. *merited,*] *merited* Dyce, Glo.
Cam.

361. *scarre*] *scar* F₃F₄. *soar* Bailey
(ii, 138).

alone,] *alone*; Theob. Warb. et
seq.

[To the Guard. Theob.

362. *borne*] *born* F₃F₄.

360. *Band*] For EDWARDS'S humourous conjecture, *pond*, see IV, ii, 219.

361. *Had euer scarre for*] CAPELL (p. 120): That is, for meriting or in attempting to merit.—WHITE: But Cloten had received no wounds in the King's cause; he was killed before hostilities commenced. We have here, it would seem, the same word which has made so much trouble in *All's Well*, IV, ii, 'men make ropes in such a scarre.' See *Supplementary Notes*, [where we find this quotation from *Lingua*, I, vi, Sig. B.: 'Peasants I'll curb your head-strong impudence, And make you tremble when the Lyon roares, Yea [ye] earth-bred wormes, O for a looking glasse: Poets will write whole volumes of this *scarre*.' Hereupon White remarks, 'Now, here we have the same word [as in *All's Well*] with exactly the same spelling; and in both passages the word refers to a startling event or emergency.']—DYCE (ed. ii.): I can see no reason to question the correctness of this passage.—COLLIER (ed. ii.): 'Scarre' can hardly be right; possibly *sense* would be a fitter word.—SINGER: It is impossible to make sense of 'scarre.' There can be no doubt that the Poet's word was *score*, and that the meaning is 'than a band of Cloten's had ever *credit* for, or than could be *scored* to their account.'—THE COWDEN-CLARKES: 'Scar' appears to us as a very characteristic word for a veteran soldier to use, who can conceive no better claim of merit than having plenteous 'scars' to show.—HUDSON: 'Scar,' in any sense known to us, can have no possible fitness here. Doubtless 'scarre' is a misprint for *scorse*, an old word used repeatedly, both as noun and verb, by Spenser, Drayton, Jonson, and others, in the general sense of *bargain, exchange, offset, equivalent, payment*. So that the meaning here is, 'this man is worth more to thee than a whole regiment of such men as Cloten ever had an equivalent for.'—INGLEBY: That is, ever showed evidence of 'desert in service,' earning a like recognition. . . . The argument is simply, that how great soever is the desert of Cloten, or of any number of such fellows, it is less than that of Guiderius. [To me again, as heretofore, the difficulty lies, not in Shakespeare's words, but in that any obscurity should have been found in them.—ED.]

Cym. Why old Soldier :

363

Wilt thou vndoo the worth thou art vnpayd for

By tasting of our wrath? How of descent

365

As good as we?

Arui. In that he spake too farre.

Cym. And thou shalt dye for't.

368

363. *Soldier:] Souldier: F₂F₃. Souldier, F₄. soldier Pope. soldier, Rowe et cet.*

Warb. Cap.

365. *tasting...wrath] tainting...worth*
Craig conj. ap. Dowden.

364. *for] for, Pope et seq.*

368. *Cym.] Cym. [To Gui. or To Bel.*

365. *tasting] tempting Han. hasting*

Nicholson ap. Cam.

365. *By tasting of our wrath] WARBURTON:* But how did Belarius 'undo or forfeit his merit by "tasting" or feeling the King's wrath? We should read *hasting, i. e.*, by hastening, provoking; and as such a provocation is undutiful, the demerit, consequently, undoes or makes void his former worth, and all pretensions to reward.—HEATH (p. 490): Here again Mr Warburton's perverse subtlety will not let him understand one of the most common figures in poetry. 'But how,' quoth he, 'did Belarius undo or forfeit his merit by tasting or feeling the King's wrath?' Why, only by doing that which he knew must draw the King's wrath upon him, and in consequence of which he must taste it. 'Tis the well-known metonymy of the effect for the cause. [To the same effect, Dr JOHNSON.]—CAPELL (p. 120): Notwithstanding what [Heath] has urged in behalf of it, the old reading, 'tasting,' cannot be justify'd; the 'worth' or desert of Belarius could not be undone by 'tasting' the King's 'wrath,' but by doing what would cause him to taste it, by provoking or 'hasting'; a word of the last editors, that is very happily put in its room. [That is, in Capell's text. This reference to Warburton as the 'last editor' is one of the very few proofs that Capell's edition, undated on the title-pages of the volumes, was, at last, prepared before Johnson's, and after Heath's *Revisal*; the title pages of both Johnson and of Heath bear the same date.—ED.]—STAUNTON: Johnson's may be the true sense of the expression; but we have always conceived 'tasting' here to mean *trying, testing*, etc., as in *Twelfth Night*, III, i: '*Taste your legs, sir.*' And again, in Act III, iv: 'put quarrels purposely on others, to *taste* their valour.'—THE COWDEN-CLARKES: We agree with Mr Staunton in thinking that here 'tasting' may be used in the sense of *testing, trying*.—INGLEBY: 'Tasting' is equivalent to 'incurring (or sharing) some measure of.' The word is used in the same sense in line 479 of this scene. The Clarkes think that in the present line the sense suggested by Staunton may lurk—viz., *testing*—but that it is a strained interpretation. [That the Clarkes consider Staunton's interpretation strained, Ingleby may have learned by correspondence with them. I can find nothing to that effect in their edition.—ED.]—VAUGHAN: The sense is: 'Why wilt thou destroy the claims of thy present deserving by making an officious trial of what our anger can do?' [In reading paraphrases of Shakespeare's language, it is always such a comfort to have the original to go to! In the foregoing discussion it is difficult to take any interest. As to the meaning of 'taste,' it is likely that even Falstaff, who lost his voice with halloing and singing of anthems, would have recalled the Psalm, 'O taste and see that the Lord is good'; and for the rest of us, who can forget that solemn chapter in St. Luke where Christ says that 'there be some standing here which shall not taste of death'?—ED.]

Bcl. We will dye all three,
 But I will proue that two one's are as good 370
 As I haue giuen out him. My Sonnes, I muft
 For mine owne part, vnfold a dangerous ſpeech,
 Though haply well for you.
Arui. Your danger's ours.
Guid. And our good his. 375
Bel. Haue at it then, by leaue
 Thou hadd'ft (great King) a Subiect, who
 Was call'd *Belarius*.

Cym. What of him? He is a banish'd Traitor. 379

369. *three*.] *three*: Cap. et seq.
 370. *proue*] Ff, Rowe, Pope, Han. Coll.
 Dyce, Glo. Cam. *prove*, Theob. et cet.
one's] of us Varr. Mal. Ran.
 Steev. Varr. Knt, Ktly. *on's* Ff et cet.
o'us Vaun.

371. *I haue*] *I've* Pope, +.
him.] of *him*. Rowe, +.
 371, 372. *muft...part*] Ff, Rowe i.
muft...part Han. Coll. Cam. *muft...part*
 Johns. *muft...part*, Rowe ii. et cet.

372. *mine owne*] *my own* Theob. ii.
 Warb. Johns. Varr. Mal. Ran.

373, 374. *Though...danger's*] One line,
 reading *danger is*, Steev. Var. '03, '13.

374. *danger's*] *dangers* F₂.

375. *And*] *Ay, and* Cap.

good his.] *good, his*. Theob.
 Warb. Johns. *good yours* Han. *good is*
his Cap. *good is your good*. Elze. *good*
is yours. Vaun.

376, 377. *then, by leaue Thou*] Ff,
 Rowe. *then, by leaue: Thou* Pope, +,
 Dowden. *then—by leaue; Thou* Var.
 '73. *then, by leaue. Thou* Coll. Sta. Glo.
 Cam. *then! By leaue,—Thou* Dyce.
then.—By leaue:—Thou Cap. et cet.

by leaue...who] One line,
 Cap. Varr. Mal. Steev. Varr. Knt,
 Dyce, Elze, Vaun.

377, 378. *Thou...call'd*] One line,
 Pope, +, Var. '21, Coll.

377. *hadd'ft*] *hadst erewhile* Anon. ap.
 Cam.

378, 379. *Belarius...Traitor*] One line
 (omitting *He is*) Pope, +. (retaining *He*
is) Var. '73. *Belarius. Cym. Belarius!*
What of him?...Traitor Dowden conj.

379. *What...He is*] Separate line, Cap.
 Varr. Mal. Ran. Steev. Varr. Knt, Coll.
 Dyce, Sta. Glo. Cam.

He is] *he's* Sta.

369, 370. **We will dye all three, But I will proue**] The COWDEN-CLARKES: We follow the Folio in putting merely a comma after 'three.' Belarius is not asserting the simple fact that he and his sons are willing to die; he is saying that he and they will be willing to die if he be not able to prove that two out of the three are as well-born as he has declared Guiderius to be. [The comma after 'all three,' which the Cowden-Clarkes thus carefully note that they have retained, is recorded in the *Text. Notes* of the Cambridge Edition as omitted by them. I should not have referred to the oversight had it not apparently misled DOWDEN, who opines that 'possibly the Clarkes are right in removing the comma.'—ED.]—ELZE (p. 333): Cymbeline's speech ('And thou,' etc.) is shown by the context to be addressed to Belarius, and not to Arviragus, who has committed no offence whatever. The two persons condemned to death by the King are Guiderius and Belarius, whilst Arviragus is allowed to live; consequently, he is the only person to whom the words 'we will die all three' can be assigned. [If the interpretation by the Clarkes be correct (and it seems undeniable), the latter portion of Elze's note is rendered needless.—ED.]

Bel. He it is, that hath
Assum'd this age : indeed a banish'd man,
I know not how, a Traitor.

380

Cym. Take him hence,
The whole world shall not save him.

Bel. Not too hot ;
First pay me for the Nurfing of thy Sonnes,
And let it be confiscate all, so soone
As I have receyu'd it.

385

Cym. Nurfing of my Sonnes ?

389

381. *age:] age, Cam.
man,] man; Theob. et seq.*
382. *not] Om. F₃F₄.
how, a] Ff. how a Rowe, Pope,
Han. Johns. Knt, Dyce, Sta. Glo. Cam.
Coll. iii.*

a Traitor] As quotation, Sta.

383. *hence,] Ff. hence. Coll. i.
hence! Coll. ii, iii. hence; Cap. et cet.*
385. *hot,] hot. Johns.*
386. *Sonnes,] sons; Theob. et seq.*
388. *I haue] I've Pope, +, Cap. Sta.
Dyce ii, iii.*
389. *Sonnes?] sons! Dyce, Sta. Kty,
Glo. Cam.*

381. **Assum'd this age: indeed a banish'd man]** STEEVENS: I believe ['assumed'] is the same as *reached* or *attained his age*.—TYRWHITT: As there is no reason to imagine that Belarius had assumed the appearance of being older than he really was, I suspect that instead of 'age' we should read *gage*; so that he may be understood to refer to the *engagement* which he had entered into a few lines before: 'We will die all three: And I will prove that two of us are as good As I have given out him.'—HENLEY: 'Assum'd *this age*' has a reference to the different appearance which Belarius now makes, in comparison with that when Cymbeline last saw him.—VAUGHAN (p. 545): The editors and critics, down to Dyce inclusively, all show by their punctuation and remarks that they mistake the drift of this speech. It must be taken in conjunction with 'indeed a banished man,' and printed with this punctuation: 'He it is, that hath Assumed this age indeed a banished man; I know not how a traitor.' Meaning: 'He it is that has indeed passed his days from youth into old age such as you see in banishment—but no traitor.' [Dogmatism begets dogmatism. It is not difficult to assert that Vaughan utterly misses the point of this speech. Cymbeline's exclamation consists of a question ('What of Belarius?') and an assertion ('He is a banish'd Traitor'). Belarius answers the one, and denies the other, by replying calmly, 'He it is that has reached this venerable age,' and then with more warmth repels the assertion, '*in very truth* a banish'd man, but what right have you to call him traitor?' Vaughan sadly mistakes the point, which is clear to every 'editor and critic, down to Dyce inclusively,' by making 'indeed' qualify 'old age'—a point not in dispute, and omitting it as a concession to 'banishment' in order to make the denial of treachery more emphatic. Vaughan's conclusions appear to be frequently hasty, and, once formed, he is colour-blind to every other view. His notes are interesting and to be accepted with due consideration of his personal equation, which, indeed, is true of all notes.—ED.]

387. **all, so soone]** DOWDEN judiciously omits the comma, 'believing that "all so soon" is a single phrase.'

Bel. I am too blunt, and fawcy : heere's my knee : 390
 Ere I arise, I will preferre my Sonnes,
 Then spare not the old Father. Mighty Sir,
 These two young Gentlemen that call me Father,
 And thinke they are my Sonnes, are none of mine,
 They are the yssue of your Loynes, my Liege, 395
 And blood of your begetting.

Cym. How? my Issue.

Bel. So fure as you, your Fathers : I (old *Morgan*)
 Am that *Belarius*, whom you sometime banish'd :
 Your pleasure was my neere offence, my punishment 400
 It selfe, and all my Treason that I suffer'd,
 Was all the harme I did. These gentle Princes
 (For such, and so they are) these twenty yeares 403

391. *Ere*] *E'er* Rowe i.
arise,] *arise* Knt, Sta. Ktly,
 Cam.

Sonnes,] *sons*; Cap. et seq.

392. *Then*] Ff, +, Dyce, Glo. Cam.
Then, Cap. et cet.

393. *Father*,] *father* Pope, Han. Glo.
 Cam.

394. *mine*,] *mine*; Theob. Warb. et
 seq.

397. *How?*] *How!* Cap. et seq.

Issue,] Ff. *issue!* Dyce, Ktly,

Glo. Cam. *issue?* Rowe et cet.

398. *you, your Fathers*:] *you, your
 father's*. Johns. *you your father's*.
 Cap. et seq.

400. *neere*] near F₃F₄, +, Cap. Varr.
mere Tyrwhitt, Ran. et seq.

401. *and*] *made* Vaun.

Treason that] *treason: that* Pope
 et seq.

suffer'd,] *suffer'd* Knt, Coll.
 Dyce, Sta. Glo. Cam. Ktly.

391. I will preferre my Sonnes] That is, advance, promote, as in Imogen's speech to Cloten, II, iii, 148.

400. Your pleasure was my neere offence, etc.] JOHNSON: I think the passage may better be read thus: 'was my *dear* offence, my punishment Itself *was* all my treason; The offence that cost me so dear was only your Caprice. My sufferings have been all my crime.'—TYRWHITT (p. 13): 'Neere' of the Folio plainly points out to us the true reading—*meere*, as the word was then spelt. ['Mere' means, of course, in its derivative sense, *pure, only*, and is a happy emendation; but 'neere' is not without a meaning if transposed, 'neere my offence.' And thus THISELTON (p. 50) accepts it and paraphrases: 'Your pleasure was almost my offence, my punishment was that offence itself.' Transposition is so far from unusual in Shakespeare that it ought not to prove an insuperable objection.—SCHMIDT (*Lex.*, s. v. *Meere*, 1.) holds that in the present line *mere* should be transposed and the passage read: 'Your mere pleasure was my offence.'—ED.]

403. (For such, and so they are)] VAUGHAN: Were 'such' and 'so' mere equivalents, we could plausibly amend the pleonasm thus: 'For such *in sooth* they are.' The phrase may well mean, 'for they are princes both in princely qualities and in actual fact.'

Haue I train'd vp ; those Arts they haue, as I
 Could put into them. My breeding was (Sir) 405
 As your Highnesse knowes : Their Nurse *Euriphile*
 (Whom for the Theft I wedded) stole these Children
 Vpon my Banishment : I moou'd her too't,
 Hauing receyu'd the punishment before
 For that which I did then. Beaten for Loyaltie, 410
 Excited me to Treason. Their deere losse,
 The more of you 'twas felt, the more it fhap'd
 Vnto my end of stealing them. But gracious Sir,
 Heere are your Sonnes againe, and I must loofe
 Two of the sweet'ft Companions in the World. 415
 The benediction of these couering Heauens
 Fall on their heads liks dew, for they are worthie
 To in-lay Heauen with Starres. 418

404. *those Arts*] *such arts* Pope, +.

405. *Could...was*] One line (reading *them; and my*) Cap.

405, 406. *Could...As*] One line, Johns. et seq.

405. *put into them*] *put 'em to* Vaun. My...*(Sir)*] *Sir, my breeding was,* Pope, Theob. Han. Warb.

406. *knowes:*] *knowes,* F₂. *knows,* F₃F₄. *knows.* Pope et seq.

407. *Children*] *children.* Johns.

408. *Banishment: I*] *banishment I* Johns.

too't,] F₂F₃. *to't,* F₄, Rowe, Pope, Han. Glo. Ktly, Cam. *to't;* Theob. et cet.

409. *before*] Ff, Rowe, Pope, Theob.

Han. Warb. Cam. *before,* Johns. et cet. 410. *Beaten*] *Beatings* Han. *beating* Ktly.

Loyaltie,] *Loyalty,* Ff. *loyalty* Cap. et seq.

411. *Treason.*] Ff, +, Coll. Ktly. *treason:* Cap. et cet.

413. *gracious*] Om. Pope, +.

414. *againe,*] *againe:* Ff et seq. *loofe*] *lofe* F₄.

415. *World.*] Ff, +, Coll. Glo. Cam. *world:* Cap. et cet.

417. *liks*] F₁. *dew,*] Ff, Rowe, Coll. ii, iii. *dew!* Pope et cet.

418. *in-lay*] *inlay* Cap. et seq. *Heauen*] *Heavens* F₄, Rowe.

404. *as*] For instances of 'as' 'approaching the meaning of a relative pronoun,' see ABBOTT, § 280.

407, 408. *stole these these Children Vpon my Banishment*] It is strange that the period which JOHNSON put after 'Children' has not been followed.—VAUGHAN, apparently not aware of it, recommends a colon, and remarks: 'Clearly, Belarius instigated her as soon as he received his sentence of banishment, and because of it; and Euriphile did not steal before Belarius instigated her to do so. The motive of Euriphile's theft was not the banishment of Belarius, but his bribe and instigation, while the motive of Belarius's instigation was his banishment.'

410. *Beaten for Loyaltie*] ABBOTT (§ 413): That is, 'my having been beaten,' where 'the nominative is implied from the participial phrase.'

415. *sweet'st*] For other examples of similar contraction, see ABBOTT, § 473.

Cym. Thou weep'st, and speak'st :
The Seruice that you three haue done, is more 420
Vnlike, then this thou tell'st. I loſt my Children,
If theſe be they, I know not how to wiſh
A payre of worthier Sonnes.

Bel. Be pleas'd awhile ;
This Gentleman, whom I call *Polidore*, 425
Moſt worthy Prince, as yours, is true *Guiderius* :
This Gentleman, my *Cadwall*, *Aruiragus*.
Your yonger Princely Son, he Sir, was lapt
In a moſt curious Mantle, wrought by th'hand
Of his Queene Mother, which for more probation 430
I can with eaſe produce.

Cym. *Guiderius* had
Vpon his necke a Mole, a fanguine Starre,
It was a marke of wonder.

Bel. This is he, 435
Who hath vpon him ſtill that naturall ſtampe :
It was wiſe Natures end, in the donation
To be his euidence now. 438

419. *ſpeak'ſt:] ſpeak'ſt.* Johns. et seq.

421. *tell'ſt.] Ff, +, Coll. Glo. Cam. tell'ſt:* Cap. et cet.

Children,] Ff. children—Rowe, +. children; Cap. et seq.

424. *awhile;] a while: Ff. a while—Rowe, +. a while.* Cap. et seq.

426. *as yours, is] as your's is* Coll.

428. *Son,] Ff. son. Ktly. son,* Rowe et cet.

lapt] lapp'd Mal.

429. *th'hand] the hand* Cap. et seq.

430. *Queene Mother] queen-mother* Pope, +.

433. *Starre,] star;* Theob. Warb. et seq.

435. *is he,] Ff, Coll. is he;* Rowe et cet.

437. *end,...donation] Ff. end,...donation,* Rowe, +. *end...donation,* Han. Cap. et seq.

419-421. Thou weep'st . . . this thou tell'st] JOHNSON: 'Thy tears give testimony to the sincerity of thy relation; and I have the less reason to be incredulous, because the actions you have done within my knowledge are more incredible than the story you relate.' The King reasons very justly.

433. a Mole, a sanguine Starre] The COWDEN-CLARKES: Most poetically, as well as with a most subtle philosophical knowledge of Nature's workings in the matter of kindred and inherited distinctive marks, has Shakespeare in this play given to the prince brother an almost precisely similar personal badge-spot with the one which lies upon the snow of the princess sister's breast. Imogen's 'mole, cinque-spotted like the crimson drops i' the bottom of a cowslip,' and Guiderius's 'mole, a sanguine star,' are twinned in beauty with a poet's imagination and a naturalist's truth.

- Cym.* Oh, what am I
A Mother to the byrth of three? Nere Mother 440
Reioyc'd deliuerance more : Bleft, pray you be,
That after this strange starting from your Orbes,
You may reigne in them now : Oh *Imogen*,
Thou haft loft by this a Kingdome.
- Imo.* No, my Lord : 445
I haue got two Worlds by't. Oh my gentle Brothers,
Haue we thus met? Oh neuer fay heereafter
But I am truest speaker. You call'd me Brother
When I was but your Sister : I you Brothers,
When we were so indeed. 450
- Cym.* Did you ere meete?
Arui. I my good Lord.
Gwi. And at first meeting lou'd, 453

439. *Oh,*] *O*, Cap. *O!* Coll.
what am I] *what am I?* Han.
Walker, Cam. *what, am I* Dyce, Glo.
Coll. iii.

440. *three?*] *three!* Theob. Warb.
Johns. Walker.

Nere] *Ne're* F₄. *Ne'er* Rowe.

441. *Reioyc'd*] *Rejoiced at* Ktly
conj.

Bleft, pray you be,] Ff, Glo. Cam.
Bless'd, pray you be, Coll. i, ii, Dyce,
Sta. *blest, may you be*, Rowe et cet.
(subs.)

443. *now*] Ff, Rowe, Pope. *now*.
Johns. Coll. i, ii. *now!* Theob. et cet.

444. *Thou haft*] *Thou'ast* or *Thou'st*
Pope, +.

446. *I haue*] *I've* Pope, +, Dyce ii, iii.
Brothers] *brother* Var. '03, '13,
'21 (misprint).

447. *heereafter*] Ff, Rowe, Pope, Han.
Dyce, Sta. Glo. Cam. *hereafter*, Theob.
et cet.

449. *Brothers,*] *Brother*, Ff, Rowe,
Pope, *brothers*; Theob. Warb. Johns.

450. *we*] Ff, Rowe i. *ye* Rowe ii, +,
Dyce ii, iii, Glo. Cam. *you* Cap. et cet.

451. *ere*] *e'er* Rowe.

452. *I*] *Ay*, Rowe.

453. *lou'd,*] *lov'd*; Theob. et seq.

440, 441. *Nere Mother Reioyc'd deliuerance more*] SCHMIDT (*Lex.*, s. v. 2. trans. 6.) here defines 'rejoice' as 'to be joyful at,' but gives only one other example of a similar use: 'which I in sufferance will heartily rejoice.'—*Hen. V*: II, ii, 159.—ONIONS gives the same definition with the same two examples.—ROLFE excellently obviates any forced meaning of 'rejoice' by considering 'deliuerance' as the subject and 'Mother' the object of the verb.

442. *starting from your Orbes*] This is generally explained as a reference to the Ptolomaic system, wherein the Sun and seven planets moved in concentric spheres, to which Shakespeare several times refers, and this may be the explanation. I incline to think, however, that 'orb' here means *rank*, *station*, coupled as it is with the assertion that the young princes are to return and again reign therein. For reference to the Ptolomaic system, see *Ant. & Cleop.*, III, xiii, 175; *Mer. of Venice*, V, i, 74; *Mid. N. Dream*, II, i, 7, all of this edition, with notes thereon.—ED.

450. *When we were so indeed*] JOHNSON: If the Folio be right, we must give this speech to Arviragus.—WHITE: Possibly Rowe erred in making the change [from 'we' to ye].

Continew'd so, vntill we thought he dyed.

Corn. By the Queenes Dramme she swallow'd. 455

Cym. O rare instinct!

When shall I heare all through? This fierce abridgment,
Hath to it Circumstantiall branches, which

Distinction should be rich in. Where? how liu'd you?

And when came you to serue our Romane Captiue? 460

How parted with your Brother? How first met them?

Why fled you from the Court? And whether these? 462

454. *he*] *she* Han.

457. *fierce*] *first* Ktly. *forc'd* Coll.

conj. *brief* Bailey (i, 120).

458. *to it*] *to't* Han. ii.

459. *Where?...you?*] *Where,...you,*
Knt.

460. *when*] *whence* Johns. (1771) ap.
Cam.

461. *Brother*] *brothers* Rowe ii. et
seq.

462. *And whether these?*] *and whether?*
These, Theob. et seq.

456. O rare instinct] WALKER (*Crit.*, iii, 330): Cannot 'O'—*sæpius interpolatum*—be dispensed with here? At any rate, we must pronounce *instinct*. Thus IV, ii, 229: 'Tis wonder That an invisible instinct should frame them To Royalty Vnlearn'd.' 2 *Hen. IV*: I, i, 85: 'He that but fears the thing he would not know Hath by instinct, knowledge from others' eyes.' Middleton and Rowley, *Changeling*, ed. Dyce, vol. iv, p. 289, [V, ii.], 'O, but instinct is of a subtler strain!' And so Milton, *Par. Lost.*, x, 263: 'By this new felt attraction and instinct.' [It is strange that neither Walker nor his editor, Lettsom, noticed that, on the very passage quoted from this play, Malone's note states that 'the accent was laid on the second syllable of the word *instinct*.'—ED.]

457-459. This fierce abridgment . . . rich in] GERVINUS (ii, 258, 4te Aufl.): Whatsoever might be regarded as somewhat capricious or arbitrary in the weaving of the outer circumstances of the plot is far counter-balanced by the inimitable dénouement in the last scene. This found favour in even Dr. Johnson's eyes. It is so rich in its abridgement that verily the Poet seems to be praising himself for it in these lines.

457. *fierce*] JOHNSON: 'Fierce' is *vehement, rapid*.

459. Distinction should be rich in] STEEVENS: That is, which ought to be rendered distinct by a liberal amplitude of narrative.

462. And whether these?] Here we have an example of THEOBALD'S clear vision in emendation, for which not one syllable of commendation did he receive from his successors who profited by it. His note is as follows: 'The King is asking his Daughter how she lived since her elopment from the Court; when she entered herself in Lucius's service; how she met her brothers, or parted from them; why she fled from the Court and to what place; and having enumerated so many particulars, he stops short, and cries, "All these circumstances, and the motives of Belarius, Guiderius, and Arrivragus to the battle, together with a number more of occurrences by the bye, I want to be resolved in."' If Steevens had printed this note in full in the *Variorum* of 1778, MONCK MASON would have been spared the trouble of informing us (p. 377) who the 'three were whose "motives" led them "to the battle."'—ED.

And your three motiues to the Battaile? with 463
 I know not how much more should be demanded,
 And all the other by-dependances 465
 From chance to chance? But nor the Time, nor Place
 Will serue our long Interrogatories. See,
Posthumus Anchors vpon *Imogen* ;
 And she (like harmlesse Lightning) throwes her eye
 On him : her Brothers, Me : her Master hitting 470
 Each obiect with a Ioy : the Counter-change
 Is feuerally in all. Let's quit this ground,
 And smoake the Temple with our Sacrifices.
 Thou art my Brother, so wee'l hold thee euer.
Imo. You are my Father too. and did releue me : 475
 To see this gracious season.
Cym. All ore-ioy'd
 Saue these in bonds, let them be ioyfull too, 478

463. *Battaile?*] F₂. *Battle*; F₃F₄,
 Rowe. *battle?* Pope. *battel*, or *battle*,
 Theob. et seq.

464. *more should*] *more*, *should* Theob.
 et seq

demande], *demande*; Theob.
 et seq.

465. *by-dependances*] F₂F₃, Rowe i, +,
 Cam. *by dependances* F₄, Rowe ii. *by-*
dependencies Coll. Dyce, Sta. Glo.
by-dependancies Cap. et cet.

466. *chance?*] *chance*: Theob. et seq.
But nor] *But not* F₃F₄, +.

467. *our*] Om. Pope, +, Cap.
Interrogatories] Ff, +, Var. '78,
 Ran. Ktly. *inter-rogatories* Cap. *in-*
tergatories Var. '85, Mal. Steev. Varr.
 Knt. *inter'gatories* Coll. Dyce, Sta.
 Glo.

470. *On him: her Brothers, Me:] on*
him, her brothers, me, Rowe et seq.

Master] *master*, Rowe, Knt,
 Coll. Dyce ii, iii, Sta. Glo. Cam.
master; Pope et cet.

471. *Ioy:] joy*. Pope, +.

472. *Let's quit*] *Lets quite* F₂.

474. [To Belarius. Rowe.

Brother,] *brother*; Theob. et seq.

475. *Father too,]* Pope, +, Glo.
Mother too, Ff, Rowe. *father too*;
 Cap. et cet.

me:] me, Rowe ii. et seq.

476. *Season.] season!* F₄, Rowe, Pope,
 Theob. Warb. Johns.

477. *ioy'd*] Ff, Rowe, Ktly. *joy'd*,
 Pope et cet.

478. *bonds,]* Ff, Rowe. *bonds!* Ktly.
bonds; Pope et cet.

465. *by-dependances*] DOWDEN: Our word 'side-issues' comes near the meaning.

467. *Interrogatories*] TYRWHITT remarks that certain editors [see *Text. Notes*] have unnecessarily omitted 'our' in this line, inasmuch as 'interrogatory' is used by Shakespeare as a word of five syllables; see *Mer. of Ven.*, 'And charge us there upon intergatories,' V, i, 325; again, two lines after: 'Let it be so, the first intergatory,' etc., where the First and Second Quartos spell it 'intergotories.' Again, in *All's Well*, 'let me answer to the particular of the intergatories,' IV, iii, 207. This spelling has been adopted by those editors who retain 'our.' See *Text. Notes*.

471, 472. *the Counter-change Is seuerally in all*] DEIGHTON: That is, each reciprocates the other's joy.

For they fhall tafte our Comfort.

Imo. My good Mafter, I will yet do you feruice. 480

Luc. Happy be you.

Cym. The forlorne Souldier, that no Nobly fought
He would haue well becom'd this place, and grac'd
The thankings of a King.

Poffl. I am Sir 485

The Souldier that did company thefe three

In poore befeeming : 'twas a fitment for

The purpose I then follow'd. That I was he,
Speake *Iachimo*, I had you downe, and might
Haue made you finifh. 490

Iach. I am downe againe :

But now my heauie Confcience finkes my knee, 492

480. *My good Mafter*] Closing line
479, Pope et seq.

481. *you!*] Pope et seq.

482. *no!*] fo Ff.

483. *becom'd*] *become* Warb. Johns.
Coll.

485. *I am Sir*] F₂. 'Tis *I am, sir*,
Pope, Theob. Han. Warb. *I am, great*
Sir, Ktly. *I am, Sir*, F₃F₄ et cet.

I am, sir, he Vaun. *I am, sir King*
Anon. ap. Cam. Huds.

488. *follow'd.*] Ff, +, Coll. Dyce, Gló.
Cam. *follow'd*: Cap. et cet.

489. *Iachimo,*] *Jackimo*; Cap. et
seq.

490. *you finish*] *your finish* Ff, Rowe,
Theob. Warb.

492. [Kneels. Theob.]

482. **forlorne Souldier**] DOWDEN: I think this means lost, not to be found; but it is also used (as in 'forlorn hope') of soldiers who dared utmost peril. [The stage direction at the opening of the Second Scene of the present Act reads: 'Enter . . . Leonatus Posthumus following like a poore Souldier.' Does not 'poor' here refer to the garb, indicating that Posthumus was *meanly dressed*? Is it not to this mean attire that the King refers when he used 'forlorn'? That Posthumus so understood the reference is, I think, clear by his direct response to it in his answer: 'I am,' he says, 'the soldier . . . in poor befeeming.' Hence, as it seems to me, in 'poor befeeming,' or in poor appearance, we may probably find the meaning of 'forlorn.'—ED.]

483. **becom'd**] For other examples of 'irregular participial formations,' see ABBOTT, § 344.

485. **I am Sir**] The *Text. Notes* reveal the struggles of editors to supply a gap in the metre, which the pause between two speeches renders needless.—ED.

487. **a fitment**] According to Bartlett's *Concordance* this word is used—I'll not say by Shakespeare—in only one other place in the Third Folio. It occurs in *Pericles*, IV, iii, 6, in the sense of what is befitting, which is, possibly, the exact sense of the present passage, where Posthumus's forlorn or poor befeeming befitted his purpose.—ED.

490. **finish**] That is, *die*. See 'Were present when she finish'd,' line 47 of this scene.

492. **sinkes my knee**] Lest we should fail to comprehend the meaning of

As then your force did. Take that life, befeech you 493
Which I fo often owe : but your Ring first,
And heere the Bracelet of the trueft Princeffe 495
That euer swore her Faith.

Post. Kneele not to me :

The powre that I haue on you, is to spare you :
The malice towards you, to forgiue you. Liue
And deale with others better. 500

Cym. Nobly doom'd :

Wee'l learne our Freeneffe of a Sonne-in-Law :
Pardon's the word to all.

Arui. You holpe vs Sir,

As you did meane indeed to be our Brother, 505
Ioy'd are we, that you are.

Post. Your Seruant Princes. Good my Lord of Rome
Call forth your Sooth-fayer : As I slept, me thought
Great Iupiter vpon his Eagle back'd 509

493. *befeech*] 'beseech Theob. ii, +,
Varr. Mal. Steev. Varr. Knt, Ktly.

494. *first*] *first*; Theob. Warb. et
seq.

495. *the Bracelet*] *your bracelet* F₃F₄,
Rowe, Pope, Han.

499. *forgiue you*] F₁, Coll. *forgive*
you: Cap. et cet.

500. *better*] *better!* Theob. Warb.
Johns.

