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THE ANATOMY
OF WYT.

Very pleasant for all Gentle-
men to reade, and most neces-
sary to remember:

wherin are contained the delights

that Wyt followeth in his youth by the
pleasauntnesse of Love, and the
happynesse he reapeth in
age by
the perfectnesse of
Wisedome.

By Iohn Lyly Master of
Arts. Oxon.

Imprinted at London for
Gabriell Cawood, dwel-

ling in Paules Church-
yard.

FACSIMILE OF TITLE-PAGE OF LYLY'S FIRST NOVEL

From the copy of the *Editio Princeps* (Dec. 1578) in the British Museum

THE COMPLETE WORKS OF JOHN LYLY

NOW FOR THE FIRST TIME COLLECTED
AND EDITED FROM THE EARLIEST QUARTOS
WITH LIFE, BIBLIOGRAPHY, ESSAYS
NOTES, AND INDEX

BY
R. WARWICK BOND, M.A.

Sad patience that waiteth at the doore.— *The Bee*.

Ceux qui ont été les prédécesseurs des grands esprits, et qui ont contribué en quelque façon à leur éducation, leur doivent d'être sauvés de l'oubli. Dante fait vivre Brunetto Latini, Milton du Bartas; Shakespeare fait vivre Lyly.—MEZIERES.

VOL. II

EUPHUES AND HIS ENGLAND
THE PLAYS

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OXFORD
AT THE CLARENDON PRESS

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¶ Euphues and his England.

CONTAINING

his voyage and adventures, myxed with
sundry pretie discourses of honest
Loue, the discription of the
countrey, the Court, and
the manners of that
Iste,

DELIGHTFUL TO

be read, and nothing hurtfull to be regarded : wher-in there is small offence
by lightnesse giuen to the wise,
and lesse occasion of loosenes proffered to the
wanton.

¶ By Iohn Lyly, Maister
of Arte.

Commend it, or amend it.

¶ Imprinted at London for

Gabriell Cawood, dwelling in
Pauls Church-yard.
1580.

SYMBOLS, ETC., USED IN THE TEXTUAL FOOTNOTES

EDITIONS are referred to by the letter attached to them in the List of Editions, pp. 100-3 ; where no such letter is attached, by the date, actual or supposed, of the edition. The reading of the text is always that of A for Part I, or of M for Part II, unless otherwise specified. Where the reading of either of these appears in the footnotes, the reading adopted is that of the next edition (T in Part I, A in Part II) or of the earliest in which the error of A or M is corrected.

Every footnote implies a collation of all the old editions down to 1636, except those marked with a dagger in the List, i.e. except those of 1585, 1587, 1605, 1606 of Part I, and of 1581-1592, 1605, 1613 of Part II, though for 1582 (G) of Part II I have reproduced the variations or omissions reported in Arber's text. For example, 'B' or 'C—E' attached to any variant or omission reported implies that all collated editions before and after B, or before C and after E, follow the reading of the text.

'Rest' after a symbol ('G rest,' 'Frest') implies the agreement of all subsequent editions with that denoted by the symbol.

'Before' and 'after' always relate to some word or words added, not to words merely substituted, nor to a mere transposition.

'Only' after a symbol means that the word (or words) cited in the note is unrepresented by any word at all, like or unlike, in the other collated editions.

If a word cited from a line in the text occurs more than once in that line, it has a small distinguishing number affixed to it in the footnote ; thus, his¹].

Unless the footnote be solely orthographical, the spelling given therein is not necessarily that of any other edition than the first named in such footnote.

To the Right Honourable my

very good Lorde and Maister, Edward de Vere,
Earle of Oxenforde, Vicount Bulbeck, Lorde of
Escalles and Badlesmere, and Lorde great
Chamberlaine of England, John Lyly
wisheth long lyfe, with en-
crease of Honour.

THE first picture that Phydias the first Paynter shadowed, was the protraiture of his owne person, saying thus: if it be io well, I will paint many besides Phydias, if ill, it shall offend none but Phydias.

In the like manner fareth it with me (Right Honourable) who neuer before handling the pensill, did for my fyrst counterfaite, coulour mine owne Euphues, being of this minde, that if it wer 15 lyked, I would draw more besides Euphues, if loathed, grieue none but Euphues.

Since that, some there haue bene, that either dissembling the faultes they saw, for feare to discourage me, or not examining them, for the loue they bore me, that praised mine olde worke, and vrged 20 me to make a new, whose words I thus answered. If I should coyne a worse, it would be thought that the former was framed by chaunce, as Protogenes did the foame of his dogge, if a better, for flatterie, as Narcissus did, who only was in loue with his own face, if none at all, as froward as the Musition, who being entreated, will scarce 25 sing sol fa, but not desired, straine aboute Ela.

But their importunitie admitted no excuse, in-so-much that I was enforced to preferre their friendship before mine owne fame, being more carefull to satisfie their requestes, then fearefull of others

5 Lyly MAB: Lilly E 1617, 1630-31 : Lily FH: Lyllie 1623: Lylie 1636
9 portraiture E rest 10 it] I E 14 were B rest 19 the om. E rest
bore to me F: bare to me H rest my F rest 22 foame] forme E rest
of before a E 23 Narsissus AB 24 forward E Musitions
Hrest 27 owne] owe A

reportes: so that at the last I was cotent to set an other face to Euphues, but yet iust behind the other, like the Image of Ianus, not runing together, lik the Hopplitides of Parrhasius least they should seeme so vnlike Brothers, that they might be both thought bastardes, the picture wherof I yeeld as common all to view, but 5 the patronage onely to your Lordshippe, as able to defend, knowing that the face of Alexander stamped in copper doth make it currant, that the name of Caesar, wrought in Canuas, is esteemed as Cambricke, that the very feather of an Eagle, is of force to consume the Beetle. 10

I haue brought into the worlde two children, of the first I was deliuered, before my friendes thought mee concerned, of the second I went a whole yeare big, and yet when euerye one thought me ready to lye downe, I did then quicken: But good huswiues shall make my excuse, who know that Hens do not lay egges when they 15 clucke, but when they cackle, nor men set forth bookes when they promise, but when they performe. And in this I resemble the Lappwing, who fearing hir young ones to be destroyed by passengers, flyeth with a false cry farre from their nestes, making those that looke for them seeke where they are not: So I suspecting that 20 Euphues would be carped of some curious Reader, thought by some false shewe to bringe them in hope of that which then I meant not, leading them with a longing of a second part, that they might speake well of the first, being neuer farther from my studie, then when they thought mee houering ouer it. 25

My first burthe comming before his time, must needes be a blind whelp, the secdd brought forth after his time must needes be a monster,, The one I sent to a noble man to nurse, who with great loue brought him vp, for a yeare: so that where-soeuer he wander, he hath his Nurses name in his forehead, wher sucking his 30 first milke, he can-not forget his first Master.

The other (right Honourable) being but yet in his swathe cloutes, I commit most humbly to your Lordships protection, that in his infancie he may be kepte by your good care from fals, and in his youth by your great countenance shielded from blowes, and in his 35 age by your gracious continuance, defended from cotempt. He is my youngest and my last, and the paine that I sustained for him

3 like *B* rest 5 for before all *ABE* rest 19 their] the *GE* rest
 12 courteous 1617 rest 22 I then *E* rest 32 but *cm. E* rest 36 counten-
 ance *E* rest

in trauell, hath made me past teeming, yet doe I thinke my selfe
 very fertile, in that I was not altogether barren. Glad I was to
 sende them both abroad, least making a wanton of my first, with
 a blinde conceipt, I should resemble the Ape, and kill it by cullyng
 5 it, and not able to rule the second, I should with the Viper, loose
 my bloud with mine own brood. Twinnes they are not, but yet
 Brothers, the one nothing resemblyng the other, and yet (as all
 children are now a dayes) both like the father. Wherin I am, not
 vnlike vnto the vnskilfull Painter, who hauing drawen the Twinnes
 10 of Hippocrates, (who wer as lyke as one pease is to an other) & being
 told of his friends that they wer no more lyke then Saturne and
 Appollo, he had no other shift to manifest what his worke was,
 then ouer their heads to write: The Twinnes of Hippocrates. So
 may it be, that had I not named Euphues, fewe woulde haue
 15 thought it had bene Euphues, not that in goodnes the one so farre
 excelleth the other, but that both beeing so bad, it is hard to iudge
 which is the worst.

This vnskilfulnesse is no wayes to be couered, but as Accius did
 his shortnesse, who being a lyttle Poet, framed for himselfe a great
 20 picture, & I being a naughtie Painter, haue gotten a most noble
 Patron : being of Vlysses minde, who thought himselfe safe vnder
 the Shield of Ajax.

I haue now finished both my labours, the one being hatched
 in the hard winter with the Alcyon, the other not daring to bud till
 25 the colde were past, like the Muibery, in either of the which or in
 both, if I seeme to gleane after an others Cart, for a few eares of
 corne, or of the Taylors shreds to make me a lyuery, I will not deny,
 but that I am one of those Poets, which the painters faine to come
 vnto Homers bason, there to lap vp, that he doth cast vp.

30 In that I haue written, I desire no praise of others but patience,
 altogether vnwillyng, bicause euery way vnworthy, to be accompted
 a workeman.

It sufficeth me to be a water bough, no bud, so I may be of the
 same roote, to be the yron, not Steele, so I be in the same blade,
 35 to be vineger, not wine, so I be in the same caske, to grinde colours
 for Appelles, though I cannot garnish, so I be of the same shop.
 What I haue done, was onely to keepe my selfe from sleepe, as

4 cullyng MAB : culling *Erest* 20 &] so *Frest* 21 thought] though *E*
 23 laboure 1617, 1630-31 28 one om. 1617 rest 33 bough] South 1617,
 1630-31 34 no *E* rest may before be² *Frest* 35 no *Frest* 1] it *E* rest

the Crane doth the stone in hir foote, & I would also with the same Crane, I had bene silent holding a stone in my mouth.

But it falleth out with me, as with the young wrastler, that came to the games of Olympia, who hauing taken a foyle, thought scorne to leaue, till he had receiued a fall, or him that being pricked in 5 the finger with a Brable, thrusteth his whole arme among the thornes, for anger. For I seeing my selfe not able to stande. on the yce, did neuerthelesse aduenture to runne, and being with my first booke stricken into disgrace, could not cease vntil I was brought into contempt by the sec6d : wherein I resemble those that hauing 10 once wet their feete, care not how deepe they wade.

In the which my wading (right Honourable) if the enuious shal clap lead to my heeles to make me sinke, yet if your Lordship with your lyttle finger doe but holde me vp by the chinne, I shall swimme, and be so farre from being drowned, that I shall scarce be duckt. 15

When Bucephalus was painted, Appelles craued the iudgement of none but Zeuxis: when Iuppiter was carued, Prisius asked the censure of none but Lysippus : now Euphues is shadowed, only I appeale to your honour, not meaning thereby to be carelesse what others thinke, but knowing that if your Lordship allowe it, 20 there is none but wil lyke it, and if ther be any so nice, whom nothing can please, if he will not commend it, let him amend it.

And heere right Honourable, although the Historie seeme vnperfect, I hope your Lordship will pardon it.

Appelles dyed not before he could finish Venus, but before he 25 durst, Nichomachus left Tindarides rawly, for feare of anger, not for want of Art, Timomachus broke off Medea scarce halfe coloured, not that he was not willing to end it, but that he was threatned : I haue not made Euphues to stand without legges, for that I want matter to make them, but might to maintein the: so that I am 30 enforced with the olde painters, to colour my picture but to the middle, or as he that drew Ciclops, who in a little table made him to lye behinde an Oke, wher one might perceiue but a peece, yet coccieue that al the rest lay behinde the tree, or as he that painted an horse in the riuier with halfe legges, leauing the pasternes for the 35 viewier, to imagine as in the water.

For he that vieweth Euphues, wil say that he is drawn but to

4 Olympus *E rest* 6 arme among] hande amongst *E rest* 9 stricken]
brought *E rest* 17 Zenxes *F rest* 25-6 Appelles . . . durst *om.* 1617
rest 32 *or om. E rest* 35 an] a *E rest*

the wast, that he peepeth, as it were behinde some screene, that his feet are yet in the water: which maketh me present your Lordship, with the mangled body of Hector, at it appeared to Andromache, & with half a face as the painter did him that had but
 5 one eye, for I am compelled to draw a hose on, before I can finish the legge, & in steed of a foot to set downe a shoe. So that whereas I had thought to shew the cunning of a Chirurgicalian by mine Anatomy with a knife, I must play the Tayler on the shoppe boorde with a paire of sheeres. But whether Euphues lympe with Vulcan, as
 10 borne lame, or go on stilts with Amphionax, for lack of legs, I trust I may say, that his feet shold haue ben, olde Helena : for the poore Fisher-man that was warned he should not fish, did yet at his dore make nets, and the olde Vintener of Venice, that was forbidden to sell wine, did notwithstanding hang out an Iuie bush.

15 This Pamphlet right honorable, c6teining the estate of England, I know none more fit to defend it, the" one of the Nobilitie of England, nor any of the Nobilitie, more auntient or more honorable the" your Lordship, besides that, describing the codition of the English court, & the maiestie of our dread Souereigne, I could not
 20 finde one more noble in court, the your Honor, who is or should be vnder hir Maiestie chiefest in court, by birth borne to the greatest Office, & therfore me thought by right to be placed in great authorise : for who so copareth the honor of your L. noble house, with the fidelitie of your aficestours, may wel say, which no other can
 25 truly gainsay, *Vero nihil verius*. So that I commit the ende of al my pains vnto your most honorable protectio, assuring my self that the little Cock boat is safe, whe it is hoised into a tall ship, that the Cat dare not fetch the mouse out of the Lions den, that Euphues shal be without daunger by your L. Patronage, otherwise, I canot
 30 see, wher I might finde succour in any noble personage. Thus praying cotinually for the encrease of your Lordships honour, with all other things that either you woulde wish, or God will graunt, I ende.

Your Lordships most dutifully to commaund.

35

IOHN LYLY.

1 from before behinde E rest	2 yet] as yet E: as it were F rest	3
wounded F rest	10 lack] want F rest	11 that om. E rest
Pamphlet &c new par. first in E	20 in court] in the Court E rest	15 This
in chiefest Court E-1617, 1630-36	23, 29 L.] Lordships E rest	21
with] and BE rest	28 out om. B	23
	32 either om. E rest	35 LYLY

MAB. Lilly E: Lilly FH: Lylye 1617 rest

TO THE LADIES

and Gentlewomen of England,
Iohn Lyly wisheth what
they would.

A *Rachne* hauing wouen in cloth of Arras, a Raine-bow of sundry 5
silkes, it was objected vnto hir by a Ladie more captious then
cunning, that in hir worke there wanted some coulours : for that in
a Raine-bow there should bee all: Unto whom she replied, if the
coulours lacke thou lookest for, thou must imagine that they are on
the other sicke of the cloth: For in the Skie wee canne discern but 10
one side of the Raine-bowe, and what coulours are in the other, see
iuee can-not, gesse wee may.

In the like manner (Ladies and Gentlewomen) am I to shape an
aunswere in the behalfe of *Euphues*, who framing diuers questions
and quirkes of loue, if, by some more curious then needeth, it shall 15
be tolde him, that some sleights are wanting, I must saye they are
noted on the backside of the booke. When *Venus* is paynted, we
can-not see hir back, but hir face, so that all other thinges that are to
be recounted in loue, *Euphues* thinketh them to hang at *Venus* back in
a budget, which bicause hee can-not see, hee will not set downe. 20

These discourses I haue not clapt in a cluster, thinking with my
selfe, that Ladies had rather be sprinckled with sweete water, then
washed, so that I haue sowed them heere and there, lyke Strawberies,
not in heapes, lyke Hoppes: knowing that you take more delight,
to gather flowers one by one in a garden, then to snatche them by 25
handfulles from a Garland,

It resteth Ladies, that you take the paines to read it, but at such
times, as you spend in playing with your little Dogges, and yet will
I not pinch you of that pastime, for I am content that your Dogges
lye in your laps, so *Euphues* may be in your hads, that when you 30
shall be wearie in reading of the one, you may be ready to sport

1 *This Address is in black letter in MAB, in ordinary rowans in 1623, in small italics in E-1617, 1630-36* 3 Lyly MAB: Lilly E: Lily FH: Lylie 1617
rest 15 if,] if all eds. 17 on] in F rest 18-9 to be am. H rest
21 Those E rest 23 lyke] as it were E rest 24 lyke Hoppes] as Hops
be E rest knowing... take] because I perceiue you haue E rest 27
take] vouchsafe E rest

toith the other: or handle him as you doe your luncquets, that when you can eate no more, you tye some in your napkin for children, for if you be filled with the first part, put the second in your pocket for your wayting Maydes : *Euphues* had rather lye shut in a Ladies 5 casket, then open in a Schollers studie.

Yet after dinner, you may ouerlooke him to keepe you from sleepe, or if you be heauie, to bring you a sleeper, for to worke vpon a- full stomacke is against Phisicke, and therefore better it were to holde *Euphues* in your hands, though you let him fal, when 10 you be willing to winke, then to sowe in a clout, and pricke your fingers, when you begin to nod,

What-soeuer he hath written, it is not to flatter, for he neuer reaped anye rewarde by your sex, but repentaunce, neyther canne it be to mocke you, for hee neuer knewe anye thing by your sexe, but 15 righteousnesse.

But I feare no anger for saying well, when there is none but thinketh she deserueth better.

She that hath no glasse to dresse hir head, will vse a bole of water, shee that wanteth a sleeke-stone to smooth hir linnen, wil 20 take a pebble, the country dame girdeth hir selfe as straight in the wast with a course caddis, as the Madame of the court with a silke riband, so that seeing euerye one so willing to be pranked, I could not thinke any one vnwilling to be praised.

One hand washeth an other, but they both wash the face, one 25 foote goeth by an other, but they both carrye the body, *Euphues* and *Philautus* prayse one an other, but they both extoll woemen : Therefore in my minde you are more beholding to Gentlemen that, make the coulours, then to the Painters, that drawe your counterfaites : for that *Apelles* cunning is nothing if hee paint with water, 30 and the beautie of women not much if they go vnpraised.

If you thinke this Loue dreamed not done, yet mee thinketh you may as well like that loue which is penned and not practised, as that flower that is wrought with the needle, and groweth not by nature, the one you weare in your heades, for the faire sight, though it 35 haue no fauour, the other you may reade for to passe the time, though it bring small pastime. You chuse cloth that will weare whitest, not that will last longest, coulours that looke freshest, not that endure soundest, and I would you would read bookes that

haue more shewe of pleasure, then ground of profit, then should *Euphues* be as often in your hands, being but a toy, as Lawne on your heads, being but trash, the one will be scarce liked after once reading, and the other is worne out after the first washing.

There is nothing lyghter then a feather, yet is it sette a loft in 5 a woemans hatte, nothing slighter then haire, yet is it most frised in a Ladies head, so that I am in good hope, though their be nothing of lesse accounte then *Euphues*, yet he shall be marked with Ladies eyes, and lyked somtimes in their eares: For this I haue diligently obserued, that there shall be nothing found, that may offend the 10 chast minde with vnseemely tearmes, or vncleanly talke.

Then Ladies I commit my selfe to your curtesies, crauing this only, that hauing read, you conceale your censure, writing your iudgments as you do the posies in your rings, which are alwayes next to the finger, not to be seene of him that holdeth you by 15 the hands, and yet known to you that wear them on your hands: If you be wronge (which cannot be done with-out wrong) it were better to cut the shooe, then burne the last.

If a Tailour make your gowne too little, you couer his fault with a broad stomacher, if too great, with a number of plights, if too 20 short, with a faire garde, if too long, with a false gathering, my trust is you will deale in the like manner with *Euphues*, that if he haue not fead your humor, yet you will excuse him more then the Tailour: for could *Euphues* take the measure of a womans minde, as the Tailour doth of hir bodie, hee would go as neere 25 to fit them for a fancie, as the other doth for a fashion.

Hee that weighes wind, must haue a steadie hand to holde the ballaunce, and he that sercheth a woemans thoughts must haue his own stayed. But least I make my Epistle as you do your new found bracelets, endlesse, I wil frame it like a bullet, which is no 30 sooner in the mould but it is made. Committing your Ladiships to the Almightye, who graunt you al you would haue, and should haue: so your wishes stand with his will. And so humbly I bid you farewell.

Your Ladiships to commaund

35

IOHN LYLY.

7 there GE rest 17 wronge] wrunge BHrest: wroong GE 20 pleights
 Frest 22 Euph: FH 23 he] we Hrest fedde GE rest 27
 winds E rest 29 your om. F rest 33 1 humbly E rest 36 LYLY
 MAB: Lily E - H: Lylie 1617 rest

To the Gentlemen Readers.

Gentlemen, Euphues is come at the length though too late, for
 whose absence, I hope three badde excuses, shall stande in
 5 steede of one good reason.

First in his trauaile, you must think he loytered, tarying many
 a month in Italy viewing the Ladyes in a Painters shop, when he
 should haue bene on the Seas in a Merchaunts ship, not vnlike
 vnto an idle huswife, who is catching of flyes, when she should
 10 sweepe downe copwebs.

Secondly, being a great start from Athens to England, he thought
 to stay for the aduantage of a Leape yeare, and had not this yeare
 leapt with him, I think he had not yet leapt hether.

Thirdly, being arriued, he was as long in viewing of London, as
 15 he was in comming to it, not farre differing from Gentlewomen who
 are longer a dressing their heads then their whole bodyes.

But now he is come Gentlemen, my request is onely to bid him
 welcome, for diuers ther are, not that they mislike the matter, but
 that they hate the man, that wil not stick to teare Euphues, bicause
 20 they do enuie Lyly: Where-in they resemble angry Dogges, which
 byte the stone, not him that throweth it, or the cholaricke Horse-
 rider, who being cast from a young Colt, & not daring to kill the
 Horse went into the stable to cutte the saddle.

These be they, that thought Euphues to be drowned and yet
 25 were neuer troubled with drying of his clothes, but they gessed as
 they wished, and I woulde it had happened as they desired.

They that loath the Fountaines heade, will neuer drinke of the
 lyttle Brookes: they that seeke to poyson the Fish, will neuer eate
 the spawme: they that lyke not mee, will not allowe anye thing,
 30 that is mine.

3 at the length so all (cf. p. 74, l. 10) 6 trauell *H* rest 10 downe *om. E*
rest 16 all before their² *E* rest 18 mislike] dislike *F* rest 20 Lily
E - H: Lylye 1617 *rest* 29 Spawn *E* rest

But as the Serpent Porphirius, though he bee full of poyson yet hauing no teeth, hurteth none but himselfe, so the enuious, though they swell with malyce till they burst, yet hauing no teeth to bite, I haue no cause to feare.

Onely my sute is to you Gentlemen, that if anye thing bee amisse, 5
you pardon it: if well, you defende it: and how-soeuer it bee, you accepte it.

Faultes escaped in the Printing, correcte with your pennes':
omitted by my neglygence, ouerslippe with patience : committed by
ignoraunce, remit with fauour. 10

If in euery part it seeme not alyke, you know that it is not for
him that fashioneth the shoe, to make the graine of the leather.

The olde Hermit will haue his talke sauour of his Cell: the olde
Courtier, his loue taste of Saturne : yet the last Louer, may happely
come somewhat neere Iuppiter. 15

Louers when they come into a Gardeine, some gather Nettles,
some Roses, one Tyme, an other Sage, and euerye one, that, for
his Ladyes fauour, that shee fauoureth: insomuch as there is no
Weede almoste, but it is worne. If you Gentlemen, doe the lyke in
reading, I shall bee sure all my discourses shall be regarded, some 20
for the smell, some for

the smart, all for a kinde of a louing smacke:

Lette euerye one followe his fancie, and
say that is best, which he lyketh best.

And so I commit euerye mans 25
delight to his own choice, &
my selfe to all your
courtesies.

Yours to vse,
Iohn Lyly. 30

6 de-defende MA 13 his²] the E rest 14 first before loue Frest
17 an] one E 19 it om. F rest 22 a² om. E rest 23 owne before
fancie E rest 25 I om. BE 1623 30 Lily FH : Lylie 1617 rest

Euphues and his England.

E Vphues hauing gotten all things necessary for his voyage into England, accompanied onelye with *Philautus*, tooke shipping the first of December, 1579, by our English Computation: Who as
5 one resolved to see that with his eies, which he had oftentimes heard with his eares, began to vse this perswasion to his friend *Philautus*, aswell to counsell him how he should behaue him-selfe in England, as to comfort him beeing nowe on the Seas.

As I haue found thee willing to be a fellow in my trauell, so would
10 I haue thee ready to be a follower of my counsell: in the one shalt thou shew thy good will, in the other manifest thy wisdome. Wee are now sayling into an Hand of smal compasse as I gesse by their Maps, but of great ciuility as I hear by their maners, which if it be so, it behoueth vs to be more inquisitiue of their conditions, then
15 of their countrey : and more carefull to marke the natures of their men, then curious to note the situation of the place. And surely me thinketh we cannot better bestow our time on the Sea, then in aduise how to behaue our selues when we come to y^e shore: for greater dauger is ther to ariue in a straunge countrey where the
20 inhabitants be pollitique, then to be tossed with the troublesome waues, where the Mariners be vnskilfull. Fortune guideth men in the rough Sea, but Wisdome ruleth them in a straunge land.

If Trauailers in this our age were as warye of their conditions, as they be venterous of their bodies, or as willing to reape profit by
25 their paines, as they are to endure perill for their pleasure, they would either prefer their own foyle before a straunge Land, or good counsell before their owne conceyte. But as the young scholler in *Athens* went to heare *Demosthenes* eloquence at *Corinth*, and was entangled with *Lais* beautie, so most of our trauailers which pretend
30 to get a smacke of straunge language to sharpen their wits, are

EUPHUES AND HIS ENGLAND

infected with vanity by following their wils. Daunger and delight growe both vppon one stalke, the Rose and the Canker in one bud, white and blacke are commonly *in* one border. Seeing then my good *Philautus*, that we are not to c5quer wilde beasts by fight, but to confer with wise men by pollicie : We ought to take greater heede 5 that we be not intrapped in follye, then feare to bee subdued by force. And heere by the way it shall not be amisse, aswell to driue away the tediousnesse of time, as to delight our selues with talke, to rehearse an olde treatise of an auncient Hermitte, who meeting with a pylgrime at his Cell, vttered a straunge and delightfull tale, which 10 if thou *Philautus* art disposed to heare, and these present attentue to haue, I will spende some time about it, knowing it both fit for vs that be trauailers to learne wit, and not vnfit for these that be Merchaunts to get wealth.

Philautus although the stumpes of loue so sticked in his mind, 15 that he rather wished to heare an Eelegie in *Ouid*, then a tale of an Hermit: yet was hee willing to lend his eare to his friende, who had left his heart with his Lady, for you shal vnderstand that *Philautus* hauing read the Cooling Carde which *Euphues* sent him, sought rather to aunswere it, then allowe it. And I doubt not but 20 if *Philautus* fall into his olde vaine in *England*, you shall heare of his new deuce in *Italy*. And although some shall thinke it impertinent to the historie, they shall not finde it repugnant, no more then in one nosegay to set two flowers, or in one counterfaite two coulours, which bringeth more delight, then disliking. 25

Philautus aunswered *Euphues* in this manner.

MY good *Euphues*, I am as willing to heare thy tale, as I am to be pertaker of thy trauaile, yet I knowe not howe it commeth to passe, that my eyes are eyther heauy against foule weather, or my head so drowsie against some ill newes, that this tale shall come in 3° good time to bring me a sleepe, and then shall I get no harme by the Hermit, though I get no good : the other that wer then in the shippe flocked about *Euphues*, who began in this manner.

THere dwelt some-tymes in the Hand *Scyrum*, an auncient gentleman called *Cassander*, who aswell by his being a long 35 gatherer, as his trad being a lewd vsurer, waxed so wealthy, that he

was thought to haue almost all the money in that countrey in his owne coffers, being both aged and sickly, found such weaknesse in him-selfe, that he thought nature would yeeld to death, and phisicke to his diseases. This Gentleman had one onely sonne, who nothing
 5 resembled the father either in fancie or fauour, which the olde manne perceiuing, dissembled with him both in nature and honestie, whom he caused to be called vnto his bedside, and the chamber beeing voyded, he brake with him in these tearmes.

Callimachus (for so was hee called) thou art too young to dye, and
 10 I too old to lyue: yet as nature must of necessitie pay hir debt to death, so must she also shew hir deuotion to thee, whome I aliue had to be the comfort of myne age, and whome alone I must leaue behynde mee, for to bee the onely mayntainer of all myne honour. If thou couldest aswell conceiue the care of a father, as I can leuel
 15 at the nature of a childe, or wer I as able to vtter my affectio towards a sonne as thou oughtest to shew thy duety to thy sire, then wouldest thou desire my life to enioy my counsell, and I should correct thy life to amend thy conditions : yet so tempered, as neyther rigor might detract any thing from affection in me, or feare any whit from thee,
 20 in duety. But seeing my selfe so feeble that I cannot liue to bee thy guyde, I am resolu'd to giue thee such counsell as may do thee good, wher-in I shal shew my care, and discharge my duetie.

My good sonne, thou art to receiue by my death wealth, and
 25 by my counsel wisdom, and I would thou wert as willing to imprint the one in thy hart, as thou wilt be ready to beare the other in thy purse: to bee rich is the gift of Fortune, to bee wise the grace of God. Haue more minde on thy bookes then my bags, more desire of godlinesse then gold, greater affection to dye well, then to liue
 30 wantonly.

But as the Cypresse tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dyeth, so vnbrideled youth, the more it is also by graue aduise counselled, or due correction controlled, the sooner it falleth to confusion, hating
 35 all reasons that would bring it from folly, as that tree doth all remedies, that should make it fertile.

Alas *Callimachus*, when wealth commeth into the handes of youth before they can vse it, then fall they to al disorder that may be,

tedding that with a forke in one yeare, which was not gathered together with a rake, in twentie.

But why discourse I with thee of worldly affaires, being my self going to heauen, heere *Callimachus* take the key of yonder great barred Chest, wher thou shalt finde such store of wealth, that if 5 thou vse it with discretion, thou shalt become the onely rich man of the world. Thus turning him on his left side, with a deepe sigh and pitifull grone, gaue vp the ghoast

Callimachus, hauing more minde to looke to the locke, then for a shrowding sheete, the breath beeing scarce out of his fathers 10 mouth, & his body yet panting with heate, opened the Chest, where he found nothing, but a letter written very faire, sealed vp with his Signet of armes, with this superscription :

¶ *In finding nothing, thou shalt gaine all things,*

Callimachus, although hee were abashed at sight of the emptie 15 Chest, yet hoping this letter would direct him to the golden Myne, he boldly opened it, the contents whereoff, follow in these termes.

Wisdomme is great wealth. Sparing, is good getting. Thrift consisteth not in golde, but grace. It is better to dye with-out mony, then to liue with out modestie. Put no more clothes 20 on thy back, then will expell colde: neither any more meat in thy belly, then may quech hunger. Use not chauge in attire, nor varietie in thy dyet: the one bringeth pride, the other surfets. Each vaine, voyd of pietie : both costly, wide of profit.

Goe to bed with the Lambe, & rise with the Larke: Late 25 watching in the night, breedeth vnquyet: & long sleeping in the day, vngodlinesse: Flye both: this, as vnwholsome: that, as vn honest.

Enter not into bands, no not for thy best friends: he that payeth an other mans debt seeketh his own decay, it is as rare to see a rich 30 Surety, as a black Swan, and he that lendeth to all that will borowe, sheweth great good will, but lyttle witte. Lende not a penny without a pawne, for that will be a good gage to borowe. Be not hastie to marry, it is better to haue one plough going, then two cradells: and more profit to haue a barne filled then a bedde. But if thou 35

7 his] the A rest
before sight A rest

12 & before sealed Frest
17 followed B rest

13 of] at Frest
21 thy³] the H

15 the

canst not Hue chastly, chuse such an one, as maye be more com-
 mended for humilitie, then beautie. A good huswife, is a great
 patrimony: and she is most honourable, that is most honest. If
 thou desire to be olde, beware of too much wine: If to be healthy,
 5 take heede of many women : If too be rich, shunne playing at al
 games. Long quaffing, maketh a short lyfe: Fonde lust, causeth
 drye bones: and lewd pastimes, naked purses. Let the Cooke be
 thy Phisition, and the shambles thy Apothecaries shop: He that
 for euery qualme wii take a Receipt, and can-not make two meales,
 10 vnlesse *Galen* be his Gods good : shall be sure to make the Phisition
 rich, and himselfe a begger: his bodye will neuer be with-out
 diseases, and his purse euer with-out money.

Be not too lauish in giuing almes, the charitie of this Countrey,
 is, God helpe thee : and the courtesie, I haue the best wine in towne
 15 for you.

Liue in the Countrey, not in the Court: where neither Grasse
 will growe, nor Mosse cleaue to thy heeles.

Thus hast thou if thou canst vse it, the whole wealth of the world :
 and he that can-not follow good counsel, neuer can get commoditie.
 20 I leaue thee more, then my father left me: For he dying, gaue me
 great wealth, without care how I might keepe it: and I giue thee
 good counsell, with all meanes how to get riches. And no doubt,
 what so is gotten with witte, will bee kept with warinesse, and
 encreased with Wisedome.

25 God blesse thee, and I blesse thee: and as I tender thy safetie,
 so God deale with my soule.

Callimachus was stroken into such a maze, at this his fathers last
 Will, that he had almost lost his former wit ; And being in an
 extreame rage, renting his clothes and tearing his haire, began to
 30 vtter these words.

IS this the nature of a Father to deceiue his sonne, or the part of
 crabbed age, to delude credulous youth ? Is the death bedde
 which ought to bee the ende of deuotion, become the beginning of
 deceit? Ah *Cassander*, friend I can-not terme thee, seeing thee
 35 so vnkinde: and father I will not call thee, whome I finde so
 vnnaturall.

1 an] a F-1623 4 healthy] wealthie E rest 5 al cm. E rest 8
 thy²] the E 14 the before towne E rest 27 strooken EF: strucken H rest
 29-30 began to vtter] he vttered G rest

Who so shall heare of this vngratefulnesse, will rather lament thy dealyng, then thy death: and maruel yⁱ a man affected outwardly with such great grauitie, should inwardly be infected with so great guile. Shall I then shew the duetie of a childe, when thou hast forgotten the Nature of a Father ? No, no, for as the Torch tourned 5 downewarde, is extinguished with the selfe same waxe which was the cause of his lyght: so Nature tourned to vnkindenesse, is quenched by those meanes it shoulde be kindeled, leauing no braunch of loue, where it founde no roote of humanitie.

Thou hast caryed to thy graue more graye haire, then yeares : 10 and yet more yeares, then vertues. Couldst thoti vnder the Image of so precise holynesse, harbour the expresse patterne of barbarous crueltie ? I see now, that as the Canker soonest entreth into the white Rose, so corruption doth easliest creepe into the white head.

Would *Callimachus* could as well disgest thy malyce with patience, 15 as thou diddest disguise it with craft: or would I might either burie my care with thy carcasce, or that thou hadst ended thy defame with thy death.

But as y^e hearb *Moly* hath a floure as white as snow, & a roote as blacke as incke : so age hath a white head, showing pietie, but 20 a black hart swelling wⁱ mischiefe.

Wher-by I see, that olde men are not vnlyke vnto olde Trees, whose barks seemeth to be sound, when their bodies are rotten.

I will mourne, not that thou art now dead, but bicause thou hast liued so long: neither doe I weepe to see thee without breath, but 25 to finde thee without mony.

In steede of coyne, thou hast left me counsaile : O polytique olde man. Didst thou learne by experience, that an edge can be any thing worth, if it haue nothing to cut, or yⁱ Myners could worke without mettals, or Wisedome thriue, with-out where-with. 30

What auayleth it to be a cunning Lapidarie, and haue no stones ? or a skilfull Pilot, and haue no ship ? or a thriftie man, and haue no money. Wisdome hath no Mint, Counsell is no Coyner. He that in these dayes seeketh to get wealth by wit, with-out friends, is lyke vnto him, that thinketh to buye meate in the market for honestie 35 with-out money : which thriueth on either side so well, that the one hath a wittie head and an emptie purse : the other a godly minde, & an emptie belly.

1 this] his E
20 pittie E rest

3 with¹ om. A
23 seemeth] seeme F rest

13 sooner E-H

14 easily E rest

Yea, such a world it is, that Gods can do nothing with-out golde, and who of more might? nor Princes any thing with-out gifts, and who of more Maiestie? nor Philosophers any thing with-out guylt, and who of more wisdom? For as among the *Aegyptians*, there 5 was no man esteemed happie, that had not a beast full of spots, so amongst vs ther is none accompted wise that hath not a purse full of golde. And haddest thou not loued money so well, thou wouldest neuer haue liued so warily and died so wickedly, who either burying thy treasure, doest hope to meete it in hell, or borrowing it of the 10 Diuel hast rendred him the whole, the interest where-of I feare me commeth to no lesse then the price of thy soule.

But whether art thou caried, *Callimachus*, rage can neither reduce thy fathers life, nor recouer his treasure. Let it suffice thee, that he was vnkinde, and thou vnfortunate, that he is dead and heareth thee 15 not, that thou art a Hue and profitest nothing.

But what did my father think, that too much wealth would make me proud, and feared not too great misery would make me desperate? Whilest he was beginning a fresh to renew his complaints & reuile his parents, his kinsfolke assembled, who caused him to bridle his 20 lauish tongue, although they meruailed at his pitious tale: For it was well knowne to them all, that *Cassander* had more mony then halfe the countrey, and loued *Callimachus* better then his own selfe.

Callimachus by the importunitie of his allies, repressed his rage, setting order for all thinges requisite for his fathers funeralles, who 25 being brought with due reuerence vnto the graue, hee returned home, making a short Inuentorie to his fathers long Wil. And hauing made ready money of such mouables as were in his house, putte both them and his house into his purse, resolving now with him-selfe in this extremitie, eyther with the hazarde of his labour to gayne 30 wealth, or by mysfortune to seeke death, accompting it great shame to Hue with-out trauell, as grieffe to bee left with-out treasure, and although hee were earnestly entreated, as well by good proffers of gentle perswasions to weane him-selfe from so desolate, or rather desperate lyfe, hee would not hearken eyther to his owne commodi- 35 ties or their counsellors: For seeing (sayd hee) I am left heyre to all the worlde, I meane to execute my authoritie, and clayme my lands in all places of the world. Who now so rich as *Callimachus*? Who

1 that] y° E rest 3 of more] of who more A gylt ABGi guilt E :
 gilt F rest 6 a] his A rest 15 aliue A rest 30 as before great GE rest
 32 was F rest 33 off]asFrest 35 their om. E rest 36 to before
 claime E rest

nad as **many** reuenues euery where as in his owne countrey? Thus beeyng in a readines to departe, apparrelled in all coulours, as one fitte for all companies, and willing to see all countries, iournyed three or foure dayes yerye deuoutiye lyke a pilgrjme, who straying **out** of his pathway, & somewhat weary, not vsed to such day-labours, 5 rested him-self vppon the side of a siluer streame, euen almost in the grisping of the euening, where thinking to steale a nappe, beganne to close his eyes. As he was thus between slumbring and waking, he heard one cough pitiously, which caused him to start: and seeing no creature, hee searched diligently in euery bushe and 10 vnder euery shrubbe, at the last he lyghted on a little caue, where thrusting in his head more bolde then wise, hee espyed an olde man cladde all in gray, with a head as white as Alablaster, his hoarie beard hanging downe well neere to his Itnees, with him no earthly creature, sauing onelye a Mouse sleeping in a Cattes eare. Ouens the fyre this good olde man satte, leaning his head to looke into a little earthen vessell which stode by him.

Callimachus delyghted more then abashed at this straunge sight, thought to see the manner of his hoste, before he would be his guest. 20

This olde manne immediatlye tooke out of his potte certayne rootes, on the which hee fedde hungerlye, hauing no other dririke then fayre water. But that which was moste of all to bee considered and noted, the Mouse and the Catte fell to their victualles, beeing such reliques as the olde manne had left, yea and that so louinglye, 25 as one woulde haue thought them both married, iudging the Mouse to be verye wilde, or the Cat very tame.

Callimachus coulde not refrayne laughter to beholde the solempne feaste, at the voyce where-of the olde manne arose, and demaunded who was there: vnto whome *Callimachus* aunswered: Father, one 30 that wisheth thee both greater cheere and better seruauunts: vnto whome hee replyed shoaring vp his eyes, by yis Sonne, I accompt the cheere good, which maintayneth health, and the seruauantes honest, whome I finde faythfull. And if thou neyther thinke scorne of my company nor my Cell, enter and welcome: the which offer 35 *Callimachus* accepted with great thankes, who thought his lodging would be better then his supper.

The next morning the olde manne being very inquisitiue of

7 gaping so all 8 was thus] thus lay E ?'est 32 shoaring so all
yis sonne] lis sonne MAB: lis son E rest Qy. ? by Isis, son or by Isis(') son

Callimachus what he was, wher he dwelt, and whether he would, *Callimachus* discoursed with him in perticulers, as before, touching his Fathers death and despite, against whome hee vttered so many bytter and burning wordes, as the olde Hermittes eares gloed to
 5 heare them, and my tonge would blyster if I should vtter them. More-ouer he added that he was determined to seeke aduentures in straunge lands, and either to fetch the golden fleece by trauaile, or susteine the force of Fortune by his owne wilfull follye.

Now *Philautus*, thou shalt vnderstand that this olde Hermitte,
 10 whiche was named also *Cassander*, was Brother to *Callimachus* Father, and Uncle to *Callimachus*, vnto whom *Cassander* had before his death conueyed the summe of tenne thousand poundes, to the vse of his sonne in his most extremitie and necessitie, knowing or at the least foreseeing that his young colt will neuer beare a white
 15 mouth with-out a harde bridle. Also hee assured him-selfe that his brother so little tendred money being a professed Hermitte, and so much tendred and esteemed *Callimachus*, beeing his neere kinsman, as he put no doubt to stand to his deuotion.

Cassander this olde Hermitte hearing it to- bee *Callimachus* his
 20 Nephewe, and vnderstanding of the death of his brother, dissembled his grieve although he were glad to see thinges happen out so well, and determined with him-selfe to make a Cosinne of his young Newew, vntyll hee had bought witte with the price of woe, wherefore he assayed first to staye him from trauell, and to take some other
 25 course, more litte for a Gentleman. And to the intent sayde hee, that I may perswade thee, giue eare vnto my tale, and this is the tale *Philautus* that I promised thee, which the Hermitte sitting nowe in the Sunne, began to vtter to *Callimachus*.

WHen I was younge as thou nowe art, I neuer thought to bee
 30 olde, as nowe I am, which caused lustye bloud to attempte those thinges in youth, which akyng boanes haue repented in age. I hadde one onely Brother, which also bore my name, being both borne at one tyme as twinnes, but so farre dysagreeing in nature, as hadde not as well the respecte of the iust tyme, as also the
 35 certeyntie and assuraunce of our Mothers fdelitie, pers waded the worlde wee hadde one Father, it would verye hardelye haue bene

1 whither Hrest 12 pound Erest 13 most] greatest E rest 14 would
 F rest 22 Cosin AB: cosin EF: cosen H 1617,1630-36: Cozen 1623
 23 his before woe G 26 vnto] to ABE rest 32 mame M

EUPHUES AND HIS ENGLAND

thought, that such contrarye dispositions coulde well haue beene bredde in one wombe, or issued from ones loynes. Yet as out of one and the selfe-same roote, commeth as well the wilde Olyue, as the sweete, and as the Palme *Persian* Fig tree, beareth as well Apples, as Figs: so our mother thrust into the world at one time, 5 the blossome of grauitie and lyghtnesse.

We were nurssed both with one teate, where my brother sucked a desire of thrift, and I of theft: which euidently sheweth that as the breath of the Lyon, engendreth aswell the Serpent, as the Ant: and as the selfe same deaw forceth the Earth to yeelde both the 10 Darnell and Wheat: or as the Easterly winde maketh the blossomes to blast, and the buddes to blowe: so one wombe nourished contrary wits, and one milke diuers manners, which argueth something in Nature I know not what, to be meruaylous, I dare not saye monstrous. 15

As we grew olde in yeares, so began we to be more opposit in opinions: He graue, I gamesome: he studious, I carelesse: he without mirth, and I without modestie.

And verely, had we resembled each other, as little in fauour, as we did in fancie, or disagreed as much in shape as we did in 20 sence: I know not what *Dedalus* would haue made a *Laborynth* for such Monsters, or what *Appelks* could haue coloured such Misshapes.

But as the Painter *Tamantes* could no way expresse the grieve of *Agamemnon* who saw his onely daughter sacraficed, and therefore 25 drew him with a vale ouer his face, whereby one might better conceiue his anguish, then he colour it: so some *Tamantes* seeing vs, would be constrained with a Curtaine to shadow that deformitie, which no counterfait could portraie lyuely. But nature recompensed y^e dissimilitude of mindes, with a *Sympathy* of bodies, for we were 30 in all parts one so like the other, that it was hard to distinguish either in speach, countenance, or height, one from the other: sauing that either caried the motion of his mind, in his manners, and that the affects of the hart were bewrayed by the eyes, which made vs knowen manifestly. For as two Rubies be they neuer 35 so lyke, yet if they be brought together one staineth the other,

8 thrift <i>GE rest</i> : thirst <i>MAB</i> 21 not what] that <i>A</i> Tamantes so all, for Timanthes 29 protraie <i>ABE</i>	11 as om. <i>E</i> 23 mishapes <i>B</i> 1630-36 : mishaps in before no <i>E rest</i> 30 dissimilitude] similitude <i>ABG</i>	T 2 nourisheth <i>ABE rest</i> E-1623 24 25 sacrificed <i>A rest</i>

so we beeing close one to the other, it was easely to imagine by the face whose vertue deserued most fauour, for I could neuer see my brother, but his grauitie would make me blush, which caused me to resemble the Thrushe, who neuer singeth in the companie
 5 of the Nightingale. For whilest my Brother was *in* presence, I durst not presume to talke,' least his wisdom might haue checked my wildnesse: Much lyke to *Rosctus*, who was alwayes dumbe, when he dined with *Cato*. Our Father being on his death-bed, knew not whom to ordein his heire, being both of one age: to make both,
 10 woulde breede as he thought, vnquiet: to appoint but one, were as he knew iniury: to deuide equally, were to haue no heire: to impart more to one then to y^e other, were partiality: to disherite me of his wealth, whom Nature had disherited of wisdom, were against reason : to barre my brother from golde, whome God seemed
 15 to endue with grace, were flatte impietie: yet calling vs before him, he vttered with watrie eyes, these words.

W*Ere* it not my sonnes, that Nature worketh more in me, then Iustice, I should disherite the one of you, who promiseth by his folly to spende all, & leaue the other nothing, whose wisdom
 20 seemeth to purchase all things. But I well know, that a bitter roote is amended with a sweete graft, and crooked trees proue good Cammocks, and wilde Grapes, make pleasaunt Wine. Which perswadeth me, that thou (poynting to me) wilt in age repent thy youthly affections, & learne to dye as well, as thou hast lyued wantonly. As
 25 for thee (laying his hande on my brothers head) although I see more then commonly in any of thy yeares, yet knowing that those that giue themselues to be bookish, are oftentimes so blockish, that they forget thrift (where-by the olde Saw is verified, that the greatest Clearkes are not the wisest men, who digge still at the roote, while
 30 others gather the fruite) I am determined to helpe thee forward, least hauing nothing thou desire nothing, and so be accompted as no body. He hauing thus said, called for two bags, the one full of gold, the other stuf with writings, & casting them both vnto us, sayd this: There my sonnes deuide all as betweene you it shal be
 35 best agreed, and so rendred vp his ghoast, with a pitifull grone.

My brother as one that knew his owne good, & my humour, gaue me leaue to chuse which bag I lyked, at the choice I made no great curiositie, but snatching the gold, let go y^e writings, which wer as

I knew Euidences for land, oblygations for debt, too heauy for me to cary, who determined (as now thou doest *Callimachus*) to seeke aduetures. My purse now swelling w^t a timpany, I thought to serch al coatries for a remedy, & set many golde Angels into euery quarter of y^e world, which neuer brought newes again to their master, 5 being either soared into heaue, wher I cannot fetch the, or sunke into Hell for pride, wher I meane not to follow the. This life I continued y^e space of .xiiij. yeares, vntil I had visited & viewed euery coitry, & was a strager in mine owne: but finding no treasure to be wrapped in trauell, I returned w^t more vices, then I went forth 10 w^t pence, yet w^t so good a grace, as I was able to sinne both by experience and authoritie, vse framing me to the one, and the Countryes to the other. There was no cryme so barbarous, no murther so bloody, no oath so blasphemous, no vice so execrable, but y^t I could readely recite where I learned it, and by roate repeate 15 the peculiar crime, of euerye perticular Country, Citie, Towne, Village, House, or Chamber.

If I met with one of *Creete*, I was ready to lye with him for the whetstone. If with a *Grecian*, I could dissemble with *Synon*. I could court it with the *Italian*, carous it with the *Dutch-man*. 20 I learned al kinde of poysons, yea, and such as were fit for the Popes holynesse. In *Aegypt* I worshipped their spotted God, at *Memphis*, In *Turkey*, their *Mahomet*. In *Rome*, their Masse: which gaue me not onely a remission for my sinnes past without penaunce, but also a commission to sinne euer after with-out 25 preiudice.

There was no fashion but fitted my backe, no fancie but serued my tourne: But now my Barrell of golde, which Pride set a broche, Loue began to set a tilte, which in short time ranne so on the lees, that the Diuell daunced in the bottome, where he found neuer 30 a crosse. It were too tedious to vtter my whole lyfe in this my Pilgrimage, the remembraunce where-off, doth nothing but double my repentaunce.

Then to grow to an ende, I seeing my money wasted, my apparell worne, my minde infected with as many vices, as my body with 35 diseases, and my bodye with more maladyes, then the Leopard hath markes, hauing nothing for amends but a few broken languages,

16 peculiar] perticular *E* rest 19 Lynon *E* 20 it² om. *E* rest 21
 kindes *E* rest fit om. *ABE* rest 23 their¹] y^e *E* rest 24 me om,
*E*rest 36 hath] with *E* rest

which serued me in no more steede, then to see one meat serued
 in diuers dishes: I thought it best to retourne into my natiue soyle,
 where finding my brother as farre now to exceede others in wealth,
 as hee did me in wit, and that he had gayned more by thrift, then
 5 I could spende by pride, I neither enuyed his estate, nor pityed
 mine owne: but opened the whole course of my youth, not thinking
 there-by to recouer that of him by request, which I had lost my selfe
 by riot, for casting in my minde the miserie of the world with the
 mischiefes of my life, I determind from that vnto my liues end,
 10 to lead a solitary life in this caue, which I haue don the tearm of
 ful forty winters, from whence, neither the earnest entreatie of my
 Brother, nor the vaine pleasures of the world could draw me, neyther
 shall any thing but death.

Then my good *Callimachns*, recorde with thy selfe the incon-
 15 ueniencies that come by trauailing, when on the Seas euery storme
 shall threaten death, and euery calme a daunger, when eyther thou
 shalt be compelled to boord others as a pyrate, or feare to be
 boorded of others as a Marchaunt: when at all times thou must
 haue the back of an Asse to beare all, and the snowt of a swine to
 20 say nothing, thy hand on thy cap to shew reuerence to euery rascall,
 thy purse open to be prodigall to euery Boore, thy sworde in thy sheath,
 not once darlg either to strick or ward, which maketh me think that
 trauailers are not onely framed not to commit iniuries, but also to take
 them. Learne *Callimachus* of the Byrde *Acanthis*, who being bredde
 25 in the thistles will liue in the thistles, and of the Grashopper, who being
 sproung of the grasse, will rather dye then depart from the grasse.
 I am of this minde with *Homer*, that as the Snayle that crept out
 of hir shell was turned eftsoones into a Toad, and therby was forced
 to make a stoole to sit on, disdaining hir own house: so the Trauailer
 30 that straggleth from his own countrey, is in short tyme transformed
 into so monstrous a shape, that hee is faine to alter his mansion with
 his manners, and to liue where he canne, not where he would. What
 did *Vlysses* wish in the middest of his trauailing, but onely to see
 the smoake of his owne Chymnie? Did not all the *Romaines* saye
 35 that he that wandered did nothing els but heap sorowes to his friends,
 and shame to himself, and resembled those that seeking to light
 a Lynke, quenched a Lamp, imitating the barbarous *Gothes*, who

thought the rootes in *Alexandria*, sweeter then y^e resons in *Barbary*:
 But he that leaueth his own home, is worthy no home. In my
 opinion it is a homely kinde of dealing to preferre the curtesie of
 those he neuer knew, before the honesty of those among whom he
 was born: he that cannot liue with a grot in his own country, shal 5
 neuer enioy a penny in an other nation. Litle dost thou know
Callimachus with what wood trauailers are warmed, who must sleepe
 with their eies open, least they be slain in their beds, & wake with
 their eyes shut, least they be suspected by their lookes, and eat with
 their mouths close, least they be poysoned with theyr meates. Where 10
 if they wax wealthy, they shall be enuiued, not loued: If poore
 punished, not pittied: If wise, accounted espials: If foolish, made
 drudges. Euery Gentle-man will be their peere though they be
 noble, and euery pesaunt their Lord if they be gentle. Hee there-
 fore that leaueth his own house to seeke aduentures, is like the 15
 Quaille that forsaketh the Malowes to eat Hemlock, or the Fly that
 shunneth the Rose, to light in a cowshard. No *Callimachus*, there
 wil no Mosse sticke to the stone of *Sisiphus*, no grasse hang on
 heeles of *Mercury*, no butter cleaue on y^e bread of a trauailer.
 For as the Egle at euery flight looseth a fether, which maketh hir 20
 bald in hir age: so the trauailer in euery country looseth some fleece,
 which maketh him a begger in his youth, buying that with a pound,
 which he cannot sell againe for a penny, repentaunce. But why go
 I about to disswade thee from that, which I my self followed, or to
 perswade thee to that which thou thy selfe flyest? My gray haire 25
 are like vnto a white frost, thy read bloud not vnlike vnto a hot fyre:
 so that it cannot be y^t either thou shouldest follow my counsell,
 or I allow thy conditions: such a quarrel hath ther alwaies bin
 betwene the graue & the cradle, that he y^t is young thinketh the
 olde man fond, and the olde knoweth the young man to be a foole. 30
 But *Callimachus*, for the towardnes I see in thee, I must needs loue
 thee, & for thy frowardnes, of force counsel thee: & do in y^e same
 sort, as *Phoebus* did y^e daring boy *Phaiton*. Thou goest about
 a great matter, neither fit for thy yeares being very young, nor thy
 profit being left so poore, y^u desirest y^t which thou knowest not, 35
 neither can any performe y^t which thou seemest to promise. If thou

1	Raisons	ABG 1623 :	Reisons	E rest	2	B u t . . .	no home	M only	5
groate	A rest	9	by]	in E rest	11	they shall]	thou shalt	MAB	13
their]	thy MAB	14	they]	he G	19	the before	heelles	A rest	22
buying	E rest	26	redde	GEE: red	Hrest	a ² om.	E rest	33	y ^t M: the
A rest	Phseton	AB:	Phaeton	E rest	35	y ^u]	thou AB:	that	E rest

couet to trauaile straunge countries, search the Maps, there shalt thou see much, with great pleasure & smal paines, if to be conuersat in al courts, read histories, where thou shalt vnderstand both what the men haue ben, & what their maners are, & me thinketh ther
 5 must be much delight, whe" ther is no danger. And if thou haue any care either of y^e greene bud which springeth out of the tender stalke, or the timely fruite which is to grow of so good a roote, seeke not to kill the one, or hasten y^e other: but let time so work that grafts may be gathered off the tree, rather the sticks to burn. And
 10 so I leaue thee, not to thy self, but to him y^t made thee, who guid thee with his grace, whether thou go as thou wouldest, or tarry at home as thou shouldest.

Callinachus obstinate in his fond conceit, was so far from being perswaded by this old Hermit, y^t he rather made it a greater occasion
 15 of his pilgrimage, & with an answer between scorning and resoning, he replied thus.

Father or friend (I know not verie well ho we to tearme you) I haue beene as attentiuē to heare your good discourse, as you were willing to vtter it: yet mee thinketh you deale maruailouslye
 20 with youth, in seeking by sage counsell to put graye hayres on their chins, before nature hath giuen them almost any hayres on their heades : where-in you haue gone so farre, that in my opinion your labour had bene better spent in trauailing where you haue not lyued, then in talking wher you cannot be beleueed. You haue bene
 25 a Trauailer and tasted nothing but sowre, therefore who-soeuer trauaileth, shall eate of the same sauce: an Argument it is, that your fortune was ill, not that others should be as bad, and a warning to make you wise, not a warning to proue others vnfortunate. Shal a souldier that hath receiued a skar in the battaile, giue out that
 30 all warriours shall be maymed? Or the Marchaunt that hath lost by the Seas, be a cause that no other should venture, or a trauailer that hath sustained harm by sinister fortune, or bene infected by his own folly, dissuade al Gentlemen to rest at their own home till they come to their long home? Why then let al men abstaine from
 35 wine, bicause it made *Alexander* tipsie, let no ma loue a woman for y^t *Tarquine* was banished, let not a wise man play at al, for y^t a foole hath lost al: which in my minde would make such medly, that wee should bee enforced to leaue things that were best, for

feare they may bee badde, and that were as fond as not to cut ones meate with that knife y^t an other hath cut his finger. Things are not to be iudged by the euent, but by the ende, nor trauailing to be condemned by yours or manies vnluckie successe, but by the common and most approued wisdome of those that canne better shew what 5 it is then I, and will better speake of it then you doe.

Where you alledge *Vlisses* that he desired nothing so much, as to see the smoake of *Ithaca*, it was not bicause he loued not to trauaile, but y^t he loged to see his wife after his trauaile: and greater commendation brought his trauail to him, the his wit: the one taught but 10 to speake, the other what he should speake. And in this you tourne the poynt of your owne bodkin into your owne bosome. *Vlisses* was no lesse esteemed for knowledge he had of other countryes, then for y^e reuenewes he had in his own, & wher in y^e ende, you seeme to refer me to y^t viewing of Maps, I was neuer of that minde to make 15 my ship in a Painters shop, which is lyke those, who haue great skill in a wodden Globe, but neuer behold the Skie. And he that seeketh to bee a cunning trauailer by seeing the Mappes, and an expert Astronomer, by turning the Globe, may be an Apprentice for *Appelles*, but no Page for *Vlisses*, 20

Another reason you bring, that trauailing is costly: I speake for my selfe, He that hath lyttle to spende, hath not much to lose, and he that hath nothing in his owne countrey, can-not haue lesse in any.

Would you haue me spend the floure of my youth, as you doe the withered rase of your age? can y^e faive bloud of youth creepe into 25 the ground as it were frost bitten? No Father Hermit, I am of *Alexanders* minde, if there were as many worlds, as there be cities in the world, I would neuer leaue vntill I had seene all the worlds, and each citie in euerie world. Therefore to be short, nothing shall alter my minde, neither penny nor *Pater noster*. 30

This olde man seeing him so resolute, resolved to let him depart, and gaue him this Fare-well.

MY good sonne though thou wilt not suffer mee to perswade thee, yet shalt thou not let mee to pittie thee, yea and to pray for thee: but the tyme will come when comming home by 35 weeping crosse, thou shalt confesse, that it is better to be at home

1 they] the A	15 y ^t] the A rest	that] the F rest	16 who]
that E rest	19 an om. H rest	22 a before little H rest	25 race E rest
bloud] bud F rest	32 this] his B		

in the caue of an Hermit then abroad in the court of an Emperour, and that a crust with quietnesse, shall be better then Quayles with vnrest. And to the ende thou maist proue my sayings as true, as I know thy selfe to bee wilfull, take the paines to retourne by this
 5 poore Cel, where thy fare shall be amended, if thou amende thy fault, and so farewell.

Callimachus courteously tooke his leaue, and went his waye: but we will not leaue him till we haue him againe, at the Cell, where we found him.

¹⁰ **N**^{ow} *Philautus* and Gentlemen all, suppose that *Callimachus* had as il fortune, as euer had any, his minde infected with his body, his time cosumed w^t his treasure: nothing won, but what he canot loose though he would, Miserie. You must imagine (bicause it were too long to tell all his iourney) that he was Sea sicke, (as thou
 15 beginnest to be *Philautus*) that he hardly escaped death, that he endured hunger and colde, heate with-out drinke, that he was entangled with women, entrapped, deceiued, that euery stoole he sate on, was penniles bench, that his robes were rags, that he had as much neede of a Chirurgian as a Phisition, and that thus he came
 20 home to the Cell, and with shame and sorrow, began to say as followeth.

I Finde too late yet at length that in age there is a certeine foresight, which youth can-not search, and a kinde of experience, vnto which vnripened yeares cannot come: so that I must of
 25 necessitie confesse, that youth neuer raineth wel, but when age holdeth the bridell, you see (my good fater) what I would say by outward shew, and I neede not tell what I haue tryed, bicause before you tolde me I should finde it: this I say, that whatsoeuer miserie happened either to you or any, the same hath chaunced to
 30 me alone. I can say no more, I haue tryed no lesse.

The olde Hermit glad to see this ragged Colte retourned, yet griued to see him so tormented, thought not to adde sower words to augment his sharp woes, but taking him by the hande, and sitting down, began after a solempn manner, from the beginning to y^e ende,
 35 to discourse with him of his fathers affaires, euen after the sort that before I rehearsed, and delyuered vnto him his money, thinking

4 by] to <i>GE</i> rest	12 what] that <i>E</i> rest	23 of before a <i>M-E</i>	25
raineth <i>E</i> 1617-31:	reigneth FH1636	27 what] before <i>E</i> rest	30
alone so all	36 I before <i>E</i> rest		

now that miserie woulde make him thriftie, desiring also, that aswell **for** the honour of his Fathers house, as his owne credite, hee would retoume againe to the Islande, and there be a comfort to his friends, and a reliefe to his poore neighbours, which woulde be more worth then his wealth, and the fulfilling of his Fathers last Will. 5

Callimachus not a little pleased with this tale, & I thinke not much displeased with the golde, gaue such thanks, as to such a friend appertained, and following the counsel of his vnckle, which euer after he obeyed as a comaundement, he came to his owne house, liued long with great wealth, and as much worship as any one in 10 *Scyrunt*) and whether he be now lyuing, I know not, but whether he be or no, it skilleth not.

Now *Philautus*, I haue tolde this tale, to this ende, not that I thinke trauailing to be ill if it be vsed wel, but that such aduice be taken, y^c the horse carry not his own bridle, nor youth rule him- 15 self in his own coceits. Besides yt, such places are to be chosen, wher-in to inhabit as are as commendable for vertue, as buildings : where the maners are more to be marked, then y^e men seene. And this was my whole drift, either neuer to trauaile, or so to trauaile, as although y^e pursse be weakened, y^e minde may be strengthened. 20 For not he y^t hath seene most countries is most to be esteemed, •but he that learned best conditions : for not so much are y^e scituation of the places to be noted, as the vertues of the persons. Which is contrarie to the common practise of our trauailers, who goe either for gaine, and returne with-out knowledge, or for fashion sake, and 25 come home with-out pietie : Whose estates are as much to be lamented, as their folly es are to be laughed at.

This causeth youth, to spende their golden time, with-out either praise or profit, pretending a desire of learning, when they onely followe loytering. But I hope our trauell shal be better employed, 30 seeing vertue is the white we shoote at, not vanitie : neither the English tongue (which as I haue heard is almost barbarous) but the English manners, which as I thinke are most precise. And to thee *Philautus* I begin to addresse my speach, hauing made an end of mine hermits tale, and if these few precepts I giue thee be obserued, 35 then doubt not but we both shall learne that we best lyke. And these they are.

5 the] a E rest	11 he ²] I A	12 no] not E rest	17 as ¹] that E rest
19 as] that E rest	22 hath before learned 1636	28 to om. F-1623	32
as ... is] is as ... heard	E-H:is om. 1617-36	35 my B rest	

AT thy comming into *England* be not too inquisitiue of newes,
neither curious in matters of State, in assemblies aske no
questions, either concerning manners or men. Be not lauish of thy
tongue, either in causes of weight, least thou shew thy selfe an
5 espyall, or in wanton talke, least thou proue thy selfe a foole.

It is the Nature of that country to sift straungers: euery one that
shaketh thee by the hand, is not ioyned to thee in heart They
thinke *Italians* wanton, & *Grecians* subtill, they will trust neither
they are so incredulous: but vndermine both, they are so wise. Be
10 not quarrellous for euery lyght occasion: they are impatient in their
anger of any equal, readie to reuenge an iniury, but neuer wont to
profer any: they neuer fight without prouoking, & once prouoked
they neuer cease. Beware thou fal not into y^Q snares of loue, y^e
women there are wise, the men craftie: they will gather loue by thy
15 lookes, and picke thy minde out of thy hands. It shal be there
better to heare what they say, the to speak what thou thinkest: They
haue long ears and short tongues, quicke to heare, and slow to vtter,
broad eyes, and light fingers, ready to espy and apt to stricke.
Euery straunger is a marke for them to shoote at; yet this must
20 I say which in no country I can tell the like, that it is as seldome to
see a straunger abused there, as it is rare to see anye well vsed els
where: yet presume not too much of the curtesies of those, for they
• differ in natures, some are hot, some cold, one simple, and other
wilie, yet if thou vse few words and fayre speeches, thou shalt
25 commaund any thing thou standest in neede of.

Touching the situation of the soile I haue read in my studie,
which I partly beleue (hauing no worse Author then *Ccesar*) yet at
my comming, when I shal conferre the thinges I see, with those
I haue read, I will iudge accordingly. And this haue I heard, that
30 the inner parte of *Brittaine* is inhabited by such as were born and
bred in the Isle, and the Sea-choast by such as haue passed thether
out of *Belgick* to search booties & to make war. The country is
meruailouslye replenished with people, and there be many buildings
almost like in fashio to the buildings of *Gallia*, there is great store
35 of cattell, y^e coyn they vse is either of brasse or els rings of Iron,
sised at a certain weight in steede of money. In the inner parts of

2 in ¹] of <i>F</i> rest	3 question <i>E</i> rest	too before lauish <i>E</i> rest	19
this] thus <i>E</i> -1623	22 those] them <i>E</i> rest	23 nature <i>E</i> rest	and] an
<i>A</i> rest	25 them before any <i>E</i> rest	29 thus <i>E</i> -H	30 inward <i>H</i> rest
32 boates <i>E</i> rest	35 elsj also <i>E</i> -H	36 sised so all	

the Realme groweth tinne, and in the sea coast groweth yron. The brasse y^t they occupy is brought in from beyond-sea. The ayre is mpre temperate in those places then in *Fraunce*, and the colde lesser. The Island is in fashion three cornered, wher-of one side is toward *Fraunce*, the one corner of this side which is in Kent, where for the 5 most part Shippes ariue out of *Fraunce*, is in the East, and the other nethermore, is towards the South. This side containeth about flue hundred miles, an other side lyeth toward *Spain* and the Sunne going down, on the which side is *Ireland*, lesse then *Brittain* as is supposed by the one halfe: but the cut betweene them, is like 10 the distaunce that is betweene *Fraunce* and *Brittaine*.

In the middest of this course is an Island called *Man*, the length of this side is (according to the opinio of the Inhabiters) seven hundred miles. The third side is northward, & against it lyeth no land, but the poynt of that side butteth most vpon *Germany*, 15 This they esteeme to be eight hundred miles long, and so the circuit of the whole Island is two thousand miles. Of al the Inhabitants of this Isle, the Kentish men are most ciuilest, the which country marcheth altogether vpon the sea, & differeth not greatly from the maner of *France*. They that dwell more in the hart of the 20 Realme sow corne, but liue by milk and flesh, and cloth themselues in lether. All the *Brittaines* doe die them-selues with woad, which setteth a blewish coulour vpon them, and it maketh them more terrible to beholde in battaile. They weare their hayre long and shaue all partes of their bodyes, sauing the head and the vpper lippe. 25 Diuers other vses and customes are among them, as I haue read *Philautus*: But whether these be true or no, I wil not say: for me thinketh an Island so well gouerned in peace then, and so famous in victories, so fertile in all respects, so wholesome and populous, must needes in the terme of a thousand yeares be much better, 30 and I beleeeue we shall finde it such, as we neuer read the like of any, and vntil we ariue there, we wil suspend our iudgementes: Yet do I meane at my returne from thence to draw the whole discription of the Land, the customes, y^e nature of y^e people, y^e state, y^e gouernment, & whatsoeuer deserueth either meruaile or comendatio. 35

Philautus not accustomed to these narrow Seas, was more redy to tell what wood the ship was made of, then to aunswer

5 in om. A rest	7 neathermost E rest	16 estemed E rest	18
most] the E rest	23 it om. E rest	25 bodie E rest	26 are om. M-E
32 and om. B rest	33 my] our E rest	36 those BE rest	

to *Euphues* discourse: yet between waking and winking, as, one halfe sicke and some-what sleepy, it came in his braynes, aunswered thus.

In fayth *Euphues* thou hast told a long tale, the beginning I haue
5 forgotten, y^e middle I vnderstand not, and the end hangeth not
together: therfore I cannot repeat it as I would, nor delight in it as
I ought: yet if at our arriuall thou wilt renew thy tale, I will rub
my memorie: in the meane season, would I wer either again in
Italy or now in *England*. I cannot brook these Seas, which prouoke
10 my stomack sore. I haue an appetite, it wer best for me to take
a nap, for euery word is brought forth with a nod.

Euphues replied. I cannot tell *Philautus* whether the Sea make
thee sicke, or she that was borne of the Sea: if the first, thou hast
a quesie stomacke: if the latter, a wantd desire. I wel beleue thou
15 remembreth nothing y^t may doe thee good, nor forgettest any thing,
which can do thee harme, making more of a soare then a plaister,
and wishing rather to be cursed then cured, where-in thou agreest
with those which hauing taken a surfet, seeke the meanes rather to
sleepe then purge, or those that hauing y^e greene sicknes, & are
20 brought to deaths dore follow their own humour, and refuse the
Phisitions remedy. And such *Philautus* is thy disease, who pining
in thine owne follies, chusest rather to perish in loue, then to Hue in
wisdome, but what-soeuer be the cause, I wish the effect may
answer my friendly care: then doubtles y^u shalt neither die being
25 seasick, or doat being loue sick. I would y^e Sea could aswel purge
thy mind of fond conceits, as thy body of grose humours. Thus
ending, *Philautus* againe began to vrge.

Without dout *Euphues* y^u dost me great wrong, in seeking a skar
in a smoth skin, thiking to stop a vain wher none opened, and to
30 cast loue in my teeth, which I haue already spit out of my mouth,
which I must needes thinke proceedeth rather for lacke of matter,
then any good meaning, els woldest thou neuer harp on y^t string
which is burst in my hart, and yet euer sodding in thy eares. Thou
art like those that procure one to take phisick before he be sick, and
35 to apply a searcloth to his bodye, when he feeleth no ach, or a vomit
for a surfet, whs his stomacke is empty. If euer I fall to mine old

2 it] as *E restj* reading as one . . . (without comma—and so all) in line before
14 queasie *G rest* 16 of before a² *E rest* 19 then] than to *E rest*
are so all, though grammar requires being 22 owne] one *B*: owe *H* follie
E rest 24 neuer *E rest* 28 great om. *E rest* 29 is before opened *A rest*
35 searcloth (i.e. cerecloth) *E rest* 36 a] his *E rest*

Byas, I must put thee in the fault that talkes of it, seeing thou didst put me in the minde to think of it, wher-by thou seemest to blow y^e cole which thou woldest quench, setting a teene edge, wher thou desirest to haue a sharp poynt, ymping a fether to make me flye, when thou oughtest rather to cut my wing for feare of 5 soaring.

Lucilla is dead, and she vpon whome I gesse thou harpest is forgotten : the one not to be redeemed, the other not to be thought on : Then good *Euphues* wring not a horse on the withers, with a false saddle, neither imagin what I am by thy thoughts, but by 10 mine own doings: so shalt thou haue me both'willing to followe good counsell, and able hereafter to giue thee comfort. And so I rest halfe sleepe with the Seas.

With this aunswere *Euphues* held him-self content, but as much wearyed with talke as the other was with trauaile, made a pyllow of 15 his hand, and there let them both sleepe their fill and dreame with their fancies, vntill either a storme cause them to wake, or their hard beds, or their iournies ende.

Thus for the space of an eight weekes *Euphues* & *Philautus* sailed on y^e seas, from their first shipping, betwen whome diuers speaches 20 were vttered, which to resite were nothing necessary in this place, & weighing the circumstances, scarce expedient, what tSpests they endured, what straug sights in y^e elemSt, what monstrous fishes were seene, how often they were in daunger of drowning, in feare of boording, how wearie, how sick, how angrie, it were tedious to write, 25 for that whosoeuer hath either read of trauailing, or himselfe vsed it, can sufficiently gesse what is to be sayd. And this I leaue to the judgement of those that in the like iourney haue spent their time from *Naples* to *England*, for if I should faine more then others haue tryed, I might be thought too Poeticall: if lesse, partiall: therefore 30 I omit the wonders, the Rockes, the markes, the goulfes, and what-soeuer they passed or saw, least I should trouble diuers with things they know, or may shame my selfe, with things I know not. Lette this suffice, that they are safely come within a ken of *Doner*, which the Master espying, with a cheerefull voyce waking them, began to 35 vtter these words vnto them.

1 talkest <i>E rest</i>	3 a teene] keen <i>E rest</i>	4 not before to ¹ <i>H rest</i>
10 thy] my <i>E rest</i>	15 wearie <i>E rest</i>	17 fantasies <i>G</i> : fantasie <i>E rest</i>
20 their] the <i>GE rest</i>	23 sight <i>E rest</i>	26 either om. <i>E rest</i> hath before
himselfe <i>G rest</i>	27 this] thus <i>E rest</i>	32 diuerse <i>EF</i>

Gentlemen and friends, the longest Summers day hath his euening,
Vlisses arriueh at last, & rough windes in time bring the ship
 to safe Road. We are now with-in foure houres sayling of our
 Hauen, and as you wil thinke of an earthly heauen. Yonder white
 5 Cliffes which easely you may perceiue, are *Doner* hils, where-vnto
 is adioyning a strong and famous Castle, into the which *Julius Ccesar*
 did enter, where you shall view many goodly monuments, both
 straunge & auncient. Therefore pull vp your harts, this merry
 winde will immediately bring vs to an easie bayte.

10 *Philautus* was glad he slept so long, and was awaked in so good
 time, beeing as weary of the seas, as he that neuer vsed them.
Euphues not sorrowfull of this good newes, began to shake his
 eares, and was soone apparailled. To make short, the windes were
 so fauorable, the Mariners so skilfull, the waye so short, that I feare
 15 me they will lande before I can describe the manner how, and
 therefore suppose them now in *Douer* Towne in the noble Isle of
England, somewhat benighted, & more apt to sleepe then suppe.
 Yet for manners sake they entertained their Master & the rest of the
 Merchants and Marriners, wher hauing in due time both recorded
 20 their trauailes past, and ended their repast, euery one went to his
 lodging, where I wil leaue them soundly sleeping vntill the next day.

The next day they spent in viewing the Castle of *Doner*, the Pyre,
 the Cliffes, the Road, and Towne, receiuing as much pleasure by the
 sight of auncient monuments, as by their curteous entertainment, no
 25 lesse praising y^e persons for their good mindes, then the place for
 y^e goodly buildigs: & in this sort they refreshed thgselfues 3. or .4.
 daies, vntil they had digested y^e seas, & recouered again their healths,
 yet so warely they behaued themselues, as they wer neuer heard,
 either to enquire of any newes, or point to any fortres, beholding the
 30 bulwarkes wt a slight & careles regard, but y^e other places of peace,
 with admiration. Folly it wer to shew what they saw, seing heere-
 after in y^e descriptio of *England*, it shall most manifestly appeare.
 But I will set them forwarde in their iourney, where now with-in this
 two houres, we shall flnde them in *Caunterbury*.

35 Trauailing thus like two Pilgrimes, they thought it most necessary
 to direct their steppes toward *London*, which they hard was the most
 royall seat of the Queene of *England*. But first they came to
Cauterbury, an olde Citie, somewhat decayed, yet beautiful to

3 our] the E rest	8 yours B	22 Pire {i.e. pier} E rest	24 no] as
Hrest	26 y ⁶] their GE rest	29 to ²] at ABE rest	

behold, most famous for a Cathedrall Church, the very Maiestie whereof?, stroke them into a maze, where they saw many monuments, and heard tell of greater, then either they euer saw, or easly would beleuee.

After they had gone long, seeing them-selues almost benighted, 5 determined to make the nexte house their Inne, and espying in their way euen at hande a very pleasaunt garden, drew neere: where they sawe a comely olde man as busie as a Bee among his Bees, whose countenance bewrayed his conditions : this auncient Father, *Euphues* greeted in this manner. 10

FAther, if the courtesie *oiEnglande* be aunswerable to the custome of Pilgrimes, then will the nature of the Countrey, excuse the boldnesse of straungers : our request is to haue such entertainment, beeing almost tyred with trauaile, not as diuers haue for acquaintance, but as all men haue for their money, which curtesie if you 15 graunt, we will euer remaine in your debt, although euery way discharge our due : and rather we are importunate, for that we are no lesse delighted with the pleasures of your garden, then the sight of your grautie. Unto whom the olde man sayd.

Gentlemen, you are no lesse I perceiue by your maners, and you 20 can be no more beeing but men, I am neither so vncourteous to mislyke your request nor so suspicious to mistrust your truthe, although it bee no lesse perillous to be secure, then peeuish to be curious. I keepe no victualling, yet is my house an Inne, & I an Hoste to euery honest man, so far as they with courtesie wil, & 25 I may with abilytie. Your enterteinmgt shal be as smal for cheere, as your acquaintance is for time, yet in my house ye may happely finde some one thing cleanly, nothing courtly : for that wisdom prouideth things necessarie, not superfluous, & age seeketh rather a Modicum for sustenance, then feastes for surfets. But vntil 30 some thing may be made ready, might I be so bold as enquire your names, countreys, and y^e cause of your pilgrimage, where-in if I shalbe more inquisitiue then I ought, let my rude birth excuse my bolde request, which I will not vrge as one importunate (I might say) impudent. 35

Euphues, seeing this fatherly and friendlye Sire, (whom we will name *Fidus*) to haue no lesse inwarde courtesie, then outward comelynesse, coniectured (as well he might) that the profer of his

bountie, noted the noblenesse of his birth, beeing wel assured that as no *Thersites* could be transformed into *Viesses*, so no *Alexander* could be couched in *Damocles*.

Thinking therefore now with more care and aduisednesse to 5 temper his talke, least either he might seeme foolysh or curious, he aunswered him, in these termes.

Good sir, you haue bound vs vnto you with a double chaine, the one in pardoning our presumption, the other in graunting our petition. Which great & vnderued kindenesse, though we can-not 10 requit with the lyke, yet if occasion shall serue, you shall finde vs heereafter as willing to make amends, as we are now ready to giue thanks.

Touching your demaunds, we are not so vnwise to mislyke them, or so vngratefull to deny them, least in concealing our names, it 15 might be thought for some trespasse, and couering our pretence, we might be suspected of treason. Know you then sir, that this Gentleman my fellow, is called *Philautus*, I *Euphues* : he an *Italian*, I a *Grecian*: both sworne friendes by iust tryall, both Pilgrimes by free will. Concerninge the cause of our comming into this Islande, 20 it was onely to glue our eyes to our eares, that we might iustifle those things by sight, which we haue oftentimes with incredible admiration vnderstoode by hearing : to wit, the rare qualyties as well of the body as the minde, of your most dreade Souereigne and Queene, the brute of the which hath filled euery corner of the worlde, 25 insomuch as there is nothing that moueth either more matter or more meruaile then hir excellent maiestie, which fame when we saw, without comparison, and almost aboue credit, we determined to spend some parte of our time and treasure in the English court, where if we could finde the reporte but to be true in halfe, wee shoulde not 30 onely thinke our money and trauayle well employed, but returned with interest more then infinite. This is the onely ende of our comming, which we are nothing fearefull to vtter, trusting as well to the curtesie of your countrey, as the equitie of our cause.

Touching the court, if you can giue vs any instructions, we shal 35 think the euening wel spent, which procuring our delight, can no way worke your disliking.

4 aduisement *E rest* 26 which] with *M* 29 we] I *BE rest* 33
case *EF* 34 instruction *E rest* 35 can] may *E rest* 36 your] our
E rest

GEntle-men (aunswered this olde man) if bicause I entertaine you, G you seeke to vndermin me, you offer me great discourtesie : you must needes thinke me very simple, or your selues very subtile, if vpon so small acquaintance I should answer to such demands, as are neither for me to vtter being a subiect, nor for you to know 5 being strangers. I keepe hiues for Bees, not houses for busibodies (pardon me Gentlemen, you haue moued my patience) & more welcome shal a wasp be to my honny, then a priuy enimy to my house. If the rare reporte of my most gracious Ladye haue brought you hether, mee thinketh you haue done very ill to chuse such a house 10 to confrm your a pallace, where-by in my opinion, you meane to derogate from the worthines of the person by y^e vilnes of the place, which argueth your pretences to sauer of malice more then honest meaning. They vse to consult of *Ioue* in y^e Capitol, of *Ccesar*, in the senat, of our 15 noble Queene, in hir owne court. Besides that, *Alexander* must be painted of none but *Appelles*, nor engrauen of any but *Zisippus*, nor our *Elizabeth* set forth of euery one that would in duety, which are all, but of those that can in skylle, which are fewe, so furre hath nature ouercome arte, and grace eloquence, that the paynter draweth a vale 20 ouer that he cannot shaddow, and the Orator holdeth a paper in his hand, for that he cannot vtter. But whether am I wandring, rapt farther by deuotion then I can wade through with discretion. Cease then Gentle-men, and know this, that an English-man learneth to speake of menne, and to holde his peace of the Gods. Enquire no 25 farther then beseemeth you, least you heare that which can-not like you. But if you thinke the time long before your repast, I wil finde some talk which shall breede your delight touching my Bees.

And here *Euphues* brake him off, and replied : though not as bitterly as he would, yet as roundly as he durst, in this manner. 30

We are not a little sory syr, not that we haue opened our mindes, but that we are taken amisse, and where we meant so well, to be entreated so ill, hauing talked of no one thing, vnlesse it be of good wil towards you, whome we reuerenced for age, and of dutye toward your Soueraigne, whom we meruailed at for vertue: which good 35 meaning of ours misconstrued by you, hath bred such a distemperature in our heads, that we are fearfull to praise hir, whom al the

7 Gentle-men M	16 noble om. E rest	19 farre A rest	24 then
om. E rest an] a B	28 your] you E rest	32 are] art E	when B rest
meane E rest	34 towards] towars M	we om. M	reuerence A rest

world extolleth, and suspitious to trust you, whom aboute any in the worlde we loued. And wheras your greatest argument is, the basenes of your house, me thinketh that maketh most against you. *Ccesar* neuer reioyced more, then when hee heard that they talked
 5 of his valyant exploits in simple cotages, alledging this, that a bright Sunne shineth in euery corner, which maketh not the beames worse, but the place better. When (as I remember) *Agesilaus* sonne was set at the lower end of the table, & one cast it in his teeth as a shame, he answered: this is the vpper end where I sit, for it is not
 10 the place that maketh the person, but the person that maketh the place honorable. When it was told *Alexander* that he was much praysed of a My Her, I am glad quoth he, that there is not so much as a Miller but loueth *Alexander*, Among other fables} I call to my remembrance one, not long, but apt, and as simple as it is, so fit
 15 it is, that I cannot omit it for yt opportunitie of the time, though I might ouer-leap it for the basenesse of the matter. When all the Birds wer appointed to meete to talke of y^e Eagle, there was great contention, at whose nest they should asseble, euery one willing to haue it at his own home, one preferring the nobilitie of his birth,
 20 an other the stately nes of his building: some would haue it for one qualitie, some for an other: at the last the Swallow, said they should come to his nest (being commonly of filth) which all the Birds disdainig, sayd: why thy house is nothing els but durt, and therfore aunswered y^e Swallow would I haue talke there of the
 25 Eagle: for being the basest, the name of an Eagle wil make it y^e brauest. And so good father may I say of thy cotage, which thou seemest to account of so homly, that mouing but spech of thy Souereigne, it will be more like a court then a cabin, and of a prison the name of *Elizabeth* wil make it a pallace. The Image of a Prince
 30 stamp't in copper goeth as currant, and a Crow may cry *Aue Ccesar* with-out any rebuke.

The name of a Prince is like the sweete deaw, which falleth as well vppon lowe shrubbes, as hygh trees, and resembleth a true glasse, where-in the poore maye see theyr faces with the rych, or
 35 a cleare streame where-in all maye drinke that are drye: not they onelye that are wealthy. Where you adde, that wee shoulde feare to moue anye occasion touching talke of so noble a Prince, truly our reuerence taketh away the feare of suspicion. The Lambe feareth

not the Lion, but the Wolfe: the Partridge dreadeth not the Eagle, but the Hawke: a true and faythfull heart standeth more in awe of his superior whom he loueth for feare, the of his Prince whom he feareth for loue. A cleere conscience needeth no excuse, nor feareth any accusation. Lastly you conclude, that neither arte nor heart 5 can so set forth your noble Queene, as she deserueth. I graunt it, and reioyce at it, and that is the cause of our comming to see hir, whom none can sufficiently commend: and yet doth it not follow, that bicause wee cannot giue hir as much as she is worthy off, therefore wee should not owe hir any. But in this we will imitate 10 the olde paynters in *Greece*, who drawing in theyr Tables the portrature of *Iupiter*, were euery houre mending it, but durst neuer finish it: Anti being demaunded why they beganne that, which they could not ende, they aunswered, in that we shew him to bee *Iupiter*, whome euery one may beginne to paynt, but none can perfect. In 15 the lyke manner meane we to drawe in parte the prayses of hir, whome we cannot throughly portraye, and in that we signifie hir to be *Efyzabeth*. Who enforceth euery man to do as much as he can, when in respect of hir. perfection, it is nothing. For as he that beholdeth the Sunne stedfastly, thinking ther-by to describe it more 20 perfectly, hath his eies so daseled, that he can discerne nothing, so fareth it with those that seeke marueilously to praise those, yt are without y^e compasse of their iudgements, & al comparison, yt the more they desire, the lesse they discern, & the neerer they think the selues in good wil, the farther they finde themselves of in wisdo, thinking 25 to mesure yt by the ynych, which they cannot reach with y^e ell. And yet fater, it can be neither hurtful to you, nor hateful to your Prince, to here the commendation of a straunger, or to aunswere his honest request, who will wish in heart no lesse glorie to hir, then you doe: although they can wish no more. And therfore me 30 thinketh you haue offered a little discourtesie, not to aunswere vs, and to suspect vs, great iniury: hauing neither might to attempt any thing which may do you harme, nor malice to reuenge, wher we finde helpe. For mine owne part this I say, & for my friend present the lyke I dare sweare, how boldly I can-not tell, how truely I know: 35 that there is not any one, whether he be bound by benefit or duetie, or both: whether linked by zeale, or time, or bloud, or al: that more humbly reuerenceth hir Maiestie, or meruaileth at hir wisdom,

14 answere *E rest*
y^e] an . . . an *E rest*

24 that before they¹ *E rest*
27 fater}] farther *E rest*

elues *M* 26 the . . .

or prayeth for hir long prosperous and glorious Reigne, then we: then whom we acknowledge none more simple, and yet dare auowe, none more faithfull. Which we speake not to get seruice by flatterie, but to acquite our selues of suspition, by faith: which is al that
 5 either a Prince can require of his subiect, or a vassal yeeld to his Souereign, and that which we owe to your Queene, & all others should offer, that either for feare of punishment dare not offend, or for loue of vertue, will not.

Heere olde *Fidus* interrupted young *Euphues*[^] being almost
 10 induced by his talke, to aunswere his request, yet as one neither too credulous, nor altogether mistrustful, he replied as a friend, & so wisely as he gladded from the marke *Euphues* shot at, & hit at last the white which *Philautus* set vp, as shall appeare heereafter. And thus he began.

15 MY sonnes (mine age giueth me the priuiledge of that terme, and your honesties can-not refuse it) you are too young to vnderstand matters of state, and were you elder to knowe them it were not for your estates. And therefore me thinketh, the time were but lost, in pullyng *Hercules* shooe vppon an Infants foot, or in setting
 20 *Atlas* burthen on a childes shoulder, or to bruse your backes, with the burthen of a whole kingdome, which I speake not, that either I mistrust you (for your reply hath fully resolued yt feare) or yt I malice you (for my good will maye cleare me of yt fault) or that I dread your might (for your smal power cannot bring me into such
 25 a folly) but that I haue learned by experience, yt to reason of Kings or Princes, hath euer bene much mislyked of y^e wise, though much desired of fooles, especially wher old men, which should be at their beads, be too busie with the court, & young men which shold follow their bookes, be to inquisitiue in y^e affaires of princes. We
 30 shold not looke at yt we canot reach, nor long for yt we shold not haue: things aboue vs, are not for vs, & therefore are prices placed vnder y^e gods, yt they should not see what they do, & we vnder princes, that we might not enquire what they doe. But as y^e foolish Eagle yt seing y^e sun coueteth to build hir nest in y^e sun, so fond
 35 youth, which viewing y^e glory & gorgeousnesse of y^e court, longeth to know the secrets in y^e court. But as y^e Eagle, burneth out hir

5 require] desire G rest 9 interrupting G rest 12 the before last G rest
 20 shoulders E rest 22 fully om. E rest 35 gorgeousnesse] gloriosnes
 E rest 36 in] of G rest

eyes wt that proud lust: so doth youth break his hart with yt peeuish conceit. And as *Satirus* not knowing what fire was, wold needs embrace it, & was burned, so these fonde *Satiri* not vnderstanding what a Prince is, runne boldly to meddle in those matters which they know not, & so feele worthely y^e heat they wold not. And 5 therefore good *Euphues* & *Philautus* content your selues wt this, yt to be curious in things you should not enquire off, if you know the, they appertein not vnto you : if you knew the not, they canot hinder you. And let *Appelles* answeere to *Alexander* be an excuse for me. When *Alexander* would needes come to *Appelles* shop and paint, 10 *Appelles* placed him at his backe, who going to his owne worke, did not so much as cast an eye back, to see *Alexanders* deuises, which being wel marked, *Alexander* said thus vnto him: Art not thou a cunning Painter, and wilt thou not ouer-looke my picture, & tel me wherin I haue done wel, & wherin ill? whom he answered 15 wisely, yet merily: In faith O king it is not for *Appelles* to enquire what *Alexander* hath done, neither if he shew it me, to iudge how it is done, & therefore did I set your Maiestie at my back, y^tI might not glaunce towards a kings work, & that you looking ouer my head might see mine, for *Appelles* shadowes are to be seene of *Alexander*, 20 but not *Alexanders* of *Appelles*. So ought we *Euphues* to frame our selues in all our actions & deuises, as though the King stood ouer vs to behold vs, and not to looke what the King doth behinde vs. For whatsoever he painteth it is for his pleasure, and wee must think for our profit, for *Appelles* had his reward though he saw not the 25 worke.

I haue heard of a *Magnifico* in *Millaine* (and I thinke *Philautus* you being an *Italian* do remeber it,) who hearing his sonne inquisitiue of the Emperours lyfe and demeanour, reprehended him sharply, saying: that it beseemed not one of his house, to enquire 30 how an Emperour liued, vnlesse he himself were an Emperour: for y^t the behaiour & vsage of so honourable personages are not to be called in question of euery one that doubteth, but of such as are their equalls.

Alexander being commaunded of *Philip* his Father to wrastle in 35 the games of *Olympia*, aunswered he woulde, if there were a King to striue with him, where-by I haue noted (that others seeme to inforce) that as Kings pastimes are no playes for euery one: so their

I y^t peeuish] foolish *H rest* 2, 3 *Satyrus and Satyri F rest* 6 w^t] in *E rest* y^t so all, but qy. ? not 8 knew] know 1630-36 14 thou om, *E rest*

secretes, their counsells, their dealings, are not to be either scanned or enquired off any way, vnlesse of those that are in the lyke place, or serue the lyke person. I can-not tell whether it bee a *Caunterbury* tale, or a Fable in *Aesope*, (but pretie it is, and true in my minde)

5 That the Foxe and the Wolfe, goeing both a filching for foode, thought it best to see whether the Lyon were a sleepe or awake, least beeing too bolde, they should speede too bad. The Foxe entring into the Kings denne, (a King I call the Lyon) brought word to the Wolfe, that he was a sleepe, and went him-selfe to his owne

10 kenell, the Wolfe desirous to searche in the Lyons denne, that hee might espye some fault, or steale some praye, entered boldly, whom the Lyon caught in his pawes and asked what he would? the sillye Wolfe (an vnapte tearme, for a Wolfe, yet fit, being in a Lyons handes) aunswered, that vnderstanding by the Foxe he was a sleepe,

15 hee thought he might be at lybertie to suruey his lodging: vnto whome the princelye Lyon with great disdaine though little despite (for that there can be no enuy in a King) sayde thus: Doest thou thinke that a Lyon, thy Prince and gouernour can sleepe though he winke, or darest thou enquire, whether he winke or wake? The

20 Foxe had more craft then thou, and thou more courage (courage I wil not say, but boldnes: & boldnes is too good, I may say desperatenesse) but you shal both wel know, & to your griefs feelee, yt neither y^e wilines of the Fox, nor y^e wildnes of y^e Wolf, ought either to see, or to aske, whether y^e Lyon either sleepe or wake, bee

35 at home or abroad, dead or alyue. For this is sufficient for you to know, that there is a Lyon, not where he is, or what he doth. In lyke manner *Euphues*, is the gouernment of a Monarchie (though homely bee the comparison, yet apte it is) that it is neither the wise Fox, nor the malitious Wolfe, should venture so farre, as to learne

30 whether the Lyon sleepe or wake in his denne, whether the Prince fast or feaste in his court: but this shoulde bee their order, to vnderstand there is a king, but what he doth is for the Goddes to examine, whose ordinaunce he is, not for men, whose ouer-seer he is. Then how vaine is it *Euphues* (too mylde a worde for so madde a minde)

35 that the foote should neglect his office to correct the face, or that subiectes shoulde seeke more to knowe what their Princes doe, then what they are: where-in they shewe them-selues as badde as beasts, and much worse then my Bees, who in my conceite though I maye

seeme partiall, obserue more order then they, (and if I myght saye so of my good Bees,) more honestie: honestie my olde Graund-father called that, when menne lyued by law, not lyst: obseruing in all thinges the meane, which wee name vertue, and vertue we account
 5
 noting els but to deale iustly and temperately.

And if I myght craue pardon, I would a little acquaint you with the common wealth of my Bees, which is neyther impertinent to the matter we haue now in hand, nor tedious to make you weary.

Euphues delighted with the discourses of old *Fidus*, was content to heare any thing, so he myght heare him speake some thing, and 10 consenting willingly, hee desired *Fidus* to go forward: who nowe remouing him-selfe neerer to the Hyues, beganne as followeth.

G Entlemen, I haue for y^e space of this twenty yeares dwelt in this place, taking no delight in any thing but only in keeping my Bees, & marking them, & this I finde, which had I not seene, 15 I shold hardly haue beleueed. That they vse as great wit by induction, and arte by workmanship, as euer man hath, or can, vsing betweene themeselues no lesse iustice then wisdome, & yet not so much wisdome as maiestie: in-somuch as thou wouldest thinke, that they were a kinde of people, a common wealth for *Plato*, 20 where they all labour, all gather honny, flye all together in a swarme, eate in a swarm, and sleepe in a swarm, so neate and finely, that they abhorre nothing so much as vncleannes, drinking pure and cleere water, delighting in sweete and sound Musick, which if they heare but once out of tune, they flye out of sight: and therefore are ²⁵ they called the *Muses* byrds, bicause they folow not the sound so much as the consent. They lyue vnder a lawe, vsing great reuerence to their elder, as to the wiser. They chuse a King, whose pallace they frame both brauer in show, and stronger in substaunce: whome if they finde to fall, they establish again in his thron, with no lesse 30 duty then deuotion, garding him continually, as it were for feare he should miscarry, and for loue he should not: whom they tender with such fayth and fauour, that whether-soeuer he flyeth, they follow him, and if hee can-not flye, they carry him: whose lyfe they so loue, that they will not for his safety stick to die, such care haue 35 they for his health, on whome they build all their hope. If their

3 lyst] lust *E* rest
M - *G*: *qy*? intuition

13 this¹] these *E* rest
 18 betweene *M*

17 induction *E* rest: indution
 32 and *om*, *E* rest

Prince dye, they know not how to Hue, they languish, weepe, sigh,
neither inteding their work, nor keeping their olde societie.

And that which is most meruailous, and almoste incredible: if
ther be any that hath disobeyed his commaundements, eyther of
5 purpose, or vnwittingly, hee kylleth him-selfe with his owne sting,
as executioner of his own stubbornesse. The King him-selfe hath
his sting, which hee vseth rather for honour then punishment:
And yet *Euphues*, al-beit they lyue vnder a Prince, they haue their
prieuledge, and as great liberties as straight lawes.

10 They call a Parliament, wher-in they consult, for lawes, statutes,
penalties, chusing officers, and creating their king, not by affection
but reason, not by the greater part, but y^e better. And if such
a one by chaunce be chosen (for among men som-times the worst
speede best) as is bad, then is there such ciuill war and dissention,
15 that vntill he be pluckt downe, there can be no friendship, and
ouer-throwne, there is no enmitie, not fighting for quarrelles, but
quietnesse.

Euery one hath his office, some trimming the honny, some
working the wax, one framing hiues, an other the combes, and that
20 so artificially, that *Dedalus* could not with greater arte or excellencie,
better dispose the orders, measures, proportions, ioynts
& circles. Diuers hew, others polish, all are carefull to doe their
worke so strongly, as they may resist the craft of such drones, as
seek to Hue by their labours, which maketh them to keepe watch
25 and warde, as lyuing in a campe to others, and as in a court to them-
selues. Such a care of chastitie, that they neuer ingender, such
a desire of cleannesse, that there is not so much as meate in all
their hiues.

When they go forth to work, they marke the wind, the clouds,
30 & whatsoever doth threaten either their ruine, or raign, & hauing
gathered out of euery flower honny they return loden in their
mouthes, thighs, wings, and all the bodye, whome they that tarried
at home receyue readily, as easing their backes of so great burthens.

The Kyng him-selfe not idle, goeth vp and downe, entreating,
35 threatning, commauding, vsing the counsell of a sequel, but not
loosing the dignitie of a Prince, preferring those y^t labour to greater
authoritie, and punishing those that loyter, with due seueritie. All

16 ouerthrowed *E* not] no *H* rest 18 Euery] Either *EF* 22 all]
and *E* rest 24 keepe watch] keepe, to watch *GEF* 30 raign] rage
E rest 35 sequell *A* rest 36 to] in *E* rest

which thinges being much admirable, yet this is most, that they are so profitable, bringing vnto man both honnye and wax, each so wholsome that wee all desire it, both so necessary that we cannot misse them. Here *Euphues* is a common wealth, which oftentimes calling to my minde, I cannot chuse but commend aboue any that 5 either I haue heard or read of. Where the king is not for euery one to talke of, where there is such homage, such loue, such labour, that I haue wished oftentimes, rather be a Bee, then not be as I should be.

In this little garden with these hiues, in this house haue I spent 10 the better parte of my lyfe, yea and the best: I was neuer busie in matters of state, but referring al my cares vnto the wisdom of graue Counsellors, and my confidence in the noble minde of my dread Souereigne and Queene, neuer asking what she did, but alwayes praying she may do well, not enquiring whether she might do what 15 she would, but thinking she would do nothing but what she might.

• Thus contented with a meane estate, and neuer curious of the high estate, I found such quiet, that mee thinketh, he which knoweth least, lyueth longest: insomuch that I chuse rather to be an Hermitte in a caue, then a Counsellor in-the court. 20

Euphues perceyuing olde *Fidus*, to speake what hee thought, answered him in these shorte wordes.

He is very obstinate, whome neither reason nor experiynce can perswade: and truly seeing you haue alledged both, I must needes allow both. And if my former request haue bred any oifence, let 25 my latter repentaunce make amends. And yet this I knowe, that I enquiryed nothing that might bring you into daunger, or me into trouble: for as young as I am, this haue I learned, that one maye poynt at a Starre, but not pull at it, and see a Prince but not search him: And for mine own part, I neuer mean to put my hand 30 betweene the barke and the tree, or in matters which are not for me to be ouer curious.

The comon wealth of your Bees, did so delight me, that I was not a lyttle sory yt either their estate haue not ben longer, or your leasure more, for in my simple iudgement, there was such an orderlye 35 gouernment, that men may not be ashamed to imitate the, nor you wearie to keepe them.

5-6 that I haue either read or heard of *E rest* 8 to before be (bis) *E rest* 13
in] to *E rest* 18 me before such *E rest* 20 in] m in *M* 28 I haue
BE rest 30 my] mine *E rest* 31 or] nor *E rest* 34 estates *E rest*
35 there] their *A*

They hauing spent much time in these discourses, were called in to Supper, *Philautus* more willing to eate, then heare their tales, was not the last y^t went in : where being all set downe, they were serued al in earthen dishes, al things so neat and cleanly, that they
 5 perceiued a kinde of courtly Maiestie in the minde of their host, though he wanted matter to shew it in his house. *Philautus* I know not whether of nature melancholy, or feeling loue in his bosome, spake scarce ten words since his comming into the house of *Fidus*, which the olde man well noting, began merily thus to *park*
 10 with him.

I Meruaile Gentleman that all this time, you haue bene tongue
 tyed, either thinking not your selfe welcome, or disdayning so
 homely enterテインment: in the one you doe me wrong, for I thinke
 I haue not shewed my selfe straunge: for the other you must pardon
 15 me, for that I haue not to do as I would, but as I may : And though *England* be no graGge, but yeeldeth euery thing, yet is it heere as in euery place, al for money. And if you will but accept a willing minde in steede of a costly repast, I shall thinke my selfe beholding vnto you: and if time serue, of my Bees prosper, I wil
 20 make you part of amends, w^t a better breakfast.

Philautus thus replied : I know good Father, my welcome greater then any wayes I can requite, and my cheere more bountifull then euer I shall deserue, and though I seeme silent for matters that trouble me, yet I would not haue you thinke me so foolish, that
 25 I should either disdaine your company, or mislyke your cheere, of both the which I thinke so well, that if time might aunswere my true meaning, I would excede in cost, though in courtesie I know not how to compare with you, for (without flatterie be it spoken) if the common courtesie of *Englande* be no worse then this towarde
 30 straungers, I must needs thinke them happy that trauaile into these coasts, and the inhabitaunts the most courteous, of all countreyes.

Heere began *Euphues* to take the tale out of *Philautus* mouth, and to play with him in his melancholicke moode, beginning thus.

NO Father I durst sweare for my friend, that both he thinketh
 35 himselfe welcome, and his fare good, but you must pardon a young courtier, who in the absence of his Lady thinketh himselfe

1-2 in to] into AB 7 loue] one E rest 9 partly E rest 16 Qy? in
 before England but of. note 19 or] and GE rest 26 the om. H rest
 29 towards ABE rest 33 melancholy E rest

forlorne: And this vile Dog .Loue will so ranckle where he biteth,
 that I feare my friends sore, will breed to a *Fistula*: for you may
 perceiue that he is not where he Hues, but wher he loues, and more
 thoughts hath he in his head, then you Bees in your Hiues: and
 better it were for him to be naked among your Waspses, though nis 5
 bodye were al blistered, then to haue his heart stong so with affection,
 where-by he is so blinded. But beleeeue mee *Ftdus*, he taketh as
 great delight to course a cogitacion of loue, as you doe to vse your
 time with Honny. In this plight hath he bene euer since his
 comming out of *Naples*, and so hath it wrought with him (which 10
 I had thought impossible) that pure loue did make him Seasicke,
 insomuch as in all my trauaile with him, I seemed to euery one to
 beare with me the picture of a proper man, but no liuing person, the
 more pitie, & yet no force. *Philautus* taking *Euphues* tale by the
 ende, & the olde man by the arme, betweene grieve and game, iest 15
 and earnest, aunswered him thus.

"*EVphues* would dye if he should not talke of loue once in a day,
 and therefore you must giue him leaue after euery meale to
 cloase his stomacke with Loue, as with Marmalade, and I haue
 heard, not those that say nothing, but they that kicke oftenest 20
 against loue, are euer in loue: yet doth he vse me as the meane
 to moue the matter, and as the man to make his Myrrour, he
 himselfe knowing best the price of Come, not by the Market folkes,
 but his owne foote-steppes. But if he vse this speach either to make
 you merrye, or to put me out of conceipt, he doth well, you must 25
 thanke him for the one, and I wil thinke on him for the other.
 I haue oftentimes sworne that I am as farre from loue as he, yet
 will he not beleeeue me, as incredulous as those, who thinke none
 balde, till they see his braynes.

As *Euphues* was making aunswere, *Fidus* preuented him in this 30
 manner.

'T'Here is no harme done *Philaufus*, for whether you loue, or
Euphues iest, this shall breed no iarre. It may be when
 I was as young as you, I was as idle as you (though in my opinion,
 there is none lesse idle then a louer.) For to tell the truth, I 35
 my self was once a Courtier, in the dayes of that most noble King

of famous memorte *Henry* the eight, Father to our most gracious Lady *Elizabeth*,

Where, and with that he paused, as though the remembraunce of his olde lyfe, had stopped his newe speach, but *Philautus* eytching 5 to hear what he would say, desired him to goe forward, vnto whome *Fidus* fetching a great sigh sayd, I will. And there agayne made a full poynt. *Philautus* burning as it were, in desire of this discourse, vrged him againe with great entreatie: then the olde man commaunded the boorde to be vncovered, grace being sayd, called for 10 stooles, and sitting al by the fire, vttered the whole discourse of his loue, which brought *Philautus* a bedde, and *Euphues* a sleepe.

And now Gentlemen, if you will giue eare to the tale of *Pidus*, it may be some will be as watchfull as *Philautus*, though many as drouisie as *Euphues*. And thus he began with a heauie countenance 15 (as though his paines were present, not past) to frame his tale.

I Was borne in the wylde of *Kent*, of honest Parents, and worshipfull, whose tender cares, (if the fondnesse of parents may be so termed) prouided all things euen from my very cradell, vntil their graues, that might either bring me vp in good letters, or make me 20 heire to great lyuings. I (with-out arrogancie be it spoken) was not inferiour in wit to manye, which finding in my selfe, I flattered my selfe, but in y^e ende, deceiued my selfe: For being of the age of .xx. yeares, there was no trade or kinde of lyfe that either fitted my humour or serued my tourne, but the Court: thinking that place 25 the onely meanes to clymbe high, and sit sure: Wherin I followed the vaine of young Souldiours, who iudge nothing sweeter then warre til they feele the weight. I was there entertained as well by the great friends my father made, as by mine own forwardnesse, where it being now but Honnie Moone, I endeaououred to courte 30 it with a grace, (almost past grace,) laying more on my backe then my friendes could wel beare, hauing many times a braue cloke and a thredbare purse.

Who so conuersant with the Ladyes as I? who so pleasaunt? who more prodigall? In-somuch as I thought the time lost, which 35 was not spent either in their company with delight, or for their company in letters. Among all the troupe of gallant Gentle-men, I singled out one (in whome I mysliked nothing but his grauitie)

I eighth *H*
a om, E rest

4 itching A rest. Qy ? aching 10 al om. BE rest

14

that aboute all I meant to trust: who aswell for y^e good qualities he saw in me, as the little gouernment he feared in mee, beganne one night to vtter these fewe wordes.

Friend *Fidus* (if Fortune allow a tearm so familiar) I would I might Hue to see thee as wise, as I perceiue thee wittie, then should thy 5 life be so seasoned, as neyther too much witte might make thee proude, nor too great ryot poore. My acquaintaunce is not great with thy person, but such insight haue I into thy conditions, that I feare nothing so much, as that, there thou catch thy fall, where thou thinkest to take thy rising. Ther belogeth more to a courtier 10 then brauery, which yewise laugh at, or persoage; which y^e chast mark not, or wit, which the most part see not. It is sober & discret behaiiour, ciuil & gentle demeanor, that in court winneth both credit & commoditie : which counsel thy vnripened yeares thinke to pro-
ceede rather of the malice of age, then the good meaning. To ryde 15 well is laudable, & I like it, to runne at the tilt not amisse, and I desire it, to reuell much to be praised, and I haue vsed it: which thinges as I know them all to be courtly, so for my part I accompt them necessary, for where greatest assemblies are of noble Gentle-
men, there should be the greatest exercise of true nobilitie. And 20 I am not so presise, but that I esteeme it as expedient in feates of armes and actiuitie to employ the body, as in study to wast the minde : yet so should the one be tempered with the other, as it myght seeme as great a shame to be valiaunt and courtly with-out learning, as to bee studious and bookish with-out valure. 25

But there is an other thing *Fidus*, which I am to warn thee of, and if I might to wreast thee from : not that I enuy thy estate, but that I would not haue thee forget it. Thou vvest too much (a little I thinke to bee too much) to dallye with woemen, which is the next way to doate on them : For as they that angle for the Tortois, hauing 30 once caught him, are dryuen into such a lythernesse, that they loose all their sprightes, being beenummed, so they that seeke to obtayne the good-will of Ladyes, hauing once a little holde of their loue, they are driuen into such a traunce, that they let go the holde of their libertie, bewitched like those that viewe the head of *Medusa*, or the 35 Uiper tyed to the bough of the Beech tree, which keepeth him in a dead sleepe, though it beginne with a sweete slumber. I my selfe haue tasted new wine, and finde it to bee more pleasaunt then wholsome, and Grapes gathered before they bee rype, maye set the eyes

on lust, but they make the teeth an edge, and loue desired in the budde, not knowing what the blossome were, may delight the conceptes of the head, but it will destroye the contemplature of the heart. What I speake now is of meere good-will, and yet vpon small 5 presumption, but in things which come on the sodaine, one cannot be too warye to preuent, or too curious to mystrust: for thou art in a place, eyther to make thee hated for vice, or loued for vertue, and as thou reuerencest the one before the other, so in vprightnesse of lyfe shewe it. Thou hast good friendes, which by thy lewde 10 delights, thou mayst make great enimies, and heauy foes, which by thy well doing thou mayst cause to be earnest abettors of thee, in matters that nowe they canuasse agaynst thee.

And so I leaue thee, meaning herafter to beare the reign of thy brydell in myne hands: if I see thee head stronge: And so he 15 departed.

I gaue him great thanks, and glad I was we wer parted; for his putting loue into my minde, was like the throwing of Buglosse into wine, which increaseth in him that drinketh it a desire of lust, though it mittigate the force of drunkennesse.

20 I now fetching a windlesse, that I myght better haue a shoote, was preuented with ready game, which saued me some labour, but gained me no quiet. And I would gentlemen yt you could feel the like impressions in your myndes at the rehersall of my mishappe, as I did passions at the entring into it. If euer you loued, you 25 haue found the like, if euer you shall loue, you shall taste no lesse. But he so eger of an end, as one leaping ouer a stile before hee come to it, desired few parentheses or digressions or gloses, but the text, wher he him-self, was coting in the margant. Then said *JFidus*, thus it fell out.

30 It was my chaunce (I know not whether chaunce or destinie) that being inuited to a banket where many Ladyes were and too many by one, as the end tryed, though then to many by al sauimg yt one, as I thought, I cast mine eies so earnestly vpon hir, yt my hart vovd hir the mistris of my loue, and so fully was I resolved to 35 prosecut my determination, as I was earnest to begin it. Now

1 an] on *Brest* .2-3 conceited *rest* 3 contemplatiue *E rest* 11
 doing well *E rest* arbittors *AB: arbiters E rest* 12 they now *E rest*
 13 rayn *AB: raine EF: reine H rest* 17 into] in *E rest* 20 wine glasse
E rest 23 my *otn. E rest* 25 euer you shall] neuer you *E rest* no]
 the 1617 *rest* 26 he i.e. Philautus (*Arb.*) 27 glosses *H rest* 28 coat-
 ing *AF: quoting H rest* 29 felll *M*

Gentlemen, I commit my case to yout considerations, being wiser then I was then, and somewhat as I gesse elder: I was but in court a nouice, hauing no friende, but him before rehearsed, whome in Such a matter I was lyklier to finde a brydell, then a spurre. I neuer before that tyme could imagin what loue should meane, but vsed 5 the tearm as a flout to others, which I found now as a feuer in my selfe, neither knowing from whence the occasion should arise, nor where I might seeke the remedy. This distresse I thought youth would haue worne out, or reason, or time, or absence, or if not euery one of them, yet all. But as fire getting hould in the 10 bottome of a tree, neuer leaueth till it come to the toppe, or as stronge poyson *Antidotum* being but chafed in the hand, pearceth at the last the hart, so loue which I kept but low, thinking at my will to leaue, entred at the last so farre that it held me conquered. And then disputing with my selfe, I played this on the bit. 15

Fidus, it standeth thee vppon eyther to winne thy loue, or to weane thy affections, which choyce is so hard, that thou canst not tel whether the victory wil be the greater in subduing thy selfe, or conquering hir.

To loue and to lyue well is wished of many, but incident to fewe. 20 To liue and to loue well is incident to fewe, but indifferent to all. To loue with-out reason is an argument of lust, to lyue with-out loue, a token of folly. The measure of loue is to haue no meane, the end to be euerlasting.

Jhesius had no neede of *Ariadnes* threed to finde the way into 25 the *Laborinth*, but to come out, nor thou of any help how to fal into these brakes, but to fall from them. If thou be witched with eyes, weare the eie of a wesill in a ring, which is an enchauntment against such charmes, and reason with thy self whether ther be more pleasure to be accounted amorous, or wise. Thou art in the view 30 of the whole court, wher the ielous wil suspecteth vppon euery light occasion, where of the wise thou shalt be accounted fond, & of the foolish amorous: the Ladies themselues, how-soeuer they looke, wil thus imagine, that if thou take thought for loue, thou art but a foole, if take it lightly, no true seruauant. Besides this thou art to be 35 bounde as it were an Apprentice seruing seauen yeares for that,

1 I om. E rest	cause E rest	7 know M	9 or ¹] by GE rest	15
this] thus E rest	20 of many	A-G: of myne M:	to many E rest	21 To
loue and to liue well E rest	25 Theseus E rest	27 bracks M	witched]	
bewitched GE rest	28 eie] eyes GE rest	31 wil suspecteth M-G]		
will suspect E rest	32 of ² om. BGE			

equall, it is no conquest: if thy superiour, thou shalt be enuyed:
if thine inferiour, laughed at. If one that is beautifull, hir colour
will chaunge before thou get thy desire: if one that is wise, she will
5 ouer-reache thee so farre, that thou shalt neuer touch hir: if vertuous,
she will eschue such fonde affection, if one deformed, she is not
worthy of any affection: if she be rich, she needeth thee not: if
poore, thou needest not hir: if olde, why shouldst thou loue hir,
if young, why should she loue thee.

10 Thus Gentlemen I fed my selfe with mine owne deuices, thinking
by peecemeale to cut off that which I could not diminish: for the
more I striued with reason to conquere mine appetite, the more
against reason, I was subdued of mine affections.

At the last calling to my remembrance, an olde rule of loue, which
15 a courtier then tolde me, of whom when I demaunded what was the
first thing to winne my Lady, he aunswered, Opportunitie, asking
what was the second, he sayd Opportunitie: desirous to know what
might be the thirde, he replyed Opportunitie. Which aunsweres
I marking, as one that thought to take mine ayme of so cunning
20 an Archer, coniectured that to the beginning, cotinuing and ending
of loue, nothing could be more conuenient then Opportunitie, to
the getting of the which I applyed my whole studie, & wore my wit³
to the hard stumpes, assuring my selfe, that as there is a time, when
the Hare will lycke the Houndes eare, and the fierce Tigresse play
25 with the gentle Lambe: so ther was a certein season, when women
were to be won, in the which moment they haue neither will to deny,
nor wit to mistrust

Such a time I haue read a young Gentleman found to obtaine
the loue of the Duchesse of *Millayne*: such a time I haue heard
30 that a poore yeoman chose to get the fairest Lady in *Mantua*.

Unto the which time, I trusted so much, that I solde the skinne
before the Beaste was taken, reconing with-out mine hoast, and
setting downe that in my bookes as ready money, which afterwards
I found to be a desperate debt.

35 IT chaunced that this my Lady (whome although I might name
X for the loue I bore hir, yet I will not for the reuerence I owe hir,
but in this storye call hir *Iffida*) for to recreate hir minde, as also to

solace hir body, went into the countrey, where she determined to make hir abode for the space of three moneths, hauing gotten leaue of those that might best giue it. And in this iourney I founde good Fortune so fauourable, yt hir abiding was within two miles of my Fathers mantion house, my parents being of great familiaritie with 5 the Gentleman, where my *Iffida* lay. Who now so fortunate as *Fidus*? who so fralicke? She being in y^e countrey, it was no being for me in y^e court? wher euery pastime was a plague, to the minde yt lyued in melancholy. For as the Turtle hauing lost hir mate, wandreth alone, ioying in nothing, but in solitarjnesse, so poore 10 *Fidus* in the absence of *Iffida*, walked in his chamber as one not desolate for lacke of company, but desperate. To make short of y^e circumstaunces, which holde you too long from that you would heare, & I faine vtter, I came home to my father, wher at mine entraunce, supper being set on the table, I espyed *Iffida*, *Iffida* Gentlemen, 15 whom I found before I sought, and lost before I wonne. Yet least the alteration of my face, might argue some suspition of my follyes, I, as courtly as I could, though god knowes but coursly, at that time behaued my selfe, as though nothing payned me, when in truth nothing pleased me. In the middle of supper, *Iffida* as well for the 20 acquaintance we had in court, as also the courtesie she vsed in generall to all, taking a glasse in hir hand filled with wine, dranke to me in this wise. Gentleman, I am not learned, yet haue I heard, that the Uine beareth three grapes, the first altereth, the second troubleth, the third dulleth. Of what Grape. this Wine is made 25 I cannot tell, and therefore I must craue pardon, if either this draught chaunge you, vnlesse it be to the better, or grieue you, except it be for greater gaine, or dull you, vnlesse it be your desire, which long preamble I vse to no other purpose, then to warne you from wine heere-after, being so well counselled before. And with 30 that she drinking, deliuered me the glasse. I now taking heart at grasse, to see hir so gamesome, as merely as I could, pledged hir in this manner.

IT is pitie Lady you want a pulpit, hauing preached so well ouer the pot, wherin you both shewe the learning, which you pro- 35 fesse you haue not, and a kinde of loue, which would you had: the

4 y ^l y ^e E	7 frolicke E rest	being ²) abiding E rest	8 y ^e om,
E rest	14 Fathers G	21 court] crout B	28 for om. E rest
32 merrily G rest	36 I before would E rest		

one appeareth by your long sermon, the other by the desire you haue to keepe me sober, but I wil refer mine answere till after supper, and in the meane season, be so temperate, as you shall not thinke my wit to smell of the wine, although in my opinion, such
 5 grapes set rather an edge vpon wit, then abate the point. If I may speak in your cast, quoth *Iffida* (the glasse being at my nose) I thinke, wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grinde all the Steele out, & scarce leaue a back wher it found an edge.

10 With many like speeches we continued our supper, which I will not repeat, least you should thinke vs *Epicures* to sit so long at our meate: but all being ended, we arose, where as the manner is, thankes and cursie made to each other, we went to the fire, wher I boldened now, with out blushing tooke hir by the hand, & thus
 15 began to kindle the flame which I shoulde rather haue quenched, seeking to blow a cole, when I should haue blowne out the candle.

G Entlewoman either thou thoughts my wits verye short, yt a sippe of wine could alter me, or els yours very sharpe, to cut me off so roundly, when as I (without offence be it spoken) haue heard,
 20 that as deepe drinketh the Goose as the Gander.

Gentleman (quoth she) in arguing of wittes, you mistake mine, and call your owne into question. For what I sayd proceeded rather of a desire to haue you in health, then of malyce to wish you harme. For you well know, that wine to a young blood, is in
 25 the spring time, Flaxe to fire, & at all times either vnwholsome, or superfluous, and so daungerous, that more perish by a surfet then the sword.

I haue heard wise Clearkes say, that *Galen* being asked what dyet he vsed that he lyued so long, aunswered : I haue dronke no wine,
 30 I haue touched no woman, I haue kept my selfe warme.

Now sir, if you will lycence me to proceede, this I thought, yt if one of your yeares should take a dram of *Magis*, wherby consequently you shold fal to an ounce of loue, & then vpon so great heat take a little colde, it were inough to cast you away, or turne you
 35 out of the way. And although I be no Phisition, yet haue I bene vsed to attend sicke persons, where I founde nothing to hurt them

3 be| to bee *E rest*
 before made *E rest*
E rest

4 the om. *E rest*
 14 without *M*
E-1623

13 curtesie *E rest*
 17 you thought *E rest*
 33 to| into *BE rest*

being
 22 in

so much as Wine, which alwayes drew with it, as the Adamant doth the yron, a desire of women : how hurtfull both haue bene, though you be too young to haue tryed it, yet you are olde enough to beleue it. Wine should be taken as the Dogs of *Egypt* drinke water, by snatches, and so quench their thirst, and not hynder theyr 5 running, or as the Daughters of *Lysander* vsed it, who with a droppe of wine tooke a spoonefull of water, or as the Uirgins in *Rome*, whoe dryncke but theyr eye full, contenting them-selues as much with the sight, as the taste.

Thus to excuse my selfe of vnkindenesse, you haue made me 10 almost impudent, and I you (I feare mee) impatient,-in seeming to prescribe a diette wher there is no daunger, giuing a preparatiue when the body is purged; But seeing all this talke came of drinkeing, let it ende with drinking.

I seeing my selfe thus rydden, thought eyther shee should sit fast, 15 or els I would cast hir. And thus I replied.

Lady, you thinke to wade deepe where the Foorde is but shallow, and to enter into the secretes of my minde, when it lyeth open already, wher-in you vse no lesse art to bring me in doubt of your good wil, then craft to put me out of doubt, hauing bay ted your 20 hooke both with poyson and pleasure, in that, vsing the meanes of phisicke (where-of you so talke) myngling sweete sirroppes with bytter dragges. You stand in feare that wine should inflame my lyuer and conuert me to a loue : truely I am framed of that mettall, that I canne mortifye anye affections, whether it bee in dryncke or 25 desire, so that I haue no neede of your playsters, though I must needes giue thanks for your paynes.

And nowe *Philautus*, for I see *Euphues* begynne to nodde, thou shalt vnderstand, that in the myddest of my repleye, my Father with the reste of the companye, interrupted mee, sayinge they woulde all 30 fall to some pastyme, whiche bycause it groweth late *Philautus*, wee wyll deferre tyll the morning, for age must keepe a straight dyot or els a sickly life.

Philautus tyckled in euerye vaine with delyght, was loath to leaue so, although not wylling the good olde manne should breake his 35 accustomed houre, vnto whome sleepe was the chiefest sustenance,

2aom. B rest 3 are] be E rest 9 with before the ABEF 12
in before gining A rest 18 my] the E rest 21 that, vsing] yt vsing EF\
the vsing H rest 22 mingled E rest 23 dregs A-G: dregges E rest
30 the²] yt EF: that Hrest 30-1 fal all B: all om, E rest 33 dyette
G: diet E rest

And so waking *Euphues*, who hadde taken a nappe, they all went to their lodging, where I thinke *Philautus* was musing vppon the euent of *Fidus* his loue: But there I will leaue them in their beddes, till the next morning.

5 G Entle-menne and Gentle-woemenne, in the discourse of this loue,
it maye seeme I haue taken a newe course: but such was the
tyme then, that it was straunge to loue, as it is nowe common, and
then lesse vsed in the Courte, then it is now in the countrey: But
hauing respecte to the tyme past, I trust you will not condempne
10 my present tyme, who am enforced to singe after their plaine-songe,
that was then vsed, and will followe heare-after the Crotchets that
are in these dayes cunninglye handled.

For the mindes of Louers alter with the madde moodes of the
Musitions: and so much are they within fewe yeares chaunged, that
15 we accompt their bide wooing and singing to haue so little cunning,
that we esteeme it barbarous, and were they liuing to heare our newe
quoyings, they woulde iudge it to haue so much curiositie, that they *
would tearme it foolish.

In the time of *Romulus* all heades were rounded of his fashion,
20 in the time of *Ccesar* curled of his manner. When *Cyrus* lyued,
euerye one praysed the hooked nose, and when hee dyed, they
allowed the straight nose.

And so it fareth with loue, in tymes past they vsed to wooe in
playne tearmes, now in piked sentences, and hee speedeth best, that
25 speaketh wisest: euery one following the newest waye, which is not
euer the neerest way: some going ouer the stile when the gate is
open, and other keeping the right beaten path, when hee maye
crosse ouer better by the feldes. Euery one followeth his owne
fancie, which maketh diuers leape shorte for want of good rysinge,
30 and many shoote ouer for lacke of true ay me.

And to that passe it is come, that they make an arte of that,
which was woont to be thought naturall: And thus it standeth,
that it is not yet determyned whether in loue *Vlysses* more preuailed
with his wit, or *Paris* with his personage, or *Achilles* with his
35 prowesse.

For euerye of them haue *Venus* by the hand, and they are all
assured and certaine to winne hir heart.

7 as before strange ABE rest 17 quoyings so all 24 picked A rest
27 and other M1630-36: an other AB: another G rest 36 hath E rest

But I hadde almost forgotten the olde manne, who vseth not to sleepe compasse, whom I see with *Euphues* and *Philautus* now alreadye in the garden, readye to proceede with his tale: which if it seeme tedious, wee will breake of againe when they go to dynner.

5

Eldus calling these Gentle-men vppe, brought them into his garden, where vnder a sweete Arbour of Eglentine, the byrdes recording theyr sweete notes, hee also strayned his olde pype, and thus beganne.

G Entle-menne, yester-nyght I left of abruptlye, and therefore 10
I must nowe begynne in the like manner.

My Father placed vs all in good order, requesting eyther by questions to whette our wittes, or by stories to trye our memoryes, and *Iffyda* that might best there bee bolde, beeing the best in the company e, and at all assay es too good for me, began againe to 15
preach in this manner.

Thou art a courtier *Fidus*, and therefore best able to resolue any question: for I knowe thy witte good to vnderstand, and ready to aunswere: to thee therfore I addresse my talke.

THere was som-time in *Sienna a Magnifico*, whom God blessed 20
with three Daughters, but by three wiues, and of three sundrye qualities: the eldest was verye fayre, but a very foole: the second meruailous wittie, but yet meruailous wanton: the third as vertuous as any liuing, but more deformed then any that euer lyued.

The noble Gentle-man their father disputed for the bestowing of 25
them with him-selfe thus.

I thank the Gods, that haue giuen me three Daughters, who in theyr bosomes carry theyr dowries, in-somuch as I shall not neede to disburse one myte for all theyr marryages. Maydens be they neuer so foolyshe, yet beeynge fayre, they are commonly fortunate: for 30
that men in these dayes, haue more respect to the out ward show then the inward substance, where-in they imitate good Lapidaryes, who chuse the stones that delyght the eye, measuring the value not by the hidden vertue, but by the outwarde glistering: or

7 the] be *M* 11 nowe *om. BE rest* the like] like *G: this E rest*
23 yet *om. E rest* 26 with him-selfe *om, E rest* 27 thank . . . that] thinck
the Gods *E rest*

wise Painters, who laye' their best coulours, vpon their worst counterfeite.

And in this me thinketh Nature hath dealt indifferently, that a foole whom euery one abhorreth, shoulde haue beautie, which euery
 5 one desireth: that the excellencie of the one might excuse the vanitie of the other : for as we in nothing more differ from the Gods, then when we are fooles, so in nothing doe we come neere them so much, as when we are amiable. This caused *Helen* to be snatched vp for a Starre, and *Ariadne* to be placed in the Heauens,
 10 not that they were wise, but faire, fitter to adde a Maiestie to the Skie, then beare a Maiestie in Earth. *Iuno* for all hir ielousie, beholding *Io*, wished to be no Goddesse, so she might be so gallant. Loue commeth in at the eye, not at the eare, by seeing Natures workes, not by hearing womens words. And such effects and
 15 pleasure doth sight bring vnto vs, that diuers haue lyued by looking on faire and beautifull pictures, desiring no meate, nor harkning to any Musick. What made the Gods so often to trewant from Heauen, and mych heere on earth, but beautie? What made men to imagine, that the Firmament was God but the beautie? which
 20 is sayd to bewitch the wise, and enchaunt them that made it. *Pigmalion* for beautie, loued an Image of Iuory, *Appelles* the counterfeit of *Campaspe*, and none we haue heard off so sencelesse, that the name of beautie, cannot either breake or bende. It is this onely that Princes desire in their Houses, Gardeins, Orchards,
 25 and Beddes, following *Alexander*, who more esteemed the face of *Venus*, not yet finished, then the Table of the nyne Muses perfected. And I am of that minde that there can *be* nothing giuen vnto mortall men by the immortall Gods, eyther more noble or more necessary then beautie. For as when the counterfeit of *Ganimedes*,
 30 was shoven at a market, euery one would faine buye it, bicause *Zeuxts* had there-in shewed his greatest cunning : so when a beautifull woman appeareth in a multitude, euery man is drawne to sue to hir, for that the Gods (the onely Painters of beautie) haue in hir expressed, the art of their Deitie. But I wil heere rest my selfe,
 35 knowing that if I should runne so farre as Beautie would carry me, I shoulde sooner want breath to tell hir praises, then matter

10 to²] in *E* rest
 1617, 1630-36
 21 an] the *E* rest
 MA : Zeuxes *E* rest

12 beeheld *E* rest
 18 mich *GE*: mich *F* rest
 25 and] or *E* rest

14 effects *MAB1623*: affects *GE*-
 19 the² *om. GE* rest
 26 perfcted *M* 31 Zuexis

to proue them, thus I am perswaded, yt toy faire daughter shal be wel maryed, for there is none, that will or can demaund a greater ioynter then Beautie.

My second childe is wittie, but yet wanton, which in my minde, rather addeth a delyght to the man, then a disgrace to the mayde, 5 and so lynked are those two qualyties together, that to be wanton without wit, is Apishnes : & to be thought wittie without wantonnes, precisenesse. When *Lais* being very pleasaunt, had told a merry iest: It is pitie sayde *Aristippus*, that *Lais* hauing so good a wit, should be a wanton. Yea quoth *Lais*, but it were more pitie, that 10 *Lais* shoulde be a wanton and haue no good wit. *Osytis* King of the *Aegyptians*, being much delyghted with pleasaunt conceipts, would often affirme, that he had rather haue a virgin, that could giue a quicke aunswere that might cut him, then a milde speach that might claw him. When it was objected to a gentlewoman, yt she 15 was neither faire nor fortunate, & yet quoth she, wise & wel fauoured, thinking it the chieftest gift yt Nature could bestow, to haue a Nut-browne hue, and an excellent head. It is wit yt allureth, when euery word shal haue his weight, whe nothing shal proceed, but it shal either sauour of a sharpe conceipt, or a secret conclusion. And this 20 is the greatest thing, to conceiue readely and aunswere aptly, to vnderstand whatsoever is spoken, & to reply as though they vnderstoode nothing, A Gentleman yt once loued a Lady most entirely, walking with hir in a parke, with a deepe sigh began to say, O yt women could be constant, she replied, O yt they could not, Pulling 25 hir hat ouer hir head, why quoth the gentleman doth the Sunne offend your eyes, yea, answered she the sonne of your mother, which quicke & ready replyes, being well marked of him, he was enforced to sue for y^t which he was determind to shake off. A noble man in *Sienna*, disposed to iest wt a gentlewoman of meane 30 birth, yet excellet qualities, between game & earnest gan thus to salute hir, I know not how I shold corned your beautie, bicause it is somewhat to brown, nor your stature being somewhat to low, & of your wit I ca not iudge, no quoth she, I beleue you, for none ca iudge of wit, but they that haue it, why then quoth he, doest 35 thou thinke me a foole, thought is free my Lord quoth she, I will not take you at your word. He perceiuing al outward faults to be recdpenced with inward fauour, chose this virgin for his wife.

And in my simple opinion, he did a thing both worthy his stocke and hir vertue. It is wit that flourisheth, when beautie fadeth: that waxeth young when age approacheth, and resembleth the Iuie leafe, who although it be dead, continueth greene. And bicause of all
 5 creatures, the womans wit is most excellent, therefore haue the Poets fained the Muses to be women, the Nymphes, the Goddesses: en- samples of whose rare wisdomes, and sharpe capacities would nothing but make me commit Idolatry with my daughter.

1 I neuer heard but of three things which argued a fine wit, Inuen-
 10 tion, Conceiuing, Aunswering. Which haue all bene found so common in women, that were it not I should flatter the, I should think the singular.

Then this sufficeth me, that my seconde daughter shall not lead Apes in Hell, though she haue not a penny for the Priest, bicause
 15 she is wittie, which bindeth weake things, and looseth strong things, and worketh all things, in those that haue either wit themselues, or loue wit in others.

My youngest though no pearle to hang at ones eare, yet so precious she is to a well disposed minde, that grace seemeth almost
 20 to disdaine Nature. She is deformed in body, slowe of speache, crabbed in countenance, and almost in all parts crooked: but in behaiour so honest, in prayer so deuout, so precise in al hir dealings, that I neuer heard hir speake anye thing that either concerned not good instruction, or godlye mirth.

25 Who neuer delyghteth in costly apparell, but euer desireth homely attire, accompting no brauery greater then vertue: who beholding hir vglye shape in a glasse, smilyng sayd: This face were faire, if it were tourned, noting that the inward motions would make the out- ward fauour but counterfeit. For as y^e precious stone *Sandastra*,
 30 hath nothing in outward appearaunce but that which seemeth blacke, but being broken poureth forth beames lyke the Sunne: so vertue sheweth but bare to the outward eye, but being pearced with inward desire, shineth lyke Christall. And this dare I auouch y^t as the *Troglodita* which digged in the filthy ground for rootes, and
 35 found the inestimable stone *Topason*, which inriched them euer after: so he that seeketh after my youngest daughter, which is deformed, shall finde the great treasure of pietie, to comfort him during his lyfe. Beautifull women are but lyke the *Ermine*, whose.

skinne is desired, whose carcasse is dispised, the vertuous contrariwise, are then most lyked, when theyr skinne is leaste loued.

Then ought I to take least care for hir, whom euerye one that is honest will care for: so that I will quiet my self with this perswasion, that euery one shar haue a wooer shortly. Beautie cannot liue 5 with-out a husband, wit will not, vertue shall not.

NOW Gentleman, I haue propounded my reasons, for euery one I must now aske you the question. If it were your chaunce to trauaile to *Sienna*, and to see as much there as I haue tolde you here, whether would you chuse for your wife the faire 10 foole, the witty wanton, or the crooked Saint.

When shee had finished, I stooode in a maze, seeing three hookes layed in one bayte, vncertaine to aunswere what myght please hir, yet compelled to saye some-what, least I should discredit my selfe: But seeing all were whist to heare my iudgement, I replied thus. 15

LAdye *Iffyda*, and Gentle-woemenne all, I meane not to trauayle to
' *Sienna* to wooe Beautie, least in comming home the ayre chaunge it, and then my labour bee lost: neyther to seeke so farre for witte, least shee accompt me a foole, when I myght speede as well neerer hande: nor to sue to Uertue, least in *Italy* I be infected 20 with vice: and so looking to gette *Iupiter* by the hand, I catch *Pluto* by the heele.

But if you will imagine that great *Magnifico* to haue sent his three Daughters into England, I would thus debate with the before I would bargain with the. 25

I loue Beautie wel, but I could not flnde in my hart to marry a foole: for if she be impudent I shal not rule hir: and if she be obstinate, she will rule me, and my selfe none of the wisest, me thinketh it were no good match, for two fooles in one bed are too many. 30

Witte of all thinges setteth my fancies on edge, but I should hardly chuse a wanton: for be she neuer so wise, if alwayes she want one when she hath me, I had as leife she should want me too, for of all my apparell I woulde haue my cappe fit close.

Uertue I cannot mislike, which hether-too I haue honoured, but 35 such a crooked Apostle I neuer brooked: for vertue may well fatte my minde, but it will neuer feede mine eie, & in mariage, as market

9 to³] so E 20 to²] for E rest 31 fancy E rest 33 should] would
E-1623 of om. E rest

folkes tel me, the husband should haue two eies, & the wife but one: but in such a match it is as good to haue no eye, as no appetite.

But to aunswere of three inconueniences, which I would chuse (although each threaten a mischiefe) I must needes take the wise
5 wanton : who if by hir wantonnesse she will neuer want wher she likes, yet by hir wit she will euer conceale whom she loues, & to weare a home and not knowe it, will do me no more harme then to eate a flye, and not see it.

Iffyda I know not whether stong with mine answer, or not content
10 with my opini6, replied in this maner.

Then *Fidus* when you match, God send you such a one, as you like best: but be sure alwaies, that your head be not higher then your hat. And thus faining an excuse departed to hir lodging, which caused al the company to breake off their determined pastimes,
15 leauing me perplexed with a hundred contrary imaginations.

For this *Philautus* thought I, that eyther I did not hit the question which she would, or that I hit it too full against hir will: for to saye the irueth, wittie she was and some-what merrie, but God knoweth so farre from wantonnesse, as my selfe was from wisdom, and I as
20 farre from thinking ill of hir, as I found hir from taking me well.

Thus all night tossing in my bedde, I determined the next daye, if anye opportunitie were offered, to offer also my importunate serui- And found the time fitte, though hir minde so froward, that to thinke of it my heart throbbed, and to vtter it, wil bleede freshly.

25 The next daye I comming to the gallery where she was solitarily walking, wt hir frowning cloth, as sick lately of the solens, vnderstanding my father to bee gone on hunting, and al other the Gentlewomen either walked abroad to take the aire, or not yet redy to come out of their chambers, I aduentured in one ship to put all
30 my wealth, and at this time to open my long conceled loue, determining either to be a Knight as we saye, or a knitter of cappes. And in this manner I vttered my first speach.

L Ady, to make a long preamble to a short sute, wold seeme superfluous, and to beginne abruptly in a matter of great waight,
35 might be thought absurde : so as I am brought into a doubt whether I should offend you with too many wordes, or hinder my selfe with too fewe. She not staying for a longer treatise brake me of thus roundly.

Gentle-man a short sute is soone made, but great matters not easily graunted, if your request be reasonable a word wil serue, if not, a thousand wil not suffice. Therfore if ther be any thing that I may do you pleasure in, see it be honest, and vse not tedious discourses Or colours of retorick, which though they be thought courtly, yet are .5 they not esteemed neces'sary: for the purest Emeraud shineth britest when it hath no oyle, and trueth delighteth best, when it is apparayled worst.

Then I thus replied.

EAYre Lady as I know you wise, so haue I found you curteous, 10 which two qualities meetlg in one of so rare beautie, must forshew some great meruaile, and workes such effectes in those, that eyther haue heard of your prayse, or seene your person, yt they are enforced to offer them-selues vnto your seruice, among the number of which your vassalles, I though least worthy, yet most 15 willing, am now come to proffer both my life to do you good, and my lyuinges to be at your commaund, which franck offer proceeding of a faythfull mynde, can neyther be refused of you, nor misliked. And bicause I would cut of speaches which might seeme to sauer either of flattery, or deceipte, I conclude thus, that as you are the 20 first, vnto whome I haue vowed my loue, so you shall be the last, requiring nothing but a friendly acceptaunce of my seruice, and good-will for the rewarde of it.

Iffyda whose right eare beganne to gloe, and both whose cheekes waxed read, eyther with choler, or bashfulnesse, tooke me vp thus 25 for stumbling.

G Entle-man you make me blush as much for anger as shame, that seeking to prayse me, & proffer your selfe, you both bring my good name into question, and your ill meaning into disdaine: so that thinking to present me with your hart, you haue 30 thrust into my hands the Serpent *Amphisbena*, which hauing at ech ende a sting, hurteth both wayes. You tearme me fayre, and ther-in you flatter, wise and there-in you meane wittie, curteous which in Other playne words, if you durst haue vttered it, you would haue named wanton. 35

Haue you thought me *Fidus*, so light, that none but I could fit

2 reasoble M
Emerald E rest
such effect E rest

4 honost M
7 best om. BE rest
25 redde B rest

5 cuolors M
12 workes such effect G: work
29 into¹] in E rest

6 Emerauld BG :

your loosenesse ? or am I the wittie wanton which you harped vpon
 yester-night, that would alwayes giue you the styng in the head ?
 you are much deceyued in mee *Fidus*, and I as much in you: for
 you shall neuer finde me for your appetite, and I had thought neuer
 5 to haue tasted you so vnpleasant to mine. If I be amiable, I will
 doe those things that are fit for so good a face: if deformed, those
 things which shall make me faire. Arid howsoeuer I lyue, I pardon
 your presumption, knowing it to be no lesse common in Court then
 foolish, to tell a faire tale, to a foule Lady, wherein they sharpen
 10 I confesse their wittes, but shewe as I thinke small wisdom, and
 you among the rest, bicause you would be accompted courtly, haue
 assayed to feele the veyne you cannot see, wherein you follow not
 the best Phisitions, yet the most, who feeling the pulses, doe alwayes
 say, it betokeneth an Ague, and you seeing my pulses beat pleasauntly,
 15 iudge me apte to fall into a fooles Feuer: which leaste it happen
 to shake mee heere-after, I am minded to shake you off now, vsing
 but one request, wher I shold seeke oft to reuenge, that is, that you
 neuer attempt by word or writing to sollicite your sute, which is no
 more pleasaunt to me, then the wringing of a streight shoe.
 20 When she had vttered these bitter words, she was going into hir
 chamber: but I that now had no staye of my selfe, began to staye
 hir, and thus agayne to replye.

I Perceiue *Iffida* that where the streame runneth smoothest, the
 water is deepest, and where the least smoake is, there to be the
 25 greatest fire: and wher the mildest countenance is, there to be
 the melancholiest conceits. I sweare to thee by the Gods, and there
 she interrupted me againe, in this manner.

Eldus the more you sweare, the lesse I beleue you, for that it is
 a practise in Loue, to haue as little care of their owne oathes,
 30 as they haue of others honors, imitating *Jupiter*, who neuer kept
 oath he swore to *Juno*, thinking it lawfull in loue to haue as small
 regard of Religion, as he had of chastitie. And bicause I wil not
 feede you with delays, nor that you should comfort your selfe with
 tryall, take this for a flatte aunswere, that as yet I meane not to loue
 35 any, and if I doe, it is not you, & so I leaue you. But once againe

2 yesterdaie *F* rest head] hand *E* rest 7 which shall] yt should *E* rest
 12 assayed] assailed *E* - *H* ; assailed 1617-36 14 pleasauntly so all. M-1623
 place the comma at beat 33 chastitie] charitie *E*

I stayed hir steppes being now **thoroughly heated as well with loue as with cholar**, and thus I thundered.

IF I had vsed the polycie that Hunters doe, in catching of *Hiena*, it might be also, I had now won you: but coming of the right side, I am entangled my selfe, & had it ben on y^e left side, I shold 5 haue inueigled thee. Is this the guerdon for good wil, is this y^e courtesie of Ladies, the lyfe of Courtiers, the foode of louers? Ah *Iffida*, little dost thou know the force of affection, & therefore thou rewardest it lightly, neither shewing curtesie lyke a Louer, nor giuing thanks lyke a Ladye. If I should compare my bloud with thy 10 birth, I am as noble: if my wealth with thine, as rich: if confer qualities, not much inferiour: but in good wil as farre about thee, as thou art beyond me in pride.

Doest thou disdaine me bicause thou art beautiful? why coulours fade, when courtesie flourisheth. Doest thou reiect me for that thou 15 art wise? why wit hauing tolde all his cardes, lacketh many an ace of wisdom, But this is incident to women to loue those that least care for them, and to hate those that most desire them, making a stake of that, which they should vse for a stomacher.

And seeing it is so, better lost they are with a lyttle grudge, then 20 found with much grieve, better solde for sorrow, then bought for repentaunce, and better to make no accompt of loue, then an occupation: Wher all ones seruice be it neuer so great is neuer thought inough, when were it neuer so lyttle, it is too much. When I had thus raged, she thus replied. 25

Idus you goe the wrong way to the Woode, in making a gappe, when the gate is open, or in seeking to enter by force, when your next way lyeth by fauor. Where-in you follow the humour of *Aiax*, who loosing *Achilles* shielde by reason, thought to winne it againe by rage: but it fell out with him as it doth commonly, with 30 all those y^t are cholaricke, that he hurt no man but himself, neither haue you moued any to office, but your selfe. And in my minde, though simple be the comparison, yet seemely it is, that your anger is lyke the wrangling of children, who when they cannot get what they would haue by playe, they fall to crying, & not vnlyke the vse 35 of foule gamesters, who hauing lost the maine by true iudgement,

thinke to face it out with a false oath, and you missing of my loue, which you required in sport, determine to hit it by spite. If you haue a commission to take vp Ladyes, lette me see it: if, a priuiledge, let me know it: if a custome, I meane to breake it.

- 5 You talke of your birth, when I knowe there is no difference of blouds in a basen, and as lyttle doe I esteeme those that boast of their auncestours, and haue themselues no vertue, as I doe of those that crake of their loue, and haue no modestie. I knowe Nature hath prouided, and I thinke our lawes allow it, that one maye
10 loue when they see their time, not that they must loue when others appoint it.

Where-as you bring in a rabble of reasons, as it were to bynde mee agaynst my wift, I aunswere that in all respectes I thinke you so farre to excell mee, that I cannot finde in my heart to matche
15 with you.

For one of so great good will as you are, to encounter with one of such pride as I am, wer neither commendable nor conuenient, no more then a patch of Fustian in a Damaske coat.

- As for my beautie & wit, I had rather make them better then they
20 are, being now but meane, by vertue, then worse then they are, which woulde then be nothing, by Loue.

Now wher-as you bring in (I know not by what prooffe, for I thinke you were neuer so much of womens counsellis) that there women best lyke, where they be least beloued, then ought (you) the
25 more to pitie vs, not to oppresse vs, seeing we haue neither free will to chuse, nor fortune to enioy. Then *Fidus* since your eyes are so sharpe, that you cannot onely looke through a Milstone, but cleane through the minde, and so cunning that you can leuell at the dispositions of women whom you neuer knew, me thinketh you shold
30 vse the meane, if you desire to haue the ende, which is to hate those whom you would faine haue to loue you, for this haue you set for a rule (yet out of square) that women then loue most, when they be loathed most. And to the ende I might stoope to your lure, I pray begin to hate me, that I may loue you.

- 35 Touching your loosing and finding, your buying & sellyng, it much skilleth not, for I had rather you shoulde loose me so you might neuer finde me againe, then finde me that I should thinke

2 hit] get *GE* rest 6 in] is *M* 8 crake *M-G* 1623 : cracke *E* rest 21
no-hing *M* 24 the *M*:they *A* rest 33 lure] rule *E* 34 you before
begin *GE* rest

my selfe lost: and rather had I be solde of you for a penny, then bought for you with a potid. If you meane either to make an Art or an Occupation of Loue, I doubt not but you shal finde worke in the Court sufficient: but you shal not know the length of my foote, vntill by your cunning you get commendation. A Phrase 5 now there is which Belongeth to your Shoppe boorde, that is, to make loue, and when I shall heare of what fashion it is made, if I like the pattern, you shall cut me a partlet: so as you cut it not with a paire of left handed sheeres. And I doubte not though you haue marred your first loue in the making, yet by the time you haue 10 made three or foure loues, you will proue an expert work-manne: for as yet you are like the Taylours boy, who thinketh to take measure before he can handle the sheeres.

And thus I protest vnto you, because you are but a younge begynner, that I will helpe you to as much custome as I canne, so 15 as you will promyse mee to so we no false stitches, and when myne old loue is worne thread-bare, you shall take measure of a newe.

In the meane season do not discourage your self. *Appelles* was no good Paynter the first day: For in euery occupation one must first endeauour to beginne. He that will sell lawne must learne to 20 folde it, and he that will make loue, must learne first to courte it.

As she was in this vaine very pleasaunt, so I think she would haue bene verry long, had not the Gentlewoemen called hir to walk, being so faire a day: then taking hir leaue very curteously, she left me alone, yet turning againe she saide: will you not manne vs 25 *Indus*, beeing so proper a man? Yes quoth I, and without asking to, had you beene a proper woman. Then smyling shee saide: you should finde me a proper woman, had you bene a proper work-man. And so she departed.

Nowe *Philautus* and *JEuphues*, what a traunce was I left in, who 30 bewailing my loue, was answered with hate: or if not with hate, with such a kind of heate, as almost burnt the very bowels with-in me. What greter discourtesie could ther possibly rest in the minde of a Gentle-woman, then with so many nips, such bitter girdes, such disdainfuU glickes to answere him, that honoured hir? What 35 crueltie more vnfit for so comely a Lady, then to spurre him that galloped, or to let him bloud in the hart, whose veine she shold haue stanchd in the liuer? But it fared with me as with the herb

Basill, the which y^e more it is crousshed, the sooner it springeth, or the rue, which the oftner it is cutte, the better it groweth, or the poppy, which the more it is troden with the feete, the more it florisheth. For in these extremities, beaten as it were to the ground
 5 with disdain, my loue recheth to the top of the house with hope, not vnlike vnto a Tree, which though it be often felled to the hard roote, yet it buddeth againe & getteth a top.

But to make an ende both of my tale and my sorrowes, I will proceede, onely crauing a little pacience, if I fall into mine old
 10 passions : With-that *Philautus* came in with his spoake, saying: in fayth *Fidus*, mee thinketh I could neuer be weary in hearing this discourse, and I feare me the ende will be to soone, although I feele in my self the impression of thy sorows. Yea quoth *Euphues*, you shall finde my friend *Philautus* so kinde harted, that before you
 15 haue done, he will be farther in loue with hir, then you were : for as your Lady saide, *Philautus* will be bound to make loue as warden of yt occupation. Then *Fidus*, well God graunt *Philautus* better successe than I hadde, which was too badde. For my Father being returned from hunting, and the Gentle-women from walking, the
 20 table was couered, and we all set downe to dinner, none more pleasaunt then *Iffy da*, which would not conclude hir' mirth, and I not melancholie, bicause I would couer my sadnesse, least either she might thinke me to doat, or my Father suspect me to desire hir. And thus we both in table talke beganne to rest. She
 25 requesting me to be hir caruer, and I not attending well to that she craued, gaue hir salt, which when she receiued, shee gan thus to reply.

IN sooth Gentle-manne I seldome eate salte for feare of anger, and if you giue it mee in token that I want witte, then will you
 30 make me cholericke before I eate it: for woemen be they neuer so foolish, would euer be thought wise.

I stayd not long for mine aunswere, but as well quickened by hir former talke, and desirous to crye quittaunce for hir present tongue, sayd thus.

35 If to eate store of salt cause one to frette, and to haue no salte signifle lacke of wit, then do you cause me to meruaile, that eating no salte you are so captious, and louing no salt you are so wise,

70 EUPHUES AND HIS ENGLAND

when in deede so much wit is sufficient for a woman, as when she is in the raine can warne hir to come out of it.

You mistake your ayme quoth *Iffydā*, for such a showre may fall, as did once into *Danaes* lap, and then yt woman were a foole that would come out of it: but it may be your mouth is out of taste, therefore you were best season it with salt.

In deede quoth I, your aunsweres are so fresh, that with-out salt I can hardly swallow them. Many nips were returned that time betweene vs, and some so bitter, that I thought them to proceede rather of mallice, to worke despite, then of mirth to shewe dispoite. 10

My Father very desirous to heare questions asked; willed me after dinner, to vse some demaund, which after grace I did in this sorte.

L Ady *Iffydci*) it is not vnlikly but yt you can aunswer a question as wisely, as the last nyght you asked one wily lie, and I trust you will be as ready to resolue any doubt by entreatie, as I was by commaQdement.

There was a Lady in *Spaine*, who after the decease of hir Father hadde three sutors, (and yet neuer a good Archer) the one excelled in all giftes of the bodye, in-somuch that there could be nothing added to his perfection, and so armed in all poyntes, as his very 20 lookes were able to pearce the heart of any Ladie, especially of such a one, as seemed hir selfe to haue no lesse beautie, than he had personage.

For that, as betweene the similitude of manners there is a friendship in euerie respecte absolute: so in the composition of the bodye 25 there is a certaine loue engendred by one looke, where both the bodyes resemble each other as wouen both in one lombe. The other hadde nothing to commend him but a quicke witte, which hee hadde alwayes so at his will, that nothing could be spoken, but he would wrest it to his owne purpose, which wrought such delight 30 in this Ladye, who was no lesse wittie then hee, that you-would haue thought a mariage to be solemnized before the match could be talked of. For there is nothing in loue more requisite, or more delectable, then pleasaunt and wise conference, neyther canne there aryse any storme in loue which by witte is not turned to a calme. 35

The thirde was a Gentle-man of great possessions, large reuenues,

9 the EF: then H 1617

note) 26 ones GE rest
om. F 31 in this] to this B :

17 disease M

lookes E rest
to his E rest

22 he] she all eds. {see

27 loome A rest 30 it

full of money, but neither the wisest that euer enioyed so much,
 nor y^e properst that euer desired so much, he had no plea in his
 sute, but gyllt, which rubbed well in a hoat hand is such a grease
 as will supple a very hard heart. And who is so ignorant that
 5 knoweth not, gold be a key for euery locke, chieflye with his Ladye,
 who hir selfe was well stored, and as yet infected with a desyre of
 more, that shee could not but lende him a good countenaunce in
 this match.

Now Lady *Iffida*, you are to determine this *Spanish* bargain,
 10 or if you please, we wil make it an *English* controuersie : supposing
 you to be the Lady, and three such Gentlemen to come vnto you
 a woing, In faith who should be the speeder?

GEntleman (quoth *Iffida*) you may aunswere your owne question
 ^^ by your owne argument if you would, for if you coclude the
 15 Lady to be beautiful, wittie and wealthy, then no doubt she will take
 such a one, as should haue comelynesse of body, sharpenesse of
 wit, and store of riches: Otherwise, I would condempne that wit in
 hir, which you seeme so much to commend, hir selfe excelling in
 three qualyties, shee should take one, which was endued but with
 20 one: in perfect loue the eye must be pleased, the eare delighted,
 the heart comforted : beautie causeth the one, wit the other, wealth
 the third.

To loue onely for comelynesse, were lust: to lyke for wit onely,
 madnesse : to desire chiefly for goods, couetousnesse: and yet can
 25 there be no loue with-out beautie, but we loath it: nor with-out
 wit, but wee scorne it: nor with-out riches, but we repent it. Euery
 floure hath his blossome, his sauour, his sappe : and euery desire
 should haue to feede the eye, to please the wit, to maintaine the
 roote.

30 *Ganimedes* maye cast an amiable countenaunce, but that feedeth
 not: *Vlysses* tell a wittie tale, but that fatteth not: *Croesus* bring
 bagges of gold, & that doth both: yet with-out the ayde of beautie
 he cannot bestow it, and with-out wit he knowes not how to vse it.
 So that I am of this minde, there is no Lady but in hir choyce wil
 35 be so resolute, that either she wil lyue a virgin till she haue such
 a one, as shall haue all these three properties, or els dye for anger,
 if she match with one that wanteth any one of them.

2 properest ABGFrest: propprest E 5 to before be A rest 6 as] are M
 7 him om. E rest 33 he¹] wee E rest 37 one² om. E rest

I perceiuing hir to stand so stifly, thought if I might to remoues
hir footing, and replied againe.

LADy you now thinke by pollicie to start, where you bound me
to aunswere by necessitie, not suffering me to ioynne three
'flowers in one Nosegay, but to chuse one, or els to leaue all The 5
lyke must I craue at your hands, that if of force you must consent
to any one, whether would you haue the proper man, the wise, or
the rich.

She as not without an answere, quickly required me.

A Lthough there be no force, which may compel me to take anye, 10
neither a profer, where-by I might chuse all : Yet to aunswere
you flatly, I woulde haue the wealthiest, for beautie without riches,
goeth a begging, and wit with-out wealth, cheapeneth all things in
the Faire, but buyeth nothing.

Truly Lady quoth I, either you speake not as you think, or you 15
be far ouershot, for me thinketh, that he yt hath beautie, shal haue
money of ladyes for almes, and he that is wittie wil get it by craft:
but the rich hauing inough, and neither loued for shape nor sence,
must either keepe his golde for those he knowes not, or spend it
on them, that cares not. Well, aunswered *Iffida*, so many men, so 20
many mindes, now you haue my opinion, you must not thinke to
wring me from it, for I had rather be as all women are, obstinate
in mine owne conceipt, then apt to be wrought to others
constructions.

My father liked hir choyce, whether it were to flatter hir, or for 25
feare to offend hir, or that he loued money himselfe better then either
wit or beautie. And our conclusions thus ended, she accompanied
with hir gentlewomen and other hir seruauents, went to hir Uncles,
hauing taried a day longer with my father, then she appoynted,
though not so manye with me, as shee was welcome. 30

Ah *Philautus* what torments diddest thou thinke poore *Fidus*
endured, who now felt the flame euen to take full holde of his
heart, and thinking by solitarinesse to driue away melancholy, and
by imagination to forget loue, I laboured no otherwise, then he that
to haue his Horse stande still, pricketh him with the spurre, or he 35
that hauing sore eyes rubbeth them with salt water. At the last
with continual abstinence from meat, from company, from sleepe,

6 must I] I must E rest 11 may E rest 15 or] for E 19 or] & M
20 care H rest 21 haue you E rest 33 wrought] brought E rest 27 for
before wit H rest

my body began to consume, & my head to waxe idle, insomuch that the sustenance which perforce was thrust into my mouth, was neuer digested, nor y^e talke which came from my adle braines liked : For euer in my slumber me thought *Iffida* presented hir self, now with
 5 a countenance pleasaunt and merry, streight-waies with a colour full of wrath and mischiefe.

My father no lesse sorrowfull for my disease, then ignorant of y^e cause, sent for diuers Phisitions, among the which ther came an *Italian*, who feeling my pulses, casting my water, & marking my
 10 lookes, commaunded the chamber to be voyded, & shutting the doore applied this medicine to my malady. Gentleman, there is none that can better heale your wound than he yt made it, so that you should haue sent for *Cupid*, not *Aesculapius*, for although they be both Gods, yet will they not meddle in each others office.
 15 *Appelles* wil not goe about to amgd *Lisippus* caruing, yet they both wrought *Alexdder*: nor *Hippocrates* busie himself wt *Ouids* art, & yet they both described *Venus*, Your humour is to be purged not by the Apothecaries confections, but by the following of good counsaile.

20 You are in loue *Fidus*? Which if you couer in a close chest, will burne euery place before it burst the locke. For as we know by Phisick that poyson will disperse it selfe into'euery veyne, before it part the hart: so I haue heard by those yt in loue could say somewhat, that it maimeth euerye parte, before it kill the Lyuer.
 25 If therefore you will make me priuie to all your deuises, I will procure such meanes, as you shall recouer in short space, otherwise if you seeke to conceale the partie, and encrease your passions, you shall but shorten your lyfe, and so loose your Loue, for whose sake you lyue.

30 When I heard my Phisition so pat to hit my disease, I could not dissemble with him, least he shold bewray it, neither would I, in hope of remedy.

Unto him I discoursed the faithfull loue, which I bore to *Iffida*, and described in euery perticular, as to you I haue done. Which
 35 he hearing, procured with in one daye, Lady *Iffida* to see me, telling my Father, that my disease was but a consuming Feuer, which he hoped in short time to cure.

When my Lady came, and saw me so altered in a moneth, wasted

a substance *E rest* 8 diuerse *G* 18 the¹ *om. ABE rest* 22 in
Frest 23 part] pearce *Frest* 28 but *om, E rest*

to the harde bones, more lyke a ghoast then a lyuing creature, after many words of comfort (as women want none about sicke persons) when she saw opportunitie, she asked me whether the *Italian* wer my messenger, or if he were, whether his embassage were true, which question I thus aunswered.

LAdy to dissemble with the worlde, when I am departing from it, woulde profite me nothing with man, & hinder me much with god, to make my deathbed the place of deceit, might hasten my death, and encrease my daunger.

I haue loued you long, and now at the length must leaue you, 10 whose harde heart I will not impute to discourtesie, but destinie, it contenteth me that I dyed in fayth, though I coulde not liue in fauour, neyther was I euer more desirous to begin my loue, the" I am now to ende my life. Things which cannot be altered are to be borne, not blamed: follies past are sooner remembred then 15 redressed, and time lost may well be repented, but neuer recalled. I will not recount the passions I haue suffered, I think the effects show them, and now it is more behoofull for me to fall to praying for a new life, then to remember the olde: yet this I ad (which though it merit no mercy to saue, it deserueth thanks of a friend) 20 that onely I loued thee, and liued for thee, and nowe dye for thee. And so turning on my left side, I fetched a deepe sigh.

Iffyda the water standing in hir eyes, clasping my hand in hers, with a sadde countenance answered mee thus.

M Y good *Fidus*, if the encreasing of my sorrowes, might mittigate 25 the extremitie of thy sicknes, I could be content to resolute my selfe into teares to ridde thee of trouble: but the making of a fresh wound in my body, is nothing to the healing of a festred sore in thy bowelles: for that such diseases are to be cured in the end, by the meanes of their originall. For as by Basill the Scorpion 30 is engendred, and by the meanes of the same hearb destroyed: so loue which by time & fancie is bred in an idle head, is by time and fancie banished from the heart: or as the Salamander which being a long space nourished in the fire, at the last quencheth it, so affection hauing taken holde of the fancie, and liuing as it were in 35

10 the om. E rest (f p. 11, /. 3) I before must GE rest 16 lost] past GE rest 17 effects H rest: effect M-GEF (the's/having dropped out before show) 18 behoooufull GE rest 23 hands E rest 30 meanes] names M 32 head] braine E rest 35 hauing taking M

the minde of the louer, in tract of tyme altereth and chaungeth the heate, and turneth it to chilnesse.

It is no small grieve to me *Ft'dus*, that I should bee thought to be the cause of thy languishing, and cannot be remedy of thy disease.
5 For vnto thee I will reueale more then either wisdome would allowe, or my modestie permit.

And yet so much, as may acquit me of vngratitude towards thee, and ridde thee of the suspition concieued of me.

S O it is *Fidus* and my good friende, that about a two yeares past,
10 ther was in court a Gentlema, not vnknown vnto thee, nor I think vnbeloued of thee, whose name I will not conceale, least thou shouldest eyther thinke me to forge, or him not worthy to be named. This Gentleman was called *Thirsus*, in all respectes so well qualifed as had he not beene in loue with mee, I should haue
15 bene enamoured of him.

But his hastinesse preuented my heate, who began to sue for that, which I was ready to proffer, whose sweete tale although I wished it to be true, yet at the first I could not beleue it: For that men in matters of loue haue as many wayes to deceiue, as they haue wordes
20 to vtter.

I seemed straight laced, as one neither accustomed to such suites, nor willing to entertaine such a seruant, yet so warily, as putting him from me with my little finger, I drewe him to me with my whole hand.

For I stoode in a great mamering, how I might behaue my selfe, least being too coye he might thinke mee proud, or vsing too much curtesie, he might iudge mee wanton. Thus long time I held him in a doubt, thinking there-by to haue iust tryall of his faith, or plaine knowledge of his falshood. In this manner I led my life almost
30 one yeare, vntill with often meeting and diuers conferences, I felt my selfe so wounded, that though I thought no heauen to my happe, yet I lyued as it were in hell till I had enioyed my hope.

For as the tree *Ebenus* though it no way be set in a flame, yet it burneth with sweete sauors: so my minde though it could not be
35 fired, for that I thought my selfe wise, yet was it almost consumed to ashes with pleasaunt delights and sweete cogitations: in-somuch as it fared with mee, as it doth with the trees stricken with thunder,

which hauing the barkes sounde, are brused in the bodye, for finding my outwarde partes with-out blemyshe, looking into my minde, coulde not see it with-out blowes.

I now perceiuing it high time to vse the Phisition, who was alwayes at hande, determined at the next meeting to conclud such 5 faithful and inuiolable league of loue, as neither the length of time, nor the distance of place, nor the threatning of friendes, nor the spight of fortune, nor the feare of death, should eyther alter or diminish: Which accordingly was then finished, and hath hether-to bene truely fulfilled. 10

Thirsus', as thou knowest hath euer since bene toeyonde the Seas, the remembraunce of whose constancie is the onely comfort of my-life: neyther do I reioyce in any thing more, then in the fayth of my good *Thirsus*.

