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## Bel-vedère or the Garden of the Muses : An Early Modern Printed Commonplace Book

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*BEL-VEDÉRE OR  
THE GARDEN OF THE MUSES*

*Bel-vedère or The Garden of the Muses* is an early modern printed commonplace book comprising an anthology of nearly 4,500 short verse quotations arranged under topical headings. The book first appeared in 1600 and a second edition was published in 1610. It is of exceptional importance for the early reception history of early modern authors such as William Shakespeare, Edmund Spenser and Christopher Marlowe (whose verse it includes); for the late Elizabethan practice of commonplacing; for the rising status of English literature (including dramatic literature); and for early modern English canon formation. Until now, the book has never been properly edited. This edition provides the first full analysis of the contents of *Bel-vedère*, presenting the text for today's readers and filling an important gap in the study of early modern English literature.

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PROOF

*BEL-VEDÉRE*  
OR  
*THE GARDEN OF THE MUSES*  
*An Early Modern Printed Commonplace Book*

EDITED BY  
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## Preface

*Bel-vedère or The Garden of the Muses* is an early modern printed commonplace book consisting of 4,482 one- or two-line passages of decasyllabic verse, arranged under topical headings, including at least 240 quotations of William Shakespeare, 232 of Edmund Spenser, and 51 of Christopher Marlowe. It appeared in 1600 and received a second edition in 1610. It has never been properly edited (a facsimile reprint was produced in 1875). The book is of exceptional importance for the early reception history of early modern authors such as Shakespeare, Spenser and Marlowe, for the late Elizabethan practice of commonplacing, for the rising status of English literature (including dramatic literature) and for early modern English canon formation. Our aim in producing the present edition has thus been to fill a significant gap in the study of early modern English literature.

Many individuals contributed to the first edition of *Bel-vedère*, and the same can be said about the present edition. We are grateful to all those who have helped us in our labours, and it is a pleasure to acknowledge our indebtedness. The Swiss National Science Foundation (SNSF) generously funded research towards this edition, its external readers provided incisive advice, and Katharine Weder and Susanne Grossniklaus provided practical assistance along the way. The SNSF also subsidized the digital and pre-print stage of the bibliographic versions of the present publication. At the University of Geneva, we received kind assistance from Aleida Auld, Nadège Berdoz, Guillemette Bolens, Philippe Coet, Frédéric Goubier, Patrick Grespan, Eric Perruchoud, Angela Simondetto, Clare Tierque and Roxana Vicovanu. We also benefited from conversations with Damien Nelis and Radu Suci.

Several colleagues helped with early copies of *Bel-vedère* in various libraries, notably Emma Depledge, Maria Shmygol, Richard Strier and Michael F. Suarez, SJ. Among the many librarians from whose assistance we have benefited, we are particularly indebted to John Bidwell at the Morgan Library and to Stephen Tabor at the Huntington Library. We are also

grateful for the various opportunities we were offered to talk about our work-in-progress on the edition, and for the helpful feedback we received on those occasions: the Digital Humanities conference organized by Radu Suciu at the University of Geneva in November 2015; the 'Journée d'études: Les éditions critiques à l'ère numérique' organized at the University of Geneva by Damien Nelis in March 2016; the Geneva doctoral workshop in April 2018; the Society for Renaissance Studies conference in Sheffield in July 2018; and the Geneva–Exeter Renaissance Exchange in Exeter, hosted by Pascale Aebischer, in November 2018. An earlier version of some passages of the introduction to this edition appeared in our article, 'Newly Discovered Shakespeare Passages in *Bel-vedère* or *The Garden of the Muses* (1600)', *Shakespeare* (online: 11 December 2018).

Colleagues who kindly answered our queries and offered their help include Patrick Cheney, Douglas Clark, Marie-Louise Coolahan, Douglas Duhaime, Gabriel Egan, Joshua Eckhardt, Laura Estill, David Gants, Indira Ghose, Peter Gilliver, Adam Hooks, Erzszi Kukorelly, Zachary Lesser, Joseph Loewenstein, Steven May, Joshua McEvilla, Marc Mierowsky, David Miller, Beatrice Montedoro, Travis Mullen, Scott Newstok, Stephen Pentecost, John Pitcher, Jason Scott-Warren, Tiffany Stern, Bart van Es and Brian Vickers. We are grateful to Julia Smith for the invitation to attend a workshop on digital collation in Oxford in June 2016, and for the opportunity to use the early versions of the Traherne Digital Collator in the collation for this edition. Our edition has benefited significantly from the expertise of Jasmeer Virdee, who created for us a sequence-matching algorithm that helped us identify a number of source texts of *Bel-vedère*. Maria Shmygol provided substantial assistance towards the end of this project, helping us in particular to refine the annotation and Appendix 1. At Cambridge University Press, Sarah Stanton provided early encouragement and astute advice, and the Press's anonymous external readers gave expert feedback and welcome encouragement. As the project was nearing completion, Eilidh Burrett, Llinos Edwards, Emily Hockley, Tim Mason and Carrie Parkinson helped us see the book into print.

Last but not least, we thank our families – Katrin, Rebecca, Raphael and Miriam, and Fazia, Ravina, Nirvana and Jasmeer – for their love and patience over the years. To them this edition is affectionately dedicated.

## References and Abbreviations

The following list contains works frequently referred to but is not a complete bibliography. For editions that are quoted from and referred to in the annotation, see also the Note on the Annotation (p. lxxxviii) and the List of Authors and Editions Quoted in the Annotation (p. xcii).

- Arber, *Transcript* Edward Arber, ed., *A Transcript of the Registers of the Company of Stationers 1554–1640 AD*, 5 vols. (London, 1875–94)
- Crawford, 'Appendix D' Charles Crawford, 'Appendix D: J. Bodenham's *Belvedere*', in *Shakspeare Allusion-Book*, eds. C. M. Ingleby et al., 2 vols. (London: Chatto & Windus, 1909), vol. 2, pp. 489–518
- Crawford, 'Belvedere' Charles Crawford, 'Belvedere, or, The garden of the muses', *Englische Studien*, 43 (1910–11), 198–228
- Crawford, ed., *Englands Parnassus* Charles Crawford, ed., *Englands Parnassus* (Oxford: Clarendon Press, 1913)
- Crossley, ed., *Bodenham's Belvedere* James Crossley, ed., *Bodenham's Belvedere or The Garden of the Muses* (Manchester: Printed for the Spenser Society, 1875)
- Doughtie, *Liber* Edward Doughtie, *Liber Lilliati: Elizabethan Verse and Song (Bodleian MS Rawlinson Poetry 148)* (Newark, DE: University of Delaware Press, 1985)
- EEBO Early English Books Online (<http://eebo.chadwyck.com>)
- EEBO-TCP Early English Books Online Text Creation Partnership (<http://eebo.chadwyck.com>)

- Erne and Singh, 'Shakespeare Passages' Lukas Erne and Devani Singh, 'Newly Discovered Shakespeare Passages in *Bel-vedere* or *The Garden of the Muses* (1600)', *Shakespeare* (online: 11 December 2018)
- ESTC English Short Title Catalogue (<http://estc.bl.uk>)
- Lesser and Stallybrass, 'The First Literary *Hamlet*' Zachary Lesser and Peter Stallybrass, 'The First of Professional Plays', *Shakespeare Quarterly*, 59 (2008), 371–420
- Moss, *Printed Commonplace-Books* Ann Moss, *Printed Commonplace-Books and the Structuring of Renaissance Thought* (Oxford: Clarendon Press, 1996)
- ODNB *Oxford Dictionary of National Biography*, online version of November 2018 ([www.oxforddnb.com](http://www.oxforddnb.com)).
- OED *Oxford English Dictionary*, online version of October 2018 ([www.oed.com](http://www.oed.com))
- QN quotation number (see p. lxxxvii)
- Rhodes, *Origins* Neil Rhodes, *Shakespeare and the Origins of English* (Oxford University Press, 2004)
- Rhodes, *Common* Neil Rhodes, *Common: The Development of Literary Culture in Sixteenth-Century England* (Oxford University Press, 2018)
- Rollins, ed., *England's Helicon* Hyder Edward Rollins, ed., *England's Helicon 1600, 1614*, 2 vols. (Cambridge, MA: Harvard University Press, 1935)
- sig(s). signature(s)
- STC A. W. Pollard and G. R. Redgrave, comp., *A Short-Title Catalogue of Books Printed in England, Scotland and Ireland, and of English Books Printed Abroad, 1475–1640*, 2nd edn (London: The Bibliographical Society, 1976–1991)
- TLN through-line number (see p. lxxxvii)
- Wing Donald Wing, comp., *Short-Title Catalogue of Books Printed in England, Scotland, Ireland, Wales, and British America, and of English Books Printed in Other Countries, 1641–1700*, 2nd edn, 4 vols. (New York: MLA, 1972–98)

## Introduction

### 1 Early Modern Commonplacing

As a printed commonplace book, *Bel-vedere or the Garden of the Muses* (1600) belongs to a ubiquitous Renaissance genre with a lively history in the sixteenth century. In *De copia verborum* (1513), Desiderius Erasmus encouraged students to improve their eloquence by means of suitably structured notebooks. By copying noteworthy excerpts from authoritative sources into sections under various headings, the student built up a stock of verbal material that could be easily retrieved and deployed in writing or speech. The commonplace book thus served a crucial educational purpose by asking students to store and later use the best of what they read. The practice became so widespread that Peter Beal has called commonplace books ‘the primary intellectual tool for organizing knowledge and thought among the intelligentsia of the seventeenth and probably also the sixteenth centuries’.<sup>1</sup>

The idea of the commonplace goes back to classical rhetoric. Building on Aristotle, Cicero defined a ‘topic’ as ‘the place [or *locus*] of an argument’, and wrote that “‘Those arguments which can be transferred to many cases, we call common places’ [*loci communes*]”.<sup>2</sup> It is that transfer ‘to many cases’ which the copying into notebooks enabled. By encouraging that transfer, the humanist educational practice of commonplacing also had a profound impact on the practice of reading. Reading in a culture of commonplacing meant being on the lookout for passages that could be extracted and adapted for a different context. The practice of commonplacing made reading a goal-orientated activity and made books into resources to be studied to provide opportunities for one’s improvement

<sup>1</sup> Peter Beal, ‘Notions in Garrison: The Seventeenth-Century Commonplace Book’, in *New Ways of Looking at Old Texts: Papers of the Renaissance English Text Society, 1985–1991*, ed. W. Speed Hill (Binghamton, NY: Medieval & Renaissance Texts & Studies, 1993), pp. 131–47, 134. See also Ann Blair, ‘Reading Strategies for Coping with Information Overload ca. 1500–1700’, *Journal of the History of Ideas*, 64.1 (2003), 11–28.

<sup>2</sup> Beal, ‘Notions in Garrison’, 135. Beal quotes from Cicero’s *De Inventione*, II.xv.48. See also Rhodes, *Origins*, 152.



and eloquence.<sup>3</sup> In addition to habits of reading which primarily sought a consecutively constructed argument or plot, the rise of Renaissance commonplacings encouraged a move towards reading for locally extractable *sententiae* or *flores*, moral or rhetorical nuggets. Copying passages into a notebook and choosing headings under which to record them came with the added bonus of fixing the passages in one's mind.

In its origins, commonplacings was thus chiefly a scholarly pursuit. Excerpts were copied from authoritative sources expressing opinions that were considered commendable. Erasmus encouraged his students to build up their commonplace books with suitable passages from the whole corpus of classical literature.<sup>4</sup> The notebooks amounted to personal reference works, summaries of things worth knowing, often succinctly formulated in *sententiae*, aphorisms or apophthegms. Yet commonplacings also had a literary purpose by providing rhetorical and stylistic samples that could be adapted in production. By observing Seneca's famous injunction in Epistle 84 in his *Epistulae morales*, one could visit the garden of literature and, in analogy to the industrious bee, extract nectar from its beautiful flowers, store it in the honeycomb (the commonplace book), with its various compartments (the headings), and convert it into honey. The metaphor of the bee, which was central to the Renaissance poetic practice of imitation, reminds us that the genre of the commonplace book is related to that of the anthology, a term that derives from the Greek word for *flower*, *anthos*.<sup>5</sup> The flower and the garden are much deployed metaphors on title pages of literary commonplace books in the early modern period, all the more so as their use could also build on the medieval *florilegia* (collections of extracts, though not usually organized under headings), from the Latin *flos*, flower, and *legere*, to gather. Examples range from Nanus Mirabellius' *Polyanthea* ('many flowers') and Octavianus Mirandula's *Illustrium Poetarum Flores* ('flowers of illustrious poets'), of which the original title was in fact *Viridarium illustrium poetarum* ('pleasure-garden of illustrious poets'), to the subtitles of *Bel-vedère*, 'the Garden of the Muses', and *England's Parnassus* (1600): 'The choysest Flowers of our Moderne Poets'.<sup>6</sup> Printed commonplace books could thus give access not only to wisdom distilled by a reader's sound judgement, but

<sup>3</sup> See also Peter Mack, *Elizabethan Rhetoric: Theory and Practice* (Cambridge University Press, 2002), esp. p. 44.

<sup>4</sup> Beal, 'Notions in Garrison', 137.

<sup>5</sup> See Rhodes, *Origins*, p. 155.

<sup>6</sup> *Ibid.*

also to the beautiful and the witty, matter which could be appropriated for literary ends.

Mirabellius' *Polyanthea* and Mirandula's *Illustrium Poetarum Flores* were hugely influential. Originally published in Savona in northern Italy in 1503, the *Polyanthea* went through dozens of editions.<sup>7</sup> As Rhodes points out, it first appeared as a 'grammar textbook and aid for preachers' but was gradually augmented and eventually took the form of a general encyclopaedia containing a 'huge list of topics ... arranged alphabetically, each beginning with a definition and an etymology, and followed by streams of soundbites from poetry and philosophy'.<sup>8</sup> Mirandula's *Illustrium Poetarum Flores* was first published in Venice in 1507 and became the most popular Latin commonplace book of the sixteenth century.<sup>9</sup> The *Universal Short Title Catalogue* (<https://ustc.ac.uk>) records forty-eight editions for the sixteenth century alone, including many published in Lyon, Paris, Strasbourg and Antwerp. Both the *Polyanthea* and the *Illustrium Poetarum Flores* were originally *florilegia* but came to be restructured along the lines of commonplace books, with their material arranged under topical headings.<sup>10</sup>

Apart from the *Polyanthea* and the *Illustrium Poetarum Flores*, many other printed commonplace books in Latin were available.<sup>11</sup> Most of them were published on the Continent, although the *Illustrium Poetarum Flores* also appeared in London in 1598 in an edition by Thomas Creed (STC 17954), who happened to publish (and print) *The Famous Victories of Henry the Fifth* (STC 13072) in the same year. With the spread of commonplacings in the course of the sixteenth century and the translation into English of Erasmus' *Apophthegmes* (1542, STC 1542) came the advent of vernacular printed commonplace books in England. For instance, the second of the four books of William Baldwin's *Treatise of morall philosophie* (1547, STC 1253) consists of sentences assigned in the margins to ancient philosophers (e.g. 'Hermes', 'Socrates', 'Plato', sig. I3r) arranged under topical headings, beginning with 'God' (sig. I3r) and followed by 'the soule' (sig. I5v), 'the worlde' (sig. I8r), 'Death' (sig. K1r) and so on. Baldwin's tremendously successful treatise kept growing and went through at least sixteen more editions up to the end of the century (STC

<sup>7</sup> See Moss, *Printed Commonplace-Books*, pp. 93–7.

<sup>8</sup> Rhodes, *Origins*, p. 154.

<sup>9</sup> See Moss, *Printed Commonplace-Books*, pp. 189–90.

<sup>10</sup> See Quentin Skinner, *Forensic Shakespeare* (Oxford University Press, 2014), pp. 296–7.

<sup>11</sup> See Moss, *Printed Commonplace-Books*, pp. 186–214.

1254–65).<sup>12</sup> Thomas Blague's *A Schole of wise Conceytes ... set forth in common places by order of the alphabet* (1569, STC 3114) was translated 'out of diuers Greke and Latine wryters' (sig. A1r). John Parincheffe's *An extracte of examples, apothegmes, and histories* (1572, STC 19196) contains material from the Alsatian humanist Conrad Lycosthenes (1518–61) and others, translated into English and 'reduced into an alphabeticall order of common places', from 'Abstinencie' (sig. A5r) all the way to 'worldly wealth' (sig. P6v). Other printed commonplace books focused on religious material. John Marbeck's *Booke of Notes and Common places, with their expositions, collected and gathered out of the workes of diuers singular writers, and brought alphabetically into order* (1581, STC 17299) is a vast compendium of about 1,200 quarto pages on scriptural topics. Thomas Cogan's *Well of Wisdom* (1577, STC 5485) consists of 'sayinges whiche may leade all men to perfect and true wisdome ... Gathered out of ... the olde testament', organized 'in usuall common places in order of A. B. C.' (sig. A1r). Intriguingly, as individual manuscript commonplace books had led to printed ones, so a textual framework in print could induce commonplacing in manuscript, as in John Foxe's *Pandectae locorum communium* (1572, STC 11239): it provides printed preliminaries, an index and Latin headings at the very top of the recto pages but is otherwise blank, inviting readers to fill the leaves with appropriate material.<sup>13</sup>

For Erasmus, Foxe and many of their peers, commonplacing was primarily utilitarian, fulfilling purposes that could be scholarly, religious or practical, such as providing help with letter writing. Yet with the spread of the practice to a greater variety of readers, English manuscript commonplace books could be the result not just of goal-orientated but also of recreational reading, and could include material from popular genres such as prose romances or plays.<sup>14</sup> For instance, the notebook of Edward Pudsey (1573–1613), arranged under commonplace headings, 'combines extracts from classical and modern European historians and moralists in English translation with passages from contemporary English essays and plays', including *Othello*, which was not published until after Pudsey's

<sup>12</sup> For Baldwin's *Treatise*, see Jennifer Richards, 'Commonplacing and Prose Writing: William Baldwin and Robert Burton', in *The Oxford Handbook of English Prose 1500–1640*, ed. Andrew Hadfield (Oxford University Press, 2013), pp. 43–58. See also Andrew Hadfield, *Lying in Early Modern English Culture: From the Oath of Supremacy to the Oath of Allegiance* (Oxford University Press, 2017), pp. 169–70.

<sup>13</sup> See Skinner, *Forensic Shakespeare*, pp. 297–8; and Walter J. Ong, SJ, *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture* (Ithaca, NY: Cornell University Press, 1971), pp. 60, 76–9.

<sup>14</sup> See Heidi Brayman Hackel, *Reading Material in Early Modern England: Print, Gender, Literacy* (Cambridge University Press, 2005), esp. pp. 175–95.

death and seems to have been commonplacéd during performance.<sup>15</sup> While vernacular literature was thus finding its way into private manuscript commonplace books, it took a further step in the development of the genre for it to become the staple of printed commonplace books, as it did in a series of publications in the closing years of the sixteenth century: the ‘Bodenham miscellanies’.

## 2 The Bodenham Miscellanies

*Bel-vedère* belongs to a series of titles from the turn of the seventeenth century that marked a new stage in the publication of commonplace books in England. What holds these titles together is the person who initiated them, John Bodenham, and the project that informed them. Sometimes called the ‘Bodenham miscellanies’, they gave unprecedented importance to English vernacular writings, including poetry and drama, as material worthy of inclusion in printed commonplace books. The publications are *Politeuphuia: Wit’s Commonwealth* (1597); *Palladis Tamia: Wit’s Treasury* (1598), famous for its Shakespeare allusions; *Wit’s Theatre of the Little World* (1599); *Bel-vedère* (1600); and, later in the same year, *England’s Helicon*. *Bel-vedère* is closely connected to these other volumes and should be understood within the context of their genesis and publication.<sup>16</sup>

John Bodenham (c.1559–1610) was born in London and, like Edmund Spenser and Thomas Kyd, he attended Merchant Taylors’ School. He did not matriculate in either university but followed his father and paternal grandfather in becoming a member of the Grocers’ Company, his father having served as the Company’s senior warden in 1570. John was left a substantial inheritance, including property that produced a steady income. He does not seem to have been very active in the Grocers’

<sup>15</sup> Fred Schurink, ‘Manuscript Commonplace Books, Literature and Reading in Early Modern England’, *Huntington Library Quarterly*, 73 (2010), 465. Pudsey’s commonplace book is now at the Bodleian Library (MS Eng. poet.d.3), although four leaves are preserved at the Shakespeare Birthplace Trust Record Office in Stratford-upon-Avon (ER 82/1/21). See also Juliet Mary Gowan, ed., *An Edition of Edward Pudsey’s Commonplace Book (c.1600–1615) from the Manuscript in the Bodleian Library*, Unpublished MPhil thesis, University of London, 1967, and Laura Estill, *Dramatic Extracts in Seventeenth-Century English Manuscripts: Watching, Reading, Changing Plays* (Newark, DE: University of Delaware Press, 2015), pp. 16–18.

<sup>16</sup> It is under the title ‘*Wit’s Commonwealth*’ that the first Bodenham miscellany was chiefly known (including in its sequels), so we follow other scholars in referring to it as such below, although it should be noted that the original main title was ‘*Politeuphuia*’. For the Bodenham miscellanies, see also William G. Crane, *Wit and Rhetoric in the Renaissance: The Formal Basis of Elizabethan Prose Style* (New York: Columbia University Press, 1937), pp. 40–6, and Ong, SJ, *Rhetoric, Romance, and Technology*, pp. 48–103, esp. 79–80.

Company, and had the necessary time to pursue his literary interests and the necessary wealth to act as a literary patron. He remained unmarried and childless, and at his death, left his estate and fortune to his sister Mary.<sup>17</sup>

The first publication associated with Bodenham, *Wit's Commonwealth*, was entered in the Stationers' Register on 14 October 1597 and published in the same year (STC 15685). It is a prose commonplace book that arranges *sententiae* and aphorisms under topical headings. For instance, under the first heading, 'Of God', we read: 'God by iustice bringeth downe what pryde buildeth vp' (sig. B2r); according to a sentence under 'Of Office', 'The office of a Monarke is continuallie to looke vpon the Law of God, to engraue it in his soule, and to meditate vpon his words' (sig. O1r); under 'Of Treason', we read that 'Many men loue the treason, though they hate the traytor' (sig. 2K8r). These and other pithy remarks follow one another for more than 500 octavo pages. The book is described in a prefatory address as 'a methodicall collection of the most choice and select admonitions and sentences, compendiously drawne from infinite varietie, diuine, historicall, poetical, politique, morrall, and humane' (sigs. A2r–v). Published by Nicholas Ling, it contains a dedicatory epistle by Ling addressed to Bodenham which begins as follows:

Sir, what you seriously began long since, and haue alwaies beene very careful for the full perfection of, at length thus finished, although perhaps not so well to your expectation, I present you with, as one before all most worthy of the same, both in respect of your earnest trauell therin, & the great desire you haue continually had for the generall profit. (sig. A2r)

The epistle suggests that Bodenham had been compiling material for a long time before handing it over to Ling for the final editing and publishing. Ling, in turn, dedicated the book to Bodenham, acknowledging him as originator and patron.

The address 'To the Reader' prefacing *Wit's Commonwealth* (1597) spells out its purpose:

Courteous Reader, seeing euery continued speech is of more force & effecacie to perswade or disswade, being adorned & strengthened with graue sentences, then rude heapes of idle wordes, and that wee ought to haue an especiall regard, not howe much we speake, but howe well, I haue thus boldly aduentured, to make thee pertaker of my trauailes, which I haue

<sup>17</sup> This paragraph is indebted to Arthur F. Marotti, 'Bodenham [Bodnam], John (c. 1559–1610), literary patron and grocer', *ODNB*. See also Franklin B. Williams, 'John Bodenham, "Art's lover, learning's friend"', *Studies in Philology*, 31 (1934), 198–214.

employed in gathering of certaine heades or places, that with the more ease thou maist discourse of any subiect tending to vertue or vice. (sig. A3r)

The ambition to speak – and no doubt write – well, and to adorn one’s ‘discourse’ with ‘graue sentences’ (also in the sense of apophthegms, of pithy or pointed sayings; see *OED*, sentence, *n.4.a*) seems to have been shared by many. The publication sold out in little time and received at least two more editions in the following year (STC 15686, 15686.3).<sup>18</sup> In the first of these, Ling wrote in the address ‘To the Reader’ that ‘encouraged by thy kind acceptance of these first labours, I haue boldly adu ventured to present thee with this second edition ... Some new heads I haue inserted, corrected many where I found it necessary, and almost euery one in some sort augmented’ (sig. A3r). Many more editions followed in the course of the seventeenth and the early eighteenth century.<sup>19</sup>

In the same year that *Wit’s Commonwealth* received its second and third editions, the second of the Bodenham miscellanies appeared. *Palladis Tamia* (1598, STC 17834), by Francis Meres and published by Cuthbert Burby, is best known for the Shakespeare allusions written in the ‘Comparatiue Discourse of our English Poets with the Greeke, Latine, and Italian Poets’ (sigs. 2N7r–2O7r). But when it was first published, its title – *Palladis Tamia. Wits Treasury, being the second part of Wits Commonwealth* – acknowledged its status as a sequel. In a prefatory epistle, Meres points out that the second part follows in the wake of the first, hoping to emulate its success:

The first part being published a yeare agoe, hath had the worlds fauour and furtherance, which hath made him so crank, yong & fresh, that thrice in one yeere hee hath renued his age, a spring more then is in fruitfull Saba ... I shall willingly sende this second with the first, to take what fortune Wit will sende him. (sig. A3v)<sup>20</sup>

<sup>18</sup> A very fragmentary copy at the Bodleian Library (shelfmark J-J Drayton g.6) with the date 1598 in the colophon suggests that there was another edition (STC 15685.5) in that year.

<sup>19</sup> Hyder Edward Rollins mentions “a fourth edition” of 1608 (?), “a tenth Edition” of 1620 (?), “the twelfth edition” of 1630 (?), “the thirteenth Edition” of 1641, “the fifteenth Edition” of 1650, the “sixteenth Edition” of 1655, “this new Edition” of 1663, 1669, 1671, 1674, 1678, 1684, 1687, 1688 and 1698, a “Newly Revised” edition of 1699, and a “Newly Corrected and Enlarged” edition of 1706, 1707 and 1722. The last four are designated “For the Use of Schools” (Rollins, ed., *England’s Helicon*, vol. 2, p. 46).

<sup>20</sup> Leaves A2–A4 with Meres’ dedicatory epistle and a Latin preface are cancelled in most of the extant copies of the 1598 duodecimo because in the ‘insulting Latin preface, “Candido Lectori,” ... Meres attacks his publisher, Cuthbert Burby, for stinginess in refusing to print the whole work and in keeping back part for a second edition’ (Rollins, ed., *England’s Helicon*, vol. 2, p. 45, n3). See F. S. Ferguson, ‘Meres’s *Palladis Tamia*’, *The Times Literary Supplement*, 7 June 1928, 430. The ESTC links to three copies of the first edition of *Palladis Tamia*, a copy available through the Folger Digital Image Collection and two copies from the Huntington Library available via EEBO,



Like *Wit's Commonwealth*, *Palladis Tamia* is arranged under topical headings, but unlike *Wit's Commonwealth*, it consists exclusively of similitudes: 'As God is vnkowne vnto us according to his essence: so is he immeasurable according to his maiesty' (sig. B2v); 'As the sunne doth glad and cheare all creatures: so liberalitie maketh all men merrie' (sig. P2v); 'As God made heauen for good men: so he made hell for wicked men' (sig. 2V5r); and so on, for more than 650 duodecimo pages.<sup>21</sup>

Meres' dedicatory epistle addressed to Thomas Eliot is dated 19 October 1598, at which time plans for the third part of the Bodenham miscellanies must have been far advanced. Meres writes:

I exceedinglie reioyce, and am glad at my heart, that the first part of *Wits Common-wealth*, contayning Sentences, hath like a braue Champion gloriouslie marched and got such renowned fame by swifte running, equiualent with *Philips* Chariottes, that thrice within one yeare it hath runne thorowe the Presse. If this seconde part of mine, called *Wittes Treasure* contayning Similitudes, beeing a stalke of the same stemme, shall haue the like footmanship, and finde the same successe, then with *Parmenio* I shall bee the second in *Philips* ioy. And then *Philips* ioy will eftsoones be full, for his *Alexander*, whom not *Olympia*, but a worthie scholler is conceyuing, who will fill the third part of *Wits Commonwealth* with moe glorious Examples, then great *Alexander* did the world with valiant and heroicall exploit. (sigs. A2r–v)

The 'worthie scholler' who was preparing what Meres calls 'the third part of *Wits Commonwealth*' is Robert Allott, whose *Wits Theater of the Little World* was published by Nicholas Ling in 1599 (STC 381).<sup>22</sup> It contains a

none of which contains leaves A2–A4. Rollins writes that 'Dr. Rosenbach has two perfect copies of the first edition' (Rollins, ed., *England's Helicon*, vol. 2, p. 45, n3), but they have since changed hands. The only perfect copy we have been able to locate is now at the Carl H. Pforzheimer Library, Harry Ransom Center, University of Texas, Austin. The second edition of 1634 omits the Latin address but includes Meres' epistle – now simply an address 'To the Reader' (sigs. A2r–A4r) – with slight changes. Our quotations from Meres' prefatory epistle are from Don Cameron Allen, ed., *Palladis Tamia (1598) by Francis Meres* (New York: Scholars' Facsimiles and Reprints, 1938).

<sup>21</sup> A second edition of *Palladis Tamia*, now simply titled *Wits Common Wealth. The Second Part*, was published in 1634 (STC 17835). It was reissued in 1636 as *Witts academy* (STC 17836). Given the importance accorded to similitudes in *Palladis Tamia*, it may be relevant to recall Michel Foucault's affirmation that 'Up to the end of the sixteenth century, resemblance played a constructive role in the knowledge of Western culture. It was resemblance that largely guided exegesis and the interpretation of texts; it was resemblance that organized the play of symbols, made possible knowledge of things visible and invisible, and controlled the art of representing them' (*The Order of Things: An Archaeology of the Human Sciences*, trans. Alan Sheridan (New York: Random House, 1973), p. 17).

<sup>22</sup> Note that Robert Allott may well be the 'R. A.' who contributed a Latin commendatory sonnet to *Wit's Commonwealth* in 1597 (sig. A4r).

dedicatory address to Bodenham,<sup>23</sup> in which Allott writes that *Wit's Theatre* 'might haue been written with more maturitie, & deliberation, but in respect of my promise I haue made this hast, how happy I know not, yet good enough I hope, if you vouchsafe your kinde approbation: which with your iudgement I holde ominous, and as vnder which, *Politeuphuia* was so gracious' (sig. A2r). As in Meres' address in *Palladis Tamia*, *Wit's Commonwealth* (here referred to as '*Politeuphuia*') is acknowledged as a model, and Bodenham as an initiator and patron, who, as Allott writes, 'hath begot in me this labor' (sig. A2v).

Like the earlier Bodenham miscellanies, *Wit's Theatre* arranges its material under topical headings, but, unlike the other two, it consists of what Allott calls 'Examples' (sig. A2v), by which he means deeds or actions of usually well-known historical or legendary figures. For instance, under 'Of God': 'Orpheus who did write of the pluralitie of gods in his time to Musaeus, made recantation, saying, There is but one God' (sigs. B1v–B2r); under 'Of Apparell': 'Aristotle delighted to goe braue, & in gorgeous apparell, with chaines and rings, and tooke therein great felicity' (sig. N6r); and under 'Of Fame': 'Lysimachus, was famed all ouer the world, for that he being but a young Souldier vnder King Alexander, killed a Lyon' (sig. 2F6v). In analogous fashion, countless sentences illustrate over more than 550 octavo pages what Allot calls 'the inward and outward parts of man, liuely figured in hys actions and behaiour' (sig. A3r).

Although *Wit's Commonwealth*, *Palladis Tamia* and *Wit's Theatre* are all topically arranged prose commonplace books, they are thus also complementary, covering different components of a rhetorical toolbox for the upwardly mobile middle classes. *Wit's Commonwealth* provides aphoristic wisdom in pithy sentences, *Palladis Tamia* ingenious connections by means of similitudes and *Wit's Theatre* authoritative precedents presented as examples. Meres' preface comments in some detail on this three-part design:

all the source of wit ... may flowe within three chanel, and be contriued into three heads; into a Sentence, a Similitude, & an Example ... Wit is nourished with Sentences, Similitudes, and Examples ... I holde that Sentences, Similitudes, and Examples, are as necessarie to vpholde a Witte ... hee that woulde write or speake pithilye, perspicuously, and persuasuely must vse to haue at hande in readinesse, three kinde of ornamentes and effectuall motiues, Sentences, Similitudes, and Examples ... And in truth

<sup>23</sup> In a variant (STC 382), the dedication is unsigned.



what can I desire more, then to see the naked Truth arrayed in Sentences, fitting the tast of Philosophers; inuested in Similitudes, loued of Oratours; and approued by Examples, the rule and leuell of the vnstayed and raging multitude? ... so haue I long desired to see three thinges; Truthes soundnesse in Sentences, her elegancie in Similitudes, and approbation by Examples. (sigs. A2r–A3r)

The year after the publication of Meres' 'Similitudes' in *Palladis Tamia*, Allot's 'Examples' in *Wit's Theatre* completed Bodenham's 'Wit' triptych. In his dedicatory epistle to Bodenham, Allott comments on this completion by using the same words as Meres: 'Very fitly is man compared to a tree, whose rootes are his thoughts, whose branches and leaues his wordes (which are sufficiently set forth in choicest *Sentences* & *Similitudes*) the fruits whereof are his workes, now shewed in *Examples*' (sigs. A2r–v, our emphasis). With all three books in print, Allott's conceit implies, Bodenham's project had come to fruition.

As became clear in the following year, however, Bodenham was not content with the publication of commonplace books that drew only on prose. *Bel-vedere or The Garden of the Muses* (1600, STC 3189), published by Hugh Astley, with a prefatory poem by 'A. M.' addressed to Bodenham, in fact constitutes the verse equivalent to what *Wit's Commonwealth*, *Palladis Tamia* and *Wit's Theatre* had provided in prose. Like the prose commonplace books, *Bel-vedere* arranges its material under topical headings, although it does so in decasyllabic verse. Moreover, under each topical heading, following an initial couplet in slightly larger type, it has three kinds of passages: first, sentences consisting of decasyllabic single lines or rhyming couplets, followed, second, by a series of two-line 'Similes on the same subject' and, third, two-line 'Examples likewise on the same'. The address 'To the Reader' comments on this structure as follows:

Concerning the nature and qualitie of these excellent flowres, thou seest that they are most learned, graue, and wittie sentences; each line being a seuerall sentence, and none exceeding two lines at the vttermost. All which, being subiected vnder apt and proper heads, as arguments what is then dilated and spoken of: euen so each head hath first his definition in a couplet sentence; then the single and double sentences by variation of letter do follow: and lastly, Similies and Examples in the same nature likewise, to conclude euery Head or Argument handled. (sigs. A3v–A4r)

The word 'Similes' clearly designates what Meres and Allott called 'Similitudes'.<sup>24</sup> *Bel-vedere* thus provides 'sentences' like *Wit's Commonwealth*,

<sup>24</sup> See the *OED*, *similitude*, n., 3b: 'A comparison drawn between two things or facts; the expression of such comparison; †a simile.'

'Similies' like *Palladis Tamia* and 'Examples' like *Wit's Theatre*, and does so in the very order in which the prose commonplace books had appeared.

To understand more fully why Bodenham initiated and importantly contributed to a series of commonplace books that compile not only pithy sentences but also, more specifically, similitudes and examples, we need to turn to early modern handbooks of rhetoric.<sup>25</sup> Thomas Wilson, for instance, in his *Arte of Rhetorique* (1553, STC 25799), considers 'Similitudes' and 'Examples' as tropes not of single words, like metaphors, but 'of a longe continued speache or sentence', and he devotes several pages to each of them (sigs. 2B4v–2C3v). Elsewhere, he mentions 'similitudes' and 'examples' next to 'comparisons from one thyng to another, apte translacions, and heaping of allegories' as figures that 'serue for amplifying' and 'do muche commende the liuely setting forthe of any matter' (sig. 2A3r). Specifically, Wilson notes, they serve to enliven sermons. One way for preachers to begin their sermons is 'to gather some seuerall sentence at the firste, whiche briefly comprehendeth the whole matter folowyng, or elles to begynne with some apte similitude, example, or wittie saying' (sig. P2v). Bodenham's 'Wit' series thus constituted a storehouse for preachers and others to enliven their prose writings, and one aim of *Bel-vedère* was to provide the equivalent for verse.

Later in 1600 appeared the last of the Bodenham miscellanies: *England's Helicon* (STC 3191), a pastoral anthology with poems by many of the leading poets of the time, including Shakespeare, Marlowe, Sidney and Spenser. It contains a prefatory poem by 'A. B.' addressed to Bodenham which refers to '*Wits Common-wealth*, the first fruites of thy paines', '*Wits Theater*, thy second Sonne' and 'the *Muses Garden*'.<sup>26</sup> It then adds: 'Now comes thy *Helicon*, to make compleate / And furnish vp thy last impos'd designe: / My paines heerein, I cannot terme it great, / But what-so-ere, my loue (and all) is thine' (sig. A3r). The poem names *England's Helicon* as Bodenham's ('thy *Helicon*'), and identifies it as the last 'part' of Bodenham's 'designe' which its publication now renders 'compleate'.<sup>27</sup>

Bodenham's central importance for the five publications from *Wit's Commonwealth* to *England's Helicon* is beyond dispute. The first four are

<sup>25</sup> Rollins affirms that the 'insistence on Sentences, Similitudes, and Examples ... echoes writers as far removed in time as Quintilian, Sir Thomas Elyot, William Baldwin, Thomas Wilson, and John Lyly' (*England's Helicon*, vol. 2, p. 47).

<sup>26</sup> Note that the 'A. B.' who signed a commendatory poem in *Bel-vedère* (sig. A7v) may be the same person; he has not been identified.