501. *doom'd*:] *doom'd*. Coll. *doom'd!*
Dyce, Glo. Cam.

504. *holpe*] F₂. *help'd* Pope, +,
holp F₃F₄ et cet.

[To Pos. Cap.

505. *Brother*] *brother*; Theob. et seq.
507-543. *Good...Well*] In margin,
Pope, Han.

509. *Eagle back'd*] *eagle back* Var. '03,
'13, '21.

these dark and enigmatic words THEOBALD thoughtfully and benignantly added a stage direction, 'kneels,' and has been followed, I think, by every succeeding editor. CAPELL is even more considerate. When Iachimo says 'but your Ring first,' Capell inserts a double dagger to make us understand that the ring is here presented; and when Iachimo continues, 'and here the Bracelet,' the editor, unwearied in kindness, inserts another set of daggers. A mother's devotion during our infant hours in running to catch us when we fell and kissing the place to make it well, is as nothing to this fostering care of Shakespearian editors over our tottering dramatic steps.—Ed.

505. **As you did meane**] That is, *as if*. See line 215, above, or ABBOTT, § 107.

509. **vpon his Eagle back'd**] In reference to what is possibly a misprint, 'eagle back,' in the last three Variorums, Collier remarks that if it were intentional it should have been printed 'eagle's back.'—WALKER (*Crit.*, iii, 33): Would *eagle-back* be according to the laws of Elizabethan grammar? *Horse-back* was *horse'-back*, *King John*, II, i, 289: 'Saint George . . . Sits on his horse' back at mine hostess' door.' *1 Hen. IV*: II, iv, 268: 'this horse'-back-breaker.'

Appear'd to me, with other sprightly shewes 510
 Of mine owne kindred. When I wak'd, I found
 This Labell on my bosome ; whose containing
 Is so from sense in hardnesse, that I can
 Make no Collection of it. Let him shew
 His skill in the construction. 515

Luc. Philharmonus.

Sooth. Heere, my good Lord.

Luc. Read, and declare the meaning.

Reades.

WHen as a Lyons whelpe, shall to himselfe vnkknown, with- 520
 out seeking finde, and bee embrac'd by a peece of tender
 Ayre : And when from a stately Cedar shall be lopt branches,
 which being dead many yeares, shall after reuiue, bee ioynted to
 the old Stocke, and freshly grow, then shall Posthumus end his
 miseries, Britaine be fortunate, and flourish in Peace and Plen- 525
 tic.

Thou *Leonatus* art the Lyons Whelpe,
 The fit and apt Construction of thy name
 Being *Leonatus*, doth import so much:
 The peece of tender Ayre, thy vertuous Daughter, 529

510. *sprightly*] Ff. *spritely* Steev. et Wh. i, Sta.
 seq. *spritelike* Coll. ii. conj. 528. *Leonatus*] Ff. *Leo-natus* Cap.
 519. *Reades.*] Soo. [reads] Cap. et seq.
 520. *WHen as*] Ff. *Whenas* Dyce, 529. [To Cymb. Theob.

510. *sprightly shewes*] STEEVENS: Are groups of sprites ghostly appearances?

512, 513. *whose containing Is so from sense in hardnesse*] Whose contents are so incomprehensible. 'From sense' means *remote from sense*. See 'her value . . . words him . . . a great deal *from* the matter.'—I, v, 18, 19.

514. *Collection*] ONIONS: Inference, deduction.

519. *Reades*] For COLERIDGE'S opinion of this scroll, see V, iv, 144.—COLLIER (ed. i.): It is very possible that the scroll and the vision were parts of an older play, [ed. ii.]—and such riddles were so popular, especially on our old stage, that Shakespeare may not have liked to omit it.—WHITE (ed. i.): This scroll and the four following speeches are, in my judgement, plainly not from Shakespeare's pen, which, however, I trace again in the last lines of the play.—STAUNTON: This precious scroll, and its equally ridiculous exposition, form an appropriate sequel to the vision, and were doubtless the work of the same accomplished hand. Mr Collier's suggestion is extremely probable.

529. *The peece of tender Ayre*] I think we have here another instance of 'piece' applied to woman. See Staunton's admirable conjecture, V, i, 22.—MURRAY (*N. E. D.*, s. v. *piece*, subst. II, 9. b.) quotes an illustration of its applica-

Which we call *Mollis Aer*, and *Mollis Aer* 530
 We terme it *Mulier*; which *Mulier* I diuine
 Is this most constant Wife, who euen now
 Anfwering the Letter of the Oracle,
 Vnknowne to you vnfought, were clipt about
 With this most tender Aire. 535

Cym. This hath some seeming.

Sooth. The lofty Cedar, Royall *Cymbeline*
 Perfonates thee: And thy lopt Branches, point
 Thy two Sonnes forth: who by *Belarius* stolne 539

532. *this*] Ff. *thy* Cap. Dyce ii, Wh.
 i, Vaun. *his* Hertzberg conj.

532. *Wife*,] Ff, Rowe, Pope, Han.
wife; Theob. et seq.

532. [To Pos. Cap.

534. *to you*] Ff. *you*, Rowe et seq.
were] *wert* Vaun. Thiselton.

tion 'to a woman or a girl': 'all princely graces, That mould up such a mighty piece as this is' [Queen Elizabeth].—*Hen. VIII*: V, v, 26.—ED.

531. **We terme it *Mulier***] According to HERTZBERG the derivation of *mulier* from *mollities* is due to Varro, Cicero's friend, as is found in Tertullian (de Vel. Virg., 204). It is found later in Lactantius, according to Dr W. ALDIS WRIGHT (*N. & Q.*, VII, ii, 85, 1886), in the following passage: 'Item *mulier*, ut Varro interpretatur, a mollitie est dicta, immutata et detracta littera, velut mollier.'—*De opificio Dei*, c. xii. About three hundred years later (Circa A. D. 620) the same derivation, in nearly the same words, and attributed to Varro, occurs in the *Origines* of Isidore, as was pointed out by S. SINGLETON (*N. & Q.*, II, ii, 163, 1857). The derivation of *mulier* from the comparative *mollior*, of *mollis*, is now accepted as the true one. The first appearance of *Mollis Aer* in English air finishes the quest. F. C. BIRKBECK TERRY (*N. & Q.*, VII, iv, 105, 1887) pointed out, in Caxton's *Game of the Chesse*, the first book printed in England, about 1474-75, the following passage: 'For the Women ben lykenede unto softe waxe or softe ayer, and therefore she is callyd *Mulier* whiche is as moche to say in latyn as mollis aer and in englissh softe ayer.'—*The fiftthe chapitre of the thyrd book*. (Facsimile of V. Figgins, 1853.) In the meantime, Dr WRIGHT points out that in *A World of Wonders*, . . . written in Latine by Henrie Stephen, . . . London, 1607, the following is to be found: 'If any shall reply and say, that . . . the ancient Latinists neuer me'tioned these etymologies, . . . I answer that they had as good dexteritie in giving Etymologies of ancient latin words: witnesse the notation of *Mulier, quasi mollisaër*.' Another example, proving its geographical distribution, is given by E. SCHMIDT (*Hist. Monatsblätter*, Posen, Feb., 1902, p. 28). 'It appears,' he observes, 'that half a century before *Cymbeline* was written, this somewhat rare derivation occurs in a communication from the Starost Andreas von Koszezielecz to the city of Dantzic, in 1555. From this writing we learn that the daughter of a Burgher, one Stanislaus Papuga, had been put in prison for some offence not specifically mentioned. The Starost petitions the City authorities to set the damsel free out of regard, on the one hand, for the father's anguish, and, on the other, that a woman is fashioned as delicately as the air: "videant Dominationes Vestre huius sexus labilem naturam, ut merito natura mulier dicitur quasi molis [*sic*] aer.'"—ED.

For many yeares thought dead, are now reuiu'd 540
 To the Maiefticke Cedar ioyn'd; whose Iffue
 Promifes Britaine, Peace and Plenty.

Cym. Well,

My Peace we will begin : And *Caius Lucius*,
 Although the Victor, we submit to *Cæſar*, 545

And to the Romane Empire ; promising
 To pay our wonted Tribute, from the which
 We were diffwaded by our wicked Queene,
 Whom heauens in Iuſtice both on her, and hers,
 Haue laid moſt heauy hand. 550

Sooth. The fingers of the Powres aboue, do tune
 The harmony of this Peace : the Viſion
 Which I made knowne to *Lucius* ere the ſtroke 553

543. *Well*,] Ff, Om. Pope,+. *Well*;
 Glo. Cam.

544. *My*] *By* Han. Cap. Ran.
begin:] *begin*, Theob. Warb.
begin. Coll. Wh. Glo. Cam.

546. *Empire*;] *empire*, Johns.

547. *Tribute*,] *tribute*; Var. '73.

548. *Queene*,] Ff, Rowe, Pope, Han.
Queen; Theob. Warb. et seq.

549, 550. *Whom...Haue*] *On whom
 heav'n's justice...Hath* Pope,+, Cap.
 Varr. Ran.

549. *both...hers*,] (*both...hers*) Pope,
 Theob. Han. Warb. Cap. Varr. Mal.
 Ran. Steev. Varr. Knt, Sing.

550. *hand*.] *hand on*. Ktly.

552. *Peace*:] *peace*. Cap. Var. '73 et
 seq.

544. **My Peace we will begin**] JOHNSON: I think it better to read: 'By peace,' etc.—MASON (p. 337): I have no doubt but Johnson is right. The sooth-sayer says that the label promised to Britain 'peace and plenty,' to which Cymbeline replies: 'We will begin *with peace*, to fulfil the prophecy.'—COLLIER (ed. ii.): There seems to be no other material objection to Johnson's amendment that the change is not required. Cymbeline may mean by 'My peace' the peace which was to begin during his reign; he therefore adds that, for the sake of peace, he will submit to Cæsar, and pay 'the wonted tribute.'

545. **we submit to Cæsar**, etc.] BOAS (p. 577): So quixotic a surrender of the fruits of a hard-fought campaign is a fitting close to a work whose fantastic remoteness from ordinary experience gives it much of its peculiar charm,—a charm which is ill-served by the criticism that seeks in this dramatic romance the same profound significance as in the Tragedies or Historical Plays.

549, 550. **Whom heauens . . . on her, and hers, Haue laid most heauy hand**] It is, as we all know, common in Shakespeare to omit, in relative sentences, the preposition belonging to a verb. The old Shepherd in *The Wint. Tale* says: 'To die upon the bed my father died,' IV, iv, 508. Beatrice, in *Much Ado*, says: 'let me go with that I came,' V, ii, 45.—MALONE, in the *Var.* 1821, gives many instances, and see ABBOTT, § 394. In the present line we have both 'on her' and 'hers,' where the 'on' seems sufficiently to suggest the government of 'whom.'—ED.

Of yet this scarfe-cold-Battaile, at this instant
 Is full accomplish'd. For the Romaine Eagle 555
 From South to West, on wing foaring aloft
 Leffen'd her selfe, and in the Beames o'th'Sun
 So vanish'd; which fore-shew'd our Princely Eagle
 Th'Imperiall *Cæsar*, should againe vnite
 His Fauour, with the Radiant *Cymbeline*, 560
 Which shines heere in the West.

Cym. Laud we the Gods,
 And let our crooked Smoakes climbe to their Noftrils
 From our blest Altars. Publish we this Peace
 To all our Subiects. Set we forward: Let 565
 A Roman, and a Brittish Ensigne waue
 Friendly together: so through *Luds-Towne* march,
 And in the Temple of great Iupiter
 Our Peace wee'l ratifie: Seale it with Feasts.
 Set on there: Neuer was a Warre did cease 570
 (Ere bloodie hands were wash'd) with such a Peace.

Exeunt.

FINIS.

573

554. *yet this*] F₂, Wh. i. *this yet* F₃F₄
 et seq.

scarfe-cold-Battaile] Ff (subs.).
scarce cold battle Johns. *scarce-cold*
Battel (or *battle*) Rowe et seq.

555. *accomplish'd.*] *accomplish'd*: Cap.
 et seq.

Romaine] *Roman* F₃F₄.

557. *o'th'*] *oth'* F₂. *o'the* Cap. et seq.

559. *Th'*] Ff, +, Coll. Dyce, ii, iii.
The Cap. et cet.

562. *Gods,*] *Gods!* Theob.+. *gods*;
 Rowe et cet.

564. *Altars.*] Ff, Rowe, Pope, Coll.
 Dyce, Glo. Cam. *altars!* Theob. et
 cet.

567. *Luds-Towne*] F₂. *Lud's-Town*
 F₃. *Lud's Town* F₄.

march,] F₃F₄, Johns. Coll.
martch, F₂. *march.* Pope, Han.
march: Theob. et cet.

569. *ratifie:*] *ratifie.* F₃F₄, +.

570. *on*] *on*, Theob. Warb. Johns.

570. *there:*] *there!* Coll. Dyce, Sta.
 Glo. Cam. *there.* Ktly.

572. *Exeunt.*] *Exeunt omnes.* Rowe.

554. *yet this*] WHITE (ed. i.): The reading of the First Folio is in accordance with the usage of Shakespeare's time. [In his ed. ii. White abandoned 'the usage of Shakespeare's time,' and reads 'this yet.' Presumably by advice of his washer-woman, to whom, in difficult passages, as he states in his *Preface*, p. xii, he resorted.]

567. *Luds-Towne*] See III, i, 39.

572. *Exeunt*] LADY MARTIN (p. 220): You know how I said that I never could leave my characters when the scene closed in upon them, but always dreamed them over in my mind until their end. So it was with Imogen. Her sufferings are over. The 'father cruel,' made so by the 'step-dame false,' has returned to his old love and

[572. Exeunt]

pride in her,—the love made doubly tender by remembrance of all that he has caused her to suffer. The husband—ah, what can measure his penitence, his self-abasement! That he had dared to doubt her purity, her honour,—he who had known her inmost thoughts from childhood! But Imogen—can she think of him as before? Yes! She is truly named the ‘divine Imogen’; at least, she has so much of the divine ‘quality of mercy’ in her that she can blot from her memory all his doubts, all his want of faith, as if they had never been. Her love is infinite—‘beyond beyond.’ Hers is not a nature to do things by halves. She has forgotten as well as forgiven. But can Posthumus forgive himself? No! I believe, never. The more angel she proves herself in her loving self-forgetfulness, the blacker his temporary delusion will look in his own eyes. Imogen may surmise at times the thorns which prick his conscience so sharply. Then she will quietly double the tender ways in which she delights to show her love and pride in him. But no spoken words will tell of this heart-secret between them. In her brothers Imogen has none but sweet and happy memories. These ‘two worlds’ are an immense and unlooked-for gain to her life; they fill it with new thoughts, new sympathies. She has their future to look forward to, their present to help. One can see how their unsophisticated natures will go forth to her; how the tender memory of the ‘rare boy’ Fidele will give an added charm to the grace and attractiveness of the sweet sister-tie; how, in their quiet hours with her, they will repeat the incidents of the cave-life. Imogen will never tell them the whole of her sorrow there. She fears they would not forgive Posthumus. We can suppose, too, how, in this so new life to them, the young princes would be for ever seeking this sweet councillor to guide them in the usages and customs of the Court life, all so strange to them. Men will ask from women what they would be shy of asking from one another. Think of the pleasant banterings there would be at times between them! How amused Imogen would be at their mistakes in the Court etiquette! How often, laughingly, she would have to put them right; and how all these things would draw them nearer to each other! Then, too, the old soldier Belarius,—the tried retainer and friend, Pisanio! What a group of loving hearts about the happy princess! Caius Lucius also, in Rome, carrying in his memory tender thoughts of his once ‘kind duteous’ page Fidele, together with the admiring respect he feels for the noble Imogen, Princess of Britain. And Iachimo! The time is to come when his repentance will flow from a still deeper source. While at the Court of Britain he could not fail to hear all the misery he had wrought upon the noble lovers. With his own ears he heard the despair of Posthumus on learning the truth—his agony, his self-accusations—at the thought that he had taken away the life of the maligned princess. But even bitterer pangs of remorse than he then felt will assail Iachimo and never leave him,—for we find he is capable of feeling them,—when he learns that, before very long, the young noble life is quenched through the suffering and bitter trials which his treachery had brought upon it. For quenched, I believe, it is. Happiness hides for a time injuries which are past healing. The blow which was inflicted by the first sentence in that cruel letter went to the heart with a too fatal force. Then followed, on this crushing blow, the wandering, hopeless days and nights, without shelter, without food, even up to the point of famine. Was this delicately nurtured creature one to go through her terrible ordeal unscathed? We see that when food and shelter came, they came too late. The heart-sickness was upon her: ‘I am sick still—heart-sick.’ Upon this follows the fearful sight of,

[572. Exeunt]

as she supposes, her husband's headless body. Well may she say that she is 'nothing; or if not, nothing to be were better.' When happiness, even such as she had never known before, comes to her, it comes, like the food and shelter,—too late. Tremblingly, gradually, and oh, how reluctantly! the hearts to whom that life is so precious will see the sweet smile which greets them grow fainter, will hear the loved voice grow feebler! The wise physician Cornelius will tax his utmost skill, but he will find the hurt too deep for mortal leech-craft to heal. The 'piece of tender air' very gently, but very surely, will fade out like an exhalation of the dawn. Her loved ones will watch it with straining eyes until it 'Melts from The smallness of a gnat to air; and then Will turn their eyes and weep.' And when, as the years go by, their grief grows calm, that lovely soul will be to them 'Like a star Beacons from the abodes where the Immortals are'; inspiring to worthy lives, and sustaining them with the hope that where she is, they may, in God's good time, become fit to be. Something of this the 'divine Imogen' is to us also. Is it not so? This was my vision of Imogen when I acted her; this is my vision of her still.

APPENDIX



APPENDIX

DATE OF COMPOSITION

THE earliest attempt to determine the dates of Shakespeare's Plays was made by MALONE in the *Variorum* of 1778, vol. i, p. 320. In a list of the Plays there given chronologically, beginning with *Titus Andronicus*, in 1589, and ending with *Twelfth Night*, in 1614, *Cymbeline* is placed the thirty-first, and dated 1604. 'Cymbeline,' says Malone, 'was not entered on the Stationers' books, nor reprinted, until 1623. It stands the *last* in the earliest Folio edition; but nothing can be collected from thence, for the Folio editors manifestly paid no attention to chronological arrangement. Not containing any intrinsic evidence by which its date might be ascertained, it is attributed to this year [1604] chiefly because there is no proof that any other play was written by Shakespeare in 1604. And as in the course of somewhat more than twenty years he produced, according to some, forty-three, in the opinion of others, thirty-five, dramas, we may presume he was not idle during any one year of that time. This play was perhaps alluded to in an old comedy called *The Return from Parnassus*: "Frame as well we might . . . Stories of love. . . . Or make some sire acknowledge his lost sonne,* "Found when the weary act was almost done." [*Prologue*, lines 71, 72, ed. Macray.] If the author of this piece had *Cymbeline* in contemplation, it must have been more ancient than it is here supposed; for from several passages in *The Return from Parnassus* that comedy appears to have been written before the death of Queen Elizabeth, which happened on the 24th of March, 1603.† Mr Steevens has observed that there is a passage in Beaumont and Fletcher's *Philaster* which bears a strong resemblance to a speech of Iachimo in *Cymbeline*. [See V, ii, 9-13.] In *Philaster*, Philaster says, "I am hurt; The gods take part "against me; could this boor Have held me thus else?" [IV, iii, ad fin., ed. Dyce.] *Philaster* is supposed to have appeared on the stage about 1609; being mentioned by John Davies of Hereford in his *Epigrams*, which have no date, but were printed, according to Oldys, in or about that year.' For this assertion by Oldys, Malone gives, in a foot-note, as his authority: 'Additions to Langbaine's Account of the Dramatic Poets. MS.' DYCE gives Oldys's MS. note in full: *Philaster*] 'Written ab^t the year 1610. See Davis, his *Scourge of Folly*, an epigram on it.'

In the next *Variorum*, 1785, Malone repeats the date of *Cymbeline* as 1604, but places the play as the twenty-sixth in chronological order, and repeats the same comment just given.

In Malone's *Own Edition*, 1790, the date is changed to 1605; and its number is advanced to twenty-seventh, and it is placed between *Lear* and *Macbeth*. In his

* 'In the last Act of *Cymbeline* two sons are found. But the author might have written "son" on account of the rhythm.'

† *The Return from Parnassus* is now known to have been performed in 1597. See p. viii, ed. Macray.

comments on the play itself Malone expresses his belief that Shakespeare having found the name 'Leonatus' in the *Arcadia* while writing *King Lear*, the name 'adhered to his memory, and he has made it the name of one of the characters in *Cymbeline*. The story of *Lear* lies near to that of *Cymbeline* in Holinshed's *Chronicle*; and some account of Duncan and Macbeth is given incidentally in a subsequent page, not very distant from that part of the volume which is allotted to the history of those British Kings. In Holinshed's *Scottish Chronicle* we find a story of one Hay, a husbandman, who, with his two sons, placed himself athwart a lane, and by this means stayed his flying countrymen; which turned the battle against the Danes. This circumstance [which Shakespeare used in the Fifth Act of *Cymbeline*], connected with [the name Leonatus from the *Arcadia*], renders it probable that the three plays of *Lear*, *Cymbeline*, and *Macbeth* were written in the same period of time, and in the order in which I have placed them. . . . In *Cymbeline* mention is made of Cæsar's immeasurable ambition and Cleopatra's sailing on the Cydnus; from which, and other circumstances, I think it probable that about this time Shakespeare perused the lives of Cæsar, Brutus, and Mark Antony.'

In the *Variorum* editions of 1803 and 1813 Malone continued to give *Cymbeline* the same date, 1605, and the same numerical position, the twenty-seventh, between *Lear* and *Macbeth*, together with the same comments.

DRAKE (ii, 466) in all respects follows Malone, without discussion.

In the *Variorum* of 1821, however, Malone changed its date to 1609, and changed its position in the list from the twenty-seventh to the thirtieth, and placed it between *Anthony and Cleopatra*, 1608, and *Coriolanus*, 1610. The only change in his comments is that of substituting 1609 for '1605'; all the rest remains the same, even to the oversight of repeating that he had placed it between *Lear* and *Macbeth*. He added, however, a solitary paragraph: 'The versification of this play bears, I think, a much greater resemblance to that of *The Winter's Tale* and *The Tempest* than to any of our Author's earlier plays.'

Thus far we have traced the date only as it was computed by Malone, who was, in fact, the only editor who had paid any attention to the question. In 1799, however, there came a critic to the front, GEORGE CHALMERS, who, from external and internal evidence, greatly altered Malone's LIST. In the order of composition; Chalmers (*Supplemental Apology*, etc., p. 419) placed *Cymbeline* the twenty-seventh, and between *Lear* and *Macbeth* (herein following Malone's earlier arrangement), but attributed its composition to the year 1606. To this date he was led by what he deemed to be a piece of internal evidence, as follows: 'In Act II, Sc. i, [line 13], Cloten complains of a jackanapes, "who took him up for swearing." This is a slight stroke at the statute, for "restraining the abuses of the players," by imposing penalties on such dramatists as profanely used the name of God in any play or interlude. Shakespeare aimed many a stroke at the correcting hand of the players' abuses, although he was, at the same time, deriving benefits from it; but he cuts delicately with a razor, and never, like Ben Jonson, with a cleaver. By putting his complaint into the mouth of such a prince as Cloten our Poet shows his usual skill in the knowledge of mankind, and gives an additional specimen of his discrimination of character. This reforming statute commenced its operations on the players from the end of the session, on the 27th of May, 1606.' And, consequently, *Cymbeline* was written while the yoke still sat uneasy

'on their necks, in 1606.' Another piece of internal evidence Chalmers found in Belarius's use of that puzzling word 'Babe,' III, iii, 27 (see the notes thereon), which he transformed into the Scotch coin, now generally spelled *bawbee*. 'This 'was a sly stroke at the Scots coin, which King James had regulated by proclamation.'

At three periods of his life COLERIDGE 'attempted' (his own word) a Classification of Shakespeare's Plays. A comparison of these different classifications would prove highly interesting, but hardly germane here, where we are solely concerned with the date of *Cymbeline*. Such a comparison would be a study of Coleridge's mind rather than of Shakespeare's. It is, perhaps, worth while, however, to note how Coleridge shifted the position of *Cymbeline*, as regards priority of composition. In his list, attempted in 1802 (p. 246), this play is the very last, with *The Winter's Tale*, *The Tempest*, and *Othello* as its immediate predecessors. In the last of 1811-12 (p. 59) it appears among the 'Mature Plays,' thus: *Mer. of Ven., Tro. & Cress., Cymbeline, Macbeth, Lear, Hamlet, Othello, Tempest*, and *The Winter's Tale*. In the classification attempted in 1819 (p. 249) Coleridge says, 'I think Shakespeare's earliest dramatic attempt,—perhaps even prior in conception to the *Venus and Adonis*, and planned before he left Stratford,—was *Love's Labour's Lost*. Shortly afterwards I suppose *Pericles* and certain scenes in *Jeronymo* to have 'been produced; and in the same epoch I place *The Winter's Tale* and *Cymbeline*, 'differing from *Pericles* by the entire *rifacimento* of it, when Shakespeare's celebrity 'as a poet, and his interest, no less than his influence as a manager, enabled him to 'bring forward the laid-by labours of his youth. The example of *Titus Andronicus*, 'which, as well as *Jeronymo*, was most popular in Shakespeare's first epoch, had 'led the young dramatist to the lawless mixture of dates and manners.'

In 1836 COLLIER published (*New Particulars*, etc.) extracts from a MS. (*Ashm. MS.*, 208, art. x, leaf 200, *Bodleian Lib.*) bearing the following title: 'The Book of 'Plaies and Notes thereof, per Formans, for common Pollicie.' 'These notes,' says Collier, 'were by Dr Simon Forman, the celebrated physician and astrologer, who 'lived in Lambeth, in the same parish in which Elias Ashmole afterwards resided. 'Forman was implicated in the murder of Sir Thomas Overbury, but he died in '1611, before the trial, the register of his burial in Lambeth churchyard being 'dated on the 12th of September in that year. The last date in his "Book of "Plays" is the 15th of May, 1611, so that he was a frequenter of the theatres 'until a short period before his sudden decease in a boat on the Thames. He was 'notorious long before his connection with Lady Essex, and excited a vast deal of 'jealousy on the part of the regular medical practitioners of London by giving 'unlicensed advice to the sick, as well as by casting nativities; but he was at length 'able to procure a degree from Cambridge. . . . The words "for common policy" 'in the title of Forman's "Notes" mean that he made these remarks upon plays 'he saw represented, because they afforded him a useful lesson of prudence or "'policy" for the "common" affairs of life. I do not understand how it happens 'that the dates of his "Notes" are so irregular, but he begins with the 30th of April, '1611, and goes on to the 15th of May, in the same year, and ends with the 20th of 'April, 1610.' The heading to Forman's account of 'The Winter's Tale' states that it was 'at the glob 1611 the 15 of Maye.' Forman does not state at what date nor where he saw *Cymbeline*, but, as Collier says, 'it must have been about the 'same time,' and had it not been at the same theatre Forman would probably have

mentioned it. The 'note' from the diary, which is here given, is copied from the facsimile by Halliwell, facing p. 416 of his *Introduction* to the present play. His modernised version of this facsimile, Collier's also, and that of the *New Shakespeare Soc. (Trans., 1875-76, p. 417)* supply a punctuation which is lacking in Forman's MS.:

'Of Cimbalin king of England

'Remember also the storri of Cymbalin king of England in Lucius tyme, howe
'Lucius cam from octauus cesar for Tribut and being denied. after sent Lucius
'with a greate Arme of Souldiars who landed at milford hauen, and Affter wer
'vanquished by Cimbalin and Lucius taken prisoner and all by means of 3 outlawes
'of the w'h 2 of them were the sonns of Cimbalin stolen from him when they were
'but 2 yers old. by an old man whom Cymbalin banished. and he kept them as
'his own sonns 20 yers wt him in Acave. And howe of [*sic*] of them slewe Clotan that
'was the quens sonn goinge to milford hauen to sek the loue of Innogen kinge
'daughter whom he had banished also for louinge his daughter. and howe the
'Italian that cam from her loue convoied him selfe into ACheste and said yt was a
'chest of plate sent from her loue & others to be p'sented to the kinge. And in
'the depest of the night she being aslepe. he opened the cheste, & cam forth of yt
'And vewed her in her bed and the markes of her body. & toke awai her braslet
'& after Accused her of adultery to her loue &c And in thend howe he came wt
'the Romains into England & was taken prisoner and after Reueled to Innogen.
'who had turned her self into man apparrell & fled to mete her loue at milford
'hauen, & chanced to fall on the Caue in the wode wher her 2 brothers were &
'howe by eating a sleping Dram they thought she had bin deed & laid her in the
'wode, & the body of cloten by her in her loues apparrell that he left behind him,
'& howe she was found by lucous, &c.'

For full particulars of the life of Dr Simon Forman, with its violent vicissitudes from surfeiting to starvation, and 'abysmal inversions of the centre of gravity,' to borrow a vigorous phrase of Carlyle, see article in *D. N. B.*, by Sir Sidney Lee.

Although Forman's 'Notes' do not yield an exact date, yet what they do give is so far fixed that it proves an excellent anchor to control and steady the wavering fluctuations which helplessly drift about the dates of a majority of Shakespeare's plays, and they cannot be but a soothing comfort to those betossed souls who deem the Date of Composition of prime importance. Five years either way is a margin adequately satisfactory to those readers whose interest centres solely in the plays themselves, and not in their external accidents. Forman's year, 1610 or 1611, is a barrier this side of which there cannot be a date for the composition of *Cymbeline*, but all the years from the day when young Shakespeare first came up to London down to this barrier are as free as air to the chronologers. When Coleridge hinted that *Cymbeline* might belong to Shakespeare's very earliest year he cast a seed which in the fullness of time was destined to germinate. It fell in KNIGHT'S path, and straightway, in fancy, it burgeoned on the spot. As a preliminary clearing of the ground Knight sprinkles Malone with withering scorn. The evidence adduced by that worthy workman is regarded by Knight as 'conceived in the very 'lowest spirit of the comprehension of Shakespeare.' Hereupon follows, by way of proof, a sentence (given above) from Malone, and Knight adds his comments: "Shakespeare having occasion to turn to that book [the *Arcadia*] while he was "writing *King Lear*, the name of Leonatus adhered to his memory, and he has "made it the name of one of the characters in *Cymbeline*." Having occasion to 'turn to that book!—a mode of expression which might equally apply to a tailor

'having occasion for a piece of buckram. Sydney's *Arcadia* was essentially the book of Shakespeare's age—more popular, perhaps, than *The Fairy Queen*, as 'profoundly admired by the highest order of spirits, as often quoted, as often present to their thoughts. And yet the very highest spirit of that age, thoroughly imbued as he must have been with all the poetical literature of his own day and his own country (we pass by the question of his further knowledge), is represented only to know the great work of his great contemporary as a little boy in a grammar-school knows what is called a crib-book.' Knight gives no more heart-easing outburst before he turns to Chalmers and Forman. Malone having placidly remarked that he thought 'it probable that about this time Shakespeare perused the lives of Cæsar, Brutus, and Mark Antony.' "Perused the lives!" shrieks Knight, but we really have not patience to waste another word upon this insolence, so degrading (for it is nothing else) to the country and the age which produced it.' As to Chalmers and his statute of 1606 against profanity on the stage, Knight offers no objection to 'this ingenious suggestion' except that it is not conclusive as to the date of *Cymbeline*, because 'we know from the Quartos that passing allusions were constantly inserted after the first production of Shakespeare's plays.' As to Forman's 'Note'—Collier having remarked that it gives the 'impression of the plot upon the mind of the spectator, at about the time when the play was first produced'—Knight withholds his assent to this inference. 'Forman's note-book,' he demurs, 'is evidence that the play existed in 1610 or 1611; but it is not evidence that it was first produced in 1610 or 1611. Mr Collier, in his *Annals of the Stage*, gives us the following entry from the books of Sir Henry Herbert, Master of the Revels: "On Wednesday night, the first of January, 1633, "*Cymbeline* was acted at Court by the King's players. Well liked by the King." Here is proof that for more than twenty years after Forman saw it *Cymbeline* was still acted and still popular. By parity of reasoning it might have been acted, and might have been popular, before Forman saw it.' Knight's conclusion in general is that 'it will probably some day be established to demonstration that *The Winter's Tale* and *The Tempest* belong to the Shakspeare of six-and-thirty rather than to the Shakspeare of six-and-forty. To whatever age they shall be ultimately assigned we have no doubt that on every account,—from the nature of the fable, as well as the cast of thought, and the construction of the language,—*Cymbeline* will go with them. But, however this may be, we heartily join in the belief, so distinctly expressed by two such master-minds as Coleridge and Tieck, 'that the sketch of *Cymbeline* belongs to the youthful Shakspeare.'

JOSEPH HUNTER (ii, 292): The kind of history to which [this play] belongs renders it probable that it was written about the same time with *King Lear*, the date of which is about 1606. . . . I would not, however, be at all confident that this beautiful play, which classes rather with those produced in the freshness of the Poet's age and genius, does not belong to the reign of Elizabeth, about the time when he produced *As You Like It*.

W. W. LLOYD (p. 499, Singer's ed.): Proceeding upon judgement of internal evidence, there seems reason for conjecturing that *Cymbeline* has some obligations to an earlier year. Despite the unembarrassed mastery that pervades the greater part of it, some traces of quaintness obtrude themselves that are of a lower tone than Shakespeare's absolute inspirations, and we are disposed to ask whether, for instance, in the vision of Posthumus and the interpretation of the Tablet, it is a

reminder from another hand or from his own at an earlier period, that he did not trouble himself to obliterate at its last revision.

ULRICI (ii, 172, Bohn's ed.) is inclined to think that in *Cymbeline* we have a youthful attempt, which possibly 'made but a temporary appearance on the stage, 'and was remodelled long afterwards. . . . That the whole piece belongs to 'the last years of Shakespeare's poetical activity admits of no doubt. . . . I am 'inclined to believe that *Cymbeline* was first performed somewhere towards the 'beginning of 1611.'