Then *Fidus* I appeale in this case to thy honestie, which shall 15 determine of myne honour. Wouldest thou haue me inconstant to my olde friend, and faythfull to a newe? Knowest thou not that as the Almond tree beareth most fruite when he is olde, so loue hath greatest fayth when it groweth in age. It falleth out in loue, as it doth in Uines, for the young Uines bring the most wine but the olde 20 the best: So tender loue maketh greatest showe of blossomes, but tried loue bringeth forth sweetest iuyce.

And yet I will say thus much, not to adde courage to thy attemptes, that I haue taken as great delight in thy company, as euer I did in anyes, (my *Thirsus* onely excepted) which was the 35 cause that oftentimes, I would eyther by questions moue thee to talke, or by quarrels incase thee to choller, perceiuing in thee a wit aunswerable to my desire, which I thought throughly to whet by some discourse. But wert thou in comlines *Alexander*, and my *Thirsus*, *Thersites*, wert thou *Vlysses*, he *Mydas*, thou *Crcesus*, he 30 *Codrus*, I would not forsake him to haue thee: no not if I might ther-by prolong thy life, or saue mine owne, so fast a roote hath true loue taken in my hart, that the more it is digged at, the deeper it groweth, the oftener it is cut, the lesse it bleedeth, and the more it is loaden, the better it beareth. 35

What is there in this vile earth that more commendeth a woman then constancie? It is neyther his wit, though it be excellent that

6	~~before~~ faithful ABE rest	10	cruelly II rest	16	myne] mine owne
E rest	17 my] mine ABE rest	18	he] it E rest	24	a before delight
Erest	25 any Erest	30	Croesus Frest	31	Cordus-E
				33	atom. E rest

I esteeme, neyther his byrth though it be noble, nor his bringing
 vppe, which hath alwayes bene courtlye, but onelye his constancie
 and my fayth, w h i c h . n o t o r m e n t s , n o t y a n t n o t d
 For neuer shall it be said that *Iffyda* was false to *Thirsus*, though
 5 *Thirsus* bee faythlesse (which the Gods forfend) vnto *Iffyda*.

For as *Amulius* the cunning painter so protrayed *Minerua*, that
 which waye so-euer one cast his eye, she alwayes behelde him: so
 hath *Cupid* so exquisitely drawne the Image of *Thirsus* in my heart,
 that what way so-euer I glaunce, mee thinketh hee looketh stedfastlye
 10 vppon niee: in-somuch that when I haue seene any to gaze on my
 beautye (simple God wotte though it bee) I haue wished to haue the
 eyes of *Augustus Ccesar* to dymme their sightes with the sharp and
 scorching beames.

Such force hath time and triall wrought, that if *Thirsus* shoulde
 15 dye I woulde be buried with him, imitating the Eagle which *Sesta*
 a Uirgin brought vp, who seeing the bones of the Uirgin cast into
 the fire, threw him selfe in with them, and burnt himself with them.
 Or *Hippocrates* Twinnes, who were borne together, laughed together,
 wept together, and dyed together.
 30 For as *Alexander* woulde be engrauen of no one man, in a precious
 stone, but onely of *Pergotales*: so would I haue my picture imprinted
 in no heart, but in his, by *Thirsus*.

Consider with thy selfe *Fidus*, that a faire woman with-out con-
 stancie, is not vnylike vnto a greene tree without fruit, resembling the
 25 Counterfait that *Praxitiles* made for *Flora*, before the which if one
 stoode directly, it seemed to weepe, if on the left side to laugh,
 if on the other side to sleepe: where-by he noted the light
 behaiour of hir, which could not in one constant shadow be set
 downe.

30 And yet for y^e great good wil thou bearest me, I can not reiect
 thy seruice, but I will not admit thy loue. But if either my friends,
 or my selfe, my goods, or my good will may stande thee in steede,
 vse me, trust mee, commaund me, as farre foorth, as thou canst
 with modestie, & I may graunt with mine honour. If to talke with
 35 me, or continually to be in thy company, may in any respect satisfie
 thy desire, assure thy selfe, I wil attend on thee, as dilygently as thy
 Nourse, and bee more carefull for thee, then thy Phisition. More

3 not] no E rest	5 vnto] to E rest	6 Amulus E rest	portrayed
A rest	7 eies E rest	12 eyes] eye E rest	20 ingraued E rest
23-4 constancie M	24 vnto om. F rest	25 if] it E	27 where E rest

I can not promise, without breach of my faith, more thou canst not **aske** without the suspicion of folly.

Heere *Fidus* take this Diamond, which I haue hard olde women say, to haue bene of great force, against idle thoughts, vayne dreames, and phrenticke imaginations, which if it doe thee no good, assure 5 thy selfe it can do thee no harme, and better I thinke it against such enchaunted fantasies, then either *Homers Moly*, or *Plinyes Centaurio*.

When my Lady had ended this straunge discourse, I was stricken into such a maze, that for the space almost of halfe an houre, I lay 10 as it had ben in a trafce, mine eyes almost standing in my head without motio, my face without colour, my mouth without breath, in so much that *Iffida* began to scrich out, and call company, which called me also to my selfe, and then with a faint & trembling tongue, I vttered these words. Lady I cannot vse as many words as I would, 15 because you see I am weake, nor giue so many thanks as I should, for that you deserue infinite. If *Thirsus* haue planted the Uine, I wil not gather the grapes: neither is it reason, that he hauing sowed with payne, that I should reape the plesure. This sufficeth me and delighteth me not a litle, yt you are so faithfull, & he so 20 fortunate. Yet good lady, let me obtain one smal sute, which derogating nothing from your true loue, must needes be lawful, that is, that I may in this my sicknesse enioy your company, and if I recouer, be admitted as your seruauant: the one wil hasten my health, the other prolong my lyfe. She courteously graunted both, and so care- 25 fully tended me in my sicknesse, that what with hir merry sporting, and good nourishing, I began to gather vp my crumbes, and in short time to walke into a gallerie, neere adioyning vnto my chamber, wher she disdained not to lead me, & so at all times to vse me, as though I had ben *Thirstjs*. Euery euening she wold put forth either 30 some pretie questio, or vtter some mery conceit, to driue me fr6 melancholy. There was no broth that would downe, but of hir making, no meat but of hir dressing, no sleepe enter into mine eyes, but by hir singing, insomuch as she was both my Nurse, my Cooke, and my Phisition. Being thus by hir for the space of one moneth 35 cherished, I waxed strong & so lustie, as though I had neuer bene sicke.

5 no om. E 13 scrich ME 1636: scritch AB: scriche G: scriche-1631
 19 sowen E-H162\$: sowne 1617, 1630-36 30 either om. A rest 36
 cherishe M & so lustie om. ABE rest

N *Philautus* iudge not parcially, whether was she a lady of greater constancie towards *Thirsus*, or courtesie towards me?

Philautus thus aunswered. Now surely *Fidus* in my opinion, she was no lesse to be commended for keeping hir faith inuiolable, then
 5 to be praised for giuing such almes vnto thee, which good behaiour, differeth farre from the nature of our *Italian* Dames, who if they be constant they dispise al other that seeme to loue them. But I long yet to heare the ende, for me thinketh a matter begon with such heate, shoulde not ende with a bitter colde.
 10 O *Philautus*, the ende is short and lamentable, but as it is haue it.

S He after long recreating of hir selfe in the country, repayed againe to the court, and so did I also, wher I lyued as the Elephant doth by aire, with the sight of my Lady, who euer vsed
 15 me in all hir secrets as one that she most trusted. But my ioyes were too great to last, for euen in the middle of my blisse, there came tidings to *Iffida*, that *Thirsus* was slayn by the *Turkes*, being then in paye with the King of *Spaine*, which battailewas so bloody, that many gentlemen lost their lyues.
 20 *Iffida* so distraught of hir wits, with these newes fell into a phrensie, hauing nothing in hir mouth, but alwayes this, *Thirsus* slayne, *Thirsus* slayne, euer dubling this speach with such pitiful cryes & scriches, as it would haue moued the souldiers of *Vlisses* to sorrow. At the last by good keeping, and such meanes as by Phisicke were prouided,
 25 she came againe to hir selfe, vnto whom I writ many letters to take patiently the death of him, whose life could not be recalled, diuers she aunswered, which I will shewe you at my better leasure.

But this was most straunge, that no sute coulde allure hir againe to loue, but euer shee lyued all in blacke, not once comming where
 30 she was most sought for. But with-in the terme of flue yeares, she began a lyttle to lysten to mine old sute, of whose faithfull meaning she had such tryall, as she coulde' hot thinke that either my loue was buylded vppon lust, or deceit.

But destenie cut off my loue, by the cutting off hir lyfe, for falling
 33 into a hot pestilent feuer, she dyed, and how I tooke it, I meane not

8 matter] -ter M	9 a before heate AB	not om, E rest	14 using BE
20 these] this E rest	22 doubling ABGF	rest-, doubting E	scritch
BGE: scriches F rest	24 was E rest	26 diuerse E-H	28 was] is
E rest			

to tell it: but forsaking the Court presently, I haue heere lyued euer since, and so meane vntill Death shall call me.

Now Gentlemen I haue helde you too long, I feare me, but I haue ended at the last. You see what Loue is, begon with griefe, continued with sorrowe, ended with death. A paine full of 5 pleasure, a ioye replenished with misery, a Heauen, a Hell, a God, a Diuell, and what not, that either hath in it solace or sorrowe? Where the dayes are spent in thoughts, the nights in dreames, both in daunger, either beguylyng vs of that we had, or promising vs that we had not. Full of iealousie with-out cause, and voyde of feare 10 when there is cause: and so many inconueniences hanging vpon it, as to reck en them all were infinite, and to taste but one of them, intollerable.

Yet in these dayes, it is thought the signes of a good wit, and the only vertue peculyar to a courtier, For loue they say is in young 15 Gentlemen, in clownes it is lust, in olde men dotage, when it is in al menne, madnesse.

But you *Philautus*) whose bloud is in his chiefest heate, are to take great care, least being ouer-warmed with loue, it so inflame the liuer, as it driue you into a consumption.. 20

And thus the olde man brought them into dinner, wher they hauing taken their repast, *Philautus* aswell in the name of *Euphues* as his own, gaue this answer to the old mans tale, and these or the like thanks for his cost and curtesie.

Father, I thanke you, no lesse for your talke which I found 25 pleasaunt, then for your counsell, which I accompt profitable, and so much for your great cheere and curteous entertainment as it deserueth of those that can-not deserue any.

I perceiue in England the woemen and men are in loue constant, to straungers curteous, and bountifull in hospitalitie, the two latter 30 we haue tryed to your cost, the other we haue heard to your paines, and may iustifie the al whersoever we become to your praises and our pleasure. This only we craue, that necessitie may excuse our boldnesse, and for amendes we will vse such meanes, as although we can-not make you gaine much, yet you shall loose little. 35

1 it om. GE rest 2 I before meane E rest till F rest shall om. E rest
5 sorrowe] griefe E rest 7 solace] sence E rest 10 had] haue GE rest
14 the¹ om. E rest 19 greater E rest 21 they] thy F 30 later E
32 become] come 1623 33 our¹ om, E rest 35 leese E rest

Then *Fidus* taking *Philautus* by the hand, spake thus to them both.

G Entle-men and friendes, I am ashamed to receiue so many thanks for so small curtesie, and so farre off it is for me to 5 looke for ameds for my cost, as I desire nothing more then to make you ammenes for your company, & your good wills in accompting well of ill fare: onely this I craue, that at your returne, after you shall be feasted of great personages, you vochsafe to visitte the cotage of poore *Fidus*, where you shall be no lesse welcome then *Iupiter* 10 was to *Bacchus*: Then *Euphues*.

We haue troubled you too long, and high tyme it is for poore Pilgrimes to take the daye before them, least being be-nighted, they straine curtesie in an other place, and as we say in *Athens*, fishe and gestes in three dayes are stale : Not-withstanding we will be bold to 15 see you, and in the meane season we thank you, and euer, as we ought, we will pray for you.

Thus after many farewelles, with as many welcomes of the one side, as thanks of the other, they departed, and framed their steppes towards London. And to driue away the time, *Euphues* began thus 20 to instruct *Philautus*.

HPHou seest *Philautus* the curtesie of England to surpasse, and the constancie (if the olde Gentleman tolde the trueth) to excell, which warneth vs both to be thankfull for the benefits we receiue, and circumspect in the behaiour we vse, least being 25 vnmindfull of good turnes, we bee accompted ingrate, and being dissolute in our Hues, we be thought impudent.

When we come into London, wee shall walke in the garden of the worlde, where amonge many flowers we shall see some weedes, sweete Roses and sharpe Nettles, pleasaunt Lillyes and pricking 30 Thornes, high Uines and lowe Hedges. All thinges (as the fame goeth) that maye eyther please the sight, or dislike the smell, eyther feede the eye with delight, or fill the nose with infection.

Then good *Philautus* lette the care I haue of thee be in steede of graue counsell, and my good will towardes thee in place of 35 wisdome.

I hadde rather thou shouldest walke amonge the beddes of

6 will *GE* rest 14 gestes (*cf.* p. 150, / . 17): gesse *M-E*: ghesse *FH*: geese
1617-36 18 as] and *E* rest 19 thus *om*, *E* rest 20 to *om*. *A*
24 the *om*. *AB* 34 counsell *M*

wolsome pottle-herbes, then the knottes of pleasaunt flowers, and better shalt thou finde it to gather Garlyke for thy stomack, then a sweete Uiolet for thy sences.

I feare mee *Philautus*, that seeing the amyable faces of the Englyshe Ladyes, thou wilt cast of all care both of my counsaile 5 and thine owne credit. For wel I know that a fresh coulour doth easily dim a quicke sight, that a sweete Rose doth soonest pearce a fine sent, that pleasaunt sirroppes doth chiefliest infecte a delicate taste, that beautifull woemen do first of all allure them that haue the wantonnest eyes and the whitest mouthes. 10

A straunge tree there is, called *Alpina*, which bringeth forth the fayrest blossomes of all trees, which the Bee eyther suspecting to be venomous, or misliking because it is so glorious, neither tasteth it, nor commeth neere it.

In the like case *Philautus* would I haue thee to imitate the Bee, 15 that when thou shalt beholde the amiable blossomes of the *Alpine* tree in any woemanne, thou shunne them, as a place infected eyther with poyson to kill thee, or honnye to deceiue thee: For it were more conuenient thou shouldest pull out thine eyes and liue with-out loue, then to haue them cleare and be infected with lust. 20

Thou must chuse a woeman as the Lapidarie doth a true Saphire, who when he seeth it to glistre, couereth it with oyle, & then if it shine, he alloweth it, if not, hee breaketh it: So if thou fall in loue with one that is beautifull, cast some kynde of coulour in hir face, eyther as it were mislykinge hir behauour, or hearing of hir light- 25 nesse, and if then shee looke as fayre as before, wooe hir, win hir, and weare hir.

Then my good friende, consider with thy selfe what thou art, an *Italian*, where thou art, in England, whome thou shalt loue if thou fall into that vaine, an Aungell: let not thy eye go beyond thy eare, 30 nor thy tongue so farre as thy feete.

And thus I coniure thee, that of all thinges thou refrayne from the hot fire of affection.

For as the precious stone *Anthracitis* beeing throwne into the fyre looketh blacke and halfe dead, but being cast into the water glistreth 35 like the Sunne beames: so the precious minde of man once put into the flame of loue, is as it were vglye, and loseth his vertue, but

I wholesome A rest 25 myslylinge M 30 thy¹] the AB 31
so] as E rest thy²] the AB 32 that repeated before thou M-G 34
Autharsitis alleds. 37 his] hir E rest

sprinkled with the water of wisdom, and detestation of such fond delights, it shineth like the golden rayes of *Phoebus*.

And it shall not be amisse, though my Phisicke be simple, to prescribe a straight diot before thou fall into thine olde disease.

- 5 First let thy apparell be but meane, neyther too braue to shew thy pride, nor too base to bewray thy pouertie, be as careful to keepe thy mouth from wine, as thy fingers from fyre. Wine is the glasse of the minde, and the onely sauce that *Bacchus* gaue *Ceres* when he fell in loue: be not daintie mouthed, a fine taste noteth the fond appetites, 10 that *Venus* sayde hir *Adonis* to haue, who seing him to take chiefest delight in coastle cates, smyling sayd this. I am glad that my *Adonis* hath a sweete tooth in his head, and who knoweth not what followeth? But I will not wade too farre, seeing heeretofore as wel in my cooling card, as at diuers other times, I haue giuen thee a caueat, in this 15 vanity of loue to haue a care: & yet me thinketh the more I warne thee, the lesse I dare trust thee, for I know not how it commeth to passe, that euery minute I am troubled in minde about thee.

When *Euphues* had ended, *Philautus* thus began.

- 20 **E** *Vphues*, I thinke thou wast borne with this word loue in thy mouth, or yt thou art bewitched with it in minde, for ther is scarce three words vttered to me, but the third is Loue: which how often I haue aunswered thou knowest, & yet that I speake as I thinke, thou neuer beleuest: either thinking thy selfe, a God, to know thoughts, or me worse then a Diuell, not to acknowledge them. 35 When I shall giue anye occasion, warne me, and that I should giue none, thou hast already armed me, so that this perswade thy selfe, I wil sticke as close to thee, as the soale doth to the shoe. But truly, I must needes commend the courtesie of *England*, and olde *Fidus* for his constancie to his Lady *Jffida*, and hir faith to hir friende 30 *Thirsus*, the remembraunce of which discourse didde often bring in to my minde the hate I bore to *Zucilla*, who loued all, and was not found faithfull to any. But I lette that passe, least thou come in againe with thy fa-burthen, and hit me in the teeth with loue, for thou hast so charmed me, that I dare not speake any word that may 35 be wrested to charitie, least thou say, I meane Loue, and in truth, I thinke there is no more difference betweene them, then betweene a Broome, and a Beesome.

2 golden] glorious E rest 11 costly A rest 21 scare E 26
armed] warned E rest 27 doth om. E rest the²] thy H rest shoe]
show 1617, 1630-31 31 bare ABE rest

I will follow thy dyot and thy counsaile, I thanke thee for thy good will, so that I wil now walke vnder thy shadowe and be at thy commaundement: Not so aunswered *Euphues*, but if thou follow me, I dare be thy warrant we will not offend much. Much talke ther was in the way, which much shortned their way: and at last they 5 came to London, where they met diuers straungers of their friends, who in small space brought them familiarly acquainted with certaine English gentlemen who much delighted in y^e company of *Euphues*, wh⁶ they found both sober & wise, yet some times mery & pleasant. They wer brought into al places of y^e citie, & lodged at y^e last in 10 a Merchaunts house, wher they cotinued till a certeine breach. They vsed continually the Court, in y^e which *Euphues* tooke such delygth, yt he accopted al y^e praises he hard of it before, rather to be enuious, the otherwise, & to be parciall, in not giuing so much as it deserued, & yet to be pardoned bicause they coulede not. It happened y^t these 15 English gentlemen conducted these two straungers to a place, where diuers gentlewome' wer: some courtiers, others of y^e country : Wher being welcome, they frequeted almost euery day for y^e space of one moneth, enterteining of time in courtly pastimes, though not in y^e court, inso much yt if they came not, they wer sent for, & so vsed as 20 they had ben countrymg, not straungers. *Philautus* w^t this continual accesse & ofte coference w^t gentlewomg, began to weane himselfe fro y^e counsaile of *Euphues*, & to wed his eyes to the comelines of Ladies, yet so warily as neither his friend could by narrow watching discouer it, neither did he by any wanto countenance, bewray it, but 25 carying the Image of Loue, engrauen in y^e bottome of his hart, & the picture of courtesie, imprinted in his face, he was thought to *Euphues* courtly, and knowen to himselfe comfortlesse. Among a number of Ladyes he fixed his eyes vpon one, whose countenaunce seemed to promise mercy, & threaten mischief, intermedling a desire 30 of liking, with a disdain of loue : shewing hir selfe in courtesie to be familiar with al, & with a certein comly pride to accept none, whose wit wold comonly taunt w^tout despitte, but not w^tout disport, as one yt seemed to abhorre loue worse then lust, & lust worse then murther, of greater beautie the birth, & yet of lesse beautie the honestie, which 35 gate hir more honor by vertue then nature could by Arte, or fortune might by promotid. She was redy of answer, yet wary: shril of

2 thy¹] the AB 1623 5 the before last E rest 10 at y^e] the at A 13
 it om. E rest 14 in om. A rest 21 this] his E rest 27 to] cf.
 p. 165, /. 10 36 gate hir] gather E 1623

speech, yet sweet: in al hir passios so temperate, as in hir greatest mirth none wold think hir wanton, neither in hir deepest grief solum, but alwaies to looke wt so sober cheerfulness, as it was hardly thought wher she wer more comeded for hir grauitie of y^e aged, or for hir
 5 courtlines of y^e youth: oftentimes delighted to heare discourses of loue, but euer desirous to be instructed in learning: somewhat curious to keepe hir beautie, which made hir comly, but more careful to increase hir credit, which made hir comendable: not adding y^e length of a haire to courtlines, yⁱ might detract y^e bredth of a haire fro
 10 chastitie: In al hir talke so pleasant, in al hir lookes so amiable, so graue modestie ioyned with so wittie mirth, yt they yt wer entangled wt hir beautie, wer inforced to prefer hir wit before their wils: & they yⁱ loued hir vertue, wer compelled to prefer their affections before hir wisdom: Whose rare qyalities, caused so straunge euent,
 15 yⁱ the wise wer allured to vanitie, & the wantons to vertue, much lyke y^e riuer in *Arabia*, which turneth golde to drosse, & durt to siluer. In conclusion, ther wanted nothing in this English Angell yⁱ nature might adde for perfection, or fortune cooild giue for wealth, or god doth comonly bestow on mortal creatures: And more easie it
 20 is in y^e descriptio of so rare a personage, to imagine what she had not, then to repeat al she had. But such a one she was, as almost they all are yⁱ serue so noble a Prince, such virgins cary lights before such a *Vesta*, such Nymphes, arrowes w^t such a *Diana*, But why go I about to set hir in black & white, whome *Philautus* is now wt all
 25 colours importraying in y^e Table of his hart. And surely I think by this he is half mad, whom log since, I left in a great maze. *Philautus* viewing all these things, & more the I haue vttered (for yt the louers eye perceth deeper) wythdrew himself secretly into his lodging and locking his dore, began to debate with himselfe in this manner.

30 A H thrice vnfortunate is he that is once faithful, and better it is to be a mercilesse souldiour, then a true loue: the one liueth by an others death, y^e other dyeth by his owne life. What straunge fits be these *Philautus* yt burne thee with such a heate, yt thou shakest for cold, & all thy body in a shiuering sweat, in a flaming
 35 yce, melteth like wax & hardeneth like the Adamant? Is it loue? then would it were death: for likelier it is yt I should loose my life,

2 sullom B: sullen GE rest 4 wher MEF: where AB: whether II rest
 (for which wher is prob. an abbreviation) hir] y^e E rest 10 amible A
 13 vertue] beautie E rest 15 vanities ABE rest 22 all they E rest 29
 his] the GE rest 35 the] that N rest Adamat M 36 should] would EF

then win my Loue. Ah *Camilla*, but why do I name thee, when thou dost not heare me, *Camilla*, name thee I will, though thou hate me. But alas y^e sound of thy name doth make me sofd for grief. What is in me yⁱ thou shouldest not dispise, & what is ther not in thee that I should not wonder at. Thou a woman, y^e last thing God 5 made, & therefore y^e best. I a man yt could not liue without thee, & therfore y^e worst. Al things wer made for man, as a souereign, and man made for woman, as a slaue. O *Camilla*, woulde either thou hadst ben bred in *Italy*, or I in *England*, or wold thy vertues wer lesse then thy beautie, or my vertues greater then my affections. 10

I see that *India* bringeth golde, but *England* breedeth goodnesse: And had not *England* beene thrust into a corner of the world it would haue filled y^e whole world with woe. Where such women are as we haue talked of in *Italy*, heard of in *Pome*, read of in *Greece*, but neuer found but in this Island: And for my part (I speake softly, 15 bicause I will not heare my selfe) would there were none such here, or such euery wher. Ah fond *Euphues* my deere friend, but a simple foole if thou beleue now thy cooling Carde, and an obstinate foole if thou do not recant it. But it may be thou layest that Carde for y^e eleuation of *Naples* like an Astronomer. If it wer so I forgieue 20 thee, for I must beleue thee: if for the whole world, behold *England*, wher *Camilla* was borne, the flower of courtesie, the picture of comelynesse: one that shameth *Venus*, beeing some-what fairer, but much more vertuous, and stayneth *Diana* being as chaste, but much more amiable. I but *Philautus* y^e more beuti she hath, y^e more ^{a5} pride, & y^e more vertue y^e more precisenes. The Pecoock is a Bird for none but *luno*, the Doue for none but *Vesta*: None must wear *Venus* in a Tablet, but *Alexander*, none *Pallas* in a ring but *Vlysses*. For as there is but one *Phoenix* in the world, so is there but one tree in *Arabia*, where-in she buyldeth, and as there is but one *Camilla* 3° to be heard off, so is ther but one *Ccesar* that she wil like off. Why then *Philautus* what resteth for thee but to dye with patience, seing thou mayst not lyue with plesure. When thy disease is so daungerous yt the third letting of blood is not able to recouer thee, when neither *Ariadnes* thrid, nor *Sibillas* bough, nor *Medeas* seede, may remedy 35 thy grieffe. Dye, dye, *Philautus*, rather with a secret scarre, then an open scorne. *Patroclus* can-not maske in *Achilles* armour without

3 sofd] swound *H* rest {except 1623 sound} 8 a before woman *E* rest 11
breedeth] bringeth *E* rest 18 thy] the *E* rest 19 corde *H* rest 21
thee, if . . . world. Behold *M-G*: thee, if . . . world, beehould *EF* 23
but] and *E* rest 28 Table *E* rest 31 there is *E* rest one] on *A*

a maime, nor *Pkilautus* in the English Court without a mocke. I but
 ther is no Pearle so hard but Viniger breaketh it, no Diamond so
 stony, but bloud mollyfieth, no hart, so stif but Loue weakeneth it.
 And what then? Bicause shee may loue one, is it necessarye shee
 5 should loue thee? Bee there not infinite in *England*, who as farre
 exceede thee in wealth, as she doth all the *Italians* in wisdom, and
 are as farre about thee in all qualtyes of the body, as she is about
 them in all giftes of the minde? Doest thou not see euery minute
 the noble youth of *England* frequent the Court, with no lesse courage
 10 then thou cowardise. If Courtlye brauery, may allure hir, who more
 gallant, then they? If personage, who more valyant? If wit who
 more sharp, if byrth, who more noble, if vertue, who more deuoute?

When there are all thinges in them that shoulde delyght a Ladye,
 and no one thing in thee that is in them, with what face *Philautus*
 15 canst thou desire that, which they can-not deserue, or with what
 seruice deserue that, whiche so manye desyre before thee?

The more beautye *Camilla* hath, the lesse hope shouldest thou
 haue: and thinke not but the bayte that caught thee, hath beguiled
 other Englyshe-men or now. Infanntes they canne loue, neyther so
 30 hard harted to despyse it, nor so symple not to discern it.

It is likely then *Philautus* that the Foxe will let the Grapes hang
 for the Goose, or the English-man bequeath beautie to the *Italian*?
 No no *Philautus* assure thy selfe, there is no *Venus* but she hath hir
 Temple, where on the one side *Vulcan* may knocke but *Mars* shall
 25 enter: no Sainte but hath hir shrine, and he that can-not wynne
 with a *Pater noster*, must offer a pennye.

And as rare it is to see the Sunne with-out a light, as a fayre
 woeman with-out a louer, and as neere is Fancie to Beautie, as the
 pricke to the Rose, as the stalke to the rynde, as the earth to the
 30 roote.

Doest thou not thinke that hourelly shee is serued and sued vnto,
 of thy betters in byrth, thy equales in wealth, thy inferiors in no
 respect.

If then she haue giuen hir fayth, darest thou call hir honour into
 35 suspicion of falshood?

If she refuse such vaine delightes, wilt thou bring hir wisdom
 into the compasse of folly?

1	maime]	maime	MAE	the	om.	H	rest	n	witte	AB:	wittie,	GE	rest
15	that	1630-36	only	19	or]	ere	E	rest	Infanntes	so	all	21	Is it
	E	rest	23	as-assure	M	25	hir]	his	E	rest	28	is	Fancie]
	E	rest	32	thy ³	om,	GE	rest	inferious	^	-1617			

If she loue so beautiful a peece, the wil she not be vnconstant:
 If she vow virginittie, so chaste a Lady cannot be periured: and of
 two thinges the one of these must be true, that eyther hir minde is
 alreadye so weaned from loue, that she is not to be moued, or so
 settled in loue, that she is not to be remoued. 5

I but it maye bee, that so younge and tender a heart hath not
 yet feltte the impression of Loue: I but it can-not bee, that so rare
 perfection should wante that which they all wish, affection.

A Rose is sweeter in the budde, then full blowne. Young twiggess
 are sooner bent then olde trees. White Snowe sooner melted then 10
 hard Yce: which proueth that the younger shee is, the sooner she
 is to bee wooed, and the fayrer shee is, the likelier to be wonne,
 Who wil not run with *Atlanta*, though he be lame? Who would
 not wrastle with *Cleopatra*, though he were sicke? Who feareth to
 loue *Camilla*, though he were blinde? 15

Ah beautie, such is thy force, that *Vulcan* courteth *Venus*, she for
 comlinesse a Goddessesse, he for vglinesse a diuell, more fit to strike
 with a hammer in his forge, then to holde a Lute in thy chamber.

Whether dost thou wade *Philautus* in launcing the wound thou
 shouldest taint, and pricking the heart which asketh a plaister: for 20
 in deciphering what she is, thou hast forgotten what thou thy selfe
 art, and being daseled with hir beautie, thou seest not thine own
 basenesse. Thou art an *Italian* poore *Philautus*, as much misliked
 for the vice of thy country, as she meruailed at for the vertue of
 hers, and with no lesse shame dost thou heare, then know with grieve, 25
 how if any English-man be infected with any mysdemeanour, they
 say with one mouth, hee is Italionated; so odious is that nation to
 this, that the very man is no lesse hated for the name, then the
 country for the manners,

O *Italy* I must loue thee, bicause I was borne in thee, but if the 30
 infection of the ayre be such, as whosoever breede in thee, is poysoned
 by thee, then had I rather be a Bastard to the Turke *Ottomo*, then
 heire to the Emperour *Nero*,

Thou which here-tofore wast most famous for victories, art become
 most infamous by thy vices, as much disdaied now for thy beastly- 35
 nesse in peace, as once feared for thy battayles in warre, thy *Cesar*
 being turned to a vicar, thy Consulles to Cardinales, thy sacred

4 is not to] may not E rest 18 thy] hir E rest 19 Whither E rest
 25-6 grieve, how AB: grief. How M: the words then know with grieve om,
 E rest 35-6 bealines M

Senate of three hundred graue Counsellors, to a shamelesse Sinod of three thousand greedy caterpillers. Where there is no vice punished, no vertue praysted, where none is long loued if he do not ill, where none shal be long loued if he do well. But I leaue to 5 name thy sinnes, which no Syphers can number, and I would I were as free from the infection of some of them, as I am far from the reckoning of all of them, or would I were as much enuied for good, as thou art pitied for ill.

Philautus would thou haddest neuer liued in *Naples* or neuer left 10 it. What new skirmishes dost thou now feele betweene reason and appetite, loue and wisdom, daunger and desire.

Shall I go and at tyre my selfe in costly apparell, tushe a faire pearle in a Murrians eare cannot make him white? Shall I ruffle in newe deuices, with Chaines, with Bracelettes, with Ringes and 15 Robes, tushe the precious Stones of *Mausolus* Sepulchre cannot make the dead carcasce sweete.

Shall I curie my hayre, coulour my face, counterfayte courtlynesse? tushe there is no paynting can make a pycture sensible. No no *Philautus*, eyther swallowe the iuyce of *Mandrake* which maye 20 cast thee into a dead sleepe, or chewe the hearbe Cheruell, which may cause thee to mistake euery thing, so shalt thou either dye in thy slumber, or thinke *Camilla* deformed by thy potion.

No I can-not do so though I would, neither would I though I could. But suppose thou thinke thy selfe in personage comely, in 25 birth noble, in wit excellent, in talke eloquent, of great reuenewes: yet will this only be cast in thy teethe as an obloquie, thou art an *Italian*,

I but all that be blacke digge not for coales, all things that breede in the mudde, are not Euets, all that are borne in *Italy* ^ be not ill. 30 She will not think what most are, but enquire what I am. Euerye one that sucketh a Wolfe is not rauening, ther is no coQtrey but hath some as bad as *Italy*, many that haue worse, none but hath some. And canst thou thinke that an English Gentleman wil suffer an *Italian* to be his Riual? No, no, thou must either put vp 35 a quarrell with shame, or trye the Combat with perill. An English man hath three qualyties, he can suffer no partner in his loue, no straunger to be his equal, nor to be dared by any. Then *Philautus*

4 long om. A rest 5 thy] the E rest Ciphers A rest 13 Morians
Frest 15 Mausolus 1630-36: Mansolusprecedings. 23-4 neither...
could om. A rest 26 oblique EF 29 are²] be E rest be] are E rest
30 think] enquire A rest 32 as bad . . . many om* E rest

EUPHUES AND HIS ENGLAND

be as wary of thy life, as careful for thy loue: thou must at *Rome*, reuerence *Romulus*, in *Boz(o)tia Hercules*, in *Englande* those that dwell there, els shalt thou not lyue there.

Ah Loue what wrong doest thou me, which once beguiledest me with yt I had, & now beheaddest me for that I haue not. The loue 5 I bore to *Lucilla* was cold water, the loue I owe *Camilla* hoate fire, the firste was ended with defame, the last must beginne with death.

I see now that as the resiliation of an Ague is desperate, and the second opening of a veyne deadly, so the renuing of loue is, I know not what to terme it, worse then death, and as bad, as what is worst. 10 I perceiue at the last the punishment of loue is to liue. Thou art heere a straunger without acquaintance, no friend to speake for thee, no one to care for thee, *Euphues* will laugh at thee if he know it, and thou wilt weepe if he know it not. O infortunate *Philautus*, born in the wane of the Moone, and as lykely to obtain thy wish, 15 as the Wolfe is to catch the Moone. But why goe I about to quench fire with a sword, or with affection to mortifie my loue?

O my *Euphues*, would I had thy wit, or thou my wil. Shal I vtter this to thee, but thou art more likely to correct my follies with counsaile, then to comfort me with any pretie conceit. Thou 20 wilt say that she is a Lady of great credit, & I heere of no countenance. I but *Euphues*, low trees haue their tops, smal sparkes their heat, the Flye his splene, y^e Ant hir gall, *Philautus* his affection, which is neither ruled by reason, nor led by appointment. Thou broughtest me into *Englande* *Euphues* to see & I am blynde, to 25 seeke aduentures, and I haue lost my self, to remedy loue, & I am now past cure, much like *Seriphuis* yt ole drudge in *Naples*, who coueting to heale his bleard eye, put it out. My thoughts are high, my fortune low, & I resemble that foolish Pilot, who hoyseth vp all his sayles, & hath no winde, & launceth out his ship, & hath no 30 water. Ah Loue thou takest away my tast, & prouokest mine appetite, yet if *Euphues* would be as willing to further me now, as he was once wily to hinder me, I shold think my self fortunate & all yt are not amorous to be fooles. There is a stone in the floud of *Thracia*, yt whosoeuer findeth it, is neuer after grieved, I would 35 I had yt stone in my mouth, or that my body were in yt Riuer, yt either I might be w^tout grieve, or without lyfe. And with these

2 Boetia A rest	4 beguiledest F: beguiled H rest	5 that] that that	
A rest	10 not om. A	11 it before at E rest	15 lyke A rest
is to catch] to eate A rest	23 his ¹] hir E rest	25 I am E rest: I om. M-G	
26 I ² om. .E-1631	37 I might either E rest		

wordes, *Euphues* knocked at the dore, which *Philautus* opened pretending drousinesse, and excusing his absence by Idlenesse, vnto whom *Euphues* sayd.

What *Philautus* doest thou shunne the Courte, to sleepe in
 5 a corner, as one either cloyed with delight, or hauing surfetted
 with desire, beleeeue me *Philautus* if the winde be in that doore,
 or thou so deuout to fall from beautie to thy beads, & to forsake
 y^e court to lyue in a Cloister, I cannot tel whether I should more
 wSder at thy fortune, or prayse thy wisdom, but I feare me, if
 10 I liue to see thee so holy, I shall be an old man before I dye, or
 if thou dye not before thou be so pure, thou shalt be more meruayled
 at for thy yeares, then esteemed for thy vertues. In sooth my good
 friende, if I should tarry a yeare in *England*, I could not abide an
 houre in my chaber, for I know not how it cometh to passe, yt in
 15 earth I thinke no other Paradise, such varietie of delights to allure
 a courtly eye, such rare puritie to draw a well disposed minde, yt
 I know not whether they be in *Englande* more amorous or vertuous,
 whether I shoulde thinke my time best bestowed, in viewing goodly
 Ladies, or hearing godly lessons. I had thought no woman to excel
 20 *Liui*a in y^e world, but now I see y^t in *England* they be al as good,
 none worse, many better, insomuch yt I am enforced to thinke, yt it
 is as rare to see a beautifull woma in *Englfd* w^tout vertue, as to see
 a faire woman in *Italy* w^{fc}out pride. Curteous they are wtout
 coyne, but not wkrnt a care, amiable wtout pride, but not wtout
 25 courtlines: mery wtout curiositie, but not wtout measure, so yt
 conferring y^e Ladies of *Greece*, with y^e ladies of *Italy*, I finde the
 best but indifferet, & coparing both cotitries with y^e Ladies of
Englfd, I accopt th6 al stark naught. And truly *Philautus* thou
 shalt not shriue me like a ghostly father, for to thee I will cofesse
 30 in two things my extreme folly, y^e one in louing *Lucilla*, who in
 cOpariso of these had no spark of beautie, ye other for making
 a cooling card against wome, whe I see these to haue so much
 vertue, so yt in the first I must acknowledge my iudgement raw,
 to discerne shadowes, and rash in the latter to giue so peremtory
 35 sentence, in both I thinke my selfe, to haue erred so much, that
 I recant both, beeing ready to take any penance thou shalt enioyne
 me, whether it be a faggot for Heresie, or a fine for Hipocrisie.
 An Hereticke I was by mine inuectiue against women, and no lesse
 then an Hipocrite for dissembling with thee, for nowe *Philautus*

24 but not. .. pride, om. *E rest*

25 w^tout¹] with H-1623

I am of that minde that women, but *Philautus* taking holde of this discourse, interrupted him with a sodaine reply, as followeth.

STaye *Euphues*, I can leuell at the thoughtes of thy heart by the words of thy mouth, for that commonly the tongue vttereth the minde, & the out ward speach bewrayeth y^e inward spirit. For 5 as a good roote is knowen by a faire blossome, so is the substaunce of the heart noted by y^e shew of the countenaunce. I can see day at a little hole, thou must halt cttningly if thou beguile a Cripple, but I cannot chuse but laugh to see thee play with the bayt, that 1 feare thou hast swallowed, thinking with a Myst, 1to make my sight 10 blynde, because I shold not perceiue thy eyes bleared, but in faithe *Euphues*, I am nowe as well acquainted with thy conditions as with thy person, and vse hath made me so expert in thy dealyngs, that well thou mayst iuggle with the world, but thou shalt neuer deceiue me. 15

A burnt childe dreadeth the fire, he that stumbleth twice at one stone is worthy to breake his shins, thou mayst happely forswear thy selfe, but thou shalt neuer delude me. I know thee now as readily by thy visard as thy visage: It is a blynde Goose that knoweth not a Foxe from a Fearne-bush, and a foolish fellow that 20 cannot discern craft from conscience, being once cousened. But why should I lament thy follyes with griefe, when thou seemest to colour them with deceite. Ah *Euphues* I loue thee well, but thou hatest thy selfe, and seekest to heape more harms on thy head by a little wit, then thou shalt euer claw of by thy great wisdom, al fire 25 is not quenched by water, thou hast not loue in a string, affection is not thy slaue, y^u canst not leaue when thou listest. With what face *Euphues* canst thou returne to thy vomit, seeming with the greedy hounde to lap vp that which thou diddest cast vp. I am ashamed to rehearse the tearmes that once thou diddest vtter of 30 malice against women, and art thou not ashamed now again to recant the? they must needs think thee either enuious vpon smal occasion, or amorous vpon a light cause, and then will they all be as ready to hate thee for thy spight, as to laugh at thee for thy loosenesse. 35

No *Euphues* so deepe a wound cannot be healed with so light

20 Fearne-] fame *El* feme *F* rest 21 cousened is the catchword in *Mfol.* 52 *terso*, which is followed in the text of *A* rest; but *Mprints* as the first word of the following fol. construed ²⁵ of] off *A* rest 33 amorous *AB*

a playster, thou maist by arte recouer the skin, but thou canst neuer couer the skarre, thou maist flatter with fooles bicause thou art wise, but the wise will euer marke thee for a foole. Then sure I cannot see what thou gainest if the simple condemne thee of flatterie, and
 5 the graue of folly. Is thy cooling Carde of this propertie, to quench fyre in others, and to kindle flames in thee? or is it a whetstone to make thee sharpe and vs blunt, or a sword to cut wounds in me and cure them in *Euphues*? Why didst thou write that agaynst them thou neuer thoughtest, or if thou diddest it, why doest thou
 jo not follow it? But it is lawfull for the Phisition to surfet, for the sheepeheard to wander, for *Euphues* to prescribe what he will, and do what he lyst.

The sick patient must keepe a straight diot, the silly sheepe a narrow folde, poore *Philautus* must beleuee *Euphues* and all louers
 15 (he onelye excepted) are cooled with a carde of teene, or rather fooled with a vaine toy. Is this thy professed puritie to crye *peccauit*? thinking it as great sinne to be honest, as shame not to be amorous, thou that diddest blaspheme the noble sex of women with-out cause, dost thou now commit Idolatrie with them with-out care? obseruing
 ao as little grauitie then in thine vnbrideled furfe, as y^u dost now reason by thy disordinate fancie. I see now that there is nothing more smooth then glasse, yet nothing more brittle, nothing more faire the snow, yet nothing les firm, nothing more fine then witte, yet nothing more fickle. For as *Polypus* vpon what rock soeuer he
 25 liketh, turneth himselfe into the same Hkenesse, or as the bird *Piralis* sitting vpon white cloth is white, vpon greene, greene, and changeth hir coulour with euery cloth, or as our changeable silk, turned to y^e Sunne hath many coulours, and turned backe the contrary, so wit shippeth it self to euery conceit being costant in
 30 nothing but incostancie. Wher is now thy conference with *Atheos*, thy deuotion, thy Diuinitie? Thou sayest that I am fallen from beautie to my beades, and I see thou art come from thy booke to beastlines, from coting of y^e scriptures, to courting with Ladies, from *Paule* to *Ouid*, from the Prophets to Poets, resembling y^e wanto
 35 *Diophantus*, who refused his mothers blessing, to heare a song, and thou forsakest Gods blessing to sit in a warme Sunne. But thou

1 playster] pastime E-1631 1, 2 the] thy E rest 11 shepherad M 15
 tenne A rest 17 not om. E rest 25 lyteth A rest 26 a before white¹
 E rest 27 hir] his E rest 29 shippeth] shapeth E-H: sharpeth 1617-31 :
 sharpneth 1636 30 in before inconstancie E rest thy] the AB 32 my
 om, H rest 36 warne E

Euphues thinkest to haue thy prerogatiue (which others will not graunt thee for a priuiledge) that vnder the couler of wit, thou maist be accounted wise and, being obstinate, thou art to be thought singular. There is no coyne good siluer, but thy half-penny, if thy glasse glisten it must needs be gold, if y^u speake a setence it must be a law, if giue a censer an oracle, if dreame a Prophecie, if coniecture a truth: insomuch, yt I am brought into a doubt, whether I should more lament in thee, thy want of gouvernement, or laugh at thy fained grauity: But as that rude Poette *Cherilus* hadde nothing to be noted in his verses, but onely the name of *Alexander*, nor that 10 rurall Poet *Daretus* any thing to couer his deformed ape, but a white curtain, so *Euphues* hath no one thing to shadow his shamelesse wickednes, but onely a shew of wit. I speake al this *Euphues*, not that I enuie thy estate, but that I pittie it, and in this I haue discharged the duetye of a friend, in that I haue not wincked at thy 15 folly. Thou art in loue *Euphues*, contrarie to thinr oth, thine honor, thine honestie, neither would any professing that thou doest, liue as thou doest, which is no lesse grief to me then shame to thee: excuse thou maist make to me, bicause I am credulous, but amends to the world thou canst not frame, bicause thou art come out of 20 *Greece*, to blase thy vice in *England*, a place too honest for thee, and thou too dishonest for any place. And this my flat & friendly deling if thou wilt not take as I meane, take as thou wilt: I feare not thy force, I force not thy friendship: And so I ende.

Euphues not a little amased with the discourteous speach of 25 *Philautus*, whome he sawe in such a burning feuer, did not applye warme clothes to continue his sweate, but gaue him colde drink to make him shake, eyther thinking so straunge a maladie was to be cured with a desperate medicine, or determining to vse as little arte in Phisicke, as the other did honestie in friendshippe, and ther- 30 fore in steede of a pyll to purge his hotte bloud, he gaue him a choake-peare to stoppe his breath, replying as followeth.

I had thought *Philautus*, that a wounde healing so faire could neuer haue bred to a Fistula, or a bodye kept so well from drinke, to a dropsie, but I well perceiue that thy fleshe is as ranke as the 35 wolues, who as soone as he is stricken recouereth a skinne, but rankleth inwardly vntill it come to the lyuer, and thy stomacke as

5 y^u] thou A rest 6 a¹ om. E-H censar B : censure E rest 8 thy] the
B 1617 rest gouernment M 9 that! the E rest Cherillus E rest 17
that] as E rest 24 I force not] nor E rest 34 haue om. A rest: hence
breed B rest 35 perceiued E rest rantke M

quesie as olde *Nestors*, vnto whome pappe was no better then poyson, and thy body no lesse distempered then *Hermogenes*, whom abstinence from wine, made oftentimes dronke. I see thy humor is loue, thy quarrell ielousie, the one I gather by thine addle head, the other 5 by thy suspicious nature: but I leaue them both to thy will and thee to thine owne wickednesse: pretily to cloake thine own folly, thou callest me theefe first, not vnlike vnto a curst wife, who deseruing a check, beginneth first to scolde.

There is nothing that can cure the kings Euill, but a Prince, 10 nothing ease a plurisie but letting bloud, nothing purge thy humour, but that which I cannot giue thee, nor thou gette of any other, libertie.

Thou seemest to coulour craft by a friendly kindnes, taking great care for my bondage, that I might not distrust thy follies, which is, 15 as though the Thrush in the cage should be sory for the Nightingale which singeth on the tree, or the Bear at the stake lament the mishap of the Lion in the forest.

But in trueth *Philautus* though thy skin shewe thee a fox, thy little skil tryeth thee a sheep. It is not the coulour that comendeth 30 a good painter, but the good coutenance, nor the cutting that valueth the Diamond, but the vertue, nor the glose of the tongue that tryeth a fried, but y^e faith. For as al coynes are not good yⁱ haue the Image of *Ccesar*, nor al golde that are coyned with the kinges stampe, so all is not trueth that beareth the show of godlines, nor all friends 35 that beare a faire face, if thou pretende such loue to *Euphues*, carrye thy heart on the backe of thy hand, and thy tongue in the palme, that I may see what is in thy minde, and thou with thy fingers claspe thy mouth. Of a straunger I canne beare much, bicause I know not his manners, of an enemy more, for that al proceedeth of malice, 30 all things of a friend, if it be to trye me, nothing if it be to betray me: I am of *Scipios* minde, who had rather that *Hannibal* should eate his hart with salt, then *Lcelius* grieue it with vnkindenesse: and of the lyke with *Lcelius*, who chose rather to bee slayne with the *Spaniards*, then suspected of *Scipio*.

35 I can better take a blister of a Nettle, then a prick of a Rose: more willing that a Rauens should pecke out mine eyes, then a Turtle

2 *Hermogineus M-G: Hermogeneous E rest* 4 *iealousie ABF rest: eialously*
E thine] thy F rest the²] thy M 5 *thy'] they M* 6 *to cloake]*
cloaking E rest 10 *ease] else E-H* *pleurisie H* 20 *a] the E rest*
the¹] a E rest 21 *the³] a E rest* 23 *are] is E rest* 26 *the³] thy E rest*
plame M 33 *with²] by* 1617 *rest*

pecke at them. To dye of the meate one lyketh not, is better then to surfet of that he loueth : and I had rather an enemy shoulde bury me quicke, then a friende belye me when I am dead.

But thy friendship *philautus* is lyke a new fashion, which being vsed in the morning, is accompted olde before noone, which varietie 5 of chaunging, being often-times noted of a graue Gentleman in *Naples*, who hauing bought a Hat of the newest fashion, & best block in all *Italy*, and wearing but one daye, it was tolde him yt it was stale, he hung it vp in his studie, & viewing al sorts, al shapes, perceiued at y^e last, his olde Hat againe to come into the new 10 fashion, where-with smiling to himselfe he sayde, I haue now lyued compasse, for *Adams* olde Apron, must make *Eue* a new Kirtle: noting this, that when no new thing could be deuised, nothing could be more new then y^e olde. I speake this to this ende *Philautus*, yt I see thee as often chaunge thy head as other do their Hats, now 15 beeing friend to *Ajax*, bicause he shoulde couer thee with his buckler, now to *Vlysses*, that he may pleade for thee with his eloquence, now to one, and now to an other, and thou dealest with thy friendes, as that Gentleman did with his felt, for seeing not my vaine, aunswerable to thy vanities, thou goest about (but yet the 20 neerest way) to hang me vp for holydayes, as one neither fitting thy head nor pleasing thy humor, but wh^s *Philautus* thou shalt see that chaunge of friendships shal make thee a fat Calfe, & a leane Cofer, that there is no more hold in a new friend then a new fashion, yt Hats alter as fast as the Turner can turne his block, & harts as 25 soone as one can turne his back, when seeing euery one return to his olde wearing, & finde it y^e best, then copelled rather for want of others, then good wil of me, thou wilt retire to *Euphiies*, whom thou laydst by y^e wals, & seeke him againe as a new friend, saying to thy self, I haue lyued compasse, *Euphues* olde faith must make *Philautus* 30 a new friend. Wherein thou resembllest those y^{fc} at the first comming of new Wine, leaue y^e olde, yet finding that grape more pleasaunt then wholesome, they begin to say as *Calisthenes* did to *Alexander*, yt he had rather carous olde grains with *Diogenes* in his dish, the new grapes w^{ch} *Alexander* in his standing Cup, for of al Gods sayd 35 he, I loue not *Aesculapius*. But thou art willing to chaunge, els wouldest thou be vnwilling to quarrel, thou keepest only copany out

6 in] of *B* rest 8 it before but *A* rest
21 either *B* 29 againe *om.* *A* rest
MAS: Callisthines G: Callistenes *E*

15 others *A* rest 19 not] now, *E*
33 Calisthenes *F* rest'. Calistines
36 not *om.* *E* rest

of my sight, with *Reynaldo* thy country-man, which I suspecting,
 cdcealed, & now prouing it do not care, If he haue better deserued
 y^e name of a fried then I, god knoweth, but as *Achilles* shield being
 lost on y^e seas by *Vlisses*, was tost by y^e sea to y^e Tombe of *Aiax*;
 \$ as a manifest token of his right: so thou being forsaken of *Peynaldo*,
 wilt bee found in *Athens* by *Euphues* dore, as ye true owner. Which
 I speak not as one loth to loose thee, but careful thou loose not thy
 selfe. Thou thinkest an Apple maye please a childe, & euey odde
 aunswere appease a fried. No *Philautus*, a plaister is a small
 10 ameds for a broke head, & a bad excuse, will not purge an ill
 accuser. A friend is long a getting, & soone lost, like a Merchants
 riches, who by tempest looseth as much in two houres, as he hath
 gathered together in twentie yeares. Nothing so fast knit as glasse,
 yet once broken, it can neuer be ioyned, nothing fuller of mettall
 15 then Steele, yet ouer heated it wil neuer be hardned, friedship is y^e
 best pearle, but by disdain thrown into vineger, it bursteth rather in
 peeces, the it wil bow to any softnes. It is a salt fish yt water canot
 make fresh, sweet honny yt is not made bitter wt gall, harde golde yt
 is not to bee mollified wt fire, & a miraculous friend yt is not made
 ao an enemy wt cotempt. But giue me leaue to examine y^e cause of
 thy discourse to y^e quick, & omitting y^e circQstance, *I wil to y^e
 substance. The onely thing thou layest to my charge is loue, & that
 is a good ornament, y^e reasons to proue it, is my praising of womS,
 but yⁱ is no good argument. Am I in loue *Philautus*? wt whom it
 25 shold be thou canst not coniecture, & that it shold not be w^{fc} thee,
 thou giest occasion. *Priamus* began to be iealous of *Hecuba*,
 when he knew none did loue hir, but when he loued many, & thou
 of me, whe thou art assured I loue none, but thou thy self euey
 one. But whether I loue or no, I caout liue in quiet, vnlesse I be
 30 fit for thy diet, wherin thou dost imitate *Scyron* & *Procrustes*, who
 framing a bed of brasse to their own bignes, caused it to be placed
 as a lodging for all passengers, insomuch yt none could trauel yt way,
 but he was enforced to take measure of their sheets: if he wer to
 long for y^e bed, they cut off his legs for catching cold, it was no
 35 place for a logis, if to short they racked him at legth, it was no pallet

4 seas] Sea H rest 7 loth] doth E rest loose (for)] lose 1623 rest
 9 a³ om. A rest 16 brusteth E 19 to bee om. E rest 21 circumstances
 E rest 23 reason E rest 24 whome AB: home E 26 Hecuba]
 Jiercules E rest 29 mom. E rest 30 Procrustes 1617 rest: Pro-
 crustes M-H 31 it om. E rest 35 lungis EF: lung is H be beforg
 shorts

for a dwarfe: & certes *Philautus*, they are no lesse to be discd-
mfided for their crueltie, the thou for thy folly. For in like maner
hast thou built a bed in thine owne brains, wherin euery one must
be of thy lSgth, if he loue y^u cuttest him shorter, either wt some
od deuise, or graue counsel, swearing (rather the thou woldst not be 5
beleued) y^f *Protagenes* portraid *Venus* wt a sponge sprinkled wt
sweete water, but if once she wrong it, it would drop bloud: that
hir luorie Combe would at the first tickle the haire, but at the
last turne all the haire into Adders: so that nothing is more hate-
full then Loue. If he loue not, then stretchest out lyke a Wyre-10
drawer, making a wire as long as thy finger, longer then thine arme,
pulling on with the pincers with the shoemaker a lyttle shoe on
a great foote, till thou crack thy credite, as he doth his stitches,
alleading that Loue followeth a good wit, as the shadowe doth the
body, and as requisite for a Gentleman, as Steele in a weapon. 15

A wit sayest thou without loue, is lyke an Egge with-out sake,
and a Courtier voyde of affection, like salt without sauour. Then
as one pleasing thy selfe in thine owne humour, or playing with
others for thine owne pleasure, thou rollest all thy wits to sifte Loue
from Lust, as the Baker doth the branne from his flower, bringing in 20
Venus with* a Torteyse vnder hir foote, as slowe to harmes : hir
Chariot drawn with white Swannes, as the cognisance of *Vesta*, hir
birds to be Pigeons, noting pietie : with as many inuentions to make
Venus currant, as the Ladies vse slights in *Italy* to make themselues
counterfaite. Thus with the *Aegyptian* thou playest fast or loose, 25
so that there is nothing more certeine, then that thou wilt loue, and
nothing more vncerteine then when, tourning at one time thy tayle
to the winde, with the Hedge-hogge, & thy nose in the winde, with
the Weather-cocke, in one gaje both hoysing sayle & casting Anker,
with one breath, making an Alarme and a Parly, discharging in the 30
same instaunt, both a Bullet and a false fire. Thou hast rackte me,
and curtalde me, sometimes I was too long, sometimes to shorte,
now to bigge, then too lyttle, so that I must needes thinke thy bed
monstrous, or my body, eyther thy brains out of temper, or my wits
out of tune: insomuch as I can lyken thy head to *Mercuris* pipe, 35
who with one stop caused *Argus* to stare and winke. If this fault
bee in thy nature, counsel canne do little good, if in thy disease,

3 brained rest	5 graue] greene	Hrest	6 Protagenes old eds.	10
then ²] thou GE rest	20 his] the A rest	21 hir ¹] the , -1623	24	
slightes E rest	29 casting] weighing all eds,	30 allarum E rest	32 cur-	
taild 1617, 1630-36	34 brains] braine E rest			

phisicke can do lesse: for nature will haue hir course, so that perswasions are needelesse, and such a mailady in the Marrowe, will neuer out of the bones, so that medicines are bootelesse.

Thou sayest that all this is for loue, and that I beeing thy friend,
 5 thou art loth to wink at my folly : truly I say with *Tully*, with faire wordes thou shalt yet perswade me: for experience teacheth me, that straight trees haue crooked rootes, smooth baites sharpe hookes, that the fayrer the stone is in the Toades head, the more pestilent the poyson is in hir bowelles, that talk the more it is seasoned with
 10 fine phrases, the lesse it sauoreth of true meaning. It is a mad Hare yt wil be caught with a Taber, and a foolish bird that staieth the laying salt on hir taile, and a blinde Goose that commeth to the Foxes sermon, *Euphues* is not entangled with *Philautus* charmes. If all were in iest, it was to broad weighing the place, if in earnest
 15 to bad, considering the person, if to try thy wit, it was folly to bee so hot, if thy friendship, mallice to be so hastie: Hast thou not read since thy comming into *England* a pretie discourse of one *Phialo*, concerning the rebuking of a friende? Whose reasons although they wer but few, yet were they sufficient, and if thou desire more,
 20 I could rehearse infinite. But thou art like the *Epicure*, whose bellye is sooner filled then his eye : For he coueteth to haue twentie dishes at his table, when hee can-not disgest one in his stomacke, and thou desirest manye reasons to bee brought, when one might serue thy turne, thinking it no Rayne-bowe that hath not al coulours,
 25 nor auncient armoury, that are not quartered with sundry cotes, nor perfect rules yt haue not thousand reasons, and of al the reasons would thou wouldest follow but one, not to checke thy friende in a brauerie, knowing that rebuckles ought not to weigh a graine more of salt then suger : but to be so tempered, as like pepper they might
 30 be hoat in the mouth, but like treacle wholsom at the heart: so shal they at y^e first make one blushe if he were pale, and well considered better, if he were not past grace.

If a friende offend he is to be whipped with a good Nurses rodde, who when hir childe will not be still, giueth it together both the
 35 twigge and the teate, and bringeth it a sleepe when it is waywarde, asweli with rocking it as rating it.

The admonition of a true friend should be like the practise of

8 the⁴] that I/-1631 9 the¹] her GE rest 16 hot om. Brest 17
 Phiola E rest 19 a before few E rest they²] thy E thou] you E rest
 24 not om. MAB 25 are] is E rest coates A rest 26 a before
 thousand B rest

a wise Phisition, who wrappeth his sharpe pils in fine sugar, or the
 cuning Chirurgian, who launcing y^e wound wt an yro, immediatly
 applyeth to it soft lint, or as mothers deale with their childre" for
 worms, who put their bitter seedes into sweete reasons, if this order
 had beene obserued in thy discourse, that enterlasing sowre tauntes 5
 with sugred counsell, bearing aswell a gentle raine, as vsing a hard
 snaffle, thou mightest haue done more with the whiske of a wand,
 then now thou canst with the prick of the spur, and auoyded that
 which now thou maist not, extream vnkindnesse. But thou art like*
 that kinde ludge, which *Propertius* noteth, who condemning his 10
 friend, caused him for the more ease to be hanged with a silken
 twist. And thou like a friend cuttest my throat with a Razor, not
 with a hatchet for my more honor. But why should I set downe
 the office of a friend, when thou like our *Athenians*, knowest what
 thou shouldest doe, but like them, neuer dost it. Thou safest I eat 15
 mine own words in praying women, no *Philautus* I was neuer eyther
 so wicked, or so witlesse, to recant truethes, or mistake coulours.
 But this I say, that the Ladyes in *England* as farre excell all other
 countryes in vertue, as *Venus* doth all other woemen in beautie.
 I flatter not those of whome I hope to reape benefit, neyther yet so 20
 prayse them, but th#t I think them women: ther is no sword made
 of Steele but hath yron, no 'fire made of wood but hath smoake,
 no wine made of grapes but hath leese, no woeman created
 of flesh but hath faultes: And if I loue them *Philautus*, they
 deserue it. 25

But it grieueth not thee *Philautus* that they be fayre, but that
 they are chaste, neyther dost thou like mee the worse for com-
 mending theyr beautie, but thinkest they will not loue thee well,
 bicause so vertuous, where-in thou followest those, who better
 esteeme the sight of the Rose, then the sauour, preferring fayre 30
 iweedes before good hearbes, chusing rather to weare a painted
 3ower in their bosomes, then to haue a wholesome roote in their
 Droathes, which resembleth the fashion of your Maydens in *Italy*,
 rtrhe buy that for the best cloth yt wil weare whitest, not that wil
 ast longest. There is no more praise to be giuen to a faire face 35
 .hen to a false glasse, for as the one flattereth vs with a vaine
 ihaddow to make vs proud in our own conceits, so y^e other

1 fine cm. E rest 4 Raysons E: Raisins F rest 5 enterlasing AB :
 interlasmg M: interlasing GE rest 8 the²] a BE rest 14 Athenian
 E rest 15 doest E rest 19 other om% E rest 20 so] to E rest 23
 ees E rest 33 our E rest in] in in A 37 so om. A rest

feedeth vs with an idle hope to make vs peeuish in our owne contemplations.

Chirurgians affyrme, that a white vaine beeing striken, if at the fyrst there springe out blood, it argueth a good constitution of bodye: 5 and I thinke if a fayre woeman hauing heard the suite of a Louer, if she blush at y^e first brunt, and shew hir blood in hir face, sheweth a well dysposed minde: so as vertuous woemenne I confesse are for to bee chosen by the face, not when they blushe for the shame of -some sinhe committed, but for feare she should comitte any, al io women shal be as *Cesar* would haue his wife, not onely free from sinne, but from suspition: If such be in the Englysh courte, if I should not prayse them, thou wouldest saye I care not for their vertue, and now I giue them their commendation, thou swearest I loue them for their beautie: So that it is no lesse labour to please 15 thy mind, then a sick mas mouth, who can realish nothing by the taste, not that the fault is in the meat, but in his malady, nor thou like of any thing in thy hed, not that ther is any disorder in my sayings, but in thy sences. Thou dost last of all obiecte yt which silence might well resolute, that I am fallen from Prophets to Poets, 20 and returned againe with the dog to my vomit, which GOD knoweth is as farre from trueth as I knowe thou art from wisdome.

What haue I done *Pkilautus*, since my going from *Naples* to *Athens*, speake no more then the trueth, vtter no lesse, flatter -me not to make me better then I am, be-lye me not to make me worse, 25 forge nothing of malice, conceale nothing for loue: did I euer vse any vnseemelye talke to corrupt youth? tell me where: did I euer deceiue those that put me in trust? tell mee whome: haue I committed any fact worthy eyther of death or defame? thou canst not reckon what. Haue I abused my selfe towards my superiors, 30 equals, or inferiors? I thinke thou canst not deuise when: But as there is no wooll so white but the Diar can make blacke, no Apple so sweete but a cunning grafter can chaunge into a Crabbe: so is there no man so voyde of cryme that a spightful tongue cannot make him to be thought a caitife, yet commonly it falleth out so 35 well that the cloth weareth the better being dyed, and the Apple eateth pleasaunter beeing grafted, and the innocentte is more esteemed, and thriueth sooner being enuiet for vertue, and belyed

1 owne om. E rest 4 constituion M 7 for om. E rest 10 shal] should
E rest 12 should] Sould A thou wouldest] then wouldest A : th§ wouldest
thou B rest 31 it before black E rest 32 it before into E rest 36 the
innocent AB: the innocence EF: the innocencie H rest 37 and²] than E rest

for malice. For as he that stroke *Iason* on the stomacke, thinking to kill him, brake his impostume with y^e blow, wherby he cured him: so oftentimes it fareth with those that deale maliciously, who in steed of a sword apply a salve, and thinking to be ones Priest, they become his Phisition. But as the Traytour that clyppeth the 5 coyne of his Prince, maketh it lyghter to be wayed, not worse to be touched: so he that by sinister reports, seemeth to pare the credite of his friend, may make him lighter am6g the common sort, who by weight often-times are deceiued with counterfaites, but nothing empayreth his good name with the wise, who trye all gold 10 by the touch-stone.

A Straunger comming into the *Capitol* of *Rome* seeing all the Gods to be engrauen, some in one stone, some in an other, at the last he perceiued *Vulcan*, to bee wrought in luory, *Venus* to be carued in Ieate, which long time beholding with great delyght, at 15 the last he burst out in these words, neither can this white luory *Vulcan*, make thee a white Smith, neither this faire woman Ieat, make thee a faire stone. Where-by he noted that no cunning could alter the nature of the one, nor no Nature transforme the colour of the other. In lyke manner say I *Philautus*, although thou haue 20 shadowed my guiltlesse life, with a defamed coGterfait, yet shall not thy black *Vulcan* make either thy accusations of force, or my innocencie faultie, neither shal the white *Venus* which thou hast portrayed vpon the blacke Ieat of thy malyce, make thy conditions amiable, for *Vulcan* cannot make luory blacke, nor *Venus* chaunge the coulour 25 of Ieat, the one hauing receiued such course by Nature, the other such force by Uertue.

What cause haue I giuen thee to suspect me, and what occasion hast thou not offered me to detest thee? I was neuer wise inough to giue thee counsaile, yet euer willing to wish thee well, my wealth 30 small to do thee good, yet ready to doe my best: Insomuch as thou couldest neuer accuse me of any discourtesie, vnlesse it were in being more carefull of thee, then of my selfe. But as all floures that are in one Nosegay, are not of one nature, nor all Rings that are worne vppon one hande, are not of one fashion: so all friendes that asso- 35 ciate at bedde and at boord, are not one of disposition. *Scipio* must haue a noble minde, *Lcelius* an humble spirite: *Titus* must lust after *Sempronia*, *Gisippus* must leaue hir: *Damon* must goe take order

for his lands, *Pithias* must tarry behinde, as a Pledge for his life: *Philautus* must doe what he will, *Euphues* not what he should. But it may be that as the sight of diuers colours, make diuers beasts madde: so my presence doth drive thee into this melancholy. And
 5 seeing it is so, I will absent my selfe, hier an other lodging in *London*, and for a time giue my selfe to my booke, for I haue learned this by experience, though I be young, that *Bauins* are lknown by their bands, *Lyons* by their clawes, *Cockes* by their combes, enuious mindes by their manners. Hate thee I will not, and trust thee
 10 I may not: Thou knowest what a friende shoulde be, but thou wilt neuer Hue to trye what a friend is. Fare-well *Philautus*, I wil not stay to heare thee replye, but leaue thee to thy lyst, *Euphues* carieth this Posie written in his hande, and engrauen in his heart. A faithfull friend, is a wilfull foole. And so I taking leaue, till I heare thee
 *5 better minded, *England* shall be my abode for a season, depart when thou wilt, and againe fare-well.

Euphues in a great rage departed, not suffering *Philautus* to aunswere one word, who stood in a maze, after the speache of *Euphues*, but taking courage by loue, went immediatlye to the
 20 place where *Camilla* was dauncing, and ther wil I leaue him, in a thousand thoughts, hammering in his head, and *Euphues* seeking a new chamber, which by good friends he quickly got, and there fell to his *Pater noster*, wher a while I will not trouble him in his prayers.

25 **N**ow you shall vnderstand that *Philautus* furthered as well by the opportunitie of the time, as the requests of certeine Gentlemen his friends, was entreated to make one in a Masque, which *Philautus* perceiuing to be at the Gentlemans house where *Camilla* laye, assented as willyngly to goe, as he desired to speede, and all things
 30 beeing in a readinesse, they went with speede: where beeing welcommed, they dauced, *Philautus* taking *Camilla* by the hande, and as time serued, began to boord hir in this manner.

IT hath ben a custome faire Lady, how commendable I wil not dispute, how common you know, that Masquers do therefore
 35 couer their faces that they may open their affectios, & vnder y^e colour of a datrice, discouer their whole desires : the benefit of which

4 presence] pretence E 8 their¹] the E rest 12 lust B rest 13 this]
 his E rest Poesie F-1631 29 willing E rest 32 in] on E rest

priueledge, I wil not vse except you graunt it, neither can you refuse, except you break it. I meane only with questions to trye your wit, which shall neither touch your honour to aunswere, nor my honestie to aske.

Camilla tooke him vp short, as one not to seeke how to reply, in 5 this manner.

Gentleman, if you be lesse, you are too bolde, if so, too broad, in clayming a custome, where there is no prescription. I knowe not your name, bicause you feare to vtter it, neither doe I desire it, and you seeme to be ashamed of your face, els would 10 you not hide it, neither doe I long to see it: but as for any custome, I was neuer so superstitious, that either I thought it treason to breake them, or reason to keepe them.

As for the prouing of my witte, I had rather you should accompt me a foole by silence, then wise by aunswering? For such questions 15 in these assemblyes, moue suspition where there is no cause, and therefore are not to be resolued least there be cause.

Philautus, who euer as yet but played with the bait, was now stroke with the hooke, and no lesse delighted to heare hir speake, then desirous to obtaine his suite, trayned hir by the bloud in this 20 sort.

IF the patience of men were not greater then the peruersenesse of women, I should then fall from a question to a quarrell, for that I perceiue you draw the counterfaite of that I would say, by the conceit of that you thinke others haue sayd: but whatsoeuer 25 the colour be, the picture is as it pleaseth the Paynter: and whatsoeuer were pretended, the minde is as the hart doth intend. A cunning Archer is not knowen by his arrow but by his ayme: neither a friendly affection by the tongue, but by the faith. Which if it be so, me thinketh common courtesie should allow that, which you 30 seeke to cut off by courtly coynesse, as one either too young to vnderstand, or obstinate to ouerthwart, your yeares shall excuse the one, and my humour pardon the other.

And yet Lady I am not of that faint minde, that though I winke with a flash of lyghtening, I dare not open mine eyes againe, or 35

11 neither doe I desire it: repeated from above before neither *E rest* any] a
E rest 22 not] no *E rest* 31 seeke] thinke *E rest* 33 my humour]
 your honour *E rest* the om. *M* 35 with] at *E rest*

hauing once suffered a repulse, I should not dare to make fresh assault, he that striketh sayle in a storme, hoyseth them higher in a calm, which maketh me the bolder to vtter that, which you disdaine to heare, but as the Doue seemeth angry, as though she had a gall, 5 yet yeeldeth at the last to delight: so Ladyes pretende a great skyr-mishe at the first, yet are boorded willinglye at the last.

I meane therefore to tell you this which is all, that I-loue you r And so wringing hir by the hand, he ended: she beginning as followeth.

- 10 **G**entleman (I follow my first tearme) which sheweth rather my modestie then your desart, seeing you resemble those which hauing once wet their feete, care not how deepe they wade, or those that breaking the yce, weigh not how farre they slippe, thinking it lawfull, if one suffer you to treade awry, no shame to goe slipshad: 15 if I should say nothing then would you vaunt that I am wonne: for that they that are silent seeme to consent, if any thing, then would you boast that I would be woed, for that castles that come to parlue, and woemen that delight in courting, are willing to yeelde: So that I must eyther heare those things which I would not, & seeme to 20 be taught by none, or to holde you talke, which I should not, and runne into the suspition of others. But certainlye if you knewe how much your talke displeaseth me, and how litle it should profit you, you would think the time as vainely lost in beginning your talke, as I accompt ouer long, vntill you ende it.
- 25 If you build vpon custome that Maskers haue libertie to speake what they should not, you shall know that woemen haue reason to make them heare what they would not, and though you can vtter by your visarde what-soeuer it be with-out blushing, yet cannot I hear it with-out shame. But I neuer looked for a better tale 30 of so ill a face, you say a bad coulour maye make a good countenance, but he that conferreth your disordered discourse, wt your deformed attyre, may rightly saye, that he neuer sawe so crabbed a visage, nor hearde so crooked a vaine. An archer saye you is to be knowne by his ayme, not by his arrowe: but your ayme is so 35 ill, that if you knewe how farre wide from the white your shaft sticketh, you would here-after rather break your bow, then bend

13 farre] faroe E 14 treade] goe E rest
or E rest ye before castles G parle GE rest
35 white] marke E rest

slipshood A rest 17 for]
31 w'] not M-G: with E rest

it. If I be too young to vnderstand your destinies, it is a signe I can-not like, if too obstinate, it is a token I will not: therefore for you to bee displeased, it eyther needeth not, or booteth not. Yet goe you farther, thinking to make a great vertue of your little valure, seeing that lightning may cause you wincke, but it shall not 5 stricke you blinde, that a storme may make you strycke sayle, but neuer cut the mast, that a hotte skyrmishe may cause you to retyre, but neuer to runne away: what your cunning is, I knowe not, and likely it is your courage is great, yet haue I heard, that he that hath escaped burning with lightning, hath beene spoyled with thunder, 10 and one that often hath wished drowning, hath beene hanged once for al, and he that shrinketh from a bullette in the maine battaile, hath beene stricken with a bil in the rereward. You fall from one thing to an other, vsing no decorum, except this, that you study to haue your discourse as farre voyde of sence, as your face is of 15 fauor, to the ende, that your disfigured countenaunce might supplye the disorder of your ill couched sentences, amonge the which you bring in a Doue with-out a gall, as farre from the matter you speake off, as you are from the mastyre you would haue, who although she can-not be angry with you in that she hath no gall, yet can she laugh 20 at you for that she hath a spleene.

I will ende where you beganne, hoping you will beginne where I end, you let fall your question which I looked for, and pickt a quarrell which I thought not of, and that is loue: but let hir that is disposed to aunswere your quarrell, be curious to demaund your 25 question.

And this Gentle-manne I desire you, all questions and other quarrelles set aparte, you thinke me as a friende, so farre forth as I can graunt with modestie, or you require with good manners, and as a friende I wishe you, that you blowe no more this fire of loue, 30 which will waste you before it warme mee, and make a colde in you, before it can kindle in me : If you think otherwise I may asweil vse a shift to driue you off, as you did a shewe to drawe me on. I haue aunswared your custome, least you should argue me of coyne, no otherwise then I might mine honour saued, and your name 35 vnknownen.

By this time entered an other Masque, but almost after the same

2 like] looke *GE rest* 5 saying *E rest* 15 to om. *B* 16 disfigured
M-B 21 for that] because *E rest* 27 this] thus *A rest* 31 mee] you *E*
rest colde] codle *A*: coale *BGEF*: cole *H rest* 32 can om. *E rest* may]
can *B rest*

manner, and onely for *Camillas* loue, which *Philautus* quickly espyed, and seeing his *Camilla* to be courted with so gallant a youth, departed: yet with-in a corner, to the ende he might decipher the Gentle-man whom he found to be one of the brauest youtthes in all
5 *England*, called *Surius*, then wounded with grieve, hee sounded with weaknesses and going to his chamber beganne a freshe to recount his miseries in this sorte.

Ah myserable and accursed *Philautus*, the verye monster of Nature and spectacle of shame, if thou Hue thou shalt be despysed,
10 if thou dye not myssed, if woe poynted at, if win lothed, if loose laughed at, bred either to liue in loue and be forsaken, or die with loue and be forgotten.

Ah *Camilla* would eyther I had bene born without eyes not to see thy beautie, or with-out eares not to heare thy wit, the one hath
15 enflamed me with the desire of *Venus*, the other with the giftes of *Pallas*, both with the fire of loue: Loue, yea loue *Philautus*, then the which nothing canne happen vnto man more miserable.

I perceiue now that the Chariotte of the Sunne is for *Phoebus*, not for *Phaeton*, that *Bucephalus* will stoupe to none but *Alexander*, that
20 none can sounde *Mercurius* pipe but *Orpheus*, that none shall win *Camillas* liking but *Surius*, a Gentlemanne, I confesse of greater byrth then I, and yet I dare say not of better faith. It is he *Philautus* that will fleete all the fat from thy bread, in-somuch as she will disdaine to looke vpon thee, if she but once thinke vppon him.
25 It is he *Philautus* that hath wit to trye hir, wealth to allure hir, personage to entice hir, and all things that eyther Nature or Fortune can giue to winne hir..

For as the *Phrigian* Harmonie being moued to the *Calenes* maketh a great noyse, but being moued to *Apollo* it is still and quiet: so the
30 loue of *Camilla* desired of mee, mooueth I knowe not how manye discordes, but proued of *Surius*, it is calme, and consenteth.

It is not the sweete flower that Ladyes desyre, but the fayre, whiche maketh them weare that in theyr heades, wrought forth with the needle, not brought forth by Nature: And in the lyke manner
35 they accompte of that loue, whiche arte canne coulour, not that the heart dooth confesse, where-in they imitate the Maydens (as *Euphues* often hath told mee) of *Athens*, who tooke more delight to see

5 sounded] swounded E: swounded FH: swound 1617 rest 7 on E rest
10 wooe ABGF rest 15 the¹ a E rest 22 better] greater GE rest
23 thy] the G (f note) beard allpreceeding eds. she] hee H rest 28 to
the Caienes so all 36 dooth] can 11 rest 37 take E rest

a freshe and fine coulour, then to tast a sweete and wholesome sirrop.

I but howe knowest thou that *Surius* fayth is not as great as thine, when thou art assured thy vertue is no lesse then his? He is wise, and that thou seest: valyaunt, and that thou fearest: rich, and that 5 thou lackest: fit to please hir, and displace thee : and without spite be it sayd, worthye to doe the one, and willing to attempt the other.

Ah *Camilla*, *Camilla*, I know not whether I should more commend thy beautie or thy wit, neither can I tell whether thy lookes haue wounded me more or thy words, for they both haue wrought such an 10 alteration in my spirites, that seeing thee silentj thy comelynesse maketh me in a maze, and hearing thee speaking, thy wisdomes maketh me starke madde.

I but things about thy height, are to be looked at, not reached at. I but if now I should ende, I had ben better neuer to haue begon. 15 I but time must weare away loue, I but time may winne it. Hard stones are pearced with soft droppes, great Oakes hewen downe with many blowes, the stoniest heart mollyfied by cotinuall perswasions, or true perseuerance.

If deserts can nothing preuaile, I will practise deceipts, and what 20 faith cannot doe, coniuring shall. What saist thou *Philautus*, canst thou imagine so great mischief against hir thou louest? Knowest thou not, that Fish caught wt medicines, & women gotten with witchcraft are neuer wholesom? No, no, the Foxes wiles shal neuer enter into y^e Lyons head, nor *Medeas* charmes into *Philautus* heart. 25 I, but I haue hard that extremities are to be vsed, where the meane will not serue, & that as in loue ther is no measure of griefe, so there should be no ende of guile, of two mischiefes the least is to be chosen, and therefore I thinke it better to poyson hir with the sweet bait of loue, then to spoile my selfe with the bitter sting of death. 30

If she be obstinate, why should not I be desperate? if she be voyd of pitie, why shoulde I not be voyde of pietie? In the ruling of Empires there is required as great policie as prowes : in gouerning an Estate, close crueltie doth more good then open clemencie, for y^e obtaining of a kingdome, as well mischief as mercy, is to be 35 practised. And then in the winning of my Loue, the very Image of beautie, courtesie and wit, shall I leaue any thing vnsought, vnattempted, vndone? He that desireth riches, must stretch the

string that will not reach, and practise all kindes of getting. He that coueteth honour, and can-not clymbe by the ladder, must vse al colours of lustinesse: He that thirsteth for Wine, must not care how he get it, but wher he maye get it, nor he that is in loue, be
 5 curious, what meanes he ought to vse but redy to attempt any: For slender affection do I thinke that, which either the feare of Law, or care of Religion may diminish.

Fye *Philautus*, thine owne wordes condempne thee of wickednesse : tush the passions I sustaine, are neither to be quieted with coun-
 10 saile, nor eased by reason : therefore I am fully resolu'd, either by Arte to winne hir loue, or by despayre to loose mine owne lyfe.

I haue hearde heere in *London* of an *Italian*, cunning in Mathe-
 maticke named *Psellus*, of whome in *Italy* I haue hearde in suche
 cases canne doe much by Magicke, and will doe all thinges for
 15 money, him will I assaye, as well with golde as other good tournes,
 and I thinke there is nothing that can be wrought, but shal be
 wrought for gylt, or good wil, or both.

And in this rage, as one forgetting where hee was, and whome hee
 loued, hee went immediately to seeke Phisicke for that, which onely
 20 was to bee found by Fortune.

HEere Gentlemen you maye see, into what open sinnes the heate
 of Loue driueth man, especially where one louing is in dis-
 payre, either of his owne imperfection or his Ladyes vertues, to bee
 beloued againe, which causeth man to attempt those thinges, that are
 35 contrarie to his owne mind, to Religion, to honestie.

What greater villany can there be deuised, then to enquire of
 Sorcerers, South-sayers, Coniurers, or learned Clearkes for the
 enioying of loue ? But I will not refell that heere, which shall bee
 confuted heere-after.

30 *Philautus* hath soone founde this Gentleman, who conducting
 him into his studie, and demaunding of him the cause of his
 comming, *Philautus* beginneth in this manner, as one past shame to
 vnfold his sute.

MAster *Psellus* (and Countrey-man,) I neyther doubt of your
 35 cunning to satisfie my request, nor of your wisdom to
 conceale it, for were either of them wanting in you, it might tourne
 mee to trouble, and your selfe to shame.

I haue hearde of your learning to be great in Magicke, and

somewhat in Phisicke, your experience in both to be exquisit, which caused me to seeke to you for a remedie of a certeine griefe, which by your meanes may be eased, or els no wayes cured.

And to the*ende such cures may be wrought, God hath stirred vp in all times Clearkes of greate vertue, and in these our dayes men 5 of no small credite, among the which, I haue hearde no one, more commended then you, which aithoughe happelye your modestye will denye, (for that the greatest Clearkes doe commonlye dissemble their knowledge) or your precisenesse not graunt it, for that cunning men are often daungerous, yet the worlde doth well know it, diuers 10 haue tryed it, and I must needes beleuee it.

Psellus not suffering him to raunge, yet desirous to know his arrant, aunswered him thus.

Gentleman and countryman as you say, and I beleuee, but of that heereafter: if you haue so great confidence in my cun- 15 ning as you protest, it may bee your strong imagination shall worke y^e in you, which my Art cannot, for it is a principle among vs, y^t a vehement thought is more auayleable, then y^e vertue of our figures, formes, or charecters. As for keeping your cousayle, in things honest, it is no matter, & in causes vnlawful, I will not meddle. 20 And yet if it threaten no man harme, and maye doe you good, you shall finde my secrecie to be great, though my science be smal, and therefore say on.

THere is not farre hence a Gentlewoman whom I haue long time loued, of honest parents, great vertue, and singular beautie, 35 such a one, as neither by Art I can describe, nor by seruice deserue: And yet bicause I haue heard many say, that wher cunning must worke, the whole body must be coloured, this is hir shape.

She is a Uirgin of the age of eightene yeares, of stature neither too high nor too low, and such was *luno*: hir haire blacke, yet 30 comely, and such had *Lceda*: hir eyes hasill, yet bright, and such were the lyghtes of *Venus*,

And although my skill in Phisognomie be small, yet in my iudgement she was borne vnder *Venus*, hir forehead, nose, lyppes, and chinne, fore-shewing (as by such rules we gesse) both a desire to lyue, 35

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and a good successe in loue. In complection of pure sanguine, in condition a right Sainte, seldome giuen to play, often to prayer, the first letter of whose name (for that also is necessary) is *Camilla*,

T His Lady I haue serued long, and often sued vnto, in-somuch
 5 that I haue melted like wax against the fire, and yet liued in the flame with the flye *Pyrausta*. O *Psellus* the tormentes sustained by hir presence, the griefes endured by hir absence, the pyning thoughtes in the daye, the pinching dreames in the night, the dying life, the liuing death, the ielousie at all times, and the
 10 dispaire at this instant, can neyther be vttered of me with-out fludes of teares, nor heard of thee with-out grieve.

No *Psellus* not the tortures of hell are eyther to be compared, or spoken of in the respect of my tormentes: for what they all had seuerally, all that and more do I feele ioyntly: In-somuch that with
 15 *Sisyphus* I rolle the stone euen to the toppe of the Hill, when it tumbleth both it selfe and me into the bottome of hell: yet neuer ceasing I attempt to renewe my labour, which was begunne in death, and can-not ende in life.

What dryer thirst could *Tantalus* endure then I, who haue almost
 20 euerye houre the drinke I dare not taste, and the meate I can-not? In-somuch that I am torne vpon the wheele with *fxion*, my lyuer gnawne of the Vultures and Harpies: yea my soule troubled euen with the vnspeakeable paines of *Meg&ra*, *Tisipkone*, *Alecto*: whiche secrete sorrowes although it were more meete to enclose them in
 25 a Laborinth, then to sette them on a Hill: Yet where the minde is past hope, the face is past shame.

It fareth with me *Psellus* as with the *Austrich*, who pricketh none but hir selfe, which causeth hir to runne when she would rest: or as it doth with the *Pelican*e, who stricketh bloud out of hir owne bodye
 30 to do others good: or with the Wood Culuer, who plucketh of hir fethers in winter to keepe others from colde: or as with the Storke, who when she is least able, carrieth the greatest burthen. So I practise all thinges that may hurt mee to do hir good that neuer regardeth my paynes, so farre is shee from rewarding them.

35 For as it is impossible for the best *Adamant* to drawe yron vnto it if the *Diamond* be neere it, so is it not to bee looked for, that I with

1 of] a E rest

4 haue I E rest

10 fludds A: flouds BG: floods E rest

13 my] thy B

17 attempe M

23 Megera B: Megara E rest

Tisiphon E

27 Ostrich AB: Ostiidge GE rest

30 hir] his G

34 she

is E rest

in

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all my seruice, suite, desartes, and what els so-euer that may draw
a woemanne, should winne *Camilla*, as longe as *Surius*, a precious
stone in hir eyes, and an eye sore in mine, bee present, who loueth
hir I knowe too wel, and shee him I feare me, better, which loue wil
breed ttetweene vs such a deadly hatred, that beeing dead, our bloud 5
cannot bee mingled together like *Florus* and *Aegithus*, and beeing
burnt, the flames shall parte like *Polinices* and *Eteocles*, such a mortall
enmitie is kindled, that nothing can quench it but death: and yet
death shall not ende it.

What counsell canne you giue me in this case? what comfort? 10
what hope?

When *Acontius* coulde not perswade *Cydippe* to loue, he practised
fraude. When *Tarquinius* coulde not winne *Lucretia* by prayer, hee
vsed force.

When the Gods coulde not obtaine their desires by suite, they 15
turned them-selues into newe shapes, leauing nothing vndonne, for
feare, they should bee vndonne.

The desease of loue *Psellus*, is impatient, the desire extreame,
whose assaultes neyther the wise can resist by pollicie, nor the
valiaunt by strength. 20

Iulius Ccesar a noble Conquerour in warre, a graue Counsaylour
in peace, after he had subdued *Fraunce*, *Germanie*, *Britaine*, *Spaine*,
Italy, *Thesalay*, *Aegipt*, yea entered with no lesse puissaunce then
good fortune into *Armenia*, into *Pontus*, into *Africa*, yeelded in his
chiefest victories to loue *Psellus*, as a thing fit for *Ccesar*, who 25
conquered all thinges sauing him-selfe, and a deeper wound did
the small Arrowe of *Cupid* make, then all the speares of his
enimies.

Hannibal not lesse valiaunt in armes, nor more fortunate in loue,
hauing spoyled *Ticinum*, *Trebia*, *Trasmena* and *Cannas*, submitted 30
him-selfe in *Apulia* to y^e loue of a woman, whose hate was a terrour
to all men, and became so bewitched, that neyther the feare of
death, nor the desire of glorye coulde remoue him from the lappe
of his louer.

1 omitte *Hercules*, who was constrained to vse a distaffe for the 35
desire of his loue. *Leander*, who ventured to crosse the Seaes for
Hero, *Iphis* that hanged him-selfe, *Pyramus* that killed him-selfe

2 should] would E rest	3 eye-sore F rest	8 yet om. E rest	9
it om, M	23 Thessalia A rest	27 all om. E rest	29 not] no E rest
30 Trasmena so ail	Ganna Ei Canna F rest	37 Iphis] Hyphus M	

and infinite more, which coulde not resist the hot skyrmisses of affection.

And so farre hath this humour crept into the minde, that *Biblis* loued hir Brother, *Myrra* hir Father, *Canace* hir nephew: Insomuch
5 as ther is no reason to be giuen for so straung a grieve, nor no remedie so vnlawefull, but is to bee sought for so monstrous a desease. My desease is straung, I my selfe a straunger, and my suite no lesse straunge then my name, yet least I be tedious in a thing that requireth haste, giue eare to my tale.

10 **I** Haue hearde often-tymes that in Loue there are three thinges for to bee vsed, if time serue, violence, if wealth be great, golde, if necessitie compell, sorcerie.

But of these three but one can stand me in steede, the last, but not the least, whiche is able to worke the .mindes of all woemen like
15 wax, when the other can scarce wind them like with. Medicines there are that can bring it to passe, and men ther are that haue, some by potions, some by verses, some by dreames, all by deceite, the ensamples were tedious to recite, and you knowe them, the meanes I come to learne, and you can giue them, which is the onely cause
20 of my comming, and may be the occasion of my pleasure, and certainlye the waye both for your prayse and profit.

Whether it be an enchaunted leafe, a verse of *Pythia*, a figure of *Amphion*, a Charecter of *Osthanes*, an Image of *Venus*, or a braunch of *Sybilla*, it skilleth not.

35 Let it be eyther the seedes of *Medea*, or the bloud of *Phyllis*> let it come by Oracle of *Apollo*, or by Prophecie, of *Tyresias*, eyther by the intrayles of a Goat, or what els soeuer I care not, or by all these in one, to make sure incantation and spare not.

If I winne my loue, you shall not loose your labour, and whether
3° it redound or no to my greater perill, I will not yet forget your paines.

Let this potion be of such force, that she may doat in hir desire, and I delight in hir distresse.

And if in this case you eyther reueale my suite or denye it, you
35 shall soone perceyue that *Philautus* will dye as desperatelye in one minute, as he hath liued this three monethes carefully, and this your studie shall be my graue, if by your studye you ease not my grieve.

4 Myrrha *GE rest* 15 a before with *GE rest* 17 some by verses, *om.*
E rest 18 receite *M* 23 *Osthanes all eds.* or *om. E rest* 24
Sibillo *E rest* 25 Media *H rest* 30 yet *om. E rest* 33 I *om. E rest*
36 this *om. E rest*

When he had thus ended, he looked so sternly vpon *Psellus* that he wished him farther off, yet taking him by the hande, and walking into his chamber, this good man began thus to aunswere him.

Gentleman, if the inward spirite be aunswerable to the outward speech, or the thoughtes of your heart agreeable to the words 5 of your mouth, you shal breede to your selfe great discredite, and to me no small disquyet Doe you thinke Gentleman that the minde being created of God, can be ruled by man, or that anye one can moue the heart, but he that made the heart? But such hath bene the superstition of olde women, & such the folly of young men, 10 yt there could be nothing so vayne but the one woulde inuent, nor anye thing so sencelesse but the other would beleue: which then brought youth into a fooks Paradise, & hath now cast age into an open mockage.

What the force of loue is, I haue knowen, what the effects haue 15 bene I haue heard, yet could I neuer learne that euer loue could be wonne, by the vertues of hearbes, stones or words. And though many there haue bene so wicked to seeke such meanes, yet was there neuer any so vnhappy to finde them.

Parrhasius painting *Hoplitides*, could neither make him that 20 ranne to sweate, nor the other that put off his armour to breathe, adding this as it were for a note, *No further then colours* : meaning that to giue lyfe was not in his Pencill, but in the Gods.

And the like may be said of vs that giue our mindes to know the course of the Starres, the Plannets, the whole Globe of heauen, 25 the Simples, the Compounds, the bowels of the Earth, that something we may gesse by the out-ward shape, some-thing by the natiuitie: but to wrest the will of man, or to wreath his heart to our humours, it is not in the compasse of Arte, but in the power of the most highest. 30

But for bicause there haue bene manye with-out doubt, that haue giuen credit to the vayne illusions of Witches, or the fonde inuentions of idle persons, I will set downe such reasons as I haue heard, and you wil laugh at, so I hope, I shal both satisfie your minde and make you a lyttle merry, for me thinketh there is nothing that can 35 more deliyght, then to heare the things which haue no weight, to be thought to haue wrought wonders.

If you take Pepper, the seede of a Nettle, and a pretie quantitie of *Pyretum*, beaten or pounded altogether, and put into Wine of two yeares olde, whensoever you drinke to *Camilla*, if she loue you not, you loose your labour. The cost is small, but if your
5 beliefe be constant you winne the goale, for this Receipt standeth in a strong conceipt

Egges and Honnye, blended with the Nuts of a Pine tree, & laid to your left side, is of as great force when you looke vppon *Camilla* to bewitch the minde, as the *Quintessence* of Stocke-fish, is to nourish
10 the body.

An hearbe there is, called *Anacamsoritis*, a strange name and doubtlesse of a straunge nature, for whosoever toucheth it, falleth in loue, with the person shee next Feeth. It groweth not in *England*, but heere you shal haue that which is not halfe so good, that will do
15 as much good, and yet truly no more.

The Hearbe *Carisium*, moystened with the bloude of a Lysarde, and hanged about your necke, will cause *Camilla* (for hir you loue best) to dreame of your seruices, suites, desires, desertes, and what-soeuer you would wish hir to thinke of you, but beeing wakened she
20 shall not remember what shee dreamed off. And this Hearbe is to be founde in a Lake neere *Ba(o)tia*, of which water who so drinketh, shall bee caught in Loue, but neuer finde the Hearbe: And if hee drinke not, the Hearbe is of no force.

There is in the Frogges side, a bone called *Apocynon*, and in the
35 heade of a young Colte, a bounch named *Hippomanes*, both so effectuall, for the obtaining of loue, that who so getteth either of them, shall winne any that are willyng, but so iniuriously both crafte and Nature dealt with young Gentlemen that seeke to gaine good will by these meanes, that the one is lycked off before it can
30 be gotten, the other breaketh as soone as it is touched. And yet vnlesse *Hippomanes* be lycked, it can-not worke, and except *Apocynon* be sound it is nothing worth.

I omit the Thistle *Eryngium*, the Hearbes *Catanance* and *Pityusa*, luba his *Charito blepharon*, and *Orpheus Staphilinus*, all
35 of such vertue in cases of loue, that if *Camilla* shoulde but tast any

I pretie] lyttle A rest	2 Pyretum all eds.	9 a before Stockfish E rest
11 Anacamforitis A rest	16 Carisum E rest	19 awaked E rest
25 Boetia all eds. (but cf. p. 90, l. 2)	24 Apocynon M-G: Apocynon E rest	21 Apocynon
25 bonch Ei bunch F rest	27 hath before both E rest	31 Apocynon
M-GEi Apocynon H rest	32 sound] found E rest	33 Catanenci all eds.
34 Pyteuma, Z-6 ⁷ : Pytuma E rest	blsepheron M~G: blephaeton E: blapheton	
F rest	Staphelinus H rest	

one of them in hir mouthe, shee woulde neuer lette it goe downe hir throate, leaste shee shoulde bee poysoned, for well you knowe Gentleman, that Loue is a Poyson, and therefore by Poyson it must be mayntayned.

But I will not forgette as it were the Methridate of the Magitians, 5 the Beast *Hiena*, of whom there is no parte so small, or so vyle, but it serueth for their purpose : Insomuch that they accompt *Hyena* their God that can doe al, and their Diuel that will doe all.

If you take seauen hayres of *Hyenas* lyppes, and carrye them sixe dayes in your teeth, or a peece of hir skinne nexte your bare hearte, 10 or hir bellye girded to your left side, if *Camilla* suffer you not to obtaine your purpose, certainly she can-not chuse, but thanke you for your paines.

And if you want medicines to winne women, I haue yet more, the lungs of a *Vultur*, the ashes of *Stellio*, the left stone of a Cocke, 15 the tongue of a Goose, the brayne of a Cat, the last haire of a Wolues taile. Thinges easie to be hadde, and commonlye practised, so that I would not haue thee stande in doubte of thy loue, when either a young Swallow famished, or the shrowding sheete of a deere friend, or a waxen Taper that burnt at his feete, or the enchaunted ao Needle that *Medea* hid in *lasons* sleeue, are able not onely to make them desire loue, but also dye for loue.

How doe you now feele your selfe *Philautus* If the least of these charmes be not sufficient for thee, all exorcismes and coniza- 25 tions in the world will not serue thee.

You see Gentleman, into what blynde and grose errorrs in olde time we were ledde, thinking euery olde wiues tale to be a truth, and euery merry word, a very witchcraft. When* the *Aegyptians* fell from their God to their Priests of *Memphis*: and the *Grecians*, from their Morall questions, to their disputations of *Pirrhus*, and the 30 *Romaines* from Religion, to polycie : then began all superstition to breede, and all impietie to blome, and to be so great, they haue both growen, that the one being then an Infant, is nowe an Elephant, and the other beeing then a Twigge, is now a Tree.

They inuented as many Enchauntments for loue, as they did for 35 the Tooth-ach, but he that hath tryed both will say, that the best charme for a Toothe, is to pull it out, and the best remedie for Loue, to weare it out.

11 your] hir MA 29 to the Priest Memphis *E rest* 32 bloome *GE rest*
haue] are *E rest* 37 for a tooth-ache is to pull out the tooth *E rest*

If incantations, OF potions, or amorous sayings could haue pre-
 uailed, *Circes* would neuer haue lost *Vlysses*, nor *Phcedra Hippolitus*,
 nor *Phillis Demophoon*.

If Coniurations, Characters, Circles, Figures, Fendes, or Furies
 5 might haue wrought anye thing in loue, *Medea* woulde not haue
 suffered to alter his minde.

If the sirropes of *Macaonias*, or the Uerses of *Aeus*, or the *Satyren*
 of *Dipsas* were of force to moue the minde, they all three would not
 haue bene martired with the torments of loue.

16 No no *Philautus* thou maist well poyson *Camilla* with such
 drugges, but neuer perswade hir: For I confesse that such hearbes
 may alter the bodye from strength to weakenesse, but to thinke that
 they can moue the minde from vertue to vice, from chastitie to lust,
 I am not so simple to beleeeue, neither would I haue thee so sinfull
 15 as to doubt it.

L *Vcilia* ministring an amorous potion vnto hir husband *Lucretius*,
 procured his death, whose life she onely desired.

Aristotle noteth one that beeing inflamed with the beautie of a faire
 Ladye, thought by medicine to procure his blisse, and wrought in the
 10 ende hir bane: So was *Caligula* slaine of *Ccesonia*, and *Lucius*
Lucullus of *Calistine*,

Perswade thy selfe *Philautus* that to vse hearbes to winne loue
 will weaken the body, and to think that hearbes can further, doth
 hurt the soule: for as great force haue they in such cases, as noble
 35 men thought them to haue in the olde time. *Achimenis* the hearbe was
 of such force, that it was thought if it wer thrown into the battaile,
 it would make all the soldiers tremble: but where was it when the
Cimbri and *Teutoni* were exiled by warre, wher grewe *Achimenis*,
 one of whose leaues would haue saued a thousand liues?

30 The Kinges of *Persia* gaue their souldiers the plant *Latace*, which
 who so hadde, shouldehaue plentye of meate and money, and men
 and al things: but why did the soldiers of *Ccesar* endure such
 famine in *Pharsalia*, if one hearbe might haue eased so many heartes.

2 <i>Circes</i> all eds., except <i>Circis</i> H	<i>Hippolitas</i> F rest	4 If] It E
<i>Fiends</i> A rest, except <i>Friends</i> 1623	5 not] neuer E rest	7 <i>Micaonias</i>
BE-H: <i>Micanios</i> 1617 rest	<i>Aeus</i>] <i>Aeneas</i> A rest	<i>Satyren</i> so all 8
<i>Dipsns</i> 1623	11 drugges] dregges E rest	15 doubt] doe A rest
16 <i>Lvcilla</i> all eds.	18 beautie] loue E rest	20 hir] bis E rest
thy E rest	25 <i>Achimenius</i> A rest	28 <i>Humbri</i> and <i>Tentoni</i> all eds.
<i>Achiminis</i> M-B: <i>Achimenius</i> GE rest	then, after <i>Achimenius</i> E rest	

Where is *Balis* that *Iuba* so commendeth, the which coulde call the dead to lyfe, and yet hee himselfe dyed ?

Democritus made a confection, that who-soeuer dranke it should haue a faire, a fortunate, and a good childe. Why did not the *Persian* Kinges swill this Nectar, hauing such deformed and vnhappy issue ? 5

Cato was of that minde, that three enchaunted wordes coulde heale the eye-sight: and *Varro*, that a verse of *Sybilla* could ease the goute, yet the one was fayne to vse running water, which was but a colde medicine, the other patience, which was but a drye playster.

I would not haue thee thinke *Philaius* that loue is to bee obtained 10 by such meanes, but onely by faith, vertue, and constancie.

Philip King of *Macedon* casting his eye vppon a fayre Uirgin became enamoured, which *Olympias* his wife perceiuing, thought him to bee enchaunted, and caused one of hir seruauntes to bring the Mayden vnto hir, whome shee thought to thrust both to exile 15 and shame : but vieweing hir fayre face with-out blemyshe, hir chaste eyes with-out glauncinge, hir modest countenance, hir sober and woemanlye behauiour, finding also hir vertues to be no lesse then hir beautie, shee sayde, *in thy selfe* there are charmes, meaning that there was no greater enchauntment in loue, then temperaunce, 20 wisdom, beautie & chastitie. Fond therefore is the opinion of those that thinke the minde to be tyed to Magick, and the practise of those filthy, that seeke those meanes.

Loue dwelleth in the minde, in the will, and in the hearts, which neyther Coniurer canne alter nor Phisicke. For as credible it is, 25 that *Cupid* shooteth his Arowe and hytteth the heart, as that hearbes haue the force to bewitch the heart, onelye this difference there is, that the one was a fiction of poetrie, the other of superstition. The will is placed in the soule, and who canne enter there, but hee that created the soule ? 30

No no Gentle-man what-soeuer you haue heard touching this, beleue nothing: for they in myne opinion which imagine that the mynde is eyther by incantation or excantation to bee ruled, are as far from trueth, as the East from the West, and as neere impietie against God, as they are to shame among men, and so contrary is it to the 35 profession of a Christian, as *Paganisms*

Suffer not your selfe to bee lead with that vile conceypte, practise in your loue all kinde of loyaltie. Be not mute, nor full

19 thy] my *alleds.* 21 beautie *om. E rest* 24 dwellith, hart
E rest 25 Coniurer nor Phisick can alter E rest

of bable, bee sober, but auoyde sollennesse, vse no kinde of ryotte eyther in banqueting, which procureth surfeites, nor in attyre, which hasteth beggerie.

If you thinke well of your witte, be alwayes pleasaunt, if yll bee
5 often silent: in the one thy talke shal proue thee sharpe, in the other thy modestie, wise.

All fyshe are not caught with Flyes, all woemenne are not allured with personage. Frame letters, ditties, Musicke, and all meanes that honestie may allowe: For he wooeth well, that meaneth no yll,
10 and hee speedeth sooner that speaketh what hee should, then he that vttereth what he will. Beleeue me *Philautus* I am nowe olde, yet haue I in my head a loue tooth, and in my minde there is nothing that more pearceth the heart of a beautifull Ladye, then writinge, where thou mayst so sette downe thy passions and hir perfection,
15 as shee shall haue cause to thinke well of thee, and better of hir selfe: but yet so warilye, as neyther thou seeme to prayse hir too much, or debase thy selfe too lowelye: for if thou flatter them with-out meane they loath it, and if thou make of thy selfe aboute reason they laugh at it, temper thy wordes so well, and
20 place euerye sentence so wiselye, as it maye bee harde for hir to iudge, whether thy loue be more faythfull, or hir beautie amiable.

Lions fawne when they are clawed, Tygers stoupe when they are tickled, *Bucephalus* lyeth downe when he is curried, woemen yeelede
25 when they are courted.

This is the poyson *Philautus*, the enchauntment, the potions that creepeth by sleight into the minde of a woeman, and catcheth hir by assuraunce, better then the fonde deuices of olde dreames, as an *Apple* with an *Aue Marie*, or a hasill wand of a yeare olde crossed
30 with six Charactors, or the picture of *Venus* in Uirgin Wax, or the Image of *Camilla* vppon a Moulwarpes skinne.

It is not once mencioned in the Englishe Courte, nor so much as thought of in any ones conscience, that Loue canne bee procured by such meanes, or that anye canne imagine suche myschiefe, and
35 yet I feare mee it is too common in our Countrey, where-by they incurre hate of euerye one, and loue of none.

Touching my cunning in any vile deuices of Magick it was neuer my studie, onely some delygth, I tooke in the Mathematicks which

made me knowen of more then I would, and of mdre **then thinke well** of me, although I neuer did hurt any, nor hindred.

But be thou quiet *Philautus*, and vse those meanes that may winne thy loue, not those that may shorten hir lyfe, and if I can any wayes stande thee in steade, vse me as thy poore friend and countrey- 5 man, harme I will doe thee none, good I cannot. My acquaintance in Court is small, and therefore my dealyns about the Courte shall be fewe, for I loue to stande aloofe from *loue* and lyghtning. Fire giueth lyght to things farre off, and burneth that which is next to it. The Court shineth to me that come not there, But singeth those ¹⁰ that dwell there. Onely my counsayle vse, that is in writing, and me thou shalt finde secret, wishing thee alwayes fortunate, and if thou make me pertaker of thy successe, it shall not tourne to thy grieve, but as much as in mee lyeth, I will further thee.

When he had finished his discourse, *Philautus* liked very well of 15 it, and thus replied.

W^{E11} *Psellus*, thou hast wrought that in me, which thou wishest, for if the baites that are layde for beautie be so ridiculous, I thinke it of as great effect in loue, to vse a Plaister as a 20 Potion.

I now vterly dissent from those that imagine Magicke to be the meanes, and consent with thee, that thinkeslt letters to be, which I will vse, and howe I speede I will tell thee, in the meane season pardon me, if I vse no longer aunswere, for well you know, that he that hath the fit of an Ague vpon him, hath no lust to talke but to 25 tumble, and Loue pinching me I haue more desire to chew vpon melancholy, then to dispute vpon Magicke, but heereafter I will make repaire vnto you, and what I now giue you in thanks, I will then requite with amends.

Thus these two country-men parted with certeine *Italian* embrac- 30 ings and termes of courtesie, more then common. *Philautus* we shal finde in his lodging, *Psellus* we will leaue in his studie, the one musing of his loue, the other of his learning.

TJ Ere Gentlewomen you may see, how iustly men seeke to entrap you, when scornefully you goe about to reiect them, thinking 35 it not vnlawfull to vse Arte, when they perceiue you obstinate, their

EUPHUES AND HIS ENGLAND

dealings I wil not allow, neither can I excuse yours, and yet what should be the cause of both, I can gesse.

When *Phydias* first paynted, they vsed no colours, but blacke, white, redde, and yeolow : *Zeuxis* added greene, and euery one 5 inuented a new shadowing. At the last it came to this passe, that he in painting deserued most prayse, that could sette downe most coulours: wherby ther was more contention kindeled about the colour, then the counterfaite, & greater emulation for varietie in shew, then workmanship in substaunce.

10 In the lyke manner hath it fallen out in Loue, when *Adam* woed there was no pollycie, but playne dealyng, no colours but blacke and white. Affection was measured by faith, not by fancie : he was not curious, nor *Eue* cruell: he was not enamoured of hir beautie, nor she allured with his personage: and yet then was she the fairest 15 woman in the worlde, and he the properest man. Since that time euery Louer hath put too a lynke, and made of a Ring, a Chaine, and an odde Corner, and framed of a playne Alley, a crooked knot, and of *Venus* Temple, *Dedalus* Laborinth. One curleth his hayre, thinking loue to be moued with faire lockes, an other layeth all his 20 lyuing vppon his backe, iudging that women are wedded to brauerie, some vse discourses of Loue, to kinde affection, some ditties to allure the minde, some letters to stirre the appetite, diuers fighting to proue their manhoode, sundry sighing to shew their maladyes, many attempt with showes to please their Ladyes eyes, not few with 25 Musicke to entice the eare : Insomuch that there is more strife now, who shal be the finest Louer, then who is the faithfullest.

This causeth you Gentlewomen, to picke out those that can court you, not those that loue you, and hee is accompted the best in your conceits, that vseth most colours, not that sheweth greatest 30 courtesie.

A playne tale of faith you laugh at, a picked discourse of fancie, you meruayle at, condemning the simplicitie of truth, and preferring the singularitie of deceit, where-in you resemble those fishes that rather swallow a faire baite with a sharpe hooke, then a foule worme 35 breeding in the muddle.

Heere-off it commeth that true louers receiuing a floute for their fayth, and a mocke for their good meaning, are enforced to seeke

4 <i>Xeuxis</i> <i>Frest</i>	5 <i>this om. H rest</i>	8 <i>veritie E rest</i>	n no*] in
<i>E rest</i>	14 <i>by E rest</i>	18 <i>curled F-1623</i>	19 <i>lookes E rest</i>
to] in <i>E rest</i>	31 <i>ye AB</i>	33 <i>the om. E rest</i>	20

such meanes as might compell you, which you knowing impossible, maketh you the more disdainefull and them the more desperate. This then is my counsaile, that, you vse your louers lyke friends, and chuse them by their faith, not by the shew, but by the sound, neither by the waight, but by the touch, as you do golde : so shall 5 you be prayسد, as much for vertue as beautie. But retourne we againe to *Philautus* who thus beganne to debate with himselfe.

WHat hast thou done *Philautus*', in seeking to wounde hir that thou desirest to winne?

With what face canst thou looke on hir, whome thou soughtest 10 to loose?' Fye, fye *Philautus*, thou bringest thy good name into question, and hir lyfe into hazard, hauing neither care of thine owne credite, nor hir honour. Is this the loue thou pretendest which is worse then hate? Diddest not thou seeke to poyson hir, that neuer pinched thee? 15

But why doe I recount those thinges which are past, and I repent, I am now to consider what I must doe, not what I would haue done? Follyes past, shall be worne out with faith to come, and my death shal shew my desire. Write *Philautus*, what sayest thou? write, no, no thy rude stile wil bewray thy meane estate, and thy 20 rash attempt, will purchase thine ouerthrow. *Venus* delyghteth to heare none but *Mercury*, *Pallas* wil be stolne of none but *Vlysses*, it must bee a smoothe tongue, and a sweete tale that can enchaunt *Vesta*.

Besides that I dare not trust a messenger to carye it, nor hir to 25 reade it, least in shewing my letter shee disclose my loue, & then shall I be pointed at of those that hate me, and pitied of those that lyke me, of hir scorned, of all talked off. No *Philautus*, be not thou the bye word of the common people, rather suffer death by silence, then derision by writing. 30

I, but it is better to reueale thy loue, then conceale it, thou knowest not what bitter poyson lyeth in sweet words, remember *Psellus*, who by experience hath tryed, that in loue one letter is of more force, then a thousand lookes. If they lyke writings they read them often, if dislyke them runne them ouer once, and this is 35 certeine that she that readeth suche toyes, will also aunswere them.

Onely this be secret in conueyaunce, which is the thing they chieflyest desire. Then write *Philautus* write, he that feareth euery bush, must neuer goe a birding, he that casteth all doubts, shal r*euere be resolved in any thing. And this assure thy selfe that be*thy letter
 5 neuer so rude and barbarous, shee will reade it, and be it neuer so louing she will not shewe it, which were a thing contrary to hir honor, and the next way to call hir honestie into question. For thou hast heard, yea and thy .selfe knowest, that Ladyes that vaunt of their Louers, or shewe their letters, are accompted in *Italy*
 10 counterfait, and in *England* they are not thought currant.

Thus *Philautus* determined, hab, nab, to sende his letters, flattering him-selfe with the successe which he to him-selfe faigned: and after long musing, he thus beganne to frame the minister of his loue.

15 ¶ To the fayrest, Camilla,

HARD is the choyce fayre Ladye, when one is compelled eyther by silence to dye with grieve, or by writing to Hue with shame: But so sweete is the desire of lyfe, and so sharpe are the passions of loue, that I am enforced to preferre an vnseemely suite,
 20 before an vntimely death. Loth I haue bin to speake, and in dispayre to speede, the one proceeding of mine own cowardise, the other of thy crueltie. If thou enquire my name, I am the same *Philautus*, which for thy sake of late came disguised in a Maske, pleading custome for a priuiledge, jind curtesie for a pardon. The
 35 same *Philautus* which then in secret tearmes coloured his loue, and now with bitter teares bewrayes it. If thou nothing esteeme the brynish water that falleth from mine eyes, I would thou couldest see the warme blood that droppeth from my heart. Oftentimes I haue beene in thy copany, where easily thou mightest haue perceiued my
 30 wanne cheekes, my holow eies, my scalding sighes, my trebling tongue, to forshew yt then, which I cofesse now. Then consider with thy self *Camilla*, the plight I am in by desire, and the perill I am like to fall into by deniall.

To recount the sorrowes I sustaine, or the seruice I haue vowed,
 35 would rather breede in thee an admiration, then a belief: only this I adde for the time, which the ende shall trye for a trueth, that if thy

1 chiefest E-1631: chiefly 1636 6 were] weare M 9 Louers, or shewe
 their om, Erest 11 hab, nab, so all 22 require F rest 25 my
 E rest 26 bewray E rest

answer be shatpe, my life wil be short, so farre loue hath wrought in my pyning and almost consumed bodye, that thou onely mayst breath ;nto me a new life, or bereaue mee of the olde.

Thou art to weigh, not how long I haue loued thee, but how faythfully, neyther to examine the worthynesse of my person, but 5 the extremitie of my passions: so preferring my desarts before the length of time, and my desease, before the greatnes of my byrth, thou wilt eyther yeelde with equitie, or deny with reason, of both the which, although the greatest be on my side, yet the least shall not dislike me: for yt I haue alwayes found in thee a minde neyther 10 repugnaunt to right, nor void of reson. If thou wouldst but permit me to talke with thee, or by writing suffer me at large to discourse w^t thee, I doubt not but yt, both the cause of my loue wold be beleueed, & the extremitie rewarded, both proceeding of thy beautie and vertue, the one able to allure, the other ready to pittie. Thou 15 must thinke that God hath not bestowed those rare giftes vpon thee to kyll those that are caught, but to cure them. Those that are stunge with the Scorpion, are healed with the Scorpion, the fire that burneth, taketh away the heate of the burn, the Spider *Phalangiu* that poysoneth, doth wt hir skinne make a playster for poyson, and 20 shall thy beautie which is of force to winne all with loue, be of the crueltie to wound any with death? No *Camilla*, I take no lesse delight in thy fayre face, then pleasure in thy good conditions, assuring my selfe that for affection with-out lust, thou wilt not render malyce with-out cause.

25

I commit my care to thy consideration, expecting thy Letter eyther as a Cullise to preserue, or as a sworde to destroy, eyther as *Antidotum*, or as *Aconilum* : If thou delude mee, thou shalt not long triumphe ouer mee luyng, and small will thy glory be when I am dead. And I ende.

*Thine euer, though 30
he be neuer thine.
Philautus.*

THis Letter beeing coyned, hee studyed how hee myght conueie it, knowing it to be no lesse perrilous to trust those hee knewe not in so weigh tye a case, then dyffycult for him-selfe to haue 35

1 hath loue *E rest* 6 extremities *GE rest* 16 not thinke that God hath
E rest 18 with . . . with] of . . . of *E rest* 19 *Phalangium E rest: MAB*
turn the n 22 with] to *E rest* take om. *E rest* 24 thou om. *H rest*
wil 1617-23 26 commit] omit *GE rest* 28 *Aconitum E rest: Auconitum*
M-G 33 coyned] ended *E rest* 33-4 how it might be conueyed *E rest*

opportunitie to delyuer it in so suspicious a company: At the last taking out of his closette a fayre Pomegranet, and pullyng all the kernelles out of it, hee wrapped his Letter in it, closing the toppe of it finely, that it could not be perceyued, whether nature agayne
 5 hadde knitte it of purpose to further him, or his arte hadde ouercome natures cunning. This Pomegranet hee tooke, beeing him-selfe both messenger of his Letter, and the mayster, and insinuating him-selfe into the companie of the Gentlewoemen, amonge whom was also *Camilla*, hee was welcommed as well for that he had beene long
 10 tyme absent, as for that hee was at all tymes pleasaunt, much good communication there was touching manye matters, which heere to insert were neyther conuenient, seeing it doth not concern the Hystorie, nor expedient, seeing it is nothing to the delyuerie of *Philautus* Letter. But this it fell out in the ende, *Camilla* whether
 *5 longing for so faire a Pomegranet, or willed to aske it, yet loth to require it, she sodeinlye complayned of an old desease, wherwith shee manye times felt hir self griued, which was an extreame heate in y^e stomack, which aduatage *Philautus* marking, would not let slip, whe" it was purposely spoken, that he should not giue them the slipper
 30 and therefore as one gladd to haue so conuenient a time to offer both his duetie and his deuotion, he beganne thus.

I Haue heard *Camilla*, of Phisitions, that there is nothing eyther more comfortable, or more profitable for the stomack or enflamed liuer, then a Poungranet, which if it be true, I am glad that I came
 35 in so good tyme with a medicine, seeing you were in so ill a time surprisid with your maladie: and verily this will I saye, that there is not one Kernell but is able both to ease your paine, and to double your pleasure, and with that he gaue it hir, desiring that as she felte the working of the potion, so shee would consider of the Phisition.
 30 *Camilla* with a smyling countenaunce, neyther suspecting the craft, nor the conueyer, answered him with these thanks.

I thank you Gentleman as much for your counsell as your curtesie, and if your cunning be answerable to eyther of them, I will make you amendes for all of them: yet I wil not open so faire a fruite as
 35 this is, vntill I feele the payne that I so much feare. As you please quoth *Philautus*, yet if euery morning you take one kernell, it is the

10 at] as B

not giue him E rest
E rest

11 was there E rest

24 Pomgranet A rest

14 thus F rest

19 she should

28 to before her

way to preuent your disease, and me thinketh that you should be as carefull to worke meanes before it come, that you haue it not, as to vse meanes to expell it when you haue it.

I am content, aunswered *Camilla*, to trye your phisick, which as I know it can do me no great harme, so it may doe me much good. 5

In truth sayd one of the Gentlewomen then present, I perceiue this Gentleman is not onely cunning in Phisicke, but also very carefull for his Patient.

It behoueth, quoth *Philautus*, that he that ministreth to a Lady, be as desirous of hir health, as his owne credite, for that there 10 redoundeth more prayse to the Phisition that hath a care to his charge, then to him that hath only a show of his Art. And I trust *Camilla* will better accept of the good will I haue to ridde hir of hir disease, then the gift, which must worke the effect.

Otherwise quoth *Camilla*, I were very much to blame, knowing 15 that in manye the behaiour of the man, hath wrought more then the force of the medicine. For I would alwayes haue my Phisition, of a cheerefull countenance, pleasauntly conceipted, and well proportioned, that he might haue his sharpe Potions mixed with sweete counsaile, and his sower drugs mitigated with merry dis- 30 courses.

And this is the cause, that in olde time, they paynted the God of Phisicke, not lyke *Saturne* but *Aesculapius*: of a good complection, fine witte, and excellent constitution.

For this I know by experience, though I be but young to learne, 25 and haue not often bene sicke, that the sight of a pleasant and quicke witted Phisitian, hath remoued that from my heart with talke, that he could not with all his Triacle.

That might well be, aunswered *Philautus*, for the man that wrought the cure, did perchaunce cause the disease, and so secret might the 30 grieffe be, that none could heale you, but he that hurte you, neither was your heart to be eased by any in-ward potion, but by some outward perswasion: and then it is no meruaile if the ministring of a few wordes, were more auayleable then Methridate.

Wei Gentleman said *Camilla*, I wil neither dispute in Phisick, 35 wherin I haue no skill, neither aunswere you, to your last surmise, which you seeme to leuell at, but thanking you once againe both for your gift & good will, we wil vse other communication, not forgetting

to aske **for your** friend *Euphues*, **who** hath not long time bene, where he might haue bene weicommmed at all times, & that he came not with you at this time, we both meruayle, and would faine know.

This question so earnestlye asked of *Camilla*, and so hardlye to 5 bee aunswered of *Philautus*, nipped him in the head, notwithstanding least he shold seeme by long silence to incurre some suspition, he thought a bad excuse better then none at all, saying that *Euphues* now a dayes became so studious (or as he tearmed it, superstitious) that he could not himselfe so much, as haue his company.

10 Belike quoth *Camilla*, he hath either espyed some new faults in the women of *England*, where-by he seeketh to absent himselfe, or some olde haunt that will cause him to spoyle himselfe.

Not so sayd *Philautus*, and yet that it was sayd so I will tell him.

Thus after much conference, many questions, and long time spent, 15 *Philautus* tooke his leaue, and beeing in his chamber, we will ther leaue him with such cogitations, as they commonly haue, that either attende the sentence of lyfe or death at the barre, or the aunswere of hope or dispaire of their loues, which none can set downe but he that hath them, for that they are not to be vttered by the coniecture ao'of one that would imagine what they should be, but by him that knoweth what they are.

Camilla the next morning opened the Pomegranet, and saw the letter, which Yeading, pondering and perusing, she fell into a thousande contrarieties, whether it were best to aunswere it or not, 25 at the last, inflamed with a kinde of cholar, for that she knew not what belonged to the perplexities of a louer, she requited his frawd and loue, with anger and hate, in these termes, or the lyke.

To *Philautus*,

I Did long time debate with my selfe *Philautus*, whether it might stand with mine honour to send thee an aunswere, for comparing my place with thy person, me thought thy boldnes more, then either good maners in thee wold permit, or I with modestie could suffer. Yet at y^e last, casting with my selfe, yt the heat of thy loue might cleane be razed with y^e coldnes of my letter, I thought it good to 35 commit an inconuenience, yt I might preuent a mischief, chusing rather to cut thee off short by rigour, then to giue thee any iot of hope by silence. Greene sores are to be dressed roughly, least they

8 was now a daies become <i>E rest</i>	10 hath <i>om. E rest</i>	12 spoyle]
soile <i>E rest</i>	13 sayd ¹] aunswered <i>E rest</i>	31 thy ¹] my <i>E rest</i>
raced <i>E rest</i>	35 I] it <i>E rest</i>	34 by] of <i>H rest</i>

fester, tetars to be drawn in the beginning least they spread, ring wormes to be anoynted when they first appeare, least they compasse y^e whole body, & the assalts of loue to be beaten back at y^e first siege, least they vndermine at y^e second. Fire is to be quenched in y^e spark, weedes are to be rooted in y^e bud, follyes in y^e blossome. 5 Thinking this morning to trye thy Phisick, I perceiued thy frawd, insomuch as the kernel yt shoulde haue cooled my stofnack with moistnes, hath kindled it with cholar, making a flaming fire, wher it found but hot imbers, conuerting like the Spider a sweet floure into a bitter poyson. I am *Philautus* no *Italian* Lady, who commonly 10 are woed with leasings, & won with lust, entangled with deceit, & enjoyed with delight, caught with sinne, and cast off with shame.

For mine owne part, I am too young to knowe the passions of a loue, and too wise to beleeeue them, and so farre from trusting any, that I suspect all: not that ther is in euery one, a practise to deceiue, 15 but that ther wanteth in me a capacitie to conceiue.

Seeke not then *Philautus* to make the tender twig crooked by Arte, which might haue growen streight by Nature. Corne is not to be gathered in the budde, but in the eare, nor fruite to be pulled from the tree when it is greene, but when it is mellow, nor Grapes 20 to bee cut for the presse, when they first rise, but when they are full ripe: nor young Ladies to be sued vnto, that are fitter for a rodde then a husbände, and meeter to beare blows then children.

You must not think of vs as of those in your own cuntry, that no sooner are out of the cradell, but they are sent to the court, and 25 woed some-times before they are weaned, which bringeth both the Nation and their names, not in question onely of dishonestie, but into oblique.

This I would haue thee to take for a flat aunswere, that I neither meane to loue thee, nor heereafter if thou follow thy sute to heare 30 thee. Thy first practise in the Masque I did not allow, the seconde by thy writing I mislyke, if thou attempt the third meanes, thou wilt enforce me to vtter that, which modestie now maketh me to conceale.

If thy good will be so great as thou tellest, seeke to mitigate it by 35 reason or time, I thanke thee for it, but I can-not requit it, vnlesse either thou wert not *Philautus*, or I not *Camilla*, Thus pardoning

I tetters <i>B rest</i>	6 thy ¹ my <i>E rest</i>	7 as] that <i>E rest</i>	9 embers
<i>H rest</i>	10 I am not <i>Philautus</i> an <i>E rest</i>	11 leasing <i>F rest</i>	15 a. om.
<i>Erest</i>	16 that om, <i>E rest</i>	19 budde] blade <i>E rest</i>	28 oblique

thy boldnes vppon condition, and resting thy friend if thou rest thy sute, I ende.

*Neither thine, nor hir owne,
Camilla.*

5 **T** His letter *Camilla* stitched into an *Italian Peirark* which she had, determining at the next commg of *Philautus*, to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some worde. *Philautus* attending hourelve yt successe of his loue, made his repaire according to his accustomed vse, and
10 finding the Gentlewomen sitting in an herbor, saluted them curteously, not forgetting to be inquisitiue how *Camilla* was eased by his Poungranet, which oftentimes asking of hir, she aunswered him thus.

In faith *Philautus*, it had a faire coat, but a rotten kernell, which
15 so much offended my weake stomacke, that the very sight caused me to loth it, and the sent to throw it into the fire.

I am sory quoth *Philautus* (who spake no lesse then trueth) that the medicine could not worke that, which my mind wished, & with that stooode as one in a traunce, which *Camilla* perceiuing, thought
20 best to rub no more on that gall, least the standers by should espy where *Philautus* shooe wronge him.

Well said *Camilla* let it goe, I must impute it to my ill fortune, that where I looked for a restoritie, I found a consumption : and with that she drew out hir petrarke, requesting him to conster hir
25 a lesson, hoping his learning would be better for a scholemaister, then his lucke was for a Phisition. Thus walking in the ally, she listned to his construction, who turning the booke, found where the letter was enclosed, and dissembling that he suspected, he saide he would keepe hir *Petrark* vntill the morning, do you quoth *Camilla*.
30 With yt the Gentlewomen clusted about them both, eyther to hear how cunningly *Philautus* could conster, or how readily *Camilla* could conceiue. It fell out that they turned to such a place,- as turned them all to a blanke, where it was reasoned, whether loue came at the sodeine viewe of beautie, or by long experience of vertue,
35 a long disputation was like to ensue, had not *Camilla* cut it off before they could ioyn issue, as one not willing in y^e company of *Philautus* eyther to talke of loue, or thinke of loue, least eyther hee

5 in *E rest* Petrark *Frest*: petrark *MA* : Petracke *BGE* 10 Arbour
E rest 20 that] the *E rest* 23 a¹ om. *H rest* 24 petracke *AB*:
Petracke *DE* 26 was om. *Erest* 29 Petrark *F rest*: petracke *M-E*
31 cunning *E rest*

should suspect she had beene wooed, or might be won, which was not done so closelye, but it was perceiued of *Philautus*, though dissembled. Thus after many words, they went to their dinner, where I omit their table talke, least I loose mine.

After their repast, *Surius* came in with a great train, which 5 lightened *Camillas* hart, & was a dagger to *Philautus* breast, who taried no longer then he had leysure to take his leaue, eyther desirous to read his Ladyes aunswer, or not willing to enioy *Surius* his companie, whome also I will now forsake, and followe *Philautus*, to heare how his minde is quieted with *Camillas* curtesie. 10

Philautus no sooner entred his chamber, but he read hir letter, wich wrought such skirmishes in his minde, that he had almost forgot reason, falling into the olde vaine of his rage, in this manner.

Ah cruell *Camilla* and accursed *Philautus*, I see now that it fareth with thee, as it doth with* the Harpey, which hauing made one ¹⁵ astonied with hir fayre sight, turneth him into a stone with hir venomous sauor, and with me as it doth with those that view the *Basiliske*, whose eyes procure delight to the looker at the first glymse, and death at the second glaunce.

Is this the curtesie of *England* towards straungers, to entreat 20 them so dispihtfullye? Is my good will not onely reiected with-out cause, but also disdained without coulour? I but *Philautus* prayse at the parting, if she had not liked thee, she would neuer haue answered thee. Knowest thou not that wher they loue much, they dissemble most, that as fayre weather commeth after a foule storme, 25 so sweete tearmes succede sowre taunts?

Assaye once againe *Philautus* by Letters to winne hir loue, and followe not the vnkinde hounde, who leaueth the sent bycause hee is rated, or the bastarde Spanyell, which beeing once rebuked, neuer retrieueth his game. Let *Atlanta* runne neuer so swiftlye, shee will 30 looke backe vpon *Hyppomanes*, let *Medea* bee as cruell as a fende to all Gentle-men, shee will at the last respect *lason*. A denyall at the first is accompted a graunt, a gentle aunswere a mockerie. Ladyes vse their Louers as the Storke doth hir young ones, who pecketh them till they bleed with hir bill, and then healeth them 35 with hir tongue. *Cupid* him-self must spend one arrowe, and

15 Harpey *E rest: Hare Sea MABD* 18 Basiliske *E rest: Basilike MAB*
 glymse] glance *E rest* 19 glaunce] sight *E rest* 23 the] thy *B rest*
 26 after before sower *H rest* 31 Hyppomanes so all fiend *DE rest*
 35 picketh *DEF* 1636: prioketh //-1631

thinkest thou to speede with one Letter? No no *Philautus*, he that looketh to haue cleere water must digge deepe, he that longeth for sweete Musicke, must set his stringes at the hyghest, hee that seeketh to win his loue must stretch his laboj, and hasard his lyfe. *Venus* 5 blisseth Lions in the fold, and Lambes in the chamber, Eagles at the assaulte, and Foxes in counsaile, so that thou must be hardy in the pursuit, and meeke in victory, venterous in obtaining, and wise in concealing, so that thou win that with prayse, which otherwise thou wilt loose with peeuishnesse. Faint hart *Philautus* neither io winneth Castell nor Lady: therfore endure all things that shall happen with patience, and pursue with diligence, thy fortune is to be tryed, not by the accedents but by the end.

Thus Gentlewoemen, *Philautus* resembleth the Uiper, who beeing stricken with a reede lyeth as he were dead, but stricken the second 15 tyme, recouereth his strggth: hauing his answer at the first in y^e masque, he was almost amased, and nowe againe denied, he is animated, presuming thus much vpon y^e good dispositio and kindnesse of woemen, that the higher they sit, the lower they looke, and the more they seeme at the first to loth, the more they loue at the 20 last. Whose iudgement as I am not altogether to allow, so can I not in some respect mislike. For in this they resemble the Crocodile, who when one approacheth neere vnto him, gathereth vp him-self into the roundnesse of a ball, but running from him, stretcheth him-self into the length of a tree. The willing resistance of women 25 was y^e cause yt made *Arellius* (whose arte was only to draw women) to paynt *Venus Cnydia* catching at the ball with hir hand, which she seemed to spurn at with hir foote. And in this poynt they are not vnlike vnto the Mirre Tree, which being hewed, gathereth in his sappe, but not moued, poureth it out like sirrop. Woemen are 30 neuer more coye then when they are beloued, yet in their mindes neuer lesse constant, seeming to tye themselus to the mast of the shippe with *Vlysses*, when they are wooed, with a strong Cable: which being well discerned is a twine threed: throwing a stone at the head of him, vnto whome they immediately cast out an aple, 35 of which their gentle nature *Philautus* being perswaded, followed his suit againe in this manner.

5 blesseth <i>B</i> rest	6 in ¹] in in <i>M</i>	7 thy <i>E</i> rest	8 that ¹] shalt <i>E</i> rest
11 happen] sharpen <i>B</i>	12 accidents <i>GE</i> rest	14 he] it <i>E</i> rest	15
y«] a <i>GE</i> rest	23 the] a <i>E</i>	25 <i>Arellius M-E</i> : <i>Aurelius H</i> rest	2*7
feete <i>II</i> rest	28 <i>Mirre</i>] <i>Mirt M</i>	hewen <i>E</i> rest	34 immediatly
they <i>E</i> rest	foorth <i>E</i> rest		

Philautus to the faire> Camilla.

I Cannot tell {*Camilla*) whether thy ingratitude be greater, or my misfortune, for perusing the few lynes thou gauest me, I found as small hope of my loue as of thy courtesie. But so extreame are the passions of loue, that the more thou seekest to quench them by 5 disdayne, the greater flame thou encreasest by desire. Not vnlyke vnto *Iupiters* Well, which extinguisheth a firie brande, and kindleth a wet sticke. And no lesse force, hath thy beautie ouer me, then the fire hath ouer *Naphtha* which leapeth into if, whersoouer it seeth it. 10

I am not he *Camilla* that will leaue the Rose, because I pricked my finger, or forsake the golde that lyeth in the hot fire, for that I burnt my hande, or refuse the sweete Chesnut, for that it is couered with sharpe huskes. The minde of a faithfull loue, is neither to be daunted with despite, nor afrighted with daunger. 15 For as the Load-stone, what winde soeuer blowe, tourneth alwayes to the North, or as *Aristotles Quadratus*, which way soeuer you tourne it, is alwayes constant: so the faith of *Philautus*, is euermore applyed to the loue of *Camilla*, neither to be remoued with any winde, or rolled with any force. But to thy letter. 20

Thou saist greene wounds are to be dressed roughly least they fester: certainly thou speakest lyke a good Chyrurgian, but dealest lyke one vnskilfull, for making a great wound, thou putttest in a small tent, cutting the flesh that is sound, before thou cure the place that is sore: striking the veyne with a knife, which thou shouldest stop 25 with lynt. And so hast thou drawn my tetter, (I vse thine owne terme) that in seeking to spoyle it in my chinne, thou hast spreade it ouer my body.

Thou addest thou art no *Italian* Lady, I answer, would thou wert, not that I would haue thee wooed, as thou sayst they are, but 30 that I might win thee as thou now art: and yet this I dare say, though not to excuse al, or to disgrace thee, yt some there are in *Italy* too wise to be caught with leasings, and .too honest to be entangled with lust, and as wary to eschue sinne, as they are willing

1 the om. <i>Frest</i>	5 quence H 1617	7 to <i>Erest</i> firie] fire GE rest
9 <i>Naplytia all eds.</i>	11 I ^a] it GE rest	pricketh <i>F rest</i> 13 burne AB
16 windes <i>H rest</i>	alway <i>E rest</i>	20 nor rolled by <i>E</i> : nor rolled
with <i>F rest</i> my <i>E rest</i>	22 Surgion <i>E rest</i>	32 to ² om. <i>E rest</i>
34 vnwilling <i>F rest</i>		

to sustaine shame, so that what-soeuer the most be, I would not haue thee thinke ill of the best.

Thou alleadgest thy youth and allowest thy wisdom, the one not apt to know y^e impressions of loue, the other suspicious not to
 5 beleue them. Truly *Camilla* I haue heard, that young is the Goose y' wil eate no Oates, and a very ill Cocke that will not crow before he be olde, and no right Lyon, that will not feede on hard meat, before he tast sweet milke, and a tender Uirgin God knowes it must be, that measureth hir affections by hir age, when as
 10 naturally they are enclined (which thou perticularly putttest to our countrey) to play the brides, before they be able to dresse their heades.

Many similytudes thou bringest in to excuse youth, thy twig, thy corne, thy fruit, thy grape, & I know not what, which are as easely
 15 to be refelled, as they are to be repeated.

But my good *Camilla*, I am as vnwillyng to confute any thing thou speakest, as I am thou shouldst vtter it: insomuch as I would sweare the Crow were white, if thou shouldst but say it.

My good will is greater than I can expresse, and thy courtesie
 20 lesse then I deserue: thy counsaile to expell it with time and reason, of so lyttle force, that I haue neither the will to vse the meane, nor the wit to conceiue it. But this I say, that nothing can break off my loue but death, nor any thing hasten my death, but thy discourtesie. And so I attend thy finall sentence, & my fatall destenie.

25

*Thine euer, though he
 be neuer thine.
 Philautus.*

THIS letter he thought by no meanes better to be conueyed, then in the same booke he receiued hirs, so omitting no
 30 time, least the yron should coole before he could strike, he presently went to *Camilla*, whome he founde in gathering of flowers, with diuers other Ladyes and Gentlewomen, which came aswell to recreate themselves for pleasure, as to visite *Camilla*, whom they all loued. *Philautus* somewhat boldened by acquaintance,
 35 courteous by nature, and courtly by countenance, saluted them al with such termes, as he thought meete for such personages, not forgetting to call *Camilla* his schollar, when she had schooled him being hir master.

One of the Ladies who delighted much in mirth, seing *Philautus* behold *Camilla* so stedfastly, saide vnto him.

Gentleman, what floure like you best in all this border, heere be faire Roses, sweete Violets, fragrant primroses, heere wil be Lilly-floures, Carnations, sops in wine, sweet Iohns, and what may 5 either please you for sight, or delight you with sauour: loth we are you should haue a Posie of all, yet willing to giue you one, not yt which shal looke best, but such a one as you shal lyke best. *Philautus* omitting no opportunitie, yt might either manifest his affection or commend his wit, answered hir thus. 10

Lady, of so many sweet floures to chuse the best, it is harde, seeing they be all so good, if I shoulde preferre the fairest before the sweetest you would happely imagine that either I were stopped in the nose, or wanton in the eyes, if the sweetness before the beau tie, then would you gesse me either to lyue with sauours, or to 15 haue no iudgement in colours, but to tell my minde (vpon correction be it spoken) of all flowers, I loue a faire woman.

In deede quoth *Flauia* (for so was she named) faire women are set thicke, but they come vp thinne, and when they begin to budde, they are gathered as though they wer blowne, of such men as you 20 are Gentleman, who thinke greene grasse will neuer be drye Hay, but when y^e flower of their youth (being slipped too young) shall fade before they be olde, then I dare saye, you would chaunge your faire flower for a weede, and the woman you loued then, for the worst violet you refuse now. 25

Lady answered *Philautus*, it is a signe that beautie was no niggard of hir slippes in this gardein, and very enuious to other grounds, seing heere are so many in one Plot, as I shall neuer finde more in all *Italy*, whether the reason be the heate which killeth them, or the country that cannot beare them. As for plucking 30 them vp soone, in yt we shew the desire we haue to them, not the malyce. Where you coniecture, that men haue no respect to things when they be olde, I cannot consent to your saying for well doe they know that it fareth with women as it doth with the Mulbery tree, which the elder it is, the younger it seemeth, and therfore hath it 35 growen to a Prouerb in *Italy*, whs one see-eth a woman stricken in

13 happilie ,E-1623: haply 1630-36
E rest 31 to] vnto H rest
E rest 36 one] on M

15 sauour E rest
33 but before consent E rest

30 pulling
they³] you

age to looke amiable, he saith she hath eaten a Snake: so that I must of force follow mine olde opinion, that I loue fresh flowers well, but faire women better.

Flauia would not so leaue him, but thus replied to him.

5 **Y** Ou are very amorous Gentleman, otherwise you wold **not** take the defence of that thing which most men contemne, and women will not confesse. For where-as you goe about to currey fauour, you make a fault, either in praying vs too much, which we accompt in *Englande* flatterye, or pleasing your selfe in your
10 owne minde, which wise men esteeme as folly. For when you endeauour to proue that woemen the older they are, the fayrer they looke, you thinke them eyther very credulous to beleeeue, or your talke verye effectuall to perswade. But as cunning as you are in your *Pater noster*, I will add one Article more to your *Crede*, that
15 is, you may speak in matters of loue what you will, but women will beleeeue but what they lyst, and in extolling their beauties, they giue more credit to their owne glasses, then mens gloses.

But you haue not yet aunswered my request touching what flower you most desire : for woemen doe not resemble flowers, neyther in
20 shew nor sauour.

Philautus not shrinking for an Aprill showre, followed the chace in this manner.

Lady, I neither flatter you nor please my selfe (although it pleaseth you so to coniecture) for I haue alwayes obserued this, that to stand
25 too much in mine owne conceite would gaine me little, and to claw those of whome I sought for no benefite, woulde profit me lesse : yet was I neuer so ill brought vp, but that I could when time and place should seme, giue euery one I lyked their iust commendation, vnlesse it were among those that were with-out comparison : offending
30 in nothing but in this, that beeing too curious in praising my Lady, I was like to the Painter *Protogenes*, who could neuer leaue when his worke was well, which faulte is to be excused in him, because hee would make it better, and may be borne with in mee, for that I wish it excellent. Touching your first demaund which you seeme
35 againe to vrge in your last discourse, I say of al flowers I loue the

2 colours E rest	11 elder E rest	they ¹] the M	12 credilous E
13 you] yru A : your H	14 will be bolde to adde E rest	15 speak]	
seeke E rest	16 but om. E rest	18 what] that E rest	25 but before
little A rest	27 wh2 A	28 I lyked om. A rest	31 was] am E rest
32 is] was E rest	33 with om, E rest. B reads within for with in		

Rose best, yet with this condition, bicause I wil not eate my word, I like a faire Lady well. Then quoth *Flauia* since you wil needes ioyn the flower with the woman, amonge all vs (& speake not partially) call hir your Rose yt you most regarde, and if she deny that name, we will enioyne hir a penance for hir pride, & rewarde 5 you with a violet for your paynes,

Philautus being driuen to this shift wished him selfe in his chamber, for this he thought that if he shoulde choose *Camilla* she woulde not accept it, if an other, she might iustly reiect him. If he shoulde discouer his loue, then woulde *Camilla* thinke him 10 not to be secrete, if concele it, not to be feruent *u* besides all, the Ladyes woulde espie his loue and preuent it, or *Camilla* despise his offer, and not regarde it. While he was thus in a deepe meditation, *Flauia* wakened him saying, why Gentleman are you in a dreame, or is there none heere worthy to make choyce of, or 15 are wee all so indifferent, that there is neuer a good.

Philautus seeing this Lady so curteous, and lotting *Camilla* so earnestly, coulde not yet resolue with himselfe what to doe, but at the last, loue whiche neither regardeth what it speaketh, nor where, he replied thus at all aduentures. 20

Ladyes and Gentlewomen, I woulde I were so fortunate that I might choose euery one of you for a flower, and then would I boldly affirme that I coulde shewe the fayrest poesie in the worlde, but follye it is for me to wish that being a slaue, which none can hope for, that is an Emperour. If I make my choyse I shall 25 speede so well as he that enioyeth all *Europe*. And with that gathering a rose he gaue it to *Camilla*, whose coulour so encreasd as one would haue iudged al hir face to haue been a Rose, had it not beene stayned with a naturall whitenesse, which made hir to excell the Rose. 30

Camilla with a smiling countenance as though nothing greeued, yet vexed inwardly to the heart, refused the gifte flatly, pretending a redy excuse, which was, that *Philautus* was either very much ouer seene to take hir before the Ladie *Flauia*, or els disposed to giue hir a mocke aboute the rest in the companie. 35

Well quoth *Flauia* to *Philautus*, (who nowe stoode like one that

5 enoyne B	7 this] ^s E rest	9 might] may F rest	11
besides, all the A rest	15 your before choise E rest	18 with om. E rest	
19 neither] neuer E rest	20 he om. E rest	21 I ¹ om. E rest	
23 posie ABE rest			

had beene besmered) there is no harme done, for I perceiue *Camilla* is otherwise spedde, and if I be not much deceiued, she is a flower for *Surius* wearing, the penance shee shall haue is to make you a Nosegay which shee shall not denye thee, vnlesse shee defie vs, 5 and the rewarde thou shalt haue, is this, while you tarrie in Englande my neece shal be your Uiolet.

This Ladyes cousin was named *Frauncis*, a fayre Gentlewoman and a wise, young and of very good conditions, not much inferiour to *Camilla*, equall shee could not be.

10 *Camilla* who was loth to be accompted in any company coye, endeououred in the presence of the Ladie *Flauia* to be very courteous, and gathered for *Philautus* a posie of all the finest flowers in the Garden, saying thus vnto him, I hope you will not be offended *Philautus* in that I coulde not be your Rose, but imputing the 15 faulte rather to destinie then discourtesie.

Philautus plucking vp his spirits, gaue hir thanks for hir paynes, and immediately gathered a violet, which he gaue mistres *Frauncis*, which she courteously receiued, thus all partes were pleased for that time.

20 *Philautus* was inuited to dinner, so that he could no longer stay, but pulling out the booke wherein his letter was enclosed, he deliuered it to *Camilla*, taking his humble leaue of the Lady *Flauia* and the rest of the Gentlewomen.

When he was gone there fell much talke of him between the 25 Gentlewomen, one commending his wit, an other his personage, some his fauour, all his good conditions insomuch that the Ladie *Flauia* bound it with an othe, that she thought him both wise and honest.

When the company was dissolved, *Camilla* not thinking to receiue 30 an aunswere, but a lecture, went to hir Italian booke where shee founde the letter of *Philautus*, who without any further aduise, as one very much offended, or in a great heate, sent him this bone to gnawe vpon.

To *Philautus*.

35 **S**ufficed it not thee *Philautus* to bewraie thy follies & moue my patience, but thou must also procure in me a minde to reuenge, & to thy selfe the meanes of a farther perill? Where

4 thee om. E rest 5 thou shalt] you shal E rest is] in E 9
sequall M 14 impute E rest 26 all] other E rest 33 on F rest

diddest thou learne that being forbidden to be bold, thou shouldest growe impudent? or being suffered to be familiar thou shouldest waxe haile fellowe? But to so malepert boldnes is the demeanor of young Gentlemen come, that where they haue bene once welcome for curtesie, they thinke themselues worthie to court any Lady by 5 customes : wherein they imagine they vse singuler audacitie which we can no otherwise terme then saucinesse, thinking women are to be drawn by their coyned & counterfait conceits, as the straw is by the *Aumber*, or the yron by y^e Loadstone, or the gold by the minerall *Chrysocolla*. 10

But as there is no serpent that can breede in the Box tree for the hardnesse, nor wil build in the Cypres tree for the bitternesse, so is there no fond or poysoned loue that shall enter into my heart which is hardned like the Adamant, nor take delight in my words, which shalbe more bitter then Gall. 15

It fareth with thee *Philautus*, as with the droone, who hauing lost hir owne wings, seekes to spoile the Bees of theirs, & thou being clipped of thy libertie, goest about to bereaue me of mine, not farre differing from the natures of Dragons, who sucking bloud out of the Elephant, kill him, and with the same, poyson themselues : & it 20 may be that by the same meanes that thou takest in hande to inueigle my minde, thou entrap thine owne : a iust reward, for so vnjust dealing, and a fit reuenge for so vnkinde a regard.

But I trust thy purpose shall take no place, and that thy mallice shall want might, wherein thou shalt resemble the serpent *Porphirus*, 25 who is full of poyson, but being toothlesse he hurteth none but himselfe, and I doubt not but thy minde is as ful of deceit, as thy words are of flatterie, but hauing no toothe to bite, I haue no cause to feare.

I had not thought to haue vsed so sower words, but where 30 a wandie cannot rule the horse, a spurre must. When gentle medicines, haue no force to purge, wee must vse bitter potions : and where the sore is neither to be dissolued by plaister, nor to be broken, it is requisite, it should be launced.

Hearbes that are the worse for watering, are to be rooted out, 35 trees that are lesse fertile for the lopping, are to be hewen downe.

3 wexe EF	4 welcommed E rest	6 custome E rest	9 Amber
E rest	10 Chrysocholla AB	12 or E rest	13 fond] sound 1630-36
16 Drone GE rest	17 hir] his A rest	19 nature E rest	24 millice B
35 Prophirus E rest	28 teethe A rest	32 potion H1617, 1630-31	36
fruitfull E rest	be om. M		

Hawkes that waxe haggard by manning, are to be cast off, & fonde louers, that encrease in their follyes when they be reiected, are to bee dispised.

But as to be without haire, amongst ye *Mycam'ons*, is acc5pted no 5 shame, bicause they be al borne balde, so in *Italy* to lyue in loue, is thought no fault, for that there they are all giuen to lust, which maketh thee to coniecture, that we in *England* reckon loue as y^e chiefest vertue, which we abhorre as y^e greatest vice, which groweth lyke the Iuie about the trees, and killeth them by cullyng them. 10 Thou arte alwayes talking of Loue, and applying both thy witte and thy wealth in that idle trade : only for that thou think est thy selfe amiable, not vnlyke vnto the Hedgehogge, who euermore lodgeth in the thornes, bicause he himselfe is full of prickells.

But take this both for a warning & an aunswer, that if thou 15 prosecute thy suite, thou shalt but vndoe thyselfe, for I am neither to be woed with thy passions, whilst thou liuest, nor to repent me of my rigor when thou art dead, which I wold not haue thee think to proceede of anye hate I beare thee, for I malyce none, but for loue to mine honour, which neither *Italian* shal violate, nor English 20 man diminish. For as the precious stone *Cnalazias*, being throwen into the fire keepeth stil his coldnesse, not to be warmed with any heate, so my heart although dented at with y^e arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, shall alwayes keepe his hardnesse, & be so farre from being mollyfied, 25 that thou shalt not perceiue it moued.

The Uiolet Ladie *Flauia* bestowed on thee, I wishe thee, and if thou lyke it, I will further thee, otherwise if thou persist in thine olde follyes, wherby to encrease my new griefes, I will neither come where thou art, nor shalt thou haue accesse to the place where I am. 30 For as little agreement shal there be betweene vs, as is betwixt the Uine, and the Cabish, the Oke and the Olyue tree, the Serpent and the Ash tree, the yron and *Theamedes*.

And if euer thou diddest loue me, manifest it in this, that heereafter thou neuer write to mee, so shall I both be perswaded of thy 35 faith, and eased of mine owne feare. But if thou attempt againe to wring water out of the Pommice, thou shalt but bewraye thy falshoode, and augment thy shame, and my seueritie.

4 <i>Mycannions</i> H rest	7 as y ^e] to be the GE rest	12 t o F rest
13 in the] amongst E rest	20 <i>Calazias</i> E rest	22 dinted at E rest
27 thy F rest	28 my] thy E rest	neither] neuer B rest
30 betwixt]		
betweene E rest	31 <i>Cabbish</i> E rest	32 <i>Theamides</i> BE rest

For this I sweare, by hir whose lyghts can neuer dye, *Vesta*, and by hir whose heasts are not to be broken, *Diana*, that I will neuer consent to loue him, whose sight (if I may so say with modestie) is more bitter vnto me then death.

If this aunswere wil not content thee, I wil shew thy letters, 5 disclose thy loue, and make thee ashamed to vndertake that, which thou cannest neuer bring to passe. And so I ende, thine, if thou leaue to be mine.

Camilla.

C*amilla* dispatched this ktter with speede, and sent it to 10 *Philautus* by hir man, which *Philautus* hauing read, I commit the plyght he was in, to the consideration of you Gentlemen that haue ben in the like : he tare his haire, rent his clothes, and fell from the passions of a Louer to the panges of phrensie, but at the last callying his wittes to him, forgetting both the charge *Camilla* 15 gaue him, and the contents of hir Letter, hee greeted hir immediately agayne, with an aunswere by hir owne Messenger in this manner.

*To the cruell Camilla,
greeting.*

IF I were as farre in thy bookes to be beleueed, as thou art in 20 mine to be beloued, thou shouldest either soone be made a wife, or euer remaine a Uirgin, the one would ridde me of hope, the other acquit mee of feare.

But seeing there wanteth witte in mee to perswade, and will in thee to consent: I meane to manifest the beginning of my Loue, 25 by the ende of my lyfe, the affects of the one shal appeare by the effects of the other.

When as neither solempne oath nor sound perswasion, nor any reason can worke in thee a remorse, I meane by death to shew my desire, the which the sooner it commeth, the sweeter it shalbe, and 30 the shortnes of the force, shal abate the sharpnes of the sorrow. I cannot tel whether thou laugh at my folly, or lament my phrgsie, but this I say, & with salt teares trickling down my cheekes, I swere, yt thou neuer foundst more plesure in reiecting my loue, then thou shalt feele paine in rem€bring my losse, & as bitter shal lyfe be to 35

7 cannessei?:	canst E rest	11 omit E rest	14 pangues G	15
wit H rest	16 immedialye M	26 effects E:	affect 1623-36	33
sweare A rest	35 feeel] finde E rest			

thee, as death to me, and as sorrowfull shai my friends be to see thee prosper, as thine glad to see me perish.

Thou thinkest all I write, of course, and makest all I speake, of small accompt : but God who reuengeth the penuries of the
5 dissembler, is wnesse of my truth, of whom I desire no longer to lyue, the" I meane simply to loue.

I will not vse many wordes, for if thou be wise, few are sufficient, if froward, superfluous: one lyne is inough, if thou be courteous, one word too much, if thou be cruell. Yet this I adde and that
10 in bitternes of soule, that neither my hande dareth write that, which my heart intendeth, nor my tongue vtter that, which my hande shall execute. And so fare-well, vnto whom one*ly I wish well.

*Thine euer, though
shortly neuer.*

15

Philautus.

THIS Letter beeing written in the extremitie of his rage, he sent by him that brought hers. *Camilla* perceiuing a fresh reply, was not a little melancholy, but digesting it with company, & burning the letter, she determined neuer to write to him, nor after yⁱ to see
20 him, so resolute was she in hir opinion, I dare not say obstinate least you gentlewomen shoulde take pepper in the nose, when I put but salt to your mouthes. But this I dare boldly affirme, that Ladies are to be woed with *Appelles* pencill, *Orpheus* Harpe, *Mercuries* tongue, *Adonis* beautie, *Croesus* welth, or els neuer to be wone, for
25 their bewties being biased, their eares tickled, their mindes moued, their eyes pleased, there appetite satisfied, their coffers filled, when they haue al thinges they shoulde haue and would haue, then men neede not to stande in doubt of their comming, but of their constancie.

30 But let me followe *Philautus*, who nowe both loathing his life and cursing his lucke, called to remembrance his old friend *Euphues*, whom he was wont to haue alwayes in mirth a pleasant companio, in griefe a comforter, in al his life the only stay of his lybertie, the discourtesie which hee offered him so encreased his greefe, that he
35 fell into these termes of rage, as one either in an extascie, or in a lunacie.

Nowe *Philautus* dispute no more with thy selfe of thy loue, but

be desparate to ende thy life, thou hast cast off thy friende, and thy Lady hath forsaken thee, thou destitute of both, canst neither haue comfort of *Camilla*, whom thou seest obstinate, nor counsaile of *Euphues*, whom thou hast made enuious.

Ah my good friende *Euphues*, I see nowe at length, though too 5 late, yt a true friend is of more price then a kingdome, and that the faith of thee is to be preferred, before the beautie of *Camilla*.

For as salfe being is it in the company of a trustie mate, as sleeping in the grasse Trifole, where there is no serpent so venomous that dare venture. 10

Thou wast euer carefull for my estate, & I carelesse for thine, thou diddest alwayes feafe in me the fire of loue, I euer flattered my selfe with the bridle of wisdom, when thou wast earnest to giue me counsaile, I waxed angrie to heare it, if thou diddest suspect me vp6 iust cause, I fel out with thee for euerly light occasion, nowe 15 now *Euphues*, I see what it is to want a friend, & what it is to loose one, thy wordes are come to passe which once I thought thou spakest in sport, but nowe I finde them as a prophecie, that I should be constrayned to stande at *Euphues* dore as the true owner.

What shal I do in this extremitie? which way shal I turne me? 20 of who shal I seeke remedie? *Euphues* wil reiect me, & why shoulde he not? *Camilla* hath reiected me, & why should she? the one I haue offended with too much grieffe, the other I haue serued with too great good will, the one is lost wt loue, the other wt hate, he for that I cared not for him, she because I cared for hir. I but though 25 *Camilla* be not to be moued, *Euphues* may be mollified. Trie him *Philautus*, sue to him, make friends, write to him, leaue nothing vndone that may either shew in thee a sorrowful heart, or moue in him a minde that is pitifull. Thou knowest he is of nature curteous, one that hateth none, that loueth thee, that is tractable in al things, 30 Lions spare those yt couch to the, the Tygresse biteth not when shee is clawed, *Cerberus* barketh not if *Orpheus* pipe sweetly, assure thy self that if thou be penitent, he will bee pleased: and the old friendship wilbe better then the newe.

Thus *Philautus* ioying nowe in nothing but onely in the hope 35 he had to recouer the friendship with repetance, which he had broke" off by rashnesse, determined to greet his friend *Euphues*, who al this

6-7 the . . . thee] thy faith *E rest* 8 safe *A rest* it is *E rest* 9 Trifoile
 .E-1623: Trifolie 1630-36 14 heare] beare H-1631 15 nowe om. *E rest*
 21 me] thee *B* 29 a pittifull mind *E rest* 36 the] y' *B*

while lost no time at his booke in London, but howe he imployed it, he shall himselfe vtter, for that I am neither of his counsaile nor court, but what he hath done he will not conceale, for rather he wisheth to be wray his ignorance, then his ydlenes, and willinger you 5 shall find him to make excuse of rudenesse then lasinesse.

But thus *Philautus* saluted him.

Philautus to Euphues,

THe sharpe Northeast winde (my good *Euphues*) doth neuer last three dayes, tempestes haue but a short time, and the 10 more violent the thunder is, the lesse permanent it is. In the like maner it falleth out with y^e iarres & crossings of friends which begun in a minuit, are ended in a moment.

Necessary it is that among frinds there should bee some ouerthwarting, but to cotinue in anger not conuenient, the Camill first 15 troubleth the water before he drinke, the Frankensence is burned before it smell, friendes are tryed before they are to be trusted, least shining like the Carbuncle as though they had fire, they be found being touched, to be without fire.

Friendshippe should be like the wine which *Homer* much com- 20 mending, calleth *Maroneum*, whereof one pient being mingled wt fīue quartes of water, yet it keepeth his old strength & vertue, not to be qualified by any discourtesie. Where salt doth grow nothing els can breede, where friendship is built, no offence ca harbour.

Then good *Euphues* let the falling out of frinds be a renewing of 25 affection, that in this we may resemble the bones of the Lyon, which lying stil & not moued begin to rot, but being striken one against another break out like fire, and wax greene.

The anger of friends is not vnlike vnto the phisitions *Cucurbitce* which drawing al y^e infectio in y^e body into one place, doth purge al 30 diseases : and the rages of friendes, reaping vp al the hidde" malices, or suspicions, or follyes that lay lurking in the minde, maketh the knot more durable: For as the bodie being purged of melancholy waxeth light and apt to all labour, so the minde as it were scoured of mistrust, becommeth fit euer after for beleefe.

35 But why doe I not confesse that which I haue comitted, or knowing

4 wished *E rest* 6 thus] mithus H, i. e. thus mixed-with with this ('m' for 'w') 11 ytom.Erest 12 minute, -, 1623, 1636 : minut H 1617, 1630-31 16 are to om. A rest 20 Maronium F rest pinte A rest 24 good om. E rest a] the A rest 29 the after al^a E rest 30 rages] iarres B rest ripping F rest malice H rest 31 lie E" rest

my selfe guilty, why vse I to glose, I haue vniustly my good *Euphues*, picked a quarrel against thee, forgetting the counsell thou gauest me, & despising that which I nowe desire. Which as often as I call to my minde, I cannot but blush to my selfe for shame, and fall out with my selfe for anger. For in falling out with thee, I haue done 5 no otherwise then he that desiring to saile safely killeth him at the helme, resembling him that hauing neede to alight spurreth his horse to make him stande still, or him that swimming vpon anothers backe, seeketh to stoppe his breath.

It was in thee *Euphues* that I put all my trust, & yet vpon thee 10 that I powred out all my mallice, more cruel then the'Crocodile, who suffereth the birde to breede in hir mouth, yt scoureth hir teeth, & nothing so gentle as the princely Lyon, who saued his life, that helped his foote. But if either thy good nature can forget, that which my ill tongue doth repent, or thy accustomed kindnesse 15 forgiue, that my vnbridled furie did commit, I will hereafter be as willing to be thy seruant, as I am now desirous to be thy friend, and as redie to take an iniurie, as I was to giue an offence.

What I haue done in thine absence I will certifie at thy comming, and yet I doubt not but thou Cannest gesse by my conditio, yet this 20 I add, that I am as ready to die as to Hue, & were I not animated wt the hope of thy good counsell, I would rather haue suffered the death I wish for, the sustained the shame I sought for. But nowe in these extremities reposing both my life in thy hands, and my seruice at thy commaundement, I attend thine aunswere, and rest thine to 25 vse more then his owne.

Philautus.

HTHis letter he dispatched by his boye, which *Euphues* reading, could not tell whether he shoulde more reioyce at his friends submission, or mistrust his subtiltie, therefore as one not resolving 30 himselfe to determine any thing, as yet, aunswered him thus immediately by his owne messenger.

2 giuest BG	6 desireth G	safely A rest	12 tooth H rest
15 repeat Hrest	19 thine] thy E rest	20 thereof before by E rest	this]
thus much E rest	23 sustaine Erest	24-5 seruice at]	unfained seruice
and good will for euer hereafter at E rest	28 This . . . boye]	This Letter	

beeing ended, Philautus sent the same by his seruant E rest 28-9 reading, . . . whether] reading, stode as one in a quandarie, not knQwing whether E rest 30-2 therefore. .. messenger] these two lines are thus developed in E rest—therefore beeing as yet not fullie determined to any thing, hee presently departed into his chamber, and without further search of Philautus well meaning, sent him an aunswere by his owne messenger, in manner as heereafter followeth.

*Euphues to him, that was
his Philautus,*

I Haue receiued thy letter, and know the man : I read it and perceiued the matter, which I am as farre from knowing how to aunswere, as I was from looking for such an errand.

Thou beginnest to inferre a necessitie that friends should fall out, when as I can-not allowe a conuenience. For if it be among such as are faithfull, there should be no cause of breach : if betweene dissemblers, no care of reconciliation.

10 The Camel saist thou, loueth water, when it is troubled, & I say, the Hart thirsteth for the cleare streame: & fitly diddest thou bring it in against thy selfe (though applyed it, I know not how aptlye for thy selfe) for such friendship doest thou lyke, where braules maye be stirred, not quietnesse sought.

15 The wine *Maroneum* which thou comendest, & the salt groud which thou inferrest, y^e one is neither fit for thy drinking, nor the other for thy tast, for such strong Wines will ouercome such lyght wits, and so good salt cannot relysh in so vnsauory a mouth, neither as thou desirest to applye them, can they stande thee in steede. For
20 of ten-times haue I found much water in thy deedes, but not one drop of such wine, & the ground where salte should grow, but neuer one corne that had sauour.

After many reasons to conclude, that iarres were requisit, thou fallest to a kinde of submission, which I meruayle at: For if I gaue
35 no cause, why diddest thou picke a quarrell: if any, why shouldest thou craue a pardon? If thou canst defie thy best friend, what wilt thou doe to thine enemie? Certainly this must needes ensue, that if thou canst not be constant to thy friend, when he doth thee good, thou wilt neuer beare wt him, when hee shall do thee harme:
30 thou that seekest to spil the bloud of the innocent, canst shew small mercye to an offender: thou that treadest a Worme on y^e taile, wilt crush a Waspe on the head: thou that art angry for n^o cause, wilt I thinke runne madde for a light occasion.

Truly *Philautus*, that once I loued thee, I can-not deny, that now
35 I should againe doe so, I refuse: For smal confidence shal I repose in thee, when I am guiltie, that can finde no refuge in innocencie.

The malyce of a friend, is like the sting of an Aspe, which nothing

7 when as] when *E rest* an inconuenience *GE rest* 20 I haue *E rest*
26 z.om. *E rest*

can remedie, for being pearced in the hande it must be cut off, and a friend thrust to the heart it must be pulled out.

I had as lief *Philautus* haue a wound that inwardly might lyghtly grieue me, then a scar that outwardly should greatly shame me.