<sup>27</sup> A second edition of *England's Helicon* was published in 1614 (STC 3192).

clearly linked by design, with ‘Sentences’, ‘Similitudes’ or ‘Similes’, and ‘Examples’ providing verbal matter for elegant discourse. The last two, *Bel-vedere* and *England’s Helicon*, both contain a woodcut with the Bodenham coat-of-arms (sigs. A6v, A2v) (see Appendix 2, p. 357).<sup>28</sup> Ling’s dedicatory epistle in *Wit’s Commonwealth* is addressed ‘To his very good friend, Maister I[ohn] B[odenham]’ (sig. A2r), Allott’s in *Wit’s Theatre* ‘To [his] most esteemed and approued louing friend, Maister Iohn Bodenham’ (sig. A2r), A. M.’s in *Bel-vedere* ‘To his louing and approued good Friend, M. Iohn Bodenham’, and A. B.’s in *England’s Helicon* ‘To his louing kinde friend, Maister Iohn Bodenham’ (sig. A3r). Yet Bodenham does not seem to have done the work alone; instead he prompted others to undertake or at least complete it, and prepare it for publication. *Wit’s Commonwealth* had been begun by Bodenham ‘long since’, but it was finished by Nicholas Ling (sig. A2r). *Wit’s Theatre* is by Allott, who mentions Bodenham’s ‘friendly patronage, by whose motion I vndertooke it’ (sig. A2r), adding that Bodenham ‘hath begot in me this labor’ (sig. A2v). And ‘A. B.’, although referring to ‘thy *Helicon*’ when addressing Bodenham in the prefatory poem to *England’s Helicon*, also acknowledges his own ‘paines heerein’ (sig. A3r).

As for *Palladis Tamia*, it seems likely that Bodenham was not involved in its making in the same way as he was in the other miscellanies. The dedicatory sonnet in *England’s Helicon* addressed to Bodenham suggests as much, referring to *Wit’s Commonwealth*, *Wit’s Theatre*, *Bel-vedere* and *England’s Helicon* as Bodenham’s, without mentioning *Palladis Tamia*. It should be further noted that while the other four Bodenham miscellanies all have a dedicatory epistle or poem addressed to Bodenham, *Palladis Tamia* does not. Also, *Palladis Tamia* is unambiguously said to be ‘By Francis Meres Maister of Artes of both Vniuersities’, whereas the other four titles have no authorship attribution on the title page. Moreover, Crawford and D. T. Starnes have shown that *Wit’s Commonwealth*, *Wit’s Theatre* and *Bel-vedere* often draw on the same sources (including Pierre de la Primaudaye’s *French Academie*), suggesting that much of their material was compiled by the same person, Bodenham.<sup>29</sup> No such analogy has been established to *Palladis Tamia*, whose main source, as has recently been shown, was a Latin florilegium, the *Loci communes similium*

<sup>28</sup> It appears that Bodenham, like Shakespeare, acquired a coat-of-arms (see Rhodes, *Common*, pp. 298–9). The Bodenham coat-of-arms appears in several seventeenth-century books of heraldry, for instance John Guillim’s *A Display of Heraldrie* (London, 1660; Wing G2219), sig. 2S3v.

<sup>29</sup> See Crawford, ‘*Belvedere*’, 198, and D. T. Starnes, ‘Some Sources of *Wits Theater of the Little World* (1599) and Bodenham’s *Belvedere* (1600)’, *Philological Quarterly*, 30 (1951), 411–18.

*et dissimilium* of Jean Dadré, first published in 1577, of which no trace seems to have been found in any other Bodenham miscellany.<sup>30</sup> It has been assumed that the material for *Palladis Tamia* was also ‘collected by Bodenham’, but it seems to us unlikely that it was.<sup>31</sup> Rather, Bodenham and Meres may have realized that their projects dovetailed nicely. As a result, Meres had *Palladis Tamia* advertised as a sequel to *Wit’s Commonwealth*, and Bodenham incorporated *Palladis Tamia* into a larger project of ‘Sentences’, ‘Similitudes’/‘Similes’ and ‘Examples’.

As for *Bel-vedère*, like *Wit’s Commonwealth*, *Wit’s Theatre* and *England’s Helicon*, its genesis seems to have been a matter of mixed agency. The prefatory poem by ‘A. M.’ calls Bodenham ‘Arts louer, Learnings friend, / First causer and collectour of these floures’, whose ‘paines’ cost him ‘whole years, months, weeks, and daily hours’ (sig. A7r). Yet an anonymous note at the end of the volume, called ‘The Conclusion’ (sigs. Q5v–Q6v), distinguishes between Bodenham’s contribution and someone else’s:

In this first Impression, are omitted the Sentences of *Chaucer*, *Gower*, *Lidgate*, and other auncient Poets, because it was not knowne how their forme would agree with these of ten syllables onely, and that sometimes they exceed the compasse herein obserued, hauing none but lineall and couplet sentences, aboue and beyond which course, the Gentleman who was the cause of this collection (taking therin no meane paines him-selfe, besides his friends labour) could not be perswaded, but determinately aimed at this obseruation. (sig. Q6r)

The ‘Gentleman who was the cause of this collection’ no doubt refers to Bodenham. He ‘could not be perswaded’, we are informed, to loosen the formal constraints – decasyllabic single lines or couplets only – to which the poetry of Chaucer, Gower and Lydgate could not be made to conform. ‘Neuertheless’, the passage continues, ‘if this may enioy but the fauour hee hopes it will, and the good intent thereof be no way misconstrued: at the next impression it shall be largely supplied, with things that at this present could not be obtained’ (sigs. Q6r–v). Bodenham took ‘no meane paines him-selfe’, the passage informs us, before insisting on ‘his friends labour’. The word ‘friends’ might be a plural genitive here, although Rollins is probably right in believing that a single ‘friend’ of Bodenham’s, the editor of *Bel-vedère* and author of ‘The Conclusion’, is

<sup>30</sup> See Jason Scott-Warren, ‘Commonplacing and Originality: Reading Francis Meres’, *The Review of English Studies*, 68 (2017), 902–23.

<sup>31</sup> Rhodes, *Common*, p. 297.

here referring to himself in the third person.<sup>32</sup> This editor intends to add material to ‘the next impression’, as Ling is known to have done in *Wit’s Commonwealth* (although the editor of *Bel-vedère*, as it turned out, did not; see p. lxxxvi).

What can be inferred about the genesis of *Bel-vedère* thus conforms well to what is known about other Bodenham miscellanies. Crawford wrote that

A close comparison of *Wits Commonwealth*, *Wits Theater*, and *Belvedere* with each other and with the sources from which their material was partly drawn seems to prove to a demonstration that they were largely indebted to extracts collected by one man, who could hardly be other than Bodenham ... who engaged his editors to perform the task-work of getting them ready for publication.<sup>33</sup>

Rollins agreed and added that it seems ‘obvious that Bodenham was the originator and patron, but not the editor’, of *Wit’s Commonwealth*, *Wit’s Theatre*, *Bel-vedère* and *England’s Helicon*.<sup>34</sup> *Bel-vedère* thus belongs to a group of related publications that Bodenham initiated, partly compiled and patronized.

Rollins and other scholars may also be right in equating the editor with the ‘A. M.’ who authored the poem addressed to Bodenham, and in believing that ‘A. M.’ refers to Anthony Munday.<sup>35</sup> The link between *Bel-vedère’s* ‘A. M.’ and Munday has long been made, at least as far back as Edmond Malone.<sup>36</sup> Crawford simply stated that *Bel-vedère’s* ‘editor, “A. M.”, appears to have been Anthony Munday’, and many others have tacitly endorsed Crawford’s assumption.<sup>37</sup> In her article ‘Anthony Mundy and the Bodenham Miscellanies’, for instance, Celeste Turner Wright begins by stating that Munday ‘edited *Belvedere*’, without feeling the need to argue the point.<sup>38</sup>

What, then, is the evidence for ‘A. M.’ being Munday? ‘A. M.’ are not exactly rare initials, but no other plausible candidate has been proposed.

<sup>32</sup> Rollins, ed., *England’s Helicon*, vol. 2, pp. 53–4. Note that in the dedicatory poem, A.M. uses another case of the singular genitive that likely refers to himself when he writes ‘First, of thine owne deseruing, take the fame; / Next, of thy friends, his due he giues to thee’ (sig. A7r).

<sup>33</sup> Crawford, ‘*Belvedere*’, 198.

<sup>34</sup> Rollins, ed., *England’s Helicon*, vol. 2, p. 58.

<sup>35</sup> *Ibid.*, pp. 53–4.

<sup>36</sup> See J. B. Leishman, ed., *The Three Parnassus Plays (1598–1601)* (London: Nicholson & Watson, 1949), p. 233. See also John Payne Collier, ed., *John a Kent and John a Cumber; a Comedy, by Anthony Munday* (London: Printed for the Shakespeare Society, 1851), p. xxxvi.

<sup>37</sup> Crawford, ‘*Belvedere*’, 198.

<sup>38</sup> Celeste Turner Wright, ‘Anthony Mundy and the Bodenham Miscellanies’, *Philological Quarterly*, 40 (1961), 449.

Munday was a member of the Drapers' Company, which might explain why Hugh Astley, who had belonged to the same company before being translated to the Stationers' Company in 1600, published *Bel-vedère* (see pp. lxxvi–lxxvii).<sup>39</sup> Perhaps more importantly, the 'R. Hathway' who contributed a commendatory poem to *Bel-vedère* (sig. A8v) is likely to be the playwright Richard Hathway who is known to have repeatedly collaborated with Munday around 1600.<sup>40</sup> We may add to this that a play produced by Munday and Henry Chettle, *The Death of Robert, Earl of Huntington*, which was first performed in 1598 but not printed until 1601, is repeatedly quoted in *Bel-vedère* (see p. lx), and Munday's involvement in *Bel-vedère* may explain how excerpts of an unprinted play found their way into the commonplace book. Finally, a mocking reference in *The Second Part of the Return from Parnassus* to the ballad-writing maker of *Bel-vedère* may be aimed at Munday, who is known to have written ballads and was mocked as 'Antonio Balladino' in Ben Jonson's *The Case is Altered*.<sup>41</sup> Several elements thus argue in favour of Munday's editorship of *Bel-vedère*, and no plausible alternative has been proposed. The case for it is strong.

In the absence of further evidence about the division of labour between Bodenham and Munday in the making of *Bel-vedère*, it is possible to speculate about what the latter's role as editor meant in practical terms. Did he go through the material Bodenham had compiled, and improve on and smooth out some of the verse? Did he add some excerpts from his own reading? Did he contribute material from his own writing, in particular the passages from *The Death of Robert, Earl of Huntington*? Did he give Bodenham access to texts in manuscript? Did Munday have a role in the composition of the currently untraced passages? None of these possibilities can be ruled out. What seems clear is that Bodenham initiated and designed the basic structure of *Bel-vedère*, and that he was its main compiler, who spent 'whole years' on it before Munday provided editorial help with a view to its publication.

We have been referring to *Bel-vedère* as a commonplace book, a printed commonplace book, to be precise, but we also group it with the 'Bodenham miscellanies' in this part of the Introduction. These labels raise significant questions about genre and terminology. If Renaissance commonplace books are 'collections of quotations' that have been 'culled

<sup>39</sup> For this point, see also Wright, 'Young Anthony Mundy again', *Studies in Philology*, 56 (1959), 166–7.

<sup>40</sup> See Susan Cerasano, 'Hathway, Richard (fl. 1598–1603), playwright', *ODNB*.

<sup>41</sup> See Leishman, ed., *The Three Parnassus Plays*, p. 233.



from authors held to be authoritative' and are 'organized under headings to facilitate their retrieval', then *Bel-vedère* qualifies as such a commonplace book.<sup>42</sup> Matters are complicated, however, by the fact that many passages in *Bel-vedère* are by no means straightforward quotations, as we shall see (see pp. lxxii–lxxv). To add further complication, what makes the authors fit for inclusion in *Bel-vedère* is less that they are 'authoritative' than that they have produced beautiful 'flowres' that have been 'drawne together into the Muses Garden' (sig. A4r), as the address 'To the Reader' puts it in allusion to *Bel-vedère's* subtitle: '*The Garden of the Muses*'. To the extent then that *Bel-vedère* is a commonplace book, it may be usefully qualified as at least partly recreational rather than purely utilitarian. The 'miscellany' is a looser generic label, but insofar as it encompasses any 'literary production containing miscellaneous pieces on various subjects' (*OED*, miscellany, *n.*3), it serves the purpose of including volumes as different as *Wit's Commonwealth* and *England's Helicon*. *Bel-vedère* has also been called a 'dictionary of quotations' and 'a *Readers' Digest* for the middle classes'.<sup>43</sup> These are anachronistic labels, but that does not mean that they are unhelpful. They help to characterize a book that does not easily fit any single early modern genre and is in some ways simply *sui generis*.

\* \* \*

Apart from *Wit's Commonwealth*, *Palladis Tamia*, *Wit's Theatre* and *England's Helicon*, a few other publications add to the context in which *Bel-vedère* was published, even though Bodenham does not seem to have been involved in them. *Palladis Palatium: Wisedoms Pallace or The fourth part of Wits Commonwealth* was published in 1604 by Francis Burton (STC 26014). The title suggests that it followed after and is related to the first three parts, presumably *Wit's Commonwealth*, *Palladis Tamia* and *Wit's Theatre*. Like these, *Palladis Palatium* is a prose commonplace book that arranges its material under topical headings. Rollins believed that it was probably 'a reprint of a book originally printed about 1600 when its claim of being a fourth part of *Politeuphuia* would have attracted attention and interest'.<sup>44</sup> That is not impossible, but the fact that it was entered in the Stationers' Register on 4 June 1604 makes it more likely

<sup>42</sup> Richards, 'Commonplacing and Prose Writing', p. 43.

<sup>43</sup> See Wright, 'Anthony Mundy and the Bodenham Miscellanies', 452 and Neil Rhodes, 'Shakespeare's Popularity and the Origins of the Canon', in *The Elizabethan Top Ten: Defining Print Popularity in Early Modern England*, eds. Andy Kesson and Emma Smith (Aldershot: Ashgate, 2013), p. 115.

<sup>44</sup> Rollins, ed., *England's Helicon*, vol. 2, p. 51.

that it first appeared in that year.<sup>45</sup> The octavo does not mention the author, but the Stationers' Register entry assigns it to William Wrednot. The book is dedicated to a Shropshire couple, Stephan Smalman and his wife, and Bodenham is not mentioned in the prefatory material. Nothing suggests that this publication was part of Bodenham's design, or in any way involved Bodenham. Rather, it appears to be a spin-off that relied on the title '*Wits Commonwealth*' to attract the attention of potential customers.

Another publication deserving mention is *The Harmonie of holie Scriptures*, published in 1600 (STC 1891.5). Like *Bel-vedère*, which appeared in the same year, it is a book of topically arranged quotations, starting with a section 'Of God'. It was published by Nicholas Ling, who went on to issue the first (1603) and second (1604/5) quartos of *Hamlet*. The title page states that *The Harmonie of holie Scriptures* is 'By I. B.', but the dedicatory epistle clarifies that the initials stand for James Bentley, not for John Bodenham. The book is a testimony to Ling's investment in grave sentences and aphorisms as a marketable rhetorical commodity, but there is again no evidence of Bodenham's involvement.<sup>46</sup>

Ling, however, was involved in what is by far the most interesting publication on the outer periphery of the Bodenham miscellanies, namely *Englands Parnassus: or The choysest Flowers of our Moderne Poets* (STC 378). Also published in 1600, it contains 2,350 extracts from recent English poets and dramatists which appear under alphabetically ordered subject headings. Unlike *Bel-vedère*, *England's Parnassus* appends the authors' names to the passages, although it sometimes does so incorrectly.<sup>47</sup> The imprint mentions the initials of three publishers, 'N. L.' for Nicholas Ling, 'C. B.' for Cuthbert Burby and 'T. H.' for Thomas Hayes.<sup>48</sup> The miscellany was compiled by Robert Allott, who had recently edited *Wit's Theatre*. As Crawford commented, Allott, when finishing *England's Parnassus*, may 'have raced to get his work into print

<sup>45</sup> Arber, *Transcript*, vol. 3, p. 264. Rollins (*England's Helicon*, vol. 2, p. 51) claims that the entry is a re-entry, but we can find no evidence for this statement.

<sup>46</sup> See Kirk Melnikoff, 'Nicholas Ling's Republican *Hamlet* (1603)', in *Shakespeare's Stationers: Studies in Cultural Bibliography*, ed. Marta Straznicky (Philadelphia, PA: University of Pennsylvania Press, 2013), p. 105. For Ling, see also Gerald D. Johnson, 'Nicholas Ling, Publisher 1580–1607', *Studies in Bibliography*, 38 (1985), 203–14 and Lukas Erne, *Shakespeare and the Book Trade* (Cambridge University Press, 2013), pp. 172–4.

<sup>47</sup> See Crawford, ed., *Englands Parnassus*. For a summary of the number of passages per author, see p. xliii.

<sup>48</sup> For Burby, see Gerald D. Johnson, 'Succeeding as an Elizabethan Publisher: The Example of Cuthbert Burby', *Journal of the Printing Historical Society*, 21 (1992), 71–8; little is known about Hayes other than that he co-published *England's Parnassus* and published Shakespeare's *The Merchant of Venice*, also in 1600.



before *Belvedere* and *England's Helicon* could get the start of him; for having but recently been a co-worker with Bodenham, he must almost certainly have known that those two works were well on the way, and that they would, if not anticipated, interfere with the sale of his own volume'.<sup>49</sup> Even though there is no evidence that Bodenham and Allott collaborated when compiling their verse passages from recent poems and plays, there is considerable overlap between the contents of *Bel-vedère* and *England's Parnassus*, as documented in Appendix 4.

\* \* \*

*England's Parnassus*, *Bel-vedère* and the other Bodenham miscellanies are historically important for advancing the status of vernacular literature. As Ann Moss has pointed out, 'there is little evidence that vernacular literature (as distinct from vernacular translations, proverbs, and the sayings of important historical figures) had acquired sufficient status to be excerpted for commonplace-books, at least in print'.<sup>50</sup> This changes with the Bodenham miscellanies, first with *Wit's Commonwealth*, *Palladis Tamia* and *Wit's Theatre*, which mix vernacular with classical sources, and then, even more so, with *Bel-vedère*, which illustrates that by 1600 it was possible to base a commonplace book on modern vernacular poets.<sup>51</sup> Neil Rhodes has diagnosed in the publication of the Bodenham miscellanies 'a sudden burst of nationalistic self-confidence', English literature being accorded unprecedented authority in commonplace books.<sup>52</sup> *Bel-vedère* thus bears witness to and participates in an ascendant moment for the status of English literature.

Significantly, several of these publications show an explicit concern with English canon formation. *Palladis Tamia* includes the famous 'Comparatiue Discourse of our English Poets with the Greeke, Latine, and Italian Poets'. *England's Parnassus* collects the 'choyest Flowers of our Moderne Poets' and lists their names page after page. *England's Helicon* prints entire poems by recent and contemporary poets, assigned to their authors by name. The address 'To the Reader' in *Bel-vedère*

<sup>49</sup> Crawford, ed., *Englands Parnassus*, p. xiii.

<sup>50</sup> Moss, *Printed Commonplace-Books*, p. 209.

<sup>51</sup> See Peter Stallybrass and Roger Chartier, 'Reading and Authorship: The Circulation of Shakespeare, 1590–1619', in *A Concise Companion to Shakespeare and the Text*, ed. Andrew Murphy (Oxford: Blackwell, 2007), pp. 35–56, p. 48.

<sup>52</sup> Rhodes, *Origins*, 155. For the role of late sixteenth-century printed commonplace books in elevating the status of English vernacular literature, see also Heather James, 'The First English Printed Commonplace Books and the Rise of the Common Reader', in *Formal Matters: Reading the Materials of English Renaissance Literature*, eds. Allison K. Deutermann and András Kiséry (Manchester University Press, 2013), pp. 15–33.

claims that the volume offers access to ‘the Muses Garden’ whose ‘flowers’ are ‘deriued from so many rare and ingenious spirits’, and it goes on to provide a long list of ‘Moderne and extant Poets’ (sigs. A4r, A5v). These books are significant, as Rhodes has argued, for ‘their attempts to establish something like a canon of English literature for the first time’.<sup>53</sup> He has added elsewhere that the three miscellanies of 1600, *England’s Helicon*, *England’s Parnassus* and *Bel-vedère*, are ‘the first anthologies of English literature’.<sup>54</sup> Hand in hand with the rising status of English literature thus came novel ways of classifying, canonizing and assembling it in print.

While *Bel-vedère* was an important witness and contributor to the rising status of English literature in general, this was particularly true for English drama. As we will see (p. lxvii), more than 200 passages in *Bel-vedère* are in fact drawn or adapted from professional plays, rubbing shoulders with excerpts from prestigious poems such as *The Faerie Queene* and poets such as Sir Philip Sidney. Given how little prestige plays from the public theatres had recently enjoyed as a printed genre (see pp. lxv–lxvi), this is a remarkable development. As Rhodes puts it, *Bel-vedère* ‘provides the strongest evidence that drama’, at the turn of the sixteenth century, ‘was starting to be viewed as literature’.<sup>55</sup> Lesser and Stallybrass have likewise shown that ‘not once before Bodenham and his circle began their project of vernacular commonplacing did any publisher or playwright think to print a professional play with English commonplaces marked’, a practice associated with respectable, prestigious literature. Yet, ‘immediately after the publication of *Bel-vedère* ... a wide range of authors, publishers and printers began to practice such commonplacing’. They argue that *Bel-vedère* took a lead role in ‘transforming professional plays into poetry worthy of standing alongside classical authorities’,<sup>56</sup> a project that other scholars had chiefly associated with Ben Jonson.<sup>57</sup> *Bel-vedère*, it turns out, lies on the road that eventually leads to the publication of the first large-scale collection consisting purely of professional plays: Shakespeare’s First Folio (1623).

<sup>53</sup> Rhodes, *Common*, p. 297.

<sup>54</sup> Rhodes, *Origins*, p. 155.

<sup>55</sup> Rhodes, *Common*, p. 298. See also Lukas Erne, *Shakespeare as Literary Dramatist*, 2nd edn (Cambridge University Press, 2013), pp. 55–79, 244–68.

<sup>56</sup> Lesser and Stallybrass ‘The First Literary *Hamlet*’, 399.

<sup>57</sup> See, for instance, Douglas A. Brooks, *From Playhouse to Printing House: Drama and Authorship in Early Modern England* (Cambridge University Press, 2000) and Joseph Loewenstein, *Ben Jonson and Possessive Authorship* (Cambridge University Press, 2002).

### 3 The Structure of *Bel-vedère*

*Bel-vedère* consists of 4,482 one- or two-line passages of decasyllabic verse. The limitation to two lines at most per passage constitutes the chief formal particularity of this commonplace book. For instance, *England's Parnassus*, which was published the same year, draws on many of the same authors and texts (see Appendix 4), but its quotations have no rigidly self-imposed length. Indeed, it is this feature of *Bel-vedère* that was highlighted in early comments. The antiquary William Oldys, in the 'Preface' to *The British Muse* (London, 1738), noted that Bodenham 'made it his inviolable rule to admit no quotation of more than one line, or a couplet of ten syllables'. This, Oldys commented, 'makes him so sparing of his sense, and gives him so dogmatical an air, that his reader is rather offended, than satisfied with his entertainment' (pp. vi–vii).<sup>58</sup> In *Shakespeare and his Times* (1817), Nathan Drake first regrets that 'no author's names are annexed to the extracts' but goes on to call 'a much greater defect ... the editor's determination to confine his specimens to one or two lines at most'.<sup>59</sup> Oldys and Drake seem to have expected to read *Bel-vedère*, not to use it, and must have found the reading experience unsatisfactory.

The 4,482 passages that make up the text of *Bel-vedère* are arranged under a total of 67 topical headings: 'Of God' (TLN 1–106), 'Of Heauen' (TLN 107–86), 'Of Conscience' (TLN 187–270), 'Of Religion' (TLN 271–336), 'Of Truth' (TLN 337–418), 'Of Vertue' (TLN 419–561), 'Of Faith and Zeale' (TLN 562–631), 'Of Hope' (TLN 632–737), 'Of Loue' (TLN 738–930), 'Of Hate' (TLN 931–1017), 'Of Chastitie' (TLN 1018–107), 'Of Beautie' (TLN 1108–258), 'Of Iealousie' (TLN 1259–340), 'Of Wit and Wisdom' (TLN 1341–481), 'Of Learning, &c.' (TLN 1482–594), 'Of Kings and Princes' (TLN 1595–773), 'Of Kingdomes, &c.' (TLN 1774–868), 'Of Nobilitie' (TLN 1869–936), 'Of Honor & dishonor' (TLN 1937–2057), 'Of Councell, &c.' (TLN 2058–141), 'Of Iustice, &c.' (TLN 2142–232), 'Of Pollicie' (TLN 2233–92), 'Of Peace & Concord' (TLN 2293–358), 'Of Warre' (TLN 2359–485), 'Of Fame and Infamie' (TLN 2486–567), 'Of Praise, &c.' (TLN 2568–650), 'Of Friendship, &c.' (TLN 2651–801), 'Of Patience' (TLN 2802–66), 'Of Man, and Men' (TLN 2867–944), 'Of Women' (TLN 2945–3043), 'Of Ambition' (TLN 3044–125), 'Of Tyrants, &c.' (TLN 3126–208), 'Of

<sup>58</sup> *The British Muse* is assigned to Thomas Hayward on the title page, but the preface was written by Oldys (see Hazel Wilkinson, *Edmund Spenser and the Eighteenth-Century Book* (Cambridge University Press, 2017), p. 81).

<sup>59</sup> Nathan Drake, *Shakespeare and his Times*, 2 vols. (London, 1817), vol. 1, p. 725.

Treason, &c.’ (TLN 3209–83), ‘Of Enuie’ (TLN 3284–372), ‘Of Lust’ (TLN 3373–473), ‘Of Pride, &c.’ (TLN 3474–544), ‘Of Couetousnes, &c.’ (TLN 3545–631), ‘Of Sloth, &c.’ (TLN 3632–93), ‘Of Anger, &c.’ (TLN 3694–779), ‘Of Gluttonie, &c.’ (TLN 3780–846), ‘Of Griefe, &c.’ (TLN 3847–4047), ‘Of Feare, &c.’ (TLN 4048–168), ‘Of Fortune, &c.’ (TLN 4169–314), ‘Of Fate, &c.’ (TLN 4315–89), ‘Of the Mind, &c.’ (TLN 4390–508), ‘Of Affection, &c.’ (TLN 4509–620), ‘Of Disdaine, &c.’ (TLN 4621–85), ‘Of Slaunder, &c.’ (TLN 4686–764), ‘Of the Tongue, &c.’ (TLN 4765–888), ‘Of Flatterie, &c.’ (TLN 4889–963), ‘Of good Deeds, &c.’ (TLN 4964–5065), ‘Of euill Deeds, &c.’ (TLN 5066–179), ‘Of Thoughts’ (TLN 5180–259), ‘Of Teares, &c.’ (TLN 5260–350), ‘Of Humilitie, &c.’ (TLN 5351–439), ‘Of Authoritie, &c.’ (TLN 5440–528), ‘Of Courage, &c.’ (TLN 5529–617), ‘Of Pleasure, &c.’ (TLN 5618–714), ‘Of Paine’ (TLN 5715–93), ‘Of Pouertie, &c.’ (TLN 5794–891), ‘Of Bountie, &c.’ (TLN 5892–951), ‘Of Follie’ (TLN 5952–6033), ‘Of Time’ (TLN 6034–120), ‘Of Youth’ (TLN 6121–211), ‘Of Age’ (TLN 6212–307), ‘Of Life’ (TLN 6308–407) and ‘Of Death’ (TLN 6408–515). There appears to be no easily detectable logic behind the thematic progression, although some organizational principles are nonetheless clear. Unsurprisingly, the beginning focuses on theological topics, from God to the three theological virtues, and, no less surprisingly, the last topic is death. A few clusters emerge: for instance, the seven deadly sins (envy, lust, pride, covetousness, sloth, anger and gluttony), speech, in particular inappropriate speech (slander, the tongue, flattery), and qualities of the mind (wit and wisdom, and learning). ‘Of Kings and Princes’ initiates a series of sections concerned with matters of state. On a few occasions, a topic is followed by its opposite: ‘Of good Deeds’ by ‘Of euill Deeds’, ‘Of Loue’ by ‘Of Hate’, ‘Of Youth’ by ‘Of Age’, ‘Of Man, and Men’ by ‘Of Women’, ‘Of Pleasure’ by ‘Of Paine’, and ‘Of Life’ by ‘Of Death’. Yet on other occasions, the reasons for the arrangement are less clear: folly appears between bounty and time; thoughts between evil deeds and tears; and friendship between praise and patience. The early octavos provide ‘An Alphabeticall Table, of the seuerall things handled in this Booke’ at the back of the book (sigs. Q7r–R8r) which helps readers navigate the contents.<sup>60</sup>

The individual topical sections are structured as follows (see figures 1, 2 and 3): the title (‘Of ...’); a two-line epigraph, in italics; an alternation of

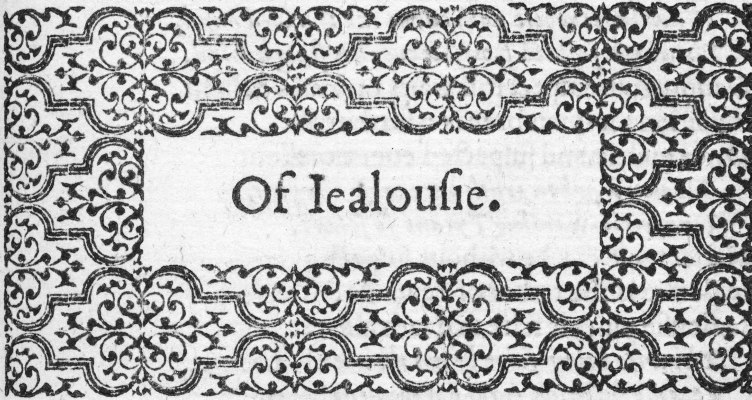
<sup>60</sup> It should be noted that the main text (i.e. the quotations arranged under topical headings) in the early editions of *Bel-vedère* is paginated and that the ‘Alphabeticall Table’ keys its entries to page numbers. The running heads repeat (versions of) the topical headings and thus further help the reader navigate the book’s contents.



*Of Iealousie*

45

To leaue the flood and on her shoulders search  
*Chrysippus* held, that beautie did preferue  
 Kindnes, and all societie with men.  
*Zeno*, the Prince of Stoickes did agree,  
 That beautie, like could very hardly be.

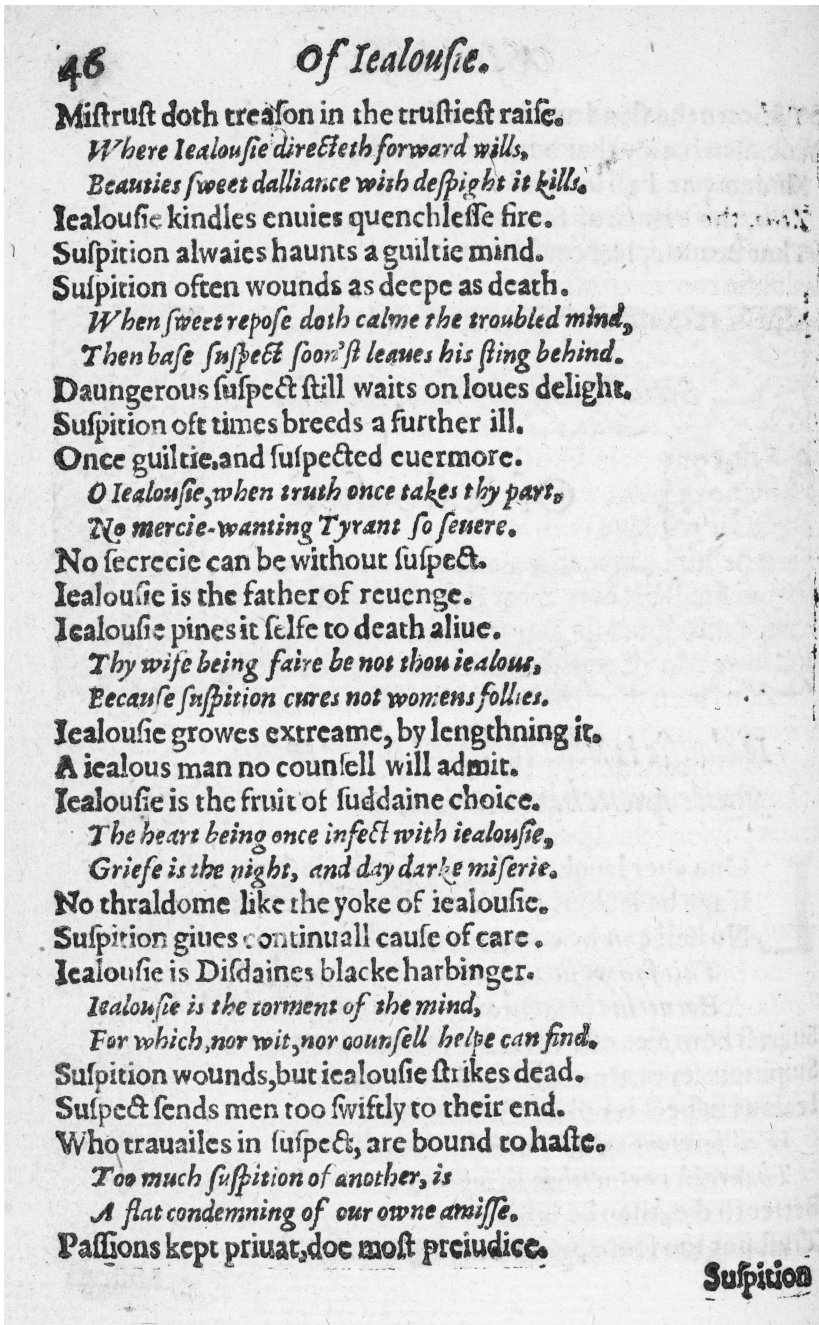


*Iealousie is hells torment to the mind,  
 Quite quenching reason, and encreasing rage.*

**L**oue euer laughs when Iealousie doth weepe.  
 If age be iealous, youth will be vntrue.  
 No hell can be compar'd to iealousie.  
*This still we find, where iealousie is bred,  
 Hornes in the mind are worse than on the head.*  
 Suspect bewraies our thoughts, betraies our words.  
 Suspicious eyes are messengers of woe.  
 Iealous suspect is linked with despaire.  
*Well fares the man, how ere his cares doe last,  
 That tables not with foule suspition.*  
 Better to die, than be suspicious.  
 Trust not too soone, nor all too light mistrust.

**Mistrust**

1. *Bel-vedère* (1600), 'Of Iealousie' first page, sig. D7r, Huntington I copy, call # 32117. The Huntington Library, San Marino, CA.



2. *Bel-vedère* (1600), 'Of Iealousie' second page, sig. D7v, Huntington 1 copy, call # 32117. The Huntington Library, San Marino, CA.



*Of Iealousie.*

47

Suspition needs no vrger but it selfe.  
 Wise men haue alwaies hated ieaalousie.  
*Where once suspition breedeth enmitie,*  
*'Tis hard with shewes to compasse amitie.*  
 Ieaalousie murdereth hospitalitie.  
 Ieaalousie rootes vp all good neighbourhood.  
 Ieaalousie reckons friends no more than foes.

*Similies on the same subiect.*

**A**S no content is like the sweetes of loue,  
 So no despaire can match with ieaalousie.  
 Loue, as it is diuine with loyaltie,  
 So is it hellish, wrapt in ieaalousie.  
 As from small brookes great riuers doe arise,  
 So huge distemper springs from ieaalousie.  
 As Crowes do deeme their brood the fairest birds,  
 So ieaalous men their owne choise most commend.  
 As shippes in tempests by the winds are tost,  
 So fond conceits doe hurrie ieaalous heads.  
 As kindnesse doth delight in companie,  
 So is it poyson to mad ieaalousie.

*Examples likewise on the same.*

**T**HE Persians were so ieaalous of their wiues,  
 As but in waggons they ne're went abroad.  
*Phanias* lockt vp his wife through ieaalousie,  
 Whereby she compast what she could not else.  
*Procris* was slaine through her owne ieaalousie,  
 Hid in a bush to watch her husbands walke.  
*Argus*, albeit he had an hundred eyes,  
 Yet could not keepe from *Io, Iupiter*.  
*Cicero* calleth Ieaalousie, a feare  
 Of loosing that belongs to ones owne selfe.

*Chrysippus*

3. *Bel-vedere* (1600), 'Of Iealousie' third page, sig. D8r, Huntington 1 copy, call # 32117. The Huntington Library, San Marino, CA.

one-line passages in roman and indented couplets in italic; the indented subtitle '*Similies on the same subiect*', followed by (usually six) two-line passages in roman (often structured 'As ... / So ...'); and another indented subtitle, reading '*Examples likewise on the same*', followed by (again usually six) two-line passages in roman, dealing with historical or, less often, mythological figures, often from Antiquity. There are some departures from this pattern, but not many: the sections 'Of Faith and Zeale' and 'Of Courage' have five 'Similes', not six. The section 'Of Conscience' has seven 'Examples' and that 'Of Vertue' has eight. And the sections 'Of Heauen', 'Of Authoritie, &c.' and 'Of Life' lack the part entitled '*Examples likewise on the same*'. Instead of the 'Examples' in 'Of Authoritie, &c.', the following comment is included: '*Examples hereof are generally through the booke: as in Kings, Princes, Kingdomes, Magistrates, &c. and therefore no need of other collections*' (TLN 5526–8). The section 'Of Life' concludes with a similar comment: 'There is hardly any one Chapter in this Booke, but it deliuereth plentie of examples for this argument of life; the whole summe (indeed) but containing the course of our actions, euen from our entrance into life, vnto the verie houre of our death: therefore there shall need no speciall collection vpon this head' (TLN 6400–07). Apart from these exceptions, *Bel-vedère* follows its self-imposed, rigid structure with remarkable regularity.

Whereas the sections invariably start with a two-line epigraph and almost invariably end with six two-line 'Similes' and six two-line 'Examples', the number of alternating single lines and couplets between the epigraph and the 'Similes' greatly differs from one section to the next. The section 'Of Love' has the greatest number of such quotations, namely 141 (118 single lines and 23 couplets), followed by 'Of Griefe, &c.' with 138 (104 and 34) and 'Of Kings and Princes' with 113 (76 and 37). At the other end of the spectrum, 'Of Pollicie' and 'Of Bountie, &c.', the shortest sections, have only thirteen single lines and nine couplets. Unsurprisingly, Bodenham found more suitable material devoted to the master themes of lyric poetry, the elegy and the complaint, and of narrative and dramatic histories and tragedies, than to other topics.

#### 4 Identifying *Bel-vedère's* Sources: From Thomas Park to Charles Crawford

While other early modern commonplace books attribute their quotations to their authors, *Bel-vedère* does not, which readers across the centuries have taken as a provocation or a challenge. William Oldys strongly objected to 'the collector's having omitted to annex the poets' names to



his citations' and suspected that he was 'afraid of being detected of having mangled his originals egregiously'.<sup>61</sup> James Crossley, in his 'Introductory Notice' to the Spenser Society reprint (1875), took a more scholarly approach, writing that 'To trace back to each author ... the lines in the following collection ... would be no easy task'.<sup>62</sup> Indeed. We are not the first ones to have tried.