THOMAS EDWARDS, whose satisfactory trouncing of Warburton's dogmatism ('grotesque audacities,' Leslie Stephens calls it) has been so often recorded in the preceding pages, added to his *Canons of Criticism*: 'The following REMARKS [which] are copied from Mr Roderick's papers and inserted here as containing 'acute yet sober criticisms on Shakespeare's words, and judicious yet easy explanations of his sense,' etc. Accordingly, at the close of his remarks on *Henry VIII.* (p. 263), Roderick continues as follows: 'It is very observable that the measure 'throughout this whole play has something in it peculiar which will very soon 'appear to any one who reads aloud; though at first he will not discover wherein 'it consists. . . . I think it can scarcely escape the notice of any pronouncer. . . . '1. There are in this play many more verses than in any other which end with 'a redundant syllable. . . . This fact (whatever Shakespeare's design was in it) is 'undoubtedly true; and may be demonstrated to reason and proved to sense; 'the first, by comparing any number of lines in this play with an equal number 'in any other play; by which it will appear that this play has very near *two* redun- 'dant verses to *one* in any other play. And to prove it to sense, let any one read 'aloud an hundred lines in any other play, and an hundred in this, and, if he per- 'ceives not the tone and cadence of his own voice to be involuntarily altered in the 'latter case from what it was in the former, I would never advise him to give much 'credit to the information of his ears. Only take Cranmer's last prophetic speech 'about Queen Elizabeth, and you will find that in the 49 lines it consists of, 32 are 'redundant and only 17 regular. . . . 2. Nor is this the only peculiarity of measure 'in this play. The *Cæsura*, or pauses of the verse, are full as remarkable. The 'common pauses in English verses are upon the 5th or the 6th syllable (the 6th 'I think most frequently). In this play a great number of verses have the pause on 'the 7th syllable. ["Hepthemimeral cæsura" the old grammarians call it. Bathurst uses it.—Ed.] . . . 3. Lastly, it is very observable in the measure of this play '[*Hen. VIII.*] that the emphasis arising from the sense of the verse, very often clashes 'with the cadence that would naturally result from the metre, *i. e.*, syllables that 'have an emphasis in the sentence upon [*sic*] the account of the *sense* or *meaning* 'of it, are put in the uneven places of the verse; and are in the scansion made the 'first syllable of the foot, and consequently short; for the English foot is iambic. ' . . . What Shakespear intended by all this, I fairly own myself ignorant; but that 'all these peculiarities were done by him advertently, and not by chance, is, I 'think, as plain to all sense as that Virgil intended to write metre and not prose 'in his *Æneid*.'

These 'remarks' fell on unheeding ears in their own day, and as far as deriving from them a clew to the chronological order or dates of Shakespeare's plays was concerned, they remained absolutely unknown for over a hundred years, until, in 1871, the idea of employing this redundant syllable as a 'verse-text' occurred

independently to Dr W. HERTZBERG of Bremen, who applied it to this very play of *Cymbeline*, in the *Introduction* to his translation of it for the *Ausgabe der Deutschen Shakespeare-Gesellschaft*. His conclusion is as follows: 'Finally, we come to the freer metrical movement. At the outset the ratio of feminine endings stands forth as the sure indication of chronological proof. The further I have pursued my investigations in this direction, the firmer has this criterion approved itself. I have ceased to restrict my calculations to a single act, but in the following seventeen plays I have thoroughly and carefully extended my calculations throughout the whole play. The following result shows the percentage of the relation of eleven syllabled lines to the sum total of Iambus in dialogues (six feet iambics and shorter lines included):

<i>Love's Lab. Lost</i> ,	4%	<i>Titus And.</i> ,	5%	<i>King John</i> ,	6%
<i>Rich. II.</i> ,	11.39%	<i>Com. of Err.</i> ,	12%	<i>Two Gent.</i> ,	15%
<i>Mer. of Ven.</i> ,	15%	<i>Tam. Shr.</i> ,	16%	<i>Rich. III.</i> ,	18%
<i>As You Like It</i> ,	18%	<i>Tro. & Cress.</i> ,	20½%	<i>All's Well</i> ,	21%
<i>Othello</i> ,	26%	<i>Wint. Tale</i> ,	31.09%	<i>Cymb.</i> ,	32%
<i>Tempest</i> ,	32%	<i>Hen. VIII.</i> ,	44%		

'It is evident from this summary that those plays whereof the Date of Composition can be positively determined by other sources, here fall into the rank which chronologically belongs to them. . . . Accordingly, we are enabled to decide that the date of the composition of *Cymbeline* is 1611.'—(p. 292, seq.)

Hertzberg notes also that other metrical forms, such as apparent Alexandrines, weak endings, etc., more or less bear out the same result as the ratio of feminine endings. As to rhymes, he says wisely, the test must be used with caution, regard must be had to the subject and its appropriate emotions.

In 1874 *The New Shakespeare Society* was founded, with the avowed purpose of discovering the dates and chronological order of the plays. The publicity thence accruing brought to light the labours of FLEAY, who had been for years silently at work applying verse-tests to all the chief dramatists of the Elizabethan age. Then numberless zealous brains and countless busy fingers began counting rhymes, cæsuras, female endings, strong endings, weak endings, anapæsts, and iambics, until at last the list is held to be complete, and Shakespeare's ghost would be discredited if he denied a single date. But be the wise and just words of FURNIVALL never forgotten, when he said: 'In no sense can metrical tests be called "scientific." They get their value from the coincidence of their results with those of æsthetic criticism and external data. They are merely empirical; and though they yield the right result in twenty-five applications, there is no reason why they should do so on the twenty-sixth. . . . To suppose that any one empirical test, like that of Rhyme, can settle the stage of development of a myriad-sided mind like Shakespeare's is, to me, a notion never to be entertained. If, after close study, the results of any one such test are found to coincide all through with the results of æsthetic criticism and external evidence, I shall hold it a happy accident, not a scientific necessity.'—*New Shakespeare Soc. Trans.*, 1874, p. 32.

After a thorough and painstaking enumeration of the 'light and weak endings' in all the plays, Professor INGRAM was enabled to make a list, wherein *Ant. & Cleop.* stands the twenty-sixth, with a percentage of both light and weak endings of 3.53;

Coriolanus, 4.05; *Pericles* (Shakespeare's part), 4.17; *Tempest*, 4.59; *Cymbeline*, 4.83 (the thirtieth in the list); and *Winter's Tale*, 5.48. Prof. Ingram says that it seems fairly deducible from the list (of which I have given above only the last fourth of the number) that *Cymbeline* 'undeniably belongs to the "weak-ending Period."' The 'weak-endings,' be it observed, are 'and, as, at', but (=sed and =except), by, for (prep. and conj.), from, if, in, of, on, nor, or, than, that (rel. and conj.), to, with [17 or 20 in all].—*New Shakespeare Soc. Trans.*, 1874, pp. 448, 451.

FLEAY (*Life and Work of Shakespeare*, p. 246, 1886): *Cymbeline* was probably produced after the Roman plays and before *Winter's Tale*, and the Iachimo part was doubtless then written. There is, however, strong internal evidence that the part derived from Holinshed, viz., the story of Cymbeline and his sons, the tribute, &c., in the last three acts, was written at an earlier date, in 1606 I think, just after *Lear* and *Macbeth*, for which the same chronicler has been used. All this older work will be found in the scenes in which Lucius and Belarius enter. A marked instance in the change of treatment will be found in the character of Cloten. In the later version he is a mere fool (see I, iii; II, i.); but in the earlier parts he is by no means deficient in manliness, and the lack of his 'counsel' is regretted by the King in IV, iii. Especially should III, v. be examined from this point of view, in which the prose part is a subsequent insertion, having some slight discrepancies with the older parts of the scene. *Philaster*, which contains some passages suggested by the play, was written in 1611.—*IBID.* (*Chronicle of the English Drama*, ii, 193, 1891): The historical part dates earlier, probably, c. 1606. As we have it, the play has been touched up by a second hand. Perhaps it was not acted in 1609, that being a plague year, and was not finished for the stage till after Shakespeare's retirement. [Fleay at first placed the date, according to the rhyme-test, in 1604, but he afterwards found that this extremely early date was due to a numerical error and he retracted it.—See *New Shakespeare Society Trans.*, 1876.]

C. M. INGLEBY: The conclusion I have arrived at [concerning the Date of Composition] is that II, ii; III, i, and V, ii.-v. were written as early as 1606-7, and the play completed in 1609-10; so that I agree, on the whole, with Mr Fleay's first view, with an extension of the interval he supposed to have elapsed between the two compositions.

Dr RICHARD GARNETT (*Shakespeare Jahrbuch*, p. 209, 1901) contributes, to this discussion of the date, what I cannot but regard as one of the most plausible of the manifold theories, founded as it is on grounds which occurred to me independently, and greatly influenced me throughout my study of the play. I much regret that space forbids the insertion of the whole of Garnett's essay, instead of the following digest: 'The Rev. John Ward, in the latter part of the seventeenth century, records the tradition that Shakespeare, when living at New Place, regularly supplied the London stage with two plays a year. That this tradition existed is unquestionable. Its authenticity is another matter,—this can be tested only 'by its harmony with what we know of Shakespeare's dramatic productiveness 'in his later years, and its freedom from chronological impossibilities.' Hereupon Garnett calls attention to a 'remarkable phenomenon' which has never yet received sufficient attention, and quite justifiably, inasmuch as it demands an admission to Shakespeare's innermost councils; this reason Garnett does not bring forward,

yet I think it may be urged in extenuation of the neglect. This 'phenomenon,' then, is 'the extent to which Shakespeare endeavours to diminish the labour of 'dramatic composition. In every play known with certainty to have belonged to 'his later period, *The Winter's Tale* only excepted, recourse is had to some device 'tending to save trouble to the author. In *Tro. & Cress.*, as now generally admitted, 'he revives a former play. *The Tempest* is much the shortest of his dramas.' [Is this quite correct? Are not *Macbeth* and *Com. of Err.* shorter than *The Tempest*?—ED.] 'Parts of *Cymbeline* seem to be from another hand. In *Ant. & Cleop.* and '*Coriol.* he follows Plutarch, and, although with exquisite judgement, transcribes 'freely from his author. In *Pericles* and *Timon* he either adapts an old play, completes the work of a contemporary, or hands his own drafts over to be pieced out 'by another. In *Hen. VIII.* and *The Two Noble Kinsmen* (if he had any hand in 'the latter) he collaborates with Fletcher. Except for the use of Plutarch in *Jul. Cæs.*, and of Holinshed in the English Historical Plays, there is no trace in the 'earlier works of the procedure which we find so nearly universal in the later.'

The causes for the evasion of labour Garnett plausibly attributes to Shakespeare's financial ease, and to his consciousness that his fame was already secure. In like manner, Pope, when finding that no version of the *Odyssey* could enhance the fame he had won by the *Iliad*, turned a portion of the work over to Fenton and Broome. 'The labour-saving tendency of Shakespeare's later period must be recognised as 'undeniable; and an obligation to produce two plays a year, with or without the good 'will of Minerva, affords as plausible a way of accounting for it as can be conceived.' As for the date when Shakespeare retired to Stratford and began this labour-saving, we may suppose that it began with the first year wherein he affords distinct evidence of indebtedness to a colleague or to a predecessor. 'This may be 'very fairly taken as 1607. *Timon of Athens* is such an instance, and there can 'be hardly any doubt that it either immediately followed or immediately succeeded *Ant. & Cleop.*, which, from the Stationers' Registers, we have every reason 'to believe was produced in the winter of 1607-08.' The termination of Shakespeare's literary activity is generally placed in 1611. If then his contract to furnish two plays a year began to run in 1607, there must be eight plays allotted to these four years. But Garnett believes that his literary activity extended beyond 1611, even to a portion of the year 1613, wherein *The Tempest* was produced, so that two more plays are required, making ten in all. For Garnett's arguments in favour of this late date, 1613, see p. 302 in *The Tempest* in *The New Variorum* edition. I must refer the student to the *Jahrbuch* for the reason why *Macbeth* and *Othello* are selected as these two additional plays; we are now concerned only as to the date of *Cymbeline*. The eight plays which may be assigned with 'almost absolute 'certainty,' says Garnett, to the period 1607-11 are: *Pericles*, *Ant. & Cleop.*, *Wint. Tale*, *Coriol.*, *Two Noble Kinsmen* (if partly Shakespeare's). It remains to place the two additional plays, and apportion the twins to each year. This Garnett does in the final summary of his article as follows: 'We conclude, therefore, that 'the tradition recorded by Ward is intrinsically probable, that it explains some 'remarkable phenomena connected with Shakespeare's later plays, and that it 'might very well be accepted, if we could see our way to bring the dates of *Othello* 'and *Macbeth* a few years lower. Quite independently of Ward's tradition, there 'is, we think, sufficient reason for reconsidering the accepted chronology of these 'dramas, although it may never be possible to arrive at an entirely satisfactory 'solution of the question. Assuming provisionally that Ward is to be relied upon, 'and that Shakespeare did for some time contribute to the stage at the rate of two

'plays a year, we append a table showing the most probable order of their production:

- '1607, *Pericles, Ant. & Cleop.*
- '1608, *Timon, Othello.*
- '1609, *Tro. & Cress.* (revival), *Macbeth.*
- '1610, *Cymbeline, Winter's Tale.*
- '1611, *Coriolanus, Two Noble Kinsmen* (?).

'Here Shakespeare's regular activity as a writer for the stage terminates. In '1613 he produces *The Tempest* and *Henry VIII*, but both are occasional pieces. '*The Tempest* is entirely from his pen, but his share in *Henry VIII* is not considerable.'

In the earliest note on the Date of this play, quoted at length above by Malone, it is there stated that a parallelism had been detected by Steevens between a passage in *Cymbeline* and one in Beaumont and Fletcher's *Philaster*. These parallels abound in the commentaries on all of Shakespeare's plays, and serve, apparently, little purpose but to display the extent of the commentator's reading and the retentiveness of his memory.

In the present instance, however, this parallel in *Philaster* turns out to be of more importance than usual; and thereby hangs a tale. Ever since Malone's remark that the versification of *Cymbeline* bears a resemblance to that of *The Winter's Tale* and of *The Tempest* much greater than to any of Shakespeare's other plays, the conviction has gradually grown that these three plays, not in their versification alone, but in their general dramatic treatment, stand in a class by themselves, and that they are among the last, if not the very last, which Shakespeare wrote. This conviction has been assured by the substantial agreement of external evidence and internal evidence, such as metrical tests, etc.

The exact date of *Philaster* is uncertain, but it was known vaguely to be contemporaneous with these last plays; the precise date becomes of importance, however, if we are to know whether or not Shakespeare followed (and shall we say—imitated?) Beaumont and Fletcher.

In a note already quoted Malone (*Var.*, 1821, ii, 453) observes that *Philaster* appeared before 1611; inasmuch as it is mentioned in an epigram by John Davies of Hereford. 'Dryden,' adds Malone, 'mentions a tradition (which he might have received from Sir William D'Avenant) that *Philaster* was the first play by which Beaumont and Fletcher acquired reputation. . . . It may, therefore, be presumed that it [*Philaster*] was represented in 1608 or 1609.' DYCE (*Introd.* to *Philaster*, p. 199) quotes Malone's note, and adds: 'Perhaps so; but in conjectures of this kind little confidence can be placed.' He gives, however, no closer date than Malone's. If, then, Davies of Hereford refers to *Philaster*, the date of his book, *The Scourge of Folly*, becomes needful. Here we meet with a rebuff. The book bears no date on the title page; and our nearest authority is *The Stationers' Registers*. It is there entered as follows: 'Richard REDMER, entred for 'his copy vnder th ande of master John wilson A booke called The Scourge of 'folly by J. D.' (Arber's *Trans.*, iii, 446). A. B. GROSART, who reprinted all of Davies's Works, does not refer to that entry, which was first pointed out, I think, by FLEAY, and was unaware of its existence; he believed that the first undated edition was issued in 1611. Davies's 'miserable epigram,' as Dyce befittingly terms it, is as follows:

‘To the well deseruing Mr John Fletcher, Epig. 206,
 ‘*Loue lies ableeding*, if we should not prone
 ‘Her vttmost art to shew why it doth loue:
 ‘Thou being the subiect (now) it raignes vpon;
 ‘Raign’st in arte, iudgement and inuention:
 ‘For this I loue thee; and can do no lesse
 ‘For thine as faire as Faithfull Sheephardesse.’

Merely on the authority of this epigram, with its reference to *Philaster* or *Love lies a Bleeding*, it will hardly do to accept the *Stationers’ Registers* date of 1610 as proof that the play was written in that very year, or even very close to that year. This same epigram mentions another of Beaumont and Fletcher’s plays, *The Faithful Shepherdess*, concerning which Fleay (*Eng. Dram.*, p. 178) has ‘no doubt ‘that it was published in 1609.’ And I think, from Fleay’s subsequent remarks, that he might without violence have pushed the date into 1608. It is all, however, conjecture, as it is also with regard to *Cymbeline*. All that is absolutely assured from external evidence, in the case of both plays, is that they were in existence in 1610; the question of precedence, being thus impossible of proof, offers an opportunity for ingenious speculation so alluring that one well-equipped scholar, Dr ASHLEY H. THORNDIKE, has availed himself of it, and, in a recent interesting and highly valuable pamphlet, *On the Influence of Beaumont and Fletcher on Shakespeare*, has endeavoured to show that to this influence may be ascribed nearly all that differentiates these last plays of Shakespeare from their predecessors.

Dr Thorndike’s contention, broadly stated, is that Shakespeare, always and dutifully anxious to catch popular favour, had been impressed by the instant and extraordinary applause wherewith *Philaster* had been greeted by his own audience at ‘The Globe, and had thereupon written *Cymbeline*,’ in which, ‘with varied and ‘intense situations, and with tragic and idyllic contrasts, culminating in an elaborate dénouement, he followed so closely the style of play which Beaumont and ‘Fletcher had made popular that, consciously or unconsciously, he adopted their ‘methods of characterisation, and even made some use of their conventionalized ‘types’ (p. 145).

In vindication of his contention, Dr Thorndike very naturally seeks to prove that *Philaster* was written before *Cymbeline*. But his path is not clear in the obscurity which envelops both plays. His most positive assertion there anent is, I think, as follows: ‘[*Philaster*] was certainly acted by the King’s men while Shakespeare was still writing for the company. So, probably, were others of Beaumont ‘and Fletcher’s plays; their fame was certainly high before he retired from the ‘theatre. Our investigation makes it probable that *Philaster* and other of their ‘romances preceded any one of his. The bare facts make it clear that, so far as the ‘chronology is concerned, there was opportunity for direct influence between ‘Beaumont and Fletcher and Shakespeare’ (p. 95). Unquestionably, but would not this influence rain from the heaven above upon the earth beneath? From the greater upon the less? With a scholar’s wise caution, Dr Thorndike speaks of the result of his investigation as ‘probable.’ His zeal is well tempered. And yet I fear his wish is father to the thought,—perhaps not a real, genuine, acknowledged father, but a step-father possibly.

A large proportion of Dr Thorndike’s pamphlet is devoted to the plays of Beaumont and Fletcher, and his chapter on Shakespeare and comparisons of *Cymbeline* and *Philaster* are chiefly concerned with the drama and the dramatic treatment;

they are, therefore, not germane to our present subject, albeit of unusual interest. It is here sufficient to note that he regards the date of *Cymbeline* as 'probably within 'the year of 1610' (p. 30). On page 92 he questions whether *Philaster* were not written in 1608.

In 1885 there appeared an *Essay* by Dr B. LEONHARDT, in *Anglia* (Bd viii, 3 Hft, p. 242), on *The Relationship between Philaster and Hamlet and Cymbeline*. I have not referred to it in its chronological order; its discussion of dates is more or less incidental. He does not enter deeply into the question of the dates of any of the three plays. The date of *Philaster* he places in 1607-1608, and holds that *Cymbeline* was written at the same time, which he conceives is amply justified by Forman's *Diary* in 1610-1611. It is perhaps noteworthy that in the comparison between these two plays, made both by Leonhardt and later by Thorndike, parallelisms are drawn (without exception, I think) from the Imogen-story. All the Holinshed portion is as completely ignored as if it were non-existent. Naturally, a majority of the parallelisms are weak and shadowy, and derive what value they have from their cumulative force. Moreover, in noting these parallels, very seldom is attention called to the infinitely superior poetic beauty of Shakespeare's thought, thus precluding the idea, as I think, that it was derived from Beaumont and Fletcher, which, however, Leonhardt does not suggest.

RECAPITULATION:

1778 } 1785 }	EDMOND MALONE.....	1604
1790	MALONE.....	1605
1799	GEO. CHALMERS.....	1606
1821	MALONE.....	1609
1843	J. P. COLLIER.....	not earlier than 1609
1845	Rev. JOSEPH HUNTER.....	about 1606
1847	ULRICI.....	first performed at beginning of 1611
1855	N. DELIUS.....	shortly before 1610 or 1611
1857	A. DYCE.....	probably 1609
1857	C. BATHURST.....	any time after 1603
1859?	H. STAUNTON, Rev. JOHN HUNTER, G. G. GERVINUS.....	1609
1862	R. G. WHITE.....	1609 or 1610
1877	F. J. FURNIVALL.....	1610?
1878	H. P. STOKES.....	1610
1881	H. N. HUDSON.....	1610 and 1611
1885	B. LEONHARDT.....	before 1608
1886	C. M. INGLEBY: II, ii; III, i; V, ii, in.....	1606
	the rest in.....	1609 and 1610
1891	F. G. FLEAY.....	1609
1901	R. GARNETT.....	1610
1901	A. H. THORNDIKE.....	within 1610
1903	E. DOWDEN, W. J. ROLFE, K. DEIGHTON, C. PORTER and H. CLARK, W. J. CRAIG.....	1609 and 1610
n. d.	A. J. WYATT.....	between 1607 and 1611

SOURCE OF THE PLOT

In Gerard Langbaine's *An Account of the English Dramatick Poets*, etc., 1691, p. 456, there is the following account of *Cymbeline*: 'This Play, tho' the Title bears 'the Name of a King of Brute's Lineage: yet I think owes [*sic*] little to the Chronicles of those times, as far as I can collect, from *Grafton*. Stow, Milton, etc. 'But the subject is rather built upon a Novel in *Boccace*, viz. Day 2. Nov. 9. 'This play was reviv'd by *Durfey* about seven Years since, under the Title of *The Injured Princess*, or *The Fatal Wager*.'

Of this information Pope availed himself, and below the list of *Dramatis Personæ*, in his edition of 1723, he writes: 'Story partly taken from Boccace's Decameron, 'day 2. nov. 9, little besides the names being historical.'

The story by Boccaccio is the Ninth on Day the second. It is here given, admirably translated by JOHN PAYNE, esq^r, and privately printed for the *Villon Society*, 1886: 'Filomena the queen, who was tall and goodly of person, and smiling and agreeable of aspect beyond any other of her sex, collecting herself, said, "Needs must the covenant with Dionco be observed, wherefore, there remaining none other to tell than he and I, I will tell my story first, and he, for that he asked it as a favour, shall be the last to speak." So saying, she began thus, "There is a proverb oftentimes cited among the common folk to the effect that the deceiver abideth at the feet of the deceived; the which meseemeth may by no reasoning be shown to be true, an it approve not itself by actual occurrences. Wherefore, whilst ensuing the appointed theme, it hath occurred to me, dearest ladies, to show you at the same time, that this is true, even as it is said; nor should it mislike you to hear it, so you may know how to keep yourself from deceivers: There were once at Paris in an inn certain very considerable Italian merchants, who were come thither, according to their usance, some on one occasion and some on another, and having one evening among others supped all together merrily, they fell to devising of divers matters and passing from one discourse to another, they came at last to speak of their wives, whom they had left at home, and one said jestingly, 'I know not how mine doth; but this I know well, that, whenas there cometh to my hand here any lass that pleaseth me, I leave on one side the love I bear my wife and take of the other such pleasure as I may.' 'And I,' quoth another, 'do likewise, for that if I believe that my wife pusheth her fortunes [in my absence,] she doth it; wherefore tit for tat be it; an ass still getteth as good as he giveth.' A third, following on, came well nigh to the same conclusion, and in brief all seemed agreed upon this point, that the wives they left behind had no mind to lose time in their husbands' absence. One only, who hight Bernabo Lomellini of Genoa, maintained the contrary, avouching that he, by special grace of God, had a lady to wife who was belike the most accomplished woman of all Italy in all those qualities which a lady, nay, even (in great part) in those which a knight or an esquire, should have; for that she was fair of favour and yet in her first youth and adroit and robust of her person; nor was there aught that pertaineth unto a woman, such as works of broidery in silk and the like, but she did it better than any other of her sex. Moreover, said he, there was no sewer, or in other words, no serving-man alive who served better or more deftly at a noblemen's table than did she, for that she was very well bred and exceeding wise and discreet. He after went to extol her a knowing better how to ride a horse and fly a hawk, to read and write and cast a reckoning than if she were a merchant; and thence, after many other commendations, coming to that whereof it had been discoursed among them, he avouched with an oath that there

could be found no honester nor chaster woman than she; wherefore, he firmly believed that, should he abide half a score years, or even always, from home, she would never incline to the least levity with another man. Among the merchants who discoursed thus was a young man called Ambrogiuolo of Piacenza, who fell to making the greatest mock in the world of this last commendation bestowed by Bernabo upon his wife and asked him scoffingly if the emperor had granted him that privilege over and above all other men. Bernabo, some little nettled, replied that not the emperor, but God, who could somewhat more than the emperor, had vouchsafed him the favour in question. Whereupon quoth Ambrogiuolo, 'Bernabo, I doubt not a whit but that thou thinkest to say sooth; but meseemeth thou hast paid little regard to the nature of things; for that, hadst thou taken heed thereunto, I deem thee not so dull of wit but thou wouldst have noted therein certain matters which had made thee speak more circumspectly on this subject. And that thou mayst not think that we, who have spoken much at large of our wives, believe that we have wives other or otherwise made than thine, but mayst see that we spoke thus, moved by natural perception, I will e'en reason with thee a little on this matter. I have always understood man to be the noblest animal created of God among mortals, and after him, woman; but man, as is commonly believed and as is seen by works, is the more perfect and having more perfection, must without fail have more of firmness and constancy, for that women universally are more changeable; the reason whereof might be shown by many natural arguments, which for the present I purpose to leave be. If then man be of more stability and yet cannot keep himself, let alone from complying with a woman who soliciteth him, but even from desiring one who pleaseth him, nay more, from doing what he can, so he may avail to be with her,—and if this betide him not once a month, but a thousand times a day,—what canst thou expect a woman, naturally unstable, to avail against the prayers, the blandishments, the gifts and a thousand other means which an adroit man, who loveth her, will use? Thinkest thou she can hold out? Certes, how much soever thou mayst affirm it, I believe not that thou believest it; and thou thyself sayst thy wife is a woman and that she is of flesh and blood, as are other women. If this be so, those same desires must be hers and the same powers that are in other women to resist these natural appetites; wherefore however honest she may be, it is possible she may do that which other women do; and nothing that is possible should be so peremptorily denied nor the contrary thereof affirmed with such rigour as thou dost.' To which Bernabo made answer, saying, 'I am a merchant, and not a philosopher, and as a merchant I will answer; and I say that I acknowledge that what thou sayst may happen to foolish women in whom there is no shame; but those who are discreet are so careful of their honour that for the guarding thereof they become stronger than men, who reck not of this; and of those thus fashioned is my wife.' 'Indeed,' rejoined Ambrogiuolo, 'if, for every time they occupy themselves with toys of this kind, there sprouted from their foreheads a horn to bear witness of that which they have done, there be few, I believe, who would incline thereto; but, far from the horn sprouting, there appeareth neither trace nor token thereof in those who are discreet, and shame and soil of honour consist not but in things discovered; wherefore, whenas they may secretly, they do it, or, if they forbear, it is for stupidity. And have thou this for certain that she alone is chaste, who hath either never been solicited of any or who, having herself solicited, hath not been hearkened. And though I know by natural and true reasons that it is e'en as I say, yet should I not speak thereof with so dull an assurance, had I not many a time with many women made essay thereof. And this I tell thee, that, were

I near this most sanctified wife of thine, I warrant me I would in brief space of time bring her to that which I have already gotten of other women.' 'Whereupon,' quoth Bernabo, 'disputing with words might be prolonged without end; thou wouldst say and I should say, and in the end it would all amount to nothing. But, since thou wilt have it that all women are so compliant and that thine address is such, I am content, so I may certify thee of my wife's honesty, to have my head cut off, as thou canst anyway avail to bring her to do thy pleasure in aught of the kind; and if thou fail thereof, I will have thee lose no otherwhat than a thousand gold florins.' 'Bernabo,' replied Ambrogiuolo, who was now grown heated over the dispute, 'I know not what I should do with thy blood, if I won the wager; but, as thou have a mind to see proof of that which I have advanced, do thou stake five thousand gold florins of thy monies, which should be less dear to thee than thy head, against a thousand of mine, and whereas thou settest no limit [of time,] I will e'en bind myself to go to Genoa and within three months from the day of my departure hence to have done my will of thy wife and to bring back with me, in proof thereof, sundry of her most precious things and such and so many tokens that thou shalt confess it to be truth, so verily thou wilt pledge me thy faith not to come to Genoa within that term nor write her aught of the matter.' Bernabo said that it liked him well and albeit the other merchants endeavoured to hinder the affair, foreseeing, that sore mischief might come thereof, the two merchants' minds were so inflamed that, in despite of the rest, they bound themselves one to other by express writings under their hands. This done, Bernabo abode behind, whilst Ambrogiuolo, as quickliest he might, betook himself to Genoa. There he abode some days and informing himself with the utmost precaution of the name of the street where the lady dwelt and of her manner of life, understood of her that and more than that which he had heard of her from Bernabo, wherefore, him-seemed he was on a fool's errand. However, he presently clapped up an acquaintance with a poor woman, who was much about the house and whose great well-wisher the lady was, and availing not to induce her to aught else, he debauched her with money and prevailed with her to bring him, in a chest wroughten after a fashion of his own, not only into the house, but into the gentlewoman's very bed chamber, where, according to the ordinance given her of him, the good woman commended it to her care for some days, as if she had a mind to go somewhither. The chest, then, being left in the chamber and the night come, Ambrogiuolo, what time he judged the lady to be asleep, opened the chest with certain engines of his and came softly out into the chamber, where there was a light burning, with whose aid he proceeded to observe the ordinance of the place, the paintings and every other notable thing that was therein and fixed them in his memory. Then, drawing near the bed and perceiving that the lady and a little girl, who was with her, were fast asleep, he softly uncovered the former and found that she was as fair naked as clad, but saw no sign about her that he might carry away, save one, to wit, a mole which she had under the left pap and about which were sundry little hairs as red as gold. This noted, he covered her softly up again, albeit, seeing her so fair, he was tempted to adventure his life and lay himself by her side; however, for that he had heard her to be so obdurate and uncomplying in matters of this kind, he hazarded not himself, but abiding at his lesiure in the chamber the most part of the night, took from one of her coffers a purse and a night-rail, together with sundry rings and girdles, and laying them all in his chest, returned thither himself and shut himself up therein as before; and on this wise he did two nights, without the lady being ware of aught. On the third day the good woman came

back for the chest, according to the given ordinance, and carried it off whence she had taken it, whereupon Ambrogiuolo came out and having rewarded her according to promise, returned, as quickliest he might, with the things aforesaid, to Paris, where he arrived before the term appointed. There he summoned the merchants who had been present at the dispute and the laying of the wager and declared, in Bernabo's presence, that he had won the wager laid between them, for that he had accomplished that whereof he had vaunted himself; and to prove this to be true, he first described the fashion of the chamber and the paintings thereof and after showed the things he had brought with him thence, avouching that he had them of herself. Bernabo confessed the chamber to be as he had said and owned, moreover, that he recognized the things in question as being in truth his wife's; but said that he might have learned from one of the servants of the house the fashion of the chamber and have gotten the things in like manner; wherefore, an he had nought else to say, himseemed not that this should suffice to prove him to have won. Whereupon, quoth Ambrogiuolo, 'in sooth this should suffice; but since thou wilt have me say more, I will say it. I tell thee that Madam Ginevra thy wife hath under her left pap a pretty big mole, about which are maybe half a dozen little hairs as red as gold.' When Bernabo heard this, it was as if he had gotten a knife-thrust in the heart, such anguish did he feel, and though he had said not a word, his countenance, being all changed, gave very manifest token that what Ambrogiuolo said was true. Then, after a while, 'Gentlemen,' quoth he, 'that which Ambrogiuolo saith is true; wherefore, he having won, let him come whensoever it pleaseth him and he shall be paid.' Accordingly, on the ensuing day Ambrogiuolo was paid in full, and Bernabo, departing Paris, betook himself to Genoa with fell intent against the lady. When he drew near the city, he would not enter therein, but lighted down a good score miles away at a country house of his and despatched one of his servants, in whom he much trusted, to Genoa with two horses and letters under his hand, advising his wife that he had returned and bidding her come to him; and he privily charged the man, whenas he should be with the lady in such place as should seem best to him, to put her to death without pity and return to him. The servant accordingly repaired to Genoa and delivering the letters and doing his errand, was received with great rejoicing by the lady, who on the morrow took horse with him and set out for their country house. As they fared on together, discoursing of one thing and another, they came to a very deep and lonely valley, beset with high rocks and trees, which seeming to the servant a place wherein he might, with assurance for himself, do his lord's commandment, he pulled out his knife and taking the lady by the arm, said, 'Madam, commend your soul to God, for needs must you die, without faring further.' The lady, seeing the knife, and hearing these words, was all dismayed and said, 'Mercy, for God's sake! Ere thou slay me, tell me wherein I have offended thee, that thou wouldst put me to death.' 'Madam,' answered the man, 'me you have nowise offended; but wherein you have offended your husband I know not, save that he hath commanded me to slay you by the way, without having any pity upon you, threatening me, an I did it not, to have me hanged by the neck. You know well how much I am beholden to him and how I may not gainsay him in aught that he may impose upon me; God knoweth it irketh me for you, but I can no otherwise.' Whereupon quoth the lady, weeping, 'Alack, for God's sake, consent not to become the murderer of one who hath never wronged thee, to serve another! God who knoweth all knoweth that I never did aught for which I should receive such a recompense from my husband. But let that be; thou mayst, an thou wilt, at once content God and thy master and

give me but thy doublet and a hood and with the former return to my lord and thine and tell him that thou hast slain me; and I swear to thee, by that life which thou wilt have bestowed on me, that I will remove hence and get me gone into a country whence never shall any news of me win either to him or to thee or into these parts.' The servant, who was loath to slay her, was lightly moved to compassion; wherefore he took her clothes, and gave her a sorry doublet of his and a hood, leaving her sundry monies she had with her. Then praying her depart the country, he left her in the valley and afoot and betook himself to his master, to whom he avouched that not only was his commandment accomplished, but that he had left the lady's dead body among a pack of wolves, and Bernabo presently returned to Genoa, where, the thing becoming known, he was much blamed. As for the lady, she abode alone and disconsolate till nightfall, when she disguised herself as most she might and repaired to a village hard by, where, having gotten from an old woman that which she needed, she fitted the doublet to her shape and shortening it, made a pair of linen breeches of her shift; then, having cut her hair and altogether transformed herself in the guise of a sailor, she betook herself to the seashore, where, as chance would have it, she found a Catalan gentleman, by name, Senor Encararch, who had landed at Alba from a ship he had in the offing, to refresh himself at a spring there. With him she entered into parley and engaging with him as a servant, embarked on board the ship, under the name of Sicurano da Finale. There, being furnished by the gentleman with better clothes, she proceeded to serve him so well and so aptly that she became in the utmost favour with him. No great while after it befell that the Catalan made a voyage to Alexandria with a lading of his and carrying thither certain peregrine falcons for the Soldan, presented them to him. The Soldan, having once and again entertained him at meat and noting with approval the fashions of Sicurano, who still went serving him, begged him [From this point until the final discovery of her true sex, the heroine is spoken of in the masculine gender, as became her assumed name and habit] of his master, who yielded him to him, although it irked him to do it, and Sicurano, in a little while, by his good behaviour, gained the love and favour of the Soldan, even as he had gained that of the Catalan. Wherefore, in process of time, it befell that,—the time coming for a great assemblage, in the guise of a fair, of merchants, both Christian and Saracen, which was wont at a certain season of the year to be held in Acre, a town under the seignory of the Soldan, and to which, in order that the merchants and their merchandise might rest secure, the latter was still used to despatch, beside other his officers, some one of his chief men, with troops, to look to the guard,—he bethought himself to send Sicurano, who was by this well versed in the language of the country, on this service; and so he did. Sicurano accordingly came to Acre as governor and captain of the guard of the merchants and their merchandise and there well and diligently doing that which pertained to his office and going round looking about him, saw many merchants there, Sicilians and Pisans and Genoese and Venetians and other Italians, with whom he was fain to make acquaintance, in remembrance of his country. It befell, one time amongst others, that having lighted down at the shop of certain Venetian merchants, he espied, among other trinkets, a purse and a girdle, which he straightway knew for having been his and marvelled thereat; but, without making any sign, he carelessly asked to whom they pertained and if they were for sale. Now Ambrogiuolo of Piacenza was come thither with much merchandise on board a Venetian ship and hearing the captain of the guard ask whose the trinkets were, came forward and said, laughing, 'Sir, the things are mine and I do not sell them; but if they please you, I will gladly give them to you.'