In that thou seemest so earnest to craue attonemgt thou causest 5 me y^e more to suspect thy truth: for either thou art copelled by necessitie, & then it is not worth thanks, or els disposed againe to abuse me, and then it deserueth reuenge. Eeles cannot be helde in a wet hande, yet are they stayed with a bitter Figge leafe, the Lamprey is not to be killed with a cudgel, yet is she spoiled with 10 a cane, so friends that are so slipperie, and waueTing in all their dealyngs are not to be kept with fayre and smooth talke, but with rough and sharp taunts: and contrariwise, those which *with blowes, are not to be reformed, are oftentimes wonne with light perswasions.

Which way I should vse thee I know not, for now a sharpe word 15 moued thee, when otherwhiles a sword wil not, then a friendly checke killeth thee, when a rasor cannot rase thee.

But to conlude *Philautus*, it fareth with me now, as with those, that haue bene once bitten with y^e Scorpion, who neuer after feelee anye sting, either of the Waspe, or the Hornet, or the Bee, for 20 I hauing bene pricked with thy falsehoode shall neuer I hope againe be touched with any other dissembler, flatterer, or fickle **friend**.

Touching thy lyfe in my absence, I feare me it hath bene too loose, but seeing my counsell is no more welcome vnto thee then 25 water into a ship, I wil not wast winde to instruct him, that wasteth himselfe to destroy others.

Yet if I were as fully perswaded of thy conuersion, as thou wouldest haue mee of thy confession, I might happely doe that, which now 30 I will not.

And so fare-well *Philautus*, and though thou lyttle esteeme my counsaybe, yet haue respect to thine owne credite: So in working thine owne good, thou shalt keepe me from harme.

Thine once,

Euphues, 35

This letter pinched *Philautus* at the first, yet trusting much to y^e good dispositio of *Euphues*, he determined to perseuer both- in his

sute & amendment, & therefore as one beating his yron that he might frame it while it were* hoat, aunswered him in this manner.

To mine onely *friendly*
Euphues,

5 **T** Here is no bone so hard but being laid in vineger, it may be wrought, nor Iuory so tough, but seasoned with *Zutho* it may be engrauen, nor Box so knottie, that dipped in oyle can-not be carued, and can ther be a heart in *Euphues*, which neither will yeelde to softnesse with gentle perswasions, nor true perseueraunce? What
10 canst thou require at my hande, that I will deny thee? haue I broken the league of friendship? I confesse it, haue I misused thee in termes, I will not deny it. But being sorrowfull for either, why shouldest not thou forgiue both.

Water is prayed for that it sauoureth of nothing, Fire, for that it
15 yeeldeth to nothing: & such should the nature of a true friend be, that it should not sauour of any rigour, and such the* effect, that it may not be conquered with any offence: Otherwise, faith put into the breast that beareth grudges, or contracted with him that can remember griefes, is not vnylike vnto Wine poured into Firre vessels,
20 which is present death to the drinker.

Friends must be vsed, as the Musitians tune their strings, who finding them in a discorde, doe not breake them, but either by intention or remission, frame them to a pleasant consent: or as Riders handle their young Coltes, who finding them wilde & vntract-
25 able, bring them to a good pace, with a gentle rayne, not with a sharp spurre, or as the *Scithians* ruled their slaues not with cruell weapons, but with the shewe of small whippes. Then *Euphues* consider with thy selfe what I may be, not what I haue beene, and forsake me not for that I deceiued thee, if thou doe, thy discourtesie
30 wil breede my destruction.

For as there is no beast that toucheth the hearbe whereon the Beare hath brethed, so there is no man that will come neere him, vpon whom the suspicion of deceit is fastened.

Concerning my life passed, I conceale it, though to thee I meane
35 hereafter to confesse it: yet hath it not beene so wicked y^t thou shouldest be ashamed, though so infortunate, that I am greeued. Consider we are in England, where our demeanour will be narrowly

9 nor] or *H rest* 19 vnto *cm. E rest* 22 a *om. E rest* 29 deceiue
Erest 36 ashamed] shamed *E rest*

marked if we treade a wrie, and our follyes mocked if vse wrangling, I thinke thou art willing that no such thing shoulde happen, and I knowe thou art wise to preuent it.

I was of late in the- company of diuers gentlewomen, among whom *Camilla* was present, who meruailed not a little, that thou 5 soughtest either to absent thy selfe of some conceiued iniurie, where there was none giuen, or of set purpose, bicause thou wouldest giue one.

I thinke it requisite as well to auoyd the suspicion of malice, as to shunne y^e note of ingratitude, that thou repayre thither, both to 10 purge thy selfe of the opinion, may be conceiueid, and to giue thanks for the benefits receiued.

Thus assuring my selfe thou wilt aunswere my expectation, and renewe our olde amitie, I ende, thine assured to commaunde.

Philautus. 15

P *Hilautus* did not sleepe about his busines, but presetly sent this letter, thinking that if once he could fasten friendshippe againe vppon *Euphues*, that by his meanes he should compasse his loue with *Camilla*, and yet this I durst affirme, that *Philautus* was both willing to haue *Euphues*, and sorrowfull that he lost him by his owne lauishnes.

Euphues perused this letter oftentimes being in a mammering what to aunswere, at the last he determined once againe to lie a loofe, thinking that if *Philautus* meant faithfully, he woulde not desist from his suite, and therefore he returned salutations in this 25 manner.

Euphues to Philautus,

T Here is an hearbe in India *Philautus* of smell, but who so cometh to it feeleth present smart, for that there breede in it a number of small serpents. And it may be that 30 though thy letter be full of sweete words, there breed in thy heart many bitter thoughts, so that *in* giuing credite to thy letters, I may be decerned with thy leasings.

The Box tree is alwayes greene, but the seede is poyson: *Tilia* hath a sweete rinde & a pleasant leafe, but y^e fruite so bitter that no 35 beast wil bite it, a dissembler hath euer-more Honnye in his mouth,

and Gall in his minde, whiche maketh me to suspecte their wiles, though I cannot euer preuent them.

Thou settest downe the office of a friend, which if thou couldst as well performe as thou canst describe, I woulde be as willing to con-
5 firme our olde league, as I am to beleue thy newe lawes. Water that sauoureth nothing (as thou sayest) may bee heated and scald thee, and fire whiche yealdeth to nothing may be quenched, when thou wouldest warme thee.

So the friende in whome there was no intent to offende, may
10 thorowe the sinister dealings of his fellowe bee turned to heate, beeing before colde, and the faith which wrought like a flame in him, be quenched and haue no sparke.

The powring of Wine into Firre vessels serueth thee to no purpose, for if it be good Wine, there is no man so foolish to put into Firre,
J 5 if bad, who woulde power into better then Firre.

Mustie Caskes are fitte for rotten Grapes, a barrel of poysoned Iuie is good ynough for a tunne of stinking Oyle, and crueltie too milde a medicine for crafte

Howe Musitions tune their instruments I knowe, but how a man
20 should temper his friend I cannot tel, yet oftentimes the string breaketh that the Musition seeketh to tune, & the friend cracketh which good counsell shoulde tame, such coltes are to be ridden with a sharpe snafle, not with a pleasant bitte, and little will the Sithian whippe be regarded, where the sharpnes of the sword is
35 derided.

If thy lucke haue beene infortunate, it is a signe thy liuing hath not beene Godly, for commonly there commeth an yll ende where there was a naughtie beginning.

But learne *Philautus* to liue hereafter as though thou shouldest
30 not liue at all, be constant to them that trust thee, & trust them that thou hast tried, dissemble not with thy friend, either for feare to displease him, or for malice to deceiue him, know this yt the best simples are very simple, if the phisition could not applie them, that precious stones were no better then Pebbles, if Lapidaries did not
35 knowe them, that the best friende is worse then a foe, if a man doe not vse him.

Methridate must be taken inwardly, not spread on plaisters, purgations must be vsed like drink, not like bathes, the counsaile of

12 quenched <ff 14 it before into A rest 15 powre ABU rest:
poure GEF 26 haue] hath E 35 that] and E rest 37 on] in E rest

a friend must be fastened to the minde, not to the eare, followed, not praised, employed in good liuing, not talked off in good meaning.

I know *Philautus* we are in Englad, but I would we wer not, not yt the place is too base, but that we are too bad, & God graunt 5 thou haue done nothing which may turne thee to discredite, or me to displeasure. Thou sayest thou werthe of late with *Camilla*, I feare me too late, and yet perhaps too soone, I haue alwayes tolde thee, that she was too high for thee to clymb, & too faire for others to catch, and too vertuous for any to inueigle. 10

But wilde horses breake high hedges, though they cannot leap ouer thg, eager Wolues bark at y^e Moone though they cannot reach it, and *Mercurie* whisteleth for *Vesta*, though he cannot winne hir.

For absenting my selfe, I hope they can take no gause of offence, 15 neither that I knowe have I giuen any. I loue not to be bold, yet would I be welcome, but gestes and fish say we in *Athens* are euer stale within three dayes, shortly I will visite them, and excuse my selfe, in the meane season I thinke so well of them, as it is possible for a man to thinke of women, and how well that is, I appeale to 20 thee who alwayes madest them no worse then sancts in heauen, and shrines in no worse place then thy heart.

For aunswering thy suite I am not yet so hastie, for accepting thy seruice I am not so imperious, for in friendship there must be an equalitie of estates, & be that may bee in vs, also a similitude of 25 manners, and that cannot, vnlesse thou learne a newe lesson, and leaue the olde, vntill which time I leaue thee, wishing thee well as to my selfe.

Euphues.

THis Letter was written in hast, sent with speed, & aunswered 30 againe in post. For *Philautus* seeing so good counsaile could not proceede of any ill conceipt, thought once againe to sollicite his friend, and that in such tearmes as he might be most agreeable to *Euphues* tune. In this manner.

1 to^a om. E rest 12 th8] him B 17 gueses A rest, except guesses 1623
 19 it om. E rest 21 Saints E rest 22 shrines so all 24 so om. AB
 25 be om. A rest, E rest placing colon after in vs 26 diners before manners
 GE rest that om. GE rest 32 any] an E rest 33 he might om. E rest
 34 tune] time E rest

*To Euphues health in body,
and quietnesse in minde.*

IN Musicke there are many discords, before there can be framed a *Diapason*, and in contracting of good will, many iarres before there be established a friendship, but by these meanes, the Musicke is more sweet, and the amitie more sound. I haue receiued thy letter, where-in there is as much good counsaile contained as either I would wish, or thou thy selfe couldest giue: but euer thou harpest on that string, which long since was out of tune, but now is broken, 10 my inconstancie.

Certes my good *Euphues*, as I can-not but commend thy wisdom in making a staye of reconciliation, (for that thou findest so lyttle stay in me) so can I not but meruayle at thy incredulytie in not beleeuing me, since that thou seest a reformation in me. 15 But it maye be thou dealest with me, as the Philosopher did with his knife, who being many yeares in making of it, alwayes dealing by the obseruation of the starres, caused it at the last to cut the hard whet-stone, saying that it skilled not how long things were a doing, but how well they were done. 20 And thou holdest me off with many delayes, vsing I knowe not what obseruations, thinking thereby to make me a friend at the last, that shall laste: I prayse thy good meaning, but I mislyke thy rigour.

Me, thou shalt vse in what thou wilt, and doe that with a slender 25 twist, that none can doe with a tough wyth. As for my being with *Camilla*, good *Euphues*!, rubbe there no more, least I winch, for deny I wil not that I am wroung on the withers.

This one thing touching my selfe I saye, and before him that seeth all things I sweare, that heereafter I wil neither dissemble to 30 delude thee, nor pick quarrells to fall out with thee, thou shalt finde me constat to one, faithlesse to none, in prayer deuout, in maners reformed, in lyfe chaste, in words modest: not framing my fancie to the humour of loue, but my deedes to the rule of zeale: And such a man as heere-tofore merilye thou saidest I was, but now truly thou 35 shalt see I am, and as I know thou art.

Then *Euphues* appoint the place where we maye meete, and

5 but by these] and by this <i>E rest</i>	9-10 broken by <i>E rest</i>	13 can
twice <i>M</i>	15 did] doth <i>E rest</i>	18 skilleth <i>E rest</i>
22 but om. <i>E rest</i>	26 wince 1623	27 am wrong <i>AB</i> : haue wroong <i>E</i> :
haue wrung <i>F rest</i>	weathers <i>E</i>	29 to] nor <i>E rest</i>
		34 man] one <i>E rest</i>

reconcile the mindes, which I confesse by mine owne follies were, seuered. And if euer after this, I shall seeme ielalous ouer thee, or blynded towards my selfe, vse me as I deserue, shamefully.

Thus attending thy speedy aunswere, for that delayes are perillous, especially as my case now standeth. I ende thine euer to vse as 5 thine owne.

Philautus.

E*Vphues* seeing such speedye retourne of an other aunswere, thought *Philautus* to be very sharp set, for to recouer him, and weighing with himselfe, that often in manages, tfrer haue fallen 10 out braules, wher the chieftest loue should be, and yet againe reconciliations, that none ought at any time so to loue, that he should finde in his heart, at any time to hate: Furthermore, casting in his minde the good he might doe to *Philautus* by his friendship, and the mischief that might ensue by his fellowes follye, answered *5 him thus agayne speedely, aswell to preuent the course hee might otherwise take, as also to prescribe what way he should take.

fc Euphues to his friend,
Philautus,

N*Ettells Philautus* haue no prickells, yet they sting, and wordes 20 haue no points, yet they pearce: though out-wardlye thou protest great amendement, yet often-times the softnesse of Wooll, which the *Seres* sende sticketh so fast to the skinne, that when one looketh it shold keepe him warme, it fetcheth bloud, and thy smooth talke, thy sweete promises, may when I shal thinke to haue them 25 perfourmed to delight me, be a corrosiue to destroy me.

But I wil not cast beyonde the Moone, for that in all things I know there must be a meane.

Thou swearest now that thy lyfe shall be leade by my lyne, that thou wilt giue no cause of offence, by thy disorders, nor take anye 30 by my good meaning, which if it bee so, I am as willyng to bee thy friend, as I am to be mine owne.

But this take for a warning, if euer thou iarre, when thou shouldest iest, or follow thine owne will, when thou art to heare my counsayle, then will I depart from thee, and so display thee, as none that is 35 wise shall trust thee, nor any that is honest shall lyue with thee.

6 thine] his *GE* rest 13 in¹ om. *H* rest 20 prickells] pricks *E* rest
21 thou] they *E* rest 26 corasiue *E* rest 27 wil] will *M* 31 my om.
E rest 34 counsayle] counsels *H* rest 36 or *E* rest

I now am resolved by thy letter, of that which I was almost perswaded off, by mine owne coniecture, touching *Camilla*.

Why *Philautus* art thou so mad without acquaintance of thy part, or familiaritie of hers, to attempt a thing which will not onely be 5 a disgrace to thee, but also a discredite to hir? Thinkest thou thy selfe either worthy to wooe hir, or she willyng to wedde thee? either thou able to frame thy tale to hir content, or shee ready to giue eare to thy conclusions?

No, no *Philautus*, thou art too young to wode in *England*, though 10 olde enough to winne in *Italy*, for heere they measure more the man by the qualtyties of his minde^F then the proportion of his body. They are too experte in loue, hauing learned in this time of their long peace, euery wrinkle that i, to be seene or imagined.

It is neither an ill tale wel tolde, nor a good history made better, 15 neither inuention of new fables, nor the reciting of olde, that can eyther allure in them an appetite to loue, or almost an attention to heare.

It fareth not with them as it doth with those in *Italy*, who preferre a sharpe wit, before sound wisdome, or a proper man before a perfect 20 minde: they lyue not by shaddowes, nor feede of the ayre, nor luste after winde. Their loue is not tyed to Art but reason, not to the precepts of *Ouid*, but to the perswasions of honestie.

But I cannot but meruayle at thy audacitie, that thou diddest once dare to moue hir to loue, whom I alwayes feared to sollicite 25 in questioning, aswel doubting to be grauelled by hir quicke and readye witte, as to bee confuted, by hir graue and wyse aunswers.

But thou wilt saye, she was of no great birth, of meaner parentage then thy selfe. I but *Philautus* they be most noble who are com- 30 mended more for their perfection, then their petegree, and let this suffice thee that hir honour consisted in vertue, bewtie, witte, not bloode, auncestors, antiquitie. But more of this at our next meeting, where I thinke I shal bee merry to heere the discourse of thy madnesse, for I imagine to my selfe that shee handled thee verie hardely, considering both the place shee serued in, and the person 35 that serued hir. And sure I am shee did not hang for thy mowing.

A *Phoenix* is no foode for *Philautus*, that dayntie toothe of thine must bee pulled out, els wilt thou surfette with desire, and that

1 thy] the B	Letters E rest	4 or] and E rest	11 his ¹] the
GE rest	13 to be om. GE rest	16 to ¹] in Erest	attention]
intention GE rest	21 to ¹] by E rest	25 questtoning M	29
pedigree E-FFi6,6i	pedegree 1617-31	37 surfecte M	

Eagles eye pecked out, els wilt bee daseled with delyght. My counsaile must rule thy conceipte, least thou confounde vs both.

I will this euening come to thy lodging, where wee will conferre. And till then, I commende mee to thee.

Thine euer to vse, if 5
thou be thine owne.

Euphues.

THis letter was so thankfully receiued of *Philautus*, that he almost ranne beyonde himselfe for ioye, preparing all thinges necessary for the entertainment of his friende, who at the houre 10 appointed fayled not.

Many embracings there were, much straunge curtesie, many pretie glaunces, being almost for the time but straungers because of their long absence.

But growing to questioning one with another, they fell to the 15 whole discourse of *Philautus* loue, who left out nothing that before I put in, which I must omitte, least I set before you, Colewortes twise sodden, whiche will both offende your eares which I seeke to delight and trouble my hande which I couet to ease.

But this I am sure that *Euphues* conclusion was this, betweene 20 waking and winking, that our English Ladies and Gentlewomen were so cunning in loue, that the labour were more easie in *Italie* to wed one and burie hir, then heere to wooe one and marrie hir. And thus they with long talking waxed wearie, wher I leaue them, not willing to talke any longer, but to sleepe their fills till morning. 25

Now Gentlewomen I appeale in this controuersie to your consciences, whether there be in you an art to loue, as *Euphues* thinketh, or whether it breede in you as it doth in men : by sight, if one bee bewtifull, by hearing, if one be wittie, by desertes if one be curteous, by desire, if one be vertuous, which I woulde not knowe, 30 to this intent that I might bee instructed howe to winne any of you, but to the ende I might wonder at you all: For if there be in loue an arte, then doe I not meruaile to see men that euerie way are to bee beloued, so oftentimes to be reiected. But so secrete is this matter, that perteyning nothing to our sex, I will not farther enquire 35 of it, least happily in gessing what art woemen vse in loue, I should

1 picked A rest wilt] wil it A rest 13 biauise B 15 questoning M
23 one* om. E rest 27 there be] it breede E rest 35 that om. A rest
36 happily AB : haply 1630-36

minister an art they neuer before knewe: And so in thinking to bewray the bayte that hath caught one, I giue them a nette to drawe many, putting a sworde into the hande, where there is but a sheath, teaching them to strike, that put vs to our tryings by warding, whiche woulde double our perrill, who without art cannot allure them, and encrease their tyranny, who with-out they torment will come to no parley.

But this I admonish you, that as your owne bewties make you not couetous of your almes towards true louers, so other mens flatterie make you not prodigall of your honours towards dissemblers. Let not them that speake fairest be beleued soonest, for true loue lacketh a tongue, and is tryed by the eyes, whiche in a hearte that meaneth well, are as farre from wanton glaunces, as the minde is from idle thoughts.

15 And this art I will giue you, which we men doe commonly practise, if you beholde any one that either your curtesie hath allured, or your beautie, or both, triumph not ouer him, but the more earnest you see him, the more redie be to followe him, & when he thinketh himselfe nearest, let him be farthest off: Then if he
20 take that with patience, assure your selfe he cannot be faithlesse.

He that Angleth plucketh the bayte away when he is neere a byte, to the ende the fish may be more eager to swallowe the hooke, birds are trayned with a sweet call, but caught with a broade nette: and louers come with fayre lookes, but are entangled with disdainfull
25 eyes.

The Spaniel that fawneth when he is beaten, will neuer forsake his maister, the man that doteth when he is disdained, will neuer forgoe his mistres.

But too much of this string which sowndeth too much out of
30 square, and returne we to *Euphues* and *Philautus*.

The next morning when they were rysen they went into a gallerie, where *Euphues*, who perceiued *Philautus* grievously perplexed for the loue of *Camilla*, beganne thus betweene iest and earnest to talke with him.

35 **P** *Hilautus* I haue well nigh all this night beene disputing wt my selfe of thy distresse, yet can I resolue my selfe in nothing that either may content mee, or quiet thee.

1 knewe before <i>E rest</i>	2 one] me <i>H rest</i>	10 flatteries <i>E rest</i>	12
it before is <i>Erest</i> : it is is	H 13 are] is <i>E rest</i>	15 doe om. <i>E rest</i>	
24 come om. <i>E rest</i>	30 we om. <i>E-162</i> ;	. We returne 1630-36	

What mettall art thou made of *Philautus* that thinkest of nothing but loue, and art rewarded with nothing lesse then loue : *Lucilla* was too badde, yet diddest thou court hir, thy sweete heart now in *Naples* is none of the best, yet diddest thou follow hir, *Camilla* exceeding all, where thou wast to haue least hope, thou hast 5 woed not without great hazard to thy person, and grieve to mine.

I haue perused hir letters which in my simple iudgment are so far from allowing thy suit, that they seeme to loath thy seruice. I will not flatter thee in thy follies, she is no match for thee, nor thou for hir, the one wanting liuing to mainteine a wife, the other birth to 10 aduance an husbände. *Surius* whome I remember thou diddest name in thy discourse, I remember in the court a man of great byrth and noble blood, singuler witte, & rare personage, if he go about to get credite, I muse what hope thou couldest conceiue to haue a good countenance. Well *Philautus* to set downe precepts against thy 15 loue, will nothing preuaile, to perswade thee to go forward, were very perillous, for I know in the one loue will regarde no lawes, and in the other perswasions can purchase no libertie. Thou art too heddie to enter in where no heed can helpe one out.

Theseus woulde not goe into the Laborinth without a threede that 20 might shew him the way out, neither any wise man enter into the crooked corners of loue, vnlesse he knew by what meanes he might get out. Loue which should continue for euer, should not be begon in an houre, but slowly be taken in hande, and by length of time finished : resemblyng *Zeuxis*, that wise Painter, who in things that 25 he would haue last long, tooke greatest leasure.

I haue not forgotten one Mistres *Frauncis*, which the Ladye *Flauia* gaue thee for a Uiolet, and by thy discription, though she be not equall with *Camilla*, yet is she fitter for *Philautus*. If thy humour be such that nothing can feede it but loue, cast thy minde 30 on hir, conferre the impossibilytie thou hast to winne *Camilla*, with the lykelyhoode thou mayst haue to enioy thy Uiolet: and in this I will endeauour both my wit and my good will, so that nothing shall want in mee, that may work ease in thee. Thy violet if she be honest, is worthy of thee, beautiful thou sayst she is, & therfore too 35 worthy : Hoat fire is not onely quenched by y^e cleere Fountaine, nor loue onely satisfied by the faire face. Therefore in this tell me thy

minde, yt either we may proceede in that matter, or seeke a newe medicine. *Philautus* thus replied.

OH my good *Euphues*, I haue neither the power to forsake mine owne *Camilla*, nor the heart to deny thy counsaile, it is easie 5 to fall into a Nette, but hard to get out. Notwithstanding I will goe against the haire in all things, so I may please thee in anye thing, O my *Camilla*. With that *Euphues* stayed him saying.

HE that hath sore eyes must not behold the candle, nor he that would leaue his Loue, fall to the remembring of his Lady, 10 y^e one causeth the eye to smart, the other the heart to bleede, wel quoth *Philautus*, I am content to haue the wounde searched, yet vnwilling to haue it cured, but sithens that sicke men are not to prescribe diets but to keepe them, I am redie to take potions, and if welth serue to paye thee for them, yet one thing maketh to feare, 15 that in running after two Hares, I catch neither.

And certeinlye quoth *Euphues*, I knowe manye good Hunters, that take more delyght to haue the Hare on foote, and neuer catch it, then to haue no crye and yet kill in the Fourme : where-by 1 gesse, there commeth greater delyght in the hunting, then in the 30 eating. It may be sayd *Philautus*, but I were then verie vnfit *for such pastimes, for what sporte soeuer I haue all the day, I loue to haue the game in my dish at night.

And trulye aunswered *Euphues*, you are worse made for a hound then a hunter, for you marre your sent with carren, before you start 35 your game, which maketh you hunt oftentimes counter, wher-as if you had kept it pure, you might ere this time haue tourned the Hare you winded, and caught the game you coursed. Why then I perceiue quoth *Philautus*, that to talke with Gentlewomen, touching the discourses of loue, to eate with them, to conferre with them, to 30 laugh with them, is as great pleasure as to enioye them, to the which thou mayst by some fallacie driue me, but neuer perswade me : For then were it as pleasaunt to behold fruit, as to eate them, or to see fayre bread, as to tast it. Thou errest *Philautus*, sayd *Euphues*, if thou be not. of that minde, for he that cometh into fine 35 gardens, is as much recreated to smell the flower, as to gather it. And many we see more delyghted with pictures, then desirous to

9 the om. *E* rest

12 that] the *E* rest

14 me before to^a *A* rest

24

carrion 1636
Erest

26 tourned] tour- *M*

35 flowers *GE* rest

it] them

be iPainters: the effect of loue is feith, not lust, delightfull conference, not detestable concupiscence, which beginneth with folly and endeth with repentaunce. For mine owne part I would wish nothing, if againe I should fall into that vaine, then to haue the company of hir in common conference that I best loued, to heare 5 hir sober talke, hir wise aunsweres, to behold hir sharpe capacitie, and to bee perswaded of hir constancie: & in these things do we only differ from brute beasts, who haue no pleasure, but in sensuall appetite. You preach Heresie, quoth *Philautus*, and besides so repugnant to the text you haue taken, that I am more ready to pull 10 thee out of thy Pulpit, than to beleeeue thy gloses.

I loue the company of women well, yet to haue them in lawfull Matrimony, I lyke much better, if thy reasons should goe as currant, then were Loue no torment, for hardlye doeth it fall out with him, that is denyed the sighte and talke of his Ladye. 15

Hungry stomackes are not to be fed with sayings against surfettings, nor thirst to be quenched with sentences against drunkennesse. To loue women & neuer enioy them, is as much as to loue wine, & neuer tast it, or to be delighted with faire apparel, & neuer weare it. An idle loue is that, and fit for him that hath nothing but 20 eares, that is satisfied to heare hir speak, not desirous to haue himselfe speede. Why then *Euphues*, to haue the picture of his Lady, is as much, as to enjoy hir presence, and to reade hir letters of as great force as to heare hir aunsweres: which if it be, my suite in loue should be as much to the painter to draw hir with an amyable 25 face, as to my Lady to write an amorous letter, both which, with little suite being obtained, I may lyue with loue, and neuer wet my foot, nor breake my sleepes, nor wast my money, nor torment my minde.

But this worketh as much delyght in the minde of a louer, as the 30 Apples that hang at *Tantalus* nose, or the Riuer that runneth close by his chinne.

And in one word, it would doe me no more good, to see my Lady and not embrace hir, in the heate of my desire, then to see fire, and not warme me in the extremitie of my colde. 35

No, no *Euphues*, thou makest Loue nothing but a continual wooing, if thou barre it of the effect, and then is it infinite, or if thou

6 to om. E rest 11 glosses F rest 20 An] And AE rest 21
satisfied M 1623 25 to¹ as GE 26 to¹ om, H rest 34 to before
embrace A rest 37 is it] it is E rest or om, BE rest

allow it, and yet forbid it, a perpetuall warfare, and then is it intollerable.

From this opinion no man shall with-drawe mee, that the ende of fishing is catching, not anglying: of birding, taking, not whistlyng: 5 of loue, wedding, not wooing. Other-wise it is no better then hanging.

Euphues smilyng to see *Philautus* so earnest, vrged him againe, in this manner.

Why *Philautus*, what harme were it in loue, if the heart should yelde his right to the eye, or the fancie his force to the eare. I haue read of many, & some I know, betweene whom there was as feruent affection as might be, that neuer desired any thing, but sweete talke, and continuall company at bankets, at playes, and other assemblies, as *Phrigius* and *Pieria*, whose constant faith 15 was such, that there was neuer word nor thought of any vncleannesse. *Pigmalion* loued his Iuory Image, being enamoured onely by the sight, & why should not the chaste loue of others, be builded rather in agreeing in heuently meditations, then temporall actions. Beleeue me *Philautus*, if thou knewest what it were to loue, thou wouldest 20 bee as farre from the opinion thou holdest, as I am.

Philautus thinking no greater absurditie to be held in the world then this, replied before the other coulede ende, as followeth.

I N deede *Euphues*, if the King would resigne his right to his Legate, then were it not amisse for the heart to yelde to the 25 eyes. Thou knowest *Euphues* that the eye is the messenger of loue, not the Master, that the eare is the caryer of newes, the heart the disgester. Besides this suppose one haue neither eares to heare his Ladie speake, nor eyes to see hir beautie, shall he not therefore be subiect to the impression of loue. If thou aunswere no, I can 30 alledge diuers both deafe and blinde that haue beene wounded, if thou graunt it, then confesse the heart must haue his hope, which is neither seeing nor hearing, and what is the thirde?

Touching *Phrigius* & *Pieria*, thinke them both fooles in this, for he that keepeth a Hen in his house to cackle and not lay, or a Cocke 35 to crowe and not to treade, is not vnlike vnto him that hauing sowne his wheat neuer reapeth it, or reaping it neuer thresheth it, taking

3 should *E rest* 9 it otn. *E rest* 10 the³] his *E rest* 12 desired]
 desire *E* 26 Master, ... is the] Maister : the eare a *E rest* the⁵] a *E rest*
 39 impressions *E rest* 33 *Pieria E rest* ; *Peria M-G*

more pleasure to see faire come, then to eate fine bread : *Pigmalion maketh* against this, for Uenus seeing him so earnestly to loue, & so effectually to pray, graunted him his request, which had he not by importunate suit obtained, I doubt not but he would rather haue hewed hir in peeces then honoured hir wt passions, & set hir vp 5 in some Temple for an image, not kept hir in his house for a wife. He that desireth onely to talke and viewe without any farther suit, is not farre different from him, that liketh to see a paynted rose better then to smell to a perfect Uiolet, or to heare a birde singe in a bush, rather then to haue hir at home in his owne cage. 10

This will I followe, that to pleade for loue and request nothing but lookes, and to deserue workes, and Hue only by words, is as one should plowe his ground & neuer sowe it, grinde his coulours and neuer paint, saddle his horse and neuer ryde.

As they were thus comuning there came from the Ladie *Fiauia* 15 a Gentleman who inuited them both that night to supper, which they with humble thankes giuen promised to doe so, and till supper time I leaue them debating their question.

Nowe Gentlewomen in this matter I woufde I knewe your mindes, and yet I can somewhat gesse at your meaninges, if any. of you 20 shoulde loue a Gentleman of such perfection as you can wish, woulde it content you onely to heare him, to see him daunce, to marke his personage, to delight in his witte, to wonder at all his qualities, and desire no other solace? If you like to heare his pleasant voyce to sing, his fine fingers to play, his proper personage to vndertake any 25 exployt, woulde you couet no more of your loue? As good it were to be silent and thinke no, as to blushe and say I.

1 must needes conclude with *Philautus*, though I shoulde cauill with *Euphues*, that the ende of loue is the full fruition of the partie beloued, at all times and in all places. For it cannot followe in 30 reason, that because the sauce is good which shoulde prouoke myne appetite, therefore I shoulde for-sake the meate for which it was made. Beleeue me the qualities of the minde, the bewtie of the bodie, either in man or woman, are but the sauce to whette our stomakes, not the meate to fill them. For they that Hue by the vew 35 of beautie stil looke very leane, and they that feede onely vpon vertue at boorde, will goe with an hungry belly to bedde.

2 himl them E 10 to om, E rest cage] trs. in M with first line of next
paragraph 17 so om. Erest 23 all om, E rest 27 for you before
to¹ E rest 34 the om. BE rest 35 the¹ om. BE rest view A rest
37 an] a E rest

But I will not craue herein your resolute aunswere, bicause betweene them it was not determined, but euery one as he lyketh, and then—!

Euphues and *Philautus* being nowe againe sent for to the Lady 5 *Flauia* hir house, they came presently, where they founde the worthy Gentleman *Surius*, *Camilla*, Mistres *Frauncis*, with many other Gentlemen and Gentlewomen.

At their first entrance doing their duetie, they saluted all the companie, and were welcommed.

10 The Lady *Flauia* entertayned them both very louingly, thanking *Philautus* for his last company, saying be merry Gentleman, at this time of the yeare a Uiolette is better then a Rose, and so shee arose and went hir way, leauing *Philautus* in a muse at hir wordes, who before was in a maze at *Camillas* lookes. *Camilla* came to *Euphues* 15 in this manner.

I am sory *Euphues* that we haue no greene Rushes, considering you haue beene so great a straunger, you make me almost to thinke that of you which commoly I am not accustomed to iudge of any, that either you thought" your selfe too good, or our cheere too badde, 20 other cause of absence I cannot imagine, vnlesse seing vs very idle, you sought meanes to be well imployed, but I pray you hereafter be bolde, and those thinges which were amisse shall be redressed, for we will haue Quailes to amende your commons, and some questions to sharpen your wittes, so that you shall neither finde faulte with 25 your dyot for the grosenesse, nor with your exercise for the easinesse. As for your fellowe and friende *Philautus* we are bounde to him, for he would oftentimes see vs, but seldome eate wt vs, which made vs thinke that he cared more for our company, then our meat.

Euphues as one that knewe his good, aunswered hir in this wise.

30 Fayre Ladye, it were vnseemely to strewe grene rushes for his comming, whose companie is not worth a strawe, or to accompt him a straunger whose boldenesse hath bin straunge to all those that knew him to be a straunger.

The smal abilitie in me to requite, compared wt the great cheere 35 I receiued, might happlie make me refraine which is contrary to your coniecture: Neither was I euer so busied in any weightie affaires, whiche I accompted not as lost time in respect of the exercise

2-3 lyketh and then, all previous eds. 8 the] his E rest 11-2 Gentleman at . . . yeare, a MB 19 our] your E rest 25 the² otn. BE rest 35 happily B : happily E-162\$: haply 1630-36 36 Neither GE rest: Whether MAB

I alwayes founde in your company, whiche maketh me thinke that your latter obiection proceeded rather to conuince mee for a treuant, then to manyfest a trueth.

As for the Quailes you promise me, I can be content with beefe, and for the questions they must be easie, els shall I not answere the, 5 for my wit will shew with what grosse diot I haue beene brought vp, so that conferring my rude replyes with my base birth, you will thinke that meane cheare will serue me, and resonable questions deceiue me, so that I shall neither finde fault for my repast, nor fauour for my reasons. *Philautus* in deede taketh as much delight in good companie as in good cates, who shall answere for him-selfe, with that *Philautus* saide.

Truely *Camilla* where I thinke my selfe welcome I loue to bee bolde, and when my stomake is filled I care for no meat, so that I hope you will not blame if I came often and eate little. 10

I doe not blame you by my faith quoth *Camilla*, you mistake mee, for the oftener you come the better welcome, and the lesse you eate, the more is saued.

Much talke passed which being onely as it were a repetition of former things, I omitte as superfluous, but this I must note, that 20 *Camilla* earnestly desired *Surius* to be acquainted with *Euphues*, who very willingly accomplished hir request, desiring *Euphues* for the good report he had harde of him, that he woulde be as bolde with him, as with any one in Englande, *Euphues* humbly shewing his duetie, promised also as occasion should serue, to trye him. 25

It now grew toward Supper time, when the table being couered, and the meate serued in, Ladye *Flauia* placed *Surius* ouer against *Camilla* and *Philautus* next Mistres *Frauncis*, she tooke *Euphues* and the rest, & placed the in such order, as she thought best. What cheere they had I know not, what talke they vsed, I heard not: but 30 Supper being ended, they sate still, the Lady *Flauia* speaking as followeth.

Gentlemen and. Gentlewomen these Lenten Euenings be long, and a shame it were to goe to bedde: colde they are, and therefore follye it were to walke abroad : to play at Cardes is common, 35 at Chestes tedious, at Dice vnseemely, with Christmasse games, vntimely. In my opinion therefore, to passe awaye these long nights,

I would haue some pastime that might be pleasaunt, but not vn-profitable, rare, but not without reasoning: so shall we all accompt the Euening well spent, be it neuer so long, which other-wise would be tedious, were it neuer so short.

- 5 *Surius* the best in the companye, and therefore best worthy to aunswere, and the wisest, and therefore best able, replied in this manner.

Good Madame, you haue preueted my request with your owne, for as the case now standeth, there can be nothing either more
10 agreeable to my humour, or these Gentlewomens desires, then to vse some discourse, aswell to renue olde traditions, which haue bene heertofore vsed, as to encrease friendship, which hath bene by the meanes of certeine odde persons defaced. Euery one gaue his consent with *Surius*, yeelding the choyce of that nights pastime, to
15 the discretion of the Ladie *Flauia* who thus proposed hir minde.

Your taske *Surius* shall be to dispute wyth *Camilla*, and chose your owne argumente, *Philautus* shall argue with mistresse *Frauncis*, *Martins* wyth my selfe. And all hauing finished their discourses, *Euphues* shal be as iudge, who hath done best, and whatsoeuer he
20 shal allot eyther for reward, to the worthiest, or for penance to the worst, shal be presently accomplished. This liked them all exceedingly. And thus *Surius* with a good greace, and pleasaunt speache, beganne to enter the listes with *Camilla*.

FAire Ladie, you knowe I flatter not, I haue reade that the sting
25 of an *Aspe* were incurable, had not nature giuen them dimme eyes, & the beautie of a woman no lesse infectious, had not nature bestowed vpon them gentle hearts, which maketh me ground my reason vpon this comon place, that beautiful women are euer mercifull, if mercifull, vertuous, if vertuous constant, if constant, though
30 no more than goddesses, yet no lesse than Saintes, all these things graunted, I vrge my question without condition.

If *Camilla*, one wounded with your beautie (for vnder that name I comrehende all other vertues) shold sue to open his affection, serue to trie it, and driue you to so narrow a point, that were you
35 neuer so incredulous, he should proue it, yea so farre to be from suspition of deceite, that you would confesse he were cleare from

10 humour] honor *E rest* then *om. M-G*
vncurable *E rest* 26 of women *H rest*

20 to³] vnto *E rest*
27 on *F rest*

1\$

distrust, what aunswere woulde you make, if you gaue your consent, or what excuse if you deny hys curtesie.

Camilla who desired nothing **more than to** be questioning with *Surius*, with a modest countenance, yet somewhat bashefull (which added more commendation to hir speache then disgrace) replied in 5 thys manner.

THough ther be no cause noble gentleman to suspect an iniurie where a good turne hath bene receyued, yet is it wisdome to be carefull, what aunswere bee made, where the question is difficult.

I haue hearde that the Torteise in *India* when true Sunne shineth, 10 swimmeth aboue the water wyth hyr back, and being delighted with the faire weather, forgetteth hir selfe vntill the heate of the Sunne so harden hir shell, that she cannot sincke when she woulde, whereby she is caught. And so maye it fare with me, that in this good com-
panye, displaying my minde, hauing more regarde to my delight in 15 talkyng, then to the eares of the hearers, I forget what I speake and so be taken in some thing, I shoulde not vtter, whiche happilye the itchyng eares of young gentlemen woulde so canuas, that when I woulde call it in, I cannot, and so be caughte with the Torteise, when I would not. ^a,

Therefore if any thing be spoken eyther vnwares or vniustly, I am to craue pardon for both : hauyng but a weake memorie, and a worse witte, which you can not denye me, for that we saye, women are to be borne withall if they offende againste theyr wylles, and not muche to be blamed, if they trip with theyr willes, the one proceeding of 25 forgetfulnesse, the other, of their natural weakenesse, but to the matter.

IF my beautie (whiche God knowes how simple it is) shoulde entangle anye wyth desyre, then shold I thus thinke, yt either he were enflamed wt lust rather then loue (for yt he is moued by my 30 countenance not enquiring of my conditions,) or els that I gaue some occasion of lightnesse, bicause he gathereth a hope to speede, where he neuer had the heart to speake. But if at the last I should perceiue, that his faith were tried lyke golde in the fire, that his affection proceeded from a minde to please, not from a mouth to 35 delude, then would I either aunswer his loue with lyking, or weane

him from it by reason. For I hope sir you will not thinke this, but that there should be in a woman aswell a tongue to deny, as in a man to desire, that as men haue reason to lyke for beautie, where they loue, so women haue wit to refuse for sundry causes, where they loue not.

Other-wise were we bounde to such an inconuenience, that whosoeuer serued vs, we should aunswere his suite, when in euery respect we mislyke his conditions, so that Nature might be sayd to frame vs for others humours not for our owne appetites.. Wherein
10 to some we should be thought very courteous, but to the most scarce honest. For mine owne part if ther be any thing in me to be lyked of any, I thinke it reason to bestow on such a one, as hath also somewhat to content me, so that where I knowe my selfe loued, and doe loue againe, I woulde vppon iust tryall of his constancie,
15 take him.

Surius with-out any stoppe or long pause, replied presently.

Lady if the Torteyse you spake off in *India*, wer as cunning in swimming, as you are in speaking, hee would neither feare the heate of the Sunne, nor the ginne of the Fisher. But that excuse
20 was brought in, rather to shewe what you could say, then to fcræue pardon, for that you haue sayd. But to your aunswere.

What your beautie is, I will not heere dispute, least either your modest eares shoulde glowe to heare your owne prayses, or my smoth tongue trippe in being curious to your perfection, so that what
25 I cannot commende sufficiently, I will not cease continually to meruaile at. You wander in one thing out of the way, where you say that many are enflamed with the countenance, not enquiring of the conditions, when this position was before grounded, that there was none beautifull, but she was also mercifull, and so drawing by
30 the face of hir bewtie all other morrall vertues, for as one ring being touched with the Loadstone draweth another, and that his fellow, til it come to a chaine, so a Lady endewed with bewtie, pulleth on curtesie, curtesie mercy, and one vertue linkes it selfe to another, vntill there be a rare perfection.

35 Besides touching your owne lightnesse, you must not imagine that loue breedeth in the heart of man by your lookes, but by his owne

4 Euen before so E rest 9 appetite E rest 10 to (fit's)] cf. p. 84, F. 27
13 to . . . me] toment to me A 17 Tortoise F rest speake E rest 21 our
E rest 30 face so all. Qy. Fforce cf. vol. i.p. 265, F. 32 ring] thing
GE-1631 : linke 1636

eyes, neyther by your wordes when you speake wittily, but by his owne eares, which conceiue aptly. So that were you dumbe and coulde not speak, or blinde and coulde not see, yet shoulde you be beloued, which argueth plainely, that the eye of the man is the arrow, the bewtie of the woman the white, which shooteth not, but 5 receiueeth, being the patient, not the agent: vppon triall you confesse you woulde trust, but what triall you require you conceale, whiche maketh me suspect that either you woulde haue a triall without meane, or without end, either not to bee sustained being impossible, or not to be fynished being infinite. Wherein you would haue one 10 runne in a circle, where there is no way out, or builde in the ayre, where there is no meanes howe.

This triall *Camilla* must be sifted to narrower pointes, least in seeking to trie yaur loue like a lenet, you tyre him like a lade.

Then you require this libertie (which truly I can not denie you) 15 that you may haue the choyce as well to refuse, as the man hath to offer, requiring by that reason some quallities in the person you would bestow your loue on: yet craftily hyding what properties eyther please you best, or like woemen well: where-in againe you moue a doubt, whether personage, or welth, or witte, or all are to be 20 required: so that what with the close tryall of his fayth, and the subtile wishinge of his quallities, you make eyther your Louer so holy, that for fayth hee must be made all of trueth, or so exquisite that for shape hee must be framed in wax: which if it be your opinion, the beautie you haue will be withered before you be wedded, and your 25 wooers good old Gentlemen before they be speeders.

Camilla not permitting *Surius* to leape ouer the hedge, which she set for to keepe him in, with a smiling countenaunce shaped him this aunswer.

IF your position be graunted, that where beautie is, there is also 30 vertue, then myght you adde that where a fayre flower is, there is also a sweete sauour, which how repugnant it is to our common experience, there is none but knoweth, and how contrary the other is to trueth, there is none but seeth. Why then do you not set downe this for a rule which is as agreeable to reason, that *Rhodope* 35 beeing beautifull (if a good complection and fayre fauour be tearmed beautie) was also vertuous? that *Lais* excelling was also honest? that

8 to before suspect *E rest*
35 *Rodophe E rest*

13 narrow *E rest*

14 try *EH-1631* : tire *F*

Phrine surpassing them both in beautie, was also curteous? But it is a reason among your Philosophers, that the disposition of the minde, followeth the composition of the body, how true in arguing it maye bee, I knowe not, how false in tryall it is, who knoweth not?

5 Beautie, though it bee amiable, worketh many things contrarye to hir fayre shewe, not vnlyke vnto Syluer, which beeing white, draweth blacke lynes, or resembling the tall trees in *Ida* which allured many to rest in them vnder their shadow, and then infected them with their sent.

10 No we where-as you sette downe, that loue commeth not from the eyes of the woeman, but from the glaunces of the man (vnder correction be it spoken) it is as farre from the trueth, as the head from the toe. For were a Lady blinde, in what can she be beautifull? if dumbe, in what manifest hir witte? when as the eye hath euer
15 bene thought the Pearle of the face, and the tongue the Ambassadour of the heart? If ther were such a Ladie in this company *Surius*, that should wincke with both eyes when you would haue hir see your amorous lookes, or be no blabbe of hir tongue, when you would haue aunswere of your questions, I can-not thinke, that eyther hir
20 vertuous conditions, or hir white and read complection coulde moue you to loue.

Although this might somewhat procure your liking, that doing what you lyst shee will not see it, and speaking what you would, she will not vtter it, two notable vertues and rare in our sex, patience and
25 silence.

But why talke I about Ladyes that haue no eies, when there is no manne that will loue them if hee him-selfe haue eyes. More reason there is to wooe one that is doumbe, for that she can-not deny your suite, and yet hauing eares to heare, she may as well giue an answer
30 with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the partie loued, els must hee make his loue vppon no cause, and then it is lust, or thinke him-selfe the cause, and then it is no loue. Then must you conclude thus, if there bee not in woemen the occasion,
35 they are fooles to trust men that praise them, if the cause bee in them, then are not men wise to arrogate it to themselues.

It is the eye of the women that is made of Adamant, the heart

2 amongst *E rest* 8 in om. *E rest* 17 her before eyes *E rest* would] should *Frest* 19 hir before answee *ABE rest* to *BE rest* 20 conditions *M* red *B rest* 28 dumbe *A rest* 32 take *ABE rest* 37 woman *E rest*

of **the** man that is framed of yron, and I cannot thinke you wil gay that the vertue attractiue is in the yron which is drawn by force, but in the Adamant that searcheth it perforce.

And this is the reason that many men haue beene entangled against their wills with loue, and kept in it with their wills. 5

You knowe *Surius* that the fire is in the flinte that is striken, not in the Steele that striketh, the light in the Sunne that lendeth, not in the Moone that boroweth, the loue in the woman that is serued, not in the man that sueth.

The similitude you brought in of the arrowe, flewe nothing right 10 to beautie, wherefore I must shute that shafte at your owne brest. For if the eye of man be the arrow, & beautie the white (a faire mark for him that draweth in cupids bow) then must it necessarily ensue, that the archer desireth with an ayme to hitte the white, not the white the arrowe, that the marke allureth the archer, not the shooter 15 the marke, and therefore is *Venus* saide in one eye to haue two Apples, which is comonly applied to those that witch with the eyes, not to those that wooe with their eyes.

Touching tryall, I am neither so foolish to desire thinges impossible, nor so frowarde to request yt which hath no ende. But wordes 20 shall neuer make me beleeue without workes, least in following a faire shadowe, I loose the firme substance, and in one worde to set downe the onely triall that a Ladie requireth of hir louer, it is this, that he performe as much as he sware, that euery othe be a deede, euery gloase a gospell, promising nothing in his talke, that 25 he performe not in his triall.

The qualities that are required of the mihde are good conditions, as temperance not to excede in dyot, chastitie not to sinne in desire, constancie not to couet chaunge, witte to delight, wisdom to instruct, myrth to please without offence, and modestie to gouerne without 30 presisenes.

Concerning the body, as there is no Gentlewoman so curious to haue him in print, so is there no one so careles to haue him a wretch, onely his right shape to shew him a man, his Christedom to proue his faith, indifferent wealth to maintaine his family, expecting al 35 things necessary, nothing superfluous. And to conclude with you *Surius*, vnlesse I might haue such a one, I had as leaue be buried

as married, wishing rather to haue no beautie **and** dye a chast virgin, then no ioy and Hue a cursed wife.

Surius as one daunted hauing little to aunswere, yet delighted to heare hir speak, with a short speech vttered these words. *

- 5 T Perceiue *Camilla*, that be your cloath neuer so badde it will
 A take some colour, & your cause neuer so false, it will beare
 some shew of probabilytie, wherein you manifest the right nature of
 a woman, who hauing no way to winne, thinketh to ouercome with
 words. This I gather by your aunswere, that beautie may haue
 10 faire leaues, & foule fruite, yt al that are amiable are not honest,
 that loue proceedeth of the womans perfection, and the mans follies,
 that the triall loked for, is to performe whatsoeuer they promise,
 that in minde he be vertuous, in bodye comelye, suche a husband in
 my opinion is to be wished for, but not looked for. Take heede
 15 *Camilla*, that seeking al the Woode for a streight sticke you chuse
 not at the last a crooked staffe, or prescribing a good counsaile to
 others, thou thy selfe follow the worst: much lyke to *Chius*, who
 selling the best wine to others, drank him selfe of the lees.

- Truly quoth *Camilla*, my Wooll was blacke, and therefore it could
 20 take no other colour, and my cause good, and therefore admitteth
 no cauill: as for the rules I set downe of loue, they were not coyned
 of me, but learned, and being so true, beleueed. If my fortune bee
 so yll that serching for a wande, I gather a camocke, or selling wine
 to other, I drinke vineger my selfe, I must be content, that of y^e
 25 worst poore helpe patience, which by so much the more is to be
 borne, by howe much the more it is perforce.

- As *Surius* was speaking, the Ladie *Flauia* preuented him, saying,
 it is time that you breake off your speach, least we haue nothing to
 speak, for should you wade anye farther, you woulde both waste the
 30 night and leaue vs no time, and take our reasons, and leaue vs no
 matter, that euery one therefore may say some what, we commaunde
 you to cease, that you haue both sayd so well, we giue you thanks.
 Thus letting *Surius* and *Camilla* to whisper by themselues (whose
 talke we wil not heare) the Lady began in this manner to greet
 35 *Martius*.

We see *Martius* that where young folkes are they treat of loue,
 when souldiers meete they conferre of warre, painters of their

10 not before amiable E 16 describing B rest 17 not before the E rest
 18 of om. E rest 20 admitted E rest 22 true beleueed M 24-5 that . . .
 helpe] so all. Qy. ? that poore helpe of yt worst, but cf. note 35 Matius M

coulours. Musitians of their crochets, and euey one talketh of that most he liketh best. Which seeing it is so, it behoueth vs yt haue more yeres, to haue more wisdom, not to measure our talk by the affections we haue had, but by those we should haue.

In this therefore I woulde know thy minde whether it be conuenient for women to haunt such places where Gentlemen are, or for men to haue accesse to gentlewomen, which me thinketh in reason cannot be tollerable, knowing yt there is nothing more pernicious to either, then loue, & that loue breedeth by nothing sooner then lookes. They that feare water will come neere no wells, they that stande in dreade of burning flye from the fire : and ought not they that woulde not be entangled with desire to refraine company? If loue haue y^e panges which the passionate set downe, why do they not abstaine from the cause? if it be pleasant why doe they dispraise it. 15

We shunne the place of pestilence for feare of infection, tije eyes of *CatoblepaSy* bicause of diseases, the sight of the *Basilisk*, for dreade of death, and shall wee not eschewe the companie of them that may entrappe vs in loue, which is more bitter then any distruction? 20

If we flye theeues that steale our goods, shall wee followe murderers yt cut our throates? If we be heedie to come where Wasps be, least we be stong, shal wee hazarde to runne where *Cupid* is, where we shall bee stifeled? Truely *Martins* in my opinion there is nothing either more repugnant to reason, or abhorring from nature, 25 then to seeke that we shoulde shunne, leauing the cleare streame to drinke of the muddye ditch, or in the extremitie of heate to lye in the parching Sunne, when he may sleepe in the colde shadow or being free from fancy, to seeke after loue, which is as much as to coole a hott Liuer with strong wine, or to cure a weake stomake 30 with raw flesh. In this I would heare thy sentence, induced y^e rather to this discourse, for that *Surius* and *Camilla* haue begunne it, then that I like it: Loue in mee hath neither power to commaunde, nor perswasion to entreate. Which how idle a thing it is, and how pestilent to youth, I partly knowe, and you I am sure can 35 gesse.

Martins not very young to discourse of these matters, yet desirous

10 bookes A	17 Catoblepas]	doubtfully emending	Cathritiuss M:
Catherismes ABG:	Catharismes E rest	18 feare E rest	21 stale B
32 heedie so all	28 we E rest	32 haue] hath E	33 neuer E rest
37 those FF			

to vtter his minde, whether it were to flatter *Surius* in his will, or to make triall of the Ladies witte: Began thus to frame his aunswere.

5 **M** Adame, ther is in *Chio* the Image of *Diana*, which to those that enter seemeth sharpe and sower, but returning after their suites made, loketh with a merrie and pleasaunt countenance. And it maye bee that at the entraunce of my discourse yee will bende your browes as one displeased, but hearing my prooffe be delighted and satisfied.

10 The question you moue, is whether it be requisite, that Gentlemen and Gentlewomen should meete. Truly among Louers it is conuenient to augment desire, amongst those that are firme, necessary to maintaine societie. For to take away all meeting for feare of loue, were to kindle amongst all, the fire of hate. There is greater
15 daunger Madame, by absence, which breedeth melancholy, then by presence, which engendreth affection.

If the sight be so perillous, that the company shold be barred, why then admit you those to see banquets, that may there-by surfet, or suffer them to eate their meate by a candle that haue sore eyes ?
20 To be seperated from one I loue, would make me more constant, and to keepe company with hir I loue not, would not kindle desire. Loue commeth as well in at the eares, by the report of good conditions, as in at the eyes by the amiable countenance, which is the cause, that diuers haue loued those they neuer saw, & seene those
25 they neuer loued.

You alleadge that those that feare drowning, come neere no wells, nor they that dread burning, neere no fire. Why then let them stand in doubt also to washe their handes in a shallow brooke, for that *Serapus* fallying into a channell w^{as} drowned : & let him that is
30 colde neuer warme his hands, for that a sparke fell into the eyes of *Actina*, whereoff she dyed. Let none come into the companye of women, for that diuers haue bene allured to loue, and being refused, haue vsed vyolence to them-selues.

Let this be set downe for a law, that none walke abroad in the
35 daye but men, least meeting a beautifull woman, he fall in loue, and loose his lybertie.

1 thinke Madam you will not be so precise, to cut off al conference, bicause loue commeth by often communication, which if you

2 witte *om. E rest* 5 seeme *G* 14 among *E rest* 26 that¹] all *E rest*

do, let vs all now presentlye departe, least in seeing **the** beautie which daseleth our eies, and hearing the wisdom which tickleth our ears, we be enflamed with loue.

But you shall neuer beate the Flye from the Candell though he burne, nor the Quaile from Hemlocke though it bee poyson, nor 5 the Louer from the companie of his Lady though it be perillous.

It falleth out sundry tymes, that companie is the cause to shake off loue, working the effects of the roote *Rubarbe*, which beeing full of choler, purgeth choler, or of the Scorpions sting, which being full of poyson, is a remedy for poyson. 10

But this I conclude, that to barre one that is in loue of the companie of his lady, maketh him rather madde, then mortified, for him to refraine that neuer knewe loue, is eyther to suspect him of folly with-out cause, or the next way for him to fall into folly 15 when he knoweth the cause.

A Louer is like y^e hearb *Heliotropium*, which alwaies enclyneth to that place where the Sunne shineth, and being depriued of the Sunne, dieth. For as *Lunaris* hearbe, as long as the Moone waxeth, bringeth" forth leaues, and in the waining shaketh them of: so a Louer whilst he is in the companie of his Lady, wher al ioyes encrease, vttereth 20 manye pleasaunt conceites, but banyshed from the sight of his Mistris, where all mirth decreaseth, eyther lyueth in Melancholie, or dieth with desperation.

The Lady *Flaitia* speaking in his cast, proceeded in this manner.

TRuely *Martins* I had not thought that as yet your coltes tooth 25 stucke in your mouth, or that so olde a trewant in loue, could hether-to remember his lesson. You seeme not to inferre that it is requisite they should meete, but being in loue that it is conuenient, least falling into a mad moode, they pine in their owne peuishnesse. Why then let it follow, that the Drunckarde which surfeiteth with 30 wine be alwayes quaffing, bicause hee liketh it, or the *Epicure* which glutteth him-selfe with meate be euer eating, for that it contenteth him, not seeking at any time the meanes to redresse their vices, but to renue them. But it fareth with the Louer as it doth with him that powreth in much wine, who is euer more thirstie, then he that 35 drinketh moderately, for hauing once tasted the delighthes of loue, he

3 wisdomes	<i>E rest</i>	4 she	<i>E rest, except we</i>	1617	5 y ^e before
Hemlock	<i>A rest</i>	8 effect	<i>E rest</i>	of before	<i>Rubarbe E rest</i>
who	<i>E rest</i>	16 Heliotropium,	<i>E rest</i>	33 not]	nor <i>Hrest</i>

desireth **most** the **thing** that hurteth him **most, not** laying a playster
to the wounde, but a corasiue.

I am of this minde, that if it bee daungerous, to laye Flaxe to the
fyre, Salte to the eyes, *Sulphure* to the nose, that then it can-not bee
5 but perillous to let one Louer come in presence of the other. *Surius*
ouer.hearing the Lady, and seeing hir so earnest, although hee were
more earnest in his suite to *Camilla*, cut hir off with these wordes.

Good Madame giue mee leaue eyther to departe, or to speake,
for in trueth you gall me more with these tearmes, then you
10 wist, in seeming to inueigh so bitterly against the meeting of Louers,
which is the onely Marrow of loue, and though I doubt not but that
Martins is sufficiently armed to aunswere you, yet would I not haue
those reasons refelled, which I loath to haue repeated. It maye be
you vtter them not of malice you beare to loue, but only to moue
15 controuersie where ther is no question: For if thou enuie to haue
Louers meete, why did you graunt vs, if allow it, why seeke you to
seperate vs?

The good Lady could not refraine from laughter, when she saw
Surius so angry, who in the middest of his own tale, was troubled
20 with hirs, whome she thus againe aunswered.

I crye you mercie Gentleman, I had not thought to haue catched
you, when I fished for an other, but I perceiue now that with one
beane it is easie to gette two Pigeons, and with one baight to haue
diuers bites. I see that others maye gesse where the shooe wringes,
25 besides him that weares it. Madame quoth *Surius* you haue caught
a Frog, if I be not deceiued, and therfore as good it were not to
hurt him, as not to eate him, but if all this while you angled to
haue a bytte at a Louer, you should haue vsed no bitter medicines,
but pleasaunt baightes.

30 I can-not tell answered *Flauia*, whether my baight were "bytter or
not, but sure I am I haue the fishe by the gill, that doth mee good.
Camilla not thinking to be silent, put in hir spoke as she thought
into the best wheele, saying.

1 the thing most *F rest* 3 Besides, before I *E rest* 5 in the presence
E rest *Surius*] in *M-G* the name is preceded by *For*. It may be, as *Prof. Arber*
thinks, a slip of the pen, or may point to the accidental omission of something which
preceded it in the original *MS*. 10 wish *E* : wisse *F rest* 15 thou] you
E rest 23 gette] catch *E rest* Pigeons *A-G* 1623, 1636 : Pidgions
2?-i6i7, 1630-31 24 bits *MAB* 27 you] your *Ladiship E rest* 28
byt *A* : bit *Z?*: bite *E rest* 29 baytes *A* : baites *BF-i62\$* : baits *E* 1630-36
32 thinking] willing *E rest* 33 into] in *E rest* saying] and began in this
mannei *E rest*

Lady your cunning maye deceiue you in fishing with an Angle, therfore to catch him you would haue, you were best to vse a net. A net quoth *Flauia*, I neede none, for my fishe playeth in a net already, with that *Surius* beganne to winche, replying immediately, so doth manye a fishe good Ladye that slyppeth out, when the 5 Fysher thinketh him fast in, and it may be, that eyther your nette is too weake to houlde him, or your hand too wette. A wette hande quoth *Flauia* will holde a dead Hearing: I quoth *Surius*, but Eeles are no Hearinges, but Louers are, sayde *Flauia*,

Surius not willing to haue the grasse mowne, where-of hee meant 10 to make his haye, beganne thus to conclude.

Good Lady leaue off fishing for this time, & though it bee Lent, rather breake a statute which is but penall, then sew a pond that maye be perpetuall. I am content quoth *Flauia* rather to fast for once, then to want a pleasure for euer: yet *Surius* betwixte vs ¹⁵ two, I will at large proue, that there is nothinge in loue more venemous then meeting, which filleth the mind with grief & the body with deseases: for hauing the one, hee can-not fayle of the other. But now *Philautus* and Neece *Frauncis*, since I ai» cut off, beginne you: but be shorte, bicause the time is short, and that I was more 20 short then I would.

Prauncis who was euer of witte quicke, and of nature pleasaunt, seeing *Philautus* all this while to be in his dumpes, beganne thus to playe with him.

Gentleman either you are musing who shal be your seconde wife, 25 or who shall father your first childe, els would you not all this while hang your head, neither attending to the discourses that you haue hard, nor regarding the company you are in: or it may be (which of both coniectures is likeliest) that hearing so much talke of loue, you are either driuen to the remembrance of the Italian Ladyes 30 which once you serued, or els to the seruice of those in Englande which you haue since your comming seene, for as *Andromache* when so euer she saw the Tombe of *Hector* coulde not refraine from weeping, or as *Laodamia* could neuer beholde the picture of *Frotesilaus* in wax, but she alwayes fainted, so louers when-soeuer they 35 viewe the image of their Ladies, though not the same substance,

8 Herring GE rest 9 Herrings GE rest 12 Lady] Madame E rest
 13 sue a Pond EF: sue a Bond H rest 19, 22 Fraunces E: Francis 1623-
 31: Frances 1636 32 for] or E rest 34 Laodomia E rest

yet the similitude in shadow, they are so benumbed in their ioints, and so bereft of their wittes, that they haue neither the power to moue their bodies to shew life, nor their tongues to make aunswere, so yt I thinking that with your other sences, you had also lost your smelling, thought rather to be a thorne whose point might make you feelee somewhat, then a Uiolet whose sauour could cause you to smell nothing.

Philautus seing this Gentlewoman so pleasantly disposed, replied in this manner.

10 **G** Entlewoman, to studie for a seconde wife before I knowe my first, were to resemble the good Huswife in *Naples*, who tooke thought to bring forth hir chickens before she had Hens to lay Eggs, & to muse who should father my first childe, wer to doubt when the cowe is mine, who should owe the calfe. But I will
15 neither be so hastie to beate my braines about two wiues, before I knowe where to get one, nor so ielous to mistrust hir fidelitie when I haue one. Touching the view of Ladies or the remembrance of my loues, me thinketh it should rather sharpe the poynt in me then abate the edge. My sences are not lost though my
20 labour bee, and therefore my good Uiolet, pricke not him forward with sharpenesse, whom thou shouldest rather comfort with sauours. But to put you out of doubt that my witts were not al this while a wol-gathering, I was debating with my selfe, whether in loue it were better to be constant, bewraying all the counsailes, or secreat being
25 ready every hour to flinch: And so many reasons came to confirme either, that I coulde not be resolued of any. To be constant what thing more requisite in loue, when it shall alwayes be greene like the Iuie, though the Sun parch it, that shal euer be hard like y^e true Diamod, though the hammer beate it, that still groweth with the
30 good vine, though the knife cut it. Constancy is like vnto the *Storke*, who wheresoeuer she flye commeth into no neast but hir owne, or the Lapwinge, whom nothing can driue from hir young ones, but death: But to reueale the secreats of loue, the counsailes, the conclusions, what greater dispite to his Ladie, or more shame-
35 full discredite to himselfe, can be immagined, when there shall no letter passe but it shalbee disclosed, no talke vttered but it shall bee againe repeated, nothing done but it shall be reuealed: Which

8 perceiuing *E rest* replied] with a merry countenance and quick wit, beganne to make aunswere *E rest* 15 braine *E rest* 18 loue *E rest* 20 him not *E rest* 26 of] in *B rest*

when I considered, mee thought it better to haue one that shoulde be secrete though fickle, then a blab though constant.

For what is there in the worlde that more deliteth a loue then secrecie, whiche is voyde of feare, without suspition, free from enuie: the onely hope a woeman hath to builde both hir honour 5 and honestie vppon.

The tongue of a loue should be like the poynt in the Diall, which though it go, none can see it going, or a young tree which though it growe, none can perceiue it growing, hauing alwayes the stone in their mouth which the Cranes vse when they flye ouer 10 mountaines, least they make a noyse. But to bee sylent, and lyghtly to esteeme of his Ladye, to shake hir off though he be secreat, to chaunge for euerything though he bewray nothing, is the onely thing that cutteth the heart in peeces of a true and constant loue, which deeply waying with my selfe, I preferred 15 him that woulde neuer remoue, though he reueiled all, before him that woulde conceale all, and euer bee slyding. Thus wafting to and fro, I appeale to you my good Uiolet, whether in loue be more required secrecie, or constancy.

Frauncis with hir accustomed boldnes, yet modestly, replied as 20 followeth.

Gentleman if I shoulde aske you whether in the making of a good sworde, yron were more to bee required, or Steele, sure I am you woulde aunswere that both were necessarie: Or if I shoulde be so curious to demaunde whether in a tale tolde to your 25 Ladyes, disposition or inuention be most conuenient, I cannot thinke but you woulde iudge them both expedient, for as one mettall is to be tempored with another in fashioning a good blade, least either, being all of Steele it quickly breake, or all of yron it neuer cutte, so fareth it in speach, which if it be not seasoned as 30 well with witte to moue delight, as with art, to manifest cunning, there is no eloquence, and in no other manner standeth it with loue, for to be secrete and not constant, or constant and not

4 feare,] *comma om. ME* 7 the³] a *E rest* 10 their] his *E rest*
 11 the before mountaines *E test* 12 shee *E rest* 15 preferred] presented *E*
 16 reueale *B rest* 17 wafting *Erest: wasting M-G* 20 Fraunces 2?:
 Francis 1630-31: Frances 1636 24 that before you *E rest* 26 Ladyes
M-E without comma, M-G placing one at disposition: Ladie, FH 1630-36 :
 Lady 1617-23 inuention *Erest: mention M-E* (the 'be' is in F. 26) be *om.*
M-G 28 tempered *A rest* blade,] the *comma at fashioning M*

secret, were to builde a house of mortar without stones, or a wall of stones without mortar.

There is no liuely picture drawen with one colour, no curious Image wrought with one toole, no perfect Musike played with one string, and wouldest thou haue loue, the patterne of eternitie, colourled either with constancie alone, or onely secrecie ?

There must in euery triangle be three lines, the first beginneth, the seconde augmenteth, the third concludeth it a figure. So in loue three vertues, affection which draweth the heart, secrecie which increaseth the hope, constancie, which finish the worke : without any of these lynes there can be no triangle, without any of these vertues, no loue.

There is no man that runneth with one legge, no birde that flyeth with one winge, no loue that lasteth with one Iym. Loue is^{x5} likened to the *Emerald* which cracketh rather then consenteth to any disloyaltie, and can there be any greater villany then being secreat, not to be constant or being constant not to be secret. But it falleth out with those that being constant are yet full of bable, as it doth with the serpent Iaculus & the Uiper, who burst with their owne brood, as these are torne with their owne tongues.

It is no question *Philautus* to aske which is best, when being not ioyned there is neuer a good. If thou make a question where there is no doubt, thou must take an aunswere where there is no reason. Why then also doest thou not enquire whether it were better for a horse to want his foreleggs or his hinder, when hauing not all he cannot trauell: why art thou not inquisitiue, whether it were more conuenient for the wrastlers in the games of *Olympia* to be without armes or without feete, or for trees to want rootes or lacke tops when either is impossible? Ther is no true louer³⁰ beleue me *Philautus*, sence telleth me so, not triall, that hath not faith, secrecie, and constancie. If thou want either it is lust, no loue, and that thou hast not them all, thy profound question assureth me: which if thou diddest aske to trie my wit, thou thoughtest me very dull, if thou resolute thy selfe of a doubt,³⁵ I cannot thinke thee very sharpe.

Philautus that perceiued hir to be so sharp, thought once againe

3 with one GE-H1630-36: without MAB : with ode 1617 : with od 1623
 10 finisheth GE rest 11 lynes] rules E rest 14 limme G: lim jE-1631 :
 limb 1636 15 linked E Emroldi?: Emeraud F rest 18 being] be
 E rest are] and all eds. babble GE rest 20 as] and GE rest 25
 better M 26 trattaile GEE 31 no] not E rest 34 thou] to E rest

like a whetston to make hir sharper, and in these wordes returned his aunswere.

MY sweete violet, you are not vnlike vnto those, who hauing gotten the startte in a race, thinke none to bee neere their heeles, bicause they be formost: For hauing the tale in your mouth, 5 you imagine it is all trueth, and that none can controll it.

Frauncis who was not willing to heare him goe forward in so fond an argument, cut him off before he should come to his conclusion.

GEntle-man, the faster you runne after me, the farther you are from me: therefore I would wish you to take heede, yt in 10 seeking to strik at my heeles, you trippe not vp your owne. You would faine with your witte cast a white vpon blacke, where-in you are not vnlike vnto those, that seing their shadow very short in the Sunne, thinke to touch their head with their heele, and putting forth their legge are farther from it, then when they stooode still. In my 15 opinion it were better to sit on the ground with little ease, then to ryse and fall with great daunger.

Philautus beeing in a maze to what end this talke should tende, thought that eyther *Camilla* had made hir priuie to his loue, or that she meant by suspition to entrappe him : Therfore meaning to leaue 20 his former question, and to aunswere hir speach proceeded thus.

Mlstris *Frauna's*, you resemble in your sayings the Painter *Tamanles*, in whose pictures there was euer more vnder-
stooode then painted: for with a glose you seeme to shadow yt, which in coulours you wil not shewe. It can-not be, my violet, that 25 the faster I run after you, the farther I shoulde bee from you, vnlesse that eyther you haue wings tyed to your heeles, or I thornes thrust into mine. The last dogge oftentimes catcheth the Hare, though the fleetest turne him, the slow Snaile clymeth the tower at last, though the swift Swallowe mount it, the lasiest winneth the gale, 30 somtimes, though the lightest be neere it. In hunting I had as lief stand at the receite, as at the loosing, in running rather endure long with an easie amble, then leaue off being out of winde, with a swifte gallop : Especially when I runne as *Hippomanes* did with *Atlanta*,

4 to bee] too <i>E rest</i>	7 was very much vnwilling <i>E rest</i>	8 in this
manner, after conclusion, <i>E rest</i>	10 to cm. <i>H rest</i>	16 a before little
<i>E rest</i> 18 this] his <i>H rest</i>	23 <i>Tamantes so all, for Timanthes</i>	29
climbeth <i>G: climeth to E rest</i>	32 the ¹ om. <i>E-H</i>	34 <i>Hippomenes F rest</i>

who was last in the course, but first at the crowne : So that I gesse that woemen are eyther easie to be out stripped, or willing.

1 seeke not to trippe at you, bicause I might so hynder you and hurt my self: for in letting your course by striking at your shorte 5 heeles, you woulde when I should craue pardon, shew me a high instep.

As for my shadowe, I neuer go about to reach it, but when the Sunne is at the highest, for then is my shadowe at the shortest, so that it is not difficult to touch my head with my heele, when it lyeth 10 almoste vnder my heele.

You say it is better to sit still then to aryse and fall, and I saye hee that neuer clymbeth for feare of falling, is like vnto him that neuer drincketh for feare of surfeting.

If you thinke eyther the ground so slipperie, wherein I runne, that 15 I must needes fall, or my feete so chill that I must needes founder, it maye be I will chaunge my course here-after, but I meane to ende it now: for I had rather fall out of a lowe window to the ground, then hang in midde way by a bryer.

Frauncis who tooke no little pleasure to heare *Philautus* talke, 20 began to come on roundly in these tearmes.

IT is a signe Gentleman that your footemanship is better then your stomacke : for what-soeuer you say, me thinketh you had rather be held in a slippe, then let slippe, where-in you resemble the graye-hounde, that seeing his game, leapeth vpon him that holdeth 25 him, not running after that he is held for: or the Hawke which being cast off at a Partridge, taketh a stand to prune hir fethers, when she should take hir flight. For it seemeth you beare good will to the game you can-not play at, or will not, or dare not, where-in you imitate the Cat that leaueth the Mouse, to follow the milk-pan : 30 for I perceiue that you let the Hare go by, to hunt the Badger.

Philautus astonied at this speache, knew not which way to frame his aunswere, thinking now that shee perceiued his tale to be adressed to hir, though his loue were fixed on *Camilla*: But to rydde hir of suspition, though loth that *Camilla* should conceue any inckling, he 35 played fast and loose in this manner.

Gentlewoman you mistake me very much, for I haue beene better

2 either are ^-1631 out tripped GE 5 an E rest 14 eyther
 ... so] the ground eyther too E rest whereon GE rest 18 the before
 midde ABE rest 19 talke om. E rest 22-3 had rather] hather H: rather
 1617 rest 25 he] shee G 27 it seemeth you A rest: you seeme you M
 30 to] and F rest 33 was E rest 36 Gentleman MH

taught then fedde, and therefore I knowe how to follow my game, if it be for my gaine : For wer there two Hares to runne at, I would endeaour not to catch the first that I followed, but the last that I started: yet so as the firste shoulde not scape, nor the last be caught. 5

You speake contraries, quoth *Fraunas*, and you wil worke wonders, but take heede your cunning in hunting, make you not to loose both.

Both said *Philautus*, why I seeke but for one, and yet of two quoth *Frauncis*, you can-not tell which to follow, one runneth so fast 10 you wil neuer catch hir, the other is so at the squat, you can neuer finde hir.

The Ladie *Flauia*, whether desirous to sleepe, or loth these iests should be too broad as moderater commaunded them both to silence, willing *Euphues* as vmper in these matters, briefly to speake 15 his minde. *Camilla* and *Surius* are yet talking, *Frauncis* and *Philautus* are not idle, yet all attentue to heare *Euphues*, as well for the expectation they had of his wit, as to knowe the drift of theyr discourses, who thus began the conclusion of all their speaches. 20

IT was a lawe among the *Persians*, that the Musitian should not iudge of the Painter, nor anye one meddle in that handy craft, where-in hee was not expert, which maketh me meruaile good Madam yt you should appoynt him to be an vmper in loue, who neuer yet had skill in his lawes. For although I seemed to consent 25 by my silence before I knewe the argument where-of you would dispute, yet hearing nothing but reasons for loue, I must eyther call backe my promyse, or call in your discourses, and better it were in my opinion not to haue your reasons concluded, then to haue them confuted. But sure I am that neyther a good excuse will serue, 30 where authority is rigorous, nor a bad one be hard, where necessitie compelleth. But least I be longer in breaking a web then the Spider is in weauing it, Your pardons obteyned, if I offend in sharpnesse, and your patience graunted, if molest in length, I thus beginne to conclude against you all, not as one singuler in his owne conceite, 35 but to be tryed by your gentle constructions.

4 escape *F rest*
cm. *A rest*
31 heard *A rest*

15 vmper 1617 *rest*
23 expert] perfect *E rest*

19 theyr] his *E rest* 22 of
24 vmper 1623 : vmper 1636

S*Vrius* beginneth with loue, which procedeth by beautie (vnder the whiche hee comprehendeth all other vertues) Ladye *Flauia* moueth a question, whether the meeting of Louers be tollerable. *Philautus* commeth in with two braunches in his hande, as though
 5 there were no more leaues on that tree, asking whether constancie or secrecie be most to be required, great holde there hath beene who shoulde proue his loue best, when in my opinion there is none good. But such is the vanitie of youth, that it thinketh nothing worthie either of commendation or conference, but onely loue, whereof they sowe much
 10 and reape little, wherein they spende all and gaine nothing, where-by they runne into daungers before they wist, and repent their desires before they woulde. I doe not discommende honest affection, which is grounded vppon vertue as the meane, but disordinate fancie whiche is builded vppon lust as an extremitie : and lust I must tearme that
 15 which is begunne in an houre and ended in a minuit, the common loue in this our age, where Ladyes are courted for beautye, not for vertue, men loued for proportion in bodie, not perfection in minde.

It fareth with louers as with those that drinke of the ryuer *Gallus* in *Phrigia*, whereof sipping moderately is a medecine, but swilling
 20 with excessent breedeth madnesse.

Lycurgus set it downe for a lawe, that where men were commonly dronken, the vynes shoulde bee destroyed, and I am of that minde, that where youth is giuen to loue, the meanes shoulde be remoued. For as the earth wherein the Mynes of Siluer and golde are hidden
 25 is profitable for no other thing but mettalles, so the heart wherein loue is harboured, receiueth no other seede but affection. Louers seeke not those thinges which are most profitable, but most pleasant, resembling those that make garlands, who choose the fayrest flowers, not the holsomest, and beeing once entangled with desire, they
 30 alwayes haue y^e disease, not vnlike vnto the Goat, who is neuer without an aigue, then beeing once in, they followe the note of the Nightingale, which is saide with continual straying to singe, to perishe in hir sweete layes, as they doe in their sugred Hues : where
 35 some question of loue ? in somuch that loue is become so common, that there is no artificer of so base a crafte, no clowne so simple, no

5 on] of ABE rest 9 conference, E rest: the comma at commendation M, at neither AB 11 danger E rest 12 his before honest E rest which] that E rest 15 minute A-F 1636: minut 1617-31 17 for before perfection E rest
 18 Gallus] Iellus all eds. 23 is] are B rest 24-5 is hidden, are E rest
 29 wholsomest A rest 31 Ague A rest

egger so poore, but either talketh of loue, or liueth in loue, when ley neither know the meanes to come by it, nor the wisdom to increase it: And what can be the cause of these louing wormes, but nely idlenesse?

But to set downe as a moderator the true perfection of loue, not 5 ke an enemy to talke of the infection, (whiche is neither the part of my office, nor pleasaunt to your eares,) this is my iudgement.

True and vertuous loue is to be grounded vppon Time, Reason, auour & Uertue. Time to make trial, not at the first glance so to stle his minde, as though he were willing to be caught, when he i° light escape, but so by observation and experience, to builde and ugment his desires, that he be not deceaued with beautie, but erswaded with cOstancie. Reason, that all his doings and proceedings seeme not to flowe from a minde enflamed with lust, but true hart kindled with loue. Fauour, to delight his eyes, which 15 re the first messengers of affection, Uertue to allure the soule, for le which all things are to be desired.

The arguments of faith in a man, are constancie not to be smoued, secrecie not to vtter, securitie not to mistrust, credulitie 5 beleue: in a woman patience to endure, ielousie to suspect, 20 beralitie to bestowe, feruency, faithfulness, one of the which raunches if either the man want, or the woman, it may be a lyking etweene them for the time, but no loue to continue for euer. 'ouching *Surius* his questiO whether loue come from the man or tie woman, it is manifest that it beginneth in both, els can it not 25 nde in both.

To the Lady *Flauias* demaunde concerning companie, it is equisite they shoulde meete, and though they be hindered by iuiers meanes, yet is it impossible but that they will meete.

Philautus must this thinke, that constancie without secrecie 30 uaieth little, and secrecie without constancie profiteth lesse.

Thus haue I good maddame according to my simple skill in loue et downe my iudgement, which you may at your Ladishippes pleasure correcte, for hee that neuer tooke the oare in hand must not tiink scorne to be taught. Well quoth the Lady, you can say more 35 : you list, but either you feare to offende our eares, or to bewray our owne follies, one may easily perceiue yt you haue bene of late

6 like as an *BEH1617*, 1630-36: like as as *F* 11 so by] by his *E rest*
 2 yt before that *A* 14 enflame *A* 15 true om, *A rest* with] with
 rith *A* 29 it is *E rest* 30 this] thus *A rest* 34 the om. *GE rest*

in the painters shop, by y^e colours that sticke in your coate, but at this time I will vrge nothing though I suspect somewhat.

Surius gaue *Euphues* thanks, allowing his iudgm^t in the description of loue, especially in this, yt he would haue a woman if she were
5 faithful to be also ielious, which is as necessary to be required in them as constancie.

Camilla smiling saide that *Euphues* was decerned, for he would haue saide that men should haue bene ielious, and yet that had bene but superfluous, for they are neuer otherwise.

10 *Philautus* thinking *Camilla* to vse that speach to girde him, for that all that night he vewed hir with a suspitious eye, answered that ielousie in a man was to be pardoned, bicause there is no difference in the looke of a louer, that can distinguish a ielious eye, from a louing.

15 *Frauncis* who thought hir part not to be the least, saide that in all thinges *Euphues* spake gospel sauing in that he bounde a woman to patience, which is to make them fooles.

Thus euery one gaue his verdict, and so with thanks to the Lady *Flauia*, they all tooke their leaue for that night. *Surius* went to his
20 lodging, *Euphues* and *Philautus* to theirs, *Camilla* accompaned with hir women and hir wayting maide, departed to hir home, whome I meane to bring to hir chamber, leauing all the rest to their rest.

Camilla no sooner had entred in hir chamber, but she began in straunge tearmes to vtter this straunge tale, hir doore being cloose
25 shutte, and hir chamber voyded.

A H *Camilla*, ah wretched wench *Camilla*, I perceiue nowe, that , " when the Hoppe groweth high it must haue a pole, whe y^e Iuie spreadeth, it cleaueth to y^e flint, when the Uine riseth it wretheth about y^e Elme, whe virgins wax in yeares, they follow that
30 which belongeth to their appetites, loue,—loue? Yea loue *Camilla*, the force whereof thou knowest not, and yet must endure the furie. Where is that precious herbe *Panace* which cureth all diseases? Or that herbe *Nepenthes* that procureth all delights? No no *Camilla* : loue is not to bee cured by herbes which commeth by fancy,
35 neither can plaisters take away the griefe, which is growen so great by perswasions. For as the stone *Draconites* can by no meanes be

1 your] you H	5, 17 is] was GE rest	10 such E rest	21 woman
GE rest	23 in om. GE rest	24 cloose om. E rest	29 wreatheth AB:
drawetK E rest	30 appeties M	loue, loue? MAB:	loue, loue. E-H: loue,
loue, 1617-23: loue, loue;	1630-36	32 Panace so all	33 Nepenthe E rest

polished vnlesse the Lapidarie burne it, so the mind of *Camilla* can by no meanes be cured except *Surius* ease it.

I see that loue is not vnlike vnto the stone *Pansura*, which draweth all other stones, be they neuer so heauy, hauing in it the three rootes which they attribut to Musicke, Mirth, Melancholie, Madnesse. 5

I but *Camilla* dissemble thy loue, though it shorten thy lyfe, for better it were to dye with grieve, then lyue with shame. The Spunge is full of water, yet is it not seene, the hearbe *Adyaton* though it be wet, looketh alwayes drye, and a wise Louer be she neuer so much tormented, behaueth hir selfe as though shee were not touched. 10 I but fire can-not be hydden in the flaxe with-ouf smoake, nor Muske in the bosome with-out smell, nor loue in the breast with-out suspition: Why then confesse thy loue to *Surius*, *Camilla*, who is ready to ask before thou graunt. But it fareth in loue, as it doth wt the roote of y^e Reede, which being put vnto the feme taketh 15 away all his strength, and likewise the Roote of the Feme put to the Reede, depriueth it of all his force : so the lookes of *Surius* hauing taken all freedome from the eyes of *Camilla*, it may be the glaunces of *Camilla* haue bereaued *Surius* of all libertie, which if it wer so, how happy shouldest thou be, and that it is so, why shouldest not 20 thou hope. I but *Surius* is noble, I but loue regardeth no byrth, I but his friendes will not consent, I but loue knoweth no kindred, I but he is not willing to loue, nor thou worthy to bee wooed, I but loue maketh the proudest to stoupe, and to court the poorest.

Whylst she was thus debating, one of hir Maidens chaunced to 25 knocke, which she hearing left off that, which al you Gentlewome" would gladly heare, for no doubt she determined to make a long sermon, had not she beene interrupted : But by the preamble you may gesse to what purpose the drift tended. This I note, that they that are most wise, most vertuous, most beautiful, are not free from 30 the impressions of Fancy: For who would haue thought that *Camilla*, who seemed to disdaine loue, should so soone be entangled. But as y^e straightest wands are to be bent when they be small, so the presisest Uirgins are to be won when they be young. But I will leaue *Camilla*, with whose loue I haue nothing to meddle, for that 35 it maketh nothing to my matter. And returne we to *Euphues*, who must play the last parte.

1 of *Camilla* *B rest*: of *om.* *MA*: *qy.* ? thy mind *Camilla* 2 cursed *M*
 3 *Pantura alleds.* 4 heauy] haue *M* 8 is it] it is *E rest* Aditon *E rest* 15
 vnto] into *E rest* 19 all] his *E rest* 20-1 thou not *E rest* 34 precisest *A rest*

E *Vphues* bestowing his time in the Courte, began to marke diligently the men, and their manners, not as one curious to misconster, but desirous to be instructed. Manye dayes hee vsed speach with the Ladyes, sundrye tymes with the Gentle-women, 5 with all became so familyar, that he was of all earnestly beloued.

Philautus had taken such a smacke in the good entertainment of the Ladie *Flauia*, that he beganne to looke askew vppon *Camilla*, driuing out the remembrance of his olde loue, with the recording of the new. Who now but his violet, who but Mistris *Frauncis*, whom 10 if once euery day he had not seene, he wold haue beene so-solen, that no man should haue seene him.

Euphues who watched his friend, demaunded how his loue proceeded with *Camilla*, vnto whom *Philautus* gaue no aunswere but a smile, by the which *Euphues* thought his affection but small. At 15 the last thinking it both contrary to his oth and his honestie to conceale anye thinge from *Euphues*, he confessed, that his minde was chaunged from *Camilla* to *Frauncis*. Loue quoth *Euphues* will neuer make thee mad, for it commeth by fits, not like a quotidian, but a tertian.

20 In deede quoth *Philautus*, if euer I kill my selfe for loue, it shall be with a sigh, not with a sworde.

Thus they passed the time many dayes in *England*, *Euphues* commonlye in the court to learne fashions, *Philautus* euer in the countrey to loue *Frauncis*: so sweete a violet to his nose, that he 25 could hardly suffer it to be an houre from his nose.

But nowe came the tyme, that *Euphues* was to trye *Philautus* trueth, for it happened that letters were directed from *Athens* to *London*, concerning serious and waightie affayres of his owne, which incited him to hasten his departure, the contentes of the which when 30 he had imparted to *Philautus*, and requested his company, his friende was so fast tyed by the eyes, that he found thornes in his heele, which *Euphues* knewe to be thoughtes in his heart, and by no meanes hee could perswade him to goe into *Italy*, so sweete was the very smoke of *England*,

35 *Euphues* knowing the tyde would tarrye for no man, and seeing his businesse to require such speede, beeing for his great preferment, determined sodeinly to departe, yet not with-out taking of his leaue curteouslye, and giuing thanks to all those which since his comming had vsed him friendlye: Which that it myght be done with one

breath, hee desired the Merchaunt with whome all this while he sojourned to inuite a great number to dynner, some of great calling, manye of good credit, amonge the which *Surius* as chiefe, the Ladie *Flauia*, *Camilla* and Mistris *Frauncis* were not forgotten.

The time being come of meeting, he saluted them all in this 5 manner.

I was neuer more desirous to come into *England* then I am loth to departe, such curtesie haue I found, which I looked not for, and such qualities as I could not looke for, which I speake not to flatter any, when in trueth it is knowne to you all. But now the time is 10 come that *Euphues* must packe from those, whome he best loueth, and go to the Seas, which he hardlye brooketh.

But I would Fortune had delt so fauourable with a poore *Grecian*, that he might haue eyther beene borne heere, or able to Hue heere : which seeing the one is past and can-not be, the other vnlikly, and 15 therefore not easie to be, I must endure the crueltie of the one, and with patience beare the necessitie of the other.

Yet this I earnestly craue of you all, that you wil in .steede of a recompence accept thanks, & of him that is able to giue nothing, take prayer for payment. What my good minde is to you all, my 20 tongue can-not vtter, what my true meaning is, your heartes can-not conceiue: yet as occasion shall seme, I will shewe that I haue not forgotten any, though I may not requit one. *Philautus* not wiser then I in this, though bolder, is determined to tarry behinde : for hee sayth that he had as lief be buried in *England*, as married in 25 *Italy* : so holy doth he thinke the ground heere, or so homely the women ther, whome although I would gladly haue with me, yet seeing I can-not, I am most earnestlye to request you all, not for my sake, who ought to desire nothing, nor for his sake who is able to deserue little, but for the curtesies sake of *England*, that you vse 30 him not so well as you haue done, which wold make him proud, but no worse then I wish him, which wil make him pure: for thogh I speak before his face, you shall finde true behinde his backe, that he is yet but wax, which must be wrought whilest the water is warme, and yron which being hot, is apt either to make a key or a locke. 35

It may be Ladies and Gentlewomen all, that though *England* be not for *Euphues* to dwell in, yet it is for *Euphues* to send to.

2 soionmed Erest	10 But] For E rest	13 fauorably Brest	23 one]
on M	25 buried] burned GE rest	33 it before true 1623	34 while
E rest	36 all om, E rest	although E rest	

When he had thus sayd, he could scarce speake for weeping, all the companye were sorye to forgoe him, some proffered him mony, some lands, some houses, but he refused them all, telling them that not the necessitie of lacke caused him not to departe, but of 5 importance.

This done they sate downe all to dinner, but *Euphues* could not be merry, for yt he should so soone depart, y^e feast being ended, which was very sumptuous, as Merchaunts neuer spare for cost, whe they haue ful coffers, they al heartely tooke their leaues of 10 *Euphues*, *Camilla* who liked verie well of his company, taking him by the hande, desired him that being in *Athens*, he woulde not forget his friends in Englande, and the rather for your sake quoth she, your friende shalbe better welcome, yea, & to me for his owne sake quoth *Flauia*, where at *Philautus* reioyced and *Frauncis* 15 was not sorie, who began a little to listen to the lure of loue.

Euphues hauing all thinges in a redinesse went immediately toward Douer, whether *Philautus* also accompanied him, yet not forgetting by the way to visite the good olde father *Fidus*, whose curtesie they receaued at their comming. *Fidus* glade to see them, 20 made them great cheare according to his abilitie, which had it beene lesse, woulde haue bene aunswerable to either desires. Much communication they had of the court, but *Euphues* cryed quittance, for he saide thinges that are commonly knowne it were folly to repeat, and secretes, it were against mine honestie to vtter.

25 The next morning they went to Douer where *Euphues* being readie to take ship, he first tooke his farewell of *Philautus* in these wordes.

P*autus* the care that I haue had of thee, from time to time, hath beene tried by the counsaile I haue alwayes giuen thee, 30 which if thou haue forgotten, I meane no more to write in water, if thou remember imprint it still. But seeing my departure from thee is as it were my death, for that I knowe not whether euer I shall see thee, take this as my last testament of good will.

Bee humble to thy superiours, gentle to thy equalls, to thy 35 inferiours fauourable, enuie not thy betters, iustle not thy fellowes, oppresse not the poore.

The stipende that is allowed to maintaine thee vse wisely, be

2 promised *E rest*
still] in Steele *E rest*

4 not⁸ *om. A rest*
departing *E rest*

21 either] their *B rest*
33 my before good *H rest*

31

neither prodigall to spende all, nor couetous to keepe all, cut thy coat according to thy cloth, and thinke it better to bee accompted thriftie among the wise, then a good companion among the riotous.

For thy studie or trade <of life, vse thy booke in the morning, thy bowe after dinner or what other exercise shall please thee best, but 5
always haue an eye to the mayne, what soeuer thou art chaunced at the buy.

Let thy practise be lawe, for the practise of Phisike is too base for so fyne a stomacke as thine, and diuinitie too curious for so fickle a heade as thou hast. 10

Touching thy proceedings in loue, be constant to one, and trie but one, otherwise thou shalt bring thy credite into question, and thy loue into derision.

Weane thy selfe from *Camilla*, deale wisely with *Frauncis*, for in Englande thou shalt finde those that will decypher thy dealings be 15
they neuer so politique, be secret to thy selfe, and trust none in matters of loue as thou louest thy life.

Certifie me of thy proceedings by thy letters, and thinke that *Euphues* cannot forget *Philautus*, who is as deare to mee as my selfe. Commende me to all my friendes : And so farewell good *Philautus*, 20
and well shalt thou fare if thou followe the counsell of *Euphues*.

P *Hilautus* the water standing in his eyes, not able to aunswere one worde, vntill he had well wepte, replyed at the last as it were in one worde, saying, that his counsaile shoulde bee engrauen in his heart, and hee woulde followe euerie thing that was pre- 25
scribed him, certifying him of his successe as either occasion, or opportunitie should serue.

But when friendes at departing woulde vtter most, then teares hinder most, whiche brake off both his aunswere, and stayde *Euphues* replye, so after many millions of embracings, at the last they 30
departed. *Philautus* to London where I leaue him, *Euphues* to *Athens* where I meane to followe him, for hee it is that I am to goe with, not *Philautus*.

T Here was nothing that happened on the Seas worthie the writing, but within fewe dayes *Euphues* hauing a merrye winde 35
arryued at *Athens*, where after hee had visited his friendes, and set

5 other om. *H rest* 7 the buy] to buy *E1 the by F: the bye H rest* 18
thy¹] the *M* proceeding *E rest (except 1623)* 19 vnto *E rest* 23
the om. *E rest* 28 parting *GE rest* 29 breake all eds. (aural error)
34 vpon *E rest*

an order in his affayres, he began to addresse his letters to *Liui* touching the state of Englande in this manner.

L*iuia* I salute thee in the Lorde, &c. I am at length returned out of Englande, a place in my- opinion (if any such may be 5 in the earth) not inferiour to a Paradise.

I haue here inclosed sent thee the discription, the manners, the conditions, the gouernement and entertainment of that countrie.

I haue thought it good to dedicate it to the Ladies of *Italy*, if thou thinke it worthy, as thou cannest not otherwise, cause it to be 10 imprinted, that the praise of such an Isle, may cause those yt dwell els where, both to commende it, and maruell at it.

Philautus I haue left behinde me, who like an olde dogge followeth his olde sent, loue, wiser he is then he was woont, but as yet nothing more fortunate. I am in helth, and that thou art so, I heare 15 nothing to the contrarie, but I knowe not howe it fareth with me, for I cannot as yet brooke mine owne countrie, I am so delighted with another.

Aduertise me by letters what estate thou art in, also howe thou likest the state of Englande, which I haue sent thee. And so 20 farewell.

Thine to vse Euphues.

*To the Ladyes and Gentlewomen of
Italy: Euphues wisheth helth
and honour.*

25 **I**F I had brought (Ladyes) little dogges from *Malta*, or straunge stones from *India*, or fine carpets from *Turkie*, I am sure that either you woulde haue woed me to haue them, or wished to see them.

But I am come out of Englande with a Glasse, wherein you shall behold the things which you neuer sawe, and maruel at the 30 sightes when you haue seene. Not a Glasse to make you beautiful, but to make you blush, yet not at your vices, but others vertues, not a Glasse to dresse your haire but to redresse your harmes, by the which if you euery morning correcte your manners, being as carefull to amend faultes in your hearts, as you are curious to finde

5 a om. *E rest*
scene] here 1630-36

23 Italy] England *E rest*

30 when] which *B rest*

faults in your heads, you shall in short time be as much commended for vertue of the wise, as for beautie of the wanton.

Yet at the first sight if you seeme deformed by looking in this glasse, you must not thinke that the fault is in the glasse, but in your maners, not resembling *Lauia*, who seeing hir beautie in a true glasse to be but deformitie, washed hir face, and broke the glasse.

Heere shall you see beautie accompanied with virginities, temperance, mercie, iustice, magnanimitie, and all other vertues whatsoever, rare in your sex, and but one, and rarer then the *Phoenix* 10 where I thinke there is not one.

In this glasse shall you see that the glasses which you carrye in your fannes of fethers, shewe you to be lyghter then fethers, that the Glasses wher-in you carouse your wine, make you to be more wanton then *Bacchus*, that the new found glasse Cheynes that you 15 weare about your neckes, argue you to be more brittle then glasse. But your eyes being too olde to iudge of so rare a spectacle, my counsell is that you looke with spectacles: for ill can you abyde the beames of the cleere Sunne, being skant able to view the blase of a dymme candell. The spectacles I would haue you vse, 20 are for the one eie iudgment with-out flattering your selues, for the other eye, beliefe with-out mistrusting of mee.

And then I doubt not but you shall both thanke mee for this Glasse (which I sende also into all places of *Europe*) and thinke worse of your garyshe Glasses, which maketh you of no more price 25 then broken Glasses.

Thus fayre Ladyes, hoping you will be as willing to pry in this Glasse for amendement of manners, as you are to prancke your selues in a lookinge Glasse, for commendation of menne, I wishe you as much beautie as you would haue, so as you woulde en- 30 deour to haue as much vertue as you should haue. And so farewell.

Euphues.

3 if om. M 5 .Liuiā E rest 8 you shall BE rest 9-10 whatsoever M
11 where] wherof E rest one] two E rest 13 your om. E rest 19 beame
E rest 25 makes E: make F rest 28 Glasse] glasses H

Euphues Glassefor
Europe,

THere is an Isle lying in the *Ocean* Sea, directly against that part of *Fraunce*, which containeth *Picardie* and *Normandie*,
5 called now *England*, heeretofore named *Britaine*, it hath *Ireland* vpon the West side, on the North the maine Sea, on the East side, the *Germaine Ocean*. This Islande is in circuit 1720. myles, in forme like vnto a Triangle, beeing broadest in the South part, and gathering narrower and narrower till it come to the farthest poynt of
10 Cathnesse, Northward, wher it is narrowest, and ther endeth in manner of a Promonterie. To repeate the auncient manner of this Island, or what sundry nations haue inhabited there, to set downe the Giauntes, which in bygnesse of bone haue passed the common sise, and almost common creditte, to rehearse what diuersities of Lan-
15 guages haue beene vsed, into how many kyngdomes it hath beene deuided, what Religions haue beene followed before the comming of Christ, although it would breede great delight to your eares, yet might it happily seeme tedious: For that honnie taken excessiueleye cloyeth the stomacke though it be honnie.

20 But my minde is briefly to touch such things as at my being there I gathered by myne owne studie and enquirie; not meaning to write a Chronocle, but to set downe in a word what I heard by conference.

It hath in it twentie and sixe Cities, of the which the chiefest is named *London*, a place both for the beautie of buyldinge, in-
25 finite riches, varietie of all things, that excelleth all the Cities in the world: insomuch that it maye be called the Store-house and Marte of all *Europe*. Close by this Citie runneth the famous Ryuer called the Theames, which from the head wher it ryseth named *fsis*, vnto the fall Middway it is thought to be an hundred and forescore
3° myles. What can there be in anye place vnder the heauens, that is not in this noble Citie eyther to be bought or borrowed?

It hath diuers Hospitals for the relieuing of the poore, six-score fayre Churches for diuine seruice, a glorious Burse which they call the Ryoll Exchaung, for the meeting of Merchants of all countries

6 vpon] on E rest side² om. E rest 7 Germaine ABG: Germanie ME:
Germany FH1617: German 1623 : Germane 1630-31 Islade M 10 Cath-
nesse so all 13 bygnesse] highnesse BG 17 eyes GE rest 22 Chronicle
ABE rest: Cronicle G 28 Thames BGE rest 29 fall midway MAB:
full midway GE rest (cf. note) an] one E rest 34 Royall Exchange A rest

where anye traffique is to be had. And among al the straung and beautifull showes, mee thinketh there is none so notable, as the Bridge which crosseth the Theames, which is in manner of a continuall streete, well replenyshed with large and stately houses on both sides, and situate vpon twentie Arches, where-of each one is made of 5 excellent free stone squared, euerye one of them being three-score foote in hight, and full twentie in distaunce one from an other.

To this place the whole Realme hath his recourse, wher-by it seemeth so populous, that one would scarce think so many people to be in the whole Island, as he shall see somtymes in *London*, 10

This maketh Gentlemen braue, and Merchaunts rich, Citisens to purchase, and sojourns to'morgage, so that it is to be thought, that the greatest wealth and substaunce of the whole Realme is couched with-in the walles of *London*, where they that be rich keepe it from those that be ryotous, not deteining it from the lustie youthes of 15 *England* by rigor, but encreasing it vntill young men shall sauor of reason, wherein they shew them-selues Tresurers for others, not horders for the-selues, yet although it be sure enough, woulde they had it, in my opinion, it were better to be in the Gentle-mans purse, then in the Merchants handes. 20

There are in this Isle two and twentie Byshops, which are as it wer superentedaunts ouer the church, men of great zeale, and deepe knowledge, diligent Preachers of the worde, earnest followers of theyr doctrine, carefull watchmenne that the Woulfe deuoure not the Sheepe, in ciuil gouemment politique, in ruling the spirituall 25 sworde (as farre as to them vnder their Prince apperteineth) iust, cutting of those members from the Church by rigor, that are obstinate in their herisies, and instructing those that are ignoraunt, appoynting godlye and learned Ministers in euery of their Seas, that in their absence maye bee lightes to such as are in darkenesse, salt to those 30 that are vnsauorie, leauen to such as are not seasoned.

Visitations are holden oftentymes, where-by abuses and disorders, eyther in the laitie for negligence, or in the clergie for superstition, or in al for wicked liuing there are punyshements, by due execution wherof the diuine seruice of God is honoured with more puritie, and 35 followed with greater sinceritie.

2 thinks <i>E</i> rest	3 Thames <i>GE</i> rest	in a manner <i>E</i> : in y ^e manner <i>F</i> rest
6 stones <i>E</i> rest	12 sojourners <i>GF</i> rest: sojournours <i>E</i>	15 them <i>E</i> rest
21 Hand <i>E</i> rest	25 in ciuil] the Ciuil <i>EF</i> : in the Ciuill <i>H</i> rest	sprituall <i>M</i>
26 to] in <i>GE</i> rest	27 their] the <i>E</i> rest	29 Sees <i>E</i> rest
seasoned <i>E</i> rest	34 al] al, <i>MAB</i>	there] three <i>M</i>
		31 are un-

There are also in this Islande two famous Uniuersities, the one *Oxforde*, the other *Cambridge*, both for the profession of all sciences, for Diuinitie, phisicke, Lawe, and all kinde of learning, excelling all the Uniuersities in Christendome.

- 5 I was my selfe *in* either of them, & like them both so well, that I meane not in the way of controuersie to preferre any for the better in Englande, but both for the best in the world, sauing this, that Colledges in *Oxenford* are much more stately for the building, and *Cambridge* much more sumptuous for the houses in the towne, but
10 the learning neither lyeth in the free stones of the one, nor the fine streates of the other, for out of them both do dayly proceede men of great wisdom, to rule in the common welth, of learning to instruct the common people, of all singuler kinde of professions to do good to all. And let this suffice, not to enquire which of them
15 is the superiour, but that neither of them haue their equall, neither to aske which of them is the most auncient, but whether any other bee so famous.

- But to proceede in Englande, their buildings are not very stately vnlesse it be the houses of noble men and here & there, the place of
20 a Gentleman, but much amended, as they report yt haue told me. For their munition they haue not onely great stoor, but also great cunning to vse the, and courage to practise them, there armour is not vnlike vnto that which in other countries they vse, as Corselets, Almaine Riuets, shirts of male, iacks quilted and couered ouer with
25 Leather, Fustion, or Canuas, ouer thicke plates of yron that are sowed in the same.

The ordinaunce they haue is great, and thereof great store.

- Their nauie is deuided as it were into three sorts, of the which the one serueth for warres, the other for burthen, the thirde for fishermen.
30 And some vessels there be (I knowe not by experience, and yet I beleeue by circumstance) that will saile nyne hundered myles in a weeke, when I should scarce thinke that a birde could flye foure hundred.

- Touching other commodities, they haue foure bathes, the first called Saint *Vincents* : the seconde, *Hallie welly* the third *Buxton*,
35 the fourth (as in olde time they reade) *Cair Bledud*, but now taking his name of a town neere adioyning it, is called the *Bath*.

5 like] like of <i>E rest</i>	7 that] yt <i>B</i> : the <i>Erest</i>	8 Oxford <i>Erest</i>
13 of ² om. <i>Erest</i> , except 1623	14 to all] withall <i>E rest</i>	15 neither ²] nor
<i>Erest</i> 22 their <i>A rest</i>	24 iacks <i>G</i> 1630-36; lackts 1623	26 in] to
<i>GErest</i> 29 burden <i>AB</i>	thirde] other <i>Erest</i>	30 I ² om. <i>E rest</i>
could] will <i>Erest</i>	33 other] their <i>Erest</i>	35 they] we <i>Erest</i>

Besides this many wonders there are to be found in this Island, which I will not repeat because I my selfe neuer sawe them, and you haue hearde of greater.

Concerning their dyot, in number of dishes and chaug of meate, y^e nobilitie of England do exceed roost, hauing all things yt either 5 may be bought for money, or gotten for the season : Gentlemen and merchaunts feede very finely, & a poore man it is that dineth with one dish, and yet so content with a little, that hauing halfe dyned, they say as it were in a prouerbe, yt they are as well satisfied as the Lorde Maior of London whom they think to fare best, though he 10 eate not most.

In their meales there is great silence and grauitie, vsing wine rather to ease the stomacke, then to load it, not like vnto other nations, who neuer thinke yt they haue dyned till they be dronken.

The attire they vse is rather ledde by the imitation of others, then 15 their owne inuention, so that there is nothing in Englande more constant, then the inconstancie of attire, nowe vsing the French fashion, nowe the Spanish, then the Morisco gownes, the one thing, then another, insomuch that in drawing of an English man y^e paynter setteth him downe naked, hauing in y^e one hande a payre of sheares, 20 in the other a peece of cloath, who hauing cut his collar after the french guise is readie to make his sleeue after the Barbarian maner. And although this were the greatest enormitie that I could see in Englande, yet is it to be excused, for they that cannot maintaine this pride must leaue of necessitie, and they that be able, will leaue when 25 they see the vanitie.

The lawes they vse are different from ours for although the Common and Ciuil la we be not abolished, yet are they not had in so greate reputation as their owne common lawes which they tearme 30 the lawes of the Crowne.

The regiment that they haue dependeth vppon statute lawe, & that is by Parliament which is the highest court, consisting of three seuerall sortes of people, the Nobilitie, Clergie, & Commons of the Realme, so as whatsoeuer be among them enacted, the Queene striketh the stroke, allowing such things as to hir maiesty seemeth best, Then 35 vpon common law, which standeth vpon Maximes and principles,

1 Besides . . . Island] Besides, in this Hand are many wonders to be founde E
rest 2 }you] I E rest 5 of before all H rest 14 vntill Erest 20 y^e
Om. E rest 21 peece H collar Erest: choler MA : cholar BG 23 were]
weare E 24 it is A 28 Common all eds. qy. ? Canon 29 tearmes 1617
34 King H (1609) rest 35 his If rest

yeares & tearmes, the cases in this lawe are called plees, or actions, and they are either criminall or ciuil, y^e meane to determine are writts, some originall, some iudiciall: Their trials & recoueries are either by. verdict, or demur, confession or default, wherein if any 5 fault haue beene committed, either in processe or forme, matter or iudgement, the partie greeued may haue a write of errour.

Then vpon customable law, which consisteth vppon laudable customes, vsed in some priuate countrie.

Last of all vppon prescription, whiche is a certeine custome continued 10 time out of minde, but it is more particuler then their customary lawe.

Murtherers & theeues are hanged, witches burnt, al other villanies that deserue death punished wt death, insomuch that there are very fewe haynous offences practised in respecte of those that in other countries are commonly vsed.

15 Of sauge beastes and vertnyn they haue no great store, nor any that are noysome, the cattell they keepe for profite, are Oxen, Horses, Sheepe, Goats, and Swine, and such like, whereof they haue abundance, wildfole and fish they want none, nor any thing that either may serue for pleasure or profite.

20 They haue more store of pasture then tillage, their meddowes better then their corne field, which maketh more grasiors then Cornemungers, yet sufficient store of both.

They excel for one thing, there dogges of al sorts, spanels, hounds, maistiffes, and diuers such, the one they keepe for hunting and 25 hawking, the other for necessarie vses about their houses, as to drawe water, to watch theeues, &c. and there-of they deriue the worde mastiffe of Mase and thiefe.

There is in that Isle Salt made, & Saffron, there are great quarries of stone for building, sundrie minerals of Quicksiuer, Antimony, 30 Sulphur, blacke Lead and Orpiment redde and yellowe. Also there groweth y^e finest Alum yt is, Uermilion, Bittament, Chrisocola, Coporus, the mineral stone whereof Petreolum is made, and that which is most straunge, the minerall pearle, which as they are for greatnesse and coulour most excellent, so are they digged out of the 35 maine lande, in places farre distant from the shoare.

1 Pleas <i>E rest</i>	3 triall <i>E rest</i>	4 verdict <i>A rest, except verdict F</i>	6
writ <i>B rest</i>	9 vppon <i>om. E rest</i>	10 customable <i>E rest</i>	17 and ¹ <i>om.</i>
freest	18 wildefoule <i>A-F: Wilde fowle FF-1636</i>	21 fields <i>B rest</i>	
23 their <i>A rest</i>	Spaniels <i>B rest</i>	24 maistifts <i>A : mastiftsF?: Mastiftes EF:</i>	
MaistiftesZ,; Mastiftes	1617 rest	for] of <i>E</i>	27 Mastife <i>BE-H</i>
stones <i>BG</i>	buildings <i>E rest</i>	31 Allum <i>AB: Allom E rest</i>	Bittamen
<i>E rest</i>	32 Coporas <i>G: Coporas F rest</i>	Petrolium <i>E rest</i>	

Besides these, though not straunge, yet necessarie, they haue Cole: mines, salt Peter for ordinance, Salt Sode for Glasse.

They want no Tinne nor Leade, there groweth Yron, Steele and Copper, and what not, so hath God blessed that countrie, as it shoulde seeme not onely to haue sufficient to serue their owne 5 turnes, but also others necessities, whereof there was an olde saying, all countries stande in neede of *Britaine*, and *Britaine* of none.

Their Aire is very wholsome and pleasant, their ciuilitie not inferiour to those that deserue best, their wittes very sharpe and quicke, although I haue heard that the *Italian* and the *French-man* have ac-10 compted them but grose and dull pated, which I think came not to passe by the prooffe they made of their wits, but by the Englishmans reporte.

For this is straunge (and yet how true it is there is none that euer trauailed thether but can reporte) that it is alwayes incident to an 15 English-man, to thinke worst of his owne nation, eyther in learning, experience, commo reason, or wit, preferring alwaies a straunger rather for the name, then the wisdome. I for mine owne parte thinke, that in all *Europe* there are not Lawyers more learned, Diuines more profound, Phisitions more expert, then are in *England*. 20

But that which most allureth a straunger is their curtesie, their ciuilitie, & good entertainment. I speake this by experience, that I found more curtesie in *England* among those I neuer knewe, in one yeaere, then I haue done in *Athens* or *Italy* among those I euer loued, in twentie, 25

But hauing entreated sufficiently of the countrey and their conditions, let me come to the Glasse I promised being the court, where although I should as order requireth beginne with the chiefest, yet I am enforced with the Painter, to reserue my best coulors to end *Venus*, and to laie the ground with the basest. 30

First then I must tell you of the graue and wise Counsailors, whose foresight in peace warranteth saftie in warre, whose prouision in plentie, maketh sufficient in dearth, whose care in health is as it were a preparatiue against sicknesse, how great their wisdom hath beene in all things, the twentie two yeaeres peace doth both shew 35 and proue. For what subtilty hath ther bin wrought so closly, what priuy attempts so craftily, what rebellions stirred vp so disorderly,

3 no] neither <i>E rest</i>	4 that] the <i>Frest</i>	9 vnto <i>E rest</i>	11 pated]
paced <i>E</i>	16 worse <i>E rest</i>	25 yeaeres after twentie <i>E rest</i>	27 in
before the ² <i>E rest</i>	29 forced <i>E rest</i>	35 both] best <i>Erest</i>	

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but they haue by policie bewrayed, **preuented** by wisdom, **repressed** by iustice ? What conspiracies abroad, what confederacies at home, what iniuries in any place hath there beene contriued, the which they haue not eyther fore-seene before they could kindle, or quenched 5 before they could flame ?

If any wilye *Vlysses* should faine maddnesse, there was amonge them alwayes some *Palamedes* to reueale him, if any *Thetis* went about to keepe hir sonne from the doing of his countrey seruice, there was also a wise *Vlysses* in the courte to bewraye it: If *Sinon* came with 10 a smoothe tale to bringe in the horse into *Troye*, there hath beene alwayes some couragious *Laocoon* to throwe his speare agaynst the bowelles, whiche beeing not bewitched with *Laocoon*, hath vnfolded that, which *Laocoon* suspected.

If *Argus* with his hundred eyes went prying to vndermine *Lupiter*, 15 yet met he with *Mercurie*, who whiselled all his eyes out: in-somuch as ther coulde neuer yet any craft preuaile against their policie, or any chalenge against their courage. There hath alwayes beene *Achilles* at home, to buckle with *Hector* abroad, *Nestors* grautie to counteruaile *Priatns* counsail, *Vlisses* subtilties to mach with *Antenors* 20 policies. *England* hath al those, yt can and haue wrestled with al others, wher-of we can require no greater prooffe then experience.

Besides they haue al a zelous care for the encreasing of true religio, whose faiths for the most part hath bin tried through the fire, which they had felt, had not they fledde ouer the water, More- 35 -ouer the great studie they bend towards schooles of learning, doth sufficiently declare, that they are not onely furtherers of learning, but fathers of the learned. O thrise happy *England* where such Counsaylours are, where such people Hue, where such vertue springeth.

30 Amonge these shall you finde *Zopirus* that will mangle him-selfe to do his country good, *Achates* that will neuer start an ynch from his Prince *Aeneas*, *Nausicaa* that neuer wanted a shift in extremitie, *Cato* that euer counsayled to the best, *Ptolomeus Philadelphus* that alwaies maintained learning. Among the number of all

3 hath there] hath at any time E: haue at any time F rest 4, 5 they] it
 E rest 7 alwayes om. E rest 8 his] her E rest 9 Vylisses A 11, 12, 13
 Lacon all eds. 11 thrust E rest 15 whisteled GE rest 18 Achillis M
 19 match A rest 20 al² om. E rest 23 hath] haue F rest 24 not
 they] they not E rest 30 Zophirus F rest 31 Atchates AB 33 Nausicla
 all eds. his after in E rest 33 vnto E rest Ptholomeus AB rest
 Philodelphus E rest, except 1623

which noble and wise counsailors, (I can-not but for his honors sake remember) the most prudent & right honourable y^e Lorde *Burgleigh*, high Treasurer of that Realme, no lesse reuerenced for his wisdome, than renowned for his office, more loued at home then feared abroad, and yet more feared for his counsaile amonge other nations, then 5 sworde or fyre, in whome the saying of *Agarhemnon* may be verified, who rather wished for one such as *Nestor*, then many such as *Ajax*,

This noble man I found so ready being but a straunger, to do me good, that neyther I ought to forget him, neyther cease to pray for him, that as he hath the wisdome of *Nestor*, so he may haue the 10 age, that hauing the policies of *Vlysses*, he may haue his honor, worthye to lyue long, by whome so manye lyue in quiet, and not vnworthy to be aduaunced, by whose care so many haue bene preferred.

Is not this a Glasse fayre Ladyes for all other countrie to beholde, 15 wher there is not only an agreement in fayth, religion, and counsaile, but in friend-shyppe, brother-hoode and lyuing? By whose good endeouours vice is punyshed, vertue rewarded, peace establyshed, forren broyles repressed, domesticall cares appeased? what nation can of Counsailors desire more? what Dominion, yt excepted, hath 20 so much? whe neither courage can preuaile against their chiuallrie, nor craft take place agaynst their counsaile, nor both ioynde in one be of force to vndermine their country, when you haue daseled your eies with this Glasse, behold here an other. It was my fortune to be acquaited with certaine English Gentlemen, which brought mee 25 to the court, wher when I came, I was driuen into a maze to behold the lusty & braue gallants, the beautiful & chast Ladies, y^e rare & godly orders, so as I could not tel whether I should most comend vertue or brauery. At the last coming oftner thether, then it be-seemed one of my degree, yet not so often as they desired my 30 company, I began to pry after theyr manners, natures, and lyues, and that which followeth I saw, where-of who so doubteth, I will sweare.

The Ladyes spend the morning in deuout prayer, not resembling the Gentlewoemen in *Greece & Italy*, who begin their morning at 35 midnoone, and make their euening at midnight, vsing sonets for psalmes, & pastymes for prayers, reading y^e Epistle of a Louer,

1 which . . . wise] wise, noble, and which *E rest*, except wise noble, and with
 1623 9 neyther I] I neither *Erest*, except I neuer 1623 15 other
 cm. *E rest* countrys *A rest* 21 Chiuallries *Hrest* 28 goodly *E rest*
 31 manners . . . lyues] manners, and natures, *E rest*

when they should peruse the Gospell of our Lorde, drawing wanton
 lynes when death is before their face, as *Archimedes* did triangles &
 circles when the enemy was at his backe. Behold Ladies in this
 glasse, that the seruice of God is to be preferred before all things,
 5 imitat the Englysh Damoselles, who haue theyr bookes tyed to theyr
 gyrdles, not fethers, who are as cunning in y^e scriptures, as you are
 in *Ariosto* or *Petrarck* or anye booke that lyketh you best, and
 becommeth you worst.

For brauery I cannot say that you exceede them, for certainly
 10 it is y^e most gorgious court that euer I haue seene, read, or heard
 of, but yet do they not vse theyr apperell so nicelye as you in *Italy*,
 who thinke scorn to kneele at seruice, for feare of wrinkles in your
 silks, who dare not lift vp your head to heaue, for feare of rupling y^e
 rufs in your neck, yet your hads I c6fesse are holden vp, rather
 15 I thinke to shewe your ringes, then to manifest your righteousnesse.
 The biauerie they vse is for the honour of their. Prince, the attyre
 you weare for the alluring of your pray, the ritch apparell maketh
 their beautie more seene, your disguising causeth your faces to be
 more suspected, they resemble in their rayment the *Estrich* who being
 20 gased on, closeth hir winges and hideth hir fethers, you in your robes
 are not vnlike the pecocke, who being praysed spreadeth hir taylor,
 and bewrayeth hir pride. Ueluetts and Silkes in them are like golde
 about a pure Diamond, in you like a greene hedge, about a filthy
 dunghill. Thinke not Ladies that bicause you are decked with
 25 golde, you are endued with grace, imagine not that shining like the
 Sunne in earth, yea shall climbe the Sunne in heauen, looke diligently
 into this English glasse, and then shall you see that the more costly
 your apparell is, the greater your curtesie should be, that you ought
 to be as farre from pride, as you are from pouertie, and as neere to
 30 princes in beautie, as you are in brightnes. Bicause you are braue,
 disdaine not those that are base, thinke with your selues that russet
 coates haue their Christendome, that the Sunne when he is at his
 hight shineth aswel vpon course carsie, as cloth of tissue, though you
 haue pearles in your eares, Iewels in your breastes, preacious stones
 35 on your fingers, yet disdaine not the stones in the streat, which

2 *Archimides M* 5-6 who haue theyr. . . fethers om, *E rest* 7 or¹]
 and *E rest* *Petrarck E: Petrark M- G: Petrark Frest* 9 certaine
E rest 10 gorgious *GE rest: gorgeoust MAB* 12 your] their *E rest*
 13 lift] life *H bends E rest* 17 the²] their *F rest* 19 garments *E rest*
 26 yea] ye *Erest* 30 in²] for *E rest* 32-3 at the highest *E rest* 33
Kersie 1623 34 eares] eyes *E rest*

EUPHUES AND HIS ENGLAND

although they are nothing so noble, yet are they much more necessarie. Let not your robes hinder your deuotion, learne of the English Ladies, yt God is worthy to be worshipped with the most price, to whom you ought to giue all praise, then shall you be like stars to y^e wise, who now are but staring stockes to the foolish, the shall you be 5 prayed of most, who are now pointed at of all, then shall God beare with your folly, who nowe abhorreth your pride.

As the Ladies in this blessed Islande are deuout and braue, so are they chaste and beautifully insomuch that when I first behelde them, I could not tell whether some mist had bleared myne eyes, or some 10 Strang enchauntment altered my minde, for it may bee, thought I, that in this Islad, either some *Artemidorus* or *Lisimandro*, or some odd *Nigromancer* did inhabit, who would shewe me Fayries, or the bodie of *Helen*, or the new shape of *Venus*, but comming to my selfe, and seeing that my senses were not chaunged, but hindered, that the 15 place where I stode was no enchaunted castell, but a gallant court, I could scarce restraîne my voyce fro crying, *There is no beautie but in England*. There did I behold the of pure complexion, exceeding the lillie, & the rose, of fauour (wherein y^e chiefest beautie consisteth) surpassing the pictures that were feyned, or the Magition that would 20 faine, their eyes percing like the Sun beames, yet chaste, their speach pleasant & sweete, yet modest & curteous, their gate comly, their bodies straight, their hands white, al things that man could wish, or women woulde haue, which howe much it is, none can set downe, when as y^e one desireth as much as may be, the other more. And 25 to these beautifull mouldes, chaste minds: to these comely bodies tSperance, modestie, mildenesse, sobrietie, whom I often beheld, merrie yet wise, conferring with courtiers yet warily : drinking of wine yet moderately, eating of delicats yet but their eare ful, listing to discourses of loue but not without reasoning of learning : for there it 30 more delighteth them to talke of Robin hood, then to shoot in his bowe, & greater pleasure they take, to heare of loue, then to be in loue. Heere Ladies is a Glasse that will make you blush for shame, & looke wan for anger, their beautie commeth by nature, yours by art, they encrease their fauours with faire water, you maintaine yours 35 with painters colours, the haire they lay out groweth vpon their owne heads, your seemelines hangeth vpon others, theirs is alwayes in their

a your ²] you EF	3 the om. E rest	12 Artimedonis M-G; Artimidorus	
EF 1630-36: Artimodoru ^s FF-1623	22 gate] grace E rest	23 men E rest	
26 minds to M	these ²] the F rest	29 eare] eares E rest	lystning
A rest	32 of om. H rest	34 wan] pale F rest	

EUPHUES' GLASS FOR EUROPE

owne keeping, yours often in the Dyars, their bewtie is not lost with a sharpe blast, yours fadeth with a soft breath: Not vnlike vnto Paper Floures, which breake as soone as they are touched, resembling the birds in *Aegypt* called *Ides*, who being handled, loose their feathers, 5 or the serpent *Serapie*, which beeing but toucht with a brake, bursteth. They vse their beautie, bicause it is commendable, you bicause you woulde be common, they if they haue little, doe not seeke to make it more, you that haue none endeauour to bespeake most, if theirs wither by age they nothing esteeme it, if yours wast by 10 yeares, you goe about to keepe it, they knowe that beautie must faile if life continue, you sweare that it shall not fade if coulours last.

But to what ende (Ladies) doe you alter the giftes of nature, by the shiftes of arte? Is there no colour good but white, no Planet 15 bright but *Venus*, no Linne" faire but Lawne? Why goe yee about to make the face fayre by those meanes, that are most foule, a thing loathsome to man, and therefore not louely, horrible before God, and therefore not lawefull.

Haue you not hearde that the beautie of the Cradell is most 20 brightest, that paintings are for pictures with out sence, not for persons with true reason. Follow at the last Ladies the Gentlewomen of *England*, who being beautifull doe those thinges as shall beecome so amyable faces, if of an indifferent hew, those things as shall make them louely, not adding an ounce to beautie, that may 25 detract a dram from vertue. Besides this their chastitie and ternparance is as rare, as their beautie, not going in your footestepes, that drinke wine before you rise to encrease your coulour, and swill it when you are vp, to prouoke your lust: They vse their needle to banish idlenes, not the pen to nourish it, not spending their times in 30 answering y^e letters of those that woe them, but forswearing the companie of those that write them, giuing no occasion either by wanton lookes, vnseemely gestures, vnaduised speach, or any vncomly behaiour, of lightnesse, or liking. Contrarie to the custome of many countries, where filthie wordes are accompted to sauour of a fine 35 witte, broade speach, of a bolde courage, wanton glaunces, of a sharpe eye sight, wicked deedes, of a comely gesture, all vaine delights, of a right curteous curtesie.

1 in] at <i>F</i> rest	4 Ibis 1630-36	8 but before you <i>E</i> rest	14 shifts]
gifts <i>Brest</i>	15 you <i>BE</i> rest	17 men <i>E</i> rest	22 as] that <i>F</i> rest
24 they before shall <i>M</i>	an] one <i>E</i> rest	30 those] them <i>E</i> rest	

And yet are they not in England presise, but wary, not disdainefull to conferre, but careful to offende, not without remorse where they perceiue trueth, but wtout replying where they suspect trecherie, when as among other nations. there is no tale so lothsome to chaste eares but it is heard with great sport, and answered with great speade. 5

Is it not then a shame (Ladies) that that little Island shoulde be a myrrour to you, to Europe, to the whole worlde ?

Where is the temperance you professe when wine is more common then water ? where the chastity whe lust is thought lawful, where the modestie when your mirth turneth to vncleanes, vncleanes to shame-10 lesnes, shamelesnesse to al sinfulness ? Learne Ladies though late, yet at length, that the chieftest title of honour in earth, is to giue all honour to him that is in heauen, that the greatest brauerie in this worlde, is to be burning lampes in the worlde to come, that the clearest beautie in this life, is to be amiable to him that shall giue life 15 eternali: Looke in the Glasse of England, too bright I feare me for your eyes, what is there in your sex that they haue not, and what that you should not haue ?

They are in prayer deuoute, in brauery humble, in beautie chaste, in feasting temperate, in affection wise, in mirth modest, in al their 20 actions though courtlye, bicause woemen, yet Aungels, bicause virtuous.

Ah (good Ladies) good, I say, for that I loue you, I would yee could a little abate that pride of your stomackes, that loosenesse of minde, that lycentious behauiour which I haue seene in you, with no 25 smal sorowe, and can-not remedy with continuall sighes.

They in *England* pray when you play, sowe when you sleep, fast when you feast, and weepe for their sins, when you laugh at your sensualitye.

They frequent the Church to serue God, you to see gallants, they 30 deck them-selues for clenlinesse, you for pride, they maintaine their beautie for their owne lyking, you for others lust, they refraine wine, bicause they fear to take too much, you bicause you can take no more. Come Ladies, with teares I call you, looke in this Glasse, repent your sins past, refrain your present vices, abhor vanities to 35 come, say thus with one voice, *we can see our faults only in the English Glasse* : a Glas of grace to them, of grief to you, to them in

1 they are *Erest* 2 fearefull *B rest* 4 talke *E rest* 9 your
before lust *E rest* 13 this] the *E rest* 15 life² *om. E rest* 17 your²]
you *E* they] you *F rest* 23 yee] you *B rest* 27 sewe *F rest* 28 their]
your *E rest* 34 into *EF* 35 vice *H rest* 36 thus] this *BE rest*

the steed of righteousness, to you in place of repentance. The Lords & Gentlemen in yt court are also an example for all others to folow, true types of nobility, the only stay and staf to honor, braue courtiers, stout soldiers, apt to reuell in peace, and ryde in warre. In fight 5 feare, not dreading death, in friendship firme, not breaking promise, curteous to all that deserue well, cruell to none that deserue ill. Their aduersaries they trust not, that sheweth their wisdome, their enimies they feare not, that argueth their courage. They are not apt to proffer iniuries, nor fit to take any: loth to pick quarrels, but 10 longing to reuenge them.

Actiue they are in all things, whether it be to wrestle in the games of *Olympia*, or to fight at Barriers in *Palestra*, able to carry as great burthens as *Milo*, of strength to throwe as byg stones as *Turnus*, and what not that eyther man hath done or may do, worthye of such 15 Ladies, and none but they, and Ladies willing to haue such Lordes, and none but such.

This is a Glasse for our youth in *Greece*, for your young ones in *Italy*, the English Glasse, behold it Ladies and Lordes, and all, that eyther meane to haue pietie, vse brauerie, encrease beautie, or that 20 desire temperancie, chastitie, witte, wisdome, valure, or any thing that may delight your selues, or deserue praise of others.

But an other sight there is in my Glasse, which maketh me sigh for grieve I can-not shewe it, and yet had I rather offend in derogating from my Glasse, then my good will.

²⁵ Blessed is that Land, that hath all commodities to encrease the common wealth, happye is that Islande that hath wise counsailours to maintaine it, vertuous courtiers to beautifie it, noble Gentle-menne to aduaunce it, but to haue suche a Prince to gouerne it, as is their Soueraigne queene, I know not whether I should thinke the people 30 to be more fortunate, or the Prince famous, whether their felicitie be more to be had in admiration, that haue such a ruler, or hir vertues to be honoured, that hath such royaltie: for such is their estat ther, that I am enforced to think that euery day is as lucky to the Englishmen, as the sixt daye of Februarie hath beene to the 35 *Grecians*.

But I see you gase vntill I shew this Glasse, which you hauing

1 the om. A rest 3 types GFrest to] of B rest 9 nor] not
F rest 11 are] bee E rest 17-8 for our . . . it] for youth in Greece and
Italie, behold it E rest 18 Ladies and Lordes all, A rest, except G Ladies
Lordes, and all 26 Islande] land E rest 34 Englishman E rest

once seene, wil make you giddy: Oh Ladies I know not when to begin, nor where to ende: for the more I go about to expresse the brightnes, the more I finde mine eyes bleared, the neerer I desire to come to it, the farther I seme from it, not vnlike vnto *Simonides*, who being curious to set downe what God was, the more leysure he tooke, 5 the more loth hee was to meddle, saying that in thinges aboue reach, it was easie to catch a straine, but impossible to touch a Star: and therfore scarce tollerable to poynt at that, which one can neuer pull at. When *Alexander* had commaunded that none shoulde paint him but *Appelles*, none carue him but *Lysippus*, none engraue him but 10 *Firgoteles*, *Parrhasius* framed a Table squared, euerye way two hundred foote, which in the borders he trimmed with fresh coulours, and limmed with fine golde, leauing all the other rounge with-out knotte or lyne, which table he presented to *Alexander*, who no lesse meruailing at the bignes, then at the barennes, demanded to what 15 ende he gaue him a frame with-out face, being so naked, and with-out fashion being so great. *Parrhasius* aunswered him, let it be lawfull for *Parrhasius*, O *Alexander*, to shew a Table wherin he would paint *Alexander*, if it were not vnlawfull, and for others to square Timber, though *Lysippus* carue it, and for all to cast brasse though *Pirgoteles* 20 ingraue it. *Alexander* perceiuing the good minde of *Parrhasius*, pardoned his boldnesse, and preferred his arte: yet enquiryng why hee framed the table so bygge, hee aunswered, that hee thought that frame to bee but little enough for his Picture, when the whole worlde was to little for his personne, saying that *Alexander* must as well bee 25 praysed, as paynted, and that all his victoryes and vertues, were not for to bee drawne in the Compasse of a Sygnette, but in a field.

This aunswer *Alexander* both lyked & rewarded, insomuch that it was lawfull euer after for *Parrhasius* both to praise that noble king and to paint him. 30

In the like manner I hope, that though it be not requisite that any should paynt their Prince in *England*, that can-not sufficiently perfect hir, yet it shall not be thought rashnesse or rudenesse for *Euphues*, to frame a table for *Elizabeth*, though he presume not to paynt hir. Let *Apelles* shewe his fine arte, *Euphues* will manifest his faythfull 35 heart, the one can but proue his conceite to blase his cunning, the other his good will to grinde his coulours: hee that whetteth the

2 or *E rest* 4 vnto] to *E rest* 8 one] none *F rest* // *Pergoteles*
GE rest *Pharrasius E rest* 13 roome *GE rest* 17,18, 21, 29 *Pharrasius F*
rest 20 *Pergoteles G: Pergoteles E rest* 2 7 for *om. E rest* *Signet A rest*
28 that] as *E rest* 31 the *om. E rest*

toolles is not to bee misliked, though hee can-not came the Image, the worme that spinneth the silke, is to be esteemed, though she cannot worke the sampler, they that fell tymber for shippes, are not to be blamed, bicause they can-not builde shippes.

5 He that caryeth mortar furthereth the building, though hee be no expert Mason, hee that diggeth the garden, is to be considered, though he cannot treade the knottes, the Golde-smythes boye must haue his wages for blowing the fire, though he can-not fashion the Jewell.

10 Then Ladyes I hope poore *Euphues* shalt not bee reuiled, though hee deserue not to bee rewarded.

I will set downe this *Elizabeth*, as neere as I can : And it may be, that as the *Venus* of *Apelles*, not finished, the *Tindarides* of *Nichomachus* not ended, the *Medea* of *Timomachus* not perfected, the table
15 of *Parrhasius* not couloured, brought greater desire to them, to consummate them, and to others to see them : so the *Elizabeth* of *Euphues*, being but shadowed for others to vernish, but begun for others to ende, but drawen with a blacke coale, for others to blase with a bright colour, may worke either a desire in *Euphues* heereafter if he Hue,
20 to ende it, or a minde in those that are better able to amende it, or in all (if none can worke it) a wil to wish it. In the meane season I say as *Zeuxis* did when he had drawen the picture of *Atalanta*, more wil enuie me then imitate me, and not commende it though they cannot amende it. But I come to my *England*,

25 There were for a long time ciuill wars in this cottrey, by reason of seuerall claymes to the Crowne, betweene the two famous and noble houses of *Lancaster* and *Yorke*, either of them pretending to be of the royall bloude, which caused them both to spende their vitall bloode, these iarres continued long, not without great losse, both
30 to the Nobilitie and Comminaltie, who ioyning not in one, but diuers parts, turned the realme to great mine, hauing almost destroyed their country before they coulde annoynt a king.

But the lyuing God who was loath to oppresse *England*, at last began to repressse iniuries, and to giue an ende by mercie, to those
35 that could finde no ende of malice, nor looke for any ende of mischiefe. So tender a care hath he alwaies had of that *England*, as of a new *Israel*, his chosen and peculier people.

5 the before Morter E rest	13 Trindarides EF	Nicomachus FF-1631
15 Pharrasius Frest	19 eithier M	22 Zeuxes-E: XenxesFrest
were] was E rest	this] the GE rest	37 peculier] beloued E rest

This peace began by a marriage solemnized by Gods special
prouidence, betweene *Henrie* Earle of *Ritchmond* heire of the house
of *Lancaster*, arid *Elizabeth* daughter to *Edward* the fourth, the
vndoubted issue and heire of the house of *Yorke*, where by (as they
tearme it) the redde Rose and the white, were vnited and ioyned 5
together. Out of these Roses sprang two noble buddes, Prince
Arthur and *Henrie*, the eldest dying without issue, the other of most
famous memorie, leauing behinde him three children, Prince *Ed-
warde*, the Ladie *Marie*, the Ladie *Elizabeth*. King *Edwarde* liued
not long, which coulde neuer for that Realme haue liued too long, 10
but sharpe frostes bite forwarde springes, Easterly windes blasteth
towardly blossoms, cruell death spareth not those, which we our selues
liuing cannot spare.

The elder sister the Princes *Marie*, succeeded as next heire to the
crowne, and as it chaunced nexte heire to the graue, touching whose 15
life, I can say little bicause I was scarce borne, and what others say,
of me shalbe forborne.

This Queene being deceased, *Elizabeth* being of the age of xxij.
yeares, of more beautie then honour, & yet of more honour then any
earthly creature, was called from a prisoner to be a Prince, from the 29
castell to the crowne, from the feare of loosing hir heade, to be
supreame heade. And here Ladies it may be you wil moue a ques-
tion, why this noble Ladie was either in daunger of death, or cause
of distresse, which had you thought to haue passed in silece, I would
notwithstanding haue reueiled. 25

This Ladie all the time of hir sisters reigne was kept close, as one
that tendered not those proceedings, which were contrarie to hir
conscience, who hauing diuers enemies, endured many crosses, but
so patietly as in hir deepest sorrow, she would rather sigh for the
libertie of the gospel, then hir own freedome. Suffering hir inferiours 30
to triumph ouer hir, hir foes to threate hir, hir dissembling friends to
vndermine hir, learning in all this miserie onely the patience that
Zeno taught *Eretricus* to beare and forbear, neuer seeking reuenge
but with good *Lycurgus*, to loose hir owne eye, rather then to hurt
an others eye. 35

But being nowe placed in the seate royall, she first of al established
religion, banished poperie, aduauanced the worde, that before was so

3 to] of E rest 11 blaste F rest 12 whom E rest 14 elder]
eldest E rest 18 diseased MAN 1617 : distased B 20 be om. E rest
25 reuealed B rest, except Texxsizd 1617 33 Ercticus E rest 36 stablished
A rest

much defaced, who hauing in hir hande the sworde to reuenge, vsed rather bountiffully to reward: Being as farre from rigour when shee might haue killed, as hir enemies were from honestie when they coulede not, giuing a general pardon, when she had cause to vse
 5 perticuler punishments, preferring the name of pittie before the remembrance of perils, thinking no reuenge more princely, then to spare when she might spill, to staye when she might strike, to profer to saue with mercie, when she might haue destroyed with iustice. Heere is the clemencie worthie commendation and admiration,
 10 nothing inferiour to the gentle disposition of *Aristides*, who after his exile did not so much as note them that banished him, saying with *Alexander* that there can be nothing more noble then to doe well to those, that deserue yll.

This mightie and merciful Queene, hauing many bills of priuate
 15 persons, yt sought before time to betray hir, burnt them all, resembling *Julius Casar*, who being presgtd with y^e like complaints of his commOs, threw them into y^e fire, saying that he had rather, not knowe the names of rebels, then haue occasion to reueng, thinking it better to be ignorant of those that hated him, then to be angrie
 20 with them.

This clemencie did hir maiestie not onely shew at hir comming to the crowne, but also throughout hir whole gouernement, when she hath spared to shedde their bloods, that sought to spill hers, not racking the lawes to extremitie, but mittigating the rigour with mercy
 25 insomuch as it may be said of y^e royal Monarch as it was of *Antoninus*, surnamed y^e godly Emperour, who raigned many yeares without the effusion of blood. What greater vertue can there be in a Prince then mercy, what greater praise then to abate the edge which she should whette, to pardon where she shoulde punish, to rewarde
 30 where she should reuenge.

I my selfe being in *England* when hir maiestie was for hir recreation in her Barge vpon y^e Thames, hard of a Gun that was shotte off though of the partie vnwittingly, yet to hir noble person daungerously, which fact she most graciously pardoned, accepting a just excuse
 35 before a great amends, taking more grieffe for hir poore Bargeman that was a little hurt, then care for hir selfe that stoode in greatest hasarde: O rare example of pittie, O singuler spectacle of pietie.

16 his] the *E rest* 23 had *E rest* 25-6 Antonius all, except Antonns *E*
 29 to²] and to *Erest* 32 heard *E rest* 33 vnwittingly *M* 34 a om.
E rest 36 stoode] was *E rest* 37 pittie] pietie *E*

Diuers besides haue there beene which by priuate conspiracies, open rebellions, close wiles, cruel witchcraftes, haue sought to ende hir life, which saueth all their Hues, whose practises by the diuine prouidence of the almightie, haue euer beene disclosed, insomuch that he hath kept hir safe in the whales belly when hir subiects went 5 about to throwe hir into the sea, preserued hir in the hoat Ouen, when hir enimies encreased the fire, not suffering a haire to fal from hir, much lesse any harme to fasten vppon hir. These iniuries & treasons of hir subiects, these policies & vndermining of forreine nations so littled moued hir, yt she woulde often say, let them 10 knowe that though it bee not lawfull for them to speake what they list, yet it is lawfull for vs to doe with them what we list, being alwayes of that mercifull minde, which was in *Theodosius*, who wishid rather that he might call the deade to life, then put the liuing to death, saying with *Augustus* when she shoulde set hir hande to any 15 condemnation, I woulde to God we could not writ. Infinite were the ensamples that might be alledged, and almost incredible, whereby shee hath shewed hir selfe a Lambe in meekenesse, when she had cause to be a Lion in might, proued a Doue in fauour, whe she was prouoked to be an Eagle in fiercenesse, requiting iniuries with benefits, 20 reuenging grudges with gifts, in highest maiestie bearing the lowest minde, forgiuing all that sued for mercie, and forgetting all that deserued Iustice,

0 diuine nature, O heauenly nobilitie, what thing can there more be required in a Prince, then in greatest power, to shewe greatest 25 patience, in chiefest glorye, to bring forth chiefest grace, in abundance of all earthlye pompe, to manifest aboundaunce of all heauenlye pietie? O fortunate *England* that hath such a Queene, vngratefull if thou praye not for hir, wicked if thou do not loue hir, miserable, if thou loose hir.

30

Heere Ladies is a Glasse for all Princes to behold, that being called to dignitie, they vse moderation, not might, tempering the seueritie of the lawes, with the mildnes of loue, not executing al they wil, but shewing what they may. Happy are they, and onely they that are vnder this glorious and gracious Souereigntie : in-somuch that 35 I accompt all those abiects, that be not hir subiectes,

1 there haue *E* rest 6 hotte *ABGF* 1623: hote *E*: hot 1630-36 7
increase *H* rest 12 is it *BG* 16 write *A* rest 17 examples *E* rest
24-5 can there be more *AB*: can be more *E* rest 27 pome *M*: felicitie *E* rest
all² *om.* *E* rest 29 thou (bis)] you *E* rest 30 you *F* rest 33 they]
their *E* rest 35 Soueraigne *E* rest

But why doe I treade still in one path, when I haue so large a field to walke, or lynger about one flower, when I haue manye to gather: where-in I resemble those that beeing delighted with the little brooke, neglect the fountaines head, or that painter, that being curious to colour Cupids Bow, forgot to paint the string.

As this noble Prince is endued with mercie, pacience and moderation, so is she adourned with singular beautie and chastitie, excelling in the one *Venus*, in the other *Vesta*. Who knoweth not how rare a thing it is (Ladies) to match virginities with beautie, a chaste minde with an amiable face, diuine cogitations with a comely countenance? But suche is the grace bestowed vpon this earthly Goddess, that hauing the beautie that myght allure all Princes, she hath the chastitie also to refuse all, accounting it no lesse praise to be called a Uirgin, then to be esteemed a *Venus*, thinking it as great honour to be found chaste, as thought amiable: Where is now *Electra* the chaste Daughter of *Agamemnon*? Where is *Lala* that renowned Uirgin? Where is *Aemilia*, that through hir chastitie wrought wonders, in maintayning continuall fire at the Alter of *Vesta*? Where is *Claudia*, that to manifest hir virginities set the Shippe on float with hir finger, that multitudes could not remoue by force? Where is *Tuccia* one of the same order, that brought to passe no lesse meruailes, by carrying water in a sieve, not shedding one drop from *Tiber* to the Temple of *Vesta*? If Uirginities haue such force, then what hath this chaste Uirgin *Elizabeth* done, who by the space of twenty and odde yeares with continuall peace against ail policies, with sundry myracles, contrary to all hope, hath gouerned that noble Island. Against whome neyther forren force, nor ciuill fraude, neyther discorde at home, nor conspirices abroad, could preuaile. What greater meruaile hath happened since the beginning of the world, then for a young and tender Maiden, to gouern strong and valiaunt menne, then for a Uirgin to make the whole worlde, if not to stand in awe of hir, yet to honour hir, yea and to liue in spight of all those that spight hir, with hir sword in the sheath, with hir armour in the Tower, with hir souldiers in their gownes, inso- much as hir peace may be called more blessed then the quiet raigne of *Numa Pompilius*, in whose gouernment the Bees haue made their hiues in the soldiers helmettes. Now is the Temple of *Janus* re-

4 fountaine <i>F</i> rest	that ¹]	the <i>E</i> rest	5 forgot <i>H</i> rest	7 adourned]
indued <i>E</i> rest	17 renowned <i>E</i> rest	21 <i>Tuccia</i>]	<i>Tuscia M-G</i> :	<i>Tuseia E</i> rest
25 peach <i>H</i>	26 sundry <i>om.</i> <i>E</i> rest	28 conspiracies	<i>A</i> rest	

moued from *Rome* to *England*, whose dore hath not bene opened this twentie yeares, more to be meruayled at, then the regiment of *Debora*, who ruled twentie yeares with religion, or *Semyramis* that gouerned long with power, or *Zenobia* that reigned six yeares in prosperities 5

This is the onely myracle that virginitie euer wrought, for a little Island enuironed round about with warres, to stande in peace, for the walles of *Fraunce* to burne, and the houses of *England* to freese, for all other nations eyther with ciuile sworde to bee deuided, or with forren foes to be inuaded, and that countrey neyther to be 10 molested with broyles in their owne bosomes, nor threatned with blasts of other borderers : But alwayes though not laughing, yet looking through an Emeraud at others'iarres.

Their fields haue beene sowne with come, straungers theirs pytched with Camps, they haue their men reaping their haruest, 15 when others are mustring in their harneis, they vse their peeces to fowle for pleasure, others their Caliuers for feare of perrill.

O blessed peace, oh happy Prince, O fortunate people : The lyuing God is onely the Englysh God, wher he hath placed peace, which bryngeth all plentie, annoynted a Uirgin Queene, which with a wand 20 ruleth hir owne subiects, and with hir worthinesse, winneth the good willes of straungers, so that she is no lesse gracious among hir own, then glorious to others, no lesse loued of hir people, then merualed at of other nations.

This is the blessing that Christ alwayes gaue to his people, peace : 25 This is the curse that hee giueth to the wicked, there shall bee no peace to the vngodlye: This was the onely salutation hee vsed to his Disciples, *peace be unto you* : And therefore is hee called the GOD of loue, and peace in hollye writte.

In peace was the Temple of the Lorde buylt by *Salomon*, Christ 30 would not be borne, vntill there were peace through-out the whole worlde, this was the only thing that *Esechias* prayed for, let there be trueth and peace, O Lorde in my dayes. All which examples doe manifestly proue, that ther can be nothing giuen of God to man more notable then peace. 35

1 dores haue <i>H rest</i>	3 Semyramis <i>G:</i>	Semeriamis <i>MA :</i>	Semiriamis <i>B:</i>
Semiramis <i>E rest</i>	4 gouerned] ruled <i>E rest</i>	9 ciuile] cruel <i>ABG</i>	12 blast
<i>E rest</i>	borders <i>E rest</i>	13 Emrald <i>E:</i>	Emerald <i>F rest</i>
their <i>H:</i>	there 1617 <i>rest</i>	17 perrils <i>E rest</i>	22 will <i>Erest</i>
the <i>Frest</i>	29 holy <i>A rest</i>	30 Salamon <i>AB</i>	34 giuen of God to man
om. <i>E rest</i>			

This peace hath the Lorde continued with great and vnspeakeable goodnesse amonge his chosen people of *England*. How much is that nation bounde to such a Prince, by whome they enioye all benefits of peace, hauing their barnes full, when others famish, their
 5 cofers stuffed with gold, when others haue no siluer, their wiues without daunger, when others are defamed, their daughters chaste, when others are defloured, theyr houses furnished, when others are fired, where they haue all thinges for superfluitie, others nothing to sustaine their neede. This peace hath God giuen for hir vertues,
 10 pittie, moderation, virginitie, which peace, the same God of peace continue for his names sake.

TOuching the beautie of this Prince, hir countenance, hir personage, hir maiestie, I can-not thinke that it may be sufficiently commended, when it can-not be too much meruailed at: So that
 15 I am constrained to saye as *Praxitiles* did, when hee beganne to paynt *Venus* and hir Sonne, who doubted, whether the worlde could affoorde coulours good enough for two such fayre faces, and I whether our tongue canne yeelde wordes to blase that beautie, the perfection where-of none canne imagine, which seeing it is so, I must doe like
 20 those that want a cleere sight, who being not able to discerne the Sunne in the Skie are inforced to beholde it in the water. *Zeuxis* hauing before him fiftie faire virgins of *Sparta* where by to draw one amiable *Venus*, said, that fiftie more fayrer then those could not minister sufficient beautie to she we the Godesse of beautie, therefore
 25 being in dispaire either by art to shadow hir, or by imagination to coprehend hir, he drew in a table a faire temple, the gates open, & *Venus* going in, so as nothing could be perceiued but hir backe, wherein he vsed such cunning, that *Appelles* himselfe seeing this worke, wished yt *Venus* would turne hir face, saying yt if it were in
 30 all partes agreeable to the backe, he woulde become apprentice to *Zeuxis*, and slaue to *Venus*. In the like manner fareth it with me, for hauing all the Ladyes in *Italy* more then fiftie hundered, whereby to coulour *Elizabeth*, I must say with *Zeuxis*, that as many more will not suffice, and therefore in as great an agonie paint hir court with
 35 hir back towards you, for yt I cannot by art portraie hir beautie, wherein though I want the skill to doe it as *Zeuxis* did, yet vewing it narrowly, and comparing it wisely, you all will say yt if hir face be

12-3 her Maiestie, her personage, *E rest* 15 *Praxitiles so all* 18 my *E rest*
 24 sufficient *A rest* 30 an Apprentize *E rest* 37 all om. *E rest*

EUPHUES AND HIS ENGLAND

answerable to hir backe, you wil like my handi-crafte, and become
 hir handmaides. In the meane season I leaue you gasing vntill she
 turne hir face, imagining hir to be such a one as nature framed, to
 yt end that no art should imitate, wherein shee hath proued hir selfe
 to bee exquisite, & painters to be Apes. 5

This Beautifull mould when I behelde to be endued, with chas-
 titie, temperance, mildnesse, & all other good giftes of nature (as
 hereafter shall appeare) when I saw hir to surpasse all in beautie,
 and yet a virgin, to excell all in pietie, and yet a prince, to be in-
 ferieur to none in all the liniaments of the bodie, and yet superiour 10
 to euery one in all giftes of the minde, I beegan thus to pray, that as
 she hath liued fortie yeares a virgin in great maiestie, so she may lyue
 fourescore yeares a mother, with great ioye, that as with hir we haue
 long time hadde peace and plentie, so by hir we may euer haue quiet-
 nesse and aboundaunce, wishing this euen from the bottome of a heart 15
 that wisheth well to *England*, though feareth ill, that either the world
 may ende before she dye, or she lyue to see hir childrens children in
 the world: otherwise, how tickle their state is yt now triumph, vpon
 what a twist they hang that now are in honour, they yt Hue shal see
 which I to thinke on, sigh. But God for his mercies sake, Christ for 20
 his merits sake, y^e holy Ghost for his names sake, graunt to that
 realme, comfort with-out anye ill chaunce, & the Prince they haue
 without any other chaunge, that y^e longer she liueth the sweeter she
 may smell, lyke the bird *Ibis*, that she maye be triumphant in vic-
 tories lyke the Palme tree, fruitfull in hir age lyke the Uyne, in all 25
 ages prosperous, to all men gracious, in all places glorious: so that
 there be no ende of hir praise, vntill the ende of all flesh.

Thus did I often talke with my selfe, and wishe with mine whole
 soule.

What should I talke of hir sharpe wit, excellent wisdom, ex- 30
 quisite learning, and all other qualities of the minde, where-in she
 seemeth as farre to excell those that haue bene accompted singular,
 as the learned haue surpassed those, that haue bene thought simple.

In questioning not inferiour to *Nicaulia* the Queene of *Saba*, that
 did put so many hard doubts to *Salomon*, equall to *Nicostrata* in the 35
Greeke tongue, who was thought to giue precepts for the better

11 the beFore gifts H rest 14 long.. hadde] had long time E rest euer may
 E rest 16 fareth E rest 18 fickle 1630-36 19 now om. E rest 22-3
 & the Prince... other chaunge, om. E rest 24 vnto after like E rest 27
 praises E rest 29 heart GE rest 32 as] so E rest 35 Salamon AB

perfected: more learned in the *Latine*, then *Amalasunta*: passing
Aspasia in Philosophie, who taught *Pericles*: exceeding in iudge-
ment *Themistoclea*, who instructed *Pithagoras*, adde to these qualyties,
those, that none of these had, the *French* tongue, the *Spanish*, the
5 *Italian*, not meane in euery one, but excellent in all, readyer to
correct escapes in those languages, then to be controlled, fitter to
teach others, then learne of anye, more able to adde new rules, then
to erre in y^e olde: Insomuch as there is no Embassadour, that
commeth into hir court, but she is willing & able both to vnderstand
10 his message, & vtter hir minde, not lyke vnto y^e Kings of *Assiria*,
who aunswere Embassades by messengers, while they theselues either
dally in sinne, or snort in sleepe. Hir godly zeale to learning, with
hir great skil, hath bene so manifestly approued, yt I cannot tell
whether she deserue more honour for hir knowledge, or admiration
15 for hir curtesie, who in great pompe, hath twice directed hir Progresse
vnto the Uniuersities, with no lesse ioye to the Students, then glory
to hir State. Where, after long & solempne disputations in Law,
Phisicke, & Diuinitie, not as one wried with Schollers arguments,
but wedded to their orations, when euery one feared to offend in
20 length, she in hir own person, with no lesse praise to hir Maiestie,
then delight to hir subiects, with a wise & learned conclusion, both
gaue them thanks, & put hir selfe to paines. O noble patterne of
a princelye minde, not like to y^e kings of *Persia*, who in their pro-
gresses did nothing els but cut stickes to driue away the time, nor
25 like y^e delicate Hues of the *Sybarites*. who would not admit any Art
to be exercised wtin their citie, yt might make y^e least noyse. Hir
wit so sharp, that if I should repeat the apt aunsweres, y^e subtil
questions, y^e fine speeches, the pithie sentences, which on y^e soddain
she hath vttered, they wold rather breed admiratio the" credit. But
30 such are y^e gifts yt the liuing God hath indued hir with-all, that looke
in what Arte or Language, wit or learning, vertue or beautie, any
one hath perticularly excelled most, she onely hath generally ex-
ceeded euery one in al, insomuch, that there is nothing to bee
added, that either ma would wish in a woman, or God doth giue to
35 a creature.

I let passe hir skil in Musicke, hir knowledg in al y^e other sciences,

I	Acalasunta	E rest	3	Themistocles	II rest	4	of these]	haue	E rest
7	to before	learne	E rest	8	Ambassadour	AB	11	aunswere	GE
	sades]	4. #:	Embassages	H rest	13	approued	E	17	hir]
	the	before	Law	F rest	22	very great	before	paines	E rest
28	the]	y ^t	M	32	gnerally	M	34	men	E rest

who" as I feare least by my simplicity I shoulde make them lesse then they are, in seeking to shewe howe great they are, vnlesse I were praising hir in the gallerie of *Olympia*, where gyuing forth one worde, I might heare seuen.

But all these graces although they be to be wondered at, yet hir 5 politique gouvernement, hir prudent counsaite, hir zeale to religion, hir clemencie to those that submit, hir stoutnesse to those that threaten, so farre exceede all other vertues, that they are more easie to be meruailed at, then imitated.

Two and twentie yeares hath she borne the sword with such justice, 10 that neither offenders coulde complaine of rigour, nor the innocent of wrong, yet so tempered wt mercie, as malefactours haue beene sometimes pardoned vpon hope of grace, and the iniuried requited to ease their grieffe, insomuch that in y^e whole course of hir glorious raigne, it coulde neuer be saide, that either the poore were oppressed 15 without remedie, or the guiltie repressed without cause, bearing this engrauen in hir noble heart, that iustice without mercie were extreame iniurie, and pittie without equitie plaine partialitie, and that it is as great tyranny not to mitigate Laws, as iniquitie to breake them. 20

Hir care for the flourishing of the Gospell hath wel appeared, when as neither the curses of the Pope, (which are blessings to good people) nor the threatenings of kings, (which are perillous to a Prince) nor the perswasions of Papists, (which are Honny to the mouth) could either feare hir, or allure hir, to violate the holy 25 league contracted with Christ, or to maculate the blood of the aunciente Lambe, whiche is Christ. But alwayes constaunt in the true fayth, she hath to the exceeding ioye of hir subiectes, to the vnspeakeable comforte of hir soule, to the great glorie of God, established that religion, the mayntenance where-of, shee rather seeketh 30 to confirme by fortitude, then leaue off for feare, knowing that there is nothing that smelleth sweeter to the Lorde, then a sounde spirite, which neyther the hostes of the vngodlye, nor the horror of death, can eyther remoue or moue.

This Gospell with inuincible courage, with rare constancie, with 35 hotte zeale shee hath maintained in hir owne countries without chaunge, and defended against all kingdomes that sought chaunge, insomuch that all nations rounde about hir, threatninge alteration,

shaking swordes, throwing fyre, menacing famyne, murther, destruction, desolation, shee onely hath stooode like a Lampe on the toppe of a hill, not fearing the blastes of the sharpe winds, but trusting in his prouidence that rydeth vppon the winges of the
 5 foure windes. Next followeth the loue shee beareth to hir subiectes, who no lesse tendereth them, then the apple of hir owne eye, shewing hir selfe a mother to the afflicted, a Phisition to the sicke, a Soue-reigne and mylde Gouvernesse to all.

Touchinge hir Magnanimitie, hir Maiestie, hir Estate royall, there
 10 was neyther *Alexander*, nor *Galba* the Emperour, nor any that might be compared with hir.

This is she that resembling the noble Queene of *Nauarr*, vseth the Marigolde for hir flower, which at the rising of the Sunne openeth hir leaues, and at the setting shutteth them, referring all
 15 hir actions and endeouours to him that ruleth the Sunne. This is that *Ccesar* that first bound the Crocodile to the Palme tree, bridling those, that sought to raine hir: This is that good Pelican that to feede hir people spareth not to rend hir owne personne: This is that mightie Eagle, that hath throwne dust into the eyes
 20 of the Hart, that went about to worke destruction to hir subiectes, into whose winges although the blinde Beetle would haue crept, and so being carryed into hir nest, destroyed hir young ones, yet hath she with the vertue of hir fethers, consumed that flye in his owne fraud.

25 She hath exiled the Swallowe that sought to spoyle the Grashopper, and giuen bytter Almondes to the rauenous Wolues, that endeouored to deuoure the silly Lambes, burning euen with the breath of hir mouth like y^e princly Stag, the serpents yt wer engendred by the breath of the huge Elephant, so that now all hir
 30 enimies, are as whist as the bird *Attagen*, who neuer singeth any tune after she is taken, nor they beeing so ouertaken.

But whether do I wade Ladyes, as one forgetting him-selfe, thinking to sound the depth of hir vertues with a few fadomes, when there is no bottome: For I knowe not how it commeth to passe,
 35 that being in this Laborinth, I may sooner loose my selfe, then finde the ende.

Beholde Ladyes in this Glasse a Queene, a woeman, a Uirgin, in

2 Lambe	GE rest	7 mother to]	louing mother vnto	E rest	to ²]	vnto
E rest	17 rayne	ABG: reigned 1623:	reine 1630-36	19 thrownd	E	
32 whither	EH rest	33 deph	M	37 in ²]	in twice	II

all giftes of the bodye, in all graces of the minde, in all perfection of eyther, so farre to excell all men, that I know not whether I may thinke the place too badde for hir to dwell amonge men.

To talke of other thinges in that Court, wer to bring Egges after apples, or after the setting out of the Sunne, to tell a tale of a Shaddow.

But this I saye, that all offyces are looked to with great care, that vertue is embraced of all, vice hated, religion daily encreased, manners reformed, that who so seeth the place there, will thinke it rather a Church for diuine seruice, then a Court for Princes delight. 10

This is the Glasse Ladies wher-in I would haue you gaze, where-in I tooke my whole delight, imitate the Ladyes in *England*, amende your manners, rubbe out the wrinckles of the minde, and be not curious about the weams in the face. As for their *Elizabeth*, sith you can neyther sufficiently meruaile at hir, nor I prayse hir, let vs 15 all pray for hir, which is the onely duetie we can performe, and the greatest that we can proffer.

Yours to comtnaund

Euphues.

i louts Elizabeth,

20

P *Allas, Juno, Venus, cum Nympham numine plenam
Spectarunt, " nostra hgc," quceq) triumphat, " erit"*

Contendunt auide: sic tandem regia Juno,

;; Est mea, de magnis stemma petiuit aus."

"Hoc leue, (nes sperno tantorum insigniapatrum) :

25

Ingenio pollet; dos mea," Pallas ait

Duke Venus risit, vultusfo in lumina fixit,

" Haec mea " dixit " erit, nam quod ametur habet,

Judicio Paridis, cum sit prcelata venustas,

Ingenium Pallas ? Iuno quid vrget auos ? "

30

Hcec Venus: impatiens veieris Saturnia damni,

"Arbiter in ccelis non Paris," inquit "erit"

Intumuit Pallas nunquam passura priorem,

" Priamides Helenem," dixit, " adulter amet"

Risit, & erubuit, mixto Cytherea colore,

35

"Judicium," dixit, " Juppiter ipse ferat"

7 that²] and Frest 9 so om. E rest 10 a before Princes E rest 15
you] ye E rest 22 " nostra] F have added the inverted commas throughout,
and one or two stops hsec A rest quaeq'; B: quaeque E rest triumphant E
25 partum , 16 23 27 vultusque E rest lumnia E 29 Paraidis B
30 vrgit BE rest 34 Priamedes F rest Helenam BE rest

Philautus to his owne

Euphues.

I Haue oftentimes (*Euphues*) since thy departure complained,, of the distance of place that I am so farre from thee, of the length of time that I coulde not heare of thee, of the spite of Fortune, that 5 I might not sende to thee, but time at length, and not too late, because at last, hath recompensed the iniuries of all, offering me both a conuenient messenger by whom to send, and straung newes whereof to write.

Thou knowest howe frowarde matters went, whe' thou tookest 10 shippe, & thou wouldest meruaile to heere howe forwarde they were before thou strokest saile, for I had not beene long in London, sure I am thou wast not then at *Athens*, when as the corne whiche was greene in the blade, bega to wax ripe in the eare, when the seede which I scarce thought to haue taken roote, began to spring, when 15 the loue of *Surius* whiche hardly I would haue gessed to haue a blossome, shewed a budde. But so vnkinde a yeare it hath beene in *England*, that we felt the heate of the Sommer, before we could discerne the temperature of the Spring, insomuch that we were ready to make Haye, before we coulde mowe grasse, hauing in effecte the 20 Ides of May before the Calends of March, which seeing it is so forward in these things, I meruailed the lesse to see it so redy in matters of loue, wher oftentimes they clap hands before they know the bargaine, and seale the Obylgation, before they read the condition.

At my being in the house of *Camilla*, it happened I found *Surius* 25 accompanied with two knights, and the Lady *Flauia* with three other Ladies, I drew back as one somewhat shamefast, when I was willed to draw neere, as one that was wished for. Who thinking of nothing lesse then to heare a cotract for manage, wher I only expected a conceipt for mirth, I sodainly, yet solemnly, hard those wordes of 3° assurance betweene *Surius* & *Camilla*, in the which I had rather haue bene a partie, then a witnes, I was not a lyttle amazed to see them strike the yron which I thought colde, & to make an ende before I could heere a beginning. When they saw me as it were in a trounce, *Surius* taking mee by the hand, began thus to iest. 35

You muse *Philautus* to see *Camilla* & me to bee assured, not that you doubted it vnlikely to come to passe, but that you were ignorant

7 it before hath E rest
their before hands E rest
for] of BE rest

offered E rest
24 conditon M

17 hath it E rest
25 in] at DE rest

23
30

of the practises, thinking the diall to stand stil, bicause you cannot perceiue it to moue. But had you bene priuie to all proofes, both of hir good meaning towards me, and of my good wil towards hir, you wold rather haue thought great hast to be made, then long deliberation.