A sustained attempt at attributing the passages to their original authors was undertaken by a previous owner of the copy that is now at the Newberry Library in Chicago, and this owner can be identified. A manuscript note by Thomas Gaisford, written on the inside cover of the Newberry copy, reads: 'This rare vol. belonged ... to T. Park in whose making are most of the MS notes.' An ownership mark on the title page reads: 'Park 1797.' We consider it almost certain that 'T. Park' is to be identified with the antiquary, poet and editor Thomas Park (1758/9–1834).<sup>63</sup> An engraver by training, Park increasingly turned to literature in the 1790s. He met and corresponded with William Cowper and wrote his own poetry, including his *Sonnets and other Small Poems*, published in 1797. But it is as a literary editor that he is now best remembered. Among the editions he undertook are Sharpe's *Works of the British Poets*, in forty-two volumes (1805–8), Dryden's *Fables from Boccaccio and Chaucer* (2 vols., 1806), the *Harleian Miscellany* (10 vols., 1808–13) and Percy's *Reliques of Ancient English Poetry* (3 vols., 1812). One of his editions, in particular, suggests that he had good reasons to be interested in *Belvedère*, namely *Heliconia: a Selection of English Poetry between 1575 and 1604* (3 vols., 1815), of which the third volume contains an edition of *England's Parnassus*. He also assisted other editors. John D. Haigh writes that 'George Steevens, when editing Shakespeare, called on him for advice and information daily'; and Robert Southey held that Park's 'knowledge of English bibliography, and English poetry in particular,

<sup>61</sup> William Oldys, 'Preface', in *The British Muse* (1738), vol. 1, p. viii. For Oldys' authorship of the 'Preface', see p. xxx, n58.

<sup>62</sup> Crossley, ed., *Bodenham's Belvedère*, p. iv.

<sup>63</sup> The rest of this paragraph is indebted to W. P. Courtney, revised by John D. Haigh, 'Park, Thomas (1758/9–1834)', *ODNB*. Park's hand has been identified in a number of extant books at the British Library against which we have been able to compare the hand in the Newberry copy of *Belvedère*, including the following three: *A Catalogue of the Library of John Henderson* (London, 1786), shelfmark C.190. aa.33 (1–5), with manuscript notes throughout; John Leyden, *Scenes of Infancy* (London, 1803), shelfmark 11631 aaa.55, with various manuscript notes; and Samuel Daniel's *Delia* (London, 1592), shelfmark C.39.d.25, which lacks the verse dedication but has an inserted leaf onto which it has been transcribed by Park. On the basis of these samples, we are confident that the hand in the Newberry copy is Park's.

have never been surpassed'.<sup>64</sup> Clearly, Park had the right kind of interests and expertise to ascribe passages in *Bel-vedère* to their origins.

Park assigned a total of 193 passages, 186 of them correctly.<sup>65</sup> Of the 186 correct identifications, 93, exactly half, are of passages by William Shakespeare. Other authors whose passages he correctly identified are Christopher Marlowe (thirty-three), Samuel Daniel (twenty-six), Josuah Sylvester (ten), Michael Drayton (nine), Edmund Spenser (seven), Thomas Lodge (two), and George Chapman, Sir John Harington and Thomas Hudson (one each).<sup>66</sup> He also correctly identified three passages from *A Mirror for Magistrates*.<sup>67</sup> Of the ninety-three passages Park correctly identified as being from Shakespeare, thirty-three are from *Lucrece*, twenty-seven from *Richard II*, twenty-three from *Venus and Adonis*, five from *Romeo and Juliet*, four from *Love's Labour's Lost* and one from *Richard III*.<sup>68</sup> Park thus correctly attributed over 38 per cent of the 240 passages we have identified as Shakespeare's. He may not have considered *True Tragedy* and *Edward III* as Shakespeare's (not a single identification is from either of these plays), so it may be fairer to him if we calculate the ratio based on the remaining total, i.e. 217, in which case he correctly attributed 43 per cent. The Shakespeare texts Park seems to have known best are *Love's Labour's Lost* (he recognized and correctly attributed four of the six passages), *Venus and Adonis* (twenty-three of thirty-six) and *Richard II* (twenty-seven of forty-nine), followed by *Romeo and Juliet*

<sup>64</sup> Southey is quoted by Haigh.

<sup>65</sup> Park incorrectly assigned five passages by Drayton, two of them to Shakespeare (QN 2829, 2830), two to Spenser (QN 78, 306) and one to *A Mirror for Magistrates* (QN 2911). In addition, he assigned a Daniel passage to Shakespeare (QN 835) and a Markham passage to Daniel (QN 3001).

<sup>66</sup> The correctly identified quotations are the following. Marlowe: QN 571-4, 577-80, 609-10, 614-15, 639, 644, 746, 849, 974, 2054, 2056, 2072, 2455, 2458, 2461, 2550, 3007, 3135, 3145, 3437, 3440, 3551, 3903, 3910, 3914; Daniel: QN 320, 490, 707, 1166, 1446, 1533, 1535, 1691, 1906, 2012, 2119, 2121, 2367, 2387, 2822, 2838, 2840, 2851, 2871, 3028, 3332, 3555, 3787, 3814, 4344, 4458; Sylvester: QN 44-6, 48-9, 51-5; Drayton: QN 117, 137, 1477, 1480, 2006, 2694, 2718, 3016, 3707; Spenser: QN 456, 618, 1469, 1788, 2066, 2698, 2733; Lodge: QN 4226, 4242; Chapman: QN 2363; Sir John Harington: QN 1098; and Thomas Hudson: QN 125. The number of Marlowe identifications is so high because the annotator considered all of *Hero and Leander* as Marlowe's, whereas four of the six sestads are in fact by Chapman. The following fourteen of Park's thirty-three 'Marlowe' identifications are in fact from Chapman's part: QN 609-10, 614-15, 639, 644, 849, 2072, 2550, 3437, 3440, 3551, 3903, 3914.

<sup>67</sup> QN 1390, 1492, 3277.

<sup>68</sup> The correctly identified Shakespeare passages are the following. *Lucrece*: QN 754, 854, 859, 864, 1157, 1192, 1195, 1198, 1414, 1417, 1425, 2075, 2351, 2354-6, 2824, 2831, 2836, 2841, 3163, 3305, 3473, 3599, 3906, 3962, 4163-5, 4167, 4371, 4368, 4452. *Richard II*: QN 844, 986, 990, 1183, 1343, 1478, 1483, 1768, 2562, 2564, 2722, 2726, 2730, 2734, 2738, 2742, 2746, 2821, 2826, 3323, 3327, 3519, 3523, 3856, 3956, 4161, 4360. *Venus and Adonis*: QN 453, 592, 595, 597, 602, 608, 613, 814, 839, 850, 1472, 2057, 2339, 2348-9, 2379, 2571, 2805, 3143, 3148, 3151, 3154, 4006. *Romeo and Juliet*: QN 310, 581-2, 584, 4309. *Love's Labour's Lost*: QN 805, 1040, 3330, 4225. *Richard III*: QN 483.

(five of fourteen), *Lucrece* (thirty-three of ninety-seven) and *Richard III* (one of fourteen). He may have known the plays marginally better (thirty-seven out of eighty-four, or 44 per cent) than the narrative poems (56 out of 133, or 42 per cent), but the difference is slight.<sup>69</sup>

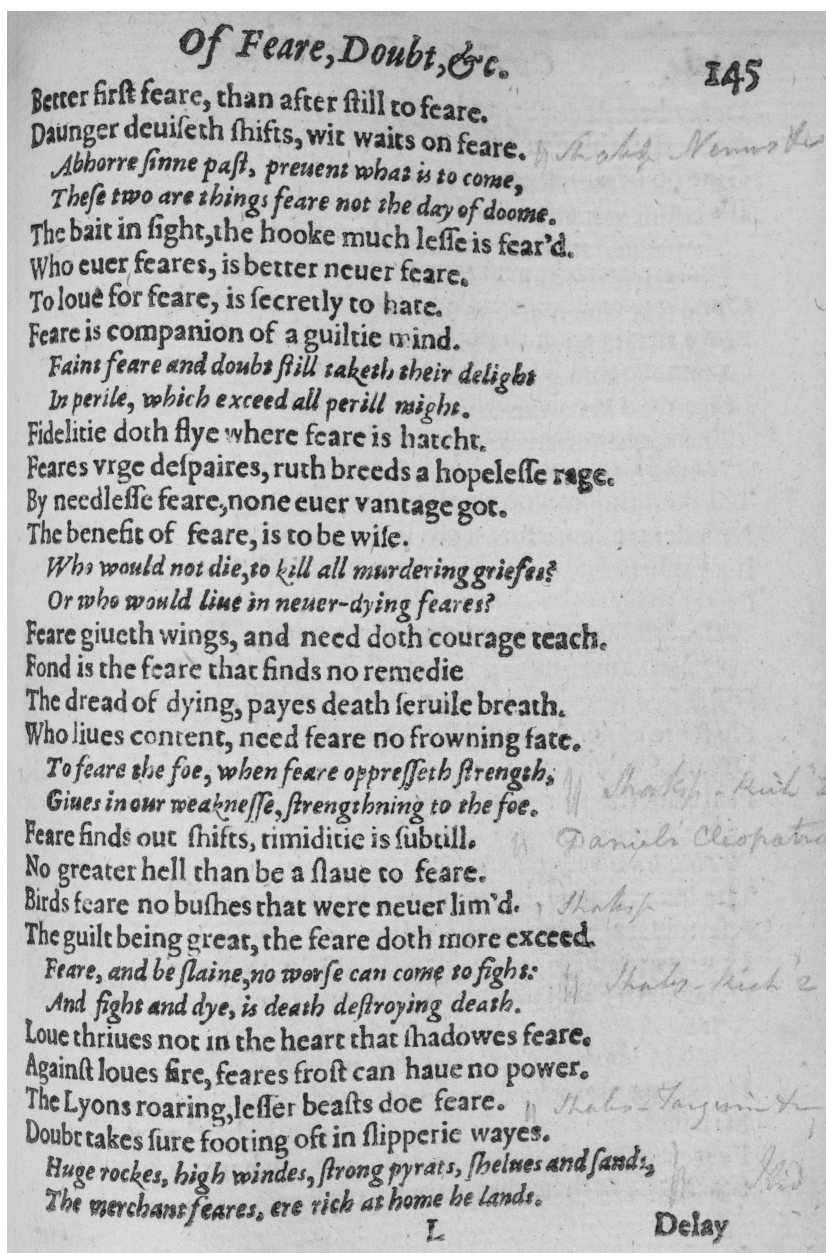
Many of Park's identifications are by author only, but others are by author and title, or simply by title, the author being implied (see figure 4). Of the seven Spenser passages he identifies, he traces one more specifically to 'Spenser's Fairy Queen' (QN 618). Similarly, of his twenty-six Daniel identifications, one is to 'Daniels Cleopatra' (QN 2822). The passage from Hudson is more specifically traced to 'Hudson's Judith in Sylvester's Du Bartas'. Of the thirty-three passages from *Hero and Leander*, fourteen are ascribed to 'Marlow', fourteen to 'Marlow's Hero' and five to 'Marlow's Hero & Leander'.<sup>70</sup> Park's most detailed knowledge, as may be expected, is in evidence in his Shakespeare identifications. Of the twenty-seven passages from *Richard II*, all but one are identified by title, as are twenty-nine of the thirty-three passages from *Lucrece* and three of the five from *Romeo and Juliet*.<sup>71</sup> Also identified by title are all twenty-two passages from *Venus and Adonis* and the single passage from *Richard III*. Most remarkably, of the four passages traced to *Love's Labour's Lost*, Park identified one by author and title ('Shakesp. L.L.Lost') and three by short title ('L.L.L.') and act, scene and line number ('II.I.154', 'IV.I.19', 'IV.3.214'). Line numbers were not yet a standard feature of Shakespeare editions in the late eighteenth and early nineteenth century, although some included them. We have been unable to identify the edition to which Park keyed the three act, scene and line references from *Love's Labour's Lost*.<sup>72</sup>

<sup>69</sup> It should be acknowledged that on a few occasions it is difficult to determine exactly which lines Park's pencilled brackets or parallel lines are referring to. These numbers thus reflect what we consider the likeliest references.

<sup>70</sup> The passages ascribed to 'Marlow's Hero' are QN 639, 644, 849, 2054, 2056, 2072, 2455, 2458, 2461, 3007, 3135, 3145, 3437, 3910; QN 571-4 and 974 are assigned to 'Marlow's Hero & Leander'.

<sup>71</sup> The exceptions are QN 4360 (*Richard II*), QN 1157, 2824, 4371, 4452 (*Lucrece*); and QN 310, 584 and 4309 (*Romeo and Juliet*). Note that Park identified *Lucrece* as 'Tarquin' or 'Tarquin & Lucrece', which is the title adopted by many of the eighteenth-century editors – as Gildon, Sewell, Evans, and Stevens and Malone in the 1778 *Variorum* and 'by various English writers, like Hazlitt and Walker, in the next century', as Hyder Edward Rollins noted (*A New Variorum Edition of Shakespeare: The Poems* (Philadelphia, PA: Lippincott, 1938), p. 406). In the 'Notes and Illustrations' appended to his edition of *England's Parnassus*, Park also refers to Shakespeare's narrative poem as 'Tarquin and Lucrece' (p. 613).

<sup>72</sup> For an early edition with line numbers (although not the one Park used), see *Shakespeare's Dramatic Works*, in three volumes, by the Rev. Samuel Ayscough (London, 1790). In this edition, the line numbers start afresh on each page. Note that Ayscough's one-volume 1784 edition of Shakespeare does not contain line numbers. For Ayscough's editions, see also Andrew Murphy, *Shakespeare in Print: A History and Chronology of Shakespeare Publishing* (Cambridge University Press, 2003), pp. 332-4.



4. *Bel-vedère* (1600), sig. L1r, with authorial attributions in manuscript, by Thomas Park, Newberry copy, shelfmark VAULT Case 3A 487. The Newberry Library.



Intriguingly, another copy of the first edition of *Bel-vedère*, now at the Folger Shakespeare Library (our 'FOLG 2', see p. lxxxii), contains largely the same marginal manuscript identifications that Park made, although in a different hand (see figure 5). The amount of overlap is such that the annotation in one copy was clearly duplicated in the other. Yet both copies have a few identifications that the other lacks. Newberry correctly identifies QN 581 and 582 as Shakespeare, at which point the Folger copy has no annotation. Newberry correctly adds the information 'in Romeo & Juliet' at 381, where the Folger copy only has 'Shakespeare'. The three *Love's Labour's Lost* identifications with act, scene and line number are in the Newberry copy but not in the Folger.<sup>73</sup> The Folger copy correctly assigns QN 397 to Daniel, QN 513 to Lodge, QN 1703 to Daniel and QN 2058 to Marlowe, and incorrectly assigns QN 601 to Shakespeare (the passage is from Spenser's *Faerie Queene*). Both copies accurately identify QN 1390 as coming from 'Mirror for Magistrates' but only the Folger copy adds 'under youth', no doubt a reference to *England's Parnassus*, where the passage including these two lines appears indeed under 'Youth'.<sup>74</sup> Other than that, and apart from differences in the spelling or abbreviation of names and titles, the information in the manuscript annotation in the two copies is essentially the same. We have been unable to identify the hand in the Folger copy, but the 'under youth' reference to *England's Parnassus*, of which, as we recall, Park published an edition in 1815, may suggest that the source of the information in both copies is ultimately Park. What is known about the provenance history of the Folger copy suggests that in the late eighteenth and early nineteenth century, it was in the possession of the journalist and book collector James Perry, who, like Park, was active in London.<sup>75</sup> We can only speculate that Park for some reason borrowed Perry's copy, or that he shared his ascriptions with someone who copied them into it.

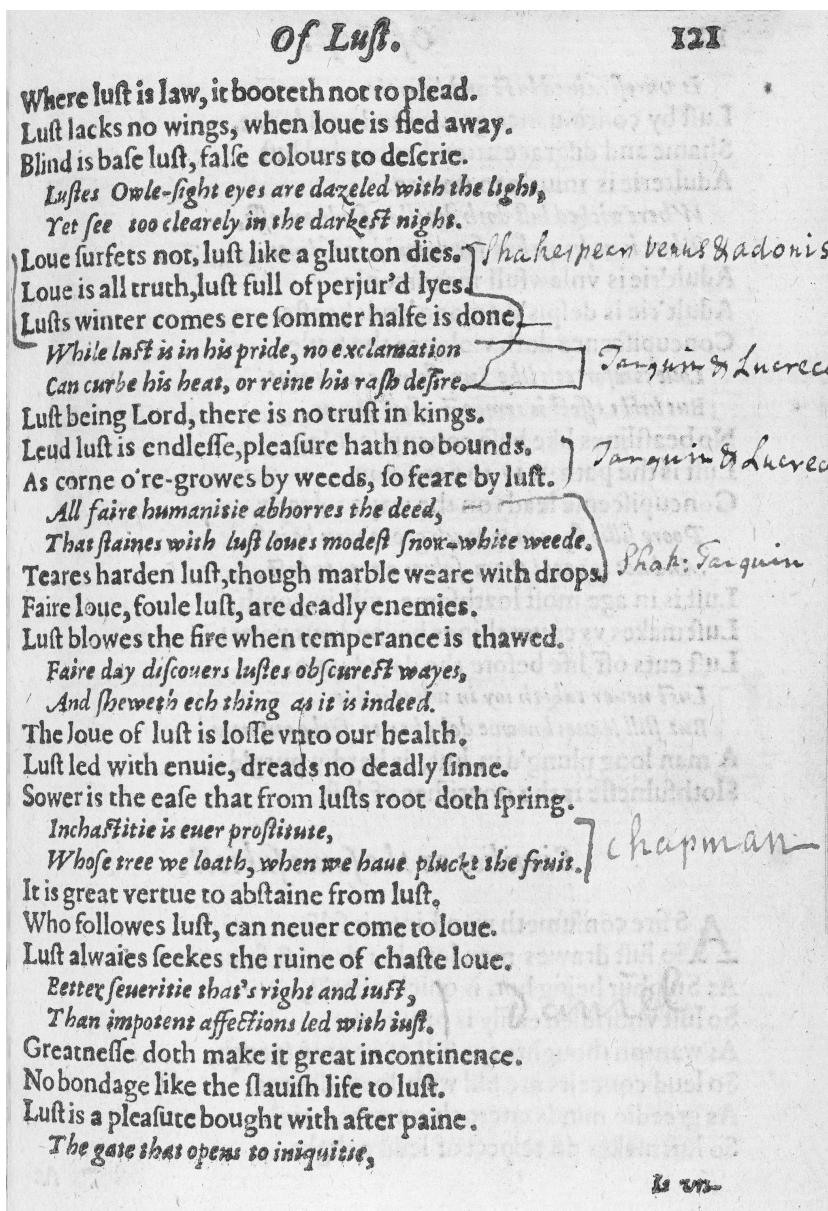
The remarkable scholarship on the origins of the passages in *Bel-vedère* by Charles Crawford – to whom we now turn – is well known, whereas that of Thomas Park has so far been unknown. Park deserves to be remembered as a kind of proto-Crawford who, like his successor, edited *England's Parnassus* and achieved a remarkable feat in tracing to their origins many passages in *Bel-vedère*.<sup>76</sup>

<sup>73</sup> Note that the fourth passage from this play, without act, scene and line number, is recorded in both copies.

<sup>74</sup> See Crawford, ed., *England's Parnassus*, p. 238.

<sup>75</sup> For the provenance of the Folger copy, see the online catalogue of the Folger Shakespeare Library, Hamnet, <https://hamnet.folger.edu/>. For Perry, see E. A. Smith, 'Perry [formerly Pirie], James (1756–1821), journalist', *ODNB*.

<sup>76</sup> An interesting analogy to Park's manuscript identifications of the sources of passages in *Bel-vedère* is the identification of all but 157 of the dramatic excerpts in John Cotgrave's 1655 miscellany, *The*



5. *Bel-vedère* (1600), sig. I5r, 'Of Lust', with MS identifications of passages by or adapted from Shakespeare, Chapman and Daniel, Folger 2 copy, shelfmark STC 3189.2 copy 1. By permission of the Folger Shakespeare Library.



Charles Crawford's work on *Bel-vedère* in the early twentieth century constitutes the starting point for the making of a modern edition. By the time he had published an edition of *England's Parnassus* in 1913, Crawford was well on the way to producing an edition of *Bel-vedère*, intended for publication by Oxford's Clarendon Press, which, however, he did not complete.<sup>77</sup> Yet the work Crawford undertook was considerable and his scholarship formidable. In an appendix to *The Shakspeare Allusion-Book* (1909), he reported: 'In the past few months ... I have been able to trace to their sources about 1200 of these [i.e. the quotations in *Bel-vedère*], or a third of the whole, including, I believe, all those from Shakespeare.'<sup>78</sup> The appendix lists all of the Shakespeare passages he had identified (213, plus 23 from *Edward III*, which he considered to be by Shakespeare). In an article published in 1911, he reported that he had managed to identify the sources of 2,380 of *Bel-vedère's* 4,482 passages, so almost twice the total mentioned in *The Shakspeare Allusion-Book*.<sup>79</sup> The article provided a short introduction to *Bel-vedère* and indicated the number of quotations he had managed to identify from various authors, Shakespeare (214, plus 23 from *Edward III*),<sup>80</sup> Spenser (215), Marlowe (50), Chapman (49), Daniel (215), Drayton (269),

*English Treasury of Wit and Language*, recorded in the margins of a copy once owned by William Oldys and now in the British Library (pressmark 1451 c 49) (see Martin Wiggins, 'Where to Find Lost Plays', in *Lost Plays in Shakespeare's England*, eds. David McInnis and Matthew Steggle (Basingstoke: Palgrave Macmillan, 2014), pp. 255–78, p. 270).

<sup>77</sup> See letter to A. H. Bullen, PRO, DR 709 / 49, From C[harles] Crawford, Tottenham, London, to A. H. Bullen (31 October 1913). We are grateful to Adam Hooks for sharing with us his transcription of this letter. The 'Family Search' website ([www.familysearch.org/](http://www.familysearch.org/)) provides the following information about Crawford: born in Manchester in 1859 (according to the 1871 'England and Wales Census') or 1860 (according to the 1901 Census), he married Susanna[h] Ruffler from Islington, London, in 1887. They had four children, Francis Johnstone (born 1888), Ellen Mary (1890), Marion Elizabeth (1895) and Archibald (1896). Charles had a middle name, 'Johnstone', which he did not use in his publications. The family lived in Hornsey, Middlesex, in 1901, where Charles worked as a railway clerk. Thanks to Frederick James Furnivall, he was considered for a job at the Oxford English Dictionary in 1902, but Crawford seems to have declined it (see Peter Gilliver, *The Making of the Oxford English Dictionary* (Oxford University Press, 2016), p. 300; we are grateful to Peter Gilliver for making his notes on Crawford available to us). By 1911, Crawford had moved to Tottenham, and his occupation was said to be that of a journalist. He passed away on 18 February 1934. We are indebted to Tiffany Stern for sharing the above information with us. The last publication by Crawford of which we are aware is the last volume of *The Marlowe Concordance*, 3 vols. (Louvain: A. Uystpruyt, 1911–32). His last publication that deals with *Bel-vedère* is 'Greenes Funeralls, 1594, and Nicholas Breton', *Studies in Philology*, 26, extra series no. 1 (May 1929), 1–39. In this article, Crawford groundlessly argues that Nicolas Breton in fact compiled *Bel-vedère* (and *Wit's Commonwealth*) and that John Bodenham was a mere 'mystery man' (17). Crawford also claims, for good measure, that Breton readied Shakespeare's *Sonnets* (1609) for publication and authored 'A Lover's Complaint' (19). The article is an unfortunate coda to Crawford's distinguished scholarly work.

<sup>78</sup> Crawford, 'Appendix D', p. 489.

<sup>79</sup> Crawford, 'Belvedere'.

<sup>80</sup> The Shakespeare passage which Crawford identified between the publication of *The Shakspeare Allusion-Book* and that of his article is QN 4230.

Robert Greene (41), Harington (27), Ben Jonson (7), Thomas Kyd (49), Lodge (79), John Lyly (12), John Marston (5), Thomas Middleton (20), Sir Philip Sidney (6), Robert Southwell (75) and so on (a total of 38 authors). Yet Crawford's article does not identify the individual quotations and sources, only their total number, and much of the results of Crawford's labours are thus not in print.<sup>81</sup> They have been preserved, however, in manuscript, namely on interleaved sheets inserted into a copy of Crossley's 1875 facsimile of *Bel-vedère*, now at the British Library (see figures 6 and 7).<sup>82</sup>

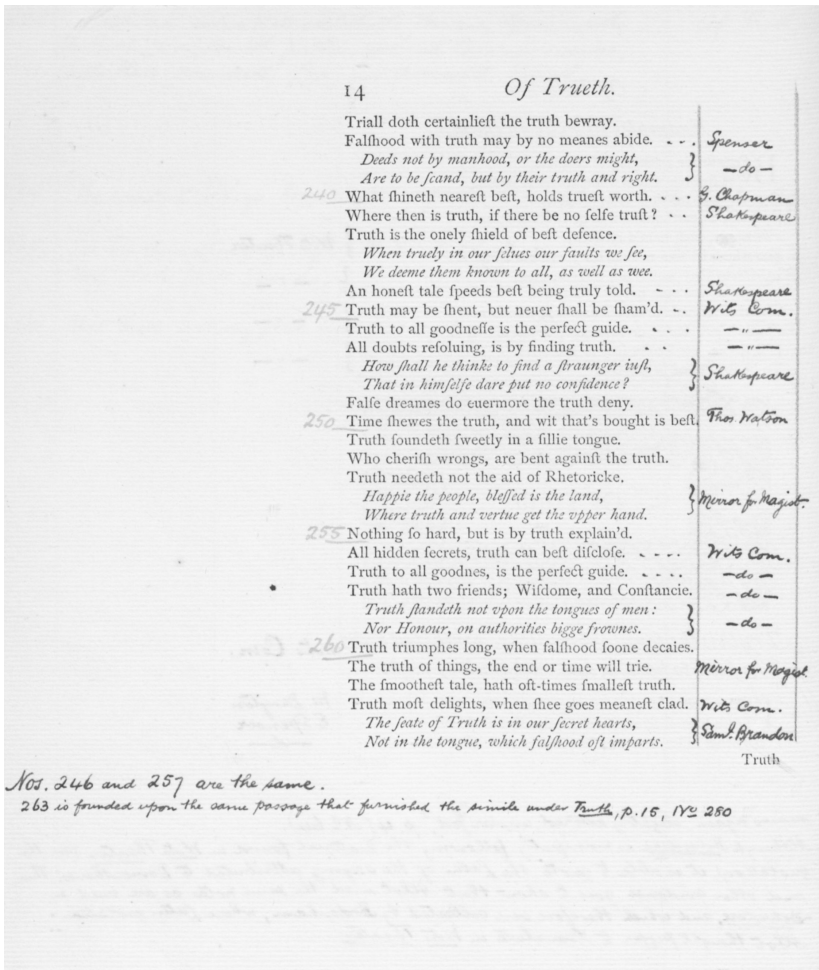
Crawford's manuscript identifications at the British Library reflect the state of his knowledge in the article published in 1911, with the sources of c.2,380 passages identified. But he does not seem to have stopped there. In the 'Introduction' to his edition of *England's Parnassus* (1913), Crawford refers to *Bel-vedère* and its '4,482 extracts', and states that 'About 3,000 passages have been traced [i.e. traced by him] to [their] works and authors'.<sup>83</sup> This means that Crawford appears to have identified about 620 additional passages after the publication of his 1911 article, although the specifics of these identifications do not seem to have survived. In the 'Introduction', Crawford goes on to provide a list of the 'works and authors' to which he has traced the 3,000 passages. This list contains a few works and authors of which his 1911 article and his manuscript identifications at the British Library show no awareness. These include John Higgins, Richard Linche, *The Paradise of Dainty Devices* and Pierre de la Primaudaye's *French Academie*, whose presence in *Bel-vedère* our research confirms (see Appendix 1). Primaudaye's *French Academie*, in particular, is a major source for *Bel-vedère*, with well over a hundred passages.

Most of the names that feature in Crawford's 1913 list but not in our 'Index of Authors and Texts Quoted or Adapted in *Bel-vedère*' in Appendix 1 are absent from the latter for reasons that are easy to explain: Master Cavill, John Dolman, George Ferrers and Thomas Phaer all made contributions to *A Mirror for Magistrates*. Crawford's 1911 article and his manuscript identifications at the British Library trace sources to *A Mirror for Magistrates* as a whole, whereas the 1913 list does not mention *A Mirror for Magistrates* but does mention the above four contributors. The presence of William Byrd's name in Crawford's list is accounted for by

<sup>81</sup> An exception to this are the fifteen identifications published in Crawford's 'Bodenham's *Belvedere*: Quotations from the *Virtuous Octavia* and *A Knack to Know an Honest Man*', in *Collections*, vol. I, pts. IV and V, Malone Society Publications, 29 (1911), pp. 304-6 (see p. 369).

<sup>82</sup> Crawford, manuscript notes interleaved in *Bodenham's Belvedere* (London, 1875), bound in two volumes, with a manuscript book, *Belvedere Quotations Arranged*, by Crawford, inserted in the second volume (British Library, General Reference Collection C.116.e.14).

<sup>83</sup> Crawford, ed., *Englands Parnassus*, p. xv.



6. Sample page of Charles Crawford’s annotated copy of the 1875 facsimile of *Bel-vedère* (p. 14, ‘*Of Trueth*’) now at the British Library (British Library, General Reference Collection C.I16.e.14).

By permission of the British Library.

the fact that Crawford identified QN 3370 and 3371 as based on ‘W. Byrd’s 2nd Song Book’,<sup>84</sup> although we think they are more likely to derive from Whitney’s *Choice of Emblems*. ‘Shepherd Tony’ appears in the

<sup>84</sup> We quote from the interleaved sheets inserted into a copy of the 1875 facsimile of *Bel-vedère*, now at the British Library.

237		
238	For by no means the false will with the truth be wayd.	<i>Faerie Queene, V. II. 45</i> (p. 252, col. 1)
239	By th' authors manhood, w <sup>r</sup> the doers might, But by their truth and by the causes right.	<i>Ibid., V. XT. 17</i> (p. 287, col. 1)
240	But what shines nearest best, holds truest worth.	<i>Hero &amp; Leander, Sect. VII. (l. 2238,</i> <i>l. 22, p. 306, col. 2)</i>
241	Then where is truth, if there be no self-trust?	<i>Lucretia, l. 158.</i>
242		
243		
244	An honest tale speeds best, being plainly told.	<i>Richard III, IV. IV. 259.</i>
245	Truth may be oft blamed, but never shamed: and Vertue suppressed by slander, will at last appear without blemish.	"Of Truth," p. 13
246	Truth is the daughter of Time, and guide to all goodness.	"Of Credulities," p. 14
247	The dissolving of a doubt, is the finding of the Truth.	"Of Truth," p. 13.
248	When shall he think to find a stranger just, When he himself himself compounds, betrays To slanderous tongues and wretched hateful days?	<i>Lucretia, l. l. 159-161.</i>
249		
250	Correctly quoted from Watson.	<i>Ekatompathia, Son. 87.</i>
251		
252		
253		

7. Sample page of Charles Crawford's interleaved sheets inserted into a copy of the 1875 facsimile of *Bel-vedère* (facing p. 14, 'Of Truth'), now at the British Library (General Reference Collection C.116.e.14).

By permission of the British Library.

list because QN 2051 is from a poem in *England's Helicon* (1600) that is attributed to 'Shep. Tonie' (sig. 2B3v).<sup>85</sup> And George Gascoigne's presence in the list may be accounted for by QN 2132, which is excerpted from the

<sup>85</sup> The case for identifying 'Shepherd Tony' with Anthony Munday was made by Muriel St Clare Byrne, "The Shepherd Tony": A Recapitulation', *Modern Language Review*, 15 (1920), 364-73, and Wright, 'Young Anthony Mundy again', 150-68.

‘Epilogus’ to Gascoigne’s *Jocasta*, although the epilogue itself is in fact not by Gascoigne but by Christopher Yelverton.

That leaves three names in Crawford’s list for which we have no good explanation. William Hunnis is the author of several poems in *The Paradise of Dainty Devices* (1576) and *England’s Helicon* (1600). The Earl of Oxford is known to have written a good number of poems that circulated in manuscript.<sup>86</sup> And William Rankins (spelled ‘Rankin’ by Crawford) wrote or contributed to (now lost) plays for the Lord Admiral’s Men at the Rose Playhouse, and he published *Seaven Satyres Applied to the Weeke, Including the Worlds Ridiculous Follyes* (1598), which may have owed him Francis Meres’ mention in *Palladis Tamia* among the best satirists of his age.<sup>87</sup> Rankins also contributed a prefatory poem to *Bel-vedère*, ‘A Sonnet to the Muses Garden’. We have found no excerpts from the writings of Hunnis, the Earl of Oxford and Rankins among *Bel-vedère*’s 4,482 passages. It is possible, then, that we are tantalizingly close here to identifications that Crawford made between 1911 and 1913 but failed to leave to posterity.

Following the publication of his edition of *England’s Parnassus* in 1913, Crawford made another contribution to scholarship on *Bel-vedère*. It exists in the form of annotations in his own copy of his edition of *England’s Parnassus*, with cross-references to *Bel-vedère*, now at the Folger Shakespeare Library (shelfmark PR1207.A5 1913 copy 2). Crawford’s notes establish just how much overlap there is between the two commonplace books printed in 1600 (see Appendix 4, pp. 371–3). One cross-reference records an additional *Bel-vedère* source of which Crawford’s publications and the manuscript identifications at the British Library show no awareness: QN 2452, a passage drawn from Shakespeare’s *Lucrece*.

## 5 Identifying *Bel-vedère*’s Sources: The Present Edition

Park must have mostly worked from his prodigious memory when identifying *Bel-vedère*’s sources, and checked them against the editions he had to hand. Crawford’s no less impressive memory was aided by concordances and other scholarly tools available to him in well-stocked libraries, including the British Library.<sup>88</sup> Two centuries after Park and a century

<sup>86</sup> See Steven W. May, ‘The Poems of Edward De Vere, Seventeenth Earl of Oxford and of Robert Devereux, Second Earl of Essex’, *Studies in Philology*, 77 (1980), 1–132.

<sup>87</sup> See Francis Meres, *Palladis Tamia*, sig. 2N5v.

<sup>88</sup> Crawford himself compiled *A Concordance to the Works of Thomas Kyd* (Louvain: A. Uystpruyst, 1906) and *The Marlowe Concordance*, 3 vols. (Louvain: A. Uystpruyst, 1911–32). *A Complete*



after Crawford, our methodologies have been different and informed by the availability of digital resources. The aim of this part of the Introduction is to explain how we have proceeded so that those who come after us may build and improve on our results.

We relied heavily on Charles Crawford's papers in the first instance, and checked all of his identifications (which are almost always correct), mostly by using EEBO-TCP. A few sources Crawford had identified are not (yet) available on EEBO-TCP, and we therefore followed up on them by turning to hard copies or digital facsimiles such as those on EEBO. We then checked all of the remaining untraced excerpts against EEBO-TCP. Starting from <http://eebo.chadwyck.com/search>, we ticked 'variant spellings' and 'variant forms', and used 'Keyword(s)' search to enter phrases and combinations of words from *Bel-vedere*, employing both standard and proximity searches. If no likely candidates emerged after about six to ten such searches (depending on the complexity of the line), we moved on to the next quotation.<sup>89</sup> We also tried some of our searches on the 'Early Print' project dataset at <https://earlyprint.wustl.edu>, which uses the EEBO-TCP data but with a different search engine. This essentially confirmed our findings via EEBO-TCP without adding much to them.

We have also relied on less traditional and more collaborative methods of searching early modern corpora. These include the use of a bespoke sequence-matching algorithm, created by Jasmeer Virdee, which searches the corpus of untraced lines from *Bel-vedere* against the entirety of any uploaded text. It identified some additional source passages in many of the texts on which Bodenham is known to have drawn. Other sources we tried with little success were Google, ECCO: Eighteenth-Century Collections Online (in the hope that reprints of earlier books, or quotations of them, would match some of our quotations), the plagiarism-detection software Wcopyfind, the Visualising English Print website (<http://graphics.cs.wisc.edu/WP/vep/>) and Literature Online (LION).

Given the insistence in the prefatory address on the use of manuscript sources, we have tried to find promising corpora in which to look for untraced passages, with very limited success. Our algorithm searched the poems printed in Steven May's *The Elizabethan Courtier Poets*, and Joshua Eckhardt's extensive transcripts of most manuscripts listed in *The Variorum Edition of the Poetry of John Donne* and compiled between 1590

*Concordance to the 1616 Folio of Ben Jonson's Works*, compiled by Crawford, was not printed, but the holograph manuscript, in five volumes, was published by University Microfilms.

<sup>89</sup> We are grateful to Gabriel Egan for his comments on our search methodology and his help in refining it.



and 1660, with no success.<sup>90</sup> It did find two source passages in Steven W. May and William A. Ringler's *First-Line Index of English Verse, 1559–1603*, of which May shared a searchable file with us, and one in Doughtie's edition of Bodleian MS Rawlinson Poetry 148,<sup>91</sup> but the former two passages are from printed sources (QN 323 and 1083), and the Doughtie passage (QN 1449) also appears in de la Perrière's *Theatre of Fine Devices*. We have been hoping to find at least a small-scale equivalent of EEBO-TCP for manuscript, a searchable database containing a significant body of sixteenth-century (or at least early modern) manuscript poetry, but no such database currently seems to exist. The Folger Shakespeare Library's Early Modern Manuscripts Online (EMMO) project has started making a few manuscript texts available, and many more are in production, but it is still too early for it to provide access to a large corpus. We also tried our luck with the Perdita Project and the Leeds Brotherton Collection of literary manuscripts, as well as with 'The Reception & Circulation of Early Modern Women's Writing, 1550–1700' (RECIRC) project, whose databases, however, are all first-line/incipit-based, as is the 'Union First Line Index of English Verse'.<sup>92</sup> The negative results of our search for manuscript sources may nonetheless be a noteworthy outcome, since our prior findings had been in line with these results: we know of only a handful of lines in *Bel-vedère* that are attested in contemporary manuscripts (see pp. lix–lx).

What has increased the difficulty of finding *Bel-vedère's* sources is that many source texts were not copied verbatim but adapted, sometimes with considerable freedom. As Crawford put it, 'the compiler has tried to make the task of investigation as difficult as possible by altering the quotations to suit his own purposes'.<sup>93</sup> Adaptation is of course a standard feature of commonplacings, which removes passages from a specific context and renders them free-standing and generally applicable. The passages in *Bel-vedère* go beyond such adaptation, however, partly because of their self-imposed formal restrictions in length and form, and partly because of the topical headings under which the passages appear and to which they are sometimes made to conform. Some of the alterations are so

<sup>90</sup> Steven W. May, *The Elizabethan Courtier Poets: The Poems and their Contexts* (Columbia, MO: University of Missouri Press, 1991). We are grateful to Joshua Eckhardt for sharing his transcripts with us.