Sicurano, seeing him laugh, misdoubted he had recognized him by some gesture of his; but yet, keeping a steady countenance, he said, 'Belike thou laughest to see me, a soldier, go questioning of these women's toys?' 'Sir,' answered Ambrogiuolo, 'I laugh not at that; nay, but at the way I came by them.' 'Marry, then,' said Sicurano, 'an it be not unspeakable, tell me how thou gottest them, so God give thee good luck.' Quoth Ambrogiuolo, 'Sir, a gentlewoman of Genoa, hight Madam Ginevra, wife of Bernabo Lomellini, gave me these things, with certain others, one night that I lay with her, and prayed me keep them for the love of her. Now I laugh for that I mind me of the simplicity of Bernabo, who was fool enough to lay five thousand florins to one that I would not bring his wife to do my pleasure; the which I did and won the wager; whereupon he, who should rather have punished himself for his stupidity than her for doing that which all women do, returned from Paris to Genoa and there, by what I have since heard, caused her to be put to death.' Sicurano, hearing this, understood forthwith what was the cause of Bernabo's anger against his wife [Here Boccaccio uses the feminine pronoun, immediately afterward resuming the masculine form in speaking of Sicurano] and manifestly perceiving this fellow to have been the occasion of her ills, determined not to let him go unpunished therefor. Accordingly he feigned to be greatly diverted with the story and artfully clapped up a strait acquaintance with him, insomuch that, the fair being ended, Ambrogiuolo, at his instance, accompanied him with all his good, to Alexandria. Here Sicurano let build him a warehouse and lodged in his hands store of his own monies; and Ambrogiuolo, foreseeing great advantage to himself, willingly took up his abode there. Meanwhile, Sicurano, careful to make Bernabo clear of his (*i. e.* her) innocence, rested not till, by means of certain great Genoese merchants who were then in Alexandria, he had, on some plausible occasion of his (*i. e.* her) own devising, caused him come thither, where, finding him in poor enough case, he had him privily entertained by a friend of his (*i. e.* hers) against it should seem to him (*i. e.* her) time to do that which he purposed. Now he had already made Ambrogiuolo recount his story before the Soldan for the latter's diversion; but, seeing Bernabo there and thinking there was no need to use further delay in the matter, he took occasion to procure the Soldan to have Ambrogiuolo and Bernabo brought before him and in the latter's presence, to exhort from the former, by dint of severity, an it might not easily be done [by other means,] the truth of that whereof he vaunted himself concerning Bernabo's wife. Accordingly, they both being come, the Soldan, in the presence of many, with a stern countenance commanded Ambrogiuolo to tell the truth how he had won of Bernabo the five thousand gold florins; and Sicurano himself, in whom he most trusted, with a yet angrier aspect, threatened him with most grievous torments, an he told it not; whereupon Ambrogiuolo, affrighted on one side and another and in a measure constrained, in the presence of Bernabo and many others, plainly related everything, even as it passed, expecting no worse punishment therefor than the restitution of the five thousand gold florins and of the stolen trinkets. He having spoken, Sicurano, as he were the Soldan's minister in the matter, turned to Bernabo and said to him, 'And thou, what didst thou to thy lady for this lie?' Whereto Bernabo replied, 'Overcome with wrath for the loss of my money and with resentment for the shame which meseemed I had gotten from my wife, I caused a servant of mine put her to death, and according to that which he reported to me, she was straightway devoured by a multitude of wolves.' These things said in the presence of the Soldan and all heard and apprehended of him, albeit he knew not yet to what end Sicurano, who had sought and ordered this, would fain come, the latter said to him, 'My lord, you

may very clearly see how much reason yonder poor lady had to vaunt herself of her gallant and her husband, for that the former at once bereaved her of honour, marring her fair fame with lies, and despoiled her husband, whilst the latter, more credulous of others' falsehoods than of the truth which he might by long experience have known, caused her be slain and eaten of wolves; and moreover, such is the goodwill and the love borne her by the one and the other that, having long abidden with her, neither of them knoweth her. But, that you may the better apprehend that which each of these hath deserved, I will—so but you vouchsafe me, of special favour, to punish the deceiver and pardon the dupe,—e'en cause her come hither into your and their presence.' The Soldan, disposed in the matter altogether to comply with Sicurano's wishes, answered that he would well and bade him produce the lady; whereat Bernabo marvelled exceedingly, for that he firmly believed her to be dead, whilst Ambrogiuolo, now divining danger, began to be in fear of worse than paying of monies and knew not whether more to hope or to fear from the coming of the lady, but awaited her appearance with the utmost amazement. The Soldan, then, having accorded Sicurano his wish, the latter threw himself, weeping, on his knees before him and putting off, as it were at one and the same time, his manly voice and masculine demeanour, said, 'My lord, I am the wretched misfortunate Ginevra, who have these six years gone wandering in man's disguise about the world, having been foully and wickedly aspersed by this traitor Ambrogiuolo and given by yonder cruel and unjust man to one of his servants to be slain and eaten of wolves.' Then, tearing open the fore part of her clothes and showing her breast, she discovered herself to the Soldan and all else who were present and after, turning to Ambrogiuolo, indignantly demanded of him when he had ever lain with her, according as he had aforesaid boasted; but he, now knowing her and fallen well nigh dumb for shame, said nothing. The Soldan, who had always held her for a man, seeing and hearing this, fell into such a wonderment that he more than once misdoubted that which he saw and heard to be rather a dream than true. However, after his amazement had abated, apprehending the truth of the matter, he lauded to the utmost the life and fashions of Ginevra, till then called Sicurano, and extolled her constancy and virtue; and letting bring her very sumptuous woman's apparel and women to attend her, he pardoned Bernabo, in accordance with her request, the death he had merited, whilst the latter, recognizing her, cast himself at her feet, weeping and craving forgiveness, which she, ill worthy as he was thereof, graciously accorded him and raising him to his feet, embraced him tenderly, as her husband. Then the Soldan commanded that Ambrogiuolo should incontinent be bound to a stake and smeared with honey and exposed to the sun in some high place of the city, nor should ever be loosed thence till such time as he should fall of himself; and so it was done. After this he commanded that all that had belonged to him should be given to the lady, the which was not so little but that it outvalued ten thousand doubloons. Moreover, he let make a very goodly banquet, wherein he entertained Bernabo with honour, as Madam Ginevra's husband, and herself as a very valiant lady and gave her, in jewels and vessels of gold and silver and monies, that which amounted to better [*sic* (meglio)] than other ten thousand doubloons. Then, the banquet over, he caused equip them a ship and gave them leave to return at their pleasure to Genoa, whither accordingly they returned with great joyance and exceeding rich; and there they were received with the utmost honour, especially Madam Ginevra, who was of all believed to be dead and who, while she lived, was still reputed of great worth and virtue. As for Ambrogiuolo, being that same day bounden to the stake and anointed with honey, he was, to his exceeding tor-

ment, not only slain, but devoured, of the flies and wasps and gadflies, wherewith that country aboundeth, even to the bones, which latter waxed white and hanging by the sinews, being left unremoved, long bore witness of his villainy to all who saw them. And on this wise did the deceiver abide at the feet of the deceived."

The meagre statement by Langbaine and Pope, as to the source of the Fable sufficed inquiring minds for forty years until Capell, the earliest editor to attempt any real investigation of the subject, issued the first volume of his edition, probably in 1763. On page 52 of that volume the fact mentioned by Pope is repeated, as the general supposition of the source of the fable of *Cymbeline*. 'But the embracers 'of this opinion,' observes Capell, 'seem not to have been aware that many of 'that author's novels (translated, or imitated) are to be found in *English* books, 'prior to, or contemporary with, Shakespeare: and of this novel in particular, there 'is an imitation extant in a story book of that time, entitled—*Westward for Smelts*; 'it is the second tale in the book; the scene, and the actors of it, are different from 'Boccaccio, as Shakespeare's are from both; but the main of the story is the same 'in all. We may venture to pronounce it a book of those times, and that early 'enough to have been us'd by Shakespeare, as I am persuaded it was; though the 'Copy that I have of it is no older than 1620; it is a quarto pamphlet of only five 'sheets and a half, printed in a black letter; [reasons for my opinion are perhaps 'not necessary] as it may one day better be made appear a true one, by the dis-'covery of some more ancient edition.' STEEVENS (*Var.*, 1773) asserts that this volume was published in 1603, and that he had seen a copy of that date. In the next *Variorum* (1778) he states correctly that it is entered in the *Stationers' Registers* in Jan. [15], 1619 [*i. e.*, 1620], 'where it is said to have been written by kinde 'Kitt of Kingston.' MALONE (*Var.*, 1821, ii, 453) repeats Steevens's statement that an edition of this tract was published in 1603. 'No copy of this date 'exists,' says COLLIER (*Sh's. Library*, ii, xv.), 'and the entry in the *Stationers' Registers* seems to establish that it then was a new publication. The only 'known copy of the edition of 1620 is among Capell's books in the library of 'Trinity College, Cambridge; and we feel confident that there was no earlier impres-'sion, and that Malone had been misinformed when he spoke of the existence 'of a copy dated 1603. Had such an impression been issued, Shakespeare might 'have possibly availed himself of it, if, as Malone thought, *Cymbeline* was produced 'in 1609. [Collier reprints it] not because our great dramatist every saw it, since 'it did not come out until four years after his death, but on account of its connection 'with *Cymbeline*, with the two French Romances, with the French Miracle-Play, 'and with the novel of Boccaccio. All the incidents are vulgarised in the English 'version of them, and it is pretty clear that the compiler could not have been 'aware that they had been previously employed on the stage.'

When Halliwell translated Simrock for the Shakespeare Society he referred to the assertion by Collier that the only known copy of *Westward for Smelts* is in the Capell Collection, and said he had himself 'recently purchased a fine copy of the 'work which certainly has no indication of having been a republication. . . . I am 'inclined to believe Steevens's assertion, because he refers to the entry in the '*Stationers' Registers* as containing information not found in the edition he used.'

The story is here reprinted as given by Malone:

'Westward for Smelts, or the Waterman's Fare of mad Merry Western Wenches, whose Tongues albeit, like Bell-clappers, they never leave ringing, yet their Tales

are sweet, and will much content you: Written by kinde Kitt of Kingstone,—was published at London in 1603; and again, in 1620. To the second tale in that volume Shakespeare seems to have been indebted for two or three of the circumstances of *Cymbeline*. It is told by the Fishwife of Stand on the Green, and is as follows:

“In the troublesome raigne of king Henry the Sixt, there dwelt in Waltam (not farre from London) a gentleman, which had to wife a creature most beautifull, so that in her time there were few found that matched her, none at all that excelled her; so excellent were the gifts that nature had bestowed on her. In body was she not onely so rare and unparaleled, but also in her gifts of minde, so that in this creature it seemed that Grace and Nature strove who should excell each other in their gifts toward her. The gentleman, her husband, thought himself so happy in his choise, that he believed in choosing her, he had tooke hold of that blessing which Heaven proffereth every man once in his life. Long did not this opinion hold for currant; for in his height of love he began so to hate her, that he sought her death; the cause I will tell you.

“Having businesse one day to London, he tooke his leave very kindly of his wife, and, accompanied with one man, he rode to London: being toward night, he tooke up his inne, and to be briefe, he went to supper amongst other gentlemen. Amongst other talke at table, one tooke occasion to speake of women, and what excellent creatures they were, so long as they continued loyal to man. To whom answered one, saying, This is truth, sir; so is the divell good so long as he doth no harme, which is meaner: his goodness and women’s loyaltie will come both in one yeere; but it is so farre off, that none in this age shall live to see it.

“This gentleman loving his wife dearely, and knowing her to be free from this uncivill general taxation of women, in her behalf, said, Sir, you are too bitter against the sexe of women, and doe ill, for some one’s sake that hath proved false to you, to taxe the generalitie of women-kinde with lightnesse; and but I would not be counted uncivill amongst these gentlemen, I would give you the reply that approved untruth deserveth: you know my meaning, sir; construe my words as you please. Excuse me, gentlemen, if I be uncivil; I answere in the behalfe of one who is as free from disloyaltie as is the sunne from darknes, or the fire from cold. Pray, sir, said the other, since wee are opposite in opinions, let us rather talke like lawyers, that wee may be quickly friends againe, than like souldiers, which end their words with blowes. Perhaps this woman that you answere for, is chaste, but yet against her will; for many women are honest, ’cause they have not the meanes and opportunitie to be dishonest; so is a thief true in prison, because he hath nothing to steale. Had I but opportunitie and knew this same saint you so adore, I would pawne my life and whole estate, in a short while to bring you some manifest token of her disloyaltie. Sir, you are yong in the knowledge of women’s slights; your want of experience makes you too credulous: therefore be not abused. This speech of his made the gentleman more out of patience than before, so that with much adoe he held himselfe from offering violence; but his anger being a little over, he said,—Sir, I doe verily believe that this vaine speech of yours proceedeth rather from a loose and ill-manner’d minde, than of any experience you have had of women’s looseness: and since you think yourselfe so cunning in that divelish art of corrupting women’s chastitie, I will lay down heere a hundred pounds, against which you shall lay fifty pounds, and before these gentlemen I promise you, if that within a month’s space you bring me any token of this gentlewoman’s disloyaltie, (for whose sake I have spoken in the behalfe of all women,) I doe freely give you

leave to enjoy the same; conditionally, you not performing it, I may enjoy your money. If that it be a match, speake, and I will acquaint you where she dwelleth: and besides I vow, as I am a gentleman, not to give her notice of any such intent that is toward her. Sir, quoth the man, your proffer is faire, and I accept the same. So the money was delivered in the oast of the house his hands, and the sitters by were witnesses; so drinking together like friends, they went every man to his chamber. The next day this man, having knowledge of the place, rid thither, leaving the gentleman at the inne, who being assured of his wife's chastitie, made no other account but to winne the wager; but it fell out otherwise: for the other vowed either by force, policie, or free will, to get some jewell or other toy from her, which was enough to persuade the gentleman that he was a cuckold, and win the wager he had laid. This villaine (for he deserved no better stile) lay at Waltam a whole day before he came at the sight of her; at last he espied her in the fields, to whom he went, and kissed her (a thing no modest woman can deny); after his salutation, he said, Gentlewoman, I pray, pardon me, if I have beene too bold: I was intreated by your husband, which is at London, (I riding this way) to come and see you; by me he hath sent his commends to you, with a kind intreat that you would not be discontented for his long absence, it being serious business that keeps him from your sight. The gentlewoman very modestlie bade him welcome, thanking him for his kindnes; withall telling him that her husband might command her patience so long as he pleased. Then intreated shée him to walke homeward, where she gave him such entertainment as was fit for a gentleman, and her husband's friend.

"In the time of his abiding at her house, he oft would have singled her in private talke, but she perceiving the same, (knowing it to be a thing not fitting a modest woman,) would never come to his sight but at meales, and then were there so many at boord, that it was no time for to talke at love-matters: therefore he saw he must accomplish his desire some other way; which he did in this manner. He having laine two nights at her house, and perceiving her to be free from lustful desires, the third night he fained himself to bee something ill, and so went to bed timelier than he was wont. When he was alone in his chamber, he began to thinke with himselfe that it was now time to do that which he determined: for if he tarried any longer, they might have cause to think that he came for some ill intent, and waited opportunity to execute the same. With this resolution he went to her chambre, which was but a paire of staires from his, and finding the doore open, he went in, placing himselfe under the bed. Long had he not lyne there, but in came the gentlewoman with her maiden; who, having been at prayers with her household, was going to bed. She preparing herself to bedward, laid her head-tyre and those jewels she wore, on a little table thereby: at length he perceived her to put off a little crucifix of gold, which daily she wore next to her heart; this jewell he thought fittest for his turne, and therefore observed where she did lay the same.

"At length the gentlewoman, being untyred her selfe, went to bed; her maid then bolting of the doore, took the candle, and went to bed in a withdrawing roome, onely separated with arras. This villaine lay still under the bed, listening if hee could heare that the gentlewoman slept: at length he might hear her draw her breath long; then thought he all sure, and like a cunning villaine rose without noise, going straight to the table, where finding of the crucifix, he lightly went to the doore, which he cunningly unbolted; all this performed with so little noise, that neither the mistress nor the maid heard him. Having gotten into his chamber, he wished for day that he might carry this jewell to her husband, as signe of his

wife's disloyalite; but seeing his wishes but in vaine, he laide him downe to sleepe: happy had she beene, had his bed proved his grave.

"In the morning so soon as the folkes were stirring, he rose and went to the horse-keeper, praying him to helpe him to his horse, telling him that he had tooke his leave of his mistris the last night. Mounting his horse, away he rode to London, leaving the gentlewoman in bed; who, when she rose, attiring herself hastily, ('cause one tarried to speak with her,) missed not her crucifix. So passed she the time away, as she was wont other dayes to doe, no whit troubled in minde, though much sorrow was toward her; onely she seemed a little discontented that her ghest went away so unmannerly, she using him so kindly. So leaving her, I will speake of him, who the next morning was betimes at London; and coming to the inne, he asked for the gentleman who was then in bed, but he quickly came downe to him; who seeing him returned so suddenly, hee thought hee came to have leave to release himselfe of his wager; but this chanced otherwise, for having saluted him, he said in this manner: Sir, did not I tell you that you were too young in experience of woman's subtilties, and that no woman was longer good than till she had cause, or time to do ill? This you believed not; and thought it a thing so unlikely, that you have given me a hundred pounds for the knowledge of it. In brief, know, your wife is a woman, and therefore a wanton, a changeling: to confirm that I speake, see heere (shewing him the crucifix;) know you this? If this be not sufficient prooffe, I will fetch you more.

"At the sight of this, his blood left his face, running to comfort his faint heart, which was ready to breake at the sight of this crucifix, which he knew she alwayes wore next her heart; and therefore he must (as he thought) goe something neere, which stole so private a jewell. But remembering himselfe, he cheeres his spirits, seeing that was sufficient prooffe, and he had won the wager, which he commanded should be given to him. Thus was the poore gentleman abused, who went into his chamber and being weary of this world, (seeing where he had put his only trust he was deceived,) he was minded to fall upon his sword, and so end all his miseries at once: but his better genius persuaded him contrary, and not so, by laying violent hand on himselfe, to leap into the divel's mouth. Thus being in many mindes, but resolving no one thing, at last he concluded to punish her with death, which had deceived his trust, and himselfe utterly to forsake his house and lands, and follow the fortunes of king Henry. To this intent, he called his man, to whom he said,—George, thou knowest I have ever held thee deare, making more account of thee than thy other fellowes; and thou hast often told me that thou didest owe thy life to me, which at any time thou wouldest be ready to render up to doe me good. True, sir, answered his man, I said no more then, than I will now at any time, whensoever you please, performe. I believe thee, George, replied he; but there is no such need: I onely would have thee do a thing for me, in which is no great danger; yet the profit which thou shalt have thereby shall amount to my wealth. For the love that thou bearest to me, and for thy own good, wilt thou do this? Sir, answered George, more for your love than any reward, I will doe it, (and yet money makes men valiant,) pray tell mee what it is? George, said his master, this it is; thou must goe home, praying thy mistress to meet me halfe the way to London; but having her by the way, in some private place kill her; I mean as I speake, kill her, I say: this is my command, which thou hast promised to performe; which if thou performest not, I vow to kill thee the next time thou comest in my sight. Now for thy reward, it shall be this.—Take my ring, and when thou hast done my command, by virtue of it, doe thou assume my place till my returne, at

which time thou shalt know what my reward is; till then govern my whole estate, and for thy mistress' absence and my own, make what excuse thou please; so be gone. Well, sir, said George, since it is your will, though unwilling I am to do it, yet I will perform it. So he went his way toward Waltam; and his master presently rid to the court, where hee abode with king Henry, who a little before was enlarged by the earl of Warwicke, and placed in the throne again.

“George being come to Waltam, did his duty to his mistress, who wondered to see him, and not her husband, for whom she demanded of George; he answered her, that he was at Enfield, and did request her to meet him there. To which shee willingly agreed, and presently rode with him toward Enfield. At length, they being come into a by-way, George began to speake to her in this manner: Mistris, I pray you tell me, what that wife deserves, who through some lewd behaviour of hers hath made her husband to neglect his estates, and meanes of life, seeking by all meanes to dye, that he might be free from the shame which her wickednesse hath purchased him? Why George, quoth shee, hast thou met with some such creature? Be it whomsoever, might I be her judge, I thinke her worthy of death. How thinkest thou? Faith mistris, said he, I think so to, and am so fully persuaded that the offence deserves that punishment, that I purpose to be executioner to such a one myselfe: Mistris, you are this woman; you have so offended my master, (you know best, how, yourselfe,) that he hath left his house, vowing never to see the same till you be dead, and I am the man appointed by him to kill you. Therefore those words which you mean to utter, speake them presently, for I cannot stay. Poor gentlewoman, at the report of these unkinde words (ill deserved at her hands) she looked as one dead, and uttering abundance of tears, she at last spake these words: And can it be that my kindness and loving obedience hath merited no other reward at his hands than death? It cannot be. I know thou only tryest me, how patiently I would endure such an unjust command. I'll tell thee heere, thus with body prostrate on the earth, and hands lift up to heaven, I would pray for his preservation; those should be my worst words: for death's fearful visage shewes pleasant to the soul that is innocent. Why then prepare yourselfe, said George, for by heaven I doe not jest. With that she prayed him stay, saying,—And is it so? Then what should I desire to live, having lost his favour (and without offence) whom I so dearly loved, and in whose sight my happiness did consist? Come, let me die. Yet George, let me have so much favour at thy hands, as to commend me in these few words to him: Tell him, my death I willingly embrace, for I have owed him my life (yet no otherwise but by a wife's obedience) ever since I called him husband; but that I am guilty of the least fault toward him, I utterly deny; and doe at this hour of my death, desire that Heaven would pour down vengeance upon me, if ever I offended him in thought. Intreat him that he would not speake aught that were ill on mee, when I am dead, for in good troth I have deserved none. Pray Heaven blesse him; I am prepared now, strike pr'ythee home, and kill me and my griefes at once.

“George, seeing this, could not withhold himselfe from shedding teares, and with pitie he let fall his sword, saying,—Mistris, that I have used you so roughly, pray pardon me, for I was commanded so by my master, who hath vowed, if I let you live, to kill me. But I being perswaded that you are innocent, I will rather undergoe the danger of his wrath than to staine my hands with the blood of your cleere and spotlesse brest: yet let me intreat you so much, that you would not come in his sight, lest in his rage he turne your butcher, but live in some disguise, till time have opened the cause of his mistrust, and shewed you guiltless; which I hope, will not be long.

“To this she willingly granted, being loth to die causelesse, and thanked him for his kindnesse; so parted they both, having teares in their eyes. George went home, where he shewed his master’s ring, for the government of the house till his master and mistris returne, which he said lived a while at London, ’cause the time was so troublesome, and that was a place where they were more secure than in the country. This his fellowes believed, and were obedient to his will; amongst whom he used himselfe so kindly that he had all their loves. This poore gentlewoman (mistris of the house) in short time got man’s apparell for her disguise; so wandered she up and down the countrey, for she could get no service, because the time was so dangerous that no man knew whom he might trust; onely she maintained herselfe with the price of those jewels which she had, all which she sold. At the last, being quite out of money, and having nothing left (which she could well spare) to make money of, she resolved rather to starve than so much debase herselfe to become a beggar. With this resolution she went to a solitary place beside Yorke, where she lived the space of two dayes on hearbes, and such things as she could there finde.

“In this time, it chanced that king Edward, being come out of France, and lying thereabout with the small forces hee had, came that way with some two or three noblemen, with an intent to discover if any ambushes were laid to take them at an advantage. He seeing there this gentlewoman, whom he supposed to be a boy, asked her what she was, and what she made there in that private place? To whom she very wisely and modestly withall, answered, that she was a poore boy, whose bringing up had bin better than her outward parts then shewed, but at that time she was both friendlesse and comfortlesse, and by reason of the late warre. He beeing moved to see one so well featyred as she was, to want, entertained her for one of his pages; to whom she shewed herself so dutifull and loving, that in short time she had his love above all her fellowes. Still followed she the fortunes of K. Edward, hoping at last (as not long after it did fall out) to be reconciled to her husband.

“After the battell at Barnet, where K. Edward got the best, she going up and downe amongst the slaine men, to know whether her husband, which was on K. Henrie’s side, was dead or escaped, happened to see the other who had been her ghest, lying there for dead. She remembering him, and thinking him to be the one whom her husband loved, went to him, and finding him not dead, she caused one to helpe her with him to a house there-by; where opening his brest to dresse his wounds, she espied her crucifix, at sight of which her heart was joyfull, hoping by this to find him that was originall of her disgrace: for she remembering herselfe, found that she had lost that crucifix ever since that morning he departed from her house so suddenly. But saying nothing of it at that time, she caused him to be carefully looked into, and brought up to London after her, whither she went with the king, carrying the crucifix with her.

“On a time, when he was a little recovered, she went to him, giving him the crucifix, which she had taken from about his necke; to whom he said, ‘Good gentle youth, keep the same; for now in my misery of sickness, when the sight of that picture should be most comfortable, it is to me most uncomfortable; and breedeth such horror in my conscience, when I think how wrongfully I got the same, that long as I see it I shall never be at rest.’ Now knew she that he was the man that caused the separation ’twixt her husband and her selfe; yet said she nothing, using him as respectively as she had before; onely she caused the man in whose house he lay, to remember the words he had spoken concerning the crucifix. Not long after,

she being alone, attending on the king, beseeched his grace to do her justice on a villain that had bin the cause of all the misery she had suffered. He loving her above all his other pages, most dearly, said, 'Edmond (for so had she named herself,) thou shalt have what right thou wilt on thy enemy; cause him to be sent for, and I will be thy judge my selfe.' She being glad of this, with the king's authority sent for her husband, whom she heard was one of the prisoners that was taken at the battel of Barnet; she appointing the other, now recovered, to be at the court at the same time. They being both come, but not one seeing of the other, the king sent for the wounded man into the presence, before whom the page asked how he came by the crucifix. He fearing that his villainy would come forth, denied the words he had said before his oast, affirming he bought it. With that she called in the oast of the house where he lay, bidding him boldly speake what he had heard this man say concerning the crucifix. The oast then told the king, that in the presence of this page he heard him intreat that the crucifix might be taken from his sight, for it did wound his conscience, to thinke how wrongfully he had gotten the same. These words did the page averre; yet he utterly denied the same, affirming that he bought it, and if that he did speake such words in his sicknesse, they proceeded from the lightnesse of his braine, and were untruthes.

"She seeing this villain's impudency, sent for her husband in, to whom she shewed the crucifix, saying, Sir, do you know this? Yes, answered hee, but would God I ne'er had known the owner of it! It was my wife's, a woman virtuous till the divell (speaking to the other) did corrupt her purity,—who brought me this crucifix as a token of her inconstancie.

"With that the king said, Sirra, now are you found to be a knave. Did you not, even now, affirme you bought it? To whom he answered with fearfull countenance, And it like your grace, I said so to preserve this gentleman's honour, and his wife's, which by my telling of the truth would have been much indamaged; for indeed she, being a secret friend of mine, gave me this as a testimony of her love.

"The gentlewoman, not being able longer to cover her selfe in that disguise, said, 'And it like your majesty, give mee leave to speake, and you shall see me make this villain confesse how he hath abused that good gentleman!' The king having given her leave, she said, 'First, sir, you confessed before yon oast and my selfe, that you had wrongfully got this jewel; then before his majestie you affirmed you bought it; so denying your former words; Now you have denied that which you so boldly affirmed before, and said it was this gentleman's wife's gift. With his majestie's leave, I say, thou art a villaine, and this is likewise false.' With that she discovered herself to be a woman, saying—'Hadst thou villain, ever any strumpet's favour at my hands? Did I, for any sinfull pleasure I received from thee, bestow this on thee? Speake, and if thou have any goodness left in thee, speak the truth.'

"With that, he being daunted at her sudden sight, fell on his knees before the king, beseeching his grace to be mercifull unto him for he had wronged that gentlewoman. Therewith told he the king of the match betweene the gentleman and him selfe, and how he stole the crucifix from her, and by that meanes persuaded her husband that she was a whore. The king wondered how he durst, knowing God to be just, commit so great a villainy; how much more admired he to see his page turn a gentlewoman. But ceasing to admire, he said—'Sir, (speaking to her husband,) you did the part of an unwise man to lay so foolish a wager, for which offence the remembrance of your folly is punishment enough; but seeing it concerns me not, your wife shall be your judge.' With that Mrs Dorrill, thanking his majestie, went to her husband, saying, 'Sir, all my anger to you I lay down with this kisse.'

He wondering all this while to see this strange and un-looked-for change, wept for joy, desiring her to tell him how she was preserved; wherein she satisfied him at full. The king was likewise glad that he had preserved this gentlewoman from wilfull famine, and gave judgement on the other in this manner: That he should restore the money treble which he had wrongfully got from him; and so was to have a yeere's imprisonment. So this gentleman and his wife went, with the king's leave, lovingly home, where they were kindly welcomed by George, to whom for recompence he gave the money which he received: so lived they ever after in great content."

The following extracts are given more or less chronologically:

FRANCIS DOUCE (ii, 199), in his comments on *Rom. & Jul.*, remarks that some of the incidents in that play and also in *Cymbeline* are to be found in *The love adventures of Abrocomas and Anthia*, by Xenophon of Ephesus. Thus: Anthia having become the slave of Manto and her husband, he is captivated with her beauty; when this comes to the knowledge of the jealous Manto, she orders a trusty servant to take Anthia into a wood and put her to death. This man, like the servant in Boccaccio, and Pisanio in Shakespeare, commiserates the situation of Anthia, spares her life, and provides the means for her future safety. Another incident common to Anthia and Imogen is the draught of poison which Anthia swallows to evade a marriage, but which proves to be merely a sleeping potion. I doubt that Douce ever placed any credence in his own suggestion of a connection between Xenophon of Ephesus and Shakespeare of Stratford. It gave him, however, a chance to say that 'one might suspect that some novel, imitated from 'the *Ephisiacs*, was existing in the time of Shakespeare, though now unknown.'