5 For this vnderstande, that my friends are vnwilling yt I shold match so low, not knowing yt loue thinketh y^e Iuniper shrub, to be as high as y^e tal Oke, or ye Nightingales layes, to be more precious then y^e Ostritches feathers, or y^e Lark yt breedeth in y^e ground, to be better then y^e Hobby yt mounteth to the cloudes. I haue alwaies hetherto

10 preferred beautie before riches, & honestie before bloud, knowing that birth is y^e praise we receiue of our auncestours, honestie the renowne we leaue to our successours, & of to brittle goods, riches & beautie, I had rather chuse that which might deliyght me, then destroy me. Made mariages by friends, how daungerous they haue

15 bene I know, *Philautus*, and some present haue proued, which can be likened to nothing els so well, then as if a man should be constrayned to pull on a shooe by an others last, not by the length of his owne foote, which beeing too little, wrings him that weares it, not him yt made it, if too bigge, shameth him that hath it, not him

20 that gaue it. In meates, I loue to carue wher I like, & in mariage shall I be carued where I lyke not? I had as lief an other shold take mesure by his back, of my apparel, as appoint what wife I shal haue, by his minde.

In the choyce of a wife, sundry men are of sundry mindes, one

25 looketh high as one yt feareth no chips, saying y^t the oyle that swimmeth in y^e top is y^e wholsomest, an other poreth in y^e ground, as dreading al daungers that happen in great stocks, alledging that y^e honny yt lieth in y^e bottome is y^e sweetest, I assent to neither, as one willing to follow the meane, thinking yt the wine which is in

30 the midst to be the finest. That I might therfore match to mine owne minde, I haue chose' *Camilla*, a virgin of no noble race, nor yet the childe of a base father, but betweene both, a Gentle-woman of an auncient and worshipfull house, in beautie inferior to none, in vertue superior to a number.

35 Long time we loued, but neither durst she manifest hir affection, bicause I was noble, nor I vtter myne, for feare of offence, seeing

7 Oakes <i>DE rest</i>	8 Estridges <i>E rest</i>	12 to ²] two <i>A rest</i>	15
not after know <i>E rest</i>	16 liked <i>E</i> : likned <i>F rest</i>	20 carue] craue	
<i>B</i> 1617, 1623	21 craued <i>B</i> 1617, 1623	22 shal] should <i>DE rest</i>	23
my <i>E</i>	26 in ¹] on <i>Erest</i>	poring <i>E rest</i>	in ²] on <i>F rest</i>
alleadgeth <i>F rest</i>	29 yt om. <i>F rest</i>		27

in hir alwayes a minde more willing to cary torches before *Vesta*, then tapers before *Iuno*. But as fire whe" it bursteth out catcheth hold soonest of the dryest wood, so loue when it is reueyled, fasteneth easiest vppon the affectionate will, which came to passe in both vs, for talking of Loue, of his lawes, of his delygths, torments, 5 and all other braunches, I coulde neither so dissemble my liking, but that she espied it, where at I began to sigh, nor she so cloake hir loue, but that I perceiued it, where at shee began to blush: at the last, though long time straying curtesie who should goe ouer the stile, when we had both hast, I (for that I knew womg would 10 rather die, then seeme to desire) began first to vnfolde the extremities of my passions, the causes of my loue, the constancie of my faith, the which she knowing to bee true, easely beleueed, and replied in the like manner, which I thought not certeine, not that I misdoubted hir faith, but that I coulde not perswade my selfe of so 15 good fortune. Hauing thus made ech other priuie to our wished desires, I frequetd more often to *Camilla*, which caused my friendes to suspect that, which now they shall finde true, and this was the cause that we al meete heere, that before this good company, we might knit that knot with our tongues, that we shall neuer vndoe 10 with our teeth.

This was *Surius* speach vnto me, which *Camilla* with the rest affirmed. But I *Euphues*, in whose hart the stumpes of Loue were yet sticking, beganne to chaunge colour, feelyng as it were newe stormes to arise after a pleasaunt calme, but thinking with my selfe, 25 that the time was past to woe hir, that an other was to wedde, I digested the Pill which had almost chockt me. But time caused me to sing a new Tune as after thou shalt heare.

After much talke and great cheere, I taking my leaue departed, being willed to visite the Ladie *Flauia* at my leasure, which worde 30 was to me in steede of a welcome.

Within a while after it was noysed that *Surius* was assured to *Camilla*, which bread great quarrells, but hee like a noble Gentleman reiocyng more in his Loue, then esteeming the losse of his friendes, maugre them all was married, not in a chamber priuatelye 35 as one fearing tumultes, but openlye in the Church, as one ready to aunswer any obiections.

3 reuealed A rest 5 of before vs B rest 7 I] she DE rest not
she so B : nor she to E: or shee to F: or shee so Hrest 10 haste BFH1623
rest 15 of] to E 17 by before my E 26 was¹ om. Hrest 27
cboakt B rest 30 willing Hrest 33 bred DE rest great om. ABE rest

This mariage solemnised, could not be recalled, which caused his Allies to consent, and so all parties pleased, I thinke them the happiest couple in the worlde.

NOW *Euphues* thou shalt vnderstand, that all hope being cut off,
5 from obtaining *Camilla*, I began to vse the aduantage of the word, that Lady *Flauia* cast out, whome I visited more lyke to a sojourner, then a stranger, being absent at no time from breackfast, till euening.

Draffe was mine arrand, but drinke I would, my great curtesie
10 was to excuse my greeuous tormentes : for I ceased not continuallye to courte my violette, whome I neuer found so coye as I thought, nor so curteous as I wished. At the last thinking not to spend all my wopinge in signes, I fell to flatte sayinges, reuealing the bytter sweetes that I sustained, the ioy at hir presence, the grieffe at hir
15 absence, with al speeches that a Louer myght frame: She not degenerating from the wyles of a woeman, seemed to accuse men of inconstancie, that the painted wordes were but winde, that feygned sighes, were but sleightes, that all their loue, was but to laugh, laying baites to catch the fish, that they meant agayne to
20 throw into the ryuer, practisinge onelye cunninge to deceyue, not curtesie, to tell trueth, where-in she compared all Louers, to *Mizaldus* the Poet, which was so lyght that euery winde would blowe him awaye, vnlesse hee had lead tyed to his heeles, and to the fugitiue stone in *Cyzico*, which runneth away if it be not fastened to some post.

25 Thus would she dally, a wench euer-more giuen to such disporte: I aunswered for my selfe as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetings, but few pastimes, vntill at the last *Surius* one that could quickly perceiue, on which side my bread was buttered, beganne
30 to breake with me touching *Frauncis*, not as though he had heard any thing, but as one that would vnderstand some-thing. I durst not seeme straunge when I founde him so curteous, knowing that in this matter he might almoste worke all to my lyking.

I vnfolded to him from time to time, the whole discourses I had
35 with my Uiolet, my earnest desire to obtaine hir, my landes, goodes, and reuenues, who hearing my tale, promised to further my suite,

2 parts *E* rest 6 y^e before Lady *B* to om. *E* rest 9 errand *DE* rest
13 sayinges] saying *DE* rest 17 the] their *F* rest 18 slights *AB* 21
Mizaldos *Brest* 24 *Cicyco* *AB*: *Cicico* *DE* rest 30 *Fraunces* *EH*:
Francis 1617-1631: *Frances* 1636 33 toom.*Erest* 34 discourse *E* rest

EUPHUES AND HIS ENGLAND

where-in he so besturred his studie, that with-in one moneth, I was in possibilitie to haue hir, I most wished, and least looked for.

It were too too long to write an historie, being but determined to send a Letter : therefore I will diferre all the actions and accidentes that happened, vntill occasion shall serue eyther to meete thee, or 5 minister leasure to me.

To this ende it grewe, that conditions drawen for the perform-
aunce of a certaine ioynter (for the which I had manye *Italians*
bounde) we were both made as sure as *Surius* and *Camilla*.

Hir dowrie was in redy money a thousand pounds, and a fayre 10
house, where-in I meane shortelye to dwell. The ioynter I must
make is foure hundred poundes yearelye, the which I must heere
purchase in *England*, and sell my landes in *Italy*.

Now *Euphues* imagine with thy self that *Philautus* beginneth to
chaunge, although in one yeare to marie and to thriue it be hard. 15

But would I might once againe see thee heere, vnto whome thou
shalt be no lesse welcome, then to thy best friende.

Surius that noble Gentleman commendeth him vnto thee, *Camilla*
forgetteth thee not, both earnestly wish thy returne, with great
promises to do thee good, whether thou wish it in the court or in 20
the countrey, and this I durst sweare, that if thou come againe
into *England*, thou wilt be so friendly entreated, that either thou
wilt altogether dwell here, or tarry here longer.

The Lady *Flauia* saluteth thee, and also my Uiolet, euery one
wisheth thee so well, as thou canst wish thy selfe no better. 25

Other newes here is none, but that which lyttle apperteyneth to
mee, and nothing to thee.

Two requestes I haue to make, aswel from *Surius* as my selfe,
the one to come into *England*, the other to heare thyne aunswere.
And thus in hast I byd the farewell. From *London* the first of 30
Februarie. 1579.

Thyne or not his owne :
PHILAVTVS.

THIS Letter being deliuered to *Euphues*, and well perused, caused
I him both to meruaile, and to ioy, seeing all thinges so straungly 35
concluded, and his friende so happilye contracted: hauing therefore by

I bestirred *Erest* 4 deferre *A rest* 9 bounde] bonds *H rest* 15
thru *M* 21 and ,om. *H rest* 22 enterated *M* 25 as] that *E rest* 26
there *Hrest* 27 vnto *E rest* 28 haue] am *E rest* 30 the¹] thee *AB*:
you *E rest*

the same meanes opportunitie to send aunswere, by the whiche he had pleasure to receiue newes, he dispatched his letter in this forme.

Il *Euphues to Philautus**

THer cold nothing haue come out of *England*, to *Euphues* more welcome the thy letters, vnlesse it had bin thy person, which when I had throughly perused, I could not at y^e first, either beleuee the for y^e straunges, or at the last for the happinesse : for vpon the sodaine to heare such alterations of *Surius*, passed all credit, and to vnderstand so. fortunate successe to *Philautus*, all expectation: yet
 10 considering that manye thinges fall betweene the cup and the lippe, that in one lucky houre more rare things come to passe, the som-times in seuen yeare, that manages are made in heauen, though consumated in yearth, I was brought both to beleuee the euent, and to allow them. Touching *Surius* and *Camilla*, there is no doubt
 15 but that they both will lyue well in mariage, who loued so well before theyr matching, and in my mind he delt both wisly & honorably, to prefer vertue before vain-glory, and the godly ornaments of nature, before the rich armour of nobilitie : for this must we all think, (how well soeuer we think of our selues) that vertue is most noble, by the
 20 which men became first noble. As for thine own estat, I will be bold to counsel thee, knowing it neuer to be more necessary to vse aduise the in mariag. *Solon* gaue counsel that before one assured him-self he should be so warie, that in tying .him-selfe fast, he did not vndo him-selfe, wishing them first to eat a Quince peare, yt is
 25 to haue sweete conference with-out brawles, then salt to be wise with-out boasting.

In *Eoe(o)tia* they couered the bride with *Asparagonia* the nature of the which plant is, to bring sweete fruit out of a sharpe thorne, wher-by they noted, that although the virgin were somewhat shrewishe
 30 at the first, yet in time shee myght become a sheepe.

Therefore *Philaulus*, if thy Uyolet seeme in the first moneth either to chide or chafe, thou must heare with out reply, and endure it with patience, for they that can-not suffer the wranglyngs of young maryed women, are not vnylyke vnto those, that tasting the grape to be sower
 35 before it be ripe, leaue to gather it when it is ripe, resemblyng them, that being stong with the Bee, forsake the Honny.

4 There could A rest	6 cuold M	12 yeares DF rest	13 yearth]
Earth A rest	17 goodly DF rest	nature] vertue DE rest	25
a before sweete DE rest	27 Boetia MABDF rest:	Boetie E	.28 the
om. DFrest	31 seemeth BE	32 it om. BE rest	34 vnto] to F rest

Thou must vse sweete words, not bitter checkes, & though happely thou wilt say that wandes are to be wrought when they are greene, least they rather break, then bende when they be drye, yet know also, that he that bendeth a twigge, bicause he would see if it wold bow by strength, maye chaunce to haue a crooked tree, when he 5 would haue a streight.

It is pretelye noted of a contention betweene the Winde, and the Sunne, who should haue the victorye. A Gentleman walking abroad, the Winde thought to blowe of his cloake, which with great blastes and blusterings striuing to vnloose it, made it to stick faster to his 10 backe, for the more the winde encreased the closer his cloake clapt to his body, then the Sunne, shining with his hoat beames began to warme this getleman, who waxing somewhat faint in this faire weather, did not onely put of his cloake but his coate, which the Wynde perceiuing, yeelded the conquest to the Sunne. 15

In the very like manner fareth it wt young wiues, for if their husbands with great threatnings, wt iarres, with braules, seeke to make the tractable, or bend their knees, the more stiffe they make them in the ioyntes, the oftener they goe about by force to rule them, the more froward they finde them, but vsing milde words, gentle per- 20 swasions, famylar counsaile, entreatie, submission, they shall not onely make them to bow their knees, but to hold vp their hands, not onely cause the to honour them, but to stand in awe of them : for their stomackes are al framed of Diamond, which is not to be brused with a hammer but bloode, not by force, but flatterie, resem- 25 blyng the Cocke, who is not to be feared by a Serpent, but a glead. They that feare theyr Uines will make too sharpe wine, must not cutte the armes, but graft next to them Mandrage, which causeth the grape to be more pleasaunt. They that feare to haue curst wiues, must not with rigor seeke to calme them, but saying gentle words in 30 euery place by them, which maketh them more quyet.

Instruments sound sweetest, when they be touched softest, women waxe wisest, when they be vsed mildest The horse striueth when he is hardly rayned, but hauing y^e bridle neuer stirreth, women are starke mad if they be ruled by might, but wt a gentle rayne they will 35 beare a white mouth. Gal was cast out fro y^e sacrifice of *Juno*,

1 happily *E-1623*: haply 1630-36 2 are¹] bee *DF* 1617, 1630-36 9
off *DE* rest 11 his] the *BE* rest 13 this¹] the *E* rest 14 off *BE* rest
16 the very *om.* *DE* rest 25 a] the *E* 28 Mendrage *DE* rest 30 seeke
... calme] seeme to reclaime *DE* rest 33 waxe] are *E* rest be] are *DF* rest
36 Gall *A* rest

which betokened that the mariage bed should be without bitternes.
 Thou must be a glasse to thy wife for in thy face must she see hir
 owne, for if when thou laughest she weepe, when thou mournest she
 gige, the one is a manifest signe she delighteth in others, the other
 5 a token she dispiseth thee. Be in thy behaiour modest, temperate,
 sober, for as thou framest thy manners, so wil thy wife fit hers. Kings
 that be wrastlers cause their subiects to exercise that feate. Princes
 that are Musitians incite their people to vse Instruments, husbands that
 are chast and godly, cause also their wiues to imitate their goodnesse,
 10 For thy great dowry that ought to be in thine own handes, for
 as we call that wine, where-in there is more then halfe water, so doe
 we tearme that, the goods of the husband which his wife bringeth,
 though it be all.

Helen gaped for goods, *Paris* for pleasure, *Vlysses* was content
 15 with chast *Penelope*, so let it be with thee, that whatsoever others
 marie for, be thou alwayes satisfied with vertue, otherwise may I vse
 that speach to thee that *Olympias* did to a young Gentleman who only
 tooke a wife for beautie, saying : this Gentleman, hath onely maryed
 his eyes, but by that time he haue also wedded his eare, he wil con-
 20 fesse that a faire shooe wringe, though it be smoothe in the wearing.

Lycurgus made a law that there should be no dowry giuen with
 Maidens, to the ende that the vertuous might be maryed, who com-
 monly haue lyttle, not the amorous, who oftentimes haue to much.

Behaue thy self modestly with thy wife before company, remem-
 25 bring the seueritie of *Cato*, who remoued *Manilius* fr⁵ the Senate,
 for that he was seene to kisse his wife in presence of his daughter:
 olde men are seldome merry before children, least their laughter
 might breede in them loosenesse, husbands shold scarce iest before
 their wiues, least want of modestie on their parts, be cause of wanton-
 30 nes on their wiues part. Imitate the Kings of *Persia*, who when
 they were giuen to ryot, kept no company with their wiues, but when
 they vsed good order, had their Queenes euer at their table. Giue
 no example of lyghtnesse, for looke what thou practisest most, y^t will
 thy wife follow most, though it becommeth hir least. And yet
 35 woulde I not haue thy wife so curious to please thee, yt fearing least
 hir husband shold thinke she painted hir face, she shold not there-
 fore wash it, onely let hir refraine from such things as she knoweth

3 weepe] sheepe A

19 haue] hath DE rest

32 vse E

their³] the

5 a] is a F rest

20 wrings ABDE rest

DE rest

14 his before goods DE rest

25 Manlius all eds. (see note)

33 practises E

heades, not so fine fingered, to call for a Lute, when they shoulde vse the distaffe, nor so dainetie mouthed, that their silken throtes should swallow no packthred.

For thy dyet be not sumptuous, nor yet simple: For thy attyre 5 not costly, nor yet clownish, but cutting thy coat by thy cloth, go no farther then shal become thy estate, least thou be thought proude, and so enuied, nor debase not thy byrth, least thou be deemed poore, and so pittied.

Now thou art come to that honourable estate, forget all thy former 10 follies, and debate with thy selfe, that here-to-fore thou diddest but goe about the world, and that now, thou art come into it, that Loue did once make thee to folow ryot, that it muste now enforce thee to pursue thrifte, that then there was no pleasure to bee compared to the courting of Ladyes, that now there can be no delight greater then to 15 haue a wife.

Commend me humbly to that noble man *Surius*, and to his good Lady *Camilla*.

Let my duetie to the Ladie *Flauia* be remembred, and to thy Violyt, let nothing that may be added, be forgotten,
20 Thou wouldest haue me come againe into *England*, I woulde but I can-not: But if thou desire to see *Euphues*, when thou art willing to visite thine Uncle, I will meete thee, in the meane season, know, that it is as farre from *Athens* to *England*, as from *England* to *Athens*.

25 Thou sayest I am much wished for, that many fay re promises are made to mee: Truely *Philautus* I know that a friende in the court is better then a penney in the purse, but yet I haue heard that suche a friend cannot be gotten in the court without pence.

Fayre words fatte fewe, great promises without performance, delight 30 for the tyme, but yerke euer after.

I cannot but thanke *Surius*, who wisheth me well, and all those that at my beeing in *England* lyked me wel. And so with my hartie commendations vntill I heare from thee, I bid thee farewell.

*Thine to vse, if mari-
age chaunge not man-
ners Euphues.*

35

2 the] a DE rest nor] not H rest 23 to²] vnto E-1617,1630-36 28
in the court om. E rest 30 yearke DF rest: yeerke E {mod. irk} 32 that
om. E 33 commendation .E-1617, 1630-36

THIS Letter dispatched, *Euphues* gaue himselfe to solitarinesse, I determining to sojourne in some vncauth place, vntil time might turne white salt into fine sugar: for surely he was both tormented in body and grieved in minde.

And so I leaue him, neither in *Athens* nor els where that I know: 5 But this order he left with his friends, that if any newes came or letters, that they should direct them to the Mount of *Silixsedra*, where I leaue him, eyther to his musing or Muses.

Gentlemen, *Euphues* is musing in the bottome of the Mountaine *Silixsedra*: *Philautus* married in the Isle of *England*; two 10 friendes parted, the one liuing in the delightes of his" newe wife, the other in contemplation of his olde griefes.

What *Philautus* doeth, they can imagine that are newly married, how *Euphues* liueth, they may gesse that are cruelly martyred: I commit them both to stande to their owne bargaines, for if I should 15 meddle any farther with the marriage of *Philautus*, it might happely make him iealous, if with the melancholy of *Euphues*, it might cause him to be cholaricke: so the one would take occasion to rub his head, sit his hat neuer so close, and the other offence, to gall his heart, be his case neuer so quiet. I Gentlewomen, am indifferent, 20 for it may be, that *Philautus* would not haue his life knowen which he leadeth in mariage, nor *Euphues*, his loue descryed, which he beginneth in solitarinesse: least either the one being too kinde, might be thought to doat, or the other too constant, might be iudged to bee madde. But were the trueth knowen, I am sure Gentle- 25

women, it would be a hard question among Ladies, whether *Philautus* were a better wooer, or a husband, whether *Euphues* were a better loue, or a scholler. But let the one marke the other, I leaue them both,

to conferre at theyr next meeting, and 30
committe you, to the Al-
mightie.

FINIS.

II Imprinted at London, by Thomas East, for Gabriel
Cawood dwelling in Paules Churchyard, 1580. 35

2 vncouth BDE rest 10 is before married DE rest 16 happily E-1623 :
haply 1630-36 34 The colophon of B is precisely the same as that here given
from A, save that the leaf is mutilated and Gabriel and 1580 are torn away. No
other edition has any colophon

THE PLAYS

CHRONOLOGICAL TABLE OF LYLY'S PLAYS

	COMPOSED.	PERFORMED.	PUBLISHED.
1. CAMPASPE	1579 ^{and} 1580	(At Blackfriars, 1580, end . . . 1584 Q ¹ , Q ² , Q ³ 1591 Q ⁴ , 1632 Blount. { At Court, 1582, Jan. 1 (' new- (yeares day at night ')	
2. SAPHO AND PHAO	1581. . . .	At Court, 1582, Feb. 27 ('Shroue- tewsdays')	1584 Q ¹ , . . . 1591 Q ² , 1632 Blount
3. GALLATHEA .	? earlier form, poss! 1584	form, prob. { At St. Paul's, before Apr. 1585 (At Court, probably not at all . if the original one, {At St Paul's, before Apr. 1585 : I 1584 ,last half { At Court, 1586-7 or -8, Jan. 1 I p ^{resent} form i{ if a revision, after (Newyeeres day, at Night') 1592 Q ⁿ ,.....1632 Blount. Apr. 1585 'A t Court, 1586-7 or -8, Jan. 1	
4. ENDIMION	1585, May—Nov. . . .	At Court, 1586, Feb. 2 (' Candle- mas day at night')	1591 Q ⁿ 1632 Blount.
5. MIDAS .	1589, May—Sept. . . .	(At St Paul's, 1589, Sept or Oct. : At Court, 1590, Jan. 6 (' Twelfe (Day at night')	1592 Q ⁿ 1633 Blount
6. MOTHER BOMBIE .	1590. . . .	At St Paul's, 1590	1594 Q, 1598 Q ² , 1632 Blount
7. THE WOMAN IN THE MOONE	1591-3. . . .	At Court, 1593-5	1597 Q-
8. LOVES METAMORPHOSIS	? earlier form, 1584-8 . . .	At Court, 1586-9 present form, 1599 . . .	At Court, 1600, early . . . 1601 Q.
(? 9. THE MAYDES METAMOR- PHOSIS	touched by Lyly, 1599 ? . .	At Court or St. Paul's, 1599, . . . or else before 1591	1600 Q.)

LYLY AS A PLAYWRIGHT¹

JOHN Lyly was the author of eight plays, with a possible but doubtful and in any case slight share in a ninth, *The Maydes Metamorphosis*. The conclusions I have reached about their dates of composition and production are tabulated on the opposite page : for the grounds of the order I assign I must refer the reader to the discussion of 'Date' in the introductory matter prefixed to each. Here I have only to note, generally, that my investigation leads me to affirm the order of their first publication, and of Blount's *Sixe Covrt Comedies*, as that also of their composition; with the single exception of *Endimion*, which must, I feel convinced, have been produced after *Gallathea* and perhaps after the earlier version of *Loves Metamorphosis*, but before *Midas*.

I. REMARKS ON THE DRAMA ANTECEDENT TO LYLY.

The importance of Lyly's dramatic work is greater from the point of view of the drama's development than in regard to its absolute literary merit, though I am far from thinking that it has received its merited recognition even in this latter respect. These eight plays are chiefly remarkable because they appear on the very threshold of self-conscious fully-developed dramatic art in England. For some two hundred years before this point the history of our drama is the history of religious and moral education by stage-representation, using as its chief instrument allegorical personification. The dramatic *Moralities*. work of this period is covered by the general name of Moralities or Moral-Plays; stretching from the first introduction of abstract personages—Truth, Justice, Mercy and the like—into the Miracle-Plays to amplify, explain, or point the lesson of the sacred narrative represented, on to their appearance as a separate species designed to convey doctrinal or practical teaching as distinct from historical, and then through the various stages of treatment of God's dealings with the human race as a whole (e.g. *The CastellofPerseverance*, *Everyman*), inculcation of warnings or exhortations in regard to a part of

¹ For a summary of the contents of this Essay, see Index, vol. iii.

life or to particular temptations (e. g. *Hickscorner*, *Lusty Juventus*: the diffusion of knowledge or the praise of learning (e. g. *Interlude of the Four Elements*, *The Marriage of Wit and Science*), the appearance of political and satirical allusions and the increasing intermingling of comic matter and approximation to real life (e. g. *Thersites*, *Jack Juggler*, *The Nice Wanton*, *The Disobedient Child*, &c). Allegorical personification, i. e. the representation by single figures of virtues, vices, actions, feelings and states of mind, or of classes of men, trades and occupations—in a word the attempt to present the abstract in a concrete individual form—is the general note of the whole process: and since human personality, which is a complex of innumerable feelings, states and actions, cannot properly be represented as of only one feeling, state or action, nor can the merely generic qualities of a body or class of men be widened to a man—for reality can only be given to such figures by introducing a variety inconsistent with the simple personification allotted them—this vast body of work is excluded from the title of drama.

Pure appears We must mark 1530 as the approximate date when the latter begins to emerge in those single scenes of John Heywood which 1530-1560. have obtained the name of Interludes. About ten years later, in 1540, we get our first pure comedy in Udall's *Ralph Roister Doister*; ten years after that (before 1552) our first dramatization of history in Bale's *Kynge Johan*; and about ten years later still, in 1561, the performance of our first English tragedy, Norton and Sackville's, *Gorboduc*. From 1562-1570, says Collier¹, Moral-Plays divided the stage with early attempts in Tragedy, Comedy, and History, and endeavours were made to combine the two methods of writing: but after the latter date the Moralities declined in popularity, though they lingered till 1600.

Put mixed drama The point about this progress which requires emphasis is its continuity. It would be a mistake to suppose that after 1540 pure comedies were frequently written, or regular tragedies after 1561. *Morality type holds the stage until Lyly,* *Roister Doister* and *Gorboduc* were single efforts by men of classical cultivation, which may have found an imitator here and there, but 1580. the general result of which, during this period of the drama's incubation, was simply to introduce a greater preponderance of human elements into the Moralities which still held the stage. After 1530 the Moralities are seldom, if ever, found pure, without infusion of human characters; while the earliest tentatives in history, tragedy, or

¹ *History of Dramatic Poetry*, ii. 326-7.

comedy are generally mingled with allegorical personages and a Vice borrowed from the Moralities. The Moralities are in course of becoming dramas: but these early tentatives in history, tragedy, or comedy are still Moralities. Except in a very few cases the pieces are identical. Even in *Kynge Johan*, generally considered our first historical play, there is a Vice, Sedition, and generic types like Nobility and Clergy: so are there in the later and inferior *Cambyses* (circ. 1561) of Preston, and the much poorer *Appius and Virginia* (circ. 1563), which, with *Damon and Pithias*, are the only other extant plays on historical subjects preceding *Campaspe*. So, too, in *Jack Juggler* we have a piece produced almost at the same time as *Roister Doister* (circ. 1540), which, except that it is ushered in by an Expositor, that it is less regularly constructed, and that there is a distinct air of sulphur about Jack himself, has quite as good a claim to the title of pure comedy. In regard to Collier's list of fifty-two plays given at Court between 1568-1580¹ inclusive, of which he considers that eighteeri were based on classical subjects, twenty-one derived from modern history, romances, or stories of a more general kind, seven may have been comedies, and six Moral-Plays, we must remark that, as they have all perished, we have only their titles to judge from; that their disappearance, in spite of their enjoyment, through Court-performance, of the best chance of preservation, is good argument for supposing that they were not superior in novelty, human interest, or dramatic merit to those which have survived; and that the best commentary on them is furnished by these latter, among which I find not more than four pieces besides *Roister Doister* and *Gorboduc* which deserve the title of pure comedy or tragedy at all. These four are *Gammer Gurtorts Needle* (ent. Sta. Reg. 1563), *Damon and Pithias* (played 1564?), *Tancred and Gismunda* (MS. 1568), *Promos and Cassandra* (printed 1578). The first is a rude country-farce, whose pervading coarseness throws a curious light on the springs of Tudor merriment. The third is a classical tragedy on the lines of *Gorboduc*, though far inferior to that even in its printed form, which represents a revision made in 1591. The other two are pure comedies. *Promos and Cassandra*, as its author, Whetstone, informs us in 1582, was 'yet never presented upon stage; *Damon and Pithias* is the sole surviving play. of Richard Edwardes, a predecessor of Lyly in catering for the royal amusement, whose labours are classed by Puttenham in 1589²

¹ *Hist. Dram. Poet.* ii. 410-1. ² *The Arte of Poeste*, p. 77, ed. Arber.

with those of that eccentric genius, Edward de Vere, Earl of Oxford, as 'deserving the hiest price for Comedy and Enterlude.' Both Whetstone's and Edwardes' work will require a little more attention further on. They are mentioned here as indicating the high-water mark reached by Comedy in England before *Campaspe*, and as forming indeed, with *Gammer Gurton*, the sole surviving instances of pure Comedy in the thirty years immediately preceding Lyly, Probably Edwardes' lost *Palamon and Arcite* was a pure comedy, all or some of Oxford's work may have been such, and so may a few of the plays named in Collier's list: but the fact remains that the great majority of surviving pieces anterior to *Campaspe* (1580) are not pure, but largely intermingled with abstract personages and the symbolism proper to the Moral-Plays; and that the production of such mixed pieces continues for more than ten years after that date. Under these circumstances it is a mistake to regard the reign of drama proper as having in any real sense commenced before 1580, as Collier's account seems to imply it had. Up to Lyly in fact it is still embryonic. The distinctions marked by modern critics between Moral-Play, Interlude, History, Tragedy, Comedy, Pastoral, &c, were hardly perceptible to the contemporaries of the process, the several steps in which were taken with hesitation and delay. Transition was going on, but can be indicated by periods better than by moments, and hardly with precision at all. The advance is always partial, the whole movement continuous.

But when in 1580 we reach a large body of work by a single hand which definitely breaks with the tradition, that preceded it, we are justified in regarding its author as the first regular English dramatist: and at this date it is natural, as before turning to Lyly's work it is necessary, to glance at the condition in which he found the stage, and briefly summarise the achievement of the long period of preparation through which it had passed.

The Moralities Looked at as a whole, the grand, though unconscious, function of
secularized the Moralities, fulfilled by the time of Lyly's advent, was the secu-
the drama larization of the drama, both in subject and purpose. Forced along
its path of evolution by the selective impulse of popular approval, the stage had turned gradually from the representation of religious truth to the representation of life, and substituted for a purpose at first entirely didactic a purpose of amusement. This secularizing process has two main consequences, or constituents, closely connected with each other.

(1) *The presentation of human character becomes the proper business* (1) *devoted of the drama*. The abstract personages, the types and personifications of qualities and states, virtues and vices, which had been at first a mere accessory of the Miracle-Plays, gradually became an object in themselves; and the further step from the personification of a quality to that of a congeries of qualities, a human being, might be long but was inevitable. Nor are we really justified in regarding this era of allegorical personification as a retrogression: So long as a prescribed series of events or a fixed body of doctrine was to be represented, as in the Miracles and earliest liturgical Moralities, human character could only be shown in that limited degree in which it appeared in the given series of events, or in which it could be made to illustrate the given doctrine. But, freed from the trammels of a predetermined plan, the Moralists could deal with his personified vices and virtues more fully and at large; and, more than that, his exhibition of them became the main thing, and not an aim subordinate to that of dramatizing a story. Such story as his piece contained would arise out of the interplay of those personified qualities; a circumstance wherein we may find the germ of the sound principle that plot should be generated by, rather than imposed on, character. Moreover single qualities, if they are not human beings, are the constituent elements of human beings; and this period of concentration on the single facets of character must have formed an admirable school for the presentation of character as a whole, at least for those writers who lived in the latest period of the Moral-Plays, when the drama proper was beginning to emerge. Analysis, or the study of parts, is the first condition of a true imaginative synthesis.

(2) *The rights of the imagination are asserted*. Invention, at first (a) *subject*-the handmaid of tradition, now becomes independent or responsible *'construct*-only to reason. The respective positions of subject and treatment *ive imagin*-are reversed: and whereas in earlier days the play must follow the *aUon* subject, the subject is henceforward entirely subordinate to the dramatist's will, and especially to what he feels desirable from the point of view of character. At the same time the prime necessity of interesting people who are not all psychologists, and the

¹ Perhaps the single cavil I should venture against Mr. A. W. Pollard's admirable introduction to *English Miracle Plays* (Gar. Press) would be that he hardly perceives the importance of personification of qualities as a step towards true characterization. See p. xliii.

limitations of his own invention, compel the dramatist to lean largely on established fact, leading him to borrow his matter whence he can, but modify it as he pleases. So emerges the idea of constructed Plot, with the further liberty of introducing such ornament, of wit, of learning, of eloquence, of poetry, as his own information and capacity, or the slow growth of taste, render possible.

So then we find that, by 1580, the same tendency to characterization which had led the English stage from the Bible and the Hagiology to the personification of human qualities has brought it back again to actual men and women, to whose representation it returns with the fuller grasp and power of portraiture engendered by the school through which it has passed. It has learned, meanwhile, to draw its material from a far wider range, to lay under contribution the whole field of classical history and mythology, as well as the incidents of contemporary life, in Court and countryside, in the tavern and the street; while it is beginning to exhibit, in its reproduction of what it has read or observed, something of the ideality and poetry that mark the creative artist. English Drama had entered on the period of the Moral-Plays the conventional interpreter to an illiterate populace of fixed religious traditions, from whose beauty and sanctity it often derogated in the process. It issued from that period still hampered, indeed, by conventions, but wielder of a new power of conscious invention; with some notion of grouping, some intelligence of motive, and ambitious to impart dignity and seriousness by its own treatment rather than to owe them merely to the august character of its established themes. It aims now, chiefly, at depicting many-sided life: yet in abandoning religion and instruction as its main object, it has not ceased to be instructive. Didactic purpose may have vanished, but didactic results remain: perhaps it would be truer to say that didactic purpose is still present, and must ever be present if the work is to be noble and impressive; but it has learned to instil its lesson silently, not to force it down the throat, it consents to teach under the conditions of amusing and interesting. Since human life interests mainly as it is the embodiment and result of human characteristics, the stage becomes the school of human character; and the drama, though an amusement, remains ethical.

But in

*drama is
still unde-
cided*

These are the effects perceptible to one who reviews the long Period 1380-1580 as a whole: but in truth, though a modern observer can trace the process distinctly, the results of this silent

evolution were as yet but partially recognized, were indeed still incomplete. The bulk of the work immediately preceding Lyly was still chaotic in form and substance; of hybrid nature and indecisive aim, part sermon, part story, half spectacle, half rough-and-tumble romp. The general design of entertaining was common to it all; that was the condition of its existence, the motive that called into being the whole class of professional players and induced individuals to supply them with matter for performance. And we may further take it that the end of the drama was by this time generally recognized to be the representation of human life, to which any other matter, such as spectacle, or clownage, should be subordinate. But for a clear perception of the means by which this representation may be made effective—a perception that the elements employed should possess a certain congruity, or that, if incongruous elements are employed, and allegorical, supernatural, and human personages intermingled, the mingling should be postulated and presupposed; that probability must not be outraged by gross anachronisms in plan; that represented matter should possess completeness, finality, and interdependence, and that a plot is not made by taking a mere chance excerpt from the shifting scene of human life, nor by transcribing some tale without manipulation by compression, selection, and idealization; that character is of paramount importance, not only in itself, but as the engine of plot;—for any clear and general recognition of these things we may look in vain.

(a) *in
methods of
composition*

Allied with this absence of regulating principles, this incapacity to define the rights and limitations of the imagination in the treatment of subject, is the dramatist's uncertainty on the point of realism and idealism in the manner of its production on the stage. We have a perpetual conflict between what the spectators actually see and what they are supposed to see, between the time actually passed and that supposed to have elapsed; an outrageous demand on the imagination in one place, a refusal to exercise or allow us to exercise it in another: we have the evidence, in short, of a stage-convention not yet fixed, but which is gradually acquiring fixity as the playwrights gain experience and become acquainted with the rules of the Roman and Italian stage. The infusion of a share at least of order and regularity was the great service rendered to the Romantic Drama by that abortive effort to resuscitate classical drama, which gave birth to *Gor&oduc*, *Tancred and Gismunda*, *The Misfortunes of Arthur*, and later to the *Cleopatra* and *Philotas* of Samuel Daniel,

(b) *in stage
convention*

(c) in literary form. And lastly the literary form, mechanical or spiritual, is still chaotic or poverty-stricken. Mechanically—though some effort at unity is perceptible, and a progress may be traced from the rambling doggerel of *Roister Doister* and *kyng Johan*, chopped into rough lengths with a rhyme at the end, to the 12-and-14-syllable Alexandrine adopted about 1560, on to the 10-syllable line rhymed alternately or in couplets, the adoption of which and of greater regularity in metre may be put about 1568-1570 (e.g. *The Marriage of Wit and Science*), and finally (1584-1590) to the 10-syllable unrhymed line or blank verse—though this progress is traceable, yet practice is not fixed, and the various competing forms, to which we should add verse of dactylic movement, make their appearance in the same play side by side. And, on the spiritual side, the entrance into dramatic work of literary skill and mastery over words, as shown in diction elegant, nervous, and precise, in sentiment of force and fire and poetic beauty, is long delayed, and has rarely been visible at all before 1580; though ethical import, and the elements of humour and pathos had been present, however rudely, with whatever failure to recognize shades and gradations in the gamut of human feeling, from the very first.

Illustration from The actual stage reached is rather favourably represented in the *two pieces* which I have mentioned above as the high-water mark of *Damon and Pithias*, comedy before Lyly—the *Damon and Pithias* of Richard Edwardes, circ. 1564 and two parts of *promos and Cassandra* by George Whetstone, printed 1578. The former piece anticipates Lyly, who was evidently familiar with it : in the spirit of the Page-scenes (Grim, Will, and Jack are reproduced with improvements in Motto the barber, Licio and Petulus in *Midas*: in the balancing of pairs of characters with a central personage in authority and another to give wise advice, in the introduction of four or five songs², and in the liberal use of English proverbs and Latin quotations. Doubtless it was written for the Children of the Chapel, of which Edwardes was one of the 'Gentlemen.'

The Prologue, which alludes to previous wanton 'toying plays' of the same author, is interesting as announcing his dramatic creed,

¹ *Euphues* exhibits traces of it in the description of the friendship between the hero and Philautus; the frequent allusion to *Damon and Pithias*, the counsellor Eubulus, *Euphues*' warning his friend on their arrival in England not to seem too curious about the fortifications, and the reproduction or translation of five or six of its quotations.

² One seems to be lost; see the stage-direction, Hazlitt's *Dodsley*, iv. p. 58.

i.e. as the earliest critical utterance extant, anticipating by some fifteen to twenty years Whetstone's *Dedication* and Sidney's *Apologie*. Edwardes gives to his piece, 'matter mixed with mirth and care' the name of a 'tragical comedy' thus asserting the right to mingle the two elements which Sidney and the scholars afterwards denied: though at the same time he professes allegiance to Horace. He insists that the language put into the mouth of the personages shall be consistent with their several characters and positions, a principle he may fairly be said to observe e. g. in Grim the collier, Gronno the hangman, and Stephano the confidential servant of the two friends.

In comedies the greatest skill is this, rightly to touch
 All things to the quick; and eke to frame each person so,
 That by his common talk you may his nature rightly know:
 A roister ought not preach, that were too strange to hear,
 But as from virtue he doth swerve, so ought his words appear:
 The old man is sober, the young man rash, the lover triumphing
 in joys.

The matron grave, the harlot wild, and full of wanton toys.
 Which all in one course they no wise do agree;
 So correspondent to their kind their speeches ought to be.
 Which speeches well-pronounced, with action lively framed,
 If this offend the lookers on, let Horace then be blamed,
 Which hath our author taught at school, from whom he doth not
 swerve,

In all such kind of exercise decorum to observe.

Lastly the protest

We talk of Dionysius' Court, we mean no court but that
 is evidence that already, some score of years before Lyly, allegorical
 allusion to current events was not unknown upon the stage.

The play itself deserves the praise of design: the matter is so
 handled as to keep the subject, the nature of true friendship, in view
 throughout. The magnanimous league between the two friends,
 which enlists for them a general sympathy, kindles the good Eubulus
 to efforts on their behalf, awakens pity even in the time-serving
 Aristippus, and finally converts the tyrant himself, is contrasted with
 the hollow and self-seeking compact between the flatterer Aristippus
 and the informer Carisophus, which profits neither, and falls to pieces
 at the first breath of adversity; and it is balanced on the comic side
 by the relation between the pages, Will and Jack, who alternately

¹ *An Apologie for Poetrie*, composed about 1581, first printed 1595; p. 65, ed. Arber.

quarrel and unite to bamboozle Grim the collier,. Though the pages come to blows in defence of their respective masters' credit, yet Jack evidently despises Carisophus, and will not stir a finger to aid him against the cudgel with which Stephano revenges his master Damon's, wrong. The piece may thus boast an adequate unity; and the comic portion is given, if not a vital, at least an external connexion with the main action by making Damon's fate the subject of talk between Grim and the pages. The author evidently felt connexion to be necessary. Gronno the hangman exhibits a grim humour, like that of Abhorson in *Measure for Measure* or of the Gaoler in *Cymbeline*. The total absence of female characters is a defect; and anachronism is carried to a further point than in Lylian work by the introduction at Syracuse of a Croydon collier, the exchange of French phrases between him and Jack, an allusion to Pope Joan, and the exclamation 'James Christe,' while even Aristippus mentions 'Christmas' and 'the three Cranes in Vintree.' Though the piece is free from allegorical personages, yet the mythological Muses are unexpectedly introduced bewailing Pithias' fate in duet with Eubulus. There are no divisions into Acts and scenes marked, but the piece may be portioned, by the directions for exit, into *five*, Acts, between which the required intervals of time may fall, the longest being that of the 'two months' of Damon's absence between Acts iii and iv, a single day in each case sufficing for the others. There is no instance of an imaginary transfer of place within the limits of a scene; indeed the action may consistently be confined to a single locality, a public place outside the palace, including the house where the friends lodge. But Edwardes fails to produce a proper interplay between his characters. Too many of his scenes are mere soliloquies or duologues, without action; though those of Damon's arrest, of Pithias offering himself as pledge, of the shaving of the collier, and of the denouement, may be excepted.

But the prime defect to modern ears of this and all plays of the time is its inability to move with ease and naturalness except in the comic portions. It is impossible not to feel that good material is being spoiled for sheer want of literary skill. The want of smoothness continually distracts attention from the story and the characters. The stilted effect, fatal to all verisimilitude, is due partly to ill management of the scenes, partly to the absence of emotional and poetic vigour in the diction, but mainly to the unskilful employment of rhyme, secured often by strained inversions,

ITS METRICAL IRREGULARITY

and the absence of a fixed metrical principle. Edwardes employs ordinarily the long shambling doggrell of *Roister Doister*, making no attempt to count either syllables or accents, content to insert a rhyme after a certain interval, sometimes merely repeating the previous word, sometimes rhyming a monosyllable with a disyllable of penultimate accent, e.g. 'nip' with 'friendship.' Here and there, especially at the commencement, the verse seems dactylic; elsewhere it leans to the Alexandrine in twelve or fourteen syllables. Greater regularity appears in the last Act, which is opened by Eubulus with four six-lined stanzas of decasyllabic verse rhyming *ababcc*, while the closing pages beginning with Damon's speech to the tyrant are written fairly evenly in the fourteenner. This is the least faulty verse of the play; but the touch of poetry is quite wanting, nor is it found even in the songs.. In several places throughout the play the rhyme is dropped for a line or two, as though the author were half in the mind to abandon his hobbling jingle for confessed prose¹.

¹ I cannot better exhibit Lyly's immense superiority over his predecessors in literary form than by giving a single passage from Edwardes* play, quite a fair average specimen in diction, sentiment, and versification; reminding the reader at the same time that *Damon and Pithias* is the best comedy of its date, though inferior to Whetstone's work of 1578.

⁴ *Carts*, Sith we are now so friendly joined, it seemeth to me,
That one of us help each other in every degree:
Prefer you my cause, when you are in presence,
To further your matters to the king let me alone in your absence.
Arist, Friend Carisophus, this shall be done as you would wish:
But I pray you tell me thus much by the way,
Whither now from this place will you take your journey?
Carts, I will not dissemble, that were against friendship,
I go into the city some knaves to nip
For talk, with their goods to increase the king's treasure,
In such kind of service I set my chief pleasure.
Farewell, friend Aristippus, now for a time. [Exit.
Arist, Adieu, friend Carisophus.—In good faith now,
Of force I must laugh at this solemn vow.
Is Aristippus link'd in friendship with Carisophus?
Quid cum tanto asino talis philosophus?
They say, *Morum similitudo consult amicitias*;
Then how can this friendship between us two come to pass?
We are as like in condition as Jack Fletcher and his bolt;
I brought up in learning, but he is a very dolt
As touching good letters; but otherwise such a crafty knave,
If you seek a whole region, his like you cannot have:
A villain for his life, a varlet dyed in grain,
You lose money by him, if you sell him for one knave, for he serves
for twain:
A flattering parasite, a sycophant also,
A common accuser of men, to the good an open foe &c.
Hazlitt's *Dodsley*, iv. pp. 19-20.

Prmosand (1587} The dedication prefixed by Whetstone to *Promos and Cassandra*, which has been cited by Collier and Symonds and suggests some of Sidney's subsequent criticism, is founded in part on Edwardes' Prologue. The play in plot and conduct, in unity of purpose and steady march to an issue, is much the best hitherto produced; and is not open to the charges of irregularity, impossibility, and inconsistent characterization which Whetstone brings against contemporary writers. His sense of dignity, which disapproves of 'making a Clowne companion to a Kinge' does not forbid the union of tragic with comic matter in one play: he is for 'entermingling all these actions, in such sorte, as the grave matter may instruct and the pleasant delight: for without this chaunge, the attention would be small, and the likinge lesse.' It represents a considerable advance on Edwardes' work in realism and naturalness; it is less directly didactic; the diction is freer and stronger, both less strained and less slipshod; 'above all, the verse is not the excruciating compromise of *Damon and Pithias*, but written with regularity almost throughout. The play is about equally divided between Alexandrine and decasyllabic verse, the latter rhymed for the most part alternately but very often in couplets, while in rare cases a single rhyme is run on for several lines. Here and there, in scenes between lower characters like Rosko, Gripax, and Rapax, irregularity is designedly permitted, and the old indecision between dactylic and iambic measure momentarily felt. A hemistich appears now and again, but it can hardly be said that prose is ever consciously adopted save in the royal proclamation in ii. 2. of the Second Part. Lastly, to the King is reserved the use of blank verse in several speeches of some length. Poetry is still absent, but the stuff of the play and of the songs is on the whole superior to that of *Damon and Pithias*. If Whetstone be not too much in advance of his time we may conclude from his play that regularity and design have now won the victory over disorder and haphazard, but that competing metrical forms are still freely admitted side by side. In scene Whetstone takes a greater freedom, the stage representing in turn Promos' judgement-hall, the streets of Julio, or a forest: and there is one instance of imaginary transfer while the characters remain on the stage, in Part I. iii. 3, where to Cassandra, still in Promos' house, comes the boy Ganio to summon her to visit Andrugio in the prison, and on receiving her assent turns at once and says 'Sir, your syster Cassandra is here'. Since the tale may be conceived as taking place in comparatively modern days, anachronism

is avoided; and, while in unity and directness it is the equal of Edwardes' play, from which it borrows the scene of picking a pocket while its owner is being shaved, in dramatic interest and verisimilitude and in the play of character, it is much superior. In wit and eloquence, in ease and naturalness, in grace and poetry, and in character, it is, however, as far below Lyly's work as it stands above what came before it. To Lyly himself we must now turn.

II. LYLly'S DRAMATIC WORK: ITS ORIGINALITY AND IMPORTANCE.

Lyly's claims as a dramatist have been blurred or overshadowed, not only by his fame as the author of *Euphues*, but by the actual presence in his plays, though in ever diminishing degree, of the euphuistic style, which blending all their variety and workmanship into an indistinct haze of similarity and repetition has blinded modern critics, with the exception of Symonds and in some degree Steinhäuser, to his real originality, to the immense superiority of his work to anything that preceded it, and to his prime importance as Shakespeare's chief master and exemplar. In tragedy Shakespeare learned from Marlowe, with whom he may even have collaborated in some early work; but it is a distinction that Marlowe must probably share with Kyd. In comedy Lyly is Shakespeare's only model: the evidence of the latter's study and imitation of him is abundant, and Lyly's influence is of a far more permanent nature than any exercised on the great poet by other writers. It extends beyond the boundaries of mechanical style to the more important matters of structure and spirit: and it is further traceable in Ben Jonson's method of handling history, pastoral, and the comedy of humours. In endeavouring to estimate the merits and defects of Lyly's work, the advance he effected, and the details of the influence alluded to, it will be desirable to consider it briefly under the heads of—

1. His invention and handling of his materials.
2. His recognition, and fusion, of different dramatic species,
3. His dramatic structure and technique.
4. His characterization.
5. His dialogue, diction, and the vehicles he employed.
6. Shakespeare's debt to him. -

i. His INVENTION AND HANDLING OF MATERIALS.

It is small blame to Lyly that, living amid a society dominated by an almost tyrannical classical taste, and writing his plays for the amusement of a learned Queen and Court, he follows the trend of fashion and personal inclination, and makes large drafts upon the classics for the materials of his plays. Seven of these are founded in varying degrees on classical history or mythology; while the eighth, *Mother Bombie*, a transcript from contemporary life, is still written on the plan and in the spirit of Terentian comedy. But his obligation to the classics has, nevertheless, been absurdly overstated; while, except by Steinhäuser and myself¹, his large additions have been ignored, and no account taken of his constructive handling of what he borrows. A distinct advance in originality and creative freedom is apparent as he proceeds; and the matter as well as the manner of his dialogue is almost everywhere entirely his own. Some exception in regard to this latter point must be acknowledged in *Campaspe*, his earliest effort, and that in which he is most dependent. He drew for this on Plutarch's *Life of Alexander*, combining therewith Pliny's stories about Apelles in the Thirty-fifth Book of his *Natural History*, 'De Pictura,' and those about Diogenes in Diogenes Laertius' *Vita Philosophorum*, vi. 2. But the comic pages, and all the dialogue between Alexander and Hephaestion, Parmenio and Clitus, Apelles and Campaspe, are his own: while he adds, with some disregard of chronology, the chamberlain and the philosophers of i. 3. For his second play he combined Sappho's epistle in Ovid's *Heroides*, xv, with Aelian's tale of Venus' gift of beauty to Phao (*Var. Hist.* xii 18); adding to this combination the Court of Syracuse, represented by Pandion, Trachinus, Miletta and the rest of Sappho's ladies, and the Pages, the crone Sybilla, and the machinery of Venus, Vulcan, and Cupid, with the smith Calypho. The additions here quite outweigh what is borrowed; while the whole subject, subordinated to the purposes of Court allegory, is treated with an inventive freedom that recreates the story. Phao is made to reciprocate Sappho's passion, and at the close is left disconsolate; while Sappho, a princess rather than a poetess, is left heart-whole and

¹ *John Lyly als Dramatiker: Inaugural-Dissertation . . . von Karl Steinhäuser.* Halle, 1884. 'John Lyly: Novelist and Dramatist' *Quarterly Review*, Jan. 1896. I should add that my *Quarterly* article was written long before I knew of the existence of Herr Steinhäuser's thoughtful essay, from which I have been glad to accept some suggestions in the present edition.

victorious over Venus, whose rivalry with her has set the action in motion. *Gallaihea* is indebted "to Ovid's *Metamorphoses* (bk. ix. fab. x) for the bare suggestion of a passion between two girls, one of whom is eventually changed into a boy; while the story of a virgin-tribute to a sea-monster has two or three classical representatives. But, as Steinhäuser remarks, neither myth is very prominent: they supply some scaffolding, but not all of that. Our interest, is chiefly invoked for the pretty loves of the two girls, who are here both disguised as boys: the two myths are linked by making the disguise a means of evading the tribute: the tribute-myth is cleverly associated with the bore on the Humber, is amplified by the addition of the farmers Melebeus and Tyterus, of Hæbe, Ericthinis and the Augur, and by the personal intervention of Neptune, and is further combined with a subject of equal importance invented by Lyly, the attack namely of Cupid on Diana's nymphs and the goddess's vengeance on the culprit, and with the comic humours of the Mariner, Alchemist, Astrologer, and the boys. *Endimion* owes nothing to Lucian's Dialogue of Venus and the Moon beyond the bare suggestion of Selene's kiss given to the sleeping shepherd. This long and elaborate story of love and enchantment is entirely of Lyly's invention, a clever allegorical adaptation of Court-intrigue and political events. In *Midas* he follows Ovid (*Met.* xi. 85-193) closely enough; but here again he adds many characters, the three councillors, the King's daughter and her ladies, the pages, the barber, and the huntsman, besides adapting the character of Midas to the purposes of political satire. For *Mother Bombie* he takes merely the old motive of Latin comedy, the stealing of a marriage by young folk against their parents' wishes with the aid of quick-witted rascally servants; with which he interweaves a parallel element of his own, the old men's attempt to palm off their half-witted children and the discovery of a child-changing at the close, adding the somewhat otiose figure of the wise woman. *The Woman in the Moone* is all his own, except for the suggestion of Pandora in Hesiod as endowed with the attributes of various gods, the translation of these gods into planets in reference to a character of the same name in one of Fenton's *Tragicall Discourses*, and the competition of the planets for influence in Greene's *Planetomachia*, and in *The Rare Triumphs of Love and Fortune*. The whole relations of Pandora with the Utopian shepherds and with Gunophilus, i.e. the whole structure of the play, as well as the *dinouement*) is Lyly's; and the treatment seems to me especially

dramatic. In *Loves Metamorphosis*, again, while following Ovid (*Met.* viii. 738-878) very closely," he adds another element in the loves of the foresters and nymphs, with the transformation and restoration of the latter, linking this new thread to the other by the presence of Cupid and his shrine, and adding even to the first the adventure of Petulius and Protea with the Siren.

These combinations, changes, and additions abundantly prove that Lyly is no mere slavish reproducer, but a creative artist, whose work is constantly superintended by the critical faculty with an eye to the total effect. His choice of subjects reveals a true dramatic sense: they are always intrinsically beautiful, interesting, and dramatic, even though a failure to grasp the principles underlying dramatic construction, or at least to apply them, leads him sometimes into error, as where the duality of incident in *Midas* impairs the unity of the piece, or where the comic matter, e. g. Diogenes in *Campaspe*, and the boys in *Gatlathea*, stands out of relation to the main action. It was an artist's eye that selected from the career of Alexander the brief incident of his passion for Campaspe: with its opportunities of introducing painting and giving philosophical tincture. It was a poet's instinct that led him to the theme of Sappho. The stories of Erisichthon and Protea, and of Midas' misfortunes are in themselves extremely attractive; and the play of *Endimion* constantly hovers on the borders of a romantic beauty which it never quite attains. Only once, perhaps, does Lyly offend in taste, when he chooses as a subject of farce the half-witted incoherence of poor Accius and Silena. With this exception he is most successful where he is most independent, as in *Endimion*, *Mother Bombie*, *The Woman in the Moone*, and in the relations between Cupid, Diana, and her nymphs in *Gallathea*: a sufficient indication of his real originality. He is not free indeed from the charge of repetition, both in the general grouping of his pieces, and in the recurrence in later plays of scenes or situations employed before, without the touch of variety that Shakespeare almost always contrives to impart. The sameness, which must be acknowledged, is mainly a matter of dialogue, e. g. the talk between Sappho's and Sophronia's ladies, between minor courtiers, between Diana's and Ceres' nymphs (especially Cupid to the former, pp. 435, 458-60, and to Ceres, *Loves Met.* ii. 2, iv. 1, v. 1, and cf. Venus' directions to Cupid in *Sappho*, v. 1). Talk among courtiers

¹ 'We calling Alexander from his graue, seeke onely who was his loue.'—*Prologue at Court.*

and idle folk can hardly avoid harping on the subject of love, though Lyly strives to avert monotony by the relation of dreams, e.g. *Sapho*, iv. 3: and intercourse between pages and servants turns naturally enough on such matters as eating and drinking, the want of cash, and the prospects of punishment for their escapades, though here too he found an admirable and popular source of variety in the introduction of different trades—a smith, a sailor, a prostitute, watchmen, a barber, a huntsman, a horse-dealer, a fortune-teller. Beside these distinctly popular elements from modern life introduced into the comic portions everywhere, he appeals for other means of variety, in such plays as rest on a mythological or fanciful basis, (1) to folklore, in the Fairies of *Gallathea* and *Endimion*, the fate assigned to Stesias and Gunophilus, and the Siren assimilated to the mermaid of Teutonic superstition in *Loves Metamorphosis*, (2) to mediaeval astrology in *Gallathea* and *The Woman*, (3) to alchemy in *Gallathea*, and (4) to powers of magic in *Endimion*, exercised in the slumbrous charm laid upon the hero, in the marvellous oracular fountain, and in the transformation and restoration of Bagoa. And there is scarce a play, where some other striking or beautiful element is not introduced, e.g. Diogenes and his tub, the aged Sybilla and her cave, Cupid captive, Haebe bound for sacrifice, Sir Tophas the foolish braggart, Geron in exile, the whole plan of *The Woman in the Moone*, the tree-nymph slaughtered by Erisichthon, the description of Famine, and Protea's disguise.

If Lyly fails, it is not in inventive plan or original conception, but in the detail, in the constant imaginative power which can project itself continuously onto the upthrow of the working mind and vivify its successive suggestions by ever fresh jets and sallies of the vital luminous force. It is owing to this imaginative defect in the detail, joined with the marked and monotonous character of the style, that much of his work which would have lived under the touch of a more inspired hand, bears the stamp of artificiality and mechanical dullness. It fails in the passing and superficial impression) and failure in this respect means, with the vast majority of readers, the negation of all those constructive or conceptive merits that may lie beneath.

2. His RECOGNITION, EMPLOYMENT, AND FUSION OF DIFFERENT DRAMATIC SPECIES.

Among the chief points in which Lyly's plays stand out so superior to their rude predecessors and are of such moment to what follows,

is their peryading sense of form and the evidence they afford of clear thought and presiding intelligence. To the artist in them, quite as much as to the finical daintiness of their style, they owe their somewhat metallic brilliance. Doubtless Lyly enjoyed exceptional opportunities. Educated at Oxford and Cambridge, passing from the universities to the Court, acting as private secretary to the literary Earl of Oxford, and secured by this position on the one hand from the waste of his talents on drudgery, and by his own literary ambition on the other from their dissipation in frivolity, he, if any, must have lain open to intellectual influences and kept touch with the best criticism current. Through him at any rate, more than any other, there passes into the romantic drama of England that infusion of regularity and artistic form which it gleaned from its contact with the rival pseudo-classic school. While his dramatic contemporaries were driven by their necessities to cater for the popular stage, where form, was always in danger of being swamped by licence, Lyly writing rather for the wits and scholars, for a learned queen and her blue-stockinged ladies, admits in a considerable degree the regulating check and control of classical taste. The Blackfriars Prologue to *Sapho and Phao* acknowledges an effort to refine the stage, and deprecates any discontent on the part of his alternative, popular, audience 'because you cannot reape your wonted mirthes.' From allusions here and at the beginning of *Campaspe* it is evident that he has been studying the *Ars Poetica* of Horace: yet he would not endorse that rigid severance of tragedy and comedy which Sidney was about this time proclaiming as correct. In the Prologue to *Midas*, while asserting the distinction of kinds, he claims the right to mingle them—'At our exercises, Souldiers call for Tragedies, their obiect is blood; Courtiers for Commedies, their subiect is loue; Countriemen for Pastoralles, Shepheards are their Saintes. . . . Time hath confounded our mindes, our mindes the matter; but all commeth to this passe, that what heretofore hath beene serued in seuerall dishes for a feaste, is now minced in a charger for a Gallimaufrey. If wee now present a mingle-mangle, our fault is to be excused, because the whole worlde is become an Hodge-podge.' Here at any rate is a frank adoption of the principle of Edwardes and Whetstone, that tragic and comic matter may be mingled, at any rate in comedy. The apparent reluctance of the admission is somewhat strange, because in effect this has always been his working principle. In the Blackfriars Prologue to his earliest play he says 'We haue mixed mirth

with counsell, and discipline with delight, thinking it not amisse in the same garden to sowe pot-herbes, that we set flowers'; and every one of his plays contains a distinctly farcical element, except that last published, *Loves Metamorphosis*, from which I believe such element, there at first, has been expunged. The apology of the *Midas* prologue probably refers, however, to the mingling of courtly with Arcadian scenes: and at any rate in that play first the farcical portions appear properly connected with the main action. Their better fusion in this and subsequent plays is perhaps as much attributable to change of principle as to advance in skill or knowledge.

If we attempt a classification of his eight undoubted plays¹ we find that one of them, *Campaspe*, is a pure history without admixture of mythological or allegorical elements, a play, that is, of real life, an imaginative reconstruction of a real past: one other, *Mother Bombie*, is a realistic comedy of modern life on a Terentian model, equally devoid of mythological or allegorical savour: three others, *Sapho and Phao*, *Endimion*, and *Midas*, are comedies of Court-life under classical names, giving an allegorical representation of current political events, but with marked differences in the relation of the allegory to the plot and in the degree in which recourse is had to mythological machinery: while the remaining three, *Gallathea*, *Loves Metamorphosis*, and *The Woman in the Moone*, are pastoral comedies, with a purely mythological machinery, and only such limited share of allegory as may serve to convey a compliment to Elizabeth or assist the mythological framework—comedies, in fact, approximating to the masque, whose fully developed later form is in part a derivative from these very plays. In all of them save *Loves Metamorphosis* there is included an element of farce; while in four of them, *Gallathea*, *Endimion*, *Midas*, and *Loves Metamorphosis*, the action approaches at times the gravity of tragic matter.

But, the reader may ask, can a writer who employed and mingled His fusion of different species is deliberate, controlled by rule not a careless jumbling. so many styles—farce, comedy, history, tragedy, allegory, masque, pastoral—really claim to have contributed to and advanced the drama proper? With so large an admixture of allegory, pastoral, and mythology, especially, should he not rather be classed with the chaotic earlier work which I have lumped together under the wide

¹ His possible share in a ninth, *The Maydes Metamorphosis*, is so slight, and so little susceptible of positive proof, that it may quite safely be ignored in estimating his dramatic power.

title of Moralities? Undoubtedly Lyly represents a transition stage, wherein the boundaries of dramatic species are less rigidly fixed than they became later. But examination proves not only that he, unlike his predecessors except—perhaps Whetstone, had a clear notion of these distinctions, but that in reality his practice does not confound them. The question of propriety in art must, largely, be one of the presence or absence of clear perception and intention in the artist; and Lyly seems always to have known what he was doing. *Campaspe* and *Mother Bombie* are evidence that he knew allegorical, mythological, and Arcadian elements to have no proper business in a play of real life: but these artificialities may nevertheless be employed, subordinate to rule and in a sphere of their own. The abstractions or deities, which would violate our sense of propriety in realistic work, may fitly find a place in some romantic land of our imagination. You will not find in Lyly Conscience, Avarice, or Impudence, striding onto the stage to make respectable living men and women uncomfortable: you will find a remorseful king or beldame, a grasping farmer or courtier, a cheeky page or grisette. Beyond once in *The Woman in the Moone*, where Nature, Concord, and Discord are employed in the framework of the piece, Lyly uses no abstractions at all. His allegory is of another kind, of which more anon. So, too, his deities do not appear casually and unexpectedly: their existence and interest is, in every case, postulated at the outset; and for the most part mortals address them with respect, and are treated by them as inferiors. In all Lyly's work there is no such marked inconsistency as the appearance of Hymen at the end of *As You Like It*, or the scroll left by supernatural agency in the bosom of the sleeping Posthumus in *Cymbeline*¹—dramas too obviously realistic to allow these liberties to pass as part and parcel of an idyllic pastoral or a legendary period. Again, the pastoral talk of Lyly's nymphs, shepherds, and foresters is fairly distinguished from that of his courtiers, though of course they have in common the subject of love. In *Midas*, the only play in which both courtiers and shepherds appear, the simplicity of the latter is carefully guarded: and in *The Woman* the pastoral atmosphere is particularly well-maintained. The introduction of serious or tragic matter into comedy has already been sanctioned by the theory and practice of his best predecessors, and needs no defence. With the converse and much more hazardous introduction of comic matter into tragedy

¹ This incident is, perhaps, not Shakespeare's.

Lyly's comedy has nothing to do. Lastly, in introducing, farcical elements he does not lose the sense of the distinction, which may be said indeed to originate with him, between the farcical and the comic spirit. His nymphs, his ladies, and his courtiers talk in a refined, ideal strain, witty and euphuistic; and the subjects of which they talk are not vulgar. His pages and servants employ the blunter style of romp and chaff and farce: there is more punning and less wit, occasional obscenity, and hardly a trace of euphuism¹. They associate with persons of mechanical or menial occupation, and the distinction of styles is maintained by their general isolation from the ideal characters. In this production of a more refined style of comedy than had yet been seen in England, a style necessarily dependent on personal knowledge of and power to represent well-bred women, Lyly anticipates Sidney's distinction between Delight and Laughter, and exempts himself from Sidney's rebuke².

Having marked his sense of distinction between these several styles, I will now devote a few words to his work in each, and especially in Allegory; following the order that I find most convenient.

In *Campaspe* (1580) Lyly may claim to have produced the first (*a*)History. English historical play. *Kynge Johan*, *Cambyeses*, and *Appius and*

¹ Contrast Dromio's description of the horse in *M. Bombe*, iv. 2, vol. iii. p. 214, or Lucio and Halfpenny's dreams in iii. 4, with the banter of Sophronia's ladies (*Midas*, iii. 3), the dreams of Sapho's, iv. 3, or the talk of the nymphs in *Gall.* iii. 1 or *Loves Metamorphosis*.

² 'So falleth it out, that hauing indeede no right Comedy, in that comicall part of our Tragedy, we haue nothing but scurrility, vnwoorthy of any chaste eares: or some extreame shew of doltishnes, indeede fit to lift vp a loude laughter, and nothing els: where the whole tract of a Comedy, shoulde be full of delight, as the Tragedy shoulde be still maintained, in a well raised admiration. But our Comedians, thinke there is no delight without laughter, which is very wrong, for though laughter may come with delight, yet commeth it not of delight: as though delight should be the cause of laughter, but well may one thing breed both together: nay, rather in themselves, they haue as it were, a kind of contrarietie: for delight we scarcely doe, but in things that haue a conueniencie to our selues, or to the generali nature: laughter, almost euer commeth, of things most disproportioned to our selues, and nature. Delight hath a ioy in it, either permanent, or present. Laughter, hath onely a scornful tickling.

For example, we are raushed with delight to see a faire woman, and yet are far from being moued to laughter. We laugh at deformed creatures, wherein certainly we cannot delight. We delight in good chaunces, we laugh at mischaunces; we delight to heare the happines of our friends, or Country; at which he were worthy to be laughed at, that would laugh; wee shall contrarily laugh sometimes, to finde a matter quite mistaken, and goe downe the hill agaynst the byas, in the mouth of some such men, as for the respect of them, one shalbe hartely sorry, yet he cannot chuse but laugh; and so is rather pained, then delighted with laughter. Yet deny I not, but that they may goe well together . . . But I speake to this purpose, that all the end of the comicall part, bee not vpon such scornfull matters, as stirreth laughter onely: but mixt with it, that delightful teaching which is the end of Poesie *Apologiefor Poetrie*, pp. 65-6, ed. Arber.

Virginia, which preceded it, the first by some thirty, the other two by some twenty years, are Moral-Plays on historical subjects; and its only real competitor is Edwardes' *Damon and Pithias*, which has the defect of obtruding the moral aim and, as we saw, of introducing mythological Muses in a duet with one of the characters. *Campaspe* set Shakespeare the example of drawing on North's Plutarch for historical matter, and Ben Jonson the example of making verbal transcripts from the classics: though *Catiline* and *Sejanus* carry the method far beyond Lyly's initiative. *Campaspe* can in no sense be called, like Jonson's two plays, a compilation; it is a true imaginative treatment of history for the stage, and shows admirable discretion in selecting an event of minor importance, the conqueror's passion for his Theban captive, which does not tie the dramatist down by too great fullness of detail, but permits to him an imaginary presentation of famous characters, yet one faithful to their well-known lines. Variety is purchased at the cost of some minor anachronisms, such as bringing Diogenes and Lais from Corinth to Athens, and making Plato, who died in 347 B.C., contemporary with Alexander's capture of Thebes in 335. The play's defect is one of passion. The dramatic opportunity for conflict in Alexander's breast between jealousy and magnanimity is quite missed, the same situation being much better treated by Robert Greene in *Bacon and Bungay*, where Prince Edward surrenders fair Margaret of Fressingfield to Earl Lacy. The earlier struggle, however, between Alexander's passion and the imperial duty and dignity which require him to stifle it, is better given; and the studio-scenes are light and happy, as those with Diogenes are trenchant and amusing. As a first dramatic essay *Campaspe* in its imaginative handling might do credit to any dramatist: I should pronounce it superior in skill and in some points of naturalness to Shakespeare's first historical effort, the Second Part of Henry VI, even though I have seen the latter upon the stage. It is further remarkable as the earliest original prose-play in England, for Gascoigne's prose *Supposes*, acted at Gray's Inn in 1566, was almost entirely a translation from Italian sources.

(b) *Comedy* In Comedy Lyly's chief merit is that above-noted, of introducing *and Farce*. the refined ideall-comic style. But his *Mother Bombye* (1590), in which the ideal-comic does not appear, is, if not the first pure

¹ E.g. Alexander's talk with the philosophers is taken in part verbatim from Plutarch, and most of Diogenes' repartees are lifted from the Life of him in his namesake, Diogenes Laertius' *Vita Philosophorum*, lib. vi. c. 2,

farce in England, at least the first of well-constructed plot and literary form. Andrew Merygreke in *Roister Doister* is a little too like the Vice of the Moralities; *Damon and Pithias* with its marked didacticism savours of the same Moral-Play connexion; while *Gammer Gurton* is rude and gross. Peeled *Old Wives Tale* (c. 1590), however, and some of Greene's work, may have preceded *Mother Bombie*. In spite of its Latin model it makes, with Prisius' fulling-mill, the tavern, the wise-woman, the hackneyman, and the matutinal musicians, an excellent representation of middle-class life in an English country-town. The large number of characters—three young couples, four scheming old men, two old women, four rascally servants, besides six subordinate personages—makes the intrigue a little intricate; but it is an undeniably clever piece of work, which avoids the mistake of Ben Jonson, Dekker, and Middleton, of subordinating plot to the exhibition either of humours or manners.

Lyly's farcical scenes are undoubtedly the model for the similar scenes in Shakespeare's early work between Moth, Armado and Costard, the two Dromios, Launce and Speed, Peter and the Nurse, Launcelot and Old Gobbo, and for the wit-contests between folk of higher rank, Boyet and the French ladies, the Two Gentlemen, Romeo and Mercutio; while he is indebted also to Lyly's example of graceful and witty interchange between ladies and courtiers, nymphs and foresters, for many a gentle and pretty scene between Julia and Lucetta, Portia and Nerissa, Rosalind and Celia, Hero and Ursula, and for the witty war between Benedick and Beatrice, and others. Shrews and scoffers like Katharine, Beatrice, and Rosalind, have obvious originals in Mileta, Suavia, Niobe, and Nisa. There is no need to institute a close comparison: Shakespeare's natural touch and imaginative instinct carry him well beyond the best Lyly ever attained. But it must not be forgotten that, beneath the sameness of his style, Lyly has no small share of wit and grace, of verve and variety; that in these qualities he is absolutely without a predecessor; and that Shakespeare followed him.

For the introduction of mythological and Arcadian elements Lyly (*c*) *Masque* was not without a precedent. In *Thersites*, which dates by internal ^{and} *pastoral* evidence about 1537, is introduced 'Mulciber, whom the poets doth call the god of fire, Smith unto Jupiter,' with a blacksmith's shop in which he forges weapons for the hero: while in *Cambyeses*, c. 1561, when the king is to be smitten with love for his kinswoman, the stage-direction runs ? Enter Venus leading out her son Cupid blind:

he must have a bow and two shafts, one headed with gold and the other headed with lead and Venus bids him shoot the king with the gold-headed arrow, promising, since he is blind, to give the signal; which done, they disappear. Both these instances may have been in Lyly's recollection when he wrote in *Sapho* the scenes of the forging of the arrows by Vulcan, and Venus' directions to Cupid. The little god had also spoken two soliloquies or prologues in *Tancred and Gismunda*, 1568. Pallas and Hercules figured in a masque at Whitehall in 1572¹: and in Sidney's *Lady of May* at Wanstead in 1578 we had shepherds and rustics. But certainly none before Lyly had given them dramatic life. Venus in *Sapho*, Cupid in *Gallathea*, and Jupiter in *The Woman* are particularly lively and well conceived; while the rustics of *Gallathea* are admirably realistic, and the shepherds of *Midas* and *The Woman* consistently ideal. The relations between Cupid, Diana, and her Nymphs in *Gallathea* form perhaps the best and most charming instance of the ease and grace with which Lyly moved upon mythological ground: the punishment of Cupid is like a picture by Priou. For the introduction of a fairy-ballet in this play and *Endimion*—an appeal to folklore with which we should range the fates of Stesias and Gunophilus at the end of *The Woman*, and the siren-mermaid of *Loves Metamorphosis*—I do not know that he had any example: while, besides the Alchemist and Astrologer of *Gallathea* we have magic powers introduced in *Endimion* in the slumbrous spell laid upon the hero, the oracular fountain copied by Peele, the transformation and restoration of Bagoa². These mediaeval elements were turned to account a little later by Greene in *Bacon and Bungay*; while Lyly's fairies were copied in Greene's *James IV*, by Shakespeare in *A Midsummer Nighfs Dream* and *The Merry Wives*, and by others. *Gallathea* and *Loves Metamorphosis* lent something in structure and spirit to *As You Like It*, where we have two disguised girls and three Arcadian couples; while *The Woman* as well as *Endimion* supplied some hints again for the *Dream* (see below, p. 297). *Endimion* and Lyly's courtly talk in general helped much for Ben Jonson's allegorical *Cynthia's Revels* and for his masques; while finally Fletcher's *Faithful Shepherdess* bears marked structural affinities to Lyly's work³.

(d) *Alle'* Lyly's use of Allegory must claim somewhat fuller notice, his gory.

¹ *English Masques*, by H. A. Evans, p. xxiii.

² I have already mentioned these last few points, p. 247, under * Materials.'

³ See, further, the note on Italian influence, pp. 473 sqq.

innovations herein forming so good an example of his dramatic insight. He seems to have perceived that Allegory had no proper place upon the stage at all; but, not venturing entirely to reject a tradition which still had a strong hold on popular taste, he set about converting it to realistic uses. He rejected almost entirely the method of pure allegorical abstractions which marked the Moral-Plays, Nature, Concord, and Discord in the framework of *The Woman* forming, as we saw, the sole instances of such in his work¹: and he infused concreteness into the allegory in three ways, two or even all three being sometimes combined in the same character.

He substitutes, for abstractions, recognized mythological personages to represent the qualities required: thus, for Wantonness, us Venus; for Love, Cupid; for Chastity or Virginity, Diana; for Cruelty or Devastation, Neptune; for Bounty or Pity, Ceres; for Poetry and Music, Apollo; for Rudeness, Pan; and, in *The Woman*, for Melancholy, Pride of Place, Strife, Chicanery, Fickleness, and Mirth, we have Saturn, Jupiter, Mars, Mercury, Luna, and Jocus respectively.

(i) *Mythological for abstract.*

Secondly, we have in two, or even in three, plays a physical allegory, something akin to that of the later *Morals* like *The Four Elements* (printed 1519), whose object it was to diffuse secular knowledge. In *Endimion* one of the functions performed by Cynthia and Tellus is to represent the Moon and the Earth respectively, a function not easily reconcilable with their other functions as members of a Court. For instance Tellus, on whom Floscula, the little flower, is dependent, and from whom the witch Dipsas gathers simples, is imprisoned and also beloved by the warrior Corsites. If this might pass, yet her intrigues to detach Endimion from Cynthia would be appropriate to her only as representing worldliness or the lower passions, not as representing the physical world. Nor can Cynthia, the Moon, be appropriately represented as holding her court on the Earth, i. e. on Tellus, whom she imprisons, rather than in heaven². So, too, in *The Woman*, as Steinhauser points out³,

(2) *Physical.*

¹ Famine, however, described, not introduced, in *Loves Met.* Act ii, affords an exact parallel; and we may compare the figures of Ingratitude, Treachery, and Envy in Endimion's dream described Act v. sc. I, vol. iii. p. 67. Of the three instances in *The Woman*, Discord at least was personified by the ancients.

• This physical allegory, for the fuller illustration of which the reader is referred to the essay appended to *Endimion*, vol. iii. p. 82, appears most prominently in the first Act, where Endimion's purpose of misleading Eumenides about the object of his passion harmonizes with the author's caution in introducing his real subject.

⁹ *John Lyly als Dramatiker: Inaugural-Dissertation*, Halle, 1884, p. 19. I have

the Seven Planets are not merely gods of antiquity, nor astrological influences, but also heavenly bodies, in one of which Pandora finds a resting-place. To these I think we may add the less marked identification of Ceres with her own corn in *Loves Metamorphosis*, Act ii (near the beginning); the good relations in the play between Cupid and Ceres being part of the same physical allegory, suggested probably by the proverb quoted by Cupid himself, v. i. 45, and by Lyly elsewhere—*Sine Cerere et Baccho friget Venus*.

- (3) *Perso-* Lyly's third and by far his most frequent and important use of *TolUUal* Allegory consists in his bold introduction to the stage of a new form, personal and political, by which real people in the Court-life around him are represented under some known mythological figure, or simply under the cloak of a classical name. For allegory of this kind he had, in lyric poetry, the example of Spenser. Steinhauser notes its presence in *The Shepheardes kalender*, 1579; and we may add the instance of another early work of Spenser's, *Mother Hubberds Tale* (the alternative title of which is actually *Prosopopoeia*, or mask-making), though it did not appear in print till the *Complaints*, 1591. This third kind of allegory is, except in the case of *The Woman*, uniformly employed by Lyly for the purpose of flattering his royal mistress. It is found in all the plays except the two which represent real life. In four, *Endimion*, *Sapho and Phao*, *Midas*, and *Loves Metamorphosis*, it is more or less elaborate, introducing other persons besides Elizabeth.; in the other two it is confined to the Queen, who is represented by Diana in *Gallathea*, and possibly by Pandora or Luna in *The Woman*¹. In no case, however, is it allowed to usurp

found Steinhauser's remarks on Lyly's use of Allegory very helpful in clearing my own ideas, though I think he considers a little too curiously in regard to the singly- and doubly-allegorical figures.

¹ If personal allegory exists in this play, it is satirical rather than complimentary. The idea was suggested by Mezieres (*Predecesseurs et Contemporains de Shakespeare*, 1863, p. 70). 'Revolt, de l'avarice de la reine, il composa, sous le titre de "La Femme dans la Lune," une comédie en vers assez spirituelle, dont les défauts des femmes font tous les frais. Il n'en mettait aucune hors de cause, et ses épigrammes retombaient sur la souveraine aussi bien que sur toutes les personnes de son sexe. Il condamna Elisabeth à voir sur la scène une femme qui est considérée comme le type de toutes les autres, Pandore, la première-née de la nature, passer par toute la série des faiblesses humaines, par la mauvaise humeur, par l'ambition, par la lubricité, par la fureur, par le mensonge et par l'inconstance. Ce qu'il y a de plus piquant, c'est que cette Pandore, sollicitée par les différentes planètes de choisir Tune d'elles pour demeure, fixe sa résidence dans la lune, et que la lune porte précisément le nom de Cythie, sous lequel Elisabeth aimait à être désignée. C'était presque insinuer que tous les défauts se donnaient rendez-vous chez la reine. Sauf cette petite vengeance, dont il ne paraît pas que la reine se soit irritée mais n'en a probablement pas les cordons de se hâter

upon the play; it is given only such development as is consistent with the dramatic form; and the fact of this steady subordination, or rather independence, which allows the play to be understood simply as it stands without any underlying signification, is no doubt the reason why its true extent so long passed unrecognized. The allusions in *Midas* to Philip of Spain and his designs on England were the first to attract the notice of a modern critic, being pointed out in Dilke's introductory remarks (*Old Plays*, vol. i. 1814): in 1843 Halpin propounded in *Oberorts Vision* his elaborate interpretation of *Endimion* as a version of the relations between Leicester, Elizabeth, and two other ladies¹, an interpretation which I feel to require extensive modifications: while to Mr. Fleay must, I believe, be credited the discovery that *Sapho and Phao* relates to Elizabeth's courtship by the Due d'Alencor. The allusion in *Loves Metamorphosis* to Essex' quarrel with the Queen is first suggested here.

To these instances should perhaps be added some work referred to in *Pappe*, vol. iii. ('Would those Comedies might be allowed to be plaid that are pend, and then I am sure he would be decyphered,' &c.) as introducing Martin Marprelate 'in a cap'de cloak' and sombre attire, of which work Lyly. may have been the author. 'Martin,'⁷ he says, 'can play nothing but the knaves part'; and the work referred to may have formed the missing

Lyly ne s'applique qu'a varier la forme des compliments qu'il lui adresse.' It is a point very difficult to decide. The idea is not impossible, though the piece was played before the Queen herself. Lyly may have trusted his covert satire to get home, and yet escape punishment. At any rate the publication of the play was delayed for two years after the date of its entry on the Register, Sept. 22, 1595, and it may possibly have been the cause of that sudden royal displeasure to which Lyly refers in his first petition, presented the same year. Yet satire of the Queen is inconsistent with those expectations of royal favour which this petition reveals. See *Life*, vol. i. pp. 63-4. If we acknowledge merely a satire on the sex in general, it must rather be classed among the first of the three kinds of allegory here noted.

¹ Dilke (*Old Plays*, vol. ii. 1814) merely says, 'Who was the person that sat for the picture of Endymion in the present drama (or whether any particular person was intended), is left to the judgment or imagination of the reader'; while Hazlitt (*Lectures on the Dram. Lit. of the Age of Elizabeth*, 1821) is so far from suspecting the scope of Lyly's intention that he writes—'It does not take away from the pathos of this poetical allegory on the chances of love and the progress of human life, that it may be supposed to glance indirectly at the conduct of Queen Elizabeth to our author, who, after fourteen years' expectation of the place of Master of the Revels, was at last disappointed. This princess took no small delight in keeping her poets in a sort of Fool's Paradise.

For the limits of the allegory in these three plays the reader is referred, for *Endimion* to the essay, vol. iii. pp. 81-103, for *Sapho* and *Midas* to what is said under *Sources* in the introductions to these plays and to the Notes *passim*,

comic element in *Loves Metamorphosis*, expunged before performance or publication.

Story in-
dependent
of allegory.

In making these allegorical plays able to stand without their allegory, Lyly showed a true dramatic instinct which has no doubt tended to preserve them from oblivion; but of course the allegory suffered in readiness of effect and appeal. To be sure of its stage-effect an allegory should be not only simple, but obvious: if the action is intelligible without it, the audience will probably not trouble itself about an allegory at all. In *Sapho* and *Midas* we may perhaps consider that it remains within the bounds of a ready comprehensibility: but it is hard to believe that a symbolism so elaborate as that of *Endimion*, where Cynthia stands for (1) Chastity or the Moon-goddess, (2) the Moon, (3) Elizabeth, and where there is a complex multiplicity of other interests; or of *Loves Metamorphosis*, where Ceres stands for (1) Bounty or the goddess of crops, (2) corn, (3) Elizabeth, could easily be followed except by a reader. Yet we must remember the allegorical custom of the time the attentive habit of mind fostered by the Moralities, and the fact that the events and persons involved were still in fresh occupation of the auditors' thoughts. The Prologues and Epilogues to *Sapho* and *Endimion* at any rate quite clearly anticipate that the audience will seize the author's meaning. On Lyly's side, too, as Steinhilber points out, was the modernity of Elizabethan classical concepts which allowed contemporary men and women to be represented under classical guise without obliterating their identity: Nor must it be forgotten that the prohibition against treating matters of state upon the stage compelled Lyly to maintain at least such a veil might warrant the Master of the Revels in authorizing performance. Cautiously at first, he weds to the classical tale of Sappho and Phaon the marriage-negotiations between the Queen and Alençon, representing both parties as puppets in the hands of the classical divinity

Summary
of the
allegories

¹ Ungeachtet seiner Belesenheit war es dem damaligen Publikum im allgemeinen nicht möglich, sich in den Geist des klassischen Alterthums zu versetzen. Sie betrachteten vielmehr jenes nur als ein Spiegelbild ihrer eigenen Zeit, übertrugen ihre Anschauungen auf dasselbe und vollzogen so unbewusst eine Umbildung des klassischen Alterthums in das Romantische. Die zahlreichen Berührungspunkte, welche klassisches Alterthum und Mittelalter dadurch erhielten, erleichterten den fantasiereichen Zeitgenossen Lyly's eine Vermengung beider. Unser Dichter steht also durchaus in der Anschauung seiner Zeit, wenn er in der einen Scene Jupiter als Lenker der menschlichen Geschicke und verliebten Gemahl der eifersüchtigen Juno (*The Woman*, i. i. 1) ganz im Geiste Ovids auftreten lässt, und dann in der letzten Scene den erlauchten Weltbeherrscher als einfachen Planeten mit anderen Himmelskörpern zusammen im Sinne des christlichen Mittelalters mitwirken lässt (*John Lyly als Dramatiker*, pp. 22-3).

of Love. With more directness, later on, he utters by the mouth of Diana and Ceres, chosen as representatives of an enthroned Chastity, the sentiments (somewhat softened in the later case) under which Elizabeth was wont to cover her jealousy of marriage among the members of her Court. At length, with a daring that must fairly have astonished his contemporaries, he ventures in *Endimion* on an elaborate transcription of the history of the reign; introducing Elizabeth with hardly an attempt at disguise, and exhibiting not only that love for Leicester which was the one real passion of her life, but also the danger she stood in from the constant rivalry of the Scottish queen (Tellus), while he surrounds her with some of the most conspicuous figures in the courtly circle, Sir Philip Sidney, the Shrewsburies, Sir Amyas Paulet (Mary's gaoler), and others. His sense of his own temerity is reflected in the Epilogue; but in this case at least he may have had the powerful support of Leicester. Later on he embodies in *Midas* (1589) the national sense of triumph over the insolent aggression of Philip of Spain; and last of all he reproduces in the churlish farmer, Erisichthon, who owes his wealth to Ceres' bounty, the ungrateful designs of the favourite Essex against his royal mistress. *Loves Metamorphosis* was written, or, as I think, rewritten, in the latter part of 1599, when Essex was under the royal displeasure on account of his misconduct of affairs in Ireland, but before his final revolt had compelled the Queen to harden her heart against him; so that it was still possible for Lyly to attribute the reconciliation of Ceres with Erisichthon to the intervention of Cupid.

The allegories here noted, though never necessary to the plot, *Degree of* receive a very varying degree of fusion with it. Where, as in the *tfo,kpor* case of Diana, the allegory is confined to a single figure, it is *with the* ' comparatively insignificant; but in the more elaborate cases its , management is a difficult matter. The fusion is most perfect in *Endimion*, because there the allegory *is* the plot. Though the play might be witnessed or read without a thought of the underlying reference, or at least without further identification than that of Cynthia with the Queen, yet the story it tells is entirely dictated by the Court-history to which it corresponds, and has no original apart from that; the kiss of Cynthia, though it dictates -the title of the play, being a mere poetical ornament transplanted by Lyly from the field of classical myth. In *Sapho* the identification of story and allegory is far less complete. The allegory is still powerful; it

dictates the choice and the modifications of the subject: but nevertheless the plot reposes on a definite classical tale, however ingeniously amplified and accommodated to the Court-history. *Loves Metamorphosis* exhibits a third degree of fusion, dramatically, perhaps, the best; the classical tale adopted being closely followed, and the allegory, though correspondent to it, lying merely parallel and attached, and not dictating any of the events in the play. Lastly, in *Midas* the allegory is neither fused with, nor properly speaking parallel to, the plot; but is simply foisted into a subject to which it is not really applicable. The ambitions of Midas do indeed dictate his request for the golden gift; but, for a perfect fusion, his greyed and tyranny, his oppression of surrounding countries (i.e. Portugal and the Netherlands), his designs on the heroic islanders and King of Lesbos (i. e. England) and the defeat of those designs, should have been made identical with the two instances of folly which bring such suffering upon him. Instead of that, the allusions to Midas' political action remain outside of those incidents, which happen in his purely personal and domestic sphere, though his remorseful soliloquies endeavour to give them an external connexion with his policy. Hence the inconsistency that, while the expedition against Lesbos seems about to commence in i. i, vol. iii. p. 119, we hear of it as having failed in hi. 1, p. 131, though in the meantime Midas, under the tyranny of his fatal gift, has been quite incapable of attention to external matters. And if, on the other hand, we place the expedition before the commencement of the play, the change of tone in these two passages is hardly explicable. Halpin does, indeed, attempt to identify the second incident, the choice between Pan and Apollo, with Philip's preference for the Roman Catholic over the Protestant faith; but, if this were intended, the warlike or aggressive acts by which Philip chiefly manifested that preference should not have been alluded to by Midas as separate affairs, nor the choice itself have been jealously kept secret by the King from his daughter and courtiers till the very close of the play (see pp. 151-2, 158-9). The political charges against Midas and Philip alike are greed and usurpation: greed, indeed, is one of the faults for which Midas suffers in the play; but in the second incident, and partly in the first, he is censured rather for folly, conceit of judgement, and bad taste. In fact the story told by Ovid did not really admit of the close application Lyly wished to make.

(e) *Satire*. I have alluded to the satire on women in Pandora. With this we

may range some milder instances of satire used to give point and variety to his comic scenes—notably Diogenes' invective in *Campaspe* against the vices of Athens, which may possibly stand for Oxford as it did in *Euphues*; the ridicule of formal logic in *Sapho*, ii. 3, and of the Latin Grammar of Lilly and Colet in *Endimion*, iii. 3 and *Mother Bombie*, iii. 2, Lyly making the boys who acted his plays repeat jokingly, as boys have immemorially done, the phrases he had taught them seriously in the class-room; the ridicule in *Gallathea* of alchemy and astrology which still in the days of Elizabeth counted their votaries and their dupes; of sailors' jargon in the same play; of the vocabulary of sport and the lingo of barbers in *Midas*; and of poets' fine talk about Love in a clever speech of Nisa in *Loves Metamorphosis*, ii. 1, vol. iii. p. 308. In these, as in the quarrel of Scintilla and Favilla in *Endimion*, ii. 2, in women's shrewd criticism of men (*Sapho*, i. 4, p. 379), in Pandion's satirical remarks on Court-life after Guevara and Euphues, and in Mellacrites' eulogy of the power of gold (*Midas*, i. 1, vol. iii. p. 117), Lyly anticipates the gloomier, sterner work of Marston. I do not find, however, that either Marston or Dekker, who may be said to owe something to Lyly's character-parts, exhibits distinct echoes of him*; though in Chapman's earliest play *All Fools Day* is a scene (iii. 1) where a page, making fun of the jealous Cornelio, reproduces the euphuistic style, and even some phrases from *Euphues*.

The instances of his infusion of the tragic spirit are not very numerous, nor very moving: Whetstone is his superior in this respect. But we may note the scene of Hæbe condemned to the sacrifice {*Gallathea*, v. 2), the sleep of Endimion and the matter of the Dumb Show, the general temper of the scene between Geron and Eumenides by the magic fountain, Midas' danger of starvation by the golden gift, the slaughter of Fidelia in *Loves Metamorphosis*, the wasting of Erisichthon by famine and the sale of Protea. None of them reach a true tragic dignity. Whether from natural incapacity, or because the Queen and Court preferred to be amused rather than stirred or touched, Lyly never handles a theme either weightily or with real tenderness. I have noted the failure to rise to the opportunity of passion in *Campaspe*—just so the opportunity of pathos in Eumenides' surrender of Semele, and in Endimion's

¹ Fairholt, however, cites a single instance from Marston's *What You Will* (pub. 1607), v. 1, where among the 'variety of discourse' and 'copy of phrase' with which Simpliciis proposes to court his mistress, is 'Sweete lady; Ulisses dog; there's a stone called —'; but it goes no further than this.

awakening after forty years of slumber, if perceived, is but faintly grasped. Lyly seems to have had some constitutional difficulty in getting away from the artificial, in piercing the crust of courtly manner and observance.. His characters gambol or saunter gracefully through an ideal world, where everybody quotes Latin and has wit and high spirits; a world where suffering, if not absent, is but faintly realized or expressed, a world therefore somewhat lacking in that true humour whose best nurse is the kindly stemness of real life. It is here that he shows so far inferior to his great pupil. Even in those earliest plays where Shakespeare is most influenced by Lyly's structural tendencies, there is a humour, a humanity, behind the trifling, the jokes, and the affectations, to which Lyly in his ripest work never attains; while *Love's Labours Lost* contains an obvious satire on the notion that polite society, its sayings and doings—the very sphere of Lyly's excellence—was life in any real sense at all.

3. HIS DRAMATIC CONSTRUCTION AND TECHNIQUE.

Not at first The established playwright of to-day would probably agree with *an actor, the morden* manager and actor that for the inditing of a good play much more is needed than general education, close observation of life and the vital force of imagination. He would insist not merely on the study of past drama, but, above all, on such acquaintance with the preparation, mounting, and rendering of plays as can only be gleaned behind the scenes of a theatre, and possibly by actual personal appearance upon the boards. And he would point to the fact that most of the early playwrights, including Shakespeare, possessed this practical knowledge of dramatic art. But the modern critic may question whether this dictum is much more than mere professionalism; or an instance of the fallacy of elevating personal experience into an absolute rule. Such personal acquaintance with the stage has doubtless drawn many to become playwrights, and has facilitated the acceptance and performance of their work; but, in spite of modern scenic conditions and the widened range of dramatic effect, it may be doubted whether an adequate technique cannot be acquired from thoughtful study of the printed drama, and intelligent observation of the stage from the auditorium. We must, however, admit that the first acceptance of a piece initiates practical acquaintance; and an increased familiarity, at least with the *personnel* of the stage, must be the result.

His inter- So far as we know, Lyly, unlike many of his dramatic contemporaries'

was not, **or** not **at** first, an actor: By occupation and social position he belonged rather to the number of those educated and privileged persons who enjoyed the opportunity of witnessing private performances of work by University scholars; and to the imitation of such he must have addressed himself. At the same time, since Court performances were mainly furnished by the actors of the popular stage, he must also have seen many of their pieces. Hence it comes that his plays occupy in many respects a midway position between the revived classical dramas and the freedom of the romantic playwrights; and to his example more than to any other must be credited the gradual infusion of order and a sense of form into the irregular and shapeless products of the popular stage.

mediate position between the pseudo-classics and the romantic playwrights.

Of the traditional devices of classic drama, however, at least as (a) *devices*, revived in England, he is hardly an adherent: they were, indeed, ¹ *classical*; more proper to tragedy, which he does not attempt. He has no instance of a Chorus between the Acts or within them; no Nuntius to recite what cannot be acted; Dumb Show (a mediaeval growth) only once, and then not to represent the action of the play but to supplement the allegory; no instance of Stichomythia, though his punning and word-play may be considered as replacing it; and though he deals in Prologues and Epilogues, they are used in ever diminishing measure, and are not designed to inform or assist comprehension of the argument (except in the case of *The Woman*), but to conciliate the favour of the Queen or the audience by flatteries and a judicious show of modesty². Considering the large mythological element in his work, the *deus ex machina* could hardly be avoided: it appears properly only once, in the person of Venus in *Gallathea*; although in *Sapho* Cupid, in *The Woman* Nature, and in *Midas* and *Loves Metamorphosis* Apollo and Cupid respectively, untie at the close the knot they have previously entangled.

Of devices for securing variety and enhancing interest, devices which may perhaps more properly be claimed by the romantic drama, he is fairly liberal. (1) He is the introducer of dramatic disguise, especially of a woman as a man, of which Shakespeare and Beaumont made such excellent use later on—the instances being *Gallathea* and *Phillida* disguised as boys, and in the same play

2. romantic: disguise,

¹ See Life, vol. i. p. 37.

² *Campaspe* has two prologues and two epilogues, *Sapho* two prologues and one epilogue, *Gallathea* and *Endimion* one prologue and one epilogue, *Midas* and *The Woman* each a prologue only, *Mother Bombie* and *Loves Met.* neither prologue nor epilogue.

Cupid as a nymph, and Neptune as a shepherd, announced in ii. 2, but not extant in the present version of the play; in *Mother Bombie*, Accius and Silena disguised as Candius and Livia, and vice versa, while in *Moestius* and *Serena* we have cases of concealed identity; in *The Woman* Stesias disguises himself in his wife's clothes to inflict chastisement on the amorous shepherds; while in *Loves Metamorphosis* Protea assumes the form first of a fisherman (reported) and then of Ulysses. Disguises give, of course, excellent opportunity for what has been called 'dramatic irony' or the utterance of speeches intelligible to the audience who are in the secret, but not to the other characters upon the stage. (2) A favourite device is the narration by the characters of their dreams, on the imagination of which Lyly expends much taste and trouble: those told by Sapho, iv. 3 and *Endimion*, v. I, vol. iii. pp. 66-7, are allegorical, those of Sapho's ladies (iv. 3) of an ideal and poetic character, while that of Sir Tophas (*Endimion*, iii. 3, p. 46) and the most ingenious ones of Lucio and Halfpenny in *Mother Bombie*, iii. 4, vol. iii. pp. 202-3, are comic. (3) Nor does Lyly neglect the element of ballet and pantomime, which is closely bound up with the songs strewn throughout his work, In *Campaspe*, v. 1 we have dancing by Perim and tumbling by Milo; in *Sapho* the drinking-song of iii. 2 and the 'Song, in making of the Arrowes,' iv. 4 were probably accompanied by a good deal of pantomimic action; in *Gallathea*, ii. 3 we have a ballet of Fairies unconnected with the plot; in *Endimion*, besides the Dumb Show, a ballet of Fairies who have some connexion with the action; the song in *Midas*, iii. 2 is evidently accompanied by the actual extraction of Petulus' tooth; in *The Woman* there is a good deal of action, fighting, banqueting, and dancing; while in *Loves Metamorphosis* the stage-direction prescribes a dance by the nymphs in i. 2. (4) Of songs Lyly is lavish; they were, as Symonds pointed out: the natural and very pleasing result of employing choir-boys to act. We have earlier instances in *Gammer Gurton* and *Damon and Pithias*. Lyly's eight plays contain no fewer than thirty-two, of which twenty-one are preserved to us in Blount's edition—three in *Campaspe*, four in *Sapho*, two in *Gallathea*, three in *Endimion*, five in *Midas*, four in *Mother Bombie*, while the remaining eleven are indicated in the oldest texts, though their actual words are omitted, except of two in *The Woman*, which have hitherto been

¹ *Shakespeare's Predecessors*, p. 303. For some comparative estimate of Lyly's, see below, p. 293.

printed, the first altogether, the second in part, as part of the ordinary dialogue. The missing nine occur in *Campaspe*, v. 3, p. 353 (by Lais, Milectus, and Phrygius), *Endimion*, ii. 3, vol. iii. p. 39 (Bagoa ordered to 'sing the enchantment for sleepe'), iii. 4, p. 47 (Geron at the opening of the scene), *Mother Bombie*, v. 3, p. 217 (by the musicians, specified as 'The Love-Knot'), *The Woman*, i. 1, p. 243 ('a roundelay in praise of Nature'), i. I, p. 248 (by the shepherds to calm Pandora), *Loves Metamorphosis*, i. 2, p. 304 (by the nymphs), iii. 1, p. 313 (Niobe and Silvestris), iv. 2, p. 322 (where the Siren sings twice). The absence of the whole thirty-two (except the two just mentioned as merged in the dialogue of *The Woman*) from the quarto editions has cast some doubt upon Lyly's authorship: but some of them seem too dainty to be written by an unknown hand, there is a uniformity of alternative manners and measures, and I believe we may find the true explanation of their omission in the fact that Lyly was his own stage-manager, and the probability that he was also his own composer. Handed by him to his boys in manuscript together with the music, the words of them would not need to be inserted at all in the separate acting-parts, nor in the prompt copy; and when the plays found their way to the printer's, there may still have been some reason connected with the sale of the music for not inserting them. Or perhaps Lyly had parted with his printing-rights in the plays; and the publication, of which he may have been ignorant, was carried out without obtaining the songs from him. But in every case, both of those preserved by Blount and those that are wanting, the occurrence of a song is indicated either in the dialogue or stage-directions of the oldest editions.

Stage-furniture or properties may claim a word. The central stage-structure at the back is constantly in evidence; being used for ^{furnit} Alexander's palace and Apelles' studio, for Sapho's bedchamber, Sybilla's cave and Vulcan's forge, for the lunar-bank and Corsites' castle, for Apollo's shrine in *Midas*, for the tavern and Mother Bombie's house and other dwellings required, for Nature's workshop, and for Cupid's temple. The upper portion of it would be used for the windows from which Sperantus and Memphio abuse the fiddlers, and also as the station of the successive Planets in *The Woman*, whence Cupid and Joculus descend to dance with Pandora (iii. 2. 38). The same play in the same scene (p. 265) involves the use of a trap-door to represent the 'hollow vault,' rising out of which Stesias is to surprise the lovers. In Diogenes' tub we have an instance of

,a **property** thrust on, **or** up, when required, its appearance in **the** middle of a scene being understood to constitute a transfer to the market-place. In the two pastorals, *Gallathea* and *Loves Metamorphosis*, a large tree plays a prominent part upon the stage. It can hardly be identified with the central structure, since in the latter play it is hewn down in the first Act, and left lying during the second. Out of it emerges the nymph Fidelia: and we may compare this with the transformation of Bagoa from an aspen to her proper shape in *Endimion*, v. 3, vol. iii. p. 79, and of Gunophilus to a hawthorn in *The Woman*, p. 287: Protea's change to and from Ulysses is effected by her passing through the central structure (iv. 2, pp. 322-3). The only other changes are those of the three nymphs into their own shape. Just as 'a thicke mist which Proserpine shall send,' i. e. a smoke rising through a trap, is suggested (p. 320) as the agency by which the original *Metamorphosis* was to be effected, so a 'showre' sent down by Venus (p. 328) is the cover of their restoration, which is performed before the audience.

But, on the whole, the text furnishes little explicit information of additions made at these Court performances to the simple scenic apparatus which sufficed for Shakespeare and the popular stage; though the Revels Accounts imply the expenditure of considerable ingenuity, and prove that of large sums.

(b) *His attitude towards the Unities,* Lyly's balance between classic precedent and romantic freedom is admirably shown in his treatment of the famous Unities, with which

most of the points just discussed are bound up. Growing, all three, out of the conditions under which the drama in Greece took its rise—a religious occasion which intruded a large choral element, an enormous auditorium in which detailed action would have been lost and which induced the exaggeration of the human face and figure by mask, buskin, and long robes—the Unities of Time, Place, and Action formulated by ancient critics had obtained the sanction of traditional practice, surviving the local and national conditions which gave them birth, because they were seen to enhance the value of the dramatic spectacle as a work of literature and art. Deduced from Greek practice by Aristotle in the *Poetics*, they were nearly reproduced on the Latin stage and were reformulated by Horace; and, on the revival of classical studies, they became the code of scholars writing plays in direct imitation of the ancients, first in Italy and a little later in England. The outcome of the contest between

¹ Cf. note on Qascoigne's *Princely Pleasures*, below, p. 477.

classic tradition and the romantic spirit may be summarised as the rejection of what was purely formal in the former, and the retention and development of what was grounded permanently on reason—as the modification of the rules about Time and Place, but the enforcement with wider and deeper application of Unity of Action.

Time and Place, indeed, had been doomed from the very first. The impossibility of transgressing the limits of a single day or of shifting the locality from a single spot, an impossibility solely due to the continuous presence of the Chorus on the stage, disappeared as soon as the division of the play by distinct pauses allowed the stage to be left empty during the intervals. The slight exercise of imagination which had sometimes required the audience to suppose a lapse of hours even during the time that the Chorus, still continuously present, was singing a choral ode, could, now that the stage was left free for an interval, easily be extended to the passing of many days: while the change of scene from one locality to another in its near neighbourhood made inevitable its future transference to a far more distant place. Both Unities, however, were strictly observed in *Roister Doister* and *Gammer Gurtoris Needle*, as well as that rule of the continuity of scene within the limits of an Act, by which a new-comer always has business with people already on the stage, or has his advent heralded by them before they depart. It was always easier to observe these rules in Comedy, than to crowd the weighty events of Tragedy into such brief space and concentrate them on one narrow spot; and Sidney, who commends *Gorboduc* for its classic spirit and Senecan style, blames it for its demand of 'many dayes, and many places, inartificially imagined'¹ Of the two plays I have singled out as Lyly's best exemplars, *Damon and Pithias* disregards Time, but may be said to observe Place quite strictly; while *Promos and Cassandra* also disregards Time, but lays its scene at several spots in Julio and its neighbourhood.

All Lyly's plays require the lapse of a considerable time, with the exceptions of *Mother Bombie* and *The Woman*, which occupy two days and one day respectively. And he is frankly careless about exactitude or consistency, where he has decided to break the rule; co-ordinating, in *Gallathea*, a year's adventure by the boys in the woods with the month or less required between the disguise of the girls and the day when the virgin-tribute falls due; and representing Endimion's sleep of forty years as compatible with the

¹ *Apologie for Poetrie*, p. 63, ed. Arber.

Place. retention of youth by all the other characters¹. Of Place he is much more careful. In no play are we transported far from the spot at which it opened; save in *Midas*, where we have the hunting, expedition from Phrygia or Sardis to Mount Tmolus, and the longer journey to Apollo's shrine at 'Delphos'; and in *Endimion*, which includes the Court, a scene at Corsites' 'castle in the desert,' and another by the magic fountain which has taken Eumenides so many years to reach, both these distances being, however, negated elsewhere by Tellus' proposal to re-enter her castle-prison and 'watch Corsites sweating' at the lunar-bank in the palace-gardens, and by the allusion of Epiton, the Court-page, to the fountain as lying 'hard by' the same spot. In other plays the Unity is observed, i.e. the scene, though varied, is confined to one neighbourhood; while in *Gallathea*, *Mother Bombie*, and (with one brief exception near the close) *The Woman*, the stage may be considered as representing an identical spot throughout. Further, Lyly endeavours fitfully to observe that continuity of scenes which is a corollary from the strict observation of Time and Place; occasionally linking his scenes by express words in the dialogue², and sometimes extending their close continuity to successive Acts, though the action contained therein may require a considerable lapse of time, or the continuity may have been broken by a change of place within the limits of the Act. Thus Act iv in *Sapho* immediately follows on Act iii, and Act v on Act iv, the journey to the forge and back being accomplished within the Acts: the last two Acts of *Gallathea* both occur on the day of the sacrifice, though the play as a whole asks a year from its commencement: and in *Midas*, Acts ii and iii, iii and iv, iv and v, are closely continuous, in spite of changes of scene. In plays where the Unity of Time is observed, like *Mother Bombie* and *The Woman*, such continuity of the Acts is natural; but in those which imply not only changes of scene but considerable lapses of time, the intervals should rather have been arranged to fall between the Acts—thus

¹ So, too, in *Loves Metamorphosis*, Acts iii and iv are closely connected by the visit to Cupid announced in iii. i, and carried out in iv. i. though an interval of some hours is required between Protea's departure with the Merchant in iii. 2 and her return in iv. 2, which we are thus compelled to place between iv. 1 and iv. 2. Acts iv and v are closely connected by the 'strange discourse' of Protea, begun iv. 2, vol. iii. p. 323, and just over in v. 2, p. 325; yet some interval is necessary between iv. 1, where the foresters plan their revenge, and v. 1, where Ceres protests against it, and v. 3, where the foresters repent of it,

² E.g. the opening words of *Gall.* v. 3 link it closely to the scene just over: the closing words of *Midas*, iv. 2 link it to the following scene; *Moth. Bombie*, iii. 2 and 3 are verbally linked, and so are *Loves Met*, v. 3 and 4.

Phao is made to visit Sybilla twice in the single Act ii, Midas' journey to Delphi occurs in the course of Act v, and the interval of the second night in *Mother Bombie* falls between the first and second scenes of Act v, not, as it should have done, between Acts iv and v. Thus Lyly sometimes denies in one passage an interval that he has granted in another; and, where the intervals are not contradicted, he is not careful to throw them between the Acts. Something *Imaginary* similar is his indulgence in a licence, of which Whetstone's play, *coursT* furnished at least one instance—the imaginary transfer of locality of a scene, within the limits of a scene. Four such cases at least occur in *Campaspe* (i. 3. no; ii. 2. 119; iii. 4. 45, and again iii. 4. 57), one in *Endimion*, iv. 3, vol. iii. pp. 60-1, one in *The Woman*, iv. 1. 292, and two in *Loves Metamorphosis*, ii. 1. 75-81, iii. 157 for fuller details of all which I must refer the reader to what is said under the head of 'Time and Place' in the separate Introductions to each of those plays. Such transfer would naturally arise on a stage which possessed no movable scenery to identify the locality with some particular spot at the outset; and would disappear with the introduction of such. In Greene's plays occur several instances, noted in Dyce's edition: one in *Bacon and Bungay*, p. 160 b (from the street to the inside of the Friar's study), one in *Alphonsus of Arragon*, p. 237 a (where two ladies in a palace announcing their intention of repairing to some 'groves' to consult the witch Medea, are met by her as they go out), and two others in *George a Greene*, pp. 262 a, 262 a, I doubt if any instance can be shown in Shakespeare's work. In some cases, e.g. *Campaspe*, pp. 326, 338, *Endimion*, vol. iii. p. 60, the transition from one place to another is supposed to be covered by the characters pacing up and down the stage as they converse; and this idea of imaginary progress while remaining on the stage should perhaps be applied to *Campaspe's* soliloquy in iv. 2 after leaving Apelles' studio, to Apelles' soliloquy in v. 2, where, though he remains all the while in the market-place near Diogenes' tub (at which the preceding and following scenes take place), he is really on his way home from the palace, and certainly to the progress of Venus and Cupid in *Sapho*, v. 1, which, commencing outside the forge, ends evidently at some distance from it.

It should be further noted that Lyly, working on the general *intrusive* principle that there must be farcical relief to every Act—a rule he ^{ane dis,} follows in every play except *Loves Metamorphosis*—does not scruple ^{regarding} *scenic* to introduce such, in his two earliest plays at least, even in some propriety-

interior to which they are quite inappropriate, but in which the preceding and succeeding scenes are laid. Thus in *Campaspe*, iii. 2 *Psyllus*, left by *Apelles* in the outer studio 'at the window,' is joined there, somewhat oddly, by *Manes*, and there follows the scene of the crying of *Diogenes'* flight, before *Psyllus* plays truant: and in *Sapho*, Acts ii and iii, which otherwise take place wholly before the cave or in *Sapho's* chamber, are intercalated scenes between the pages and the smith which propriety compels me to locate in 'A Street.' This, like the imaginary transfer, illustrates the greater freedom claimed for the imagination in the absence of localizing scenery. In later plays, however, Lyly takes more thought for the proprieties, both by keeping the whole Act out of doors, in some place where pages and servants might shout and romp at ease, and also by preparing the scene by some hint, e.g. the appearance of the pages with the Huntsman in *Midas*, iv. 3 on their return from the hunt is prepared by *Mellacrites'* statement at the end of Act iii that the boys are probably with the king. The absence of such care in the former instances is a relic of the patchwork juxtaposition of farce with serious matter in the *Moralities*, where clownage was introduced without attempt to interweave *It* with the action. Several similar scenes in Shakespeare's earlier work, if they do not violate propriety, are at least indictable for want of necessary connexion with the action. An advancing degree of skill is finely perceptible in the incongruous, unpleasing, yet properly-motived appearance of the Musicians after the tragic scene in Juliet's chamber; in the broad and callous *Gravediggers*, deepening the pathos of *Ophelia* and ministering to Hamlet's *macabre* mood; and in the terrible irony underlying the drink-fuddled moralizing of Macbeth's honest, indispensable Porter.

To sum up, Lyly in the matter of Time and Place balances between classical precedent and romantic freedom, obviously aware of the rules and sometimes closely observing them, at others pretending to observe while he really violates, at others frankly disregarding them and claiming licences which the later romantics abandoned.

Anachronism, Nor did fuller knowledge or a better-trained taste preserve him from the anachronisms which abound in contemporary work, though I think his instances are fewer. When Sir Tophas and the pages make a joke of Lilly and Colet's Latin Grammar, when Epiton talks of 'a Western (Thames) barge,' vol. iii. p. 56, and Calypho of a 'Parenthesis,' vol. ii. p. 394, or when alchemy is introduced along with virgin-sacrifices

to Neptune, we may connect the anachronism with that detachment of the farcical matter just alluded to, as an instance **of modern** colouring given to scenes intended chiefly for the unlearned. But no such excuse can be urged for Neptune's anger at a Danish destruction of his temple, for Venus' proposal to change a girl's sex 'at the Church-dore,' for the appearance of Pythagoras along, with Endimion, for Apollo's writing 'Sonnets' in *Midas*, or the nymphs of Diana studying them, or their samplers either, vol. ii. p. 454, for Plato appearing after the capture of Thebes, for Alexander's soldiers wearing gloves as favours in their caps, for Pandora promising her glove, complaining that she has been made 'a Puritan,' ordering Gunophilus to bear her train, or alluding to 'your holy herb Nicotian,' vol. iii. p. 67: and still less for the all but universal habit of making Latin quotations, a habit shared by Greek gods (Bacchus quotes Ovid in *Midas*, i. 1, vol. iii. p. 119) and by servants ancient and modern (Criticus, vol. ii. p. 393, quotes Catullus or Phaedrus, and Gunophilus shows an unexpected acquaintance with the *De Officiis* of Cicero, vol. iii. p. 282). That Lyly reached at least in his later work a perception of the absurdity is evident from Motto's '*fauente dento*' and Petulus' surprise at Latin in a barber's mouth, as also from Livia's confession that she is no Latinist, vol. iii. p. 181, and Dromio's mistake, p. 206. But habit was too strong; elsewhere in this same play the servants bandy Latin freely, and Gunophilus, later, has the accomplishment in common with his primaeval mistress. The mistake 'Delphos' for 'Delphi,' borrowed by Shakespeare in *Winter's Tale* from Greene's *Pandosio*, is perhaps original in *Midas*, v. 1 and 3, vol. iii. pp. 152, 158:

Passing to the much more important question of the action of (0 *The* Lyly's plays and the degree of its conformity with dramatic require- , , , ments, I do not think the charge of want of action can be brought *ingofthe* against any of them as a whole, though *Campaspe* has too little; nor plays. that he fails in the matter of entanglement and solution, in that art of rousing expectation and leading us on to an issue which is the most potent engine of dramatic interest. His apology in the Epilogue to *Sapho* for having brought his audience out of a maze at the point at which they entered it, shows his grasp of the principle; and even though in this case the imperial votaress passes on unscathed, yet we watch for the outcome of Venus' machinations, and, in the other plays, of Neptune's wrath and Cupid's designs, of

¹ Most of these instances were first observed by Hense, *Shakespeare-Jahrbuch*, vii. 261-3 (1872).

Melius' plot, of Midas' folly, of the cross-intrigues at Rochester, of Nature's experiment and the Planets' hostility thereto, of the opposition between Ceres and Erisichthon, the nymphs and their lovers, with an interest due to skill of presentment—skill which lends Lyly's dramas, for me at least, more attraction than belongs to more highly-rated work by some of his successors. Steinhauser's objection to three of them, that the display of passion by Alexander, by Sapho, and by Gallathea and Phillida, fails to lead on to action, seems to me a little to misconceive the dramatic problem. In the two first cases the problem was not what would ensue from yielding to passion, but whether passion or reason should triumph; and the victory of the latter provides a suitable comic issue, as that of the former would have provided a tragic. Nor is Alexander's passion resultiess, since it leads to the union of *Campaspe* with the painter; nor yet Sapho's, since it leads to her alienation from, and discomfiture of, her rival Venus. Perhaps, however, Steinhauser is right in requiring that Venus shall be regarded as the true protagonist. His objection in the case of *Gallathea* is better grounded; yet the passion of the two girls is only an incident arising out of their disguise, the success or failure of the attempt to evade the sacrifice being the main concern. It may be conceded, however, that their affection lies too much apart from the plot for the attention it receives; and that love-making is made more productive of action in the two other pastorals, *The Woman* and *Loves Metamorphosis*. The earlier plays do, no doubt, contain some elements merely episodic and abortive, among which may be reckoned the talk between Clitus and Parmenio, between Pandion and Trachinus, between Sapho's ladies, between Sophronia's, between the shepherds in *Midas*, and between the servants and pages of the two first plays; none of which talk can be said to serve any but a generally illustrative purpose, and sometimes not even that. So too the philosophers, Plato, Aristotle, and the rest, have no connexion with the action, except as illustrating Alexander's assumption of a more peaceful attitude: the relations of Diogenes with Alexander or others cannot be said to have any dramatic issue: Sybilla's conferences with Phao do not influence his conduct or his fortunes one whit: nothing follows from Vulcan's annoyance with Venus, or Mileta's attempt on Phao (iii. 4): while Tellus' unmotivated deception of Corsites, equally barren of result on the main action, fails also of its own proper effect of estranging Corsites from her.

These instances show that, though Lyly had from the first some intelligence of the means for securing variety and interest, it was some time before he learned their proper management. His procedure by conscious method and plan, as also the persistence in his mind of a conception or plan once formed, is shown very clearly by *balancing* the striking resemblance in the character-scheme of all his plays. of groups. In all we have groups of characters, e.g. in *Campaspe* of warriors, philosophers, and pages; in *Sapho* of ladies, two courtiers, two pages; in *Gallathea* two parents, two daughters, three brothers, four or five nymphs; in *Endimion* three pages, two councillors, two philosophers, and Tellus and Dipsas working for the estrangement of Cynthia and Endimion, as Eumenides and Geron are working for their union; in *Midas* three councillors, three pages, a group of ladies, a group of shepherds; in *Mother Bombie* four old fathers, four rascally servants, three young couples, two old women, three fiddlers; in *The Woman* three allegorical figures, seven planet-deities, four shepherds; in *Loves Metamorphosis* Cupid against Ceres, three foresters over against three nymphs, and Protea in love with Petulius. In the two latest plays, especially, the tendency to symmetrical balance of group against group is strongly marked. Then almost every play contains some central figure, king, queen, or goddess, who presides by right of position rather than of superior character or fuller drawing, e. g. Alexander, Sapho, Diana, Cynthia, Midas, Pandora, Ceres; and some other figure in the background, sometimes of equal authority, whom, as witch, hermit, or oracle, the other characters consult, e.g. Diogenes, Sybilla, the Augur, Dipsas, Bacchus and Apollo, Mother Bombie, Nature, Cupid. It can hardly be said that Lyly's scheme includes a villain as a recognized ingredient (Tellus in *Endimion*, Vicinia in *Mother Bombie*, and Erisichthon in *Loves Metamorphosis*, are the nearest instances of such); nor yet a Vice, the comic or mischief-making element being usually distributed among a group of servants or pages, and concentrated in a single figure only in the case of Gunophilus in *The Woman*—one of the links, as Steinhäuser points out, which connects that play with the *Moralities*: It may be remarked that this symmetry of construction is the latest development of Lyly's tendency to antithesis; but that he had some

¹ Resemblance is also shown in the reference to the general scheme of Nature, in the personification of the abstractions, Nature, Concord, and Discord, and in the embodiment of moral qualities in the Seven Planets. But Steinhäuser is inclined to exaggerate the likeness, which leads him to overlook the many arguments which exist for a late date, and to place it as Lyly's earliest.

example for such grouping in *Damon and Pithias*, where we get two friends, two flatterers, two pages, and Dionysius in authority.

Advance in But the uniformity in the materials chosen by no means extends
,sttuctin to the use made of them. Here a steady advance is traceable throughout his work, an advance which tends to confirm the order I assign to the plays. Under-plot, absent from *Campaspe* and *Sapho*, appears first in *Gallathea*, after which (except in *Midas*) greater complexity is always apparent, and the weaving well done. Similarly the comic scenes, though *inter-connected* even in *Campaspe* and *Sapho*, are first given a superficial *connexion with the main action* in *Gallathea*, a much closer but still an artificial one in *Endimion*, a real and organic one in *Midas*, and lastly a fruitful and important one in *Mother Bombie* and *The Woman*. A few words on each play will illustrate this advance in plot-construction.

Campaspe. In *Campaspe* the only interests beyond that of Alexander, Campaspe, and Apelles, round which are grouped Hephaestion, Clitus, Parmenio, and Timoclea, are those of the philosophers, the servants, the Athenian citizens, and Lais. One figure, Diogenes, is chosen to connect these scattered units by entering into relations with each of them in turn; but it cannot be said that any development takes place in Diogenes, or that anything he says in his talk with Alexander or any of the others has any effect on the action of the piece. He serves to give cohesion to the character-scheme, but not complexity to the action.

Sapho and phao. In *Sapho* there is a fuller intrigue. Venus, dissatisfied with her home-life in the dirty forge, seeks adventures and resolves to subdue Sapho. Her gift of beauty to the ferryman Phao, and her orders to Cupid to wound Sapho, are both fatal to herself, kindling in the pair a passion which is the rival of that she has unwittingly aroused in her own breast; and when she has procured new weapons, she is betrayed by Cupid, who cures Sapho of love, but fills Phao with hatred of Venus; so that her enemy triumphs, and so far from yielding to her, has detached Cupid from her side and aspires to rule as queen of love. This is cleverly handled as a piece of flattery—it is difficult to believe that there can have been anything nearly so good before it; but none of the attempts to create a side-interest—Pandion's discontent, Sybilla's counsels, Miletta wooing Phao, Vulcan and Venus at home—are brought to any issue, and so none can deserve the title of an under-plot, though from Venus' initial grumblings Lyly seems to have intended the forge-life to serve as such. The comic element

of Molus, Criticus, and Calypho, though, like that in *Campaspe*, possessing the merely external connexion that its personages are imagined in some relation with, and actually speak of, those of the main action—can be said neither to grow out of it, nor to minister to it, nor yet to contain any definite action within itself.

In *Gallathea* first do we get two distinct, yet inter-connected *Gallathea*. threads. Neptune, his tribute and the evasion of it, constitute the first, incidental to which are the loves of the two disguised girls ; while the second is provided in the defiance of Cupid by a nymph of Diana, his successful war upon the nymphs in revenge, his detection by Diana, and punishment by his victims, and his final rescue by Venus. A real connexion and mutual ministration between them is supplied by the fact that not only do the disguised girls fall into the hands of Diana's nymphs, but form the means employed by Cupid to subject the nymphs to love, while it is in order to procure the remission of the virgin-tribute that Diana is induced to release Cupid at the close. And the comic element—boys, mariner, alchemist, astrologer—is both more important and better managed within itself than heretofore, having a distinct beginning, development (in which it receives reinforcements), and end; while, though its characters have no original relation with those of the serious action, yet they have obviously been shipwrecked in the storm raised by Neptune, and at the close are brought in to assist at the wedding.

In *Endimion*, though perhaps no under-plot can be said distinctly *Endimion*. to detach itself from the serious action, yet the interests are so various that the same impression of fullness and complexity is produced. Steinhauser rightly finds the protagonist of the piece in Tellus, whose plots against her former lover Endimion, their success, their defeat, and the bringing of their contriver to justice form the stuff of the action, to which all other elements, save the comic, are directly subordinate. After discrediting Endimion with his adored mistress Cynthia, Tellus procures the aid of Dipsas' magic, and lulls him to a forty years' sleep. Eumenides, by sacrifice of his love for Semele to friendship, wins the secret of his deliverance; and in doing so discovers a former victim of Dipsas, in Geron her aged husband, whose return to Court has awaited the arrival of a true lover and a true friend. Besides these three couples and the issue of their affairs, we have the connected passion of Corsites for Tellus, with whom he is eventually paired; but his attempt at her instigation on the sleeping Endimion is a blemish, having no effect whatever upon

the plot, and merely serving to introduce the fairy-ballet. Lastly there is a comic element with a story of its own, which, though it still fails to minister to the main action, yet includes some minor characters of the latter, touches it through Cynthia's words and action at the close, and moreover serves as parallel and parody of it. Sir Tophas, a foolish braggart, who at first exhibits complete indifference to love and is intent on triumphs over sheep and wrens and fish, is seized with a ridiculous passion for the crone Dipsas, which seems to hint at the extravagance of Endimion's for Cynthia. Tophas even desires to slumber like Endimion for forty or fifty years (iv. 2. 18): like Endimion, he dreams of his mistress, and narrates his dream when he wakes (iii. 3. p. 46): 'This kind of by-plot,' says Steinhauser, 'appears first in English Comedy with Lyly, and with Lyly in its fullness only in *Endimion*. It need not be pointed out that such a by-plot is in particular accord with the method of Comedy, and affords the author the best opportunity for fine shading and deepening, if he understands how to avail himself of it. It can best be studied in Shakespeare. To say that Shakespeare learnt this art entirely from Lyly's *Endimion* would be pronounced an exaggeration; yet there is undoubtedly a manifold correspondence between *Endimion* and *Lovers Labour's Lost* in this matter².' Lastly we may note that here first the comic element is enriched by a feminine interest, not merely in Bagoa but, earlier, in Scintilla and Favilla.

In *Midas* unity of action suffers by the duality of incident, and the second of the two incidents is not necessarily, only accidentally, derived from the first, though both are meant to illustrate the *pingue ingenium* of the king. The groups of the three councillors and Sophronia with her ladies supply dialogue rather than motive to the action; nor can there properly be said to be an under-plot, though a slight side-interest is created by Eristus' unsuccessful suit of Celia. The true under-plot must be sought once more in the comic element, the scenes of which are not only inter-connected by a story of their own, but arise for the first time definitely out of the main action, though they still fail in the last point of ministering to it. *Midas*

¹ Cf. iv. a. 70 'resolved to weep some three or foure paylefulsF with Eumenides in iii. 4. 44, 73.

² *John Lyly ah Dramatiker*, pp. 39, 40, an essay which first suggested to me this view of parallelism and parody in the comic action of *Endimion*. The chief points of connexion between *Endimion* and *Z. Z. Z.* would be the four couples in each, and on the comic side the magnificent Armado chaffed by his page Moth and declining on Jaquenetta, as Sir Tophas is chaffed by Epiton and subsides on Bagoa.

has touched his own beard; and the golden spoil, a perquisite of his barber, Motto, has been stolen by one of the Pages. The latter is compelled to restore it in order to procure Motto's aid in relieving his toothache. An inventory of his goods, which Motto has given them as a means of redeeming it from pawn, turns out to be a fictitious document; but by entrapping the barber, who has observed Midas' asses ears, into a treasonable speech, they are able to recover possession of the beard as the price of their silence. Here, too, a pretty feminine element is introduced in Celia's maid, Pipenetta; and the Pages are occasionally spoken, or alluded, to by the serious characters.

In *Mother Bombie* the fusion is more perfect than in any other of *Mother* the plays. It represents the extreme of Lyly's tendency to antithetic grouping; and the number and likeness of the characters produce an intricate plot in which the distinction between ideal and farcical elements is lost, though Maestius and Serena, their foster-mother Vicinia and Mother Bombie are serious throughout. The double scheme to match the half-witted Accius and Silena, its defeat and the substitution of the happier match of Maestius with Serena, form the main plot, which exchanges mutual obligations of advancement with the under-plot, whose subject is the stolen match of Candius and Livia. It may be objected, however, that there is gross improbability in the device whereby (iv. 2) the 'old huddles' are deceived; and the ramblings of sheer idiocy are, as noted above, painful rather than pleasing, and no proper subject for comic treatment. But the play is managed with humour and spirit, and contains some good dramatic situations, e. g. the informal betrothal of Candius and Livia, overheard and interrupted by their parents (i. 3), their formal trothplight, to which their parents are unwittingly made parties (iv. I), the wooing-scene of Accius and Silena (iv. 2), overlooking the improbability, where their own deficiencies and their parents' trickery are made manifest, and the visit of the fiddlers to Sperantus' and Memphio's houses in v. 3. Steinhauser notes that the child-changing and the restoration of the true children to their rightful position are of Plautine derivation: the restoration, at least, is also found in the *Andria* of Terence.

The scheme of *The Woman* (c. 1591-3) was one difficult of execution; and there is force in the criticism that it robs Pandora of individuality, since she becomes the mere puppet of the planet that happens to be in the ascendant. The lack of distinctive traits in

the shepherds is hardly traceable to the scheme; unless they too are to be considered as subject to the planetary influence, as seems to be the case under the sway of Mars (vol. iii. p. 254), of Apollo (p. 259, where Stesias exhibits a ridiculous sympathy with Pandora's prophetic vein), of Venus (pp. 262 sqq.), which converts the hitherto respectful Gunophilus into a lover, and of Mercury (pp. 271 sqq.), which turns them all into intriguers. Saturn, Jupiter, and Luna exercise no such wide effect; and perhaps it would be more correct to say that, as regards the shepherds, it is really Venus who is in the ascendant throughout, though love prompts them to different actions according as Mars, Venus, or Mercury preside. Again, "Luna's crowning influence, which is to make Pandora

'New-fangled, fyckle, slothful, foolish, mad,'

seems hardly distinguishable from the sum of those already exerted; though the results are certainly different, and Lyly has written for her a dialogue at once lunatic and poetical. It should perhaps be noted rather as a point of character that, while the other planets are content merely to influence her, Jupiter and Apollo are candidates for her love, the latter exhibiting the higher type of passion. All the seven, however, have at the close laid aside their original envy of her, and unite in petitioning Nature to place her in their particular sphere. It seems uncertain whether these varieties in their attitude, and in their several effect on the Utopians, were intentional on the author's part, or mere exigencies into which he was driven by the inherent difficulties of the scheme. Yet the action as a whole remains one. The experiment of Nature, which inflicts injury upon all the planets, fails owing to their united opposition to it; and this failure is exhibited by a series of events among the Utopians, of connected interest and progress as a human story, and yet placed in skilful and fairly consistent relation with the planetary contest behind it. Finally the comic element, here concentrated in Gunophilus, interpenetrates every portion of the action; exhibiting indeed less wit and word-play than in earlier work, but a far greater proportion of genuine humour, so that Gunophilus, in his rueful appreciation of his own mishaps, forms the nearest approach in Lyly's work to the early Shakespearean clown, a type to which he is perhaps indebted. Altogether, in spite of some defects, I am inclined to regard *The Woman* as the cleverest and most original of Lyly's plays: it certainly possesses the largest share of poetic beauty.

The general relation of *Loves Metamorphosis* to *Gallathea* is reflected in its composition, which is of two separate threads, properly connected. Erisichthon's outrage on Ceres, the penalty and his deliverance from it through the agency of Protea, form the main plot; while the under-plot is furnished by the disdain of Ceres' nymphs for the foresters, their punishment and final restoration on condition of submission to love. The connexion between the two consists (1) in the fact that the husbandman's outrage is prompted by the honours paid to Ceres by her nymphs, and involves the death of another nymph, which outrage and death they report to the goddess; (2) in Cupid's central position between the two threads, which makes him the protector of Protea in the one, and the avenger of the foresters in the other, so that in order to procure from him the release of her nymphs Ceres has to remit her punishment of famine inflicted on Erisichthon. The foresters touch Erisichthon only through the nymphs, though Lyly as usual supplies the external connexion of mere words (vol. iii. pp. 314, 320, 327, 332). Both plots justify the title; the revengeful transformation which Love inflicts upon the nymphs being balanced by those voluntarily undergone by Protea on behalf of her father and her lover Petulius. The merciful close is, like that of *Midas* (cf. Cynthia's indulgence to Tellus), a departure from Ovid's account, proper to a comic issue. The absence of a farcical element in this play has already been noted.

The reader, who examines Lyly's plays in the light of the foregoing suggestions, will, I hope, realize how important was the advance he effected in the science of dramatic architecture. If he fails in his earlier plays, and in some minor respects in his later, it is because the stock of available example is so poor in quality, because he is the experimenter whose efforts are to establish rules of dramatic practice for the guidance of his successors. That Shakespeare was his disciple in this respect is beyond a doubt. To the fundamental brain-work which Lyly put into his plays, the greater poet and the Shakespearean stage in general are almost as much indebted as they are to his introduction of a lively, witty, and coherent dialogue.

4. His CHARACTERIZATION.

, It must be admitted that he cannot claim the same praise on the ground of character-drawing, though his real merits in this department have been somewhat obscured by the even uniformity of his style. That he paid attention to character is obvious from the efforts,

detailed below, to distinguish members of a group: I note here, generally, his employment of a method, not the most artistic but a good deal used by Shakespeare in his earlier work—the plan, I mean, of putting a description of a character into the mouth of some other character. To this method belong the remarks of the servants upon their masters, e.g. on Plato, Diogenes, and Apelles (p. 321), of Calypho on Venus and Vulcan (pp. 386, 394), of Epiton on Sir Tophas, of Peter and Raffe on the Alchemist, and we may add Melippus on Diogenes (p. 323), the shepherds on Midas (iv. 2), and Prisius on his daughter Livia (vol. iii. pp. 178-9). The method is legitimate enough when used, as Lyly generally uses it, with a comic as well as a characteristic purpose, or, as with the description of Petruchio's wedding, to convey briefly what it is not convenient to represent. It is useful, too, to exhibit the light in which a character is regarded by those around him, especially when this differs in some respects from that in which the author intends us to conceive him, as in some of the remarks made about each other by the characters in *The Merchant of Venice*: and it is particularly skilful when such description is intended chiefly to illustrate the character of the describer, as when Caliban talks of Prospero, or Falstaff complains of Prince John that 'a man cannot make him laugh' (2 *Henry IV*, iv. 3. 95). It is inartistic when used merely to summarize the traits which a character actually exhibits, as by Shakespeare several times in *Love's Labour's Lost*, e.g. the King on Armado (i. 1), the Princess's ladies on the King's three lords (ii. 1), and Biron on Boyet (v. 2. 315 sqq.)². Lyly, by whose work the habit was probably suggested, never carried it to this length,, perhaps because his characterization never attempts the fullness of detail in which Shakespeare delighted.

His render- Speaking generally, he is more successful in his grasp of the ing of class. general features of classes than in his realization of individuals. *istks.*

Where he introduces a single representative of some recognized trade or occupation the class-characteristics are well rendered. These popular portraits are not full-length figures, but the vignettes are faithful and vigorous, in surprising contrast to the labelled puppets which formed Lyly's only examples in preceding work. Petted Lais

¹ My later study shows me that in my *Quarterly* article, Jan. 1896, I too summarily dismissed Lyly's claims as a limner of character, just as I all but ignored his more decisive ones as a constructor of plot.

² Ben Jonson is only a degree less faulty when he prefixes to *Every Man Out of His Humour* an elaborate sketch of each character represented, as if he could not trust them to speak for themselves.

is luxurious and insolent; Calypho the smith will carry by round assertion the point he cannot gain by logic; the Mariner is bluff, frank, and careless; the Watchmen, especially their Constable, are obstinate and foolish; barber Motto may be a shrewd, clever fellow, but he cannot hold his tongue; the Huntsman, self-important and tetchy, is as inflexible a pedant in his craft as the philosophers in theirs; the horsedealer lets out broken-kneed jades and is ready with his claims of compensation for injury, but proves the easy victim of a little conviviality; and the fortune-teller, a very favourable portrait for the date, enunciates her doggrell oracles without loss of dignity or a suspicion of their inanity. Perhaps the best of these figures are the alchemist and astrologer in *Gallathea*, who are not the mere impostors of Chaucer or Walter Scott, but genuine enthusiasts, nursing their dreams amid rags and poverty, through constant failure and mishap, constrained at times to keep an incredulous world at bay with lying excuses, yet simple enough to fall an unsuspecting prey to the theft and trickery of their own servants.

And looking at other broad divisions we find a sufficient distinction maintained between the members of one class and those of another. An exception should be made in regard to the nymphs and foresters of *Loves Metamorphosis*, who talk in a witty and courtly rather than a pastoral vein. But the shepherds of *Gallathea* are shrewd realistic rustics, the note of ideality being reserved for the two girls; while in those of *Midas* and *The Woman* the simplicity and emotionalism proper to pastoral is quite adequately preserved. Lyly's deities, again, are well done; moving among mortals with *deities*, a sufficient irresponsibility, and exhibiting the passions, imposed on them by dramatic necessity and by the myth whence they are taken, mainly between each other. Venus, indeed, is brought into competition with a mortal; but Sapho's attitude of humility changes to defiance only when she has seduced a deity to her side: in other cases gods contend with gods, or wreak on men a wrath from which only a god can rescue them. And individually Venus, Vulcan, Neptune, Cupid, Diana, Ceres, Pan and Apollo, may all claim to be well portrayed, with an imagination and appropriateness utterly wanting to preceding sporadic attempts in this direction (see above, pp. 253-4).

Lyly's servants form a class of recognized merit, which appears in *servants*. every play except the last. He gives us the perfect picture of the Court-page, precocious compound of mischief and swagger, always hatching

some profitable scheme, some piece of **gratuitous impertinence**, some **practical** joke on a recognized butt, presuming on his youth and the protection of an indulgent master to be as insolent as he pleases to those not of the Court—the same, precisely, as he is drawn by Nash a little later in his novel *Jacke Wilton*. All these pages are endowed with high spirits, and all strain after wit which they seldom attain, and still more rarely the native humour of Launce and Launcelot, Gunophilus always excepted. The Court-pages are lacking in distinction amongst themselves: but Manes, who is intended to reflect the character of Diogenes his master, is a rougher, simpler, older creature than his comrades Psyllus and Granichus; Epiton has a brighter wit than Dares and Samias; and Dello, the barber's boy, is distinguished by his championship of his master against the wags: In several cases, e.g. Molus and Criticus, Lyly follows the rule of 'like master, like man.' The practice of embodying the nimblest wit, or at least the greatest impudence, in the smallest choir-boy is exemplified in Epiton, Halfpenny, and Minutius.

And lastly, if, considering Lyly's date and the condition of dramatic art, we may speak of his women merely as a single class, he deserves the highest praise for his representation of them. True, he gives us for the most part only their outward husk of wit and raillery and flirtation. It is

Woman in our hours of ease,
Uncertain, coy, and hard to please,

that he chiefly paints; the *lepida et dicacula puella*, woman on her social and superficial side. But on this side—and what an achievement!—he is excellent; as much at home in their foibles and weaknesses as in their quips and pretences, witness Sybilla's advice to Phao, pp. 390-1, and the talk of Sapho's ladies *passim*. These witty, sprightly, and beneath their euphuism so natural, girls of Lyly's drawing are the examples from which Shakespeare derived so much of that power to paint refined women which is generally accredited to his divine instinct. To Miletia, Suavia, Li via, Nisa, and Niobe, the mockers and skirmishers of Lyly's ante-chamber and woodland, are we chiefly indebted for Katharine, Rosalind, Beatrice, and all the tiger-lilies, larkspurs, and geraniums of Shakespeare's garden. The languorous despairs of Sapho, the shy, mutual approaches of Gallathea and Phillida, the little pet that flames up between Scintilla and Favilla and is quenched in a shower of tears,

¹ Cf. Jack and Will's quarrel on the same account in *Damon and Pithias*.

the lament of Hæbe condemned to death as the most beautiful, the lament of Hæbe delivered from death because there is a fairer than she, the girls' shrewd perception of male vanity and empty manner, and their confession to each other of their own weakness—all these form a first and admirable, if only a one-sided, delineation of the eternal feminine on the English stage. Lyly is, perhaps, no deep master of woman's nature; he lacks reliable card and compass to guide him amid these 'winds and waters.' He knows little of the storms and hot blasts of passion¹, little of the still clear depths where heaven's face is mirrored. A gentle breeze, now sportive, now languid and heavy with roses; a surface, broken into a thousand sparkling ripples—this is his general representation of woman. Yet, though he never caught as fully even as Greene their power of tenderness and sweetness, of fidelity and self-sacrifice, he is not without indications of their softer side and what Ruskin called their 'heavenly timidity,' in Campaspe as contrasted with Timoclea, in Eagenua, in Gallathea and Phillida, in Floscula and Bagoa; and looking at the grave strength of Sophronia, the brave and loving helpfulness of Protea, I cannot help thinking that, had he essayed tragedy, Lyly might possibly have done greater things. What he has done is great enough, and perhaps harder. First among English writers for the stage did he master a knowledge close enough, a taste fine enough, a hand light enough, to render in her wonted speech and fashion that inconstant gleam, that dancing firefly, the English girl: and that is a proud—it is his proudest—achievement.

No doubt some distinctions might be drawn among his female figures, but they would, I think, mainly resolve themselves into one between his sober, serious women and his witty and light-hearted ones. Steinhauser divides them into prudes opposed even to marriage, like Sapho, Diana, and Cynthia, and those who, like Livia and Suavia, 'knowe honest loue to bee a thing inseperable from our sex²': but there are other varieties of attitude on the matter, exemplified by Ceres, hovering between jealousy of marriage and exhortations to her nymphs to submit their pride to Cupid, by Miletta with her direct advances to Phao, by Protea resolved both to reward and to retain her lover's affection, by the inconstant flirt Niobe, and by Pipenetta, whose song in dispraise of virginity may be compared with Fidelia's lament, vol. iii. p. 305, on the sufferings

¹ Tellus must be mentioned as an exception.

² *Midas*, iii. 3. 65.

incurred by chastity. Lyly does not fail, however, to distinguish his ladies from his servant-girls; and there is a further recognizable distinction between Rixula, the buttery-maid of Prisius' household, and the 'pretie mops' Pipenetta, who dresses Celia's hair.

His single figures If we turn to his representation of single figures we find not many of them to possess distinctness. Apelles and Diogenes, Venus (in *Sapho*: Tellus, and Sir Tophas, Midas, Candius and the old men, and Gunophilus, are the most alive; and of these perhaps only Apelles, Venus, Tellus, and Midas can be said to exhibit development by the action. Diogenes' churlishness, independence and tart replies have caused him to be singled out; but not much of his part is original, nor is he allotted any action. Apelles is better in his various relations with the king, with his apprentice, and with his beautiful sitter, and in his gradual exchange of urbanity for a pained and powerful interest, as to which it should be noted that the tone of his charming song is much too light and airy for the point of passion he has reached at the end of the third Act. Venus, in *Sapho*, gracious, wanton, teasing, amorous, is much better than Venus feeling the pain of passion or the sting of jealousy; she is best, that is, in the first scene with Phao and in the scene at Vulcan's forge. Tellus is, perhaps, the strongest part in Lyly's work—his sole attempt, indeed, to exhibit stormy passion; and the conversion of her love to jealous hate, the woman's sleights she practises on Endimion and Corsites, professing that a woman needs such weapons for her self-defence, her passionate sense of the rights of her love even against Cynthia's overshadowing claims, and her defence of her action on this all-compelling ground, are all well conceived. Sir Tophas as a burlesque figure is also of importance, and constitutes with Tellus Lyly's main addition to our dramatic types. Candius is good as the youthful lover, ready of tongue, open of hand, quick of wit to seize his chance, and carrying things always with an easy *bonhomie*: but the old men are even better, were they only more individualized.

Some distinction a group Yet in this matter of distinction between the various members of a group, Lyly is not so faulty as he at first appears. There are members of distinctions between these old men: Stellio is rich, free of hand and a group. unsuspicious; Memphio poor and hen-pecked; Prisius has an eye to his business; Sperantus aspires to be mayor. Examination reveals minute differences among Sapho's and Sophronia's ladies, of temperament or accomplishment; Midas' three councillors are

broadly enough distinguished by their advocacy of wealth, love, or conquest, while to Martius is added a well-marked scepticism (vol. iii. pp. 128, 152, 158-9). The likeness between Gallathea and Phillida is not absolute. Telusa falls in love with the latter 'by the eyes,' Eurota with the former 'by the eares' (p. 448), and the distinction is borne out by the slightly more vigorous character assigned to Gallathea, who is selected to speak the Epilogue, and who at first finds a dishonour in her father's plan for evading the sacrifice, while Phillida is deterred mainly by shyness of assuming male dress. The three nymphs of *Loves Metamorphosis* are consistently distinguished; Nisa as obdurate, Celia as proud of her beauty, and Niobe as fickle, characteristics to which their punishments are severally calculated, vol. iii. pp. 302, 319-20: the foresters are less carefully differentiated, but still distinction is attempted (pp. 314, 317, 327). Other instances are hinted at above; but on the whole Lyly's characterization halts behind his other merits. The society in which he moved was courtly; and the tendency of all society conventionally supposed 'the best' is the suppression of individuality¹. A general propriety of outline without distinctive marks inevitably produces, in successive works, the sense of repetition. An exception should be made in the case of Cupid, who appears as a wanton, mischievous boy in *Sapho*; as a truant still in *Gallathea*, yet as a god with power and will to avenge a want of respect; and in *Loves Metamorphosis* as an awe-inspiring deity, whose shrine must be approached with humble offerings, and who visits with dire penalties the injuries inflicted on himself and his loyal worshippers. The relation, too, between Ceres and her nymphs is varied on that between Diana and hers. But ordinarily, where folk appear in the same position—courtiers, court-ladies, nymphs, or servants—the figures seem the same as those we met before; and in the relation between Protea and Erisichthon we have a close repetition of that between Sophronia and Midas. Shakespeare, who imitates Lyly's grouping and, like him, repeats a relation or situation in successive plays, learns to avoid monotony better by variety of portraiture and interaction of the different members. The fortunes and characters of the Two Gentlemen are distinct: of their two servants one represents wit,

¹ 'Ebenso wie am Hofe ein wenigstens ausserlicher Mangel an Charakter herrscht, so findet sich auch unter diesen Gestalten der Lyly'schen Draraen nicht die Mannigfaltigkeit der Charaktere, welche sich bei ihrer grossen Zahl (uber 140) erwarten Hesse.' Steinhauser, p. 44.

the other humour: while their two mistresses differ in position and character, and are at first unacquainted. Adding Gratiano to Bassanio, and Nerissa to Portia, he takes care that the relation be not precisely the same; moreover he makes Gratiano aid in Jessica's elopement, and gives him distinction in his open mockery of all that savours of Puritanism.

5. HIS DIALOGUE AND USE OF PROSE : HIS DICTION AND POETRY.

It is doubtful how far care for style can be said to engender a care for matter, or whether they should not rather be regarded as separate manifestations of the critical instinct, which may indeed occasionally be combined in the same writer, but are really independent of one another. In an age like our own, when authors read at least as much critical as original work, and are moreover themselves largely engaged in criticism, the preoccupation with style is certain to tell, and has told, against vigour and soundness in matter. The preliminary test to be satisfied by any writer, not a novelist, ere he receives his passport to the public, is rather that he shall be ingeniously pretty and mannered, than that what he says shall be strong and true, wise and beautiful: the latter qualities, together with his architecture and all that does not lie quite on the surface, being cheerfully ignored or postponed for later consideration. But in an earlier age when criticism is in its infancy, in such an age as Lyly's, the same selective instinct which leads a writer to pick and fastidiously arrange his words, rejecting the tame and slipshod in expression, will also influence his choice of matters to talk about and sentiments to express. In Lyly's case care for the vehicle went hand in hand with attention to its freight. The praise most generally allotted him as a dramatist has been that he adopted prose as his regular vehicle for comedy; and it cannot be denied that the vast improvement he effected in dramatic dialogue would have been impossible without this step, one more important even than the nearly concurrent adoption of blank verse. In the years before Lyly not verse merely, but rhymed verse, had been the all but universal dramatic vehicle. It is obvious that, with the great majority of writers, to impose the fetters of rhyme was to ensure the presence, not of poetry or beauty of any kind, but of stiffness and crudity, of slipshod inversions, of a want of ease, grace, and nature. A partial recognition of this is seen in the fact that for some years before 1580 prose had been slowly edging its way into the plays of the time,

especially in farcica) scenes, It is used exclusively in Gascoigne's translation *The Supposes* of 1566, and in the rude *Famous Victories of Henry the fifth*, which probably preceded Lyly's work; while Gosson allots high praise to 'twoo prose Bookes plaied at the Belsauage' before 1579. But no surviving play of the time affords an example of its successful use. The absence of all authority in dramatic matters, and the haphazard method of composition pursued, are admirably illustrated by the presence even in *Promos and Cassandra* (1578) of so many contending forms¹. Lyly's keen sense of form told him that such disordered jumble and interchange of metre was inadmissible; and at the same time his previous achievements in *Euphues* showed him how much was being lost in the bondage to verse. He resolved to throw the whole of his matter into prose, prose which he made now serious and dignified, now bright and witty, but such as always gave the sense of selective skill and controlling power. He asserted his freedom from mechanical slavery, but only that he might better obey the higher laws of dramatic and literary effect. He was not the first dramatist to use prose; but he was the first to demonstrate, by persistent and successful use of it, its claim to be the received vehicle for English comedy. And the secret of his successful use of it lies in his care for the liveliness and naturalness, the pith and vigour, the wit and humour, of the things said; in his recognition of the truth, the imperfect recognition of which weakens so much of the later Elizabethan drama and retains most of his predecessors' work at a level of hopeless crudity—the truth that, just as the action of the stage must be a concentrated essence of real life, so its speech must likewise be intensified, must be infused with more point and emphasis, more wisdom and earnestness, must in a word be more premeditated than common talk can ever be, if it is to enchain attention and distract us from the real life around us to the fictitious life of the stage. Before Shakespeare's advent the dawning perception of this had sufficiently embodied itself in our drama, in the 'high astounding terms' of Marlowe's tragedy on the one hand, in the conceited antithetic dialogue of Lyly's comedy on the other. On both of these did Shakespeare fasten; in both did he find useful training during his earlier work. But while the influence of Marlowe soon passed away, the prose of Lyly coloured his own for a much longer period. To the shrewd, sensible, or witty talk of Lyly's characters we must look as the chief

¹ See above, pp. 242, 238.

exemplar for the lifelike and admirable dialogue of Shakespeare's ripest work; for the talk of Hamlet with Rosencrantz and Guildenstern, or of Kent with Gloucester, no less than for the witty skirmishing of Rosalind with Orlando, or Benedick with Beatrice,

It will readily be perceived that Euphuism, the characteristics of which have been amply discussed in the preceding volume, included much that might be turned to account in dramatic dialogue. Its antithetic habit, its punning and point, gave exactly that heightened intensity that was desirable. Those who have watched in our own day the rapid extension of the cracker-and-popgun style of talk in society, in the novel, and on the stage, will easily understand that the Euphuist, if anybody, was the man to popularize prose as the dramatic vehicle. It was moreover, as Ulrici¹ and Steinhauser have pointed out, peculiarly fitted, by its rhythmical and rhetorical qualities, to compensate for the loss of rhyme and metre: even its peculiar methods of ornamentation, its elaborate similes and classical allusions, its series of parallel clauses, points which we should justly consider as disqualifications, may have shared on its introduction something of this compensatory function. But it is the clearest proof of the correctness of Lyly's instinct at the outset, and of his sensitiveness to the impression being made, that even in his first play we perceive a considerable modification of the style, and that this modifying process went on steadily to the end, affording useful confirmation, as does his advance in dramatic structure, of the order assigned to his plays. There is a marked excess, for instance, in the amount of simile and allusion in the Prologues and Epilogues to *Campaspe* and *Sapho* over the amount employed in the actual dialogue. In the former play the allusions are almost entirely such as personally concern the characters, i.e. to Theban or Macedonian history, the life of Apelles, or the tenets of the philosophers who appear. In the other plays the introduction of mythological characters justifies an increase of mythological allusion; but we never find such in the mouths of the townsfolk of Rochester, except a little in that of Livia, who is Candius' pupil, and Latin quotations in those of the servants, whom their masters frankly confess to be cleverer than themselves². From the first, too, the dialogue in Lyly's farcical scenes is distinct from that between persons of more consideration;

¹ *Shakespeare's Dramatic Art*, translated by L. D. Schmitz, i. 88-9.

² Sperantus says of Halfpenny, 'Hee learnde his leere-of my sonne, his young master, whom I haue brought vp at Oxford.' *M. Bomb.* ii. 5. 47.

it is brisk and sharp, without long speeches, too much antithesis, or any natural-history similes at all: while in the talk of more dignified characters we note a gradual diminution of those 'mechanical devices' of the style, wherein its artificiality chiefly resides \ Mr. G. C. Child, who has elaborately investigated the amount of euphuism in the plays, furnishes us² with the following table, in considering which the length of each play should be carefully borne in mind, and the fact that much of the text of *Loves Metamorphosis* is probably part of an earlier version produced between *Endimion* and *Midas*. I have reversed only his order for *Gallathea* and *Endimion*, in accordance with what I believe to be the later date of the latter; and I have added a column for the Latin quotations.

	No. of pages	Alliteration			Annominations ⁵	Consonance ³	Repetition	Rime	Classical Allusions	Fabled Natural History	Latin Quotations ⁴
		Single Balance	Balanced Sequence	Transverse							
CAMPASPE .	46	70	3	26	4	6	6	2	22	5	11 (all in first half).
SAPHO AND PHAO	46	65	4	15	4	8	5	6	10	22	3 (all in comic scene, iii. 2).
GALLATHEA .	50	42	2	11	2	15	6	1	10	8	2 (in v. 1, from Lat. Gr.).
ENDIMION .	61	70	6 ¹	12	3	16	5	1	1	6	14 (confined to farcical scenes).
MIDAS . .	46	21	0	3 ⁶	2	1	1	1	6	2	23
MOTHER BOMBIE	56	19	1	1	1	3	1	1	0	0	18
LOVES METAMORPHOSIS	32	28	1	2	2	9	0	0	0	2	14 (no farcical scenes).

¹ Compare, too, what is said as to the matter of the dialogue of his farcical and his other characters, on pp. 246-7 and 250-1 above.

² *Munchener Beilrde*, vii. p. 99 (Erlangen und Leipzig, 1894).

³ By Annomination Mr. Child means consonantal without vowel similarity, e. g. nature, nurture; hopeless, hapless; lover, liver: by Consonance, an identity in both vowels and consonants, but confined to some part or parts of words, e. g. immoderate, immodest.

⁴ Many of these are mere snatches from the Latin grammar, recollected jokingly by the boys in the comic scenes: and indeed quotations are always introduced with a comic purpose, except when Adstotle quotes himself *Camp.* i. 3, and those in *Midas*, *Loves Met.*, and *The Woman*, which has 14.

⁵ All in one place, and used for humorous effect, v. 2. 9-13.

⁶ Two of them not pure cases.

The table, the results of which I have not personally verified, shows a gradual decrease in particular structural habits and in the natural-history allusions; but account should also be taken of general effect depending partly on these and partly on matters too numerous and minute for classification. Like Mr. Child I trace in *Endimion* the entry of a more smooth, flowing, and varied composition, a tendency to discard a too brief and balanced precision. It is perceptible not only in the ordinary interchange of the dialogue, but in the longer speeches, where euphuism is chiefly to be looked for, since they alone give full scope for its successions and parallelisms. It would, perhaps, be impossible to prove a progressive diminution, step by step, in the successive plays; but the reader will find it instructive to compare, in the matter of flow and freedom, the speeches of Hephaestion, pp. 329-31, of Venus and Phao, pp. 373-4, 410, 414, of the Augur and shepherds, pp. 456-7, of *Endimion*, vol. iii. pp. 31, 38, of *Fidelia*, p. 305, of *Midas*, p. 144, and of *Prisius and Sperantus*, p. 182 (the last being the most distinctly euphuistic passage in the play).

The increase in the proportion of Latin quotations points to a continued study of the classics, and is connected with the constancy of another feature, the gnomic element. To the end the plays abound in pithy vigorous propositions, on moral and social subjects; maxims of life and conduct, borrowed in some cases directly from the classics (seldom from Seneca), in others such as had been crystallized in some English proverb, and often introduced by some such phrase as 'It is an old said saw,' 'an old word,' 'the old verse,' &c. And there can be no doubt that familiarity with a host of such sayings tended to give pith and pertinence to the expression of his original reflections. To the generally-recognized repartees of Diogenes, I add an instance or two from elsewhere.

P. 340. Apelles. 'Alwayes in absolute beauty there is something aboue art.'

P. 378. Criticus. 'Where we mislike for some perticular grudge, there we pick quarrels for a generall grieve.'

Vol. iii. p. 36. Scintilla. 'Report hath beene prodigal; for shee hath left you no equall, nor her selfe credite.'

P. 140. Pan. 'A Carter with his whistle and his whip in true eare, mooues as much as Phoebus with his fierie chariot and winged horses.'

P. 282. Gunophilus. 'Grauity in a woman is like to a gray beard vpon a breaching boies chinne, which a good Scholemaister would cause to be dipt, and the wise husband to be avoyded.'

P. 312. Niobe. 'The onely way to be mad is to bee constant.'

Occasionally Lyly makes his antithetic habit, apt to grow wearisome in long speeches, contribute to the vivacity of a dialogue, by distributing the different members between two interlocutors, e.g. in the talk between Niobe and Silvestris in *Loves Metamorphosis*, iii. 1. Nor are there lacking speeches of wit and vigour without undue sententiousness. Such are Sybilla's advice to wooers, pp. 390-1, Suavia's tirade, vol. iii. pp. 137-8, Candius' and Livia's remarks on parental authority, p. 180, and Nisa's exposure of poetic fictions about love, p. 308 : while for graceful ease and naturalness the talk of Campaspe and Apelles in the studio, of Phao and Mileta, pp. 400-1, between Sapho's ladies, between Cupid and Diana's nymphs, or between Protea and the merchant, leaves little to be desired. Scenes and passages like these impart a peculiar air of modernity to Lyly's work, and are certainly surprising when we remember the tedious harangues of Euphues. And it is not the least of his merits that, beyond a very few instances in the farcical portions : the plays are free from coarseness. Who that has waded through the earlier volumes of Dodsley's collection can repress a sigh of relief as he turns to Lyly's bright and lucid scenes from the dull obscenities, the saddening attempts at fun, the slipshod, incoherent, pointless, and poverty-stricken talk of preceding writers? Who does not feel the dialogue, even of men like Greene and Marlowe, with Lyly's example before their eyes, poor or stilted by the side of these nervous, witty, polished sentences?

The long speeches and soliloquies continue up to the end, though with growing modification of their euphuistic character, and, in *Mother Bombie* and *Loves Metamorphosis* at least, of their length. Their continuance, as also their free imitation by Shakespeare, is due to the recognition of what the modern playwright and manager are too much inclined to neglect, the opportunity they afford for passion and pathos. These were gifts denied, as already said, in any fullness to Lyly: his heart, perhaps, was always too worldly, or he lacked the faculty of isolating himself at will from the crowded sphere in which he moved. But at least he can recognize and attempt them. If he misses in the orations of Hephaestion, pp. 329-31, Apelles, pp. 341-3, Venus, p. 404, Phao, p. 414; yet he comes near in Haebe, pp. 464-5, in Endimion, vol. iii. p. 38, in Midas, pp. 129-31; and may be said to attain in Tellus, p. 52, and Fidelia, p. 305, as he had in the case of Fidus and Iffida in *Euphues*.

Such occasions afford a natural, though not the only, opportunity

¹ E.g. *Gallathea*, pp. 462-3; *Midas*, vol. iii. p. 120; *M. Bomb.* p. 204.

for infusing poetry into the diction; an element banished, along with blank verse, from the modern stage by the current taboo of all but smartness. Mr. Child calls attention to the growth of this element as Lyly's work proceeds, and it would have attracted notice sooner but for his euphuism. Absent in *Catnapspe*, it appears in the dreams of Sapho, Mileta, and Favilla, pp. 405-7, and thereafter in an increased metaphorical and imaginative quality in matter and phrasing. Cupid's discourses of love in *Gallathea*, pp. 435, 458-9, 469, and in *Loves Metamorphosis*, ii. 2, iv. 1, are markedly poetical and Petrarchan; and there is poetry in the imaginary operations of the Alchemist, silver drops made of smoke, and a silver steeple of a Spanish needle, the turning of fire to gold, the wind to silver, the sky to brass, and men's thoughts to firm metals; as also in the Astronomer's boast, p- 452 'When I list I can sette a trap for the Sunne, catch the Moone with lyme-twigges, and goe a bat-fowling for starres.' There is poetry in the allegories of *Sapho* and *Midas* (in the latter case not the political allegory about Lesbos, but that which underlies the story told by Ovid): while the whole allegory and treatment of *Endimion* is strongly poetical, especially that side of the allegory which regards Tellus and Cynthia as embodiments of the earthly and heavenly beauty respectively. The spell laid upon Endimion and the contest of the women over the unconscious sleeper, the wanderings of Eumenides, the exile of Geron, the magic fountain, its troubling, its clearing, and its mysterious message, are all in the very spirit of romance; and the fountain is borrowed in Peele's *Old Wives Tale* and Jonson's *Cynthia's Revels*. There is poetry too in Geron's contrast between love and friendship, vol. iii. p. 50, Endimion's dream, pp. 66-7, and Tellus' self-exculpation; as also in the following:

P. 23. (of the waning moon) 'comming out of thy royall robes, where-with thou dazelist our eyes, downe into thy swath clowtes :

P. 33. 'the statelie Cedar whose top reacheth vnto the clowdes . . . get hold of the beames of the Sunne'.

P. 42. 'there is no sweeter musicke to the miserable then dispayre :

P. 42. 'a Captain, who should sound.nothing but terrour, and suck nothing but blood :

P. 50. grey hairs as ' Embassadours of experience :

P. 56. Epiton's ' my Pallace is pau'd with grasse, and tyled with starres :

P. 70. 'Goe to the Sexton, and tell him desire is deade, and will him to digge his graue :

In *Midas* the poetic phraseology is more frequent and more daring:

Vol. iii. p. 117. 'King Coin hath a mint to stamp gentlemen, and art to make amiableness :

P. 117. 'loue is sweet, and the marrowe of a mans minde :

P. 118. 'Justice her selfe, that sitteth wimpled about the eyes, doth it not because shee will take no gold, but that she would not bee seene blushing when she takes it :

P. 126. 'ambition hath but two steps, the lowest bloud, the highest enuie :

P. 126. 'digging mines of gold with the hues of men'.

P. 126. 'ambition hath one heele nayled in hell, though she stretch her finger to touch the heauens :

P. 130. 'I haue written my lawes in blood, and made my Gods of golde ; I haue caused the mothers wombes to bee their childrens tombes, cradles to swimme in blood like boates, and the temples of the Gods a stewes for strumpets :

P. 144. 'report flies as swift as thoghts, gathering wings in the aire, & dubling rumors by her owne running :

P. 158. 'Tush! Apollo is tuning his pipes, or at barlybreake with Daphne, or assaying on some Shepheardes coate, or taking measure of a serpents skinne'.

Loves Metamorphosis does not exhibit the same vigour of poetical imagery, with the exception of the Petrarchan talk about love and lovers already noted: but it was probably mainly composed just after *Endimion*. The farcical temper of *Mother Bombie* affords little scope for it, beyond a very little in *Li via's* part (i. 3).

In formal poetry Lyly's achievement is confined¹ to the thirty-two songs scattered through the plays, of which twenty-three survive²; the blank verse of *The Woman*; and a couple of Latin eulogies of Elizabeth³. Of the nine missing songs 'the enchantment for sleepe' in *End.* ii. 3 is most to be regretted—an accepted theme for the rivalry of sonneteers in the next decade. Of those preserved I do not claim much merit for more than nine or ten : (1) the exquisite 'Cupid and my Campaspe'; (2) Trico's song on bird-notes in the same play; (3) the drinking-song in *Sapho*, p. 395 ; (4) *Sapho's* on love, which reminds us of the closing stanzas of *Venus and Adonis*; (5) *Apollo's* on

¹ I find, later, that this list requires very considerable additions. Cf. *Biograph. Appendix*, vol. i. pp. 377 sqq.

² See above, p. 264.

³ The 'Iouis Elizabeth' of *Euphues*, p. 216, better as an ingenious invention than as Latin verse; and the seven lines prefixed to Lok's *Ecclesiastes* See *Life*, vol. i. p. 67.