<sup>91</sup> See Steven W. May and William A. Ringler, Jr., *Elizabethan Poetry: A Bibliography and First-Line Index of English Verse, 1559–1603*, 3 vols. (London: Thoemmes Continuum, 2004); and Doughtie, *Liber*.

<sup>92</sup> Note that the Adam Matthew digitization of many of the Perdita manuscripts offers digital facsimile rather than machine-readable text.

<sup>93</sup> Crawford, 'Belvedere', 201–2.

substantial that they have led to another major difficulty in our research, which is to decide when a source is a source. In other words, it has sometimes been hard to distinguish between potential source passages that might have been freely adapted and those texts published before 1600 which just happen to share similarities with the text of *Bel-vedère*.

An example may help to illustrate the problem. QN 3818 reads: 'As hastie climbers oft catch suddaine falls, / So might mis-vsde, doth kindle nought but braules.' The best candidate for a source produced by our search is the following passage in Thomas Lodge's *Scillaes metamorphosis*: 'High climbing wits doo catch a sodein fall, / With none of these Content list dwell with-all' (sig. E1r). The second line of *Bel-vedère's* couplet is clearly independent of Lodge's, but the first line shares a rare collocation, 'climbers' / 'climbing' who 'catch suddaine falls' / 'catch a sodein fall'. The passage in *Bel-vedère* appears among the six similes on the topic 'Of Authoritie', and all of these similes conform to the structure 'As ... / So ...', which may account for part of the adaptation of the Lodge passage. *Scillaes metamorphosis* is also excerpted elsewhere in *Bel-vedère* (QN 807), and the same passage from Lodge's poem is commonplacéd in *England's Parnassus*, with which *Bel-vedère* often overlaps (see Appendix 4). In other words, the passage in Lodge is the kind of material that lends itself to commonplacing, and which was commonplacéd in the compilation of *Bel-vedère*. Nor is the combination of adaptation with original composition unusual in *Bel-vedère*. We therefore consider it likely enough that the couplet in *Bel-vedère* is partly indebted to the passage in Lodge to record it in our annotation. As this example suggests, what we consider a source is based not only on similarity between lines in *Bel-vedère* and their potential sources, but also on context: what we know about Bodenham's habits of compilation and adaptation, which texts he was likely to draw upon, what types of adaptation he was likely to make, how sources tend to cluster and so on. Based on these criteria, we have included many source passages in the annotation that are not verbatim matches.

Just as our inclusion of a passage among *Bel-vedère's* source texts is sometimes a matter of judgement, so too is our exclusion, as the following example illustrates. QN 1110 reads: 'Some men so striue in cunning to excell, / That oft they marre the worke before was well.' This recalls a passage in Shakespeare's Sonnet 103: 'Were it not sinfull then striuing to mend, / To marre the subiect that before was well' (ll. 9–10). The thought is commonplace,<sup>94</sup> but the specific form which its expression takes in the

<sup>94</sup> See R. W. Dent, *Shakespeare's Proverbial Language: An Index* (Berkeley, CA: University of California Press, 1981), W260, p. 246.

two texts is in several ways parallel: both passages end with 'before was well', and both employ 'marre' and 'striue' / 'striuing'.<sup>95</sup> The differences could be partly accounted for by the process of commonplacing: *Bel-vedère's* 'Some men' and 'that off' are formulations that render the content more generally applicable. The word 'excell', on the other hand, may be a result of the rhyme. However, other key words in the *Bel-vedère* passage are absent from Shakespeare's lines, in particular 'cunning' and 'workè'. Nor are any of Shakespeare's sonnets drawn upon elsewhere in *Bel-vedère*. While it is well known that they were circulating among Shakespeare's 'priuate friends',<sup>96</sup> there is no other evidence to suggest that Bodenham had access to them. In such a situation, it seems to us better to err on the side of caution. While the indebtedness of QN 1110 to Shakespeare's Sonnet 103 seems possible, we consider the passage in *Bel-vedère* as untraced.<sup>97</sup>

A difficulty that is related to the one of deciding when a source is a source rather than an independent passage is that of deciding how to proceed when several candidates emerge as plausible sources of a passage. The problem is particularly acute in the case of *Wit's Commonwealth*, the greatest creditor of *Bel-vedère* with more than 800 source passages (see pp. lxxviii, lxxiii). *Wit's Commonwealth* is itself a commonplace book, the first of the Bodenham miscellanies (see pp. xvi–xvii), and was first published three years before *Bel-vedère*. Supposedly consisting of extracts copied from prose writings, it also turns verse into prose (just as *Bel-vedère* draws on prose texts by turning them into verse).<sup>98</sup> *Wit's Commonwealth* and *Bel-vedère* both essentially consist of material collected by Bodenham, some of which was first published among the prose passages of *Wit's Commonwealth* in 1597, and then adapted to serve among *Bel-vedère's* verse in 1600. *Wit's Commonwealth* attributes many of its passages to ancient authorities.

The earliest editions append at the end 'A Table of all the principall matters contained in the former Treatise' (sig. 2L5r, 1597, STC 15686). The 'Table' was revised and expanded for the third edition (sig. 2L3r, 1598, STC 15686.3), when the names of some authorities were added, 'Aristotle' (sig. 2L3v), 'Moses' (sig. 2M1v) and 'Plato' (2M3r) among them. Starting with the edition published in 1608 (STC 15687), *Wit's Commonwealth* also

<sup>95</sup> Shakespeare returns to the idea in *King Lear*: 'Striving to better aught, we mar what's well' (1.4.302).

<sup>96</sup> Meres, *Palladis Tamia*, sig. 2O2r.

<sup>97</sup> See Erne and Singh, 'Shakespeare Passages', 7.

<sup>98</sup> See Crawford, 'Belvedere', 199, 208–12.

appends a long list with 'The Names of all the Christian and Heathen Authors in this Booke' (sig. 2K7r), the only English authors of the sixteenth century to appear in it being 'S. Thomas More' and 'S. Philip Sidney' (sig. 2K8r). Yet these prestigious ascriptions are, as Crawford put it, 'mostly a case of moonshine in the water'. As he shows, 'Quotations from Greene, Daniel, Lodge, and Lyly are assigned to Chilon, Pythagoras, Becanus, Plutarch' and others, and 'the only quotation assigned to Sir Thomas More turns out to belong to plain Thomas Lodge'.<sup>99</sup> No comprehensive analysis of the origins of the passages in *Wit's Commonwealth* has been undertaken. Like Crawford, we are chiefly interested in the immediate rather than the ultimate sources of the passages in *Bel-vedère*, which is why, following Crawford, we consider *Wit's Commonwealth* a major creditor of *Bel-vedère*. When, in the course of our analysis, we have come across two or more earlier instances of a passage in *Bel-vedère* (typically one from *Wit's Commonwealth* and one from what may have been the source of the passage in *Wit's Commonwealth*), we usually indicate at the end of the note what may be the passage's ultimate source. For instance, QN 657 reads: 'Loue is most fortunate where courage liues.' Our note begins with what we take to be the line's immediate source, *Wit's Commonwealth*, from the topical section 'Of Loue': 'Loue is most fortunate, where courage is most resolute' (sig. D2v; prose). The rest of the note points out that a version of the passage is 'Also in Greene's *Menaphon*, "& loue is most fortunate where his courage is resolute"' (sig. E3v; prose). We have made no systematic attempt, however, to trace the more than 800 passages from *Wit's Commonwealth* back to their ultimate sources.

At the moment this edition goes to press, we consider 926 of *Bel-vedère's* 4,482 passages as still untraced. This raises the question of why we have failed to find a source for them. There are a number of possible answers, and we believe that a combination of them accounts for most of the untraced passages; (1) Bodenham (or Munday, or both) invented passages himself (or themselves); (2) Bodenham found passages in a book or manuscript that has not survived; (3) He found passages in a book or manuscript that has survived but is not available to us digitally; (4) He found passages in a book or manuscript of which we are aware and is available to us digitally, but we are overlooking them because of the way we are searching our digital sources. We consider (1) likely for two reasons: the rigid numerical make-up of *Bel-vedère* (see p. xxxv) committed its makers to six two-line 'Similes' and six two-line 'Examples' under each

<sup>99</sup> Ibid., 208.

topical heading. While it must have been easy to reach those numbers for some topics, it was probably more difficult for others, and it may have been tempting to complement what they had gathered by means of self-made passages (see pp. lxxiv–lxxv). Also, as seen above, many passages in *Bel-vedère* have undergone considerable adaptation, and the step from adaptation to composition may have been a relatively small one. We consider (2) a plausible reason for unidentified passages given the high loss rate of printed and, even more so, manuscript texts from the sixteenth century.<sup>100</sup> Explanation (3) is a likely source of unidentified passages due to the unavailability to this day of some printed texts via EEBO-TCP, LION and Google, and the relatively low proportion of sixteenth-century manuscripts that have hitherto been transcribed and made digitally searchable. When it comes to (4), we wish we could exclude the possibility, but the truth is that we cannot. A number of features complicate digital searches of the kind we have undertaken: the transcription may omit letters that were difficult to read; spelling differences between our search terms and those in the texts may be such that our search engines did not find them; and the adaptation of the original may be such that we are partly searching for the wrong terms. There is also a fifth possibility which combines (1) and (4): a passage may partly be an original creation and partly have been taken or adapted from its source, and the larger the part of the original creation and the more distant the adaptation, the less likely we are to have traced the passage to its (partial) source. To the extent that the reasons for the unidentified passages are (1) and (2), there is nothing we can do about them, but to the extent that they are (3) and (4), there is hope for future identifications by us or other members of the scholarly community.

We do not consider our present edition as the final word regarding the identification of the sources of *Bel-vedère*, but it does reflect the first systematic analysis since Crawford. We are planning a website that will build upon (and, eventually, make digitally available) the present edition. One chief aim of the website will be to provide a searchable database of quotations that enables users to view material in the edition and to refine their queries by author, text, genre, year of publication and keyword, allowing researchers to pinpoint the material in *Bel-vedère* most relevant to their own interests. Another aim will be to post the hitherto untraced

<sup>100</sup> For loss rates in the early modern book trade, see D. F. McKenzie, 'Printing and Publishing 1557–1700: Constraints on the London Book Trades', in *The Cambridge History of the Book in Britain: Vol. IV, 1557–1695*, eds. John Barnard and D. F. McKenzie (Cambridge University Press, 2002), pp. 557–60.

passages and to encourage users to submit new identifications, which will then be made public on the website. Users may remember passages they have come across, or they may use other search methods and tools than we have and have better luck. When it comes to identifying additional sources of *Bel-vedere*, crowdsourcing – no pun intended – is a practice that may have considerable potential.

## 6 The Contents of *Bel-vedere*

This section of the introduction presents an account of the origins of *Bel-vedere*'s contents. It begins with an overview of the range of authors and texts from which passages have been derived, and an assessment of how our knowledge of the range of the book's sources differs from that derived from the work of Charles Crawford. It also examines the relationship between the list of authors named in the prefatory epistle and the results of our research on the authors represented in the text. We survey the most frequently quoted authors and texts, and ask what relationship their prominence in *Bel-vedere* bears to the emergence of what has been called 'a national literary canon'.<sup>101</sup> Another relationship we investigate is that between verse and prose sources of the passages in *Bel-vedere*. The pervasiveness of prose among its sources, the adaptation required to turn it into decasyllabic verse and the strict formal constraints to which *Bel-vedere*'s one- or two-line passages were made to conform lead us to conclude that the contribution of John Bodenham, who is usually considered as *Bel-vedere*'s compiler, was more extensive than that word implies.

\* \* \*

The first important point to be made about the contents of *Bel-vedere* concerns the range of authors and texts represented. Crawford, in 1911, was aware of seventeen authors who have multiple works extracted in *Bel-vedere*, namely George Chapman, Samuel Daniel, Michael Drayton, Giles Fletcher, Robert Greene, Ben Jonson, Thomas Kyd, Thomas Lodge, John Lyly, Gervase Markham, Christopher Marlowe, John Marston, William Shakespeare, Sir Philip Sidney, Robert Southwell, Edmund Spenser and Josuah Sylvester. In addition, Crawford identified seventeen works by other writers that are repeatedly quoted or adapted in *Bel-vedere*: the anonymously published plays *Arden of Faversham* and *Edward III*, Richard Barnfield's *The Affectionate Shepherd*, Samuel Brandon's *The*

<sup>101</sup> Neil Rhodes, 'Shakespeare's Computer: Commonplaces/Databases', *The Shakespearean International Yearbook: Where Are We Now in Shakespearean Studies?* 3 (2003), 249–67, 253.



*Virtuous Octavia*, Charles Fitz-Geffry's *The Life and Death of Drake*, Thomas Norton and Thomas Sackville's *Gorboduc*, Bartholomew Griffin's *Fidessa*, Sir John Harington's translation of *Orlando Furioso*, Thomas Hudson's *History of Judith*, Thomas Middleton's *The Wisdom of Solomon Paraphrased, A Mirror for Magistrates*, a poetic miscellany in the Rawlinson Manuscripts, George Turberville's *Tragical Tales*, Thomas Watson's *Hekatompathia*, George Whetstone's *The Rock of Regard*, and the commonplace books *Wit's Commonwealth* and *Wit's Theatre*. To these may be added a few texts in which Crawford found only one or two source passages, Thomas Bastard's *Chrestoleros*, William Byrd's *Second Song Book*, Thomas Campion's poems printed along with Sidney's *Astrophel and Stella*, Thomas Churchyard's *First Part of Churchyard's Chips*, George Gascoigne's *Jocasta*, Edward Guilpin's *Skialetheia*, Mary Herbert, the Countess of Pembroke's 'The Doleful Lay of Clorinda', Matthew Roydon's ode to Thomas Watson in the latter's *Hekatompathia*, Thomas Storer's *Life and Death of Thomas Wolsey*, George Whitney's *Choice of Emblems* and Francis Meres' *Palladis Tamia*.

These relatively short lists provide an imperfect sense of the range of authors and texts that were assembled in the making of *Bel-vedère*. As Appendix 1 shows, we have identified source texts in the writings of 102 authors and 7 anonymous or multi-authored texts. Among the authors and works with a significant presence in *Bel-vedère* of which Crawford was not aware are Nicholas Breton (forty-one passages in total), including *Breton's Bower of Delights* (1591, sixteen passages), 'The Pilgrimage to Paradise' (1592, fourteen passages), *The Arbour of Amorous Devices* (1597, five passages) and *The Passions of the Spirit* (1599, four passages); three sonnet sequences, E. C.'s *Emaricdulfe* (1595, ten passages), Richard Linche's *Diella* (1596, nine passages) and Thomas Rogers' *Celestial Elegies* (1598, five passages); Robert Tofte's collection of 'sonnets' (which are in fact poems of twenty-four lines) *Alba* (1598, two passages); *The Forest of Fancy*, a miscellaneous collection of poems and letters, attributed to an unknown author with the initials 'H. C.' (1579, nine passages); Thomas Combe's translation of Guillaume de la Perrière's emblem book, *Le Theatre des bons engins* (in English *The Theatre of Fine Devices*) (1593?, twenty-eight passages); Robert Parry's collection of poems, *Sinetes Passions* (1597, seventeen passages); Barnabe Googe's moral poem in ottava rima, *The Ship of Safeguard* (1569, twelve passages); Anthony Copley's allegorical poem *A Fig for Fortune* (1596, thirteen passages); Henry Lok's verse rendering of *Ecclesiastes* (1597, ten passages); Lodowick Lloyd's historical compilation in verse, *The Pilgrimage of Princes* (1573, four passages); Samuel Rowlands' collection of religious poems, *The*

*Betraying of Christ* (1598, nine passages); Francis Sabie's religious poem, 'Adam's Complaint' (1596, four passages); several other narrative poems, notably Thomas Moffett's *The Silkworms and Their Flies* (1599, six passages), William Broxup's *Saint Peter's Path to the Joys of Heaven* (1598, eight passages), John Ogle's *The Lamentation of Troy for the Death of Hector* (1594, nine passages), Thomas Powell's *Love's Leprosy* (1598, three passages) and Anthony Chute's *Beauty Dishonoured* (1593, eighteen passages); and three plays, the anonymous *A Knack to Know an Honest Man* (1596, seventeen passages), George Peele's *David and Bethsabe* (1599, one passage), and Anthony Munday and Henry Chettle's play *The Death of Robert, Earl of Huntington* (printed 1601 but first performed 1598 (see p. lx), four passages).<sup>102</sup>

In addition to the authors of whose presence in *Bel-vedere* Crawford was unaware, there are other writers of whom he identified source passages in certain works but not in others. For instance, he identified a few source passages in 'The Doleful Lay of Clorinda' by Mary Herbert, the Countess of Pembroke, but he missed those from her tragedy *Antony* (twelve). He was aware of lines from Gervase Markham's *Tragedy of Sir Richard Grenville* but not of those from *Devereux* (of which we have identified seventeen). Nor did he know about the contributions made by several of Robert Greene's prose texts, including *Mamilia* (eight passages). Crawford acknowledged that he had not 'worked Churchyard thoroughly' and only located two passages from *The First Part of Churchyard's Chips*, which means he missed the important presence of *Churchyard's Challenge*, with twenty-five passages.<sup>103</sup>

In addition to these literary titles, *Bel-vedere* contains passages from a surprising range of other sources of which Crawford was unaware in 1911. These include *A Woman's Worth* (1599, nine passages), an English translation, probably by Anthony Munday, of Alexandre de Pontaymeri's *Paradoxe apologétique*; George Delamothe's French language manual *The French Alphabeth* (1592, twenty passages); Pierre de la Primaudaye's encyclopaedic conduct book, translated by Thomas Bowes, *The French Academy* (1586, 110 passages);<sup>104</sup> and Thomas Rogers' prose treatise about

<sup>102</sup> Crawford's 'Belvedere' article shows no awareness of *A Knack to Know an Honest Man*, but he had identified fifteen passages from it by the time he came to publish 'Bodenham's Belvedere: Quotations from the *Virtuous Octavia* and *A Knack to Know an Honest Man*', in *Collections*, pp. 304–6.

<sup>103</sup> Crawford, 'Belvedere', 205.

<sup>104</sup> See Anne Lake Prescott, 'Pierre de la Primaudaye's *French Academy*: Growing Encyclopaedic', in *The Renaissance Computer: Knowledge Technology in the First Age of Print*, eds. Jonathan Sawday and Neil Rhodes (London: Routledge, 2000), pp. 155–66.

the passions, *A Philosophical Discourse Entitled the Anatomy of the Mind* (1576, thirty passages). Nor does Bodenham seem to have avoided religious prose writings when excerpting and adapting material for *Bel-vedère*. Of a sermon by William Burton that was published in 1590, we have located seven passages, and of two sermons by Thomas Playfere published in 1595 and 1596, there are four. We have also found single passages that parallel material in *Bel-vedère* in Philippe de Mornay's *Meditations upon Psalm 101* (1599), William Perkins' *A Golden Chain* (1591), the preacher Henry Smith's *The Sinful Man's Search* (1592) and Edmund Bunny's *Book of Christian Exercise* (1584). Based on our findings, we conclude that Bodenham was a voracious reader who chiefly turned to poetry and drama to find the flowers for his garden of the muses, but who also read books on many other subjects and wasted no opportunity to extract material from them if they seemed fit for inclusion in *Bel-vedère*.

As our Index in Appendix 1 shows, there are many texts not mentioned above in which we have found a single passage that is identical with or at least close to a passage in *Bel-vedère*. While we consider it likely that many of them are direct source texts to which Bodenham had indeed turned, it is impossible to be sure in individual cases.<sup>105</sup> A passage that was commonplace by one person, Bodenham, may also have been recycled by another, and so a parallel passage may be no more than an indirect source, or a passage from the same textual tree. We nonetheless include these source texts in our annotation since they are the most likely places from which Bodenham derived them.

Another insight we have gained is that Crawford's identifications in texts and authors that were well known to him were far from exhaustive. In the appendix to the *Shakspeare Allusion-Book* (1909), he comments on his identifications and adds that they include, he believes, 'all those from Shakespeare'.<sup>106</sup> His Shakespeare total at the time was 213 (excluding *Edward III*), and it went up to 214 by the time his '*Belvedere*' article was published in *Englische Studien* (1911), to which we have now added another thirteen. He located 175 passages in *The Faerie Queene*, in which we have found 189, and 41 in the writings of Robert Greene, whereas our total is 91. Of the most important of *Bel-vedère's* creditors, *Wit's Commonwealth*, he found 680 passages, whereas we believe there are over

<sup>105</sup> On three occasions, our uncertainty is increased by the fact that the text containing the potential source passage was first published in 1600, which reduces the likelihood that Bodenham and his helpers had access to it before *Bel-vedère* was printed (see QN 1859, 3713, 4390).

<sup>106</sup> Crawford, 'Appendix D', p. 489.

800.<sup>107</sup> Given the resources at his disposal, Crawford was outstandingly good at hunting down *Bel-vedère's* sources, but the modern availability of electronic databases has enabled us to add to his totals in many cases.

\* \* \*

*Bel-vedère* claims to provide information about the provenance of its passages in the prefatory address 'To the Reader' (see Appendix 2). Now that the remarkable range of authors quoted in *Bel-vedère* has been introduced, it will be easy to recognize just how unreliable that information is. The author of the address announces that he has 'set down both how, whence, and where these flowres had their first springing, till thus they were drawne together into the *Muses Garden*' (sig. A4r).<sup>108</sup> But the individual quotations are unassigned, and what follows in the address is a list that bears only limited resemblance to our findings. The structure of the list of alleged contributors is unrelated to the number of contributions the authors have made; instead, it is governed by rank. It is headed by the Queen, whose 'choise Ditties' are said to have been 'digested into their meete places', along with other ditties 'sung to her', and passages from 'many excellent speeches spoken to her Maiestie'. This is followed by the 'right royall king and Poet, IAMES king of Scotland', of whom 'no one Sentence of worth hath escaped, but are likewise here reduced into their right roome and place' (sigs. A4r–v). We have found no evidence that the writings of either monarch make an appearance in *Bel-vedère*.

From the monarchs, the list proceeds to a series of 'right Honourable persons', namely 'Thomas [presumably an error for 'Henry'], Earle of Surrey',<sup>109</sup> 'The Lord Marquesse of Winchester', 'Mary, Countesse of Pembroke', 'Sir Philip Sidney', 'Edward, Earle of Oxenford', 'Ferdinando, Earle of Derby', 'Sir Walter Raleigh', 'Sir Edward Dyer', 'Fulke Greuile, Esquier' and 'Sir Iohn Harrington' (sig. A4v). Of these, we have located some passages by Henry Howard, the Earl of Surrey, Mary Herbert, the

<sup>107</sup> A special case is Whitney's *Choice of Emblems* from which we have identified forty-four passages. Crawford's '*Belvedere*' article mentions only a single source passage, and he acknowledged that he had 'not examined this book' and was 'indebted for the identification ... to Mr R. B. McKerrow' (207).

<sup>108</sup> It is sometimes assumed that Bodenham himself authored the address 'To the Reader' (see Rhodes, *Origins*, p. 156; Lesser and Stallybrass, 'The First Literary *Hamlet*', 391). More cautiously, Crawford writes that it was probably written 'under his direction' ('*Belvedere*', 200). Given that Bodenham is not known to have authored any of the prefatory material in the other 'Bodenham miscellanies', it seems possible that an associate (perhaps even Munday) wrote the epistle.

<sup>109</sup> The son of the poet Henry Howard, Earl of Surrey, Thomas Howard, was executed for treason in 1572 and his earldom was forfeit at his death. He is not known to have been a poet.

Countess of Pembroke, Sir Philip Sidney and Sir John Harington, but their total number is not large.

Next in the list are twenty-five 'Moderne and extant Poets' (sig. A5v): Edmund Spenser, Henry Constable, Samuel Daniel, Thomas Lodge, Thomas Watson, Michael Drayton, John Davies, Thomas Hudson, Henry Locke (or Lok), John Marston, Christopher Marlowe, Ben Jonson, William Shakespeare, Thomas Churchyard, Thomas Nashe, Thomas Kyd, George Peele, Robert Greene, Josuah Sylvester, Nicholas Breton, Gervase Markham, Thomas Storer, Robert Wilmot, Christopher Middleton and Richard Barnfield. Of these 'extant Poets', six had in fact died by 1600: Spenser, Watson, Marlowe, Kyd, Peele and Greene; Spenser as recently as 1599 and Watson as long ago as 1592. The list continues with five authors who are said to be 'deceased' (sig. A6r), namely Thomas Norton, George Gascoigne, Francis Kindlemarsh, Thomas Achelley (or Atchlow) and George Whetstone. In the list of 'extant' and 'deceased' poets, social distinction also matters: the names of Constable, Locke, Churchyard, Norton, Gascoigne and Kindlemarsh are followed by 'Esquire', and Lodge, the list specifies, is a 'Doctor of Physicke' (sigs. A5r-v). Of the thirty 'extant' and 'deceased' poets in the list, many do figure in *Bel-vedère*, although we have found no passages that are attributable to Constable, Davies, Nashe, Wilmot, Gascoigne, Kindlemarsh or Achelley.<sup>110</sup> What confirms that the list is partly unreliable is the absence of authors who figure prominently in *Bel-vedère*, notably John Lyly, George Chapman and Robert Southwell, but also William Baldwin, Samuel Brandon, Anthony Copley, Richard Edwards, Charles Fitz-Geffry, Bartholomew Griffin, John Higgins, Richard Linche, Thomas Middleton and Geoffrey Whitney. Nor does the list include any of the other sources, prominently among them Bodenham's other commonplace books which had been recently published, *Wit's Commonwealth*, *Wit's Theatre* and *Palladis Tamia*, nor de la Primaudaye's *French Academy* nor Thomas Rogers' *Philosophical Discourse*. All in all, then, Crawford was right to consider the address 'To the Reader' 'a most misleading document'.<sup>111</sup> In fact, the attribution policy of *Bel-vedère* is doubly unhelpful: the omission of any authorial ascription in the main text represents, as Neil Rhodes has put it, an 'extreme process of literary democratization in which all traces of distinction, individuality, and provenance

<sup>110</sup> For the line from Christopher Yelverton's 'Epilogus' to Gascoigne's *Jocasta* (QN 2132), which Crawford (and perhaps Bodenham) attributed to Gascoigne, see pp. xlv-xlvi.

<sup>111</sup> Crawford, ed., *Englands Parnassus*, p. xv.

are removed'.<sup>112</sup> The list of authors in the address 'To the Reader', on the other hand, values social distinction over accuracy.<sup>113</sup> Jointly, the text and the paratext of the octavo of 1600 do more to mystify than to clarify the origins of its content.

Given the unreliability of the list of authors mentioned in the prefatory epistle to *Bel-vedère*, it is legitimate to wonder about the trustworthiness of the other information it provides. The address repeatedly implies manuscript origins: the passages are said to have been taken 'out of sundry things extant, and many in priuat, done by these right Honourable persons following'; some originate 'from priuate labours'; the material from 'Moderne and extant Poets' is from 'many of their extant workes, and some kept in priuat'; the dead poets 'haue left diuers extant labours, and many more held back from publishing, which for the most part haue been perused' (sigs. A4v–A6r). The epistle seems so anxious to stress privileged access to private, unpublished manuscripts that we might expect *Bel-vedère* to be full of passages from them. What we have found does not confirm that it is. There are two possible explanations for this: (1) The epistle is telling the truth, and we have found few passages of manuscript origins because the texts have not survived, or have at least not been accessible to our search engines (see pp. li–lii); or (2) The epistle is trying to make the book's sources look more exclusive than they are (as Bodenham almost certainly did by stressing the presence of royalty and aristocracy among his contributors). It is also possible, of course, that both explanations are partly true.

We have identified five passages that are extant in pre-1600 manuscripts but do not seem to have been in print by the turn of the seventeenth century: QN 1104, 1976, 1988, 3647 and 4132. Four of these come from 'The Bee', a poem that appears in many manuscript witnesses and seems to have been composed c.1598, probably by Robert Devereux, Second Earl of Essex.<sup>114</sup> The only passage not from 'The Bee', QN 1104, appears in Bodleian Library, Rawlinson MS Poet. 148, fol. 32r, as part of an anonymous eight-line poem copied into the manuscript on 6 January 1599. Intriguingly, a partial version of 'The Bee' appears in the same manuscript, a verse miscellany compiled in the 1590s by a single owner, the Elizabethan cathedral musician John Lilliat (c.1550–c.1599).<sup>115</sup> Another passage, QN 1449, belongs to a poem in the same manuscript miscellany,

<sup>112</sup> Rhodes, *Common*, p. 298.

<sup>113</sup> See Rhodes, 'Shakespeare's Popularity', pp. 114–15.

<sup>114</sup> See May, 'The Poems of Edward De Vere' and *The Elizabethan Courtier Poets*.

<sup>115</sup> See Doughtie, *Liber*.



although it may also have been derived from a printed source, Combe's translation of de la Perrière's *Theatre of Fine Devices*. A single source might thus be enough to account for the passages drawn from manuscript poetry.<sup>116</sup>

*Bel-vedère* also contains a number of extracts from plays that, as far as we know, were not yet in print in 1600. Four passages are derived from Jonson's *The Case Is Altered*, which was probably written in 1597 but not printed until 1609;<sup>117</sup> two from Jonson's *Every Man in His Humour*, written in 1598 and first printed in 1601;<sup>118</sup> and four from *The Death of Robert, Earl of Huntington* by Anthony Munday and Henry Chettle, first performed in 1598 and printed in 1601. It is not hard to establish a link between *Bel-vedère* and these plays: Munday seems to have prepared for publication the material Bodenheim had collected. In the years up to 1600, Munday and Jonson both belonged to Philip Henslowe's group of playwrights who produced scripts for performance at the Rose Theatre. It is possible that Bodenheim had access to the dramatic manuscripts thanks to Munday, or that Munday contributed some passages to Bodenheim's compilation.<sup>119</sup> While it seems clear that some passages in *Bel-vedère* were excerpted from manuscript sources, we have found no evidence to suggest that there were many.

\* \* \*

One of the chief aims of this edition is to provide reliable information about the origins of *Bel-vedère's* content. Detailed information is available

<sup>116</sup> Note that QN 2707 appears in a manuscript compiled c.1586–91 by John Finet (1571–1641), Bodleian Library, Rawlinson MS Poet. 85, fol. 47. It seems more likely, however, that the line was derived from Nicholas Breton's *Bower of Delights*.

<sup>117</sup> For the date of Jonson's plays, see *The Cambridge Edition of the Works of Ben Jonson*, gen. eds. David Bevington, Martin Butler and Ian Donaldson, 7 vols. (Cambridge University Press, 2012), vol. 1, p. 3. See also Crawford, 'Belvedere', 202.

<sup>118</sup> Note that another passage in *Bel-vedère*, QN 2172, is of an unknown source but ascribed to Jonson in *England's Parnassus*. It may have been derived from another play that Jonson wrote or to which he contributed that did not reach print. It should further be noted that excerpts from *Every Man in His Humour* also appear in *England's Parnassus* (1600); see Crawford, ed., *Englands Parnassus*, p. xxxii.

<sup>119</sup> Note that the earliest dated title page of Guillaume de la Perrière's *Theatre of Fine Devices* as translated by Thomas Combe bears the year 1614, but there is strong evidence to suggest that an earlier edition appeared soon after the title was entered in the Stationers' Register on 9 May 1593. Similarly, the earliest extant edition of Dunstan Gale's *Pyramus and Thisbe* dates from 1617, but the case for a now lost edition of 1596 or 1597 is strong. See Lukas Erne and Devani Singh, 'Bel-vedère (1600) and the Dates of Thomas Combe's *Theater of Fine Devices* and Dunstan Gale's *Pyramus and Thisbe*', *Notes and Queries*, 66 (2019), 467–9. Also, the only surviving edition of Robert Greene's *Alcida* dates from 1617, but it was entered in the Stationers' Register in 1588 and probably received an edition, perhaps several editions, before the turn of the century. It is thus unlikely in these cases that Bodenheim had access to the texts in manuscript.

in the annotation and in Appendix 1, although we acknowledge that, given that over 900 passages remain untraced, our results can be no more than provisional. What the present part of the introduction adds is a summary account of the most frequently quoted authors and titles by asking how *Bel-vedere* reflects and contributes to early canon formation.

*Bel-vedere* has been recognized as an important marker of the early reception history of contemporary English authors and texts. Perhaps most notably, Peter Stallybrass and Roger Chartier have argued that *Bel-vedere* ‘established a novel conception of commonplacings, no longer comparing living writers to the classics, as [Francis] Meres had done, but taking “Moderne and extant Poets,” who wrote in ... English, as suitable authorities on which to base an entire commonplace book’.<sup>120</sup> *Bel-vedere* thus positions itself as participating in taste-making – by promoting and codifying already deserving works. The address ‘To the Reader’ describes the contents as having been ‘collected from so many singular mens workes; and the worth of them all hauing been so especially approoued, and past with no meane applause the censure of all in generall’ (sig. A3r). Like Robert Allot’s *England’s Parnassus* and the anonymous *England’s Helicon*, which also originated in the Bodenham circle and were published in 1600, *Bel-vedere* is concerned with the establishment and elevation of an English poetic canon to classical heights.

Who then are the most frequently commonplacéd poets and dramatists in *Bel-vedere*? Crawford’s totals put Drayton first (269 passages), followed by Daniel and Spenser (215 each) and Shakespeare (214), with Lodge a distant fifth (79). Our totals are as follows:

1. Michael Drayton	278
2. William Shakespeare	240
3. Samuel Daniel	237
4. Edmund Spenser	232
5. Thomas Lodge	104
6. Robert Greene	91
7. Robert Southwell	80
8. Thomas Kyd	53
9. George Chapman	52
10. Christopher Marlowe	51

Drayton’s prominence may seem surprising from our modern vantage point, but his verse histories – *Mortimeriados* (eighty-nine passages), *Peirs Gaveston* (twenty passages) and *Robert, Duke of Normandy* (fifteen

<sup>120</sup> See Stallybrass and Chartier, ‘Reading and Authorship’, p. 48.

passages) – were highly esteemed in the 1590s, and his *England's Heroical Epistles* (eighty-nine passages) was a publishing hit at the turn of the century. The secular saint's life *Matilda* (fifty-four passages), the pastoral eclogues *Idea: The Shepherd's Garland* (nine passages) and the Ovidian tale *Endimion and Phoebe* (two passages) all likewise contributed to his reputation.

Our total for Shakespeare, contrary to Crawford's, includes the passages from the portions of *Edward III* that are now generally recognized as his (see p. 339), which helps explain why he now stands in second position. The narrative poems account for well over half of the Shakespeare passages, namely 133, with 97 from *Lucrece* and 36 from *Venus and Adonis*, while *Richard II* (49 passages), *Richard III* (14), *Romeo and Juliet* (14), the 'Countess Scenes' in *Edward III* (13), *The True Tragedy of Richard, Duke of York* (10), *Love's Labour's Lost* (6) and *The First Part of Henry IV* (1) account for the rest.<sup>121</sup> *Titus Andronicus* and *The First Part of the Contention* are thus the only Shakespeare plays published before 1600 from which no passages seem to have found their way into *Bel-vedère*, and neither play was attributed to Shakespeare on the quarto title pages in the 1590s.<sup>122</sup>

Daniel's and Spenser's totals are strongly affected by one each of their works. In the case of Daniel, *The Civil Wars*, a historical poem on the War of the Roses, accounts for 116 and so almost half of Daniel's passages in *Bel-vedère*, with smaller numbers from the *Poetical Essays* (35), the closet tragedy *Cleopatra* (34), the 'Complaint of Rosamond' (32) and the sonnet collection *Delia* (20). As for Spenser, *The Faerie Queene* is drawn upon 189 times, which constitutes more than 80 per cent of his total number, with a few additional quotations from *The Shepherdes Calendar*

<sup>121</sup> Note that Sasha Roberts examined the uses to which *Romeo and Juliet* and *The Rape of Lucrece* are put in *Bel-vedère* ('Shakespeare's Tragedies of Love: *Romeo and Juliet*, *Othello*, and *Antony and Cleopatra* in Early Modern England', in *A Companion to Shakespeare's Works: The Tragedies*, eds. Richard Dutton and Jean E. Howard (Oxford: Blackwell, 2003), pp. 108–33, esp. 125–8, and *Reading Shakespeare's Poems in Early Modern England* (Basingstoke: Palgrave Macmillan, 2003), pp. 129–33).

<sup>122</sup> The thirteen previously untraced Shakespeare passages that we have been able to add to Crawford's are one each from *Romeo and Juliet* (QN 507), *Love's Labour's Lost* (QN 1783) and *Richard III* (QN 3412), two each from *Richard II* (QN 3086, 3157) and *Venus and Adonis* (QN 3604, 3661) and six from *Lucrece* (QN 1154, 1155, 1876, 1972, 2452, 4368). See Erne and Singh, 'Shakespeare Passages'. Note that QN 4230, adapted from *Romeo and Juliet*, was not included in Crawford's Appendix to the *Shakespeare Allusion-Book* (1909), although Crawford appears to have been aware of it by the time he published the 'Belvedere' article in 1911, and he recorded it in the manuscript notes interleaved into a copy of the 1875 Spenser Society reprint, now at the British Library (see p. xliii, n80).