KARL SIMROCK (*Die Quellen des Shakespeare*, 2te Auflage, p. 276. The First Ed., 1831, was translated by J. O. Halliwell for the *Shakespeare Society*): The story of Boccaccio has probably arisen from a Latin original, to which also the German Folkbuch may be due, which appeared at first without date or place under the title: '*Ein liebliche history und Warheit von vier Kaufmendern*. 4'; then later at Nuremburg, under the title: '*Ain lipliche historie von vier Kaufleuten*.' In Sweden and Denmark this book is still popular; in Germany it has gone out of use, but has lately been replaced by an entirely modern work, which has arisen out of Boccaccio's novel. It bears the title: 'The fair Caroline, as a Colonel of Hussars, or the Mag-nanimous Wife of a merchant,' 1826. Upon the earlier work, compare Grimm, *Alldeutsche Wälder*, i, 68, . . . [p. 280]. A. W. v. Schlegel gives as the plot of *All's Well* that woman's fidelity and resignation conquer the misuse of man's supremacy. Thus generally expressed, the same thought is the foundation of the present play, and of several others of Shakespeare; among them we count *Lear*; *The Wint. Tale*; *Two Gentlemen*; *Much Ado*; *Pericles*, and *Othello*; albeit, in this last, the triumph of pure womanhood takes a tragic turn. In *Meas. for Meas.* Shakespeare hardly found this idea at hand; but, by certain alterations, he contrived to draw his material into the same circle, nay, even to bring it forward a second time in *Isabella and Mariana*. In *The London Prodigal*, erroneously attributed to Shakespeare, it is the wonderful fidelity and devotion of the woman which reforms the villain. We should never have done, if we were to enumerate all the legends and stories of the subject; we restrict ourselves, therefore, to the most important. Schlegel has brought forward as an example the account of *Griselda*, which, as *The Markgrave Walther*, is become popular in Germany; with equal propriety we may include the

legend of Lucrece, in Livy; of Bertha of the Broad Foot, the wife of Pepin (see Valentin Schmidt, on *Italian Heroic Poems*, pp. 1-42; Grimm, *Alldeutsche Wälder*, iii, 43; and my *Bertha the Spinster*, 1853); of Hildegard, the spouse of Charlemagne (Schreiber's *Legends of the Rhine*, p. 63). [Although Simrock's treatise is 'The Sources of Shakespeare in Novel, Story, and Legend,' his zeal leads him, at times, very far a-field. I have, therefore, here omitted many references to tales, historic and legendary, which cannot by any possibility have served as a source of any of Shakespeare's plots. Simrock well describes the frame on which all these stories are built.] In this great family of stories, a narrower circle is formed of those which, like the present, begin with a husband, honest-minded at first and firmly grounded in a belief of his wife's fidelity, who wagers with a calumniator of the whole sex that the latter cannot succeed in vanquishing the lady's virtue. This introduction has decided advantages; for, besides at once establishing the theme in question, it also greatly serves to develop the main idea, when the husband, at first so confident that he wagers his whole fortune upon his wife's virtue, is yet not proved sufficiently firm in his faith and trust in it, inasmuch as he suffers himself to be deceived by proofs and tokens surreptitiously obtained, and to be hurried with cruelties which bring about the triumph of woman's fidelity and long-suffering. The apparent victory which that degrading opinion of the female sex temporarily gains serves at last only to show the purity and height of woman all the more brilliantly, wherein the best of husbands has shown too little confidence. This may be the reason why this introduction is become so great a favourite.

The discovery that there existed a French Poem of the thirteenth century whereof the subject has scenes in common with *Cymbeline* is probably due to FRANCISQUE MICHEL, who in 1834 published in Paris, from a MS., a Poem, probably composed after 1225, called *Roman de La Violette ou de Gérard de Nevers, par Gibert de Montreuil*. 'The subject of this romance,' says Michel in his preliminary 'Notice,' 'is, in no respect, historic. Never did a Count of Nevers live, of the name of Gérard or of any other name, to whom we can attribute such adventures as are recounted by Gibert. . . . There remains, however, a question to be answered of a more serious nature. Is Gibert the original inventor of the drama which he unfolds in his romance? In this respect we can offer only facts wherefrom the reader can form what conclusion he pleases.' Hereupon Michel gives excellent abridgements of two or three romances closely resembling *La Violette*, that is to say, they have three chronic symptoms in common,—a braggart husband, an over-confident villain, and an unassailable wife,—given these three and the literatures of all lands from Lapland to Japan are snowed under with the versions. In a certain MS. in the 'Bibliothèque Royale' there is a prose romance, *dou roi Flore et de la bielle Jehane*, which has really the same theme as *La Violette*, and appears to be somewhat later in date than the early years of the XIII.th Century. It is one of the best of the old French romances and interludes, but of a length,—eleven octavo, double-column pages,—too great to be translated here. The zealous reader will find it in William Morris's *Old French Romances*, 1896, pp. 61-115. The heroes of the story are Robert and Raoul. Robert was the esquire of a Knight in Flanders, who gave him his daughter with four hundred livrées of land [a measure of land which brings in a livre of rent]. No sooner was the marriage ceremony over than Robert had to fulfill a pilgrimage to the shrine of Saint Iago of Compostella. One of his friends rallied him on this project and laid a wager that he would usurp his matrimonial rights during his absence. The prize of him who won was to be the seignory of him who lost. Robert went his ways. Raoul paid

most assiduous court to Jehanne, but all in vain; one day, however, the maid servant of the lady admitted him to her room when she was taking a bath; he thereupon seized her, unclad as she was, and carried her in his arms to a bed, but she struggled so valiantly that he was forced to let go his hold, and she thereupon so grievously wounded him by a blow in the face with a club that he was glad to escape, but not, however, before he had seen a black mole on the inside of her thigh and a wart on her groin. The proof of his knowledge of these secret signs gained him his wager. After innumerable adventures, which have no similarity to those of Gerard and Euriaut in *La Violette*, the cheat is discovered, a duel follows between Robert and Raoul, who is wounded to the death and confesses his guilt. Robert eventually dies, and Jehanne, his widow, marries Florus the king of Alsace, and bears him a son, Florens, who becomes the emperor of Constantinople, and a daughter, Florie, who marries the son of the King of Hungary. Was virtue ever better rewarded?

There is another *Roman du Compte de Poitiers*, whereof the First Part is a parallel to *La Violette*, as follows: Pépin was holding his court at Paris, and there sat with him at table dukes, chevaliers, and counts, and among them the gayest of all was Gerard the Count of Poitiers, who vaunted that his wife was the fairest and most faithful of women. Piqued by these boasts, the Duke of Normandy offered to wager his duchy against Poitou that he would gain the good will of the lady. The wager was accepted. The Duke goes to Poitiers, presents himself to the Countess, begs hospitality, which she gives him. During the dinner he indulges in a familiarity which sufficiently intimates his designs. After dinner he makes an open declaration of love, which the lady repels, and retires, leaving the Duke abashed and irritated. The Countess rehearses to her nurse the Duke's insolent proposals. The nurse goes to find the Duke, and, false to her mistress, offers so to aid him that he will be able to win his bet. The Duke promises a large recompense. Thereupon the false woman steals her mistress's finger ring; and also some of her mistress's hair while she was combing it; and then cuts out a little piece of the fine velvet of her robe. The perfidious woman carried these three things to the Duke to be used against the Countess. Accordingly he presented himself before Pépin, and thus addressed the Count:

'Fraus quens, c'est péchiés de mescroire,
 Ensagnes ai qui font acroire;
 Vés chi .x. de ses cevex sors,
 Qui plus reluisent que fins ors;
 Vés chi l'anel que li donastes
 A icel jor que l'espousastes;
 Et ceste ensagne de condal
 Fu pris au bon samit roial
 Que vostre ferme avoit vestu:
 J'ai gaagnié et vous perdu.'

'False Count, it would be a sin to disbelieve me, I have proofs which compel belief; Lo, here are ten of her yellow hairs, which glow brighter than fine gold; Lo, here is the ring you gave her on the very day you married her; and this proof is a piece of taffeta (?) which was taken from the royal velvet wherein your wife was clad; I have won and you have lost.'—(My having in Thirteenth Century French is a younger brother's revenue, but, I think, the foregoing translation is adequately

exact.)—Pépin ordered the Countess to be brought to Paris; when she arrived she denied that she had in any way yielded. Nevertheless Pépin decided against her. The rest of the story has no relation to our present purpose, and need not be detailed. It is sufficient to know that after separation and innumerable adventures by both, virtue is triumphant, the villain vanquished in a duel, and restitution of estate followed. As for priority in the composition of these versions,—it is almost impossible of proof, before the age of printing, and of no importance after it, in connection with Shakespeare. It is necessary to rehearse the substance of these versions, however, because some German students of Shakespeare have apparently considered them of prime importance. There still remain two which deserve attention, *La Violette* and *A Miracle of Notre Dame*. It is in the preface of the former that its editor, Mons. Michel, makes the earliest reference, that I can find, to the similarity of its plot to that of Iachimo's treachery. The two stories touch each other on only one point, but this is noteworthy. The proof of guilt produced by the villain does not rest on rings or crucifixes, nor even on disfiguring moles, but on a mole or birthmark resembling a flower. The story of *La Violette*, as much of it as relates to our present purpose, is as follows (let me premise that, as far as I know, there is no translation of this story, even into modern French, and the *Lexicon* of La Curne de Sainte-Palaye does not include this MS. in his list of books. If my translation is wrong, I shall merely quote Dr Johnson and ejaculate 'Ignorance, pure ignorance!')

Once on a time there was a King of France who was fair in person, valiant in arms, wise in councils, and of great renown. One day in April at Easter he held a fair and gentle court, and invited Dukes and Counts, and Countesses and Chatilaines and duchesses, and all of immense wealth, and they all gathered at Pont-de-l'Arche. After feasting, the King invited them all to dance a round, and many of the ladies sang lovely songs; when all had sung of love and happiness, the King called up a knight whose beauty stirred the ladies' hearts: 'For as I have learned, his face was more blushing than the rose in May. One thing, however, pleases me much: that he would never listen to flattery; for he really could not bear to hear mention made of his beauty nor of his prowess. And I can therefore say to you most emphatically that his were the best songs that were ever made in his day. Much land he had and a fair lady love; but she was not of the court. Gérars was his name to all his vassals—a name of great renown. And for that he sang so well, the Chatilaine of Dijon begged him of all loves to sing her a couplet of a song.' 'Willingly, Dame,' he replied, 'I am not disposed to deny you the pleasure.' Then he sang in clear tones a sweet song of love; and afterwards a *cançonnete à Karole*, which is a song that they sang as they danced, and it said: 'Love sick am I from morn till night, Yet this alone makes life more bright.' 'In very truth,' he said, 'it makes life brighter. For I dare maintain that I have a Lady love, fairer than any dame or damoiselle in the world, the most discreet and courteous of all between Metz and Pentoise; and I would dare to prove that a woman better than my love is no where to be found. And because I am talking of her I will sing this song: 'Dont n'ai-jou droit ki m'envoise, Quant la plus biele amie ai? Am I not right to be merry, since the fairest of dears is my own?' But the cavaliers were not pleased, and there were more than eight of them who were so vexed that their hearts almost cried out. But Lisiart, who was perfidious and malicious, was the worst of all. A greater felon than he had not lived since Gandon [the betrayer of Roland]. He was long and hard and dry and lean; and he was fiery and hardy; and the Count and Seigneur of Forez; and he said to the other knights:

'You have heard how this braggart [*vassal*] makes merry. A great noise he has made to-day, and has much praised his mistress; but I dare to deny that she loves him as he says; and if the king will take note I will wager all my lands against his, if within eight days, for so long must be my sojourn there, his mistress does not give me recompense.'

The King warned Lisiars, 'Que cil ki velt hounir autrui Que li mans revertist sour lui,—That the evils return on him who wishes to disgrace another,' and, having taken note of the wager, he suffered Lisiars to depart. The story then turns to the damoiselle, Oriaus (the Euryanthe of Spohr's Opera), the Ladylove of Gêrars, and a really charming picture is given of her, sitting at the window of a high tower listening to 'les cans dous, et plaisans, et biaux des oysiaus'; her thoughts fly to her lover, she sighs and love prompts her to sing a song wherein Love brings joy—at the season when the woods and meades and flowers are expanding, and sights and sounds awaken emotions deeper than the heart can think or lips utter. When the song was finished she leaned her cheek upon her hand. Lisiars had heard the song as he approached the castle; when he arrived, he sent his head-servant to ask for hospitality, which was accorded by the Chatilain. Oriaus heard the news, and in due time descended from the tower and entered the hall, attended by her 'maistresse,' who was very false and treacherous. (In a foot-note Mons. Michel says that by this term, *maistresse* or even *maistre*, those elderly women are designated who act as duennas in superintending the young ladies.) Oriaus welcomed the Count courteously; but when they were seated the Count became very thoughtful, and at last he addressed Oriaus, telling her what reports he had heard of her wonderful beauty and virtue, and how his heart would give him no rest until he had come hither; that her image was ever before him whithersoever he went; he prayed her, therefore, to have mercy and compassion on him. 'Ha, Sire,' she cried, 'mercy for pity's sake!' 'If I tolerate what you have just said, and do not respond with rudeness, be assured that it is through my courtesy; you may as well try to scratch the moon which is in the heavens above as to attain to what you have asked of me. I will never so outrage my love as to yield to what you ask of me, which you can obtain much more conveniently at your inn.' Thus they argue through fifty lines of the poem, until Lisiart, seeing the hopelessness of his appeal, becomes very down-hearted at the prospect of losing all his estates. As he sits alone after dinner, plunged in gloomy reflection, the old *maistresse*, who is as bad as bad can be, a descendant of robbers, Gondrée by name, and a sorceress to boot, who had murdered two of her illgotten children, noting the melancholy of the Count, she approached him, and to her he unburdened his heart, promising to her robes and horses and possessions if she would only help him to retain his estates. Then the old bug [*pugnaise*] promised to supply him with such proofs that he would be believed on his return to Court, and that he had nothing to fear. Two servants with candles then escorted Lisiart to his chamber. And Gondrée conducted the lady to her chamber, and when she had made the bed ready, she asked her lady if she would lie naked or in her chemise in the bed; for throughout her life the fair one had evaded showing her naked flesh. Then the old one came to the bedside and said: 'My lady, I have marvelled at one thing; these seven years that I have waited on you, never have I seen you unclothed, and I have often wondered whether or not your chemise concealed anything.' '*Maistre*' [see note above by Mons. Michel], she replied, 'for the last seven years and a half, as a guarantee for my *ami*, I have done this thing; I have a birthmark on my body which I reveal to no man whatsoever, except to my friend, who has often said to me if other people know it, then they

have half my good fortune. So I made a contract with him.' Then the Old One took counsel with herself, and the next morning prepared a bath for her lady, and when the lady was in the bath she looked through a hole in the door, and behold on her right breast there was a purple violet on the snowwhite bosom. No sooner had she seen it than she ran to Lisiart and bade him dress himself quickly and come see that which would gain his wager. He came immediately, and, on looking through the hole in the door, saw on the lady's right breast a violet as though dyed in purple there. 'By Saint Thomas!' said he to the Old One, 'thou hast saved me!' So he set about returning to his Court at once. For our present purpose it is hardly worth while to follow him thither or to continue the story. It suffices to say that at a magnificent court held by the King at which Euriaus (as she is now called) is present, out-rivaling in beauty every goddess of heathendom, and enthroned by the King's side, Lisiart produces his proof and Gérars loses his land and estates. He bids Euriaus to accompany him, and in a forest, where he intends to kill her, she saves his life by warning him of a monstrous serpent which is about to devour him. For this act of mercy he spares her life, but deserts her. After innumerable adventures both are reunited. Lisiart is vanquished in a duel, confesses his treachery, and Gérar's lands are restored to him. As I have said, what is noteworthy is that the birthmark is a flower.

We now come to *Un Miracle de Nostre-Dame*, reprinted and translated into modern French by M. FRANCISQUE MICHEL. (It is to be found in *Théâtre Français au Moyen-Age*, par M. M. MONMERQUÉ et MICHEL, Paris, 1839, p. 417.) It is this ancient drama which, through J. P. COLLIER, gave the earliest intimation in England that there existed in French a plot so similar to that of *Cymbeline* that it may possibly share with Boccaccio the honour of having furnished suggestions to Shakespeare.

COLLIER (*Farther Particulars*, etc., 1839, p. 25) gives an excellent abstract of the story, which is here repeated, and afterwards I will add the passages from the original which seem parallel to *Cymbeline*:

'Lotaire, the Emperor, makes war on Alfons, King of Spain: the latter flies to his brother, the King of Granada, for assistance. During his absence, Lotaire and his nephew, Ostes, lay siege to Burgos, and there capture Denise, the daughter of Alfons. Lotaire procures Ostes to be married to Denise, and makes them King and Queen of Spain. Lotaire and Ostes for a time quit Spain for Rome, leaving Denise behind in Burgos. At Rome, Ostes meets Count Berengier, and the latter wagers his possessions with the former, who gages his kingdom of Spain, on the chastity of Denise during her husband's absence. Berengier proceeds to Burgos to make the attempt, and concerts with Eglantine, the female attendant of Denise, in order to accomplish his purpose. She gives her mistress a sleeping draught and then steals what Denise most valued (*un os d'un doigt du pied de son mari*, which he had given her just before his departure for Rome), and informs Berengier of some secret mark she carried on her person. Berengier returns to Rome, shows the *os* in triumph, and discloses the secret mark he pretends to have seen. Ostes determines to kill Denise, but she is pre-informed of his intention, and by advice of the Virgin flies from Burgos to her father and uncle, at Granada, in male attire. She is taken into the service of the latter, and, unknown to be a woman, is made his standard-bearer. Ostes, unable to find her and to wreak his vengeance upon her, turns renegade, blasphemes his Creator, and serves the Saracens. In the meanwhile, the King of Granada and Alfons collect their forces and are about to march against

Lotaire, when Denise (who now calls herself Denis) entreats that she may proceed to Rome, to have an interview with Lotaire, promising to do her best to render bloodshed unnecessary. She goes to Rome, and, proclaiming Berengier a traitor to Denise, challenges him to single combat. Ostes by this time has repented his denial of Christianity, and warned from heaven, proceeds to Rome to do penance for his sin. He arrives when the combat between Denise and Berengier is about to take place. Ostes, too, challenges the traitor, and is adjudged to enter the lists against him in preference to Denise. Berengier is overcome, confesses his crime, Denise discloses her sex, and the war is at an end. Alfons is not restored to his kingdom, which continues in the hands of Ostes and Denise, but Lotaire gives him the kingdom of Mirabel and the Comté of Vaux-Plaissiez, while the King of Granada bestows upon him land which will yield him 3000 livres per annum.' The above is a bare outline of the chief incidents, and there can be little doubt that the performance was popular from the romantic nature of the story, the rapid changes of the place of action, and the number and variety of the characters, including the Creator, the Virgin, the Archangels Gabriel and Michael, and St. John. That it originally came into England in a dramatic shape nobody will pretend to assert; but, recollecting the intimate connection between the religious bodies of this country and of the continent (often the principal performers in such representations), it is not unlikely, and it may have been the subject of an old Miracle-play long before the time of Shakespeare. On the other hand, some novel may have been formed upon the same foundation as Boccaccio's story, both of which perhaps had the same origin as the French Miracle-play, and to this our great Poet may have been indebted.

After the fall of Granada the Emperor wishes his nephew, Ostes (or Otho), immediately to marry Denise, the daughter of the defeated King Alfonso, and then accompany him to Rome. Otho answers the King, 'Sire, just wait for me a minute,' and then to his wife, 'Come hither, lady, I pray. Here, if you hold my love dear, take this bone; guard it well. It is the bone of one of the fingers of my foot [*c'est de l'un des doigts de mon pied*]. And take care that in no possible circumstances it is either seen or recognised by any man; it must be the secret sign of our mutual love.—Now we can depart, sire, I am ready.' After they are all gone, Denise, who is now Queen of Spain, says to her maid: 'Eglantine, I have always confided my secrets to you, even before I became queen, you know. *Eglantine*. Dear lady, you say true; and, thank God! I have never been so foolish as to disclose a single one, no matter what it was, to a single man or woman. Why do you thus speak, madame? Tell me. *Denise*. My friend, I trust you; and, therefore, I am about to tell you another. What is this in my hand? Give me your opinion. *Eglantine*. I think it is a bone; but cannot tell whether it is man's or beast's. *Denise*. I'll tell you in secret that it is a bone of one of the fingers of my husband's foot, which, out of love, he has charged me to guard carefully; this is the reason, in very truth, why for the love of him I wish to carry it with my jewels. Let us place it there.'

The scene here shifts to Rome. Berengier (the Iachimo of *Cymbeline*) welcomes the emperor to his native land. '*Emperor*. Berengier, I believe you gave me no help in my war; as it seems to me you were afraid of blows. *Beren*. No, by my faith! very dear sire; but illness kept me long in bed. *Ostes*. Very dear uncle, with your permission I will now take my leave of you and depart for Spain to see my wife. *Beren*. King Ostes, I swear to you upon my soul that whoever thinks he has a wife all to himself, he shares her with two or three; and he who in such a case

has faith in a woman is full of ignorance. I tell you true, I make the boast that I do not know the woman living from whom, if I can speak with her two times, I do not hope to obtain at the third time all that I can desire. *Ostes.* I'faith! Berengier, it is accursed to speak such abominable things of women, And, certes, I don't believe you; I know that there are many good wives, both lovely in person and gracious in soul. *Beren.* Certes, it is very easy for you to say so. I'll tell you what I'll do: I'll go and have an interview with your wife, and I wager that from the first tête-à-tête I can have with her, I'll have her consent. Come on, wager or shut up. Bet with me! *Ostes.* Yes, by the soul of my father! and, my royal father-in-law, I consent to forfeit the crown of Spain, if she is so abandoned as to let you touch her; with this condition that, if you do not accomplish your purpose you will give me your land and property; this is my wager. *Beren.* For my part, I'd consent at once, if I knew how I could prove it, which I don't. *Ostes.* You can easily attain a proof, I'll tell you how: if you are clever enough to describe to me a mark she bears and to tell me where it is (note this well!), and also to bring me that which she guards for my sake, I swear I will instantly let you freely have all Spain. *Beren.* *Ostes,* I willingly assent, and I swear to you that if I miscarry, you may be very sure that I'll not keep back the value of a clove of garlic; I'll hand over every bit of it; and this on the condition that you will sojourn here until I return. *Ostes.* All right; now dispatch. I'll abide here.' There is no intimation of a change of scene, the next person that speaks, however, is '*Denise.* Eglantine, we must start for church; I wish to attend divine service and pray for my husband. *Eglantine.* I am ready, madame, to obey your will in all places. *Beren.* I must think over my plan, how best to attain success. I see the queen yonder, coming hither, how lucky! I'll speak to her.—Dear lady, God grant you long life, and salvation to your soul! *Denise.* What brought you here, Berengier? be welcome. If you'll tell me I'll listen. *Beren.* Madame, I'll tell you. I came hither on purpose. I came from Rome, where I left your seigneur, who cares for you no more than for the stem of a cherry; he has a liaison with a girl that he loves so that he can't be separated from her. This made me leave Rome to come and tell you; for it gives me great distress and rage; and since he is behaving so badly I am fallen so deeply in love with you that neither by day nor by night can I endure it; this passion, madame, makes me suffer cruel woes. *Denise.* What, Berengier! On your soul! are you so valliant that you come from Rome to this place to utter such language to me! Certes, neither you nor your race can speak a word of what is good, unless for baseness and treachery; therefore it is that I do not believe a word you say. Away! away! leave my presence, instantly! *Beren.* Lady, for the love of God! do not scorn me, if I utter my complaints to you; it all comes from the love with which you have inspired me; my colour comes and goes and my heart is so distracted with love that I have utterly abandoned eating and drinking. *Denise.* Leave here at once, flattering liar! *Beren.* Dame, I'll leave without another word, since what I say to you here in secret displeases you. *Denise.* It pleases me to return home; I'll walk no further to-day. Return at once with me, Eglantine.'

Berengier sees that he has made a false start, and in desperation determines to bribe Eglantine, and is successful. She promises to obtain the jewel which Denise so prizes, and to discover what the birthmark is and where it is. To this end, Eglantine in a soliloquy decides to give Denise wine enough to make her sleep so soundly that she 'can examine her body all over and find out the birthmark.' Herein she succeeds, steals the toe-bone, meets Berengier by stealth, gives him the

bone, and whispers in his ear the place where the birthmark lies. Berengier at once hastens to Rome and obtains an instant audience of the Emperor and of Otes, and boasts that he is King of Spain if the latter keep his word. 'Speak!' he exclaims, 'do you recognise this bone? In very truth, I dare to tell you (sire, be not irritated!) that I have seen the woman from head to foot. I can speak to you of her birthmark; I'll tell it in your ear, if you wish. Otes. Eh, Diex! how afflicted I am! I see clearly that I have lost my country. Rage splits my heart in twain.—False and disloyal woman! Why hast thou done me such shame! I so trusted in thine honour that I held thee for the best of women; but never shall I find repose until I have put thee to a shameful death.'

Otes leaves Rome for Spain, where he intends to put Denise to death. Some of her faithful Spanish subjects hear of his design and travel day and night to forewarn her. Her distress is naturally profound, and she turns to her only source of comfort; so earnestly and fervently does she pray for divine succour that God hears her and says to Mary, 'Mother, I see down there the Queen of Spain in despair, for it is not without cause that she is in a bad way; therefore she never ceases to pray to you. Get ready and go to her promptly. *Nostre-Dame*. Son, I will obey your command: it is right. Let us go, without stop, angels, to where I am so prayed to. Accompany me both of you, singing with gladness.'

Nostre-Dame comforts Denise and tells her to don secretly the costume of a squire and go to her uncle in Grenada. It is on this journey to Grenada that Denise utters the last words wherein any semblance to Imogen has been found. Imogen in man's clothes says, 'I see a man's life is a tedious one'; Denise in a squire's livery sighs forth: 'E Diex! j'ay touz les membres roupz De ceste erre que j'ay empris,—Eh, Dieu! every limb is broken by this journey I have undertaken.' And here we leave her. Of course, being in Heavenly hands, her future is secure. In the inevitable and chronic duel which has to take place between Otes and Berengier, the latter at the sword's point confesses all his lies.

In *Germania* (Wien, ix. Jahrgang, p. 458, 1864) KARL SCHENKL, supposing that Holinshed and Boccaccio were the only sources of the Plot of *Cymbeline*, offers a third in the fairy-tale *Sneewitchen*, wherein there is a bad Queen who hates her stepdaughter and tries to remove her by poison. To be sure, this unfortunate state of affairs is not strikingly distinctive, and Schenkl admits it, but what is 'irrefragable' is the similarity of the scenes where Imogen lives in the cave with that noble pair of brothers and that portion of the fairy-story where *Sneewitchen* finds refuge and protection in the house of the dwarfs. Both *Sneewitchen* and Imogen are dead-tired when they enter the cave and are refreshed by the food they find there; and just as the dwarfs regard the fair child as a being of a higher realm, so Belarius thinks Imogen to be, were it not that she was eating food like a mortal. As *Sneewitchen* keeps house for the dwarfs, so also Imogen cooks and even cuts roots in characters. When *Sneewitchen*, by the cunning of her step-mother, falls into a deathlike trance, the dwarfs cry for three days and then carry her in a crystal coffin to a mountain where the King's son finds her and restores her to life. Imogen is bewept and bewailed by the two mountain youths, and, strewed with flowers, is not buried, but laid on the surface of the ground. Assuredly, in Shakespeare's play, this episode is the most charming Idyl poet ever wrote. It would be interesting to know whether or not this fairy-story still survives in England, and in what guise.

HALLIWELL (*Introduction*, p. 14) refers to *The Lady of Boeme*, a translation from *Bandello*, [the Nineteenth Story] in *Painter's Palace of Pleasure*, [The Twenty-

eighth Novel], 1567. Beyond a wager on a wife's chastity, *The Lady of Boeme* has nothing whatsoever in common with the *Cymbeline* story. Two knights undertake to win the love of the wife, who manages to imprison each in turn in her castle and makes the quality and daintiness of their food depend on their industry and proficiency in spinning flax.

R. GENÉE (vol. x, p. 334, Hildburghausen) states that the same plot had been dramatically treated before Shakespeare's day, in 1596, by a German author under the title: '*The beautiful Story of a God-fearing Merchant of Padua*,' whereof the composer was Zachariah Lubhold von Solbergk, who in the Dedication describes himself as 'School master and Townclerk of Silberberg.' The 'pious' merchant is named Veridicus; his opponent Falsarius, and the conductor of the intrigue is an allegorical character named 'Marriage fiend' (*Eheteufel*). In construction and exposition this drama, written throughout in rhymed couplets, is extremely naïve. In its main features it agrees with Boccaccio; where he diverges, there is not a solitary passage which recalls either Shakespeare or the English version.

B. LEONHARDT (*Anglia*, vi. Band, 1 Heft, p. 1, 1883) analyses Boccaccio's *Novel*, *Westward for Smelts*, *Le Roman de la Violette*, *Le Roman du comte de Poitiers*, and *Sneewitchen* (of the last he says there are doubts that this story, which is believed to have originated in Hesse, was known in England in Shakespeare's day), and the conclusion to which he comes is that Shakespeare took the plot of *Cymbeline* solely from the Ninth Novel of the Second Day of Boccaccio and from Holinshed's *Chronicles*; that the welding of the two was his own creation, and that he neither knew nor used the other stories just mentioned.

S. LEVY (*Anglia*, Band vii, Heft i, p. 120, 1884) urged the claims of the *Eighth Story* of the *Second Day* of Boccaccio to the honourable position of being the source whence Shakespeare derived his plot. This may have been a jest on Levy's part, and a poor one. The only ground common to this *Eighth Story* and to *Cymbeline* is that the incidents relate to human beings.

R. W. BOODLE (*N. & Qu.*, VII, iv, 405, 1887) finds the similarity between *Cymbeline* and *The Rare Triumphs of Love and Fortune* (Hazlitt's *Dodsley*, vi.) 'so striking' that he was 'astonished to find that it had escaped the notice of Collier' (its original editor). Inasmuch as the best way to repeal a bad law is to enforce it, so, I suppose, the best way to disprove an erroneous theory is to print it. Accordingly, from the following sketch we may discern the parallelism which is so close as to remove, so Boodle thinks, 'all doubt as to the fact that Shakespeare must have read the old anonymous play,'—and, may I add, we cannot but marvel at the depth of the impression which it made in Shakespeare's mind, having been stored in his memory from 1589 (the date of the only copy now in existence) until it leaped to light to help him, poor fellow, when he was floundering in the plot of *Cymbeline*: 'A noble lord, Bomelio (Shakespeare's Belarius), after serving his king, Phizanies (Shakespeare's Cymbeline), in war, is banished from the court owing to some slander. In this strait he takes up his abode in a cave not far off, and is known as the "old hermit." Here he, like Prospero, studies magic, and some time before the commencement of the play he had given his son Hermione (Shakespeare's Posthumus) to the king "for a jewel of some price." Since this transaction Hermione, like Posthumus, has lived in court, enjoying "the king's

gracious countenance," and what more natural than that he should attract the affections of the king's daughter, Fidelity (Shakespeare's Imogen)? The play begins with Fidelity's brother, Armenio (Shakespeare's Cloten), discovering the loves of Hermione and Fidelity, whereupon a quarrel takes place, ending in a passage of arms between Hermione and Armenio (as in Shakespeare), in which Armenio is wounded. Hermione is promptly banished from the court, but before leaving secures, as he thinks, a faithful go-between for himself and Fidelity in the person of Penulo, a courtier and parasite. Hermione hies off to the old hermit's cave, where he is recognised by Bomelio as his son. Hermione accordingly sends through Penulo to ask Fidelity to join her lover in the hermit's cave; but, unlike Posthumus's Pisanio, Penulo proves false, and dispatches Armenio after his sister. She is accordingly dragged back to court, but Armenio is struck dumb by Bomelio's sorcery. The sequel of the play is not much to our purpose. Bomelio, in the disguise of an "uplandish" physician, visits the court, and offers to cure Armenio of his dumbness, managing meanwhile to abduct Fidelity for his son. The *dénoûment* takes place in the cave, whither the king and courtiers resort. As in "Cymbeline," we have a theophany (Mercury, Venus, and Fortune) taking part with the mortals in the action of the play. It ends with the restoration of Bomelio to court and of Armenio to speech, while Fidelity gets her Hermione.'

E. YARDLEY (*N. & Qu.*, VII, viii, 26, 1889) notes that some likeness appears to exist between the Belarius portion of *Cymbeline* and a play of Calderon, 'abridged by Voltaire and called by him *Tout est Verité et tout Mensonge*, wherein Astolpho, who had been ambassador to the Emperor Maurice, lives in disguise as a mountaineer in Sicily, bringing up savagely and in ignorance of their origin, Heraclius, son of the murdered Emperor Maurice, and Leonidas, son of the usurping Emperor Phocas. The origin of these youths is afterwards revealed to the Emperor Phocas.'

It is evident that Boccaccio is a source of the Plot, as far as Imogen is concerned, and it is equally evident that he is not the only source. What other sources there may be is still a debatable question. Dr R. OHLE has searchingly investigated the French versions of this story—those versions, namely, from which Boccaccio drew his materials. He assumes that there was a primeval, original story; in this story there is no reference to a mole or birthmark. From this original there followed three versions: *First*, an imaginary old English version; *Second*, *The Count of Poitiers* (in neither of these two versions is there any birthmark), and *Thirdly*, an imaginary epic text of the *Miracle of Nôtre Dame*, concerning Otho, King of Spain, wherein the birthmark is introduced. The *First* (no birthmark) had two descendants: the story in *Westward for Smelts* (no birthmark) and an imaginary Renaissance Drama. From the *Second* (no birthmark) descended *La Violette* (with birthmark, but perhaps borrowed from the imaginary *Third*). From the imaginary *Third* (with birthmark) there descended an Anonymous Novel, King Florus and Jehane, and the extant *Miracle of Nôtre Dame* (to which Ohle had given a putative epic ancestor). All these three give a birthmark. From the Anonymous Novel Boccaccio derived his materials. And finally *Cymbeline* combines Boccaccio and the imaginary Renaissance Drama, the twin brother of *Westward for Smelts*.