Daphne in *Midas*, iv. i (and perhaps we should add Pan's on Syrinx, for it is quite as good, the ears notwithstanding); (6) Pipenetta's pnn maidenhood, v. 2; (7) the hymn to Apollo at the close of the play; (8) on Cupid in *-Mother Bombie*, Hi. 3, and (9) the charming trio of Diana's nymphs in *Gallattiea*, iv. 2. A tenth or eleventh, that of the fairies in *Endimion*, was thought worth imitation by Shakespeare in *The Merry Wives*. The remaining dozen are poor enough, duets or trios between saucy pages and their victims, little more than metrical dialogue without such universal application as could alone confer perennial freshness. Songs like these were not unknown to the drama before Lyly: they appear in *Gammer Gurton*, in *Damon and Pithias*, in *Promos and Cassandra*; but in none of them is there the slightest hint of the lyric grace or vigour that so conspicuously marks the best of our author. In this wedding of pure poetry with drama, he is, as in so much else, the first; or, if the uncertain date of composition of *The Arraignment of Paris*, printed 1584, points to a possible exception in George Peele, Lyly must at least claim the lion's share of Nash's praise of the latter as *primus verborum artifex*.

And in what is practically his last play he tries his hand with conspicuous success at the blank verse which had now become the fashion. His lines present the same distinct and isolated character as those of *Gorboduc*, the *Jocasta* of Gascoigne and Kinwelmarsh, Hughes' *Misfortunes of Arthur*, and even of Marlowe himself: they are seldom run on, but they do exhibit something of the variety of cadence, some of those deviations from the normal line, the credit of which is generally assigned to Marlowe, who was the first to adopt on principle improvements which his predecessors stumbled on occasionally by chance. I have counted over thirty lines in the play where such welcome deviations appear—a few examples are quoted under 'Date' in the prolegomena to that play—and Lyly sought further variety by an occasional hemistich. But he also wrote the line fluently, musically, and sometimes with beauty. Without denying the supreme poetic genius which enabled Marlowe to fix the blank line authoritatively as the right vehicle for the rising English drama, I think that the regular decasyllabics of Lyly represent a conscious metrical skill seldom shown by the greater poet for many lines in succession. Passages like the following exhibit an ear for musical variety that defies and overcomes the monotonous tendency of the rules by which it chooses to be bound:—

Could Iphicles goe from thee for a lambe ?
 The wolfe take all my flocke, so I haue thee.
 Will me to diue for pearle into the sea,
 To fetch the fethers of the Arabian bird,
 The golden apples from the Hesperian wood,
 Maremayde's glasse, Flora's abbiliment,
 So I may haue Pandora for my loue. (iii. 2. 157-63.)

Her pretended attempt at suicide calls forth the following from another shepherd :—

Diuine Pandora, stay thy desperat hand !
 May summers lightning burne our Autumne crop,
 The thunders teeth plowe vp our fayrest groues,
 The scorching sun-beames dry vp all our springs,
 And ruffe windes blast the beauty of our plaines,
 If Melos loue not thee more then his heart, (iv. 1. 189-94.)

She assigns him, and another shepherd too, a meeting :—

Mel. When will the sun go downe ? flye, Phcebus, flye !
 O, that thy steeds were winged with my swift thoughts :
 Now shouldst thou fall in Thetis azure armes;
 And now would I fall in Pandoraes lap.

Iph. (apart). Wherefore did Iupiter create the day?
 Sweete is the night when euery creature sleepest.
 Come night, come gentle night, for thee I stay. (iv. 1. 248-54.)

Finally the rival shepherds abjure her:—

The springs that smild to see Pandoraes face,
 And leapt about the bankes to touch her lippes;
 The proud playnes dauncing with Pandoraes weight;
 The iocund trees that vald when she came neare,
 And in the murmur of their 'whispering leaues,
 Did seem to say ' Pandora is our Queene!
 Witnesse how fayre and beautifull she was,
 But now alone how false and treacherous, (v. 1. 161-8.)

I have quoted enough to show, not merely that Lyly could sometimes write blank verse of capital quality, but that there is in *The Woman in the Moone*, besides this metrical sweetness, a poetic fancy which may have suggested more to Shakespeare than the description of his own exquisite fairy-tale as a dream. Lyly and Peele are at any rate his only models for idyllic grace, and that power of fusing lyric feeling with dramatic work which he shows in *A Midsummer Night's Dream*, *Romeo and Juliet*: and *As You Like It*: and of his close acquaintance with Lyly's writings there is abundant proof.

Following Marlowe's example Lyly had, too, the sense to perceive, not only that comic matter hardly admits of verse, but that its effect may be greatly enhanced by a transition to prose, the vehicle of common sense. Gunophilus makes the transition on pp. 252, 262-3, 265-8, 272, 278, 282-3; though elsewhere he speaks in verse like the other characters.

6. WHAT SHAKESPEARE OWES TO LYLY.

Let me close this essay with a brief statement of Shakespeare's obligations to Lyly's plays, apart from his numerous imitations and reminiscences of *Euphues* collected in the former essay. First of all he owes him very much for the example of intercourse between refined and well-bred folk, conducted with ease, grace, and naturalness; and especially of such among women, and of the flippant, tantalizing treatment of their lovers by women. As part of this he is his debtor for the example of a prose-dialogue, either brisk and -witty or adorned with learning and fancy—a dialogue which, if it seem heavy to a far from impeccable and often confessedly vulgar modern taste, is yet as near the best talk of its day as was consistent with the literary heightening demanded for current effect and permanent vitality. He is indebted to him, further, for some closer perception and definition of the various provinces and styles of dramatic work, for the example of how they might be fused or interchanged, and for the introduction of humorous servants and some popular types of character. Undoubtedly, too, Lyly taught him something in the matter of unity and coherence of plot-construction, in the introduction of songs and fairies, in the infusion of that 'breath and finer spirit' of romance and poetry which could be brought to their full flower only by one of larger gifts than Lyly—of fuller insight, of a stricter, sterner grasp of truth, of a diviner tenderness and pity. And in proof of Shakespeare's familiarity with his work, to which Lyly's far more conspicuous position when Shakespeare began lends a prima facie probability, we are able to point to many detailed resemblances which cannot be held accidental. Among those given in my notes are the following. Richard's dissatisfaction with effeminate peace, Benedick's ruminations on Claudio, or Enobarbus' on Antony's entanglement, are all anticipated in Parmenio's lament over and Hephaestion's remonstrance with the love-fettered Alexander. Plato's respect for the supernatural (pp. 323-4) probably suggests a striking utterance by Lafeu (*AlFs Well*, ii. 3.1 sqq.); while Timon and

Apemantus recall Alexander and Diogenes. The parody of logic in *Sapho* and elsewhere is echoed by Olivia's fool and Ophelia's grave-digger; and Hamlet's dissatisfaction with the Court after the University is known also to Pandion, as it was to Euphues and to Guevara before him. The scene in *Gallathea* (iii. 1) where Diana's nymphs, entering one by one, confess their broken vow and agree to pursue their passion, has often been quoted as the original of that between the four anchorites, which is dramatically the best in *Love's Labour's Lost*. The idea of disguising girls as boys and of complications resulting therefrom, which Shakespeare imitated in six cases,—those of Julia, Portia, Nerissa, Rosalind, Viola, and Imogen, besides La Pucelle and Perdita (*W. T.* iv. 4, 663-72), is original in I, yly; and Viola in her page's dress, half absently confessing

I am all the daughters of my father's house,
And all the brothers too,

reminds us strongly of Phillida's forgetfulness in a similar situation (iii. 2)—'My father had but one daughter, and therefore I could have no sister'—while Cupid's conceited prettiness about love and lovers is the original of much that is said in the same vein by Romeo, if not by Rosalind. The pretentious Sir Tophas, the ridicule of him by the pages, and his pairing with Bagoa, are the originals of the magnificent Armado, of his relation with Moth and his declension upon the country-wench Jaquenetta. Falstaff shares both Sir Tophas' grossness and Corsites' punishment by elvish pinching, and some resemblance to the Master Constable of *Endimion* is traceable in Dogberry. The feeling of Tellus that 'there is no sweeter Musicke to the miserable then dispayre' (vol. iii. p. 42), and Geron's estimation of sorrow as his chief solace (p. 47), are repeated in Richard II, Constance, and Alonso. Dares' pun on 'grave' and 'gravity' is borrowed by Mercutio (iii. 1, 103). Eumenides' dread of an excess of joy in his union with his mistress (pp. 49, 78) is still more appropriate in the self-controlled Portia (iii. 2. i n) at the happy moment of Bassanio's choice. The allegory of the play suggests that of Oberon's speech; and in some smaller points Shakespeare's *Dream* recalls *Endimion* or *The Woman*. An ass-head is fitted on Bottom's asinine self-conceit as asses' ears are on the arrogant Midas: in the *Vream*, as in *Endimion*, fairies make sport of rude simplicity, and lovers sleeping under enchantment are aroused by the entry of a courtly train: Puck the clown is dispatched for a flower, Gunophilus the clown for herbs;

the flower is misused, the herbs ignored; later 'Dian's bud' is called in to counteract the effects of Cupid's flower, just as lunary is suggested as a cure for the harms into which Corsites' passion has brought him (iv. 3. 131): the fable of the Man in the Moon, appearing in *The Woman* (v. 311-9) and in the title of *Endimion*, is introduced again by Moonshine; and Puck's apology for the play as a dream is borrowed from Lyly's prologue to his own pastoral; So, too, the bloody napkin which figures in the latter is brought in again by Oliver in *As You Like It*, and Melos' impatience for sunset reminds us of Juliet's. Licio, cataloguing his mistress' features and properties in *Midas* (i. 2), gives hints to Speed 'm *The Two Gentlemen*: Mellacrites' eulogy of gold suggests some important speeches in the mouth of Timon of Athens: and Midas' reflection, 'What should I doe with a world of ground, whose body must be content with seauen foot of earth?' (iii. 1), anticipated by Diogenes' warning to Alexander in *Campaspe* (v. 4. 53), is echoed in a later conqueror's pensive apostrophe of the 'ill-weaved ambition' of the Percy. The mad-scene in the hovel in *Lear* confers immortality on the half-witted Silena's mistake {*Mother Bombie*, iv. 2) of Accius for a joint-stool. Sperantus, interrupting the troth-plight of Candius and Livia (i. 3. 155), says satirically 'God give you joy, Candius: I was worth the bidding to dinner, though not worthy to be of the counsell': and Shakespeare, using the same dramatic opposition of youthful inclination to parental wish and the same dramatic interruption, makes Polixenes tell Florizel

Methinks a father
Is at the nuptial of his son a guest
That best becomes the table—

and urge his right to 'hold some counsel in such a business.' The suppressed wrath of Prisius "Soft, Liuia, take me with you" (vol. iii. p. 181) is exactly repeated in Capulet's 'Soft! take me with you,' in regard to Juliet's opposition; and the *denouement* of the play, turning on marks of the person, bears some resemblance to that of *Cymbeline*. The three Arcadian couples of *Loves Metamorphosis* find greater vitality and distinction in Arden Forest as Audrey and William, Phoebe and Silvius, Rosalind and Orlando; while the sprightly banter of Lorenzo and Jessica need not wholly disdain Protea and Petulius (v. 2). The lark who claps her wings at heaven's gates in Trico's song in *Campaspe* mounts thither again some thirty years later to forward the suit of Cloten: Apelles learns untaught the

lesson the Duke gives to Valentine, that 'starres are to be looked at, not reached at': and lastly, the complaint of Lyly's prologue that an author, like a torch, consumes himself in giving light to others, is answered in *Measure for Measure* by the lines which declare that such is the divine intention.

And now I must leave my author to speak for himself. I do so with the assurance that, if these volumes should induce a more thorough study of him, he will be acknowledged to have received hitherto much less than justice. John Lyly is far from being merely the high-priest of a style: he is the introducer of much besides that is of first-rate importance. He is the herald of an epoch, the master of the king: the first to establish prose in comedy; the first to write plays at once cleanly and coherent, bright and smooth; the first to present to us on the stage woman in all her charm of wit and grace and laughter; the first to utilize and insist on love-making as the grand perennial source of interest in fiction and drama alike; the first founder, finally, of that 'college of wit-crackers' who have lightened for Englishmen, the weight and seriousness of life, down from his days, through those of Congreve and Sheridan, Fielding and Sterne, Hood and Praed and Sydney Smith, unto our own.

Mille habet ornatus, mille decenter habet.

Blount, who published the Second Folio Shakespeare in the same year 1632, says of Lyly, 'This poet sat at the Sunne's Table. Apollo gave him a wreath of his owne Bayes, without snatching. The Lyre he played on had no borrowed strings.' This is partial testimony, yet has much of truth. Among the poets of that mighty time we hail in John Lyly one to whose lips the exultant and immortal draught was held, indeed, but seldom; yet one perhaps the cleverest, with the possible exception of Ben the most learned, and in spite of that the most modern, of them all. And he came before them all: first in the long roll of Englishmen who have brought to the difficult task of the Playwright the service of a powerful brain, quickened, illuminated, and conducted to successful issue by a sense of art.

NOTE ON THE TREATMENT ADOPTED IN THE TEXT OF THE PLAYS

THE text followed in the Plays is that of the earliest quarto, in every case except that of *Campaspe*, where only the second (though of the same year) was accessible. In later quartos corruption outweighs correction; and Blount's ed. 1632, which Fairholt unfortunately followed, is the worst offender. Obvious errors are corrected from the earliest edition where the correction is found, and the reading of the *editio princeps* given in the footnotes, where also all variants are reported. Each footnote implies a collation of all editions.

All modern insertions are enclosed in angular brackets (), all those due to preceding editors being assigned to them in footnotes.

The numbering of Acts and Scenes is that of the quartos; the numbering of lines in a scene, and the arrangement of them in the verse of *The Woman*, my own. I have localized the scenes, and noted at the same time any case of abrupt transfer.

Old stage-directions appear here, though not invariably in the old editions, unbracketed and in italics, the original spelling being always retained. Many, even for entry and exit, were omitted in the old editions; some carelessly, some as inferable from the dialogue. In inserted stage-directions names are spelt as in the modern list of Dramatis Personae, to which the prefixes to speeches are also conformed, any mistakes of the quartos being noted.

In speeches the general rule of the quartos, to print names of persons in italics and geographical or national names in romans, has been uniformly followed.

As to punctuation, I have inserted, omitted, or transposed stops with less scruple than in the *Eitphues*, retaining the old irregularity wherever possible without injury to effect, and reporting every change that could affect sense.

The Bibliography, Sources, Date, and other matters appertaining to each Play are discussed in their several Introductions: for general criticism of each, or of all, the reader is referred to the essay on Lyly as a Playwright, pp. 231-99 of this volume.

In the footnotes italics are reserved for the editor's comment. All other explanations given on p. 2 of this volume are applicable also to the footnotes for the Plays.

Q' QQ = Quarto, Quartos: the small distinguishing numbers referring to the list of ' Editions ' prefixed to each play.

Bl. = Blount's *Sixe Covrt Comedies* (1632).

Dil. - C. W. Dilke's *Old Plays*, vol. i or ii (1814).

Dods. = all three editions of Dodsley's *Old Plays*-. (1) 1744, (2) 1780 (ed. Reed), (3) 1825 (ed. Collier).

P. = F. W. Fairholt's edition of Lyly's Plays (*Library of Old Authors*, 2 vols. 1858).

Kelt. =-- J. S. Keltic's *Works of the British Dramatists* (1870).

S.D. = Stage-direction.

CAMPASPE

EDITIONS

[The original entry of *Campaspe* in the *Stationers Register* has disappeared, or was perhaps delayed. Under date '13 maij 1588' are entered to 'Thomas Cadman Two Copies whereof he is to bringe the titles . . . xij^d' (*Sta. Reg. Arb.* ii. 490). One of these may have been *Campaspe*, whose title was changed in the year of its first publication.]

- Q¹. *A mosie excellent Comedie of Alexander, Campaspe, and Diogenes, Played beefore the Queenes Maiestie on twelfe day at night by her Maiesties children, and the children of Poules. Imprinted at London for Thomas Cadman. 1584. 4to. Signatures A (4 leaves, with title on A 2), A (repeated)—F in fours. (Huth Library.)*
- Q². *Campaspe. : Played beefore the : Queenes Maiestie on : nmyyeares day at night, by her : Maiesties Children, and the : Children of Paules. : , Imprinted at London :for Thomas Cadman. | 1584. 4to. Signatures —, —, —, A3, then A-E4 in fours, and four more leaves signed G mounted from the 1591 4to. (Dyce Collection, S. Kensington.)*
- Q: *Campaspe, : Played beefore the : Queenes Maiestie on : newyeares day at night, by I her Maiesties Childre, and : the Children of Paules | H Imprinted at London j for Thomas Cadman. : 1584. 4to. 27 leaves. Signatures —, —, A 3, then A-F4 in fours. No colophon. (Br. Mus.: Bodl.)*
- Q⁴. *Campaspe : Played beefore the : Queenes maiestie on twelfe day : at night, by her Maiesties : Children, and the Chil:-dren of Paules. : Imprinted at London by Thomas : Orwingfor William Broome. | 1591:. 4to. 27 leaves. —, A3, —, then B-G 4 in fours. No col. (Brit. Mus.: Bodl.: Magd. Coll. Ox. (wanting first three and last four leaves): Camb. Univ. Lib. (wanting title and last eight leaves): Trin. Coll. Camb.: Dyce Coll. S. Kens.)*

[Cadman's rights—he published from 1584 to 1589—in *Campaspe* had evidently lapsed, but no transference of them is recorded in William Broome's lifetime. The first entry in the *Sta. Reg.* that certainly concerns the play is—'12 Aprilis 1597 Jone biome widowe. Entred for her copies in full courte holden this Day iiij bookes: called the Trewnes of Christian religion, Pandosto, Sapho and Phao, and Campaspe, To enioy Duringe her widowe[hood] or that she shalbe a free Stationers wife of this companie The which copies were Thomas Cadmans . . . i j^d' (*Sta. Reg. Arb.* iii. 82).

'23^o Augusti 1601 George potter. Entred for his copies in full Court holden this Day these copies folowin,e whiche belonged to mystres Brome Lately Deceased . . . vj^s viz. Sapho and Phao Campaspe Endimion Mydas Galathea' and eight other works. (*Sta. Reg. Arb.* iii. 191.)

'9^o Januarij 1627[-8] Master Blount. Entred for his Copies by order of a full Court Sixe plays of Peter [John] Lillyes to be printed in one volume . . . vj^d vizt. Campaste, Sapho, and Phao. Galathea : Endimion Midas and Mother Bomby.' (*Sta. Reg. Arb.* iv. 192.)

Fifth ed. *Campaspe Played before the Queenes Maiestie on Twelfe day at Night: By her*
Blount. ' *Maiesties Children, and the Children of Paules. London, Printed by William Stansby, for Edward Blount, 1632. 12^{mo}; occupying sigs. G 2-L (in twelves) of the Sixe Court Comedies. (Br. Mus. (2 copies): Dyce Collect. S. Kens.: Bodl.: Magd. Coll. Oxf.: Ch. Ch. Oxf.: Qu. Coll. Oxf.: Trin. Coll. Camb. (wanting all before L 2, i. e. wanting *Endimion* and *Campaspe*): Advoc. Libr. Edinb.: Free Libr. Bum.)*

The play is also given in Dodsley's *Select Collection of Old Plays*, vol. ii. 1744; in the second ed. of that work with notes by Reed, 1780; in the third ed. with fresh notes by J. P. Collier and O. Gilchrist, 1825; in vol. i of the *Ancient British Drama*, 1810; in Fairholt's edition of Lyly's *Dramatic Works*, vol. i (Library of Old Authors, 1858); and in Keltie's *Works of the British Dramatists*, 1870.

CAMPASPE

Argument. — Alexander the Great falling in love with his beautiful Theban captive, Campaspe, gives her freedom, and, disregarding the dissuasions of his confidant Hephaestion, engages Apelles to paint her portrait. A mutual passion arises between the painter and his sitter; and, the portrait finished, Apelles injures it, to secure fresh sittings. When he finally presents it, his strange demeanour betrays his secret to the king, who magnanimously resigns Campaspe to him, and resumes the warlike schemes he has for a while forgotten. Variety is sought in the intercourse of Alexander with famous philosophers, especially with Diogenes of Sinope, who excites sustained interest by his tart and independent replies to the king, by his diatribe against the Athenians at large, and by his witty encounters with various individuals. Among these Manes, his servant, with two others, furnish a purely farcical element on the model of Terence, except that it is quite unconnected with the plot.

Text and Bibliography. — The title printed above as that of Q¹. 1584. Q¹ is taken from the Catalogue of the Huth Library, verified and corrected for me by Mr. A. H. Huth, the removal of whose library into the country has prevented him from allowing me an opportunity of inspecting it. No other copy of this quarto is known to me, though the title was given, inaccurately, in the second edition of Dodsley's *Old Plays*, 1780 (vol. ii. ed. Reed). Reed reports only one difference of reading from the second quarto, 'Turkes' for 'Turkies' l. 1. 12. The title differs from those of QQ^{2,3} not only in the additional names included therein, but in the date of production at Court—'twelve day at night,'⁵ instead of 'newyeares day at night,' a point in which it is followed by the titles of Q⁴ and Blount. Hazlitt, quoting the title of Q¹ in his *Handbook*, 1867, wrongly gives the date as 'new yeares day.' Nevertheless I believe the latter was the true date, wrongly reported by Q¹. The collation reported in the Huth Catalogue—'A, 4 leaves, with title on A 2; A (repeated)-F in fours' confirms Hazlitt's statement that Q¹ has 28 leaves.

The text followed in our edition is that of the second quarto, of Q². 1584. the same year as the first. The only copy known to me exists in the

Dyce Collection in South Kensington Museum. It has hitherto been supposed to be of the same edition as the copies of the same date in the British Museum and the Bodleian Library; but its distinction from them is established:—

(i) by three minute differences on the title-page, (a) the fourth line ends with the word 'her', in the other two copies with 'by', (b) the fifth line ends with 'the', in the other two copies with 'and', (c) the Dyce copy prints 'Maiesties ChildrenF the other two print 'Maiesties ChildreV

(2) by the following differences in the position of the signatures—

A 3 lies under e egg in Dyce (Q²), and under e eg in Bodl. and Br. Mus. (Q¹).

B	„	wh	„	„	„	w	„	„	„
C	„	nd	„	„	„	ell	„	„	„

E	„	es,	„	„	„	to	„	„	„

(3) by the differences of reading recorded in the footnotes, which sufficiently establish the Dyce copy as of an earlier edition.

The title-page of this copy is followed by a blank leaf unsigned (in Q¹ this blank leaf precedes the title-page), then by the Prologue at Court on the recto of an unsigned leaf whose verso is blank, then by the Prologue at Blackfriars on both sides of a leaf signed A 3, and then by the commencement of the play itself on the first leaf of sig. A repeated. Clearly the Blackfriars Prologue signed A 3 should have preceded that at Court, the leaf containing the latter being really A 4, though its lack of signature has won for it a prior position at the hands of the binder, as also in Br. Mus. copies of Q^j and Q⁴, where the disappearance of the blank leaf, the real A 2, made the mistake natural, though it is avoided in the Dyce copy of QV. The Blackfriars Epilogue precedes that at Court; and in both quartos of *Sapho and Phao* the Blackfriars Prologue precedes, being printed on the recto of sig. A 2, while the Prologue at Court occupies the verso. The four leaves of sig. F are wanting, being replaced by the corresponding four leaves of sig. G from a copy of the quarto of 1591. For the text of these four leaves I have followed the next quarto of the same year, Q³ 1584. It should be noted that the running-title of this and the two following quartos, as also of the play as given in Blount's edition, is 'A tragical Comedie of Alexander and Campaspe'—the only case among the plays where the running-title of the old eds. differs from that on the title-page.

¹ Cf. the first line of the Prol. at Court, and note.

The third quarto differs from the second only in 18 words, Q⁸. 1 of which 9 are trifling emendations or corruptions of spelling, 2 bad corruptions, 5 needed corrections, and 2 indifferent changes.

The fourth quarto, which prints from Q³, has 16 needed corrections, 10 corruptions, and about a dozen indifferent changes, mostly in the direction of modernization. Q⁴.1

Blount's *Sixe Covrt Comedies* (1632), printing in this as in the other plays from the latest quarto, repeats all its corruptions save one, and all its corrections save two; but makes 20 corruptions of its own, while it has no original emendations.

Dodsley included the play under the title *Alexander and Campaspe*. A Comedy, in his *Old Plays*, 1744. He modernized or substituted some words, and omitted others, with the songs; but supplied a list of the dramatis personae, and four needed stage-directions. In a second edition, 1780, Reed generally restored the reading of the quartos, adding the songs, four more stage-directions and some good notes; but there remained 16 changes, of which only 4 can be classed as emendations: and the third edition, 1825, to which Collier and others added a few notes, makes further omissions, e. g. a whole line, iv. 4. 19-20. The reprint of the play in the *Ancient British Drama*, 1810, vol. i, simply follows Reed.

Fairholt's two-volume edition, 1858, the only form in which all the plays have hitherto been accessible to the modern reader, follows Blount's text for this and the five other plays included in the *Sixe Covrt Comedies*—& most unfortunate choice, by which Lyly's reputation with modern scholars must have suffered very considerably. Blount not only printed from late and corrupted quartos, but himself added enormously to the list of corruptions, which Fairholt generally repeats, though he corrects a few by the earlier quartos in his notes at the end. These notes are often very useful; but they make no attempt to identify the classical quotations and allusions in which the plays abound, and much else that required comment is passed over. In the text of *Campaspe* Fairholt corrects 10 of Blount's corruptions, but himself corrupts the text in 9 places, while he hesitates to insert the necessary stage-directions, even when already added by Dodsley.

Keltie (*British Dramatists*, 1870) prints the play from Fairholt, adding a few brief and useful notes, and indicating one or two errors.

Authorship. — Lyly's name is not on the title-page of the quartos ; **but** the style, the unusual number (about 30) of reminiscences of *Euphues* that it contains, and its inclusion by Blount in the *Sixe Covrt Comedies*, leave no doubt as to the authorship.

Sources.—Warton (*History of English Poetry*, iii. p. 342) suggests that the play might originate from 'A ballett entituled an history of Alexander Campaspe and Appelles, and of the faythfull fryndeshippe betweene theym' printed for Colwell in 1565 and entered in the *Stationers' Register* under the period 1565-1566¹. It is true, as Warton suggests, that a play is sometimes described in the Register as a 'ballett'; and Lyly may have had before him some ruder piece on the same subject. But his play bears throughout, in diction and treatment, the special mark of the Euphuist; and it appears extremely improbable that Lyly, accustomed to draw so largely on a wide range of classical reading, was indebted considerably, if at all, to native sources. His chief source is undoubtedly the passage in Pliny's *Natural History*, bk. xxxv. c. 10, narrating the surrender of Campaspe by Alexander to the painter, the latter part of which was indicated as the source in Reed's notes to the second edition of Dodsley, 1780 :—

' Fuit enim et comitas illi, propter quam gratior Alexandro Magno erat, frequenter in officinam ventitanti: nam, ut diximus, ab alio pingi se, vetuerat edicto. Sed et in officina imperite multa disserenti silentium comiter suadebat, "rideri eum" dicens "a pueris qui colores tererent" [compare the dialogue, Act iii. sc. 4. 60-115²]. Tantum erat auctoritati juris in regem, alioqui iracundum: quamquam Alexander honorem ei clarissimo perhibuit exemplo. Namque cum dilectam sibi ex pallacis suis praecipue, nomine Campaspen, nudam pingi ob admirationem formae ab Apelle jussisset, eumque, dum paret, captum amore sensisset, dono earn dedit: magnus animo, major imperio sui: nee minor hoc facto, quam victoria aliqua. Quippe se vicit, nee torum tantum suum, sed etiam affectum donavit artifici: ne dilectae quidem respectu motus, ut quae modo regis fuisset, modo pictoris esset. Sunt qui Venerem Anadyomenen illo pictam exemplari putant.'

¹ Several other 'balletts' connected with Appelles appear in the *Register* about the same time, e.g. 'a songe of Appelles with an other Dyttie,' a 'ballett of Appelles and Pygmalyn to the tune of the fyrst Appelles,' &c.

² Aelian, *Var. Hist.* ii. 2, relates the story of Zeuxis and Megabyzus.

One or two other details about Apelles from the same source are referred to in their proper places in the notes. Some of Pliny's stories of the painter, used by Lyly here or in *Euphues*, had already appeared in the seventh chapter of T. Fortescue's *Foreste*, 1571. As noted in discussing the sources for *Euphues*, there is no English translation of Pliny before that of Philemon Holland (Lon. 1601, 2 vols. fol.).

For the historical matter, the relations of Alexander with Timoclea, Hephaestion, Clitus, Parmenio, &c, Lyly drew on Plutarch's *Life of Alexander* in North's translation, the dedication of which to Elizabeth is dated 'the sixteene day of January 1579F i.e. 1580. That he used North rather than the original is clear from the verbal identity in the batch of questions Alexander puts to the philosophers in Act i. sc. 3. 81-98, with those put to the Gymnosophistae in Plutarch's sixty-fourth chapter. I quote this passage, with that about Timoclea and that about Diogenes, relegating one or two minor points to their proper places in the notes.

'Now amongst the other miseries and calamities of the poore citie of Thebes, there were certaine Thracian souldiers, who having spoyled and defaced the house of Timoclea, a vertuous ladie and of noble parentage, they devided her goods among them: and their captaine having ravished her by force, asked her, whether she had any where hidden any gold or silver. The ladie told him, she had. Then leading him into her garden, she brought him unto a well: where she said she had cast all her juells and precious things, when she heard the citie was taken. The barbarous Thracian stouped to looke into the well: she standing behind him, thrust him in, and then threw stones enow on him, and so killed him. The souldiers when they knew it, tooke and bound her, and so caried her unto Alexander. When Alexander saw her countenance, and marked her gate: he supposed her at the first to be some great lady, she followed the souldiers with such a majestie and boldnes. Alexander then asking her what she was: She aunswered, that she was the sister of Theagenes, who fought a battell with King Philip before the citie of Chaeronea, where being generall he was slaine, valiantly fighting for the defense of the libertie of Grsece. Alexander wondering at her noble aunswere and couragious deede, commaunded no man shoud touche her nor her children, and so freely let her goe whether she would. He made league also with the Athenians,' &c. (chap. xii).

' Then the Grecians having assembled a generall counsell of all the states of Graece within the straights of Peloponnesus: there it was determined that they would make warre with the Persians. Whereupon they chose Alexander generall for all Graece. Then divers men comming to visite Alexander, aswell philosophers, as governors of states, to congratulate with him for his election, he looked that Diogenes Sinopian (who dwelt at Corinth) would likewise come as the rest had done; but when he saw he made no reckoning of him, and that he kept still in the suburbes of Corinthe, at a place called Cranium, he went him selfe unto him, and found him layed all a long in the sunne. When Diogenes saw so many comming towards him, he sate up a litle, and looked full apon Alexander. Alexander courteously spake unto him, and asked him, if he lacked any thinge. Yea said he, that I do: that thou stand out of my sunne a litle. Alexander was so well pleased with this aunswere, and marvelled so much at the great boldnes of this man, to se how small account he made of him: that when he went his way from him, Alexanders familliers laughing at Diogenes, and mocking him, he told them: Masters say what you lyst, truely if I were not Alexander, I would be Diogenes' (chap. xiv).

' He did also take tenne of the wise men of the contry, which men doe all go naked, and therefore are called Gymnosophistae, (to wit, Philosophers of India) who had procured Sabbas to rebell against him, and had done great hurt unto the Macedonians. And because they were taken to be the sharpest and readiest of aunswer, he did put them (as he thought) many hard questions, and told them he would put the first man to death, that aunswered him worst, and so the rest in order: and made the eldest amonge them Iudge of their unswers. The question he asked the first man, was this :

i. Whether the dead or the living, were the greater number. He aunswered, the living. For the dead sayd he, are no more men.

2. The second man he asked : whether the earth, or the sea brought forth most creatures. He aunswered, the earth. For the sea sayd he, is but a part of the earth.

3. To the third man : which of all beastes was the subtillest. That (sayd he) which man hetherto never knew,

4. To the fourth : why did he make Sabbas rebell ? Bicause sayd he, he should live honorably, or dye vilely.

5. To the fift, which he thought was first, the daye, or the night ? He aunswered, the daye, by a day. The kinge finding his aunswer,

sfraunge, added to this speech : Straunge questions, must needes have strange aunswers.

6. Comming to the sixt man, he asked him : how a man should come to be beloved : If he be a good man sayd he, not terrible.

7. To the seventh, how a man should be a god ? In doing a thing, said he, impossible for a man.

8. To the eight, which was the stronger: life or death? Life, said he, that suffreth so many troubles.

9. And unto the ninth and last man : how long a man should live ? Untill sayd he, he thinke it better to dye, then to live.

' In fine Alexander did let them go with rewardes ' (chap. lxiv).

Plutarch does not mention Campaspe at all; nor is there any further allusion in the *Life of Alexander* to Diogenes, except that Onesicritus was his scholar. We must look for the materials for Lyly's Diogenes chiefly in the life of him included in Diogenes Laertius' *Vitae Philosophorum*, lib. vi. ch. 2. There was no English translation of this author before 1688. The Greek text was published by Frobenius at Basle, 1533, and again with a Latin translation by H. Stephens at Paris in 1570. That Diogenes Laertius was Lyly's source, as well as those allusions to Diogenes in other works of Plutarch which we have traced in the *Euphues*, is proved by the allusion in the Prologue at Blackfriars to the Myndians and their gates, a story found, so far as I know, only in this life of the philosopher by his namesake, vi. 2. § 6 (57). This and all other passages used by Lyly are quoted in the notes.

Date. — An upward limit is supplied by the passage (cf. i. 3. 81-98) quoted above (pp. 308-9) from North's Plutarch, the dedication of which to Elizabeth is dated January 16, 1579-80: a downward, by the play's publication in 1584. The very large number of echoes from *Euphnes*—I have counted thirty, far more than are found in any other play—suggests that this was his next labour after the completion of the novel in the spring of 1580; and the note of modesty and hesitation appropriate to a first dramatic essay is more noticeable in the Prologues and Epilogues of *Campaspe* than in those of *Sapho and Phao*. The title-pages of the second and third quartos (1584) announce the play as given before the Queen 'on newyeares day at night by her Maiesties Children and the Children of **Paules**'; while the **fourth quarto (1591) substitutes 'twelfe day at night,' with**

which the title of the original edition agrees. Supposing, as is natural, that these dates refer to its first production at Court, the earliest date that can be fixed for such is Christmas, 1580-1581. Chalmers' payment-lists extracted from the Council Registers¹ record the payment of £10 on January 30, 1580-1 to the master of the Children of Paul's for a play on Twelfth Day: but the Revels Accounts⁸ enable us to identify this with 'A storie of Pompey, enacted in the hall on twelfnighte' in that year by 'the Children of Pawles': while the 'Newe yeres daye at nyght' of the same Christmas 1580-1 is stated⁸ to have been occupied by a performance of 'The Earl of Derbies men.' The next period dealt with in the Revels Accounts is 'Betwene the daie of 1581 . . . and the xiiijth of February 1582[-3]V But since on a later page (p. 179) the Master's personal expenses and fees are calculated only 'from the laste of October 1582 untill Ashewednesdaie' it would seem that the 'feates of Tumbling' put down for 'Newe yeares daie at night,' and the 'Maske of Ladies' for 'Twelf Eve night,' and the 'Historie of Ferrar' for 'Twelfdaie at night'⁵ refer solely to the Christmas 1582-3, and that the entries for the Christmas of 1581-2 are lost. Returning to Chalmers' payment-lists we find the entry

' 1st April 1582 P^d the master of the children of the Chapel for two plays on the last of December and Shrove Tuesday 20 marks, And by way of reward 20 nobles.'

In all probability these two plays are *Campaspe* and *Sapho and Phao*. The title-page of the latter informs us it was given on a Shrove-Tuesday; the difference between New Year's Eve ('the last of December') and 'new yeares day' of the *Campaspe* title-page may be due to a natural mistake; and the title-pages of both plays announce them as given by the Chapel Children in conjunction with the Paul's Boys. Lyly had as yet no regular official connexion with the latter. If he received anything at all as author, it would be from the master of the Chapel Children, to whom payment for the joint efforts of the two companies was made.

But though New Year's Eve or New Year's Day of Christmas 1581-2 be the date of production at Court, that at Blackfriars was earlier, as is clear from the opening of the Prologue at Court. In the Blackfriars' Prologue Lyly excuses his play on the ground of

¹ Boswell's *Malones Shakespeare*, vol. iii. pp. 423-5.

³ Cunningham, p. 167. ⁵ Cunningham, p. 167.

⁸ Ibid. pp. 167, 176, :86.

⁸ Ibid. p. 177

'haste in performing.' We may perhaps infer that it was composed in the latter part of 1580, and produced somewhat hurriedly on the popular stage in the hope of getting it accepted by the Master of the Revels for the Court-festivities of that same winter, 1580-1; but that time was lacking, either for Tylney to give it proper consideration, or to perfect the actors or complete the properties, and so its appearance at Court was deferred till the following Christmas.

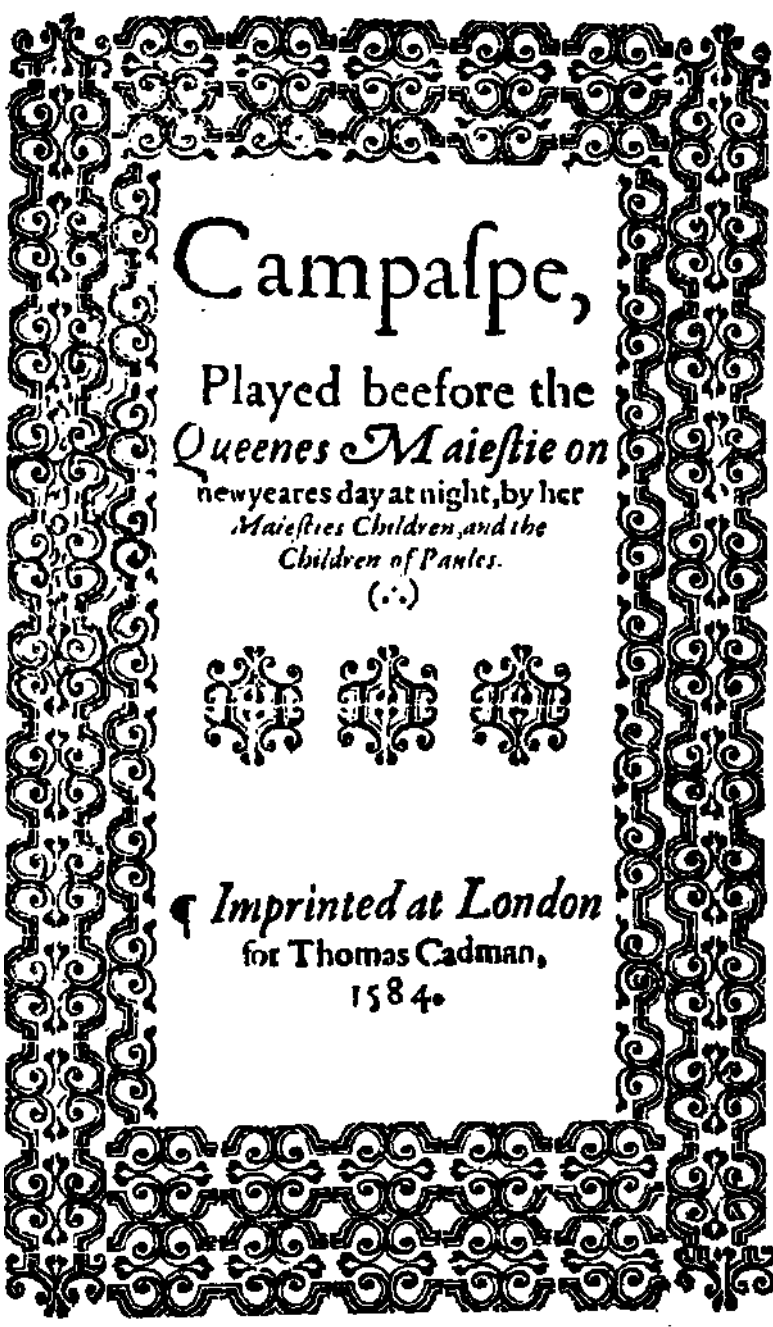
It is worth mention that in *Euphues and his England*, p. 59, occurs 'Appelles (loued) the counterfeit of Campaspe' a statement, hardly warranted by Pliny's brief account, which, if not a reminiscence of one of the ballads mentioned under *Sources*, suggests that the play was already in 1579 partly written or planned. The number of references to Apelles and the Greek painters in the prefatory matter of Part II points the same way, particularly the excuse alleged p. 11 for the delay in its appearance, that Euphues 'loytered, tarying many a month in Italy viewing the Ladyes in a Painters shop'; and, perhaps, the allusions to Apelles' unfinished Venus, pp. 6, 59, 205; cf. *Camp.* ii. 2. 159-61. (See *Life*, vol. i. p. 23.)

Stage-history.—Genest in his *Account of the English Stage*, 1660-1830 (1832, vol. iii. pp. 319—20), notes the performance at Goodman's Fields on February 22 and 23, 1731, of a piece 'never acted before, *The Cynick, or the Force of Virtue* ... no doubt an alteration of *Alexander and Campaspe* written by Lilly,' which Genest pronounces 'superior to the generality of Lilly's plays.' He gives the cast as follows: Cynick (Diogenes) = Huddy: Apelles = Giffard: Manes = Morgan: Hephaestion = Havard: Parmenio = Beaumont: Melippus = Bullock: Campaspe = Mrs. Giffard: Lais = Miss Smith: the other characters omitted.

Place and Time in the Play.—Inasmuch as the scene is laid throughout in Athens, the Unity of Place may be said to be strictly observed; but it is vain to look in this play for any such consistent view of the stage, as representing one and the self-same spot throughout the piece, as is traceable in *Gallathea* and in *Mother Bombie*. No economy can reduce the number of scenes below four. The first must be placed in a suburb (i. 1. 21-2). The third is held at the palace, as is clear from Diogenes' remark, ii. 2. 123, which shows that its locality must be regarded as distinct from that where he has placed his tub; cf. v. 4. 71. From Manes' proclamation, iii. 2. 54, we may

infer that the tub stands in the market-place. Apelles' direction to Psyllus to 'stay heere at the window' (iii. I. 18), while he and Campaspe retire into the studio, necessitates our regarding all the scehes at his house as taking place indoors, in a hall or room from which the studio opens;-and the distinction between the localities of the tub and of Apelles' house is confirmed by the long absence of the Page whom Alexander dispatches, from the tub, to summon Apelles (ii. 2. 117-154), and by the king's reference, in a scene where he has just been conversing at the tub, to his presence in a previous scene at Apelles' shop (v. 4. 95). These evidences entirely prevent our regarding the palace, the tub, and the studio as embraced in a single scene which remains throughout the piece; and compel us, further, to recognize in Lyly's earliest play four at least of those imaginary scene-transfers which marked the pre-Shakespearean stage. Thus in i. 3. no, which commences at the palace (ii. 2. 122), the philosophers, when Alexander has left the stage, visit Diogenes at his tub. The same transition to the tub is made in ii. 2. 119 and iii. 4. 45, the opening of both scenes being laid most naturally at the palace; while the latter of the two contains (1. 57) yet another transition from the tub to the interior of Apelles' house (cf. 1. 114 and v. 4. 94-5). Transition from the palace to the tub is possibly to be supposed also in v. 4. 37, though as it is not inevitable here I have marked the locality as the market-place. In the first three cases the transition is covered by the characters walking to and fro upon the stage as they converse. Only four times in later work does Lyly avail himself of this licence; in *Endimion*, iv. 3. 44, 75, near the end of Act iv of *The Woman in the Moone*, vol. iii. p. 278, and in Acts ii. 1. 75, iii. 157 of *Loves Metamorphosis*, pp. 308, 314 : though in *Sap ho and Bhao*, v. 1 (end), Venus and Cupid have evidently walked some distance from Vulcan's forge, where the scene most naturally commences.

Neither in this nor in any other of the plays save *Mother Bombie* and *The Woman in the Moone* is the Unity of Time regarded. Though some of the scenes are continuous, and occasionally an attempt is made to connect those of one Act with another by back-reference (cf. iii. 2. 13-4 with ii. 1. 64-5), yet general considerations, such as the painting of the portrait, the development of Alexander's and Apelles' passion, and the exchange of the martial for the luxurious temper which Parmenio laments (iv. 3), require the lapse of a considerable interval.



Campaspe,

Played beefore the
Queenes Maiestie on
newyeares day at night, by her
Maiesties Children, and the
Children of Pantles.
(..)



¶ *Imprinted at London*
for Thomas Cadman,
1584.

(DRAMATIS PERSONAE

ALEXANDER,	<i>King of Macedon.</i>	
HEPHAESTION,	<i>his General</i>	
CLITUS,		
PARMENIO,	} <i>Warriors.</i>	5
MILECTUS,		
PHRYGIUS,		
MELIPPUS,		
	<i>Chamberlain to Alexander:</i>	
PLATO,	} <i>Philosophers.</i>	
ARISTOTLE, ¹⁰		
DIOGENES,		
CHRYSIPPUS,		
CRATES, ^{Ph}		
CLEANTHES,		
ANAXARCHUS,		
CRYSUS,		
APELLES,	<i>a Painter.</i>	
SOLINUS,	} <i>Citizens of Athens.</i>	
SYLVIUS,		
P	R	I
MILO,	} <i>Sons to Sylvius.</i>	2 0
TRICO,		
GRANICHUS,	<i>Servant to Plato.</i>	
MANES,	<i>Servant to Diogenes.</i>	
PSYLLUS,	<i>Apprentice to Apelles.</i>	25
	<i>Page to Alexander.</i>	
	<i>Citizens of Athens.</i>	
CAMPASPE,	} <i>Theoan Captives.</i>	
TIMOCLEA,		
LAIS,	<i>a Courtesan</i>	
	<i>SCENE—Athens.</i>	30

1 DRAM. PERS. list first supplied by Dodsley 16 CRYsus om. Dodsley
 25 PSYLLUS, Apprentice, & c] Servant, & c. Dods. and F.: but see i. 2. 71, ii. 1. 32
 31 SCENE—Athens supplied by Dods,

THE PROLOGUE AT THE BLACK FRYERS

THEY that feare the sting of waspes make fannes of peacockes
 tailes, whose spots are like eies. And *Lepidus*, which coulede
 not sleepe for the chatting of birdes, set vp a beaste, whose head
 was like a dragon: and we which stande in awe of reporte, are
 5 compelled to sette beefore our owle *Pallas* shield, thinking by her
 vertue to couer the others deformitie. It was a signe of famine to
 Aegypte, when Nilus flowed lesse then twelue Cubites, or more then
 eighteene: and it may threaten dispaire vnto vs, if we be lesse
 curious then you looke for, or more combersome. But as *Theseus*
 10 being promised to be brought to an Eagles nest, and trauailing al
 the day, found but a wrenne in a hedg, yet said, this is a bird: so
 we hope, if the shower of our swelling mountaine seeme to bring
 forth some Eliphant, perfourme but a mouse, you will gently say,
 this is a beast. Basill softly touched, yeeldeth a sweete sent, but
 15 chafed in the hand, a ranke sauour. Wee feare euen so that our
 labours slylye glaunced on, will breede some content, but examined
 to the proofoe, small commendation. The haste in performing shall
 bee our excuse. There went two nightes to the begetting of *Hercules*.
 Feathers appeare not on the Phcenix vnder seauen monethes, and the
 20 mulbery is twelue in budding: but our trauailes are like the Hares,
 who at one time bringeth forth, nourisheth, and engendreth againe;
 or like the broode of *Trochilus*, whose egges in the same moment
 that they are layd, become birdes. But howsoever we finish our
 . worke, we craue pardd, if we offend in matter, and patience if we
 35 transgresse in manners. We haue mixed mirth with counsell, and
 discipline with delight, thinking it not amisse in the same garden to
 sowe pot-hearbes, that we set flowers. But we hope, as Harts that
 cast their homes, Snakes their skinnes, Eagles their bils, become
 more fresh for any other labour: so our charge being shaken of, we
 30 shalbe fitte for greater matters. But least like the Mindyans, we
 make our gates greater then our towne, and that our play runnes
 out at the preface, we here conclude: wishing that although there
 bee in your precise iudgementes an vniuersall mislike, yet wee maye
 enjoy by your woonted courtesies a general silece.

2 who 1744' 3 chatting QQ²: chatng Q⁴ Bl. mods.; qy. ? chanting 9
 curious QQ²⁵ Dods.: curteous Q' Bl. F. Kelt. 12 shower] shew 1744 seeme
 old eds. F. Kelt.: seeming Dods, 16 slylye all old and mod, eds.; but qy. ? slightly

THE PROLOGUE AT THE COURT

WEe are ashamed that our birde which fluttered by twilight
 seeming a swan, should bee proued a Batte set against the
 sunne. But as *Iupiter* placed *Silenus* Asse among the starres, and
Alcebiades couered his pictures beeing Owles and Apes, with a
 courtaine embroidered with Lions and Eagles, so are we enforced 5
 vpon a rough discource to drawe on a smooth excuse; resembling
 Lapidaries, who thinke to hide the crake in a stone by setting it
 deepe in golde. The Gods supped once with poore *Baucis*, the
 Persian kings sometimes shaued stickes: our hope is your heigh-
 nesse wil at this time lend an eare to an idle pastime. *Appion* raising 10
Homere from hell, demanded onely who was his father, and we
 calling *Alexander* from his graue, seeke onely who was his loue.
 Whatsoeuer we present, we wish it may be thought the daunsing of
Agrippa his shadowes, who in the moment they were seene, were
 of any shape one woulde conceiue: or Lynces, who hauing a quicke 15
 sight to discerne, haue a short memorie to forget. With vs it is like
 to fare, as with these torches, which giuing light to others, consume
 themselues: and wee shewing delight to others, shame our selues.

1 fluttered QQ²³ : fluttereth Q' BL mods.
 17 these om. 1744

2 swan] swallow Dods.

CAMPASPE

ACTUS PRIMUS

SCKLENA PRIMA.—{*Outside the walls of Athens.*}

CLYTUS, PERMENIO, TIMOCLEA, CAMPASPE, ALEXANDER,
HEPHESTION.

(*Enter Cufus and PARMENIO.*)

Clitus. **p** *Armenio* I cannot tel whether I should more commend in *Alexanders* victories, courage, or curtesie, in the one being a resolution without feare, in the other a liberality aboue custome: Thebes is rased, the people not racked, towers 5 throwne down, bodies not thrust aside, a conquest without conflict, and a cruell warre in a milde peace.

Par. *Clytus*, it becommeth the sonne of *Phillip* to be none other then *Alexander* is : therfore seeing in the father a ful perfection, who could haue doubted in the son an excellencie ? For as the moone 10 can borrow nothing els of the sunne but light, so of a sire, in whome nothing but vertue was, what coulede the childe receiue but singular ? it is for Turkies to staine each other, not for Diamondes ; in the one to bee made a difference in goodnes, in the other no comparison.

Clitus. You mistake mee *Parmenio*, if whilst I commend *Alexander*, you imagine I call *Phillip* into question; vnlesse happily you coniecture (which none of iudgment will conceiue) that because I like the fruit, therefore I heaue at the tree, or coueting to kisse the child, I therfore go about to poyson the teat.

Par. I but *Clytus*, I perceiue you are borne in the East, and 20 neuer laugh but at the sunne rising, which argueth though a duetie where you ought, yet no great deuotion where you might.

ACTUS PRIMUS . . . , Athens] *The division into Acts and Scenes is that of the second and all succeeding editions. The localities of the several scenes are first marked in this* 4 rased Q' Dods.: rayed QQ²³ : razed Bl. F. Kelt. 5
thurst Q' 12 Turkies QQ^{2"} Bl. (cf. p. 404 F. 14) : turquois Dods. : Reed reports TurkesFnwF the earliest quarto 15 happely QQ: happily Bl. F. Kelt': haply Dods. 20 sun-rising Dgds. 21 where²J were Q

Clitus. We will make no controuersie of that which there ought to be no question; onely this shal be the opinion of vs both, that none was worthy to be the father of *Alexander* but *Phillip*, nor ar>y meete to bee the sonne of *Phillip* but *Alexander*, 25

Par. Soft *Cfytus*, behold the spoiles & prisoners ! a pleasaunt sight to vs, because profit is ioyned with honour; not much painefull to them, because their captiuitie is eased by mercy.

(*Enter TIMOCLEA, CAMPASPE, with other captives, and spoils, guarded.*)

Timo. Fortune, thou didst neuer yet deceiue vertue, because vertue neuer yet did trust fortune. Sworde and fire will neuer get 30 spoyle, where wisdom and fortitude beares sway. O Thebes, thy walles were rayed by the sweetnesse of the harpe, but raced by the shrilnes of the trumpet. *Alexander* had neuer come so neere the wals, had *Epaminondas* walkt about the walles; and yet might the Thebanes haue beene mery in there streetes, if he had beene to 35 watch their towers. But destinie is seldome foreseene, neuer preuented. We are here now captiues, whose neckes are yoaked by force, but whose harts can not yeelde by death. Come *Campaspe* and the rest, let vs not be ashamed to cast our eyes on him, on whom wee feared not to cast our dartes. 40

Par. Madame, you neede not doubt, it is *Alexander*, that is the conquerour.

Timo. *Alex*, hath ouercome, not conquered.

Par. To bring al vnder his subiection is to coquer.

Timo. He cannot subdue that which is diuine. 45

Par. Thebes was not.

Timo. Vertue is.

Clitus. *Alexander* as he tendreth vertue, so he will you ; he drinketh not bloud, but thirsteth after honor, he is greedy of victory, but neuer satisfied with mercy. In fight terrible, as becometh a cap- 50 taine; in conqeste milde, as beseemeth a king. In al things, then which nothing can be greater, he is *Alexander*.

Camp. Then if it be such a thing to be *Alexander*, I hope it shalbe no miserable ibings to be a virgin. For if he saue our honors, it is more the to restore our goods. And rather doe I wish hee preserue 55

27 not all old and mod. eds. 32 raced Q² : rased QQ^{Si} Bl. Dods. F.: razed Kelt. 39 on¹ Q³ rest-, one Q² 41 not om. Q' after is² QQ²³ place a needless comma 54 thing Q² rest 55 hee J he'd Dods.

our fame, then our lyues; which if he do, wee will confesse there can be no greater thing then to be *Alexander*.

{*Enter ALEXANDER, HEPHAESTION, and Attendants.*}

Alex. *Clitus*, are these prisoners ? of whence these spoiles ?

Cl'tus. Like your maiesty, they are prisoners, & of Thebes.

60 *Alex.* Of what calling or reputation ?

Cl'tus. I know not, but they seeme to be Ladies of honor.

Alex. I wil know. Madam, of whence you are I know : but who, I cannot tell.

Timo. *Alexander*, I am the sister of *Theagenes*, who fought a battel 1
65 with thy father before the City of Chyronie, where he died, I say which noe ca gainsay, valiatly.

Alex. Lady, there seeme in your words sparkes of your brothers deedes, but woorser fortune in your life then his death: but feare not, for you shall Hue without violence, enemies, or necessitie: but
70 what are you fay re Lady, another sister to *Theagines* ?

Camp. No sister to *Theagines*, but an humble hand-maid to *Alexander*, borne of a meane parentage, but to extreame fortune.

Alex. Well Ladies, for so your vertues shew you, whatsoever your birthes be, you shalbe honourably entreated. Athens shall be your
75 Thebes, & you shal not be as abiectes of warre, but as subiectes to *Alexander*. *Permenio*, conducte these honourable Ladies into the Citie : charge the souldiers not so much as in wordes to offer them any offence, and let all wants be supplied, so farre forth as shalbe necessary for such persons & my prisoners.

Exeunt PARME. &' captiui.

80 *Hephestion*, it resteth now that we haue as great care to gouerne in peace, as conquer in war : that whilest armes cease, artes may flourish, and ioyning letters with launces, we endeuor to be as good Philosophers as soldiers, knowing it no lesse praise to be wise, the commendable to be vailiant.

85 *Hep.* Your Maiestie therin sheweth that you haue as great desire to rule as to subdue: & needes must that common wealth be fortunate, whose captaine is a Philosopher, and whose Philosopher is a Captaine.

Exeunt.

65 Chyronie Q²: Chyeronie (P: Chyeronte & Bl Dods. F. Reed (1780)
*wrongly reports QQ¹² as reading Chieronie 67 seems 1744 75 abiectes]
objects 1744 87 is² om. Bl. F. Kelt.

SCH,NA SECUNDA.—(A Street.)

{Enter} MANES, GRANICHUS, PSYLLUS.

Manes. I serue in steede of a maister, a mouse, whose house is a tub, whose dinner is a crust, and whose bed is a boord.

Psyllus. Then art thou in a state of life, which Philosophers commend. A crumme for thy supper, an hande for thy cup, and thy clothes for thy sheetes. For *Natura paucis contenta.* 5

Gran. *Manes*, it is pittie so proper a man should be cast away vpon a Philosopher: but that *Diogenes* that dogge should haue *Manes* that dogbolt, it grieueth nature and spiteth arte, the one hauing found thee so dissolute, absolute I would say, in body, the other so single, singular in minde. 10

Manes. Are you mery? it is a signe by the trip of your tongue, and the toyes of your head, that you haue done that to day, which I haue not done these three dayes.

Psyllus. What is that?

Manes. Dined. 15

Gran. I thinke *Diogenes* keepes but cold cheere.

Manes. I would it were so, but hee keepeth neither hot nor cold.

Gran. What then, luke warme? That made *Manes* runne from his maister last day.

Psyllus. *Manes* had reason: for his name foretold as much. 20

Manes. My name? how so, sir boy?

Psyllus. You know that it is called *Mons*, a *mouendo*, because it standes still.

Manes. Good.

Psyllus. And thou art named *Manes*: a *manendo*, beecause thou 25 runst away.

Manes. Passing reasons! I did not runne awaye, but retire.

Psyllus. To a prison, because thou woldest haue leisure to contemplate.

Manes. I will proue that my body was immortall: beecause it was 30 in prison.

Gran. As how?

Manes. Didde your maisters neuer teach you that the soule is immortall?

Gran. Yes. 35

a boord is a bed QQ¹², 14 What is Q²: Whats Q' rest 18 lucke
warme Q² That] What 1744 19 the last g⁴ Bl. mods. , 27 reasons, old eds.

Manes. And the body is the prison of the soule.

Gran. True.

Manes. Why then, thus to make my body immortal, I put it to prison.

40 *Gran.* Oh bad !

Psyllus. Excellent !!!

Manes. You may see how dull a fasting wit is : therfore *Psyllus* let vs go to supper with *Granichus*: *Plato* is the best fellow of al Phylosophers. Giue me him that reades in the morning in the 45 schoole, and at noone in the kitchin.

Psyllus. And me.

Gran. Ah sirs, my maister is a king in his parlour for the body, and a God in his study for the soule. Among all his menne he commendeth one that is an excellent Musition, then stand I by, 50 and clap another on the shoulder, and say, this is a passing good Cooke.

Manes. It is well doone *Granichus*; for giue me pleasure that goes in at the mouth, not the eare; I had rather fill my guttes then my braines.

55 *Psyllus.* I serue *Apelles*, whoe feedeth mee as *Diogenes* doth *Manes*; for at dinner the one preacheth abstinence, the other commendeth counterfeiting: when I would eat meat, he paintes a spit, & wh6 I thirst, O saith he, is not this a faire pot? and points to a table whiche cOteines the banquet of the Gods, where are many 60 dishes to feede the eie, but not to fill the gut.

Gran. What doost thou then ?

Psyllus. This doeth hee then, bring in many examples that some haue liued by sauours, & proueth that much easier it is to fatte by 65 colours : and telles of birdes that haue beene fatted by painted grapes in winter: & how many haue so fed their eies with their mistresse picture, that they neuer desired to take food, being glutted with the delight in their fauours. Then doth he shew me couterfeits, such as haue surfeited with their filthy & lothsome vomits, and with the riotous Bacchanalles of the God *Bacchus*, & his disorderly crew, which are 70 painted al to the life in his shop. To coclude, I fare hardly, thogh I go richly, which maketh me when I shuld begin to shadow a Ladies face, to draw a Lambes head, & sometime to set to the body of

38 tfcus] this *Bl.* to² *QQ*¹³: in *Q'* *Bl. mods.* 49 commedeth *Q*² 57
a *om. Bl.* 63 fatte] grow fat *Dods.*

a maide a shoulder of mutton: for *semper animus meus est in patinis*.

' *Manes*. Thou art a God to me: for could I see but a Cookes 75
shop painted, I would make mine eyes fatte as butter. For I haue
nought but sentences to fil my maw, as *plures occidit crapula quam
gladius, musa ieiunantibus arnica* : repletion killeth delicately: & an
old saw of abstinence, *Socrates*': The belly is the heads graue. Thus
with sayings, not with meate, he maketh a gaily mafrey. 80

Gran. But how doest thou then Hue ?

Manes. With fine iests, sweet aire, & the dogs almes.

Gran. Wei, for this time I will stanch thy gut, '& amog pots &
platters thou shalt see what it is to serue *Plato*.

Psyllus. For ioy of *Granichus* lets sing. 85

Manes. My voice is as cleare in the euening as in the morning.

Gran. Another commodity of emptines.

SONG.

Gran. **O** For a Bowie of fatt Canary,
Rich Palermo, sparkling Sherry,
Some Nectar else, from *Iuno's* Daiery, 90
O these draughts would make vs merry.

Psyllus. O for a wench, (I deale in faces,
And in other dayntier things,)
Tickled am I with her Embraces,
Fine dancing in such Fairy Ringes. 95

Manes. O for a plump fat leg of Mutton,
Veale, Lambe, Capon, Pigge, & Conney,
None is happy but a Glutton,
None an Asse but who wants money,

Chor. Wines (indeed,) & Girles are good,
But braue victuals feast the bloud,
For wenches, wine, and Lusty cheere,
Ioue would leape down to surfet heere.

(*Exeunt*.)

79 *Socrates oldeds.i* by *bef. Socrates Dods. F* grene QQ²³ 85 of
Granichus QQ: of Granicus Dods.: of it Granichus Bl. F. Kelt. s. D. Song.
This word alone in QQi 744; Bl first giving the words of the song 96 fat om. F'

SCHÆNA TERTIA.—(*Interior of the Palace (with transfer to the Market-place at I. no).*.)

MELIPUS, PLATO, ARISTOTLE, CRISIPPUS, CRATES, CLEANTHES, ANAXARCHUS, ALEXANDER, HEPHESTION, PARMENIO, CLYTUS, DIOGENES.

(*Enter MELIPPUS.*)

Melip. I had neuer such a doe to warne schollers to come before a king. First, I cam to *Crisippus*, a tall leane old mad man, willing him presently to appeare before *Alexander*; he stooode staring on my face, neither mouing his eies nor his body; I vrging him to giue
5 some answer, hee tooke vp a booke, sate downe, and saide nothing : *Melissa* his maid told me it was his manner, and that oft-times she was fain to thrust meate into his mouth: for that he wold rather starue the" ceasse studie. Well thoght I, seeing bookish men are so blockish, & so great clarkes such simple courtiers, I wil neither be
10 partaker of their c6mons nor their commSdations. Fro thence I came to *Plato* & to *Aristotle*, and to diuerse other, none refusing to come, sauing an olde obscure fellowe, who sitting in a tub turned towards the sunne, reade Greek to, a yong boy ; him when I willed to appeare before *Alexander*, he answered, if *Alexander* wold faine
15 see me, let him come to mee; if learne of me, lette him come to me ; whatsoeuer it be, let him come to me : why, said I, he is a king; he answered, why, I am a Philosopher; why, but he is *Alexander*; I, but I am *Diogenes*. I was halfe angry to see ofte so crooked in his shape, to be so crabbed in his sayings. So going my way, I said,
20 thou shalt repent it, if thou comest not to *Alexander*: nay, smiling answered he, *Alexander* may repent it, if he come not to *Diogenes* ; vertue must be sought, not offered: and so' turning himself to his eel, he grunted I know not what, like a pig vnder a tub. But I must be gone, the Philosophers are comming. *Exit.*

{*Enter* PLATO, ARISTOTLE, CLEANTHES, ANAXARCHUS, CRATES, and CHRYSIPPUS.)

35 *Plato.* It is a difficult controuersie, *Aristotle*, and rather to be wondred at then beleueed, how natural causes should worke super-natural effects.

Art's. I doe not so much stand vpon the apparition is seene in

9 & so QQ *Dods.*: so *om. Bl. F. Kelt.* 11 others *Dods.* 38 is *om. Dodt.*

the Moone, neither the *Demonium* of *Socrates*, as that I cannot by naturall reason giue any reason of the ebbing and flowing of the 3° Sea, which makes me in the depth of my studies to crye out, *O ens entium, miserere met.*

Plato. *Cleanthes* and you attribute so much to nature by searching for things which are not to be found, that whilst you studie a cause of your owne, you omitte the occasion it selfe. There is no man so 35 sauge in whom resteth not this diuine particle, that there is an omnipotent, eternal, and deuine mouer, which may be called God.

Cleant. I am of this minde, that that first mouer, which you tearme God, is the instrument of all the mouings, which we attribute to nature. The earth which is masse, swimmeth on the sea, seasons 4° deuided in theiues, fruits growing in themselues, the maiestie of the skie, the whole firmament of the world, & whatsoever els appeareth miraculous, what man almost of meane capacity but can proue it naturall ?

Anaxar. These causes shalbe debated at our Philosophers feast, 45 in which controuersie I wil take parte with *Aristotle*, that there is *ffatura naturans*, & yet not God.

Crates. And I with *Plato*, that there is *Deus optimus maximus*, and not nature.

Arts. Here commeth *Alexander*.

50

{Enter ALEXANDER, HEPHAESTION, PARMENIO, and CLITUS.}

Alex. I see *Hephestion*, that these Philosophers are here attending for vs.

Hep. They were not Philosophers, if they knew not their dueties.

Alex. But I much maruaile *Diogenes* shoulde be so dogged.

Hep. I doe not think but his excuse wilbe better then *Melippus* 55 message.

Alex. I will go see him *Hephestion*, because I long to see him that would commaund *Alexander* to come, to whom all the world is like to come. *Aristotle* & the rest, sithence my comming from Thebes to Athens, from a place of conquest to a pallace of quiet, I haue 60 resolved with my self in my court to haue as many Philosophers, as I had in my camp soldiers. My court shalbe a schole, wherein I wil haue vsed as great doctrine in peace, as I did in warre discipline.

29 as old eds. Dods.; so F. 38 that²] the Dads. 48 Crates, Reed correcting old eds. Craterus, 1744 Crat. 53 were QQ²³ 1780, 1825 : are Q' Bl. 1744 F. Kelt.: Reed wrongly reports Q' Bl. as reading These for They knew QQ Dods.: know Bl. F. Kelt. ' 58 commaund om. Bl. 60 of² om. Bl.

Aris. We are **al** here ready **to be commaunded**, & **glad we are**
 65 that we are commaunded : for that nothing better becommeth kings
 the literature, which maketh them come as neere to the Gods in
 wisdome, as they do in dignitie.

Alex. It is so *Aristotle*: but yet there is among you, yea & of
 • your bringing vp, that sought to destroy *Alexander*: *Calistenes*,
 70 *Aristotle*, whose treasons againste his prince shall not bee borne out
 with the reasons of his Phylosophy.

Aris. If euer mischiefe entred into the heart of *Calistenes*, let
Calistenes suffer for it; but that *Aristotle* euer imagined any such
 thing of *Calistenes*, *Aristotle* doth denie.

75 *Alex.* Well *Aristotle*, kindred may blind thee, and affection mee,
 but in kinges causes I will not stande to schollers arguments. This
 meeting shalbe for a comandement, that you all frequent my courte,
 instructe the young with rules, confirme the olde with reasons : lette
 your Hues be answerable to your learnings, leaste my proceedings by
 80 contrary to my promises.

Hep. You sayde you woulde aske euery one of them a question,
 which yester night none of vs coulde aunswere.

Alex. I will. *Plato*, of all beastes, which is the subtillest ?

Plato. That which man hetherto neuer knew.

85 *Alex.* *Aristotle*, how should a man be thought a God ?

Aris. In doing a thing vnpossible for a man.

Alex. *Crisippus*, which was first, the day or the night ?

Chrys. The day, by a day.

Alex. Indeede straunge questions must haue straung answeres.
 90 *Cleanthes*, what say you, is life or death the stronger ?

Cle. Life, that suffereth so many troubles.

Alex. *Crates*, how long should a man Hue ?

Crates. Till he thinke it better to die then Hue.

Alex. *Anaxarchus*, whether doth the sea or the earth bring forth
 95 most creatures ?

Anax. The earth, for the sea is but a parte of the earth.

Alex. *Hepnestion*, me thinkes they haue aunswered all well, & in
 such questions I meane often to trie them.

Hep. It is better to haue in your courte a wise man, then in your
 100 ground a golden mine. Therefore would I leaue war, to studie
 wisdom, were I *Alexander*.

Alex. So would I, were I *Hephestion*, But come, let vs go and giue release, as I promised, to our *Thebft* thralles.

Exeunt (ALEX., HEPH., PARM., and CLIT.)

Plato, Thou art fortunate *Aristotle*, that *Alexander* is thy scholler.

Art's, And you happy that he is your soueraigne. 105

Chrys, I could like the man well, if he could be conteted to be but a man.

Art's, He seeketh to draw neere to the Gods in knowledge, not to be a God.

(DIOGENES' *tub* is thrust on,)

Plato, Let us questi5 a Htle with *Diogenes*, why he went not with no vs to *Alexander*, *Diogenes*, thou didst forget thy dutie, that thou wentst not with vs to the king.

Diog, (*from his tub*). And you your profession, that you went to the king.

Plato, Thou takest as great pride to bee peeuish, as others doe 115 glory to bee vertuous.

Diog, And thou as great honor being a Philosopher to bee thought courtlike, as others shame that be courtiers, to be accounted Philosophers.

Art's, These austere maners set a side, it is wel known that thou 120 didst counterfeate monye.

Diog, And thou thy maners, in that thou didste not counterfeite money.

Art's, Thou hast reason to c5temn the courte, being both in body and mynde too crooked for a courtier. 125

Diog, As good be crooked, and endeuour. to make my self straight, from the court, as to be straight, and learne to be crooked at the court.

Crates, Thou thinkest it a grace to be opposite against *Alexander*.

Diog. And thou to be iump with *Alexander*, 130

Anax. Let vs go : for in contemning him, wee shall better please him, than in wondring at him.

Art's, *Plato*, what dost thou thinke of *Diogenes* ?

Plato. To be *Socrates* furious. Let vs go.

Exeunt Philosophi.

103 thralls QQDods.i thrall Bl, F. Kelt, 105 all bef. yon Q^A Bl. mods.
s. D. [DIOGENES' tub is thrust on.] not in previous eds. Dodsley supplied the absence
of any stage-direction in old eds, by Enter DIOGENES, but see note 113 you²
om. BL F. Kelt, 127 to¹ om, Bl F, Kelt. 129 Crates. QQ Reed: Crat.
1744: Cr.Bl.: Cris. F.Kelt,

ACTUS SECUNDUS

SCH,NA PRIMA.—(A Street.)

(Enter on one side) *DIOGENES* (with a lantern ; on the other) *PSYLLUS*,
MANES, *GRANICHUS*.

Psyllus. Behold *Manes* where thy maister is, seeking either for bones for his dinner, or pinnes for his sleeues. I wil go salute him.

Manes. Doe so; but mum, not a woord you sawe *Manes*.

5 *Gran*. Then stay thou behinde, and I will goe with *Psyllus*.

Psyllus. All haile *Diogenes* to your proper person.

Diog. All hate to thy peeuish conditions.

Gran. O Dogge.

Psyllus. What dost thou seeke for here ?

10 *Diog*. For a man and a beast.

Gran. That is easie without thy light to be found, bee not all these men ?

Diog. Called men.

Gran. What beast is it thou lookest for ?

15 *Diog*. The beast my man, *Manes*.

Psyllus. He is a beast indeede that will serue thee.

Diog. So is he that begat thee.

Gran. What wouldest thou do, if thou shouldest find *Manes* ?

Diog. Giue him leaue to doo as hee hath done before.

30 *Gran*. Whats that ?

Diog. To runne away.

Psyllus. Why, hast thou no neede of *Manes* ?

Diog. It were a shame for *Diogenes* to haue neede of *Manes*, & for *Manes* to haue no need of *Diogenes*.

25 *Gran*. But put the case he were gone, wouldest thou entertaine any of vs two ?

Diog. Vpon condition.

Psyllus. What?

Diog. That you should tell me wherefore any of you both were
 30 good.

Gran. Why, I am a scholler, and well seene in Phylosophy.

Psyllus. And I a prentice, and well seene in painting,

4 after word add that Q' Bl. mods.

Diog. Well then *Granichus*, bee thou a painter to amend thine yll face, & thou *Psyllus* a Phylosopher, to correct thine euil manners. But who is that, *Manes* ? 35

Manes. I care not who I were, so I were not *Manes*.

Gran. You are taken tardie.

Psyllus. Let vs slip aside *Granichus*, to see the salutation betweene *Manes* and his maister.

Diog. *Manes*, thou knowest the last day I threw away my dish, to 40 drink in my had, because it was superfluous ; now I am determined to put away my man, and serue my selfe: *Quia non egeo tui vel te*.

Manes. Maister, you know a while a goe I ran away, so doe I meane to do againe, *quia scio tibi non esse argentum*.

Diog. I know I haue no mony, neither will I haue euer a man : 45 for I was resolued longe sithence to put away both my slaues, money and *Manes*.

Manes. So was I determind to shake of both my dogs, hunger and *Diogenes*.

Psyllus. O sweete consent beetweene a crowde and a Iewes harp. 50

Gran. Come, let vs reconcile them.

Psyllus. It shall not neede: for this is their vse, nowe do they dine one vpon another. Exit *DIOGENES*.

Gran. How now *Manes*, art thou gone from thy maister ?

Manes. Noe, I didde but nowe bynde my selfe to him. 55

Psyllus. Why, you were at mortall iars.

Manes. In faith no, we brake a bitter iest one vppon another.

Gran. Why, thou art as dogged as he.

Psyllus. My father knew them both litle whelpes.

Manes. Well, I will hie mee after my maister. 60

Gran. Why, is it supper time with *Diogenes* ?

Manes. I, with him at al times when he hath meate.

Psyllus. Why then, euery man to his home, and lette vs steale out againe anone.

Gran. Where shall we meete ? 65

Psyllus. Why, at *Alee vendibili suspensa hедера non est opus*.

Manes. O *Psyllus*, *habeo te loco parentis*, thou blessest me.

Exeunt.

37 *Gran.*] *Manes*. 1825 wrongly 45 1³ om. *Bl. F.* 62 time *Bl. F. Kelt.*
66 *Alae*] *F emend Ala of all preceding eds. Keltie noted the error haedera all*
eds. except hoedera F.

SCHÆNA SECUNDA.—(*Interior of the Palace (with transfer to the Market-place at I. 119).)*

ALEXANDER, HEPHESTION, Page, DIOGENES, APELLES.

{*Enter* ALEXANDER, HEPHAESTION, and Page.)

Alex. Stand aside sir boy, till you be called. *Hephestion*, how doe yee like the sweete face of *Campaspe* ?

Hep. I cannot but commend the stoute courage of *Timoclea*.

Alex. Without doubt *Campaspe* had some great man to her father.

5 *Hep.* You know *Timoclea* had *Theagines* to her brother.

Alex. *Timoclea* stil in thy mouth ! art thou not in loue ?

Hep. Not I .

Alex. Not with *Timoclea* you meane; wherein you resemble the Lapwing, who crieth most where her neast is not. And so you lead
10 me from espying your loue with *Campaspe*, you cry *Timoclea*.

Hep. Could I aswell subdue kingdomes, as I can my thoughtes; or were I as farre from ambition, aE I am fro loue; al the world wold account mee as valiant in armes, as I know my self moderate in affection.

15 *Alex.* Is loue a vice ?

Hep. It is no vertue.

Alex. Well, now shalt thou see what small difference I make betweene *Alexander* and *Hephestion*. And sith thou haste beene
20 alwayes partaker of my triumphes, thou shalt be partaker of my tormgtes. I loue, *Hephestion*, I loue! I loue *Campaspe*, a thing farre vnfit for a Macedonian, for a king, for *Alexander*. Why hangest thou down thy head *Hephestion*? blushing to heare that which I am not ashamed to tell.

Hep. Might my wordes craue pardon, and my counsel credite,
25 I woulde both discharge the duetie of a subiect, for so I am, & the office of a friend, for so I will.

Alex. Speake *Hephestion*; for whatsoever is spoken, *Hephestion* speaketh to *Alexander*.

Hep. I can not tel, *Alexander*, whether the reporte be more
30 shameful to be heard, or the cause sorrowfull to be beleueed! What! is the sonne of *Phillip*, king of Macedon, become the subiect of *Campaspe*, the captiue of Thebes ? Is that minde, whose greatnes the world could not containe, drawn within the compasse of an idle alluring eie ? Wil you handle the spindle with *Hercules*, when you

should shake the speare **with** *Achilles*? **Is the** warlike **sofld** of 35
drumme and trumpe turned to **the** soft noyse of lire and lute? the
neighing of barbed steeds, whose loudnes filled the ayre with terroure,
and whose breathes dimmed the sunne with smoak, conuerted to
dilicate tunes and amorous glaunces? O *Alexander*, that soft and
yeelding minde should not bee in him, whose hard and vnconquered 40
heart hath made so many yeelde. But you loue, ah grieffe! but
whom? *Campaspe*, ah shame! a maide forsooth vnknowne,
vnnoble, & who can tell whether immodest? whose eies are framed
by arte to inamour, & whose heart was made by nature to inchaunt.
I, but she is bewtiful; yea, but not therefore chaste: I, but she is 45
comly in al parts of the body: yea, but she may be crooked in some
part of the mind: I, but she is wise, yea, but she is a woman!
Bewty is like the blackberry, which seemeth red, when it is not ripe,
resembling pretious stoes that are polished with honny, which the
smother they look, the sooner they breake. It is thought wonderful 50
among the seamen, that Mugil, of all fishes the swiftest, is found in
the belly of the Bret, of al the slowest: And shall it not seeme
monstrous to wisemen, that the hearte of the greatest conquerour
of the worlde, should be found in the handes of the weakest creature
of nature? of a woman? of a captiue? Hermyns haue faire skinnes, 55
but fowle liuers; Sepulchres fresh colours, but rotte" bones; women
faire faces, but false heartes. Remember *Alexander* thou hast
a campe to gouerne, not a chamber; fall not from the armour of
Mars to the armes of *Venus*, from the fiery assaults of war, to the
maidely skirmishes of loue, from displaying the Eagle in thine 60
ensigne, to set downe the sparow. I sighe *Alexander* that where
fortune could not conquer, folly shuld ouercome. But behold al the
perfection that may be in *Campaspe*; a hayre curling by nature, not
arte; sweete alluring eies; a faire face made in dispite of *Venus*,
and a stately porte in disdaine of *Iuno*; a witte apt to conceiue, and 65
quick to answere; a skin as soft as silk, and as smooth as iet;
a longe white hand, a fine litle foote; to conclide, all partes
answerable to the best part—what of this? Though she haue
heauenly giftes, vertue and bewtie, is she not of earthly mettall,
flesh and bloud? You *Alexander* that would be a God, shew your 70
selfe in this worse then a man, so soone to be both ouerseene and
ouertaken in a woma, whose false teares know their true times,

whose smooth Words wound deeper then sharpe swordes. There is
no surfeit so dangerous as that of honney, nor anye poyson so
75 deadly as that of loue; in the one phisicke cannot preuaile, nor in
the other counsell.

Alex. My case were light *Hephestion*, and not worthy to be called
loue, if reason were a remedy, or sentences could salue, that sense
canot conceiue. Little do you know, and therefore sleightly do you
80 regarde, the dead embers in a priuate pers5, or Hue coles in a great
prince, whose passions and thoughts do as far exceede others in
extremitie, as their callings doe in Maiestie. An Eclipse in the
Sunne is more then the falling of a starre : none can conceiue the
torments of a king, vnlesse hee be a king, whose desires are not
85 inferior to their dignities. And then iudge *Hephestion* if the agonies
of loue be dangerous in a subiect, whether they be not more then
deadly vnto *Alexander*, whose deep and not to be conceiued sighes,
cleaue the hart in shiuers; whose wouled thoughtes can neither be
expressed nor endured. Cease then *Hephestion*, with arguments to
90 seeke to refel that, which with their deitie the Gods cannot resist;
& let this suffice to aunswere thee, that it is a king that loueth and
Alexander, whose affectios are not to be measured by reason, being
immortall, nor I feare me to be borne, being intollerable.

Hep. I must needs yeeld, when neither reason nor counsell can
95 be heard.

Alex. Yeeld *Hephestion*, for *Alexander* doth loue, and therefore
must obtaine.

Hep. Suppose she loues not you? affection commeth not by
appointmente or birth; & then as good hated as enforced.

100 Alex. I am a king, and will commaund.

Hep. You may, to yeelde to luste by force; but to consent to loue
by feare, you cannot.

Alex. Why, what is that which *Alexander* may not conquer as he
list?

105 Hep. Why, that which you say the Gods cannot resiste, Loue.

Alex. I am a conquerour, she a captiue; I as fortunate, as she
faire: my greatnes may aunswere her wants, and the giftes of my
minde the modestie of hers: Is it not likely then that she should
loue ? Is it not reasonable ?

no Hep. You say that in loue there is no reason, & therfore there can
be no likelyhood.

' Alex. No more *Hephestion*: in this case I wil vse mine owne

counsell, and in all other thine aduice : thou maist be a good soldier, but neuergood louer. Cal my Page. (Page advances.) Sirha, goe presently to *Apelles*, and will him to come to me without either 115 delay or excuse.

Page, I goe.

(*Exit.*)

(*The tub is thrust on.*)

Alex, In the meane season to recreate my spirits, being so neare, we will goe see *Diogenes*, And see where his tub is. *Diogenes* ?

Diog, Whocalleth? 120

Alex, *Alexander*, How happened it that you woJulde not come out of your tub to my palace ?

Diog. Because it was as far from my tub to your pallace, as from your palace to my tub.

Alex, Why the' doest thou ow no reuergce to kings? 125

Diog, No.

Alex. Why so?

Diog. Because they be no Gods.

Alex, They be Gods of the earth.

Diog, Yea, Gods of earth. 130

Alex, *Plato* is not of thy mind.

Diog, I am glad of it.

Alex, Why?

Diog, Because I would haue none of *Diogenes* minde but *Diogenes*, 135

Alex. If *Alexander* haue any thing that may pleasure *Diogenes*, let me know, and take it.

Diog, Then take not from me, that you cannot giue me, the light of the world.

Alex, What doest thou want? 140

Diog. Nothing that you haue.

Alex, I haue the world at commaund.

Diog. And I in contempt.

Alex. Thou shalt liue no longer than I will.

Diog, But I will die whether you will or no, 145

Alex. How should one learn to be content?

Diog. Vnlearn to couet.

Alex, *Hephestion*, were I not *Alexander*, I wolde wishe to be *Diogenes*,

114 s. D. [Page advances] old eds, have no stage-direction. Dods Enter
Page 119 *Diogenes*, and QQ²⁹ 120 callath Q' E45 will] Bl. mods.

150 *Hep.* He is dogged, but discrete; I cannot tel how sharpe, with
a kinde of sweetenes; ful of wit, yet too too wayward.

Alex. *Diogenes*, whe I come this way again, I will both see thee,
and confer with thee,

Diog. Doe. (Re-enter page with APELLES.)

155 *Alex.* But here commeth *Apelles*: how now *Apelles*, is *Venus* face
yet finished?

Apel. Not yet: Bewty is not so soone shadowed, whose perfection
commeth not within the compasse either of cunning or of colour.

Alex. Well, let it rest vnperfect, & come you with me, where I wii
160 shewe you that finished by nature, that you haue beene trifling about
by art. (Exeunt.)

ACTUS TERTIUS

SCH,NA PRIMA.—(Room in APELLES' House.)

(Enter) APELLES, CAMPASPE, (and PSYLLUS).

Apel. Lady, I doubt whether there bee any colour so fresh, that
may shadow a countenance so faire.

Camp. Sir, I had thought you had beene commaunded to paint
with your hand, not to glose with your tongue; but as I haue heard,
5 it is the hardest thing in painting to set down a hard fauour, which
maketh you to dispair of my face; and then shall you haue as great
thanks to spare your labour, as to discredit your arte.

Apel. Mistresse, you neither differ from your selfe nor your sex:
for knowing your owne perfection, you seeme to dispraise that which
10 men most comend, drawing the" by that meane into an admiration,
where feeding them selues they fall into an extasie; your modestie
being the cause of the one, and of the other, your affections.

Camp. I am too young to vnderstand your speache, thogh old
enough to withstand your deuise: you haue bin so long vsed to
15 colours, you ca do nothing but colour.

Apel. Indeed the colours I see, I feare wil alter the colour I haue :
but come madam, will you draw neere, for *Alexander* will be here
anon. *Psyllus*, stay you heere at the window, if anye enquire for
me, aunswere, *Non lubet esse domi.* Exeunt (into studio).

150 how] how, 1744 : how: 1780,1825. The oldeds. have no stop 154 S. D.
[Re-enter Page & c] Reed supplied Enter APELLES 161 s. D. [kxeunt]
supplied Dods. s. D. [and PSYLLUS] required by I. 18 4 haue om. F.
48 your¹ you Q² 12 affections] perfections Dods.

SCILENA SECUNDA.—(*The same.*)

PSYLLUS, MANES.

Psyttus (solus). It is' alwayes my maisters fashion, when any fair Gentlewoman is to be drawne within, to make mee to stay without. But if he shuld paint *Jupiter* like a Bui, like a Swan, like an Eagle, then must *Psyllus* with one hand grind colours, and with the other hold the candle. But let him alone, the better he shadowes her 5 face, the more will he burne his owne heart. And now if a manne cold meet with *Manes*, who, I dare say, lookes as leane as if *Diogenes* dropped out of his nose—

(*Enter MANES.*)

Manes. And here comes *Manes*, whoe hath as muche meate in his maw, as thou hast honestie in thy head. 10

Psyllus. Then I hope thou art very hungry.

Manes. They that know thee, know that.

Psyllus. But doest thou not remember that wee haue certaine licour to conferre withall.

Manes. I, but I haue busines ; I must go cry a thing. 15

Psyllus. Why, what hast thou lost ?

Manes. That which I neuer had, my dinner.

Psyllus. Foule lubber, wilt thou crye for thy dinner ?

Manes. I meane, I must cry; not as one would saye cry, but cry, 20 that is make a noyse.

Psyllus. Why foole, that is al one; for if thou cry, thou must needes make a noise.

Manes. Boy, thou art deceiued. Cry hath diuerse significations, and may bee alluded to manye things; knaue but one, and can be applied but to thee. 25

Psyllus. Profound *Manes*!

Manes. Wee Cynickes are madde fellowes, didste thou not finde I did quip thee ?

Psyllus. No verely ! why, what is a quip ?

Manes. Wee great girders cal it a short saying of a sharp witte, 30 with a bitter sense in a sweete word.

Psyllus. How canst thou thus diuine, deuide, define, dispute, and all on the suddaine ?

2 to⁸ om. 1825 6 a] any Q Bl. mods. 7 cold] should F. 23 divers
Dods. 24 to before one F. Kelt. 29 whats Q' Bl. mods. 32 How ! 1744

Manes. Wit wil haue his swing; I am bewicht, inspird, inflamed,
35 infected.

Psyllus. Well, then will not I tempt thy, gybing spirite.

Manes. Do not *Psyllus*, for thy dull head will bee but a grind-
stone for my quick wit, which if thou whet with ouerthwarts,
perijsti, actum est de te. I haue drawne bloud at ones braines with
40 a bitter bob.

Psyllus. Let me crosse my selfe: for I die, if I crosse thee.

Manes. Let me do my busines, I my self am afraid, least my wit
should waxe warm, and then must it needs consume some hard head
with fine & prety iests. I am some times in such a vaine, that for
45 want of some dull pate to worke on, I begin to gird my selfe.

Psyllus. The Gods shield mee from such a fine fellowe, whose
words melt wits like waxe.

Manes. Well then, let vs to the matter. In fayth my maister
meaneth to morrow to fly.

50 *Psyllus.* It is a iest.

Manes. Is it a iest to flye? shouldest thou flye so, soone thou
shojildest repent it in earnest.

Psyllus. Well, I will be the cryer.

Manes and Psyllus one after an other. O ys ! O ys ! O ys ! Al
55 manner of men, women, or children, that will come to morow into
the market place, between the houres of nine and ten, shall see
Diogenes the Cynick flye.

(The last word is pronounced by MANES only.)

Psyllus. I do not think he will flye.

Manes. Tush, say fly.

60 *Psyllus.* Fly.

Manes. Now let vs goe : for I will not see him againe til midnight,
I haue a back way into his tub.

Psyllus. Which way callest thou the backwaye, when euery way
is open?

65 *Manes.* I meane to come in at his back.

Psyllus. Well, let vs goe away, that wee may returne speedily.

Exeunt.

36 I not *F. Kelt.*
Q² 3 51 so, soone] so soone, *old and mod. eds.*
old and mod. eds.

38 ouerwhartes Q²: ouertwhartes Q³ 39 peristi
54 *Manes* . . . other so
S. D. [The last... only] *F* insert this on *F.*'s suggestion
in a note

SCILENA TERTIA.—(*The same.*)

(*The curtains of the central structure are withdrawn, discovering the studio with*) APELLES, CAMPASPE.

Apel. I shall neuer drawe your eies well, because they blind mine.

Camp. Why the, paint me without eies, for I am blind.

Apel. Were you euer shadowed before of any?

Camp. No. And would you could so now shadow me, that I 5 might not be perceiued of any.

Apel. It were pittie, but that so absolute a face should furnish Venus temple amongst these pictures.

Camp. What are these pictures?

Apel. This is *Lceda*, whom *Ioue* deceiued in likenes of a swan. 10

Camp. A faire woman, but a foule deceit.

Apel. This is *Alcmena*, Vnto who *Iupiter* came in shape of *Amphitrio* her husband, and begat *Hercules*.

Camp. A famous sonne, but an infamous fact.

Apel. He might do it, because he was a God. 15

Camp. Nay, therefore it was euill done, because he was a God.

Apel. This is *Danae*, into whose prison *Iupiter* drisled a golden shewre, and obtained his desire.

Camp. What Gold can make one yeelde to desire?

Apel. This is *Europa*, whom *Iupiter* rauished; this *Antiope*. 20

Camp. Were al the Gods like this *Iupiter*?

Apel. There were many Gods in this like *Iupiter*.

Camp. I thinke in those dayes loue was wel ratified among men on earth, when lust was so ful authorised by the Gods in heauen.

Apel. Nay, you may imagine there wer wome' passing amiable, 25 when there were Gods exceeding amorous.

Camp. Were women neuer so faire, me" wold be false.

Apel. Were wome neuer so false, men wold be fond.

Camp. What counterfeit is this, *Apelles*?

Apel. This is *Venus*, the Goddess of loue. 30

Camp. What, be there also louing Goddesses?

Apel. This is she that hath power to commaunde the very affections of the heart.

10 loue Q⁴ Bl. mods.: loue QQ² 3 17 drisled QQ² 3: driz'ed Q⁴ Bl. Dods. F.
18 shewre QQ²³: sliowre Q' Bl F.: shower Dods. 19 What, can gold 1744:
What! gold can 1780, 1825 base bef. desire 1744 24 fully Dods.

Camp. How is she hired : by praier, by sacrifice, or bribes ?

35 *Apel.* By praier, sacrifice, and bribes.

Camp. What praier ?

Apel. Vowes irreuocable.

Camp. What sacrifice ?

Apel. Heartes euer sighing, neuer dissembling.

40 *Camp.* What bribes ?

Apel. Roses and kisses : but were you neuer in loue ?

Camp. No, nor loue in me.

Apel. Then haue you iniuried many.

Camp. How so ?

45 *Apel.* Because you haue beene loued of many.

Camp. Flattered parchance of some.

Apel. It is not possible that a face so faire, & a wit so sharpe, both without comparison, shuld not be apt to loue.

Camp. If you begin to tip your tongue with cunning, I pray dip
50 your pensil in colours; and fall to that you must doe, not that you
would doe. (*The curtains close.*)

SCHÆNA QUARTA.—(*The Palace (with two transfers, at 11. 40
andsi).*)

CLYTUS, PARMENIO, ALEXANDER, HEPHESTION, CRISUS,
DIOGENES, APELLES, CAMPASPE,

(*Enter CLYTUS and PARMENIO.*)

Clitus. *Parmenio*, I cannot tel how it commeth to passe, that in
Alexander now a daies there groweth an vnpatiet kinde of life: in
the morning he is melancholy, at noone solomne, at all times either
more sower or seure, then he was accustomed.

5 *Par.* In kinges causes I rather loue to doubt then coniecture, and
think it better to be ignoraunt then inquisitiue : they haue long eares
and stretched armes, in whose heades suspition is a prooffe, and to be
accused is to be condemned.

Clitus. Yet betweene vs there canne be no danger to finde out
10 the cause: for that there is no malice to withstand it. It may be an
vnquenchable thirste of conquering maketh him vnquiet: it is not
vnlikly his long ease hath altred his humour : that he should bee in
loue, it is not impossible.

43 iniuried *old eds.*: injured *Dods. F.* s. D. [The curtains close] *no direc-*
tion for exit in previous eds, 13 not om. Bl. F.

Par.: In loue *Clytus* ? no, no, it is as farre from his thought, as treason in ours; he whose euer waking eye, whose neuer tyred 15 heart, whose body patient of labour, whose mind vnsatiable of victory, hath alwayes bin noted, cannot so soone be melted into the weak conceites of loue. *Aristotle* told him there were many worlds, & that he hath not conquered one that gapeth for al, galleth *Alexander*. But here he com meth. 20

(*Enter ALEX, and HEPHAEST.*)

Alex. *Parmenio*, and *Clitus*, I would haue you both redy to go into Persia about an ambassage no lesse profitable To me, then to your selues honourable.

Clitus. We are ready at all commaundes; wishing nothing els, but continually to be commaunded. 25

Alex. Well, then withdraw your selues, till I haue further considered of this matter.

Exeunt CLYTUS & PARMENIO.

Alex. Now we wil see how *Apelles* goeth forward : I doubt me that nature hath ouercome arte, & her countenance his cunning.

Hep. You loue, and therefore think any thing. 30

Alex. But not so far in loue with *Campaspe*, as with *Bucephalus*, if occasion serue either of collicte or of conquest.

Hep. Ocasion cannot want, if wil doe not. Behold all Persia swelling in the pride of their owne power : the Scithians carelesse what courage or fortune can do: the Aegyptians dreaming in the 35 southsayings of their Augures, and gaping ouer the smoak of their beasts intralles. All these *Alexander*, are to bee subdued, if that world be not slipped out of your head, which you haue sworne to conquere with that hand.

(*During the following speech the tub is thrust on, from which appears* *DIOGENES*, *to whom enter* *CRYSUS*.)

Alex. I confesse the labours fit for *Alexander*, and yet recreation 40 necessary among so many assaults, bloudye wounds, intolerable troubles: giue mee leaue a litle, if not to sitte, yet to breath. And doubt not but *Alexander* can, when he wil, throw affections as farre from him as he can cowardise. But behold *Diogenes* talking with one at his tub. 45

Crysus. One penny *Diogenes*, I am a Cynick.

15 in] from Dods. tried QQ² ³ 36 Auguries QQ² ³ 40 labour's Dods. and mods. 43 affections old eds, Dods.: his affections F.

Diog. He made thee a begger, **that** first gaue thee any thing.
Crysus. Why, if thou wilt giue nothing, no body will giue thee.
Diog. I want nothing, till the springs dry, & the earth perish.

50 *Crysus.* I gather for the Gods.

Diog. And I care not for those gods which want money.

Crysus. Thou art a right Cynicke that will giue nothing.

Diog. Thou art not, that will beg any thing.

Crysus. *Alexander*, King *Alexdder*, giue a poore Cynick a groat.

55 *Alex.* It is not for a king to giue a groat.

Crysus. Then giue me a talent.

Alex. It is not for a begger to aske a talent. A waye ! *Ape lies ?*

(The curtains open, discovering the studio with APELLES and CAMPASPE.)

Apcl. Here.

Alex. Now Gentlewomanne, doeth not your beauty put the painter
 60 to his trump ?

Camp. Yes my Lorde, seeing so disordered a countenance, he feareth he shall shadow a deformed counterfeit.

Alex. Wold he could colour the life with the feature. And me thinketh *Apelles*, were you as cuning as report saith you are, you
 65 may paint flowers aswell with sweete smels, as fresh colours, obseruing in your mixture such things as should draw neere to their sauours.

Apel. Your maiestie must know, it is no lesse harde to paint sauours, the" vertues; colours can neither speake nor think.

70 *Alex.* Where doe you first begin, when you drawe any picture ?

Apel. The proposition of the face in iust compasse, as I can.

Alex. I would begin with the eie, as a light to all the rest.

Apel. If you will paint, as you are a king, your Maiestie may beginne where you please; but as you wold be a painter, you must
 75 begin with the face.

Alex. *Aurelius* would in one houre colour four faces.

Apel. I meruaile in half an houre he did not foure.

Alex. Why, is it so easie ?

Apel. No, but he doth it so homely.

80 *Alex.* Whe'n will you finish *Campaspe* ?

52 a QQ *Dods.*: not a *Bl. F. Kelt.* 52, 53 will QQ²⁹: wilt Q' *Bl mods.*
 57 A waye!] after this word, QQ²' *mods.*, place a full stop, Q³ a comma, *Bl. no stop*
s. D. [The curtains open, & c] See note 71 proposition] proportion
 Q' rest

Apel Neuer finishe: for alwayes in absolute bewtie there is sonv
what aboue arte.

Alex. Why should not I by labour bee as cunning as *Apellest*

Apel. God shield you should haue cause to be so cunning as
Apellest 85

Alex. Me thinketh 4. colours are sufficiet to shadow any counten-
ance, & so it was in the time of *Phydias*.

Apel. The had me fewer fancies, & wome not so many fauors.
For now, if the haire of her eie browes be black, yet must the haire
of her head be yellowe: the attire of her head must be different 90
from the habit of her body, els must the picture seeriie like the blason
of auncient armorie, not like the sweet delight of new found amiable-
nes. For as in garden knottes' diuersitie of odours make a more
sweet sauor, or as in musicke diuers strings cause a more delicate
consent, so in painting, the more colours, the better counterfeit, 95
obseruing blacke for a ground, and the rest for grace.

Alex. Lend me thy pensil *Apelles*, I will paint, & thou shalt
iudge.

Apel Here.

Alex. The coale breakes. 100

Apel. You leane too hard.

Alex. Now it blackes not.

Apel. You leane too soft.

Alex. This is awry.

Apel. Your eie goeth not with your hand. 105

Alex. Now it is worse.

Apel. Your hand goeth not with your mind.

Alex. Nay, if al be too hard or soft, so many rules and regards,
that ones hand, ones eie, ones minde must all draw together, I had
rather bee setting of a battell then blotting of a boord. But how no
haue I done heere ?

Apel. Like a king.

Alex. I thinke so: but nothing more vnlike a Painter. Wel
Apelles, *Campaspe* is finished as I wish, dismisse her, and bring
presently her counterfeit after me. 115

Apel. I will.

(ALEX, and HEPH. come from the studio.)

Alex. Now *Hephestiori*) doth not this matter cotton as I would ?

86 4. QQ² 3 : four Q' rest .91 mast QQ²³: would Q^x Bl mods. no
boord Bl. F.: bourd QQ: board Dods. rest 114 and om. QQ² '

Campaspe looketh pleasauntlye, liberty wil encrease her bewty, & my loue shall aduaunce her honour.

120 *Hep.* I will not contrary your maiestie, for time must weare out that loue hath wrought, and reason weane what appetite noursed.

(*CAMPASPE comes from the studio.*)

Alex. How stately she passeth bye, yet how soberly! a sweet consent in her countenance with a chast disdaine, desire mingled with coyresse, and I cannot tell how to tearme it, a curst yeelding
125 modestie!

Hep. Let her passe.

Alex. So she shall for the fairest on the earth.

Exeunt.

SCH,ENA QUINTA.—{*The same.*}

PSYLLUS, MANES, APELLES.

(*Enter PSYLLUS and MANES.*)

Psyllus. I shalbe hanged for tarying so long.

Manes. I pray God my maister be not flowne before I come.

Psyllus. Away *Manes!* my maister doth come.

{*Exit MANES. APELLES comes from the studio.*}

Apel. Where haue you bin all this while?

5 *Psyllus.* No where but heere.

Apel. Who was here since my comming?

Psyllus. No body.

Apel. Vngratious wag, I perceiue you haue beene a loytering: was
Alexander no body?

10 *Psyllus.* He was a king, I meant no meane body.

Apel. I will cogell your body for it, and then will I say it was no bodie, because it was no honeste body. Away in!

Exit Psyllus.

Vnfortunate *Apelles*, and therfore vnfortunate beecause *Apelles!* Hast thou by drawing her bewty broght to passe that thou canst
15 scarce draw thine own breath? And by so much the more hast thou encreased thy care, by how much the more thou hast shewed thy cuning: was it not sufficient to behold the fire and warme thee, but with *Satyrus* thou must kisse the fire and burne thee? O *Campaspe*,

Campaspe, arte must yeeld to nature, reason to appetite, wisdom to affection. Could *Ptgmalion* entreate by prayer to haue his **Iuory** 20 turned into flesh? and cannot *Apelks* obtaine by plaints to haue the picture of his loue chaunged to life? Is painting so farre inferiour to caruing? or dost thou *Venus*, more delight to be hewed with Chizels, then shadowed with colours? what *Pigmalyon*, or what *Pyrgoteles*, or what *Lysippus* is hee, that euer made thy face so fay re, 25 or spread thy fame so farre as I? vnlesse, *Venus*, in this thou enuiest mine arte, that in colouring my sweete *Campaspe*, I haue left no place by cunning to make thee so amiable. But alas! she is the paramour to a prince. *Alexander* the monarch of the earth hath both her body and affection. For what is it that kinges cannot obtaine by praiers, 30 threatens and promises? Wil not she think it better to sit vnder a cloth of estate like a queene, then in a poore shop like a huswife? and esteme it sweeter to be the concubine of the Lord of the world, then spouse to a painter in Athes? Yes, yes, *Apelles*, thou maist swimme against the streame with the Crab, and feede against the 35 winde with the deere, and pecke against the Steele with the Cockatrice: starres are to be looked at, not reched at: princes to bee yeelded vnto, not contended with: *Campaspe* to bee honored, not obtained, to be painted, not possessed of thee. O fair face! O vnhappy hand! & why didst thou draw it so faire a face? O 40 bewtifull countenance, the expresse image of *Venus*, but sowhat fresher: the only pattern of that eternitie, which *Iupiter* dreaming of aslepe, could not conceiue again wakig. Blush *Venus*, for I am ashamed to end thee. Now must I paint things vnpossible for mine arte, but agreeable with my affections: deepe and hollowe sighes, 45 sadde and melancholye thoughtes, wounds and slaughters of concedes, a life posting to death, a death galloping from life, a wauering constancie, an vnsetled resolution, and what not, *Apelles*? And what but *Apelles*? But as they that are shaken with a feuer are to bee warmed with clothes, not groanes, & as he that melteth in 50 a consumption is to bee recured by Col ices, not conceites: so the feeding caker of my care, the neuer dying worm of my hart, is to be killed by cofisel, not cries, by applying of remedies, not by replying of reasons. And sith in cases desperat there must be vsed medicines that are extreme, I wil hazard that litle life that is left, to restore the 55

24 *Pigmalyon so all, but see note*
39 obtained, the comma first in Q'

mods. 49 but] no ed. prints a comma

28 paramour Q'
not] nor Q'

53 of om. Dods.

31 shee not F.
43 of om. Q' Bl.

greater part that is lost, & this shalbe my first practise: for **wit** must work, where authoritie is not. Assoone as *Alexander* hath viewed this portraiture, I will by deuise giue it a blemish, that by that meanes she may come again to my shop; and then as good it were 60 to vtter my loue, and die with deniall, as conceale it, & Hue in despaire.

SONG BY APELLES.

C*Vpid* and my *Campaspe* playd
 At Cardes for kisses, *Cupid* payd ;
 He stakes his Quiuer, Bow, & Arrows,
 65 His Mothers doues, & teeme of sparrows;
 Looses them too; then, downe he throwes
 The corrall of his lippe, the rose
 Growing on's cheek (but none knows how),
 With these, the cristall of his Brow,
 70 And then the dimple of his chinne:
 All these did my *Campaspe* winne.
 At last, hee set her both his eyes;
 Shee won, and *Cupid* blind did rise.
 O Loue! has shee done this to Thee?
 75 What shall (Alas!) become of mee?

(Exit.)

ACTUS QUARTUS

SCH,ENA PRIMA.—(*The Market-place, with* DIOGENES' *tub.*)

SOLINUS, PSYLLUS, GRANICHUS, MANES, DIOGENES, Populus.

(Enter SOLINUS, PSYLLUS, GRANICHUS.)

Soli. This is the place, the day, the time, that *Diogenes* hath appointed to flye.

Psyllus. I will not loose the flight of so faire a fowle as *Diogenes* is, though my maister cogel my no bodie, as he threatned.

5 *Gran.* What *Psyllus*, will the beaste wag his wings to-day ?

Psyllus. We shall heare : for here commeth *Manes*: *Manes* will

it be ?

(Enter MANES.)

Manes. Be ? he were best be as cunning as a Bee, or else shortly he will not be at all.

S.D. Song by Apelles *Bl. who alone of old eds. gives the words*-. The Song QQ:
 A Song 1744 without giving it 71 All *Bl.* 1780, 1825 : And F. 7a At
 BL 1780, 1825: And F".

Gran. How is he furnished **to fly ? hath** he feathers ? **10**

Manes. Thou art an asse ! Capons, Geese, & Owles haue feathers. He hath found *Dedalus* old waxen wings, and hath beene peecing them this moneth, he is so broade in the shoulders. O you shall see him cut the ayre euen like a Tortoys.

Sol. Me thinkes so wise a man should not be so mad, his body 15 must needes be to heauy.

Manes. Why, hee hath eaten nothing this seuennight but corke and feathers.

Psyllus (aside). Tutch him *Manes*.

Manes. He is so light, that he can scarce keepe him from flying 20 at midnight.

Populus intrat.

Manes. See they begin to flocke, and behold my mayster bustels himselfe to flye. (*DIOGENES comes out of his tub.*)

Diog. Yee wicked and bewitched Athenians, whose bodies make the earth to groane, and whose breathes infect the aire with stench. 25 Come ye to see *Diogenes* fly ? *Diogenes* commeth to see you sinke ! yee call me dog: so I am, for I long to gnaw the boanes in your skins. Yee tearme me an hater of menne : no, I am a hater of your maners. Your Hues dissolute, not fearing death, will proue your deaths desperate, not hoping for life : what do you els in Athens but 30 sleepe in the day, and surfeite in the night: back Gods in the morning with pride, in the euening belly Gods with gluttonie! You flatter kings, & call them Gods : speake trueth of your selues, & confesse you are diuels! From the Bee you haue taken not the honney, but the wax to make your religion, framing it to the time, 35 not to the trueth. Your filthy luste you colour vnder a courtly colour of loue, iniuries abroad vnder the title of pollicies at home, and secrete malice creepeth vnder the name of publick iustice. You haue caused *Alexander* to dry vp springs & plant Vines, to sow roket and weede endiffe, to sheare sheepe, and shrine foxes. Al coscience 40 is sealed at Athens. Swearing commeth of a hot mettall: lying of a quick wit: flattery of a flowing tongue: vndecent talk of a mery disposition. Al things are lawfull at Athens. Either you thinke there

19 Touch Q' rest	20 Manes] Manichus 1780: Granichus 1825	24
You Q B 1.1744 F. Kelt.	34-5 whose..., and om. 1744	27 yee QQ: yea
Bl. F. Kelt.: you Bods.	28 Yee oldeds. 1780 F.: You 1744: Yet 1825	36
colour] cover Dods.	37 pass bef. vnder 1744	39 rocket Q' Bl. mods.
41 sealed all old eds. F. Kelt.: seared Dods.	mettle Q' Bl. F. Kelt.: metal	

Dods.

are no Gods, or I must think ye are no men. You build as though
 45 you should Hue for euer, and surfet as though you should die to
 morow. None teacheth true Phylosophy but *Aristotle*, because he
 was the kings schoolemaister! O times! O menne! O corruption
 in manners 1 Remember that greene grasse must turne to dry hay.
 When you sleep, you are not sure to wake; and when you rise, not
 50 certeine to lye downe. Looke you neuer so hie, your heads must
 lye leuell with your feete. Thus haue I flowne ouer your disordered
 Hues, and if you wil not amend your manners, I wil study to fly
 further from you, that I may be neerer to honesty.

Sol. Thou rauest *Diogenes*, for thy life is different from thy words.
 55 Did not I see thee come out of a brothel house? was it not a shame?

Diog. It was no shame to go out, but a shame to goe in.

Gran. It were a good deede *Manes*, to beate thy maister.

Manes. You were as good eate my maister.

One of the people. Hast thou made vs all fooles, and wilt thou
 60 not flye?

Diog. I tell thee vnlesse thou be honest, I will flye.

People. Dog! dog! take a boane!

Diog. Thy father neede feare no dogs, but dogs thy father.

People. We wil tel *Alexander*, that thou reprobust him behinde
 65 his back.

Diog. And I will tell him, that you flatter him before his face.

People. We wil cause al the boyes in the streete to hisse at thee.

Diog. Indeede I thinke the Athenians haue their children ready
 for any vice, because they be Athenians.

70 *Manes.* Why maister, meane you not to flye?

Diog. No *Manes*, not without wings.

Manes. Euery body will account you a liar.

Diog. No, I warrant you: for I will alwaies say the Athenians are
 mischieuous.

75 *Psyllus.* I care not, it was sport ynogh for me to see these old
 huddles hit home.

Gran. Nor I.

Psyllus. Come, let vs goe, and hereafter when I meane to raile
 vpon any body openly, it shall be giuen out, I will flye. *Exeunt.*

47 the kings schoolemaister 'altered without authority by Dods. to the king of
 school-masters' (*Fairholt*)

SCILENA SECUNDA.—(*Room in APELLES' House, as before.*)

CAMPASPE, APELLES.

Campaspe sola. *Campaspe*, it is hard to iudge whether thy choice be more vnwise, or the chaunce vnfortunate. Doest thou preferre— but stay, vtter not that in woordes, which maketh thine eares to glow with thoughts. Tush ! better thy tongue wagge, then thy heart break ! Hath a painter crept further into thy mind then a Prince ? *Apelles* 5 the *Alexander* ? Fond wench ! the basenes of thy mind bewraies the meannesse of thy birth. But alas ! affection is a fyre which kindleth as well in the bramble as in the oake, & catcheth hold where it first lighteth, not where it may best burne. Larkes, that mount aloof in the ayre, build their neastes below in the earth; and women 10 that cast their eies vpon kinges, may place their hearts vpon vassals. A needle will become thy fingers better then a Lute, and a distaffe is fitter for thy hand then a Scepter. Ants Hue safely, til they haue gotten wings, & lumpers are not blowne vp till it hath gotten an hie top. The meane estate is without care, as long as it continueth 15 without pride. But here commeth *Apelles*, in whom I woulde there were the like affection.

(*Enter APELLES.*)

Apel. Gentlewoman, the misfortune I had with your picture, wil put you to some paines to sitte againe to be painted.

Camp. It is smal paines for me to sit still, but infinit for you to 20 draw still.

Apel. No Madame, to painte *Venus* was a pleasure, but to shadowe the sweete face of *Campaspe* it is a heauen!

Camp. If your tongue were made of the same flesh that your heart is, your wordes would bee as your thoughtes are : but such a common 25 thing it is amongst you to commed, that oftentimes for fashion sake you cal the beautifull, whom you know black.

Apel. What might men doe to be beleueed ?

Camp. Whet their tongues on their heartes.

Apel. So they doe, and speake as they thinke.

30

Camp. I would they did !

Apel. I would they did not !

Camp. Why, would you haue them dissemble ?

2 the] thy Q' rest 10 aloof Q²: aloft QQ^{3 4} Bl. mods. S.D.[Enter
APELLES] supplied by Reed 1780 29 tongues QQ Dods.: tongue Bl. F. Kelt.

Apel Not in loue, but their loue. But wil you giue me leaue to
35 aske you a question without offence ?

Camp. So that you wil aunswere me an other without excuse.

Apel. Whom do you loue best in the world ?

Camp. He that made me last in the world.

Apel. That was a God.

40 *Camp.* I had thought it had beene a man. But whome do you
honour most, *Apelles* ?

Apel. The thing that is lykest you, *Campaspe*.

Camp. My picture ?

Apel. I dare not venture vpon your person. But come, let vs go
45 in : for *Alexander* will thinke it long till we returne.

Exeunt (into the studio).

SCHNA TERTIA.—(*Room in the Palace.*)

(*Enter*) CLYTUS, PERMENIO.

Clytus. We heare nothing of our Embassage, a colour belike to
bleare our eyes, or tide our eares, or inflame our heartes. But what
doth *Alexander* in the meane season, but vse for Tantara, Sol. Fa.
La, for his harde couch, downe beddes, for his handfull of water,
5 his standinge Cup of wine ?

Par. *Clytus*, I mislike this new delicacie & pleasing peace : for
what els do we se now then a kind of softnes in euery mans mind ;
Bees to make their hiues in soldiers helmets ; our steedes furnished
with foote clothes of gold, in steede of saddles of Steele ; more time
10 to bee required to scour the rust of our weapons, the" there was
wo6t to be in subdewing the countries of our enemies, Sithence
Alexander fell from his harde armour to his softe robes, beholde the
face of his court: youthes that were woont to carry deuises of victory
in their shieldes, engraue now posies of loue in their ringes : they
15 that were accustomed on trotting horses to charge the enemy with
a launce, now in easie coches ride vp & downe to court Ladies ;
in steede of sword and target to hazard their Hues, vse pen and
paper to paint their loues. Yea, such a feare and faintnes is
growne in courte, that they wish rather to heare the blowing of
20 a home to hunt, the the sound of a trumpet to fight! O *Phillips*
wert thou aliuie to see this alteration, thy men turned to womE,

8 to] do QQ^c3 : otn. 1744 are bef. furnished Dods. 10 to bee] is Dods.
of] off Dods.

thy soldiers to louers, gloues worne in veluet caps, in steede of plumes in grauen helmets, thou wouldest ether die among them for sorrow, or confound them for anger.

Clitus. Cease *Pernienio*, least in speaking what becommeth thee 25 not, thou feele what liketh thee not: truth is neuer without a scratcht face, whose t6gue although it cannot be cut out, yet must it be tied vp.

Par. It grieueth me not a little for *Hephestion*, whoe thirsteth for honour, not ease: but such is his fortune & neerenesse in friendship 30 to *Alexander*, that he must lay a pillowe vnder his head, when he would put a targette in his hand. But let vs draw in, to see how well it becomes them to tread the measurs in a daunce, that were wont to sette the order for a march. *Exeunt.*

SCHiENA QUARTA.—(APELLES' studio.)

APELLES, CAMPASPE (*discovered*).

Apel. I haue now, *Campaspe*, almost made an ende.

Camp. You tolde me, *Apelles*, you would neuer ende.

Apel. Neuer end my loue : for it shal be eternal.

Camp. That is, neither to haue beginning nor ending.

Apel. You are disposed to mistake, I hope you do not mistrust 5

Camp. What will you saye if *Alexander* perceiue your loue ?

Apel. I will say it is no treason to loue.

Camp. But how if he wil not suffer thee to see my person ?

Apel. Then will I gase continually on thy picture.

Camp. That will not feede thy heart. 10

Apel. Yet shall it fill mine eye : besides the sweete thoughtes, the sure hopes, thy protested faith, wil cause me to imbrace thy shadow continually in mine armes, of the which by strong imagination I will make a substaunce.

Camp. Wei, I must be gon: but this assure your self, that I had 15 rather bee in thy shop grinding colours, then in *Alexanders* court, following higher fortunes.

Campaspe alone.

Foolish wensh, what hast thou done ? that, alas ! which cannot be vndone, and therefore I feare me vndone. But content is such

22 veluet, caps QQ²' 33 either Q⁴ rest 24 counfound Bl. F. 12
thy²] the 1744 17 fortune 1744 s. D. Campaspe alone alleds., i.e. she
comes from the studio and the curtains close behind her: bods, prefixes Exit APELLES

20 a lif, I care not for aboundance. O *Apelles*, thy loue commeth from
 the heart, but *Alexanders* from the mouth. The loue of Kinges is
 like the blowing of windes, whiche whistle sometimes gentlye
 amonge the leaues, and straight wayes turne the trees vp by the
 rootes; or fire which warmeth a farre off, and burneth neere hand;
 25 or the sea, which maketh men hoise their sayles in a flattering
 calme, and to cut their mastes in a rough storme. They place
 affection by times, by pollicie, by appointment; if they frowne, who
 dares cal them vnconstant? if bewray secretes, who will tearme them
 vntrue? if fall to other loues, who trembles not, if he call them
 30 vnfaithfull? In kinges there can be no loue, but to Queenes: for
 as neere must they meete in maiestie, as they doe in affection.
 It is requisite to stande aloofe from kinges loue, *loue*, and
 lightening. *Exit.*

SCHENA QUINTA.—(*The same.*)

APELLES, Page.

(*Enter APELLES from the studio.*)

Apel. Now *Apelles*, gather thy wits together: *Canipaspe* is no lesse
 wise then fayre, thy selfe must bee no lesse cunning then faithfull.
 It is no small matter to be riual with *Alexander*,

(*Enter Page.*)

Page. *Apelles*, you must come away quicklye with the picture;
 5 the king thinketh that now you haue painted it, you play with it.

Apel. If I would play with pictures, I haue ynough at home.

Page. None parhaps you like so well.

Apel. It may be I haue painted none so well.

Page. I haue knowne many fairer faces.

10 *Apel.* And I many better boyes.

Exeunt.

19-20 But content . . . aboundance *om.* 1825, as noted by F. 25 makes Dods,
 sayles] seales Q² 10 boyes] *Gilchrist in ed.* 1825 needlessly queries toys

ACTUS QUINTUS

SCH,ENA PRIMA.—(*The Market-place, with* DIOGENES' *tub.*)

(*Enter, to*) DIOGENES, SYLUIUS, PERIM, MILO, TRICO, MANES.

Sylvi. I haue brought my sons, *Diogenes*, to be taught of thee.

Diog. What can thy sonnes doe ?

Syl. You shall see their qualities: Daunce, sirha!

Then PERIM *daunceth.*

How like you this ? doth he well ?

Diog. The better, the worsen. 5

Syl. The Musicke very good.

Diog. The Musitions very badde; who onelye study to haue their stringes in tune, neiier framing their manners to order.

Syl. Now shall you see the other. Tumble, sirha !

MILO *tumbleth.*

How like you this ? why do you laugh ? 10

Diog. To see a wagge that was born to break his neck by distinie, to practise it by arte.

Milo. This dogge' will bite me, I will not be with him.

Diog. Feare not boy, dogges eate no thistles.

Perim. I maruel what dog thou art, if thou be a dog. 15

Diog. When I am hungry, a mastyue, and whe my belly is full, a spaniell.

Syl. Doest thou beleue that there are any gods, that thou art so dogged ?

Diog. I must needs beleue there are gods: for I think thee an 20 enimie to them.

Syl. Why so?

Diog. Because thou hast taught one of thy sonnes to rule his legges, and not to follow learning; the other to bend his body euery way, and his minde no way. 25

Perim. Thou doest nothing but snarle, and barke like a dogge.

Diog. It is the next way to driue away a theefe.

Syl. Now shall you heare the third, who singes like a Nightingall

- 30 *Diog.* I care not: for I haue heard a Nightingall sing her selfe.
Syl. Sing, sirha :

TRICO *singeth.*

SONG.

- W**Hat Bird so sings, yet so dos wayle?
 O t'is the rauish'd Nightingale,
 lug, lug, lug, lug, tereu, shee cryes,
 35 And still her woes at Midnight rise.
 Braue prick song! who is't now we heare ?
 None but the Larke so shrill and cleare;
 How at heauens gats she claps her wings,
 The Morne not waking till shee sings.
 40 Heark, heark, with what a pretty throat
 Poore Robin red-breast tunes his note;
 Heark how the iolly Cuckoes sing
 Cuckoe, to welcome in the spring,
 Cuckoe, to welcome in the spring.
- 45 *Syl.* Loe *Diogenes!* I am sure thou canst not doe so much.
Dtog. But there is neuer a Thrush but can.
Syl. What hast thou taught *Manes* thy man ?
Dtog. To be as vnlike as may be thy sonnes.
Manes. He hath taught me to fast, lye hard, & runne away.
- 50 *Syl.* How say est thou *Perim*, wilte thou bee with him ?
Perim. I, so he will teache me first to run away.
Dtog. Thou needest not be taught, thy legges are so nimble.
Syl. How sayest thou *Mito*, Wilte thou bee with hym ?
Dtog. Nay, holde your peace, he shal not
- 55 *Syl.* Why?
Dtog. There is not roome enough for him and mee both to tumble
 in one tub.
Syl. Well *Diogenes*, I perceauē my sonnes brooke not thy
 manners.
- 69 *Dtog.* I thought no lesse, when they knewe my vertues.
Syl. Farewel *Diogenes*, thou neededst not haue scraped rootes, if
 thou wouldest haue followed *Alexander*.
Diog. Nor thou haue followed *Alexader*, if thou hadst scraped
 roots. *Exeunt.*

30 heard *cm. Bl.*, whence *F. Kelt*, insert to before sing s. D. TRYCO *singeth*.
 SONG SO *Bl.* who alone of old eds. gives the words. QQ 1744 TRICO *singeth*
 merely 56 to tumble both Q⁴ *Bl* mods.

SCHÆNA SECUNDA.—(*The same.*)

APELLES *alone.*

I feare me *Apelles*, that thine eies haue blabbed that, which thy
tongue durst not. What little regard hadst thou! whilst *Alexander*
viewed the conterfeite of *Campaspe*, thou stoodest gazing on her
countenance! If he espie or but suspect, thou must needes twice
perish, with his hate, and thine owne loue, Thy pale lookes when 5
he blushed, thy sadde countenance when hee smiled, thy sighes
when he questioned, may breede in him a ielosie, perchaunce
a frenzye. O loue ! I neuer before knewe what thou wert, and nowe
haste thou made mee that I know not what my selfe am ? Onely
this I knowe, that I must endure intolerable passions, for vnknowne 10
pleasures. Dispute not the cause, wretch, but yeeld to it: for better
it is to melt with desire, then wrastle with loue. Cast thy selfe on
thy carefull bedde, be content to lyue vnknowne, and die vnfounde.
O *Campaspe*, I haue painted thee in my heart: painted ? nay,
contrarye to myne arte, imprinted, and that in suche deepe 15
Characters, that nothing can rase it out, vnlesse it rubbe my heart
out.

Exit

SCIMENA TERTIA.—(*The same.*)

(*Enter*) MILECTUS, PHRIGIUS, LAYS, (*to*) DIOGENES (*in his tub*).

Mil. It shal go hard, but this peace shall bring vs some pleasure.

Phry. Downe with armes, and vp with legges, this is a world for
the nonce.

Lais. Sweete youthes, if you knew what it were to saue your
sweete bloud, you would not so foolishly go about to spend it. 5
What delight can there be in gashinge, to make foule scarres in
faire faces, & crooked maimes in streight legges? as though men
being borne goodlye by nature, would of purpose become deformed by
follye; and all forsooth for a new found tearme, called valiant, a word
which breedeth more quarrelles then the sense can commendation. 10

Mil. It is true *Lays*, a featherbed hath no fellow, good drinke
makes good bloud, and shall pelting words spill it ?

2-4 thou! . . . *Campaspe*, ... countenance !] thou, . . . *Campaspe*? ... counte-
nauce. Q''F.; and 1780, 1825, exc. *Campaspe*! thou, ... *Campaspe*, ... counten-
ance? QQ'' Bl. 1744 ; and Kelt. exc. countenance! 16 my *Dods. foil*, by F.
for thy of old eds. 3 nonce here the collation of Q² ends; the remaining four
leaves in the Dyce copy being mounted from Q' and signed G instead of F as
required in QQ² 3. Our text follows Q' to end of play 4 know Bl.

Phry. I meane to inioy the world, and to draw out my life at the wiredrawers, not to curtail it off at the Cuttelers.

- 15 *Lais.* You may talke of warre, speake bigge, 'conquer worldes with great wordes: but stay at home, where in steede of Alarums you shall haue daunces, for hot battelles with fierce menne, gentle Skirmishes with fayre womanne. These pewter coates canne neuer sitte so wel as satten dublets. Beleeue mee, you cannot conceaue
20 the pleasure of peace, vnlesse you despise the rudenesse of warre.

Mil. It is so. But see *Diogenes* prying ouer his tubbe : *Diogenes*, what sayest thou to such a morsel ?

Diog. I say, I would spit it out of my mouth, because it should not poyson my stomack.

- 25 *Phry.* Thou speakest as thou art, it is no meate for dogges.

Diog. I am a dogge, and Phylosophy rates mee from carion.

Lais. Vnciuill wretch, whose manners are aunswerable to thy callynge, the time was thou wouldest haue hadde my company, had it not beene, as thou saidst, too deare.

- 30 *Diog.* I remember there was a thinge that I repented me of, and now thou haste told it: indeed it was to deare of nothing, and thou deare to no bodye.

Lais. Downe, villaine, or I wil haue thy head broken!

Mil. Will you couch ?

- 35 *Phry.* Auaunt, curre! Come sweete *Lays*, let vs go to some place and possesse peace. But first let vs sing, there is more pleasure in tuning of a voyce, then in a volly of shotte. (*Song.*)

Mil. Now let vs make haste, least *Alexander* finde vs here.

Exeunt

SCHJENA QUARTA.—(*The same.*)

ALEXANDER, HEPHESTION, Page, DIOGENES,
APELLES, CAMPASPE.

(*Enter ALEXANDER, HEPHAESTION and Page.*)

Alex. Mee thinketh, *Hephestion*, you are more melancholy then you were accustomed; but I perceiue it is all for *Alexander*. You can neither brooke this peace, nor my pleasure; be of good cheare, though I winke, I sleepe not.

- 5 *Hep.* Melancholy I am not, nor well content: for I know not

36 let vs sing] *neither QQ Bl. nor mods, give song nor any stage-direction for it*

how, there is such a rust crept into my bones with this long ease, that I feare I shal not scowre it out with infinite labours.

Alex. Yes, yes if all the trauails of conquering the world will set either thy body or mine in tune, wee will vndertake them. But what think you of *Apelles*? Did ye euer see any so perplexed? 10 Hee neither aunswered directly to any question, nor looked stedfastly vppon any thing. I hold my life the Painter is in loue.

Hep. It may be: for commonly we see it incident in artificers to be inamoured of their own workes, as *Archidamus* of his woodden Doue, *Pigmalyon* of his iuorie Image, *Arachne* of his wodde swan; 15 especially painters, who playing with their owne conceits, now coueting to draw a glancing eie, then a rolling, now a wincking, stil mending it, neuer ending it, til they be caught with it; and then poore soules they kisse the colours with their lippes, with which before they were loth to taint their fingers. 20

Alex. I wil finde it out: page, goe speedely for *Apelles*, wil him to come hither, and when you see vs earnestly in talke, sodenly cry out *Apelles* shoppe is on fire!

Page. It shalbe done.

Alex. Forget not your lesson.

(Exit Page.) 25

Hep. I maruaile what your deuce shalbe.

Alex. The euent shall proue.

Hep. I pittie the poore painter, if he be in loue.

Alex. Pittie him not, I pray thee: that seure grauity set aside, 30 what do you think of loue?

Hep. As the Macedonians doe of their hearbe Beet, which loking yellow in the ground, and blacke in the hand, thinke it better seene then toucht.

Alex. But what do you imagine it to be ?

Hep. A word by superstition thought a god, by vse turned to an 35 humour, by selfwil made a flattering madnesse.

Alex. You are too hard harted to think so of loue. Let vs go to *Diogenes*. *Diogenes*, thou maist think it somewhat that *Alexander* commeth to thee againe so soone.

Diog. If you come to learne, you could not come soone enough; 40 if to laugh, you be come to soone.

Hep. It would better become thee to be more curteous, and frame thy selfe to please.

Diog. And you better to be lesse, if you durst displease.

- 45 *Alex.* What dost thou think of the time we haue here ?
Diog. That we haue little, and lose much.
Alex. If one be sick, what wouldest thou haue him do ?
Diog. Be sure that he make not his Phisition his heire.
Alex. If thou mightest haue thy wil, how much groud would
50 content thee ?
Diog. As much as you in the ende must be contented withall
Alex. What, a world?
Diog. No, the length of my body.
Alex. *Hephestion*, shal I be a litle pleasant with him ?
55 *Hep.* You may : but he will be very peruerse with you.
Alex. It skilleth not, I cannot be angry with him. *Diogenes*,
I pray thee, what doost thou think of loue ?
Diog. A little worsen then I can of hate.
Alex. And why?
60 *Diog.* Because it is better to hate the thinges whiche make to loue,
the to loue the things which giue occasion of hate.
Alex. Why, bee not women the best creatures in the world?
Diog. Next men and Bees.
Alex. What dost thou dislyke chiefly in a woman?
65 *Diog.* One thing.
Alex. What?
Diog. That she is a woman.
Alex. In mine opinion thou wert neuer born of a woman, that
thou thinkest so hardly of wome: But now cometh *Apelles*, who
70 I am sure is as far from thy thoght, as thou art fro his cunning.
Diog. I will haue thy cabin remoued nerer to my court, bicause I wilbe
a philosopher.
Diog. And when you haue done so, I pray you remoue your
court further from my cabinne, because I wil not be a courtier.

(Enter APELLES.)

- 75 *Alex.* But here commeth *Apelles*. *Apelles*, what peece of worke
haue you in hand ?
Apel. None in hand, if it like your maiestie: but I am deuising
a platforme in my head.
Alex. I think your hand put it in your head. Is it nothing about
E0 *Venus* ?

48 Mere Q³ 51 whitail Q³ 56 skilleth Q³ 1780,1825: skills Q' Bl. 1744
F, Kelt. 70 thogt Q': thoughts Q' Bl. mods. s. D. [Enter APELLES] sup-
plied by Reed 1780 76 in hand Q²: now in hand Q' Bl. mods. 79 in] into Dods.

(*Re-enter Page.*)

Apel. No, but some thing about *Venus*.

Page. *Apelles, Apelles*, looke about you, your shop is on fire!

Apel. Ay me! if the picture of *Campaspe* be burnt, I am vndone!

Alex. Stay *Apelles*, no hast: it is your hart is on fire, not your 85 shop; & if *Camp*, hang ther, I wold she were burnt. But haue you the picture of *Campaspe*? Belike you loue her wel, that you care not though al be lost, so she be safe.

Apel. Not loue her: but your Maiestie knowes, that painters in their last works are said to excel themselues, and in this I haue 9° so much pleased my selfe, that the shadow as much delighteth mee being an artificer, as the substaunce doth others that are amorous.

Alex. You lay your colours grosely; though I could not paint in your shop, I ca spy into your excuse. Be not ashamed *Apelles*, it is 95 a Gentlemans sport to be in loue. (*To Attendants.*) Call hither *Campaspe*. Me thinks I might haue bin made priuie to your affection; though my counsell had not bene necessary, yet my countenance might haue bin thought requisite. But *Apelles*, forsooth, loueth vnder hand, yea & vnder *Alexanders* nose, and—but 100 I say no more.

Apel. *Apelles* loueth not so : but he liueth to do as *Alexander* will.

(*Enter CAMPASPE.*)

Alex. *Campaspe*, here is newes. *Apel.* is in loue with you.

Camp. It pleaseth your maiestie to say so.

Alex, (aside). *Hephestion*, I wil trye her to.—*Campas.* for the good 105 qualities I know in *Apelles*, and the vertue I see in you, I am determined you shal enioy one the other. How say you *Campaspe*, would you say I?

Camp. Your handmaid must obey, if you commaund.

Alex, (aside). Think you not, *Hephestion*, that she wold faine be no commaunded?

Hep. I am no thought catcher, but I gesse vnhappily.

Alex, (to CAMP.). I will not enforce manage, where I cannot copel loue.

81 about *Q'* mods.: about *Q'* BL 82 about *QQ* mods.: about BL 100
loueth *old eds.*: lov'd *Dods.* s. D. [*Enter CAMPASPE*] supplied by Reed 1780
107 the other *Q'*: another g⁴ *BL* mods.

115 *Camp*, But your maiestie may moue a question, where you be willing to haue a match.

Alex. Beleeue me, *Hepkeston*, these parties are agreed, they would haue me both priest and witsnesse. *Apelles*, take *Campaspe*: why moue ye not? *Campaspe*, take *Apelles*: wil it not be? If you
120 be ashamed one of the other, by my consent you shal neuer come together. But dissemble not *Campaspe*, do you loue *Apelles*?

Camp. Pardon my Lord, I loue *Apelles*!

Alex. *Apelles*, it were a shame for you, being loued so openly of
125 so faire a virgin, to say the contrary. Doe you loue *Campaspe*?

Apel. Onely *Campaspe*!

Alex. Two louing wormes, *Hephestion*! I perceiue *Alexander* cannot subdue the affections of men, though he coquer their countries. Loue falleth like dew aswel vpo the low grasse, as vpon
130 the high Caeder. Sparkes haue their heate, Antes their gall, Flies their splene. Well, eiroy one an other, I giue her thee frackly, *Apelles*. Thou shalt see that *Alexander* maketh but a toye of loue, and leadeth affection in fetters; vsing facy as a foole to make him sport, or a minstrell to make him mery. It is not the amorous
135 glauce of an eie can settle an idle thought in the heart; no, no, it is childrens game, a life for seamsters and scholers; the one pricking in cloutes haue nothing els to thinke on, the other picking fancies out of books, haue little els to meruaile at. Go *Apelles*, take with you your *Campaspe*, *Alexander* is cloied with looking on that which
140 thou wondrest at.

Apel. Thankes to your maiestie on bended knee, you haue honoured *Apelles*.

Camp. Thankes with bowed heart, you haue blessed *Campaspe*.

Exeunt (*APELL.* and *CAMP.*).

Alex. Page, goe warne *Clitus* and *Parmenio* and the other Lordes
145 to be in a readines, let the trumpet sound, strike vp the drumme, and I will presently into Persia. How now *Hephestion*, is *Alexander* able to resiste loue as he list?

Hep. The conquering of Thebes was not so honourable as the subdueing of these thoughts.

150 *Alex*. It were a shame *Alexander* should desire to commaund the

world, if he could not commaund himselfe. But come, let vs go,
 I wil try whether I can better beare my hand with my hart, then
 I could with mine eie. And good *Hephestion*, when al the world is
 woone, and euery countrey is thine and mine, either find me out
 an other to subdue, or of my word I wil fall in loue.

155

Exeunt

152 beare om. 1825 hand with my hart so all; qy. ? heart with my hand as
 1744 155 of old eds.: on mods.) though F.prefers of

THE EPILOGUE AT THE BLACKE FRYERS

Where the Rainebowe toucheth the tree, no Caterpillers wii
hang on the leaues : where the Gloworm creepeth in the
night, no Addar wil goe in the day. We hope in the eares where
our trauails be lodged, no carping shal harbour in those tongues.
5 Our exercises must be as your iudgment is, resembling water, which
is alwaies of the same colour into what it runneth.

In the Troiane horse lay couched soldiers, with childre, and in
heapes of many words we feare diuerse vnfitte, among some allow-
able. But as *Demosthenes* with often breathing vp the hill amended
10 his stammering, so wee hope with sundry labours against the haire,
to correcte our studies. If the tree be blasted that blossomes, the
faulte is in the wind, and not in the roote; and if our pastimes be
misliked, that haue bin allowed, you must impute it to the malice of
others, and not our endeuour. And so wee rest in Good case if you
'5 rest well content.

THE EPILOGUE AT THE COURT

WE cannot tell whether we are fallen among *Diomedes* birds or his horses; the one receiued some men with sweet notes, the other bitte al men with sharp teeth. But as *Homers* Gods conueied them into clouds, whom they would haue kept from curses, and as *Venus*, least *Adonis* shuld be pricked with the stings 5 of Adders, couered his face with the winges of Swans; so we hope, being shielded with your highnesse countenance, wee shall, though heare the neighing, yet not feele the kicking of those iades, and receiue, though *no* praise (which we cannot deserue) yet a pardon, which in all humilytie we desire. As yet we cannot tell what we 10 should tearme our labours, yron or bullyon; only it belongeth to your Maiestie to make them fitte either for the forge, or the mint, current by the stampe, or counterfeit by the Anuil. For as nothing is to be called whit, vnles it had bin named white by the firste creator, so can there be nothing thought good in the opinion of 15 others, vnlesse it be christened good by the iudgement of your selfe. For our selues againe, we are those torches waxe, of whiche being in your highnesse handes, you may make Doues or Vultures, Roses or Nettles, Lawrell for a garland, or elder for a disgrace.

FINIS.

8 *Dods. and mods, insert we before heare* 15 creator *Dods. mods.: creature*
QQ³ Bl. 17 those torches waxe *Q²: like these torches of waxe Q⁴ Bl. F.*
Kelt;: like these torches, wax, Dods.

SAPHO AND PHAO

EDITIONS

'6¹⁰ Aprilis 1,84 Thomas cadman Lyllye yt is graunted vnto him yat yf he gett ye commedie of Sappho laufully alowed vnto him. Then none of this cumpanie shall Interrupt him to enioye y t . . . vj^d.' (*Sta. Peg.* ed. Arb. ii. 430.)

- Q¹. *Sapho and Phao, : Played beef ore the : Queenes Maiestie on Shroue:-tewsdays, by her Maiesties | Children, and the Boyes : of Paules. | , Imprinted at London : for Thomas Cadman. | 1584. |*

[Colophon] *Imprinted at London by Thomas : Dawson, for Thomas Cadman. : 4to. A-G 2 in fours, G 2 verso blank. (Brit. Mus.)*

Cadman ceased to publish in 1589, and his rights in this play and *Campaspe* evidently passed to William Broome, who published an edition of both in 1591. The *Stationers' Register*, however, contains no record of the transfer earlier than that of April 12, 1597, which enters both plays and two other books, 'The which copies were Thomas Cadmans,' to Broome's widow, Joan; see entry quoted under 'Editions' of *Campaspe* from *Sta. Keg.* ed. Arber, iii. 82.

- Q². *Sapho and Phao, : Played beefore the : Queenes maiestie on Shroue : tewsdays, by her Maiesties | Children, and the Boyes : of Paules. : Imprinted at London by Thomas : Orwin, for William Broome. | 1591. | 4to. A-G 2 in fours, G 2 verso blank. No col. (Br. Mus.: Bodl.: Dyce Coll. S. Kensington.)*

On Aug. 23, 1601, the play is transferred, together with *Campaspe*, *Gallathea*, *Endimion*, and *Midas*, from 'mystres Brome Lately Deceased' to George Potter (*Sta. Peg.* iii. 191, ed. Arb.); and on Jan. 9, 1628, is entered to Blount as one of the *Sixe Covrt Comedies*. (*Sta. Peg.* iv. 192.)

- Third ed. *Sapho : and | Phao, : Played before the Queenes : Maiestie on Shroue:-tuesday : : By her Maiesties : Children, and the Chil:-dren of Paules. : London, : Printed by William Stansby, : for Edward Blount. : 1632. | i2mo, occupying L 2-O12 in twelves of the Sixe Covrt Comedies.*

Also in Fairholt's edition of Lyly's *Dramatic Works*, 1858, vol. i.

SAPHO AND PHAO

Argument. — Venus, travelling to Syracuse to reduce the pride of queen Sapho, dowers the ferryman Phao with preternatural beauty, which while filling his heart with vague desires makes him scornful of all women, until a chance meeting kindles a mutual passion between Sapho and himself. The lovesick queen, torn with the conflict between pride and affection, prays Venus' aid, and meanwhile sends for Phao to cure with his simples the fever she feigns before her ladies. Venus meets Phao in the palace; and herself falls a victim to the beauty she has created. Jealous of Sapho, she cajoles Vulcan to furnish Cupid with special arrows which may undo the work of his former shaft, and transfer the ferryman's love to herself. But Cupid, having fulfilled part of his task by cooling Sapho's affection, is won to betray the design and to inspire Phao with loathing instead of love for Venus; nor can the goddess by threats or coaxing disengage her son from Sapho, with whom he takes up his abode, while Phao quits Sicily in despair.

Variety is sought in the conjugal relations of Venus and Vulcan, in the opposition between the spirit of the Court and that of the student as represented by the two friends Trachinus and-Pandion, in the sprightly talk of Sapho's ladies, among whom Mileta is chief, in the love-precepts given to Phao by the crone Sybilla, and in the intercourse between the smith Calypho and a couple of Pages, which is made the occasion for a parody of formal logic.

Text and Bibliography. — The text followed is that of the first quarto, 1584, which presents the play in a singularly perfect state, with not more than half a dozen errors of any importance. I have corrected all obvious mistakes (one or two of them by Q²), recording every change in the footnotes, I have emended the text in one or two places, e. g. iv. 3. 46, v. 3. 13, have added the songs which first appear in Blount, and inserted many necessary stage-directions for entry and exit, a matter in which the old editions are always careless. The () clearly indicate every such addition to the original text.

The second quarto, 1591, has about a dozen bad corruptions, half a dozen of less importance, and several indifferent changes; while it corrects four of the errors of its predecessor, and in several places improves the punctuation.

Blount's edition repeats nearly all the corruptions of Q², and introduces six bad ones of its own, e. g. 'loue' for 'Ioue,' iv. 2. 40, 'my selfe' for the verb 'myself,' iv. 3. 59, 'cold' for the participle 'coold,' iv. 3. 89, together with a fair number of misprints and minor changes: but it gives the songs, and corrects one or two mistakes.

Fairholt, following Blount, corrects half a dozen of his mistakes by reversion to Q', but repeats all the rest and adds one or two of his own.

Authorship. — Lyly's name is not on the title-page, but appears in the first entry of the play in the *Stationers' Register*; and his authorship is confirmed by the style, by twelve echoes from *Fuphues*, and by Blount's inclusion of the play among the *Sixe Covrt Comedies*.

Sources and Allegory. — He avails himself of the classical legend of a passion between Sappho and Phao, which, appearing first in several lost Attic comedies, and 'probably derived,' says Smith, 'from the story of the love of Aphrodite for Adonis, who in the Greek version of the myth was called Phaethon or Phaon,' receives beautiful development in Ovid's Epistle (*Heroid.* xv), which formed our author's chief authority. With this he combines the fable, unconnected with Sappho, which is related in Aelian's *Varia Historia*, xii. 18, and Palaephatus' *De Fab. Narrat.* lib. i, of Venus' gift to Phao of extraordinary beauty on the occasion of his ferrying her across a strait at Mytilene in Lesbos. Aelian's work had been translated by Abraham Fleming with the title *A registre of Hy stories, conteining Martiall exploites of worthy warriours . . . Written in Greeke by siElianus a Rotnane : and deliuered in Englishe by Abraham Fleming.* . . . Imprinted at London . . . 1576 (4^o, black letter), from which, rather than from the Greek, I quote the chapter, and the following one about Sappho.

¹H That Phaon was of a fayre complexion.

Phaon, a proper youth, excelling al other in fauour and comlynesse, was hidden of *Venus* among long lettisse which sprung vp and grew very rackly. Some holde opinion that this *Phaon* was

a ferry man, and that he vsed that trade of lyfe and exercise. So it fortunèd that *Venus* had occasion to passe ouer the water, whom he not so redely as willingly, tooke by the hand, and receiued into his whery, and carryed her ouer with as great dilligence as he could for his lyfe, not knoying all this while what she was : For which dutifull seruice at that instaunt exhibited, *Venus* bestowed vppon him an Allablaster box full of oyntment for her ferrage, wherwith *Phaon* washing and skouring his skin, had not his fellow in fairenesse of fauour, and beutyful complexion alieue: insomuch that the women of *Mitylen* were inflamed with the loue of *Phaon*, his comlynesse did so kindle their affections.' The Greek merely adds that he was afterwards taken in adultery and killed.

'¶ Of Sapho.

Plato the sonne of *Arts* to, numbred *Sapho* the Versify er, and daughter of *Scamandronymus* amonge such as were wise, lerned and skilful. I heare also, that there was another *Sapho* in *Lesbus* : which was a stronge whore, and an arrant strumpet.'

Combining Ovid and Aelian, Lyly makes Venus the enemy and rival of Sapho and protagonist of his plot; and amplifies her part by introducing her conjugal relations with Vulcan. A transfer of the scene from Lesbos to Sicily, where in Ovid's Epistle Sappho addresses her lover, enables him to introduce Vulcan's forge at the neighbouring Aetna, and suggests the addition of the Cyclops, not the pastoral monster of Homer, but one of the smiths of Virgil's *Fourth Georgic*, 11. 170-5.

'Ac veluti, lentis Cyclopes fulmina massis
Cum properant, alii taurinis follibus auras
Accipiunt redduntque, alii stridentia tingunt
Aera lacu; gemit impositis incudibus Aetna;
Illi inter sese magna vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum: &c.

See also what is said in the essay on 'Lyly as a Playwright,' pp. 253-4; about Mulciber and his workshop in *Thersites*, where he forges weapons for the hero; and about Venus and Cupid and the gold- and lead-headed arrows in *Cambyzes*. And further Lyly introduces the Sibyl and her cave from Ovid, *Met* xiv. 104 sqq.¹ Sybilla's

¹ In a show presented to the Queen at Woodstock, 1575, and printed by Gascoigne as *The tale of Hemetes the heremyte*, 1577, in Eng., lit., Ital. and Fch., had appeared 'the grott of Sibilla,' to which ladies and knights resort to learn the future. (W. C. Hazlitt's ed of Gascoigne, vol. ii. p. 143.) See also what is said about Daphne in Tasso's *Aminta*, in the Note on Italian Influence, pp. 473 sqq.

account of Apollo's suit of her, ii. i. 50, 'caught up my handful of sand,' & c, is only to be paralleled by Ovid's ll. 132-44; cf. especially

'Ego pulveris hausti
Ostendens cumulum, quot haberet corpora pulvis,
Tot mihi natales contingere vana rogavi.'

This medley of classical suggestion is made to serve the author's main purpose of flattering the Queen by an allegorical representation of the relations between herself and her suitor, the Due d'Alencpn. The idea of this match, first mooted by Catherine de' Medici when Anjou, the elder brother, showed signs of cooling in his suit, was seriously renewed in 1578, and not wholly abandoned till 1582. Froude's *History* (vol. xi) details the long course of vacillation and chicanery by which Elizabeth used her marriage-negotiations in the nice balance of her political relations with France, Spain, and the revolted Netherlands. On Feb. 6, 1582, Alencpn finally quitted England to assume the sovereignty of the United Provinces that had been offered him by the Prince of Orange, a sovereignty never more than nominal, and soon terminated by his unsuccessful military attempt on the liberties of Antwerp (Jan. 1583). He died on June 9, 1584. It is to this underlying allegory, clearly alluded to in the Prologue at Court and the Epilogue, especially in the words about 'the necessitie of the hystorie' and the comparison of the whole inconclusive story to the mazes of a labyrinth, that the changes made in the classical myth of Sappho are chiefly due. Hence the representation of her as a queen with a Court, and the suppression, surprisingly and needlessly thorough, of her poetic fame and functions: hence the striking beauty and majesty of person with which she is dowered, whereas Ovid represents her as of dark complexion and short stature (ll. 33-6): hence the invitation of Phao to her Court, her struggle against her passion and final conquest of it: while her secure assumption at the close of the prerogatives of Venus and the person of Cupid are in the happiest vein of courtly flattery. The distress and perplexities of Phao, and his departure from Sicily at the call of other destinies, are quite in keeping with the facts of Alencpn's courtship; nor need the marked ugliness of the duke disqualify him for the part. Elizabeth had declared in 1579 that 'she had never seen a man who pleased her so well, never one whom she could so willingly make her husband' (Froude, xi. 155); and the courtly poet saw and seized his opportunity in the tale that Love herself had made Phao beautiful.

I do not know that it is necessary to find originals for any of the other characters : but Mr. Fleay (*Biograph. Chron*, vol. ii. 40) identifies Pandion, the university student newly arrived at Court, with Lyly himself; the Sibyl might stand for Catherine de' Medici; and the clear personality of the witty Mileta, with her obvious attempt on Phao in iii. 4, suggests that an original might also be found for her, if our knowledge of the Court history were fuller.

Date.—The entry of the play in the *Stationer's Register*, under date April 6, 1584, supplies us with a downward limit for its composition, which must have been completed at latest in 1583, The identification of Phao with Alencon, and the latter's departure from England on Feb. 6, 1582, supplies us with an upward limit, not for its completion, but for its performance at Court. A reference to the discussion of the date of *Campaspe* (p. 310) will show that I identify this earliest Court performance with that on Shrove Tuesday, 1582 (February 27, says Mr. Fleay), for which the master of the Chapel Children received payment on April 1 of the same year¹. But, since the interval between February 6 and February 27 is altogether too short for the composition, rehearsal, and preliminary production of the play at Blackfriars, I am constrained to believe that it was begun a good deal earlier, in 1581, at the time when the end of Alencon's suit was already foreseen or surmised. In spite of the marked favour of his reception in August, 1579, Elizabeth never really loved him; and it must soon have become apparent that her declarations of affection proceeded far more from her policy than from her heart. In January, 1581, she would not purchase his refusal of the Crown of the Netherlands by the definite promise of her hand; and if in the autumn she seemed to hark back to the match, and even on his visit in November presented him to the Court as her chosen husband, yet she reassured her ministers by a mention of the impossible conditions she meant to demand of France, and in December she told the duke plainly that she could never conquer her disinclination². It is quite conceivable that Lyly began his play in the spring or summer of 1581, that the subsequent course of events kept its conclusion awhile in suspense, but that before the end of the year the issue was so far certain that he could safely finish it.

In regard to the doubt expressed in the *Stationers' Register* as to

¹ Boswell's *MaFone*, iii. 424.

³ Froude, xi. 416, 451.

whether the printing would be allowed, it seems unnecessary to interpret it, with Mr. Fleay, as evidence of any royal displeasure under which Lyly then rested. Probably it merely reflects the licenser's caution in a matter of state, which might even then affect Elizabeth's delicate relations with France. At any rate, the book actually appeared in the same year, 1584.

Place and Time.—The attempt at continuity of scene within the single Act is much more marked in this play than in *Campaspe*. Act I is laid wholly at the ferry: Act II wholly before Sybilla's cave, which, however, from scene ii, must be conceived to lie close to the ferry: Act III wholly in Sapho's chamber, including its ante-chamber. Each of these Acts contains a comic scene; of which i. 3 is, by the text, in the same place as the rest of the Act; ii. 3 might conceivably but not probably be so; while iii. 2, which introduces the smith, must necessarily break the continuity. It seems as though Lyly conceived himself at liberty to introduce a comic scene when and where he pleased; not changing the scene, but simply ignoring the scenic proprieties. Act IV, being continuous with Act III, is therefore also in Sapho's chamber, though the fourth scene shifts to Vulcan's forge. Act V is less regular. It begins most naturally at the forge, in close continuation of the preceding Act; but, though neither in this nor any other scene of the play is anything said which requires us to suppose the locality changed within the limits of the scene, yet the closing words seem to imply that Venus and Cupid have travelled away from the forge during their talk; and the next scene is laid in Sapho's palace, while the third and last is again before Sybilla's cave. The fact that Aetna, some fifty miles away from Syracuse, and the proper site of Vulcan's forge, is nowhere mentioned in the play, and the presence of the smith Calypho in or near Syracuse, may be taken as evidence that Lyly wished to appear observant of the Unity of Place.

As regards Time, the same latitude is observable as in *Campaspe*; allusions being introduced, like that to Phao's disdain of the Sicilian ladies (i. 4. 7-10, ii. 4. 5), his two visits to Sybilla within the limits of the single Act II, and the development and waning of Sapho's passion, which are really inconsistent with the close continuity otherwise affected.

Sapho and Phao,
Played beefore the
Queenes Maiestie on Shroue-
tewsday, by her Maiesties
Children, and the Boyes
of Paules.
By John Lilly



Imprinted at London
for Thomas Cadman,
1584.

(DRAMATIS PERSONAE

VULCAN.

CUPID.

PHAO, *a young Ferryman,*

TRACHINUS, *a Courtier,*

5

PANDION, *a Scholar,*

CRITICUS, *Page to Trachinus,*

MOLUS, *Servant to Pandion,*

CALYPHO, *one of the Cyclops.*

VENUS.

10

SAPHO, *Princess of Syracuse,*

MILETA,

LAMIA,

I S

CANOPE,

EUGENUA,

SYBILLA, *an aged Soothsayer.*

SCENE—Syracuse, y

1 DRAM. PERS. the list first given in Fairholt, whom I follow 9 CALYPHO,
one of the Cyclops Fairholt 19 SCENE—Syracuse first in Fairholt

The Prologue at the Black fryers.

WHere the Bee can suck no honney, she leaueth her stinge
behinde, and where the Beare cannot finde Origanum to
heale his grieve, he blasteth all other leaues with his breath. Wee
feare it is like to fare so with vs, that seeing you cannot draw from
5 our labours sweete content, you leaue behinde you a sowre mislike:
and with open reproach blame our good meaninges, because you
cannot reape your wonted mirthes. Our intet was at this time to
moue inward delight, not outward lightnesse, and to breede (if it
might bee) soft smiling, not loude laughing: knowing it to the wise
10 to be as great pleasure to heare counsell mixed with witte, as to the
foolish to haue sporte mingled with rudenesse. They were banished
the Theater at Athens, and from Rome hyssed, that brought
parasites on the stage with apish actions, or fooles with vnciuill
habites, or Curtisians with immodest words. We haue endeuoured
15 to be as farre from vnseemely speaches, to make your eares glowe, as
wee hope you will bee from vnkinde reportes to make our cheekes
blush. The Griffyon neuer spreadeth her wings in the sunne, when
she hath any sick feathers: yet haue we ventured to present our
exercises beefore your iudgements, when we know them full of
20 weak matter, yeelding rather our selues to the curtesie, which
we haue euer found, then to the precisenesse, which wee ought to
feare.

12 at *Q*¹: of *Q*² *Bl. F.* 16 bee from *Q*¹: bee free from *Q*¹ *Bl. F.* 17
Griffyon *Q*¹: Gryffon *Q'* *Bl. F.* 19 exercises I *amend* exercise of all *prcv. eds.*

The Prologue at the Court.

THe Arabyas being stuffed with perfumes, burn Hemblock,
a ranck poison: & in Hybla being cloid with hfiney, they
account it daintie to feede on waxe. Your Highnesse eies, whom
varietie hath filled with fayre showes, and whose eares pleasure hath
possessed with rare soundes, will (we trust) at this time resemble the 5
princely Eagle, who fearing to surfeit on spices, stoupeth to bite on
wormwood. We present no conceites nor warres, but deceites and
loues, wherein the trueth may excuse the plainenesse: the necessitie,
the length: the poetrie, the bitterness. There is no needles point
so smal, which hath not his copasse: nor haire so slender, which 10
hath not his shadowe: nor sporte so simple, which hath not his
showe. Whatsoeuer we preset, whether it be tedious (which we
feare) or toyishe (which we doubt) sweete or sowre, absolute or
imperfect, or whatsoeuer, in all humblenesse we all, & I on knee for
all, entreate, that your Highnesse imagine your self to be in a deepe 15
dreame, that staying the conclusi⁶, in your rising your Maiestie
vouchsafe but to saye, *And so you awakte,*

1 *This Prologue was printed in romans* 1584, *italics* 1591 9 needles Q²
Bl F.; needelesse Q¹ 10 which² Q¹: that Q² Bl. F.

SAPHO AND PHAO

ACTUS PRIMUS

SCH,NA PRIMA.—(*At the Ferry.*)

PHAO, VENUS, CUPID.

(*Enter PHAO.*)

Phao. **T**Hou art a Ferriman, Phao, yet a free man, possessing for riches content, and for honors quiet. Thy thoughts are no higher the" thy fortunes, nor thy desires greater then thy calling. Who climeth, standeth on glasse, and falleth on thorne.
5 Thy hearts thirste is satisfied with thy hands thrift, and thy gentle labours in the day, turne to sweete slumbers in the night. As much doth it delight thee to rule thine oare in a calme streame, as it dooth Sapho to swaye the Scepter in her braue court. Enuie neuer casteth her eie lowe, ambition pointeth alwaies vpwarde, and reuenge
10 barketh onely at starres. Thou farest delicately, if thou haue a fare to buy any thing. Thine angle is ready, when thine oar is idle, and as sweet is the fish which thou gettest in the ryuer, as the fowle which other buye in the market. Thou needst not feare poyson in thy glasse, nor treason in thy garde. The winde is thy greatest
15 enemy, whose might is withstoode with pollicy. O sweete life, seldom found vnder a golds couert, ofte" vnder a thached cotage. But here commeth one, I will withdrawe my selfe aside, it may be a passenger. (*Retires', as enter VENUS and CUPID.*)

Venus. It is no lesse vnseemely then vnwholsom for Venus, who
20 is most honoured in Princes courtes, to sojourne with Vulcan in a smithes forge, where bellows blow in steede of sighes, dark smokes rise for sweet perfumes, & for the panting of louing hearts, is only heard the beating of steeled hamers. Vnhappy Venus, yt cariing

ACTUS PRIMUS . . . *At the Ferry*] *The division into Acts and Scenes is that of the old editions and Fairholt. The localities of the several scenes are first marked in this* 10 *delicately* Q¹: *delicately* Q² *rest* 23 *steeled so all* yt Q¹: *that* Q² *rest*

fire in thine own breast, thou shouldest dwell with fire in his forge—
 What doth Vulcan all day but endeavour to be as crabbed in maners, 25
 as he is crooked in body? driving nailes, when he should give kisses,
 and hammering hard armours, when he should sing sweete Amors.
 It came by lot, not love, that I was linked with him. He gives thee
 bolts, Cupid, in stead of arrowes, fearing belike (iealous foole that
 he is) that if he should give thee an arrow head, he should make 30
 himself a broad head. But come, we will to Syracuse, where thy
 deitie shall be shown, and my disdain. I will yoke the necke, that
 yet neuer bowed, at which, if love repine, love shall repent. Sapho
 shall know, be she neuer so faire, that there is a "Venus, which can
 conquer, were she neuer so fortunate. 35

Cupid. If love espie Sapho, he will devise some new shape to
 entertaine her.

Venus. Strike thou Sapho, let love devise what shape he can.

Cupid. Mother, they say she hath her thoughtes in a string, that
 she conquers affections, and sendeth love up and downe upon 40
 arrandes; I am afraid she will yerke me, if I hit her.

Venus. Peevish boy, can mortal creatures resist that, which the
 immortal Gods cannot redresse?

Cupid. The Gods are amorous: and therefore willing to be
 pearsed. 45

Venus. And she amiable, & therefore must be pearsed.

Cupid. I dare not.

Venus. Draw thine arrow to the head, else I will make thee repent
 it at the heart. Come away—and behold the ferry boy ready to
 conduct vs. (PHAO *advances.*) Pretty youth, do you keep the ferry 50
 that bendeth to Syracuse?

Phao. The ferrie, faire Lady, that bendeth to Syracuse.

Venus. I feare if the water should begin to swell, thou wilt want
 cunning to guide.

Phao. These waters are commonly as the passengers be, and 55
 therefore carrying one so faire in shew, there is no cause to feare
 a rough sea.

Venus. To passe the time in thy boate, canst thou devise any
 pastime?

Phao. If the winde be with me, I can angle, or tell tales: if 60
 against me, it will be pleasure for you to see mee take paines.

28 not QQ¹²: and not Bl. F.
 av: ay, Q¹ Bl. F.: Q¹ has no stop

41 arrandes QQ: errands Bl. F. 49

Venus. I like not fishing : yet was I borne of the sea.

Phao. But he may blesse fishing, that caught such an one in the sea.

65 *Venus.* It was not with an angle, my boy, but with a nette.

Phao. So was it said, that Vulcan caught Mars with Venus.

Venus. Didst thou heare so ? It was some tale.

Phao. Yea Madame, and that in the boate I didde meane to make my tale.

70 *Venus.* It is not for a ferry man to talk of the Gods loues : but to tell how thy father could dig, and thy mother spinne. But come, let vs away.

Phao. I am ready to waite.

Exeunt.

SCH,NA SECUNDA.—(*The same.*)

(*Enter*) TRACHINUS, PANDION, CRYTICUS, MOLUS.

Trachi. Pandion, since your comming from the vniuersitie to the court, from Athens to Syracusa, how doe you feele your self altered either in humor or opinion ?

Pandi. Altered Trachinus, I say no more, and shame that any 5 should know so much.

Trachi. Here you see as great vertue, far greater brauery, the action of that which you cotemplate. Sapho, faire by nature, by birth royally learned by education, by gouernment politike, rich by peace: insomuch as it is hard to iudge, whether she be more 10 beautifull or wise, vertuous or fortunate. Beesides, doe you not looke on faire Ladies in steede of good letters, and behold faire faces in steed of fine phrases ? In vniuersities vertues and vices are but shadowed in colours, white and blacke, in courtes shewed to life, good and bad. There, times paste are read of in old bookes, 15 times present set downe by new deuises, times to come coniectured at by aime, by prophesie, or chaunce: here, are times in perfection, not by deuise, as fables, but in execution, as trueths. Beleeue me Pandion, in Athens you haue but tombs, we in court the bodies, you the pictures of Venus & the wise Goddesses, we the persons & the 20 vertues. What hath a scholler found out by study, that a courtier hath not found out by practise ? Simple are you that think to see more at the candle snuffe then the sunne beams, to saile further in

a litle brooke, then in the maine Ocean, to make a 'greater haruest by gleaning, then reaping. How say you Pandion, is not all this true?

25

Pandi. Trachinus, what would you more, all true.

Trachi. Cease then to lead thy life in a study, pinned with a few boards, and endeavour to be a courtier to liue in emboste rouffes.

Pandi. A labour intolerable for Pandion.

30

Trachu Why?

Pandi. Because it is harder to shape a life to dissemble, then to goe forward with the libertie of trueth.

Trachi. Why, do you thinke in court any vse to dissemble?

Pandi. Doe you knowe in court any that meane to liue?

35

Trachi. You haue no reaso for it, but an old reporte.

Pandi. Reporte hath not alwaies a blister on her tongue.

Trachi. I, but this is the court of Sapho, natures miracle, which resembleth the tree Salurus, whose roote is fastned vpon knotted Steele, & in whose top bud leaues of pure gold.

40

Pandi. Yet hath Salurus blasts, and water boughes, wormes and Caterpillers.

Trachi. The vertue of the tree is not the cause: but the Easterly wind, which is thought commonly to bring cankers and rottenesse.

45

Pandi. Nor the excellencie of Sapho the occasion: but the iniquitie of flatterers, who alwaies whisper in Princes eares suspicion and sowrenesse.

Trachi. Why, then you conclude with me, that Sapho for vertue hath no copartner.

50

Pandi. Yea, & with the iudgement of the world, that she is without comparison.

Trachi. We wil thither streight

Pandi. I would I might returne streight.

Trachi. Why, there you may liue stil.

55

Pandi. But not still.

Trachi. Howe like you the Ladies, are they not passing faire?

Pandi. Mine eie drinketh neither the colour of wine nor women.

Trachi. Yet am I sure that in iudgemente you are not so seuer, but that you can be content to allowe of bewtie by day or by 60 night.

Pandu When I behold bewty before the sunne, his beams dimme
 bewtie : when by candle, bewty obscures toarch light: so as no time
 I can iudge, because at anie time I cannot discerne, being in the
 65 sunne a brightnesse to shadow bewtie, and in bewtie a glistering to
 extinguish light.

Trachi. Schollerlike said; you flatter that, whiche you seeme to
 mislike, and (seek) to disgrace that, which you moste wonder at.
 But let vs away.

70 *Pandi.* I follow. And you sir boy (*to MOLUS*) goe to Syracusa
 about by land, where you shall meete my stuffe; pay for the cariage,
 and conuey it to my lodging.