(12), the *Complaints* (12), *Colin Clouts Come Home Again* (8), the *Four Hymns* (6), *Daphnaïda* (3) and the *Amoretti* (2).<sup>123</sup>

The quartet of most frequently quoted authors in *Bel-vedère*, Drayton, Shakespeare, Daniel and Spenser, is unsurprising and in keeping with their prominence elsewhere. In Meres' 'Comparatiue Discourse of our English Poets with the Greeke, Latine, and Italian Poets' in *Palladis Tamia* (1598), they, along with Sir Philip Sidney and William Warner, are the poets who are singled out for special praise and are mentioned more often than any other English authors. There are good reasons for Sidney's lack of prominence in *Bel-vedère*: although his reputation was high, his poetic oeuvre was rather small. And Warner's absence from *Bel-vedère* is easy to explain: his reputation rested entirely on the chronicle *Albion's England*, whose verse is not decasyllabic but in fourteeners. Drayton, Shakespeare, Daniel and Spenser are also among the most quoted authors in *England's Parnassus* (1600), where Spenser heads the list with 386 passages, followed by Drayton (225), Warner (171), Daniel and Harington (140 each), Sylvester (123), Lodge (119) and Shakespeare (95). To the extent that *Bel-vedère* participates in the establishment of a national literary canon, as Neil Rhodes has suggested, it puts the expected names at the top of the canon of recent and contemporary poets.<sup>124</sup>

After Drayton, Shakespeare, Daniel and Spenser, the other writers follow far behind.<sup>125</sup> Most of Lodge's passages are from his satires, eclogues and verse epistles in *A Fig for Momus* (eighty), and a few others belong to the sonnets and eclogues in *Phyllis* (seventeen), the romance *Rosalynnd* (three), 'The discontented Satyre' in *Scillaes Metamorphosis* (two), *Euphues' Shadow* (one) and *Catharos* (one). Greene's passages are drawn and adapted from a large group of texts (some of which in prose), namely *Alcida* (thirteen), *Alphonsus King of Aragon* (two), *Arbasto* (three), *Ciceronis Amor* (one), *Greene's Mourning Garment* (two), *Gwydonius* (one), *Mamillia* (eight), *Menaphon* (fourteen), *Morando* (two), *Planetomachia* (ten), *Greene's Never Too Late* (twenty-one) and *Penelope's*

<sup>123</sup> Crawford identified 215 Spenser passages in *Bel-vedère* ('*Belvedere*', 204), a total that is reported in William Wells et al., eds., *Spenser Allusions in the Sixteenth and Seventeenth Centuries* (Chapel Hill, NC: University of North Carolina Press, 1972), p. 73. See also R. M. Cummings, ed., *Edmund Spenser: The Critical Heritage* (London: Routledge, 1971), pp. 295–6.

<sup>124</sup> See Rhodes, '*Shakespeare's Computer*', 253.

<sup>125</sup> The absence of Lyly from the list of the most frequently commonplacéd authors in *Bel-vedère* may seem surprising. In fact, Bodenham frequently drew upon Lyly when compiling the material for *Wit's Commonwealth*, and the Lyly material in *Bel-vedère* mostly derives from Bodenham's earlier prose commonplace book and not directly from Lyly. As Crawford wrote after mentioning the thirteen passages he had traced directly to Lyly's works, this figure does not 'cover *Belvedere* obligations to Lyly. *Wit's Commonwealth* quotes very many times from *Euphues*, both parts, and *Belvedere* often goes direct to the former to satisfy its requirements' (Crawford, '*Belvedere*', 206).

*Web* (fourteen). Southwell's eighty passages are all excerpted from his collection *Saint Peter's Complaint, with Other Poems*. Kyd is exceptional in having a significant presence in *Bel-vedère* that is based on a purely dramatic corpus: *The Spanish Tragedy* (twenty-one), *Solyman and Perseda* (ten) and the closet tragedy *Cornelia* (twenty-two), translated from the French by Robert Garnier. Chapman and Marlowe, finally, both owe the greatest part of their passages to *Hero and Leander*: forty-three from the first two sestiams by Marlowe, and thirty-three from the last four by Chapman. The remaining Chapman passages are drawn from his long poem *The Shadow of Night*, more particularly the part called 'Hymnus in Noctem' (sixteen passages) and 'To my Admired and Soul-loved Friend' (three passages), the long introductory poem to *Achilles' Shield*. Marlowe's other lines are drawn from *Edward II* (eight passages), his only play to have found its way into *Bel-vedère*. David McInnis has recently argued that 'Marlowe's plays and language resist commonplacing', a point corroborated by the paucity of Marlovian passages in *Bel-vedère*.<sup>126</sup>

In our list of the most frequently commonplacéd poetic and dramatic titles in *Bel-vedère*, the most frequently quoted literary authors account for many of the top spots:

1. Edmund Spenser	<i>The Faerie Queene</i>	189
2. Samuel Daniel	<i>The Civil Wars</i>	116
3. William Shakespeare	<i>The Rape of Lucrece</i>	97
4. Michael Drayton	<i>England's Historical Epistles</i>	89
5. Michael Drayton	<i>Mortimeriados</i>	89
6. Thomas Lodge	<i>A Fig for Momus</i>	80
7. Robert Southwell	<i>Saint Peter's Complaint</i>	80
8. Marlowe and Chapman	<i>Hero and Leander</i>	76
9. Michael Drayton	'The Legend of Matilda the Chaste'	54
10. William Shakespeare	<i>Richard II</i>	49
11. Samuel Brandon	<i>The Virtuous Octavia</i>	49
12. Geoffrey Whitney	<i>A Choice of Emblems</i>	44
13. Charles Fitz-Geffry	Sir Francis Drake	40
14. William Shakespeare	<i>Venus and Adonis</i>	36
15. Samuel Daniel	<i>The Tragedy of Cleopatra</i>	34
16. Samuel Daniel	'Complaint of Rosamond'	32
17. John Harington	<i>Orlando Furioso</i>	30

<sup>126</sup> David McInnis, 'Booking Marlowe's Plays', in *Christopher Marlowe, Theatrical Commerce, and the Book Trade*, eds. Kirk Melnikoff and Roslyn L. Knutson (Cambridge University Press, 2018), pp. 228–42, 230. McInnis notes that a summary of *Edward II*, intermixed with quotations from the play, which was made in May 1601 by Sir John Newdigate II (1571–1610) of Arbury Hall in Warwickshire, includes four of the excerpts in Bodenham's *Bel-vedère* (pp. 238–40).

The list is headed by two epic poems, *The Faerie Queene* and *The Civil Wars*, followed by two other poems on epic subject matter and in rhyme royal, *The Rape of Lucrece* and *Mortimeriados*, then by Drayton's historical verse epistles and Lodge's verse epistles, eclogues and satires in rhyming couplets. Imbued with the literary prestige derived from their classical origins, these genres were particularly appropriate for commonplacing. Southwell's *Saint Peter's Complaint* is remarkable for being the only title in the list devoted to religious poetry, a collection originally published in 1595, the year its author, a Catholic priest of the Jesuit order, was convicted of high treason and executed.<sup>127</sup> Other generically unique titles in the list are Fitz-Geffry's elegy on Drake; Whitney's *Choice of Emblems*, an emblem book; and Harington's *Orlando Furioso*, a translation.<sup>128</sup> Also in the list are two epyllia, *Hero and Leander* and *Venus and Adonis*, which were both popular in the book trade,<sup>129</sup> and two female complaints, Drayton's 'Matilda the Chaste' and Daniel's 'Complaint of Rosamond'. The popularity of the female complaint genre in the 1590s is well established, and several other titles in the list share obvious features with it, in particular Shakespeare's *The Rape of Lucrece*, Brandon's *Virtuous Octavia* and Daniel's *Tragedy of Cleopatra*. The prominence in *Bel-vedère* of most of the titles in the list, then, is unsurprising given what we know about their success and prestige at the time.

The appearance of another title in the list deserves special attention: Shakespeare's *Richard II*. Poetry had long figured prominently in the book trade, but plays written for the professional stage were relative newcomers and had undergone a rapid process of authorization. Following the opening of The Theatre in 1576, the first dramatist to have his dramatic authorship acknowledged in a printed playbook was George Peele in *Edward the First* (1593).<sup>130</sup> It is only in the years prior to 1600 that professional plays had become recognized as a genre that deserved the

<sup>127</sup> For the title's success in the book trade, see Lukas Erne and Tamsin Badcoe, 'Shakespeare and the Popularity of Poetry Books in Print, 1583–1622', *The Review of English Studies*, 65 (2014), 33–57, esp. 47–8. Anne R. Sweeney reads Southwell's presence in *Bel-vedère* as an indicator of his authorial standing at the turn of the seventeenth century (*Robert Southwell: Snow in Arcadia: Redrawing the English Lyric Landscape, 1586–95* (Manchester University Press, 2006), pp. 17–18). Excerpts from religious poetry are rare in *Bel-vedère*. Among the other religious poets to whom passages can be credited are Josuah Sylvester (*The Miracle of the Peace in France*: twenty-three passages; *The Sacrifice of Isaac*: fourteen passages), Henry Lok (*Ecclesiastes*: ten passages), Samuel Rowlands (*The Betraying of Christ*: nine passages) and Francis Sabie ('Adam's Complaint': four passages).

<sup>128</sup> Note, however, that Thomas Combe's *Theatre of Fine Devices*, which has almost as many passages (twenty-eight) in *Bel-vedère* as *Orlando Furioso*, is another emblem book as well as a translation (of Guillaume de la Perrière's *Le Theatre des bons engins*).

<sup>129</sup> See Erne and Badcoe, 'Shakespeare and the Popularity of Poetry Books'.

<sup>130</sup> See Erne, *Shakespeare as Literary Dramatist*, p. 69.



acknowledgement of dramatic authorship. While the majority of plays were still published anonymously in the last years of the sixteenth century, this quickly changed after 1600.<sup>131</sup> *Bel-vedère* reflects and contributes to the changing status of professional playbooks.<sup>132</sup> For the first time, in *Bel-vedère* and in the other commonplace book published in 1600, *England's Parnassus*, plays by Shakespeare and other English dramatists were considered appropriate material for inclusion in the muses' garden.

The prefatory address 'To the Reader' acknowledges the transitional status of printed drama by mentioning it last in the hierarchically organized list of sources of *Bel-vedère*. Starting with Queen Elizabeth and King James, and proceeding via 'right Honourable persons' to 'Moderne and extant Poets' and 'deceased' poets, the epistle finally mentions drama: 'Besides, what excellent Sentences haue been in any presented Tragedie, Historie, Pastorall, or Comedie, they haue been likewise gathered, and are here inserted in their proper places' (sigs. A4v–A6r). It is noticeable not only that drama comes last in the list of sources, but also that the dramatic sources are summarized without any mention of dramatists. Instead their inclusion is signalled by reference to genre, indeed the same four genres Polonius mentions when telling Hamlet of the arrival of the actors (*Hamlet*, 2.2.310–11).

Despite its terminal place in the list of sources, drama is a significant presence in *Bel-vedère*, as illustrated in this list of commonplacéd plays in the order of frequency:

1. <i>Richard II</i> , William Shakespeare	49
2. * <i>The Virtuous Octavia</i> , Samuel Brandon	49
3. * <i>Cleopatra</i> , Samuel Daniel	34
4. <i>Edward III</i> , William Shakespeare and anon.	23
5. * <i>Cornelia</i> , Thomas Kyd	22
6. <i>The Spanish Tragedy</i> , Thomas Kyd	21
7. <i>A Knack to Know an Honest Man</i> , anon.	17
8. <i>Richard III</i> , William Shakespeare	14
9. <i>Romeo and Juliet</i> , William Shakespeare	14
10. * <i>Gorboduc</i> , Thomas Norton and Thomas Sackville	13
11. * <i>Antony</i> , Mary Herbert, Countess of Pembroke	12
12. <i>Arden of Faversham</i> , anon.	10

<sup>131</sup> Ibid., p. 71.

<sup>132</sup> Note that all of the quotations from plays that were known to Crawford are referenced in Martin Wiggins, in association with Catherine Richardson, *British Drama 1533–1642: A Catalogue*, 9 vols. (Oxford University Press, 2011–18). See, in particular, *Volume III: 1590–1597* (2013) and *Volume IV: 1598–1602* (2014).

13.	<i>The True Tragedy of Richard Duke of York</i> , William Shakespeare	10
14.	<i>Solyman and Perseda</i> , Thomas Kyd	10
15.	<i>Edward II</i> , Christopher Marlowe	8
16.	<i>Love's Labour's Lost</i> , William Shakespeare	6
17.	<i>The Woman in the Moon</i> , John Lyly	4
18.	<i>The Death of Robert, Earl of Huntington</i> , Anthony Munday and Henry Chettle	4
19.	<i>The Case is Altered</i> , Ben Jonson	4
20.	<i>Alphonsus, King of Aragon</i> , Robert Greene	2
21.	<i>Every Man in His Humour</i> , Ben Jonson	2
22.	<i>Sapho and Phao</i> , John Lyly	2
23.	<i>David and Bethsabe</i> , George Peele	1
24.	<i>The First Part of Henry IV</i> , William Shakespeare	1

Plays marked with an asterisk (\*) are not known to have been performed on a professional stage.

Of the twenty-four plays, five are so-called closet dramas, a genre with a more securely established status as a print genre in the 1590s than professional plays.<sup>133</sup> They account for 130 of the 332 dramatic excerpts overall. Among the remaining plays, Shakespeare features most prominently in terms of both the number of plays and the total number of passages, well ahead of his contemporary playwrights. Of the 202 passages excerpted from professional plays, Shakespeare accounts for 107, or more than half. This mirrors Shakespeare's outstanding presence as a dramatist in print by the turn of the century.<sup>134</sup> Neil Rhodes has commented that 'the key point to make about statistics drawn from [*Bel-vedère* and *England's Parnassus*] is that they link popularity to status, since presence in a commonplace book implies literary value'. Regarding the presence of both Shakespeare's poetry and drama in these commonplace books, he adds that it reflects 'Shakespeare's high overall status as a literary author' and demonstrates 'Shakespeare's uniquely high status as a poet-playwright'.<sup>135</sup>

If we add up the numbers of the most frequently quoted authors of poems and plays, we realize that their total still leaves a considerable area of *Bel-vedère's* known contents unaccounted for. In fact, the early modern books that underlie the most material in *Bel-vedère* originate not in the poetry of Drayton, Shakespeare, Daniel, Spenser and their

<sup>133</sup> See T. H. Howard-Hill, 'The Evolution of the Form of Plays in English during the Renaissance', *Renaissance Quarterly*, 43 (1990), 112–45.

<sup>134</sup> See Erne, *Shakespeare and the Book Trade*, pp. 42–4.

<sup>135</sup> Rhodes, 'Shakespeare's Popularity', pp. 114–15.

contemporaries, nor in the drama of the professional playhouses, but in the prose commonplace books from the late 1590s in whose compilation and publication John Bodenham had a hand (see pp. xv–xx), as the following list of the most frequently commonplacéd titles makes clear:

1. <i>Wit's Commonwealth</i>	810
2. Edmund Spenser, <i>The Faerie Queene</i>	189
3. Francis Meres, <i>Palladis Tamia</i>	175
4. Robert Allott, <i>Wit's Theatre</i>	136
5. Samuel Daniel, <i>The Civil Wars</i>	116
6. Pierre de la Primaudaye, <i>The French Academy</i>	110
7. William Shakespeare, <i>Lucrece</i>	97
8. Michael Drayton, <i>England's Heroical Epistles</i>	89
Michael Drayton, <i>Mortimeriados</i>	89
10. Thomas Lodge, <i>A Fig for Momus</i>	80
Robert Southwell, <i>Saint Peter's Complaint</i>	80

Our figures suggest that more passages in *Bel-vedère* are based on the prose of *Wit's Commonwealth*, published by Nicholas Ling in 1597, than on all the verse by Drayton, Shakespeare and Spenser combined. A significant number of passages is also based on Meres' *Palladis Tamia* (1598), on *Wit's Theatre of the Little World*, published in 1599 and dedicated to Bodenham by the editor Robert Allott, and on de la Primaudaye's *French Academy*. Of the first six titles in the list, only two – *The Faerie Queene* and *The Civil Wars* – are poetry.

Together with the other miscellanies and anthologies emerging from the Bodenham circle, *Bel-vedère* thus participated in and helped to promote the emergent culture of vernacular commonplacé, extraction and quotation documented in late Elizabethan England. It did so using material taken not only 'from so many singular mens workes', as the epistle has it, but from a larger bank of *sententiae* assembled by John Bodenham and his circle from sermons, encyclopaedias and emblem- and phrasebooks, recycled and adapted from their earlier printed commonplace books.

\* \* \*

The anthologizing of verse passages from 'singular mens workes' and the versifying of recycled prose *sententiae* were thus both important for the compilation of material for *Bel-vedère*. To understand more fully the various forms the genesis of the passages in *Bel-vedère* took, it is useful to distinguish between the alternating one- and two-line passages that begin and make up the largest part of each topical section, and the two-line 'Similes' and 'Examples' with which the sections conclude.

The total number of one- and two-line passages, not counting the ‘Similes’ and ‘Examples’, is 3,695, which includes 723 passages that are so far untraced. Of the remaining 2,972 one- and two-line passages for which the sources have been traced, just over 700 are adapted from prose passages in *Wit’s Commonwealth*. Of the remaining passages, the vast majority are based on verse from recent or living poets and dramatists. A few rely on prose sources, but their total number amounts to only about a hundred. Notably among these, accounting for about half, are various texts by Greene. Other prose sources include the sermons by Burton and Playfere, and Lodge’s *Rosalynde*.

A slightly closer look at a couple of thematic sections may illustrate their make-up. ‘Of Loue’ is the longest of the sixty-seven thematic sections and deals with a topic of which poetic and dramatic treatments were in no short supply. It starts at QN 528 with a couplet adapted from *Wit’s Commonwealth*. This is followed by five passages from *England’s Heroical Epistles* by Drayton, one from *The Metamorphosis of Pygmalion’s Image* by Marston and ten from various poems by Southwell, interrupted by a single passage from Spenser’s *Four Hymns* (QN 529–45). Next follow the first dramatic extracts in this section, one each from *Arden of Faversham* and *Edward III*, followed by single quotations from *A Mirror for Magistrates*, *The Faerie Queene*, *Churchyard’s Challenge* and Spenser’s *Four Hymns* (QN 546–51). Next follows a cluster of thirteen excerpts from *The Faerie Queene*. After three quotations from Drayton (one from *Endymion and Phoebe* and two from ‘Matilda the Chaste’), we reach the first untraced passage in this section (QN 568). Next we have a cluster of eleven quotations from Marlowe’s part of *Hero and Leander*, interrupted by a single passage from Barnfield’s *The Affectionate Shepherd*, and a mini-cluster of three excerpts from Shakespeare’s *Romeo and Juliet*, interrupted by a line from Spenser’s *Amoretti* (QN 569–84). After the second untraced passage follow two excerpts from Lodge’s *Phyllis* and a cluster of nine passages from Shakespeare’s *Venus and Adonis*, with an untraced passage in its midst (QN 585–97). Then we have a medley of passages from *The Faerie Queene* (three), *Arden of Faversham* (one), *Venus and Adonis* (three) and Chapman’s portion of *Hero and Leander* (seven), with four successive untraced passages in the middle (QN 598–615). The next thirty passages (QN 616–45) contain mini-clusters from *Greene’s Never Too Late* by Greene (four quotations), *Alcilia* by ‘I.C.’ (three) and Daniel’s *Delia* (two), two non-successive passages from *The Faerie Queene* and Chapman’s portion of *Hero and Leander*, and single excerpts from *The Shepherdes Calender* and *Colin Clouts Come Home Again* by Spenser, Chute’s *Beauty Dishonoured*, Norton and Sackville’s *Gorboduc*, Sidney’s

*Astrophel and Stella*, Kyd's *Solyman and Perseda*, and John Harington's translation of Ariosto's *Orlando Furioso*, as well as eight untraced passages (six of them in direct succession, intriguingly). At QN 646, *Wit's Commonwealth*, which, as we recall, is used for the first passage in the section 'Of Loue', makes a comeback, and among the last twenty-four passages prior to the 'Similes' (QN 646–69), fourteen are based on it. Of the other eleven passages, five are untraced and six are from disparate sources: Spenser's *Complaints* and *Four Hymns*, Lodge's *Phyllis*, Campion's 'Canto Quarto' printed in Sidney's *Astrophel and Stella* and, most surprisingly, William Baldwin's *Treatise of Moral Philosophy* and Marcos Martínez's *Seventh Book of the Mirror of Knighthood*, the only two prose texts among the sources in this section other than *Wit's Commonwealth*.

With its mixture of the expected and the unexpected, the clustered and the dispersed, and the ordered and the disordered, the contents and arrangement of the one- and two-line passages under the heading 'Of Loue' is entirely typical. The fraction of passages derived from *Wit's Commonwealth* (15 out of 142) is comparatively low, but despite the fact that Bodenham had found plenty of relevant passages in poems and plays, he nonetheless supplemented his findings with adaptations of prose *sententiae* from his earlier commonplace book. The fraction of untraced passages is also comparatively low, with 19 passages out of 142. This may suggest that for a fertile topic such as love, Bodenham did not have to seek particularly far but turned to well-known sources, many of which have been easy to trace.

The one- and two-line passages under the less obviously literary section 'Of Sloth' present a different picture. The number of passages is much smaller than on the topic of love, a mere 29 (QN 2506–34) compared to 142. Bodenham thoroughly ransacked the section 'Of Sloth' in *Wit's Commonwealth*, deriving twelve passages from it. He further adapted three passages from other sections of *Wit's Commonwealth* in such a way that they became fit for inclusion under 'Sloth' in *Bel-vedère*. That means that fifteen passages in this section, more than half of the total, are Bodenham's verse adaptations of the prose in his earlier commonplace book. Of the remaining fourteen, five are untraced and the other nine derive from *A Fig for Momus* by Lodge (two passages), Greene's *Never Too Late* (three passages, including one in prose) and one passage each from *Arbasto*, also by Greene (in prose), *The Theatre of Fine Devices*, Combe's translation of de la Perrière's emblem book, *Silkworms and their Flies* by Moffett and *The Sinful Man's Search* by Smith (in prose). Clearly, Bodenham had little success finding relevant verse material on the topic of sloth and could find nothing in the writings of his most productive contributors, Drayton,

Shakespeare, Daniel and Spenser. He therefore turned to sources further afield, versified various prose sources, his own *Wit's Commonwealth* chief among them, and made do with a short section.

While the number of alternating one- and two-line passages differ greatly from one topic to the next, that of the 'Similes' and 'Examples' at the end of the topical sections is usually fixed: six two-line 'Similes' and six two-line 'Examples' (for the rare exceptions to this rule, see p. xxxv). In terms of their sources, too, the passages appearing under the 'Similes' and 'Examples' often consist of different material from the rest of *Bel-vedère*. Some of the most frequently quoted authors never or rarely appear among the 'Similes' and 'Examples'. Shakespeare, Drayton and Marlowe never do, Spenser does so only once (QN 4400) and Daniel five times (QN 188, 396, 397, 1265, 3035). A few other texts, by contrast, which appear frequently in *Bel-vedère* do so mostly or even always in the 'Similes' or 'Examples'. With five exceptions (QN 867, 2009, 2776, 4140, 4293), the 175 passages adapted from *Palladis Tamia* all appear among the 'Similes'. All of the 136 passages based on Allott's *Wit's Theatre* appear among the 'Examples', and of the 110 passages based on de la Primaudaye's *French Academy*, 99 are 'Examples', as are 28 of the 30 passages from Rogers' *Philosophical Discourse*.

The breakdown of the sources of these sections suggests that Bodenham's idea to have 'Similes' and 'Examples' sections was inspired by a few earlier publications, including those by his own circle on which Bodenham usually counted to find his material. The total number of 'Similes' is 400 (6 each for 65 topics, and 5 each for the 2 remaining topics – see p. xxxv). Of these, 169 are based on passages in *Palladis Tamia*, 79 on passages in *Wit's Commonwealth* and only 30 are based on various other sources, the remaining 122 similes being untraced. The total number of 'Examples' is 387 (6 each for 62 topics, and 7 and 8 for 1 topic each, while 3 sections lack the examples – see p. xxxv). Of these, 136 can be traced to Allott's *Wit's Theatre*, 99 to de la Primaudaye's *French Academy*, 28 to Rogers' *Philosophical Discourse*, 21 to *Wit's Commonwealth* and only 22 to various other sources. All of the chief sources for the 'Similes' and 'Examples' are of course prose texts, which means that they received large-scale adaptation by Bodenham who turned them into decasyllabic couplets.

The reliance on a few principal sources for the 'Similes' and 'Examples' is easy to explain: passages that lend themselves to adaptation as decasyllabic two-line similes, usually conforming to an 'As ... So ...' structure, must have been difficult to find for Bodenham outside a few publications that specialized in similes. The same applies to material that lent itself to



adaptation as decasyllabic two-line passages in which a historical or legendary character exemplifies a topic. On many topics, Bodenham's staple sources for the 'Similes' and 'Examples' must have yielded more than enough material for the six two-line passages he needed. But on other topics, when his staple sources yielded little or nothing, he must have had great difficulty finding suitable passages elsewhere. The sections 'Of good Deeds' and 'Of euill Deeds', for instance, have no equivalent in *Wit's Theatre*. For the 'Examples' under 'Of good Deeds', Bodenham found a suitable passage in *Wit's Theatre* under 'Of Iustice' (QN 3501), but the other five examples are untraced, as are all six under 'Of euill Deeds' (QN 3578–83). It seems possible, therefore, that Bodenham composed 'Similes' and 'Examples' himself when his sources did not yield a sufficient number.

This would explain why the proportion of untraced passages is higher among the 'Similes' and 'Examples' than the rest of *Bel-vedère*. In all, 926 of the 4,482 passages are still untraced, which corresponds to a fraction of 20.7 per cent. Of the 787 passages in the 'Similes' and 'Examples' sections, 203 are untraced, or 25.8 per cent. Of the remaining 3,695 passages, 723 are untraced, or 19.6 per cent. In other words, of the 'Similes' and 'Examples', more than one in four is untraced, whereas among the other passages, fewer than one in five is untraced. This pattern supports our suggestion above that a number of 'Similes' and 'Examples' were not just adapted but invented by Bodenham himself.

Further evidence for Bodenham's composition of some of the 'Examples' may be found in the location of the untraced passages: with significant frequency, they appear at the end of the six passages, as if Bodenham started lists of 'Examples' with material adapted from his sources and completed them with creations of his own. Of the sixty-four 'Examples' sections, twenty-two contain no untraced passage, and in two, all of the passages are untraced. Of the remaining forty sections, twenty-seven end with one (in fifteen cases) or several (in twelve cases) untraced passages, whereas all of the preceding ones have been traced.<sup>136</sup> This pattern seems significant and might suggest that the reason why we have failed to find sources for many of the passages at the end of the 'Examples' sections is that they have none.

Let us observe Bodenham at work in his activity as compiler, adapter and probably also creator. In the section 'Of Loue' discussed above, the

<sup>136</sup> In the remaining thirteen 'Examples' sections, nine contain one or several untraced passages which, however, do not appear at the end, and four contain several untraced passages which appear not only at the end.

sources of 123 passages have been identified. Twenty-eight of these have been copied verbatim by Bodenham, including Marlowe's 'Who euer lou'd, that lou'd not at first sight?' in *Hero and Leander* (QN 573), Shakespeare's 'Loue goes toward loue like schoole boyes from their bookes, / But loue from loue, to schoole with heauie lookes' from *Romeo and Juliet* (QN 584) and Drayton's 'True loue is simple, like his mother Truth' from *England's Heroical Epistles* (QN 529). The majority of passages, however, have been adapted. In just over half the cases, the adaptation is light and simply reflects the process of commonplacing whereby a passage is removed from its context and made to stand alone. So where a line in Spenser's *Colin Clouts Come Home Again* reads 'For loue will not be drawne, but must be ledde', Bodenham changes it to 'Loue neuer will be drawn, but must be led' (QN 617); and where the *Faerie Queene* reads 'Ne may loue be compeld by maisterie', *Bel-vedère* has 'Loue may not be compeld by masterie' (QN 558). Such light adaptation includes the elimination of a foot from a hexameter in the (sometimes sententious) final line of a stanza in *The Faerie Queene*, where Spenser reads 'Sweete is the loue that comes alone with willingnesse', Bodenham simply omits the fourth foot: 'Sweet is the loue that comes with willingnes' (QN 601). Light adaptation also includes instances where we can observe Bodenham 'improve' on his sources. Where Chapman, in *Hero and Leander*, writes 'Loue paints his longings in sweet virgins eyes', the line in *Bel-vedère* reads 'Loue paints his longings in faire virgins eyes' (QN 614; our emphasis); and where Daniel, in *Delia*, writes 'Who can shewe all his loue, doth loue but lightly', Bodenham prefers 'He that shewes all his loue, doth loue but lightly' (QN 619). Even Bodenham's adaptation of the prose in *Wit's Commonwealth* occasionally involves no more than a small change, such as from 'Loue is the refiner of inuention' to 'Loue is refiner of inuention' (QN 648).

In many instances, however, Bodenham's adaptation is more considerable. The adaptation of the prose in *Wit's Commonwealth* usually involves substantial changes. For instance, 'Loue woon by vertue, still is permanent' is Bodenham's adaptation of 'The loue that a man getteth by his vertues, is most permanent' (QN 651), and 'The loue of beautie, reason oft beguiles' adapts 'The loue of beauty, is the forgetting of reason' (QN 652). But Bodenham also made large-scale changes where there would have been no need. To Spenser's 'Sweet be the bands, the which true loue doth tye', which he could have preserved verbatim, he preferred his own 'Sweet are those bands that true loue doth combine' (QN 583). Drayton's 'We may hide treasure, but not hide our loue', similarly, is a fine decasyllabic line on the topic of love, but Bodenham does not seem to have been

content with it and changed it to 'Our treasure we may hide, but not our loue' (QN 532), perhaps to eliminate what he considered an infelicitous repetition. Some changes profoundly transform the sense of the passage while preserving much of its verbal material. So Southwell's 'Loue where it loues, life where it liues, / Desireth most to be' becomes 'Loue where it likes, life where it loues would be' (QN 541). Is this Southwell or Bodenham, or is it the 'overlaying of tongues' with which Jason Scott-Warren has equated commonplacing?<sup>137</sup> Other adaptations preserve much of the sense but change several key words. For instance, in the midst of a series of passages adapted from Southwell, we can observe Bodenham turn the former's 'Prowesse nor loue log'd in deuided brest' into 'Valour nor loue dwells where diuision is' (QN 545). The latter line is inspired by its source, but it is essentially a line by Bodenham, not by Southwell.

In the preparation of the alternating one- and two-line passages that account for the greatest part of the various thematic sections of *Belvedère*, Bodenham's practice thus seems to have ranged from verbatim copying to large-scale adaptation. In the preparation of the 'Similes' and 'Examples' with which the thematic sections conclude, he went even further. Given the prose source material at his disposal for these passages, large-scale adaptation is the norm here. For instance, in the 'Examples' at the end of the section 'Of Sloth', the first four are based on passages in Allott's *Wit's Theatre*. The first one, 'Scipio did banish from his campe, all such / As could be toucht with sloth or idlenes' (QN 2541), was adapted from the following passage: 'Scipio, being ariued at his campe, banished all Souldiours, slaues, and Pages, and all vnprofitable people, and made each one to carry his owne armour.' Bodenham turns the prose into two lines of decasyllabic verse. In doing so he eliminates 'all vnprofitable people' and introduces 'all such / As could be toucht with sloth or idlenes', to make the passage more obviously relevant to the topic of sloth. To give another example, the fourth passage, 'Metellus being arriu'd in Africa, / Dismist all meanes might offer idlenes' (QN 2544), adapts the following passage from *Wit's Theatre*: 'Metellus, when hee was ariued in Affrica, hee tooke away whatsoever might seeme to nourish slothfulnes.' The verse follows the line of thought of the prose, although it needed compressing, which is why 'when hee was' becomes 'being', 'tooke away' is changed to 'Dismist', and 'whatsoever might seeme to nourish' is shortened to 'all meanes might offer'. We have found no sources for the fifth and sixth 'Examples' in the section 'Of Sloth', and, as explained above, we suspect

<sup>137</sup> Scott-Warren, 'Commonplacing and Originality', 922.

that this is because Bodenham composed them himself, based on his general knowledge or wide reading: ‘*Tully* saith, Men were borne to doe good workes, / As a preseruatiue gainst idlenes’ (QN 2545); ‘*Pythagoras* gaue all his schollers charge, / At no time to admit an idle thought’ (QN 2546). The passages are composed in the same undistinguished verse as the preceding ‘Examples’. Given that Bodenham could adapt his prose sources with considerable freedom by turning them into decasyllabic verse, he must have encountered few difficulties in composing such verse himself when his source material had dried up.

\* \* \*

*Bel-vedère* emerges from our analysis of its sources as a thoroughly mixed text. It is a ‘Garden of the Muses’, as the subtitle has it, a literary anthology in which the nectar from the poetic flowers of ‘many singular mens workes’ has been collected, including the works of some of the best-loved authors today such as Shakespeare, Spenser and Marlowe. It is also a commonplace book, in which users could find and from which they could draw a wealth of *sententiae* on a wide range of different topics. By promoting the poetry and drama of Shakespeare, Spenser, Marlowe and their contemporaries to the status of fit material for an anthology or a commonplace book, *Bel-vedère* reflects and participates in the rise of an English literary canon. It is also what we would now call a dictionary of quotations; yet it is also more than that. Given the unique formal constraints Bodenham imposed on *Bel-vedère* – decasyllabic single lines or couplets, plus six two-line ‘Similes’ and ‘Examples’ for every topic – many of its passages have been fundamentally transformed or had no existence prior to that in *Bel-vedère*. In a way that has no equivalent among early modern printed anthologies or commonplace books, *Bel-vedère* thus had a textual genesis that combines compilation, adaptation and creation. Just as some portions of *Antony and Cleopatra* are essentially passages from North’s Plutarch versified by Shakespeare, so considerable portions of *Bel-vedère* are essentially passages from *Wit’s Commonwealth* versified by Bodenham. In other instances, too, even when his source material was in decasyllabic verse, Bodenham did not shy away from making profound changes to his source material. Just like Shakespeare, Bodenham is in a real sense the author of the material he so profoundly transformed and adapted.<sup>138</sup> Nor, as we have argued above, was his textual

<sup>138</sup> As already noted (see p. xxv), it is possible that Munday also made contributions to the material in *Bel-vedère*.

production only a matter of transformation and adaptation but probably included the invention of original passages. It is therefore difficult to resist the conclusion that the writer who contributed more passages to *Bel-vedère* than any other is in fact John Bodenham.

## 7 Textual Introduction

‘A booke called *Belvedere or the garden of the Muses*’ was entered to Hugh Astley in the Stationers’ Register on 11 August 1600.<sup>139</sup> It was entered again on 3 November of the same year, this time with the title ‘*The garden of muses*’, as one of eight titles owned by Astley.<sup>140</sup> The reason for the title’s double entrance, and for Astley’s massed entrance of eight titles in early November 1600, may be related to his recent translation from the Drapers’ Company to the Stationers’ Company, along with eleven other freemen.<sup>141</sup> The event marked the end of a period of growing tension between the two companies.<sup>142</sup> Members of the Drapers’ Company had long been attracted to the book trade, perhaps because they considered the publication and sale of books a convenient addition to the sale of drapery.<sup>143</sup> In the late sixteenth century, drapers occasionally entered titles in the Stationers’ Register, but just how far they should be allowed to encroach on the stationers’ business was increasingly disputed, as Astley’s own experience confirms. On 1 March 1596, he entered five copies under the name of Thomas Dawson, and to be printed by Dawson.<sup>144</sup> Yet a marginal note shows that the entry was cancelled a month later. Astley’s massed entrance on 3 November 1600 includes the five copies he had hoped to enter in 1596, and added, at the end of the list, three newcomers, including ‘*The garden of muses*’. The evidence suggests that in November 1600, Astley tried to secure the rights to the titles he owned after his first failed attempt to do so in March 1596.

Astley, a native of Maxstoke in North Warwickshire, began his seven-year apprenticeship in July 1576.<sup>145</sup> He started selling and publishing books before 1596. In 1588 Edward Pecke’s pamphlet *A godly exhortation, whereby Englande may knowe: What sinfull abhominacion there nowe*

<sup>139</sup> Arber, *Transcript*, vol. 3, p. 168.

<sup>140</sup> Arber, *Transcript*, vol. 3, p. 175.

<sup>141</sup> The stationers admitted the twelve drapers into their company on 3 June 1600 (see Arber, *Transcript*, vol. 2, p. 725).

<sup>142</sup> See Gerald D. Johnson, ‘The Stationers Versus the Drapers: Control of the Press in the Late Sixteenth Century’, *The Library*, 6th ser., 10 (1980), 1–17; and Loewenstein, *Ben Jonson and Possessive Authorship*, pp. 45–6.

<sup>143</sup> See Johnson, ‘The Stationers Versus the Drapers’, 5.

<sup>144</sup> See Arber, *Transcript*, vol. 3, p. 60.

<sup>145</sup> *Ibid.*, vol. 2, p. 65.

*dooth flowe* (STC 19521) was published, 'Printed by Edward Allde, and ... to be solde by Hugh Astley at Saint Magnus Corner'. Astley continued to do business with Allde in the 1590s. In 1594, Allde printed for Astley *A table for gauging[.] or Speedy measuring of all manner of vessels* (ESTC S490329; not in STC) by John Goodwyn, a 'teacher and practitioner of arithmetique and geometry', as stated on the title page. In 1596, Allde printed two titles for Astley: *The arte of nauigation* (STC 5803), Richard Eden's translation of Martin Cortés' *Breve compendio de la sphaera y de la arte de navegar*, and *The new attractiue. Containing a short discourse of the magnes or loadstone* (STC 18650) by the hydrographer Robert Norman. The last title Allde printed for Astley, in 1603, was the anonymous religious pamphlet *The perfect path-way to saluation* (STC 20580). Astley published two more titles, both printed by Simon Stafford: John Norden's *The surueyors dialogue* (1607, STC 18639), a series of fictional dialogues between a surveyor and various interlocutors, and *Disme: the art of tenths, or, Decimall arithmetike* (1608, STC 23264), Robert Norton's translation of the Flemish mathematician Simon Stevin's *De Thiende* (first published in Dutch in 1585). During the entire period covered by his publications, Astley had a shop at Saint Magnus Corner, repeatedly mentioned in the imprints, at the north end of London Bridge.

At first view, nothing in Astley's profile predisposed him for the publication of *Bel-vedère*. He did not publish much, and several of his other publications show a sustained interest in science but none in literature. The 'Bodenham circle', as it is sometimes called,<sup>146</sup> included Nicholas Ling, who published *Wit's Commonwealth* (1597, 1598, etc.), *Wit's Theatre* (1599) and *England's Parnassus* (1600), but he did not publish *Bel-vedère*. It seems impossible to recover the reasons for this, but it may be relevant to recall that Anthony Munday, who probably edited the material Bodenham had collected in preparation for the press (see p. xxv), was, like Astley, a member of the Drapers' Company and had been trained as a stationer. In fact, Munday and Astley started their apprenticeships in the same year, 1576.<sup>147</sup> Although mostly active as a writer in his later life, Munday kept ties to the Drapers' Company and repeatedly signed himself in his later printed texts as 'Citizen and Draper'.<sup>148</sup> It is not impossible, then, that Munday and Astley knew each other through their past association with the Drapers' Company.

Given its original entrance in the Stationers' Register on 11 August 1600, *Bel-vedère* probably appeared late that year. It was printed in octavo

<sup>146</sup> See, for instance, Lesser and Stallybrass, 'The First Literary *Hamlet*', 383.

<sup>147</sup> See David M. Bergeron, 'Munday, Anthony (*bap.* 1560, *d.* 1633)', *ODNB*.