In order to show the connection between *The Miracle* and *Cymbeline*, Ohle indicates the following passages, with the understanding that these passages are to be found only in the former play: 'Dame, venez ici, [I give the modern French.—ED.] je vous en prie. Gardez-moi cet os-ci, tenez, si mon amitié vous est quelque peu

chère; car c'est de l'un des doigts de mon pied.' With this passage Ohle regards as 'identically'—Heaven save the mark!—the beautiful and touching words of Posthumus when he places (I, ii, 62) a 'manacle of Love upon the fairest prisoner.' 'In both pieces,' continues Ohle, 'the seducer endeavours to awaken the jealousy of the victim.' Wolff was the first, as far as I know, to call attention to this correspondence, which is, in sooth, noteworthy inasmuch as Boccaccio, whom Shakespeare follows in other details of the wager, gives us no interview between the beguiler and the woman. Iachimo's fluent speech means no more than these direct words of Berengier in *The Miracle*: 'Je viens de Rome, où j'ai laissé votre seigneur, qui ne fait pas plus de cas de vous que de la queue d'une cerise; il a formé une liaison avec une fille qu'il aime tant qu'il ne peut s'en séparer.' The German critic was evidently unaware that more than fifty years before he wrote, COLLIER (*Farther Particulars*, p. 28) had called attention to the similarity between the French *Miracle-Play* and *Cymbeline* in this identical passage, and, what is more, had called attention to a striking passage which Ohle failed to notice. (See COLLIER, above.) Denise, or La Fille, in *The Miracle* repels Berengier as Imogen repels Iachimo: 'Comment, Berengier? Par votre ame! êtes-vous un vaillant homme au point de venir de Rome jusqu' ici pour me tenir un pareil langage?' Both heroines don man's apparel, and both complain of the unaccustomed disguise. Imogen says, 'I see a man's life is a tedious one,' etc., III, vi, 3, etc. Denise, 'Eh Dieu! j'ai tous les membres rompus de ci voyage que j'ai entrepris.' Finally, Ohle regards the vision, which appears to Posthumus in the Fifth Act, as the chief point of resemblance with *The Miracle*, wherein God, at the entreaty of the Holy Virgin, personally appears to Otho (Posthumus) and rebukes him for seeking revenge on his wife (Imogen): Otho says, 'Dieu, en outre, tu as commes une grande faute, en haïssant à tort ta femme et en la poursuivant jusqu' à las mort.'

A. BRANDL (*Shakspeare*, p. 204): The source of the plot of this play is unusually obscure. The love story is derived from Boccaccio, not directly, however, but through a recast French Version, now lost. . . . Possibly Shakespeare rewrote an older drama. So closely, however, does the rearing of the two young princes in the wilderness approach to a chapter in Lily's *Euphues* [Qu. 'How the lyfe of a young man should be ledde'?—ED.], that an intermediate step is not probable; this portion may be regarded as most assuredly Shakespeare's own contribution, and the conclusions to which it leads seem all the more likely to be his own personal convictions.

H. REICH (*Jährbuch*, vol. xli, p. 177, 1905) has given the latest suggestion of a source of a portion of the plot. It is to be found in the Ninth Episode of *The Golden Ass*. If any parallel can be discerned between a handsome wicked step-mother, who endeavours to poison her step-son because he had rejected her unbridled love, and any character in *Cymbeline*, then Reich's suggestion is well taken. His case is not much improved that the step-mother's own son drinks the poison by mistake, dies, is buried, but is afterwards discovered alive in the tomb, owing to the fact that the physician gave the step-mother not a deadly poison, but a sleeping draught.

On p. 293 of *The Merchant of Venice*, in this edition, there is an account of a ballad, called *The Northern Lord*, wherein a wager is laid on a wife's fidelity, and a ring, obtained by bribing a servant, is produced in proof. The deceived husband

in rage and despair drowns the wife,—that is, he only thinks he has drowned her; he certainly threw her into the moat, but that she should actually drown would be against the canon. Of course, at last she vindicates her honour and is avenged on the traducing villain. The ballad is of unknown date and may be long posterior to Shakespeare's play.

Finally, some idea of the geographical or ethnographical distribution of this Iachimo story may be gained by turning to that monumental work, Child's *English and Scottish Ballads*, where (vol. v, p. 23, foot-note to *The Two Knights*) references may be found to popular tales and ballads about similar wagers in German, Roumanian, Gipsy, Venetian, Sicilian, Florentine, and Danish Folklore. Such a wager is also to be found in the ballad of 'Redesdale and Wise William,' vol. iv, p. 383. Again, Child refers to a *Comedia* by Jakobus Ayryer (p. 452 verso): *Von zweyen Fürstlichen Rätthen die alle beede vmb eines geweltts willen vmb ein Weib Bullten | vnnnd aber an derselben statt mit zweyen unterschiedlichen Mägden betrogen worden | Mit 13. Personen | vnd hat 6. Actus.* 1618.

DURFEY'S VERSION

THE INJURED PRINCESS, | or the | FATAL WAGER: | As it was Acted at the |
THEATER-ROYAL, | By His Majesties Servants. | By *Tho. Durfey* Gent. | London:
Printed for R. BENTLEY and M. MAGNES in *Russel-street* in *Covent-Garden*, near
the *Piazza*. 1682.

[On the verso:] DRAMMATIS. Scene. *Luds-Town*, alias *London*.

Cymbeline, King of *Britain*.

Ursaces, [Posthumus], A noble Gentleman married to the Princess *Eugenia*.

Pisanio, Confident and Friend to *Ursaces*.

Cloten, A Fool, son to the Queen by a former Husband.

Shatillon, [Iachimo], An opinionated Frenchman.

Beaupre,
Don Michael, } His Friends.

Bellarius, An old Courtier banish'd by *Cymbeline*.

Palladour, } Two young Princes, sons to *Cymbeline*, bred up by *Bellarius* in a
Arviragus, } Cave as his own.

Lucius, General to *Augustus Cæsar*.

Women.

The Queen.

Eugenia, [Imogen], The Princess.

Clarina, Her Confident.

Sophronia, }
Aurelia, } Women, one to the Queen, the other to the Princess.

The Play opens with a conversation between *Ursaces*, *Eugenia* and *Pisanio*, *Clarina* and *Lilia* (whose name is not in the foregoing list); *Pisanio* appears to be in a towering rage; he observes that 'Hell has now done its worst; the meagre Furies have opened all their Viols of black malice, and shed the utmost drop' because the king has banished his 'dearest friend' *Ursaces*.

Eugenia gives *Ursaces* a ring, and *Ursaces* gives *Eugenia* a bracelet. *Cymbeline* enters, orders *Ursaces* from his sight and his Court, and the conversation which follows between the father and daughter substantially follows the original. *Pisanio*, who, it seems, is the father of *Clarina*, describes *Ursace's* departure. A scene

between Cloten and Iachimo reveals the vulgarity of the former and the dissolute character of the latter. At one time Cloten boasts that any one who frowns on him his mother 'shall get him poisoned,' whereby his mother's reputation is clearly revealed, and is further confirmed by her own words shortly after, when she resolves to poison Pisanio and anyone who opposes her. For Cloten, she says—

'I'll cut through all opposers,

King, Husband, Daughter, Friend, I'll stop at none,

But on their bloody ruins build my Throne.'

[Exit.]

The wager between Ursaces and Shatillon does not very greatly desert the original, where it does do so, it descends to a low level; Ursaces says that Shatillon's failure would, for his offensive attempt, deserve to be punished by having his 'nose slit across, your slanderous tongue pulled out by the roots, torn, mangled, cut to atoms, and blown like common filth into the air.'

The Second Act thus opens: '*Enter behind Cymbeline, Queen, a Purse, Pisanio, Doctor and Guards, a Viol, Mrs. Holten, Sue.*'

The hostility of the Queen (whether 'Mrs Holten' or 'Sue' we are not advised) to Pisanio is revealed by inciting Cymbeline against him, on account of his love for Ursaces. At the close of the scene she appears to relent and gives Pisanio the viol of poison as a most precious medicine. The next scene is Shatillon's attempt to entrap Eugenia, who at first seems to believe his degrading charges against Ursaces, whereby, grown bolder, Shatillon at last says:

Shatillon. Let me seal my passion

Upon thy snowy hands transported, then rove higher

And ransack this white magazine of beauty

Here I shall find—

Eugenia. That which thou merit'est—death!

[Offers a dagger at him.

Shat. then says that this temptation was the command of Ursaces to try Eugenia's fidelity, which satisfies the latter.

The scene of Shatillon's triumph over the credulity of Ursaces follows the original with tolerable fidelity. When Ursaces enters in the next scene he has the letter already written to Pisanio commanding Eugenia's death. To insure timely delivery, he says to a servant, 'Fly, Sirrah, with this to the Packet-Boat.'

No explanation given of the journey to Milford, other than Eugenia's determination to leave her father's palace and travel, in man's clothes, in search of Ursaces. Pisanio, an old noble of the Court and devoted to Ursaces, accompanies her. He had seen Shatillon 'strutting from Eugenia's apartment And as he went, the perfum'd *Pulvillio* left a scent behind him, Enough to choke a civet-cat; I always thought her innocent, Pray Heaven she prove so.' His suspicions of Eugenia's guilt are confirmed by a letter from Ursaces, and he decides to kill her on this journey. He is, however, so far moved by her tears, and by her eagerness to die since Ursaces suspects her, that he puts up his sword and, after giving her out of charity, the Queen's drug for sickness, leaves her to her fate.

The Fourth Act opens with a most brutal scene. Clarina, Eugenia's dear friend, is suspected of knowing the latter's hiding place. The Queen vows her death, but relents and gives her to the drunken lord, Iachimo, to 'use her as she deserves.' He thereupon drags her off, while she screams for help. Just as the scene closes word is brought to Cymbeline that the Romans, led by Caius Lucius, are landed at Milford Haven.

Cymbeline orders instant preparation for war and will head his army in person.

In the next Scene Eugenia approaches the Cave with,

'Good Heaven!

No succour yet: I'm tired with wandering,
 And faint with hunger. Ah some kind Silvan God,
 That rul'st these Groves, rise from thy mossie Couch,
 And with thy hoord of Summer wholesom Fruits,
 Preserve an innocent Lady from sharp Famine!
 I saw an Apple-tree in yonder Thicket,
 On which eager to feed, as I drew near it,
 A large grown Serpent from the hollow Root,
 Oppos'd my raging hunger, and instead of pitying
 My pale and pining Looks, with flaming Eyes,
 And dreadful Hisses, like the Hesperian Dragon,
 Frighted me from the place; the very Trees, I think,
 Take part with cruel man. Ha! what gloomy Place is this?
 Here is a path to't; sure 'tis some savage hold.
 Hoa, who's there?
 If anything that's civil, speak and help
 A wretched creature; but if savage,
 Be speedy in my death. No answer; then I'll enter.
 Now Mercy, Heaven.

[Exit.

Enter Bellarius and Paladour.

Bellar. I've haunch'd the Stag, and hung his Quarters up
 The backside of the Cave, and when your Brother comes,
 We'll make our feast.

[Horn within.

Palla. Hark, I think I hear his Horn; let's go and
 Meet him, he has ventur'd hard today, it may
 Be the wild Boar has hurt him too.

Bellar. Heaven forbid, my Boy.

[Exeunt.

Enter Eugenia with Meat, eating and lifting up her hands.

Eugen. Bless'd be this poor Retreat; for ever bless'd
 The Steward of this Feast, that brings me comfort,
 And saves me from a miserable Fate. Oh Heaven!
 How sweet is this coarse Fare, this little morsel,
 Which in prosperity my lavish hand
 Wou'd have profusely thrown away to Dogs?
 How dearly does it relish now? How covetous am I
 Of each least Bit? Pardon great Providence:
 We are ignorant of ourselves, till Miseries
 Purge our corrupted Natures, and Want, rare Artists,
 Moulds us to sense of our Mortality.

[Eats and drinks.

Enter Bellarius, Paladour, and Arviragus, with a Boar's Head.

Bellarius and the youths describe their experiences as hunters; at last Bellarius exclaims, 'How now, what's here? . . . But that he eats our victuals, I shou'd think He were a Fairy.' And so on for the rest of the scene, pretty much in Shakespeare's words. It concludes—

Eugenia. I'm bound to you for ever;
 And now too well I can disprove report
 The country is not savage, but the Court.

[Exeunt, they embracing her.

Scene III. opens with a soliloquy by Pisanio, who repents his cruelty to Eugenia and decides to go forth in search of her and give her aid.

After his departure Cloten enters, with Iachimo dragging in Clarina (Pisanio's daughter) in a man's clothes. The brutal coarseness of the two men had better not be imagined—assuredly not described. 'Rather be burned to ashes,' screams Clarina, 'help! help! Oh Heaven send down Thy thunder, dash me to the Earth, Rather than suffer this. Help! Help!'

Enter Pisanio.

Pisan. What pitious Cry was that? sure 'twas a Woman's voice
By the shrill sound. Good Gods, what's this I see?
My daughter here?

Clarin. Mercy—unlook'd for: 'Tis he, Oh my dear Father
In a bless'd Minute are you come to save me! *[Runs and embraces him.*

Pisan. Ha! Lord Cloten too?
Then all's discover'd, and I'me lost.

Cloten. See Iachimo, yonder's that old Traitor too luckily
Faln into our snare: Go, go, take his Daughter
From him, and ravish her before his face.

Iachimo. With all my heart; I'll not lose for a million.

Pisan. He comes upon his death that touches her: Base men,
Have you no humane Nature?

Cloten. Does he expostulate? Kill, kill the Stave.

Pisan. I first shall see thy death.

Cloten. No, thou shalt never see agen; for when I have conquered thee,
With my Sword's point, I'll dig out both thy eyes,
Then drag thee to my Mother to be tortur'd.

Iachimo. I'll do his business presently. *[Fight, Pisan. wounded.*

Pisan. Fly, Daughter, fly, whilst my remains of Life
I render for thy safety.

Clarin. Oh save my Father! Heaven save him, save him. *[Exit.*
[Fight still, Pisanio kills Iachimo, then falls down with him, and Cloten disarms him.

Pisan. Thou hast it now, I think.

Iachimo. A Plague on him, he has kill'd me. Oh— *[Dies.*

Cloten. Curs'd Misfortune! He's dead; but I'me resolved to
Be thy true Prophet however, thou shalt not
See my death, unless with other eyes. *[Puts out his eyes.*

Pisan. Hell-born Fury! Oh—

Cloten. So, now smell thy way out of the Wood, whilst
I follow thy daughter, find her, and cut her piece-meal;
I'll sacrifice her to the Ghost of Iachimo. *[Exit.*

Pisan. All dismal, dark as Night, or lowest shades,
The regions of the Dead, or endless Horror;
The Sun with all his light, now gives me none,
But spreads his beamy Influence in vain,
And lends no glimpse to light my Land of darkness.
Sure near this place there lyes a sword, *[Crawls about to find his sword.*
I'll try if I can find it. Pitiless Fate,
Wilt thou not guide my hand? My Wound's not mortal,
And I shall yet live Ages; True sign of Grief,

When we do wish to die before our time.
 I'll crawl into some Bush and hide myself,
 Till Fate's at leisure; there
 To the dumb Grove recount my Miseries,
 Weep Tears of blood from Wounds instead of Eyes.

[Crawls out.

SCENE IV. As in Shakespeare, Eugenia pleads illness and begs hosts to go hunting as usual. They comply. She tastes Pisanio's cordial. Cloten, in his search for Clarina, meets Arviragus, whom he insults, and by whom he is slain, as in the original. Arviragus leaves Bellarius and Polydour to throw Cloten's head in the stream; and when he returns Polydour is gone to look after Fidele. As they approach the Cave (there is no mention of solemn music) they meet Polydour 'with Eugenia as dead':

Pallad. See Brother, see; the pretty Bird is dead,
 That we so well did love.

Bellar. Dead? and by Melancholy? this is strange.

Arvir. Oh piercing Sight! Thou sweetest, fairest Lilly,
 My Brother wears thee now not half so well,
 As when thou grew'st thy self.

Bellar. How did'st thou find him?

Pallad. Just as you see, smiling as in slumber.
 His right Cheek reposing on a Cushion on the Floor;
 His arms thus cross'd, I thought he slept, and put
 My hunting shoes from off my feet, whose rudeness
 Answer'd my Steps too loud.

Bellar. Well, 'tis in vain to mourn, what's past recovery;
 Come Sons, let's lay him in our Tomb.

Arvir. Rest there sweet Body of a sweeter Soul, [They lay him in the Grave.
 Whil'st we lament thy Fate.

Enter Caius Lucius, Captains and Souldiers, with Drum and Colours.

There is no indication here of a change of scene, nor any indication that Bel., Arvir., and Palad. have left the stage. The scenes throughout are so negligently or erroneously indicated that I have paid but little attention to them or their divisions. The conversation which follows between Lucius and his Captains is about the same as in Shakespeare, until Lucius says, 'What's here? A Boy Asleep, I think, or dead; let's see his Face.'

Cap. He is alive, my Lord.

Lucius. What art thou, Youth?

Eugen. I am nothing; or if something
 'Twere better I were nothing.

Lucius. This Country sure
 Is savage grown: This morning in yon Wood
 I found an old Man, his Eyes just put out, wounded,
 And freshly bleeding; And not far off from him,
 A tender Virgin, running with Hair disheveled,
 And crying to Heaven for succour; whom strait I seiz'd,
 And carried to my Tent, where now they are.

Cap. I saw 'um, and heard since they are of quality.

Lucius. Look up, youth, I'll entertain thee,
 Thou shalt go with me.

Eugen. I beseech you, sir, excuse me.

Lucius. By no means; I like thee well, thou shalt be my Page.

Eugen. He's going with an Army 'gainst my Father;
I'th' Battel sure I cannot miss a death,
Amongst so many Swords. Well, Sir, if I must go.

Lucius. Leave soft Grief,
And bend thy mind to th'War; if thou dost nobly,
Cæsar shall honour thee. March. [*Exeunt, Scene closes upon Cloten's dead Body.*]

This is the first and only time that Cloten's dead body has been mentioned. The two youths who now enter with Bellarius are keen to join the Army and rush into the battle, but Bellarius holds back in fear lest he be recognized and tortured, but his sons persuade him that twenty years have so changed him that recognition is impossible. He yields, and the Fourth Act closes with the modest boast of Arviragus that,

'When I'me full of Wounds, begrim'd with Dust,
Spotted with Blood, and hemm'd about with Enemies,
I shall break through like the young God of War;
With Blood of Foes the neighb'ring Valleys fill,
Like Lightning scatter, and like Thunder kill.'

The Fifth Act opens with this soliloquy by Ursaces:

'From hollow Rocks and solitary Caves,
Where the evil Genius hunts the Miserable,
To mask in Shades, and shun the cheerful Light,
Wretched *Ursaces* back to *Britain* comes,
Bearing this bloody witness of his Cruelty:
Heart-killing Sight! The Blood that stains this Linnen,
Once swell'd the Veins of the mildest, fairest, chastest;
O but not chast! In that my praise exceeded;
That Title fatally she lost, and now
Has paid too dearly for't;—yet Divine Heaven,
Should every one that forfeits Honour, be
Depriv'd of Life; thy World wou'd be unpeopl'd.
The full fed City-Dame wou'd sin in fear;
The Divine's Daughter slight the amorous Cringe
Of her tall Lover; the close salacious Puritan
Forget th'Appointment with her canting Brother.
Should rigorous Death punish the venial Error,
The fashion of the World would be abolish'd.
How great then is my Crime? I am brought hither
Disguis'd among the Cavalry, to fight
Against my Ladies Kingdom.—But 'tis enough, dear
Britain, I have kill'd thy Mistress.
Peace, I'll give no Wound to thee,
But mourn my fault, and fall in thy defence;
So some vile Wretch that in his Life has been
Unhappy, and has done some deadly Sin,
In Conscience struck, by some good Act does try
To merit Heav'n—make his peace and die.'

Although the deeds of Ursaces were in the distant Past, his thoughts were on the Present. We have seen how he sent his letter by a 'packet-boat,' and in the Cavalier times of Charles II. he cannot refrain from a *stoccata* at the Puritans.

The British and Roman Armies now enter by opposite doors and trumpets sound a parley. Cymbeline asks for the terms of peace and Lucius demands the payment of the tribute. This Cymbeline refuses, and without more ado, they fall to fighting. As in the original, the Britons are defeated; Ursaces rescues Cymbeline, and the onslaught of Bellarius and his two boys turns the tide of battle, and victory is gained. Shatillon attempts to escape by assuming the clothes of a British soldier; he meets Ursaces and the recognition is mutual. Hereupon there follows a highly vigorous dialogue wherein 'Death,' 'Damnation,' 'Devil,' 'Fiend,' and 'Hell' are sprinkled with a liberal hand. Shatillon proclaims Eugenia's innocence, which Ursaces disbelieves, and pronounces a lie uttered by Shatillon to save his life. They fight, and, of course, Shatillon falls mortally wounded. 'Thou hast perform'd thy word,' says the dying man,

My warm Blood
Flows from my Heart, and my departing Soul
Swims on the surface of the purple Gore:
O too small recompense for Eugenia's wrongs,
That bless'd, that innocent Princess!

Ursa. O Heaven!

Shatt. Nay, thou'lt wonder more anon; Know then rash credulous Fool, I did betray the Princess.

Ursa. Betray? How betray? How innocent?
And how was she betray'd?

Shatt. I'll tell the Cause I hate thee, therefore, observe me;
I did bely her Virtue and by Cunning obtain'd
The knowledge of her Apartment and Person.

Ursa. By Cunning say'st thou?—Break not yet my Brain;
Do not distract me till I have heard all:
Say how by Cunning.

Shatt. Cunning that now I hope may chance to dam thee.
I got myself convey'd into her Chamber, and at dead
Of night, she innocently sleeping, took view o'th'
Hangings, Furniture, and Pictures, and all of which
When return'd to *Gaul* I told you.

Ursa. Horrid and damn'd Impostor! But say further,
Speak on thy Soul, how did'st thou get that Bracelet?

Shatt. There as she slept I cut it from her Arm,
And viewing nearer, saw the Mole I spoke of.

Ursa. And this is true, as thou hast [hope] of rest?

Shatt. Whate'er I hope, rest or unrest, 'tis true. But Oh
My soul is wand'ring to its unknown home,
My Blood's all Ice!

[*Dies.*

Ursa. Then am I damn'd more than the worst of Fiends;
Heav'n keep not now thy Thunderbolt in vain
To shoot at Trees, or cleave the marble Rocks,
But dart it here; here in this wretched Head
Throw thy swift Bolt, and dash me to the Center;
Let Hell devour me quick, the Fiends dissect me,

Burn, cut me to atomes.—O revenge, revenge
 The innocent *Eugenia!* Here he stands
 That caus'd her to be murder'd; dam him, dam him;
 Bathe him in molten Glass;—let a Cabal of Furies
 Meet and consult t'invent new Tortures for him,
 And be his Pangs eternal. He comes, ye Fiends,
 Swift as old Lucifer, when first he fell,
 And with this stroak transports himself to Hell.

[Offers to fall on his Sword. *The Britt. hold.*

'*Capt.* That must not be while we stand tamely by.
 Souldiers, he has confess'd he kill'd
 The Princess; let's bear him to the King.
 Death is too kind a punishment, he merits the worst
 Of Tortures: O horrid Murderer, away with him!

Ursa. Let me kneel before thee,
 And thank thee for that Judgement; Thou art wise,
 And 'tis most true that only Death is much too kind.'

This offer of Ursaces to kneel to the Captain in gratitude for his judgement on him as a murderer is, to me, amid the whole fustian farrago if this Version, the one solitary gleam of a dramatic insight into the depths of human nature. And the introduction of the Captain is a happy solution withal of the problem of bringing Ursaces and Cymbeline face to face.

In the last scene, Lucius appears as prisoner before Cymbeline, and begs the life of his Page, pretty much as in the original, and with the same result. Ursaces is brought in. Cymbeline expresses lively gratitude to him for having saved his life, but Ursaces waives it aside because he is the murderer of *Eugenia*. 'Then,' exclaims Cymbeline, 'art thou damn'd indeed.'

'*Ursa.* Then am I damn'd indeed? O true Assertion!
 And see I thus submit me to be tortur'd,
 Thus fall at thy Slave's feet, and beg for justice.
 Be dark, thou Sun,
 And be ye lesser Lights extinguish'd all;
 Be Nature sick, let shades surround the World,
 And Order cease, till my *Eugenia*, the fair, the best *Eugenia*,
 Be in my horrid torturing Death reveng'd.

Eugen. Shine brighter Sun,
 And all ye happy Stars glimmer for joy,
 At this unlook'd for Change. Oh my dear Husband!
 Here is thy Wife, here is *Eugenia*,
 Once more receive me as the gift of Heaven.

Ursa. Of my Soul's Joy! Can'st thou e're pardon me?
 Canst thou forget?

Eugen. Heaven knows, with all my heart;
 But let me beg you doubt my Faith no more.

Ursa. If I do, may Heav'n forsake me ever,
 And thou, my better Genius, cease to guide me.

Cymb. Has Love so blinded thee thou hast forgot me?
 Dost thou not know thy Father?

Eugen. O my Lord!

So thrive my Soul, as in my best of Duty
My heart is vow'd to you; Pray pardon me.
Cymb. Let this declare I do.'

The blinded Pisanio is led in by Clarina:

'*Pisan.* Where, where's my Lord Ursaces? lead me to him.

Ursa. Ha! His Eyes lost, and for my sake I fear:

Speak, good old Friend, whose cruel deed was this?

'*Pisan.* 'Twas Cloten's; but if you love me, do not pity me;
For this was I ordain'd, and well can bear it.

Where is the Princess? let me kiss her Hand.'

[Here Durfey repeats Imogen's response, which he mistakenly thought was Shakespeare's.]

'*Eugen.* Come not near me, Murderer:

Thou left'st me in the Desart, and gavest me Poison.'

Pisanio explains the poison, says he killed Iachimo, and that Cloten then blinded him, but what thereafter befell Cloten he knew not. Arviragus steps forward and announces that he is responsible for Cloten's death, and so the Version ends following its original pretty closely. The last words of the last speech are spoken by Ursaces:

'Thus as some wounded Hero,

That where most danger was, press'd forward still,

At last his Life owes to Physician's skill;

So Love, the blest Physician of the Mind,

Heals all my Griefs, immortal Joys I find,

And Heav'n on Earth, whilst my *Eugenia's* kind.'

TRANSLATIONS OF

HARK, HARK THE LARK!

BENJAMIN LAROUCHE

Chant

L'alouette, aux portes des cieux,
Élève sa voix matinale;
Et, sur la rive orientale,
Le soleil monte radieux.

Sur la terre, en perles liquides,
L'Aurore a répandu ses pleurs;
Phébus au calice des fleurs
Abreuve ses coursiers rapides.

La marguerite au bouton d'or
Ouvre ses yeux à la lumière;
Tout ce réveille sur la terre;
Réveillez-vous, mon cher trésor.

LE TOURNEUR

Air

Écoute, écoute, l'Alouette chante à la porte des Cieux.

Phébus s'éveille, & monte dans les Aïrs:

Du calice des fleurs s'élève une rosée qui rafraîchit les pieds de ses coursiers.

Les Marguerites à peine écloses

Commencent à entr'ouverts leurs yeux d'or.

Eveille-toi, ma douce Maîtresse,

Avec toutes ces fleurs mignonnes;

Lève-toi, lève-toi.

FRANÇOIS-VICTOR HUGO

Chanson

Écoute! écoute! l'alouette à la porte du ciel,

Et Phébus se lève déjà

Pour baigner ses coursiers aux sources

Que révèle le calice des fleurs;

Et les soucis clignotants commencent

A ouvrir leurs yeux d'or.

Avec tout ce qui est charmant,

Ma douce dame, lève-toi,

Lève-toi, lève-toi.

CARLO RUSCONI

Sinfonia e Canzone

Ascolta! ascolta! l'allodola canta alle porte del cielo, e Febo incomincia a levarsi; i suoi cavalli s'abbeverano alle sorgenti, da cui si attinge la rugiada dei fiori; e le pratelline appena dischiuse lasciano travedere i loro occhi d'oro. Oh svegliati, svegliati, mia dolce amica! svegliati insieme con quest'odorosa famiglia!

GIUOLO CARCANO

Canto

Alle porte del ciel canta l'allodola,

Febo si leva e splende;

E co'destrieri suoi de' fior' nel calice

Per rinfrescarsi scende.

Miro occhieggiar la margherita, e schiudere

Le sue pupille d'or:

Tutto che ride di bellezza svegliasi:

E tu non sorgi ancor,

O mio soave amor?

A Song

Sung by Guiderius and Arviragus over Fidele, supposed to be dead.

By MR WILLIAM COLLINS

To fair Fidele's grassy tomb,

Soft maids and village hinds shall bring

Each opening sweet, of earliest bloom,

And rifle all the breathing spring.

No wailing ghost shall dare appear
 To vex with shrieks this quiet grove;
 But shepherd lads assemble here,
 And melting virgins own their love.

No withered witch shall here be seen,
 No goblins lead their nightly crew:
 The female fays shall haunt the green,
 And dress thy grave with pearly dew.

The red-breast oft at evening hours
 Shall kindly lend his little aid,
 With hoary moss, and gather'd flowers,
 To deck the ground where thou art laid.

When howling winds and beating rain,
 In tempests shake the sylvan cell;
 Or midst the chace on every plain,
 The tender thought on thee shall dwell.

Each lonely scene shall thee restore;
 For thee the tear be duly shed;
 Belov'd till life could charm no more;
 And mourn'd till pity's self be dead.

CRITICISMS

POSTHUMUS

GERVINUS (*Trans.* by Bunnett, ii, p. 275): Not until the Italian actually taints the snow-white swan of Posthumus, and taunts him as though he must have cause to fear if he gave way, not until then does he wager upon his wife, whose fidelity he could trust for even more than this; *she* is to do her part to retrieve the honour of her sex, and then (this is the intention with which he accepts the wager) he will add to *her* repulse the deserved castigation, and punish Iachimo with the sword for his ill-opinion and his presumption. In this moral anger Posthumus is no less the same rare being as in the rest of his conduct. His irritation on such noble grounds shews his previous calmness and discretion for the first time in its right light, and this his ever-tested moderation reminds us to consider again and again the reason which drives him exceptionally to exasperation in a transaction so indelicate. Let us remember that the equally calm and even calmer Imogen, who is as rarely or more rarely excited, is driven by one and the same occasion to the same indignation; when the abject Cloten sets himself above her Posthumus, and attempts to disparage him, as Iachimo had attempted to defame Imogen. Let us remember that this abnegation of 'a lady's manners,' her burst of indignation, her flight, shows no less self-forgetfulness in the woman than the wager does in the man. For that self-forgetfulness lies in both cases in both steps, we will not deny; the Poet himself, beautiful and excusable as are the inducements in both instances, would neither deny nor conceal this, since he has so severely punished the rashness on both sides.

IACHIMO

GERVINUS (*Trans.* by Bunnett, ii, p. 276): Base as he is, we must, however, beware of making him still baser. Want of faith in human goodness is not innate in

him, but acquired from his never having met with virtuous men. A mere glance of Imogen shews him what he has never seen; he feels at once that here weapons of no common kind would be required. Repulsed by her, and ashamed, he feels neither hatred nor ill-will against her, but admiration alone. If it were not for the stings of a base ambition to maintain the glory of being irresistible, if half his fortune and his life had not been at stake, he might indeed have forborne the deception which he now plays upon Posthumus. He utters the horrible slander against Imogen, yet not for the pleasure of slandering her; he speaks ambiguously, he neither lies unnecessarily, nor degrades her unnecessarily. When he has attained his object—his own safety—the experience he has gained affects him, the virtue he has seen and tested awakens his conscience, the shame of his guilt oppresses him and makes him a coward in the fight with Britain; the speedy confession of his sin shews him crushed with remorse worthy of pardon.

IMOGEN

MRS JAMESON (ii, p. 50): We come now to Imogen. Others of Shakespeare's characters are, as dramatic and poetical conceptions, more striking, more brilliant, more powerful; but of all his women, considered as individuals rather than as heroines, Imogen is the most perfect. Portia and Juliet are pictures to the fancy with more force of contrast, more depth of light and shade; Viola and Miranda, with more ærial delicacy of outline, but there is no female portrait that can be compared to Imogen as a woman—none in which so great a variety of tints are mingled together into such perfect harmony. In her we have all the fervour of youthful tenderness, all the romance of youthful fancy, all the enchantment of ideal grace,—the bloom of beauty, the brightness of intellect, and the dignity of rank, taking a peculiar hue from the conjugal character which is shed over all, like a consecration and a holy charm. In *Othello* and the *Winter's Tale* the interest excited for Desdemona and Hermione is divided with others; but in *Cymbeline* Imogen is the angel of light, whose lovely presence pervades and animates the whole piece. The character altogether may be pronounced finer, more complex in its elements, and more fully developed in all its parts than those of Hermione and Desdemona; but the position in which she is placed is not, I think, so fine—at least, not so effective, as a tragic situation. . . .

(p. 58): When Ferdinand tells Miranda that she was 'created of every creature's best,' he speaks like a lover, or refers only to her personal charms: the same expression might be applied critically to the character of Imogen; for, as the portrait of Miranda is produced by resolving the female character into its original elements, so that of Imogen unites the greatest number of those qualities which we imagine to constitute excellence in woman.

Imogen, like Juliet, conveys to our mind the impression of extreme simplicity in the midst of the most wonderful complexity. To conceive her aright we must take some peculiar tint from many characters, and so mingle them that, like the combination of hues in a sun-beam, the effect shall be as one to the eye. We must imagine something of the romantic enthusiasm of Juliet, of the truth and constancy of Helen, of the dignified purity of Isabel, of the tender sweetness of Viola, of the self-possession and intellect of Portia—combined together so equally and so harmoniously that we can scarcely say that one quality predominates over the other. But Imogen is less imaginative than Juliet, less spirited and intellectual than Portia, less serious than Helen and Isabel; her dignity is not so imposing as that of Hermione, it stands more on the defensive; her submission,

though unbounded, is not so passive as that of Desdemona; and thus, while she resembles each of these characters individually, she stands wholly distinct from all.