Trachi. I think all your stuffe are bundles of paper: but now
 must you learne to turne your library to a wardrope, & see whether
 75 your rapier hang better by your side, then the penne did in your eare.

Exeunt (TRACHINUS and PANDION).

SCH,NA TERTIA.—(*The same.*)

CRYTICUS, MOLUS.

Criti. Molus, what oddes betweene thy commons in Athens, and
 the diet in court? A pages life, & a scollers?

Molus. This difference: there of a litle I had somewhat, here of
 a great deale nothing, there did I weare Pantopheles on my legs, here
 15 doe I beare them in my handes.

Criti. Thou maist be skilled in thy Logick, but not in thy Lery-
 poope : belike no meate can downe with you, vnlesse you haue a knife
 to cutte it: but come among vs, and you shall see vs once in a
 morning haue a mouse at a bay.

10 *Molus.* A mouse? vnproperly spoken.

Criti. Aptly vnderstoode, a mouse of beafe.

Molus. I thinke indeed a peece of beafe as bigge as a mouse,
 serues a great companie of such cattes. But what els?

Criti. For other sportes, a square die in a pages pocket, is as
 15 decent as a square cap on a Graduates head.

Molus. You courtiers be mad fellows! wee silly soules are onely
 plodders at *Ergo*, whose wittes are claspt vppe with our bookes, & so
 full of learning are we at home, that we scarce know good manners

64 *discerne, the necessary comma first in Q²* 68 [seek] *supplied F.* 70 boy
 Q¹ *F.:* boyes Q² *Bl* 75 your¹ QQ: you *Bl.* 2 the thy Q¹ *Bl.F:*
 4 did I QQ: I did *Bl. F.*

when wee come abroad. Cunning in nothing but in making small things great by figures, pulling on with the sweate of our studies 20 a great shooe vpon a litle foote, burning out one cadle in seeking for an other, raw wordlings.in matters of substaunce, passing wranglers about shadowes.

Criti. Then is it time lost to be a scholler. We pages are Politians: for looke what we heare our maisters talke of, we deter- mine of: where we suspect, we yndermine: and where we mislike for some perticular grudge, there we pick quarrels for a generall grieve. Nothing amonge vs but in steede of good morow, what newes? wee fal from cogging at dice, to cogge with states: & so forward are meane me in those matters, that they wold be cocks to 30 tread down others, before they be chickgs to rise themselues. Youthes are very forward to stroke their chins, though they haue no beardes, and to lie as lowd as hee that hath liued longest.

Molus. These be the golden daies !

Criti. Then be they very darke daies : for I can see no golde. 35

Molus. You are grosse witted, maister courtier.

Criti. And you maister scholler slender witted.

Molus. I meant times which were prophecied golden for plentie of all things, sharpnesse of wit, excellencie in knowledge, pollicy in gouernment, for— 40

Criti. Softe *Scholaris*, I denie your argument.

Molus. Why, it is no argument.

Criti. Then I denie it because it is no argument. But let vs go and follow our maisters. *Exeunt*

SCJLENA QUARTA.—(*The same.*)

(*Enter*) MILETA, LAMIA, FAUILLA, ISMENA, CANOPE, EUGENUA.

Mileta. Is it not straung that Phao on the sodain shuld be so faire ?

Lamia. It cannot be straunge, sith Venus was disposed to make him faire. That cunning had beene better bestowed on women, which would haue deserued thanks of nature. 5

Isme. Haplye she did it in spite of women, or scorne of nature.

Canope. Proud elfe ! how squeamish he is become alreadie, vsing

20 with repeated in Bl. 22 wordlings Q¹: worldlings Q² Bl. F. 25
Politians so all. See note 26 where¹ QQ: and where Bl. F. 37 you
QQF.x your Bl.

both disdainful lookes, & imperious words: insomuch that he galleth with ingratitude. And then Ladies, you know how it cutteth
10 a woman to become a wooer.

Euge. Tush ! children' and fooles, the fairer they are, the sooner they yeeld; an apple will catch the one, a baby the other.

Isme. Your loouer I thinke be a faire foole : for you loue nothing but fruit and puppets.

15 *Mileta.* I laugh at that you all call loue, and iudge it onely a worde called loue. Me thinks lyking, a curtesie, a smile, a beck, and such like, are the very Quintessence of loue.

Favilla. I, Mileta, but were you as wise, as you would be thought faire, or as faire, as you think your self wise, you would bee as ready
20 to please men, as you are coye to pranke your selfe, & as carefull to bee accounted amorous, as you are' willing to be thought discrete.

Mileta. No, no, men are good soules (poore soules:) who neuer enquire but with their eies, louing to father the cradle, though they but mother the childe. Giue me their giftes, not their vertues;
25 a graine of their golde weigheth downe a pound of their witt; a dram of 'giue me,' is heauier then an ounce of 'heare me.' Beleeue mee Ladies, 'giue' is a pretie thing.

Isme. I cannot but oftentimes smile to my selfe, to heare men call vs weake vesselles, when they proue theselues broken hearted, vs
30 fraile, when their thoughtes cannot hang togeather, studying with words to flatter, and with bribes to allure, when wee commoly wish their tongues in their purses, they speake so simply, and their offers in their bellies, they doe it so peeushly.

Mileta. It is good sporte to see them want matter: for then fall
35 they to good manners, hauing nothing in their mouthes but 'sweet mistresse,' wearing our hands out with courtly kissings, when their wits faile in courtly discourses. Now ruffling their haire, now setting their ruffles, then gazing with their eies, then sighing with a priuie wring by the hand, thinking vs like to be wowed by signes and
40 ceremonies.

Euge. Yet we, when we sweare with our mouthes wee are not in loue, then we sigh from the heart and pine in loue.

Canope. Wee are madde wenches, if men marke our wordes : for whg I say, I would none cared for loue more then I, what meane
45 I, but I woulde none loued but I ? where we cry 'away,' doe we not

26 'giue me,' &c. *the inverted commas here and 11. 35-6, 45-7 are mine, F. italicizes* 39 wowed Q': wooed Q² rest. Cf. pp. 404, 409

presently say, 'go too': & when men striue for kisses, we exclaime, 'let vs alone,' as though we would fall to that our selues.

Favilla. Nay, then Canope, it is time to goe,—and beehold Phao!

Isme. Where?

50

Favilla. In your heade Ismena, no where els : but let vs keepe on our way.

Isme. Wisely.

Exeunt.

ACTUS SECUNDUS

SCHJENA PRIMA.—(*Before SYBILLA'S Cave.*)

PHAO, SYBILLA.

(*Enter PHAO with a small mirror: SYBILLA sitting in her Cave.*)

Phao. Phao, thy meane fortune causeth thee to vse an oare, and thy sodaine bewtie a glasse: by the one is seene thy need, in the other thy pride. O Venus! in thinking thou hast blest me, thou hast curst me, adding to a poore estate, a proud heart; and to a disdained man, a disdaining minde. Thou doest 5 not flatter thy selfe Phao, thou art faire : faire? I feare mee faire be a word too foule for a face so passing fayre. But what auaileth bewtie? hadst thou all things thou wouldest wish, thou mightst die to morrow; and didst thou want al things thou desirest, thou shalt Hue till thou diest. Tushe Phao! there is growne more pride in thy 10 minde, then fauour in thy face. Blush foolish boy, to think on thine owne thoughts: cease complaints, & craue counsell. And loe! behold Sybilla in the mouth of her caue : I will salute her. Ladye, I feare me I am out of my way, and so benighted withall that I am compelled to aske your direction. 15

Sybi. Faire youth, if you will be aduised by mee, you shal for this time seeke none other Inne, then my caue: for that it is no lesse perillous to trauaile by night, then vncomfortable.

Phao. Your curtesie offered hath preuented what my necessity was to entreate. 20

Sybi. Come neere, take a stoole, and sit downe. Now, for that these winter nights are long, and that children delight in nothing more then to heare old wiues tales, we will beguile the time with

some storie. And though you behold wrinkles and furrowes in my
25 tawny face, yet may you happily finde wisdome and counsell in my
white haire.

Phao. Lady, nothing can content me better the a tale, neither is
there any thing more necessary for mee then counsell.

Sybi. Were you borne so faire by nature ?

30 *Phao.* No, made so faire by Venus.

Sybi. For what cause ?

Phao. I feare me for some curse.

Sybi. Why, doe you loue, and cannot obtaine ?

Phao. No, I may obtaine, but cannot loue.

35 *Sybi.* Take heede of that my childe !

Phao. I cannot chuse, good Madame.

Sybi. Then hearken to my tale, which I hope shall be as a streight
thread to leade you out of those crooked conceites, and place you in
the plaine path of loue.

40 *Phao.* I attend.

Sybi. When I was young, as you nowe are, I speake it without
boasting, I was as bewtifull: for Phoebus in his Godhead sought to
gette my maydenhead : but I, fonde wench, receiuing a benefit from
aboue, began to waxe squemishe beneath, not vnlike to Asolis, which
45 beeing made greene by heauenly droppes, shrinketh into the grounde
when there fall showers: or the Syrian mudde, which being made
white chalk by the sunne, neuer ceaseth rolling, til it lie in the
shadow. He to sweete praiers added great promises; I, either
desirous to make trial of his power, or willing to prolong mine owne
50 life, caught vp my handful of sand, consenting to his suite, if I might
Hue as many yeares as there were graines. Phoebus, (for what
cannot Gods doe, and what for loue will they not do,) graunted
my petition. And then, I sighe and blushe to tell the rest, I recalled
my promise.

55 *Phao.* Was not the God angry to see you so vnkinde ?

Sybi. Angry my boy, which was the cause that I was vnfortunate.

Phao. What reuenge for such rigor vsed the Gods ?

Sybi. None, but suffring vs to Hue, and know wee are no Gods.

Phao. I pray tell on.

60 *Sybi.* I will. Hauing receiued long life by Phoebus, & rare
bewtie by nature, I thought all the yeere woulde haue beene May,

35 happily *Q¹ Bl. F.:* happily *Q²* 44 wexe *Q²* 52 Gods *QQ:* the Gods
Bl. F. 57 vsed so all, though *Sybillds* reply suggests vse as better

that fresh colours would alwaies continue, yt time & fortune could not weare out, what Gods and nature had wrought vppe: not once imagining that white and read should returne to black and yellow; the luniper, the longer, it grew, the crookedder it waxed; or that in a 65 face without blemish, there should come wrinkles without number, I did as you do, go with my glasse, rauished with the pride of mine own bewtie; & you shall do as I doe, loath to see a glasse, disdain-ing deformitie. There was none that heard of my fault, but shunned my fauour, insomuch as I stooped for age before I tasted of youth, 70 sure to be long liued, vncerteine to bee beloued. Gentlemen that vsde to sigh from their heartes for my sweete loue, began to point with their fingers at my withered face, & laughed to see the eies, out of which fire seemed to sparkle, to be suckered being old with spectacles. This causeth me to withdraw my selfe to a solitary caue, 75 where I must leade sixe hundred yeeres in no lesse pensiuenesse of crabbed age, then grief of remembred youth. Only this comfort, that being ceased to be faire, I study to be wise, wishing to be thought a graue matro, since I cannot returne to be a young maide.

Phao. Is it not possible to die before you become so old? 80

Sybi. No more possible then to returne as you are, to be so young.

Phao. Could not you settle your fancie vpon any, or would not destinie suffer it?

Sybi. Women willinglye ascribe that to fortune, which wittingly 85 was committed by frowardnesse.

Phao. What will you haue me doe?

Sybi. Take heede you do not as I did. Make not too much, of fading bewty, which is fair in the cradle, & foul in the graue; resembling Polyon, whose leaues are white in the morning, and blew 90 before night, or Anyta, which being a sweet flower at the rising of the sunne, becommeth a weede, if it be not pluckt before the setting. Fair faces haue no fruites, if they haue no witnesses. When you shall behold ouer this tender flesh a tough skinne, your eies which were wont to glaunce on others faces to be suncke so hollow, that 95 you can scarce looke out of your own head, and when all your teeth shall wagge as faste as your tongue, the wil you repent the time which you cannot recall, and be enforced to beare what moste you

64 read Q¹: red Q² Bl. F. 65 the¹ om. Bl. F. wexed Q¹ Bl. F.
 74 suckered Q¹: succored Q²: succoured Bl. F. 90 Polyon oldeds.: Polgon F.
 95 on Q¹: at Q² Bl. F.

blame. Loose not the pleasaunt time of your youth, then the which
 100 there is nothing swifter, nothing sweeter. Bewtie is a slippery good,
 which decreaseth whilest it is encreasing, resetting the Medler, which
 in the moment of his full ripenes is known to be in a rotnennes.
 Whiles you looke in the glasse, it waxeth old with time; if on the
 Sunne, parcht with heate; if on the winde, blasted with cold.
 105 A great care to keepe it, a short space to enioy it, a sodain time to
 loose it. Bee not coy when you are courted. Fortunes wings are
 made of times feathers, which stay not whilest one may measure
 them. Be affable and curteous in youth, that you may be honoured
 in age. Roses that lose their colours, keepe their sauours, and
 uopluckt from the stalke, are put to the still. Cotonea, because it
 boweth when the sunne riseth, is sweetest, when it is oldest: and
 children, which in their teder yeeres sow curtesie, shal in their de-
 clining states reap pitie. Be not proud of bewties painting: whose
 colours cosume themselues, because they are bewties painting.
 115 *Phao.* I am driuen by your counsell into diuerse conceites, neither
 knowing how to stande, or where to fall: but to yeelde to loue is the
 only thing I hate.

Sybi. I c6mit you to fortune, who is like to play such prancks
 with you, as your teder yeeres can scarce beare, nor your greene wits
 120 vnderstand. But repaire vnto me often, and if I cannot remoue the
 effectes, yet I will manifest the causes.

Phao. I goe, ready to returne for aduice, before I am resolved to
 aduenture.

Sybi. Yet hearken two words: thou shalt get friendshippe by dis-
 125 sembling, loue by hatred, vnlesse thou perish, thou shalt perish: in
 digging for a stone, thou shalt reach a starre: thou shalt be hated
 most, because thou art loued most. Thy death shalbe feared &
 wished: so much for prophecie, which nothing can preuent: and
 this for counsell, which thou maist follow. Keepe not companie
 130 with Antes that haue winges, nor talke with any neere the hill of
 a mowle; where thou smellst the sweetnesse of serpents breath,
 beware thou touch no parte of the bodie. Be not mery among those
 that put Buglosse in their wine, and suger in thine. If any talke of
 the Eclipse of the sunne, say thou neuer sawest it. Nourishe no
 135 conies in thy vaultes, nor swallowes in thine eues. Sowe next thy

121 I will *Q*¹: will I *Q*² *Bl. F.* 124 two *QQ*: to my *Bl. F.* 125 hatred,
*Q*¹: hatred; *Q*² *rest* 131 mowle; *Q*² *Bl. F.*: *Q*¹ *reads* Antes, ... winges, ...
 any, ... mowle,

vine *Mandrage*, and euer keepe thine eares open, and thy mouth: shut, thine eies vpwarde, and thy fingers downe : so shalt thou doe better then otherwise, though neuer so well as I wishe.

Phao. Alas! Madame, your prophesie threatneth miseries, and your counsell warneth impossibilities. 140

Sybu Farewell, I can answere no more. *Exit (into cave).*

SCH,NA SECUNDA.—(*The same.*)

(*Enter, to*) PHAO, SAPHO, TRACHINUS, PANDION, CRITICUS, MOLUS.

Phao. Vnhappy Phao!—But softe, what gallant troupe is this? what Gentlewoman is this?

Criti. Sapho, a Lady heere in Sycily.

Sapho. What faire boy is that?

Trachi. Phao, the Ferrie man of Syracusa. 5

Phao. I neuer saw one more braue: be al Ladies of such maiestie?

Criti. No, this is she that al wonder at and worship.

Sapho. I haue seldome seene a sweeter face. Be all Ferrie men of that fairenesse? 10

Trachi. No Madame, this is he that Venus determined among men to make the fairest.

Sapho. Seeing I am onely come forth to take the ayre, I will crosse the Ferrie, and so the fieldes, then going in through the park, I thinke the walke will be pleasant. 15

Trachi. You will much delight in the flattering greene, which now beginneth to be in his glory.

Sapho. Sir boy, will yee vndertake to cary vs ouer the water? Are you dumb, can you not speake?

Phao. Madame, I craue pardon, I am spurblynde, I could scarce 20 see.

Sapho. It is pitie in so good a face there should bee an euill eie.

Phao. I would in my face there were neuer an eie.

Sapho. Thou canst neuer bee rich in a trade of life of all the basest. 25

Phao. Yet content Madame, which is a kind of life of all the best.

Sapho. Wilt thou forsake the ferrie, and followe the court as
a Page ?

30 *Phao.* As it pleaseth fortune Madame, to whome I am a prentice.

Sapho. Come, let vs goe.

Trachi. Will you goe Pandion ?

Pandi. Yea.

Exeunt.

SCILENA TERTIA.—(A *Street*)

MOLUS, CRITICUS, CALYPHO.

(*Enter MOLUS and CRITICUS, meeting.*)

Molus. Criticus comes in good time, I shall not bee alone. What
newes Criticus ?

Criti. I taught you that lesson, to aske what newes, & this is the
newes: to morow ther shalbe a desperate fray betweene two, made
5 at all weapons, from the browne bill to the bodkin.

Molus. Now thou talkest of frayes, I pray thee what is that,
whereof they talke so commonlye in courte, valour, the stab, the
pistoll, for the which euery man that dareth is so much honoured ?

Criti. O Molus, beware of valour ! hee that can looke bigge, and
10 weare his dagger pomel lower the the point, that lyeth at a good
warde, and can hit a button with a thrust, and will into the field man
to man for a bout or two, he, Molus, is a shrewd fellow, and shall
be well followed.

Molus. What is the end ?

15 *Criti.* Daunger or death.

Molus. If it be but death that bringeth all this commendation,
I account him as valiant that is killed with a surfet, as with
a sword.

Criti. How so ?

20 *Molus.* If I venture vpon a full stomacke to eat a rasher on the
coales, a carbonado, drinke a carouse, swallow all things that may
procure sicknesse or death, am not I as valiaunt to die so in a
house, as the other in a field? Me thinkes that Epicures are as
desperate as soldiours, and cookes prouide as good weapons as
25 cutlers.

28 the¹ Q¹: thy Q² Bl. F. 4 be om. Q², inserted before ~~betweene~~ by Bl. F.
22 a C¹: an Q² Bl. F.

Criti. O valiaunt knight!

Molus. I will die for it, what greater valor?

Criti. Scrollers' fight, who rather seeke to choak their stomackes, then see their blood.

Molus. I will stand vppon this point; if it bee valour to dare die, 30 he is valiaunt how soeuer he dieth.

Criti. Well, of this hereafter: but here commeth Calipho, we will haue some sporte.

(Enter CALYPHO.)

Caly. My mistresse, I think, hath got a Gadfly, neuer at home, and yet none can tel where abode. My maister was a wise man, 35 when he matcht with such a womanne. When she comes in, we must put out the fire, because of *the* smoake, hang vp our hammers because of the noise, and doe no worke, but watch what shee wanteth. She is faire, but by my troath I doubt of her honestie. I muste seeke her, that I feare Mars hath found. 40

Criti. Whom doest thou seeke?

Caly. I haue found those I seeke not.

Molus. I hope you haue found those, which are honest.

Caly. It may be: but I seeke no such.

Molus. Cryticus, you shall see me by learning to proue Calipho 45 to bee the deuill.

Criti. Let vs see, but I pray thee proue it better then thou didst thy self to be valiant.

Molus. Calipho, I will proue thee to bee the diuell.

Caly. Then will I sweare thee to bee a God. 50

Molus. The diuell is black.

Caly. What care I?

Molus. Thou art black.

Caly. What care you?

Molus. Therefore thou art the diuell. 55

Caly. I denie that.

Molus. It is the conclusion, thou must not denie it.

Caly. In spite of all conclusions, I will denie it.

Criti. Molus, the Smith holdes you hard.

Molus. Thou seest he hath no reason. 60

Criti. Trie him againe.

- Molus.* I will reason with thee **now** from a place.
Caly. I meane to aunswere you in no other place.
Molus. Like maister,, like man.
- 65 *Caly.* Yt may be.
Molus. But thy maister hath homes.
Caly. And so maist thou.
Molus. Therefore thou hast homes, and ergo a deuill.
Caly. Be they all diuelles haue homes ?
- 70 *Molus.* All men that haue homes, are.
Caly. Then are there moe diuels on earth the in hell.
Molus. But what doest thou answere ?
Caly. I deny that.
Molus. What?
- 75 *Caly.* Whatsoever it is, that shall proue mee a diuell. But
 hearest thou scholler, I am a plaine fellow, and can fashion
 nothing but with the hammer. What wilt thou say, if I proue thee
 a smith ?
Molus. Then will I say thou art a scholler.
- 80 *Criti.* Proue it Calipho, and I will give thee a good *Colaphum*.
Caly. I will proue it, or els—
Criti. Or els what ?
Caly. Or els I will not prooue it. Thou art a Smith : therefore
 thou art a smith. The conclusion, you say, must not bee denied :
 85 & therfore it is true, thou art a smith.
Molus. I, but I denie your Antecedent.
Caly. I, but you shal not. Haue I not toucht him, Cryticus ?
Criti. You haue both done learnedly : for as sure as he is a smith,
 thou art a diuell.
- 90 *Caly.* And then he a deuill, because a smith : for that it was his
 reaso to make me a deuill, being a smith.
Molus. There is no reasoning with these *Mechanical* doltes, whose
 wits are in their hands, not in their heads.
Criti. Be not cholericke, you are wise: but let vs take vp this
 95 matter with a song.
Caly. I am content, my voice is as good as my reason.
Molus. Then shall we haue sweete musick. But come, I will not
 breake of.

69 haue *Q*¹: that haue *Q*² *Bl. F.*

SONG.

<i>Criti.</i>	M erry Knaues are we three-a.	
<i>Molus.</i>	When our Songs do agree-a.	100
<i>Caly.</i>	O now I well see-a, What, anon we shall be-a,	
<i>Criti.</i>	If we ply thus our singing,	
<i>Molus.</i>	Pots then must be flinging,	
<i>Caly.</i>	If the drinke be but stinging.	105
<i>Molus.</i>	I shall forget the Rules of Grammer.	
<i>Caly.</i>	And I the pit-apat of my Hammer.	
	To th' Tap-house then lets gang, and rore,	
	Cal hard, tis rare to vamp a score,	
	Draw dry the tub, be it old or new,	up
	And part not till the ground looke blew.	

Exeunt.

SCH;ENA QUARTA.—(Before SYBILLA'S Cave)

PHAO, SYBILLA.

(Enter PHAO.)

Phao. What vnacquainted thoughtes are these Phao, farre vnfit for thy thoughtes, vnmeet for thy birth, thy fortune, thy yeares, for Phao! vnhappy, canst thou not be content to beholde the sunne, but thou muste couet to build thy nest in the Sunne? Doth Sapho bewitch thee, whome all the Ladies in Sicily coulde not wooe? Yea, 5 poore Phao, the greatnesse of thy mind is far aboute the bewtie of thy face, and the hardnesse of thy fortune beyonde the bitterness of thy words. Die Phao, Phao die: for there is no hope if thou bee wise; nor safetie, if thou be fortunate. Ah Phao, the more thou seekest to suppress those mounting affections, they soare the loftier, 10 & the more thou wrestlest with them, the stronger they waxe, not vnlike vnto a ball, which the harder it is throwne against the earth, the higher it boundeth into the ayre: or our Sycilyan stone, which groweth hardest by hammeringe. O diuine loue! and therefore diuine, because loue, whose deitie no conceite canne compase, and 15 therfore no authoritie canne constraine; as miraculous in working as mightie, & no more to bee suppressed then comprehended. Howe now Phao, whether art thou caried, committing idolatrie with that God, whome thou hast cause to blaspheme? O Sapho! faire

s. D. SONG.] QQ, without the words, first given in Bl. 3 Phao!] Phao: Q¹: Phao? (as often for !) Q² Bl.: Phao, F. (with yeares; for yeares,) wrongly

20 Sapho! peace miserable wretch, enioy thy care in couert, weare
 willow in thy hatte, and baies in thy hart. Leade a Lamb in thy
 hand, & a Fox in thy head, a doue on the back of thy hand,
 & a sparrow in the palme. Gold boyleth best, whe" it bubbleth
 least; water runneth smoothest, where it is deepest. Let thy loue
 25 hang at thy hearts bottome, not at the tongues brimme. Things
 vntold, are vndone; there can be no greater comforte, then to
 know much, nor any lesse labour, then to saye nothing. But ah!
 thy bewty Sapho, thy bewty ! Beginnest thou to blabbe ? I, blabbe
 it Phao, as long as thou blabbest her bewty. Bees that die with
 30 honney, are buried with harmonie. Swannes that end their Hues
 with songs, are couered when they are dead with flowers: and they
 that till their latter gaspe commend bewty, shall be euer honoured
 with benefites. In these extremities I will goe to none other
 Oracle then Sybilla, whose olde yeares haue not beene idle in these
 35 young attemptes, & whose sound aduice may mitigate (though the
 heaugs cannot remoue) my miseries. O Sapho! sweete Sapho!
 Sapho!—Sibilla?

(SYBILLA *appears in the mouth of the Cave,*)

Sybi. Who is there ?

Phao. One not worthy to be one.

40 Sybi. Faire Phao?

Phao. Vnfortunate Phao!

Sybi. Come in.

Phao. So I wil; and quite thy tale of Phcebus, with one whose
 brightnesse darkeneth Phcebus. I loue Sapho, Sybilla; Sapho, ah
 45 Sapho, Sybilla!

Sybi. A short tale Phao, and a sorowfull; it asketh pitie rather then
 counsell.

Phao. So it is Sybilla: yet in those firm yeares me thinketh
 there shold harbour such experience, as may deferre, though not take
 50 away, my destinie.

Sybi. It is hard to cure that by wordes, which cannot be eased by
 hearbes; and yet if thou wilt take aduice, be attentie.

Phao. I haue brought mine eares of purpose, and will hag at your
 mouth, til you haue finished your discourse.

55 Sybi. Loue, faire child, is to be gouerned by arte, as thy boat by
 an oare: for fancie, thogh it cOmeth by hazard, is ruled by wisdom.

If *itif* preceptes may perswade, (and I pray thee let them perswade)
 I woulde wish thee first to be diligent s for that womenne desire
 nothing more then to hatte their seruants officious. Be alwaies in
 sight, but neuer slothful Flatten, I meane lie; litle things catch 60
 light mindes, and fancy is a worffle, that feedeth first vpon feneil
 Imagine with thy selfe all are to bee won, otherwise mine aduise were
 as vnneccessary as thy labour. It is vnpossible for the brittle mettall
 of Wome" to withstand the flattering attemptes of men : only this, let
 them be asked; their sex requireth no lesse, their modesties are to 65
 be allowed so much. Be prodigall in prayses and promises, bewtie
 must haue a trumpet, & pride a gifte. Peacocks neuer spread their
 feathers, but When they are flattered, & Gods are seldome pleased,
 if they be not bribed. There is none so foule, that thinketh not
 her selfe faire. In commending thou canst loose no labor; for of 70
 euery one thou shalt be beleueed. Oh simple women! that are
 brought rather to beleuee what their eares heare of flattering men,
 then what their eies see in true glasses.

Phao, You degresse, onely to make mee beleuee that women do
 so lightly beleuee. 75

Sybi. Then to the purpose. Chuse such times to break thy
 suite, as thy Lady is pleasant. The wooden horse entred Troy,
 when the soldiers were quaffyng; and Penelope forsooth, whome
 fables make so coy, among the pottes wrong her wooers by the fists,
 when she lowred on their faces. Grapes are minde glasses. Venus 80
 worketh in Bacchus presse, & bloweth fire vpon his lycour. When
 thou talkest with her, let thy speach be pleasant, but not incredible.
 Chuse such words as may (as many may) melt her minde. Honney
 ranckleth, when it is eaten for pleasure, and faire Words Wound,
 when they are heafde for Ioue. Write, and persist in writing; they 85
 read more then is written to them, & write lesse then they thinke.
 In coceite studie to be pleasaunt, in attire braue, but not too curious ;
 when she smileth, laugh outright; if rise, stande vp ; if sit, lye downe.
 Loose al thy time to keepe time with her. Can you sing, shew your
 cunning; can you daunce, vse your legges ; can you play vppo any 90
 instrument, practise your fingers to please her fancy; seeke out qualy-
 fies. If she seeme at the first cruell, be not discouraged. I tell
 the a straung thing, womenne striue, because they would be ouer-

61 light QQBL.-. little F. 65 lesse Q¹ IoSse Q' Bl. F. 74 digress'
 Q² rest 79 wrong QQ: wrung Bl. F. 80 on their] wrong Q^a are
 om. Q² Bl. F. which all read faces, for faces, of Q¹

come: force they call it, but such a welcome force they account it,
 95 that continually they study to be enforced. To faire words ioyne
 sweet kisses, which if they gently receiue, I say no more, they wil
 gently receiue. But be not pinned alwaies on her sleeues, straungers
 haue greene rushes, whe daily guests are not worth a rushe. Looke
 pale, and learne to be leane, that who so seeth thee, may say, the
 100 Gentleman is in loue. Vse no sorcerie to hasten thy successe:
 wit is a witch: Ulysses was not faire, but wise, not cunning in
 charmes, but sweete in speach, whose filed t6gue made those irv
 amoured that sought to haue him inehaunted. Be not coy, beare,
 sooth, sweare, die to please thy Lady: these are rules for poore
 105 louers, to others I am no mistresse. He hath wit ynough, that can
 giue ynough. Dumbe men are eloquent, if they be liberall. Beleeue
 me great gifts are little Gods. When thy mistresse doth bend her
 brow, do not thou bend thy fiste. Ca mokes must be bowed with
 sleight, not stregth; water (is) to be trained with pipes, not stopped
 no with sluses; fire to be quenched with dust, not with swordes. If
 thou haue a ryuall, be pacient; arte muste winde him out, not
 malice; time, not might; her chaunge, and thy constancie. What-
 soeuer she weareth, sweare it becomes her. In thy loue be secrete.
 Venus cofers, though they bee hollow, neuer sound, & when they
 115 seeme emptiest, they are fullest. Old foole that I am: to doe thee
 pood, I beginne to doate, & counsell that, which I woulde haue
 concealed. Thus, Phao, haue I giuen thee certeine regardes, no
 rules,—only to set thee in the way, not to bring thee hoe.

Phao. Ah, Sybilla, I pray goe on, that I may glutte my selfe in
 120 this science.

Sybi. Thou shalt not surfette Phao, whilest I diet thee. Flyes
 that die on the honneysuckle become poyson to bees. A little in
 loue is a great deale.

Phao. But all that can be saide not enough.

125 *Sybi.* White siluer draweth blacke lines, and sweete wordes will
 breede sharpe tormentes.

Phao. What shall become of mee?

Sybi. Goe dare.

(Exit into cave.)

Phao. I goe!—Phao, thou canst but die, & then as good die with
 130 great desires, as pine in base fortunes. *Exit.*

108 do repeated in Q² in not Q¹ Bl F.: nor Q² S. D. [Exit Ac] I
 supply this for Sybilla here, since all eds. pint Exit for Phao below

ACTUS TERTIUS

SCHFENA PRIMA.—(*Ante-room of SAPHO'S Chamber.*)

(*Enter*) TRACHINUS, PANDION, MILETA, ISMENA, (*and later*)

EUGENUA.

Trachu Sapho is falne sodenly sick, I cannot guesse the cause.

Mileta. Some colde belike, or els a womans qualme.

Pandi. A straunge nature of colde, to driue one into such an
heate. 5

Mileta. Your Phisick sir, I thinke be of the second sort, els would you not iudge it rare, that whot feuers are ingendred by cold causes.

Pandu Indeede Lady, I haue no more Phisick then wil purge choller, and that if it please you, I will practise vpon you. It is good 10 for women that be waspish.

Isme. Fayth, sir, no, you are best purge your owne melancholy: belike you are a male content.

Pandi. It is true, and are not you a female content ?

Trachi. Softe! I am not content, that a male and Female content, 15 should go together.

Mileta. Ismena is disposed to be merie.

Isme. No, it is Pandion would faine seeme wise.

Trachu You shall not fall out! for Pignons after byting fall to billing, and open iarres make the closest iestes. 20

(*Enter* EUGENUA.)

Euge. Mileta ! Ismena ! Mileta ! Come away, my Lady is in a sowne!

Mileta. Aye me!

Isme. Come, let vs make haste. (*Exeunt* EUG. MIL. ISM.)

Trachu I am sorie for Sapho : because shee will take no Phisicke; 25 like you Pandion, who being sick of the sullens, will seeke no friend.

Pandu Of men we learne to speake, of Gods to holde our peace. Silence shall disgeste what follye hath swallowed, and wisdomeweane what fancie hath noursed.

Trachu Is it not loue ?

30

Pandi. If it were, what then ?

Trachu Nothing, but that I hope it be not.

Pandi, Why, in courtes there is nothing more common. And as to be bald among the Micanyans it was accounted no shame, because 35 they were all balde: so to be in loue among courtiers it is no discredit: for that they are al in loue.

Trachu Why, what doe you think of our Ladies?

Pandu As of the Seres' wooll, which beeing whitest & softest, fretteth soonest and deepest.

40 *Trachu* I will not tempt you in your deepe Melacholy, least you seeme sowre to those which are so sweete. But come, let vs walke a litle into the fieldes, it may bee the open ayre will disclose your close conceites.

Pandi. I will goe with you : but send our pages away. *Exeunt*,

SCH.ENA SECUNDA.—(A Street)

(*Enter*) CRYTICUS, MOLUS, (*afterwards*) CALYPHO.

Criti. What browne studie art thou in Molus? no mirth? no life?

Molus. I am in the depth of my learning driuen to a muse, how this lent I shall scramble in the court, that was woont to fast so ofte in the Vniuersitie.

5 *Criti*. Thy belly is thy God.

Molus. Then is he a deaffe God.

Criti. Why?

Molus. For *venter non habet aures*. But thy backe is thy God.

Criti. Then is it a blind God.

10 *Molus*. How proue you that?

Criti. Easie. *Nemo videt manticce quod in tergo est*.

Molus. Then woulde the sachell that hanges at your God, *id est*, your backe, were full of meate to stuffe my God, *hoc est*, my belly.

Criti. Excellent. But how canst thou studie, when thy minde is 15 onely in the kitchen?

Molus. Doth not the horse trauell beste, that sleapeth with his head in the maunger?

Criti. Yes, what then?

Molus. Good wittes wil apply. But what cheere is there here 20 this Lent?

Criti. Fish.

Molus. I can eate none, it is winde.

Criti. Egges.

Molus. I must eate none, they **are** fire.

Criti. Cheese.

25

Molus. It is against the old verse, *Caseus est nequam.*

Criti. Yea, but it disgesteth all things except it selfe. .

Molus. Yea, but if a man hath nothing els to eate, what shall it disgest?

Criti. You are disposed to iest. But if your silke" throat can 30 swallow no packthread, you must pick your teeth, and play with your trencher.

Molus. So shall I not incurre the fulsome & vnmanly sinne of surfetting. But here commeth Calipho.

(Enter CALYPHO.)

Criti. Whatnewes?

35

Caly. Since my being here, I haue sweat like a dogge, to proue my maister a deuill; hee brought such reasons to refel me, as I promise you, I shall like the better of his witte, as long as I am with him?

Molus. How?

40

Caly. Thus, I alwayes arguing that he had homes, & therefore a diuell, hee saide: foole, they are things lyke hornes, but no homes. For once in the Senate of Gods being holde a solemn session, in the midst of their talk I put in my sentence, which was so indifferent, that they all concluded it might aswel haue beene lefte out, 45 as put in, and so placed on each side of my head things lyke hornes, and called me a *Parenthesis*. Nowe my maisters, this may be true, for I haue seene it my selfe aboute diuerse sentences.

Molus. It is true, and the same time did Mars make a full point, that Vulcans head was made a *Parenthesis*. 50

Criti. This shall go with me: I trust in Syracusa to giue one or other a *Parenthesis*.

Molus. Is Venus yet come home?

Caly. No, but were I Vulcan, I would by the Gods—

Criti. What wouldest thou?

55

Caly. Nothing, but as Vulcan, halt by the Gods.

Criti. I thought you would haue hardly entreated Venus.

Caly. Nay, Venus is easily entreated: but let that goe bie.

Criti. What?

60 *Caly.* That which maketh so many *Parenthesis*.

Molus. I must goe by too, of els my maister will n6t go by mee: but meete me full with' his fiste. Therefore, if we shall sing, giue me my part quickly: for if I tarrie long, I shall cry my parte wofully.

SONG. •

65 *Omnes.* A Rme, Arme, the Foe comes on apace.

Caly. Whats that red Nose, and sulphury face ?

Molus. Tis the hot Leader.

Criti. Whats his Name?

Molus. Bacchus, a Captaine of plumpe fame:

A Goat the Beast on which he rides,

70 Fat grunting swine run by his sides,

His Standerd-bearer feares no knocked,

For he's a drunken Butter-box,

Who when ith' Red field thus he reuels,

Cryes out, 'ten towsan Tunne of Tiuels !'

75 *Caly.* Whats he so swaggers in the Van ?

Molus. O! thats a roring Englishman,

Who in deepe healths do's so excell,

From Dutch and French he beares the bel.

Criti. What Victlers follow Bacchus Campes ?

80 *Molus.* Fooles, Fidlers, Panders, Prmpes, and Rampes.

Caly. See, see, the Battaile now growes hot,

Here legs flye, here goes Heads to th' Pot,

Here Whores and Knaues tosse broken glasses,

Here all the Souldiers looke like Asses.

85 *Criti.* What man ere heard such hideous noyse?

Molus. O! thats the Vintners bawling Boyes.

Anon, Anon, the Trumpets are,

Which call them to the fearefull barre.

Caly. Rush in, and lets our forces try.

90 *Molus.* O no, for see they flie, they flie!

Criti. And so will I.

Caly. And I.

Molus. And I.

Omnes. Tis a hot day, in drinke to die.

Exeunt

s. D. SONG.] QQ, without the words, which first appear in Blount

SCHÆNA TERTIA.—(SAPHO'S *Chamber*,)

SAPHO *in her bed*, MILETA, ISMENA, KANOPE, EUGENIA, FAUILLA,
LAMYA.

Sapho, Hey ho: I know not which way to turne me. Ah! ah!
I fainte, I die!

Mileta, Madame, I thinke it good you haue more clothes, and
sweate it out.

Sapho, No, no, the best ease I finde is to sigh it out. 5

Isme, A straunge disease, that should breede such a desire.

Sapho. A Strang desire that hath brought such a disease.

Canope. Where Ladie, doe you feele your most paine?

Sapho, Where no bodie els can feele it Canope.

Canope, At the heart? 10

Sapho, In the heart.

Canope, Will you haue any *Mithrydate*?

Sapho. Yea, if for this disease there wer any *Mithrydate*.

Mileta. Why? what disease is it Madam, that phisick ca not cure?

Sapho. Onely the disease, Mileta, that I haue. 15

Mileta. Is it a burning ague?

Sapho. I thinke so, or a burning agonie.

Euge. Will you haue any of this Syrope, to moysture your
mouth?

Sapho. Would I had some local things to dry my brain. 20

Favilla, Madame will you see if you can sleepe?

Sapho, Sleepe Fauilla? I shall then dreame.

Lamia. As good dreame sleeping, as sigh waking.

Euge. Phao is cunning in all kind of simples, and it is hard, if
there bee none to procure sleepe' 25

Sapho. Who?

Euge. Phao.

Sapho. Yea, Phao! Phao!— ah Phao! let him come presetly.

Mileta. Shall we draw the curteines, whilst you gyue your selfe
to slumber? 30

Sapho. Doe, but departe not: I haue such startes in my sleepe,
disquieted I know not how. *In a slumber.*

Phao! Phao!

Isme. What say you Madame ?

35 *Sapho.* Nothing, but if I sleepe not now, you sende for Phao.
Ah Gods!

Sheefalleth asleepe. The Curtaines drawne,

Mileta. There is a fish called Garus, that healeth al sicknesse, so
as whilst it is applyed one name not Garus.

Euge. An euill medicine for vs women: for if we shuld be for-
40 bidden to name Garus, we shuld chat nothing but Garus.

Canope. Well said, Eugenua, you know your selfe.

Euge. Yea Canope, and that I am one of your sexe.

Isme. I haue hearde of an hearbe called Lunary, that being
bound to the pulses of the sick, causeth nothinge but dreames of
45 weddings and daunces.

Favilla. I think Ismena, that hearb be at thy pulses now: for
thou art euer talking of matches and merymentes.

Canope. It is an vn lucky signe in the chamber of the sick to talke
of manages : for my mother saide, it foresheweth death.

50 *Mileta.* It is very euill to(o) Canope to sitte at the beddes feete,
and foretellethe daunger: therefore remoue your stoole, and sitte
by me.

Lamia. Sure it is some cold she hath taken.

Isme. If one were burnt, I thinke wee women woulde say, he died
\$5 of a cold.

Favilla. It may be some conceite.

Mileta. Then is there no feare: for yet did I neuer heare of
a woman that died of a conceite.

Euge. I mistruste her not: for that the owle hath not shrikt at
60 the window, or the night Rauens croked, both being fatall.

Favilla. You are all superstitious: for these bee but fancies of
doting age: who by chance obseruing it in some, haue set it downe
as a religion for all.

Mileta. Fauilla, thou art but a Girle: I would not haue a
65 Weesel crye, nor desire to see a Glasse, nor an old wife come into
my chamber; for then though I lynchred in my disease, I should
neuer escape it.

Sapho. Ah, whoe is there? (*The curtains again drawn back*)
what sodeine affrightes bee these? Me thought Phao came with
70 simples to make me sleep. Did no bodie name Phao beefore I
beganne to slumber?

Mileta. Yes, we told you of him,

Sapho, Let him be heere too morow.

Mileta. He shall, will you haue a litle broth to comferte you?

Sap ho. I can relish nothing. 75

Mileta. Yet a little you must take to sustains nature,

Sapho. I cannot *Mileta*, I will not. Oh, which way -shall I lye? what shall I doe? Heygh ho! O *Mileta*, help to reare me vp, my bed, my head lyes too lowe. You pester mee with too many clothes. Fie, you keepe the chamber too hotte!—auoide it! it may be I shall 80 steale a nappe when all are gone.

Mileta. Wee will.

(*Exeunt all the Ladies.*)

Sapho sola. Ah! impatient disease of loue, and Goddesse of loue thrise vnprofitfull. The Eagle is neuer stricken with thunder, nor the Olyue with lightning, and maye great Ladies be plagued with loue? 85 O Venus, haue I not strawed thine Altars with sweete roses? kepte thy swannes in cleare ryuers? fead thy sparrowes with ripe corne, & harboured thy doues in faire houses? Thy Tortoys haue I nourished vnder my fig tree, my chaber haue I ceeled with thy Cockleshells, & dipped thy spung into the freshest waters. Didst 90 thou nurse me in my swadling clouts with wholsome hearbes, that I might perish in my flowring yeares by fancie? I perceiue, but to late I perceiue, and yet not too late, because at last, that straines are caught aswell by stooping too low, as reaching to high: that eies are bleared as soone with vapours that come from the earth, as with 95 beames that procede from the sunne. Loue lodgeth sometimes in caues: & thou Phoebus, that in the pride of thy hearte shinest all day in our Horizon, at night dippest thy head in the Ocean. Resiste it *Sapho*, whilest it is yet tender. Of Acornes comes Oakes, of droppes floudes, of sparkes flames, of Atomies Elementes. But alas 100 it fareth with mee as with waspes, who feeding on serpents, make their stings more venomous: for glutting my selfe on the face of Phao, I haue made my desire more desperate. Into the neast of an *Alcyon* no birde can enter but the *Alcyon*, and into the hart of so great a Ladie can any creep but a great Lord? There is an hearbe 105 (not vnlike vnto my loue) whiche the further it groweth from the sea, the salter it is; and my desires the more they swarue from reason, the more seeme they reasonable. When Phao commeth, what the? wilt thou open thy loue? Yea. No! *Sapho*: but staring in his face

no till thine eies dasefl, **and** thy spirites fatnte, die before his face: then this shall be written on thy Tomb, that though thy loue were greater then wisdome could endure, yet thine honour was such, as loue could not violate.—Mileta!

(*Re-enter MILETA and ISMENA.*)

Mileta. I come.

115 *Sapho.* It wil not be, I can take no reste, which way soeuer I turne.

Mileta. A straunge maladie !

Sapho. Mileta, if thou wilt, a Martiredom. But giue me my lute, and I will see if in songe I can beguile mine owne eies.

120 *Mileta.* Here Madame.

Sapho. Haue you sent for Phao ?

Mileta. Yea.

Sapho. And to bring simples that will procure sleepe ?

Mileta. No.

125 *Sapho.* Foolish wensh, what should the boy doe heere, if he bring not remedies with him ? you thinke belike I could sleep, if I did but see him. Let him not come at al: yes, let him come: no, it is no matter: yet will I trie, lette him come : doe you heare ?

Mileta. Yea Madame, it shall be doone. (*She conies from the*
130 *recess.*) Peace, no noise : shee beginneth to fall asleepe. I will goe to Phao.

Isme. Ooe speedily : for if she wake, and finde you not heere, shee will bee angry. Sicke folkes are testie, who though they eate nothing, yet they feede on gall.

(*Exit MILETA while ISMENA retires.*)

SONG.

135 *Sapho.* **O** Cruell Loue ! on thee I lay
 „ My curse, which shall strike blinde the Day:
 Neuer may sleepe with veluet hand
 Charme thine eyes with Sacred wand;
 Thy Iaylours shalbe Hopes and Feares;
 140 Thy Prison-mates, Grones, Sighes, and Teares;
 Thy Play to weare out weary times,
 Phantasticke Passions, Uowes, and Rimes;

no and *eld eds.*: *F. misprints* any s. D. [*Exit MILETA, & C*] *frev. eds. contain*
no stage direction s.D. SONG.] *QQ have The Song; Bl. alone of old eds'*
gives the words

Thy Bread bee frownes, thy Drinke bee Gall,
 Such as when you Phao call
 The Bed thou lyst on by Despaire; 145
 Thy sleepe, fond dreames; thy dreames long Care;
 Hope (like thy foole) at thy Beds head,
 Mocke thee, till Madnesse strike thee De,d;
 As Phao, thou dost mee, with thy proud Eyes;
 In thee poore Sapho Hues, for thee shee dies. 150
 (*The curtains close.*)

SCH,ENA QUARTA.—(*The same.*)

MILETA, PHAO, ISMENA, SAPHO, VENUS,

(*Enter MILETA and PHAO.*)

Mileta. I woulde eyther your cunning, Phao, or your fortune might by simples prouoke my Lady to some slumber.

Phao. My simples are in operation as my simplicitie is, which if they do litle good, assuredly they can doe no harme.

Mileta. Were I sicke, the verye sight of thy faire face would driue 5 me into a sound sleepe.

Phao. Indeede Gentlewomen are so drowsie in their desires, that they can scarce hold vp their eies for loue.

Mileta. I meane the delight of bewtie would so blinde my senses, as 1 shoulde bee quickly rocked into a deepe rest. 10

Phao. You women haue an excuse for an aduantage, which must be allowed: because onely to you women it was allotted.

Mileta. Phao, thou art passing faire, & able to drawe a chaste eie pot only to glaunce, but to gaze on thee. Thy yong yeares, thy quick wit, thy staied desires are of force to con troll those which 15 should commaund.

Phao. Lady, I forgot to commend you first, and leaste I shoulde haue ouerslipped to praise you at all, you haue brought in my bewtie, which is simple, that in curtisie I might remember yours, which is singular. 20

Mileta. You mistake of purpose, or miscoster of malice.

Phao. I am as farre from malice, as you from loue, & to mistake of purpose, were to mislike of peeuishnes.

144 call *I omit Blounfs comma here* 148 Mocke] *I emend Mockes of BF. F. S. D.* [The curtains close] *not in prev. eds. but necessitated by the ensuing dialogue s. D. SCH,NA QUARTA.*] Actus tertius, Schsena prima *old eds.* 2 Ladies Bl. 9 blinde Q': bind Q² Bl. P. 12 allowed ; Q': allowed, Q² Bl. F,

Mileta. As far as I from loue? Why, think you me so dui
25 I cannot loue, or so spitefull I will not?

Phao. Neither Lady : but how shoulde men imagine women can
loue, when in their mouths there is nothing rifer, then 'in faith I do
not loue.'

Mileta. Why, wil you haue womes loue in their tongs ?

30 *Phao.* Yea, els do I think there is none n their harts.

Mileta. Why?

Phao. Because there was neuer any thing in the bottd of a
womans hart, that commeth not to her tongs end.

Mileta. You are too young to cheapen loue.

35 *Phao.* Yet old ynough to talke with market folkes.

Mileta. Well, let vs in.

(*The curtains are drawn back.*)

Isme. Phao is come.

Sapho. Who ? Phao ? Phao, let him come neere : but who sent
for him ?

40 *Mileta.* You Madame.

Sapho. I am loath to take any medicins : yet must I rather the"
pine in these maladies. Phao, you may make me sleepe, if you will!

(*Exeunt MILETA and ISMENA.*)

Phao. If I can, I must, if you will.!

Sapho. What hearbes haue you brought Phao ?

45 *Phao.* Such as will make you sleepe Madame, though they cannot
make me slumber.

Sapho. Why, how can you cure me, when you cannot remedy
your selfe ?

Phao. Yes Madame, the causes are contrary. For it is onely
50 a drinesse in your braines, that keepeth you from rest; but—

Sapho. But what ?

Phao. Nothing, but mine is not so.

Sapho. Nay, then I despaire of helpe, if our disease bee not all one.

Phao. I would our diseases were all one.

55 *Sapho.* It goes hard with the pacient, whe the Phisition is
desperate.

Phao. Yet Medsea made the euerwaking Dragon to snorte, when
shee poore soule could not winke.

27-8 'in faith . . . loue' the inverted commas are mine, F. italicizes 33 was
so all. Qy. ? is for was or came for commeth

Sapho. Medsea was in loue, & nothing could cause her rest but Iason. 60

Phao. Indeede I know no hearb to make louers sleepe but Heartes ease, which-beecause it groweth so high, I cannot reach: for—

Sapho. For whom?

Phao. For such as loue. 65

Sapho. It groweth very low, and I can never stoope to it, that—

Phao. That what?

Sapho. That I may gather it: but why doe you sigh so, Phao?

Phao. It is mine vse Madame.

Sapho. It will doe you harme, and mee too: for I neuer heare 70 one sighe, but I must sigh't also.

Phao. It were best then that your Ladyship giue mee leaue to be gone: for I can but sigh.

Sapho. Nay stay: for now I beginne to sighe, I shall not leaue, though you be gone. But what do you thinke best for your sighing 75 to take it away?

Phao. Yew Madame.

Sapho. Mee?

Phao. No Madame, yewe of the tree.

Sapho. Then will I loue yewe the better. And indeede I think So it would make mee sleepe too, therfore all other simples set aside, I will simply vse onely yewe.

Phao. Doe madame: for I think nothing in the world so good as yewe.

Sapho. Farewell for this time. 85

(He comes from the recess, the curtains closing behind him. Enter VENUS and CUPID.)

Venus. Is not your name Phao?

Phao. Phao, faire Venus, whom you made so faire.

Venus. So passing faire! O faire Phao, O sweete Phao: what wilt thou doe for Venus?

Phao. Any thing that commeth in the compasse of my poore fortune. 90

Venus. Cupid shal teach thee to shoote, & I will instruct thee to dissemble.

62 reach: for, QQ: reach for. Bl. F. 66 groweth Q¹: stoopeth Q² Bl. F.
68 sigh Q² Bl. F.: sight Q¹ 71 sigh't] sight Q¹: sigh Q² Bl. F. s.D. [He
comes, .. CUPID") no stage~direction inprev. eds. 91-2 to dissemble QQ:
in dissembling Bl. F.

- Phao. I will learne any thing but dissembling.
 Venus. Why my boy?
 95 Phao. Because then I must learne to be a woman.
 Venus. Thou heardest that of man.
 Phao. Men speake trueth.
 Venus. But truth is a she, and so alwaies painted.
 Phao. I thinke a painted trueth,
 100 Venus. Well, farewell for this time : for I must visit Sapho.
Phao exit.

ACTUS QUARTUS

SCHÆNA PRIMA.—(*The same. The curtains are drawn back.*)

VENUS, SAPHO, CUPID.

- Venus. Sapho, I haue heard thy complaintes, and pittied thine agonies.
 Sapho. O Venus, my cares are onely knowne to thee, and by thee only came the cause. Cupid, why didst thou wound me so deepe?
 5 Cupid. My mother bad me draw mine arrow to y^e head.
 Sapho. Venus, why didst thou proue so hatefull?
 Venus. Cupid tooke a wrong shafte.
 Sapho. O Cupid too vnkinde, to make me so kind, that almost I transgresse the modestie of my kinde.
 10 Cupid. I was blind, and could not see mine arrow.
 Sapho. How came it to passe, thou didst hit my hearte?
 Cupid. That came by the nature of the head, which being once let out of the bowe, ca finde none other lighting place but the heart
 Venus. Be not dismaide, Phao shall yeelede.
 15 Sapho. If hee yeelede, then shal I shame to embrace one so meane; if not, die, because I cannot embrace one so meane. Thus doe I finde no meane.
 Venus. Well, I will worke for thee. Farewell.
 Sapho. Farewell sweet Venus, and thou Cupid, which art sweetest
 20 in thy sharpnesse. Exit Sapho:

s. D. Phao exit so old eds., showing Acts Hi and iv to be continuous 5 yt
 Q¹: the Q² Bl. F. 16 meane, if not, die: because old eds. : meane,—if not
 die; because F. S. D. Exit Sapho so old eds. i. e. the curtains close again,
 leaving Venus and Cupid on the stage

SECUNDA SECUNDA.— (*The same.*)

VENUS, CUPID.

Venus. Cupid, what haste thou done ? put thine arrowes in Phaoes eies, and wounded thy mothers heart ?

Cupid. You gaue him a face to allure, then why should not I giue him eies to pearce ?

Venus. O Venus ! vnhappy Venus ! who in bestowinge a benefit 5 vpon a man, haste brought a bane vnto a Goddesse. What perplexities dost thou feele ! O faire Phao ! and therefore made faire to breede in me a frenzie ! O would that when I gaue thee golden locks to curie thy head, I had shackled thee with yron lockes on thy feete ! And when I noursed thee, Sapho, with lettice, woulde it 10 had turned to hemlocke ! Haue I brought a smooth skin ouer thy face, to make a rough scarre in my heart ? and giuen thee a fresh colour like the damask rose, to make mine pale like the stained Turkie ? O Cupid, thy flames with Psyches were but sparks, and my desires with Adonis but dreames, in respecte of these vnac- 15 quainted tormentes. Laugh luno ! Venus is in loue ; but luno shall not see with whom, least shee be in loue. Venus belike is become stale. Sapho forsooth because she hath many vertues, therfore she must haue all the fauours. Venus waxeth old : and then she was a pretie wench, when luno was a young wife, nowe crowes foote is 20 on her eie, and the blacke ox hath trod on her foote. But were Sapho neuer so vertuous, doth she thinke to contend with Venus to be as amorous ? Yeelde Phao ! but yeeld to me Phao : I entreate where I may command ; commaunde thou, where thou shouldest entreate. In this case Cupid what is thy counsell ? Venus must both 25 play the louer & the dissembler, & therfore the dissembler, because the Louer.

Cupid. You will euer be playing with arrows, like childe' with kniues, & the when you bleede, you cry: go to Vulcan, entreat by praiers, threats with blowes, wowe with kisses, banne with curses, trie 30 al meanes to rid these extremities.

Venus. To what end ?

Cupid. That he might make mee new arrowes: for nothing can roote out the desires of Phao, but a new shafte of inconstancie, nor

9 on QQ BL: in F. 14 Turkie QQ: Turkis BL F. Psyches QQ BL: Psyche's F. Cf p. 455 F. 84 and Euph. Pt. I I, p. 117 Circes for Circe 29 you cry: Q- rightly for you cry, Q¹ 30 wowe Q¹: woove Q² BL F. Cf pp. 379, 409

35 any thing turne *Saphoes* hart, but a new arrow of disdaine. And then they dislyking one the other, who shall inioy Phao but Venus ?

Venus. I will follow thy counsell. For Venus, though she be in her latter age for yeares : yet is she in her Nonage for affections.
40 When Venus ceaseth to loue, let loue cease to rule. But come, let vs to Vulcan. *Exeunt*

SCH,ENA TERTIA.—(*The same. The curtains again drawn back.*)

SAPHO, MILETA, ISMENA, EUGENUA,
LAMYA, FAUILLA, CANOPE.

Sapho. What dreames are these Mileta? and can there be no trueth in dreams? yea, dreams haue their trueth. Me thought I saw a Stockdoue or woodquist, I knowe not how to tearm it, that brought short strawes to build his neast in a tall Caedar, where, whiles
5 with his bill hee was framing his buylding, he lost as many fethers from his wings, as he laid strawes in his neast: yet scrambling to catch hold to harbor in the house he had made, he sodenly fell from the bough where he stode. And thEpitefully casting vp his eies, he cried in such tearmes (as I imagined) as might either
10 codemne the nature of such a tree, or the daring of such a minde. Whilest he lay quaking vpo the ground, & I gazing one the Carder, I might perceiue Antes to breede in the rinde, coueting only to hoord, & caterpillers to cleaue to the leaues, labouring only to suck, which caused mo leaues to fall fro the tree, the there did feathers
15 before fro the doue. Me thought Mileta I sighed in my sleepe, pittying both the fortune of the bird, & the misfortun of the tree : but in this time quilts began to bud againe in the bird, which made him looke as though he would flie vp, and then wished I that the body of the tree woulde bowe, that hee might but creepe vp the tree;
20 then—and so— Hey ho !

Mileia. And so what ?

Sapho. Nothing Mileta : but, and so I waked. But did no bodie dreame but I ?

Mileta. I dreamed last night, but I hope dreames are contrary,

40 loue QQ: loue *Bl. F.* 4 whiles *Q¹*: whilst *Q² Bl. F.* 6 scrambling
QQBl.: scrambling *F.* 11 one *Q¹*: on *Q² Bl. F.* Cf.p. 408 14 mo
Q¹: moe *Q² Bl. F.* 19-20 tree; then, and so—*F.*: tree, then and so. *Q¹*:
tree then and so, *Q²* : tree, then and so, *Bl.*

that holding my heade ouer **a** sweete smoke, **al** my haire **blazd** on 25
a bright flame. Me thought Ismena cast water to quench it: yet
the sparks fell on my bosom, and wiping them away with my hand,
I was all in a gore bloud, till one with a few fresh flowers staunched
it. And so stretching my self as stif, I started, it was but **a**
dream. 30

Isme. It is a signe you shall fall in loue with hearinge faire words.
Water signifieth counsell, flowers death. And nothing can purge
your louing humour but death.

Mileta. You are no interpreter : but an interpreter, harping alwaies
vpon loue, till you be as blind as a Harpar. 35

Isme. I remember last night but one, I dreamed mine eie tooth
was lose, & that I thrust it out with my tonge.

Mileta. It foretellethe the losse of a friende: and I euer thought
thee so ful of prattle, that thou wouldest thrust out the best friend
with thy tatling. 40

Isme. Yea Mileta : but it was loose beefore, and if my friend bee
lose, as good thrust out with plaine words, as kept in with dissem-
bling.

Euge. Dreams are but dotings, which come either by things wee
see in the day, or meates that we eate, and so (flatter) the common 45
sense, preferring it to bee the imaginatiue.

Isme. Softe *Philosophatrix*, well seene in the secretes of arte, and
not seduced with the superstitions of nature !

Sapho. Ismenaes tongue neuer lyeth still, I think all her teeth will
bee loose, they are so often iogged againste her tongue. But say on 50
Eugenua.

Euge. There is all.

Sapho. What did you dreame, Can ope ?

Canope. I seldome dreame Madame : but sithence your sicknesse,
I cannot tell whether with ouer watching but I haue had many 55
phantastical visions, for euen now slumbring by your beddes side,
mee thought I was shadowed with a clowd, where labouring to vn-
wrap my selfe, I was more intangled. But in the midst of my
striuing, it seemed to mysell gold, with faire drops; I filled my
lap, and running to shew it my fellowes, it turned to duste, I 60

29 stif, *F.* inserts the comma 40 thy Q' *Bl. F.*: the Q' 41 Yea *om.*
Bl. F. 46 bee the imaginatiue Q': be imaginatiue Q' *Bl. F.* The comma at
sense, with flatter, are my insertion 47 the *om. Bl. F.* 55 ouer Q':
our Q' *Bl. F.* 59 mysell QQ (see note): my selfe *Bl. F.*, though *F.* rightly
substitutes semicolon for comma at drops

blushed, they laughed; and then I waked, being glad it was but a dreame.

Is me. Take heede Canope, that gold tempt not your lappe, and then you blush for shame.

65 *Canope.* It is good lucke to dreame of gold.

Isme. Yea, if it had continued gold.

Lamia. I dreame euery night, and the last night this. Me thought that walking in the sunne, I was stung with the flye Tarantula, whose venom nothing can expell but the sweete consent of musicke. I
70 tried all kinde of instruments, but found no ease, till at the last two Lutes tuned in one key so glutted my thirsting eares, that my grieve presently seased, for ioye whereof as I was clapping my hahdes, your Ladyship called.

Mileta. It is a signe that nothing shall asswage your loue but
75 manage: for such is the tying of two in wedlocke, as is the tuning of two Lutes in one key: for strikinge the stringes of the one, strawes will stirre vpon the stringes of the other, and in two mindes lincked in loue, one cannot be delighted but the other reioyceth.

Favilla. Mee thought going by the sea side amonge Pebels
80 I sawe one playing with a rounde stone, euer throwing it into the ' water, when the sunne shined: I asked the name, hee saide, it was called *Abes ton*, which being once whotte, would neuer be cold, he gaue it me, and vanished. I forgetting my selfe, delighted with the fay re showe, woulde alwayes shewe it by candle light, pull it out in
85 the Sunne, and see howe bright it woulde look in the fire, where catching heate, nothing could coole it: for anger I threwe it against the wall, and with the heauing vp of myne arme I waked.

Mileta. Beware of loue, Fauilla: for womens hearts are such stones, which warmed by affection, cannot be coold by wisdom.

90 *Favilla.* I warrant you: for I neuer credit mennes words.

Isme. Yet be warie: for women are scorched somtimes with mens eies, though they had rather consume then confesse.

Sapho. Cease your talking: for I would faine sleepe, to see if I can dreame, whether the birde hath feathers, or the Antes wings.
95 Draw the curteine.

(*The curtains close.*)

67 thought *Q*ⁿ¹ *Bl. F.*: though *Q*¹ 88 womens *Q*² *Bl. F.*: women *Q*¹
89 could *QQ*: cold *Bl. F.* 94 Antes *QQ*: Ant *Bl. F.* 95 Draw the
curteine as part of *Sapho's* speech in all eds., none having any stage-direction for
exit

SCH,ENA QUARTA.—(VULCAN'S *Forge*.)

VENUS, VULCAN, CUPID.

(*Enter VENUS and CUPID.*)

Venus. Come Cupid, Vulcans flames must quench Venus fires.
Vulcan?

(VULCAN *looks out of the Forge.*)

Vulcan. Who?

Venus. Venus.

Vulcan. Ho, ho : Venus.

5

Venus. Come sweete Vulcan, thou knowest how sweete thou hast found Venus, who being of all the goddesses the most faire, hath chosen thee of all the Gods the most foule; thou must needes then confesse I was most louing. Enquire not the cause of my suite by questions : but preuent the effects by curtisie. Make me six arrowe 10 heads : it is giuen thee of the Gods by permission to frame them to any purpose, I shall request them by praier. Why lowrest thou Vulcan? wilt thou haue a kisse? holde vppe thy head. Venus hath young thoughtes, and fresh affections. Rootes haue stringes, when boughs haue no leaues. But hearken in thine eare Vulcan : how 15 saiest thou?

Vulcan. Vulcan is a God with you, when you are disposed to flatter. A right womanne, whose tongue is lyke a Bees stinge, which pricketh deepest, when it is fullest of honnye. Because you haue made mine eies dronk with fayre lookes, you wil set mine eares on 20 edge with sweete words. You were woont to say that the beating of hammers made your head ake, and the smoake of the forge your eies water, and euery coale was a blocke in your way. You weepe rose water, when you aske, and spitte vinegar, when you haue obtained. What would you now, with new arrowes? belike Mars hath 25 a tougher skin one his heart, or Cupid a weaker arme, or Venus a better courage. Well Venus, there is neuer a smile in your face but hath made a wrinkle in my forehead. Ganymedes must fill your cuppe, and you wil pledge none but Iupiter. But I wil not chide Venus. Come Cyclops, my wife must haue her will: let vs doe that 30 in earth, which the Gods cannot vndoe in heauen.

Venus. Gramercie sweete Vulcan : to your worke !

7 gooddresses Q¹ 12 purpose, I QQ (*i.e.* for which I & c.) *Bl.* italicizes
the 1 26 one Q¹: on Q¹ *Bl.* F. Cf.p. 405

The SONG, in making of the'Arrowes.

- Vulcan,* **M**Y shag-haire Cyclops, come, lets ply
 Our Lemnion hammers lustily;
 35 By my wives sparrowes,
 I sweare these arrowes
 Shall singing fly
 Through many a wantons Eye.
 These headed are with golden Blissess,
 40 These siluer-ones featherd with Kisses,
 But this of Lead
 Strikes a Clowne Dead,
 When in a Dance
 Hee fals in a Trance,
 45 To se his black-brow Lasse not busse him,
 And then whines out for death t' vntrusse him.
 So, so, our worke being don lets play,
 Holliday (Boyes) cry Holliday.

Vulcan. Heere Venus, I haue finished these arrowes by arte, be-
 50 stowe them you by witte: for as great aduise must he vse that hath
 them, as hee cunning that made them.

Venus. Vulcan, nowe you haue done with your forge, lette vs alone
 with the fancye: you are as the Fletcher, not the Archer, to meddle
 with the arrowe, not the aime.

55 *Vulcan.* I thought so : when I haue done working, you haue done
 woowing. Where is now sweete Vulcan ? Wei, I can say no more,
 but this which is enoughe, and as much as any can say : Venus is
 a woman.

Venus. Bee not angrie Vulcan, I will loue thee agayne, when
 60 I haue eyther busnesse, or nothing els to doe.

Cttfiid. My mother will make muche of you, when there are no
 more men then Vulcan.

(VULCAN retires into the Forge.)

s. D. The Song . . . Arrowes QQ Bl., but Blount alone of old eels, gives the words
 54 arrowe QQ : arrows Bl. F. 56 woowing Q¹ : wooing Q² Bl. F. Cf.
 PP- 379, 404 S.D[VULCAN . . . Forge] no direction for exit in any previous
 edition. Acts iv and v are evidently continuous, as were Acts Hi and iv

ACTUS QUINTUS

SCHJENA PRIMA.—(*The same.*)

VENUS, CUPID.

Venus. Come, Cupid, receiue with thy fathers instruments, thy mothers instructions: for thou must be wise in conceite, if thou wilt be fortunate in execution. This arrow, is feathered with the winges of Aegitus, which neuer sleepeth for feare of his hen: the heade toucht with the stone Perillus, which causeth mistruste 5 and ielousie. Shoote this, Cupid, at men that haue faire wiues, which will make them rubbe the browes, when they swell in the braines. This shaft is headed with Lidian steel, which striketh a deepe disdain of yⁱ which we most desire, y^e feathers are of Turtel, but dipped in the bloud of a Tigresse, draw this vp close to the head at Sapho, 10 that she may despise, where now she doates. Good my boye, gall her on the side, that for Phaos loue she may neuer sighe. This arrow is feathered with the Phcenix winge, and headed with the Eagles bill; it maketh meⁿ passionate in desires, in loue constant, and wise in conueiaunce, melting as it were their fancies into faith: 15 this arrowe, sweete childe, and with as great ayme as thou canst, must Phao be stricken withall, and cry softly to thy selfe in the very loose 'Venus!' Sweete Cupid mistake me not, I wil make a quiuer for that by it selfe. The fourth hath feathers of the Peacocke, but glewed with the gum of the Mirtle tree, headed with fine golde, and 20 fastened with brittle Chrysocoll: this shoote at daintie and coy Ladies, at amiable and young Nymphes, chuse no other white but women: for this will worke lyking in their mindes, but not loue, affabilitie in speach, but no faith, courtly fauours to bee Mistresses ouer many, but constant to none: sighes to be fetcht from the longes, not the²⁵ heart, and teares to bee wronge out with their fingers, not their eies, secrete laughing at mens pale lookes and neate attire, open reioycinge at their owne comlinessse and mens courtinge. Shoote this arrowe among the thickest of them, whose bosomes lye open, because they woulde be stricken with it. And seeing men tearme women Iupiters 30

8-9 disdain QQ: daine *Bl. F.* 9 yt Q¹: that Q² *Bl. F.* y^e Q¹: the Q² *Bl. F.* 10 a om. *Bl.* 18 me, ¹: it Q² *Bl. F.* 25 longes Q¹: lungs Q² *Bl. F.* 26 wronge QQ: wrung *Bl. F.*

fooles, women shall make men Venus fooles. This shafte is leade in the head, and whose feathers are of the night Rauē, a deadly and poysoned shafte, which breedeth hate onely against those which sue for loue. Take heede Cupid thou hitte not Phao with this
 35 shafte: for then shall Venus perishe. This laste is an old arrow, but newlye mended, the arrow which hitte both Sapho and Phao, working onely in meane mindes an aspiring to superiours, & in high estates a stooping to inferiours: with this Cupid I am galled my selfe, till thou haue galled Phao with the other.

40 *Cupid*, I warrant you I will cause Phao to languishe in your loue, and Sapho to disdaine his.

Venus. Goe, loyter not, nor mistake your shafte. (*Exit CUPID.*)
 Now Venus, hast thou plaide a cunning parte, though not curraunt. But why should Venus dispute of vnlawfulnessse in loue, or faith in
 45 affection? beeing both the Goddess of loue and affection? knowing there is as litle trueth to be vsed in loue, as there is reason. No, sweete Phao, Venus will obtaine because she is Venus. Not thou loue with thiider in thy hand, shalt take him out of my hands. I haue new arrowes now for my boy, and fresh flames, at which the
 50 Gods shall tremble, if they beginne to trouble me. But I will expect the euent, and tarye for Cupid at the forge. (*Exit*)

SCHENA SECUNDA.—(*A room in SAPHO'S Palace.*)

SAPHO, CUPID, MILETA, VENUS.

Sapho. What hast thou done Cupid?

Cupid. That my mother commaunded, Sapho.

Sapho. Mee thinkes I feele an alteration in my minde, and as it were a withstanding in my self of mine own affections.

5 *Cupid*. Then hath mine arrow his effect.

Sapho. I pray thee tell me the cause?

Cupid. I dare not.

Sapho. Feare nothing: for if Venus fret, Sapho canne frowne, thou shalt bee my sonne. Miletā, giue him some sweete meates;
 10 speake good Cupid, and I will giue thee many pretie things.

Cupid. My mother is in loue with Phao, she willed mee to strike you with disdain of him, and him with desire of her.

s. D. [*Exit CUPID*] *not in prev. eds.* 46 there is² Q¹: there is there Q² Bl. F.
 49 boy QQ: body Bl. F. s. D [*Exit*] *no stage direction in prev. eds.* 3
 Mee Q² Bl. F.: My Q¹ 4 withstanding Q¹: withdrawing Q¹ Bl. F.

Sapho. O spitefull Venus ! Mileta giue him some of that. What els Cupid?

Cupid. I could be euen with my mother: and so I will, if I shall 15
call you mother.

Sapho. Yea Cupid, call me any thing, so I may be euen with her.

Cupid. I haue an arrow, with which if I strike Phao, it will cause
him to loth onely Venus.

Sapho. Sweete Cupid, strike Phao with it. Thou shalt sitte in 20
my lappe, I will rocke thee asleepe, and feede thee with all these
fine knackes.

Cupid. I will about it.

Exit CUPID.

Sapho. But come quickly againe. Ah vnkinde Venus, is this thy
promise to Sapho ? But if I gette Cuppid from thee, I my selfe will 25
be the Queene of loue. I will direct these arrowes with better aime,
and conquer mine own affections with greater modesty. Venus heart
shal flame, and her loue be as common as her crafte. O Mileta,
time hath disclosed that, which my temperance hath kept in : but
sith I am rid of the disease, I will not be ashamed to confesse the 3°
cause. I loued Phao, Mileta, a thing vnfit for my degree, but forced
by my desire.

Mileta. Phao ?

Sapho. Phao, Mileta, of whom nowe Venus is inamoured.

Mileta. And doe you loue him still ? 35

Sapho. No, I feele relenting thoughtes, and reason not yeelding
to appetite. Let Venus haue him,—no, shee shall not haue him.
But here corns Cupid.

(Re-enter CUPID.)

How now my boy, haste thou done it ?

Cupid. Yea, and left Phao rayling on Venus, and cursing her 40
name : yet stil sighing for Sapho, and biasing her vertues.

Sapho. Alas poore Phao ! thy extreame loue should not be requited
with so meane a fortune, thy faire face deserued greater fauours:
I cannot loue, Venus hath hardened my heart.

(Enter VENUS.)

Venus. I meruale Cupid commeth not all this while. How now, 45
in Saphoes lappe ?

Sapho. Yea Venus, what say you to it ? in Saphoes lap.

17 *Yea oldeds. : Yes F.* 21 *these Q². Q¹ Bl. F.* 30 *I² om. Bl.*

Venus, Sir boy, come hither.

Cupid, I will not.

50 *Venus*, What now? will you not? hath Sapho made you so sawcie?

Cupid, I will be Saphoes sonne, I haue as you commanded striken her with a deepe disdaine of Phao, and Phao as she entreated me, with a great despite of you.

55 *Venus*, Vnhappy wag, what hast thou done? I will make thee repent it (in) euery vaine in thy heart.

Sapho, Venus, be not colierick, Cupid is mine, he hath giuen me his Arrowes, and I will giue him a new bowe to shoote in. You are not worthy to be the Ladye of loue, that yeelede so often to the im-
60 pressions of loue. Immodest Venus, that to satisfie the vnbrideled thoughtes of thy hearte, transgressest so farre from the staye of thine honour! Howe sayest thou Cupid, wilt thou bee with me?

Cupid. Yes.

Sapho, Shall not I bee on earth the Goddesse of affections?

65 *Cupid*. Yes.

Sapho. Shall not I rule the fansies of men, and leade Venus in chaines like a captiue?

Cupid. Yes.

Sapho. It is a good boy!

70 *Venus*. What haue we here? you the Goddesse of Loue? and you her sonne, Cupid? I will tame that proud heart, els shall the Gods say, they are not Venus friendes. And as for you, sir boy, I will teach you how to run away: you shalbe stript from toppe to toe, and whipt with nettles, not roses. I will set you to blowe
75 Vulcans coales, not to beare Venus quiuer, I will handle you for this geare: well, I say no more. But as for the new Mistresse of loue, —or Lady, I cry you mercie, I think you would be called a Goddesse—you shall know what it is to vsurpe the name of Venus! I will pull those plumes, and cause you to cast your eyes on your
80 feete, not your feathers: your softe hayre will I turne to harde bristles, your tongue to a stinge, and those alluring eyes to vn lucky-nes, in which if the Gods ayde me not, I will curse the Gods.

Sapho. Venus, you are in a vaine aunswerable to your vanitie, whose highe woordes neither beecome you, nor feare mee. But
85 lette this suffice, I will keepe Cupid in dispighte of you, and yet with the contente of the Gods.

Venus. Will you? why then we shal haue pretie Gods in heauen,

when you take Gods prisoners on earth. Before I sleepe you shall both repent, and finde what it is but to thinke vnreuerently of Venus. Come Cupid, shee knowes not how to vse thee, come with mee, you 90 knowe what I haue for you: will you not?

Cupid. Not I!

Venus. Well, I will be euen with you both, & that shortlye.

Exit

Sapho. Cupid, feare not, I will direct thine arrowes better. Euery rude asse shall not say he is in loue. It is a toye made for Ladies, 95 and I will keepe it onely for Ladies.

Cupid. But what will you doe for Phao?

Sapho. I will wish him fortunate. This wil I do for Phao, because I once loued Phao: for neuer shall it be said that Sapho loued to hate, or that out of loue she coulde not be as courteous, as she 100 was in loue passionate. Come Miletta, shut the doore.

Exeunt

SCH,ENA TERTIA.—(*Before SYBILLA'S Cave.*)

PHAO, SYBILLA.

(*Enter PHAO to SYBILLA in the Cave.*)

Phao. Goe to Sybilla, tell the beginning of thy loue and the end of thy fortune. And loe how happilye shee sitteth in her caue. Sybilla?

Sybi. Phao, welcome, what newes?

Phao. Venus, the Goddess of loue, I loth, Cupid causd it with a new shafte. Sapho disdaineth mee, Venus causd it for a new 5 spite. O Sybilla, if Venus be vnfaithfull in loue, where shall one flye for trueth? Shee vseth deceite, is it not then likely she will dispence with subiltie? And being carefull to commit iniuries, will shee not be carelesse to reuenge them? I must nowe fall from loue to labour, and endeuour with mine oare to gette a fare, not with my 10 penne to write a fancie. Loues are but smokes, which vanish in the seeing, and yet hurte whilest they are seene. A Ferrie, Phao, no the starres cannot call thee to a worser fortune. Raung rather ouer the world, forswear affections, entreate for death. O Sapho! thou haste Cupid in thine arroes, I in my hearte, thou kissest him for 15 sporte, I muste curse him for spite: yet will I not curse him Sapho,

8-9 subiltie? . . . them?] subiltie. . . . them? Q¹: subiltie? . . . them. Q²: subiltie? . . . them, Bl. (them; F.) 13 call thee to a I emend call it a ofall prev. eds.

whome thou kissest. This shalbe my resolutiQ, where euer I wader
to be as I were euer kneeling before Sapho, my loyalty vnspotted,
though vnrewarded. With as litle malice wil I goe to my graue, as
20 I did lye with all in my cradle. My life shalbe spent in sighing
and wishing, the one for my bad fortune, the other for Saphoes
good.

Sybi. Doe so Phao : for destinie calleth thee aswell from Sycily as
from loue. Other things hange ouer thy head : which I must neither
25 tell, nor thou enquire. And so farewell.

Phao, Farewell Sybilla, and farewell Sycily. Thoughtes shalbe
thy foode, and in thy steppes shalbe printed beehinde thee, that
there was none so loyall left behind thee. Farewell Syracuse, vn-
worthy to harbour faith, and when I am gone, vnlesse Sapho be
30 here,, vnlikely to harbour any.

(Exeunt.)

The Epilogue

THey that treade in a maze, walke oftentimes in one path, & at the last come out where they entred in. Wee feare we haue lead you all this while in a Labyrinth of conoeites, diuerse times hearing one deuice, & haue now brought you to an end, where we first beganne. Which wearisome trauaile, you must impute to the 5 necessitie of the hystorie, as Theseus did his labour to the arte of the Labyrinth. There is nothing causeth such giddines, as going in a wheele, neither ca there any thing breede such tediousnesse, as hearing manie words vttered in a small compass. But if you accept this dauce of a Farie in a circle, wee will hereafter at your willes 10 frame our fingers to all formes. And so we wish euery one of you a thread to leade you out of the doubts, wherwith we leaue you intangled: that nothing be mistaken by our rash ouersightes, nor misconstrued by your deepe insights.

Imprinted at London by "Thomas

Dawson for Thomas Cadman.

The Epilogue] none of the old eds. specify whether at the Blackfriars or at the Court, therefore probably used at both

GALLATHEA

EDITIONS

'i. Aprilis 1585 Gabriel Cawood Receaued of him for pritinge A Commoedie of Titirus and Galathea' [no sum stated]—*Stationers' Register*, ii. 440 (ed. Arb.). Gabriel Cawood was the publisher of both Parts of *Euphues*. The publication of *Gallathea* does not seem to have been proceeded with, and any rights Cawood had acquired in it must have been cancelled by subsequent arrangement.

¹⁴¹⁰ Octobris 1591 mystres Broome Wydowe Late Wyfe of William Broome Entred for her copies vnder the hand of the Bishop of London: Three Comedies plaied before her maiestie by the Children of Paules th one Called. Endimion, Th other Galathea and th other, Midas. . . . xviiij^d.' *Sta. Reg.* ii. 596,

- Q. *Gallathea*. : *As it was playde before : the Queenes Maiestie at : Greene-wiche, on Newyeem : day at Night. : By the Chyl dren of : Paules. : At London, : Printed by John Charl:-woode for the Wid:-dow Broome.* : 1592. | 4⁰. A, Aij, B-H 2 in fours, H 2 verso blank. No col. (*Br. Mus.*)

Under date 23 Aug. 1601 *Gallathea*, along with *Campaspe*, *Sapho* and *Phao*, *Endimion*, and *Midas*, is transferred to George Potter (*Sta. Reg.* iii. 191). The *Sixe Covrt Comedies* are entered to Blount under date Jan. 9, 1628 (*Sta. Reg.* iv. 192). Both entries quoted under *Campaspe*-Editions.

- Second ed. *Gallathea*. : *Played before the Queenes : Maiestie at Greenwich, : on New-yeeres (Blount's). Day : at Night. : By the Children of: Pavls. : London, : Printed by William Stansby, : for Edward Blount.* : 1632. | 12^{m0}; occupying sigs. P-SII, in twelves, of the *Sixe Covrt Comedies*.

Also in Fairholt's edition of Lyly's *Dramatic Works*, vol. i. 1858.

GALLATHEA

Argument, — Neptune, angered with **the** inhabitants of North Lincolnshire, floods their fields; and is only appeased by a tribute of their fairest virgin to be exposed to the sea-monster Agar every five years. Two fathers, Tyterus and Melebeus, each supposing his daughter (Gallathea and Phillida respectively) to be the fairest, disguise them as boys in order to evade the tribute. So disguised they meet in the woods, and, deceived as to each other's sex, fall in love. In the same woods Cupid has assumed the dress of a girl, the better to attack Diana's nymphs, who have defied him. He inspires Telusa with a passion for the disguised Phillida, and Eurota and Ramia with a passion for the disguised Gallathea: but Diana, discovering the mischief, institutes a search, captures the intruder, and sets him to untie love-knots for a punishment. In the end Venus, who has claims on Neptune, persuades him to effect Cupid's ransom from Diana by remitting the virgin-tribute. The natives, who have vainly offered Haebe as a substitute, are pardoned by the god on the confession of Tyterus and Melebeus; and in order to gratify the mutual passion of Gallathea and Phillida, Venus undertakes to change one of them into a boy.

Comic matter, entirely unconnected with the plot, is supplied by three shipwrecked brothers, of whom Raffe, the elcest, is induced to enter an Alchemist's service, thereby affording Peter, his former assistant, an opportunity of escape. Raffe soon exchanges golden dreams for the hardly more sustaining pursuits of an Astronomer; but in the end the three brothers are reunited and join the wedding-festivities.

Text and Bibliography. — The text here followed is that of the only known quarto, whose date is 1592. The entry to Gabriel Cawood, the publisher of both Parts of *Euphues*, of 'A Commoedie of Titirus and Galathea' in the Stationers' Register, Ap. 1, 1585, can hardly refer to any but Lyly's work, though we may well doubt whether any edition was actually printed then. The quarto of 1592

has comparatively few errors. It omits five directions for entry or exit, and two words ii. 4. 2, v. 2. 59, necessary to the sense. It has, besides, two mistakes in prefixes—iii. 4. 58, v. 3. 175—and seven other misprints easily corrigible. The four errors here specified, and four of the stage-directions omitted, remain uncorrected and uninserted until the present edition.

Blount's *Sixe Covrt Comedies* inserts one *Exit* and the two songs (in i. 4 and iv. 2), and corrects the seven misprints of the quarto; but makes nine fresh corruptions, e.g. i. 2. 8-9, i. 4. 55, ii. 3. 95, iv. 2. 5, v. 3. 151, the first and last being of punctuation with damage to the sense; and omits five single words, noted in their places.

Fairholt, following Blount as usual with hardly an attempt at revision except in the pointing, corrects only four of his corruptions, reproduces all his other faults, omits four more single words, and corrupts fourteen others.

Authorship. — Lyly's authorship, though nowhere definitely asserted before the entry to Blount in the Stationers' Register of 'Sixe playes of Peter [i.e. John] Lillyes to be printed in one volume' under date January 9, 1627-8, admits of no dispute. The play contains an allusion (v. 3, p. 469) to *Sapho* (a comedy identified with Lyly by the Sta. Reg. Ap. 6, 1584) as if it were the author's work; it is played, like most of the rest, 'before the Queenes Maiestie . . . By the Chyl dren of Paules'; it recalls one or two of Lyly's most frequent puns or antitheses, e.g. iii. 4, p. 454 'time so idle . . . heads so addle,' and ib. 1. 48 'vse the penne for Sonets, not the needle for Samplers,' and the longer speeches are markedly euphuistic, e.g. Prologue, Tyterus' speech, pp. 432-3, those of the Nymph and Melebeus, pp. 435-6, Telusa's, pp. 446-7, the Augur's, p. 456, Haebe's lament, pp. 464-6, and the speeches of Neptune, Venus and Diana, on pp. 467-8.

Sources⁵. — The story of a virgin-tribute paid to Neptune has two or three classical representatives: there is the sacrifice of his daughter by Erechtheus to secure victory for Athens over the Eleusinians, who are supported by Poseidon; there is the more famous story of Andromeda, daughter of King Cepheus of Ethiopia (Ov. *Met* iv. 670 sqq.); and there is that of Hcsione, daughter of Laomedon of Troy. In both these latter a sea-monster is the

¹ See Additional Note on Italian influence, below, pp. 473 sqq.

instrument of Poseidon's wrath, but in Hesione's alone is there previous sacrifice of other virgins. Apollodorus and Hyginus are the chief authorities for all three; and I have been fortunate enough to light upon an edition of the Fables of the latter (Paris, 1578, 8vo) bound up with several other classical writers on mythology, and including a Latin translation of the *Bibliotheca* of Apollodorus. I have little doubt that this volume formed Lyly's chief mythological authority, the more so that it boasts a very full and reliable index. I quote the story of Hesione from Hyginus, Fab. 89.—'Neptunus & Apollo dicuntur Troiam muro cinxisse. his rex Laomedon vouit, quod regno suo pecoris eo anno natum esset, immolaturum. Id votum auaritia fefellit. Alij dicunt, parum eum promisisse: ob eam rem Neptunus cetum misit, qui Troiam vexaret. Ob quam causam rex ad Apollinem misit consultum. Apollo iratus ita respondit: si Troianorum virgines ceto religatae fuissent, finem pestilentiae futuram. Cum coplures consumptae essent, & Hesione sors exisset, & petris religata esset, Hercules & Telamon cum Colchos Argonautae irent, eodem venerunt, & cetum interfecerunt' &c.—Upon this groundwork Lyly inwove pretty fancies of his own about Cupid's truancy, his attack on Diana's nymphs, his capture and punishment by Diana and rescue by Venus, which forms the occasion of the remission of the tribute. The change of sex in one of the two girls is confessedly (v. 3, P. 470) borrowed from the tale of Iphis being transformed into a boy by Isis to gratify his love of Ian the, in Ovid's *Metamorphoses*, ix. 665-796. The name 'Telusa' is abbreviated from 'Telethusa' in that passage; 'Clymene' meets the eye once or twice in turning over the pages of Hyginus; 'Eurota' seems borrowed, somewhat oddly, from Virgil's *Aen.* i. 498: 'Qualis in Eurotae ripis, aut per juga Cynthi | Exercent Diana choros'; and a parallel for this pressing of geography into the service of mythology is found in the name 'Larissa,' taken perhaps from Pliny, iv. 8. 15.

The comic matter, entrusted as usual to boys, was probably suggested by some current almanac, whence Lyly might borrow the points of the compass and the idea of astrological prediction. As to the latter, however, I believe he had before him that pamphlet which Richard Harvey addressed to his brother Gabriel at Cambridge 'from my Fathers in Walden the 6 of December, 1582'; of which I give a few details, as it has an important bearing on the date of the play. The title runs—*An Astrological Discourse vpon the great and notable Coniunction of the two superiour Planets, Saturne & Jupiter, which*

shall happen the 28 day of Aprils 1583. With a briefe Declaration of the effectes, which the late Eclipse of the Sunne 1582. is yet heer-after to woorke. Written newly by Richard Harvey. At London, Imprinted by Henrie Bynneman. Anno Domini, 1583. On pp. 44—S the author alludes to ⁱ that olde and common prophecie, touching the year 1588 . . . which prophecie . . . I wil here sette downe, as it is deliuered by *Leouitius* in Latine verses, made, as most suppose, by *Regiomontanus*, but translated out of a former stile, farre more auncient . . .

Post mille expletos a partu Virginis annos,
Et post quingentos rursus ab orbe datos:
Octogesimus octauus mirabilis Annus
Ingruet, is secum tristia fata feret.
Si non hoc anno totus malus occidet orbis,
Si non in nihilum terra, fretumque' ruet:
Cuncta tamen mundi sursum ibunt, atq₃ retrorsum
Imperia, & luctus vndique grandis erit.'

And on p. 58 he asserts that the recent eclipse 'betokeneth, according to the Iudicials of Astrologie (cf. "our Iudicials Astronomically" iil. 3. 73), that greates aboundaunce of rayne is like to ensue, with many perilous ouerflowinges by rage of waters . . . it will also cause much rawe, inconstant, and distemperate weather, euill for all kinde of cattle, but especially for sheepe . . . tempestuous and immoderate weather, wherewith many shippes shalbe ouerthrowne, many mariners, and watermen drowned, many townes and cities desolate, nigh vnto the sea'—a passage that would form the natural suggestion of Tyterus' description of the flood in the opening scene, and of the introduction of the shipwrecked Mariner and boys in scene 4.

But Miss Ingelow has revived for us the memory of an actual bore and flood, which would be fresh in the recollection of Lyly and his audience, in her poem 'The High Tide: on the coast of Lincolnshire, 1571.' The fifteenth and sixteenth stanzas run as follow:

With that he cried and beat his breast;
For, lo! along the river's bed
A mighty eygre reared his crest,
And uppe the Lindis raging sped.
It swept with thunderous noises loud;
Shaped like a curling snow-white cloud,
Or like a demon in a shroud.
And rearing Lindis backward pressed
Shook all her trembling bankes amaine;

Then madly at the eygre's breast
 Flung uppe her weltering walls again.
 Then bankes came downe with ruin and rout—
 Then beaten foam flew round about—
 Then all the mighty floods were out.

For his alchemical terms Lyly was indebted to Reginald Scot's *Discoverie of Witchcraft* (Bk. xiv. ch. 1), published 1584. It is true that Scot cites Chaucer's *Canon's Yeoman's Tale* (ll. 200-418), whence indeed he derives most of the passage quoted below; and a close comparison shows that Lyly had Chaucer, too, before him. But the nearness of the date and the interest Scot's work excited make it most probable that it was the latter which sent Lyly to Chaucer: and if there are points in which he obviously follows the old poet, e.g. the mention of 'Egrimony [agrimony], Lumany [lunary], Valerian' (C. K. T. 1. 247, none of them in Scot), the spelling of 'vnsleked lyme' (Scot, 'vnsliked'), the expression 'Breeme-worte' (Chaucer's 'berm [barm], wort' 1. 260, Scot has 'woort, yest'), the term 'circination' (a mistake for Chaucer's 'citrinacioun' 1. 263, Scot misprinting 'ritrination'), and lastly the order of the four spirits—yet there are at least two points which show his indebtedness to Scot, the spelling, namely, 'Argoll, Resagar' (Scot, 'argoll, resagor'; Chaucer, 'argoile Resalgar' 1. 260), and Peter's excuse that beggarly attire is necessary 'such cunning men must disguise themselves . . . for otherwise they shall be compelled to worke for Princes,' p. 444, which is taken from Scot's fifth chapter, p. 305, where the Alcumyster fears that, if discovered, 'I shall be shut up in some castell or towre, and there shall be forced to tug about this worke and broile in this businesse all the daies of my life,' whereas Chaucer merely says they are 'clothed so unthriftilly' because 'if that they espyed were, | Men wolde hem slee, by-cause of hir science.' I quote, therefore, the passage from the *Discoverie* where these terms occur, leaving the reader to collate the Chaucer passage for himself:—'For what plaine man would not beleewe, that they are learned and jollie felowes, that have in such readinesse so many mysticali termes of art: as (for a tast) their subliming, amalgaming, engluting, imbibing, incorporating, cementing, ritrination, terminations, mollifications, and indurations of bodies, matters combust and coagulat, ingots, tests, &c. Or who is able to conceive (by reason of the abrupt confusion, contrarietie, and multitude of drugs, simples, and confections) the operation and mysterie of their stuffe and

workemanship. For these things and many more, are of necessitie to be prepared and used in the execution of this indevor; namelie orpiment, sublimed *Mercuric*, iron squames, *Mercurie* crude, groundlie large, bole armoniake, verdegrece, borace, boles, gall, arsenicke, sal armoniake, brimstone, salt, paper, burnt bones, unsliked lime, claie, saltpeter, vitriall, saltartre, allum, glasse, woort, yest, argoll, resagor, gleir of an eye, powders, ashes, doong, pisse, &c. Then have they waters corosive and lincall, waters of albification, and waters rubi-fieng, &c. Also oiles, ablutions, and metals fusible. Also their lamps, their urinall, discensories, sublimatories, alembecks, viols, croslets, cucurbits, stillatories, and their fornace of calcination : also their soft and subtill flers, some of wood, some of cole, composed speciallie of beech, &c. And because they will not seeme to want anie point of cousenage to astonish the simple, or to moove admiration to their enterprises, they have (as they affirme) foure spirits to worke withall, whereof the first is, orpiment; the second, quicksilver; the third, sal armoniake; the fourth, brimstone. Then have they seven celestiall bodies; namelie, *Sol*, *Luna*, *Mars*, *Mercurie*, *Saturne*, *Jupiter*, and *Venus*; to whome they applie seven terrestriall bodies; to wit, gold, silver, iron, quicksilver, lead, tinne, and copper, attributing unto these the operation of the other; speciallie if the terrestriall bodies be qualified, tempered, and wrought in the house and daie according to the feats [seats ?] of the celestiall bodies : with more like vanitie.' Bk. xiv. chap. i, pp. 353-4 (p. 249 of Brinsley Nicholson's reprint).

Of Allegory in the play there is very little. In *Sapho and Phao* there had been perhaps too much, or too thinly veiled: here we have only in Diana's exhortation of her nymphs (iii. 4, p. 454) the representation of Elizabeth's dislike of marriages among her courtiers; and perhaps some slight allusion, in Cupid's captivity, to Leicester's confinement at Greenwich in 1579; another faint anticipation of *Endimion* possibly occurring iv. 2, p. 459, where Cupid, left alone with Larissa, attempts to soften her heart (cf. Bagoa and the sleeping Endimion, ii. 3. 45-52).

Date. — The question of date, whether of composition or performance, is one of some difficulty. Mr. Fleay (*Biog. Chron.* ii. 41) rightly notes the allusion v. 3, p. 271, to Cupid as 'alwaies taken, first by Sapho, nowe by Diana,' as proof that it was composed after *Sapho and Phao*, not earlier, therefore, than 1582. I have further shown that Lyly makes use both of Richard Harvey's astrological

tract published in '1583' before 'April 28,' and of Reginald Scot's *Discouerie of Witchcraft* published 1584. On the other hand we need not doubt that 'A Commoedie of Titirus and Galathea,' entered to Cawood on April 1, 1585, refers to our play. Cawood is the publisher of *Euphues* until 1597; and the Register is markedly careless about titles, so that 'Titirus and Galathea' is in all likelihood merely copied from the names of those two characters written in the MS. (as printed in the quarto) at the head of the first scene as meant to take part in it. A remark of Raffe's, i. 4. 70-1, Met vs to the woods . . . before they be made shippes' may with probability be referred to that considerable ship-building programme carried out in 1584 as a result of the commission appointed to overhaul the navy in the previous autumn (Froude's *History*, xii. 428 sqq. and *Calendar of State Papers, Domestic*, 1581—1590, under dates October 6, December 29, 1583, January 30, February 3, June 28, 1584). This would naturally point us to the latter part of 1584 for the composition, and to January 1, 1585, 'Newyeeres day at Night' of the title-page, for the Court-performance. Unfortunately, however, the *Revels Accounts*, p. 188, show that particular evening as already occupied by 'Dyvers feates of Actvytyie by Symons and his fellowes'; so that the Court-performance of *Gallathea* must be deferred to some later year. Mr. Fleay, believing in a continuous inhibition of the Paul's boys from 1583 to 1587 (*History of the Stage*, p. 40) and misled by the allusions to '*octogesimus octauus*'¹ (iii. 3, p. 452; v. 1, p. 462), places the performance January 1, 1588. 'I think the play,' he adds, 'was originally written 1582; then thrown aside when the children were inhibited; taken up again and recomposed 1587.' But Raffe tells us, p. 462, that the Astronomer talked of 'the meeting of the Coniunctions & Planets,' clearly alluding to the title of Harvey's tract of 1583 (quoted above); while on p. 452 the Astronomer undertakes to foretell the weather 'betweene this and Octogessimus octauus,' which almost forbids us to defer the production till the very threshold of that year, which began March 25. I know of no reason for Mr. Fleay's asserted continuous inhibition save the absence of a record of Paul's boys' performances at Court, which may be fairly explained by the gap in the payment-lists extracted by Chalmers (*Malone's Shakespeare*, iii. 423-5) from June 26, 1582, to February 19, 1586, and by the similar gap in the *Revels Accounts* recovered by Cunningham, pp. 196, 198, from November 1, 1585, to November 1, 1587. This gap allows us to place the performance of *Gallathea*

on New Year's Day of 1586 or of 1587. In favour of Mr. Fleay's date, however, is the fact that the Queen did spend the Christmas 1587-8 at Greenwich (as required by our title-page), and that the Paul's boys played before her on *some* date 'betwixte Christmas 't Shrovetid' (Cunningham, *Revels Accounts*, p. 198).

But whether the 'Newyeeres day' of the Court-performance was January 1 of 1586, 1587, or 1588, it is vastly improbable that it would be entered in the Stationers' Register on April 1, 1585, without having been previously performed, at least at St. Paul's. If we are to allow, as I think we must, that Lyly makes use of Reginald Scot's work, such public performance cannot be placed earlier than the autumn of 1584, and must have been in violation or evasion of the inhibition which we should infer from the publication of *Campaspe* and *Sapho* to have existed at least in that year. True the two plays may have been published merely because the public had had enough of them on the stage; but the idea of an inhibition, extending from pretty early in 1584 to April, 1585, is confirmed by the appearance of *Gallathea* in the Register so soon as April 1 of the latter year. The non-procedure with publication is attributed with probability by Mr. Baker in his introduction to *Endymion*, pp. cxxiii sqq., to the issue on April 26 of a writ authorizing Thomas Giles, the master of the Paul's boys, to 'take up' fresh boys for the choir, a writ which may be taken as implying renewal of the permission to act'. On the other hand the stay of publication may have been due, not to renewed opportunity of performance, but to the presence in the piece of matter in some way objectionable, which was removed by Lyly or 'reformed and altered' by the Master of the Revels before the subsequent Court-performance, the Prologue professing express care that the play 'shoulde neyther offend in Scene nor sillable.' A trace of the change may possibly be seen in the unsatisfactory part of Neptune, as it stands at present. In ii. 2. 20 he announces an intention of 'vsing the shape of

¹ In confirmation of Mr. Baker's supposition see a most interesting petition of Henry Clifton in 1601 against Nathaniel Gyles, Master of the Chapel Children, for kidnapping on similar authority boys who could not sing in order to use them for theatrical purposes. The petition asserts that Gyles and his 'confederates' had met remonstrances by saying 'that yf the Queene would not beare them furth in that accion she . . . should gett another to execute her comission for them,' and again 'that were yt not for the benefitt they made by the sayd play howse, whoso would should serve the Chapell wth childeren for them.' The petition is given at length in Fleay's *Hist. of the Stage*, 1890, pp. 126 sqq.; see especially pp. 130-1. From the language I have quoted it seems clear that the permission to employ the boys as actors, though nowhere stated in the writs, was understood.

a Sheepehearde'; a promise unkept, for the 'strange boy in the woods' of iii. 1. 87 is afterwards identified with Melebeus (Phyllida), and Venus' reference, v. 3. 61-2, to some amorous' escapade of Neptune 'when thou wast a Sheepe-hearde' has nothing to correspond to it in the play, nor any precise original in classical mythology¹. The anger he expresses at the evasion of the tribute on his first appearance (ii. 2), is merely repeated on his second, iv. 3, with a promise to attend 'at the houre' of the offering, on which occasion v. 3, p. 466, his tone is once more that of the indignant surprise appropriate to one who has not touched on the subject before. These repetitions, and his verbal relegation to the part of *deus ex machina*, ii. 2, p. 441—'I will into these woodes and marke all, and in the end will marre all,' look like lame substitutes for previous matter in which he took perhaps a more conspicuous part in the action, but in which his speech or conduct as a 'Sheepe-hearde' may have been a trifle too 'liberal.'

On this supposition of revision and excision, other things may have been inserted which were not in the original draft. If the Alchemist were such a later addition, we should be relieved from the necessity of dating the original draft subsequent to the appearance of Scot's work, and should be able to push back our upward limit to the issue of Harvey's tract in April, 1583: if the Astronomer, too, be an addition (and he hangs with the other) we might even accept Mr. Fleay's 1582 as a possible date for the original draft. But I incline to think both characters were there from the first.

To sum up, the play, if the present is the original form, cannot have been composed before the latter half of 1584, and may have been produced at St. Paul's before April 1, 1585, while the Court-performance may date on January 1 of either 1586, 1587, or 1588, probably in the first of those years. If there was once an earlier form of the play, we may fix April, 1583, or spring, 1582, as the upward limit for composition of that earlier form, and autumn, 1584, as its probable date, and suppose the revision made after April, 1585, including the cutting and altering of Neptune's part, and, *perhaps*, the introduction of Alchemist and Astronomer. Probably no earlier form was ever given at Court.

Imitations.—An obvious imitation is noticeable in that most distinctly Lylian of all Shakespeare's plays, *Love's Labour's Lost*,

¹ Cf. however *Ov. Met.* viii, 849-51, another link with *Loves Metamorphosis*.

iv. 3, where the successive entry of Biron and the three partners of his vow of celibacy, confessing their passion while they imagine themselves alone, is borrowed from that of Telusa and her fellow nymphs in iii. i of our" play.

In *The Maydes Metamorphosis* which I print as 'doubtfulF the sex of the heroine Eurymine is changed, and rechanged.

'*Iphis and lanthe or A marriage without a man* [is entered Sta. Reg.] 29 June 1660, and absurdly ascribed to W. Shakespeare.' (Fleay's *Biog. Chron.* ii. 335, Anon. Plays, temp. Charles I.)

Place and Time. — The Mariner, i. 4, p. 226, informs us that we are in Lincolnshire, and from the opening scene we gather that we are near the sea and the Humber, the bore or *eagre* on that estuary being symbolized by the monster Agar. The 'faire Oake' of the opening speech, to which the victim is bound, is mentioned as present in three other scenes, iv. 1, 3, and v. 2, while the words 'seeing we are to be *absent*, let vs wander into these Groves,' in iv. 4, are evidence that that scene too is held on the same spot. The same woods are expressly mentioned in every other scene of the play except iii 3 and iv. 2, which there is no reason to regard as laid elsewhere; while in the majority of cases they are indicated as lying near at hand, as a place to which a retirement may be made, not as actually occupying the stage. Clearly the locality is regarded as identical throughout, the scene imagined being the outskirts of a forest not far from the estuary of the Humber, with a large oak in the foreground.

In the matter of Time Lyly has not merely disregarded the rule of one day prescribed by the Unity, but has been at no pains to reconcile the indications he gives. Thus while the disguise of the two girls would naturally take place a few months only before the time of the offering, and in iv. 1, p. 457, Tyterus has seen Melebeus kissing his daughter 'very lately'; yet the three brothers part at the end of Act i for a 'twelue-month,' and at the end of the play can tell what fortunes they have had 'these twelue monthes in the woods.' Within its own limits, however, each of the first three Acts may be regarded as continuous in scene, though the scenes are never verbally linked; while the last two Acts occupy but one day, that of the offering, announced as such by the opening words of the Augur in iv. 1, and also by the opening words of Phillida in v. 3, the closing scene. The same attempt at a close continuity of scenes, irreconcilable with the lapse of time required by the plot, is visible in other plays, e. g. *Sapho and Phao*, *Midas*, and *Loves Metamorphosis*.

Gallathea.

As it was playde before
the Queenes Maiestie at
Greene-wiche, on Newyeres
day at Night.
(..)

By the Chyldren of
Paules.



AT LONDON,
Printed by Iohn Charl-
woode for the VVid-
ow Broome.
1592.

(DRAMATIS PERSONAE

NEPTUNE,		
CUPID.		
Fairies.		
TYTERUS.	} <i>aged Shepherds.</i>	5
MELEBEUS.		
ERICTHINIS, <i>another native.</i>		
Augur.		
Alchemist.		
Astronomer.		10
Mariner.		
RAFFE.	} <i>three brothers, sons of a Miller.</i>	
ROBIN.		
DICKE.		
PETER, <i>the Alchemist's Boy.</i>		
VENUS.		
DIANA.		
TELUSA.	} <i>Diana's Nymphs.</i>	20
EUROTA.		
RAMIA.		
LARISSA.		
And another (i. 2.)		
GALLATHEA, <i>daughter to Tyterus.</i>		
PHILLIDA, <i>daughter to Melebeus.</i>		
ILEBE, <i>a young woman.</i>		25

THE PROLOGUE

IOS and Smyrna were two sweete Cytties, the first named of the Violet, the latter of the Myrrh: Homer was borne in the one, and buried in the other. Your Maiesties iudgement and fauour, are our Sunne and shadowe, the one comming of your deepe wisdom, 5 the other of your wonted grace. Wee in all humilitie desire, that by the former, receiuing our first breath, we may in the latter, take our last rest.

Augustus Caesar had such pearcing eyes, that who so looked on him, was constrained to wificke. Your highnesse hath so perfit a iudgement, 10 that what soeuer we offer, we are enforced to blush ; yet as the Athenians were most curious, that the Lawne, wherewith Minerua was couered, should be without spotte or wrinkle, so haue we endeouored with all care, that what wee present your Highnesse, shoulde neyther offend in Scæne nor sillable, knowing that as in the ground where Gold groweth, 15 nothing will prosper but Golde, so in your Maiestes minde, where nothing doth harbor but vertue, nothing can enter but veralue.

GALLATHEA

ACTUS PRIMUS

SOENA PRIMA.

(Enter) TYTERUS. GALLATHEA (*disguised as a boy*).

Tyte. **T**HE Sunne dooth beate vppon the playne fieldes, wherefore let vs sit downe *Gallathea*, vnder this faire Oake, by whose broade leaues beeing defended from the warme beames, we may enioy the fresh ayre, which softly breathes from Humber floodes. 5

Galla. Father, you have deuised well: and whilst our flocke doth roame vp and downe this pleasant greene, you shall recount to mee, if it please you, for what cause thys Tree was dedicated vnto *Neptune*, and why you haue thus disguised me.

Tyte. I doe agree thereto, and when thy state and my care be 10 considered, thou shalt knowe thys question was not asked in vaine.

Galla. I willingly attend.

⁴
(*Tkey recline.*)

Tyte. In tymes past, where thou seest a heape of small pyble, stooode a stately Temple of white Marble, which was dedicated to the God of the Sea, (and in right beeing so neere the Sea): hether 15 came all such as eyther ventured by long trauell to see Countries, or by great traffique to vse merchandise, offering Sacrifice by fire, to gette safety by water; yeelding thanks for perrils past, & making prayers for good successe to come: but Fortune, constant *in* nothing but inconstancie, did change her copie, as the people their custome; 20 for the Land being oppressed by Danes, who in steed of sacrifice, committed sacrilidge, in steede of religion, rebellion, and made a pray of that in which they "should haue made theyr prayers, tearing downe the Temple euen with the earth," being almost equall with the skyes,

ACTUS PRIMUS. SCENA PRIMA] the division into Acts and Scenes is that of
Q. Bl. F. No localities are marked

35 enraged so the God who bindes the windes in the hollowes of the
earth, that he caused the Seas to breake their bounds, sith men had
broke their vowes, and to swell as farre aboue theyr reach, as men
had swarued beyond theyr reason : then might you see shippes sayle
where sheepe fedde, ankers cast where ploughes goe, fishermen throw
30 theyr nets, where husbandmen sowe theyr Corne, and fishes throw
their scales where fowles doe breede theyr quils : then might you
gather froth where nowe is dewe, rotten weedes for sweete roses,
& take viewe of monstrous Maremaides, in steed of passing faire
Maydes,

35 *Galla.* To heare these sweete maruailes, I would mine eyes were
turned also into eares.

Tyte. But at the last, our Country-men repenting, and not too
late, because at last, *Neptune* either wearie of his wroth, or warie
to doe them wrong, vpon condition consented to ease theyr
40 miseries.

Galla. What condition will not miserable men accept ?

Tyte. The condition was this, that at euery fiue yeeres day, the
fairest and chastest virgine in all the Countrey, should be brought
vnto this Tree, & heere beeing bound, (whom neither parentage shall
45 excuse for honour, nor vertue for entegritie) is left for a peace offering
vnto *Neptune*.

Galla. Deere is the peace that is bought with guiltlesse blood.

Tyte. I am not able to say that; but hee sendeth a Monster
called the *Agar*, against whose comming the waters rore, the fowles
50 flie away, and the Cattell in the field for terror shunne the bankes.

Galla. And she bound to endure that horror ?

Tyte. And she bound to endure that horror.

Galla. Doth thys Monster deuoure her ?

Tyte. Whether she be deuoured of him, or conueied to *Neptune*
55 or drowned between both, it is not permitted to knowe, and incur-
reth danger to coniecture. Now *Gallathea* heere endeth my tale, &
beginneth thy tragedie.

Galla. Alas father, and why so?

Tyte. I would thou hadst beene lesse faire, or more fortunate,
60 then shouldest thou not repine that I haue disguised thee in this
attyre, for thy beautie will make thee to be thought worthy of this
God; to auoide therfore desteny (for wisdomes ruleth the stars)
I thinke it better to vse an vnlawfull meanes (your honour preserued)
then intolerable greefe (both life and honor hazarded), and to pre-

uent (if it be possible) thy constellation by my craft' Now hast thou 65
heard the custome of this Countrey, the cause why thys Tree was
dedicated vnto *Neptun*, and the vexing care of thy fearefull Father.

Galla. Father, I haue beene attentiuē to heare, and by your
patience am ready to aunswer. Desteenie may be deferred, not pre-
uented: and therefore it were better to offer my selfe in tryumph, 70
then to be drawne to it with dishonour. Hath nature (as you say)
made mee so faire aboue all, and shall not vertue make mee as
famous as others? Doe you not knowe, (or dooth ouercarefulnes
make you forget) that an honorable death is to be preferred before
an infamous life? I am but a child, and haue not liued long, and 75
yet not so childish, as I desire to Hue euer: vertues I meane to
carry to my graue, not gray haire. I woulde I were as sure that
destiny would light on me, as I am resolued it could not feare me.
Nature hath giuE me beauty, Vertue courage; Nature must yeeld
mee death, Vertue honor. Suffer mee therefore to die, for which 80
I was borne, or let me curse that I was borne, sith I may not die
for it.

Tyte. Alas *Gallathea*, to consider the causes of change, thou
art too young; and that I should find them out for thee, too too
fortunate. 85

Galla. The destenie to me cannot be so hard as the disguising
hatefull.

Tyte. To gaine loue, the Gods haue taken shapes of beastes, and
to saue life art thou coy to take the attire of men?

Galla. They were beastly gods, that lust could make them seeme 90
as beastes.

Tyte. In health it is easie to counsell the sicke, but it's hard for
the sicke to followe wholesome counsaile. Well let vs depart, the
day is farre spent. *Exeunt*

SCENA SECUNDA.

(*Enter*) CUPID, (*and*) NIMPH OF DIANA.

Cupid. Faire Nimphe, are you strayed from your companie by
chance, or loue you to wander solitarily on purpose?

Nymph. Faire boy, or god, or what euer you bee, I would you
knew these woods are to me so wel known, that I cannot stray
though I would, and my minde so free, that to be melancholy I haue 5

83 change so *all x qy* ? this change. *Sie not'*

84-5 too too fortunate so *all*

no cause. There is none of *Dianaes* trayne that any can traine, either out of their waie, or out of their wits.

Cupid. What is that *Diana* f a goddessse? what her Nymphes? virgins? what her pastimes? hunting? .

10 *Nymph.* A goddessse? who knowes it not? Virgins? who thinkes , it not? Hunting? who loues it not?

Cupid. I pray thee sweete wench, amongst all your sweete tfoope, is there not one that followeth the sweetest thing, sweete loue?

Nymph. Loue good sir, what meane you by it? or what doe you 15 call it?

Cupid. A heate full of coldnesse, a sweet full of bitternesse, a paine ful of pleasantnesse; which maketh thoughts haue eyes, and harts eares; bred by desire, nursed by delight, weaned by ielousie, kild by dissembling, buried by ingratitude; and this is loue! fayre 20 Lady, wil you any?

Nymph. If it be nothing els, it is but a foolish thing.

Cupid. Try, and you shall find it a prettie thing.

Nymph. I haue neither will nor leysure, but I will followe *Diana* in the Chace, whose virgins are all chaste, delighting in the bowe that 25 wounds the swift Hart in the Forrest, not fearing the bowe that strikes the softe hart in the Chamber. This difference is betweene my Mistris *Diana*, and your Mother (as I gesse) *Venus*, that all her Nymphes are amiable and wise in theyr kinde, the other amorous and too kinde for their sexe; and so farewell little god.

Exit.

30 *Cupid.* *Diana*, and thou, and all thine, shall knowe that *Cupid* is a great god: I will practise a while in these woodes, and play such pranckes with these Nymphes, that while they ayme to hit others with their Arrowes, they shall be wounded themselues with their owne eyes.

Exit

SCJENA TERTIA.

(Enter) MELEBEUS, PHILLIDA.

Meleb. Come *Phillida*, faire *Phillida*, and I feare me too faire being my *Phillida*, thou knowest the custome of this Countrey, & I the greatnes of thy beautie, we both the fiercenesse of the monster *Agar*. Euerie one thinketh his owne childe faire, but 5 I know that which I most desire, and would least haue, that thou

8-9 what . . . hunting 1] What, her Nymphs Virgins? What, her pastimes hunting? *Bl.*

art fairest Thou shalt therefore disguise thy selfe in attire, least I should disguise my selfe in affection, in suffering thee to perrish by a fond desire, whom I may preserue by a sure deceit.

Phil. Deere father, Nature could not make mee so faire as she hath made you kinde, nor you more kinde then me dutifull. What soeuer you commaunde I will not refuse, because you commaund nothing but my safetie, and your happinesse. But howe shall I be disguised?

Meleb. In mans apparell.

Phil. It wil neither become my bodie, nor my minde. 15

Meleb. Why *Phillida*?

Phil. For then I must keepe companie with boyes, and commit follies vnseemelie for my sexe; or keepe company with girles, and be thought more wanton then becommeth me. Besides, I shall be ashamed of my long hose and short coate, and so vnwarelie blabbe out something by blushing at euery thing. 20

Meleb. Feare not *Phillida*, vse will make it easie, feare must make it necessarie.

Phil. I agree, since my father will haue it so, and fortune must.

Meleb. Come let vs in; and when thou art disguised, roame about these woods till the time be past, and *Neptune* pleased. 25

Exeunt.

SCIENA QUARTA,

(*Enter*) *Manner*, *RAFFE*, *ROBIN*, and *DICKE*.

Robin. Now *Mariner*, what callest thou this sport on the Sea?

Mar. It is called a wracke.

Raffe. I take no pleasure in it. Of all deathes I wold not be drown'd; ones clothes will be so wet when hee is taken vp.

Dicke. What calst thou the thing wee were bounde to? 5

Mar. A raughter.

Raffe. I wyll rather hang my selfe on a raughter in the house, then be so haled in the Sea,—there one may haue a leape for his lyfe: but I maruaile howe our Master speedes.

Dicke. He warrant by this time he is wetshod. Dyd you euer see 10 water buble as the Sea did? But what shall we doe?

Mar. You are now in *Lincolnshire*, where you can want no foule,

if you can deuise meanes to catch them : there be woods hard by,
and at euery myles ende houses : so that if you seeke on the Lande,
15 you shall speede better then on the Sea.

Robin. Sea ? nay I will neuer saile more, I brooke not their diet:
their bread is so hard, that one must carrie a whetstone in his mouth
to grinde his teeth : the meate so salt, that one woulde thinke after
dinner his tongue had been powdred ten daies.

20 *Raffe.* O thou hast a sweet life Mariner to be pinde in a few
boordes, and to be within an inche of a thing bottomlesse. I pray
thee howe often hast thou beene drowned ?

Mar. Foole thou seest I am yet aliue.

Robin. Why be they deade that be drownd ? I had thought they
25 had beene with the fish, and so by chance beene caught vp with them
in a Nette againe. It were a shame a little cold water should kill
a man of reason, when you shall see a poore Mynow lie in it, that
hath no vnderstanding.

Mar. Thou art wise from the crowne of thy heade vpwards; seeke
30 you new fortunes nowe, I will followe mine olde. I can shift the
Moone and the Sunne, and know by one Carde, what all you cannot
do by a whole payre. The Lode-stone that alwaies holdeth his nose
to the North, the two and thirty poynts for the winde, the wonders
I see woulde make all you blinde: you be but boyes, I feare the Sea
35 no more then a dish of water. Why fooles, it is but a liquid element.
Farewell. (*Going.*)

Robin. It were good wee learned his cunning at the Cardes, for
we must liue by cosenage; we haue neyther Lands nor wit, nor
Maisters, nor honestie.

40 *Raffe.* Nay I would faine haue his thirty two, that is, his three
dozen lacking foure points; for you see betwixt vs three there is not
two good points.

Dicke. Let vs call him a little backe that wee may learne those
points. Sirra, a word: (*Mariner rejoins ttieni*) I pray thee shewe
45 vs thy points.

Mar. Will you learne ?

Dicke. I.

Mar. Then, as you like this, I will instruct you in all our secretes :
for there is not a clowte nor carde, nor boord, nor post, that hath not
50 a speciall name, or singuler nature.

Dick. Well begin with your points, for I lacke onlie points in this world.

Mar. North. North & by East North North East. North-east and by North. North-east. North-east and by East. East North-east. East and by North. East 55

Dicke. He say it. North, north-east, North-east, Nore nore and by Nore-east—I shall neuer doe it!

Mar. Thys is but one quarter.

Robin. I shall neuer learne a quarter of it. I will try. North, North-east, is by the West side, North and by Noith. 60

Dicke. Passing ill!

Mar. Hast thou no memorie? Try thou. (To RAFFE.)

Raffe. North North and by North. I can goe no further.

Mar. O dullerde, is thy head lighter then the wind, and thy tongue so heauie it will not wagge? I will once againe say it. 65

Raffe. I will neuer learne this language, it wil get but small liuing, when it will scarce be learned till one bee olde.

Mar. Nay then farewell, and if your fortunes exceede not your wits, you shall starue before ye sleepe. *Exit.*

Raffe. Was there euer such cosening? Come let vs to the woods, 70 and see what fortune we may haue before they be made shippes: as for our Maister hee is drownd.

Dicke. I will this way.

Robin. I this.

Raffe. I this, & this day twelue-month let vs all meete heere 75 againe: it may be we shall eyther beg together, or hang together.

Dicke. It skills not so we be together. But let vs sing now, though we cry heereafter.

SONG.

Omnes. R Ockes, shelues, and sands, and Seas, farewell. 80
Fie! who would dwell
In such a hell

As is a ship, which (Drunke) does reele,
Taking salt healths from deck to kcele.

Robin. Vp were we swallowed in wet graues,
Dicke. All sowc't in waues, 85

Raffe. By *Neptune's* slaues.

Omnes. What shall wee doe being toss'd to shore?

Robin. Milke some blinde Tauerne, and (there) roare.

90 *Raffe.* Tis braue (my boycs) to saile on Land,
 For being well Man'd,
 We can cry stand.
Dicke. The trade of pursing neare shal faile,
 Vntil the Hangman cryes strike saile.
 95 *Omnes.* Roue then no matter whither,
 In faire or stormy wether.
 And as wee Hue, lets dye together,
 One Hempoen Caper cuts a feather.

Exeunt.

ACTUS SECUNDUS

SC,NA PRIMA.

(Enter in her disguise) GALLATHEA alone.

Galla. **B**Lush *Gallathea* that must frame thy affection fitte for thy
 habite, and therefore be thought immodest, because thou
 art vnfortunate. Thy tender yeeres cannot dissemble this deceit,
 nor thy sexe beare it. O woulde the gods had made mee as I seeme
 5 to be, or that I might safelie be what I seeme not. Thy Father
 doteth *Gallathea*, whose blind loue corrupteth his fonde iudgement,
 and, iealous of thy death, seemeth to dote on thy beauty; whose
 fonde care carrieth his parciall eye as farre from trueth, as his hart
 is fro falshood. But why doost thou blame him, or blab what thou
 10 art, when thou shouldest onelie counterfet what thou art not? But
 whist! heere commeth a ladde: I will learne of him how to behaue
 my selfe.

(Retires.)

Enter PHILLIDA in mans attire.

Phil. I neither like my gate, nor my garments; the one vntoward,
 the other vnfit, both vnseemely. O *Phillida* !—but yonder staieth
 15 one, and therefore say nothing. But 6 *Phillida* !

Galla. (aside). I perceiue that boyes are in as great disliking of
 themselues as maides, therefore though I weare the apparell, I am
 glad I am not the person.

Phil, (aside). It is a pretty boy and a faire, hee might well haue
 30 beene a woman; but because he is not, I am glad I am, for nowe
 vnder the color of my coate, I shall decipher the follies of their
 kind.

s. D. *Exeunt before the song in Bl.*

Galla. (aside), I would salute him, but I feare I should make a curtsie in steed of a legge.

Phil. (aside). If I durst trust my face as well as I doe my habite, 25
I would spend some time to make pastime : for saie what they will of a mans wit, it is no seconde thing to be a woman.

Galla. (aside). All the blood in my bodie would be in my face, if he should aske me (as the question among men is common) are you a maide ? 30

Phil. (aside). Why stande I still ? boyes shoulde be bolde; but heere commeth a braue traine that will spill all our talke.

Enter DIANA, TELUSA, *and* EUROTA.

Diana, God speede faire boy.

Galla. You are deceiued Ladie.

Diana, Why, are you no boy ? 35

Galla. (confused). No faire boy.

Diana. But, I see, an vnhappy boy.

Tel. Saw you not the Deare come this waie ? hee fie we downe the winde, & I beleue you haue blancht him.

Galla. Whose Deare was it Ladie ? 40

Tel. Dianaes Deare.

Galla. I saw none but mine owne Deare.

Tel. This wagge is wanton or a foole ! aske the other, *Diana*.

Galla. (aside). I knowe not howe it commeth to passe, but yonder boy is in mine eye too beautifull ! I pray gods the Ladies 45
thinke him not their Deare.

Diana (to PHILLIDA). Prettie lad, doe your sheepe feede in the Forrest, or are you straid from your flocke, or on purpose come ye to marre *Dianaes* pastime ?

Phil, I vnderstande not one word you speake. 50

Diana, What, art thou neither Ladde nor sheepehearde ?

Phil, My mother said I could be no ladde til I was twentie yeere olde, nor keepe sheepe till I coulde tell them; and therefore Ladie, neither lad nor sheepehearde is heere.

Tel, These boyes are both agreed; either they are verie pleasant 55
or too peruerse: you were best, Ladie, make them tuske these Woodes, whilst wee stande with our bowes, and so vse them as Beagles since they haue so good mouthes.

Diana. I wil. Follow me without delaie, or excuse, & if you can
60 doe nothing, yet shall you hallow the Deare.

Phil. I am willing to goe,—(*aside*) not for these Ladies copanie,
because my selfe am a virgine, but for that fayre boyes fauor, who
I thinke be a God.

Diana (*to GALL.*). YOU, sir boy, shall also goe.

65 *Galla.* I must if you commaunde,—(*aside*) and would if you had
not. *Exeunt.*

SOENA SECUNDA.

CUPID alone in Nymphes apparell, and NEPTUNE fystening.

Cupid. Nowe *Cupid*, vnder the shape of a sillie girle shewe the
power of a mightie God. Let *Diana* and all her coy Nymphes
know, that there is no hart so chaste but thy bowe can wounde, nor
eyes so modest, but thy brandes can kindle, nor thoughts so staied,
5 but thy shafts can make wauering, weake and wanton: *Cupid* though
he be a child, is no babie. I will make their paines my pastimes, &
so confound their loues in their owne sexe, that they shall dote in
their desires, delight in their affections, and practise onely imposs-
ibilities. Whilst I trewant from my mother, I will vse some tyranny
10 in these woodes, and so shall their exercise in foolish loue, be my
excuse for running away. I wil see whether faire faces be alwaies
chast, or *Dianaes* virgins onelie modest, els will I spende both my
shafts and shyfts, and then Ladies if you see these daintie Dames
intrap in loue, saie softlie to your selues, wee may all loue.

Exit.

15 *Nept.* Doe sillie Sheepeheards goe about to deceiue great *Neptune*,
in putting on mans attire vppon women: and *Cupid* to make sport
deceiue them all, by vsing a womans apparell vpon a God? then
Neptune that hast taken sundrie shapes to obtaine loue, stick not to
practise some deceit to shew thy deitie, and hauing ofte" thrust thy
20 self into the shape of beastes to deceiue men, be not coy to vse the
shape of a Sheepehearde, to shew thy selfe a God. *Neptune* cannot
be ouer-reached by Swaines, himselfe is subtile; and if *Diana* be
ouertaken by craft, *Cupid* is wise. I will into these woodes and
marke all, and in the end will marre all. *Exit.*

SG,ENA TERTIA.

Enter RAFFE alone.

Paffe. Call you this seeking of fortunes when one can flnde nothing but byrds nestes ? would I were out of these Woodes, for I shall haue but wodden lucke, heers nothing but the skreeking of Owles, croking of Frogs, hissing of Adders, barking of Foxes, walking of Haggas. But what be these ? 5

Enter Fayries dauncing and playing and so, Exeunt.

I will follow them : to hell-1 shall not goe, for so faire faces neuer can haue such hard fortunes. What blacke boy is this ?

Enter the Alcumists boy PETER.

Peter. What a life doe I leade with my Maister, nothing but blowing of bellows, beating of spirits, & scraping of Croslets ? it is 10 a very secrete Science, for none almost can vnderstand the language of it. Sublimation, Almigation, Calcination, Rubification, Encorporation, Circination, Sementation, Albification, and Frementation. With as many termes vnpossible to be vttered, as the Arte to be compassed. 15

Raffe. Let me crosse my selfe, I neuer heard so many great deuils in a little Monkees mouth.

Peter. Then our instruments, Croslets, Subliuatories, Cucurbits, Limbecks, Decensores, Violes, manuall and murall, for enbibing and conbibing, Bellowes, molificatiue and enduratiue. 20

Paffe. What language is this ? doe they speake so ?

Peter. Then our Mettles, Saltpeeter, Vitrioll, Sal tartar, Sal perperat, Argoll, Resagar, Sal Armonick, Egrimony, Lumany, Brimstone, Valerian, Tartar Alam, Breeme-worte, Glasse, Vnsleked lyme, Chalke, Ashes, hayre, and what not, to make I know not what. 25

Paffe. My haire beginneth to stande vpright, would the boy would make an end !

Peter. And yet such a beggerly Science it is, and so strong on multiplication, that the ende is to haue neyther gold, wit, nor honestie. 30

Paffe. Then am I iust of thy occupation. What fellow, well met.

Peter. Felow ! vpon what acquaintance ?

Paffe. Why thou saist, the end of thy occupation is to haue

3 wooden Bl. F. s. D. Enter ... so, Exeunt Q Bt. F. s. D. Enter ...
PETER Q Bt. F. 18 Subliuatories so all: cf. note 31 well] met F.

neither wit, money, nor honestie: & me thinks at a blush, thou
35 shouldest be one of my occupation.

Peter. Thou art decerned, my Maister is an Alcumist

Raffe, Whats that, a man ?

Peter. A little more then a man, and a hayres bredth lesse then
a God. He can make of thy cap gold, and by multiplication of one
40 grote, three old Angels. I haue knowne him of the tagge of a poynt,
to make a siluer boole of a pint.

Raffe. That makes thee haue never a point, they be al turned to
pots : but if he can doe thys, he shall be a god altogether.

Peter. Yf thou haue any gold to worke on, thou art then made for
45 euer : for with one pound of golde, hee will goe neere to paue tenne
Akers of ground.

Raffe. Howe might a man serue him and learne hys cunning ?

Peter. Easilie. First seeme to vnderstand the termes, and
speciallie marke these points. In our Arte there are foure Spirits.

50 *Raffe.* Nay, I haue doone if you worke with deuils.

Peter. Thou art grosse; we call those Spirits that are the grounds
of our Arte, & as it were the mettles more incorporatiue for domina-
tion. The first Spirit is Quick-siluer.

Raffe. That is my Spirit, for my siluer is so quicke, that I haue
5 5 much a doe to catch it, and when I haue it, it is so nimble that I
cannot holde it ; I thought there was a deuill in it.

Peter. The second, Orpyment.

Raffe. Thats no Spirit, but a worde to coniure a Spirit.

Peter. The third, Sal Armoniack.

60 *Raffe.* A proper word.

Peter. The fourth, Brimstone.

Raffe. Thats a stincking Spirit, I thought there was some spirit in
it because it burnt so blew. For my Mother would often tell mee
that when the candle burnt blew, there was some ill Spirit in the
65 house, and now I perceiue it was the spirit Brimstone.

Peter. Thou canst remember these foure spirits ?

Raffe. Let me alone to coniure them.

Peter. Now are there also seauen bodies,—but heere commeth
my Maister.

< *They retire.* >

Enter Alcumist.

70 *Raffe.* This is a begger.

Peter. No, such cunning men must disguise themselues, as though

there were nothing in them, for otherwise they shall be compelled to worke for Princes, and so be constrained to bewray their secrets.

Raffe. I like not his attire, but am enamored of hys arte.

Alch. <pondering>. An ounce of Siluer limde, as much of crude 75 Mercury, of Spirits foure, beeing tempered with the bodies seauen, by multiplying of it ten times, comes for one pound, eyght thousand pounds, so that I may haue onely Beechen coales.

Raffe. Is it possible ?

Peter. It is more certaine then certainty. 80

Raffe. He tell thee one secrete, I stole a siluer thimble ; dost thou thinke that he will make it a pottle pot ?

Peter. A pottle pot, nay I dare warrant it a whole Cupbord of plate : why of the quintessence of a leaden plummet, he hath framed xx. dozen of siluer Spooones. Looke howe hee studies ! I durst 85 venture my life hee is nowe casting about, howe of his breath hee may make golden braselets, for often-times of smoke hee hath made siluer drops.

Raffe. What doe I heare ?

Peter. Dydst thou neuer heare howe *Jupiter* came in a golden 90 shower to *Danae* ?

Raffe. I remember that tale.

Peter. That shower did my Master make of a spooneful of Tartar-alom ! but with the fire of blood, & the corasiue of the ayre, he is able to make nothing infinit,—but whist ! he espieth vs. 95

Alch. What *Peter* doe you loyter, knowing that euerie minute increaseth our Mine?

Peter. I was glad to take ayre, for the mettle came so fast, that I feared my face would haue beene turned to siluer.

Alch. But what stripling is this? 100

Peter. One that is desirous to learne your craft.

Alch. Craft sir boy, you must call it misterie.

Raffe. All is one, a craftie misterie, and a mysticall craft.

Alch. Canst thou take paynes ?

Raffe. Infinite. 105

Alch. But thou must be sworne to be secret, and then I wyll entertaine thee.

Raffe. I can sweare, though I be a poore fellow, as wel as the best man in the Shyre. But Sir I much maruaile that you, beeing so cunning, should be so ragged. 110

Alch. O my childe, Gryphes make theyr nestes of gold though their coates are fethers, and we fether our nestes with Diamonds, though our garments be but frize. Yf thou knewest the secret of this Science, the cunning woulde make thee so proude that thou
115 wouldest disdaine the outward pompe.

Peter. My Maister is so raiisht with his Arte, that we manie times goe supperlesse to bed, for he wil make gold of his breade, and such is the drouth of his desire, that we all wish our very guts were gold.

120 *Raffe.* I haue good fortune to light vpon such a Maister.

Alch. When in the depth of my skill I determine to try the vttermost of mine Arte, I am dissuaded by the gods; otherwise, I durst vndertake to make the fire as it flames, gold, the winde as it blowes, siluer, the water as it runnes, lead, the earth as it
125 standes, yron, the skye, brasse, and mens thoughts, firme mettles.

Raffe. I must blesse my selfe, and maruell at you.

Alch. Come in, and thou shalt see all.

Exit.

Raffe. I followe, I runne, I flye; they say my Father hath a golden thumbe, you shall see me haue a golden bodie.

Exit.

130 *Peter.* I am glad of this, for now I shall haue leysure to runne away: such a bald Arte as neuer was! let him keepe his newe man, for he shall neuer see his olde againe: God shelde me from blowing gold to nothing, with a strong imagination to make nothing any thing.

Exit.

SCÆNA QUARTA.

(Enter) GALLATHEA alone.

Galla. How now *Gallathea*? miserable *Gallathea*, that hauing put on the apparell of a boy, thou canst (not) also put on the minde. O faire *Melebeus*, I, too faire, and therefore I feare, too proude. Had it not beene better for thee to haue beene a sacrifice
5 to *Neptune*, then a slaue to *Cupid*? to die for thy Countrey, then to Hue in thy fancie? to be a sacrifice, then a Louer? O woulde, when I hunted his eye with my harte, hee might haue seene my hart with his eyes! Why did Nature to him, a boy, giue a face so faire, or to me, a virgine, a fortune so hard? I will now vse for the distaffe the
10 bowe, and play at quaites abroade, that was wont to sowe in my

Samper at home. It may be *Gallathea*,—foolish *Gallathea*, what may be? nothing. Let mee followe him into the Woods, and thou sweete *Venus* be my guide. *Exit.*

SCÆNA QUINTA.

Enter PHILLIDA alone.

Phil. Poore *Phillida*, curse the time of thy birth and rarenes of thy beautie, the vnaptnes of thy apparel, and the vntamednes of thy affections. Art thou no sooner in the habite of a boy, but thou must be enamored of a boy? what shalt thou doe when what best lyketh thee, most discontenteth thee? Goe into the Woods, 5 watch the good times, his best moodes, and transgresse in loue a little of thy modestie. I will,—I dare not; thou must,—I cannot. Then pine in thine owne peeuishnes. I will not; I wil. Ah *Phillida* doe something, nay anie thing rather then Hue thus. Well, what I will doe, my selfe knowes not; but what I ought I knowe too well, 10 and so I goe resolute, eyther to bewray my loue, or suffer shame.

Exit.

ACTUS TERTIUS

SCENA PRIMA.

(Enter} TELUSA alone.

Tel. **H**Owe nowe? what newe conceits, what strange contraries breede in thy minde? is thy *Diana* become a *Venus*, thy chast thoughts turnd to wanton lookes, thy conquering modestie to a captiue imagination? Beginnest thou with *Piralis* to die in the ayre and Hue in the fire, to leaue the sweete delight of hunting, and 5 to followe the hote desire of loue? O *Telusa*, these words are vnfit for thy sexe beeing a virgine, but apt for thy affections being a Louer. And can there in yeeres so young, in education so precise, in vowes so holy, and in a hart so chaste, enter eyther a strong desire, or a wish, or a wauering thought of loue? Can *Cupids* brands quench 10 *Vestas* flames, and his feeble shafts headed with feathers, pearce deeper the" *Dianaes* arrows headed with Steele? Breake thy bowe *Telusa* that seekest to breake thy vowe, and let those hands that aymed to hit the wilde Hart, scratche out those eyes that haue

15 wounded thy tame hart. O vaine and onely naked name of Chas-
 titie, that is made eternall, and perisheth by time: holy, and is
 infected by fancy: diuine, and is made mortall by folly. Virgins
 harts I perceiue are not vnlike Cotton trees, whose fruite is so hard
 in the budde, that it soundeth like Steele, and beeing rype, poureth
 20 forth nothing but wooll, and theyr thoughts like the leaues of Lunary,
 which the further they growe from the Sunne, the sooner they are
 scorched with his beames. O *Melebeus*, because thou art fayre, must
 I be fickle, and false my vowe because I see thy vertue? Fonde
 gyrl that I am to thinke of loue! nay vaine profession that I follow
 25 to disdaine loue! but heere commeth *Eurota*, I must nowe put
 on a redde maske and blushe, least she perceiue my pale face and
 laugh.

Enter EUROTA.

Eurota. *Telusa*, *Diana* bid me hunt you out, & saith that you
 care not to hunt with her, but if you followe any other Game then
 30 she hath rowsd, your punishment shall be to bend all our bowes,
 and weaue al our strings. Why looke ye so pale, so sad, so wildly?

Tel. *Eurota*, the Game I follow is the thing I flye: my strange
 disease my chiefe desire.

Eurota. I am no *Oedipus* to expound riddles, and I muse how
 35 thou canst be *Sphinx* to vtter them. But I pray thee *TeFusa* tell
 mee what thou aylest: if thou be sicke, this ground hath leaues to
 heale: if melancholie, heere are pastimes to vse: if peeuish, wit
 must weane it, or time, or counsell. Yf thou be in loue (for I haue
 heard of such a beast called loue) it shall be cured: why blushest
 40 thou *TeFusa*?

TeF. To heare thee in reckoning my paines to recite thine owne.
 I sawe *Eurota* how amorouslie you glaunced your eye on the faire
 boy in the white coate, and howe cunninglie (now that you would
 haue some talke of loue) you hit me in the teeth with loue.

45 *Eurota.* I confesse that I am in loue, and yet sweare that I know
 not-what it is. I feele my thoughts vnknit, mine eyes vnstaied, my
 hart I know not how affected, or infected, my sleepes broken and
 full of dreames, my wakenesse sad and full of sighes, my selfe in all
 thinges vnlike my selfe. If this be loue, I woulde it had neuer beene
 50 deuised.

16 perish Q
 38 thou] you Bl. F.

18 Cotton Q F: cotte Bl.
 48 wakenesse so all

23 false] falsifie Bl. F.

Tel Thou hast told what I am in vttering what thy selfe is ; these are my passions *Eurota*, my vnbridled passions, my intollerable passions, which I were as good acknowledge and craue counsell, as to denie and endure perill.

Eurota. How did it take you first *Telusa* ? 55

Tel, By the eyes, my wanton eyes which conceiued the picture of his face, and hangd it on the verie strings of my hart, O faire *Melebeus* ! o fonde *Telusa* ! but how did it take you *Eurota* ?

Eurota. By the eares, whose sweete words suncke so deepe into my head, that the remembrance of his wit hath rereaued mee of my 60 wisdome; 6 eloquent *Tyterus* ! o credulous *Eurota* ! But soft, heere commeth *Ramia*, but let her not heare vs talke: wee will withdrawe our selues, and heare her talke. (*They retire.*)

Enter RAMIA.

Ramia. I am sent to seeke others that haue lost my selfe.

Eurota (*aside to TEL.*). You shall see *Ramia* hath also bitten on 65 a loue leafe.

Ramia. Can there be no hart so chaste, but loue can wound? nor vowe so holie but affection can violate? Vaine art thou vertue, & thou chastity but a by word, when you both are subiect to loue, of all thinges the most abiect. If Loue be a God, 70 why should not louers be vertuous? Loue is a God, and Louers are vertuous.

Eurota (*advancing*). Indeede *Ramia*, if Louers were not vertuous, then wert thou vicious.

Ramia. What are you come so neere me ? 75

Tel. I thinke we came neere you when wee saide you loued.

Eurota. Tush *Ramia*, tis too late to recall it, to repent it a shame : therfore I pray thee tell what is loue ?

Ramia. If my selfe felt onelie this infection, I would then take vpon me the definition, but beeing incident to so manie, I dare not 80 my selfe describe it; but we will all talke of that in the Woods. *Diana* stormeth that sending one to seeke another, shee looseth all. *Seruaia*, of all the Nymphes the coyest, lpueth deadly, and exclaimeth against *Diana*, honoureth *Venus*, detesteth *Vesta*, and maketh a common scorne of vertue. *Clymene*, whose statelie lookes seemed 85 to amaze the greatest Lordes, stoopeth, yeeldeth, and fauneth on the strange boy in the Woods. My selfe (with blushing I speak it) am thrall to that boy, that faire boy, that beautifull boy.

Tel. What haue wee heere, all in loue ? no other foode then fancie ?
90 no, no, she shall not haue the fayre boy.

Eurota. Nor you *Telusa*.

Ramia. Nor you *Eurota*.

Tel I loue *Melebeus*, and my deserts shalbe aunswerable to my
desires. I will forsake *Diana* for him. I will die for him.

95 *Ramia.* So saith *Clymene*, and shee will haue him. I care not;
my sweete *Tyterus*, though he seeme protide, I impute it to childish-
nes: who beeing yet scarce out of his swath-clowtes, cannot vnder-
stande these deepe conceits; I loue him.

Eurota. So doe I, and I will haue him.

100 *Tel.* Immodest all that wee are, vnfortunate all that we are like to
be! shall virgins beginne to wrangle for loue, and become wanton in
their thoughts, in their words, in their actions? O deuine Loue,
which art therfore called deuine, because thou ouer-reachest the
wisest, conquerest the chastest, and doost all things both vnlikely
105 and impossible, because thou art Loue. Thou makest the bashfull
impudent, the wise fond, the chast wanton, and workest contraries
to our reach, because thy selfe is beyond reason.

Eurota. Talke no more *Telusa*, your words wound. Ah, would
I were no woman !

no *Ramia.* Would *Tyterus* were no boy !

Tel. Would *Telusa* were no body !

Exeunt.

SCENA SECUNDA.

(Enter) *PHILLIDA* and *GALLATHEA*.

Phil. It is "pitty that Nature framed you not a woman, hauing
a face so faire, so louely a countenance, so modest a behaiour.

Galla. There is a Tree in *Tylos*, whose nuttes haue shels like fire,
and beeing cracked, the karnell is but water.

5 *Phil.* What a toy is it to tell mee of that tree, beeing nothing to
the purpose: I say it is pittie you are not a woman.

Galla. I would not wish to be a woman, vnlesse it were because
thou art a man.

Phil. Nay, I doe not wish (thee) to be a woman, for then I should
10 not loue thee, for I haue sworne neuer to loue a-woman.

Galla. A strange humor in so prettie a youth, and according to
myne, for my selfe will neuer loue a woman.

97 his om. F.

4 kernell Bl. F.

12 loue om. Bl. F.

Phil It were a shame if a mayden should be a suter, (a thing hated in that sexe) that thou shouldest denie to be her seruant.

Galla. If it be a shame in me, it can be no commendation in you, 15
for your selfe is of that minde.

Phil. Suppose I were a virgine (I blush in supposing my selfe one) and that vnder the habite of a boy were the person of a mayde, if I should vtter my affection with sighes, manifest my sweete loue by my salte teares, and proue my loyal tie vnspotted, and my griefes in- 20
tollerable, would not then that faire face pittie thys true hart?

Galla. Admit that I were as you woulde haue mee suppose that you are, and that I should with intreaties, prayers, othes, bribes, and what euer can be inuented in loue, desire your fauour, would you not .
yeeld? 25

Phil Tush, you come in with 'admit'.

Galla. And you with 'suppose':

Phil (aside). What doubtfull speeches be these? I feare me he is as I am, a mayden.

Galla. (aside). What dread riseth in my minde! I feare the boy 30
to be as I am a mayden.

Phil (aside). Tush, it cannot be, his voice shewes the contrarie.

Galla. (aside). Yet I doe not thinke it, for he woulde then haue blushed. 35

Phil. Haue you euer a Sister?

Galla. If I had but one, my brother must needs haue two; but I pray haue you euer a one?

Phil. My Father had but one daughter, and therefore I could haue no sister. 40

Galla. (aside). Aye me, he is as I am, for his speeches be as mine are.

Phil (aside). What shall I doe, eyther hee is subtile or my sexe simple.

Galla. (aside). I haue knowne diuers of *Dianaes* Nimphes ena-45
mored of him, yet hath he reiected all, eyther as too proude, to disdaine, or too childish, not to vnderstande, or for that he knoweth himselfe to be a Virgin.

Phil (aside). I am in a quarrrdarie; *Dianaes* Nimphes haue followed him, and he despised them, eyther knowing too well the 50

beautie of his owne face, or that himselfe is of the same mould. I will once againe try him.—(*Aloud*). You promised me in the woods, that you would loue me before all *Dianaes* Nymphes.

Galla. I, so you would loue mee before all *Dianaes* Nymphes.

55 *Phil*. Can you preferre a fonde boy as I am, before so faire Ladies as they are ?

Galla. Why should not I as well as you ?

Phil. Come let vs into the Groue, and make much one of another, that cannot tel what to think one of another. *Exeunt*.

SC7ENA TERTIA.

(*Enter*) *Alcumist*, *RAFE*.

Alch. *Rafe*, my boy is run away, I trust thou wilt not runne after.

Raffe. I would I had a paire of wings that I might flie after.

Alch. My boy was the veriest theefe, the arantest lyar, and the
5 vildest swearer in the worlde, otherwise the best boy in the world; he hath stolen my apparell, all my money, and forgot nothing but to bid mee farewell.

Raffe. That will not I forget; farewell, Maister.

Alch. Why thou hast not yet seene the ende of my Arte.

10 *Raffe*. I would I had not known the beginning. Did not you promise mee, of my siluer thimble to make a whole cupboord of plate, and that of a Spanish needle you would build a siluer steeple ?

Alch. I *Rafe*, the fortune of this Arte consisteth in the measure
15 of the fire; for if there be a cole too much, or a sparke too little, if it be a little too hote, or a thought too softe, all our labour is in vaine ; besides, they that blowe, must beate tyme with their breathes, as Musicians doe with their breasts, so as there must be of the mettals, the fire and workers a verie harmonie.

20 *Raffe*. Nay, if you must weigh your fire by ounces, & take measure of a mans blast, you may then make of a dramme of winde a wedge of gold, and of the shadowe of one shilling make another, so as you haue an Organist to tune your temperatures.

Alch. So is it; and often doth it happen that the iust proportion
25 of the fire and all things concur.

Raffe. Concurre ? condogge ! I will away.

Alch. Then away !

Exit Alcumist.

Enter Astronomer.

Raffe. An arte quoth you, that one multiplieth so much all day, that he wanteth money to buy meate at night? But what haue we yonder? What deuoute man? he will neuer speake till he be vrged. 30 I wil salute him.—(*To the Astronomer.*) Sir, there lieth a purse vnder your feete; if I thought it were not yours, I would take it vp.

Astron. Doost thou not knowe that I was calculating the natiuity of *Alexanders* great horse? 35

Raffe. Why what are you?

Astron. An Astronomer.

Raffe. What one of those that makes Almanacks?

Astron. *Ipsissimus.* I can tell the minute of thy byrth, the moment of thy death, and the manner. I can tel thee what wether 40 shall be betweene this and *Octogessimus octauus mirabilis annus.* AVhen I list I can sette a trap for the Sunne, catch the Moone with lyme-twiggess, and goe a batfowling for starres. I can tell thee things past, and things to come, & with my cunning, measure how many yards of Clowdes are beneath the Skye. Nothing can happen which 45 I fore-see not; nothing shall.

Raffe. I hope sir you are no more then a God.

Astron. I can bring the twelue signes out of theyr Zodiacks, and hang them vp at Tauerns.

Raffe. I pray you sir tell me what you cannot doe, for I perceiue 50 there is nothing so easie for you to compasse as impossibilities. But what be those signes?

Astron. As a man should say, signes which gouerne the body. The Ramrrie gouerneth the head.

Raffe. That is the worst signe for the head. 55

Astron. Why?

Raffe. Because it is a signe of an ill Ewe.

Astron. Tush, that signe must be there. Then the Bull for the throte, *Capricornus* for the knees.

Raffe. I will heare no more signes, if they be all such desperate 60 signes: but seeing you are, (I know not who to terme you) shall I serue you? I would faine serue.

Astron. I accept thee.

Raffe. Happie am I, for now shall I reach thoughts, and tell how many drops of water goes to the greatest showre of rayne. 65

You shall see me catch the Moone in the clips like a Conny in a pursnet.

Astron. I will teach thee the Golden number, the Epact, and the Prime.

70 *Raffe (aside).* I wil meddle no more with numbring of gold, for multiplication is a miserable action: (*aloud*) I pray sir what wether shall we haue this howre three-score yeere ?

Astron. That I must cast by our Iudicials Astronomicall; therefore come in with me, and thou shall see euerie wrinkle of my Astro'
75 logicall wisdom, and I will make the Heauens as plaine to thee as the high waie, thy cunning shall sitte cheek by iole with the Sunnes Chariot; then shalt thou see what a base thing it is, to haue others thoughts creepe on the ground, when as thine shall be stitched to the starres.

80 *Raffe.* Then I shall be translated from this mortality.

Astron. Thy thoughts shall be mejtamorphosed, and made haile fellows with the Gods.

Raffe. O fortune ! I feele my very braines moralized, and as it were a certaine contempt of earthly actions is crept into my minde,
85 by an etheriall contemplation.—Come let vs in. *Exeunt.*

SCTENA QIJARTA,

(*Enter*) DIANA, TELUSA, EUROTA, RAMIA, LARISSA.

Diana. What newes haue we heere Ladies; are all in loue ? are *Dianaes* Nymphes become *Venus* wantons ? is it a shame to be chaste, because you be amiable ? or must you needes be amorous, because you are faire ? O *Venus*, if thys be thy spight, I will requite it wyth
5 more then hate, well shalt thou know what it is to drib thine arrowes vp and downe *Dianaes* leies. There is an vnknowne Nymph that straggleth vp and downe these woods, which I suspect hath beene the weauer of these woes, I saw her slumbring by the brooke side, go search her & bring her, :i you find vpon her shoulder a burne, it
10 is *Cupid*: if any print on her backe like a leafe, it is *Medea*: if any picture on her left breast like a birde, it is *Calisto* ; who euer it be, bring her hether, and speedilie bring her hether.

Tel. I will goe with speede.

(*Exit* TELUSA.)

66 'clips F'. as for eclipse: unnecessary, though possibly the pun is intended
74 of] in F. 78 stiched F. 11 Calisto] Calipso all eds.

Diana, Goe you *Larissa* and helpe hen

Larissa. I obey.

(Exit *LARISSA*.) 15

Diana. Nowe Ladies, dooth not that make your cheekes blushe, that makes mine eares glowe? or can you remember that without sobes, which *Diana* can not thinke on without sighes? What greater dishonour could happen to *Diana*, or to her Nymphes shame, then that there can be any time so idle, that shold make their heads so 20 addle? Your chast harts my Nymphes, should resemble the Onix, which is hottest when it is whitest, and your thoughts, the more they are assaulted with desires, the lesse they should be affected. You should thinke loue like *Homers* Moly, a white leafe & a blacke roote, a faire shewe, and a bitter taste. Of all Trees the Cedar is greatest, 25 and hath the smallest seedes: of all affections, loue hath the greatest name, & the least vertue. Shall it be said, and shall *Venus* say it? nay shall it be seene, and shall wantons see it?—that *Diana* the goddesse of chastity, whose thoughts are alwaies answerable to her vows, whose eyes neuer glanced on desire, and whose hart abateth 30 the poynt of *Cupids* arrowes, shall haue her virgins to become vnchast in desires, immoderate in affection, vntemperate in loue, in foolish loue, in base loue? Eagles cast their euill feathers .in the Sunne, but you cast your best desires vpon a shadowe. The birdes *Ibes* lose their sweetnesse when they lose theyr sights, and virgins all 35 theyr vertues with theyr vnchast thoughts; vnchast, *Diana* calleth that, that hath eyther any showe or suspicion of lightnesse. O my deere Nymphes, if you knewe howe louing thoughts staine louely faces, you woulde bee as careful to haue the one as vnspotted, as the other beautiful. 40

Cast before your eyes the loues of *Venus* truls, their fortunes, theyr fancies, their ends. What are they els but *Siienus* pictures; without, Lambes & Doues, within, Apes and Owles; who like *Ixion* imbrace ciowdes for *luno*, the shadowes of vertue in steede of the substance. The Eagles fethers consume the fethers of all others, and loues desire 45 corrupteth all other vertues. I blush Ladies that you hauing beene heretofore patient of labours, should nowe become prentises to idlenesse, and vse the penne for Sonets, not the needle for Samplers. And howe is your loue placed? vppon pelting boyes, perhaps base of birth, without doubt weake of discretion. I but they are fayre. 50 O Ladies, doe your eyes begin to loue collours, whose harts were

wont **to** loath them ? is *Dianaes* Chase become *Venus* Courte ? and are your holy vowes turnd to hollow thoughts ?

Ramia, Madame, if loue were not a thing beyonde reason, we
55 might then giue a reason of our doings, but so deuine is his force, that it worketh effects as contrarie to that wee wishe, as vnreasonable against that wee ought.

Eurota, Lady, so vnacquainted are the passions of loue, that we can neither describe them nor beare them.

60 *Diana*, Foolish gyrls, how willing you are to follow that which you should flie ! But heere commeth *Telusa*,

(Re-)Enter TELUSA and other with CUPID.

Tel, We have brought the disguised *Nimphe*, & haue found on his shoulder *Psiches* burne, and he confesseth himselfe to be *Cupid*,

Diana, Howe now sir, are you caught? are you *Cupid* ?

65 *Cupid*, Thou shalt see *Diana* that I dare confesse my selfe to be *Cupid*,

Diana, And thou shalt see *Cupid* that I will shewe my selfe to be *Diana*, that is, Conquerer of thy loose & vntamed appetites.

Did thy mother *Venus* vnder the colour of a *Nimphe*, sende thee
70 hether to wounde my *Nimphes* ? Doth she adde craft to her

' malice, and mistrusting her deitie, practise deceite: is there no place but my *Groues*, no persons but my *Nimphes*? Cruell and vnkind

Venus, that spighteth o'nely chastitie, thou shalt see that *Dianaes* power shal reuenge thy pollicie, and tame thys pride. As for thee

75 *Cupid*, I will breake thy bowe, and burne thine arrowes, binde thy handes, clyp thy wings, and fetter thy feete. Thou that fattest others with hopes, shalt be fedde thy selfe with wishes ; & thou that bindest

others with golden thoughts, shalt be bound thy selfe with golden fetters: *Venus* rods are made of *Roses*, *Dianaes* of *Bryers*. Let

80 *Venus* that great Goddess, raunsome *Cupid* that little God. These Ladies heere whom thou hast infected with foolish loue, shall both tread on thee and triumph ouer thee. Thine owne arrow shall be

shot into thine owne bosome, and thou shalt be inamored, not on *Psiches*, but on *Circes*, I will teach thee what it is to displease

85 *Diana*, distresse her *Nimphes*, or disturbe her Game.

Cupid, *Diana*, what I haue doone, cannot be vndone, but what you meane to doe, shall. *Venus* hath some Gods to her friends,

Cupid shall haue all.

58 *Eurota*] Larissa all eds., but she was sent to kelp *Telusa*, I. 15. s. D. and other Q Bl. F, i.e, Larissa

84 *Fsicke's* but on *Circe's F.*, cf, p. 404

Diana. Are you prating ? I will bridle thy tongue & thy power, and in spite of mine owne thoughts, I will sette thee a taske every day, which if thou finish not, thou shalt feele the smart. Thou shalt be vsed as *Dianaes* slaue, not *Venus* sonne. All the worlde shall see that I will vse thee like a captiue, and shew my selfe a Conquerer. Come haue him in, that wee may deuise apt punishments for his proude presumptions. 95

Eurota. We will plague yee for a little God.

TeL We wyll neuer pittie thee though thou be a God.

Ratnia. Nor I.

Larissa. Nor I.

Exeunt.

ACTUS QUARTUS

SCENA PRIMA.

(Enter) Augur, MELLEBEUS, TYTERUS, Populus.

Augur. **T**His is the day wherein you must satis-fie *Neptune* and saue your selues; call together your fayre Daughters, and for a Sacrifice take the fayrest; for better it is to offer a Virgine then suffer mine. If you think it against nature to sacrifice your children, thinke it also against sence to destroy your Countrey. If you imagine *Neptune* pittillesse to desire such a pray, confesse your selues peruerse to deserue such a punishment. You see this tree, this fatall Tree, whose leaues though they glister like golde, yet it threatneth to fayre virgins grieve. To this Tree must the beautifullest be bounde vntill the Monster *Agar* carry her awaie, and if the 10 Monster come not, then assure your selues that the fairest is concealed, and then your countrey shall be destroyed; therefore consult with your selues, not as fathers of children, but as fauourers of your Countrey. Let *Neptune* haue his right if you will haue your quiet; thus haue I warned you to be carefull, and would wish you to be 15 wise, knowing that who so hath the fairest daughter, hath the greatest fortune, in loosing one to saue all; and so I depart to prouide ceremonies for the Sacrifice, and commaund you to bring the Sacrifice.

Exit Augur..

Meted. They say *Tyterus* that you haue a faire daughter: if it be so, dissemble not, for you shall be a fortunate father. It is a thing 20 holy to preserue ones Countrey, and honorable to be the cause.

Tyte. In deede *Melebeus* I haue heard you boast that you had a faire daughter, then the which none was more beautiful. I hope you are not so careful of a child, that you will be carelesse of your.
25 Countrey, or adde so much to nature, that you will detract from wisdom.

Meleb. I must confesse that I had a daughter, and I knowe you haue; but alas! my Childes cradle was her graue, and her swath-clowte her winding sheete. I would she had liued til now, she
30 should willingly haue died now; for what could haue happened to pore *Melebeus* more comfortable, then to bee the father of a fayre child, and sweet Countrey.

Tyte. O *Mellebeus*, dissemble you may with me, deceiue the Gods you cannot: dyd not I see, (and very lately see) your daughter in
35 your armes, when as you gaue her infinite kisses, with affection I feare mee more then fatherly? You haue conueyed her away, that you might cast vs all away; bereauing her the honour of her beauty, and vs the benefite, preferring a common inconuenience, before a priuate miscnief.

40 *Meleb.* It is a bad cloth *Tyterus* that will take no colour, and a simple Father that can vse no cunning: you make the people beleue that you wish well, when you practise nothing but ill; wishing to be thought religious towards the Gods, when I knowe you deceitful towards men. You cannot ouer-reach me *Tyterus*, ouer-
45 shoote your selfe you may. It is a wilie Mouse that will breede in the Cats eare, and hee must halt cunninglie, that will deceiue a Cripple. Did you euer see me kisse my Daughter? you are deceived, it was my wife. And if you thought so young a peece vnfit for so old a person, and therefore imagined it to be my childe,
50 not my spouse, you must knowe that siluer haire delight in golden lockes, and the olde fancies craue young Nurses, and frostie yeeres must bee thawed by youthfull fyers. But this matter set aside, you haue a faire daughter *Tyterus*, and it is pittie you are so fond a Father.

55 *Popu.* You are bothe eyther too fonde or too froward: for whilst you dispute to saue your Daughters, we neglect to preuent our destruction.

Alter. Come let vs away and seeke out a sacrifice. Wee must sift out their cunning, and let them shift for themselues. *Exeunt*

SCIENA SECUNDA.

CUPID, TELUSA, EUROTA, LARISSA, (RAMIA) *enter singing,*

Tel. **O** Yes, O yes, if any Maid,
 Who lering *Cupid* has betraid
 To frownes of spite, to eyes of scorne,
 And would in madnes now see torne
 The Boy in Pieces,—

Ail 3. Let her come 5
 Hither, and lay on him her doome'

Eurota. O yes, O yes, has any lost
 A Heart, which many a sigh hath cost;
 Is any cozened of a teare,
 Which (as a Pearle) disdaine does weare? 10

All 3. Here stands the Thiefe, let her but come
 Hither, and lay on him her doome.

Larissa. Is any one vndone by fire,
 And Turn'd to ashes through desire?
 Did euer any Lady weepe, 15
 Being cheated of her golden sleepe,
 Stolne by sicke thoughts?

All 3. The pirats found,
 And in her teares hee shalbe drownd.
 Reade his Inditement, let him heare
 What hees to trust to : Boy, giue eare! 20

TeL Come Cupid to your taske. First you must vndoe all these
 Louers knots, because you tyed them.

Cupid. If they be true loue knots, tis vnpossible to vnknit them ;
 if false, I neuer tied them.

Eurota. Make no excuse, but to it. 25

Cupid. Loue knots are tyde with eyes, and cannot be vndoone
 with hands; made fast with thoughts, and cannot be vnlosed with
 fingers: had *Diana* no taske to set *Cupid* to but things impossible ?
 (*They threaten him.*) I wil to it.

Ramia. Why how now ? you tie the knots faster. 30

Cupid. I cannot chuse, it goeth against my mind to make them
 loose.

Eurota. Let me see, nowe tis vnpossible to be vndoone.

s. D. CUPID . . . singing Q Bl. F. 1-20 Tel. O yes . . . Boy, giue eare !
*om. Q, though giving stage-direction 5 All 3 here and below, l. 17, Bl. prints
 this at the beginning of the line. Corrected by F. 21 Cupid] Sirra Bl. F,*

Cupid. It is the true loue knotte of a womans hart, therefore
35 cannot be vndoone.

Ramia. That fals in sunder of it selfe.

Cupid. It was made of a mans thought, which will neuer hang
together.

Zarissa. You have vndoone that well.

40 *Cupid.* I, because it was neuer tide well.

Tel. To the rest, for shee will giuejou no rest. These two knots
are finely vntide.

Cupid. It was because I neuer tide them; the one was knit by
Pluto, not *Cupid*, by money, not loue; the other by force, not faith,
45 by appointment, not affection.

Ramia. Why doe you lay that knot aside ?

Cupid. For death.

Tel. Why?

Cupid. Because the knot was knit by faith, and must onely be
50 vnknit of death.

Eurota. Why laugh you ?

Cupid. Because it is the fairest and the falsest, doone with
greatest arte and least trueth, with best collours, and worst
conceits.

55 *Tel.* Who tide it?

Cupid. A mans tongue.

Zarissa. Why doe you put that in my bosome ?

Cupid. Because it is onely for a Womans bosome.

Zarissa. Why what is it ?

60 *Cupid.* A womans hart.

Tel. Come let vs goe in, and tell that *Cupid* hath doone his
taske; stay you behind *Zarissa*, and see hee sleepe not, for Loue
will be idle; and take heede you surfette not, for loue will be wanton.

Exit TELUSA, (RAMIA, EUROTA).

Zarissa. Let me alone, I wil find him some-what to do.

6, *Cupid.* Lady, can you for pittie see *Cupid* thus punished ?

Zarissa. Why did *Cupid* punish vs without pittie ?

Cupid. Is loue a punishment ?

Zarissa. It is no pastime.

Cupid. O *Venus*, if thou savvest *Cupid* as a captiue, bound to obey

s. D. [Ramia, Eurota] om. old eds. F., but the context implies that Zarissa is left alone ivith Cupid, and Ramia's next speech shoxvs her to have just come from Diana

that was wont to qommaunde, fearing Ladies threatens, that once 70
 pearced their harts, I cannot tell whether thou wouldest reuenge it
 for despight, or laugh at it for disport. The time may come *Diana*,
 and the time shall come, that thou that settest *Cupid* to vndoe
 knots, shalt intreate *Cupid* to tye knots, and you Ladies that with
 solace haue behelde my paines, shall with sighes intreate my 75
 pittie.

Hee offereth to sleepe.

Larissa. How now *Cupid*, begin you to nod ?

(Re-enter RAMIA and TELUSA,)

Ratnia. Come *Cupid*, *Diana* hath deuised newe labours for you
 that are God of loues: you shall weaue Samplers all night, and
 lackie after *Diana* all day. You shall shortlie shoote at beastes for 80
 men, because you haue made beastes of men, & waight on Ladies
 traines, because thou intrappest Ladies by traines. All the stories
 that are in *Dianaes* Arras, which are of loue, you must picke out
 with your needle, & in that place sowe *Vesta* with her Nuns, and
Diana with her Nymphes. How like you this *Cupid* V 85

Cupid. I say I will pricke as well with my needle, as euer I did
 with mine arrowes.