<sup>148</sup> *Ibid.*



format by Felix Kingston, a busy and successful printer around the turn of the century. He ran two presses,<sup>149</sup> and his services were relied upon by a number of publishers to print their (mostly religious) texts, most frequently Thomas Man, but also repeatedly John Flasket, Ralph Jackson, Humphrey Lownes, Matthew Lownes and, occasionally, Thomas Adams, John Baylie, Cuthbert Burby, Toby Cooke, R. Howell, Arthur Johnson, Paul Linley, Ralph Newbery, R. Walker and John Wolfe.<sup>150</sup> Among the literary titles he printed are editions of Sidney's *Astrophil and Stella* (1597?, STC 22538), Virgil's *Works* (1597, STC 24791), *The Workes of John Heiwood* (1598, STC 13289), two editions of Marlowe and Chapman's *Hero and Leander* (1598, STC 17414; 1600, STC 17415) and Thomas Heywood's two-part play *Edward IV* (1600, STC 13342). Remarkable for his professional longevity, he printed from 1597 to 1652, and was elected to the mastership of the Stationers' Company in 1635.<sup>151</sup> Kingston had originally been a member of the Grocers' Company, like Bodenham, from which he was transferred to the Stationers' Company on 25 June 1597.<sup>152</sup> He is not known to have done business with Astley on any titles other than *Bel-vedère*. At the turn of the century, he worked in Paternoster Row, a fifteen-minute walk from Astley's shop at St Magnus Corner. Kingston is not mentioned on the title page of *Bel-vedère* by his full name, only by his initials, 'F. K.', but he was the only printer active at the time with those initials, and several of the ornaments in the 1600 edition of *Bel-vedère* also appear in other texts printed by Kingston.<sup>153</sup>

On the title page of 1600, Kingston used a printer's device of which no earlier occurrence is known, and it may have been created for its specific relevance to *Bel-vedère*, perhaps under the impetus of Bodenham himself (see Appendix 2, p. 353).<sup>154</sup> It shows the two hills of Parnassus, a laurel tree between them and flowers (a pink and a heartsease) on either side, with

<sup>149</sup> See Arber, *Transcript*, vol. 3, p. 699.

<sup>150</sup> For Kingston's professional relationships with other stationers, see David L. Gants, 'A Quantitative Analysis of the London Book Trade 1614–1618', *Studies in Bibliography*, 55 (2002), 185–213, 201.

<sup>151</sup> See Karen Britland, 'Felix Kingston, Aurelian Townshend's *Ante-Masques*, and the Masque at Oatlands, 1635', *Huntington Library Quarterly*, 79 (2016), 655–75, 658–9.

<sup>152</sup> See Henry Robert Plomer, *A Dictionary of the Printers and Booksellers Who Were at Work in England, Scotland, and Ireland from 1668 to 1725* (London: Bibliographical Society, 1968), pp. 109–10 and Arber, *Transcript*, vol. 2, p. 718.

<sup>153</sup> For instance, the ornament at the top of sig. Q5v is also used in George Gifford's *Fifteen sermons* (1598, STC 11854), sig. T2v, and in Robert Tofte's *Alba* (1598, STC 24096), sig. I3r; and the ornamental frame around the initial, also on sig. Q5v, is also used in Richard More's *The carpenters rule* (1602, STC 18075), sig. A3r, and Henoch Clapham's *Antidoton* (1600, STC 5330), sig. A3r, all printed by Kingston.

<sup>154</sup> Ronald B. McKerrow, *Printers' and Publishers' Devices in England 1485–1640* (London: Bibliographical Society, 1913), device number 328.

the sun shining down on them. The oval frame around it contains the motto 'Digna Parnasso et Apolline' ('Be worthy of Parnassus and Apollo'). The only other known use of the device is in a book printed by Kingston twenty years later, Edward Elton's *An exposition of the Epistle of Saint Paul to the Colossians* (1620, STC 7613), sig. A2r. The Latin motto above the device, '*Quem referent musae, viuet dum robora tellus, / Dum caelum stellae, dum vehet amnis aquas*' ('He whom the Muses tell of shall live, while earth bears oaks, sky stars and rivers water'), is a quotation from an elegy by Tibullus.<sup>155</sup> Further up on the title page, the subtitle, 'THE GARDEN OF THE MVSES', is in keeping with the insistence in the device and the Latin motto on Parnassus, home of the muses in Greek mythology.

But what about the main title, '*Bel-vedère*'? Today, a belvedere can refer to any 'raised structure' that 'afford[s] fine views of the surrounding scenery' (*OED*, *belvedere*, *n.*). But in the early modern period, the noun almost invariably referred to 'the *Villa Belvedere* in Rome, a pavilion built on the side of the Vatican Hill that affords fine views of the city, and the *Cortile del Belvedere*, a long enclosed courtyard built to connect it to the Vatican Palace in the 16th cent' (*OED*, *belvedere*, *n.1*). So William Thomas, in *The historie of Italie* (1549, STC 24018), writes that

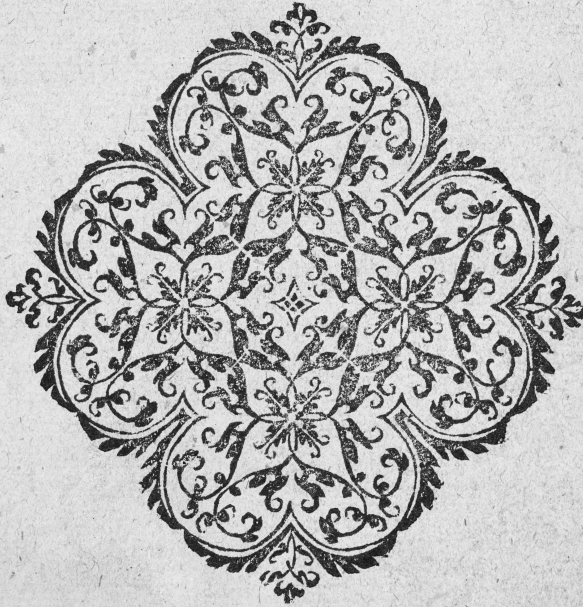
About iii. quarters of a myle from the palaice is the bisshops bankettyng house, called *Beluedere*, one of the finest buildynges that is to be seen, so ryche, so pleasant, and of so goodlie a prospecte, that it seemeth almoste an other paradyse. The garden walled rounde about, is full of faire orange trees, and hath in the middest a goodlie fountaine with perfeite plottes in molde of the riuer. (sig. K4v)

Similarly, Richard Lynche, in *An historical treatise of the travels of Noah into Europe* (1601; STC 17092), refers to 'the Popes pallace, called at this day in Italian, *Belvedere*, which is as much as, The faire sight' (sig. C2r). Thomas' insistence on a paradise-like place, with a stunningly fair garden, and Lynche's translation of '*Belvedere*' as 'The faire sight' may explain why the trope was considered appropriate: it imagines the commonplace book as a beautiful place in which there is much to behold. But perhaps its association with the Vatican and the Pope may explain why it disappeared from the title page in the second edition of 1610, whose title is simply '*The Garden of the Muses*' (see figure 8).

<sup>155</sup> We quote the translation in *Catullus, Tibullus and Pervigilium Veneris*, Loeb Classical Library, Tibullus trans. J. P. Postgate (Cambridge, MA: Harvard University Press, 1912), p. 215.

THE  
GARDEN  
OF THE  
*Muses.*

*Quem referent Musa viuet dum robor a tellus,  
Dum cœlum stellas, dum vehet amnis aquas.*




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Printed at London by E. A. for Iohn Tap, and are  
to be sold at his shop at Saint Magnus  
corner. 1610.

8. *Garden of the Muses*, second edition (1610), title page, Huntington copy, call # 95884. The Huntington Library, San Marino, CA.

The first edition of *Bel-vedère* (1600) survives in two issues: the first (STC 3189) contains an address ‘To the Reader’ (sigs. A3r–A6r) which is missing from the second (STC 3189.5) for reasons that are unclear.<sup>156</sup> The verso of sheet A6 has a woodcut of the Bodenham arms and crest, containing the Latin motto ‘MACTE BONIS ANIMI’, in English ‘Hail to your souls’ riches!’ (sig. A6v; see Appendix 2, p. 357).<sup>157</sup> The same woodcut appears among the preliminary material of *England’s Helicon* (1600, sig. A2v), another Bodenham miscellany (see p. xxi). In *Bel-vedère* (1600), it is absent from the second issue, along with the address ‘To the Reader’. The last two leaves of sheet A are present in both issues and contain four commendatory poems, two sonnets, ‘To his louing and approoued good Friend, *M. Iohn Bodenham*’ (sig. A7r) by ‘A. M.’ (presumably short for ‘Anthony Munday’, see pp. xxiv–xxv) and ‘Of this Garden of the Muses’ (sig. A7v) by ‘A. B.’ (who also contributed a prefatory poem to *England’s Helicon*; see p. xxi), ‘A Sonnet to the Muses Garden’, consisting of three rhyme royal stanzas, by ‘W. Rankins, Gent.’ (sig. A8r) and ‘Of the Booke’, a ten-line poem by ‘R. Hathway’ (sig. A8v), presumably the dramatist (see p. xxv).

The first two leaves of sheet A constitute another bibliographic puzzle. In the extant copies of the first issue, the title page and its blank verso are directly followed by the address ‘To the Reader’, which led to the assumption that the (unsigned) title page is the recto of leaf A2.<sup>158</sup> Since no extant copy has a blank leaf preceding the title page, that would mean that they have disappeared from all fourteen extant copies, which is unlikely. What is more, in one copy at the Huntington Library (our ‘HUNT 2’ below), the stub of the otherwise cancelled leaf A2 is still visible, which means that the title page is on A1r, and that leaf A2 was cancelled in both issues.<sup>159</sup> It is impossible to recover why leaf A2 was cancelled, but it is possible to speculate. We should note that in *England’s Helicon*, the other publication from the Bodenham circle in 1600, its address ‘To the Reader’ is preceded by a dedicatory epistle (to Nicholas Wanton and George Faucet) of the kind that is precisely absent from *Bel-vedère*.

<sup>156</sup> It has been speculated that the ‘complimentary reference’ to King James VI of Scotland (‘looke what workes of Poetrie haue been put to the worlds eye, by that learned and right royall king and Poet IAMES, king of Scotland, no one Sentence of worth hath escaped, but are likewise here reduced into their right roome and place’, sig. A4v) may have caused the suppression of the address ‘To the Reader’ (E. M. Cox, ‘Some of my Books’, *The Library*, 3rd ser., 7 (1916), 144–62, 152).

<sup>157</sup> The quotation is from Statius, *Silvae*, Book I, 3, line 106. We quote the translation from Statius, *Silvae*, ed. and transl., D. R. Shackleton Bailey, Loeb Classical Library (Cambridge, MA: Harvard University Press, 2003), pp. 70–1.

<sup>158</sup> See Arthur E. Case, *A Bibliography of English Poetical Miscellanies 1521–1750* (Oxford: Bibliographical Society, 1935), p. 23.

<sup>159</sup> See Cox, ‘Some of my Books’, 150–2.

It thus seems possible that *Bel-vedère* also contained a dedicatory epistle, perhaps addressed to someone who objected to it. The acerbic reaction to *Bel-vedère* in *The Second Part of the Return from Parnassus* (see pp. lxxxiv–lxxxv) suggests that not everyone would have been pleased by having Bodenham's commonplace book dedicated to them.<sup>160</sup> What may add to the likelihood that the original dedication in *Bel-vedère* was cancelled are two sonnets addressed 'To the Vniuersitie of Oxenford' and 'To the Vniuersitie of Cambridge' which appear to have been added to the prefatory material, perhaps after the original dedication was cancelled. The two sonnets appear on two unsigned leaves with blank versos and on different paper from the rest of the book, suggesting that they were a late addition.<sup>161</sup>

Fourteen copies of the first edition of *Bel-vedère* are extant, six of the first and eight of the second issue.<sup>162</sup>

First issue:

- BL: British Library, London, shelfmark C.40.b.34
- FOLG 1: Folger Shakespeare Library, Washington DC, shelfmark STC 3189
- HUNT 1: Henry E. Huntington Library and Art Gallery, San Marino, CA, shelfmark 32117
- NEWB: Newberry Library, Chicago, IL, shelfmark VAULT Case 3A 487
- PIERP: Pierpont Morgan Library, New York, shelfmark PML 5849
- TRIN: Trinity College Library, Cambridge, shelfmark Capell \*.1[1].

Second issue:

- BEIN: Beinecke Rare Book & Manuscript Library, Yale University, New Haven, CT, shelfmark Ih B632 600b
- BOD 1: Bodleian Library, Oxford, shelfmark Douce B 51
- BOD 2: Bodleian Library, Oxford, shelfmark J-J Drayton f.77
- FOLG 2: Folger Shakespeare Library, Washington DC, shelfmark STC 3189.5 copy 1
- FOLG 3: Folger Shakespeare Library, Washington DC, shelfmark STC 3189.5 copy 2
- HOUGHT: Houghton Library, Harvard University, Cambridge, MA, shelfmark STC 3189

<sup>160</sup> Ibid., 151.

<sup>161</sup> Ibid., 150.

<sup>162</sup> The ESTC records all of these copies except for BOD 2.



- HUNT 2: Henry E. Huntington Library and Art Gallery, San Marino, CA, shelfmark 32116
- PFORZ: Carl H. Pforzheimer Library, Harry Ransom Center, University of Texas, Austin, TX, shelfmark PFORZ 57 PFZ.

The order of the prefatory material differs across the extant copies: In BL, FOLG 1, HUNT 1, NEWB, PIERP, TRIN, BEIN, BOD 1, BOD 2 and FOLG 3 (which includes all copies of the first issue), leaves A7–8 precede the sonnets to Oxford and Cambridge, whereas in half the copies of the second issue, FOLG 2, HOUGHT, HUNT 2 and PFORZ, the Oxford and Cambridge sonnets precede leaves A7–8. The order of the sonnets to the two universities similarly differs across the copies of both issues: in FOLG 1, HUNT 1, TRIN, BOD 1, FOLG 3, HOUGHT and PFORZ, ‘Oxford’ comes first, whereas in BL, NEWB, PIERP, BEIN, BOD 2, FOLG 2 and HUNT 2, ‘Cambridge’ does. To complicate matters further, ‘Oxford’ and ‘Cambridge’ both exist in two settings. In what we call setting 1, ‘Oxford’ has ‘*breed*’ in line 3, ‘*foorde*’ in line 5, ‘*back*’ in line 7, and ‘*doth*’ in line 10, and ‘Cambridge’ has ‘*hir Nymphs*’ in line 8, a short ‘*s*’ in ‘*Feasting*’ in line 11, ‘*then*’ in line 12 and a short ‘*s*’ in ‘*Whil’st*’ in line 13, whereas in setting 2, ‘Oxford’ has ‘*breed*’ in line 3, ‘*foord*’ in line 5, ‘*backe*’ in line 7, and ‘*dooth*’ in line 10, and ‘Cambridge’ has ‘*her Nymphs*’ in line 8, a long ‘*s*’ in ‘*Feasting*’ in line 11, ‘*than*’ in line 12 and a long ‘*s*’ in ‘*Whil’st*’ in line 13. The following copies have setting 1: NEWB, BEIN, FOLG 2, FOLG 3, HUNT 2, and PFORZ. And these have setting 2: BL, FOLG 1, HUNT 1, PIERP, TRIN, BOD 1, BOD 2 and HOUGHT.

Several copies are imperfect. In BL, leaves A1 (with the title page) and A6 (with the Bodenham arms) are facsimiles by John Harris (1791–1873).<sup>163</sup> FOLG 1 lacks leaf R8, which has been supplied from a copy of the 1610 edition. It appears that NEWB at some point lacked leaf E1, which had been supplied by a manuscript facsimile in an eighteenth-century hand that was subsequently swapped against the original leaf E1 in BOD 2, which now contains the manuscript facsimile.<sup>164</sup> PIERP has two title

<sup>163</sup> They are signed by the facsimilist: ‘FS by H’ (sig. A1r); ‘F.S by J. Harris junr’ (sig. A6r). For Harris, see Janet Ing Freeman, ‘Harris, John (1791–1873)’, *ODNB*.

<sup>164</sup> We have arrived at this conclusion by the following evidence: BOD 2 has various seventeenth-century scribbles by someone who identifies himself as ‘John Ernle’ and ‘John Earle’ (e.g., sigs. E2v, Q4r), and NEWB has pencil annotations by Thomas Park throughout (see pp. xxxvi–xxxix). Sig. E1v in NEWB has a unique occurrence of ‘John Ernle’ in the same seventeenth-century hand, and the recto of the E1 manuscript facsimile in BOD 2 has the same pencil annotations by Park as NEWB has elsewhere. The name ‘John Ernle’ and that of ‘Daniell Ernle’ (sig. E2v) in BOD 2 suggest Wiltshire connections of this copy, the principal seat of the Ernles from the early sixteenth century (see John Burke’s *Genealogical and Heraldic History of the Landed Gentry*, 4 vols. (London, 1847), vol. 1, p. 684). These connections are reinforced by the mention (crossed out but still legible) of ‘John Parker of Greenhill [?] in the Parish of Wotton Bassett’ alongside an inscription



pages, the first one being another facsimile by Harris, the other one an inept facsimile with several obvious inaccuracies.<sup>165</sup> Leaves A3 to A7 and R7 are similarly in facsimile (the Bodenham arms facsimile on sig. A6v is again signed 'F.S by J. Harris junr'), while A8 has been extensively repaired in the outer margin, where some paper has been supplied and some text is in facsimile.<sup>166</sup> BEIN lacks the title page, while B7 and R7–8 are missing from BOD 1. BOD 2 is in particularly bad shape, having been partly eaten by rats: the upper, outer corner is damaged from sheet L to the end, and part of the text is consequently missing, from sig. L2v onwards. Moreover, all of sheets I and K as well as G1, G8, and R2 are wanting, while the title page and E1 are similarly lacking but have been replaced by a manuscript facsimile. FOLG 3 has A3 to A6 in facsimile, and in PFORZ, D2 and M4 are lacking and have been replaced from another copy. Of the fourteen extant copies, then, only five have no major imperfections (other than the cancellation of A2 in the first and A2–6 in the second issue), namely HUNT 1 and TRIN (first issue) and FOLG 2, HOUGHT and HUNT 2 (second issue).

The bibliographic afterlife of the 1600 *Bel-vedère* begins with the book's presence as a prop and object of derision in the Cambridge play *The Second Part of the Return from Parnassus*, performed in c.1602 and published in 1606. In Act 1 Scene 2, two former Cambridge students, Iudicio and Ingenioso, lament the poor quality of recent publications in the London book trade, 'the filth that falleth from so many draughty inuentions as daily swarme in our printing house' (145–6).<sup>167</sup> Specifically, Iudicio complains about 'these English *flores-poetarum*' (collections of poetic extracts),<sup>168</sup> and adds that there now 'starts vp euery day an old goose that sits hatching vp those eggs which haue ben filcht from nest[s] of Crownes and Kestrells' (165–9). Holding up a copy of *Bel-vedère*, he comments that '[h]eers a booke ... to condemne it to *Cloaca*, the vsuall Tiburne of all misliuing papers, weare too faire a death for so foule an offender' (169–71). The two students go on to comment mockingly on

concerning an Anne of the same name and place (sig. R8r). There is evidence of a marriage between one John Parker, a clothier of Bradford, Wiltshire, and Ann Franklyn of Calne, Wiltshire, on 11 January 1630/1. One Anne Parker, married to a John and living in Wootton-Bassett, died on November 5, 1669. See *Wiltshire Notes and Queries*, 6 (1908–10), 36.

<sup>165</sup> The text in the upper half of the title page contains several errors: '*Bel-uedère*' instead of '*Bel-vedère*'; '*Musoe*' instead of '*Musae*'; '*stellus*' instead of '*stella*'; and '*equas*' instead of '*aquas*'.

<sup>166</sup> Thanks to John Bidwell from the Pierpont Morgan for help with this copy.

<sup>167</sup> Quotations are from Leishman, ed., *The Three Parnassus Plays*. Leishman provides a detailed commentary on the scene in question.

<sup>168</sup> Leishman quotes R. B. McKerrow's comment: 'A book entitled *Flores Poetarum de Virtutibus et Vitiis* appeared c. 1480, and the better-known *Illustrium Poetarum Flores* of O. Mirandula in 1538; ... the name [*flores-poetarum*] was a typical one for a collection of extracts' (230).

the title, ‘*Beluedere*’ (173); the subtitle, ‘*The garden of the Muses*’ (178); the Latin title-page motto from Tibullus (182–3); the compiler, ‘Bodenham’ (188);<sup>169</sup> the printer’s ‘deuice’ on the title page, ‘Parnassus with the sunne and the lawrel’ (190–1); the contents and structure, ‘Sentences gathered out of all kind of Poetts, referred to certaine methodicall heads’ (198–9); and the list of names in the prefatory epistle, with censorious comments on many of the named writers (201–326), including, most famously, Shakespeare (300–4). The unusual attention which *The Second Part of the Return from Parnassus* pays to *Bel-vedere* and the sarcastic tone that informs the play’s comments upon it suggest that the intervention *Bel-vedere* made in the book trade as a vernacular commonplace book did not go unnoticed, and that university-trained poets may have considered the commercial recycling of poetic excerpts as a provocation.<sup>170</sup>

On 16 June 1609, ‘*Belveder[e] or the Garden of Muses*’ and six other titles were entered to Thomas Mann, Jr, ‘as was graunted by A Court in October [1608] Last these Seven copies followinge which were Hugh Astleyes copies’.<sup>171</sup> Yet for reasons that are unclear, it was not Mann but John Tapp who published the second edition, again in octavo, now titled *The Garden of the Muses*, in 1610, printed by Edward Allde (STC 3190). The imprint states that the book is ‘to be sold at [Tapp’s] shop at Saint Magnus corner’, suggesting that Tapp had taken over Astley’s shop. Like Astley, Tapp belonged to the group of drapers who had been translated to the Stationers’ Company in 1600.<sup>172</sup> He had collaborated with Astley as far back as 1596 on *The arte of nauigation* (see p. lxxvii), to which he contributed an address to the reader (sigs. A3r–v) in which he explains that he has functioned as an editor, overseeing the text, correcting errors and adding ‘Tables, Rules, and Collections which I thought most needfull in this matter’ (sig. A3v). Another witness to his interest and expertise in navigation is *The seamans kalendar*, which was both authored and published by Tapp. An edition of 1615 (STC 23680) is said to be the ‘fifth’, and many more editions followed in the course of the century.

The 1610 edition of *The Garden of the Muses* omits the address ‘To the Reader’, like the second issue of the first edition. The title page and its

<sup>169</sup> The name ‘Bodenham’ only appears in the manuscript, whereas the 1606 quarto leaves in the equivalent place a blank space between parentheses (see Leishman, ed., *The Three Parnassus Plays*, p. 233).

<sup>170</sup> Compare Ben Jonson’s possible allusion to *Bel-vedere*, in the address ‘To the Readers’ prefacing *Sejanus* (1605), in which he casts his own playbook as one of ‘the *Muses Gardens*’ prone to being despoiled and uprooted by overzealous critics (sig. ¶2v). For a discussion of the relevant passage of *The Second Part of the Return from Parnassus* in the context of ‘the social stakes of vernacular commonplacing’, see Lesser and Stallybrass, ‘The First Literary *Hamlet*’, 387, 387–94.

<sup>171</sup> Arber, *Transcript*, vol. 3, p. 412.

<sup>172</sup> See Arber, *Transcript*, vol. 2, p. 725.

blank verso (A1) are followed by the four commendatory poems, 'To his louing and approued good Friend, *M. Iohn Bodenham*', 'Of this Garden of the Muses', 'A Sonnet to the Muses Garden' and 'Of the Booke' (sigs. A2r–A3v), and the poems to 'To the Vniuersitie of Cambridge' and 'To the Vniuersitie of Oxenford' (sigs. A4r–v). The main text follows that of the first edition – apart from some corrections and some newly introduced errors – with one exception: after QN 2115, under the topical heading 'Of Women', a couplet has been added: '*Elizabeth* late Englands famous Queene: / Amongst all women hath a mirrour beene' (sig. H5v). Nothing serves to highlight the passage or to alert the reader to it. Its source is unknown, and it may have been written for insertion into the new edition. As we noted on p. xxiii, in 'The Conclusion', the text of 1600 points out that 'In this first Impression, are omitted the Sentences of *Chaucer, Gower, Lidgate*, and other auncient Poets, because it was not known how their forme would agree with these of ten syllables onely' and goes on to promise that 'if this may enioy but the fauour hee [i.e. Bodenham] hopes it will', then, 'at the next impression', the text 'shall be largely supplied, with things that at this present could not be obtained' (sigs. Q6r–v). Yet the second edition has no additions other than the single couplet mentioned above, and simply reprints the text of 'The Conclusion' except that it substitutes 'In this impression' (sig. Q4r) for the first octavo's 'In this first Impression' (sig. Q6r). What keeps the second edition from being a page-by-page reprint of the first is that the ornamental frame around the topical headings is larger in the first octavo than in the second. Therefore, more text (usually two or three lines) is accommodated on pages with topical headings. Whereas the text of the first octavo ends on sig. R8r (with a blank sig. R8v), that of the second octavo ends on sig. R6r (with a blank sig. R6v). The second edition thus collates 8°: A<sup>4</sup>B–Q<sup>8</sup>R<sup>6</sup>.

*Bel-vedère* received no further editorial attention until 1875, when a facsimile reprint, entitled *Bodenham's Belvedère or The Garden of the Muses: Reprinted from the Original Edition of 1600*, appeared for the Spenser Society. It contains an 'Introductory Notice' (pp. iii–v) by James Crossley, President of the Spenser Society, a list of 'discrepancies' between 'the first and second editions of *Belvedère*' (pp. vii–xii, p. vii) and a table of 'Contents' (pp. xiii–xviii, p. xiii), followed by the type-facsimile of the octavo of 1600. The few occasions on which the 1875 reprint departs from the text of 1600 are recorded in our textual notes.

## *Note on the Text*

Unless otherwise recorded in the textual notes, we preserve indentations and italicizations as they appear in the edition of 1600. Obvious misprints are emended and recorded in the collation. Our text preserves original spelling and punctuation, but we silently modernize the long ‘s’ and ligatures, regularize ‘VV’ to ‘W’ and ‘β’ to ‘ss’, expand contractions that are purely typographic (e.g. ‘fashion’ for ‘fashiō’; ‘and’ for ‘&’), and change to lower case the second capital after the extra-large opening capital in new sections (e.g. ‘When’ for ‘WHen’). The extra-large capitals are invariably in roman, and we silently regularize them to italic when the rest of the line is in that font. In the punctuation, we do not try to distinguish between roman and italic but print it in the font in which the rest of the line appears. On the right of the page, every passage is assigned a quotation number (QN) and every line a through-line number (TLN) which are variously used in the Introduction, the annotation to the text, the Textual Notes and the Appendices.

## *Note on the Annotation*

The aim of the annotation is to provide as full a record as possible of the sources of the 4,482 passages that make up *Bel-vedère*. Each passage receives a short note that references and quotes the source (if we have identified it) so that its relationship to the line as it appears in *Bel-vedère* can be easily established. When we have been unable to find the source of a passage, we say so in the annotation: ‘untraced’. Our notes are typically structured as follows: quotation number (QN), name of the author quoted, short title of the book quoted, a verbatim rendering of the source, and the signature from which the source is drawn. The alphabetically ordered list of Authors and Editions Quoted in the Annotation (see p. xcii) adds bibliographic information to the short titles. The date of publication of the source texts from which we quote is usually from the sixteenth century, but on three occasions, the only pre-1600 edition appears to have been lost and we thus quote from the earliest extant post-1600 edition (see p. lx, n119). We usually quote the source passage from the earliest edition that is available on EEBO-TCP, which is generally (although not quite invariably) the first edition. If the source quotation contains a tilde to signal an omitted letter (e.g. ‘groũd’), we supply the letter in italics (e.g. ‘ground’).

In the annotation, the short title may be followed by an indication of which part – in some cases, which poem – of the book is being quoted. For authors who are often read and studied in modern editions, we insert a reference to such an edition (e.g. ‘III.iv.38.7’ for a line quoted from *The Faerie Queene*, or ‘3.2.148’ for a line quoted from a Shakespeare play). A bibliographic list at the end of this note identifies the modern editions used and the conventions adopted. When there is a particular reason to do so, we provide additional information at the end of the note (e.g. QN 465, 918 and 1351). In some instances, we have identified two pre-1600 texts that parallel the passage in *Bel-vedère*. In those cases, we first mention the text we consider likely to have served as the direct source for

*Bel-vedère*, but we add the other text as additional information at the end of the note (e.g. QN 162, 657 and 673). In the 'Index of Authors and Texts Quoted or Adapted in *Bel-vedère*' included in Appendix 1, however, we assign no more than one source to each quotation, and so include only what we consider likely to be the direct source.

Since the quotations in *Bel-vedère* are the result of commonplacings, we identify with an asterisk (\*) those lines that were highlighted for commonplacings by means of commonplace markers, printed marginalia or italics in the early modern editions from which they seem to have been excerpted (e.g. QN 56, 98, 125 and so on). We identify all source passages in prose by adding that word after the signature: 'prose'.

Charles Crawford identified many sources (see pp. xlii–xlvi), although he usually did so by referring to modern editions, not by locating them in early modern editions. Many other sources were not traced by Crawford but have been identified by us. Appendix 3, 'Origins of the Source Identifications of the Passages in *Bel-vedère*', clarifies which sources were identified by Crawford and which ones by us.

On a few occasions where no source text has been identified, we record a later 'analogue' that we have found in a post-1600 publication (e.g. QN 626, 1348, 1410). On these occasions, *Bel-vedère* may itself be the source, or the passage in *Bel-vedère* and the later publication may derive from a common source that we have failed to trace.

### List of Modern Editions Referred to in the Annotation

*Arden of Faversham* *Arden of Faversham*, ed. Martin White, New Mermaids, rev. edn (London: Bloomsbury, 2007).

Daniel *The Complete Works in Verse and Prose of Samuel Daniel*, ed. A. B. Grosart, 5 vols. (1885).

References to 'To Delia' (in vol. 1) provide the number of the sonnet followed by the line number. References to *Civil Wars* provide the number of the 'book' in arabic numerals, followed by the stanza and line numbers. Grosart's edition is based on the 1595 edition, whereas our references are from the 1599 edition, so some referenced passages do not correspond to the modern edition.

Drayton *The Works of Michael Drayton*, eds. J. William Hebel, K. Tillotson and B. H. Newdigate, 5 vols. (Oxford: Clarendon Press, 1931–41 (rev. edn, 1961)).

References to *Idea* provide the number of the eclogue followed by the line number. References to 'Gaveston' and 'Matilda' are keyed, where possible, to the 1594 version of the poems reproduced in Hebel's modern edition.



- Edward III*      *The New Oxford Shakespeare: The Complete Works: Modern Critical Edition*, ed. Gary Taylor et al. (Oxford University Press, 2016).
- Greene      *The Life and Complete Works in Prose and Verse of Robert Greene*, ed. Alexander B. Grosart, 15 vols. (1881).

References to Grosart's edition of Greene provide the volume number and the page number for all references except those to *Alponus*, which is through-line numbered.

- Harington, *Orlando*      Sir John Harington, *Orlando Furioso*, ed. Robert McNulty (Oxford: Clarendon Press, 1972).

References indicate the number of the book followed by the number of the stanza (McNulty's edition provides no line numbers).

- Herbert      *The Collected Works of Mary Sidney Herbert, Countess of Pembroke*, eds. Margaret P. Hannay, Noel J. Kinnamon and Michael G. Brennan, 2 vols. (Oxford: Clarendon Press, 1998).

In references to *Antony* the TLN number is provided.

- Jonson      *The Cambridge Edition of the Works of Ben Jonson*, eds. David Bevington, Martin Butler and Ian Donaldson, 7 vols. (Cambridge University Press, 2012).
- Kyd      *The Works of Thomas Kyd*, ed. F. S. Boas (Oxford: Clarendon Press, 1901).
- Lodge      *The Complete Works of Thomas Lodge*, ed. Edmund Gosse, 4 vols. (1883).

References to Lodge provide the volume number and the page number (poems do not have line numbers in Gosse's edition).

- Lyly      *'Euphues: The Anatomy of Wit' and 'Euphues and His England'*, ed. Leah Scragg (Manchester University Press, 2003); *'Campaspe' and 'Sapho and Phao'*, eds. G. K. Hunter and David Bevington (Manchester University Press, 1991); and *The Woman in the Moon*, ed. Leah Scragg (Manchester University Press, 2006).

- Marlowe      Christopher Marlowe, *Doctor Faustus and Other Plays*, eds. David Bevington and Eric Rasmussen (Oxford University Press, 1995); and *The Collected Poems of Christopher Marlowe*, eds. Patrick Cheney and Brian J. Striar (Oxford University Press, 2006).

References to *Hero and Leander* note the number of the sestiad followed by the line number.

- Marston      *The Works of John Marston*, ed. A. H. Bullen, 3 vols. (1887).

References to Marston's *Scourge* note the number of the Satire (in arabic numerals) and the line number.

Middleton *Thomas Middleton: The Collected Works*, gen. eds. Gary Taylor and John Lavagnino (Oxford University Press, 2007).

References to *Wisdom* note the relevant chapter, verse and line number, all in arabic numerals.

Norton and Sackville, *Gorboduc* Thomas Sackville and Thomas Norton, *Gorboduc; or Ferrex and Porrex*, ed. Irby B. Cauthen (London: Edward Arnold, 1970).

Peele, *David* *David and Bathsheba*, ed. Mathew R. Martin, *The Revels Plays* (Manchester University Press, 2018).

Shakespeare *The New Oxford Shakespeare: The Complete Works: Modern Critical Edition*, ed. Gary Taylor et al. (Oxford University Press, 2016); *The First Quarto of Richard III*, ed. Peter Davison (Cambridge University Press, 1996); *The First Quarto of Romeo and Juliet*, ed. Lukas Erne (Cambridge University Press, 2007); *King Henry VI: Part 3*, eds. John D. Cox and Eric Rasmussen, *The Arden Shakespeare 3rd Series* (London: Thomson, 2001).

References to Shakespeare are to *The New Oxford Shakespeare*, except *Romeo and Juliet* (New Cambridge), *Richard III* (New Cambridge) and *The True Tragedy of Richard Duke of York* (Arden). References to *True Tragedy* are keyed to the Folio text by act, scene and line number where possible, and a page number is provided to the corresponding section of the text as reproduced in the facsimile of the octavo in the Arden edition.

Sidney *Sir Philip Sidney: A Critical Edition of the Major Works*, ed. Katherine Duncan-Jones, *The Oxford Authors* (Oxford University Press, 1989).

Some of the Sidney passages are not in Duncan-Jones' edition.

Southwell, 'Complaint' *St. Robert Southwell: Collected Poems*, eds. Peter Davidson and Anne Sweeney (Manchester: Carcanet Press, 2007).

References to *Saint Peters complaynt with other poems* indicate the title of the poem before the quotation, with the line reference to the modern edition in parentheses.

Spenser *The Poetical Works of Edmund Spenser*, eds. J. C. Smith and E. de Selincourt, 3 vols. (London: Oxford University Press, 1912).

References to *Calendar* note the volume number, followed by the page number and the line number.

NB: on a few occasions, a passage in *Bel-vedère* does not appear in the modern edition listed above because the version from which the passage in *Bel-vedère* was excerpted does not correspond to that on which the modern edition is based. In those cases, the source passage in our annotation is not keyed to a modern edition.