It is true that the conjugal tenderness of Imogen is at once the chief subject of the drama, and the pervading charm of her character; but it is not true, I think, that she is merely interesting from her tenderness and constancy to her husband. We are so completely let into the essence of Imogen's nature that we feel as if we had known and loved her before she was married to Posthumus, and that her conjugal virtues are a charm superadded, like the colour laid upon a beautiful groundwork. Neither does it appear to me that Posthumus is unworthy of Imogen, or only interesting on Imogen's account. His character, like those of all the other persons of the drama, is kept subordinate to hers; but this could not be otherwise, for she is the proper subject—the heroine of the poem. Every thing is done to ennoble Posthumus, and justify her love for him; and though we certainly approve more for her sake than for his own, we are early prepared to view him with Imogen's eyes; and not only excuse, but sympathize in her admiration of him.

(p. 76): It has been remarked that 'her readiness to pardon Iachimo's false imputation, and his designs against herself, is a good lesson to prudes, and may show that where there is a real attachment to virtue, there is no need of an outrageous antipathy to vice.' [See note by HAZLITT, I, vii, 247.]

This is true; but can we fail to perceive that the instant and ready forgiveness of Imogen is accounted for, and rendered more graceful and characteristic by the very means which Iachimo employs to win it? He pours forth the most enthusiastic praises of her husband, professes that he merely made this trial of her out of his exceeding love for Posthumus, and she is pacified at once; but, with exceeding delicacy of feeling, she is represented as maintaining her dignified reserve and her brevity of speech to the end of the scene.

We must also observe how beautifully the character of Imogen is distinguished from those of Desdemona and Hermione. When she is made acquainted with her husband's cruel suspicions, we see in her deportment neither the meek submission of the former, nor the calm resolute dignity of the latter. The first effect produced on her by her husband's letter is conveyed to the fancy by the exclamation of Pisanio, who is gazing on her as she reads: 'What shall I need to draw my sword, the paper Hath cut her throat already.'

And in her first exclamations we trace, besides astonishment, and anguish, and the acute sense of the injustice inflicted on her, a flash of the indignant spirit, which we do not find in Desdemona or Hermione. . . .

(p. 82): One thing more must be particularly remarked, because it serves to individualise the character from the beginning to the end of the poem. We are constantly sensible that Imogen, besides being a tender and devoted woman, is a princess and a beauty, at the same time that she is ever superior to her position and her external charms. There is, for instance, a certain airy majesty of deportment—a spirit of accustomed command breaking out every now and then—the dignity, without the assumption of rank and royal birth, which is apparent in the scene with Cloten and elsewhere: and we have not only a general impression that Imogen, like other heroines, is beautiful, but the peculiar style and character of her beauty is placed before us; we have an image of the most luxuriant loveliness, combined with exceeding delicacy and even fragility of person; of the most refined elegance, and the most exquisite modesty, set forth in one or two passages of description; as when Iachimo is contemplating her asleep: [II, ii, 20 et seq.].

The preservation of her feminine character under her masculine attire; her delicacy, her modesty, and her timidity are managed with the same perfect consistency and unconscious grace as in Viola. And we must not forget that her 'neat cookery,' which is so prettily eulogised by Guiderius, formed part of the education of a princess in those remote times.

GEORGE FLETCHER (p. 77): The ensuing explanation on the part of Iachimo, and her consequent reconciliation, demand our particular attention; the more, because, among other important misconceptions as to the qualities and the conduct of this personage, Hazlitt, in his examination of this play, has the following remark upon this passage: [Fletcher here quotes Hazlitt's note as given above, and also Mrs Jameson's comment thereupon; he thus continues:]

But this version of the matter is nothing less than degrading both to the intellect and the delicacy of the heroine as portrayed by Shakespeare. It is talking as if when, according to Hazlitt, she 'pardons' Iachimo, or, as Mrs Jameson expresses it, is 'pacified,' she still believed that her Italian visitor had really intended to leave her husband slandered in her opinion, and her own purity stained. Had she continued so to believe, it would have been contamination to her to exchange another sentence with one whom she held to be so foul a villain. But he, 'singular in his art,' has with subtle dexterity converted, in her estimation, his very defamation of her husband and his insult to herself into a precious testimony of his extreme solicitude for her dear lord's welfare—that most irresistible of all claims upon her kindly regard. He had spoken thus only 'to know if her affiance were deeply rooted,' and to enable himself to carry back to her husband the more gratifying report of her incorruptible constancy. His eloquent eulogy of Leonatus—'He sits 'mongst men like a descended god,' etc.—has a double charm for her by contrast with the foulness of his previous imputations. She betrays no weakness of judgment in accepting this explanation from a man introduced to her, under her husband's own hand, as 'one of the noblest note,' to whose kindnesses he was most infinitely obliged. Overlooking, though not quite forgetting, the liberty taken with herself, the revulsion of feeling in her generous breast makes her welcome the insinuating stranger with hardly less cordiality than before, though with the added reserve of a dignity and a delicacy too delicately wounded. . . .

(p. 101): And here, in justice to the performer, we must point out a certain misconception as to the predominant spirit of this scene, which her judgment has led her to avoid. Mrs Jameson, for example, tells us, in relation to it, that, after Imogen's 'affecting lamentation over the falsehood and injustice of her husband,' she then resigns herself to his will with 'the most entire submission.' The critic here falls into the error of making Imogen desire Pisanio to 'do his master's bidding' simply from a motive of *obedience* to the will of a man whom she is all the while so emphatically assuring us that she feels called upon to regard with indignant pity. This, however, is but one instance of the mistakes occasioned by the low estimate of Imogen's character, in her conjugal relation, which has been so unaccountably prevalent among the critics; abasing her from her proper station as a noble, generous, and intellectual woman, whose understanding has sanctioned the election of her heart to that of a creature blindly impassioned and affectionate, ready to submit quite passively to any enormity of indignity and injustice inflicted upon her by the man to whom she has devoted herself. The present actress of the character makes herself no party to this degradation. . . .

(p. 103):

‘I do not bid thee beg my life, good lad;
And yet, I know, thou wilt.’

And, at this moment, the auditor feels as if he knew so too; for all that he has learned, both of the character and the circumstances of Imogen, leads him inevitably to this conclusion. Her husband being, she supposes, dead,—her servant treacherous,—her father, though present to her eyes, yet lost to her heart,—the only ray of sympathy that beams upon her soul amid the settled gloom of its deep though calm despair is that which she finds in the paternal kindness of the noble Roman. Can Imogen, then, do otherwise than petition for his life? Yes; for, ‘Alack, There’s other work in hand.’ Upon the finger of the captive Iachimo she had recognized the consecrated jewel, even that ‘diamond that was her mother’s,’ which when she had last beheld it her beloved Leonatus was putting on his finger, saying, ‘Remain, remain thou here, While sense can keep it on!’ Again, therefore, her doubts are cruelly awakened as to her deceased lord’s fidelity—‘I see a thing Bitter to me as death!’ And the craving of her heart for the final solution of this horrible enigma makes her eagerly forego the last human tie that slenderly binds her to existence—‘Your life, good master, Must shuffle for itself.’ This explicit rejection of the opportunity to save her ‘good master’s’ life should be retained in acting, to give, as we have hinted before, its full effect to the intensity of interest with which she looks upon the ring.

From the beginning, however, of Iachimo’s confession the countenance and gesture of the present performer express to us, in their delicate variation, what Shakespeare’s text can but dimly suggest, even to the most thoughtful and imaginative reader. In them we trace, in vivid succession, the intensely fixed attention of the heroine to the commencement of Iachimo’s narrative,—the trembling anxiety as it proceeds,—the tenderly mournful delight on receiving the full conviction of her husband’s fidelity,—and then the grateful, tearful, overpowering joy on seeing him so suddenly alive and hearing his repentant exclamations,—and that most difficult, perhaps, as it is the most pathetic stroke of all, the coming forward, forgetful of her male disguise, to discover herself to him, and relieve him from that intolerable anguish which her generous heart can no longer endure to contemplate.

HELENA FAUCIT, LADY MARTIN (p. 168): What Shakespeare intends us to see in Imogen is made plain by the impression she is described as producing on all who come into contact with her,—strangers as well as those who have seen her grow up at her father’s Court. She is of royal nature as well as of royal blood,—too noble to know that she is noble. A grand and patient faithfulness is at the root of her character. Yet she can be angry, vehement, passionate upon occasion. With a being of so fine and sensitive an organization, how could it be otherwise? Her soul’s strength and nobleness, speaking through her form and movements, impress all alike with an irresistible charm. Her fine taste, her delicate ways, her accomplishments, her sweet singing are brought before us by countless subtle touches. To her belongs especially the quality of grace,—that quality which, in Goethe’s words, ‘macht unwiderstehlich,’ and which, as Racine says, is even ‘superior to beauty or, rather, is beauty sweetly animated.’

MRS LENOX (p. 166): It would seem to be an endless Talk to take Notice of all the Absurdities in the Plot, and unnatural Manners in the Characters of this Play.

Such as the ridiculous Story of the King's two Sons being stolen in their Infancy from the Court, and bred up in the Mountains of Wales till they were twenty Years of Age.

Then at their first essay in arms, these striplings stop the King's Army, which is flying from the victorious Romans, oblige them to face their Enemies, and gain a compleat Victory.

With Inconsistencies like these it everywhere abounds; the whole Conduct of the play is absurd and ridiculous to the last Degree, and with all the Liberties Shakespear has taken with Time, Place, and Action, the Story, as he has managed it, is more improbable than a Fairy Tale.

RICHARDSON (p. 191): Crowded theatres have applauded IMOGEN. There is a pleasing softness and delicacy in this agreeable character that renders it peculiarly interesting. Love is the ruling passion; but it is love ratified by wedlock, gentle, constant, and refined. . . .

(p. 204): Iachimo, with an intention of betraying her, sensible, at the same time, that infidelity and neglect are the only crimes unpardonable in the sight of a lover, and well aware of the address necessary to infuse suspicion into an ingenuous mind, disguises his inhuman intention with the affectation of a violent and sudden emotion. He seems rapt in admiration of Imogen, and expresses sentiments of deep astonishment.

We never feel any passion or violent emotion without a cause, either real or imagined. We are never conscious of anger but when we apprehend ourselves injured; and never feel esteem without the conviction of excellence in the object. Sensible, as it were by intuition, of this invariable law in the conduct of our passions, we never see others very violently agitated without a conviction of their having sufficient cause, or that they are themselves convinced of it. If we see a man deeply afflicted, we are persuaded that he has suffered some dreadful calamity, or that he believes it to be so. Upon this principle, which operates instinctively and almost without being observed, is founded that capital rule in oratorical composition, 'That he who would affect and convince his audience, ought to have his own mind convinced and affected.'

Accordingly, the crafty Italian, availing himself of this propensity, counterfeits admiration and astonishment. And, Imogen, deceived by the specious artifice, is inclined to believe him. Moved with fearful curiosity, she inquires about Leonatus; receives an answer well calculated to alarm her; and, of consequence, betrays uneasiness.

By representing the sentiments of Leonatus as unfavourable to marriage and the fair sex, he endeavors to stimulate her inquietude.

This expression of hope is an evident symptom of her anxiety. If we are certain of any future good, we are confident and expect. We only hope when the event is doubtful.

Iachimo practises every art; and by expressing pity for her condition he makes farther progress in her good opinion. Pity supposes calamity; and the imagination of Imogen, thus irritated and alarmed, conceives no other cause of compassion than the infidelity of Leonatus. The mysterious conduct of Iachimo heightens her uneasiness; for the nature and extent of her misfortune not being precisely ascertained, her apprehensions render it excessive. The reluctance he discovers, and the seeming unwillingness to accuse her husband, are evidences of his being attached to him, and give his surmises credit. Imogen, thus agitated and affected,

is in no condition to deliberate coolly; and, as her anxiety grows vehement, she becomes credulous and unwary. Her sense of propriety, however, and the delicacy of her affections preserve their influence, and she conceals her impatience by indirect inquiries.

Iachimo's abrupt and impassioned demeanour, his undoubted friendship for Leonatus, the apparent interest he takes in the concerns of Imogen, and his reluctance to unfold the nature of her misfortune, adding impatience to her anxiety, and so augmenting the violence of her emotions, destroy every doubt of his sincerity, and dispose her implicitly to believe him. He, accordingly, proceeds with boldness, and, under the appearance of sorrow and indignation, hazards a more direct impeachment. To have bewailed her unhappy fate, and to have accused Leonatus in terms of bitterness and reproach would have suited the injuries she had received, and the violence of disappointed passion. But Shakespeare, superior to all mankind in the invention of characters, hath fashioned the temper of Imogen with lineaments no less peculiar than lovely. Sentiments amiably refined, and a sense of propriety uncommonly exquisite, suppress the utterance of her sorrow and restrain her resentment. Knowing that suspicion is allied to weakness, and unwilling to asperse the fame of her husband, she replies with a spirit of meekness and resignation.

'My Lord, I fear,
Has forgot Britain.'

Formerly she expressed hope when the emotion she felt was fear. Here she expresses fear, though fully satisfied of her misfortune.

There is a certain state of mind full of sorrow when the approach of evil is manifest and unavoidable. Our reason is then darkened, and the soul, sinking under the apprehension of misery, suffers direful eclipse and trembles, as at the dissolution of nature. Unable to endure the painful impression, we almost wish for annihilation; and, incapable of averting the threatened danger, we endeavor, though absurdly, to be ignorant of its approach. 'Let me hear no more,' cries the Princess, convinced of her misfortune and overwhelmed with anguish.

Iachimo, confident of success, and, persuaded that the wrongs of Imogen would naturally excite resentment, suggests the idea of revenge. Skilful to infuse suspicion, he knew not the purity of refined affection. Imogen, shocked and astonished at his infamous offer, is immediately prejudiced against his evidence. Her mind recovers vigour by the renovated hope of her husband's constancy and by indignation against the insidious informer. And she vents her displeasure with sudden and unexpected vengeance.

This immediate transition from a dejected and desponding tone of mind to a vigorous and animated exertion, effectuated by the infusion of hope and just indignation, is very natural and striking.

The inquietude of Imogen, softened by affection and governed by a sense of propriety, exhibits a pattern of the most amiable and exemplary meekness. The emotions she discovers belong to solicitude rather than to jealousy. The features of solicitude are sorrowful and tender. Jealousy is fierce, wrathful, and vindictive. Solicitude is the object of compassion mixed with affection; jealousy excites compassion, combined with terror.

(p. 215): To be rescued from undeserved affliction Imogen flies for relief to the review of her former conduct; and, surprised at the accusation and indignant triumphs in conscious virtue.



Yet resentment is so natural in cases of heinous injury that it arises even in minds of the mildest temper. It arises, however, without any excessive or unseemly agitation. Its duration is exceedingly transient. It is governed in its utterance by the memory of former friendship. And if the blame can be transferred to any insidious or sly seducer, who may have prompted the evil we complain of, we wreak upon them the violence of our displeasure.

The resentment of Imogen is of short continuance. It is a sudden solitary flash, extinguished instantly in her sorrow.

It is not the malice of a crafty step-dame that moves the heart of Imogen to complain; nor the wrath of her incensed and deluded parent, nor that she, bred up in softness and little accustomed to suffer hardships and sorrow, should wander amid solitary rocks and deserts, exposed to perils, famine, and death. It is that she is forsaken, betrayed, and persecuted by him on whose constancy she relied for protection, and to whose tenderness she entrusted her repose. Of other evils she is not insensible; but this is the 'supreme crown of her grief.' Cruelty and ingratitude are abhorred by the spectator and resented by the sufferer. But, when the temper of the person injured is peculiarly gentle, and the author of the injury the object of confirmed affection, the mind, after the first emotion, is more apt to languish in despondency than continue inflamed with resentment. The sense of misfortune, rather than the sense of injury, rules the disposition of Imogen, and, instead of venting invectives, she laments the misery of her condition.

If a crime is committed by a person with whom we are unconnected or who has no pretensions to pre-eminent virtue, we feel indignation against the individual, but form no conclusions against the species. The case is different if we are connected with him by any tender affection, and regard him as of superior merit. Love and friendship, according to the immutable conduct of every passion, lead us to magnify, in our imaginations, the distinguished qualities of those we love. The rest of mankind are ranked in a lower order, and are valued no otherwise than as they resemble this illustrious model. But perceiving depravity where we expected perfection, mortified and disappointed that appearances of rectitude, believed by us most sincere and unchangeable, were merely specious and exterior, we become suspicious of every pretension to merit, and regard the rest of mankind, of whose integrity we have had less positive evidence, with cautious and unkind reserve.

Imogen, conscious of her innocence, convinced of Leonatus's perfidy, and overwhelmed with sorrow, becomes careless of life, and offers herself a willing sacrifice to her husband's cruelty.

HARTLEY COLERIDGE (ii, p. 190): May it not plausibly be conjectured that Shakespeare, by making causeless jealousy the foundation of so many plays, intended an oblique compliment to queen Elizabeth—a delicate vindication of Anna Bullen?

Lovely as the poetry of *Cymbeline* is, and most lovely as Imogen is, this play is, to me, one of the least agreeable in the collection. Nowhere, not even in Leontes, is the odiousness of jealousy displayed in such glaring colours as in Posthumus, who, in plain terms, acts a villain's part. A man who could lay wagers upon his wife's virtue, and wilfully expose her to the insults of such a ribald scoundrel as Iachimo, is not only unworthy of Imogen, but richly deserving of the worst possible consequences of his folly. Shakespeare wisely conceives jealousy to be a passion pre-existent to the occasions it is sure to find or seek. Iachimo is a scamp, utterly

unredeemed by the master mind and soldierly carriage of Iago and Edmund. The beautiful poetry he is made to utter in Imogen's chamber could scarce have emanated from such a reptile spirit. Cloten is a mere ass, without humor or even fun. Shakespeare has not another such. It is, however, a just and natural judgment upon the subtle witch, his mother, to have borne such a moon-calf. These amazing clever, wicked women generally produce Clotens—witness Semiramis, Agrippina, and Catherine the Second.

HAZLITT (p. 1): *Cymbeline* is one of the most delightful of Shakespeare's historical plays. It may be considered as a dramatic romance, in which the most striking parts of the story are thrown into the form of a dialogue, and the intermediate circumstances are explained by the different speakers, as occasion renders it necessary. The action is less concentrated in consequence; but the interest becomes more ærial and refined from the principle of perspective introduced into the subject by the imaginary changes of scene as well as by the length of time it occupies. The reading of this play is like going a journey with some uncertain object at the end of it, and in which the suspense is kept up and heightened by the long intervals between each action. Though the events are scattered over such an extent of surface, and relate to such a variety of characters, yet the links which bind the different interests of the story together are never entirely broken. The most straggling and seemingly casual incidents are contrived in such a manner as to lead at last to the most complete development of the catastrophe. The ease and conscious unconcern with which this is effected only makes the skill more wonderful. The business of the plot evidently thickens in the last act: the story moves forward with increasing rapidity at every step; its various ramifications are drawn from the most distant points to the same centre; the principal characters are brought together and placed in very critical situations; and the fate of almost every person in the drama is made to depend on the solution of a single circumstance—the answer of Iachimo to the question of Imogen respecting the obtaining of the ring from Posthumus. Dr Johnson is of the opinion that Shakespeare was generally inattentive to the winding up of his plots. We think the contrary is true; and we might cite in proof of this remark not only the present play, but the conclusion of *Lear*, of *Romeo and Juliet*, of *Macbeth*, of *Othello*, even of *Hamlet*, and of other plays of less moment, in which the last act is crowded with decisive events brought about by natural and striking means.

The pathos in *Cymbeline* is not violent or tragical, but of the most pleasing and amiable kind. A certain tender gloom o'erspreads the whole. Posthumus is the ostensible hero of the piece, but its greatest charm is the character of Imogen. Posthumus is only interesting from the interest she takes in him, and she is only interesting herself from her tenderness and constancy to her husband. It is the peculiar characteristic of Shakespeare's heroines that they seem to exist only in their attachment to others. They are pure abstractions of the affections. We think as little of their persons as they do themselves, because we are let into the secrets of their hearts, which are more important. We are too interested in their affairs to stop to look at their faces, except by stealth and at intervals. No one ever hit the true perfection of the female character, the sense of weakness leaning on the strength of its affections for support, so well as Shakespeare—no one else ever so well painted natural tenderness free from affectation and disguise—no one else ever so well showed how delicacy and timidity, when driven to extremity, grow romantic and extravagant; for the romance of his heroines (in which they abound) is only an

excess of the habitual prejudices of their sex, scrupulous of being false to their vows, truant to their affections, and taught by the force of feeling when to forego the forms of propriety for the essence of it. His women were in this respect exquisite logicians; for there is nothing so logical as passion. They knew their own minds exactly; and they followed up a favorite idea, which they had sworn to with their tongues, and which was engraven on their hearts, into its untoward consequences. They were the prettiest little set of martyrs and confessors on record. Cibber, in speaking of the early English stage, accounts for the want of prominence and theatrical display in Shakespeare's female characters from the circumstance that women in those days were not allowed to play the parts of women, which made it necessary to keep them a good deal in the background. Does not this state of manners itself, which prevented their exhibiting themselves in public and confined them to the relations and charities of domestic life, afford a truer explanation of the matter? His women are certainly very unlike stage heroines; the reverse of tragedy-queens.

(p. 9): The other characters in this play are represented with great truth and accuracy, and, as it happens in most of the Author's works, there is not only the utmost keeping in each separate character, but in the casting of the different parts and their relation to one another there is an affinity and harmony like what we may observe in the gradations of color in a picture. The striking and powerful contrasts in which Shakespeare abounds could not escape observation; but the use he makes of the principal of analogy to reconcile the greatest diversity of character and to maintain a continuity throughout has not been sufficiently attended to. In *Cymbeline*, for instance, the principal interest arises out of the unalterable fidelity of Imogen to her husband under the most trying circumstances. Now the other parts of the picture are filled up with subordinate examples of the same feeling, vigorously modified by different situations and applied to the purposes of virtue or vice. The plot is aided by the amorous importunities of Cloten, by the tragical determination of Iachimo to conceal the defeat of his project by a daring imposture; the faithful attachment of Pisanio to his mistress is an affecting accompaniment to the whole; the obstinate adherence to his purpose in Belarius, who keeps the fate of the young princes so long a secret in resentment for the ungrateful return to his former services, the incorrigible wickedness of the Queen, and even the blind, uxorious confidence of Cymbeline, are all so many lines of the same story, tending to the same point. The effect of this coincidence is rather felt than observed; and as the impression exists unconsciously in the mind of the reader, so it probably arose in the same manner in the mind of the Author, not from design, but from the force of natural association, a particular train of feeling suggesting different inflections of the same predominant principle, melting into and strengthening one another like chords in music.

The characters of Belarius, Guiderius, and Arviragus and the romantic scenes in which they appear are a fine relief to the intrigues and artificial refinements of the court from which they are banished. Nothing can surpass the wildness and simplicity of the descriptions of the mountain life they lead. They follow the business of huntsmen, not of shepherds; and this is in keeping with the spirit of adventure and uncertainty in the rest of the story, and with the scenes in which they are afterwards called on to act. How admirably the youthful fire and impatience to emerge from their obscurity in the young princes is opposed to the cooler calculations and prudent resignation of their more experienced counsellor! How well the disadvantages of knowledge and of ignorance, of solitude and society are placed against each other.

SCHLEGEL (p. 183): *Cymbeline* is also one of Shakespeare's most wonderful compositions. He has here connected a novel of Boccaccio with traditional tales of the ancient Britons reaching back to the times of the first Roman Emperors, and he has contrived, by the most gentle transitions, to blend together into one harmonious whole the social manners of the latest times with heroic deeds, and even with appearances of the gods. In the character of Imogen not a feature of female excellence is forgotten: her chaste tenderness, her softness, and her virgin pride, her boundless resignation, and her magnanimity towards her mistaken husband by whom she is unjustly persecuted, her adventures in disguise, her apparent death, and her recovery form altogether a picture equally tender and affecting. The two Princes, Guiderius and Arviragus, both educated in the wilds, form a noble contrast to Miranda and Perdita. Shakespeare is fond of showing the superiority of the innate over the acquired. Over the art which enriches nature he somewhere says there is always a higher art created by nature herself. As Miranda's unconsciousness and unstudied sweetness is more pleasing than those charms which endeavour to captivate us by the brilliant decoration of the most refined cultivation, so in these two young men to whom the chase has given vigor and hardihood, but who are unacquainted with their high destination, and have been always kept far from human society, we are equally enchanted by a naïve heroism which leads them to anticipate and to dream of deeds of valour, till an occasion is offered which they are irresistibly impelled to embrace. When Imogen comes in disguise to their cave; when Guiderius and Arviragus form an impassioned friendship with all the innocence of childhood for the tender boy, in whom they neither suspect a female nor their own sister; when on returning from the chase they find her dead, 'sing her to the ground,' and cover the grave with flowers—these scenes might give a new life for poetry to the most deadened imagination. If a tragical event is only apparent, whether the spectators are already aware of this or ought merely to suspect it, Shakespeare always knows how to mitigate the impression without weakening it: he makes the mourning musical, that it may gain in solemnity what it loses in seriousness. With respect to the other parts, the wise and vigorous Bellarius, who after living long as a hermit again becomes a hero, is a venerable figure; the dexterous dissimulation and quick presence of mind of the Italian, Iachimo, is quite suitable to the bold treachery which he plays; *Cymbeline*, the father of Imogen, and even her husband, Posthumus, during the first half of the piece are somewhat sacrificed, but this could not be otherwise; the false and wicked Queen is merely an instrument of the plot; she and her stupid son, Cloten (the only comic part in the piece), whose rude arrogance is portrayed with much humor, are got rid of by merited punishment before the conclusion. For the heroic part of the fable, the war between the Romans and Britons, which brings on the conclusion, the Poet in the extent of his plan had so little room to spare that he merely endeavors to represent it as a mute procession. But to the last scene, where all the numerous threads of the knot are untied, he has again given its full development, that he might collect the impressions of the whole into one focus. This example and many others are a sufficient refutation of Johnson's assertion that Shakespeare usually hurries over the conclusion of his pieces. He rather introduces a great deal which, for the understanding of the dénouement, might in a strict sense be spared, from a desire to satisfy the feeling. Our modern spectators are much more impatient than those of his day to see the curtain drop when there is nothing more to be determined.

(p. 250): The commentators of Shakespeare, in their attempts to deprive him

of parts of his works or even of whole pieces, have for the most part displayed very little of the true critical spirit. Pope, as is well known, was strongly disposed to declare whole scenes for interpolations of the players; but his opinions were not much listened to. However, Steevens still accedes to the opinion of Pope respecting the apparition of the ghosts and of Jupiter in *Cymbeline* while Posthumus is sleeping in the dungeon. But Posthumus finds on waking a tablet on his breast, with a prophecy on which the dénouement of the piece depends. Is it to be imagined that Shakespeare would require of his spectators the belief in a wonder without a visible cause? Is Posthumus to dream this tablet with the prophecy? But these gentlemen do not descend to this objection. The verses which the apparitions deliver do not appear to them good enough to be Shakespeare's. I imagine I can discover why the Poet has not given them more of the splendour of diction. They are the aged parents and brothers of Posthumus, who, from concern of his fate, return from the world below; they ought consequently to speak the language of a more simple olden time, and their voices ought also to appear as a feeble sound of wailing, when contrasted with the thundering oracular language of Jupiter. For this reason Shakespeare chose a syllabic measure which was very common before his time, but which was then getting out of fashion, though it still continued to be frequently used, especially in translations of classical poets. In some such manner might the shades express themselves in the then existing translations of Homer and Virgil. The speech of Jupiter is, on the other hand, majestic, and in form and style bears a complete resemblance to the Sonnets of Shakespeare.

Nothing but the incapacity of appreciating the views of the Poet, and the perspective observed by him, could lead them to stumble at this passage.

W. W. LLOYD (Singer's ed., vol. x, p. 499): Sooth to say, I have never been disposed to number *Cymbeline* among the chiefest works of its Author, even while asserting its origin for his ripend art; to do so would be to wrong the perfections of works of larger scope, of deeper interest, of nobler capabilities of concentration and development. In this respect I would compare it with *Timon of Athens*, which remains like a statue half sculptured from the block, and left so on account of a natural flaw that would make further labour thrown away. The elaboration of *Cymbeline* is much more extensive and much nearer to completeness, but still I believe it incomplete, and from the same feeling and conscience not to mask an essential weakness by gauds of ornament or false declamation. *Cymbeline*, from whom the play takes its name, is the personage in whom all the lines of interest from both the plots cross and converge; but he is far too weak and vacillating to assert the dignity of the other drama to which he lends his name, as of the same stamp as the other dramas with personal titles,—as the regal plays generally, or as *Hamlet*, as *Lear*, *Othello*, or *Macbeth*. Management, sequence, and development dominate over characterisation, and the highest creative power which we know to be in Shakespeare is never throughout the play in highest manifestation. . . .

In *Cymbeline*, also, we may note what has presented itself in the plays of admitted inferiority: a recurrence of hints of motive and character that are fully worked out in more perfect pieces. This is sometimes an anticipation, but sometimes a memory; and possibly the appearance that Iachimo is a first idea of Iago, and Posthumus the crude conception of the passion of Othello, as *Cymbeline* of the weakness and tyranny of *Lear*, may be but fallacious. Indeed, the thought has sometimes occurred to me that Shakespeare indulged himself designedly in this drama in playing with the same motives in less severe combination, and in falling

back for relief, after the tension of his great tragic actions, upon the milder harmonies that might be evoked as truly from the self-same themes.

BAYNES (p. 132): In the three dramas belonging to Shakespeare's last period or, rather, which may be said to close his dramatic career, the same feeling of severe but consolatory calm is still more apparent. If the deeper discords of life are not finally resolved, the virtues which soothe their perplexities and give us courage and endurance to wait, as well as confidence to trust the final issues,—the virtues of forgiveness and generosity, of forbearance and self-control,—are largely illustrated. This is a characteristic feature in each of these closing dramas, in the *Winter's Tale*, *Cymbeline*, and the *Tempest*.

WEISS (p. 237): Why, if Shakespeare endowed [Imogen] with this penetration does she not at a glance unmask Iachimo when he comes pretending that Posthumus has been false to her in exile, and proffering himself that she may take revenge in kind? Because she has such a heart of trust in her husband that both her ears cannot hastily abuse it. The conflict between Iachimo's counterfeit news and her loyal memory occupies the whole field of her being, and keeps out the base design. She listens to Iachimo with ears attuned by the high praises which her husband sends by letter to introduce a friend 'of the noblest note.' Iachimo is the creature of her husband's admiration, sent to be admired, suspicion disarmed in advance, not a sentry left on duty before her frankness. His hints of a dishonorable purpose cannot be taken by a mind that is unable to conceive dishonor. So her absolute spotlessness drives him to the plainest speech; for such an artless and unconscious woman never tasked his lips before. When the revelation comes, like a hideous scrawl of flame across her clear firmament in the very high noon of her confiding, the heaven of purity rains down at once, and there he is, swimming for life in the flood of her disdain. Then he saw womanhood in one 'awe-inspiring gaze' that might have prompted Shelly to exclaim, 'Her beams anatomize me, nerve by nerve, And lay me bare, and make me blush to see My hidden thoughts.'

What an angelic impossibility of hearing is Imogen's! She has nothing that ever dreamed to itself of the covert meaning of his words. Without a second's interval of parley, not even time enough for natural astonishment, one peremptory instant annihilates his hope.

It is not every woman, even of the irreproachable kind, who wields so prompt a lightning of her chastity. And here Shakespeare has marked the difference between unconsciousness and prudery. I think that Isabella would have understood Iachimo much earlier, for the matter of her virtue was constantly in her thoughts, as a thing to be guarded against an undermining world. Her indignation is voluble; and she undertakes to reason in a priggish fashion with Angelo. But Imogen simply calls her servant that Iachimo may be taken in an instant out of the room. Many a woman whose life has been without a stain is still less intolerant than Isabella, and more complaisant than Imogen. Race and climate are largely implicated in these natural differences.

When Madame de Sevigne heard of her husband's infidelities it was through the interested malice of her cousin, Bussy-Rabutin, who was in love with her. He proposed that she should so be revenged: 'I will go halves in your revenge; for, after all, your interests are as dear to me as my own.' She quietly replied: 'I am not so exasperated as you think.'

Iachimo said, 'Revenge it. I dedicate myself to your sweet pleasure, And will continue fast to your affection.'

Imogen's white heat of honor shrivels up the wit of the French lady. Her mind can make but one motion, to cry out, 'What ho, Pisanio!' 'Away!—I do condemn mine ears, that have So long attended thee.'

'Thou . . . solicit'st a lady that disdains Thee and the devil alike.'

Iachimo now pretends that he was only making trial of her by a false report and by a counterfeited overture,—and for the sake of the love he bore her husband. This is quite enough: her frankness returns as suddenly as it was dismissed. For, as Iachimo well said, 'The gods made you, Unlike all others, chaffless.'

And that is a statement of the limit placed by Nature to her womanly shrewdness of observation.

DRAKE (p. 466) [quotes Dr Johnson's remarks on this play, and thus comments]: Of the enormous injustice of this sentence nearly every page of *Cymbeline* will, to a reader of any taste and discrimination, bring the most decisive evidence. That it possesses many of the too common inattentions of Shakespeare, that it exhibits a frequent violation of costume, and a singular confusion of nomenclature cannot be denied; but these are trifles light as air when contrasted with its merits, which are of the very essence of dramatic worth, rich and full in all that breathes of vigour, animation, and intellect, in all that elevates the fancy and improves the heart, in all that fills the eye with tears or agitates the soul with hope and fear.