Tel. *Diana* cannot yeelde, she conquers affection.

Cupid. *Diana* shall yeeld, she cannot conquer desteny.

Larissa. Come *Cupid*, you must to your busines. 90

Cupid. You shall find me so busie in your heads, that you shall
 wish I had beene idle with your harts. *Exeunt.*

SOENA TERTIA.

(Enter) NEPTUNE alone.

Neptune. Thys day is the solemne Sacrifice at thys Tree, wherein
 the fairest virgine (were not the inhabitants faithlesse) should be
 offered vnto me, but so ouer carefull are Fathers to their children,
 that they forgette the safetie of their Countrey, & fearing to become
 vnnaturall, become vnreasonable: their slights may bleere men, 5
 deceiue me they cannot; I wil be here at the houre, and shew as
 great crueltie as they haue doone craft, & well shall they know that
Neptune should haue beene intreated, not cosened. *Exit.*

SCÆNA QUTARTA.

Enter GALLATHEA and PHILLIDA.

Phil I maruell what virgine the people will present, it is happy you are none, for the it would haue falne to your lot because you are so faire.

Galla. If you had beene a Maiden too I neede not to haue
5 feared, because you are fairer.

Phil. I pray thee sweete boy flatter not me, speake trueth of thy selfe, for in mine eye of all the world thou art fayrest.

Galla. These be faire words, but farre from thy true thoughts, I know mine owne face in a true Glasse, and desire not to see it in
10 a flattering mouth.

Phil O would I did flatter thee, and that fortune would not flatter me. I loue thee as a brother, but loue not me so.

Galla. Noe I will not, but loue thee better, because I cannot loue as a brother.

15 *Phil* Seeing we are both boyes, and both louers, that our affection may haue some showe, and seeme as it were loue, let me call thee Mistris.

Galla. I accept that name, for diuers before haue cald me Mistris.

20 *Phil.* For what cause?

Galla. Nay there lie the Mistrisse.

Phil Wyll not you be at the sacrifice?

Galla. Noe.

Phil Why?

35 *Galla.* Because I dreamt that if I were there, I shold be turned to a virgine, and then being so faire (as thou saist I am) I shoulde be offered as thou knowest one must. But will not you be there?

Phil. Not vnlesse I were sure that a boy might be sacrificed, and not a mayden.

30 *Galla.* Why then you are in danger.

Phil. But I would escape it by deceite: but seeing we are resolued to be both absent, let vs wander into these Groues, till the howre be past.

Galla. I am agreed, for then my feare wil be past.

35 *Phil.* Why, what doost thou feare?

Galla. Nothing but that you loue me not.

Exit

Phil. I will. Poore *Phillida*, what shouldest thou thinke of thy selfe, that louest one that I feare mee, is as thy selfe is : and may it not be, that her Father practized the same deceite with her, that my Father hath with me, and knowing her to be fayre, feared she shold 4° be vnfortunate ? if it be so, *Phillida* how desperate is thy case ? if it be not, howe doubtfull ? For if she be a Mayden there is no hope of my loue; if a boy, a hazarde: I will after him or her, and leade & melancholie life, that looke for a miserable death. *Exit.*

ACTUS QUINTUS

SCENA PRIMA.

Enter RAFFÉ alone.

Raffé. NO more Maisters now, but a Mistrisse if I can light on her. An Astronomer? of all occupations thats the worst; yet well fare the Alcumist, for he keepes good fires though he gets no golde; the other standes warming himselfe by staring on the starres, which I think he can as soone number as know their 5 vertues. He told me a long tale of Octogessimus octauus, and the meeting of the Coniunctions & Planets, and in the meane-time he fell backwarde himselfe into a ponde. I askt him why he fore-sawe not that by the starres, he said hee knewe it, but contemnd it. But soft, is not this my brother *Robin*? 10

Enter ROBIN.

Robin. Yes as sure as thou art *Raffé*.

Raffé. What *Robin* ? what newes ? what fortune ?

Robin. Faith I haue had but badde fortune, but I prie-thee tell me thine.

Raffé. I have had two Maisters, not by arte but by nature; one 15 sayd, that by multiplying he woulde make of a penny tenne pound.

Robin. I but could he doe it ?

Raffé. Could he doe it quoth you ? why man, I sawe a prettie wench come to his shoppe, where with puffing, blowing, and sweating, he so plyed her, that hee multiplied her. 20

Robin. Howe ?

7 in *Q* only

9 he said *Q* only

Raffe. Why he made her of one, two.

Robin. What by fire ?

Raffe. No, by the Philosophers stone.

25 *Robin.* Why, haue Philosophers such stones?

Raffe. I, but they lie in a priuie cupboord.

Robin. Why then thou art rich if thou haue learned this cunning.

Raffe. Tush ! this was nothing ! hee would, of a little fasting
30 spittle, make a hose & dublet of cloth of siluer.

Robin. Would I had beene with him ! for I haue had almost no meate but spittle since I came to the woods.

Raffe. How then didst thou Hue ?

Robin. Why man I serued a fortune-teller, who saide I should
35 Hue to see my Father hangd, and both my brothers beg. So I conclude the Mill shall be mine, and I Hue by imagination still.

Raffe. Thy Maister was an Asse, and lookt on the lines of thy hands ; but my other Maister was an Astronomer, which could picke my natiuitie out of the stars. I shoulde haue halfe a dozen starres
40 in my pocket if I haue not lost them, but heere they be. *Sol, Saturne, Jupiter, Mars, Venus.*

Robin. Why these be but names.

Raffe. I, but by these he gathereth, that I was a Ioualist, borne of a Thursday, & that I should be a braue Venerian, and gette all my
45 good lucke on a Fry day.

Robin. Tis strange that a fishe day should be a flesh-day.

Raffe. O *Robin, Venus orta mari, Venus* was borne of the Sea, the Sea will haue fishe, fishe must haue wine, wine will haue flesh, for *Caro carnis genus est muliebre* : but soft, heere commeth that notable
50 villaine, that once preferd me to the Alcumist.

Enter PETER.

Peter. So I had a Maister, I would not care what became of me.

Raffe (aside). *Robin* thou shalt see me fitte him.—*(Aloud)*
So I had a seruauant, I care neither for his conditions, his qualities,
55 nor his person.

Peter. What *RaFe?* well mette. No doubt you had a warme seruice of my Maister the Alcumist ?

Raffe. Twas warme indeede, for the fire had almost burnt out

25 philosopher's F. 33 then om. F. 43 gathered F. 54 qualilities Q

mine eyes, and yet my teeth still watred with hungar: so that my seruice was both too whote & too cold. I melted all my meate, and 60 made onely my slumber thoughts, and so had a full head and an empty bellie. But where hast thou beene since?

Peter. With a brother of thine I thinke, for hee hath such a coate, and two brothers (as hee saith) seeking of fortunes.

Robin. Tys my brother *Dicke*, I prie-thee lets goe to him. 65

Raffe. Syrra, what was he dooing that hee came not with thee?

Peter. Hee hath gotten a Maister now, that will teach him to make you both his younger brothers.

Raffe. I, thou passest for deuising impossibilities: thats as true as thy Maister could make siluer pottes of tagges of poynts. 70

Peter. Nay he will teach him to cozen you both, & so gette the Mill to himselfe.

Raffe. Nay if he be both our cozens, I will bee hys great Grandfather, and *Robin* shall be his Vncle; but I pray thee bring vs to him quickly, for I am great bellied with conceite till I see him. 75

Peter. Come then and goe with me, and I will bring ye to him straight. *Exeunt.*

SCENA SECUNDA.

(Enter) Augur, ERICTHINIS.

Augur. Bring forth the virgine, the fatall virgin, the fairest virgine, if you meane to appease *Neptune*, and preserue your Countrey.

Erick. Heere shee commeth, accompanied onelie with men, because it is a sight vnseemely (as all virgins say) to see the mis- 5 -fortune of a mayden, and terrible to behold the fiercenenes of *Agar* that Monster.

Enter HvEBE, with other to the sacrifice.

Hcebe. Myserable and accursed *Hcebe*, that beeing neither faire nor fortunate, thou shouldest be thought most happy and beautifull. Curse thy birth, thy lyfe, thy death, beeing borne to Hue in danger, 10 and hauing liude, to die by deceit. Art thou the sacrifice to appease *Neptune*, and satis-fie the custome, the bloodie custom, ordained for the safetie of thy Country? I *Hcebe*, poore *Hcebe*, men will haue it so, whose forces commaund our weake natures; nay the Gods wil

15 haue it so, whose powers dally with **our** purposes. The Egiptians neuer cut their Dates from the tree, because they are so fresh and Greene. It is thought wickednes to pul Roses from the stalkes in the Garden of Palestine, for that they haue so liuelie a redde: and who so cutteth the incense Tree in Arabia before it fal, committeth 20 sacriledge.

Shall it onely be lawfull amongst vs in the prime of youth, and pride of beautie, to destroy both youth and beautie: and what was honoured in frutes and flowres as a vertue, to violate in a virgine as a vice? But, alas! destenie alloweth no dispute; die *Hcebe*, 25 *Hœbe* die! wofull *H&be*! and onely accursed *Habe*: Farewell the sweete delights of life, and welcome nowe the bitter pangs of death. Fare-well you chast virgins, whose thoughts are diuine, whose faces faire, whose fortunes are agreeable to your affections, enioy and long enioy the pleasure of your curled locks, the amiableness of your 30 wished lookes, the sweetnes of your tuned voices, the content of your inwarde thoughts, the pompe of your outward shoves: onely *Hcebe* biddeth farewell to all the ioyes that she conceiued, and you hope for, that shee possessed, and you shall; fare-well the pompe of Princes Courts, whose roofes are imbosst with golde, and whose 35 pauements are decked with faire Ladies, where the daies are spent in sweet delights, the nights in pleasant dreames, where chastitie honoreth affections and commaundeth, yeeldeth to desire and conquereth.

Fare-well the Soueraigne of all vertue, and Goddess of all virgins, 40 *Diana*, whose perfections are impossible to be numbred, and therefore infinite, neuer to be matched, and therefore immortall. Fare-well sweet Parents, yet, to be mine, vnfortunate Parents! Howe blessed had you beene in barrennes! how happy had I been, if I had not beene! Fare-well life, vaine life, wretched life, whose 45 sorrowes are long, whose ende doubtfull, whose miseries certaine, whose hopes innumerable, whose feares intolerable. Come death, and welcome death whom nature cannot resist, because necessity ruleth, nor deferre because destenie hasteth. Come *Agar* thou vnsatiable Monster of Maidens blood, & deuourer of beauties bowels, 50 glut thy selfe till thou surfet, & let my life end thine. Teare these tender ioynts wyth thy greedie iawes, these yellow lockes with thy black feete, this faire face with thy foule teeth. Why abatest thou

thy wonted swiftnesse? I am faire, I am a virgine, I am readie.
Come *Agar* thou horrible monster, & farewell world thou viler
Monster. 55

(During the above speech H,EBE has been bound to the sacrificial tree.
A pause follows.)

Augur. The Monster is not come, and therefore I see *Neptune* is
abused, whose rage will I feare mee, be both infinite and intolerable:
take in this Virgine, whose want of beauty hath saued her owne life,
and (destroyed) all yours.

Eriç. We could not finde any fairer. 60
(H,EBE is unbound.)

Augur. *Neptune* will. Goe deliuer her to her father.

Hæbe. Fortunate *Hcebe*, howe shalt thou expresse thy ioyes? Nay
vnhappy girle that art not the fairest. Had it not been better for
thee to haue died with fame, then to Hue with dishonour, to haue
preferred the safetie of thy Countrey and rarenesse of thy beautie, 65
before sweetnes of life, & vanity of the world? But alas! desteny
would not haue it so, desteny coulde not, for it asketh the beauti-
fullest. I would *Hcebe* thou hadst been beautifullest.

Eriç. Come *Hcebe*, heere is no time for vs to reason, it had beene
best for vs thou hadst beene most beautifull. *Exeunt.* 70

SC,ENA TERTIA.

(Enter) PHILLIDA, GALLATHEA.

Phil. We mette the virgine that shoulde haue beene offered to
Neptune, belike eyther the custome is pardoned, or she not thought
fairest.

Galla. I cannot coniecture the cause, but I feare the euent.

Phil. Why should you feare? the God requireth no boy. 5

Galla. I would he did, then should I haue no feare.

Phil. I am glad he doth not tho, because if he did, I should haue
also cause to feare. But soft, what man or God is this? Let vs
closely withdrawe our selues into the Thickets. *Exeunt ambo.*

Enter NEPTUNE alone.

Nept. And doe men beginne to bee equall with Gods, seeking by 10
craft to ouer-reach the that by power ouer-see them? Doe they dote

so much on their daughters, that they stick not to dallie with our deities? well shall the inhabitants see, that destinie cannot be preuented by craft, nor my anger be appeased by submission. I will
 15 make hauocke *oi Dianaes* Nimphes, my Temple shall bee died with Maydens blood, and there shal be nothing more vile then to be a Virgine. To be young and fayre, shall be accounted shame & punishment, in so much as it shall be thought as dishonorable to be honest, as fortunate to be deformed.

(*Rages about the stage.*)

Enter DIANA with her Nimphes.

20 *Diana.* O *Neptune*, hast thou forgotten thy selfe or wilt thou cleane for-sake mee? Hath *Diana* therfore brought danger to her Nimphes, because they be chast? shal vertue suffer both paine and shame, which alwaies deserueth praise and honor?

Enter VENUS.

Venus. Prayse and honour (*Neptune*)? nothing lesse! except it be
 25 commendable to be coy, and honorable to be peeuish. Sweet *Neptune*, if *Venus* can do any thing, let. her try it in this one thing, that *Diana* may finde as small comfort at thy hands, as Loue hath found curtesie at hers.

This is shee that hateth sweete delights, enuieth louing desires,
 30 masketh wanton eyes, stoppeth amorous eares, bridleth youthfull mouthes, and vnder a name, or a worde constancie, entertaineth all kinde of crueltie: shee hath taken my sonne *Cupid*, *Cupid* my louely sonne, vsing him like a prentise, whypping him like a slaue, scorning him like a beast; therefore *Neptune* I intreate thee by no other God
 35 then the God of loue, that thou euill intreate this Goddess of hate.

Nept. I muse not a little to see you two in this place, at this time, and about this matter; but what say you *Diana*, haue you *Cupid* captiue?

Diana. I say there is nothing more vaine, then to dispute with
 40 *Venus*, whose vntamed affections haue bred more brawles in heauen, then is fitt to repeate in earth, or possible to recount in number. I haue *Cupid*, and will keepe him; not to dandle in my lappe, whom I abhor in my hart, but to laugh him to scorne, that hath made in my virgins harts such deepe scarres.

24 (*Neptune*) nothing lesse, *alleds.* 44 virgins (*i.e.* virgins') Q *Bl.*: virgin's F.

Venus. Scarres *Diana* call you them that I know to be bleeding 45
woundes? alas! weake deitie, it stretcheth not so farre, both to
abate the sharpnesse of his Arrowes and to heale the hurts. No!
Loues woundes when they seeme greene, rankle; and hauing
a smooth skinne without, fester to the death within. Therefore
Neptune, if euer *Venus* stodee thee in steed, furthered thy fancies, 50
or shall at all times be at thy cOmaund, let eyther *Diana* bring
her Virgins to a continuall massacre, or release *Cupid* of his
martyrdome.

Diana. It is knowne *Venus*, that your tongue is as vnruilie as
your thoughts; and your thoughts as vnstaied as your eyes; *Diana* 55
cannot chatter, *Venus* cannot chuse.

Venus. It is an honour for *Diana* to haue *Venus* meane ill, when
she so speaketh well; but you shal see I come not to trifle; therefore
once againe *Neptune*, if that be not buried, which can neuer die,
fancie, or that quenched which must euer burne, affection, shew thy 60
selfe the same *Neptune* that I knew thee to bee when thou wast
a Sheepe-hearde, and let not *Venus* wordes be vaine in thyne eares,
since thyne were imprinted in my hart.

Nept. It were vnfitte that Goddesses shoulde striue, and it were
vnreasonable that I shold not yeeld, and therefore to please both, 65
both attend; *Diana* I must honor, her vertue deserueth no lesse;
but *Venus* I must loue, I must confesse so much.

Diana, restore *Cupid* to *Venus*, and I will for euer release the
sacrifice of Virgins; if therefore you loue your Nymphes' as shee
doth her Sonne, or preferre not a priuate grudge before a common 70
griefe, aunswere what you will doe.

Diana. I account not the choyse harde, for had I twentie
Cupids, I woulde deliuer them all to saue one Virgine; knowing
loue to be a thing of all the vainest, virginitie to be a vertue of
all the noblest. I yeeld: *Larissa*, bring out *Cupid*-. (*Exit LARISSA*.) 75
and now shall it be saide, that *Cupid* saued those he thought to
spoyلة.

Venus. I agree to this willinglie: for I will be warie howe my
Sonne wander againe. But *Diana* cannot forbid him to wounde.

Diana. Yes, chastitie is not within the leuell of his bowe. 80

Venus. But beautie is a fayre marke to hit.

Nept. Well I am gladde you are agreed: and saie that *Neptune*
hath delt well wyth Beautie and Chastitie.

(Re-)Enter (LARISSA with) CUPID.

Diana. Heere take your sonne.

85 *Venus.* Syr boy where haue you beene? alwaies taken, first by *Sapho*, nowe by *Diana* ; howe hapneth it you vnhappy Elphe ?

Cupid. Comming through *Dianaes* woodes, and seeing so manie fayre faces with fonde hearts, I thought for my sport to make them smart, and so was taken by *Diana*.

90 *Venus.* I am glad I haue you.

Diana. And I am gladde I am ridde of him.

Venus. Alas poore boy ! thy Winges clypt ? thy brandes quencht ? thy Bowe burnt ? and thy Arrowes broke ?

Cupid. I but it skilleth not ! I beare nowe myne Arrowes in
95 mine eyes, my Winges on my thoughts, my brandes in myne eares, my bowe in my mouth, so as I can wounde with looking, flye with thinking, burne with hearing, shoote with speaking.

Venus. Well you shall vp to heauen with mee, for on earth thou wilt lose me.

Enter TYTERUS, MELEBEUS (on one side), GALLATHEA and
PHYLLIDA (on the other).

100 *Nept.* But soft, what be these?

Tyte. Those that haue offended thee to saue their daughters.

Nept. Why, had you a faire daughter ?

Tyte. I, and *Melebeus* a faire daughter.

Nept. Where be they ?

105 *Meleb.* In yonder Woods, and mee thinkes I see them comming.

Nept. Well, your deserts haue not gotten pardon, but these Goddesses iarres.

Meleb. Thys is my Daughter, my sweete *Phyllida*.

Tyte. And this is my faire *Gallathea*.

no *Galla.* Vnfortunate *Gallathea*, if this be *Phyllida* !

Phil. Accursed *Phyllida*, if that be *Gallathea* !

Galla. And wast thou all this while enamoured of *Phyllida*, that sweete *Phyllida* ?

Phil. And couldest thou doate vpon the face of a Maiden, thy
115 selfe beeing one, on the face of fayre *Gallathea* ?

Nept. Doe you both beeing Maidens loue one another ?

Galla. I had thought the habite agreeable with the Sexe, and so burned in the fire of mine owne fancies.

Phil. I had thought that in the attyre of a boy, there could not haue lodged the body of a Virgine, & so was inflamed with a sweete desire, which now I find a sower deceit. 120

Diana. Nowe things falling out as they doe, you must leaue these fond fond affections ; nature will haue it so, necessitie must.

Galla. I will never loue any but *Phillida*: her loue is engrauen in my hart, with her eyes. 125

Phil. Nor I any but *Gallathea*, whose faith is imprinted in my thoughts by her words.

Nept. An idle choyce, strange, and foolish, for one Virgine to doate on another; and to imagine a constant faith, where there can be no cause of affection. Howe like you this *Venus*? 130

Venus. I like well and allowe it, they shall both be possessed of their wishes, for neuer shall it be said that Nature or Fortune shall ouer-throwe Loue and Fayth. Is your loues vnspotted, begunne with trueth, continued wyth constancie, and not to bee altered tyll death? 135

Galla. Die *Gallathea*, if thy loue be not so !

Phil. Accursed bee thou *Phillida*, if thy loue be not so !

Diana. Suppose all this *Venus*, what then ?

Venus. Then shall it be seene, that I can turne one of them to be a man, and that I will. 140

Diana. Is it possible ?

Venus. What is to Loue or the Mistrisse of Loue vnpossible ? Was it not *Venus* that did the like to *Iphis* and *lanthes* ? howe say yee ? are ye agreed ? one to bee a boy presently ?

Phil. I am content, so I may imbrace *Gallathea*. 145

Galla. I wish it, so I may enioy *Phillida*.

Meleb. Soft Daughter, you must know whether I will haue you a Sonne.

Tyte. Take mee with you *Gallathea*, I will keepe you as I begatte you, a Daughter. 150

Meleb. *Tyterus*, let yours be a boy and if you will: mine shall not.

Tyte. Nay, mine shall not, for by that meanes my young sonne shall lose his inheritance.

Meleb. Why then gette him to be made a Maiden and then there is nothing lost. 155

123 fond fond *oldeds.*: fond *F.*; but they occur in the middle of a line in *Q* and are probably right 124 engraved *F.* 133 loues] love *F.* 143 lanthes so *aFl* cf. pp. 404, 455 151 boy and if you will, *Q* (and if = an if) : boy, and if you will, *Bl. F.*, *spoiling sense*

Tyte. If there bee such changing, I woulde *Venus* could make my wife a Man.

Meleb. Why?

Tyte. Because shee loues alwaies to play with men.

160 *Venus.* Well you are both fonde, therefore agree to thys changing, or suffer your Daughters to endure harde chaunce.

Meleb. Howe say you *Tyterus*, shall wee referre it to *Venus*?

Tyte. I am content, because she is a Goddesse.

Venus. *Neptune* you will not dislike it?

165 *Nept.* Not I.

Venus. Nor you *Diana*.

Diana. Not I.

Venus. *Cupid* shall not.

Cupid. I will not.

170 *Venus.* Then let vs depart, neither of them shall know whose lot it shal be til they come to the Church-dore. One shall be : doth it suffise?

Phil. And satisfle vs both, dooth it not *Gallathea*?

Galla. Yes *Phillida*.

Enter RAFE, ROBIN, and DICKE.

175 *Dicke.* Come *Robin*, I am gladde I haue mette with thee, for nowe wee will make our Father laugh at these tales.

Diana. What are these that so malepartlie thrust themselues into our companies?

Robin. Forsooth Madame we are fortune tellers.

180 *Venus.* Fortune tellers ! tell me my fortune.

Raffe. We doe not meane fortune tellers, we meane fortune tellers : we can tell what fortune wee haue had these twelue monthes in the Woods.

Diana. Let them alone, they be but peeuish.

185 *Venus.* Yet they will be as good as Minstrils at the marriage, to make vs all merrie.

Dicke. I, Ladies we beare a very good Consort.

Venus. Can you sing?

Raffe. Baselie.

190 *Venus.* And you?

175 *Dicke* I alter *Rafe* of old eds. *F.* because *Robin* and *Raffe* have already met and talked in v. I, *F.* 464, and at the close of that scene *Peter* was conducting them to the third of the trio, *Dicke*

Dicke. Meanelly.

Venus. And what can you doe ?

Robin. If they duple it, I will treble it.

Venus. Then shall yee goe with vs, and sing *Hymen* before the marriage. Are you content ? 195

Raffe. Content ? neuer better content! for there we shall be sure to fill our bellies with Capons rumps, or some such daintie dishes.

Venus. Then follow vs. *Exeunt.*

THE EPILOGUE

Galla. **G**OE all, tis I onely that conclude al. You Ladies may see, that *Venus* can make constancie ficklenes, courage cowardice, modestie lightnesse; working things impossible in your Sexe, and tempering hardest harts like softest wooll. Yeelde Ladies, yeeld to loue Ladies, which lurketh vnder your 5 eye-lids whilst you sleepe, and plaieth with your hart strings whilst you wake : whose sweetnes neuer breedeth satietie, labour wearinesse, nor greefe bitterness. *Cupid* was begotten in a miste, nursed in Clowdes, and sucking onelie vpon conceits. Confesse him a Conquerer, whom yee ought to regarde, sith it is vnpossible to 10 resist; for this is infallible, that Loue conquereth all things but it selfe, and Ladies all harts but their owne.

FINIS

NOTE ON ITALIAN INFLUENCE IN LYLY'S PLAYS

IN the essay prefixed to the plays I have made only the barest allusion to the influence of Italian literature on Lyly's dramatic work¹. The general debt of the English to the example of the Italian stage has been often acknowledged; as has the much more considerable and definite debt of particular plays to the Italian *novellieri* or poets—a debt of which Whetstone's *Promos and Cassandra*, the earlier *Tancred and Gismunda* (1568), and the still earlier *Supposes* of Gascoigne (1566), announced on its title-page as a translation from the *Suppositi* of Ariosto, furnish particular instances. Modern written drama, indeed, may be said to begin with Ariosto: and, further, the extemporal plays (*commedia delP arte* or *alV improvviso*) in which the dialogue was supplied by the actors to a given skeleton or framework of the action, served, no doubt, to diffuse the practice of the Italian stage beyond the confines of Italy; for, while such improvisations would command a general popularity, we may take it they would seldom be attempted with success save by Italians. It has been pointed out that to this *commedia delV arte*, and its successor or coeval the Masked Comedy, played by typical local figures in masks, we owe the stereotyped figures of Pantomime—Harlequin, Columbine, Pantaloon and Clown². Collier told us long ago of Drouciano and his company of Italian players, who attended Elizabeth in her progress and performed at Windsor, 1577—8³; and it is not impossible that Lyly with his special advantages may have seen either them or some others. Even if he had not seen Italian actors, yet he had almost certainly witnessed masques and entertainments at Court; of which it is difficult not to regard] talian practice, with its introduction of pastoral and mythological elements, as the general example, though Mr. H. A. Evans makes some stand against the idea'. In the instructive paper on early English Pastoral⁴ referred to in my Introduction to the Entertainments in vol. i, Mr. A. H. Thorndike made general acknowledgement of this Italian influence, which is apparent, for instance, in the earliest formal specimen of such a show surviving,

¹ Cf. pp. 237, 252, 266, 292.

² Cf. Ward's *Eng. Dram. Lit* vol. i, pp. 228 sqq.

³ *Hist. Dram. Poetry*, i. 226; iii. 201.

⁴ *English Masques* (1897); Introduction, p. xx.

⁵ *Modern Language Notes* for April, 1899: vol xiv (Baltimore).

The Princely Pleasures at Kenilworth, 1576, 8^o¹. 'It seems certain,¹ says Mr. Thorndike (col. 231), 'that Gascoigne borrowed most of this pastoral material directly from similar Italian performances': and the evidence of connexion might, no doubt, be considerably strengthened, could we recover the texts or accounts of all the similar shows that have perished. Modern Arcadianism, with its mingling of pastoral and mythological elements, was born in Italy with Sannazarro's *Arcadia*', and constitutes of course one of the chief results of the classical revival. But at the same time it must be remembered that the classical impulse, once imparted, would work on somewhat the same lines in different countries; and some caution is required in accepting this or that completed product as a direct derivative from a similar completed product in Italy, when the same elements which produced it there were present also elsewhere. Mr. Thorndike pertinently remarks (col. 299) 'The theory of Rossi (ed. *Pastor Fido*, 1886, Pt. II, ch. i) that the Italian pastoral drama was developed from the eclogue through the medium of public pageants in honor of noble families, at once suggests the possibility of a similar development in England'. . . the pastoral plays of Lyly, Peele and Daniel were Court entertainments—'in royal shows, then, if anywhere, we might expect to find the germs'; and accordingly he passes in brief review some of the specimens preserved in Nichols' *Progresses*—a review which induced my close examination of them, and led me at once to identify a large number of them as Lyly's work, though the identification does not seem to have occurred at all to Mr. Thorndike. Now for all such shows after 1580 there is the material of English pastoral poetry, beginning with *The Shepheardes Kalender* in 1579, and including a great deal of work in the various Miscellanies, produced by Sidney, Dyer, 'A. WF Breton, and other poets, among whom was almost certainly Lyly himself, in the years immediately succeeding: and, further, these shows exhibit, as Mr. Thorndike excellently urges, a large and distinctively English element of native characters and comic rusticity, to which we may fairly trace the similar element in *Love's Labour's Lost* and William and Audrey in *As You Like It*; e.g. Rombus, the Sutor, Lalus and Dorcas in Sidney's *Lady of May*, at Wanstead 1578, with which the reader may compare Lyly's *Gardener and Molecatcher* at Theobalds 1591, his *Fisherman and Netter* at Cowdray 1591, his comic treatment of Nereus and Silvanus at Elvetham 3591, and his *Cutter of Cotswold* at Sudeley 1592. But Lyly's more elaborate pastoral plays—*Gallathea*, *Loves Metamorphosis*, and the pastoral scenes in *Midas*—were all produced (though not *The Woman*) before he had taken, so far as we know, any share in the manufacture of these slighter Entertainments, which cannot therefore be regarded, in his

¹ *The Complete Poems of George Gascoigne*, by W. C. Hazlitt, vol. ii. pp. 91-134 (Roxburgh Library).

² Substantially completed by 1489, though not published in a correct edition till 1504 (Dr. R. Gaxnett's *Italian Literature*, p. 123).

HIS DRAMATIC EXAMPLES ENGLISH

case, in the light of an intermediate step. In *Gallathea* we have the same native figures, e.g. Mariner and Astronom, and the same comic rusticity in the treatment of Melebeus and Tyterus (iv. I and v. 3); in *Midas*, the same comic tinging of the part of Pan; while there was probably a similar infusion of comedy in *Loves Metamorphosis*, of which the traces have been since removed. It is to *The Lady of May*¹ that we must look for the example of this rustic and comic style; while for the more conventional pastoral manner Lyly, whether in his plays or shows, had the model of *The Princely Pleasures*. In one of the set pieces composed by Gascoigne for that occasion, but by some accident of weather never actually performed, Diana formally exhorts her nymphs to chastity; and afterwards dispatches them severally in search of her favourite nymph Zabeta (Elizabetha), absent from her train since she assumed an exalted position some sixteen years before—points in which the reader may find slight suggestions of Lyly's far more accomplished work². The *idea* of such pastoral was doubtless derived from Italy, and Gascoigne's actual work in this kind seems directly indebted; but beyond this general debt of the younger English to the slightly older Italian drama, I doubt if there be any reason, in Lyly's case, to go. At this early period the debt of particular plays to Italy was, as Ward shows, mainly in the sphere of Tragedy; and with a continuous stream of native English production, a steady advance in secularization and reality, a growing custom of Court-pageantry, a vigorous and varied national as well as Court life on which to draw, a wide study of the classics and an obvious and direct influence of Seneca, Plautus, and Terence upon the university playwrights, there is surely no need to assume that all English plays must have an Italian source.

The originating cause of these remarks lies in a work, to which my attention was drawn only when my own Essay, and indeed nearly all of the plays, were already in print. It is entitled *Die Stofflichen Beziehungen der Englischen Komodie zur Italienischen bis Lilly*, von L. L. Schucking; Halle, 1901 (no pp.); and is preliminary only to a fuller study which shall exhibit the debt of the later dramatists, Shakespeare, Ben Jonson and the rest. The sixth and longest chapter is devoted to Lyly. I cannot say that I have found it very illuminating³. The author has a very considerable acquaintance with early English dramatic work, and a wider than I can boast with that of Italy. He has diligently made himself master of all the scattered references to Italy and Italian plays and 'deuises' which might illustrate his theme. He acknowledges, too, that

¹ Referred to in the Essay above, p. 254.

² Compare Act iii. sc. 1. 28, 64 of our play, and the speech, p. 454.

³ Let me acknowledge here that it was from the table of cited works at the end of Herr Schucking's essay, p. 106, that I first heard of Mr. Thorndikes paper, some detail in which led me to suspect Lyly's hand in one of the shows in Nichols, and so to the discovery of his authorship of all those I print in vol. L

the desire for completeness has led him to include some instances where the debt is 'doubtful, or merely possible'; and since he denies neither the independent character of Lyly's art in general, nor his direct connexion with the classics, we may perhaps infer that his is the doubtful case referred to'. But this general profession is contradicted by more positive language used in the attempt to show detailed debt, an attempt which impresses me as of the flimsiest character. It is confined to four plays—*Gallathea*, *Loves Metamorphosis*, *Mother Bombie*, and *Endiniion*.

Starting from the fact that pastoral drama in Italy reached its flower about this time, the author endeavours to bring Lyly's two first-named pastorals into direct connexion with it. Guarini's *Pastor Fido*, though composed in 1583, was not performed till 1587, nor published till 1590; but in order to the desired connexion we are to date *Gallathea* at the end of 1587, and to suppose a knowledge of the *Pastor Fido* to be rapidly diffused by the extemporal actors (p. 86, note). *Gallathea*, we are told, 'bears the impress of Italy throughout' (p. 83). Although its motives are of fairly diverse origin, yet the maiden-offering may be derived from the *Pastor Fido* (p. 84), where a similar penalty is exacted by Diana for the violation of a vow, where one of the characters is named Titiro, where a river-god delivers a soliloquy (I cannot find it, but let that pass), where a shepherd assumes the dress of a shepherdess, and where the piece ends with a wedding! Then we have word-play in Italian comedies as well as in Lyly; and, for aught we know, the fun made about the points of the compass (i. 4) maybe traceable to the Italian extemporizers. It is hardly safe, indeed, to assume that the English were capable of originating the simplest joke, though under the influence of Italian example they might be brought to assimilate and reproduce some easy puns. The Alchemist and his servant Peter are 'doubtless' modelled on one of the Italian necromancers, e.g. the Negromante of Ariosto, and his rascal Nibbio, whose theft of his master's property at the close is reproduced in Peter (iii. 3. 6)². This last is, with the exception of an

¹ Cf. *Vorwort*, and the following passage on p. 87: 'Das Motiv der Jungfrauen, die sich verschiedenen Geschlechts wahren und in einander verlieben, ist freilich unmittelbar aus Ovids *Metamorphosen* (ix) entnommen, nichtsdestoweniger kann die Wahl gerade eines solchen Motivs vorbereitet sein und mit Recht sagt Hense (*Shakesp.-Jahrb.* viii. s. 226): "Mit der Neigung des Zeitalters zu Pantomimen und Maskenspielen hangt auch das Interesse zusammen, das man an den Verwicklungen nahm, die durch Verkleidung entstanden." Wir können hinzufügen: wie sie John Lilly überreich gerade auf der italienischen Bühne vorbereitet finden konnte. Eine Beeinflussung in der Wahl der Motive aufzuzeigen, darauf muss sich bei einem so selbständigen Künstler wie Lilly überhaupt unsere Aufgabe beschränken; mag beispielsweise die weiter unten erwähnte Szene der aus dem Baume sprechenden Seele immerhin unmittelbar dem Ovid entlehnt sein—die Dramatisierung desselben Motivs in Italien zeigt, wie sehr der englische Künstler ob mit oder ohne Willen in der Tradition bleibt.' This, of course, is fair and sound enough: only parallelism is not derivation.

² *Comedie: il Negromante, la Lena, i Suppositi, la Cassaria, la Scolastica*. Vinegia, Gabr. Giolito, 1551. 12°. All five had appeared separately at earlier

allusion to Tasso's *Aminta* (1573), the single one of Herr Schiicking's points which wears the least air of probability. I am reminded of an expression in *Euphues and his England*, p. 200, 'some Artemidorus or Lisimandro, or some odd Nigromancer,' for light on which I had already consulted Ariosto's comedy in vain; of the fact that Psellus, to whose reputed skill in magic Philautus appeals, is an Italian; of the story about the Duke and the Alchemist in *Pappe with a Hatchet*, which I have also failed to allocate. But on the other hand there is a strong probability, as Herr Schiicking himself partly feels (p. 85 note), that *Gallathea* already existed in 1585: and not only have I shown, in my Introduction, that Lyly had sufficient example for his Alchemist and Astronomer and Peter in Chaucer and Reginald Scot and Richard Harvey, and that he actually used those writers, but we must note further that his Alchemist and Astronomer are enthusiasts, conceived in a somewhat different spirit from Ariosto's impostor¹, who has much more affinity with Ben Jonson's Subtle; while rascality among servants has the same features all the world over².

Believing as I do in the early composition (1584-8) of *Loves Metamorphosis*, at least in first draft, I see little more likelihood that this play, either, is indebted to the *Pastor Fido*, in the Corisca of which Herr Schiicking sees the obvious model for Niobe (p. 93). I am unmoved by the extraordinary coincidence that an English and an Italian flirt should both find constancy an inconvenience³; nor does the fish-tail of Lyly's Siren persuade me of her derivation from the Triton in Antonio Ongaro's *Alceo*, nor Ceres' prayer for her Nymphs' chastity in Act ii oblige me to recall any similar aspiration in foreign work—and these are the sole points of comparison cited, save that the scene is laid in woodland, and that the Nymph speaking from the tree, though borrowed direct from Ovid, also figures in Italian literature⁵.

dates; the two first at Venice 1535, 4⁰, the three others at Venice in 1542, 1546, 1547. 8° (Brunet, i. 446).

¹ Contrast with Lyly's sketch, Nibbio's account of his master in Act ii. sc. 1.

² Herr Schiicking admits alchemy in England: why then must Lyly go abroad for an alchemist?—Die Alchemie war jener Zeit in England sehr auf der Woge: unter Rudolf II kommen sogar zahlreiche englische Alchemisten an den Wiener Hof, in dessen geheimen Ausgaben beträchtliche Summen für sie figurierten, um so charakteristisch ist die Entlehnung eines so nahe liegenden Motivs aus fremder Quelle.' [!]¹p. 88.

³ Herr Schiicking compares (p. 93) a passage in Act iii. sc. 1 (vol. iii. pp. 231-2) with the following from Corisca's soliloquy in i. 3 of the *Pastor Fido*:

Malconsigliata donna, che si lascia
Ridurre in povertà d'un solo amore.
Sì sciocca mai non sarà già Corisca.
Che fede? che costanza l'immaginate
Favole de' gelosi, e nomi vani
Per ingannar le semplici fanciulle.

⁴ *Alceo: favola pescatoria*. . . Venetia, 1582. 8°. Cf. Schiicking, p. 94.

⁵ In *The Princely Pleasures* Gascoigne, personating Sylvanus, meets Elizabeth going out hunting, and after enumerating various personages whom Zabeta's disdain

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Mother Bombie, which he acknowledges to exhibit less of Italian spirit and colour, is treated in the same manner. Steinhauser's praise of it as an excellent national comedy of intrigue is disallowed because it employs the motives which recur in all such comedies, Italian among the rest. For the supposed specific Latin trait, that changed children are finally landed in a higher social position, we are pointed to Dulippo in the *Suppositi*: the motive of servants' help is frequent in Italian work; that of affection between people who know not how closely they are related to each other [but Maestius and Serena, Accius and Silena, are not parallel, hardly akin, to this] is anticipated by Cecchi; and a child-changing by nurses occurs in Cinthio's *Gli Antivalomeni*. The plot of the latter, which is sketched, presents, however, but scant resemblance to that of *Mother Bombie*: and had Herr Schucking consulted the original quartos of Lyly's play, he would not have leaned upon the slender reed of descriptions in a *Dramatis Personae* list found only in modern editors. Again, while allowing that the use of disguise on the Italian stage is not conclusive to a borrowing by Lyly, he finds a special link in what was surely quite as hackneyed a matter, the brief introduction of palmistry in ii. 3, as in Ariosto's *Suppositi* (i. 2). Even the Hackneyman is not to be allowed as of native origin, because the Sergeant to whom he appeals for redress is paralleled by similar invocations of the law in Italian extemporal comedies. These are insufficient arguments to induce us to qualify Baker's description of the piece as 'a comedy on the Terentian model.'

As regards *Endymion*, it is merely claimed that the Italian extemporal comedy shared with Plautus, Terence and *Roister Doister* in the inspiration of Sir Tophas, a claim illustrated only by the following unconvincing parallels.

Birds, or fcoyes, sagt Sir Tophas (I. Akt, 3. Sz.), they are both but a pittance for my breakfast; therefore have at them, for their braines must as it were imbroder my bolts.

I was the first that ever devised warre and therefore by Mars himselfe given me for my armes a whole armorie.

For commonly I kill by the doozen and have for every particular adversarie a peculier weapon . . .

Il pranzo del Capitano deve essere di tre piatti di carne: il piimo sia di carne d' Hebrei, il secondo di carne di Turchi, ed il terzo di carne di- Luterani (Bartoli: Scenari inediti della commedia dell' arte. Florenz 1880: XXIII).

La sua spada fu fabricata da Vulcano.

Fa sempre il bravaccio, l' amrnazza-sette.

By way of padding to these slender arguments the chapter includes full sketches of the action of the plays in question (useful, no doubt, to German readers), and a good deal of talk round about the general subject

has metamorphosed into trees—oak, poplar, bramble, ash-tree, ivy—conducts her to a holly-bush, from which she is addressed by 'Deepe Desire' (*Complete Poems*, ii. 129).

comedy—on the absence of the figure of the mother in the comedy-household, on the importance of disguise in creating comic interest, on the entire [asserted] want of distinction between the individuals composing Lyly's groups, on the comparative freedom of his plays from grossness—talk, in fact, on a variety of not uninteresting points which, yet, does not compensate us for the lack of that convincing evidence required to justify the chapter's existence. The allusion to the *A7ninta* excepted, I cannot think that it succeeds in showing anything more than the possibility that Lyly may have picked up something from witnessing Italian extemporal acting. The relations of Peter with the Alchemist are perhaps just near enough to those of Nibbio with the Negromante to suggest that Lyly *may* have read Ariosto's comedy in addition to the native sources he plainly uses ; and it is extremely probable that he had read Gascoigne's *Supposes*, though I see no evidence that he actually borrowed from it. The use of servants' names in *-to* is really no argument for Italian debt, when similar names abound in Plautus and Terence¹. In the next section of his work Herr Schiicking will find much more solid and abundant support for his thesis : I cannot help feeling the present chapter as somewhat of an effort to make bricks without straw.

Nevertheless I am obliged to him for having led me to look more closely into the matter. Though there is no evidence of Lyly's having travelled until late in life—we should infer from a passage in *Euphues*¹¹ that he had not, before 1580—yet as a member of an Italianized Court, and as confidential secretary to the Italianate Earl who was said to be the original of Harvey's *Mirroure of Tuscanismo*, he could hardly escape the infection. It would be strange if he could not read Italian, which Gascoigne says he himself 'lerned in London'³ ; and several things in *Euphues*, the allusions to Petrarch, the social customs reproducing those in Boccaccio's *Filocolo* (trans. 1567) , and Philautus' apostrophe of Italy (p. 88) imply some acquaintance with Italian literature. I have already noted what seem to me some echoes of Capella's or Domenichi's treatises in praise of women⁵ ; and I have to note now one or two other points which seem to show that, before *Euphues* was completed, Lyly had dipped into the chief fountain of modern pastoral⁶. The story told in the

¹ E.g. Tranio and Grumio (*Mostellarid*), Milphio (*Poenulus*), Lucrio (*Mil. Glor.*), Dorio and He,io (*Phormio*), Dromo, Thraso, Gnatho, Parmeno, &c.

² See above, p. 34, ll. 19-33.

³ Dedication of *Hemetes the heremyte*, 1576 (*Complete Poems*, ii. 139).

⁴ See vol. i. pp. 135, 161.

⁵ See vol. i. p. 175, note.

⁶ I must admit a previous suspicion that work so fixed and set in manner, and so successful in its kind, as *Gallathea* and *Loves Metamorphosis*, might have some original in Italy besides the classical and native sources of which I had demonstrated Lyly's use: and I had accordingly made such cursory examination of Sannazarro's *Arcadia* and of the *Galatea* of Cervantes (pub. Dec. 1584) as led me to conclude him unindebted to these in the matter of plot. I had however, as I find, failed to gather all there was to glean.

*Glasse*¹ to flatter Elizabeth, that Zeuxis despairing of doing justice to Venus 'drew in a table a faire temple, the gates open, & Venus going in, so as nothing coulede be perceiued but hir backe';—a tale for which I know of no classical authority—seems adapted from a passage in Sannazarro's *Arcadia*, where a company repairing to a temple of Pales notice among the frescoes above the entrance one of the Judgement of Paris—' But what was not less subtle in the thought than pleasant in the seeing was the shrewdness of the wary painter, who having made Juno and Minerva of such extreme beauty that to surpass them was impossible, and doubting of his power to make Venus so lovely as the tale demanded, had painted her with back turned, covering the defect of art by ingenuity of invention².' Again Psellus' humorous recital to Philautus of love-charms professed by the magicians is very possibly a burlesque of the serious recital of such in the *Arcadia*.

'Togliendo il veleno delle innamorate cavalle, il sangue della vipera, il cerebro dei rabbiosi orsi, e i peli della estretna coda del lupo, con altre radici di erbe, e sughi potentissimi, sapeva fare molte altre cose maravigliosissime, ed incredibili a raccontare . . . ' e questo detto, seguito d' un dente tolto di bocca alia destra parte di un certo animale chiamato *Jena*: il qual dente e di tanto vigore, che qualunque cacciatore sel legasse al braccio, non tirerebbe mai colpo in vano; e non partendosi da questo animale, disse, che chi sotto al piede ne portasse la lingua, non sarebbe mai abbajato da' cani: chi i peli del muso, con la pelle delle oscene parti nel sinistro braccio legata portasse, a qualunque pastorella gli occhi volgesse, si farebbe subito a mai grado di lei seguitare . . . e .. che chi sopra la sinistra mammella di alcuna donna ponesse un cuore di notturno gufo, le sarebbe i secreti . . . manifestare.' Prosa ix.

'The Methridate of the Magitians, the Beast *Hiena*; of whom there is no parte so small, or so vyle, but it serueth for their purpose: Insomuch that they accompt Hyena their God that can doe al, and their Diuel that will doe all.

If you take seauen hayrea of Hyenas lypes, and carrye them sixe dayes in your teeth, or a peece of hir skinne nexte your bare hearte, or hir bellye girded to your left side, if Camilla suffer you not to obtaine your purpose, certainly she cannot chuse, but thanke you for your paines.

And if you want medicines to winne women, I haue yet more, the lungs of a Vultur, the ashes of Stellio, the left stone of a Cocke, the tongue of a Goose, the brayne of a Cat, the last haire of a *Wolues taile*. Things easie to be hadde, and commonly practised F & c. *Euphues and his Eng.* p. 116.

Then the laments of Lyly's unfortunate lovers, Euphues, Philautus, Appelles or Phao, may owe something to those of Sannazarro's shepherds: the picture of Geron in lonely exile may be suggested by that in Prosa vii, where Sincero contrasts the pleasant life of his native land, whence he has been driven by love, with that ⁱ tra queste solitudini di Arcadia, ove non che i giovani nelle nobili citta nudriti, ma appena mi si lascia credere

¹ Above, p. 211.

² Prosa iii, translated by Symonds (*Renaissance in Italy*, v. 179).

che le salvatiche bestie vi possano con diletto dimorare'; and the fountain by that of magic clearness described in Prosa viii, almost identically as Boccaccio had described it in his *Ameto* from Ovid, *Met.* iii. 407-12 : the mutual attraction of Gallathea and Phillida may own a debt to that of Carino and his love in Prosa viii 'che al mio giudicio con le sue bellezze non che Valtre pastorelle d⁵ Arcadia, ma di gran lunga avanza le sante Dee ; la quale, perocche dai teneri anni a' servigj di Diana disposta, ed io similmente nei boschi nato e nodrito era, volentieri con meco, ed io con lei, per le selve insieme ne dimesticammo,' &c.¹ : and the mention of Pan's ' temple in Arcadie' and the allusion to Syrinx in his song (*Midas*, iv. I. 34, 103) are at least paralleled in Prosa x. In the *Arcadia*, too, may be found some of Lyly's non-Virgilian names, e.g. Montano, Fillida, Climene, Tirrena (Lyly's 'Tirtena'). And, further, I am inclined to think that *Loves Metamorphosis* shows some trace of Sannazarro's Latin *Eclogae Piscatoriae*; not merely in the bringing of pastoral down to the seashore, for which, as for the heroine's prayer to Neptune, he had direct example in the Ovidian story², but in the transformation of the stony-hearted Nisa into a rock 'worne with the continuall beating of waues' (v. 4. 68), and in the introduction of a Siren. Written in the neighbourhood of Naples, these Eclogues of Sannazarro teem with allusions to the Sirens, who were associated in classical myth with that coast; and in the following prayer of Iolas, conjoined with Ovidian suggestions noted in my Introduction to the play, we may perhaps recognize one of the germs of Lyly's work.

'Sirenes, mea cura, audite haec ullima vota.
Aut rcvocet jam Nisa snum, nee spernat Iolam,
Aut videat morientem. Haec saxa impulsa marinis
Fluctibus, haec misero vilis dabit alga sepulcrum³.

Ille habet; ille meos scopulos mihi servat amores.'

The same fleeting suggestion of *Loves Metamorphosis*, such as might be reproduced in the work of an artist of independent constructive powers, occurs to me in reading the *Afteto* of Boccaccio. In the story told by the nymph Acrimonia, we have her unwilling marriage, brought about by a father whom she loves, to a Sicilian 'sparuto e male conveniente alia mia forma' who takes her off on shipboard (cf. Protea in iv. 2. 3—a point not in Ovid) to Rome, where, besieged by importunate lovers, she remains 'like a marble image' and is reminded by her companions of the fleeting

¹ So Phillida, commanded by Diana to serve her, says < I am willing to goe,—not for these Ladies copanie, . . . but for that fayre boyes fauor, who I thinke be a God.' Act ii. sc. i. 61-3.

² *Metam.* viii. 849-51. Theocritus had also introduced two fishermen in his 21st Idyll.

³ *Eel.* iii. 50-3. Cf. *Loves Met.* v. 4. 116, where Nisa's lover says 'vpon that Locke did I resolue to end my life'

nature of youth and beauty in terms which recall those of Euphues to Lucilla or Sybilla to Phao: Like Sapho, she arouses the anger of Venus by her stubborn defiance. One of her lovers makes urgent appeal against her cruelty to the goddess, who thereupon at a solemn festival suddenly isolates her from the rest by a strong light which renders her invisible, and after a stern rebuke receives her submission and restores her to her friends, when she accepts her lover's addresses. This certainly bears some likeness to the tale of Lyly's three nymphs; and the story, which only occupies a portion of the work, includes allusions to Ceres, Niobe and Ulysses.

Politian's *Orfeo* yields nothing; but I note the same kind of fragmentary suggestion in Tasso's beautiful *Aminta*, a play which Herr Schiicking, indeed, mentions as among Lyly's general examples of pastoral, though the single special parallel he cites is that to Cupid's disguise in *Gallathea*², Amor's part in Tasso is confined to a prologue spoken¹ in *habito pastorale*; but the lines, nevertheless, are such as Lyly may have drawn upon, especially in the idea of his truancy from Venus, who wants to dispose of him entirely herself and keep him in Courts, while he is determined to try his weapons on more simple hearts:

'Io voglio hoggi con questo [dardo]
Far cupa ed immedicabile ferita
Nel duro sen de la piu cruda Ninfa,
Che mai seguisse il Choro di Diana.'

To this end he will mingle with the feasting and garlanded shepherds:

'Queste selve hoggi ragionar d'amore
S'udiranno in nnova guisa: e ben parrassi,
Che la mia Deita sia qui, presente
In se medesima, e non ne' suoi ministri.'

This is certainly like the attitude of Cupid to his mother in *Sapho*, Act v, and like his language after his colloquy with the nymph in *Gallathea*, i. 2. 30-4 'Diana, and thou, and all thine, shall knowe that Cupid is a great god: I will practise a while in these woodes, and play such pranckes with these Nymphes' &c.; and cf. ii. 2. 1-14. In the piece itself we get the same warnings against disdain of love in youth as in the *Ameto* and *Arcadia*, and as in the mouths of Euphues, Sybilla, or Ceres. Eurota's words about the insensible approach of love may be suggested by *Aminta*'s³: the assertion of Tasso's Thyrsis, that girls from their infancy

¹ Vol. i. p. 203 ll. 3-20; *Sapho and Phao*, ii. 1. 93 sqq.

² All he says on the point is—'Aehnlich wie hier im I I. Akt Cupido, geht in Tassos *Aminta* Amor im Schaferkleide auf die Pursche,' p. 87.

³ 'A poco, a poco nacque nel mio petto,
Non so da qual radice,
Com' herba suol, che per se stessa germini,
Un' incognito affetto,
Che mi fea desiare
D'esser sempre presente

understand the art of charming¹, might I think be paralleled in *Euphues*; and I find in the following speech of the elderly shepherdess Dafne a considerable resemblance to one of Sybilla:

& spacciato un' Amante rispettosio;
 Consiglial pur, che faccia altro mestiero;
 Poich' egli e tal: chi imparar vuol d' amare,
 Desimpari il rispetto; osi, domandi,
 Solleciti, importuni, al fine involi:
 E, se questo non basta, anco rapisca.
 Hor, non sai tu, com' e fatta la Donna?
 Fugge, e fuggendo vuol che altri la giunga;
 Niega, e negando vuol ch' altri si toglia;
 Pugna, e pugnando vuol ch' altri la vinca.
 Ve', Tirsi, io parlo teco in confidenza;
 Non ridir, ch' io cio dica, e sovra tutto
 Non parlo in rime.' (Act ii. sc. 2.)

' If she seeme at the first cruell, be not discouraged. I tell the a straung thing, womenne atriue, because they would be ouercome: force they call it, but such a welcome force they account it, that continually they study to be enforced. To faire words ioyne sweet kisses, which if they gently recekie, I say no more, they wil gently receiue. But be not pinned alwaies on her sleeues, straungers haue greene rushes, whe daily guests are not worth a rushe . . Be not coy, beare, sooth, swears, die to please thy Lady: . . . Old foole that I am ! to doe thee good, I beginne to doate, & counsell that, which I woulde haue concealed.' *Sapho and Phao*, ii. 4. 92 sqq.

I am therefore obliged to Herr Schiicking for the suggestion which has led me to observe these likenesses, and to state here what I have not stated explicitly in the Essay, the ultimate and general debt of English pastoral to similar Italian work, whether on the stage or in less regular masques and shows. Lyly adopts the set pastoral air, the long speeches and soliloquies, the artificiality—which marks the whole genre, and for which Cervantes in the Preface to his own *Galatea* tenders some apology—

A la mia bella Silvia,
 E bevea da' suoi lumi
 Un' estranea dolcezza,
 Che lasciava nel fine
 Un non so che d' amaro:
 Sospirava sovente, e non sapeva
 La cagion de' sospiri.
 Cosl fui prima Amante, ch' intendessi
 Che cosa fosse Amore.' (Act i. sc. 2.)

' *Eurota*. I confesse that I am in loue, and yet swears that I know not what it is. I feele my thoughts vnknit, mine eyes vnstaied, my hart I know not how affected, or infected, my sleepes broken and full of dreames, my wakenesse sad and full of sighes, my selfe in all thinges vnlike my selfe. If this be loue, I woulde it had neuer beene deuised.' Act iii. sc. 1. 45-50. Perhaps Niobe in *Loves Met.* ii. 1. 64-71 is closer.

¹ ' Ma, quale e cosi semplice Fanciulla,
 Che, uscita da le fascie, non apprenda
 L' arte del parer bella, e del piacere ?
 De l' uccider piacendo, e del sapere
 Qual arme fera, e qual dia morte, e quale
 Sani, e ritorni in vita?' (Act ii. sc. 2.)

of representing folk of evident culture **and** refinement as living a life of woodland simplicity: and since the elaborate pastoral works of Sidney and of Lodge only made their appearance in 1590, his example for these things must be sought partly in the classics and partly in Italy. But to search for close or abundant detailed debt in Lyly's plays is probably vain. He was too original an artist to borrow wholesale; he constantly prides himself on his 'invention': and though I think he must have known the *Aminta*, I recognize no trace of the *Pastor Fido*, which I consider to have appeared too late to exercise a possible influence on *Gallathea*, or on the first form of *Loves Metamorphosis*, if indeed the second draft was not completed before its appearance. *The Woman in the Moone*, though less elegant, is in some respects nearer to the simplicity of pastoral life; but this is a point which puts it farther from work like Tasso's and Guarini's, to which Herr Schucking notes no detailed resemblance¹. And even in the matter of general resemblance Lyly's work lacks some of the chief marks of pastoral. In the first two the usual allusions to sheep and goats are almost entirely suppressed², Lyly substituting forestry, with which he was more familiar. Then we have not only the introduction of farcical elements into the woodland life, but the infusion of a distinctly gayer and more sportive note of ideal comedy than is audible in Sannazarro or Tasso. And further Lyly eliminates the pessimist harping back to a golden age which forms an integral part of the Italians' work, e.g. the long eclogue of old Opico in praise of the past at the end of *Prosa vi*, and the famous and beautiful chorus at the end of the first Act of the *Aminta*. The loss of poetry is, perhaps, compensated by some gain in fitness: for in this shepherd-life, which attempts to reconstruct the age of gold, the note of regret is really an intrusion; and to accept Dame's

'II Mondo invecchia,
E invecchiando intristisce'³

as the natural utterance of such an age, is practically to admit that life may be golden still. Even the contrast between rural simplicity and the life of cities, which we might have expected the adapter of Guevara to emphasize, only makes some faint appearance in *Sapho and Phao*, in the ferryman's content before his simple occupation is interrupted, and in the discomfort felt by Pandion, the pensive university student, when suddenly plunged into Court-life.

And it is no small argument against the claim of detailed debt that it is quite unsupported by such authorities as Ward and Symonds. The latter especially, coming fresh from his elaborate study of Italian Renaiss-

¹ P. 101.

² *Gallathea* alludes to 'our flocke' in i, 1. 6; and there is more of it in *The Woman*.

³ *Aminta*, ii. 2.

ance literature to the study of our early drama, in his excellent chapter on Lyly is silent of any such close connexion : The tendency among English critics for some time past has been to allot as much importance as possible to foreign influence: and this reaction from a past neglect justifies the exhibition of some caution in accepting claims which our own investigators have quite failed to recognize. It may be that the suggestions of debt that I have made here myself are as numerous as those of Herr Schiicking : I hope at least that they are more convincing. I offer them for what they are worth.

¹ The Preface to Symonds' two volumes on Italian Literature is dated March, 1881: that to *Shakespearis Predecessors*, Nov. 9, 1883. In the latter, chap. xiii, he only speaks of Petrarchan love-conceits, pp. 507, 511 : though of course both he and Ward freely acknowledge the *general* debt to Italy.

NOTES

EUPHUES AND HIS ENGLAND

Page 1. *Title*—his voyage and adventures, myxed with sundry pretie discourses, &c.: the promise of the title is on Jjie whole better kept than was the case with the former novel. Though Philautus is here the protagonist rather than Euphues, there is much more action; and the 'discourses' which still occupy the chief place in the book, are no longer merely moral or pious. It is modern social life, and especially love and love-making under the conditions imposed by such life, that is Lyly's subject here; and accordingly it is to *Euphues and his England*, rather than to *The Anatomy of Wit*, that the title of the earliest English novel may properly be assigned. See *Introd. Essay*, vol. i. pp. 159-60.

to be regarded', heeded or followed as a rule of action.

Com?nend it, or amend it: this motto, found on the title-page of all editions, appears also in the *Epist. Dedicatory*, p. 6 1. 22, and on p. 205 in regard to his portrait of the Queen, where it is appended to a saying of Zeuxis, *Plin.* xxxv. 36.

P. 3. *Dedication*: the wording is precisely the same as that of the First Part. We know from Harvey that the position Lyly actually occupied in Lord Oxford's household was that of his secretary. See *Life*, vol. i. p. 24.

8. *Phydias the first Paynter*: a description founded on Pliny, xxxv. 34, where Pliny corrects the Greek notion that painting appeared much later than statuary by the tradition that Phidias (*flor.* 448 B.C.) painted a shield at Athens. This story about his painting his own portrait seems, however, as fictitious as that about Parrhasius with which the former dedication opens.

13. *did for myfyrst counterfaite, coulour mine owne Euphues*: plainly negating theories of *Endimion* or *The Woman in the Moone* as his earliest work; while the story about Phidias implies an autobiographical element, at least, in Part I. Autobiography enters also into the present work. See *Life*, vol. i. pp. 2-4.

21. *by chaunce, as Protogenes did the foame of his dogge*: Pliny, xxxv. 36, relates that after many efforts to paint this foam aright, the happy effect was reached by his throwing at the picture in a fit of impatience the sponge loaded with the colour previously wiped off.

24. *scarse sing sol fa ... straine aboue Ela*: *C sol fa ut* was the

name generally applied in Solmisation to C, because this note bore those various names according as the Hard, the Soft, or the Natural Hexachord was in question, i.e. according as the scale began on G, F, or C. E was similarly indicated by the general name *E la mi*. (See Grove's *Diet, of Music*, art. *Solmisation*.) The interval between C and E is two full tones, a very important difference in the upward limit of a singer's register. Lyly means that the willing singer can get two notes higher than the unwilling. He uses the same phraseology in *M. Bombie*, ii. 1. 132, and the Prologue to *Midas*. For the affected reluctance of musicians, cf. *Much Ado*, ii. 3. 40.

26. *their importunitie* : the excuse has seen much service since.

P. 4, 1. *cotent to set an other face to Euphues*: so a page below, 'had I not named Euphues, fewe woulde haue thought it had bene Euphues.' See Introductory Essay, vol. i. pp. 159, 160.

3. *not runing together, lik the Hopplitides of Parrhasius*: Pliny, xxxv. 36 (Bost. and Riley, vi. 253) 'There are also two most noble pictures by him, one of which represents a Runner contending for the prize, completely armed, so naturally depicted that he has all the appearance of sweating. In the other we see the Runner taking off his armour, and can fancy that we hear him panting aloud for breath.' Pliny's word for 'Runner' is variously given as *hoplites*, *hoplitites*, *afld hoplitides*, the last being characterized by the Delphin edition as 'ridiculous'. The word is intended as the equivalent of the Greek *onXiTodpofios*, or runner in full armour—a form of contest at the Olympic Games. The more detailed allusion (p. 114) shows that Lyly did not, as the text here appears to imply, misunderstand the passage.

9. *the very feather of an Eagle*, &c.: this seems to be Lyly's variation on Pliny, x. 4 'Aquilarum pennae mixtas reliquarum alitum pennas devorant.'

18. *the Lappwing*, &c.: several times repeated. Cf. 'Far from her nest the lapwing cries away,' *Com. of Errors*, iv. 2. 27; and *Campaspe*, ii. 2. 9 'You resemble the Lapwing, who crieth most where her neast is not.'

26, *before his time* . . . *a blind whelp*: recalling the proverb given in Erasmus' *Adagia* (p. 315, ed. 1574) 'Canis festinans caecos parit catulos'—of undertakings spoiled by undue haste.

28. *The one I sent to a noble 7nan*, &c.: i.e. to Sir William West, the dedicatee of Part I.

35. *countenaunce* . . . *continuaunce*: as vol. i. p. 199 1. 22.

P. 5, 4. *kill it by cullyng*: i.e. by embracing, an obsolete variant of *coll*, probably from Fr. *coler* = *accoler*, to put the arms round the neck (*col*). Pliny, viii. 80 'Simiarum generi praecipua erga foetum affectio . . . Itaque magna ex parte complectando necant.' Cf. p. 139 1. 9 'Iuie about the trees, killeth them by cullyng them.'

5. *with the Viper, loose my blood with mine own brood* : 'That the young vipers force their way through the bowels of their dam, or that the female viper in the act of generation bites off the head of the male, in revenge where of the young ones eat through the womb and belly of the female, is a very ancient tradition . . . affirmed by Herodotus, Nicander, Pliny, Plutarch . . . from hence is commonly assigned the reason why the Romans punish parricides by drowning them in a sack with a viper.' Sir Thos. Browne's *Vulgar Errors*, bk. iii. ch. 16. The reference to Pliny is x. 82. See note on p. 177 1. 19 'serpent Iaculus and the Uiper.'

10. *one pease*: a true singular, from which, regarded as a plural, the mod. Eng. sing, *pea* has been formed.

13. *The Twinnes of Hippocrates*: cf. p. 75th 18, while the mention of Hippocrates, p. 73 1.16, implies, what is not necessarily implied here, that he was a painter ; but none such is known to Pliny, Plutarch, or Aelian.

18. *Acciusi* L. Accius, or Attius, the writer of tragedies, born 170 B.C., who lived to know Cicero. Hor. *Sat* i. 10. 53. The story seems of Lyly's invention.

21. *Vlysses . . . Shield of Aiax*: *Iliad*, xi. 485 Αἶας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἥντε πύργον, | στή δὲ παρέξ. Cf. bk. iii. 226 sqq.

23. *hatched in the hard winter with the Alcyon*: Pliny, x. 47 'Foetificant bruma, qui dies halcyonides vocantur.' Cf. Part I, Address to the Gent. Readers 'the booke that at Christmas lyeth bound on the Stationers stall.'

24. *not daring to bud till the colde were past\ like the Mulberry*: Pliny, xvi. 41 'morus, quae novissima urbanarum germinat, nee nisi exacto frigore.' Cf. p. 134 1. 34. Two later editions, also dated 1580, point us to March 25—April 1580 for the first, rather than February—March 24, 1580-1.

28. *Poets, which the painters faine, &c.*; possibly some contemporary allegorical picture.

33. *water bough*: i. e. fruitless. Probably Kentish. Cf. *Sapho and Phao*, i. 2. 41 'Yet hath [the tree] Salurus blasts and water boughes.'

37. *keepe my selfe from sleepe, as the Crane doth the stone in hirfoote, &c.*: Pliny, x. 30 relates of cranes that 'During the night, also, they place sentinels on guard, each of which holds a little stone in its claw: if the bird should happen to fall asleep, the claw becomes relaxed, and the stone falls to the ground, and so convicts it of neglect' (Bostock and Riley). Later in the same chapter he tells how they ballast themselves with coarse sand when about to fly over the Euxine, ejecting it from their throat when the passage is effected. For the stone in mouth, cf. p. 176 1. 10 (note).

P. 6, 11. *once wet their feete, &c.*: again p. 105 1. 12. The proverb is used by Pettie.

14. *holde me vp by the chinne, &c.*: in Hey wood's *Proverbes* (1546) occurs 'He must needes swim that is hold up by the chinne' (p. 20, Reprint).

16. *When Bucephalus was painted, &c.*: an imaginary occasion, though a story about a life-like horse painted by Apelles is given Pliny, xxxv. 36.

17. *when Iuppiter was earned, Prisms asked ..*. *Lysippus*: it looks as if Prisius were a compositor's error for *Phidias*, whose Olympian Jove is mentioned Pliny, xxxiv. 19, while the colossal Zeus of Lysippus at Tarentum is mentioned in c. 18. But 'Phidias' would be chronologically wrong; and 'Prisius,' used in *M. Bomb.*, may stand as one of Lyly's inventions. For 'commend' or 'amend,' cf. below, p. 205 l. 23, note.

25. *Appelles dyed. . . before he durst*: Pliny, xxxv. 36 'Apelles had begun another Aphrodite at Kos, intending to surpass even the fame of his earlier achievement [the Venus Anadyomene], but when only a part was finished envious death interposed, and no one was found to finish the outlines already traced' (trs. by Misses Sellers and Jex-Blake, p. 129). Cf. pp. 59 l. 25, 205 l. 13: again p. 401.11 of Greek painters and Jupiter.

26. *Nicho7nachus left Tindarides*: i. e. Tyndaris, as parallel to Venus above. Pliny, xxxv. 36 (ad fin.) mentions no such work of Nicomachus, but cf. Ael. V. H. xiv. 47. These instances are repeated p. 205 l. 13.

27. *Timomachus broke off Medea*: mentioned Pliny, xxxv. 40 as painted in Caesar's time, and bought by him for the temple of Venus Genetrix. Ausonius' 129th Epigram praises its rendering of mental conflict in Medea meditating the death of her sons, and Lyly's 'halfe coloured' may be founded on some misunderstanding of this epigram.

P. 7, 10. *on stilts with Amphionax*: nothing correspondent in the story of the classical Amphionax of Lycia (Apoll. ii. 1. § 10). Wanting a parallel to Vulcan, Lyly probably coined the name from the latter's epithet of *Ἀμφιγυῖς*.

11. *olde Helena*, i.e. absolutely beautiful. For the intensive 'old' cf. 'Yonder's old coil at home,' *Much Ado*, v. 2. 98; 'he should have old turning the key,' *Macb.* ii. 3. 2. It is unconsciously reproduced in the modern slang 'good old,' 'fine old,' 'high old,' as epithets.

25. *Vero nihil verius*: the Vere motto, as inscribed under their coat of arms, which occupies the verso of title-page of the first edition.

P. 8, 1. *Ladies and Gentlewoemen*: ladies, titled and untitled. Cf. p. 185 l. 4.

5. *Arachne . . . cloth of Arras, &c.*: the Lydian girl who ventured to rival Athena in weaving, and was transformed by her into a spider' *Ov. Met.* vi. 1-145. *Cloth of Arras*, tapestry, is strictly an anachronism. Cf. Prol. to *Midas* 'like Arras, full of deuse.' The story of the rainbow is not classical.

15. *quirkes*: properly 'sharp turns,' 'angles'; then 'quibbles,' 'conceits,' 'flourishes' (Whitney).

21. *These discourses*, i.e. the 'sundry pretie discourses of honest Loue' promised by the title.

29. *pinch you of*: stint you of.

P. 9, 7. *bring you a sleepe*: again p. 14 l. 31, but not the origin of the adv. 'asleep,' in which a- is shortened for *an*, ME. form of 'on sleep.'¹

10. *clout*: cf. 'swathe cloutes,' p. 4 l. 32.

19. *sleeke-stone*, &c.: smoothing-stone. Cf. *Comus*, l. 882 'Sleeking her soft alluring locks' (with a comb). Opposed to a pebble for its size and weight. Vol. i. 219 l. 6 'the pure sleeke stone.'

21. *course caddis*: coarse worsted or woollen scarf. Vol. i. 224 l. 4 'Leere and Caddys' were opposed to 'Owches and Bracelettes.'

29. *with water*: i. e. without colour in his brush.

P. 10, 17. *wronge*: wrung, squeezed or pinched. If the ladies find in the novel a reflection on their own conduct, they had better alter the latter than blame the former.

19. *too little*: too narrow, so that it would not meet round the waist. The stomacher formed the general front of the dress, projecting downwards and lapping over the skirt.

20. *plights*: pleats.

21. *garde*: trimming, ornamental border. Cf. *Merch. of Ven.* ii. 2. 164 'Give him a livery more guarded than his fellows.'

P. 11, 10. *copwebs*: the *p* is not an error for *b*. 'Copwebbe' occurs *Golden Bcke*, c. 17 (R): *cop* being in this case shortened for ME. *atte?xop*, spider, from AS. *dtor*, poison, and *coppa*, head, tuft, bunch.

13. *leapt with him*: coincided with his convenience.

P. 12, 1. *the Serpent Porphiritis*: product of a tropical imagination, appearing again p. 138 l. 25 (where see note).

13. *the olde Hermit*: Cassander, p. 21 l. jo, whose conduct towards his nephew Callimachus Euphues narrates on shipboard.

the olde Courtier: Fidus, the bee-keeper at Canterbury, p. 36 l. 8. *Saturne* represents what is out of date, *Iuppiter* what is in fashion, 'the last Louer' being Philautus, who marries at the end of the book.

22. *louing smacke*: taste of love.

P. 13, 4. *the first of December, 1579, by our English Computation*: interesting because the rectification of the Julian Calendar was only undertaken by Gregory XIII in 1577, and the ten days (which would alter this date to Dec. 11) were not annulled until the bull of Feb. 13, 1582, which ordained that the following 5th of October should be reckoned as the 15th. Lyly's phrase reflects that dislike of a Papal reform which delayed its acceptance in England till 1751, and is evidence that the scheme was matter of common talk, if not of precise knowledge, even before the promulgation of the bull. Ranke says 'the new calendar was shewn to no one, not even to the ambassadors, until it had been approved by the several courts. Gregory then solemnly proclaimed it,' i.e. in 1582 (*Hist. of the Popes*—Austin's trs. i. 293). The date 1579 is inconsistent with others in the novel, particularly that of Philautus' letter, p. 222. Originally, I believe, Lyly wrote here 1578; but altered it to suit the

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altered date of issue of the successive editions of Part I, and keep up the fiction of continuity. Originally he had hoped to issue Part 11 by the summer of 1579.

28. *Demosthenes eloquence*. . . *Lais beautie*: neither of the courtesans named Lais was of the orator's date, the elder being contemporary with the Peloponnesian War, the younger about fifteen at the close of it, 404 B.C.; while Demosthenes was only born 385. The mistake, and the placing him at Corinth, are probably borrowed from Painter's *Palace of Pleasure*, 1566, i. 15 'Of Lais and Demosthenes,' where 'that noble Philosopher' is represented as seeking her favours (*Aul. Gel. N. A.*, i. 8). But cf. Fenton's *Tragicall Discourses*, 1567, fol. 149 rect. 'the Grecian curtisan whom the orator refused for that he wolde not buy his repentaunce at sohigh a rate,' where Demosthenes and Lays are named in the margin.

P. 14, 19. *having read the Cooling Carde*, &c.: this reference ignores the 'tenne yeares' subsequently passed by Euphues as 'publyque Reader' in Athens, vol. i. 28611. 26-8, a period which the contents of the Letters of Part I and Euphues' retirement to Silixsedra, p. 228, forbid us to place after the English visit.

34. *Hand Scyrum*: cf. vol. i. 232 1. 30. Scyros in the Aegean.

36. *lewd*: properly 'unlearned,' here perhaps 'common'; but the ordinary sense of 'wicked' would accurately reflect the general opinion, and legal status, of usury in the time of Elizabeth. *Lowd*, the reading of the first edition, is unsupported by ME. spelling.

P. 15, 31. *the Cypresse tree*, &c.: Pliny, xvi. 60 has not these details.

P. 16, 1. *tedding*, to spread new-mown grass (Scand.). 'To tedde and make hay,' Fitzherbert, *Book of Husbandry*, § 25. Cf. Skeat. Same metaphor, *M. Bomb.* i. 3.187; *Pappe*, vol. iii. p. 412 1. 39.

P.17, 7. *Let the Cooke be thy Phisition*, &c.: i.e. make doctor and drugs unnecessary by plain cooking, and not killing ('*shambles*') more food than nature requires.

10. *vnlesse. Galen be his Gods good*: i.e. without a doctor to watch over his digestion. Halliwell suggests for *God'sgood* "a blessing on the meal"; and that may indeed be the thought behind the application of the term to yeast, as making bread light and wholesome (*M. Bomb.* ii. 1. 117 'yest, alias sizing, alias rising, alias Gods good').

29. *renting*: rending. *Endim.* v. 3. 42 'my rented and ransackt thoughts'; also iv. 3. 22 'rent thy selfe in peeces.'

P. 18, 5. *Torch tourned downewarde*, &c.: Rushton quotes as a reminiscence of *Euphues* the device and motto of the Fourth Knight in *Pericles*, ii. 2. 32 'A burning torch that's turned upside down; ; The word, "Quod me alit, me extinguit": but probably both Lyly and Shakespeare derive it from some common source, such as a book of Emblems.

19. *y^e hearb Moly*, &c.: *Gallathea*, iii. 4. 24-5 'like Homers Moly,

a white leafe & a blacke roote, a faire shewe, and a bitter taste.' μῶλον is the herb given by Hermes to Odysseus as an antidote against Circe's spells, in *Odys.* x. 302-6 ῥίζη μὲν μέλαν ἔσκει, γάλακτι δὲ εἴκελον ἄνθος. Again p. 78 l. 7.

P. 19, 4. *Aegyptians* . . . *beast full of spots.* Plut. *Quaest. Conviv.* vii. 4 says that each Egyptian household supports one representative of the kind of animal chosen for worship : 'full of spots' refers to Apis. See note on 'their spotted God,' p. 24 l. 22.

12. *reduces* bring back. Whitney quotes several instances, e.g. *Rich. Ill*, v. 5. 36 '(traitors) That would reduce these bloody days again.'

F, 20, 7. *grisping*: Halliwell says it is the same as '*griginge*' which means 'dawn,' 'opening,' 'twilight', quoting 'To the grygyng of the daye, that byrdes gane syng', *Morte Arthure*, MS. Lincoln, fol. 80; but no instance of *grisping*.

15. *Mouse sleeping in a Cattes eare*: recalling the proverb 'It is a wilie Mouse that will breede in the Cats eare', which Lyly uses, *Gallathea*, iv. 1. 45.

22. *hungerlye*: 'I feed | Most hungerly on your sight.' *Tim. of Ath.* i. 1. 261 (Whitney).

27. *wilde*: 'bold.' Cf. p. 43 l. 23 'y^e wildnes of y^e Wolf' specified just before as 'boldnes',

32. *shoaring* vp: 'shoar' is given by Whitney as an obsolete spelling of 'shore', to support, or prop. As he sits the old man rests his elbow on his knee and peers at his visitor from underneath his hand, an action appropriate to the mention of the sun, whose setting light dazzles him. My suggestion 'Isis()' son' would be the same in effect as 'yis sonne', Horus being equivalent to the Greek Apollo. Cf. Hdt. ii. 144, 156.

P. 21, 14. *beare a white mouth*, &c.: i.e. be submissive, cease to chafe and bloody the bit. See note on vol. i. 181 l. 16, and p. 224 l. 36 'w' a gentle rayne they will beare a white mouth.'

22. *make a Cosinne of*: i.e. to cosen. Merely a pun.

P. 22, 4. *the Palme Persian Fig tree*, &c.: so all eds.; the probable explanation being that Lyly first wrote 'Palme' and then, changing his mind, 'Persian Fig tree', forgetting to erase 'Palme.' The statement about figs and apples has probably no better origin than the opening words of Pliny, xv. 19 'E reliquo genere pomorum ficus amplissima est.'

9. *breath of the Lyon, engendreth* . *Serpent*... *Anti* Pliny, xi. 115, merely says 'Animae leonis virus grave',

11. *Darnell*: *lolium*, a weed that grows among corn, as in *King Lear*, iv' 4. 5.

12. *to blast*: 'wither', or 'fall under a blight.' Cf. N. E. D. s. v.

21. *Dedalus* ... *Monsters*: Hyg, *Fab.* 40'

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24. *Painter Tamantes'*. for 'Timanthes' again p. 1781. 23. The ref. is Pliny, xxxv. 36 (73 in Sellers' and Jex-Blake's trs.).

36. *stainelh*: dims, makes inferior. Vol. i. 199 l. 29 of the ruby.

P, 23, 7. *Roscius* . . . *dumbe when he dined with Cato*: I know of no authority for this. Cato the Elder must be meant, whose eloquence is noted near the beginning of Plutarch's *Life*.

21. *crooked trees proue good Cammocks*: see note, vol. i. 196 l. 1. *Cammock*, ME. *kambok*, LL. *cambuca*, crook, hockey- or golf-stick (Strutt, *Sports*, &c, bk. ii. p. 81, ed. 1801).

23. *youthly*: cf. vol. i. pp. 194 l. 7, 250 l. 28.

28. *the greatest Clearkes*, &c.: 'The gretteste clerkes been noght the wysest men,' Chaucer's *Reves Tale*, 4054; and Heywood's *Proverbes*, 1546, p. 115 reprint (Bartlett). Cf. *Campaspe*, i. 3. 9.

P. 24, 1, *Euidences for land*: title-deeds. Whitney quotes Webster, *Devil's Law Case*, i. 1 'I sent you the evidence of the piece of land I motion'd to you for the sale.'

3. *timpany*: a kind of dropsy, in which the stomach is stretched tight like a drum, Gk. *rvfiiravias*. Dryden, *Mac Flecknoe*, 194, where Shadwell's 'mountain belly' is dubbed 'a tympany of sense,' meaning 'empty of sense' (Skeat)—but also with allusion to the disease.

4. *Angels*: gold coin worth about 10s., of course with pun on the original sense 'messenger,' and the intermediate religious sense: cf. 'sunke into Hell for pride,' below.

18. *Creete . . . lye . . . for the whetstone*, &c: Ov. *Ars Am.* i. 298 'mendax Creta.' *To give, deserve, or win the whetstone* are old proverbs which represent the whetstone as the prize for lying. Confirmed liars or slanderers were sometimes publicly exhibited with a whetstone fastened to them. Cf. 'libels, calumnies, slanders, *lies for the whetstone*, what not,' Gab. Harvey's *Four Letters*. Bacon, hearing Sir Kenelm Digby tell King James that he had seen the philosopher's stone in Italy, is said to have remarked, 'Perhaps it was a whetstone' (Whitney). The series of foreign faults acquired is much the same as, those boasted by Euphues, vol. i. 186 ll. 18-22.

22. *Aegypt. .. their spotted God, at Memphis*: the Sacred Bull, Apis, whose temple was at Memphis. PJiny, viii. 71 'Bos in Aegypto etiam numinis vice colitur, Apim vocant. Insigne ei, in dextro latere candicans macula, cornibus Lunae crescere incipientis. Nodus sub lingua, quern cantharum appellant . . . Inventus deducitur Memphim a sacerdotibus. Delubra ei gemina,' &c. Herodotus' account of the marks, iii. 28, differs slightly. Cf. above, p. 19 l. 5 'beast full of spots.'

31. *a crosse*: many coins were marked with the cross on one side.

P. 25, 14. *recorde with thyself*: remember. The same Latinism, p. 35 l. 19, vol. i. 303 l. 31.

24. *Byrde Acanthis . . . thistles*, the bird *Acanthis* (gold-finch) is

spoken of by Pliny, x. 83, but the passage Lyly has in mind is probably xxv. 106, where to the plant 'erigeron' are attributed the further names 'acanthis' and 'pappus' = thistledown.

27. *Homer. . . Snayle . . . Toad.. . stoole*: in reality these curious facts in natural history seem to have escaped Homer.

33. *Vlysses . . . smoaete, &c. : Od. i. 58 αὐτὰρ Ὀδυσσεύς | ἰέμενος καὶ καπνῶν ἀποθρόσκοντα νοῆσαι | ἧς γαίης, θανέειν ἱμείρεται.*

37. *Goths . . . rootessin Alexandria, &c. :* the Goths shared the revolt and defeat of Procopius A.D. 366, and were distributed as captives among towns of the East. For *Barbary* generally, as the country of Barbarians, cf. Phil. Holland's Plutarch's *Moralia*, p. 1032. Their real habitat was the Ukraine, southern Russia and central Europe, and, originally, the shores of the Baltic.

P. 26, 12. *espials*: spies, and p. 311.5, from ME. verb *espyen*. *Hamlet*, iii. 1. 32. Cf. N. E. D.,

P. 27, 17. *Father or friend*: so Euphues to Eubulus, vol. i. 190.

P. 28, 2. *y* : wherewith.

12. *bodkin*: dagger, cf. vol. i. 256 1. 13, and *Hamlet*, iii. I. 76.

25. *rase*: scraping, remnant: but I find no such use quoted, and it may be explained as *race*, course of life.

creepe into the ground: i.e. retreat inward, as moisture seems to do before frost, with further allusion, perhaps, to 'sinking into the grave.'

27. *of Alexanders minde. &c. : Plut. De Tranauillitate Animi. c. 4 Ἀλέξανδρος Ἀναξάρχῳ περὶ κόσμων ἀπειρίας ἀκούων ἐδάκρυε . . . Οὐκ ἄξιον, ἔφη, δακρύνει, εἰ κόσμων ὄντων ἀπειρῶν, ἐνδὸς οὐδέπω κύριοι γεγύναμεν; Cassp. iii. 4. 19.'*

30. *neither penny nor Pater noster*: i. e. neither gifts nor prayers.

35. *comming home by weeping crosse*: Nares quotes, among other instances of this proverb for repentance, Withers *Prince Henries Obsequies*, 1612 'And doe my pennance at the weeping crosse,' and mentions three places which retain such a name, (1) between Oxford and Banbury, (2) near Stafford, where the road branches to Walsall, (3) near Shrewsbury.

P. 29, 18. *pcnniles bench* : Nares quotes Massinger's *City Madam*, iv. 1 'Bid him bear up, he shall not | Sit long on penniless bench,' and adds that this name was given to a seat for loungers under a wooden canopy at the east end of old Carfax Church. Cf. Wood's *Antiquities of Oxford* (ed. Clark), i. 221, 477 ; ii. 86. Even the later Carfax Church is now (1899) gone, though the tower remains.

19. *Chiritr gian*: OF. *cirurgien*, later *serztrgien*, conX.r. *sitrgien*. The prodigal needs him to cure wounds received in quarrel.

P. 31, 10. *Be not quarrellous for euery lyght occasion* : for the resemblance to Polonius' advice, see Intro, Essay, vol. i. p. 165.

20. *seldome*: rare as adjective. Shaksp. *Sonnet* 52 'the fine point of seldom pleasure.'

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27. *hauingno* worse Author then Ccesarx from whose *De Bell. Gall.* v. 12-14, the following page 'the inner parte of Brittain. .. and the vpperlippe' is literally translated, with the omission of a few lines. Lyly's few errors or departures are noted separately.

35. *rings of Iron*: Caesar says, '*taleis ferreisj* sticks or bars of iron.

36. *sized*: Caesar, '*examinatis*,' from *examen*, the tongue of a balance. The verb 'to size' means to regulate the weight. J. Speed, translating the same passage of Caesar in his *Hist. Great Britain* (p. 169, ed. 1650), says 'iron rings sized at a certaine waight.' A 'sizar' at the universities was a student who received an *allowance* of food or drink.

P. 32, 1. *thine* : '*plumbum album*' in Caesar, who probably meant that tin is found near the coast, and iron in the interior, though he says the contrary.

2. *occupy*: use in manufacture, as vol. i. 196 l. 11 'Beeche is easier to be carued and occupied.'

7. *nethermore* : Caes. '*inferior*.' The Land's End or Lizard is meant. 'Nethermore,' 'nethermost,'⁵ are falsely built on the comparative 'nether.' No other instance is quoted except Longfellow's translation of Dante, *Inf* iii. 41 'the nethermore abyss.'

10. *the cut betweene thein* : Caes. '*transmissus*.'

12. *Island called Man* : Lyly omits Caesar's mention of many smaller islands, which are said to have, in winter, a continuous night of thirty days' duration.

18. *Kentish men are most dullest*: Lyly's county. Cf. 2 *Henry VI*, iv. 7. 65 'Kent, in the Commentaries Caesar writ, Is termed the civiPst place of all this isle.'

21. *sow come*: Lyly followed the reading *conserunt*: the better reading is *non serunt*.

22. *in lether* : Lyly's substitute for Caesar's '*pellibus*.'

28. *then*: i. e. in Caesar's time.

30. *a thousand yeares* : Caesar's invasion 54 B. C. is more than 1600 years before Euphues' lucubration, but we have had previous evidence that Lyly regarded exact chronology as slavish.

33. *Yet do I meane. . . to draw the whole discription*, &c.: a promise fulfilled in the '*Glasse for Europe*,' pp. 191-203.

37. *tell what wood the ship was made of*: explained by Mr. P. A. Daniel (*Trans. New Sh. Soc.* 1887-92, Part II, p. 268) as a jocular explanation of the motive of a seasick passenger in leaning over the vessel's side. In the doubtful *Cromwell*, ii. 2, the question is put to the seasick Hodge by the sailors : and cf. Armin's *Nest of Ninnies*, p. 18, ed. Collier, Sh. Soc., 'Jemy stood fearful of every calme billow, where it was no boote to bid him tell what the ship was made of, for he did it deuoutly.'

P. 33, 4. *In fayth*, &c.: against this paragraph is written in *M* in

a contemporary hand 'the forme of this booke is contayned in three voluns w^{eh} I wil not speake of tyou.'

10. *an appetite, it wer best*, &c. : i. e. an instinct that it were, &c.

16. *making more of a soare then a plaister*; preferring the disease to the remedy.

35. *a searcloth*, &c. : i. e. 'cercloth,' waxed linen used as a shroud, *Merck of Ven*, ii. 7.51 '(lead) were too gross ; To rib her cercloth in the obscure grave.'

P. 34, 3. *teene*: keen. Vol. i. 184 l. 30 'the teenest Razor.' Ed. 1597 substitutes 'keen,'

4. *ymping*: of repairing the broken wing of a falcon. Cf. William Basse's *Metamorphosis of the Walinut Tree*, A. 15ⁱ 'On his sad wings, with sweet encouragement ; Thus strongly ymp'd.'

7. *she vpon whome . . . thou Iarpest*: some unnamed love that 'possessed the interregnum of Philautus' 'breast' between Lucilla of Part I and Camilla of Part II. Cf. p. 156 l. 4 'thy sweete heart now in Naples,'

9. *wring* 1 pinch, gall, as p. 10 l. 17. *A false saddle* is one that does not sit true.

19. *eight weekes* : between Naples and Dover; whereas the modern Englishman voyages from London to Adelaide in four! The delays incidental at this date may be abundantly illustrated from the miscarriage of Spanish expeditions against England after the Armada. Euphues, however, returns with 'a merrye winde' from Dover to Athens 'within, fewe dayes,' p. 188 l. 35, and see p. 193 l. 31 (note).

23. *sights in y^e elemet*: i, e. the air. Cf. 'firie impressions in the Elemente,' vol. i. 293 l. 23.

25. *boording*: by privateers.

31. *markes* : buoys.

goulfes: whirlpools. Cf. 'fell Charybdis goulfe,' Turbervile, *Pyn-dards answer to Tymetes* (Skeat).

P. 35, 6. *Castle . . . Julius Caesar did enter* : Hasted's *Hist. of Kent*, iv. 57 rejects the common tradition that Julius Caesar built Dover Castle ; and Caesar would have mentioned any existing fort.

9. *bayte*: halt or stoppage, properly the *bite* taken by a traveller at an inn, cf. vol. i. 323 l. 9. Cf. N. E. D.

12. *shake his eares*: here evidently akin to pricking up his ears—'bestir himself.' The only instance in N. E. D. which bears the idea of preparation is 'Shooke mine eares And lickt my lipps, as if I begg'd attention.' Chapman's *Mons. d'Olive*, ii (D.), 1606.

19. *recorded*: recalled, as p. 25 l. 14, vol. i. 303 l. 31.

22. *Pyre*: pier. On Aug. 18, 1579, probably shortly after this was written, we find Commissioners for the repair of Dover haven writing to the Council about plans for such repair at an estimated cost of £21,000,

and the subject occupies much attention in succeeding years. (*Calendar of State Papers, Domestic, 1547-1580, 1581-90.*)

29. *point to any fortres, &c.*: this excessive caution (cf. Euphues' advice, p. 31, and Fidus' reserve, p. 38) reflects the contemporary suspicion of foreigners in England, and may be illustrated by Carisophus' accusation of the stranger Damon at the Court of Dionysius in Richard Edwardes' *Damon and Pythias*, lie. 1567 (pp. 35, 36, 39 of vol. iv in Hazlitt's *Dodsley*). Damon remarks 'a pleasant city; the seat is good, and yet not strong; and that is great pity,' whereupon Carisophus says, aside 'I am safe; he is mine own.'

P. 37, 20. *glue our eyes to oureares*: make them of a piece, make observation and report agree. '

24. *brute*: bruit.

P. 38, 12. *meane to derogate ... vilnes of the place*', to allow the unworthiness of my poor roof to colour your report of the queen—though the notion is extremely strained.

16. *Alexander . . . painted of none but Appelles, &c.*: Pliny, vii. 38 'Idem hie imperator edixit, ne quis alius, quam Apelles, pingeret; quam Pyrgoteles, sculperet: quam Lysippus, ex aere duceret': referred to again, PP- 73 I- 15, 77 I. 20, 204 I. 10. Cf. Hor. *Epp.* ii. 1. 239-40.

20. *draweth a vale, &c.*: alluding to Pliny's story (xxxv. 36) about Timanthes, given p. 22 I. 24.

P. 39, 4. *Cozsar. . . alledging. . . bright Sunne, &c.*: not in Plutarch's *Life* nor in the *Reg. et Imp. Apophthegmata*. Lyly probably finds it on the popular character of Caesar's other sayings and doings.

7. *Agesilaus sonne, &c.*: founded on a story put into Thales' mouth in Plutarch's *Septem Sapientium Convivium*, 'c. 3; and told also in *Apophtheg. Laconica* not of Agesilaus' son, Archidamus, but (in close proximity) of Damonidas, whose comment on the low place assigned him was 'thou hast found the means to make this place honourable which heretofore was but base' (Holland's trs. 1602).

P. 40, 11. *olde paynters in Greece, &c.*: adapted from what Pliny (xxxv. 36) says of Apelles in regard to Venus; cf. note on p. 6 I. 25.

33. *malice to reuenge*: others' malice calling for retaliation.

P. 41, 23. *I malice you* 1 cf. p. 139 I. 18 'I malyce none.'

25. *to reason of Kings or Princes . . . mislyked of y^e wise*: e. g. Plut. *De Curiositate*, though none of Lyly's illustrations here are to be found there.

28. *beads . . . bookes*: Protestantism sacrificed to alliteration.

31. *things about vs, are not for vs*: translating the adage 'Quae supra 710s, nihil ad nos' of vol. i. 195 I. 26.

P. 42, 1. *peeuish*: foolish, as vol. i. 190 I. 23, &c.

2. *Satirus, &c.*: *Fabulae Aesopicae* (Lyons, 1571), No. 403, *De Satyro et Igne*. Again *Camp.* iii. 5. 18.

9. *Appelles answer to Alexander* : not in Pliny or Plutarch, but probably founded by Lyly on Pliny, xxxv. 36.

20. *shadowes*: paintings.

35. *Alexander* . . . *Olympia*: from Plutarch's *Reg. et Imperat. Apophthegm* Alex. 2, but of running not wrestling.

P. 43, 3. *a Caunterbury tale*: synonym for an invention ; so in Greene's *Menaphon*, p. 54 (ed. Arber). Lyly's uncertainty is probably affected: it is not in Aesop, ed. Lyons, 1571.

23. *wildnes of y^e Wolf*, p. 20 l. 27, a mouse is said to be 'verye wilde' in venturing near a cat.

P. 44, 3. *lyst*: inclination, as p. 103 l. 12, and vol. i. 201 l. 17, and *Othello*, ii. 1. 105 'have list to sleep'; but not common as sb.

13. *this twenty yeares* : not enough ; for Fidus is old, the Court which he knew as a young man of 20-30 is specified as that of Henry VIII (p. 48 l. 36), and he forsook it and retired to Canterbury immediately on his disappointment (p. 801. 1).

14. *my Bees*: this description, on which Shakespeare probably based his in *Henry V*, i. 2, is freely transcribed from Pliny, xi. ch. 4-22, supplemented perhaps by Lyly's own observation. Pliny says nothing about the suicide of the unwittingly disobedient, nor about their Parliament, except 'convocantur,' c. 22.

21. *in a swarme*: Pliny, xi. 4 'nihil novere, nisi commune,'

26. *the sound*. . . *the consent* : , opposed as mere noise to harmony. Pliny, xi. 22 merely says 'Gaudent plausu atque tinnitu aeris, eoque convocantur.'

28. *a King) whose pallace, &c.*: Pliny, xi. 12 'Regias imperatoribus futuris in ima parte alvei exstruunt amplas, magnificas, separatas, tuberculo eminentes.'—c. 17 'Mira plebei circa eum obedientia. Cum procedit, una est totum exam en, circaque eum globatur, cingit, protegit, cerni non patitur. Reliquo tempore, cum populus in labore est, ipse opera intus circuit, similis exhortanti, solus immunis. Circa eum satellites quidam lictoresque, assidui custodes auctoritatis.' (See below, 'The Kyng him-selfe not idle . . . due seueritie.') c. 18 'Fessurn humeris sublevant: validius fatigatum ex toto portant.' c. 20 'Rege consumto maeret plebs ignavo dolore, non cibos convehens, non procedens, tristi tantum murmure glomeratur circa corpus eius.'

P. 45, 7. *stingy which hee vseth rather for honour then punishment*: Pliny, xi. 17 'Illud constat, imperatorem aculeo non uti.' Lyly is thinking perhaps of a sword in Elizabeth's hand.

18. *Every one hath his office, &c.*: Pliny, xi. 10 'Sunt enim intus quoque officia divisa. Aliae struunt, aliae poliunt, aliae suggerunt, aliae cibum comparant ex eo, quod allatum est.'

28. *drones*: Pliny, xi. 11 deals with these.

25. *as lying in a ca?npe* : Pliny, xi. 10¹ castrorum more¹ of the signal for repose.

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26. *they Tuuer ingender*: Pliny, xi. 16 'Apium coitus visus est nunquam.' It takes place on the wing.

29. *When they go forth . . . so great burthens*: Pliny, xi. 10 'Praedivinant enim ventos imbresque, et se continent tectis. Itaque temperie caeli 'et hoc inter praescita habent) cum agmen ad opera processit, aliae, flores aggerunt pedibus, aliae aquam ore, guttasque lanugine totius' corporis . . . totaeque onustae remeant sarcina pandatae. Excipiunt eas ternae, quaternaeque, et exonerant.'

30. *threaten either their mine, or raigh*: antithesis of form, not sense; a mere play on the double sense of *threaten* as 'portend' and 'menace'—but a good instance of the educative value of Euphuism for the exact force of words.

31. *loden*: i. e. 'loaden,' the verb being a variant of *lade*,

35. *a sequel*: subordinate, one who follows in rank. Surrey uses it for 'descendants.'

P. 46, 2. *profitable . . . vnto man*: Pliny, xi. 4 'Apibus solis ex eo genere hominum causa genitis. Mella contrahunt . . . favos confingunt et ceras, mille ad usus vitae.'

30. *hand betweene . . . barke and tree*: where is no room for it. In Heywood's *Proverbs*, 1562, of interference between man and wife.

P. 47, 16. *no grauge, butyeeldeth euery thing*: either *grauge* is opposed, as a lonely farm 'cf. *Othello*, i. 1. 107), or a granary which jealously held the grain paid as tithe, to a well-stocked town; or else 'in' has dropped out before *England*.

P. 48, 2. *Fistula*: abscess.

14. *no force*: i. e. no matter, abbreviated from 'it makes no force.' 'I force not thy friendship,' p. 94 l. 24, means 'make of no force or importance,' 'care not for.' Cf. vol. i. 225 l. 31, note.

23. *not by the Market folkes, but his owne foote-sleppes*: not by hearsay, but experience. Proverb from one who walks to estimate the value of a harvest for himself. Child sees a pun in *Come* and *footestepes*.

25. *put me out ofconceipt*: divert my thoughts.

P. 49, 16. *the wylde of Kent*: i. e. the Weald. See Life, p. 2.

29. *but Honnie Moone*: as a time of thoughtless inexperience, in Heywood's *Proverbs* (Reprint, p. 28).

P. 50, 16. *runne at the tilt*: not yet an anachronism. Sir Philip Sidney and others figured in a tournament given in the tilt-yard at Whitehall to entertain Anjou's ambassador, May, 1581. Cf. *Endimion*, v. 1. 61 'Iustes, turneys'; and the Tilt-yard Speeches on Accession-day in vol. i.

30. *angle for the Tortois*: i. e. turtle, absurdly attributing to the sailor the inertia which allows the creature to be taken. Pliny, ix. 12, quoted in note on p. 164. Cf. xxxii. 14.

31. *lythernesse*: idleness, languor, properly wickedness, fr. AS. *lythre*, bad. Northbrook has 'sloth, lithernesse, ceasing from occupation,'

36. *the Uiper tyed to . . . the Beech*: Plut. *Quaest. Conviv.* ii. 7 *ἔχιδναν δὲ, φηγοῦ κλωνίων ἐὰν προσαγάγῃς καὶ θίγῃς, ἴσθησιν*. Pliny mentions their torpor underground ('viii. 59).

P. 51, 1. *make the teeth an edge*: i.e. 'on edge,' *an* being the ME. form of 'on,' used here before another vowel instead of the usual abbreviation *a-*, seen in 'asleep' = 'on sleep.'

3. *contemplative*: cf. N. E. D. s.v. *Contemplatiue*, the reading of E rest, is inadmissible, being found only of persons, like 'Religious.'

17. *Buglosse into wine*, &c.: i.e. borage, still used in cider-cup, claret-cup, &c. Pliny, xxv. 40 'In vinum deiecta animi voluptates auget, et vocatur euphrosynum.'

20. *fetching a windless e*, &c.: *windlesse* or *windlass* is a winding, a circuit. ME. *windels*. Whitney quotes 'bidding them fetch a wind-lasse a great waye about.' Golding's trans. of Caesar, fol. 206.

26. *But he so eger*, &c.: referring to Philautus, as Arber points out.

28. *coting in the margant*: to cote, or quote, is not 'from Fr. *cote*' to put by the side of, but from OF. *quoter* 'mod. F. *coter*'), and LL. *quo tare*, [to say how many] to mark off into chapter and verse 'Skeat'. Cf. 'coting of ye scriptures.' p. 93 l. 33.

P. 52, 10. *if not euery one of them, yet all*: if not each of them severally, yet all collectively. -P. 57 l. 36 'euerye of them' = 'each of them.' P. 192 l. 29 'Ministers in euery of their Seas.'

12. *poyson Antidotum*, &c.: nonsense, repeated of 'gylt,' p. 71 l. 3.

20. *To loue and to lyue well. . . incident to few e*; 'Amare et sapere vix adeo conceditur,' Publ. Syrus, i. 22.

21. *indifferent to alh* the antithesis to 'wished of many' requires us to interpret as 'an object to which all are indifferent'; but I think Lyly also means 'allowed impartially to all.'

28. *weare the eie of a wesill in a ring*: obvious nonsense. Pliny, xxix. 16, mentions some remedies derived from the weasel.

31. *ielous wil suspecteth*: the predisposition to jealousy causes suspicion. I retain the reading of the earliest editions, which yields sense.

33. *the Ladies themselues . . . no true seruauent*: borrowed from *The Dial I of Princes*, ii. 16, fol. 111, ed. 1568, quoted in notes to vol. i. 249.

36. *Apprentice se?-uing seauen yeares*: the regular period. 'Apprenticeship' has actually been used as a synonym for seven years.

P. 53, 12. *striued: Romans* xv. 20 'so have I strived to preach the Gospel.'

28. *a young Gentleman . . . Duchesse of Millayne . . . a poore yeoman . . . fairest Lady in Mantua*: I find no source for these; and Mr. P. A. Daniel tells me he looked through Bandello and Cinthio in vain. In default of other source I suggest that the two stories may have formed the substance of 'A History of the Duke of Millayn and the Marques of Mantua shewed at Whitehall on St. Stephens daie at nighte enacted by

the Lord Chamberlayne's servantes,' as stated in the Revels Accounts for Nov. 1, 1579, to Nov. 1, 1580 (Cunningham's *Extracts*, p. 154).

35. *my Lady . . . call hir Iffida*: i. e. perhaps *In-fida*, implying her negative to *Fidus*; but the name is given to a Turkish heroine, who dies in wild grief for her parents' loss, in the Spanish romance of *Palmendos or Primaleon of Greece* (1524), c. 25. There was a Fr. transl. 1550, an Italian 1559, but no English before A. Munday's 1589.

P. 64, 6. *the Gentleman where my Iffida lay*: her uncle, as appears on her return to him (p. 721. 28) after a day or two spent with *Fidus*' parents. Was she a niece of George Wyatt of Boxley Abbey? (Biog. App. vol. i. 385.

l.fralicke: frolic, frolicsome.

9. *the Ttcrle hauing lost hir mate*: Barth. Angl. xii. 34 'Yf he lesyth his make, he sekith not company of any other, but gooth alone, and hath mynde of the felyship that is loste; And gronyth alway, and louthy a,nd chesyth solytary place, and fleeth moche company of men.⁵

24. *the Uine beareth three grapes, &c.*: cf. vol. i. 248 l. 13 'the first draught of wine doth comfort the stomacke, the seconde inflame the lyuer, the thirde fume into the heade,' where see note.

altereth: in obs. medical sense: cf. 'alteration,' i. 204 l. 35, note.

31. *heart at grasse*: above, vol. i. 212 l. 12, where see note.

P. 55, 6. *speak in your cast*-, speak during your part, interrupt. Again, p. 172 l. 24, and *Moth. Bomb.* v. 3. 20.

28. *Galen . . . dronke no wine . . . selfe war me*: the nearest approach I can find is Erasmus' *Adag. Chiliad*, ed. Basle, 1533, p. 929 'Tria Saluberrima: . . . vnde optimum dictum est, uesci citra saturitatem, non refugere laborem, naturae semen conservare.' Cf. *Rawl. MS. Poet.* 85, f. 43.

32. *Magis*: real or imaginary name for some love-powder.

P. 56, 4. *Dogs of Egypt drinke water, by snatches*'. Pliny, viii. 61 'Certum est iuxta Nilum amnem currentes lambere, ne crocodilorum auiditati occasionem praebeant.' Also Ael. *Var. Hist.* i. 4.

6. *Daughters of Lysander, &c.*: invented, I believe, by Lyly after the model of their strict bringing up, quoted vol. i. 223 l. 34 from Plut. *Reg. et Imp. Apophtheg.*

7. *Uirgins in Rome, whoe dryncke but theyr eye full*: Aelian, *Var. Hist.* ii. 38 Οἰκοῦν καὶ Ῥωμαίοις ἦν ἐν τοῖς μάλιστα ὁ νόμος ὅδε ἐρρώμενος· αὐτὰ ἐλευθέρᾳ γυνὴ ἔπιεν ἀν' οἶνον οὐτε οἰκέτις, [οὐτε μὴν τῶν εὐγεγονότων οἱ ἐφ' ἡβῆς] μέχρι πέντε καὶ τριάκοντα ἐτῶν. On p. 200 l. 29 the English ladies eat of delicacies 'but their eare full.'

21. *in that, vsing*: and, in doing so, you use. The comma is in the original.

23. *dragges*: a 14th cent. form of 'drugs.' *Piers Plowm.* B. xx. 173 'And dryuen away deth with dyas and dragges,' where the same passage in the C-text has 'dragges.' *Dragges* is however found in 16th cent. for 'dregs,' here perhaps of bitter sediment in a sweet medicine.

P. 57, 5. *GentUmenne . . . in the discourse of this loue, it maye seeme I haue taken a newe course*: the first in Part II of those digressions aside to the reader of which we had an example vol. i. 195, and in a less degree on pp. 197, 215. The 'newe course' for which Lyly here apologizes purports to consist in the old-fashioned simplicity and 'playne tearmes' of the love-making of Fidus' day, i.e. under Henry VIII 'p. 49 l. 1), as compared with the 'piked sentences' and 'Crotchets cunninglye handled' of the date of writing, 1579, some forty years later, of which we are promised a specimen farther on, i.e. presumably in the account of Philautus' passion for Camilla and, afterwards, for Fraunces. The reason alleged for the difference is the absurd one that love-making was rare in Fidus' day; while to the modern reader the distinction is not apparent. Neither between the respective matter or manner of Fidus' and Philautus' wooing is there any such great gulf as exists, for instance, between the society of Jane Austen's novels and that of Thackeray's; and the excuse seems the more unnecessary when we remember that Lyly as a novel-writer was almost without competitor or predecessor. I am inclined to think this apology for simplicity a mere affectation, like that of the Epistle Dedicatory to the First Part; or else a clever attempt to cover the defect of which he was really conscious, monotony of style.

17. *quoyingsi* coyings, blandishments. Drayton has it 'Odes, vi. 46) in the sense of a mother's petting.

20. *Cyrus . . . the hooked nose*: *VlvX.Reg. et Imp. Apophthegm* alluded to above, vol. i. 179 l. 25.

25. *not eucr*: not always.

P. 58, 2. *compasse*: i.e. the whole round of the clock. On p. 96 l. 12 'lyued compasse,' i.e. through a cycle of fashion.

7. *recording thieyr sweeie notes*, i.e. piping them. *Woman in the Moone*, iii. i. 79 'Where warbling birds recorde our happines.' The 'recorder' was a kind of flute or flageolet (*Hamlet*: iii. 2. 303).

14. *that might best there bee bolde*: so p. 1631. 5, Lyly assigns social rank as a reason for the word being left to Surius by the rest of the company.

15. *at all assayes*: at all events, *Marr, of Wit and Science*, v. 4 'Hazlitt's *Dodsley*, ii. 389) 'God speed us well, I will make one at all assays' (N. E. D.).

20. *in Sienna a Magnifico . . . with three Daughters*: I can only suggest that Lyly may be transferring to Siena some recollection of 'An Inventory on playe of the three Systers of Mantua shewen at Richmond on S' Stephens daie at night enacted by thearle of Warwick his s'vntes,' as recorded in the Revels Accounts for Feb. 14, 1577-8 to March 6, 1578-9 ('Cunningham's *Extracts*, p. 125).

P. 59, 8. *amiable*: of personal beauty. So Coverdale (1535), *Judith* x. 4 'She was exceedinge amyable and welfauored in all mens eyes.'⁵ To-day the epithet almost implies beauty's absence.

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8. *Helen . . . a Starre* : it is of no importance to Lyly that he twice (with more accuracy) denied her stellification in Part I. pp. 317, 325.

11. *Iuno . . . beholding Io, wished to be no Goddessen* *Ov. Met.* i. 612 'Bos quoque formosa est: speciem Saturnia vaccae, | Quamquam invita, probat.'

18. *mych*: skulk, loiter, always of some action underhand or against rule. *Moth. Bomb.* ii. 2. 28 'that mite is miching in this groue' (of Halfpenny in the tavern).

21. *Pigmalion . . . Image ofluory*: the story, transferred to Piedmont, forms the eleventh in Pettie's *Pallace*, on fol. 83 v. of which is found 'loue fyrst entreth in at the eyes,' which Lyly repeats ten lines above. Also *Ov. Met.* x. 243.

Appelles the counterfeit of Campaspe-. Pliny's brief account in *Nat. Hist.* xxxv. 10 hardly warrants this idea, which Lyly makes use of again in *Campaspe*. It looks as if that play was partially written or else conceived as early as 1579.

25. *Alexander... Venus, notyet finished, &c.*: I find no authority for this, nor for the Ganymede by Zeuxis, in Pliny, xxxv. 36. Cf. p. 61. 25, note,

P. 60, 9. *Aristippus . . . Lais*', the story is probably of Lyly's invention. The connexion between the Cyrenaic philosopher and the courtesan is stated by Diog. Laertius, ii. 8. 4: *ἔχω, ἀλλ' οὐκ ἔχομαι*, he said in his own defence. See also Plut. *Amatorius*, c. 4.

11. *Osyris King of the Aegyptians, &c.*: has no more precise authority than the civilizing influence of Osiris' reign in Egypt, as mentioned by Plut. *De hide et Osiride*, c. 13.

15. *claw him* : smooth, humour, properly to give pleasure by scratching. Cf. pp. 135 l. 25, 142 l. 31 'the Tygresse biteth not when shee is clawed.' *Much Ado*, i. 3. 18.

P. 61, 4. *And bicause . . . womans wit . . . Goddesses*', borrowed, probably from L. Domenichi's *Delia Nobilta delle Donne*, Vinegia, 1549, or from G. F. Capella's earlier *Delia Eccellenza et DignitH delle Donne*, Roma, 1525, sig. H. i. v 'Et quindi procede che l' antiquita imaginb & pinse le Muse excitatrici de gli eleuati ingegni, femine, et pinse anchora Minerua . . . donna, . . . Philosophanti . . . parlando de la natura de gli animali dicono generalmente le femine esser piu disciplinabili & ageuoli de imparare,' &c.

13. *lead Apes in Hell*', the imagined fate of old maids, as vol. i. 220 l. 32, 230 l. 26, and often.

29. *stone Sandastra, &c.*: adapted from the account of the Indian stone '*sandaresus*' or '*sandastros*,' Pliny, xxxvii. 28 'The great recommendation of it is that it has all the appearance of fire placed behind a transparent substance, it burning with star-like scintillations within, that resemble drops of gold, and are always to be seen in the body of the stone, and never upon the surface' (Bostock and Riley).

34. *Trogiodita* . . ' stone *Topason*: Pliny, xxxvii. 32 'Troglodytae praedones, diutius fame et tempestate pressi, cum herbas radicesque effoderent, eruerunt topazion.'

P. 62, 15. *whist*: silent. *Tempest*: i. 2. 379 'kissed ; The wild waves whist.'

P. 63, 12. *head be not higher then your hat*: apparently of ambitious dreams inconsistent with one's station.

26. *Mr frowningcloth*: cf. *Pappe*, vol. iii. p. 4101.17^c pull his powting croscloth ouer his brows,⁵ and vol. i. p. 502 1. 26 a wrap worn round the head and across the forehead, which cast deep shadows over the face.

31. *a Knight*. . . or *a knitter of cappes*: i.e. decide his fate, for exaltation or abasement.

P. 64, 6. *Emeraud shineth britest when it hath no oyle*: cf. p. 82 1. 21 'as the Lapidarie doth a true Saphire, who when he seeth it to glister, couereth it with oyle, & then if it shine, he alloweth it, if not, hee breaketh it.' Pliny, xxxvii. 74, speaks of stones being boiled in honey to improve their brilliance.

24. *right eare beganne to gloue*; the signification more commonly attached to glowing ears is, and was, that one is being spoken about. With Iffida's reception of Fidus' suit compare Camilla's reception of that of Philautus, both resembling Horatia's reply to Curiatius in Pettie's eighth Tale.

31. *Serpent Amphisbena* . . . *hauing at ech ende a sting*'. Pliny, viii. 35 'Geminum caput amphisbena, hoc est, et a cauda, tanquam parum esset uno ore fundi venenum.'

P. 65, 2. *the styng in the head*', referring to Fidus' remark 'p. 63 1. 7) that if he married the tyise wanton he would 'weare a home and not knowe it.'

23. *streame runneth smoothest*: &c.: 2 *Henry VI*, iii. 1. 53 'Smooth runs the water where the brook is deep.'

P. 66, 3. *catching of Hiena* . . ' on y^e left side: Pliny, xxviii. 27 'When the hyaena flies before the hunter, it turns off on the right, and letting the man get before it, follows in his track; should it succeed in doing which, the man is sure to lose his senses and fall from his horse even. But if, on the other hand, it turns off to the left, it is a sign that the animal is losing strength, and that it will soon be taken' 'Bostock and Riley's trs.).

19. *stake*: treating marriage as a gambler's throw, instead of a wise investment in what may comfort and protect. A rest read *stacke*; but I find no use of the word for any portion of dress.

26. *goe the wrong way to the IVoode* : 'ye tooke ; The wrong way to wood,' Hey wood's *Proverbes*, 1546 'p. 156 Reprint).

28. *next*: nearest.

29. *Aiax* . . . *by rage*: alluding to the mad slaughtering of the oxen

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by Ajax, when defeated by Ulysses in the competition for the arms of Achilles; mentioned Hyg. *Fab.* 107. Ovid *Met.* xiii. 382 sqq.) merely relates his suicide, and I doubt whether Lyly knew Sophocles' play.

P. 67, 5. *there is no difference of blouds in a basen . . . auncestours . . . vertue: A IPs Well*, ii. 3. 125 sqq.

8. *crake of*: crack of, boast of, as vol. i. 235 1. 22 and *Royster Doyster*, i. 1 'craking Of his great actes in fighting.'

27. *looke through a Mils tone*: Hey wood's *Proverbes*, Part I. ch. 10 'Bartlett).

P. 68, 4. *know the length of my foote*: be taken into my confidence.

8. *partlet*: a kind of neckerchief, or inner front to cover the neck and shoulders, worn with a dress cut open in front. Beau, and Flet. *Knight of Malta*, i. 1 'Their wires, their partlets, pins and perriwigs.'

25. *manne* vs: escort us. 'Such manning them home when the sportes are ended,' Gosson's *Schoole of Abuse*, p. 35, ed. Arb.

38. *herb Basill. . . rue . . . poppy*: Pliny, xix. 45, says that rue 'ruta) reproduces itself, and adds 'Eadem et ocimo 'Basil) natura, nisi quod difficilius crescit. Sed durata runcatur non sine difficultate.'

P. 60, 10. *came in with his spoake*: an adaptation of 'putting a spoke in another's wheel,' which is Elizabethan.

16. *warden of y¹ occupation*, term applied to a chief officer in a trade-guild, e. g. the Wardens of the Stationers' Company, mentioned so often in their Register. *Occupation* is properly some manual craft; cf. vol. i. 196 1. 12, of beech wood being 'carued and occupyed.' So in *fuL Caes.* L 2. 266. Cf. *Endim.* i. 3. 46.

24. *to rest*: i. e. to settle down to table-talk.

28. *salte . . . feare of anger* : no authority in Pliny, xxxi. 39-42.

P. 70, 18. *sutors . . . Archer*: I fear Lyly intends a pun on 'shooter.' Cf. *L. L. L.* iv. 1. 109 'Who is the suitor?'¹ 'Why, she that bears the bow.'

22-3. *he had personage*: all the eds. are unanimous for *she*, which would require *personage* to mean 'distinction,' 'importance'; but its Elizabethan use is more commonly of personal beauty, especially male, e.g. p. 57 1.34 'Paris with his personage,' and p. 119 1. 8 'all woemenne are not allured with personage'; also p. 121 1. 14 and *Faerie Queene*, III. ii. 26 'The damzell well did vew his personage, ; And liked well.'

26. *by one looke*: by a similarity of appearance.

P. 71, 3. *rubbed in*. . . *hand. . . supple . . . heart*: so of the 'poyson Antidotum,' p. 52 1. 12.

P. 72, 3. *to start*: to shirk. 'Starter' is used, vol. i. 222 1. 10, of Jason.

20. *them that cares not*: i. e. that care not for him. For the grammar, cf. p. 206 1. I I 'windes blasteth . . . blossoms,' and vol. i. 1911.1 'perfumes doth refresh.'

28. *hir Uncles*: cf. p. 54 1. 6 'the Gentleman, where my Iffida lay.'

P. 73, 15. *both wrought Alexdderi* referring to Pliny, vii. 38, as above, p. 38, and later, p. 204.

16. *Hippocrates*: this allusion implies what is not implied in those of pp. 5 1. 13, yy 1. 18, that he was a painter, but no such is known to Pliny or Plutarch, or to Smith's *Biographical Dictionary*.

22. *poyson wil disperse it selfe into euery veyne*: cf. vol. i. 218 1. 22 and *Rom, and Jul.* v. 1. 60.

P. 74, 28. *is nothing to* : contributes nothing to.

30. *by Basill the Scorpion is engendred*, &c.: loosely from Pliny, xx. 48 'Addunt quidam tritum si operiatur lapide, scorpionem gignere ... Afri vero, si eo die feriat quispian a scorpione, quo ederet ocimum, servari non posse.'

33. *Salamander . . . queneth it*: Pliny, x. 86 'Huic tantus rigor, ut ignem tactu restinguat, non alio modo quam glades.'

P. 75, 23. *little finger . . . whole hand*'. Niobe reverses the process, *Loves Met.* i. 2. 40.

25. *a great mamerig*'. hesitation, paralysis. Again, p. 148 1. 22, vol. i. 253 1. 14, note.

31. *thought no heauen to my happe* : thought no bliss of heaven was to be compared to my good fortune.

33. *tree Ebenus*, &c.: Pliny, xii. 9 'Accendi Fabianus negat: uritur tamen odore iucundo.'

37. *trees stricken with thunder*, &c.: see vol. i. p. 309 1. 13, note, and cf. *End.* v. 3. 88.

P. 76, 30. *he Mydas*: opposed to the wise Ulysses for the two instances of 'pingue ingenium' recorded *Ov. Met.* xi. 85-193.

he Codrus: either the Athenian king, whose early date 'nth cent. B.C.) fits him to be opposed as a type of simplicity to the wealthy Croesus ; or the poor man whose little all is burnt in Juvenal's *Third Satire* , 208 'Nilhabuit Codrus. Quis enim negat? et tamen illud ; Perdidit infelix totum nihil.'

34. *the more it is loaden, the better it bcareth* : cf. vol. i. 191 1. 9 about the palm—'the heauyer you loade it the higher it sprowteth,' and note.

P. 77, 6. *Amulius . . . so protrayed Minerua*, &c.: a Roman painter chiefly employed in decorating the Golden House of Nero ; Pliny, xxxv. 37 'Fuit et nuper gravis ac severus, idemque floridus, humilis rei pictor Amulius. Huius erat Minerva, spectantem spectans, quacumque aspi-ceretur.'

12. *eyes of Augustus Cccsar . . . beames* : Suet., *De Caesaribus*, ii. 79 'Oculos habuit claros ac nitidos: quibus etiam existimari volebat inesse quiddam divini vigoris : gaudebatque, si sibi quis acrius contuenti, quasi ad fulgorem Solis vultum submitteret.' Alluded to again in the Prologue to *Gallathea*.

15. *Eagle which Sesta a Uirgln brought vp*: Pliny, x. 6 relates the

story of an unnamed girl of Sestos 'Est percelebris apud Seston urbem aquilae gloria: educatam a virgine retulisse gratiam, aves primo, mox deinde venatus aggerentem. Defuncta postremo, in rogam accensum eius iniecisse sese, et simul conflagrasse.' For this personification of a local or national name, cf. 'the Turke Ottomo,' p. 88 1. 32.

18. *Hippocrates Twinnes*: cf. pp. 5 1. 13 note, 73 1. 16 note.

20. *Alexander*. . . *engrauen*. . . *Pergotales*: Pliny, vii. 38, and again p. 204.

25. *Praxitiles*... *Flora*: a statue of Flora by Praxiteles is mentioned by Pliny, xxxvi. 4 as existing in the Gardens of Servilius at Rome, but the details here given are probably Lyly's improvement on Amulius' Minerva, above, like 'the image of Diana in Chio,' p. 171 1. 4.

P. 78, 5. *phrenticke*: frantic. The old spelling better recalls the etymology Lat. *phrenelicus*, corruptly fr. *\$peWTIKOS*, fr. < *J, pēviTs*.

7. *Homers Moly*: *Odyss.* x. 302-6. See p. 18 1. 19 note.

Plinyes Centaurio: according to Pliny, xxv. 30, centaur is said to have cured Chiron, when wounded in the foot with one of Hercules' arrows.

P. 79, 13. *lyued as the Elephant doth by aire*: Pliny has nothing to warrant this.

17. *Thirsus slayn by the Turkes, being then in paye with the King of Spaine*: i. e. fighting for Spain against the Turks, recognized as the general foe of Europe at this period. The defeat of the Turkish fleet at Lepanto, Oct. 7, 1571, was no doubt in Lyly's mind—there was a revolt of Moriscos in Spain itself 1567-1570: but more particular mention would have contradicted the date roughly assigned to Fidus' courtship, as *temp.* Henry VIII. Cf. pp. 44 1. 13, 48 1. 36, 49 1. 22, 74 1. 10, 75 11. 9-16, 80 1. 2.

23. *souldiers of Vlisses*: *A en.* ii. 7 'Quis talia fando

Myrmidonum, Dolopumve, aut duri miles Ulixi

Temperet a lacrymis? '

P. 80, 32. *whersoenerwe become*: wheresoever we find ourselves.

P. 81, 9. *welcome then Jupiter was to Bacchus*: I find nothing more apposite than Lucian, *Dialog*, viii. 9. Cf. Eurip. *Bacchae*, 286 sqq. But Bacchus must be a misprint for Baucis; Ov. *Met.* viii. 629 sqq. Cf. *Camp. Prol.*, &c.

13. *slraine curtesie*: either scant their own, or put a strain on their host's, by arriving too late at riight. Cf. *M. Bomb.* iii. 3. 34 'I must straine cursie with you; I haue busines, I cannot stay,'

as we say in Athens', fishe and gestes in three dayes are stale: quoted again as Athenian, p. 1501. 17. Plautus, *Asinaria*, i. 3. 26 has 'Quasi piscis, itidem est amator lenae, nequam est, nisi recens': and this is quoted in the *Adagia* of Erasmus, with the commentⁱ *Dicitur peculiariter in hospitem aut vulgarem amicum, qui primo quidem adventu non ingratus est, caeterum ante triduum exactum putet* 'ed. 1666, p. 312).

P. 82, 1. *knottes* \ ornamental beds.' Cf. 'Gardeiners in their curious knottes,' vol. i. 187 l. 29.

10. *wantonnest eyes and the whitest mouthes* \ cf. 'sift the finest meale, and beare the whitest mouthes' of a spoiled, fastidious taste, vol. i. 181 l. 16, note.

11. *straunge tree* . . . ' called *Alpina*: nothing in Pliny, xxi. 41-3 (bees' food), nor xi. 19, 20 (their dislikes).

13. *glorious* \ boastful.

21. *Lapidarie* . . . a true *Saphire* . . . oyle : cf. p. 64 l. 6 'the purest Emeraud shineth britest when it hath no oyle.'

24. *cast some kynde of cotdour in Mr face* : i. e. 'imagine her stained with some fault'—*coulour* in sense of pretence, pretended fault: but possibly⁴ accuse her of some pretended fault, and see if she meets the charge calmly,⁵ as being innocent.

34. *Anthracitis*: Pliny, xxxvii. 27 'Est et anthracitis appellata in Thesprotia fossilis, carbonibus similis ... harum igneus color, ut superiorum est: peculiare quidem, quod iactatae in ignem velut intermortuae extinguuntur, contra aquis perfusae exardescunt.'

P. 83, 5. *meane*: moderate, as p. 108 l. 26.

7. *Wine is the glasse of the minde*: Aeschylus, Frag. 393 *κάτοπτρον εἶδος χαλκός ἐστ', οἶνος δὲ νοῦ*. Erasmus' *Adagia*, ed. 1666, p. 368 'Vinum animi speculum.' Repeated *Saph. and Phao*, ii. 4. 80 'Grapes are minde glasses.'

8. *onely sauce* . . . *Bacchus gaue Ceres, &c.*: i. e. love-philtre, but also as natural accompaniment of Ceres' corn. In Eurip. *Bacchae*, 274-84, where Demeter and Dionysus are coupled, occurs *οὐδ' ἔστ' ἄλλο φάρμακον πύνων*.

11-2. *I am glad that my Adonis, &c.*: nothing of this in Ov. *Met.* x. Cf. 'Csetera quis nescit?' Woman, iv. i. 28 from Ov. *Amor.* i. 5. 25.

33. *fa-burthen*: 'false burthen' or 'bass,' originally a system of harmonizing a given plain-song, especially by adding thirds and sixths (N. E. D.). From Fr. *faux-bourdon*; not 'Fa,' the musical note.

P. 84, 6. *straungers of their friends*: foreigners of their acquaintance, i. e. Italians or Greeks like themselves.

27. *was thought to Euphues courtly*: appeared to Euphues to be merely in a pleasant social vein: cf. p. 165 l. 10.

35. *of greater beaultie* . . . and yet *offesse beaultie, &c.*: for the form cf. vol. i. 184 l. 9 'of more wit then wealth,'⁵ &c., and 185 l. 23 of Naples.

P. 85, 2. *solum*: sullen. I leave the text alone, though B has perhaps the better reading. If *solemn* were meant, the spelling would probably have been *solempne*.

16. *y^e riuer in Arabia, &c.*: this extraordinary stream finds no mention in Pliny's long chapter 32 of bk. vi.

P. 86, 3. *soud*: swoon. Cf. p. 107 l. 5 'sounded with weaknesse' and 'she weeping sounds,' Woman in the Moore, i. 1. 217.

5. *woman, y^e last, . . . made, & therefore y^e best*, cf. H. Cornelius Agrippa's *De Nobilitate & Praecellentia Faeminei Sexus*, 1529 'Lyons ed. 1531, p. 520) 'Sic mulier dum creatur mundus inter omnia creata tempore fuit ultima, eademque cum auctoritate turn dignitate in ipso divinae mentis conceptu omnium fuit prima,'

19. *lay est that Carde for y^e eleuation of Naples*: calculate it for the latitude of Naples—'elevation' being an obsolete astronomical term, meaning the elevation of the Pole at that place, i. e. the height to which the earth's pole would have to be produced to bring it above the horizon as seen from Naples, or the angle made by a line vertical at Naples with the plane of the equator.

28. *Tablet*: miniature, diminutive of 'table' = picture.

29. *one tree in Arabia*, &c.: referring to the nest of cassia and frankincense built by the phoenix in its old age, Pliny, x. 2.

35. *Ariadnes thrid*: by which Theseus was to find his way out of the Labyrinth. Hyg. *Fab.* 42.

Sibillas bough: the golden bough plucked by Aeneas, *Aen.* vi. 140.

Medeas seede: the dragon's teeth sown by Jason. Lyly's allusions are not often so inapposite.

P. 87, 3. *bloud 7tiollyfieth*: see vol. i. 210 l. 28 'note), also 305 l. 20, and below, p. 224 l. 25. The diamond was supposed to be broken by the warm blood of a goat.

19. *or now*. before now. 'Or—before 'prep. and conjunction) in ME., e. g. *Piers Plow.* c. viii. 66 'or daye.'

Infanntes they canne loue, &c.: if the text is right the meaning must be 'Even in their childhood they can love,' which yields but poor sense. I incline to think Lyly wrote 'In faith,' &c. But cf. above, p. 483, note 1.

P. 88, 1. *so beautiful a ftecc*. i. e. some man as comely as herself. *Gall.* iv. 1. 48 'so young a peece.'

20. *taint*: i. e. tent, keep open with a piece of sponge or fabric for the use of emollients. Cf. vol. i. 212 l. 11.

27. *Ilalionated*: Ascham, *Scolemaster* 'p. 78, ed. Arb.) quotes it as an Italian proverb '*Englese Ilalionato, e vn diavolo incarnato?*' In the following apostrophe to Italy Lyly may have had in mind those of Dante, *Purg.* vi. 96, and Petrarch, *Canz.* 29, though both are more political.

32. *the Turke Ottorno*: 'Ottomans,' the European name for the Turks, is from Othman or Osman, born in 1258. Lyly loosely creates an eponymous 'Ottomo.' Cf. 'Sesta a Uirgin,' p. 77 l. 15, where he should have written 'a virgin of Sestos.'

37. *a vicar*: i. e. the Pope, the Vicar of Christ upon earth.

P. 89, 1. *Senate of three hundred*, the normal number throughout Republican times until Liv. Drusus introduced 300 Equites, 91 B.C. After some fluctuations, Augustus fixed it at 600.

13. *a Murrians eare* : *Murrian, Morian* 'F rest) from OF. *Morien, Maurien*, or *Moriane*, a Moor.

15. *Mausolus Sepulchre*: mentioned Strabo, xiv. 2. 16, and Cic. *Tusc.* iii. 31 'Artemisja ilia, Mausoli Cariae regis uxor, quae nobile illud Halicarnassi fecit sepulchrum, quamdiu vixit, vixit in luctu,' &c. Mausolus died 353 B. c.

19. *Mandrak*: i.e. mandragora, mentioned as a narcotic, Pliny, xxv. 94.

20. *hearbe Cheruelt*: Pliny's 'scandix,' xxii. 38 is supposed to be chervil.

29. *Euels*: efts. Browne's *Brit. Past.* i. 2

'May never euet, nor the toade,

Within thy banks make their abode.'

P. 90, 2. in *Boe'otia Hercules*: his worship, initiated at Opus in Locris, was adopted at Thebes.

8. *resiluation*: resilience, renewed attack. Hall's *Edward V*, f. 11 'double the perell in the resylvacion that was in the fyrste sycknes' 'Halliwell).

16. *Wolfe... catch the Moone* : *As You Like It*, v. 2.118 'the howling of Irish wolves against the moon.'

17. *affection*: 'emotion'; or 'like 'passion') = his passionate soliloquy; or = 'affectation,' i.e. feigned arguments.

27. *Seriphuis*, &c.: not classical.

34. *stone in the floud of Thracia* : Pliny, xxxvi. 68 enumerates three kinds of a stone 'Thracia,' or a Thracian stone, but without this happy property.

P. 91, 36. *I recant*, &c.: with this handsome 'amends to ladies' cf. his language in 'The Glasse,' pp. 198-203. It is only Englishwomen who are so admirable.

P. 92, 7. *see day at a little hole* : the smallest indication of the expected is enough.

8. *halt cunningly if thou beguile a Cripple*: the proverb is repeated, *Gallathea*, iv. 1. 46. It occurs in Chaucer's *Troilus*, iv. 1.1458.

26. *hast not loue in a string*: i. e. under control,

'But she that had occasion in a string

Of vses bridled.'—Basse's *Woman in the Moone*, ii. 27.

P. 93, 15. *a carde of teene (tenne A)* : i.e. often pips, a strong card. The nearest parallel in N. E. D. is Brinklow's *Compl.* xiv. 45 'bragg it out with a carde of x.'

24. *Polypus*, &c.: as above, vol. i. 219 l. 8. Pliny, ix. 46.

25. *bird Piralis*: the name is given 'Pliny, xi. 42) as an alternative to *pyrausta*, a large-winged four-footed insect which can only live in the fire. Cf. 'the flye Pyrausta,' p. in 3.6, and bird 'Piralis,' *Gallathea*, iii. 1. 4 as living in fire. Pliny says nothing about chameleon-like properties.

29. *shippeth*: sets sail for; but perhaps a misprint for *shapeth*, to which *E-H* correct it.

34. *y^e wantd Diophantus*; named as Themistocles' son, Plut. *De Educ.* c. 2 : cf. vol. i. 2621.11. Details invented by Lyly from Plutarch's mention of his spoiled petulance, *Reg. et Imp. Apophth. (Themist. 10)*.

36. *forsakest Gods blessing. .. warme Sunne* : vol. i. 322 l. 3, note.

P. 94, 4. *siluer* . . . *half-penny*: such were coined by Henry VIII, Edward VI, and Elizabeth, 1582. *Moth. Bomb.* ii. 1. 52 Halfpenny says, 'I shall goe for siluer, when you shall be nailed vp for slips.' Cf. vol. i. 195 l. 16, note.

5. *setence* : maxim. *Censer*: censure, opinion.

9. *rude Poette Cherilus, &c.* : loosely from Horace, *Epp.* ii. I. 232-4

'Gratus Alexandro regi Magno fuit ille

Choerilus, incultis qui versibus et male natis

Rettulit acceptos, regale nomisma, Philippos.'

11. *rurall Poet Daretus . . . deformed ape, &c.*: is this an allusion to the *Daretis Phryglide Excidio Troiae Historia*, as a poaching on Homer's ground; the 'white curtain' being the attribution to Cornelius Nepos?—but probably it is merely another of Lyly's fictions. *Rurall* may be due to Aelian's report (*V. H.* xi. 2) that he lived before Homer.

24. *force not*: p. 48 l. 14, and vol. i. 225 l. 31, note.

31. *choake-peare*: rough and unpalatable, not to be swallowed.

P. 95, 2. *Hermogenes* : probably from Galen's *Aphorisms*. There were several ancient physicians of the name.

31. *Sciplos . . . Hannibal. . . Lcelius* : C. Laelius the father was the friend of the Elder Africanus; C. Laelius the son, of the Younger: but there is nothing correspondent in Plutarch, nor in the *De Amicitia*.

P. 96, 11. *lyuedcompasse*: cf. 'sleepe compasse,' p. 58 l. 2.

16. *Aiax. . . couer thee, &c.* : *Iliad*, xi. 485. See p. 5 l. 21, note.

33. *Calisthenes*: the philosopher, Aristotle's cousin, who offended Alexander by his outspokenness, and was put to death, c. 328 B.C., for alleged complicity with Hermolaus' plot to assassinate the king. Cf. *Campaspe*, i. 3. 69, note. This story is from Plut. *De Cohib. Ira*, c. 3, where *Callisthenes* merely says, when the big goblet comes round, *Οὐ βούλομαι πίων Ἀλεξάνδρου Ἀσκληπιοῦ δέισθαι*.

P. 97, 1. *Reynaldo thy countryman*: so Shakespeare connects a fellow-countryman called Reynaldo with Laertes, of whom Philautus is the prototype, in character and in his contrast with Euphues (represented by Hamlet).

8. *Achilles shield . . . tost to y^e Tombe of Aiax* : from Pausanias, i. 35, 4 *Λόγον δὲ τῶν μὲν Αἰολέων τῶν ὕστερον οἰκησάντων Ἰλίων ἐς τὴν κρίσιν τὴν ἐπὶ τοῖς ὅπλοις ἤκουσα, οἱ τῆς ναυαγίας Ὀδυσσεὶ συμβάσης ἐξερεχθῆναι κατὰ τὸν τάφον τὸν Αἴαντος τὰ ὅπλα λέγουσι*. There is no English translation of the *Description of Greece* before 1794; but a Latin translation by N. Loescher was published at Basle, 1550, and another by Amasaëus at Florence, 1551. Lucian, xii. 23 mentions Ajax's tomb as situate at Rhoeteum, on the coast opposite Sigeum in the Troad.

6. *by Euphues dore, as ye true owner*: like a lost dog. Recurred to by Philautus, p. 142 l. 19.

30. *Scyron & 'Procrustes*: Hyg. *Fab.* 38. Here, and in *Pappe*, vol. iii. p. 396 l. 31, Lyly makes them partners; but the pests, both slain by Theseus, were distinct. Sciron compelled travellers to wash his feet, before hurling them over the cliff.

35. *Idgis*: a tall fellow, as vol. i. 254 l. 2.

P. 98, 21. *Venus with a Torteyse vnder hirfoote*: Plut. *Coniug. Praecepta*, 29, mentions a statue by Phidias in which she is so represented, to admonish women to home-keeping and quietness.

25. *with the Aegyptian*, &c.; for gipsy, as *Othello*, iii. 4. 56 'That handkerchief; Did an Egyptian to my mother give.' N. E. D. classes the use as 'humorous': why not a piece of popular ethnology? Cf. *Ant. and Cleop.* iv. 12. 28 'Like a right gipsy, hath at fast and loose; Beguiled me to the very heart of loss.'

27. *tayle to the winde*, &c.: in Pliny, viii. 56 hedgehogs' movements indicate change of wind.

29. *casting Anker*: no contemp. use to justify *weighing* of all eds.

31. *false fire*: blank cartridge.

36. *Argus to stare and winke*: Ovid. *Met.* i. 713-6.

P. 99, 5. *say with Tully*, &c.: *De Amic.* xxiv 'primum ut monitio acerbitate, deinde ut obiurgatio contumelia careat.'

10. *mad Hare . . . caught with a Taber*: cf. vol. i. 193 l. 35, note.

13. *the Foxes sermon*: cf. vol. i. p. 220 l. 26 'When the Fox preacheth the Geese perishe.' A MS. in the Brit. Mus. '2. B. VII, fol. 156) has a drawing, c. 1320, of a fox preaching in a mitre, and with a crook, while a goose listens open-mouthed, and a stork, drake, and robin indicate disapproval.

17. *a pretie discourse of one Phialo*, &c.: alluding to Stephen Gosson's 'The Ephemerides of Phialo, deuided into three Bookes. The first, A method which he ought to follow that desireth to rebuke his freend, when he seeth him swarue . . . Imprinted at London by Thomas Dawson. Anno 1579,' 12^mo. As this work was only entered to Dawson on Nov. 7, 1579 it is clear that the end of the year found Lyly still only half way through his new novel. See note on the date of Philautus' letter, p. 222.

30. *treacle*: a medicine, see note on vol. i. 236 l. 26.

35. *the twigge and the teate*: from Plut. *De Educ.* c. 12, reproduced *Euph. and his Eph.* vol. i. 277 l. 24.

P. 100, 10. *kinde Iudge, which Propertius noteth*: not to be found in Propertius.

14. *like our Athenians*, &c.: recalling the story told from Plutarch, vol. i. 275 l. 17 'note).

P. 101, 10. *as Ccesar would haue his wife*, &c.: Plutarch's *Life* of him, ch. 8.

25. *forge nothing O/malice*, &c.: recalled by Shakespeare, *Oth.* v. 2. 342-3 'Speak of me as I am; nothing extenuate, | Nor set down aught in malice.'

P. 102, 1. *stroke Jason on the stomacke . . . brake his impostume*: i. e. abscess. This Jason was tyrant of Pherae and Tagus of Thessaly about the date of the battle of Leuctra, 371 B.C. (Xen. *Hellenica*, bk. vi). The story is from Cic. *De Nat. Deor.* iii. 28 'nee [voluit] prodesse Pheraeo Iasoni is, qui gladio vomica eius aperuit, quam sanare medici non poterant.'

4. *to be ones Priest*: i. e. perform one's funeral.

12. *A Straunger*, &c.: the tale is probably of Lyly's invention.

37. *Titus . . . Sempronia, Gisippus*, &c.: note on vol. i. 198 l. 23.

P. 103, 7. *Bauins knowen by their bands*: i. e. faggots by their fastenings.

32. *boordi* to rally; from obsolete *bourde* or *boorde*, a jest or game. But perhaps naval, as p. 34 l. 25.

P. 104, 20. *trayned hir by the bloud* i. e. drew her on. Metaphor from 'fleshing' hounds or hawks.

P. 105, 4. *Done . . . as though she had a gall*: Pliny, xi. 75 speaks of the pigeon, not as lacking the gall, but as having it united to the intestines. Cf. note on the wood-culver below, p. 111 l. 30.

17. *come to parlue*: i. e. parlye, for parley. The proverb is in Ray's collection, p. 27 'Valour that parlies, is near yielding.'

P. 106, 10. *spoyled with thunder*: conceived as discharging the thunderstone. Vol. i. 194 l. 27, note.

P. 107, 19. *Bitcephalus*, &c.: Plut. *De Solertia Animal*, xiv. 5 says that when caparisoned he would allow only Alexander to mount him.

23. *Jleete all thefatfro?7i thy bread* i. to fleet' is properly to skim the fat from a floating surface. The context shows *beard* of previous editions to be a mistake for *bread*, from which the dripping is scraped.

28. *Phrigian Harmonie being moued to the Calenes*, &c.: Aelian, *Var. Hist.* xiii. 21 "Ὅτι ἐν Κελαιναῖς τῇ θαρᾷ τοῦ Φρυγός, ἐὰν προσανλῇ τις τὴν ἁρμονίαν τὴν Φρυγίαν, ἡ θαρὰ κινεῖται" ἐὰν δὲ εἰς Ἀπόλλωνα, ἀτρεμεῖ καὶ ἔοικε κωφῇ: i. e. the skin of Marsyas hung up by the victorious Apollo in the cave at Celaenae (whence the river Marsyas issued) responds by movement to his own Phrygian flute-music, but remains obstinately motionless to music in praise of Apollo. Lyly blindly follows Abr. Fleming's transl. (1576, 4^o, f. 152 'Yf any man sound the harmonie of Phrygia vnto the Celaenes, the pipe moueth as if it were quicke': &c.), understanding it perhaps of the noisy worship of Cybele.

P. 108, 23. *Fish caught w^l medicines*: i. e. with poisoned bait. *Endim.* i. 2. 79 'they that have neyther nette nor hooke, will poyson dowe.'

26. *meane*: moderate, as p. 83 l. 5.

P. 100, 28. *re/ell*: refute, Lat. *re/ellere*. Again, pp. 133 l. 15, 173 l. 13.

P. 110, 2. *seeke to you*; 1 Kings x. 24 'the earth sought to Solomon.'

P. 111, 6. *theflye Pyrausta*: see above, p. 931. 25,ⁱ the bird *Piralis*, note.

27. *the Austrick*: nothing of this in Pliny, x, 1, nor Bartholomaeus Anglicus, xii. 33.

30. *the Wood Culuer*: i.e. wood-pigeon. Pliny, x. 35 in winter 'turtur occultatur, pennasque amittit.' Dr. R. D. Morris in his *Old English Miscellany* (Pref. p. viii) suggests that Lyly derived this plucking off of the feathers from the Bestiary he there prints, where it is said of the dove, 1-789, 'ge ne haueo in hire non galle' (see above, p. 105 1.4), and 1.795 'wid oore briddes ge do as moder' (she plays the mother to other birds). It seems to me in the last degree improbable that Lyly busied himself with manuscript Bestiaries, though the natural history of works current in his day would be much the same as theirs.

31. *the Storke . . carrieth . . burthen*: Pliny, x. 30 says that cranes crossing the Euxine ballast themselves with coarse sand; and hold a stone in the foot to keep themselves from falling asleep when acting as sentinels at night; df. pp. 61. 1, 176 1. 10 note.

35. *Adamant. . . Diamond, &c.*: vol. i. 321 1. 2, note.

P. 112, 6. *Florus and Aegithusi* not in Smith: perhaps invented to match the next instance, or misprint for Danaus and Aegyptus.

7. *flames shall parte, &c.*: Hyg. *Fab.* 68 'Eteocles & Polynices inter se pugnantes alius alium interfecerunt. His cum Thebis parentaretur, etsi ventus vehemens esset, tamen fumus se nunquam in unam partem conuertit, sed alius alio seducitur.'

12. *Acontius . . Cydippe, &c*: Ov. *Heroid.* 20, 21. The 'fraude' consisted in making her read before the altar a vow of whose binding force she was unaware.

21. *Julius Ccesar . . . yielded to lone*, i.e. probably of Cleopatra. Cf. Plut. *Life of him*, cc. 48, 49.

29. *Hannibal, &c.*: Guevara 'North's *Diall* 'Certen Letters,' ch. x. ed. 1568), enumerating famous men ensnared by women, couples 'Anibal with Tamira.' The lady is unknown to Polybius, Livy, Val. Max., or Plutarch; though 'Thamyris' occurs in Boccaccio's *De Claris Mulieribus*, c. 47, for Tomyris, the queen of Scythia. The fiction is, of course, deduced from the loss of *morale* among his troops at Capua and after Cannae. *Cannas* seems carelessly adopted from some Latin translation of Plutarch: cf. p. 115 1.11 'Anacamsoritis' from an orig. 'anacampserotem.'

37. '*phis that hanged himselfe*': despairing of Anaxarete's love, Ov. *Met.* xiv. 698-738. Cf. *Loves Met.* iv. 1. 15-6 and *Poems* vol. iii. p. 466.

P. 113, 4. *Canace Mr nephew*. Hyg. *Fab.* 242 'Macareus Aeoli filius propter Canacem sororem, id est sponsam, ipse se interfecit,' and *Fab.* 243 'Canace Aeoli filia propter amorem Macarei fratris, ipsa se interfecit.' *Nephew*, 'relative'; 'brother' having just been used for *Biblis*.

15. *like with*: like willow.

22. *enchantedleafe*: recalling the Sibyl of *A en.* iii. 444 sqq.

EUPHUES AND HIS ENGLAND

a figure of *Amphion*, a Charecter of *Osthanes*: p. 110 l. 18 'figures, formes, or characters.' Amphion is gifted by Apollo with a lyre (*Hor. Ep.* i. 18, 41) and so perhaps with prophecy. Osthanes in Pliny, xxx. 2 is the earliest writer on magic, who accompanies Xerxes to Greece and inspires a rage for the study.

25. *bloud of Phi His*: who hung herself for love of Demophoon, Hyg. *Fab.* 59.

P. 114, 8. *that anye one. . . but he that made the heart*: so Dipsas (*Endim.* i. 4. 24) 'I differ from the Gods, that I am not able to rule harts.'

14. *mockagei* mockery, as in Bible of 1551 (2 *Chron.* xviii) and Middleton, *More Dissemblers*, i. 2 'Whitney).

20. *Parrhasius painting Hopplitides*: p. 4 l. 3 note. Pliny, xxxv. 36, describing the picture of the two Runners, says nothing of the motto.

P. 115, 2. *Pyreturn*: i. e. pyrethrum, 'Spanish camomile or pellitory' *Bost.* and *Ril.* on Pliny, xxviii. 42).

11. *Anacamsoritis*: Pliny, xxiv. 102 'Anacampserotem . . . cuius omnino tactu redirent amores, vel cum odio depositi.'

16. *Carisium*, &c.: this wondrous herb, and the Boeotian lake, are as mythical as the marvellous Boeotian fountains of Pliny, xxxi. 11.

24. *Apocynon* [*απο ΚΥVΟΣ*] said to assuage the madness of dogs, and to conciliate love, Pliny, xxxii. 18.

25. *Uippomanes*: used in love-philtres, Pliny, viii. 66.

33. *Thistle Eryngium*, &c.: 'Eryngion spinosum' Pliny, xxi. 56, xxii. 9; 'Catenance, Thessala herba' xxvii. 35; 'Pi, yusa' xxiv. 21.

34. *Iuba his Charito blepharon*: Pliny, xiii. 52 'Iuba tradit . . . alium [fruticem] qui vocatur charitoblepharon [eyelid of the Graces] efficacem in amatoriis'; perhaps red coral. Pliny often borrows from the history of Africa by Juba I I, king of Mauretania the son of Pompey's ally.

Orpheus Staphilinus: Pliny, xx. 15 'Orpheus amatorium inesse staphylino dixit,' i. e. the mythological Orpheus, credited with much apocryphal matter, whom Pliny, xxv. 5, praises as the first exact authority on plants. The staphylinus, however, was a kind of beetle.

P. 116, 5. *Methridate*: used in the general sense of 'sovereign remedy'; but strictly an electuary, and supposed antidote against poisons.

15. *Stellio*: the spotted lizard. Pliny, xxix. 28, xxx. 27.

30. *disputations of Pirrhus*: his Italian expedition, 280 B.C., was invited by the cities of Magna Graecia.

P. 117, 2. *Circes*: the form is used in Cornelius Agrippa's *Ofiera*, Lyons, 1531, vol. ii. p. 536. Cf. p. 455 l. 84, and vol. iii. p. 429 l. 32.

7. *the sirropes of Macaonias, or the Uerses of Aeus, or the Satyr en of Dipsas*: a good illustration of Lyly's loose methods, which make his allusions so hard to identify. In Ovid's *Art. Am.* ii. 491 he sees 'Ilia Machaonios superant medicamina succos,' alluding to the medical services rendered to the Greeks by Machaon, son of Aesculapius (*Il. ii.* 732, xi.

515); and creates therefrom a 'Macaonias,' a magician and victim of love. Similarly 'the verses of Aeus' are grounded on the adj.⁶ Aeaëa' (formed from Aeaëa, Circe's island-home) in *A mores*, i. 8. 1-6, where Dipsas appears, but not her 'Satyren'—'Est quaedam (quicumque volet cognoscere lenam, | Audiatur) est quaedam, nomine Dipsas, anus. | . . . Illa magas artes, Aeaëaque carmina novit,' &c.

16. *Lycilia*, .. *Lucretius*: Smith (*Dict. Class. Biog.*) says the story is founded on a misinterpretation of St. Jerome's *Ad. Rufin.* c. 22. *Lucretius* died B.C. 51 or 52.

18. *Aristotle* noteth one, &c.: Lyly alters it, perhaps at second hand, from *Aristotle's Magna Moralia*, i. 16 *φασί ποτέ τινα γυναῖκα φίλτρον τινὶ δοῦναι πιεῖν, εἴτα τὸν ἄνθρωπον ἀποθανεῖν ὑπὸ τοῦ φίλτρον, τὴν δ' ἄνθρωπον ἐν Ἀρείῳ πάγῳ ἀποφυγεῖν.*

20. *Caligula* slaine of *Cæsonia*: Suet. *Caligula*, 50 'Creditor potionatus a Caesonia uxore, amatorio quidem medicamento, sed quod in furorem verterit.' Not in Plutarch.

Lucius Lucullus, &c.: Plut., *An Seni Sit Gerenda Resp.* c. 16, says that Lucullus, tended in old age by his freedman Callisthenes, 'creditus fuit ab eo veneficiis et amatorii poculis corruptus.'

25—P. 118, 5. *Achimenis... deformed and vnhappy issue*: these fourteen lines are adapted from Pliny, xxvi.9 'Achaemenide coniecta in aciem hostium trepidare agmina, ac terga vertere. Latacen dari solitam a Persarum rege legatis, ut quocumque venissent, omnium rerum copia abundaret, ac multa similia. Ubinam istae fuere, cum Cimbri Teutonique terribili Marte ulularent, aut cum Lucullus tot reges magorum paucis legionibus sterneret? Curve Romani duces primam semper in bellis commerciorum habuere curam? Cur Caesaris miles ad Pharsaliam famem sensit, si abundantia omnis contingere unius herbae felicitate poterat?... Nam quae apud eundem Democritum invenitur compositio medicamenti quo pulchri bonique et fortunati gignantur liberi, cui unquam Persarum regi tales dedit?'

28. *Cimbri and Teutoni were exiled by warre*: Lyly, or the edition before him, obviously read 'exularent' for 'ulularent' in the above quotation. Plutarch, *Life of Marius*, cc. 22 sqq. narrates their defeat B.C. 102-101, mentioning the terrible cries of their allies, the Ambrones.

33. *famine in Pharsalia*: Plut. *Life of Pompey*, c. 68, and of *Caesar*, c. 39. P. 118, 1. *Balis* .. *Iuba*, &c.: Pliny, xxv. 5 'Et Iuba in Arabia herba [bali] revocatur ad vitam hominem tradit.'

3. *Democritus*: of Abdera, born c. 460 B.C.

6. *Cato ... three enchanted wordes*: the Elder Cato, author of the *De Re Rustica*, whom Pliny is always quoting. In xx. 33 he mentions Cato's eulogy of the cabbage, names three kinds—'selinoides,' 'helia,' and 'crambe,' and adds 'Prodesse tradit . . . oculorum caligini scintillationique.'

7. *Varroi M. Terentius Varro*, the opponent of Caesar, ob. B.C. 26,

Nearly all his 500 volumes of works are said to have been destroyed by Gregory VII, but his treatise on agriculture remains.

12. *Philip . . . Olympias his wife*: from Plut. *Coniug. Praecepta*, 23.

33. *excantation*: annulling by a counter charm. N, E. D. gives an instance of 1654.

38. *Be not mute*, &c.: with these excellent maxims for a lover compare Sybilla's, *Saph. and Phao*, ii. 4.

P. 119, 8. *personage*', good looks, as pp. 57 l. 34, 70 l. 23, 121 l. 14'

27. *by assuraunce*: with punning allusion to the betrothal ceremony; see p. 218 l. 30 note.

31. *Moulwarpes*: mole's. Properly *mouldwarp*, fr. AS. *molde*, earth, and *weorpan*, to throw.

32. *not once mencionedin the Englishe Courte*, 8cc.: flattery sufficiently contradicted by the length and emphasis with which he treats the subject.

P. 120, 8. *stande aloofe from Ioue and lyghtning*: Campaspe 'iv. 4. 32) adds 'kinges loue.'

P. 121, 3. *When Phydias first paynted*, &c.: cf. *Camp.* iii. 4. 84-5. Pliny, xxxv. 32, merely says—'It was with four colours only that Apelles, Echion, Melanthius, and Nicomachus, these most illustrious painters, executed their immortal works; melinum for the white, Attic sil for the yellow, Pontic sinopis for the red, and atramentum for the black' 'B. and R. vi. 245)—a passage said to be founded on Cic. *Brutus*, c. 18. Pliny has nothing about Phidias or Zeuxis, but deplores contemporary preoccupation with the materials used, rather than the genius shown, in painting.

17. *an odde Corner*: i. e. 'a puzzle,' or perhaps 'a piece over.'

P. 122, 21. *Venus . . . Mercury*: parents of Hermaphroditus, *Ov. Met* iv. 285 sqq.

P. 123, 3. *casteth*: *M. Bomb.* ii. 4. 18 'cast this matter.'

11. *hab, nab*: hit or miss, fr. AS. *habban*, and *nabban* 'ne habban, not to have—Skeat). Altered to *hob, nob* 'Tw. *Night*, iii. 4. 262), prob. by confusion with *hob*, which Halliwell gives as a small piece of wood set on end by boys, to put halfpence on to chuck at; cf. *hobler*, *M. Bomb.* v. 3. 14.

16. *Hard is the choyce*, &c.: quoted by Fallace in *Ev. Man out of his Hum.* v. 7.

P. 124, 18. *stunge... healed with the Scorpion*: Pliny, xxiv. 29; cf. p. 172 l. 10, vol. i. pp. 215 l. 4 note, 247 l. 29. *The Life-History of British Serpents*, by G. R. Leighton (1901), relates how 'Brusher Mills,' a famous snake-catcher, cured adder-bites on his own hands with oil made from adders baked in an oven in a jar. *Phalangium*: Pliny, xxix. 27 'in remedio est, si quis eiusdem generis alterum percusso ostendat. Et ad hoc servantur mortui.'

P. 125, 2. *Pomegranet. . . kernellesi* in *A Il's Well*, ii. 3. 276, Parolles was 'beaten in Italy for picking a kernel out of a pomegranate.'

P. 127, 12. *spoyle*: *soile* 'E rest) is perhaps preferable, as metaphor from a deer taking soil, or refuge 'generally in water).

81. *person* : of rank or social status, *personage* being used of appearance.

P. 128, 1. *tetars to be drawn*: blisters to be lanced.

9. *Spider* . . . *floure intopoyson*: i.e. by injecting poison into it.

P. 129, 32-4. *such a place* . . . *ofvertue*: probably imaginary. I cannot find it in the *Sonnetti*.

P. 130, 15. *Harpey*: E's correction of the unintelligible *Hare Sea* of MABD is justified by Virgil's 'Virginei volucrum vultus' and 'taetrum odorem,' *Aen.* iii. 216, 228.

18. *Basiliske*: Pliny, viii. 33, after stating the fatal quality of the glance of the 'catoblepas,' says 'Eadem et basilisci serpentis est vis.'

22. *prayse at the parting*: ordinarily the proverb emphasizes rather the preceding disapproval, as *Tempest*, iii. 3. 39.

28. *vnkinde*: i.e. not true to his kind, not of good breed, as vol. i. 206 l. 11, 249 l. 7.

80. *Atlanta* . . . *Hyppomanes*: *Ov. Met.* x. 565 sqq. Again, p. 178 l. 34, vol. i. 288 l. 32.

P. 131, 4. *Venus blisseth Lions in the fold*: i.e. favours those who combine the predatory and lamblike qualities.

13. *Uiper, who beeing stricken, &c.*: Aelian, *De Nat. Animal.* i. 37 "Ὁφεις δὲ εἰ καθίκιοιο καλὰ μὲν, μετὰ τὴν πρῶτην πληγὴν ἀτρεμεῖ, καὶ τῇ νάρκῃ πεδῶνται, ἡσυχάζει· εἰ δὲ πλεονάκῃς, εἰς θυμὸν ἐξάπτεται.

21.. *Crocodile, &c.*: Pliny, viii. 31 'Terribilis haec contra fugaces bellua est, fugax contra insequentes.'

24. *willing resistance*: *Hor. Carm.* i. 9 'digito male pertinaci.'

25. *Arellius*: Pliny, xxxv. 37, describes Arellius as painting (temp. August.) goddesses from his mistresses; but the only 'Venus Cnydia' he mentions is Praxiteles' statue bought by the people of Cnidos.

28. *Mirre Tree, &c.*: Pliny, xii. 35 'Inciduntur . . . usque ad ramos qui valent. Sudant autem sponte, priusquam incidantur.'

31. *tye t'iemselus* . . . with *Vlysses*: *Odyss.* xii. 179.

P. 132, 7. *Iupiters Well, &c.*: at Dodona. Pliny, ii. 306 'extinguishes torches plunged into it, yet, if they be brought near it, kindles them again'—B. and R., who suggest an exhalation of inflammable gas, and cite Lucret. vi. 879.

9. *Naphtha* : reversing, for his simile, Pliny, ii. 109 'Huic [naphthae] magna cognatio ignium, transiliuntque protinus in earn undecumque visam.'

17. *Aristotles Quadratus* : τετραγωνισμός, the square. *De Anima*, i. 2. 1, &c.

24. *tent*: cf. 'tainted,' vol. i. 212 l. 11 note.

P. 134, 5. *Iilly-flonres*: clove-pinks or carnations; *sops in wine*, the common pink; *sweet Johns*, a narrow-leaved pink. The change of tense, 'will be,' is appropriate to these later blooms. At p. 162 l. 33 we are still only in Lent.

34. *Mulberry tree*, &c.: because it blossoms late; p. 5 1. 25 (Pliny, xvi. 41).

36. *Prouerb in Italy ... she hath eaten a Snake*: not in Baretti. Cf. Basse's *Ninth Eclogue* 'Need eate no snake with youth to cover age.' The superstition no doubt founded on the casting of the slough.

P. 135, 31. *Protogenes*, &c.: Pliny, xxxv. 36 [Apelles] 'dixit . . . uno se praestare, quod manum ille [Protogenes] de tabula non sciret tollere!'

P. 137, 1. *besmered* cf. Nash's *Pierce Penn.* (Sh. Soc. p. 21) 'lookes as simperingly as if she were besmeard.'

P. 138, 5. *court.. . by customes*: take advantage of social customs to make serious advances.

8. *straw is [drawn] by the Aumber*: Pliny, xxxvii. 11 'vocare harpaga, quia folia, et paleas, vestiumque fimbrias rapiat.' Its electric properties are attested by the borrowing of its Greek name (*ἤλεκτρον*) for the late-recognized force. Of *gold* and *Chrysocolla*, Pliny, xxxiii. 2, merely says they are found in close proximity.

11. *serpent. . . Box . . . Cypres*: only alleged to dislike ash-leaves, Pliny, xvi. 24. But cf. vol. i. 219 1. 4 note on 'the Cedar.'

16. *the droone*, &c.: Pliny, xi. 11 'Fucus ademtis alis in alveum reiectus, ipse ceteris adimit.'

19. *Dragons . . . Elephant*, &c.: founded on Pliny, viii. 12.

26. *toothlesse . . . hurteth none*: Pliny, xi. 62, says that snakes which are handled lack the poison-tooth.

P. 139, 1. *waxe haggard by manning*: grow wild by the endeavour to accustom them to men. *Taming of Shrew*, iv. 1. 196 'to man my haggard, To make her come,' &c.

4. *y^e Mycanions . . . borne balde*: Pliny, xi. 47 'Myconii [of Myconos in the Aegean] carentes eo [i. e. hair] gignuntur.' Again, *Saph. and Ph.* iii. 1. 34.

9. *cullyng*: clasping, as p. 5 1. 4.

18. *malyce* cf. p. 41 1. 23.

20. *Chalazias*, &c.: fr. *χαλαζα*, hail, from its shape and colour. Pliny, xxxvii. 73 'etiam in ignem additae manere suum frigus.'

22. *dented at*: no other instance in N. E. D.

31. *Cabish*: cabbage. *Serpent . . . Ash tree*: cf. note on p. 138 1. n.

32. *Theamedes*: Pliny, xxxvi. 25 'lapidem theamedem, qui ferrum omne abigit, respuisque.'

P. 141, 3. *thinkest all I write of course*: i. e. as so much conventional rejected-lover talk. Cf. vol. i. 202 1. 22 note, 254 1. 11, 261 1. 6.

28. *their comming*: willingness. In *M. Bomb.* ii. 3, 14, Jonson's *Silent Woman*, v. 1 and *Volpone*, iii. 5 the adj. 'coming' is used of one who makes advances.

P. 142, 8. *salf*: OF. *saulf* Lat. *salvus*. Cf. 'salfely,' p. 144 1. 6.

9. *grasse Trifole . . . no serpent*, &c.: this superstition, not in

Pliny, is probably of religious origin, the trefoil being emblematic of the Trinity.

32. *Cerberus... Orpheus*: Virg. *Georg.* iv. 483 'tenuitque inhians tria Cerberus ora.'

P. 143, 14. *Camill troubleth the water*, &c.: Pliny, viii. 26 'obturbata proculcatione prius aqua: aliter potu non gaudent.' Again, *M. Bomb.* v. 3. 232, *Pappe*, vol. iii. p. 396 l. 16.

19. *wine* . . . *Maroneum* : i. e. given to Ulysses by Maron, son of **Evanthes**, *Odys.* ix. 193-215, esp. l. 209 *ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἰκοσι μέτρα*. **Lyly took it from Pliny**, xiv. 6, changing the sense: 'Maroneum viciis tanto addito aquae miscendum Homerus prodidit. Durat etiam vis eadem in terra generi, vigorque indomitus.'

22. *Where salt doth grow*, &c.: Pliny, xxxi. 39 'Omnis locus in quo reperitur sal, sterilis est, nihilque gignit.'

24. *falling out of/rinds*, &c.: Ter. *Andria*, iii. 3. 23 'Amantium,' &c.

25. *bones of the Lyon*, &c.: the sole foundation for this monstrous fable is Pliny's statement (xi. 86) that a lion's bones (except of the thigh and fore-arm) are 'tanta duritia, ut ignis elidatur, velut e silice.'

28. *Cucurbitce*: lit. gourd, used for a gourd-shaped vessel or retort (*Gallathea*, ii. 3. 18), and medically for a cupping-glass. N. E. D. gives an instance from R. Copland's *Galyen's Therapeutyke* (1541).