## *Authors and Editions Quoted in the Annotation*

- Allott, *WT* Robert Allott, *Wits theatre of the little world* (1599, STC 381)
- Arden of Faversham* *The lamentable and true tragedie of M. Arden of Feuersham in Kent* (1592, STC 733)
- Baldwin, *Last Part* William Baldwin, *The last part of the Mirour for magistrates* (1578, STC 1252)
- Baldwin, *A Mirror* William Baldwin, *A myrroure for magistrates Wherein may be seen by example of other, with howe greuous plages vices are punished: and howe frayle and vnstable worldly prosperitie is founde, even of those, whom fortune seemeth most highly to fauour* (1559, STC 1247)
- Baldwin, *Treatise* *A treatise of morall philosophie contayning the sayinges of the wyse* (1547, STC 1253)
- Barnfield, *Shepherd* Richard Barnfield, *The affectionate shepherd* (1594, STC 1480)
- Bastard, *Chrestoleros* Thomas Bastard, *Chrestoleros* (1598, STC 1559)
- Becon, *Jewel* Thomas Becon, *The iewel of ioye* (1550, STC 1733)
- Blenerhasset, *Minerva* Thomas Blenerhasset, *A reuelation of the true Minerua. The effect of this booke. Who on earth be gods: and by what meanes mortall men may bee made immortal* (1582, STC 3132)
- Blenerhasset, *Mirror* Thomas Blenerhasset, *The seconde part of the Mirroure for magistrates conteining the falles of the infortunate princes of this lande, from the conquest of Caesar, vnto the commying of Duke William the Conquerour* (1578, STC 3131)

- Brandon, 'Dedication' Samuel Brandon, 'Dedication to Lady Lucia Audelay', *The Tragicomoedi of the virtuous Octavia* (1598, STC 3544)
- Brandon, *Octavia* Samuel Brandon, *The Tragicomoedi of the virtuous Octavia* (1598, STC 3544)
- Breton, *Arbor* Nicholas Breton, *The arbor of amorous deuises* (1597, STC 3631)
- Breton, 'Countess' Nicholas Breton, 'The Countesse of Penbrookes loue', *The pilgrimage to paradise, ioyned with the Countesse of Penbrookes loue* (1592, STC 3683)
- Breton, *Delights* Nicholas Breton, *Brittons bowre of delights* (1591, STC 3633)
- Breton, *Foolscap* Nicholas Breton, *Pasquils fooles-cap sent to such (to keepe their weake braines warme) as are not able to conceiue aright of his mad-cap* (1600, STC 3677.5)
- Breton, *Passions* Nicholas Breton, *The passions of the spirit* (1599, STC 3682.5)
- Breton, 'Pilgrimage' Nicholas Breton, 'The Pilgrimage to Paradise', *The pilgrimage to paradise, ioyned with the Countesse of Penbrookes loue* (1592, STC 3683)
- Broxup, *Path* William Broxup, *Saint Peters path to the ioyes of heauen wherein is described the frailtie of flesh, the power of the spirit, the labyrinth of this life, Sathans subtilitie, and the soules saluation* (1598, STC 3921)
- Bunny, *Exercise* Edmund Bunny, *A booke of Christian exercise appertaining to resolution, that is, shewing how we should resolve our selves to become Christians indeed* (1584, STC 19355)
- Burton, *Sermon* William Burton, *A sermon preached in the Cathedrall Church in Norwich, the xxi. Day of December, 1589* (1590, STC 4178)
- C., E., *Emaricdulfe* 'E.C.', *Emaricdulfe. Sonnets written by E.C.* (1595, STC 4268)
- C., H., *Fancy* 'H.C.', *The forrest of fancy* (1579, STC 4271)
- C., I., *Alcilia* 'I.C.', *Alcilia* (1595, STC 4274.5)
- Campion, 'Canto' 'Content' [Thomas Campion], 'Canto Quarto', in Sidney, *Astrophel*

- Cawdry, *Treasury* Robert Cawdry, *A tresurie or store-house of similies both pleasaunt, delightfull, and profitable, for all estates of men in generall. Newly collected into heades and common places* (1600, STC 4887)
- Chapman, 'Friend' George Chapman, 'To my admired and soule-loued friend', *Achilles shield* (1598, STC 13635)
- Chapman, 'Hymnus' George Chapman, 'Hymnus in Noctem', *Skia nyktos=The shaddow of night* (1594, STC 4990)
- Chettle, *Piers* Henry Chettle, *Piers Plainnes seauen yeres prentiship* (1595, STC 5124)
- Churchyard, *Challenge* Thomas Churchyard, *Churchyards challenge* (1593, STC 5220)
- Churchyard, *Chips* Thomas Churchyard, *The firste parte of Churchyardes chippes* (1575, STC 5232)
- Churchyard, *Consort* Thomas Churchyard, *A musicall consort of beauenly harmonie (compounded out of manie parts of musicke) called Churchyards charitie* (1595, STC 5245)
- Churchyard, *Honour* Thomas Churchyard, *The honor of the lawe* (1596, STC 5238)
- Chute, *Beauty* Anthony Chute, *Beawtie dishonoured written vnder the title of Shores wife Chascun se plaist ou il se trouue mieux* (1593, STC 5262)
- Copley, *Fig* Anthony Copley, *A fig for fortune* (1596, STC 5737)
- Copley, *Fits* Anthony Copley, *Wits fittes and fancies* (1595, STC 5738)
- Daniel, *Civil Wars* Samuel Daniel, 'The Civill Wars of England, Betweene the two Houses of Lancaster and Yorke', *The Poeticall Essayes of Sam. Danyel. Newly corrected and augmented* (1599, STC 6261)
- Daniel, *Cleopatra* Samuel Daniel, 'The Tragedie of Cleopatra', *Delia and Rosamond augmented. Cleopatra* (1594, STC 6243.4)
- Daniel, *Essays* Samuel Daniel, *The Poeticall Essayes of Sam. Danyel. Newly corrected and augmented* (1599, STC 6261)
- Daniel, 'Octavia' Samuel Daniel, 'A Letter sent from Octavia to her husband Marcus Antonius into Egypt', *The Poeticall Essayes of Sam. Danyel. Newly corrected and augmented* (1599, STC 6261)

- Daniel, 'Musophilus' Samuel Daniel, 'Musophilus. Containing a generall defence of all learning', *The Poeticall Essayes of Sam. Danyel. Newly corrected and augmented* (1599, STC 6261)
- Daniel, 'Rosamond' Samuel Daniel, 'Complaint of Rosamond', *Delia. Contayning certayne sonnets: with the complaint of Rosamond* (1592, STC 6243.2)
- Daniel, 'To Delia' Samuel Daniel, 'To Delia', *Delia. Contayning certayne sonnets: with the complaint of Rosamond, Delia and Rosamond augmented* (1594, STC 6243.4)
- Delamothe, *French* G. Delamothe, *The French alphabeth [sic] teaching in a very short tyme, by a most easie way, to pronounce French naturally, to reade it perfectly, to write it truely, and to speake it accordingly: together with The treasure of the French toung, conteyning the rarest sentences, pouerbes [sic], parables, similies, apothegmes and golden sayings of the most excellent French authours, as well potes [sic] as orators* (1592, STC 6545.5)
- de la Perrière, *Devices* Guillaume de la Perrière, *The theater of fine deuices containing an hundred morall emblemes. First penned in French by Guillaume de la Perriere, and translated into English by Thomas Combe* (1614, STC 15230, entered SR 1593)
- de la Primaudaye, *Academy* Pierre de la Primaudaye, *The French academie wherin is discoursed the institution of maners, and whatsoever els concerneth the good and happie life of all estates and callings, by preceptes of doctrine, and examples of the liues of ancient sages and famous men* (1586, STC 15233)
- de la Primaudaye, *Second Part* Pierre de la Primaudaye, *The second part of the French academie* (1594, STC 15238)
- de Mornay, *Meditations* Philippe de Mornay, *Meditations vpon Psal. 101* (1599, STC 18146)
- de Pontaymeri, *Worth* Alexandre de Pontaymeri, *A womans woorth, defended against all the men in the world* (1599, STC 11831)
- de Salluste  
Du Bartas, *Creation* Guillaume de Salluste Du Bartas, *The first day of the worldes creation* (1595, STC 21658)



- Drayton, *Endimion* Michael Drayton, *Endimion and Phoebe* (1595, STC 7192)
- Drayton, *Epistles* Michael Drayton, *Englands heroicall epistles* (1597, STC 7193)
- Drayton, 'Gaveston' Michael Drayton, 'The Legende of Piers Gaueston', *The Tragicall Legend of Robert, Duke of Normandy, surnamed Short-thigh, eldest sonne to William Conqueror. With the legend of Matilda the chast, daughter to the Lord Robert Fitzwater, poysoned by King Iohn. And the legend of Piers Gaueston, the great Earle of Cornwall: and might fauorite of king Edward the second* (1596, STC 7232)
- Drayton, *Idea* Michael Drayton, *Idea The Shepheards Garland. Fashioned in nine Eglogs. Rowlands Sacrifice to the nine Muses* (1593, STC 7202)
- Drayton, 'Matilda' Michael Drayton, 'The Legend of Matilda the chaste', *The Tragicall Legend of Robert, Duke of Normandy, surnamed Short-thigh, eldest sonne to William Conqueror. With the legend of Matilda the chast, daughter to the Lord Robert Fitzwater, poysoned by King Iohn. And the legend of Piers Gaueston, the great Earle of Cornwall: and might fauorite of king Edward the second* (1596, STC 7232)
- Drayton, *Mortimeriados* Michael Drayton, *Mortimeriados. The lamentable ciuell warres of Edward the second and the barrons* (1596, STC 7208)
- Drayton, 'Robert' Michael Drayton, 'The Tragicall Legend of Robert Duke of Normandie', *The Tragicall Legend of Robert, Duke of Normandy, surnamed Short-thigh, eldest sonne to William Conqueror. With the legend of Matilda the chast, daughter to the Lord Robert Fitzwater, poysoned by King Iohn. And the legend of Piers Gaueston, the great Earle of Cornwall: and might fauorite of king Edward the second* (1596, STC 7232)
- Edward III* Anonymous and William Shakespeare, *The Raigne of King Edward the third* (1596, STC 7501)
- Edwards, *Paradise* Richard Edwards, *The paradise of daintie deuises containyng sundrie pithie preceptes, learned counsailes and excellent inventions* (1585, STC 7520)

- Fairfax, *Jerusalem* Edward Fairfax, *Godfrey of Bulloigne, or The recouerie of Ierusalem* (1600, STC 23698)
- Finch *Finch his alphabet, or, A godly direction, fit to be persued of each true Christian* (1635, STC 10869.5)
- Fitz-Geffry, *Drake* Charles Fitz-Geffry, *Sir Francis Drake his honourable lifes commendation, and his tragicall deathes lamentation* (1596, STC 10943)
- A. Fletcher, *Similies* Anthony Fletcher, *Certaine very proper, and most profitable similies* (1595, STC 11053)
- G. Fletcher, 'Elegy III' Giles Fletcher, 'Elegie III', *Licia, or Poemes of Loue* (1593, STC 11055)
- Floyd, *Picture* Thomas Floyd, *The picture of a perfit common wealth describing aswell the offices of princes and inferiour magistrates ouer their subiects, as also the duties of subiects towards their gouernours* (1600, STC 11119)
- Gale, *Pyramus* Dunstan Gale, *Pyramus and Thisbe* (1617, STC 11527)
- Googe, *Ship* Barnabe Googe, *A newe booke called the shippe of safegard, wrytten by G.B.* (1569, STC 12049)
- Greene, *Alcida* Robert Greene, *Alcida Greenes metamorphosis* (1617, STC 12216)
- Greene, *Alphonsus* Robert Greene, *The comicall historie of Alphonsus, King of Aragon* (1599, STC 12233)
- Greene, *Arbasto* Robert Greene, *Arbasto The anatomie of fortune* (1589, STC 12219)
- Greene, *Ciceronis* Robert Greene, *Ciceronis amor* (1589, STC 12224)
- Greene, *Garment* Robert Greene, *Greenes mourning garment giuen him by repentance at the funerals of loue, which he presentes for a fauour to all young gentlemen that wish to weane themselues from wanton desires* (1590, STC 12251)
- Greene, *Gwydonius* Robert Greene, *Gwydonius. The carde of fancie wherein the folly of those carpet knights is decyphered, which guyding their course by the compasse of Cupid, either dash their ship against most daungerous rocks, or els attain the hauen with paine and perill* (1584, STC 12262)

- Greene, *Mamillia* Robert Greene, *Mamillia. A mirroure of looking-glasse for the ladies of Englande* (1583, STC 12269)
- Greene, *Menaphon* Robert Greene, *Menaphon* (1589, STC 12272)
- Greene, *Morando* Robert Greene, *Morando the tritameron of loue: wherein certaine pleasaunt conceites, vttered by diuers woorthy personages, are perfectly dyscoursed, and three doubtfull questyons of loue, most pithely and pleasauntly discussed* (1584, STC 12276)
- Greene, *Planetomachia* Robert Greene, *Planetomachia* (1585, STC 12299)
- Greene, *Too Late* Robert Greene, *Greenes neuer too late* (1590, STC 12253)
- Greene, *Web* Robert Greene, *Penelopes web* (1587, STC 12293)
- Griffin, *Fidessa* Bartholomew Griffin, *Fidessa* (1596, STC 12367)
- Guilpin, 'Satire IV' Edward Guilpin, 'Satire IV', *Skiaetheia. Or a shadowe of truth, in certaine epigrams and satyres* (1598, STC 12504)
- Harington, *Orlando* [John Harington] Lodovico Ariosto, *Orlando Furioso in English heroical verse, by Iohn Haringto[n]* (1591, STC 746)
- Hayward, *Henry IV* Sir John Hayward, *The first part of the life and raigne of King Henrie the IIII* (1599, STC 12995)
- Helicon* *Englands Helicon* (1600, STC 3191)
- Herbert, *Antony* [Mary Herbert, Countess of Pembroke] Robert Garnier, *The tragedie of Antonie. Doone into English by the Countesse of Pembroke* (1595, STC 11623)
- Herbert, 'Clorinda' Mary Herbert, Countess of Pembroke, 'The Doleful Lay of Clorinda', in Spenser, *Colin*
- Higgins, *First* John Higgins, *The first parte of the Mirour for magistrates* (1574, STC 13443)
- Higgins, *Mirror* John Higgins, *The Mirour for Migistrates [sic]* (1587, STC 13445)
- Hudson, *Judith* Thomas Hudson, *The historie of Iudith* (1584, STC 21671)
- Jonson, *Case* Ben Jonson, *His Case is Alterd* (1609, STC 14757)
- Jonson, *Every Man in* Ben Jonson, *Euery man in his humor* (1601, STC 14766)

- Jonson, in *EP* Ben Jonson, in *Englands Parnassus: or the choysrest flowers of our moderne poets, with their poetically comparisons* (1600, STC 378)
- Junius, *Lives* Hadrianus Junius, *The lyves, of philosophers and oratours* (1579, STC 10566)
- Knack to Know* Anonymous, *A pleasant conceited comedie, called, A knacke to know an honest man* (1596, STC 15028)
- K., I., *Academy* 'I.K.', *The courtiers academie comprehending seuen seuerall dayes discourses* (1598, STC 21311)
- Kendall, *Flowers* Timothy Kendall, *Flowers of epigrammes, out of sundrie the moste singular authours selected, as well auncient as late writers* (1577, STC 14927)
- Kyd, *Cornelia* Thomas Kyd, *Cornelia* (1594, STC 11622)
- Kyd, *Solyman* Thomas Kyd, *The tragedye of Solyman and Perseda* (1592, STC 22894)
- Kyd, *Spanish* Thomas Kyd, *The Spanish Tragedie* (1592, STC 15086)
- Lemnius, 'Comedies' Levinus Lemnius, 'Of Comedies', *The sanctuarie of saluation, helmet of health, and mirroure of modestie and good maners* (1592, STC 15454.5)
- Linche, *Diella* Richard Linche, *Diella certaine sonnets, adioyned to the amorous poeme of Dom Diego and Gineura* (1596, STC 17091)
- Lloyd, *Pilgrimage* Lodowick Lloyd, *The pilgrimage of princes, penned out of sundry Greeke and Latine aucthours* (1573, STC 16624)
- Lodge, *Catharos* Thomas Lodge, *Catharos. Diogenes in his singularitie* (1591, STC 16654)
- Lodge, *Fig* Thomas Lodge, *A Fig for Momus: Containing Pleasant varietie, included in Satyres, Eclogues, and Epistles* (1595, STC 16658)
- Lodge, *Metamorphosis* Thomas Lodge, *Scillaes metamorphosis: enterlaced with the vnfortunate loue of Glaucus* (1589, STC 16674)
- Lodge, *Phillis* Thomas Lodge, 'Complaint of Elstred', *Phillis: Honoured with Pastorall Sonnets, Elegies, and*

- amorous delights. Where-vnto is annexed, the tragicall complaint of Elstred* (1593, STC 16662)
- Lodge, *Rosalynd* Thomas Lodge, *Rosalynde. Euphues golden Legacie* (1592, STC 16665)
- Lodge, *Shadow* Thomas Lodge, *Euphues shadow, the battaile of the sences* (1592, STC 16656)
- Lok, *Ecclesiastes* Henry Lok, *Ecclesiastes, otherwise called The preacher Containing Salomons sermons or commentaries (as it may probably be collected) vpon the 49. Psalme of Dauid his father* (1597, STC 16696)
- Lyly, *Euphues* John Lyly, *Euphues and his England* (1580, STC 17070)
- Lyly, *Sapho* John Lyly, *Sapho and Phao* (1584, STC 17086)
- Lyly, *Wit* John Lyly, *Euphues. The anatomy of wyt* (1578, STC 17051)
- Lyly, *Woman* John Lyly, *The woman in the moone* (1597, STC 17090)
- Markham, *Deuoreux* Jeruis [Gervase] Markham, *Deuoreux. Vertues teares for the losse of the most christian King Henry, third of that name, King of Fraunce; and the vntimely death, of the most noble & heroicall gentleman, Walter Deuoreux, who was slaine before Roan in Fraunce* (1597, STC 19793)
- Markham, *Grinuile* Jeruis [Gervase] Markham, *The most honorable tragedie of Sir Richard Grinuile, Knight* (1595, STC 17385)
- Markham, in *EP* Gervase Markham, in *Englands Parnassus: or the choyssest flowers of our moderne poets, with their poeticall comparisons* (1600, STC 378)
- Marlowe, *Edward II* Christopher Marlowe, *The troublesome raigne and lamentable death of Edward the second* (1594, STC 17437)
- Marlowe and Chapman, *Hero* Christopher Marlowe and George Chapman, *Hero and Leander* (1598, STC 17414)
- Marston, *Metamorphosis* John Marston, *The metamorphosis of Pigmaliions image. And Certaine Satyres* (1598, STC 17482)

- Marston, *Scourge* John Marston, *The scourge of villanie. Three bookes of satyres* (1598, STC 17485)
- Martínez, *Mirror* Marcos Martínez, *The seuenth booke of the Myrroure of knighthood* (1598, STC 18869)
- Meres, *Palladis* Francis Meres, *Palladis tamia Wits treasury* (1598, STC 17834)
- Chr. Middleton, *Gloucester* Christopher Middleton, *The legend of Humphrey Duke of Gloucester* (1600, STC 17868)
- Th. Middleton, *Wisdom* Thomas Middleton, *The wisdom of Solomon paraphrased* (1597, STC 17906)
- Moffett, *Silkworms* Thomas Moffett, *The silkewormes, and their flies* (1599, STC 17994)
- Munday, *Zelauto* Anthony Munday, *Zelauto. The fountaine of fame* (1580, STC 18283)
- Munday and Chettle, *Death* Anthony Munday and Henry Chettle, *The death of Robert, Earle of Huntington. Otherwise called Robin Hood of Sherwodde: with the lamentable tragedie of chaste Matilda, his faire maid Marian, poisoned at Dunmowe by King Iohn* (1601, STC 18269)
- North, *Dial* Thomas North, *The dial of princes, compiled by the reuerend father in God, Don Antony of Gueuara, Byshop of Guadix, preacher, and chronicler to Charles the fift, late of that name Emperour* (1568, STC 12428)
- Norton and Sackville, *Gorboduc* Thomas Norton and Thomas Sackville, *The tragedie of Gorboduc* (1565, STC 18684)
- Ogle, *Troy* John Ogle, *The lamentation of Troy, for the death of Hector* (1594, STC 18755)
- P., H., Gent., 'Praise' 'H.P. Gent.', 'In prayse of the Booke', in Parry, *Sinetes*
- Parry, *Sinetes* Robert Parry, *Sinetes passions vppon his fortunes offered for an incense at the shrine of the ladies which guided his distempered thoughtes* (1597, STC 19338)
- Peele, *David* George Peele, *The loue of King Dauid and fair Bethsabe* (1599, STC 19540)
- Perkins, *Golden Chain* William Perkins, *A golden chaine, or the description of theologie* (1591, STC 19657)



- Pett, *Journey* Peter Pett, *Times iourney to seeke his daughter Truth and Truths letter to Fame of Englands excellencie* (1599, STC 19818)
- Playfere, *Mourning* Thomas Playfere, *The meane in mourning. A sermon preached at Saint Maryes Spittle in London on Tuesday in Easter weeke 1595* (1596, STC 20015)
- Playfere, *Sermon* Thomas Playfere, *A most excellent and heauenly sermon vpon the 23 chapter of the Gospell by Saint Luke* (1595, STC 20014)
- Powell, *Leprosy* Thomas Powell, *Loues leprosie* (1598, STC 20166.5)
- Robinson, *Method* Richard Robinson, *A moral methode of ciuile policie contayninge a learned and fructifull discourse of the institution, state of gouernment of a common weale* (1576, STC 19475)
- Rogers, *Discourse* Thomas Rogers, *A philosophicall discourse, entituled, The anatomie of the minde* (1576, STC 21239)
- Rogers, *Elegies* Thomas Rogers, *Celestiall elegies of the goddesses and the Muses de-deploring [sic] the death of the right honourable and vertuous ladie the Ladie Fraunces Countesse of Hertford, late wife vnto the right honorable Edward Seymor Vicount Beauchamp and Earle of Hertford* (1598, STC 21225)
- Rous, *Thule* Francis Rous, *Thule, of Vertues historie* (1598, STC 21348)
- Rowlands, *Betraying* Samuel Rowlands, *The betraying of Christ. Iudas in despaire. The seuen words of our Sauior on the crosse. With other poems on the Passion* (1598, STC 21365)
- Roydon, 'Merit' Matthew Roydon, [Ode to the Author, 'Its seldome seene that Merite hath his due'], in Thomas Watson, *The hekatompathia or Passionate centurie of loue diuided into two parts* (1582, STC 25118a)
- S., R., Esq., 'Praise' 'R.S. Esq.', 'In prayse of the Booke', in Parry, *Sinetes*
- Sabie, 'Adam's' Francis Sabie, 'Adams Complaint', *Adams complaint. The olde worldes tragedie. Dauid and Bathsheba* (1596, STC 21534)
- Shakespeare, *1H4* William Shakespeare, *The history of Henrie the Fourth* (1598, STC 22280)

- Shakespeare, *LLL* William Shakespeare, *A Pleasant Conceited Comedie called Loues labors lost* (1598, STC 22294)
- Shakespeare, *Lucrece* William Shakespeare, *The Rape of Lucrece* (1594, STC 22345)
- Shakespeare, *R2* William Shakespeare, *The Tragedie of King Richard the second* (1597, STC 22307)
- Shakespeare, *R3* William Shakespeare, *The tragedie of King Richard the third* (1597, STC 22314)
- Shakespeare, *RJ* William Shakespeare, *An Excellent conceited Tragedie of Romeo and Iuliet* (1597, STC 22322)
- Shakespeare, *True Tragedy* William Shakespeare, *The true tragedie of Richard Duke of York and the death of good King Henrie the Sixt, with the whole contention betweene the houses Lancaster and Yorke* (1595, STC 21006)
- Shakespeare, *V&A* William Shakespeare, *Venus and Adonis* (1593, STC 22354)
- Sidney, *Arcadia* Philip Sidney, *The Countesse of Pembrokes Arcadia* (1591, STC 22539)
- Sidney, *Astrophel* Philip Sidney, *Sir P.S. His Astrophel and Stella* (1591, STC 22536)
- Smith, *Search* Henry Smith, *The sinfull mans search: or seeking of God* (1592, STC 22697)
- Southwell, *Complaint* Robert Southwell, *Saint Peters complaynt with other poems* (1595, STC 22956)
- Spenser, *Amoretti* Edmund Spenser, *Amoretti and Epithalamion* (1595, STC 23076)
- Spenser, *Calendar* Edmund Spenser, *The Shepheardes Calender conteyning twelue æglogues proportionable to the twelue monethes* (1579, STC 23089)
- Spenser, *Colin* Edmund Spenser, *Colin Clouts come home againe* (1595, STC 23077)
- Spenser, *Complaints* Edmund Spenser, *Complaints. Containing sundrie small poemes of the worlds vanitie* (1591, STC 23078)
- Spenser, *Daphnaïda* Edmund Spenser, *Daphnaïda. An Elegie vpon the death of the noble and virtuous Douglas Howard* (1591, STC 23079)
- Spenser, *Four Hymns* Edmund Spenser, *Fowre hymnes* (1596, STC 23086)

- Spenser, *FQ* Edmund Spenser, *The Faerie Queene. Disposed into twelue bookes, Fashioning XII. Morall vertues* (1596, STC 23082)
- Storer, *Wolsey* Thomas Storer, *The life and death of Thomas Wolsey Cardinall* (1599, STC 23294)
- Stradling, *Constancy* John Stradling, *Two books of constancie. Written in Latine, by Iustus Lipsius. Containing, principallie, A comfortable conference, in common calamities* (1595, STC 15695)
- Surrey, in *EP* Henry Howard, Earl of Surrey, in *Englands Parnassus: or the choysrest flowers of our moderne poets, with their poetickall comparisons* (1600, STC 378)
- Sylvester, *Miracle* Iosuah Sylvester, *The miracle of the peace in France* (1599, STC 7353.5)
- Sylvester, *Sacrifice* Iosuah Sylvester, *The sacrifice of Isaac* (1592, STC 21672)
- Tofte, *Alba* Robert Tofte, *Alba The months minde of a melancholy louer, diuided into three parts* (1598, STC 24096)
- Topsell, 'Epistle' Edward Topsell, 'The Epistle Dedicatorie', *The reward of religion* (1596, STC 24127)
- Topsell, *Lamentation* Edward Topsell, *Times lamentation, or An exposition on the prophet Ioel, in sundry sermons or meditations* (1599, STC 24131)
- Turberville, *Tales* George Turberville, *Tragicall Tales* (1587, STC 24330)
- Watson, *Hekatompathia* Thomas Watson, *The hekatompathia or Passionate centurie of loue diuided into two parts* (1582, STC 25118a)
- WC *Politeuphuia Wits common wealth* (1598, STC 15686)
- Whetstone, *Aurelia* George Whetstone, *Aurelia* (1593, STC 25338)
- Whetstone, *Bacon* George Whetstone, *A remembraunce, of the woorthie and well imployed life, of the right honorable Sir Nicholas Bacon Knight, Lorde keeper of the greate Seale of Englande, and one of the Queenes Maiesties most honorable Priuie Counsell, who deceased, the 20 daye of Februarie 1578* (1579, STC 25343)
- Whetstone, *Mirror* George Whetstone, *The English myrror* (1586, STC 25336)

- Whetstone, *Promos* George Whetstone, *The right excellent and famous historye, of Promos and Cassandra* (1578, STC 25347)
- Whetstone, *Rock* George Whetstone, *The rocke of regard diuided into foure parts* (1576, STC 25348)
- Whetstone, *Sidney* George Whetstone, *Sir Phillip Sidney, his honorable life, his valiant death, and true vertues* (1587, STC 25349)
- Whetstone, *Thomas* George Whetstone, *A remembraunce of the life, death, and vertues, of the most noble and honourable Lord Thomas late Erle of Sussex Vicount Fitz-water* (1583, STC 25344)
- Whitney, *Emblems* Geoffrey Whitney, *A choice of emblemes* (1586, STC 25438)
- W., T., *Commentary* 'T.W.', *A short, yet sound commentarie; written on that woorthie worke called; the Prouerbes of Salomon* (1589, STC 25627)
- W., T., *Tears* 'T.W.', *The teares of fancie. Or, Loue disdained* (1593, STC 25122)
- Yelverton, 'Epilogus' Christopher Yelverton, 'Epilogus' to George Gascoigne, 'Iocasta', *The poesies of George Gascoigne Esquire* (1575, STC 11636)

PROOF

*Bel-vedère*  
*or*  
*The Garden of the Muses*

PROOF



PROOF

## Of God.

*God is beyond fraile sence to comprehend,  
He first began all, and of all is end.*

	I	
Where God puts too his hand, all else is vaine.	2	
God thunders oftner than he strikes or beates.	3	5
God giues his wrath by weight, but mercie free.	4	
Where God doth blesse, abundance quickly springs.	5	
Gods wisdome too much searcht, is daangerous.	6	
Gods iustice ouer-vrgde, strikes heauily.	7	
<i>Without the vnderstanding of Gods will,     Our wit is follie, and our best sight ill.</i>	8	10
God doth not hate to loue, nor loue to hate.	9	
God with his finger strikes, and not his arme.	10	
<i>No man so poore, but God can blesse his dayes,     Who pacient Iob did from the dunghill raise.</i>	11	15
In vaine it is for man with God to stand.	12	
God will controll when mortall men haue done.	13	
Gods equitie doth euery action prooue.	14	
Gods hand holds thunder, who dare him offend?	15	

1 untraced

2 WC, 'Of God', 'Where God putteth to his hand, there are no men so mighty, no beasts so proude, no sea so deep, that can resist his power.' (B1r; prose).

3 WC, 'Of Repetition', 'God himselfe vseth to threaten vs, oftener then to smite vs' (V6v; prose).

4 WC, 'Of Ayde', 'God giueth his wrath by weight, & mercie without measure. *Erasmus*.' (S4r; prose).

5 Whitney, *Emblems*, 'Where God dothe blesse, in time abundance springes, / And heapes are made, of manie little thinges' (L4v).

6 Th. Middleton, *Wisdom*, 'Gods wisdome too much prou'd doth breed gods hate,' (P2v; 12.17.155).

7 Th. Middleton, *Wisdom*, 'Gods iustice too much mou'de breeds Gods debate.' (P2v; 12.17.156).

8 WC, 'Of God', 'Without the vnderstanding of the will of God by his word, our sight is but blindnes, our vnderstanding ignorance, our wisdome foolishnes, and our deuotion deuilishnes.' (B1r; prose).

9 Th. Middleton, *Wisdom*, 'God doth not hate to loue, nor loue to hate,' (P2v; 12.18.164).

10 Delamothe, *French*, 'God strikes with his finger, and not with all his arme.' (M6v; prose).

11 Whitney, *Emblems*, 'No man so pore, but god can blesse his daies, / Whoe patient Iob, did from the dunghill raise.' (E2v).

12 Turberville, *Tales*, 'In vaine it were for man with God to stande.' (C2v).

13 untraced

14 Th. Middleton, *Wisdom*, 'His equitie doth euery action proue,' (P2v; 12.18.165).

15 Drayton, *Mortimeriados*, 'Whose hand holds thunder, who dare him offend?' (P1r; vol. 1, 2196).

	QN	TLN
Faith finds free passage to Gods mercie seate.	16	20
[B1v]		
<i>Where vertue raiseth men to dignitie,</i>		
<i>There God his blessings still doth multiply.</i>	17	
Little auailles Gods gifts where wants his grace.	18	
Men order warre, but God giues victorie.	19	
Gods mercie doth his iustice farre exceed.	20	25
God deales not with vs as our sinnes deserue.	21	
Gods doctrine is the rule of prouidence.	22	
God is eternall, therefore without end.	23	
<i>God made all mortall things, and orders them,</i>		
<i>According to his wisdome, where and when.</i>	24	30
Gods greatnes is more seene in loue, than wrath.	25	
God ne're made any equall to himselfe.	26	
If God helpe not, yet deeme him not vniust.	27	
Gods mercie is the worke of our redemption.	28	
<i>If thou lift vp thy selfe, God flies from thee:</i>		35
<i>If thou be humble, then he comes to thee.</i>	29	
If God dart lightning, soon he dewes down raine.	30	
Gods wrath soone kindled, is as quickly quencht.	31	
No misaduentures crosse, where God doth guide.	32	

16 Drayton, 'Matilda', 'Faith finds free passage to Gods mercy seat,' (J5r).

17 WC, 'Of God', 'Where Vertue doth raise to honor, there God failes not to establish the dignitie.' (B1v; prose).

18 untraced

19 WC, 'Of God', 'Men may order warre, but God giueth the victory.' (B1v; prose).

20 Perkins, *Golden Chain*, 'Here may we first obserue that gods mercy exceedeth his iustice.' (F6r; prose).

21 WC, 'Of God', 'God vseth vs not as our offences deserue, but as his mercy willesh.' (B2r; prose).

22 WC, 'Of God', 'Gods doctrine is the rule of prudence, his mercy the worke of iustice, and his death the standarde of patience.' (B2v; prose).

23 WC, 'Of God', 'God is eternitie, and therefore not founde, but of such as continually seeke him.' (B2v; prose).

24 WC, 'Of God', 'God who hath made all mortal things, hath authority to dispose them, euen with the same power where-with he hath created them.' (B1v; prose).

25 WC, 'Of God', 'The greatnes of God is more seene in mercy then in punishment.' (B2r; prose).

26 WC, 'Of God', 'God although he be omnipotent, could neuer make a creature equall to himself.' (B3r; prose).

27 WC, 'Of God', 'If God helpe, hee is mercifull, if not, wee must not thinke hym vniust.' (B2v; prose).

28 untraced

29 WC, 'Of God', 'God is hie, if thou lyft thy selfe vp vnto him he flieth from thee, but if thou humblest thy selfe vnto him, he commeth downe to thee.' (B2v; prose). See also, 'Of Humility', 'God dwelleth in heauen, if thou arrogantly lift vp thy selfe vnto him, hee will flie from thee, but if thou humble thy selfe before him, he will come down to thee. *Aug.*' (2F6r; prose).

30 Sylvester, *Miracle*, 'If God dart lightning, soone he dewes down raine;' (A8v).

31 Sylvester, *Miracle*, 'Whose wrath slow-kindled is soone quencht againe,' (A8v).

32 Fitz-Geffry, *Drake*, 'No misadventure cros'd, where God did guide,' (D5v).

	QN	TLN
Where God doth saue, no other salue doth need.	33	40
<i>How can that enterprise ill issue haue,</i>		
<i>Where God himselfe doth guide, doth speed, doth saue.</i>	34	
Happy are they who fauour from God find.	35	
God and our shame are staies vnto our sinne.	36	
Gods iustice doth mans iustice farre excell.	37	45
Those that God loues, in them he nothing hates.	38	
<i>How can a simple current him withstand,</i>		
<i>Who all the mightie Ocean doth commaund?</i>	39	
God loues the faithfull, but doth hate their sinne.	40	
Good life begun in earth, in heauen is ended.	41	50
<i>When Sathan tempts, he leads vs vnto hell,</i>		
<i>But God doth guide whereas no death doth dwell.</i>	42	
<i>When Sathan tempts, he seekes our faith to foile,</i>		
<i>But God doth seale it, neuer to recoile.</i>	43	
[B2r]		
<i>God makes our burning zeale full bright to shine,</i>		55
<i>Amongst the candles of his Church diuine.</i>	44	
<i>God euer seekes by triall and temptation,</i>		
<i>To sound mans heart and secret cogitation.</i>	45	
<i>God well knowes men, and still his eye doth see,</i>		
<i>All thoughts of men, ere they conceiued be.</i>	46	60
<i>God out of season neuer yet doth trie,</i>		
<i>His children new conuerted by and by.</i>	47	

33 Fitz-Geffry, *Drake*, 'Where GOD did SAVE, none other salve did neede,' (D5v).

34 Fitz-Geffry, *Drake*, 'How could the enterprise ill issue haue, / Where GOD himselfe did guide, did Speed, did Save?' (D5v).

35 untraced

36 untraced

37 untraced

38 untraced

39 Fitz-Geffry, *Drake*, 'How could a simple current him withstand, / Who all the mightie Ocean did command?' (D7r).

40 untraced

41 untraced

42 Sylvester, *Sacrifice*, 'When sathan tempts he leads vs vnto hell, / But God dooth guide whereas no death dooth dwel' (Arv).

43 Sylvester, *Sacrifice*, 'When sathan tempts he seeks our faith to foile, / But God dooth seale it neuer to recoile:' (Arv).

44 Sylvester, *Sacrifice*, 'But God to make our burning zeale to shine / Amongst the candles of his church deuine.' (Arv).

45 Sylvester, *Sacrifice*, 'But God nere seeks by trial of temptation / To sound mans hart and secret cogitation,' (Arv).

46 Sylvester, *Sacrifice*, 'For well he knowes man, and his eie doth see / Al thoughts of men yer [*sic*] they conceiued be.' (Arv).

47 Sylvester, *Sacrifice*, 'Yet out of season God doth neuer trie / His children new-conuerted by and by,' (Arv).

	QN	TLN
<i>Man made of earth, sounds not the seas profound</i>		
<i>Of Gods deepe iudgements, where there is no ground.</i>	48	
<i>The Lord law-maker, iust and righteous,</i>		65
<i>Doth frame his lawes, not for himselfe, but vs.</i>	49	
<i>Gods wisdom guides this worlds societie,</i>		
<i>With equall power, and equall pietie.</i>	50	
<i>Gods word which made the world, and guides it still,</i>		
<i>To diuers ends conducts both good and ill.</i>	51	70
<i>He that preferres not God fore all his race,</i>		
<i>Amongst the sonnes of God deserues no place.</i>	52	
<i>He that the furrowes ploweth of Gods field,</i>		
<i>May not turne backe his fainting face, nor yeeld.</i>	53	
Sathan suggesteth ill, God mooues to grace.	54	75
God can doe all, saue that he will not doe.	55	
<i>Our mightie God, alwaies for his elect,</i>		
<i>Of wicked things can draw a good effect.</i>	56	
<i>God keeps his watch about the starrie skies,</i>		
<i>For his elect, who neuer idle lyes.</i>	57	80
<i>Similies on the same subject.</i>		
As one poore drop is nothing to the sea,		
So all we can is nothing in Gods sight.	58	

- 48 Sylvester, *Sacrifice*, 'But (man of earth) sound not the seas profound / Of Gods deep iudgments, where there is no ground,' (A4r).
- 49 Sylvester, *Sacrifice*, 'The Lord, law-maker iust and righteous, / Doth frame his lawes not for himself but vs;' (A4r).
- 50 Sylvester, *Sacrifice*, 'His wisdom guides this worlds societie, / With equal power, and equall pietie.' (B2r).
- 51 Sylvester, *Sacrifice*, 'prouing that Gods word / (Which made the world, sustains & guides it still) / To diuers ends conducts both good and ill.' (B2v).
- 52 Sylvester, *Sacrifice*, 'He that prefers not God fore all his race, / Amongst the sonnes of God deserues no place:' (B2v).
- 53 Sylvester, *Sacrifice*, 'And he that plowes the furrowes of Gods feeld, / May not turn back his fainting face nor yeeld.' (B2v).
- 54 Sylvester, *Sacrifice*, 'Sathan suggesteth il, God moues to grace:' (A1v).
- 55 Sylvester, *Sacrifice*, 'God can doo al, saue that he will not do:' (A4r).
- 56 Hudson, *Judith*, 'Now see how *God* alwayes for his elect / Of wicked things can draw a good effect' (C2r; \*).
- 57 Hudson, *Judith*, 'Yet *God* who keeps his watch about the skyes / For his elect, who neuer ydle lyes:' (D3v).
- 58 + 59 Meres, *Palladis*, 'The mercie and loue of *God*', 'As a droppe of water is nothing compared to the Sea; and as a candle-light is nothing to the brightnesse of the Sunne: so neither are our misdeeds to the Diuine clemencie and bountie. *Chrysostom hom. 13.*' (C1r; prose).

	QN	TLN
As the bright Sunne defaceth candle-light, So Gods great power controlleth all the world.	59	85
As Princes are to be both lou'd and fear'd, So God the Prince of princes, must haue more.	60	
[B2v]		
As with great care a Pilot guides the ship, So with great grace doth God direct the world.	61	
As when the soule departs, the body dies: So where God blesseth not, all things decay.	62	90
As mothers huggē their children in their armes, So God enfolds his chosen with his grace.	63	
<i>Examples likewise on the same.</i>		
<i>Pherecides</i> , for his contemning God, Was eate with lice, and dyed miserably.	64	95
<i>Lucian</i> an Atheist, and denying God, Was afterward in peeces torne with dogs.	65	
<i>Iustinian</i> for his light regard of God, Became a foole, and so in follie dyde.	66	100
Th' Athenians banished <i>Protagoras</i> , Because his bookes question'd the deitie.	67	

60 WC, 'Of God', 'As a Prince will not suffer that another be called King in his realme, so likewise God will not permit, that any other in this world should be honored but he onely.' (B1r; prose).

61 Meres, *Palladis*, 'God's Prouidence', 'As a Wagoner directeh [*sic*] his chariot; and a Pilot his ship: so God guideth all his creatures. *Philo. lib. de Somnijs.*' (B7r; prose).

62 untraced

63 Cawdry, *Treasury*, 'Prayer', 'As a Mother that carrieth her child in her armes, [...] So in like manner, it is an vnfallible note of a true child of God, to crie to his Father in heauen by Prayer;' (4A1v; prose).

64 Allott, *WT*, 'Of God', 'Pherecides an Assyrian, for contemning God, and godlines, so was consumed with lyce, that he fled for shame from the societie of men, and died miserably.' (B2v; prose). Cf. QN 229.