In possession of excellences, vital as these must be deemed, cold and fastidious is the criticism that, on account of irregularities in mere technical detail, would shut its eyes upon their splendour. Nor are there wanting critics of equal learning with and superior taste to Johnson who have considered what he has branded with the unqualified charge of 'confusion of manners,' as forming, in a certain point of view, one of the most pleasing recommendations of the piece. Thus Schlegel, after characterising *Cymbeline* as one of Shakespeare's most wonderful compositions, adds, 'He has here connected a novel of Boccaccio with traditionary tales of the ancient Britons reaching back to the times of the first Roman Emperors, and he has contrived, by the most gentle transitions, to blend together into one harmonious whole the social manners of the latest times with the heroic deeds, and even with appearances of the gods.' It may also be remarked that, if the unities of time and place be as little observed in this play as in many others of the same poet, unity of character and feeling, the test of genius, and without which the utmost effort or art will ever be unavailing, is uniformly and happily supported.

Imogen, the most lovely and perfect of Shakespeare's female characters, the pattern of connubial love and chastity, by the delicacy and propriety of her sentiments, by her sensibility, tenderness, and resignation, by her patient endurance of persecution from the quarter where she had confidently looked for endearment and protection, irresistibly seizes upon our affections; and when compelled to fly from the paternal roof, from 'A father cruel, and a step-dame false, A foolish suitor to a wedded lady, That hath her husband banished,' she is driven to assume, under the name of Fidele, the disguise of a page, we follow her footsteps with the liveliest interest and admiration. . . .

(p. 468): Of this latter character [Cloten] the constitution has been thought so extraordinary, and involving elements of a kind so incompatible, as to form an exception to the customary integrity and consistency of our Author's draughts from nature. But the following passage from the pen of an elegant female writer will prove that this curious assemblage of frequently opposite qualities has existed, and no doubt

did exist in the days of Shakespeare: 'It is curious that Shakespeare should, in so singular a character as Cloten, have given the exact prototype of a being whom I once knew. The unmeaning frown of the countenance; the shuffling gait; the burst of voice; the bustling insignificance; the fever and ague fits of valour; the forward tetchiness; the unprincipled malice; and, what is more curious, those occasional gleams of good sense, amidst the floating clouds of folly which generally darkened and confused the man's brain; and which, in the character of Cloten, we are apt to impute to a violation of unity in character; but in the sometime Captain C——n I saw that the portrait was not out of nature.'

Poetical justice has been strictly observed in this drama: the vicious characters meet the punishment due to their crimes, while virtue, in all its various degrees, is proportionably rewarded. The scene of retribution, which is the closing one of the play, is a masterpiece of skill; the development of the plot, for its fullness, completeness, and ingenuity, surpassing any effort of the king among our Author's contemporaries, and atoning for any partial incongruity which the structure or conduct of the story may have previously displayed.

H. S. BOWDEN (p. 366): In its lessons *Cymbeline* has several points of comparison with *Measure for Measure*. Thus, Belarius's whole theory of political justice, expressed in the words 'beaten for loyalty excited me to treason' (V, v.), is merely a subtle variation of the 'Like doth quit like' of the former play, and the theory of truth, falsehood, and fidelity is absolutely the same, as the quotations given sufficiently testify. But the object of the play goes beyond that of *Measure for Measure*. The latter play only ventured to urge the suppression of the penal laws by royal prerogative; *Cymbeline* recommends a reconciliation with Rome on certain concessions affecting the tribute and the franchise or liberties of the people, which Simpson takes to refer to the vexed question of Peter's pence, the provisos, and the temporal suzerainty.

To the obvious objection that the grievances enumerated would apply only to the early Roman sway over Britain, and not at all to the Roman question such as it existed in the days of James I, it is answered, first, that according to Shakespeare's doctrine plays ought to take the stamp of the age, and exhibit the pressure of the time. Next, that the current Roman question in those days was of such paramount importance that common audiences could admit no other idea, and that all references to Rome were considered to allude more or less plainly to the circumstances of the day. This is clear by the prologue spoken by Envy in Ben Jonson's *Poetaster*: 'The scene is? ha! Rome? Rome? Rome? . . . O my vext soul How might I force this to the present state? Are there here no spies who—could wrest Pervert, and poison all they hear and see with senseless glosses and allusions?'

Catholics as well as Protestants saw in Imperial Rome an image of the Papacy, and the two failures of Cæsar were a commonplace of the day. After the failure of the Armada, Father Parsons reminded the Catholics that Julius and Henry VII. had both been unlucky in their first attempts, though they afterwards became lords of the country. 'The children of Israel (too) were twice beaten with great loss in the war they had undertaken by God's express command against the Benjamites: it was not till the third attempt that they were successful.' And the attitude of James at that time was such as to encourage the belief that reconciliation with Rome was by no means impossible. Thus he told a prince of the House of Lorraine who visited him, not without the knowledge of Paul V, that after all there was but little difference between the two confessions. He thought

his own the better, and adopted it from conviction, not from policy; still he liked to hear other opinions, and, as the calling of a council was impossible, he would gladly see a convention of doctors to consult on the means of reconciliation. If the Pope would advance one step, he would advance four to meet him. He also acknowledged the authority of the holy Fathers; Augustine was to him of more weight than Luther; Bernard, than Calvin; nay, he saw in the Roman Church, even in that of the day, the true Church, the mother of all others; only she needed purification. He admitted in confidence that the Pope was the head of the Church, the supreme Bishop.

Whether or no there be a political allegory in *Cymbeline*, the religious allusions are again on the Catholic side. Imogen is the ideal of fidelity, and of religious fidelity—to be deceived neither by the foreign impostor who comes to her in her husband's name, nor by the ennobled clown who offers himself under the Queen's protection. 'Stick to your journal course,' she says to her brothers; 'the breach of custom is the breach of all' (iv, 2). And she adheres to the old customs; the new gods of the Cloten dynasty had forbidden prayers for the dead, and the beads were baubles, and the rosary, with its 'century of prayers,' but a vain repetition in their eyes. Yet she begs Lucius to spare her till she had bedecked her husband's supposed grave, 'And on it said a century of prayers Such as I can, twice o'er' (iv, 2).

SNIDER (ii, p. 83): The entire action, accordingly, will be divided into three parts or movements. The first movement portrays the world of conflict and disruption, which had its center at the court of Cymbeline. Family and State are in a condition of strife and wrong; the union of Posthumus and Imogen, representing the Family, has to endure a double collision—from within and from without; Britain, representing the State, is involved in a war with a foreign power. This movement, therefore, exhibits struggle and contradiction on all sides; because of such condition of things there will necessarily result a flight from the world of institutions to a primitive life. Hence we pass to the second movement, which is the Idyllic Realm—the land of peace and harmony, inhabited by hunters, and far removed from the conflicts of the time. But this narrow existence will disintegrate from within, and will be swallowed up in the conflict from without. The third movement, therefore, is the Restoration, involving the repentance of those who are guilty, the return of those who have been wrongfully banished—in general, the harmony of all collisions of Family and State.

The presupposition of the action is the love and marriage of Posthumus and Imogen. It is in the highest degree a rational union; the characters of husband and wife seem just fitted for one another. Moral worth, strong emotion, intellectual gifts, are all present. Posthumus had been instructed in every kind of knowledge; he is also endowed with the fairest exterior and noblest manners. But that which he lacks is a long line of noble ancestry, though his father and brothers had rendered the most important services to their country—in fact, his entire family had perished, directly or indirectly, in its defense, and he had been left an orphan. This untitled origin, then, is the sole ground of objection to him; the play emphasizes the conflict between birth and intelligence. Imogen, the daughter of the king, has chosen him in preference to the degraded and half-witted nobleman, Cloten, against the will of her father and against the plans of her step-mother. Her choice, however, meets with the secret, but unanimous, approval of the courtiers. Now, to break this union so true and so deep, the most powerful instrumentalities are brought forward in the course of the play. But particularly the

wife, Imogen, is subjected to the sorest trials, and passes through them in triumph—nothing can undermine her devotion. Here we see the inherent necessity for the restoration and final union of the pair, since the Family reposing on so deep and rational a basis cannot be destroyed without violence both to thought and to our most sacred emotions.

Against the marriage of Posthumus and Imogen there is a double assault, giving what may be named the external and internal collision, in which there is an attempt to destroy the union of the married pair by force—by violent separation. . . .

(p. 85): The Queen, however, is the lever of the whole action, and her great object is to place her son upon the throne. She is the perfection of cunning and ambition. . . . The Queen is, therefore, the villain of the play, and assails the subsisting ethical relations.

Cloten, her son, is the type of the brutalized nobleman, indulging in every species of degrading amusement. He is the designed contrast to Posthumus in all respects; a rational union with him is impossible—at least to a woman of the character of Imogen. . . . These are the three persons who assail the marriage; in the very beginning of the play Posthumus has to flee, being banished by the King; Imogen, the wife, is left alone to withstand the anger of her father, the machinations of her step-mother, and the rude courtship of Cloten. . . .

(p. 86): With the departure of Posthumus the separation is accomplished; external force has thus disrupted the members of the Family. Still, they are one in emotion though far apart in space. Now comes the internal collision—the bond of emotion which unites husband and wife is to be assailed. This assault, if successful, must destroy the foundation of marriage, which is based upon the fidelity of each party. Let either man or wife be brought to believe that the other is untrue, the emotional unity upon which the Family reposes is destroyed. . . .

(p. 87): The assault upon Imogen has, therefore, failed; her confidence in her husband is unimpaired; the wily Italian has not succeeded in destroying the union in her bosom.

Next comes the assault upon Posthumus. Iachimo returns to Rome; the trick of concealment in the chest has furnished him with certain kinds of evidence, which he employs to the best advantage. No doubt the chain of suspicious circumstances was very strong; it convinces the impartial Philario, but it ought not to have convinced a husband who was very partial towards his wife, and who firmly rested on the belief in her fidelity. . . . Thus Iachimo succeeds with the husband, though he failed with the wife; as regards Posthumus, the confidence upon which the Family reposes is destroyed. . . .

(p. 88): But Pisanio has not lost confidence in the integrity of his master; and he, the skillful mediator, proposes still to save the Family, though its members despair. He tells her that she must disguise herself and take service with the Roman Lucius till she finds out the truth concerning her husband. Imogen accedes; for it is her deepest principle to maintain the union—to be true to the Family through all adversity.

Thus we behold the bond of union between Posthumus and Imogen in almost complete disruption—suspended, as it were, by a single thread. First, external violence separated husband and wife—Posthumus has to leave the Court, and Imogen remains behind. Then comes the internal attack, which aims at undermining their emotional unity. With Imogen it fails, but succeeds with Posthumus; and, finally, the wife becomes aware of the alienation of the husband.

Such are what were before called the external and internal collisions of the Family. Only Imogen remains faithful to the union, though assailed from without and from within. The beauty of her character lies in this devotion to the highest principle of her sex. Against parent, against the most powerful enemies, and, finally, against the very husband who rejects her, does she assert her unconquerable fidelity to the Family, and in the end saves it from destruction.

The second thread of this movement is the conflict between the two States, though it is much less prominent than the first thread. Britain had ceased to pay tribute to Rome; and an ambassador is sent to demand it; the refusal of Britain causes war to be declared. It is national independence against foreign subjugation. The King announces the right of revolt, and asserts the duty of maintaining the ancient laws of the land. But the chief instigator and active supporter of the rebellion is the Queen; without her strong will the weak King could not have been brought to undertake such an enterprise. It must be said that her conduct in this case is not only defensible, but noble; she appears as the champion of nationality against the greatest power in the world. Even Cloten is arrayed on the same side—not from any merit in him, perhaps, but through the influence of his mother. Her motive was doubtless selfish; she wanted to possess absolute authority for herself and for her son as successor to the crown. Still, it is in itself a noble ambition to desire to rule over a free country.

Here occurs the great jar to our ethical feeling which has always been felt in this play, notwithstanding its power and beauty. The wicked Queen, who, on the one hand, assails the Family in its loftiest and purest manifestations, on the other hand vindicates the State, the highest ethical institution of man. What, therefore, is to be her fate? She ought not to live—she ought not to die; she is a contradiction which runs through the entire play and blasts its effect. Nor can she be called a tragic character, which goes down in the conflict of institutions, for her support of the State in no way necessitates her hostility to the Family. To the class of villains she rather belongs—those whose nature it is to defy all ethical principles. We feel the discord, the double pathos of her character, from this time forward. The Poet undoubtedly seeks to condemn her as the enemy of the true marital relation; but, then, on the other side, she stands the main supporter of national independence. When it is added that the drama ends with undoing the whole work of the Queen—that not only the sundered pair are restored to one another, but also Britain returns to the Roman allegiance, and thus nationality is destroyed—we see how deep is the violence done to the feelings of an audience—especially of a British audience. This play has never been popular, compared with most of Shakespeare's pieces, and never can be, for the reasons just given. There is no other work belonging to the Poet which shows so great a discord in his Ethical World.

Such is the portraiture of the first movement—the realm of conflict—from which we pass to the second movement, or the Idyllic Land. The Poet has here introduced a new variety of inhabitants, namely, the hunters, corresponding to the shepherds of *Winter's Tale* and *As You Like It*. But the transition is not so decided; this world is not marked off so plainly here as in other plays. . . .

(p. 91): (a) The Hunter World is the contrast to the Court, and it logically springs from the latter, which has become intolerable as the abode of man. . . .

(p. 92): (b) Imogen, fleeing from the Court, comes to its opposite—this idyllic land—and is most kindly received by its inhabitants. . . .

(p. 93): The second thread is also introduced into this Hunter Land, namely,

the collision between the Roman and British states. It necessarily swallows up the idyllic realm, which has always a tendency to return to society. . . .

(p. 94): Next comes the third movement—the Restoration—which will bring all the separated and colliding elements of Britain into harmony. The external means for accomplishing this purpose has already been stated to be the war with Rome. Connected with it, in one way or another, are all the characters for whom reconciliation is prepared. . . .

(p. 95): The battle, being only an external instrumentality, is of minor importance; hence the Poet does not dwell upon it, but has it pass before our eyes rapidly in the form of pantomime. The point, however, which is of the highest significance is the internal ground for the return and salvation of the different characters. They who have done wrong can be saved only through Repentance; they must as far as possible make their deed undone. There are at least three persons who manifest contrition for their conduct—Posthumus, Iachimo, and the King. But the worst character of the play, the Queen, will not, or cannot, repent; at least her repentance is of that kind which does not purchase reconciliation, for she 'Repented The evils she hatched were not effected.' Her violation of the ethical world has taken such deep possession of her nature that it could not be cast off—renunciation of ambition and crime means death.

The chief of the repentants is Posthumus. He supposes that his order to kill Imogen has been fulfilled by Pisanio; he is full of the deepest tribulation for his hasty action. Though he is not yet aware of the innocence of Imogen, he nevertheless repents of his command; for thus she has not had the opportunity to repent. He courts death; he would gladly offer up his own life as an atonement for his deed. Repentance can go no further. When the individual is ready to sacrifice his existence, what more can he give? Posthumus seeks death from both Romans and Britons; but his wish is not fulfilled—he still lives. It is evident that he has made his deed undone as far as lies in his power; the sorrow within and the action without indicate the deepest repentance. . . .

(p. 96): Here the Poet might stop, for he has amply motived the reunion of Posthumus and Imogen, which will hereafter take place. But he has chosen to go further, and to give a detailed representation of the above-mentioned reconciliation in another form—to present a literal image of the repentant soul harmonizing itself with the rational principle of the Universe. Posthumus falls asleep and dreams; his dream is of forgiveness. . . .

(p. 97): This passage, including the dream of Posthumus and his conversation with the jailers, has often been condemned for its manifold defects, and sometimes declared not to be the work of the Poet. That its literary merit falls below the average literary merit of Shakespearian composition is hardly to be denied; that it is not strictly necessary to the development of the action is also true, since the repentance already manifested by Posthumus logically involves restoration. The example of the Poet may also be cited, for, though he has often employed Repentance in other dramas, he has nowhere introduced such an intercession of divinity to secure its results. Still, even if it is not absolutely requisite for the action, the plea may be made in its favor that it gives an imaginative completeness to the mediation. Deity is introduced in person, manifesting grace for repentance. It is thus the most profound Christian doctrine in a heathen dress, and this dress is taken, instead of the real Christian dress, for the purpose of avoiding the charge of blasphemy. To bring God upon the stage, pardoning the repentant sinner, would be a pretty hazardous undertaking. Such a liberty may be taken with an old,

worn-out Greek divinity, though even this procedure is not strictly that of the drama, which should exhibit man as determined from within, and not from without. But the introduction of the tablet, with its prophetic inscription and its interpretation, is not only useless, but also ridiculous. The authorship of the entire passage, however, cannot well be taken away from Shakespeare, in the absence of positive testimony, though one may wish it were not his. It is also jointed too closely into the rest of the Act to pass for an external interpolation.

The second of these repentants is Iachimo, who has been guilty of defaming a pure woman, and destroying the internal bond of union of the Family. He also has come with the Roman army; his first declaration is sorrow for his wrong. The main ground of his change seems to lie in the fact that he has lost his former valor; the guilty soul paralyzes the strong arm; he is vanquished by one who seems to him to be a mere peasant. Before the King and the entire company he confesses his deed, and, finally, asks for death at the hands of Posthumus, whom he so deeply wronged. Thus his repentance has carried him to the point of a necessary reconciliation; he has offered for it the highest possible price, namely, his own life. At this price it cannot be withheld—for how could his punishment obtain more? The character of Iachimo, as well as that of Posthumus, is not tragic; their complete repentance, going so far as to make a voluntary sacrifice of their own existence for their wrongs, forestalls the tragic end, since the latter, at most, could exhibit their lives taken for their guilt. Repentance is the mind's sacrifice; it is the individual sitting in judgment upon his own act, and condemning himself, even to death. . . .

(p. 98): The King also repents of his conduct toward Imogen, and is reconciled with Belarius. Thus his two great acts of wrong are undone; the two deeds which disrupted his family—one of them causing the loss of his sons, the other the loss of his daughter—are recalled. The result is, sons and daughter are restored to him, and his family is once more united. But not only the Family but also the State is restored from its internal disruption.

(p. 99): The critics have not been very satisfactory in their views of this play. To determine its true nature has evidently given them great difficulty, and, as a consequence, they have employed to designate it certain high-sounding phrases, which, however, add very little to our knowledge. It has been called a dramatic novel, mainly on account of the supposed loose connection of the unwieldy number of its incidents and characters; it has also been called a dramatic Epos, chiefly because of the introduction of Jupiter in the last Act. The idyllic element, too, has been declared to be foreign to the action and unusual in the drama. In general, this play is considered peculiar in its kind among the works of Shakespeare. But the Poet has elsewhere frequently employed epical elements, and to say that *Cymbeline* is the most loosely connected and the most varied of all his plays is a hazardous statement. If the preceding analysis has been successful, it has shown that the drama before us has the same unity, the same fundamental thought, and the same essential structure as the other mediated dramas of the ideal class. Let the reader make the comparison, and he will find fundamentally the same general movement in all of them, and will have revealed to himself one of the deepest principles of Shakespearian art.

A. C. SWINBURNE (p. 227): The passion of Posthumus is noble, and potent the poison of Iachimo; *Cymbeline* has enough for Shakespeare's present purpose of 'the king-becoming graces'; but we think first and last of her who was 'truest

speaker' and those who 'called her brother, when she was but their sister; she them brothers, when they were so indeed.' The very crown and flower of all her father's daughters,—I do not speak here of her human father, but her divine,—woman above all Shakespeare's women is Imogen. As in Cleopatra we found the incarnate sex, the woman everlasting, so in Imogen we find half-glorified already the immortal godhead of womanhood. I would fain have some honey in my words at parting—with Shakespeare never, but for ever with these notes on Shakespeare; and I am, therefore, something more than fain to close my book upon the name of the woman best beloved in all the world of song and all the tide of time; upon the name of Shakespeare's Imogen.

EDWARD ROSE (*Sh. Soc. Transactions*, 1880-86, p. 1): I shall, indeed, endeavour to sketch the effect upon many different personages of sudden emotion; but I shall look upon their characters not as many and diverse, but as essentially only two—as modifications (or, more rarely, pure examples) of two great opposing types: the men who are habitually self-conscious, given to analyse their own minds and deeds, and the men who are not.

In real life we know too little of people to be able unhesitatingly to classify any but the most striking examples of a type; we have, it is true, the manners and faces of men from which to estimate their natures, and we have a few—generally the most casual and unimportant—of their actions; but this is all. In Shakespeare we have, if not their whole lives, yet (in the case of his greatest characters) almost all that is essential, stripped of much that, while merely accidental, is very puzzling; and we have the clearest statement of the one great act of each man's life, with all its causes and consequences fully set out. From a collection of such examples as these, made by an observation so vast and a judgment so true, we ought to be able to deduce general rules such as could hardly be obtained from the particulars of real life, multitudinous and confused.

Yet, to make clear what I mean, I should like to mention one or two characters in real life which impress every one, I believe, as almost pure types of the two classes I have named. In the class of simple direct minds, acting from obvious motives and with a minimum of self-consciousness, must surely come those of John Bright, of Darwin, of the late Duke of Wellington, and of a vast mass of undistinguished people, some dull, some hard, some exquisitely innocent, some marvellously selfish. These people vary as much as angel from devil, yet there is about them all a certain childlikeness, good or bad, a certain self-confidence, useful or dangerous. Even Darwin, while he admits most freely that he may be mistaken, had the self-confidence of utter purity; he knows that he is merely telling you what he had seen, honestly, fully, and without *arrière-pensée* or reserve. So the Duke of Wellington did simply what seemed to him his duty, never thinking what it might seem to other men; and so many a man quite unconsciously obeys his own pleasure, his own ambition, or the will of some superior nature who without an effort masters him.

Of the opposite kind are many modern poets—Tennyson, Browning, very noticeably the late Arthur Clough—men who constantly look into their own minds, examine their own motives, deliberate, doubt, and change. A student of human nature, in the literary sense—a subjective poet—is, in the nature of things, bound to be of this class. Goethe and Byron, though both men of much practical sense, belonged essentially to it—they made it the business of their lives to think, and to express their thoughts: they were not among the great *doers* of this world. Their fine general powers might have obtained for them a good place among practical

men, but nothing like the rank to which some parts of their faculties would seem to have entitled them. That there have also been men of infinite littleness in this class hardly needs to be said: a tiny intellect eagerly scrutinising itself cannot well be of any calculable value.

Shakespeare, as a purely dramatic poet, had of necessity a nature prone to self-analysis, though his genius was large enough to analyse also nearly every other mind, while it yet noted all natural objects, and constantly kept all things in due proportion. But he made his one great representative character, Hamlet, perpetually self-conscious, hardly doing a single thing mechanically; and I think that the valuable criticism that '*Hamlet* was the only one of Shakespeare's plays' points to a true fact—that Hamlet was intended by Shakespeare as a portrayal of himself, though of himself under strange and unfavorable circumstances. . . .

(p. 16): In his very latest plays, the *Winter's Tale* and *Cymbeline*, he has companion studies of two contrasting characters, under circumstances to a considerable extent the same. Both Hermione and Imogen are accused by their husbands of infidelity, though it is true that the former is impeached in the presence of many people, while the latter is quite alone, except for the faithful servant who bears the news. But Hermione's is evidently a simple and grand nature of unusual strength, which, though fully realizing its position, has force enough to bear with the amplest dignity a terrible trial. For this great soul no personal attack is too heavy to be endured; it is only at the death of her son—following upon a joy so great that she could utter but one word—that, like Hero, and not unlike Othello, she falls into a deadly swoon.

It is not thus that Imogen's curious, imaginative character is affected by such an accusation. She *thinks*; thinks fast and hard, and talks as fast—she makes what is an almost continuous speech of sixty lines. She does not even casually mention Cloten without an elaborate definition of his character—'that harsh, noble, simple nothing.' These are her first words after that silence so often to be noticed in parallel cases in Shakespeare.

Two facts I have not yet noticed which are of considerable importance. The immediate necessity for obvious action—even the opportunity of action—often greatly modifies the result of sudden emotion, acts as a vent for it; and the sharing of emotion with others has also a great effect, not quite easy to define. A good example of both these facts is the behaviour, so strangely alike, of Brutus and Cassius (two most unlike men) immediately after the murder of Cæsar.

An early play and a late one—*King John* and *King Lear*—give curious studies of the effect of sudden emotion on exceptional characters. One is apt to take Constance as a passionate, single-minded woman; and much of the expression of her grief might be held to be merely conventional—such lines as: 'O amiable lovely death! Thou odoriferous stench! sound rottenness!' of course remind one at once of Juliet's rhetoric. But if we continue the scene, and examine particularly the famous lines 'Grief fills the room up of my absent child, Lies in his bed, walks up and down with me,' we shall find that Constance's intellect is keenly analysing herself: that, intense as her sorrow is, she thinks about it quite as much as she feels it; and that there is little danger of its breaking the o'er-fraught heart, as does the speechless grief of more massive characters.

Lear would need an essay to himself, so I will leave him alone, with this criticism only—that the mad old king, with his intellect, his will, and his animal nature, all strong and all violently wayward, are curiously paralleled in a famous modern man of letters; and that those who would understand the deeds and the emotions

of King Lear cannot find a better clue to them than the Life of Walter Savage Landor.

WENDELL (p. 361): Not the least normal thing about the play, too, is the material of which its bewildering plot is composed. Very slight examination will show that *Cymbeline* is a tissue of motives, situations, and characters which in the earlier work of Shakespeare proved theatrically effective. There is enough confusion of identity for a dozen of the early comedies; and the disguised characters are headed, as of old, by the familiar heroine in hose and doublet. Posthumus, Iachimo, and Cloten revive the second comic motive—later a tragic one—of self-deception. At least in the matter of jealousy and villainy, too, Posthumus and Iachimo recall Othello and Iago. In the potion and the death-like sleep of Imogen we have again the death-like sleep of Juliet. In the villainous Queen we have another woman, faintly recalling both Lady Macbeth and the daughters of King Lear. In the balancing of this figure by the pure one of Imogen, we have a suggestion of Cordelia's dramatic value. And so on. If, in some fantastic moment, we could imagine that Shakespeare, like Wagner, had written music-dramas, giving to each character, each situation, each mood, its own musical motive, we should find in *Cymbeline* hardly any new strain. . . .

Looking back at the plays we have considered, only one appears to have been so completely recapitulatory as *Cymbeline*; this is *Twelfth Night*. In almost every other respect, however, the effects of these two plays differ. Among their many differences none perhaps is more marked than their comparative relations to the older works which they recapitulate. In *Twelfth Night* the old material is almost always presented more effectively than before; in *Cymbeline* it is almost always less satisfactorily handled. To a reader, and still more to an enthusiastic student, *Cymbeline* has the fascinating trait of at once demanding and rewarding study. On the stage, however, compared with the best of Shakespeare's earlier plays, it is tiresome. For this there are two reasons: it contains too much,—its complexity of both substance and style overcrowds it throughout; and with all its power it lacks not only the simplicity of greatness, but also the ease of spontaneous imagination. It has amazing cunningness of plot; its characters are individually constructed; its atmosphere is varied and sometimes—particularly in the mountain scenes—plausible; its style abounds in final phrases. Throughout, however, it is laborious. Just as in *Twelfth Night*, for all its recapitulation, one feels constant spontaneity, so in every line of *Cymbeline* one is somehow aware of Titanic effort.

In brief, then, *Cymbeline* seems the work of a consciously older man than the Shakespeare whom we have known. As such, it takes a different place in our study. In thus placing it, to be sure, we must guard against certainty. At best our results must be conjectural; and we have no external evidence to confirm us.

Always remembering that we may not assert our notions true, however we are free to state and to believe them.

THORNDIKE (p. 135): Such a dénouement [as in *Cymbeline*] is evidently not the natural outcome of a tragedy or a comedy; it is the elaborate climax, in preparation for which the preceding situations have been made involved and perplexing. It is the dénouement of the drama of situations so arranged as constantly to excite and vary the attention of the spectators up to the moment of the final unravelling. As a matter of fact, the dénouement of *Cymbeline* is so ingeniously intricate that it is ineffective on the stage and thereby defeats the purpose for which the ingenuity

was apparently expended. One feels inclined, indeed, to assert with some positiveness that the artistic skill required in managing so elaborate a scene was not exerted without definite purpose. The new technical achievement bespeaks deliberation. Again one feels inclined to conjecture that this artistic effort may have been exerted for the purpose of rivalling similarly heightened dénouements in Beaumont and Fletcher.

Without insisting too much on deliberate rivalry, we may surely say that, just as in the Beaumont-Fletcher romances, the elaborate dénouement is the most marked characteristic of the construction of *Cymbeline*. . . . Entirely unprecedented in the preceding plays of Shakespeare, such heightened construction of the dénouement is practically unprecedented in all earlier Elizabethan plays; it has its only parallel in Beaumont and Fletcher.

Finally, these plays all end happily. Essentially tragic as are the incidents of *Cymbeline*, the first three acts of the *Winter's Tale*, and the Italian story at the basis of the *Tempest*, no one of these stories is carried out to its tragic conclusion. In *Cymbeline* the happy ending is secured by a violation of the most liberal notions of poetic justice; in the *Winter's Tale* the happy ending is deliberately substituted for the tragic one of Greene's novel; and in the *Tempest* the happy ending is expanded into an entire play. In consequence there have been many speculations in regard to Shakespeare's forgiving charity, his reconciliatory temper, and his attainments of a serene, calmly philosophical maturity. These speculations are interesting so far as they express to us the emotional components of the artistic moods in which these plays were composed. The feelings which arise in any artist during creative work must, however, be distinguished from the practical objective circumstances which for most artists, as for Shakespeare, play an important part in determining the subject and form of production. Shakespeare's moods may have had little resemblance to the emotional experiences of Beaumont and Fletcher, but so far as stage representation goes, his romances were tragi-comedies, just as *Philaster* and *A King and no King* were tragi-comedies. . . .

Shakespeare may possibly have written these plays to inculcate forgiveness or serenity of disposition; he certainly did write them to be acted on the stage of the Globe Theater. The happy culmination of tragic circumstances seems likely, then, to have had its origin in a desire to gratify the public. At this time, too, it was a new structural experiment for Shakespeare and an innovation on the practice of his contemporaries, unless it was an adoption of a fashion already successfully set by *Philaster*. . . .

'Of all his women,' says Mrs Jameson, 'considered as individuals rather than as heroines, Imogen is the most perfect.' 'Imogen, the most lovely and perfect of Shakespeare's female characters,' is the comment of Nathan Drake. 'Of all his heroines,' says Charles Cowden Clarke, 'no one conveys so fully the ideal of womanly perfection as Imogen.' 'In the character of Imogen,' says Schlegel, 'no one feature of female excellence is omitted.'

These quotations indicate well enough the impression Imogen gives—she is perfect. Like most perfect people, she is not real, she is idealized, and that is possibly what these critics mean by their perfects. In comparison with the women in the early sentimental comedies—Rosalind, Beatrice, Portia, and Viola—she lacks the details of characterization, the mannerisms which remind us of real persons, and suggest the possibility of portraiture. In comparison with these heroines, an analysis of Imogen's character fails to supply really individual traits; one is thrown back on a general statement of her perfectibility. She is extremely

idealized, or, in other words, the exigencies of the romantic drama required a heroine who should be very, very good; and Shakespeare, by the delicacy and purity of his fancy, by the exquisite fitness of his verse, succeeded in doing just what Beaumont and Fletcher were for ever trying to do with their Bellarios and Aspatias.

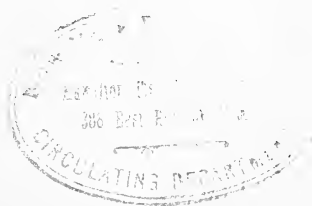
That the methods of characterization are the same may be seen when one examines *Cymbeline* and notes just what Imogen says and does. She is good and chaste and spirited; she resists an attempt at seduction; she wears boy's clothes; she leaves the court in search of her lover; she remains true to him after he has deserted her and sought to kill her; she dies and is brought back to life again; she passes through all sorts of impossible situations to final reconciliation and happiness. In all this there is little trace of an individual character; all this can be duplicated in the stories of Bellario and Arethusa.

Take, again, what she says. Take, for example, her speeches in the dialogue with Iachimo; read the lines by themselves—'What makes your admiration?' 'What is the matter, trow?' 'What, dear sir, thus raps you, are you well?' 'Continues well my lord? His health beseech you?'—and so on. Manifestly, there is no individuality there. What she says is suited admirably to the situation, but Bellario, Arethusa, or any one of half a dozen of the romantic heroine type might say it just as well. Take, again, the rest of her dialogue with Iachimo, or with Pisanio on the way to Milford Haven; or take her soliloquy on cruel fate; or the one bemoaning her weakness and fatigue; or her speeches in the final act; consider how these speeches spoken by a boy actor would have appealed to an Elizabethan audience. They are part and parcel of the ordinary situations of the romantic drama.

Moreover, even the intense sentimentalization does not produce consistency. The girl who makes some very spirited replies to her father when he interrupts her parting with her lover, the girl who declaims so oratorically to Pisanio when he delivers her lover's letter, the girl who stains her face in the blood of her supposed lover, and the girl who recovers immediately to follow Lucio as a page, are hardly recognizable as the same individual.

Still further, it must be noticed that the character is presented largely by means of comments and descriptions on the part of others. The tributes of Iachimo, Posthumus, Pisanio, Guiderius, Averagus do more to create our ideas of Imogen's beauty of character than anything she does or says. . . .

W. J. COURTHOPE (*History of English Poetry*, IV, p. 134): Though *Measure for Measure* touches almost unprecedented depths of tragic emotion, and though both *Cymbeline* and *The Winter's Tale* contain episodes of the most beautiful and pathetic romance, these plays, as a group, leave the imagination with a sense of something wanting, and cannot, therefore, be counted among Shakespeare's happiest works. At the same time, they are of great historical interest, as throwing light on the gradual transition of his invention from comedy to tragedy.



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