P. 144, 11. *Crocadile . . . birde to breede*. i. e. the *Trochilus*, Pliny, viii. 37, *breede* being Lyly's addition. Cf. *Camp*, p. 315 l. 22, *Euph.* i. 193.

13. *Lyon... helped hisfoote*: Aelian, *De Nat. Animal*, vii. 48, relates the story of Androcles spared in the arena by the lion from whose foot he had, in Africa, extracted a thorn. Pliny, viii. 21, merely relates how a lion, by fawning on Mentor of Syracuse, induced him to extract a splinter from his foot.

P. 145, 37. *sting of an Aspe . . . cut off*: Plin. viii. 35 'aspidium ictus nullo remedio, praeterquam si confestim partes contactae amputentur.' *Pearced in*, driven into.

P. 147, 6. *Iuory . . . seasoned with Zutho*, &c.: nothing under 'zythum,' the Egyptian cereal of Pliny, xxii. 82.

19. *Wine . . . Firre vessels . . . death*: because fir is resinous.

22. *by intention*: by tightening.

26. *Scithians . . . whippes*: from Herodotus, iv. 3, doubtful if at first hand. Again, *Pappe*, vol. iii. p. 396 l. 22.

31. *hearbe whereon the Beare hath brethedi* Plin. xi. 115 'Contacta halitu eius nulla fera attingit.'

P. 148, 22. *hammering*: p. 75 l. 25, -vol. i. 2531.14. Not onomatopoeic, but expressing paralyzed powers. AS. *mamor*, deep sleep.

28. *hearbe in India . . . serpents*: Plin. xii. 18 'herba praecipui odoris referta minutis serpentibus,' &c.

34. *Box... seedeispyonson*; Plin. xvi. 28 'cunctis animantibus invisum.'

34. *Tilia*, &c. : the linden. Plin. xvi. 25 'fructum a nullo animalium attingi: foliorum corticisque succum esse dulcem.'

P. 150, 17. *gestes and fish*, &c.: as on p. 81 l. 13 (note).

P. 151, 4. *a Diapason* : explained by N.E. D. here as a 'combination of notes in a harmonious whole.' The word emphasizes the harmonious ending or result: cf. 'The Diapason closing full in Man,' Dryden's *Ode for St. Cecilia's Day*.

P. 152, 12. *none ought... so to loue .. . to hate*: Lyly, I think, did not know Sophocles:

δ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
ὥς καὶ φιλήσων αὐθις, ἔς τε τὸν φίλον
τοσαυτ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
ὥς αἰὲν αὐ μενούντα. (*Ajax*, 679 sqq.)

22. *Wooll*, which the *Seres* sende : i.e. silk. Virg. *Georg.* ii. 121 'Velleraque ut foliis depectant tenuia Seres.' Cf. *Endim.* i. 3. 53, 'not Silkes, nor Tyssues, nor the fine wooll of Seres'; *Sapho*, iii. 1. 38.

P. 153, 13. *long peace* : the desultory war with France, begun on Philip's motion in 1557, and marked by the loss of Calais 1558, by help sent to the Scotch Reformers 1560, and to the Huguenots 1562, was concluded by a peace in 1566, which remained unbroken in 1580. On p. 209 l. 37 Lyly says the temple of Janus has been shut for 'twentie yeares.'

wrinkle : fold, twist, and so device ; like Greek *πλέκειν* *πλοκάς* and Lat. *nectere dolos*. One or two other phrases in the correct *Euphues* are unconsciously reproduced by modern slang, e.g. 'haue no shew,' vol. i. 191 l. 13, 209 l. 32, 321 l. 8, 'grauelled,' below, l. 25 (=stuck in the gravel).

P. 155. 23. *traynedi* drawn ; *call* contains a pun (*cattle*) on the following *nette*.

P. 156, 2. *with nothing lesse then loue*: i. e. with anything but love.

3. *thy szveete heart now in Naples* : cf. p. 34 l. 7 'she vpon whome I gesse thou harpest.'

P. 159.3. *the ende... of loue wedding, not wooing*: cf. *Venus in Woman in the Moone*, iii. 2. 21-4 :

'Tis not the touching of a womans hand,
Kissing her lips, hanging about her necke,
A speaking looke, no, nor a yeelding worde,
That men expect; beleeeue me *Sol* tis more.'

14. *Phrigius and Pieria* : from Plut. *De Mulierum Virtutibus*, c. 16. Above, vol. i. p. 257 l. 36, note.

P. 160, 9. *smell to* : as in *M. Bomb.* ii. 2. 17. Cf. 'seeke to/ p. no 1.2.

P. 161, 2. *and then—!*: I believe Lyly intends a playful aposiopesis, implying his certainty of their agreeing with him.

16. *greene Rushes*: a proverb for ceremony ; 'green' = fresh: Heywood's *Proverbs*, 1546 'Greene rushes for this stranger' (Repr. p. 102).

Cf. *Saph. and Phao*, ii. 4. 98 'straungers haue greene rushes, when daily guests are not worth a rushe.'

P. 161, 29. *knewe his good*: of good breeding and civil behaviour. In *Loves Metam.* iii. 2. 70, the merchant reassures Protea with 'Come with me, and you shall see that Marchaunts know their good as well as Gentlemen.' Perhaps also *Midas*, iii. 3. 41.

P. 102, 6. *my wit . . . grosse diot*, &c.: in *Tw. Night*, i. 3. 90 Sir Andrew says, 'I am a great eater of beef, and, I believe' that does harm to my wit.' In *Tro. and Cress*, ii. 1. 14 Thersites calls Ajax 'beef-witted' 'Aldis Wright).

36. *Chestes*: so *Pappe*, vol. iii. p. 395 l. 5; i.e. chess, which is a corruption of the plural *checks*, fr. OF. *eschecs*, — Kings' (Skeat). Halliwell quotes '*Jouer aux eschets*, to play at chests or tables,' *Nomenclator* (1585), p. 294.

P. 163, 12. *friendship . . . by . . . certaine odde persons defaced*: perhaps referring to Puritan dislike of social pastimes.

19. *Euphues shal be as iudge*: this social custom of discourse on a set subject under the presidency of one of the company was Italian in its origin, though it had no doubt been generally adopted in cultivated European society. It forms the framework of many Italian tales, the earliest instance being found perhaps in Boccaccio's *Filocolo*, composed about 1339, and translated under the title *oi A pleasaunt disport of diuers Noble Personages... Englished by H.G. _____ London ... 1567* (reprinted 1571 and 1587), and a later instance in Castiglione's, '*Cortegiano* 'Venice 1528 fol. translated by Sir Thos. Hoby, 1561); while it appears in original English literature in William Bercher's MS. *The Nobyltye off Wymen*, 1559, in Tylney's *Flower of Friendship*, 1568, and in ⁱ *The Aduentures passed by Master F.I.* in Gascoigne's *Hundreth smidrie Flowres*, 1573, p. 262. With the two latter works Lyly was clearly acquainted (Introd. vol. i. pp. 158-9), and the following quotation from *The Flower of Friendship*, fol. A 5, shows that in writing the preceding thirty lines or so he had Tylney's little book open before him—' [After dinner] the Lady Iulia deuised wt the company in what pastimes we should spende the after noone. Some liked well of carding and dicing, some of dauncing, and other some of Chestes, al which were condemned, by the moste part, who alleged that those Pastimes were not aunswerable to the tyme of the yeare, but more meete for Christmas : and therefore suche games were fittest, yt might be used abrode in the fields, as bowling, shooting and such other lyke. But Mr. Pedro, nothing at all lyking of such deuises, wherein the Ladies should be left out, said : yt he wel remembered how Boccace & Countie Baltizer [i.e. Baldassarre di Castiglione] with others recouted many proper deuises, for exercise, both pleasaunt & profitable, which 'quoth he) were vsed in y^e courts of Italie, and some much like to them, are practised at this day in the English court, wherein is not only delectation, but pleasure ioyned with proflte, and exercise of the wit,' Cf. above, p. 137 ll. 3-6.

24. *sting of an Aspe* . . . *dimme eyes*: hastily from Pliny, viii. 35 (cf. p. 145 l. 37), where the asp's 'hebetes oculos' hinder it from stinging, not lessen the effects of the sting.

P. 164, 10. *Tortoise in India*, &c.: i. e. the turtle. Pliny ix. 12 ⁱ quae voluptas libere spirandi in tantum fallit oblitus sui, ut Solis vapore siccato cortice, non queant mergi, invitaeque fluitent, opportuna venantium praedae.'

P. 165, 10. *to some* . . . *thought courteous*: 'to some' with ⁱ 'thought,' as p. 84 l. 27 'was thought to Euphues courtly,' &c.

30. *ring*. . . *touched with the Loadstone* . . . *come to a chaine*: Pliny, xxxiv. 42 (De magnete) 'aliud apprehendens ferrum, ut annulorum catena spectetur interdum.' Cf. p. 121 l. 16.

P. 166, 14. *Tenet 1* properly a small Spanish horse, from Arab *sendta*, a Barbary tribe (Skeat).

35. *Rhodope*: i. e. Rhodopis, the Alexandrian courtesan, once a fellow slave of Aesop, Pliny, xxxvi. 17; Aelian, *Var. Hist.* xiii. 33.

P. 167, 7. *tali trees in Ida*, &c.: the nearest reference seems to be Pindar, frag. 126 (quoted Plut. *De Exilio*, c. 9) 'Ελαφράν κυπάρισσον φιλέειν | εἶν δὲ νομὸν Κρήτας περιδαΐαν. But Ida properly means 'wood.'

37. *Adamant*: the word by which Lyly always translates Pliny's 'magnes.' Cf. vol. i. 321 l. 2 (note).

P. 168, 6. *fire is in the flinte... not in the Steele*: the Bodleian edition of 1630 has the following manuscript note, 'Of the 1,001 Vulgar Errors in this most singular Book, this error is the very opposite of truth. The fire is in the steel, and in the steel only. The collision fuses a particle of steel, which is visible from its becoming of a red, or white, heat from the strength and quickness of the friction, 1829, J. Maude.'

16. *Venus saide in one eye to haue two Apples*: i. e. two pupils, and therefore to be doubly attractive.

25. *gloase*: flattery, with allusion also to strained pulpit interpretation.

33. *in print*: as the acme of neat and fine appearance. Whitney quotes *Anat. of Mel.* p. 539 'He must speak in print, walk in print,'³ &c., and Jonson's *Staple of News*, i. 1 'Fits my ruff well?' 'In print.'

P. 169, 17. *Chius, who*, &c.: Plut. *De Tranquill. Animæ*, c. 8 οὐδέν τι τοῦ Χίου βελτίον γενόμενος, ὃς πολλὸν καὶ χρηστὸν οἶνον ἑτέροις πιπράσκων, εἰαυτῷ πρὸς τὸ ἄριστον ἐξίτην ἐξήτει διαγεύμενος.

23. *camocke*: see vol. i. 196 l. 1 note.

24. *content, that of y^e worst poore helpe patience*: perhaps requires transposition; *ox poore* may be for ⁱ 'poverty,' as 'fair' for 'beauty.' In *Piers Plowman*, C Text, 99 I find 'So that poure pacient is parfiteest lif of alle.'

P. 170, 16. *eyes of Caioblepas*: Pliny, viii. 32, where the basilisk follows, which supports my emendation.

22. *heedie*: heedful. N. E. D. gives instances of 1548, 1581 and 1645.

P. 171, 4. in *Chio the Image of Diana*, &c.: not in Plutarch or Pliny. Cf. about Praxiteles' Flora, p. 77 l. 25 note.

29. *Serapus*, &c.: not to be identified; perhaps a misprint.

30. *sparke* ... *eyes of Actina*: imaginary personification of aktis ivos, a ray. Cf. 'Lauia' from *lavare*, p. 190 l. 5.

P. 172, 5. *Quaile from Hemlocke*: Plin. x. 33 'Coturnicibus veneni semen gratissimus cibus.'

8. *Rubarbe*: Plin. xxvii. 105 'rhacoma' 'Pontic rhubarb) has a hot flavour, and allays inflammation.

9. *Scorpions sting*: see above, p. 124 l. 18 note.

13. *suspect him*: i. e. himself.

18. *Lunaris hearbe*: I find no authority for this, nor for the dreams of weddings and dances it causes to the sick in *Saph'* and *Ph.iii* 3. 43-5' A lunary-bank figures *Endim*, ii. 3, &c.

24. *speaking in his cast*: i. e. in his part, interrupting him, as p. 55 l. 6 and *M. Bomb*, v. 3. 20.

26. *trewant in*: truant from.

P. 173, 10. *wist*, as on p. 181 l. 11, erroneously as a present; really, past of *wit*.

13. *refelled*: refuted, as pp. 109 l. 28, 133 l. 15.

P. 174, 13. *sew a pond*, &c.: drain off, exhaust a pond 'here, of its fish). M. E. *sewen*, dry, wipe, fr. O. F. *essuier*—it survives in *sewer*. The statute prohibiting the sale of meat in Lent, and the enjoining of fish-days always 'Wed. Fri. Sat.) was not so much religious, as to encourage fisheries and economize animals 'Malone's note, 2 *Henry VI*, iv. 3. 6).

P. 176, 10. *stone* ... *Cranes... mountaines*, &c.: so above, p. 61.2, referring to Plut. *De Garrulitate*, c. 14 'geese, when they be to take a flight into Cilicia over the mountaine *Taurus*, which is full of eagles, take up every one in their bill a good big stone ... to restraine their gagling.' Lyly confuses the passage with that about cranes in Pliny, x. 30.

P. 177, 4. *no perfect Musike* ... *with one string*: the Bodleian copy of 1630 has a manuscript note 'Paganini would frequently average five Guineas a minute by playing upon one string!'—born 1784, first concert 1793.

15. *Emerald which cracketh*, &c.: nothing in Pliny, xxxvii. 16-19.

19. *serpent iaculus & the Uiper, who burst with their owne brood*: p. 5 l. 5. Pliny, x. 82, says that after the viper has given birth to twenty young, one a day, 'ceterae, tarditatis impatientes, perrumpunt latera, occisa parente.' The *iaculus* is mentioned, viii. 35, merely as darting from trees.

P. 178, 20. *suspition*: implication, supposition.

22. *Painter Tamantes*: i. e. Timanthes, as p. 22 l. 24, who portrayed Agamemnon's unpicturable grief for Iphigeneia by veiling his face 'Plin. xxxv. 36, §§ 3-6).

27. *thornes thrust into mine*: p. 185 l. 31, as excuse for not stirring.

32. *at the receite*: of a toil or trap into which the game was driven. Again, *Loves Met.* v. 4. 5. Cf. *Harl. MS.* 6910, f. 162 'But list, alas, Loues Beagles be vncoupeld, Beautie praites | And driues my Hart from out the thicks, and at Receite awakes/

34. *Hippomanes*: *Ov. Met.* x. 565-605.

P. 179, 4. *shorte heeles*: euphemism for frailty in women, explained by GosynhyllPs (?) *The Schole Howse of Wo7nan*, c. 1540 (E. V. Utterson's 'Select Pieces of Early Popular Poetry/ 1817, vol. ii. p. 75)

'The fowler she is, the sooner it is doon ;

So short of heel they be ouer all,

That if ye bio we they must needs fall.'

High instep: of pride, vol. i. 202 l. 24 and *Endim.* ii. 2. 34. The two phrases are coupled of a froward lady in *Midas*, iii. 3. 33.

15. *feete... founder*: of a swimmer attacked by cramp in cold water.

P. 180, 15. *wiper*: umpire. ME. *vmpere*, properly *nompere*, fr. OF. *nomper*, 'not equal' (Whitney).

21. *a lawe among the Persians*, &c.: or, at least, it may have been.

P. 181, 15. *minuitx* M has same spelling, p. 143 l. 12.

18. *ryuer Gallus*: Pliny, xxxi. 5, notes it as good for the stone, 'sed ibi in potando necessarius modus, ne lymphatos agat.'

21. *Lycurgus* . . . *vynes* . . . *destroyed*'. Plut. *De And. Poet* is, c. I Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος ὑγιαίνοντα νοῦν εἶχεν, ὅτι πολλῶν μεθυσκομένων καὶ παρουσόντων, τὰς ἀμπέλους περιῶν ἐξέκοπτεν, κ.τ.λ. Also alluded to *De Virt. Mor.* c. 12.

25. *profitable for no other thing but mettalles*: Plin. xxxviii. 21. Cf. *Gall. Prol.*, note, *Mid.* i. 1. 64.

30. *Goat* . . . *netier without an aigue*: Plin. viii. 76 'nee unquam febris carere,' from Varro.

32. *Nightingale*, &c.: Plin. x. 43 (of two contending) 'Victa morte finit saepe vitam, spiritu prius deficiente, quam cantu.'

P. 182, 3. *these louing wormnes*: *Camp.* v. 4.127 'Two louing wormes, Hephestion'; *M. Bomb.* ii. 2. 15 'the louing worme my daughter'; *Tempest*, iii. 1. 31 'Poor worm ! thou art infected.'

P. 183, 7. *he would haue saide*, &c.: i. e. he really meant that men, not women, ought to feel jealousy.

16. *bounde a woman to patience*, &c.: Frances' view is perhaps from Lady Isabella in Tylney's *Flower of Friendship*, D viii. recto, 'as meete is it, that the husband obey the wife,' &c.

32. *Panace*: Plin. xxv. 11 'Panaces ipso nomine omnium morborum remedia promittit.'

33. *Nepenthes*: Plin. xxv. 5, plant conferring oblivion of sorrow given to Helen by Polydamna (*Od.* iv. 221).

36. *stone Draconites* . . . *Lapidarie burne it*: Plin. xxxvii. 57 merely

says 'Esse autem candore translucido, nee postea poliri, aut artem admittere.'

P. 184, 3. *stone Pansura*: stone and name (fr. *σπα*.) seem alike Lyly's coinage.

4. *three roo'tes* . . . to *Musicke*: Plut. *Sympos.* i. 5 'Three principall causes or roots there be of Musick, to wit, paine or griefe, pleasure or joy, and the ravishment of the spirit' ('Holland).

8. *hearbe Adyaton*, &c.: 'a and *δυν*) another coinage, apparently.

15. *roote o, 'y' Reede* . . . *force*: Pliny, xxiv. 50 'The root of the reed, pounded and applied to the part affected, extracts the prickles offern from the body, the root of the fern having a similar effect upon splinters of the reed' (Bostock and Riley).

P. 185, 4. *Ladyes* . . . *Gentle-women*: i. e. titled and untitled. Again in the second prefatory Address to this Part.

6. *smacke*: taste, passing like 'taste' into the sense of 'inclination.'

31. *thomes in his heele*: apparently a proverbial excuse for not stirring. Above, p. 178 l. 27.

P. 187, 21. *either*: probably for *either's*.

22. *Enphues cryed quittance*: i. e. showed the same reserve as *Fidus* had originally showed, pp. 38 sqq.

P. 188, 6. *haue an eye to the mayne*. . . *the buy*: i. e. don't neglect important affairs in attending to the minor matters of amusement and exercise. Dicing phraseology, as vol. i. 245 l. 16.

35. *within fewe dayes* . . . *arryued at Athens*: in bad weather the voyage from Naples to Dover had occupied 'eight weekes,' p. 34 l. 19.

P. 189, 25. *little dogges from Malta*: Harrison in his *Description of Britaine*, iii. 7. p. 230 a, describes them as 'little and prettie, proper and fine, and sought out far and neere to satisfie the nice delicacie of daintie dames . . . Sybariticall puppies . . . meet plaiefellowes for minsing mistresses to beare in their bosoms.'⁵

P. 190, 5. *Lauia, who*, &c.: there was a Roman gens, *Lavia* or *Labia*, but Lyly evidently coins the name from *lavare*, to suit his imaginary illustration, as with 'Actiria,' p. 171 l. 30.

10. *but one*: i. e. Elizabeth.

P. 191, 1. *Euphues Glasse for Europe*: largely founded on William Harrison's *Description of Britaine* prefixed to Holinshed's Chronicle (1577).

3-11. *There is an Isle,.. Promonterie*: these nine lines verbally from Harrison's second chapter, which names the Promontory 'Caledonium & Orchas.'

13. *the Giauntes*: 'Albion the giant' is mentioned as settling in Britain in Harrison's fourth chapter, and ch. v is devoted to discussing 'whether giaunts inhabited in this ile or not.' .

14. *Languages . . . kyngdomes . . . Religions • . . before . . . Christ*: the subjects of Harrison's sixth, seventh, and ninth chapters respectively,

23. *twentie and sixe Cities*: this is the number stated in Harrison, bk. ii. ch. 13, i.e. the number of cathedral-towns, counting-, as he explains, only Bath for Bath and Wells, and Lichfield for Lichfield and Coventry. The list is given on fol. 192b, 'London, Yorke, Canterburie, Winchester, Cairleill, Durham, Elie, Norwich, Lincolne, Worcester,. Glocester, Hereford, Salisburie, Excester, Bath, Lichfield, Bristow, Rochester, Chester, Chichester, Oxford, Peterborow, Landaffe, S. Davids, Bangor, S. Asaph.'

29. *vnto the fall Middiway* : i. e. to the point where the Medway falls into it, a river spelt 'Midwaie' by Harrison, ch. 11. I cannot find the measurement, 180 miles, in Harrison, but it is near enough, and conclusive against 'Middway' meaning 'at half-course.' Lippincott's *Gazetteer* measures 215 miles to the Nore.

32. *diuers Hospitals, &c.*: these details about London must be of Lyly's personal knowledge. Not even Fitzstephen's account '*temp.* Henry II) was available, being first printed with Stow's *Survey*', 1598. Existing Hospitals, not surgical, but for affording board and lodging to poor or sick persons, were Christ Church, St. Bartholomew's, St. Thomas', Bridewell, Bethlehem, St. Katharine's, the Charterhouse, the Savoy, Trinity College, &c. (See Stow, bk. i. chs. 26, 27.)

38. *a glory ous Burse . . . the Ryoll Exchaung*: on Cornhill, erected 1566 (Stow, ii. ch. 8).

P. 192, 12. *soiourns*: I find no parallel instance of *soiourns* y the reading of MAB. Middle English spelling has the suffix.

18. *woulde they had it*: i, e. would the lusty youths had it. Lyly probably means a hit against the usurers.

21. *two and twentie Byshops*: this number is inconsistent with the 'twentie and sixe Cities' of p. 1911. 23 ; but from the list of Bishops that sat in Parliament in 1563 Harrison, p. 165, omits Oxford and Bristol, and Lyly perhaps omits, further, the two Archbishop (in *Pappe*, vol. iii. p. 407 l. 3, he speaks of 'xxiiij Bishops '); or else he excludes the four Welsh sees—cf. note on l. 23, above.

P. 193, 5. '*was my selfe in either*: Lyly took his degree at both.

18. *buildings are not very stately*, so Harrison, bk. ii. ch. 12 'Of the maner of building,' &c.

21. *munition, &c.*: Harrison, ii. 16, 'Of armour and munition, laments the decay of archery, but commends the skill of the English with the caliver and the pike, and describes the ordnance of different weight.

22-6. *there armour... sowed in the same*: verbally from Harrison, ii. 16.

24. *Almaine Riuetts*: armour made with short plates connected by

rivets sliding in slot-holes so as to allow of the plates overlapping, first used by the Germans about 1450 (Whitney).

24. *tacks*: defensive coat for foot-soldiers, of which 'jacket' is a diminutive. Chapman, *Iliad*, iii, speaks of 'iacks well quilted with soft wool' (Whitney).

28. *Their nauie..fishermen*: verbally from Harrison, ii. 17, p. 200 b.

31. *saile nyne htmdered myles in a weeke*, &c.: so Harrison, p. 201 b of 'well builded vessells.' In the Bodleian copy of 1630, 'J. Maude' writes 'In the days of Geo. 4th Ships will sail above 2000 miles in a week, and Birds more than 400 miles in a Day.' In 1900 we *steam* from Liverpool to New York (3016 miles) in about six days; while the *Standard* of Oct. 17 records that a homing pigeon, tossed at Marennes on the Bay of Biscay south of Rochelle at 4.45 a.m. on July 10, reached Newcastle-on-Tyne '630 miles) at 5.8 a.m. July 11.

33. *foure bathes*, &c.: Harrison, ii. 23 'ad init.), who speaks of St. Vincents and Halliewell as 'places more obscure than the other two, and yet not seldom sought vnto by such as stand in need.' The St. Vincent Rocks near the Clifton suspension-bridge preserve the name of the hot springs once frequented there. Of Holywell in Flintshire, on the Dee, Camden, *Britannia*, 1586, p. 394, says 'Haliwell, i.(e.) fons sacer, Wenefridae virginis memoria ... & musco gratissimi odoris longe est celeberrimus. Ex quo emanat fluuiolus statim eximius, pdrque molae agenda, tanto impetu proruit.'

P. 194, 4. *Concerning their dyot*, &c.: Harrison, ii. ch. 6 'In number of dishes and change of meat, the nobilitie of England ... do most exceed,' p. 166 a; 'The gentlemen and merchants keepe much about one rate, and each of them contenteth himselfe with foure, five, or six dishes,' p. 167 a; while on p. 168 a he mentions the silence and sobriety that mark their meals.

8. *having halfe dyned*. . . *Maior of London*: i. e. 'after but a poor meal,' not 'midway through the meal.' The saying is attributed by Harrison, p. 168 a, to husbandmen and artificers, 'if they happen to stumble vpon a peece of venison, and a cup of wine or verie strong beere or ale.'

15. *The attire they vse*, Sec.: this paragraph is grounded on Harrison, ii. 7, where mention is made of 'Morisco gouns' and 'Barbarian sleeues' [i. e. of Barbary], 'the Spanish guise,' 'the French toies'; and where the picture of a naked man with a piece of cloth and pair of shears is said to have been the only resource of one who set about to describe English costume. The picture was painted in 1570, as part of the decoration of the gallery of the Earl of Lincoln, in which national characteristics were represented, by the Fleming, Lucas de Heere, court-painter to Elizabeth, who died 1584. (*English and American Painters*, by Buxton and Koehler, p. 20.) The story recurs in Coryat's *Crudities* (1611), and is reproduced in Fairholt's note on the Prologue to *Midas*'

27. *The lawes they vse, &c.*: these details are all taken, without change or importation of fresh matter, from Harrison, ii. 9 'Of the lawes of England,' where on p. 179 b we find 'We haue therefore in England sundrie lawes, and first of all the ciuill, vsed in the chancerie, admeraltie, and diuerse other courts . . . We haue also a great part of the Canon law dailie practised among vs, especiallie in cases of tithes, contracts of matrimonie, and such like, as are vsuallie to be seene in the consistories of our bishops and higher courts of the two archbishops . . . The third sort of lawes that we haue are our owne [= Lylyts 'lawes of the Crowne'] . . . The regiment that we haue therefore after our owne ordinances, dependeth vpon three lawes, to wit, Statute law, Common law, Customarie law and Prescription . . . The first is deliuered vnto vs by parlement, which court . . . is the highest of all other, & consisteth of three seuerall sorts of people, that is to saie, the nobilitie, cleargie, and commons of this realme . . . The Common law standeth vpon sundrie maximes or principles, and yeares or termes . . . Certes these cases are" otherwise called plees or actions etc. . . . Customarie law consisteth of certeine laudable customes, vsed in some priuate countrie . . . Prescription is a certeine custome, which hath continued time out of minde, but it is more particular than customarie law.'

34. *striker the stroke*: is mainly or finally instrumental in it. Cf. Erasmus' *Apophthegmes*, trans. by Nicolas Udall, 1542, bk. ii. c. 16 'suche . . . as beare any rule, *stroke*, or autoritte in the com men weale'; and Bercher's *Nobylytye off Wymen* (MS. 1559), f. 31 'the wymen in that region bear a greate stroke.'

P. 195, 3. *some originally some iudiciall*: this seems to refer to the distinction between bills of complaint which proceed merely from the plaintiff, and those founded upon some previous case where the same or similar issues were tried.

4. *dentir*: demurrer, a pleading that, even if the facts stated by the opponent were true, he cannot claim legal relief.

11. *Murtherers & 'theeues, &c.*: Harrison, ii. 11 deals with punishments.

15. *sauage beastes and vermyn*: treated Harrison, iii. 4; while 'cattell kept for profite' are dealt with iii. 1.

23. *doggesy &c.*: Harrison, iii. 7, where p. 231 a is found Lyly's derivation of 'mastiff'—'of the word mase and theefe (or master theefe if you will).' *Mestif*, fr. sb. *mastin*, 'a mastive, or bandog'; fr. L.L. *mastinus* = *masnatinus*, fr. L.L. *masnata*—a household.

28. *Salt made, & Saffron, &c.*: 'Salt made' occupies Harrison, iii. c. 13, saffron and stone quarries cc. 8 and 9. The whole passage 'Quick-siluer . . . distant from the shoare' is verbally from iii. 10. p. 236 b, where also occur 'colemines,' salt peter for our ordinance [i. e. ordnance] and salt soda for our glasse': the metals tin, lead, iron, steel, and copper occupy

separate paragraphs in chap. 11, where also, p. 237 a, is found the 'olde saying' about Britain, which is the last detail borrowed from Harrison.

29. *Antimony*: one of the elements, brittle, bluish-white, of a flaky crystalline texture.

30. *Orpiment redde and yellow*: yellow orpiment is an arsenic trisulphid; red orpiment or realgar an arsenic disulphid.

P. 196, 16. *English-man, to thinke worst of his owne nation*, &c.: the habit of exaggerated praise of foreign custom, scenery, and literature, of course survives, but was probably never general.

P. 197, 6. *Vlysses . . . faine maddnesse*, &c.: among the fragments of the Cyclic poets. His motive was to escape joining the Trojan expedition, but the fraud was discovered through Palamedes' suggestion that they should subject his son Telemachus to the torture.

12. *with Laocoon*: i. e. as Laocoon was.

19. *Antenors policies*: foremost in council among the 'Trojans, generally introduced as *πεννυμένος*, e.g. *Iliad*, iii. 148, 203; vii. 347, &c.

24. *fire, which they had felt*, &c.: i. e. during the Marian persecution.

30. *Zopirus*: Herodotus, iii. 158-60, and Plut. *Reg. et Imp. Apophtheg.* (Darii).

32. *Nausicaa . . . shift*, Sec.: punning allusion to *Odyss.* vi. 214.

33. *Ptolomeus Philadelphus*: Ptolemy II, king of Egypt, and founder of the Alexandrian library, died 247 B.C.

P. 198, 2. *Lorde Burgleigh*: an early patron of Lyly's; see Life, vol. i. pp. 12, 17, 28.

6. *saying of Agamemnon*, &c.: Plut. *An sit seni gerenda respub.* c. x τὸν γοῦν βασιλεία τῶν βασιλέων εὐχόμενον τοῖς θεοῖς τοιοῦτοι δέκα μοι συμφριδόμενοι εἶεν Ἀχαιῶν [II. ii. 372] οἷος ἦν ὁ Νέστωρ, οὐδεὶς ἐμέμψατο.

10. *Nestor . . . age*: cf. Latin letter in LifeJ vol. i. p. 14 'etate Nestorem . . . adaequare.'

P. 199, 2. *Archimedes*: assisted Hiero in the defence of Syracuse against Marcellus, and on its capture 212 B.C. was killed by the Roman soldiery, while intent on a mathematical problem. Plut. *Marcellus*, c. 19. Cicero, *De Fin.* v. 19 'qui dum in pulvere quaedam describit attentius, ne patriam quidem captam esse senserit/

10. *gorgeous*: since printing text I find a parallel *forgorgeoust* (superl.) in 'famoust,' Puttenham's *Arte of Poesie* 1589, p. 242 ed. Arber.

19. *the Estrich*, &c.: this may be true, though it does not occur in Pliny, x. 1, which deals with the ostrich.

31. *russet coates haue their Christendome*: i.e. poor-clad folk are Christians like yourselves. *Russet* is subst., or adj., meaning homespun of ruddy brown colour.

33. *course carsie*: coarse kersey, coarse woollen cloth.

P. 200, 5. *staring stockes*: gazing-stocks.

12. *Artemidorus or Lisimandro*: Pliny mentions ii. 112 a geographer

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of Ephesus, named Artemidorus; but more probably Lyly refers to the physician of Hadrian's time, 117-138 A.D., who published an edition of Hippocrates' works. I can make nothing of 'Lisimandro.'

29. *but their eare ful:* of any very small quantity, as the Roman virgins are said to drink 'but theyr eye full,' p. 56 l. 8.

P. 201, 1. *bewtie . . . lost with a sharpe blast:* cf. Fletcher's *Humor. Lieut.* i. 1. 14 'these beauties, | That have been labouring to set off their sweetness, | And wash'd and curl'd, perfum'd, and taken glisters, | For fear a flaw of wind might overtake 'em.'

4. *Ibes, &c.:* no authority; nor for p. 212 l. 24.

5. *serpent Serapie, &c.:* 'Serapie' may be an aural error for 'Cerastes,' the serpent with little horns, of which Pliny speaks viii. 35, &c.; but I find no authority for its 'bursting,' &c.

28. *needle .. pen . . . :* the old opposition between samplers and sonnets, vol. i. 224 l. 5, 320, 321, and *Gall.* iii. 4. 48.

P. 203, 29. *whether . . . people . . . more fortunate, or the Prince, &c.:* cf. *The Diall,* Certen Letters,' ch. v, where the Emperor says of Lycurgus, 'I cannot tel whych of these two were moste happiest, the kyng hauynge so obedyent people, or els the realme to haue soo worthy a kinge.' It does not appear in Plutarch.

34 *sixt daye of Februarie [lucky] to the Grecians :* February is Lyly's mistake for Thargelion (May-June). Aelian, *Var. Hist.* ii. 25 Τὴν ἑκτην τοῦ μηνὸς τοῦ Θαργηλιῶνος πολλῶν καὶ ἀγαθῶν αἰτίαν γενέσθαι λέγουσιν οὐ μόνον τοῖς Ἀθηναίοις, ἀλλὰ καὶ ἄλλοις πολλοῖς. He instances Marathon, Plataea, Artemisium, Mycale, &c., as won on that date, and the birth of Socrates and Alexander. Abr. Fleming's trs., 1576, f. 21, says 'February.'

P. 204, 4. *Simonides... what God was, &c.:* from Cic. *De Nat. Deorum*, i. 22 'Roges me, quid, aut quale sit Deus; auctore utar Simonide; de quo cum quaesivisset hoc idem tyrannus Hiero, deliberandi sibi unum diem postulavit: cum idem ex eo postridie quaereret, biduum petivit: cum saepius duplicaret numerum dierum, admiransque Hiero requireret, cur ita faceret; "Quia, quanto," inquit, "diutius considero, tanto mihi res videtur obscurior.'"

9. *Alexander . . . Appelles. . . Lysippus ... Pirgoteles :* Pliny, vii. 38; quoted in note on p. 38 l. 16. Again p. 73. There seems to be no authority for this story of Parrhasius. It is merely the fiction under which the author prefers himself to Elizabeth's notice.

P. 205, 7. *treade the knottes:* set out the beds; perhaps from the use of the foot to bank up the soil.

13. *the Venus of Ape lies, &c.:* cf. p. 6 l. 25 (note).

22. *Zeuxis . . . Atalanta, &c.:* Pliny, xxxv. 36 says the picture was 'athletam. Adeoque sibi in illo placuit, ut versum subscriberet, celebrem ex eo, "Invisurum aliquem facilius, quam imitaturum.'" Cf. p. 6 ll. 21-2.

P. 206, 11. *windes Masteth* : so, 'them that *cares* not,' p. 72 l. 20, 'per-fumes *doth* refresh? vol. i. 1911.1. For the sentiment, cf. *Rich. III*, iii. 1.94.

18. *of the age of xxij. yeares*: Elizabeth, born Sept. 7, 1533, was twenty-five at her accession on Nov. 17, 1558, and in 1580 would not cavil at the inaccuracy. On p. 212 l. 12, 'liued fortie yeares,' he bates her another four.

32. *patience that Zeno taught Eretricus*: Valer. Max. iii. 3. 2 'de patientia,' of which Zeno of Elea is the second example. 'Eretricus' must be Lyly's addition.

34. *Lycurgus . . . eye*: Plut. *Lycurgus*, c. 11 relates his generous treatment of a youth named Alcander, who had injured his eye in a riot got up by the wealthier citizens against the Sysshia.

P. 207, 10. *Aristides . . . exile*, &c.: Plut. *Aristides*, c. 25, where he refuses to join in Alcmaeon and Cimon's attack on Themistocles, who had caused his own ostracism.

11. *saying with Alexander*, &c.: possibly from *Reg. et Imp. Apoph. βασιλικόν, ἔφη, ἔστιν εὖ ποιῶντα κακῶς ἀκούειν*.

15. *turnt the?n all . . . Julius C&sar*: I find no authority for this, though in accord with her attitude; nor is the tale of Caesar to be found in Plutarch's *Life*, nor in that of Suetonius. Perhaps founded on his entry of the Senate-house with a note of the conspiracy, unread, in his hand; Appian, *De Bell. Civ.* ii. 116.

25. *Antoninus . . . y^e godly* : i. e. Antoninus Pius, often referred to in North's *Diall of Princes*.

32. *Gun that was shotte off*, &c.: the occurrence was recent, in July or August, 1579. The attempt is considered by Camden to have been aimed rather at Simier, the Duke of Anjou's ambassador for Elizabeth's hand, by some adherent of Leicester in revenge for his revelation to Elizabeth of his marriage with Lady Essex.—'About this time it happen'd, that while the Queen for her Pleasure was rowed in her Barge upon the Thames near Greenwich, attended by Simier, the Earl of Lincoln, and Hatton her Vice-Chamberlain, a young Man discharged a Piece out of a Boat, and shot one of the Barge-men in the Queen's Barge through both his Arms; who was presently apprehended, and led to the Gallows for a terror to him: But he solemnly protesting that he did it unwittingly, and meant no harm, was soon discharg'd. Neither would the Queen believe what some buzzed in her Ears, that he was purposely set on, to mischief either her or Simier.'—Camden's *History of England*, fol. ed. vol. ii. p. 471 b. Another writer describes it as a pure accident.

P. 208, 6. *in the hoat Ouen*: alluding to the story of Shadrach, Meshach, and Abednego, *Daniel* iii.

13. *Theodosius*, &c.: probably alluding to the repentance of Theodosius I, Emperor of the East, 383 A.D., for his massacre of the rebels of Thessalonica in 390.

15. *with Augustus*. . . *could not writ*: it is related of Nero, not Augustus; Suet. *De Caesar*, vi. 10 'Et cum de supplicio cuiusdam capite damnati ut ex more subscriberet, admoneretur, "Quam vellem," inquit, "nescire literas!"'

36. *abiects . . . subiectes*: again, *Pappe*, vol. iii. p. 411 1. 41.

P. 200, 13. *to refuse all*: e. g. Philip II, the King of Sweden, the Archduke of Austria, the Earl of Arran, the Due d'Alençon, besides the perennial Leicester, and Anjou two years later.

16. *Lata that renowned Uirgin*: portrait-painter of Cyzicus, unmarried. Pliny, xxxv. 40 'Romae pinxit . . . imagines mulierum maxime.'

17. *Aemilia . . . chastitie*, &c.: this Vestal, when the sacred fire was extinguished, miraculously rekindled it by throwing her best garment on the embers (Val. Max. i. 1.7).

19. *Claudia*, &c.: the vessel conveying the image of Cybele to Rome had stranded at the mouth of the Tiber, and Claudia Quinta, probably sister to App. Claudius Pulcher, vindicated herself against a charge of incontinency by pulling it off after prayer to the goddess. Told Ov. *Fasti*, iv. 305, and alluded to Pliny, vii. 35.

21. *Tuccia . . . sine*: a miracle granted to vindicate her from a charge of incest. Mentioned Pliny, xxviii. 3, but the details of place only in Val. Max. viii. 1. 5, from whom Petrarch, *Trionfo delta Castitd*, 'Porto dal fiume al tempio acqua col crfon).'

37. *Hues in . . . helmettes*: Plut. *Numa*, c. 20 illustrates his peaceful reign by a quotation about spiders' webs woven between soldiers' pikes; but Fairholt's note on *Campaspe*, iv. 3. 8 refers to one of Alciatus' *Emblems* which represents bees swarming into a helmet. Cf. the 'Sonet' long attributed to Peele, 'His Helmet now shall make a hieue for Bees,' vol. i. p. 412. Andreas Alciatus' *Emblemata* appeared at Milan, 1522.

P. 210, 2. *this twentieyares*: see note on 'their long peace,' p. 153 1.13.

3. *Semyramis*: several times in Plut., e.g. *De Alex, sen Virt. seu Fort.* c. 3.

4. *Zenobia . . . six yeaes*: from the death of her husband Odenathus, 267 A. D., to her overthrow by Aurelian in 273. She appears in *Painters Palace of Pleasure*, ii. 14.

8. *walles of Fraunce to bume*: i. e. in Huguenot wars.

13. *looking through an Emeraud at others iarres*: actually reported of Nero watching gladiatorial combats, Pliny, xxxvii. 16. Possibly, says Beckmann (*Hist. Inv.* ii. 67), it was fluor spar, or Icelandic agate.

P. 211, 15. *Praxitiles*, &c.: his statues of Venus and Cupid mentioned together, Pliny, xxxvi. 4, but nothing said of his painting.

21. *Zeuxis . . . iftie faire virgins of Sparta*, &c.: Pliny, xxxv. 36 Zeuxis chooses five as models from the virgins of Agrigentum. Venus turning her back is from Sannazarro's *Arcadia*: above, p. 480.

32. *Lady es in Italy more thenfiftie hundered*: in Domenichi's *Nobiltd*

delle Donne (1549) appears a Table of modern Italian ladies, amounting to about 7,500.

P. 212, 12. *liued fortie yeares a virgin* : actually, 47. Cf. p. 206 l. 18, note. The following words allude to the projected Anjou match, which in the autumn of 1579 she was known to favour; and reflect the general anxiety for an heir to the crown.

18. *tickle'*, easily moved, inconstant (ME. *tiklen*, freq. of *tikken*, to touch lightly).

19. *twist*: slight thread. Cf. 'silken twist,' p. 100 l.12, and *Coriol.* v. 6. 96 'a twist of rotten silk,'

24. *lyke the bird Ibis*: neither this, nor the detail about the bird, p. 201 l.4, is in Pliny or Aelian. *Gall.* iii. 4. 34 'The birdes *Ibes* lose their sweetnesse when they lose theyr sights.'

34. *Nicaulia the Queene of Saba*: Fenton's *Tragical! Discourses*, ep. ded. mentions 'the quene of Saba, whiche some writers call Nycaula, and other Manqueda.' She is 'Nicaulis' in Josephus, *Antiq.Jud.* viii. c. vi. 2. 5.

35. *Nicostrata*: adapted from Plut. *Quaest. Rom.* 56, or his *Romulus*, 21, where she is said to have been the wife of Arcadian Evander, and a prophetess who delivered oracles in verse, hence called Carmenta, her real name being Nicostrata.

P. 213, 1. *Amalasunta* : daughter of Theodoric, who ruled at Ravenna as Queen of the Ostrogoths for eight years, from 522 A. D. Foresti's *De Claris Scelestisque Mul.* i497fol., c. 135, speaks of her as 'graecis latinisque literis egregie erudita, adeo ut cum quibusvis eruditissimis viris, de omni ferme disciplina cogredi & disceptare non pertimesceret.'

2. *Aspasia . . . taught Pericles*: Plut. *Pericles*, c. 24 τὴν δ' Ἀσπασίαν οἱ μὲν ὡς σοφὴν τινα καὶ πολιτικὴν ὑπὸ τοῦ Περικλέους σπουδασθῆναι λέγουσι.

3. *Themistoclea, who instructed Pithagoras*: otherwise Aristocleia, a Delphic priestess from whom he is said to have received many of his precepts; called Themistocleia in Diog. Laertius, viii. 1. 8.

6. *escapes*: faults, properly an error that escapes a clerk's or printer's eye; 'the escapes of children,' vol. i. 280 l. 24.

15. *twice . . . vnto the Uniuersities*: i. e. she spent four days at Cambridge in Aug. 1564, and five or six at Oxford Aug. 1566, three years before Lyly came up. At both she attended the disputations in the schools and made speeches in Greek and Latin. Her enjoyment of the latter visit is evident from Wood's *Hist. and Antiquities*, ii. pp. 156 sqq. Edwardes' *Palamon and Arcite* was given in Christ Church hall.

23. *kings of Persia . . . cut stickes*". again, *Camp. Prol.* at Court. *Ael. Var. Hist.* xiv. 12 "Οτι ὁ Περσῶν βασιλεὺς ὁδοιπορῶν, ἵνα μὴ ἀλγῇ, φιλύριον (tablet of linden wood) εἶχε καὶ μαχαίριον, ἵνα ξέῃ τοῦτο . . . Πάντως γὰρ οὐκ εἶχεν οὐ βιβλίον, οὐ διάνοιαν, ἵν' ἡ σπουδαῖόν τι καὶ σεμνὸν ἀναγινώσκῃ, ἢ γενναῖόν τι καὶ λόγον ἀξίον βουλευῆται.

P. 214, 8. *gallerie of Olympia, &c.*: Plut. *De Garrul.* Ἡ μὲν γὰρ ἐν Ὀλυμπίᾳ στοὰν ἀπὸ μᾶς φωνῆς πολλὰς ἀντακλάσεις ποιούσαν, ἐπτάφωνον καλοῦσι.

10. *Two and twentie yeares*: her accession was Nov. 17, 1558.

22. *curses of the Pope*: Pius V's bull of excommunication and deposition, issued Feb. 25, 1570, was found nailed on the Bishop of London's door, May 15 (Froude, x. 10. 56).

P. 215, 12. *Queene of Nauarr... the Marigolde*: Margaret d'Angouleme, queen of Henri II of Navarre, wrote, besides the *Heptameron*, a little book of religious meditations, a translation of which by the Princess Elizabeth was edited by John Bale with a preface and conclusion in 1548, under the title of ⁴A Godly Medytacyon of the Christen Sowle concerning a Love towardes God and hys Chryste.' The title-page represents a queen kneeling before Christ, whose head is resplendent with rays; but the book contains no further warrant for Lyly's 'vseth the Marigolde for hir flower,' which must mean merely 'imitates the mangold in faithful devotion.'¹ Cf. *Hecatompithia* ix, and Davison's *Poetical Rapsody*, p. 117, ed. 1611

'The Sunne doth make the Marigolde to flourish,

The Sunnes departure makes it droupe againe.'

16. *bound the Crocodile to the Palme tree*: a way of saying 'made Egypt a field for his victories': but cf. *Euph.* i. 223 ll. 19-20.

19. *Eagle . . . throwne dust, &c.*: Pliny, x. 5 says that some eagles will attack stags. They roll themselves in the dust, then perching between the antlers blind the creature by shaking it in its eyes and beating its face with their wings, till it throws itself over a precipice.

21. *blinde Beetle, See*: in one of Aesop's *Fables* (p. 86, ed. 1671) a beetle avenges himself on an eagle by invading its nest and rolling its eggs down the rocks, while Pliny x. 4 says that an eagle's feathers will consume those of other birds. Cf. *Endim.* v. i. 130, and above, p. 4 l. 9.

25. *Swallowe . . . Grasshopper*: Aelian, *De Nat. Ani?nal.* viii. 6, mentions the easy capture of grasshoppers by swallows.

27. *burning . . . with the breath . . . Elephant*: Pliny, xi. 115 'Elephantorum anima serpentes extrahit, cervorum urit'—where *extrahit* means, not 'engenders,' but *cavernis extrahit*.

30. *bird Attagen, &c.*: Pliny, x. 68 'Attagen, vocalis alias, captus vero obmutescens.'

P. 216, 14. *weams*: wems (AS. warn), spots, blemishes.

20. ¶ *Iouis Elizabeth*: I have emended only the punctuation of these lines, and the impossible reading *sanam*, p. 217 l. 6. Cf. those prefixed to Lok's *Ecclesiastes*, 1597 (Life, p. 67). In a note to the Life, p. 23, I have urged that this contest between Pallas, Juno and Venus may have been suggested to Lyly by Lucas de Heere's painting of Elizabeth attended by these three goddesses. The picture is dated 1569, and is preserved at Hampton Court (No. 635).

P. 217, 1. *Assensere*: this active form is ante-classical.

26. *a moneths minde*: a strong desire ; properly ' a woman's longing, usually commencing in the first month of pregnancy'; distinguished from the *rmontWs-mind* or memorial service held for a person a month after his decease 'Nares).

P. 218, 6. *at lengthy and not tao late, bicause at last*: for the form cf. *Euph.* ii. 29 1. 22, *Mid*, v. 3. 101, &c.

17. *vnkinde*: contrary to kind, unnatural.

23. *clap hands* : cf. N.E.D., s.v., also the phrase ' strike me luck with earnest,' Beau, and Flet. (and Massinger's ?) *Scornful Ladle*, ii. 3.

30. *wordes of assurance betweene Surius & Camilla* : i. e. the formal ceremony of betrothal or precontract, carrying at this date wellnigh as much validity as the complementary ceremony of the marriage itself, as is shown by the fact that no marriage-licence could be given without lodging at the Consistory Court a bond under two responsible sureties that there was no precontract of either of the parties with a third party. Halliwell-Phillipps (*Outlines of the Life of Shakespeare*, i. pp. 62-7), in discussing the probability of such a precontract between Shakespeare and Anne Hathaway in the summer of 1582, gives the following—' Thus, in 1585, William Holder and Alice Shaw, having privately made a contract, came voluntarily before two witnesses, one of whom was a person named Willis and the other a John Maides of Snitterfield, on purpose to acknowledge that they were irrevocably pledged to wedlock. The lady evidently considered herself already as good as married, saying to Holder,—" I doconfesse that I am your wief and have forsaken all my frendes for your sake, and I hope you will use me well " ; and thereupon she "gave him her hand."¹ Then, as Maides observes, "the said Holder, *mutatis mutandis*, used the like words unto her in effect, and toke her by the hand, and kissed together in the presence of this deponent and the said Willis." These proceedings are afterwards referred to in the same depositions as constituting a definite " contract of marriage." " The binding force of this ceremony is implied in the 'amazement' Philautus here acknowledges. Cf. vol. i. 228 1. 29 ' I cannot but smile to heare, that a marriage should bee solemnized, where neuer was any mention of assuringe, and that the woeing should bee a day after the weddinge.'⁵

P. 219, 9. *Hobby* : falcon.

25. *feareth no chips*: N. E. D. quotes also Breton's *Dignitie or Indig. of Men*, 197 ' Who looketh hye,;nay have a Chip fall in his Eye.' The proverb imagines one watching builders at work above him. Cf. vol. iii. p. 467.

oyle that swimmeth in y^e top . . . honny . . . y^e bottome . . . wine . . . the midst: Plutarch's *Qtiaest. Conviv.* vii. 3 is devoted to the discussion of the reasons 'why the middle of wine, the top of oil, and the bottom of honey, is best,' In Beau, and Flet. (and Massinger's ?) *ScornfulLadie*, ii. 1, in regard to a posset, 'Abig. Sir, will you put in deeper? 'tis the sweeter. Maria. Well said, Old-sayings.'

P. 220, 9. *strayning curtessex* here of excess, generally of defect.

P. 221, 9. *Draffe was mine arrand, but drinke I would:* draff is dregs, lees, refuse, e. g. of malt grains. Heywood's *Proverbs* (p. 54 Reprint), of one who by asking for some "trifling favour hopes to secure one of more importance. Philautus, pretending mere civility, seeks a wife.

21. *Mizaldus the Poet*, &c: Lyly wittily substitutes, for Philetas the philosopher of Ael. V. H. ix. 14, Antoine Mizauld, the French physicist, who, besides A. Mizaldi . . . *Phenomena, sive Aerice Ephemerides: omnium aurce commotionum signa* . . . Parisii, 1546, 8°, published in verse a *Planetce* and *Zodiacus*, both at Paris, 1553, 8°. Nash in *Strange Newes* {Works, ed. Grosart, ii. 271) tells the story of Accius.

P. 222, 30. *From London the first of Februarie*, 1579: i.e. 1579-80, and inconsistent with preceding dates, as Arber pointed out. Sailing from Naples, Dec. 1, 1579 (p. 13), they reached Dover in 'eight weekes,' p. 341.19, i.e. about the beginning of February, and 'passed many dayes in England,' p. 185 l. 22, after all the events recorded in the novel (cf. 'one yeare,' p. 196 l. 24) before Euphues' departure; after which it is 'not passing one quarter of a yeare,' p. 217 l. 30, before he receives this letter, for which Feb. 1580-1 would be a consistent date. The fact is, the initial date has been set forward by a year. See Life, pp. 21-2.

P. 223, 3. ¶ *Euphues to Philautus*: this letter is largely borrowed from the *Coniugalia Praecepta* of Plutarch, with amplifications by Lyly as in *Euphues and his Ephoebus* and the letter to Botonio, and some borrowings from Edmund Tylney's *Flower of Friendship*, which bears as title to the book proper, 'A brief and pleasant discourse of duties in Manage,' and is itself indebted to the *Coniug. Praecepta*, From the words 'Helen gaped for goods,' p. 225 (Gk. *φιλόπλουτος ἡ Ἑλένη*) Lyly seems to have used Xylander's translation (Basileae, 1570, fol.) (*Inhiabat opibxis Helena*, p. 146), from which therefore I quote.

4-22. *Ther cold*. . . *in mariag*: this exordium (19 ll.) is Lyly's.

8. *alterations*', of rapid changes, or gusts of feeling, as vol. i. 204 l.35. But should we read 'altercations'?

22. *Solon gae counsel*, &c.: Precept I has only the saying about the quince, nor are the others in Plut. *Solon*.

assured himself', betrothed himself. Cf. 'wordes of assurance,' p. 218 l. 30 note.

27-36. *In Boetia* . . . *forsake the Honny*. these ten lines are taken with slight addition from Precept II; 'become a sheepe' is a vigorous substitute for 'masuetam ac dulcem vitae sociam se praebet,' and the three lines 'Therefore Philautus . . . with patience,' are of course unrepresented in Plutarch.

P. 224, 1-6. *Thou must vse . . . haue a streight*: these six lines are unrepresented in Plutarch, whose Precepts III-XI are entirely omitted by Lyly.

7-15. ', ' *ispretelye noted... to theSunne*: these nine lines are founded on the following in Precept XII, the original source being Aesop, 'Sol Aquilonem vicisse aliquando traditur. cum enim ventus adimere homini pallium vellet copioso flatu, arctius hie id contraxit atque tenuit. Sole autem post ventum calidis radiis eum vrente, prae aestu simul cum pallio tunicam exuit.' Lyly employs the fable again in the Epilogue to *Endimion*. The remainder of Precept XII contains the application—'Hoc modo plurimae agunt mulieres: maritis vi luxum eripere conantibus repugnant & irascuntur: placidis verbis suadentibus missum eum faciunt, mediocritatemque seruant,'—which Lyly renders in a much more general sense, and with euphuistic illustrations.

24. *Diamond . . . but blood*: i. e. the Kbt blood of a goat, as above vol. i. 210 l. 28, 305 l. 17 (where see notes).

26. *the Cocke . . . a glead*: *glead* or *gleed* is a hot coal, AS. *gled*. *Fear'd*, frightened. I find nothing nearer than Pliny xxix. 25, to the effect that cock's flesh, applied warm, neutralizes the venom of a serpent.

28. *graft next to them Mandrage, &c.*: again, *Sapho*, ii. l. 135-6. *Plut. De Aud. Poetis*, c. 1 ὁ μανδραγόρας ταῖς ἀμπέλαις παραφυόμενος, καὶ διαδίδους τὴν δύναμιν εἰς τὸν οἶνον, μαλακωτέραν ποιεῖ τὴν καταφορὰν τοῖς πίνουσι.

33-6. *The horse striueth . . . beare a white mouth*: reminiscent of the end of Precept VIII 'cum oportuerit, ratione habita vt magnitudinis in equo, ita dignitatis in muliere, fraeno vti.' *Halting y^e bridle*, as we speak of *giving* a horse the rein. *A white mouth*, i. e. not bloodied by fretting, see pp. 21 l. 14, 82 l. 10, and vol. i. 181 l. 16 note.

36. *Gal was cast out . . . bitternes*: from Precept XXVII 'Qui Iunoni nuptiali seu pronubae sacrificant, ij fel non cum reliqua conflciunt victima, sed exemtum apud altare abiiciunt. quo instituto legis autor obscure significauit, coniugio nunquam debere bilem iramque interesse.'

P. 225, 2-5. *Thou must be a glasse to thy wife . . . dispiseth thee*: Precept XIV, where this simile of 'glasse' occurs, is merely to the effect that a wife ought to adapt herself to her husband's moods—'vxor inuictilis ac intempestiua est, quae lusum quaerente oblectationemque viro toruum tuetur, serias res agente ludit ac ridet: quorum alterum insuauis est, alterum contemnens maritum' Tylney's *Flower of Friendship*, sig. E iiij verso, has 'hir husbad, whose face must be hir daylie looking glasse, wherein she ought to be alwaies prying, to see whe he is merie, when sad, when content, and when discotent, wherto she must alwayes frame hir owne countenance.'

6-9. *Kings that be wrastlers . . . imitate their goodnesse*: pretty closely from Precept XVII 'Reges si musica ament, multos efrkiunt musicos: si litteras, litteratos: si athletas, exercitationibus corporis deditos. ita vir si corporis cultui studet, vxorem ornadi corporis studiosam reddit, si voluptatibus indulget, libidinosam & meretricia, si honestatem & pulcras res sectatur, temperantem ac modestam.'

10-13. *For thy great dowry . . . though it be all:* these four lines are from the end of Precept XX ; 'neque pars habitus alia propria, alia aliena habeatur, sed omnia propria ducantur, nihil alienum. Sicvt vinum aqua temperatum, tametsi aquae adsit plus, vinum tamen vocamus; ita rem familiarem aequum est viri appellari, quamvis maiorem partem attulerit mulier.'

14-20. *Helen gaped.. . smoothe in the wearing'*, these seven lines are composed of, or suggested by the following—in Precept XXI 'Inhiabat opibus Helena, voluptatibus erat addictus Paris, contra Vlisses prudens, pudica Penelope'; in Precept XXIV 'Rursum Olympias [wife of Philip of Macedon] cum aulfcus quidam adolescensformasam, sed male audientem duxisset vxorem : Hie, inquit, si ratione esset praeditus, nunquam profect6 oculis matrimonium coiuisset'; while the 'faire shooe' is suggested by the reply of the Roman 'at the beginning of Precept XXII) who had divorced a chaste, wealthy and beautiful wife; 'Hie quoque,' inquit, 'calceus pulper adspectu est ac nouus, sed nemo scit vbi me premat.'

21. *Lycurgus made a law . . . haue to much:* unrepresented in the *Coniugalia Praecepta*, but occurs in the *Apophtheg. Laconica*, 15, though without asserting a connexion between virtue and poverty, amorousness and wealth. Lyly probably borrowed it from Tylney's *Flower of Friendship*, sig. B ij verso—'But Licurgus the law maker well considered that, when he ordayned that women shoulde be married without dowries, so that then they had nothing to be prowde off, saue onely their vertues, which ought to be accounted y^e chiefest dowrie. For that which is more excellent, is to be preferred before things of lower valour.'

24. *Behaue thy self modestly . . . daughter:* grounded on Precept XIII 'Cato senatu mouit eum qui praesente filia osculatus erat vxorem. seuerius fortassis aequo': but the following four ll. 'olde men . . . wiues part' are Lyly's. Plutarch says nothing so strict. The name Manilius, not found in the *Coniug. Praec*, occurs in Plutarch's *Cato Maior*, c. 17, § 10, where the same story is related.

30. *Imitate the Kings of Persia . . . their table:* Precept XVI 'Persarum regibus in coena ac conuiuuiis adsident reginae: verum vbi ludendi & inebriandi incessit voluntas, eas amandant, & musicas pellicesque aduocant. recte hoc quidem, quod ebrietatis & libidinis suae participes fieri vxores nolunt.'

32. *Giue no example . . . hir least:* no special original for these two lines.

34. *And yet woulde I not... wash it:* these three lines are shortened from the opening of Precept XIX 'Quae arridere viro metuit, aut aliquid aliud id genus facere, ne videatur proterua & audax, nihil ab ea distat, quae vt non videatur vnguento caput habere delibutum, etiam oleo abstineat, & ne fucare faciem putetur, ne lauet quidem earn.'

37—P. 226, 6. *onely let hir refraine... moue him to cholar:* these seven

11. are pretty closely from Precept XL V, the last passage of Plutarch which is laid under contribution: 'Qui ad elephantos accedunt, splendido, qui ad tauros, puniceo vestitu non vtuntur, quod his coloribus animalia ista in rabid' vertuntur. tiges traditum est tympanorum circum pulsatorum sonitu omnino in furorem coïci ac diuellere seipsas. Cum itaque viri quoque sint, quibus coccinae & purpureae vestis conspectus sit molestissimus, aut qui cymbala & tympana aegre ferant: quid habet difficultatis abstinere his mulieres, neque perturbare aut irritare maritum, sed placide & constanter cum eo degere?'

P. 226, 7. *Be thriftie . . . wrongfully*: not in Plutarch or Tylney.

10-14. *Flye thatvyce... Ielousie... boot less ex* these five 11. seem to owe something to *The Flower of Friendship*, sig. C V: verso, against jealousy: 'For, trust me, no wisdom, no craft, no science, no strength, no subtiltie, yea, no patience, suffiseth to enforce a woman, to be true to hir husbände, if she otherwise determine. Therefore I conclude to be ieolous, eyther needeth not, or booteth not.'

15-20. *Be not too imperious ...to suffer too much*: these six 11. are based on *The Flower*, sig. C iij verso: 'The married man then must not be rigorous toward his wife. For there will discorde grow by hir inward hate, and neuer shall they haue ioy, or peace, if the woman cannot refraine hir tongue, nor the man suffer.'

21. *In gouerningthy householder Sec.*: the remaining page and a half of the letter are original: the first part is euphuistic, the rest concerned with the characters of the novel.

27. *Breake nothing of thy stocke*: i. e. don't break into your capital.

Stone Thyrrenus: Lyly's invention.

P. 227, 2. *silken throtes . . . swallow nopackthred*: i.e. turn up their noses either at coarse fare or coarse work.

30. *yerke*: a variant of 'jerk',¹ to lash, strike smartly. Cf. *Pappe*, vol. iii. p. 4071.14 'if they [children] tread it [their meat] vnder their feete, they ought to be ierkt.' But here, perhaps, rather a variant of the quite distinct word 'irk'.¹

P. 228, 7. *Mount of Silixsedra*: imaginary; though Thomas Lodge found some remains of Euphues on his voyage to the Canaries, which he introduced to English readers as *Rosalynd*, *Euphues Golden Legacie*, 1590, and so gave rise to Shakespeare's forest-company in Arden, and the revival of Euphues himself in the person of the melancholy Jaques. See Introductory Essay, vol. i. 167-8.

18. *the one . . . rub his head*: i. e. Euphues would find some cause of disquiet.

CAMPASPE.

P. 315, 2. *Lepidus . . . set vp a beaste*, &c.: the story is told in Pliny's *Nat. Hist.* xxxv. 38 'somnum ademtum sibi volucrum concentu,' &c.

6. *famine* .. . *when Nilus flowed lesse then twelue Cubites*: Pliny, v. 10 'Iustum incrementum est cubitorum xvi . . . ampliores aquae detinent tardius recedendo . . . In duodecim cubitis famem sentit. . . Maximum incrementum ad hoc aevi fuit cubitorum decem et octo.'

14. *Basill*, &c.: no precise authority for this in Pliny, xx. 48, which deals with 'ocimum' (basilicum).

16. *slylye*: 'superficially' (Keltie); but no example of this sense is quoted, and probably the true reading is 'slightly.'

18. *two nightes* .. . *Hercules*. Hygin. *Fab.* 29 (Iupiter) 'tarn libens cum ea (Alcumena) concubuit, vt vnum diem vsurparet, duas noctes congeminaret.'

20. *mulbery*, &c.: founded on Pliny, xv. 27 'In novissimis florent.'

the Hares, who at one time, &c.: Pliny, viii. 81 'Lepus . . . superfoetat, aliud educans, aliud in utero pilis vestitum, aliud implume, aliud inchoatum gerens pariter.'

22. *Trochitus*, &c.: supposed to be the golden-crested wren. The detail is not found in Pliny, viii. 37. Cf. *Euph.* ii. 144 l. 11 note.

27. *pot-hearbes* . . . *flowers*: *Euphues*, vol. i. 272 l. 29 'aswel sow the pothearb as the Margerom,' &c.

30. *like the Mindyans*, &c.: from the *Life of Diogenes*, by Diog. Laertius, vi. 2. § 6 (57) *εἰς Μύνδον ἔλθων καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν πόλιν, ἄνδρες Μύνδιοι, ἔφη, κλείσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἐξέλθῃ.*

P. 316, 1. *fluttered*: the reading of the earliest quartos, and obviously right, for Lyly is alluding to a previous popular performance at the Blackfriars, which would serve as a rehearsal for its production at Court. In some of the quarto copies the Court Prologue is, by a binder's mistake, placed before the other. The Blackfriars Epilogue precedes that at Court in all cases.

3. *Silenus Asse*, &c.: whose bray had saved Vesta from violation by Priapus, Ov. *Fast.* vi. 333 sqq.

4. *Alcebiades*, &c.: Lyly's common trick of capping an authorized instance by an invented one.

8. *Gods supped*. . . *with* . . . *Baucis*. Ov. *Met.* viii. 631 sqq.

9. *Persian kings sometimes shaued stickes*: cf. *Euph.* ii. 213 l. 23 'ye kings of Persia, who in their progresses did nothing els but cut stickes to drie away the time'—where see note.

10. *Appion raising Homere*, &c.: Reed in Dodsley, ed. 1780, quotes the passage from Pliny, xxx. 6 'Cum Apion, grammaticae artis, prodiderit . . . se evocasse umbras ad percunctandum Homerum, quamnam patriam, quibusque parentibus genitus esset; non tamen ausus profiteri, quid sibi respondisse diceret.' Apion, a native of Oasis in Egypt, taught rhetoric at Rome under Tiberius and Claudius.

14. *Agrippa his shadowes*, &c.: I find nothing in Pliny.

15. *Lynces*: their piercing sight, only, is mentioned, Pliny, xxviii. 32.

17. *these torches*, &c.: imitated by Shakespeare, *Meas. for Meas'*
i. 1. 33 'Heaven doth with us as we with torches do,
Not light them for themselves.'

Wax 'torches' are referred to again in the Epilogue at Court; and whether set in 'braunches' or carried by 'Torche-bearers' figure largely in the Revels Accounts.

P. 317, 5. *thrust aside*: the awkward locution is due to the perpetual quest of alliterative parallelism.

12. *Turkies to staine each other*: turquoises to outvie and dim each other's tint. So of rubies, *Euph.* ii. 22 1. 36.

17. *heaue at*: vomit at.

P. 318, 31. *Thebes . . . walles . . . harpe*: Horace, *Ars Poet.* 394

'Dictus et Amphion, Thebanæ conditor arcis,
Saxa movere sono testudinis et prece blanda
Ducere quo vellet.'

51. *then which*, &c.: Campaspe's reply shows which to refer to the clause 'he is Alexander.'

P. 319, 59. *Like your maiesty*: may it please your Majesty.

64. *Theagenes*, &c.: general of the Theban forces, who fell at Chaeronea 338 B.C. Alexander's capture of Thebes was three years later, 335 B.C. See passage from Plutarch, quoted under 'Sources.'

71. *No sister to Theagines*: a possible ref. to Heliodorus' *Jethiopia*, where Chariclea passes as her lover Theagines' sister. Cf. *M. Bomb.* i. 1. 29 note.

P. 320, 5. *Natura paucis contenta*: 'Si ad naturam vives, nunquam eris pauper,' Seneca, *Epist.* xvi. 7; Lyly's words are perhaps from some medical treatise.

8. *dogbolt*: contemptible fellow, mere tool. Cf. N.E.D. s. v.

22. *Mons, d mouendo*, &c.: *lucus a non lucendo*, which Lyly parodies, is from Quintilian, *De Inst. Orat.* i. 6. 34 'Harbottle).

27. *Passing*: excellent.

P. 321, 36. *body is the prison of the soule*: Plato's *Phaedo*, 82-3.

43. *Plato is the best fellow*, &c: cf. *Euph.* vol. i. 190 1. 28 'Plato, retayning alwayes good company.'

57. *counterfeiting*: painting, especially of portraits, as repeatedly in *Euphues*, e.g. above, p. 3 1. 13, and just below. In 1. 59 *table* = picture.

63. *liued by sauours*: a much later instance ('c. 1604?) is cited in Middleton and Massinger's *Loves Cure*, ii. 1 'the miraculous Maid in Flanders . . . she that liv'd three years without any other sustenance than the smell of a rose.'

67. *fauours*: features, looks. A.Y.L. J. iv. 3. 87 'Of female favour.'

P. 322, 73. *semper animus . . . in patinis*: Ten Eun' iv. 7. 46 'I am-dudum animus est in patinis.'

77. *plures occidit... musa ieiunaniibus arnica*: these maxims are not classical, but probably taken, like the following saying attributed to Socrates, from some well-known textbook of medicine. *Musa* is a pun, by Lyly or the textbook, on the name of Antonius Musa, the physician of Augustus, whose (spurious) work, *De tuend. valetud.*, p. 112 'Decimo quoque die ieiunando,' is quoted by Forcellini as the only classical instance of the verb *ieiuno*. It was printed 1538, 4to. 'Plures occidit gula quam gladius' is given among 'turbam proverbiorum e mediis triuiis petitam' at the end of the additions to Erasmus' *Adagia*, ed. 1574. It is of no classical authority. For the saying here attributed to Socrates, I can quote nothing nearer than the proverb cited by Erasmus, *παχέα γαστήρ λεπτόν οὐ τίκτει νόον*.

P. 322, 80. *gaily mafrey*: cf. N.E.D. s.v.

82. *the dogs almes*: such scraps as are thrown to dogs.

85. *of Granichus*: Dodsley prints *of Granicus*, understanding, I suppose, an allusion to the battle of 334 B.C., which Alexander had not yet fought.

P. 323. [Enter MELIPPUS]: this personage has no historical representative.

6. *Melissa his 7naid* &c.: this story, repeated from *Euph.* i. 276 l. 2, is related by Valerius Maximus, viii. 7. 5, not of Chrysippus, but of Carneades. Diogenes Laertius does not give it in his life of either, though he mentions that Chrysippus was *τὸ σωμάτων εὐτελής* (vii. 7. 4).

9. *so great clarkes such simple courtiers*: this is probably the suggestion of Theseus' description of his stammering welcome by 'great clerks,' *Mids. N. Dream*, v. 1. 93 sqq.

12. *sitting in a tub . . . reade Greeke to a yong boy*: for Diogenes' tub see Diogenes Laertius, *Vitae Philosophorum*, vi. ch. 2. § 3 *στείλας δέ τιμὴ οἰκίδιον αὐτῷ προνοήσασθαι, βραδύνοντος, τὸν ἐν τῷ Μητρώφ πιθὸν ἔσχευ οἰκίαν, ὡς καὶ αὐτὸς ἐν ταῖς ἐπιστολαῖς διασαφεῖ*. In a later section it is related that the Athenians punished a young man who had broken the tub, and presented Diogenes with another. Xenocrates is specially mentioned as one who entrusted the philosopher with the education of his sons. His love of sunlight is alluded to § 6 (38), and also in Plutarch's *Alexander*, c. 14.

17. *but he is Alexander; I, but I am Diogenes*: Diog. Laert. vi. 2. § 6 (60) 'Ἀλεξάνδρου ποτὲ ἐπιστάντος αὐτῷ καὶ εἰπόντος 'ἐγὼ εἰμι' Ἀλέξανδρος ὁ μέγας βυσσιλεύς,' 'κἀγὼ, φησί, Διογένης ὁ κύων.'

21. *Alexander may repent it*, &c.: Diog. Laertius relates it of Diogenes and Perdiccas, vi. 2. § 6 (44) *ἐκεῖνο δὲ μᾶλλον ἀπειλεῖν ἡξίου ὡς 'εἰ καὶ χωρὶς ἐμοῦ ζῆσαι, εὐδαιμόνως ζήσονται.'*

25. *Plato. It is a difficult controuersie* &c.: the ensuing discussion recalls the opinions attributed by Euphues to the various philosophers in the dialogue with Atheos, vol. i. 293, and is founded largely on Cicero's *De*

Nat. Deorunu Plato's two speeches here are probably the original of Lafeu's in *All's Well*, ii. 3.1-6 'They say, miracles are past; and we have our philosophical persons, to make modern and familiar, things supernatural and causeless. Hence is it, that we make trifles of terrors, ensconcing ourselves into seeming knowledge, when we should submit ourselves to an unknown fear.'

P. 324, 29. , 'cannot by naturall reason . . . miserere met: repeated from *Euph.* vol. i. 2931.10 'Aristotle when he coulede not finde out... cried out. . . O thing of things haue mercy vpon mee.' Where see note.

34. whitest you studie a cause of your owne: Diog. Laertius, *Life of Aristotle*, v. 1. § 13 ἐν τε τοῖς φυσικοῖς αἰτιολογικώτατος πάντων ἐγένετο μάλιστα, ὥστε καὶ περὶ τῶν ἐλαχίστων τὰς αἰτίας ἀποδιδόναι.

38. *Cleant.* I am of this minde, &c.: what Cleanthes here asserts is that Nature is the ultimate cause, an emphasis being laid on the pronoun we, 1. 39. Lyly is perhaps summarizing the passage, given more at large in *Euph.* i. 293, from Cicero's *De Nat. Deor.* ii. 5.

47. *Natura naturans*'. Ducange's *Glossarium Mediae et Infimae Latinitatis* s. v. *Naturare* has 'Creare, res naturales condere, iis naturam donare. Verbum est Theologorum Scholasticorum, quibus Deus dicitur *Natura Naturans*, non *natura naturata*, id est, Auctor naturae seu omnium in rerum natura constantium, non *natura Naturata*, seu res creata, ab alio condita, constituta.' In other words, *Natura Naturans* postulates for Nature a self-existing power.

53. were not. . . knew not, &c.: Fairholt regards Blount's corruption are not... know not as a 'correction' of the grammar!

P. 325, 69. *Calistenes*, &c.: the temerity of this philosopher's attitude towards Alexander while in Asia, and Aristotle's dissociation of himself from such attitude, are touched on in Diog. Laertius, v. 1. § 6. The growth of ill-feeling between Callisthenes and Alexander is also related in Plutarch's life of the latter, chs. 52-5, together with Callisthenes' supposed connexion with the conspiracy of Hermolaus, and the 'ill will he [Alexander] bore unto Aristotle, for that Callisthenes had bene brought up with him, being his kinsman, and the sone of Hero, Aristotle's neece. Some saie, that Alexander trussed Callisthenes up. Others againe report, that he died of sickenes in prison.' Cf. *Euphues*, ii. 96 1. 33 note.

75. *affection*: the fact that I am personally affected.

79. *by contrary*. I think by, the reading of Q², may be right, the verb be being understood, as often, though subsequent editions alter by to be.

81. *aske euery one of them a question*, Sec.: the whole of this passage is lifted direct from North's *Plutarch, Alexander*. See under 'Sources,' p. 308.

P. 326, 102. *So would I, were I Hephestion* Plutarch's *Alexander*, c. xxix, when IJarius offered ten thousand talents as ransom for all prisoners taken and countries conquered to the west of Euphrates 'Par-

menio said unto him: If I were Alexander, quoth he, surely I would accept this offer. So would I in deede, quoth Alexander againe, if I were Parmenio.'

Exeunt [ALEX. . . CLIT.] Previous editions have only *Exeunt*. The scene up to this point has been supposed as Alexander's palace, as is evident from his words to Diogenes, ii. 2. 123. The *Exeunt* of Alexander and his courtiers is the stage-way of indicating that the philosophers have left the palace and during their next few words are supposed to be walking towards the market-place, where they find Diogenes' tub. The same change is supposed to occur in ii. 2. 117 and iii. 4. 39. See Introduction under *Place and Time*. Actually the tub must in each case have been thrust on from the back, perhaps over a trap-door through which Diogenes could enter it.

115. *Plato. Thou takest as great firide.* &c.: Di. Laert. vi. 2.4 (25-6).

120. *thou didst counterfeate monye*: Diog. Laert. vi. 2. § 1 οὐ μὲν ἀλλὰ καὶ αὐτὸς περὶ αὐτοῦ φησιν ἐν τῷ Πορδάλῳ ὡς παραχαράξαι τὸ νόμισμα. The charge is more correctly brought against his father, Icesias, a banker at Sinope.

130. *be iump with*: be in accord with. 'The musike . . . was *jumpe* concord betweene our wit and will.' *Arcadia*, bk. iii (Whitney).

134. *To be Socrates furious*: Diog. Laert. vi. 2. § 6 (54) (Plato) ἐρωτηθεὶς ὑπὸ τινος, 'ποῖος τίς σοι Διογένης δοκεῖ;', 'Σωκράτης, εἶπε, μαινόμενος.' This, and the tale of Manes, p. 327 l. 23, are in Ael. *V. H.* xiii. 28 (Fleming, ff. 155-6).

P. 327, 2. *bones for his dinner*: Diog. Laert. vi. 2. § 3 πῆραν τ' ἐκομίσατο, ἐνθα αὐτῷ τὰ σιτία ἦν.

pinnes for his sleeues: because in holes.

11. *ease without thy light to be found*: Diog. Laert. vi. 2. § 6 (41) λύχρον μεθ' ἡμέραν ἄψας περιήει λέγων 'ἄνθρωπον ζητῶ.'

23. *It were a shame . . . need of Diogenes*: Diog. Laert. vi. 2. § 6 (55) πρὸς τοὺς συμβουλευόντας τὸν ἀποδράντα αὐτοῦ δούλον ζητεῖν, 'γελοῖον, ἔφη, εἰ Μάνης μὲν χωρὶς Διογένηος ζῇ, Διογένης δὲ χωρὶς Μάνου οὐ δυνησέται.'

P. 328, 37. *taken tardie*: so M. Bomdie, ii. 4. 1 'We were all taken tardie' of the pages caught by their masters in the tavern.

42. *Quia non ego tui vel te*: schoolboys apply in joke the phrases learnt in school, and Lyly writing for the choir-boys often avails himself of the habit. In the *Shorte Introduction of Grammar* (by Lilly and Colet) ed. 1577, 4to, sig. C viii recto, among instances of verbs constructed with a genitive occurs 'Egeo, or indigeo tui vel te.'

50. *consent beetiveene a crowde*, &c.: harmony (more properly spelt *concent*) between a fiddle, &c. *Crowd* is a Celtic word, Welsh *crwth*, 'fiddle,' akin to *croth*, 'swelling' or 'belly' (N. E. D.). Cf. 'What crouding knaues haue we there?' applied to the fiddlers, M. Bomdie, v. 3. 78.

62. *at al times when he hath meate*: Diog. Laert. vi. 2. § 6 (40)

πρὸς τὸν πυθόμενον ποίᾳ ὥρᾳ δεῖ ἀριστᾶν, 'εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ' εἰ δὲ πένης, ὅταν ἔχη.'

66. *Alee vendibili*, &c.: Lyly latinizes 'Good ale (for wine) needs no bush,' The wine-bush has no classical progenitor, though ivy was adopted because anciently sacred to Bacchus.

P. 329, 8. *the Lapwing*, &c.: a favourite simile among Elizabethans. Cf. *Euph.*: 41.18 'the Lappwing ... flyeth with a false cry farre from their hestes'; *Com. of Errors*, iv. 2. 27; and Massinger's *Old Law*, iv. 2 'the lapwing's cunning . . . That cries most when she's farthest from the nest.'

12. *or were I as farre from ambitivn*, &c.: hasty antithesis, merely of form. Want of ambition would be but slender argument of valiancy.

P. 330, 35. *Is the warlike soud*, &c.: Reed, Fairholt, and Mezieres (1863) note that this speech of Hephaestion's may be the prototype of Richard's opening speech in *Richard III*, i. 1 'Grim-visaged war . . . lascivious pleasing of a lute.' *Barbed steeds*, in both, means armed and caparisoned. The alternative form *barded* preserves better the derivation from Fr. *barde*, horse-armour.

49. *pretious stoës . . . polished with honny*: Pliny, *Nat Hist*, xxxvii. 74 merely says that precious stones in general are improved in brilliancy by being boiled in honey. Cf. *Euph.* ii. 64 1. 6, 82. 1. 21.

51. *Mugil. . . Bret*, &c.: *Mugil* is mullet, *bret* is ray {*raia pastinaca*, Linn.). The source is Pliny, ix. 67 (Pastinaca) . . . Argumenta solertiae huius, quod tardissimi piscium hi mugilem velocissimum omnium habentes in ventre reperiuntur.'

55. *Hermyns*: ermines. Cf. *Euph.* ii. 62 1. 1.

56. *Sepulchres*, &c.: borrowed from Pettie's *Pallace* as in *Euphues*, i. 202 1. 11 (note).

61. *the sparrow*: associated with Venus, on account of its philo-progenitiveness. Cf. Apelles' song below, p. 343, 'His Mothers doues, & teeme of sparrows'; and Livia in *M. Bomb.* i. 3. 121 'Turtles and Sparrowes, for our truth and desires.'

71. *ouerseene and ouertaken*: of loss of judgement and liberty.

P. 331, 78. *sentences*: maxims, *sententiae*.

80. *a great prince, whose passions*, &c.: the flattery of Elizabeth, and excuse for her *penchants* should not escape the reader.

107. *may aunswere her wants*: i. e. may amend disparity by bestowing rank upon her.

P. 332, 138. *take not from me . . . the light of the world*: Diog. Laert. vi. 2. § 6 (38) ἐν τῷ Κρανεῖῳ ἡλιουμένῳ αὐτῷ Ἀλέξανδρος ἐπιστάς φησιν, 'αἰτησὼν με ὃ θέλεις.' καὶ ὁς, 'ὁποσκότησόν μου,' φησί. See also the passage from Plutarch's life of Alexander quoted under *Sources*.

144. *Thou shalt liue no longer*, &c.: Diog. Laert. vi. 2. § 6 (44) Περδίκκου ἀπειλήσαντος, εἰ μὴ ἔλθοι πρὸς αὐτόν, ἀποκτενεῖν, ἔφη, 'οὐδὲν μέγα' καὶ γὰρ κύνθουρος καὶ φαλάγγιον τοῦτ' ἂν πράξειεν.'

148. *were I not Alexander, &c.*: *Id.* (32) φασὶ δὲ καὶ Ἀλέξανδρον εἶπεν ὡς εἶπερ Ἀλέξανδρος μὴ ἐγεγόνειν, ἠθέλησα ἂν Διογένης γενέσθαι.

P. 333, 150. *with a kinde of sweetenes*: *Diog. Laert. Id.* § 10 (76) τοιαύτη τις προσήν ὤγξ τοῖς Διογένους λόγοις.

157. *shadowed*: depicted (Fairholt). For Venus unfinished cf. *Euph.* ii. 6, 59, 205.

12. *affections*: bent of mind, disposition. In Shakespeare the word is still often used in this more general sense.

P. 334, 13. *remember . . . certainelicour, &c.*: referring to ii. 1, p. 328.

24. *may bee alluded to manye things*: the Elizabethan transitive, and therefore the passive, use of 'allude to' has been, replaced by our intransitive use, not found in Shakespeare.

30. *girders*: caustic critics. Attention has been called to Lyly's following definition of a quip. It is evident from Psyllus' tone with Manes that the latter is conceived as having something of the 'carterly,' unpolished, disposition of his master, Diogenes; a circumstance which lends humour to his assumption of learning and logic in ii. 1, and of wit in the present scene. In this way he faintly adumbrates the rustic shrewdness of the early Shakespearean clowns, Costard, Launce, and the Dromios; and, *after* these have appeared, Lyly returns to the type and exhibits it more successfully in Gunophilus (*Woman in the Moone*). Manes is older than the others; cf. ii. 1. 60, iii. 2. 23.

P. 335, 38. *ouerthwarts*: sharp answers. It occurs *Endim.* iii. 1. 17, *Loves Met.* v. 4. 141: cf. vol. i. 65, 203 1. 23 'ouerthwartnesse.'

39. *perijsti, actum est de te*: probably recalling Ter. *Eunuch*, i. 1. 9 'actum est: ilicet: Peristi,' and indicating the Terentian origin of Lyly's comic servants.

40. *bob*: hit, repartee.

51. *flye so*: i. e. fly in jest. The context clearly justifies my change of the punctuation.

54. *Oys,': i. e. Oyez, hear ye*, the old French form with which proclamations opened.

63. *when euery way is open f* from this question of Psyllus, no less than from 'Diogenes prying ouer his tubbe,' and 'Downe, villaine!' &c, addressed to him in v. 3. 33, it seems as if the tub was conceived as resting on its end; though from Melippus' description of it as 'turned towardes the sunne' (i. 3. 12), it is also clear that Lyly imagined it as sometimes on its side. The former position lends itself better to these sudden inclusions of Diogenes in a scene where he has not previously appeared to be present (i. 3. no, ii. 2. 121, iii. 4. 45, iv. 1. 24, v. 3. 22, v. 4. 38), and where his entry and exit are not recorded in the old eds., as his exit is in one other scene, ii. I. 53.

P. 336, 7. *absolute*: perfect. 'Absolute or imperfect,' *Sa, 'fh.* Prol. at Court.

10. *whom Towe deceiued: lone 'Q')* is probably the true reading, but *hue* yields sense.

12. *Alcmena, &c.*: Hyg. *Fab.* 29.

14. *fact*: deed.

20. *Antiopa*: Hyg. *Fab.* 155 among a list of Jupiter's sons are enumerated 'Zethus & Amphion ex Antiopa Nictēi filia.'

P. 337, 6. *they haue long eares, Sec*: Ov. *Ep.* xvii. 166. Reed refers to *Euph.* i. 221 l. 34 'kinges haue long armes & rulers large reches,' and quotes Ovid's lines from *Damon and Pithias*.

P. 338, 18. *Aristotle . . . many worlds, &c.*: Plut. *De Tranq. An.c.*4; cf. *Euph.* ii. 28 l. 27.

40. S. D. [*enter CRYSDUS*] : an imaginary character.

P. 339, 57. *Apelles ?* : this word is the signal for an imaginary transference of scene. The previous course of the scene has required it to be in the market-place near Diogenes' tub, even if an earlier transference is not required at 11.28-40 ('from the palace to the market-place'), effected by Alexander and Hephaestion pacing to and fro as they talk. Now, with the call to Apelles, the stage becomes the painter's house, as in scenes 1, 2, 3, and the drawing back of the curtains discovers Apelles painting, as at the close of scene 3.

59. *put. . . to his trump* : make him play his trump card, i.e. put him to his last push ('Keltie'). Whitney quotes Peele's *Edward I*, Act iv 'Ay, there's a card that puts us to our trump.'

76. *AureliuSy &c.* : Lyly here supplies a name to the story he told us before, *Euphues*, i. 271 l. 35, Plut. *De Educ.* c. 9.

P. 340, 86. 4. *colours are sufficiet*: Pliny, xxxv. 32, who does not mention Phidias in this connexion, says that Apelles himself used only four. Compare *Euph.* ii. 121 l. 3 'When Phydias first paynted, they vsed no colours, but blacke, white, redde, and yeolow: Zeuxis added greene,' &c. See note on that passage.

89. *yet must the haire . . . be yellowe* : 'An allusion to the fashionable custom of dyeing the hair yellow in the reign of Elizabeth, in compliment to the natural colour of that queen's. It was, however, a favourite tint during the Middle Ages, and considered the type of beauty. Thus in the romance of "King Alexander" we hear of a knight whose head is covered with curls, "and yellow the hair"; and in Chaucer's "Knight's Tale," we read of fair Emilie,

"Her yellow hair was broided in a tresse

Adown her backe, a yarde long I guesse."

. . . It went out of fashion in the early part of the 17th century, as appears by a little book entitled, "Artificial! Embellishments," printed at Oxford, 1665, &c. 'Fairholt).

93. *garden knottes*: artificially laid-out flower-beds.

96. *obseruing blacke for a ground*: Lyly misunderstands Pliny's

phrase (xxxv. 36) 'absoluta opera atramento illinebat ita tenui, ut id ipsum repercussu claritates colorum excitaret, custodiretque a pulvere et sordibus,' which Bostock and Riley correctly interpret of a fine black varnish laid over the finished picture.

100. *The coale*: piece of charcoal.

110. *a boord*: i. e. a panel.

117. *cotton*: go forward, succeed; a metaphor from the finishing of cloth, which, when it cottons or rises to a nap, is nearly complete (Nares). Cf. *M. Bomb.* iv. 2. 84 'So ∴ twill cotton.'

P. 341, 120. *contrary*, contradict (Reed in Dodsley, 1780).

6. *since my commingi* Apelles only means since he entered the studio with Campaspe at the close of scene 1. Having dismissed Campaspe, as Alexander directed, 1. 114 of the last scene, he is now about to obey the order to 'bring presently her counterfeit after' the king: from 11. 19 sqq. below he evidently has it in his hands.

17. *cuning*: i.e. the very painting of her has increased his passion.

18. *with Satyrus ... kissethe fire*: cf. *Euph.* ii. 42 12 'as Satirus not knowing what fire was, wold needs embrace it.' *Fabulae Aesopicae* (Lyons, 1571) relates this as occurring on the introduction of fire by Prometheus. Cf. Dyer's sonnet on it, *Rawl. MS. Poet.* 85, f. 8.

P. 342, 24. *what Pigmalycn, or what Pyrgoteles, or what Lysippus, &c.*: another reference (cf. *Euph.* ii. 38 1.16, 73,77, 204) to Pliny's statement, vii. 38 'Idem hic imperator [Alexander] edixit, ne quis alius, quam Apelles, pingeret; quam Pyrogoteles, sculperet; quam Lysippus, ex aere duceret.'⁵ Apelles, who is contrasting sculpture with painting, substitutes Pygmalion's name for his own in the trio.

32. *cloth ofestate*: 'the canopy placed over royalty' (Fairholt).

35. *swimme against the streame with the Crab, &c.*: the three similes express the effort involved in, the caution necessary to, and finally the hopelessness of his cause. The crab simile was used in *Euphues*, i. 208 1. 10, possibly from Pliny, ix. 51 'os Ponti evincere non valent'

37. *starres are to be looked at, not reched at*: origin, perhaps, of the Duke's words in regard to Silvia, *Two Gent.* iii. I. 156 'Wilt thou reach stars, because they shine on thee?' as Collier noted.

42. *Venus . . . end thee*: cf. p. 333 1. 157 (note).

51. *Colices*: cullises, strong broths, Fr. *coulis*.

54. *cases desperat.. . medicines... extreme*: so *Euph.* i. 214 1.1.

P. 343, 62. *Cypid and my Campaspe*. in Desportes' *Amovrs de Diane*, liv. i. 12, Love, Diana, and his mistress stake respectively their bow, beauty, and pride at a shooting-match, and his mistress wins.

P. 344, 10. *hath he feathers f*: probably Diogenes' 'flying' is suggested by the story told in Diogenes Laertius' life of him, vi. 2, § 4 (27), that having attracted attention by imitating the voices of birds, he pro-

ceeded to rate the Athenians for their frivolous interest in such a performance and indifference when he talked of matters of weight.

14, *cut the ay re* ... *Tortoys*: alluding to Bidpai's fable of one carried through the air hanging on a stick which birds supported—reproduced in Doni's *Moral*, *Philosophies* Englished by Sir Thomas North, 1570. Cf. Marston's *Malcontent*, ii. 3. 20 'As foule the tortoise mockt.'

24. *Yee wicked and bewitched Atheneans*: this attack on Athens is one of the points of contact between this play and *Euphues*; and lends some colour to Fleay's idea that Diogenes represents Lyly himself.

27. *yee call me dog*: a term often applied to him in Diog. Laert.

3L. *back Gods in the morning with pride*: the allusion is to sumptuous clothes worn on the back. In *Sapho*, iif. 2. 5-8 'Crit. Thy belly is thy God . . . *MoL* But thy backe is thy God.'

35. *the wax to make your religion*: thinking, not of candles and formalism, but of moulding to suit the times—a sneer applicable, not to Athens, but to contemporary Oxford.

39. *sow roket and weede endiffe*: *Euph.* i. 222 1. 25 'the seedes of Rockatte, which breede incontinenzie,' and Pliny, x. 83 'eruca fit aviditas coitus.' *Endive* is used for salad.

40. *sheare sheepe, and shrine foxes*: i. e. oppress innocence, and exalt rapacious cunning ('Keltie').

41. *sealed*: Reed ('Dodsley, 1780), while adopting Dodsley's reading *seared*, suggests in a note that *sealed*, as a term of falconry signifying 'blinded,' may be right.

43. *Al things are lawful, at Athens*: *Euph.* i. 275 1.28 from Plutarch, *Apophtheg. Laconica* ('Varid') 62.

P. 345, 55. *Did not I see thee come out of a brothel house?* founded on Plut. *De Educate* c. vii, where Diogenes is said to have ironically advised the repair to a brothel, in order to learn that there was no difference between honourable and unworthy life.

63. *but dogs thy father*: cf. Goldsmith's *Elegy on the Death of a Mad Dog*, 'The man recover'd of the bite, ; The dog it was that died.'

76. *old huddles*: I doubt if the notion of sordidness, which Fairholt traces, can be maintained. Nares refers it to old men's wraps: or it may be derived from the bowed figure. But see Glossary, vol. iii.

P. 346, 13. *Ants . . . gotten wings*: Bostock and Riley's note on Pliny, xi. 36, says that male and female ants are winged, while the neutrals or working ants have no wings.

14. *Juniper . . . blowne vp*: i. e. uprooted by the wind.

P. 347, 8. *Bees to make their hiues in soldiers helmets*: *Euph.* ii. 2091.36 'the quiet raigne of Numa Pompilius, in whose gouernment the Bees haue mace their hiues in the soldiers helmettes.' 'This simile is evidently borrowed from Aldan's very popular "Emblems"; in which is an engraving, representing bees swarming into the face-guard of an helmet. This

is reproduced by Geoffrey Whitney in his "Choice of Emblemes," Leyden, 1586, with the following verses beneath it:—

"The helmet strange, that did the head defende,

Beholde, for hyve, the bees in quiet serv'd:

And when that warres, with bloodie bloes, had ende,

They, hony wroughte, where souldiour was preserv'd," &c. (Fairholt.) The *Emblemata* of Andreas Alciatus originally appeared at Milan 1522? and there had been many eds., e.g. Frankfort 1567, Lyons 1574, Antwerp 1577. Cf. 'His Helmet now shall make a hieve for Bees,' vol. i. p. 412.

9. *foote clothes*: ' housings of horses, such as were worn in times of peace, but not adapted to purposes of war. Lord Hastings in *King Richard III* [iii. 4. 86] observes that his footcloth horse did stumble.¹ (Note signed 'S' in Collier, ed. of Dodsley, 1825.)

P. 348, 1. *gloues worne in veluet caps*: Reed (Dodsl. ed. 1780) quotes a note from Steevens⁵ Shakespeare, ix. 467, to the effect that a glove was worn in the hat (1) as the favour of a mistress, (2) as the memorial of a friend, (3) as a mark for the enemy to challenge; and refers to *Woman in the Moone*, ii. 1. 155, where Pandora promises that he who kills the boar shall wear her glove. Hense (*Shak.-Jahrbuch*, vol. vii. 261) noted the anachronism.

31. *lay a pillowe vnder his head*: cf. *Euph.* i. 195 1. 31 'one flattereth an other in hys owne folly, and layeth cushions vnder the elbowe of his fellowe,' where see note.

P. 349, 32. *stande aloofe . . . lightening*, *Euph.* ii. 1201. 8 'my dealyns about the Courte shall be fewe, for I loue to stande aloofe from Ioue and lyghtning.' This passage seems to negative what would otherwise seem a very probable emendation suggested to me by Mr. P. A. Daniel—'from kinges loue, and Ioues lightening.'

P. 350, 7. *Musitions . . . who onelye study*. &c.: Diog. Laert. vi. 2. § 6 (65) ἰδὼν ἄφρονα ψαλτήριον ἀρμολόμενον 'οὐκ αἰσχύνῃ, ἔφη, τοὺς μὲν φθόγγους τῷ ξύλῳ προσαρμόττων, τὴν δὲ ψυχὴν εἰς τὸν βίον μὴ ἀρμώττων;'

14. *Fear not . . . no thistles*: Diog. Laert. vi. 2. § 6 (45) πρὸς τὰ μεϊράκια . . . εἰπόντα 'βλέπωμεν μὴ δάκη ἡμᾶς,' 'θαρρεῖτε, ἔφη, παιδία' κύων τευτλία οὐκ ἐσθίει.'

20. *I must needs beleuee there are gods*, &c.: Diog. Laert. vi. 2. § 6 (42) Ἀνσίου τοῦ φαρμακοπώλου πυθομένου εἰ θεοὺς νομίζει, 'πῶς δέ, εἶπεν, οὐ νομίζω, ὅπου καὶ σε θεοὶς ἐχθρόν ὑπολαμβάνω;'

P. 351, 36. *prick song*: properly written music, alluding to the points or dots of musical notation, and applied to the nightingale's song as more regularly musical than that of other birds (Nares).

38. *How at heauens gats she clasps her wings*: Fairholt and others have noticed the resemblance to the opening words of the song in *Cymbeline*, ii. 3. 21. A different, but inferior and I think later, version of Lyly's song altering the fourth line and also substituting the sparrow for the

robin is given, with 'Cupid and my Campaspe' but without source or author specified, in Thos. Lyle's *Ancient Ballads and Songs*, 1827.

61. *thou neededst not have scraped rootes*, &c.: Diog. Laert. vi. 2. § 6 (58) φασιν ὅτι Πλάτων θεασάμενος αὐτὸν λάχανα πλύνοντα προσελθὼν ἡσυχῇ εἶποι αὐτῷ· 'εἰ Διονύσιον ἐθεράπευες, οὐκ ἂν λάχανα ἐπλυνες.' τὸν δ' ἀποκρίνασθαι ὁμοίως ἡσυχῇ, 'καὶ σὺ εἰ λάχανα ἐπλυνες, οὐκ ἂν Διονύσιον ἐθεράπευες.'

P. 352. SCHÆNA SECUNDA.—*The same*. Apelles is passing through the market-place on his way from the palace to his house. In the following scene Milectus and Phrygius are imaginary characters. Lais, like Diogenes, was properly of Corinth : but there seem to have been several courtesans of that name. Her introduction is possibly suggested by the incident of Thais and Alexander at the banquet at Persepolis" in Plutarch's *Life*, c. 38.

2. *for the nonce* : 'for the nones,' Chaucer, *C. T.* 281, the older spelling being 'for then ones' (Skeat).

12. *pelting*, petty.

P. 358, 14. *wiredrawers*: taken as representing the arts of peace, as cutlers (weapon-makers) the arts of war. 'Wires' were among the articles of women's toilette; and in the Revels Accounts for the Christmas of 1582-3 the 'Wyerdrawers' percells 'amount to 'xiijli. ijs. iijd.' (p. 180).

21. *prying ouer his tnbbe*: which is set, apparently, upright on its bottom. See note on p. 335 l. 63.

26. *rates meefrom*: chides me off. Kentish, says Halliwell.

28. *thou wouldest haue hadde my company, had it not beene . . . too deare*: Lyly is transferring to Diogenes the story told by Aulus Gellius (*Noct. Atticae*, i. 8), on the authority of Sotion, and repeated by Painter (*Palace of Pleasure*, i. 15), of Demosthenes the orator, whose answer to Lais' demand of 10,000 drachmae, was 'Ego ppenitere tanti non emo.' See also note on *Euphues*, ii. 13 l. 28.

36. *let vs sing*: the song is lost. It would, perhaps, have failed to edify. But cf. the one I print from Thos. Morley 1600, vol. iii. p. 469.

87. *a volly of shotte*: the anachronism was noted by Reed (Dodsley 1780), but 'S.' in the next edition, 1825, adds 'A volley of shot means only a flight of arrows.'

P. 354, 14. *Archidamus of his wooden Doue . . . Arachne*, &c.: error for Archytas of Tarentum, whose flying wooden dove, alluded to vol. iii. 430 l. 71, is recorded, from Favorinus, as not incredible by Aul. Gell. x. 12. Arachne, properly the Lydian girl (p. 8 l. 5), is here invented to match.

31. *Macedonians . . . their hearbe Beet*, &c.: Pliny, xix. 40 and xx. 27, speaks of two kinds of beet, white and black, and mentions that some people scruple to taste it.

P. 355, 46. *That we haue little, and lose much*: from Seneca's *De Brevit Vitae*, c. 1 'Non exiguum temporis habemus, sed multum perdimus'—carelessly rendered, as before, *Euph.* i. 284 l. 36.

52. *Alex, What, a world ? JDiog. No, the length of my body: so Midas, iii. 1. 12 'What should I doo with a world of ground, whose bodie must be content with seauen foote of earth ?' Shakespeare borrows it in I Henry IV, v. 4. 89:—*

'When that this body did contain a spirit,
A kingdom for it was too small a bound;
But now, two paces of the vilest earth
Is room enough,'

The sentiment is original in Philip of Macedon, who seeing the mark of his body printed in the sand of the palaestra, where he had fallen, ὃ 'Ηράκλεις, εἶπεν, ὥς μικροῦ μέρους τῆς γῆς φύσει μετέχοντες, ὅλης ἐφίμεθα τῆς οἰκουμένης (Plut. *De Educ.* c. 8). *Lyly told the story Euph. i. 314 l. 34.*

78. *platfor?ne*: ground-plan, picture-scheme. North's *Plutarch*, ed. 1656, p. 456 'drawing the Platforme of Sicilia' (Whitney).

P. 356, 97. *Me thinks I might haue bin made priuie to your affection* : perhaps the one remark in Alexander's part which lends colour to Fleay's identification of him with Elizabeth. For the Queen's jealousy of marriage without her consent, see *Loves Met.* v. 4. 12, note on *Gall.* p. 454 l. 16, and under *Endimion*, vol. iii. pp. 88, 98.

112. *vnhappily*. mischievously (Collier in Dodsley, 1825). Cf. Lygon's reproach of Spaconia in Beau, and Flet. *King and No King*, v. 2 'Thou could'st prate unhappily, | Ere thou could'st go.'

113. *enforce mariage*: Alexander is alluding to her apparent coldness towards Apelles.

P. 357, 127. *toiling wormes*: cf. *Moth. Bomb.* ii. 2. 15 'the louing worme my daughter'; and Prospero of Miranda in love with Ferdinand, *Tempest*, iii. 1. 31 'Poor worm! thou art infected'; and *Euph.* ii. 182 l. 3 'these louing wormes.'¹

136. *pricking in cloutes*: sewing clothes or cloths; so in *M. Bomb.* i. 3. 60 'shee shall prick on a clout till her fingers ake.'

P. 359, 1. *Rainebowe . . . Caterpillars* : Pliny, xvii. yj speaks of rain, or damp heat, producing caterpillars, which are burnt off the trees if the sun comes out strongly ; but in this and the following about the glow-worm Lyly is either reproducing rustic superstitions or else inventing.

9. *Demosthenes . . . stammering*: the 'breathing vp the hill' is not among the methods detailed by Plutarch in his life of Demosthenes, c. 7; but Cicero, *De Divinat.* 46, says 'Demosthenem scribit Phalereus, cum RHO dicere nequiret, exercitatione fecisse ut planissime diceret.'

10. *against the haire*: as of an animal rubbed the wrong way. 'Against the grain' is the modern form.

13. *haue bin allowed*, i. e. if after you have patiently listened to the end, we are to suffer from subsequent criticism. Or it may refer to the licence granted by the Master of the Revels.

P. 360, 1. *Diomedes birds or his horses*: the 'Diomedæ aves' were

the companions of Diomede in his journey into Apulia, transformed into birds after, or, as some say, before his death. Pliny, *Nat Hist*, x. 61 'Nee Diomedea praeteribo aves: . . . Uno hoc in loco totius orbis visuntur, in insula, quam diximus nobilem Diomedis tumulo atque delubro, contra Apuliae Oram, fulicarum similes. Advenas barbaros clangore infestant, Graecis tantum adulantur, miro discrimine, velut generi Diomedis hoc tribuentes.' The horses belonged to another Diomede, son of Mars and king of Thrace. 'Hie cum in Tyria oppido equos suos peregrinorum et hospitum carne aleret, victus ab Hercule, equis ipsis ad devorandum obiectus est' 'Forcellini s.v. *Diopiedes*; referring to Apollodorus, ii. 5. 8, and Servius on *Aen*, i. 752). See also *Palaephati de fab. Narrat*, ed. 1578, fol. 112 b.

6. *covered his face with the winges of Swans*: an imaginary detail, not found in Ovid's description of his birth, *Met*, bk. x. fab. 10, but perhaps suggested by the line x. 718, which describes Venus as arriving at the scene of his slaughter by the boar in a chariot drawn by swans.

17. *those torches waxe*: referred to also in the Prol. at Court, 1. 17.

19. *elder for a disgrace*: 'because Judas is said to have hung himself on an elder-tree' 'Collier's note in Dodsley, 1825).

SAPHO AND PHAO.

P. 370. DRAM. PERS.

PHAO, *a young Ferryman*: Bodenstedt [*Shakespeare's Zeitgenossen und ihre Werke*, Bd. iii. 44), in his summary of the plot, wrongly represents Lyly as making Phao before he meets Venus old and ugly. Palaephatous '*De Fab, Narrat*, lib. i) does indeed so represent him, but in the play Venus first addresses him as 'Pretty youth!' i. 1. 50.

CALYPHO, *one of the Cyclops*: the name Calypho, not among those of the Cyclopes given in Virgil, *Aen*, viii. 425 'Brontesque Steropesque et nudus membra Pyracmon,' is borrowed by Lyly from a comic character 'Callipho) in Plautus' *Pseudolus*.

P. 371, 2. *the Beare*, . . , *Origanum to heale his grieve*: a reminiscence of *Euphues*, i. 208 ll. 20-6 'The filthy Sow,' &c, itself loosely from Pliny, viii. 4 (note ad loc). The bear's foul breath and its effect is from Pliny, xi. 115, and *Euph*, ii. 147 l. 32.

8. *to breede*, . . , *soft smiling, not loude laughing*, &c. : noticeable as an acknowledgement, made to a popular audience, of a purpose sufficiently apparent in the plays themselves, of weaning popular taste from coarse farce and rough-and-tumble clownage to appreciate a more refined style of Comedy. We may compare the effort at tragic dignity announced by Marlowe in the Prologue to *Tamburlaine*.

.11. *They were banished the Theater at Athens*, &c.: probably amplified from Horace's brief account of the suppression of the licence of

vetus comoedia' at Athens 'Ars Poetica, 281 sqq.), and the preceding uncomplimentary reference to the wit of Plautus, 1. 270.

17. *The Griffyon*, &c.: no warrant for this in Pliny, vii. 2, or x. 70, nor yet in Aelian's ch. 27, bk. iv of the *De Natura Animalium*.

P. 372, 1. *The Arabyas . . . burn Hemblock, a ranck poison*: founded on Pliny, xii. 38 'Peregrinos ipsa 'Arabia) mire odores et ad externos petit. Tanta mortalibus suarum rerum satietas est, alienarumque aviditas.' Cf. *Euph*, i. 194 l. 17 'burne hemlocke to smoke the Bees.'

6. *Eagle . . . spices . . . wormwood*: no authority for either statement.

8. *the trueth . . . the necessities* &c.: a confession that he was allegorizing facts, also implied in the request that the Queen will regard the play as a dream, and even more plainly in the language of the Epilogue.

9- *needles point*: the vagaries of old spelling, which often rendered the privative suffix by *-les*, are responsible for the error of Q¹ *neede*, 'eSse.

17. *And so you awakte*: applying directly to Elizabeth the expression Sapho actually uses of her own dream, iv. 3. 22.

P. 373. SCENE I.—*At the Ferry*: the ferry and the passage of Venus is from Aelian, *Var. Hist*, xii. 18. Lyly, in transferring it from Mitylene to Syracuse, may have had no thought of topography; yet his mention of a river, a passage of some distance, the possibility of meeting rough weather, and, further, the making Pandion send his boy 'about by land,' i. 2. 71, would all correspond accurately with a ferry conceived as running from somewhere near the mouth of the Anapus on the west side of the Great Harbour across to the promontory of Ortygia, on which the oldest part of Syracuse was built. Still, from ii. 2. 14, the Thames and Greenwich Park seem in his mind.

1. *possessing for riches content*, &c.: this opening soliloquy of Phao is reminiscent of Euphues' exhortations to Philautus in *The Cooling Carde*, and both of Guevara's *Menosprecio del Corte*, transl. Sir F. Bryan, 1548.

23. *steeled hdmers*: hammers overlaid or edged with steel. 'Give me my steeled coat,' I *Henry VI*, i. 1. 85.

P. 374, 29. *bolts . . . in steed of arrows*: 'bolts were large and heavy, blunted at the end, used only to knock down or stun' (Fairholt). Hence the pun below, 'an arrow head,' opposed to 'a broad head' or one with horns. Cf. Shakespeare's use of 'forked' for arrows A. Y. L. I. ii. 1. 24, and cuckolds W. T. i. 2. 186.

33. *if Ioue repine*: his function in this galley, of no classical authority, is merely to flatter Lyly's mistress. Cf. *Iouis Elizabeth* *Euph*. ii. 216.

39. *she hath her thoughts in a string*: i. e. bridled, under control. Cf. Basse, *Vrania: the Woman in the Moore*, ii. 27 'But she, that had occasion in a string; Of vses bridled,' &c.

41. *arrandes* errands. Cf. Skeat, s. v.

yerke: cf. *Pappe*, vol. iii. p. 407 l. 14 naughty children 'ought to be ierkt.'

P. 375, 1. *Pandiofty since your comnting from the vniuersitie to the court*, & c.: there is probability in Fleay's conjecture that this university-student plunged into court-life, and feeling painfully its insincerity, represents Lyly himself. He is present in ii. 2, and has a small part in iii. i, but is absolutely unimportant to the action. His attitude is a repetition of that of Euphues in some of his letters.

18. *you haue but tombs*: i. e. your existence is that of dead men.

P. 376, 27. *pinned*: i. e. penned, in the pinfold. Cf. the title of Greene's play, *The Pinner of Wakefield*. Of being on shipboard *Gall*, i. 4. 20.

28. *emboste rouffes*: 'embossed roofs,' with possible pun on 'starched ruffs.'

34. *any vse*: any are wont.

39. *the tree Salurus*, & c.: a marvellous plant, strangely overlooked by Pliny and Aelian.

41. *water boughes*: i.e. fruitless; again in *Euphues*, ii. 5 1. 33 'a water bough, no bud.'

54. *returue streight*: i.e. recover a straightforward mode of speech and life. Still in Pandion's next reply means of course 'at peace.'

P. 377, 4. *Pantopheles*: slippers. See note on *Endimion*, ii. 2. 32 *Pantables*'

6. *Logick . . . Lerypoope*: originally the *liripoop* or *liripippe* '*liripipium*') was a long scarf or hood worn by clergy or by those who took a certain university degree. Then the term was transferred to the knowledge enabling them to wear the hood; and then used more generally. Cotgrave gives '*Qui scait bien son roulet*' for '*One that knows his liripoope*.' In this passage, as opposed to '*Logicke*' it seems to bear the meaning of practical or intuitive knowledge, or of common-sense. And something of the same contrast is found in *Moth. Pombie*, i. 3. 128, where, after Livia's fanciful catalogue, Prisius says '*Theres a girle that knowes her lerripoope?*' and Sperantus replies '*Listen, & you shall heare my sons learning*'} So too *Pappe*, vol. iii. p. 407 1. 31. Cf. vol. i. p. 4831. 7.

9. *at a bay*: at bay; of game quite surrounded by the hounds, to whose barking the phrase refers.

11. *a mouse ofbeafe*: portion between the buttock and the loin: still termed 'mouse-buttock' 'Fairholt).

18. *full of learning.. . scarce know good manners*: so *Campaspe*, i. 3. 8 '*seeing bookish men are so blockish*,' & c.; and Bacon's *Advancement of Learning*, I. iii. 8 '*learned men . . . do many times fail to observe decency and discretion in their behaviour and carriage*,' & c.

P. 378, 22. *wordlings . . . substaunce*: I have retained the reading of Q¹, which seems to yield the better sense, that the actual life of the world is to students mere matter of wordy dispute, not of experience. But *substaunce*, too, may bear a scholastic sense.

25. *Politians*: '*Polities* this word also is receiued from the French-

men, but at this day vsuall in Court... and cannot finde an English word to match him ... a man politique had not bene so wel... *Politien* is ... a public minister or Counsellor in the stated Puttenham, 1589, p. 159 ed. Arb.

1. *straung that Phao . . . so faire?*: clearly the ladies have just landed from or are passing near the ferry, to which Phao has returned, dowered with his fatal gift, after carrying Venus to Syracuse. So that the four scenes of Act i are continuous.

P. 370. 14. *puppets* : dolls.

23. *to father the cradle*, &c.: evidently proverbial, meaning either 'to rear the child as theirs, on the mere ground of likeness to the mother,' or 'to beget, leaving the mother to rear it.'

25. *dram . . . 'giue me]* &c.: Lodge's *Rosal.* p. 137. Cf. *Ov. Am.* i. 8. 62 'Crede mihi, res est ingeniosa dare,' quoted *Mid.* i. 1. 83.

30. *thoughtes cannot hang together*: of inconstancy *Gait.* iv. 2. yj.

34. *want matter . . . courtly hissings, when their witsfaile in courtly discourses*: cf. Rosalind's advice to Orlando, *A. Y. L. I.* iv. 1. 75 'Nay, you were better speak first; and when you were gravelled for lack of matter, you might take occasion to kiss.'

P. 380, 47. *as though we*, &c.: in a tone that suggests we want to, &c.

S. D. *with a small mirror*: suggested by line 6, required by line 67.

P. 381, 44. *Asolis*, &c.: I can't identify this plant in Pliny, but the unanimous spelling of the old editions may be wrong.

46. *the Syrian mudde*, &c.: seems an invention.

50. *caught vp my handful of sand*, &c.: *Ov. Met.* xiv. 136. See under *Sources*, p. 366.

61. *I thought all the yeere woulde haue beene May*: Sybilla's story is but an enlargement of the exhortations of Euphues against pride of beauty, vol. i. 203.

P. 382, 90. *Poly on* : Pliny, xxi. 21 'polion herbam, inclytam Musaei et Hesiodi laudibus . . . prorsusque miram, si modo 'ut tradunt) folia eius mane Candida, meridie purpurea, sole occidente coerulea aspiuntur.' Cf. the 'Salamints' in *Loves Met.* i. 2. 4.

91. *Anyta*: Lyly, as often, caps the marvel just borrowed from Pliny with one invented by himself.

P. 383, 109. *Roses that lose their colours*, &c.: cf. *Euph.* i. 203 l. 15 and *Midas*, ii. 1. i n .

110. *Cotonea* : Pliny has a brief chapter on this plant 'palus, quam Galli sic vocant, Veneti cotoneam,' but only says it is sweet.

125. *vnlesse thou perish, thou shalt perish* : no reason to suppose the text corrupt, with Fairholt. The repetition of a word with slightly different reference is one of Lyly's tricks of style ; and, as the pointing of Q¹ shows, it is epexegetic of what immediately proceeds—unless he injures himself by becoming a dissimulator and hater, he will suffer lack of love and friendship. Or the first *perish* is trans., as 2 *Henry VI*, iii. 2. 100.

128. *greuent*: anticipate or provide against. The prophecy is appropriate only to Alencon's career at Court, and is not fulfilled in the play.

130. *Antes that haue winges*: in *Campaspe*, iv. 2. 14, ants with wings were used as a proverb for ambition. The *hill of a mpwle* means any place where there may be concealed listeners, with allusion to undermining and intrigue.

133. *Buglosse* or borage would improve the wine, sugar would spoil it. The *Eclipse* may be chosen as portending the death of princes. The *conies* and *swallowes* symbolize parasites who share their masters' secrets; the wine-vaults being supposed as dug in the soil. But the 'wise woman's' oracles need not be explicable everywhere.

135. *Sowe next thy vine Mandrage*: i. e. mandragora; a process said to soften the sharpness of wine, *Euph.* ii. 224 l. 28 note.

P. 384. *Exit*: so all, rightly, for Phao remains on the stage.

20. *spurblynde*: apparently a variant of *purblind*, whose later sense is 'dim-sighted,' not 'quite blind.'

P. 385, 3. *I taught you that lesson*, &c.: see i. 3. 28.

5. *browne bill*: the watchman's weapon.

6. *that, whereof they talke so commonlye in cottrete, valour*, &c.: just so in *Campaspe*, v. 3. 9 Lais speaks of 'a new found tearme, called valiant, a word which breedeth more quarrelles then the sense can commendation.' The word was certainly not new to the language; and the novelty must have lain in its special application to a hectoring carriage and readiness to fight duels.

10. *pomel lower the¹ the point*: figurative of a ready appeal to the weapon, which would quit the sheath most easily in this position.

lyeth at a good warde: knows a strong posture of defence.

14. *end* 1 object.

21. *carbonado*: a steak, or slashed slice of meat roasted on the coals.

P. 386, 34. *Gadfly*: with pun on 'gadding, about.

44. *'seeke no such*: because in search of Venus, whose honesty he doubts.

P. 387, 62. *from a place*: a logical term, meaning 'I will ground my argument on a commonplace, or proverb, or well-known passage.' Cf. *Euph.* i. 299 l. 21 'in schooles . . . one beeing vrged with a place in Aristotle.'

80. *a good Colaphum*: Lat. *colaphus* (*konaos*), a blow, or box on the ear; used for the annomination with Calypho, and as unintelligible to him.

P. 388, 108. *gang*: Skeat's *Concise Diet*, of ME. gives *gangen*, to go.

rore: so in the boys' song at the end of *Gallathea*, i. 4 'Milke some blinde Tauerne, and there roare,' of riotous hectoring conduct.

109. *vamp*: ME. *uampe* 'as subst.), the fore-part or upper leather of a boot or shoe; hence the verb *to vamp*, to patch up 'Skeat); so that the word is used of *additions* to the score.

1. *vnacquainted*: unknown, unheard of; *Endim.* v. 3. 62 'this vnacquainted and most vnnaturall practise,'

13. *Sy city an stone . . . hammeringe*: so *Euph.* i. 204 1.17 'the stone of Sicilia,' &c. (note).'

P. 389, 21. *bates in thy hart*: as signifying poetry and passion.

23. *a sparrow in thepalme*: i. e. keep thy desire hidden. The 'doue,' from which the sparrow is distinguished, is also Venus' bird.

55. *Loue, faire child, is to be gouerned by arte*: with these excellent maxims of Sybilla compare those of Psellus to Philautus in *Euph.* ii. 118-9, and Euphues' own exhortations, i. 255.

P. 390, 61. *worme, that feedeth first vpon fenell*: Pliny, xx. 95, says that serpents when they have cast their skin sharpen their sight by tasting fennel (*foeniculum*). Cf. *Bee* poem, st. 10, vol. iii. p. 496.

80. *Grapes are minde glasses*: Aesch. *Frag.* 393 *κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ*. So *Euph.* ii. 83 l. 7 'Wine is the glasse of the minde' (note), also i. 279 l. 14.

85. *Write, &c.*: so Psellus in *Euph.* ii. 119 l. 13 'there is nothing that more pearce the heart of a beautifull Ladye, then writinge,' &c.

P. 391, 97. *straungers haue greene rushes*, so *Euph.* ii. 161 l. 16 (note). Fairholt says that the favourite plant for strewing in chambers was the flowering rush (*Butomus umbellatus*), which emits a sweet smell when crushed.

104. *sooth*: give flattering assent to all she says. *Euph.* i. 262 l. 15 'what my mother sayth my father sootheth.'

108. *Camokes*: a camock was a crooked staff or crook (LL. *cambuca*, ME. *kambok*), but also a plant whose natural curve or twist might be improved for that purpose. In *Endimion*, iii. 1. 36 is quoted the proverb 'Timely crookes that tree that will be a camock.' The word occurs also *M. Bombie*, i. 3. 108, and *Euph.* ii. 169 l. 23 'serening for a wande, I gather a camocke.'

110. *fire to be quenched with dust, not with swordes*: among the precepts quoted from Pythagoras in Plutarch's *De Educat.* c. 17 is *πῦρ σιδήρῳ μὴ σκαλεῖν*, which Lyly misrenders in his *Euphues and his Ephebus*, vol. i. 281 l. 18. Again *Midas*, v. 3. 18.

If thou haue a ryuall, be pacient: from *Ov. Art. Am.* ii. 539 'Rivalem patienter habe: victoria tecum | Stabit.' Lyly quotes the line *Loves Met.* vol. iii. pp. 302-3.

P. 392, 13. *a male content*: pun on 'malcontent,' often spelt with the e and generally with political reference. Trachinus" a male and Female content,' 1. 15, probably means 'a couple in love.'

22. *sowne*: swoon.

27. *holde our peace*: Pandion must be supposed to have guessed Sapho's passion from her bearing in ii. 2, and to be rather big with his secret. See end of scene.

P. 893, 34. *bald among the Micanyans*, &c.: Pliny, xi. 47, dealing with hair, says 'quippe Myconii carentes eo gignuntur,' i. e. the inhabitants of the island of Myconos in the Aegean. Repeated from *Euphues*, ii. 139 l. 4.

38. *Seres*⁹ *wooll*: so *Endim.* i. 3. 53 'not Silkes, nor Tyssues, nor the fine wooll of Seres,' where see note.

SCENE II.—*A Street*: the scenes of this, as of the two preceding Acts, are meant as continuous; and in the absence of movable scenery we need not be surprised at the intrusion of a comic scene in a place unfit for it. But we can hardly admit Calypho to Sapho's chamber.

3. *scumble*: shift, scramble, as in iv. 3. 6. '

8. *venter non habet aures*: i. e. hunger will listen to no pleadings. Assigned to Plutarch—*Γαστήρ οὐκ ἔχει ὄτα*—in an Epitome of Erasmus' *Adagia*, 1593, p. 345.

thy backe is thy God: alluding to his gay clothes. Cf. Diogenes' rebuke of the Athenians as 'back Gods in the morning with pride, in the evening belly Gods with gluttonie,' *Campaspe*, iv. 1. 31.

11. *Nemo videt manticce*, &c.: quoted in *A Shorte Introd. of Latin Grammar*, sig. H viii recto, from Catullus [xxii. 21] '*Sed non videmtis, manticae quod in tergo est*'; *mantica* being a bag, scrip, or satchel. The proverb means that we do not see ourselves as others see us, and alludes to a fable of Aesop to the effect that a man carries other people's faults in a bag in front, and his own in a bag slung behind.

20. *this Lent* 1 the play was produced on Shrove Tuesday.

P. 394, 26. *the old verse*, *Caseus est nequam*: Erasmus, *Adagia*, p. 574, ed. 1574, quotes *εἰ τυρὸν εἴχον, οὐκ ἂν ἐδεόμην ὄψου* as a proverb for one 'minimis contentus'; a proverb to which, however, he himself demurs.

30. *silke throat can swallow no packthread*: the same proverb for a dainty appetite, or fastidiousness in general, occurs in *Euphues*, ii. 227 l. 2 about household 'Maydens.'

36. *Since my being here*: i. e. since his last entry, the occasion of his logical encounter with Molus, ii. 3.

44. *sentence*: opinion, with pun on grammatical 'sentence.'

56. *halt by the Gods*: the sudden halt in his former speech was to prepare the pun on Vulcan's lameness.

P. 395, 61. *I must goe by too*: 'go by' is still used locally (Somerset) 'or 'begone!': *goe buy* has been suggested to me, of catering.

72. *a drunken Butter-box*: 'satirical term for a Dutchman, all of ivhom were popularly believed to be gre^{at} drinkers, and inordinately fond)f butter' (Fairholt). Among the 'Characters,' added to Sir Thos. Over-Dury's *A Wife*, &c. in ed. 1614, is 'A Drunken Dutchman' who 'stinkes Abutter.'

80. *Rampes*: jades, romps. Whitney quotes Middleton and Dekker's *Roaring Girl*, iii. 3 'The bouncing ramp, that roaring girl my mistress.'

88. *to thefearefull barre*: a pun on fighting at the barriers. This is probably the best of Lyly's drinking-songs.

P. 396. SCENE III.—SAPHO'S *Chamber*-, i. e. the curtains covering the central structure are drawn back, discovering Sapho in bed.

4. *it*: i. e. the fever.

12. *Mitkrydate*: an electuary of various ingredients, considered an antidote against poison, and named after the poison-proof king of Pontus. Sapho's reply shows its general use also as = remedy. Often in *Euph*.

20. *some local things*, &c.: i. e. for local application 'local' remedies contrasted with purgatives in William Clowes' *Treatise of the Struma*, 1602, p. 42); also with covert allusion to the Syracusan ferryman. *Dry my brain*, check the flow of imagination.

P. 397, 37. *fish called Garus*, &c.: Pliny, xxxi. 43 mentions a fish called 'garos' by the Greeks, but without this remarkable property.

43. *hearbe called Lunary*, &c.: moonwort. Another superstition about it is recorded in *Euph*. ii. 172 1. 18; and Endimion, ii. 3. 10, chooses a lunary bank on which to go to sleep.

P. 398, 80. *auoide it*: quit it. 'Avoid the gallery,' *Henry VIII*, v. 1; and Hamlet to the Players, iii. 2. 15, 'pray you, avoid it.'

88. *Thy Tortoys . . . thy Cockleshels*: cf. *M. Bomb*. i. 3. 123 'among fishes, the cockle & the Tortuse, because of Venus,' where *Tortuse* = turtle. Perhaps grounded on something in Pliny, but see *Euphues*, ii. 98 1. 21 'Venus with a Torteysse vnder hir foote' (note).

101. *waspes . . . feeding on serpents*, &c.: Pliny, xi. 116 'Vespae serpente auide vescuntur, quo alimento mortiferos ictus faciunt.'

103. *Into the neast of an Alcyon*, &c.: Pliny, x. 47 speaks of the very narrow mouth of the halcyon's or kingfisher's nest, which is really a hole in the ground.

P. 399. *while ISMEN A retires*] she cannot be supposed to hear Sapho's song, yet her last words imply that she will remain to watch, and she is certainly in the inner chamber on Phao's arrival, 1. 37 of the next scene.

P. 400, 144. *when you Phao call : The Bed*, &c.: inversion for 'despairingly call the bed Phao.' Sapho wishes Cupid such bitterness as she herself tastes in vain imaginations. Cf. *TottelPs Miscell.* p. 236, ed. Arber, 'And telles her pelow al the tale

How thou hast doon her wo and bale.'

11. *You women haue an excuse*, &c.: euphuism for 'Women must, I suppose, be excused when they presume upon their sex.'

21, *miscdster*: old form of 'misconstrue.' So *conster* in *M. Bomb*. i. 3. 139.

23. *peetiishnes*: generally = 'folly' in Elizabethan literature, but may have something of its modern sense here.

P. 401, 50. *a drinesse in your braines*, &c.: feverishness, associated

with sleeplessness in Burton's *Anatomy of Melancholy*, i. § 2. Mem. 2. Subsec. 7 'But, as I have said, waking overmuch is both a symptom, and an ordinary cause [of Melancholy]. It causeth dryness of the brain, frenzy, dotage . . . as Lemnius hath it.' In the last scene Sapho desired some 'local things to dry my brain'; but we need not press the inconsistency, where the faculty, as reported by Burton, is not at one.

57. *Medcea . . . Dragon* : Hyg. *Fab*, 22.

snorte : snore. 'Awake the snorting citizens with the bell,' *Oth.* i. 1. 90.

P. 402, 68-71. *sigh . . . sight*: I did wrong to correct *sight* of Q: a recognized variant in MSS., and cf. *Eng. Helicon*, p. 217, ed. Bullen.

P. 403. ACT IV, SCENE I.—*The same*: evidently Acts iii and iv are continuous, since the stage-direction '*Phao exit*' at the end of the last scene leaves Venus and Cupid on the stage. So Acts iv and v.

1. *thy complaints*: those she offered in iii. 3. 83 sqq.

5. *bad vie draw . . . to y^e head*: in i. 1. 48.

P. 404, 10. *with lettice*: probably suggested by Aelian's report that Phao had been concealed by Venus among lettuces. Pliny mentions one kind as an „'aphrodisiac xix. 38.

14. *Turkie*: turquoise, as *Camp.* i. 1. 12. Its paling foretold danger to the wearer: cf. Swan's *Speculum Mundi*—

'The sympathising turcois true doth tell,

By turning pale, its owner is not well.'—(Fairholt.)

20. *crowes foote . . . the blacke oxe*, &c.: of old age, as *Euph.* i. 203 11. 6-7 notes, *Loves Met.* iv. 1. 135; and the 'black oxe' of weariness, Lodge's *Rosalynde*, p. 41 (Sh. Libr.).

23. '*entreate . . . command*, &c.: cf. *Rich. III.* iv. 4. 345 (wooing Eliz.) 'Say that the king, which may command, entreats'; *Tw. Alt.* ii. 5. 125 (Maria's letter) 'I may command where I adore.'

P. 405, 3. *a Stockdoue or woodquist*: Whitney distinguishes them as the 'wild pigeon' (*columba aenas*) and the 'wood pigeon' (*columba palumbus*). In this dream of Sapho's, which is of course allegorical, the lofty cedar represents Elizabeth herself, the ants those who would enrich themselves at her expense, and the caterpillars probably the Jesuits and seminary priests with designs against Elizabeth's government, a proclamation against whom was issued in June, 1580. In the stock-dove who strove to build his nest in the cedar, who fell from the bough, but whose quills began to bud again, I think we are to recognize not Alencon, who is represented by Phao, but Leicester, his favour with the Queen, his disgrace in 1579-1580, and his reviving credit with her, which was no doubt one of the reasons for her recent rejection of Alencon. Notice that the dream is not introduced till after the new scheme, which is to divert Sapho's affections from Phao, has been set in motion. Compare the allegorical dream of Endimion (v. 1. pp. 66-7). The other dreams, all interpreted in the text, need not be related to facts.

6. *scumbling*: scrambling, as in iii. 2. 3.

17. *quils*: feathers, as in *Gallathea*, i. I. 31.

P. 406, 28. *all in a gore blood*: cf. *Rom. and Jul.* iii. 2. 56 'all in gore blood,' and N. Morton's *New England's Memorial*, p. 175 (quoted by Whitney) 'They will be all on a gore of blood.'

35. *as blind as a Harpar*: the conventional or traditional idea of the harper as blind is seen in the proverbial expression 'Have among ye, blind harpers!' Dyce in an *addendum* to his notes on Beaumont and Fletcher's *The Mad Lover*, i. 2, says 'In Cotton's Virgil Travestie, B. i, we find "Quoth he, blind harpers, have among ye!" and a short poem by Martine Parker, printed 1641, is entitled "The Poet's Blind Man's bough, or Have among you, my blind Harpers."'

46. *preferring*: promoting.

59. *to 'mysell gold-*, to myself, or mizzle, M.E. *miselen*, is to rain in very fine drops. 'Now gynnes to mizzle, hye we homeward fast,' *Shepheardes Kalender*, November. Fairholt blindly follows Blount's corruption *7nyselfe*. Canope's dream is reminiscent of Danae and Jupiter.

P. 407, 68. *the flye Tarantula . . . musicke*: Hoby's *Courtyer*, 1561, p. 36 (Tudor Transl.) 'in Pulia of them that are bitten with a Tarrantula, about whom men occupye manye instrumentes of musicke,' &c. Cf. *Rosalynde*, p. 134. Not among the remedies in Pliny xxix. 27.

77. *strawes will stirre*, &c.: one of the many passages which prove Lyly's practical knowledge of music.

80. *into the water, when the sunne shined*: to prevent its being ignited. We had 'Abeston' for Gk. *αἰθερος*, *Euph.* i. 191 l. 32. Lyly's authority for it is Bartholomaeus Anglicus, xvi. 12 rather than Pliny.

94. *whether the birde hath feathers*; &c.: referring to her own dream as recounted at the beginning of the scene. We have had allusions to winged ants in ii. 1. 130, and *Ca7npaspe*, iv. 2. 14 to express ambition.

P. 408, 12. *to any purpose, I shall*, i. e. for which I shall.

18. *a Bees sting...* *honnys*: a perversion of Pliny's statement, xi. 19, that bees who lose their sting become drones and make no honey.

30. *Come Cyclops*: to Calypho within the forge.

P. 409, 34. *Lemnon*: the reference to Lemnos in the Aegean, Vulcan's favourite residence among the Sintians (Il. i. 593), is inappropriately conjoined with the Sicilian Cyclops.

45. *busse*: as part of the ritual of the dance.

53. *Fletcher*: arrow-maker (*Fx.flkche*).

P. 410. ACT V, SCENE I.—*The same*: from Venus' words at the end of it, however, it would seem that the dialogue is supposed to occupy their progress towards the palace.

4. *Aegitus.. forfeare of his hen*: i.e. lest she should be false to him: suggested by the thought of herself and Vulcan, for Pliny, x. 9 ssay the *aegithus*, a kind of hawk, is lame of one leg.

5. *stone Perillus*, &c.: Lyly's invention, like the detail about Lydian steel below.

15. *wise in conueiaunce*: i. e. in device, artifice, clever management; 'Since Henry's death I fear there is conveyance,' I *Henry VI*, i. 3 (Whitney).

17. *the very loose*: the act of loosing it.

21. *brittle Chrysocoll*: Pliny, xxxiii. 26 speaks of chrysocolla as a liquid flowing through the veins of gold, which becomes indurated by the winter's cold, and attains the hardness of pumice.

22. *white*: mark.

P. 411. ACT V, SCENE 11.—A room in SAPHO'S Palace: distinguished from Sapho's chamber by the closing words of the scene, 'shut the doore.'

P. 412, 18. *arrow . . . cause hi?n to loth*, &c.: that, namely, described in the last scene as winged with raven's feathers.

22. *knackes*: trifles, knick-knacks.

P. 413, 58. *to shoote in*: the phrase suggests the elaborate and clumsy contrivance of the cross-bow.

76. *geare*: matter, affair.

79. *cast your eyes on yourfeete*, &c.: 'An allusion to the popular fable which states that the peacock was checked in its overweening pride by looking on its ugly feet' (Fairholt).

84. *feare*: frighten.

P. 414, 8. *dispençe with subiltie*: grant dispensation to it, tolerate, use it. The pessimism is quite general.

9. *carelesse to reuenge them*: i. e. she will not trouble to revenge those committed by others.

11. *afancie*: i. e. a love-sonnet (Fairholt).

P. 415, 23. *destinie calleth thee aswell from Sycily*, &c.: the Due d'Alençon, when he finally quitted England, Feb. 1582, repaired to the Netherlands, whose sovereignty he had formally accepted on the offer of the Prince of Orange, Jan. 23, 1581. On his arrival in Holland he was installed as Duke of Brabant, and received the oath of allegiance from the States (Froude's *History*, xi. 454).

GALLATHEA.

P. 430. DRAM. PERS.: RAFFE, ROBIN, DICKE, . . . *sons of a Miller*: see v. 1. 35-6, 68 note, 73-4. Chaucer's Miller is called Robin, A. 3129.

25. HÆBE, *a young woman*: her father, mentioned v. 2. 61, is not introduced.

P. 431, 2. PROLOGUE. *Homer was borne in the one, and buried in the other*: i. e. born at Smyrna, and buried at los, a small island in the Cyclades, the sole claimant for his grave. Pliny, iv. 23 'los a Naxo viginti quatuor mill. pass. Homeri sepulchro veneranda.'

8. *Augustus ... pear ring eyes ... wincke*: Suet, *de Caesar*, ii. 79 'Oculos habuit claros ac nitidos : quibus etiam existimari volebat inesse quiddam divini vigoris : gaudebatque, si sibi quis acrius contuenti, quasi ad fulgorem solis, vultum submitteret.' Alluded to *Euphues and his England*, p. yy 1. 12.

11.' *Lawne ... without spotte or wrinkle*', the reference must be to the care taken in weaving the peplos for the statue of Athene Polias. It was wrought by four little girls between the ages of seven and eleven, chosen by the king archon from noble families and secluded for a year ; and it was carried in solemn procession to the goddess' temple on the last day of the Panathenaea.

14. *where Gold groweth, nothing will prosper, &c.* : probably Lyly is thinking of Pliny, xxxiii. 21 'Cetero montes Hispaniae aridi sterilesque, et in quibus [nihil?] aliud gignatur, huic bono [sc. auro] coguntur fertiles esse.' So *Euphues*, ii. 181 l. 25, and *Midas*, i. 1. 64 'golde . . . bred in the barrenest ground.'

P. 432, 1. *playne*: open fields. Cf. *Euph.* i. 277 l. 32.

13. *pyble*: pebble. *Woman*, v. 1.101 'a pible stone'; *Cor.* v. 3. 58. 19. *successe*; issue, as in *Endim.* iii. 4. 182 'tell her the successe.'

19-20. *Fortune, constant... inconstancie* : words borrowed in Lodge's *Rosalynde*, p. 58 ('Sh. Libr.). For *change her copie* cf. *Euph.* i. 224 l. 31, 236 l. 18.

21. *Danes*: they entered England by way of the Humber in 867, 1013, 1066, 1069 A.D. Lyly jumbles mythology and history with an indifference which reaches its height in Venus' proposition to change the sex of one of the girls at 'the Church-dore,' v. 3. 171.

P. 433, 25. *the God who bindes the windes in the hollowes of the earth* : Lyly cannot resist the reminiscence of *A en.* i. 52-4, though Aeolus has no place in his story.

31. *quits* : again, *Saph. and Ph.* iv. 3. 17. A 'quyller' in *End.* v. 2. 22 is an unfledged bird.

42. *at euery fiue yeeres day*: locally the Humber bore is said to be highest every nine years. I can hear of no period for that on the Wye.

48. *a Monster called the Agar, &c.*: allegorizing the tidal wave or eagre ('A.S. *edgor*) on the Humber estuary. 'But like an eagre rode in triumph o'er the tide,' Dryden, *Thren. August*, p. 135 ('Skeat').

64. *preuent. .. thy constellation* : hinder the fate the stars have allotted thee. Chaucer, *Wyf's ProL* 616 'By vertu of my constellacioun.'

P. 434, 83. *the causes of change*', referring to Gallathea's discussion of motives for life and death ; but perhaps Lyly wrote 'this change,' referring to her disguise. 'Too too fortunate' must in either case refer to her beauty, which has rendered the speculation, or the disguise, necessary.

NIMPHE OF DIANA : her name need not be specified. In iii. 1. 83, 85 'Seruia' and 'Clymene' are mentioned, besides those actually present.

P. 486, 32. *Nimphes... wounded with their owne eyes*: i. e. with those of Gallathea and Phillida, girls like themselves. Lyly intends no marked distinction between Diana's nymphs and the daughters of the district: the nymphs fall in love with the two girls, who are rendered mutually jealous, iii. 2. 45 sqq. Moreover the nymphs share in Neptune's displeasure at being defrauded in the matter of the tribute: his language in v. 3. 15-7 and 68-9, practically includes them as liable to it, and Diana, the protectress of all virgins, surrenders Cupid to procure its remission.

P. 436, 2. *a wracke*: probably we are intended to understand this shipwreck of the Mariner and three lads as an effect of Neptune's displeasure, and the single attempt of Lyly, before their entry at the end v. 3. 175, to give his comic matter some connexion with the plot.

6, 7. *raughter*; i.e. 'rafter' or 'raft,' the latter being a collection of spars or rafters.

9. *our Master*: the ship's captain.

10. *wetshod. . . buble*: keeping up the *litotes* of Raffe's first speech.

P. 437, 19. *powdred*: salted, as in the phrase 'powdred beef.'

20. *pinde*: pinned, pent, enclosed, as in *Saph.* i. 2- 27.

31. *one Carde . . . a whole payre*: the ¹one Carde⁵ is ⁱthe shipman's card' of *Macbeth*, i. 3. 17, with the 'quarters' marked upon it. *Payre*, *M'E,peire* or *pey re*, is properly a set of like things 'cf. ⁱpar,⁵ⁱ peer'), here *a. pack* of cards. P. Plowman B. xv. 119 'a peyre bedes,' a set of beads. The term survives in ⁱa pair of stairs,' i. e. flight ('Skeat'). *Mid.* v. 2. 79 note.

41. *not two good points*: punning on their disordered dress, a 'point' being a lace with metal tag used for fastening dress before buttons were introduced. Cf. ii. 3. 40, and *Maydes Met.* iiL 2. 70.

49. *clowte*: rag, here of the sails with their different names.

P. 438, 70. *the woods. . . be made shippes*: see under Date, p. 425.

88. *Milke, &c.*: figuratively for drain, exhaust, with a suggestion of not paying.

blinde, obscure: Holland's *Suetonius*, 237 '1606) 'search everie blind corner.'⁵

roare in the usual sense of swaggering, bullying.

P. 439, 90. *well Man'd*: as a ship, but also with a reference to the relation between master and servant. Cf. 2 *Henry IV*, i. 2. 60 'manned, horsed, and wived.'

97. *One Hempen Caper cuts a feather*, 'to cut a feather'='a) to split hairs, 'b) nautical. 'If the Bow be too broad, she will seldom cut a feather, that is, to make a fome before her,' Capt. Smith, *Seaman's pram.* ii. 10 '1627). *Caper* is a Dutch-name for a privateer. The line means, 'One dance at the rope's end shall divide the indivisible, our friendship,' with punning maintenance of the nautical idea.

P. 440, 24. *a legge*: masculine obeisance, made by drawing one leg backwards 'frequent).

27. *no seconde thing*: no inferior thing.

32. *spill*: destroy, mar; but Skeat denies the etymological connexion with 'spoil.' *Hamlet*, iv. 5. 20 'It spills itself in fearing to be spilt.'

39. *blancht him*: variant of *blench*, a term of ventry meaning to cause to swerve or turn, to head back. Cf. F. E. *Hist of Edw. II.* 117 '1627) 'He would not blaunch the Deer, the Toyl so near' ('N. E. D.). In *Midas*, iv. 3 Lyly makes fun of the refinements of sporting phraseology.

56. *tuske*: 'root about in,' 'beat,' here by cries 'cf. 'good mouthes,' below); properly of a boar rooting up the ground with his tusk; but the lexx. do not give it.

P. 441, 60. *hallow*: halloo, force forth by cries 'Fairholt).

13. *and then Ladies, &c.*: for this direct address of the audience compare iv. 2. 74, also Gunophilus' in *The Woman in the Moone*, iii. 2. 208 'good people,' and Ioculo in *The Maydes Met*, ii. 1. 61. Also Greene's *James IV* '1591 or-2) iii. 2. p. 204 b, iv. 3. p. 208 b 'ed. Dyce). It is a relic 'confined to soliloquy) of the formless earlier popular drama.

20. *vse the shape of a Sheepehearde, to shew thy selfe a God*: a promise not kept, Venus¹ allusion, v. 3. 60 'shew thy selfe the same Neptune that I knew thee to bee when thou wast a Sheepe-hearde,' having nothing correspondent in the play as it stands. See under Date, p. 427.

P. 442, 3. *wodden lucke*: as opposed to golden.

skreeking: 'screech' and 'shriek' are the modern survivals of words of the same sense variously spelt in older authors. Chaucer, *C. T.* 15406 has *skriken*, and elsewhere *schrichen*, *schriken*. Spenser has *shriek*, *F. Q.* vi. 5. 8, and ib. 18 *scrike*. Cf. *scrishes*, *Euph.* ii. 79 l. 22.

5. *Hagg*s: witches, supernatural beings; serving to introduce the ballet, unconnected with plot, but sugg. by Scot's *Discouerie*, bk. ii. c. 4.

12. *Sublimation*, &c.: all these are genuine alchemic terms, though some are misspelt; perhaps comically, rather than by Lyly's or the compositor's mistake, so I leave them unaltered. *Sublimation* is reduction to a gas by heat. *Ahnigation*—amalgamation. *Calcination* is the reduction by fire to a *calx* or powder. *Circination*, 'a circling or turning round,' is not an alchemic term, and is probably Peter's mistake for 'Citrination,' the turning yellow, indicating the state of complete digestion of the materials '*Chan. Yem, Tale*, 263 'citrinacioun'). *Sementation*=Scot's 'cementing': cf. Ripley's *Compound of Alchymy*, transl. by Raph Rabbards, 1591, sig. F 2 verso 'For of this world our stone is called the sement.' *Fremmentation*, by transposition for 'fermentation.'

18. *Croslets, Subliuatories* . . . *Violes*: all six instruments mentioned together by Chaucer, 11. 239-41, and borrowed by Scot 'see under Sources). *Croslets*, crucibles. *Subliuatories*, sublimatories. *Cucurbits* 'Lat. *cucurbita*, a gourd), explained by Albertus Magnus, *De Alchemia Praefatio*, as vessels made to stand in water, but supported so as not to

touch the bottom. *Limbecks*, alembics. *Decensores*: 'to descend' was a method of distillation, mentioned in *The Compound of Alchymy*, sig. M 2 recto. *Violes*, vials, phials.

22. *our Mettles*, &c.: all mentioned in Scot's *Discouerie* 'xiv. 1) or in the passage of Chaucer, and many also in *The Compound of Alchymy*, sig. L verso. *Salperperat* "sal preparat" in Chaucer, 1. 257)=*sal preparatum*. *Sal Armoni:a:ck* 'Chaucer, 1. 245) is a common name for *Sal ammoniacum*. *Argoll* is the tartar adhering to a cask of fermented wine. *Resagar*, resalgar, or realgar, is a red powder composed of sulphur and arsenic in equal proportions, differing from *orpyment*, which is yellow and in which there are two-fifths arsenic and three-fifths sulphur. *Breemeworte* is merely Chaucer's 'berm [barm], Wort,' Scot's 'woort, yest.' *Vnsleked lyme* is lime unslaked, unmixed with water.

P. 443, 40. *old Angels*: the gold angel, worth 6s. *Sd.* when first coined in 1465, was worth about 10s. from 1553 onwards. Discontinued temp. Charles I. Cf. Beau. Flet. Mass.'s *Scornful Ladle*, ii. 3, 'old Angel gold.'

49. *four Spirits*: 'Sciendum ergo quod quatuor sunt metallorum spiritus, scilicet Mercurius, sulphur, auripigmentum, vel arsenicum ['Orpyment,' 1. 57, i. e. sulphuret of arsenic], & sal ammoniacum: isti quatuor spiritus tingunt metalla in album & rubeum ['Albification' and 'Rubification' above, 11. 12, 13], id est in Solem & Lunam,' &c. Albert. Magn. *De Ale hernia Praefatio* (*Theat. Chem.* ii. 430). But Lyly takes his spirits and their order from Chaucer, Scot transposing the first two. See under Sources.

51. *grosse*: stupid, reproducing the Alchemist's tone to himself.

68. *seauen bodies*: i. e. after Scot, cf. p. 424, the seven metals known to the ancients (gold, silver, mercury, copper, iron, tin, lead), though inconsistent with the Alchemist's first speech below, where silver and mercury are ingredients in a mixture which is further 'tempered with the bodies seauen.'

P. 444, 75. *ounce of Siluer li?nde*: Chaucer's 'of siluer lymaille; An ounce,' G. 1162.

78. *Beechen coales*: *Euph.* i. 189 1. 22 'the greenest Beeche burnetii faster then the dryest Oke.'

82. *a pottle pot*: (a two-quart measure) 'Fairholt).

94. *corasiue*: corsive or corrosive, of acids that consume by chemical action: 'Waters corsive and waters ardent,' *Compound of A Ichymy*, sig. L.

108. *swear* . . . *poore fellow* . . . *best man in the Shyre*: evidently proverbial, and perhaps reminiscent of the system of Compurgation, which rated testimony by the rank of the witness, and lasted till Edward I.

P. 445, 111. *Gryphes*: i. e. griffins. Pliny uses this form vii. 2 'cum gryphis, ferarum volucris genere, . . . eruente ex cuniculis aurum,' &c.

113. *frize*: frieze, coarse woollen cloth, manufactured in Friesland.

128. *my Father hath a golden thumb*: Robin refers to the paternal mill, v. 1. 36. Fairholt says the proverb 'Every miller has a golden

thumb' originates in his judging the quality of meal by rubbing it between thumb and forefinger. From the Prol. to the *Canterbury Tales*, 1. 563, it would seem ordinarily to have implied honesty, not the reverse :

'Wei coude he stelen corn and tollen thryes;

And yet he hadde a thombe of gold, pardee.'

Cf. Fletcher and Rowley's *Maid in the Mill*, ii. 1.

3. *Melebeus* : Phyllida has adopted her father's name. So Gallathea is called 'Tyterus' by Ramia, iii. I. 96.

10. *qautes*: variant of 'quoits,' still used in the United States.

P. 440, 4. Sc. V. *what best lyketh thee, most discontenteth thee*: the appearance of a boy, which pleases you in him, displeases you in yourself.

4. Act III, Sc. 1. *Piralis*, &c.: Pliny, xi. 42 'pyralis . . . quamdiu est in igne, vivit: cum evasit longiore paulo volatu, emoritur.' *Eu\$h.* ii. 93 1. 25 note.

P. 447, 16. *made etemall*: made out to be so.

18. *Cotton trees . . . soundeth . . . wooll*: Pliny, xix. 2 notes of one kind of flax 'tinnitus, cum dente libeat expend,' and 'fruticem quern alioqui gossipion vocant, plures xylon, et ideo lina inde facta xyлина': and xii. 21 'Ferunt cotonei mali amplitudine cucurbitas, quae maturitate ruptae ostendunt lanuginis pilas . . . Arbores vocant gossypinos.'

23. *false my vowe* : *Cymbeline*, ii. 3. 74 'makes Diana's rangers false themselves' B. Google, *Eglogs*, vii. 57 'she falst her troth to me.' Cf. *Woman in the Moone*, iv. 1. 73 'Detested falsor !' Latest instance 1708.

48. *wakenesse*: time spent awake. No other instance known.

P. 448, 75-6. *so neere me . . . neere you* : the first of their physical neighbourhood ; the second of tripping up or detecting, of a home-thrust.

81. *of that in the Jvoodes*: of what is doing in the woods.

P. 449, 90. *she shall not haue thefayre boy*, &c.: each nymph applying that title to the object of her particular fancy.

3. *Tree in Tylos*: a vegetable and country unknown to Pliny and Barth. Anglicus. The latter speaks of the island Thile 'Thule?').

9. *I doe not wish (thee) to be a woman*: without 'thee' the speech implies a knowledge of Gallathea's real sex. Phyllida is not answering her, but merely retracting her own last remark.

P. 450, 39. *My Father had but one daughter. . . no sister*: Shakespeare borrows the equivoque for Viola in a like situation—*Tw. Night*, ii. 4. 123 'I am all the daughters of my father's house, And all the brothers too.'

P. 451, 54. ', so you: 'Ay, if you,'

12. *a Spanish needle*: before 1650 the English manufacture was of small importance, and till 1563 the wire for making them was imported from Germany or Spain 'Chambers' *Encycl.*).

18. *Musicians . . . breasts*: i. e. voices. *Tw. Night*, ii. 3. 20 'the fool has an excellent breast.'

25. *concurrere*: N. E. D. quotes *Myrrour for Mag.*, Henry VI, xii. 83 'wrath and wreake divine, mans sinnes and humours yll, Concur in one'; but Raffe's exclamation implies that the English abstract use was really a metaphor from alchemy.

P. 452, 35. *great horse*: war-horse 'Bucephalus'. *Euph.* i. 287 l. 10.

41. *Octogessimus octauus*, &c.: see under Sources, p. 422.

43. *batfowling for starres*: 'batfowling' was a mode of catching birds at night by means of torches, poles, and sometimes nets; *Tempest*, ii. I. 185 'Schmidt).

49. *hang them vp at Tauems*: alluding to the frequency of such signs as 'The Sun,' 'Seven Stars,' &c. 'Fairholt).

53. *gouverne the body*. 'Almanacks were furnished with a woodcut of a naked man surrounded by these figures, each pointed toward the part of the body they governed. "Stuck with points like the man in the almanack"' 'Fairholt).

57. *signe of an ill Ewe*: the inexhaustible Elizabethan joke about 'horns,' a curved horn being the symbol for the Ram.

P. 453, 66. *catch the Moone in the clips*: i. e. the pincers; referring to line 42 'above), with pun on "e)clipse."

67. *pursneli* a net the mouth of which may be drawn close with cords. 'Conies are taken by pursenets in their burrows,' Mortimer, *Husbandry*; also in Middleton and Dekker's *Roaring Girl*, iv. 2 'Cent. Diet.).

68. *Golden number . . . Epact . . . Prime*: *golden number* is that of any year in the Metonic cycle of nineteen years, used ecclesiastically with the *epact*, or number showing the excess of solar over lunar year or month, to determine the day on which the Easter full moon falls 'Encycl. Brit., art. *Cale?idar*). A *prime* number is one indivisible without remainder. Astronomically 'prime vertical' is a celestial great circle passing through the east and west points and the zenith.

83. *moralized*, of moral or symbolical application.

5. *drib thine arrows*: 'shoot at short paces' 'Halliwell). Collier suggested 'dribbing dart of love' for 'dribbling' in *Meas. for Meas.* i. 3. 2. 'Dribble' is frequentative of 'drib,' which is a variant of *drip* 'Skeat).

6. *leies*: *leyes*, *leas*, = fields.

9. *a burne*: i. e. that made by the drop of hot oil from Psyche's lamp; see l. 63 'Psiches burne.'

10. *print on her backe like a leafe*: merely Lyly's allusion to her skill in herbs. Callisto's 'picture like a birde' has no authority. See for her Hyg. *Poet. Astr.* ii. 2 'p. 58, ed. 1578).

P. 454, 16. *Diana. Nowe Ladies*, &c.: this speech is intended to flatter Elizabeth's jealousy of marriages among her courtiers. Halpin, on p. 63 of his essay, *Oberon's Vision*, &c., quotes a number of instances, some of which, however, had political justification:—"Elizabeth would fain have prevented the marriage of Darnley "her subject") with the Queen

of Scots. She interposed more effectually between that lady and the Duke of Norfolk. She was highly indignant at the marriage of Lady Lennox's son with the Countess of Shrewsbury's daughter, and punished both mothers with a long imprisonment (Lodge's *Ilhistr.* ii. 123). Burghley declined a marriage between his daughter and the Earl of Shrewsbury's son, 'lest it might offend the Queen, and render him suspected' (*Ibid.* 133). The favourite Essex fell under her Majesty's severe displeasure for marrying, and his wife was ordered to "Hue very retired in her mother's house," in 1590 (*Ibid.* ii. 11, 16). Lady Bridget Manners, and Robert Tyrwhit, of Kelilby, incurred matrimony in 1594, and were "in a sort committed" (*Ibid.* iii. 65). And, to mention no more, the Earl of Southampton long marred his prospects of the royal favour with his "too much familiarity in courting the faire Mistress Varnon"; and, when married, both bride and bridegroom felt the severity of the Queen's resentment in a long imprisonment (*Sidney Papers*, i. 348). Cf. *Endim.* iv. 1. 66 Corsites to Tellus 'Cynthia beginneth to rise, and if she discover our loue we both perish, for nothing pleaseth her but the fairenesse of virginities.' Cf. *Camp.* v. 4. 97; *Loves Met.* v. 4. 12.

21. *Onix*. . . *hottest when*. . . *whitest*, probably a misreading of Pliny, xxxvii. 12 or xxxviii. 24.

24. *Homers Moly*, &c.: *Od.* x. 304 *ρίξη μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος*. Cf. *Euph.* ii. 18 l. 19.

30. *abateth the poynt*: blunts it. The unblunted foil with which Hamlet and Laertes are slain is called 'unbated' (v. 2. 328).

33. *Eagles cast their euill feathers in the Sunne*: Barth. Angl. xii. I, fol. 163 verso b quotes Pliny as saying that an old eagle whose wings are grown heavy finds a well of fresh water 'and then she fleeth vp in to the ayre as ferre as she may, tyll she be full hotte by heate of the ayre and by traueyle of flyght, and so then by heate the pores bene opened, & the fethers chauffed, & she falleth sodaynly in to the welle, and there the fethers ben chaunged . . . and she taketh ayen her myght and strength.'

34. *birdes Ibes*: other inventions about them occur *Euphues*, ii. 201 l. 4, 212 l. 24.

36. *with*: by reason of.

43. *Ixion imbrace clowdes*: Hyginus, *Fab.* 62 'Ixion . . . conatus est Iunonem comprimere. Iuno Iovis iussu nubem supposuit, quam Ixion Iunonis simulacrum esse credidit.' Cf. Knight's speech, *Tilt-yard*, vol. i. pp. 415 l. 14, 416 l. 27, 32.

45. *Eagles fethers*, &c.: Pliny, x. 4 'Aquilarum pennae mixtas reliquarum alitum pennas devorant.' Again *Euphues*, i. 205 l. 31.

48. *pennedor Sonets, not the needle for Samplers*: a reminiscence of *Eaph.* i. 320, 321, ii. 201 l. 28.

P. 466, 90. *in spight of mine owne thoughts*: which would prefer not to concern themselves with Cupid at all.

P. 457, 25. *adde so much to*: lean to the side of.

40-7. *bad cloth ... wilie Mouse ... halt cunninglie*, &c.: all three from John Heywood's *Proverbes*, 1546 (Reprint 1874, pp. 125, 157). The cripple occurs in Chaucer's *Troylus*, iv. 1. 1458, and *Euphues*, ii. 92 1.8; the mouse in *Euph.* ii. 20 1. 15.

P. 458. *enter singing* in Marston's, or Campion's, *Antimasque of Mountebanks*, given at Gray's Inn, Feb. 2, 1617-8, and at Whitehall on the 19th (Nichols' *Progr. J as, I*, iii. 466-8; it was printed from a bad MS. in his *Progr. Eliz.* iii. 332-48; from a better by Collier, *Inigo Jones*, Sh. Soc. 1848, and in Mr. Bullen's *Marston*, vol. iii; but *Addit. MS.* 5956, ff. 74-82, gives a far better text with full stage-directions) the first verse of the 2nd Mountebank's Song reads like a coarse parody of Lyly's, espec. of verse 3:

' Is any deaf? is any blinde?
Is any bound or loose behinde?
Is any foule that would be fayer?
Would any lady change her haire?
Does any dreame? does any wa(l)ke ?
Or in their sleep afrigthed talke ?
I come to cure what ere you feele
Wthin, wthout, from head to heele.'

5. *All 3*: the song is arranged as a trio, though the prefixes to the following dialogue show that four nymphs take part in the scene.

P. 459, 53. *best collours, and worst conceits*: best pretences and worst thoughts.

P. 460, 74. *and you Ladies*: to the audience. See note on ii. 2. 13. -

5. *slights may bleere men*: sleights may blind the eyes of men.

P. 461, 16. *let me call thee Mistris*: cf. proxy wooing, *A. Y. L. I.* iii. 2. 448.

21. *there lie the Mistrisse*: i. e. mysteries.

P. 462, 6. *Octogessimus octauusi* as iii. 3. 41. See Sources, p. 422.

8. *into a ponde*: perhaps from Chaucer's *Miller's Tale*, A. 3457; but also in *Fabulae Aesopicae piures quingentis*, Lyons, 1571, 8vo (No. 162 *De Astrologo & Viatorej*. Reproduced, says Fairholt, in Whitney's *Emblemes*, 1586:—

'Th¹ astronomer, by night beheld the starres to shine:

And what should chaunce another yeare, began for to devine.

But while too longe in skyes, the curious foole did dwell,

As he was marchinge through the shade, he slipt into a well,' &c. It occurs in Plato's *Theatetus*, 174 A, of Thales (Skeat); appropriately of one who resolved the universe into water.

P. 463, 82. *no meate but spittle since I came to the woods*: 'The froth which they call woodseare, being like a kind of spittle, is found but upon certain herbs ... as lauender.. . sage,' &c. Bacon, *Nat. Hist.* § 497

'Cent. Diet. s. v. Wood-sare). *Pappe*, vol. iii. p. 399 l. 26 'spittle is like woodseré,'

43. *a Ioualist, borne of a Thursday . . . abraue Venerian . . . Fry day.* the days of the week received their names from the seven planets. In the *Liber aggregationis seu liber secretorum Alberti magni*, &c., circa 1480, occurs the following:—'dies Drhcus habet astrum suum sub sole. Dies lunae habet astrum suum sub luna. Dies Martis habet astrum suum sub Marte. Dies Mercurii habet astrum suum sub Mercurio. Dies Iouis habet astrum suum sub Ioue. Dies Veneris habet astrum suum sub venere. Dies sabbati habet astru suum sub Saturno,' sig. c ij verso. In the Romance languages the derivation is perfectly clear. What seems Raffé's pun on 'jovial' would be none to astrologers.

47. *Venus orta mari*: Ov. *Her.* xv. 212, quoted in Lyly's school-book, *A Shorte Introduction of Grammar*, by W. Lilly and J. Colet, fol. K j.

49. *Caro carnis*, &c.: in the *Shorte Introduction*, fol. E 4 verso (bott.), the first special rule for gender is 'Nomen non crescens genitiuo, ceu caro carnis, capra caprae, nubes nubis, genus est muliebree.'¹

58. *burnt out. . . eyes*: so Chaucer, C, T. G. 730 'blered is myn ye.' P. 464, 61. *onely my slumber-*, my very sleep. Cf. *Woman in the Moone*, ii. 1. 126 'The only promise of thy future loue, Will drowne . . . dispayre.'

68. *both his younger brothers*: Dicke then is the youngest; and 11. 35-6, 73-4 suggest that Robin is the second.

69. *passe'stfor*: excellest in.

73. *hysgreat Grand-father*, &c.: i.e. very much more than his elder at cozening.

11. *by deceit*', inasmuch as the proper victim is being withheld.

12. *custome*: tribute. Cf. Flet. and Mass.'s title *The Custom of the Country*.

P. 465, 15-19. *Egiptians neuer cut their Dates: looses . . . Garden of Palestine: incense Tree in Arabia*: these interesting details seem quite unknown to Pliny, though in xii. 30 he speaks of the felling or cropping of the incense trees in Arabia as performed by a sacred guild with purificatory precautions.

P. 466, 8. *what man or God is this ?*: the only suggestion that Neptune may have fulfilled his purpose of disguise announced ii. 2. 20-1.

P. 468, 48. *Lones woundes . . . greene, rankle*, &c.: a green wound is a fresh wound '2 *Hen. IV*, ii. 1. 106); rankling, a later stage: i.e. love which seems but recent has already gone deep, and that which seems healed is still dangerous.

56. *cannot chuse* (but chatter).

57. *when she so speaketh well*: when Diana's wise speech is of so cruel a nature as this.

61. *when thou wast a Sheepe-hearde*: see ii. 2. 21, and under Date,

p. 427. In Hyginus, *Fab.* 188, Neptune turns Theophane into a sheep, and himself assumes the form of a ram.

80. *leuelli* aim.

P. 489, 85. *first by Sapho, nowe by Diana* : referring to *Sapho and Phao*, v. 2. 46, and proving, as Fleay points out, the priority of that play.

94. *Arrowes in mine eyes*: the charming conceits put into Cupid's mouth here, and especially those of iv. 2, tend to confirm Lyly's authorship of the Songs.

P. 470, 143. *Iphis and lanthes*: *Ov. Met.* ix. 665 sqq. See Sources, p. 421. In Ovid the turning of Iphis to a boy is brought about by Isis.

P. 471, 181. *fortune tellers* : (1) prophecy, (2) relation of past fortunes —a wretched quibble.

182. *these twelue monthes*: see on Time, p. 428.

184. *peeuish*: as *M. Bomb*, i. 3. 90, *End.* i. 1. 19.

P. 472, 191. *Meanely*: i.e. the tenor. This series of musical puns is repeated in the talk between Silvestris and Niobe, *Loves Melam.* iii. 1. 121-6.

194. *sing Hymen* : *Ov. Her.* xii. 137 uses *hymen* for the nuptial hymn —'subito nostras hymen cantatus ad aures Venit,' &c.

EPILOGUE. 9. *sucking*: suckled.

ADDITIONAL NOTE.—It appears that Lyly's debt in his *Alchemist* to Chaucer's *Chanouns Yemannes Tale* had also occurred to Professor Littledale of Cardiff University College, though he never made it public. I have embodied above, from the notes he most kindly placed at my service, one or two points which had escaped my notice, viz. the note on p. 463, 1. 58, and the references to the *Miller's Tale* under pp. 430, 462 1. 8. My Introduction to the play was in print before I heard from him.

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