65 Allott, *WT*, 'Of God', 'Lucian, hauing professed Christianity vnder the Emperour Traian, fell away afterwarde, and became so prophane and impious, that hee mocked at Religion and diuinitie, where-vpon hee was surnamed Atheist, in the end he was torne in peeces with dogs. *Suidas.*' (B2v; prose).

66 Allott, *WT*, 'Of God', 'The Emperour Iustinian, continuing obstinate in the heresie of Pelagius, the wrath of God fell vpon him, and suddenly without any grudge or token of sicknes, hee was deprived of his senses, and became a foole, hee was so strooken, that his life and folly ended in one day. *P. Diaconus.*' (B2v-B3r; prose).

67 Allott, *WT*, 'Of God', 'The Athenians banished Protagoras their cittie and Country, because in one of his bookes he called in question the dietie; and caused his bookes to be burned. *Cicero.*' (B2v; prose).



	QN	TLN
<i>Socrates</i> did confesse one onely God,		
And tearm'd the heathen Gods but vanitie.	68	
<i>Plato</i> , when he wrote any serious thing,		105
Began still, <i>In the name of one sole God.</i>	69	
[B3r]		

### Of Heauen.

<i>Heauen is Gods seat, the throne of endles grace:</i>		
<i>The Soules true home, and Hopes desired place.</i>	70	
All powers are subiect to the power of Heauen.	71	110
Nothing but Heauen, is perfect happinesse.	72	
What heauen will haue, that needs must come to passe.	73	
The Soule is heauenly, and from heauen relieu'd.	74	
Heauen is as neere to sea, as to the land.	75	
Heauen sings for ioy, when sinners truly pray.	76	115
The waking heauens will plague all sleeping ill.	77	
<i>When as the heauens are to iustice bent,</i>		
<i>All things are turn'd to our iust punishment.</i>	78	
None can attaine what heauen and earth withstands.	79	
Earth must come in, when awfull heauen commaunds.	80	120

68 Allott, *WT*, 'Of God', 'Socrates, the schoolemaister of Plato, confessed one onely God, and was condemned to drinke poison, for teaching that the heathen Gods which they worshipped in hys time, were but vanity. *Aul. Gel.*' (B1v; prose).

69 Allott, *WT*, 'Of God', 'When Plato wrote of any serious matter, he began his Letters in the name of one only God, and when otherwise, in the name of many gods. *Ep. ad Dyonis.*' (B1v; prose).

70 untraced

71 Drayton, *Mortimeriados*, 'All powers be subiect to the powers of heauen,' (M4v; vol. 1, 1837).

72 Breton, *Arbor*, 'Nothing but heauen is perfect happines.' (C1v).

73 Drayton, *Mortimeriados*, 'But what heauen will, that needs must come to passe.' (K1r; vol. 1, 1342).

74 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley,' 'The soule is heauenly, and from heauen releu'd;' (K8v; vol. 2, 118).

75 Fitz-Geffry, *Drake*, 'Heauen is as neere from sea, as from the land.' (F2r).

76 Drayton, 'Matilda', 'Heauen rings for ioy when once a sinner prays.' (15r).

77 Markham, *Deuoreux*, 'The waking heauens will plague the sleeping ill.' (G2r).

78 Drayton, *Mortimeriados*, 'For when the heauens are vnto iustice bent, / All things be turnd to our iust punishment.' (14v; vol. 1, 1336-7).

79 Drayton, *Mortimeriados*, 'Who can attaine, by heauen and earth with-stood?' (K3r; vol. 1, 1440).

80 Drayton, *Mortimeriados*, 'Earth must come in, when awfull heauen doth send,' (P1r; vol. 1, 2193).

	QN	TLN
When heauen yeelds meanes, they must not be neglect.	81	
Though men reuenge not, yet the heauens will.	82	
Heauen is the habitation of th'elect.	83	
Heauen is the iust mans true inheritance.	84	
<i>It's hard to liue well, easie to dye ill:</i>		125
<i>Hard to winne heauen, easie to keepe from thence.</i>	85	
In vaine do men contend against the starres.	86	
[B3v]		
Heauen workes our fall, but yet the fault is ours.	87	
All men ought know they haue the Heauens about them.	88	
No walles can hide vs from the eye of heauen.	89	130
Repentance carries heauens eternall keyes.	90	
When heauens lampe shines, all other lights are lost.	91	
<i>We neuer know what 'tis in heauen to dwell,</i>		
<i>Till wee haue had some feeling of grim hell.</i>	92	
Heauen is our home, we are but straungers here.	93	135
All earthly things are darke, to them diuine.	94	
What heauen decrees, follie may not withstand.	95	
Earths admirations are the heauens delights.	96	
Heuens deepe designes are hid from mortall eyes.	97	

- 81 Shakespeare, *R2*, 'The meanes that heuens yeeld must be imbract / And not neglected.' (F1r; 3.2.28D1).
- 82 Daniel, *Cleopatra*, 'Though men reuenge not, yet the heauens will.' (L8r; vol. 3, 1028).
- 83 + 84 *WC*, 'Of Heauen', 'Heauen is the habitation of the Elect, the throne of the Iudge, the receipt of the saued, the seat of the Lambe, the fulnesse of delight, the inheirance of the iust, and the reward of the faythfull' (B3v; prose).
- 85 *WC*, 'Of Heauen', 'It is hard to lyue wel, easie to die ill, hard to obtaine Heauen, easie to keepe from thence.' (B4r; prose).
- 86 Daniel, *Cleopatra*, 'In vaine doth man contende against the starrs,' (L8v; vol. 3, 1045).
- 87 Daniel, 'Rosamond', 'For that must hap decreed by heauenly powers, / Who worke our fall, yet make the fault still ours.' (K4v; vol. 1, 419–20).
- 88 Daniel, 'Rosamond', 'That men must know they haue the heuens about the m.' (K4v; vol. 1, 427).
- 89 Daniel, 'Rosamond', 'No walles can hide vs from the eyes of heauen,' (L4r; vol. 1, 563).
- 90 Drayton, 'Matilda', 'Repentance carries heuens eternall kayes,' (15r).
- 91 Drayton, *Epistles*, 'Charles Brandon Duke of Suffolke, to Mary the French Queene', 'When heuens Lampe shines, all other lights be lost,' (K4v; vol. 2, 166).
- 92 *WC*, 'Of Heauen', 'None knoweth better how great is the losse of Heauen, then they that are iudged to lyue continually in Hel.' (B4r; prose).
- 93 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'Heauen is our home, we are but strangers heere,' (L1v; vol. 2, 184).
- 94 Spenser, *FQ*, 'So darke are earthly things compar'd to things diuine.' (K6v; vol. 2, 1.x.67.9).
- 95 *Knack to Know*, 'What God wil haue, folly may not withstand.' (B3v).
- 96 Fitz-Geffry, *Drake*, 'Earths admirations, and the heuens delights:' (F2r).
- 97 untraced

	QN	TLN
We are at heauens dispose, and not our owne.	98	140
Heauen sets our time, wherwith can nought dispence.	99	
<i>High heauens hand restraines our wilfull powers,</i>		
<i>Whose will must rule aboue this will of ours.</i>	100	
Heauen doth repaire what fortune hath destroid.	101	
Things that are heauenly, no corruption tast.	102	145
Whome heauen doth spight, the earth disdaines to hate.	103	
Heauens couers him that hath no buriall.	104	
Earth feeds on earth, heauen giues the spirit food.	105	
<i>Prouidence heauenly, passeth humane thought,</i>		
<i>And doth for wretched mens reliefe make way.</i>	106	150
Earth giues vs gold, but heauen the wealth of grace.	107	
The Sunne which shines in heauen, doth light the earth.	108	
Hell cannot hurt, whome heauen doth preserue.	109	
The care of heauen doth seeke the soules content.	110	
<i>It is the doome of heauen, which can and will,</i>		155
<i>Confound the braunch, whose root was planted ill.</i>	111	
Sinne, is earths Sun; the Sun of heauen, sinnes death.	112	
Thoughts fixt on heauen, contemne all earthly things.	113	
Mortals may feele heauens doome, but not remooue.	114	

98 Kyd, *Cornelia*, 'Death's alwaies ready, and our time is knowne / To be at heauens dispose, and not our owne.' (C3v; \*, 2.1.288–9).

99 Kyd, *Cornelia*, 'Heauen sets our time, with heauen may nought dispence.' (H4r; 4.2.147).

100 Drayton, *Epistles*, 'Matilda to King John', 'A stronger hand restraines our wilfull powers, / A will must rule about this will of ours,' (C8r; vol. 2, 175–6).

101 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'The heauens haue built, what earth woulde haue destroyd,' (K8r; vol. 2, 102).

102 Spenser, *Four Hymns*, 'An Hymne in Honour of Beautie', 'For things immortall no corruption take.' (C3v; vol. 1, 161).

103 Parry, *Sinetes*, 'Whom heau'ns doe spite & earthes disdaine dispise,' (B3r).

104 Kyd, *Spanish*, 'Heauen couereth him that hath no buriall,' (H1v; 3.13.19).

105 Breton, 'Pilgrimage', 'Earth feedes of earth, heauens giue the spirit foode,' (D4r).

106 Spenser, *FQ*, 'Prouidence heauenly passeth liuing thought, / And doth for wretched mens reliefe make way,' (2G4; vol. 2, III.v.27.1–2).

107 Breton, 'Pilgrimage', 'Earth giues thee golde, heauens giue me higher grace,' (D3r).

108 Th. Middleton, *Wisdom*, 'The sunne which shines in hean'n [*sic*] doth light the earth' (P3r; 12.21.187).

109 Breton, 'Pilgrimage', 'Hell cannot hurt, whom heauenly powers defend,' (B4v).

110 Breton, 'Pilgrimage', 'My care in heauen, doth seeke my hartes content,' (D2v).

111 Daniel, *Civil Wars*, 'By such successe; but that at least he will / Confound the branch whose root was planted ill.' (V4v; vol. 2, 5.49.7–8).

112 Th. Middleton, *Wisdom*, 'Sinne is earths sunne, the sunne of heau'n sins dearth,' (P3r; 12.21.189).

113 untraced

114 + 115 Markham, *Deuoreus*, 'What in the heauenly Parlament aboue / Is written by the finger of the first, / Mortals may feele, but neuer can remoue, / For they are subjects to the heauens worst.' (I4r).

	QN	TLN
All men are subject to the powers aboue.	115	160
Heauens secrets are conceald from mortall sight.	116	
[B4r]		
<i>By mortall lawes a bond may be diuorst,</i>		
<i>But heauens decree by no meanes can be forst.</i>	117	
From heauen, our soules receiue their sustenance.	118	
Hell is the place of horror, heauen of rest.	119	165
Good death is true inheritance in heauen.	120	
The way to heauen is not so wide as hell.	121	
<i>Men looke vp to the starres, thereby to know,</i>		
<i>That as they progresse heauen, they earth should so.</i>	122	
Heauen often winks at mortall mens amisse.	123	170
Heauens Sun doth shine both on the good and bad.	124	
<i>All humane wishes neuer haue the power,</i>		
<i>To hast or hold the course of heauen one hower.</i>	125	
<i>Similies on the same subiect.</i>		
As hell was made to punish sinnes proud guilt,		175
Euen so was heauen for comfort of the iust.	126	
As base clothes ill become a princes court,		
So none can enter heauen but purely clad.	127	

116 WC, 'Of Heauen', 'Wee deeme it hard to knowe the things on earth, and finde the obiects of our eyes wyth toyle, but who can search the secrets of the heauens?' (B3r; prose).

117 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'By mortall lawes, the bond may be diuorc'd, / But heauens decree, by no meanes can be forc'd,' (K8v; vol. 2, 107-8).

118 WC, 'Of Heauen', 'From Heauen our soules receiue their sustenance diuine.' (B3v; prose).

119 WC, 'Of Heauen', 'As Hell is the place of all horror, so Heauen is the Hauen of all rest.' (B3v; prose).

120 WC, 'Of Heauen', 'A good lyfe begetteth a good death, and a good death a glorious inhearitance in heauen.' (B4r; prose). Cf. QN 4391.

121 WC, 'Of Heauen', 'The way to heauen is narrower then the way to hell.' (B4r; prose).

122 Drayton, *Mortimeriados*, 'Men looke vp to the starres thereby to knowe, / As they doe progresse heauen, he earth should doe.' (G3r; vol. 1, 930-1).

123 untraced

124 untraced

125 Hudson, *Judith*, 'But humaine wishes neuer hath the powre, / To haste or hold the course of heavne one hower.' (D2v; \*).

126 Meres, *Palladis*, 'Hell', 'As God made heauen for good men: so he made hell for wicked men.' (2V5r; prose).

127 Meres, *Palladis*, 'Heauen', 'As no man entred into the pallace of king *Assuerus* cloathed in sackcloth: so it is lawfull for no man to enter into the pallace of God with a seruile garment, but he must be cloathed with a wedding garment, that is, adorned and beautified with true loue and charity. *idem in eod lib.*' (D4v; prose).

	QN	TLN
As trauiers desire their natiue homes,		
So should all soules long for their heauenly home.	128	180
As hells obscuritie excells all darke,		
So nothing with heauens brightnesse may compare.	129	
As <i>Iacob</i> for his <i>Rachell</i> thought sower sweet,		
So we for heauen ought deeme all else but vile.	130	
As all ioyes in this life are fraile and vaine,		185
So none but heauens ioyes are perfect gaine.	131	
[B4v]		

### Of Conscience.

<i>Conscience is that accuseth and condemnes, Needing no other witness than it selfe.</i>	132	
Faults long vnfelt, the conscience will bewray.	133	190
The feare of conscience entreth iron walls.	134	
Where coyne preuailes, conscience beares little sway.	135	
Kings, but the conscience, all things can defend.	136	
<i>Death, but an acted passion doth appeare, Where truth giues courage, and a conscience cleare.</i>	137	195

128 Meres, *Palladis*, 'Heauen', 'As a trauieller goes farre from his country and family, yet is desirous to returne thither againe: euen so wee as banished from this world, should long for our returne to heauen, our true borne countrey. *Stella de contemptu mundi*.' (D5r; prose).

129 Meres, *Palladis*, 'Heauen', 'As there is extreame darkenesse in hell: so there is glorious light in heauen. *Basilii lib. hexa*.' (D5v; prose).

130 Meres, *Palladis*, 'Heauen', 'As the Patriarch Iacob thought his 7. yeares seruice short in respect of the great loue hee bare to Rachell: so wee should thinke all the tribulations of this world short in respect of the great loue we shuld beare to Heauen, which is more beautifull then any Rachell. *Idem in suis Meditationibus*.' (D5r; prose).

131 Meres, *Palladis*, 'Vaine Glory', 'As we despise earthly riches, when wee hope for heauenly possessions: so we contemne the vaine glory of this life, when we perswade our selues of celestial glory. *idem hom. 28. in Ioan*.' (Z8v; prose).

132 untraced

133 Southwell, *Complaint*, 'Mary Magdalen's Blush', 'Faults long vnfelt doth conscience now bewray,' (F1r; 11).

134 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'The feare of conscience entreth yron walls.' (K8r; vol. 2, 72).

135 WC, 'Of Conscience', 'Conscience beareth little or no sway, where coyne brings in his plea.' (C3r; prose).

136 Drayton, *Epistles*, 'Matilda to King John', 'Kings, but the conscience, all things can defend.' (C7v; vol. 2, 174).

137 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'Death but an acted passion doth appeare, / Where truth giues courage and the conscience cleere.' (K7v; vol. 2, 51-2).

	QN	TLN
Conscience owne doome doth halfe condemne a man.	138	
No armour prooffe against the conscience terror.	139	
Weake consciences are with vaine questions wounded.	140	
<i>Sound conscience, well is cald a wall of brasse:</i>		
<i>Corrupted, fit compar'd to broken glasse.</i>	141	200
In conscience booke, our faults are daily writ.	142	
There conscience failes, where faith beares no account.	143	
A guiltie conscience neuer is secure.	144	
<i>The conscience stain'd with blood of innocents,</i>		
<i>Is alwayes subiect to appeaching guilt.</i>	145	205
Repentance brings the keys of conscience.	146	
After minds guilt, doth inward grieffe begin.	147	
[B5r]		
<i>Runne where thou wilt, into all lands betake thee,</i>		
<i>Yet will a wounded conscience nere forsake thee.</i>	148	
A stained conscience finds no ioy at all.	149	210
They dread no shame, that vse no conscience.	150	
<i>If thou but find thy conscience be vpright,</i>		
<i>No matter for the worlds rebuke or spight.</i>	151	
Conscience will neuer suffer wicked thoughts.	152	
Conscience needs no tormenter but it selfe.	153	215
Conscience sees that which no eye else can doe.	154	

138 WC, 'Of Conscience', 'There is no greater damnation then the doome of a mans owne conscience.' (C3v; prose).

139 Drayton, 'Matilda', 'No armour prooffe, against the conscience terror,' (G2v; vol. 1, 269).

140 Drayton, *Mortimeriados*, 'Weake consciences by vaine questions wounded.' (L1r; vol. 1, 1517).

141 Rowlands, *Betraying*, 'Sound conscience well is said like wall of brasse; / Corrupted, fit compar'd to broken glasse.' (C1r).

142 WC, 'Of Conscience', 'The conscience is a booke wherein our daylie sinnes are written.' (C3r; prose). Not in STC 15685 (1597).

143 untraced

144 Drayton, *Mortimeriados*, 'A guilty conscience neuer is secure;' (M3v; vol. 1, 1790).

145 WC, 'Of Conscience', 'The conscience once stained with innocent blood, is alwayes tyed to a guilty remorse.' (C2v; prose).

146 untraced

147 Whitney, *Emblems*, 'For after guilte, thine inwarde greifes beginne.' (D4v).

148 Sabie, 'Adam's', 'Run where I will, into all lands betake me, / Yet will a wounded conscience ne'r forsake me.' (B4r).

149 Brandon, *Octavia*, 'A stayned conscience findes no ioy at all.' (A7r).

150 untraced

151 untraced

152 untraced

153 untraced

154 untraced



	QN	TLN
<i>Conscience once drown'd in wealth and worldly pompe,</i>		
<i>Eesteemes all wisdome as meere foolishnes.</i>	155	
A guiltie conscience is a gnawing worme.	156	
Conscience takes vengeance on her owne transgressions.	157	220
Nothing but true repent cleares conscience.	158	
<i>The riches we may carrie to our graue,</i>		
<i>Is a good conscience: blessed they that haue.</i>	159	
Conscience once faultie, still abides in feare.	160	
Innocence is the ioy of conscience.	161	225
<i>A conscience standing free from all defect,</i>		
<i>Feares no accuse, or doth excuse respect.</i>	162	
Lookes confident and sober, shew cleane soules.	163	
Conscience for heauen contemns all worldly things.	164	
<i>To frame excuse, before thou be accusde,</i>		230
<i>Shewes that thou hast not conscience truly vsde.</i>	165	
Conscience doth couet nothing but her owne.	166	
Conscience craues nothing, but by lawfull meanes.	167	
Conscience will willingly offend no man.	168	
<i>Conscience once loden with the weight of sinne,</i>		235
<i>Is Iudge and Iuror to it selfe therein.</i>	169	
Conscience doth bind vs to respect our kinne.	170	

155 WC, 'Of Conscience', 'Where the conscience is drowned with worldly pompe and riches, their wisdome is turned to foolishnes.' (C2v; prose). Not in STC 15685 (1597).

156 WC, 'Of Conscience', 'A Guilty conscience is a worme that biteth and neuer ceaseth.' (C2v; prose).

157 untraced

158 untraced

159 WC, 'Of Conscience', 'We shall carry nothing with vs out of this life, but either a good or a bad conscience.' (C3r; prose).

160 untraced

161 untraced

162 WC, 'Of Conscience', 'A cleere conscience needeth no excuse, nor feareth any accusation.' (C3r; prose). Also in Lyly's *Euphues*, 'A cleere conscience needeth no excuse, nor feareth any accusation.' (F1v; prose; p. 189).

163 untraced

164 Rogers, *Discourse*, 'An innocent man in respect of a good conscience contemneeth all worldly things,' (Y6r; prose).

165 untraced

166 untraced

167 untraced

168 untraced

169 WC, 'Of Conscience', 'The conscience loaden with the burthen of sinne, is his owne Iudge, and his owne accuser.' (C3r; prose).

170 untraced

	QN	TLN
Conscience despiseth bribes in any case.	171	
Conscience commaunds vs to relieue the poore.	172	
<i>A conscience cleare, is like a well fenc't tower,</i>		240
<i>Not to be shaken by rough Canon shot.</i>	173	
[B5v]		
Conscience, to princes alwaies giues their due.	174	
Conscience submits, when Iustice doth commaund.	175	
<i>Similies on the same subiect.</i>		
As persecution is the bodies death:		245
So foule despaire quite kills the conscience.	176	
As the bright Sunne doth lighten all the world,		
So a cleare conscience shineth in the soule.	177	
As beautie is a thing glads mortall sight,		
So vnstain'd conscience doth high heauen delight.	178	250
As wine cheeres vp the heart when it is sad,		
So peace of conscience makes it much more glad.	179	
As brazen walls defend a cittie best,		
So conscience taintlesse, is at peace and rest.	180	
As gold is best, when through the fire 'tis tride,		255
So conscience is by troubles purifide.	181	

171 untraced

172 untraced

173 Whitney, *Emblems*, 'A conscience cleare, is like a wall of brasse, / That dothe not shake, with euerie shotte that hittes:' (D4v).

174 untraced

175 untraced

176 Meres, *Palladis*, 'Conscience', 'As persecution procureth a death to the bodie: so a conscience despairing assureth death to the soule.' (H8r; prose).

177 Meres, *Palladis*, 'Conscience', 'As the morning sun when it is scarcely risen, and is not yet seene, enlighteneth the world with the nearnesse of his brightnes: so a good conscience although it bee not fully & plainly known, yet it reioiceth and gladdeth ye soul by her good testimony. *ibi*.' (H7v–H8r; prose).

178 Meres, *Palladis*, 'Conscience', 'As a beautifull face is grateful and acceptable in the sight of man: so is a cleare conscience beautifull in the eies of God. *Chrisostomus hom.6. operis imperfecti*.' (H8r; prose).

179 Meres, *Palladis*, 'Conscience', 'As the herbe *Nepenthes*, so much commended of *Homer*, being put into Wine, driueth away all sadnesse at a banket: so a good conscience being placed in vs dooth abolish all the tediousnesse of life.' (H8r; prose).

180 Meres, *Palladis*, 'Conscience', 'As a brazen wall is a good defence vnto a Citie: so is a good conscience vnto a man. *Lodouicus Viues introductione ad sapientiam capite vltimo*.' (H8v; prose).

181 Meres, *Palladis*, 'Tribulation', 'As the goldsmith doth not take his gold out of the fire, till he see it purified from the drosse: so God doth not take vs out of the cloude of tribulation, till hee see vs mundified and cleansed from the drosse of our corruption. *Idem Homil. 4. ad pop. Antioch*.' (2B2v; prose).

	QN	TLN
<i>Examples likewise on the same.</i>		
<i>Orestes</i> matricide was iustly plagu'd, With sting of conscience by his mothers ghost.	182	
And <i>Nero</i> (whose foule fact did equall his) Was whipt in conscience with her walking shape.	183	260
<i>Cæsar Caligula</i> could neuer rest, But conscience torment did him still molest.	184	
<i>Tullie</i> affirms, a conscience well employ'd, Is chiefest comfort in aduersitie.	185	
<i>Plato</i> saith: Sweetly sleepeþ innocence, In the safe chamber of good conscience.	186	265
<i>Lactantius</i> writes, that no sinne can preuaile, Where quiet conscience sits, and guides the saile.	187	
<i>Conscience must leaue a little while to grieue, To let in horror, comming to reprooue.</i>	188	270
[B6r]		

### Of Religion.

<i>Religion is the ground of euery grace, And teacheth man saluation to embrace.</i>	189	
Where God is not, religion cannot be.	190	
Sundrie religions, make no religion.	191	275

182 Rogers, *Discourse*, 'as Orestes, which because of his matricide, was cruelly tormented with his mothers furies.' (F4r; prose).

183 Rogers, *Discourse*, 'And Nero lykewise for the lyke offence, could neuer be quiet, but the ghost of his mother, whome most wickedly he had murdered, seemed euery foote for to terrefie him, and with scourge & whip, seuerely to punish him for his so hainous offence.' (F4r; prose).

184 Rogers, *Discourse*, 'Lykewise Cæsar Caligula, another tyraunt, so was terrefied, with straunge sights and ougly shewes, & at no tyme he slept one night quietly and in rest.' (F4r-v; prose).

185 Rogers, *Discourse*, 'And Tullie saith that the remembrance of a good conscience, is a comforte in aduersitie.' (Z2r; prose).

186 untraced

187 untraced

188 Daniel, 'Octavia', 'Conscience must leaue a little way to grieue / To let in horror coming to reproue,' (C4v; vol. 1, 309-10).

189 WC, 'Of Religion', 'Religion is a iustice of men towards God, or a diuine honouring of him in the perfect & true knowledge of his word, peculiar onely to man; it is the ground of all other vertues, and the onely meanes to vnite and reconcile man vnto God for his saluation.' (2E4v-2E5r; prose).

190 untraced

191 untraced

	QN	TLN
Where saints are clarks, there alwaies God is iudge.	192	
Religions touchstone best doth trie the truth.	193	
<i>Religion is the soule of innocence,</i>		
<i>Working in each vnspotted conscience.</i>	194	
After religion, painted zeale doth runne.	195	280
Blessings come seldome, but by earnest prayer.	196	
Ignorance is religions enemie.	197	
<i>The Scriptures are sufficient to resolue</i>		
<i>All doubts that in religion can arise.</i>	198	
The word's a med'cine to a troubled mind.	199	285
Religion is the perfect bond of loue.	200	
No poyson worse than Scripture falsly taught.	201	
Religion is in truth, not fallacies.	202	
<i>No surer signe of kingdomes ouerthrow,</i>		
<i>Than where religion liueth in contempt.</i>	203	290
Change of religion is most daungerous.	204	
[B6v]		
Faith, and not reason, teacheth true religion.	205	
Man was created for religions vse.	206	
<i>There is no error halfe so daungerous,</i>		
<i>As that committed in religion.</i>	207	295

192 untraced

193 untraced

194 WC, 'Of Innocencie', 'Religion is the soule of innocencie, mouing in an vnspotted conscience.' (K4v; prose).

195 Markham, *Deuoreux*, 'After religion painted zeale doth runne' (C1r).

196 untraced

197 untraced

198 WC, 'Of Doubts', 'The Scriptures are sufficient to dissolue all doubts in religion, and not to beleue them, is to perish by them.' (V3v; prose).

199 WC, 'Of Religion', 'The Worde is a medicine to a troubled spirit, but being falsly taught, it prouoeth a poyson. *Bern.*' (2E5v; prose).

200 untraced

201 WC, 'Of Religion', 'The Worde is a medicine to a troubled spirit, but being falsly taught, it prouoeth a poyson. *Bern.*' (2E5v; prose).

202 WC, 'Of Religion', 'Religion is in truth, not in falshood.' (2E6v; prose).

203 WC, 'Of Religion', 'There can bee no surer signe of the ruine of a kingdome, then contempt in religion.' (2E5v; prose).

204 WC, 'Of Religion', 'It is a very hard matter to change religion.' (2E6v; prose).

205 WC, 'Of Religion', 'True Religion is to be learned by fayth, not by reason.' (2E6v; prose).

206 WC, 'Of Religion', 'Man was created for the seruice of God, who ought aboute all things, to make account of Religion.' (2E5r; prose).

207 WC, 'Of Religion', 'No error is so dangerous, as that which is committed in Religion, forasmuch as our saluation, quiet & happinesse, consisteth thereon.' (2E5r; prose).

	QN	TLN
Ill happens when religion we neglect.	208	
Doubt in religion, punishment deserues.	209	
Where no religion is, no vertue bides.	210	
Religions cloake can couer much abuse.	211	
<i>Those men may well be cald religious,</i>		300
<i>That hate the world, and nothing mind but heauen.</i>	212	
Religion linketh men in vnitie.	213	
Religion, to all vertues is the guide.	214	
Humilitie expresseth true religion.	215	
<i>Religion doth relieue the fatherlesse,</i>		305
<i>And succours widowes in aduersitie.</i>	216	
Religion is the councill of the iust.	217	
Religion only can support the weake.	218	
Religion teacheth remedie gainst sinne.	219	
Religion comforts all afflictions.	220	310

*Similies on the same subiect.*

Like as a Torch directs vs in the darke,		
So doth religion lighten all our hopes.	221	
As these our bodies liue by earthly food,		
So true religion doth our soules most good.	222	315

208 WC, 'Of Religion', 'Hee which is negligent and ignorant in the seruice of his Creator, can neuer be careful in any good cause.' (2E5v-2E6r; prose).

209 WC, 'Of Doubts', 'To rest doubtful in religion, is woorthie certaintie of high punishment.' (V3r; prose).

210 WC, 'Of Religion', 'Where no religion resteth, there can be no vertue abiding. *August.*' (2E6v; prose).

211 Baldwin, *Last Part*, 'What may not mischief of Madman abuse? / Religious Cloake some one to vice doth chuse,' (Q5r). Not in STC 1247 (1559).

212 WC, 'Of Religion', 'Those men are truly religious which refuse the vain & transitory pleasures of the world, and wholly sette theyr mindes on diuine meditations.' (2E5v; prose).

213 WC, 'Of Religion', 'Religion doth linke and vnite vs together, to serue with willingnes one God almighty.' (2E6r; prose).

214 WC, 'Of Religion', 'It [religion] is the guide of all other vertues,' (2E6r; prose).

215 WC, 'Of Religion', 'The knowledge of true religion, humilitie, and patience, entertaineth concord. *August.*' (2E6r; prose).

216 WC, 'Of Religion', 'Pure religion & vndefiled before God the Father, is thys, to visite the fatherlesse, and widdowes in theyr aduersity, and for a man to keepe himselfe vnspotted of the world.' (2E7r; prose).

217 + 218 + 219 + 220 WC, 'Of Religion', 'Religion is the stay of the weake, the Mayster of the ignorant, the phylosophie of the simple, the oratory of the deuout, the remedie of sinne, the counsaile of the iust, and the comfort of the troubled.' (2E6v; prose).

221 Meres, *Palladis*, 'The worde of God', 'As a lanterne doth lighten our steps: so the word of God doth illuminate our vnderstandings. *Hilarius in Psal. 118.*' (D7r; prose).

222 Meres, *Palladis*, 'The worde of God', 'As the body is nourished by earthly foode: so is the soule by the foode of the heauenly worde: *Casarius Arelatensis Hom. 22.*' (D8r; prose).

	QN	TLN
As yron maketh soft the rudest earth,		
So doth religion temper hardest hearts.	223	
As sore eyes cannot gaze against the Sun,		
So wicked minds brooke no religion.	224	
As want of food the body hunger-sterues,		320
So pines the soule through pure religions lacke.	225	
As med'cines make sicke bodies whole and sound,		
So doth religion wash out errours wound.	226	
[B7r]		

*Examples likewise on the same.*

<i>Brennus</i> for wronging of religion,		325
Was smitten with a thunderbolt to death.	227	
<i>Conomachus</i> , religious rites prophan'd,		
But with an earthquake was he swallowed vp.	228	
<i>Pherecydes</i> nick-nam'd religion,		
For which he was consum'd by wormes aliue.	229	330
In <i>Athens</i> they would not create a king,		
Except he had tane orders of a Priest.	230	
The chiefest oath th'Athenians had, was this:		
<i>Pugnabo pro sacris, &amp; cum alijs, &amp; solus.</i>	231	

- 223 Meres, *Palladis*, 'The worde of God', 'As Iron doth mollifie the hard earth: so the word of God doth molifie the hardnes of mans hart. *idem hom. 40.*' (D7v; prose).
- 224 Meres, *Palladis*, 'The worde of God', 'As soare eyes cannot abide the light: so wicked persons cannot abide the word of God. *ibidem.*' (D8v; prose).
- 225 Meres, *Palladis*, 'The worde of God', 'As the want of meate doth famish the body: so the want of Gods word doth pine the soule. *idem, lib. 1. de actibus & moribus humanis, cap. 82.*' (E1r; prose).
- 226 Meres, *Palladis*, 'The worde of God', 'As a medicine doth purge, water wash, and raine make fruitfull: so the worde of God dooth purge the soule from corrupt affections, doth wash it cleane from filthy sins, and maketh it fruitfull in good works, *Ibidem.*' (D8v-E1r; prose).
- 227 Rogers, *Discourse*, 'It is written of Brenus king of the frenchmen, that after he had ouercome the Macedonians, he came to the Temple of Apollo, but there deriued not only him, and all religion shamefully: and was minded to spoil the Churches there about of all their goods and treasure, but goeing about the same, there came suddainly such an earthquake, that many of his men, were consumed thereof, all sorely hurt, and him self brought into such a disquietnes of minde, that being wery of this worlde: he desperately killed him self.' (2B6r-v; prose).
- 228 Rogers, *Discourse*, 'Also one Conomachus went about the like attempt, but his reward was no better than the soldiors of King Brenus.' (2B6v; prose).
- 229 Allott, *WT*, 'Of God', 'Pherecides an Assyrian, for contemning God, and godlines, so was consumed with lyce, that he fled for shame from the societie of men, and died miserably.' (B2v; prose). Cf. QN 64.
- 230 Allott, *WT*, 'Of Religion', 'Among the Athenians no King was created, before he had taken orders, and was a priest, they killed all those that enuied theyr religion.' (C3r; prose).
- 231 Allott, *WT*, 'Of Religion', 'Theyr chiefest oath was this, *In defending religion, both alone and with others will I fight against my foes. Demosth.*' (C3r; prose).



	QN	TLN
Old Rome, her sonnes sent to Hetruria,		335
To be instructed in religion.	232	

### Of Truth.

<i>Truth is the fount of knowledge, earths best light:</i>		
<i>The scale to heau'n, and onely rule of right.</i>	233	
The weakest things are strongest props to truth.	234	340
Truth is most strong, and alwaies findeth friends.	235	
Truth neuer failes, and true loue wants no might.	236	
[B7v]		
Triall doth certainliest the truth bewray.	237	
Falshood with truth may by no meanes abide.	238	
<i>Deeds not by manhood, or the doers might,</i>		345
<i>Are to be scand, but by their truth and right.</i>	239	
What shineth nearest best, holds truest worth.	240	
Where then is truth, if there be no selfe trust?	241	
Truth is the onely shield of best defence.	242	
<i>When truely in our selues our faults we see,</i>		350
<i>We deeme them known to all, as well as wee.</i>	243	
An honest tale speeds best being truly told.	244	
Truth may be shent, but neuer shall be sham'd.	245	
Truth to all goodnesse is the perfect guide.	246	

232 Allott, *WT*, 'Of Religion', 'The auntient Romaines through the instinct of nature onely, did so reuerently think of Religion, that they sent theyr children, and the most noble men of Rome their Sonnes into Hetruria, to learne the manner of seruing God. *Liuius*.' (C2v; prose).

233 *WC*, 'Of Truth', 'Truth is a vertue that scaleth the heauens, illumineth the earth, maintaineth iustice, gouerneth common-weales, kils hate, nourisheth loue, and discouereth secrets.' (C1v; prose).

234 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'The weakest things become strong props to right;' (K7v; vol. 2, 48).

235 Spenser, *FQ*, 'For truth is strong, his rightfull cause to pleas, / And shall find friends, if need requireth soe,' (M3r; vol. 2, l.xii.28.7-8).

236 Spenser, *FQ*, 'That truth is strong, and trew loue most of might,' (2Ctr; vol. 2, III.i.29.8).

237 Spenser, *FQ*, 'Till triall doe more certaine truth bewray.' (2K8v; vol. 2, III.viii.50.5).

238 Spenser, *FQ*, 'For by no meanes the false will with the truth be wayd.' (2O1r; vol. 3, V.ii.45.9).

239 Spenser, *FQ*, 'deedes ought to be scand / By th'authors manhood, nor the doers might, / But by their trueth and by the causes right:' (2X4r; vol. 3, V.xi.17.3-5).

240 Marlowe and Chapman, *Hero* (Chapman), 'But what shines nearest best, holds truest worth.' (N1r; 6.83).

241 Shakespeare, *Lucrece*, 'Then where is truth if there be no selfe-trust?' (B4v; 158).

242 Floyd, *Picture*, 'Truth is [...] & the onely shield of our defence' (K10v; prose).

243 untraced

244 Shakespeare, *R3*, 'An honest tale speeds best being plainlie told.' (K2v; 4.4.276).

245 *WC*, 'Of Truth', 'Truth may bee oft blamed, but neuer shamed' (C1r; prose).

246 *WC*, 'Of Truth', 'Truth is the guide of all goodnes.' (B8v; prose).

	QN	TLN
All doubts resolving, is by finding truth.	247	355
<i>How shall he thinke to find a straunger iust,</i>		
<i>That in himselfe dare put no confidence?</i>	248	
False dreames do euermore the truth deny.	249	
Time shewes the truth, and wit that's bought is best.	250	
Truth soundeth sweetly in a sillie tongue.	251	360
Who cherish wrongs, are bent against the truth.	252	
Truth needeth not the aid of Rhetoricke.	253	
<i>Happie the people, blessed is the land,</i>		
<i>Where truth and vertue get the vpper hand.</i>	254	
Nothing so hard, but is by truth explain'd.	255	365
All hidden secrets, truth can best disclose.	256	
Truth to all goodnes, is the perfect guide.	257	
Truth hath two friends; Wisdome, and Constancie.	258	
<i>Truth standeth not vpon the tongues of men:</i>		
<i>Nor Honour, on authorities bigge frownes.</i>	259	370
Truth triumphes long, when falshood soone decaies.	260	
The truth of things, the end or time will trie.	261	
The smoothest tale, hath oft-times smallest truth.	262	
Truth most delights, when shee goes meanest clad.	263	
<i>The seate of Truth is in our secret hearts,</i>		375
<i>Not in the tongue, which falshood oft imparts.</i>	264	

- 247 WC, 'Of Truth', 'The dissolving of a doubt, is the finding of the truth.' (C1r; prose).
- 248 Shakespeare, *Lucrece*, 'When shall he thinke to find a stranger iust, / When he himselfe, himself confounds, betraies, / To sclandrous tongues & wretched hateful daies?' (B4v; 159–61).
- 249 Daniel, *Civil Wars*, 'His new misfortune makes deluding sleepe / Say twas not so, false dreames the truth deny?' (I3r; vol. 2, 2.53.1–2).
- 250 Watson, *Hekatompathia*, 'And time shewes Trueth, and Wit, thats bought, it best;' (L4r; \*).
- 251 *Knack to Know*, 'Truth soundeth sweetly in a silly tong.' (B2r).
- 252 untraced
- 253 Whetstone, *Bacon*, 'And truthe needes not, the aide of Retoricks art,' (B3r).
- 254 Baldwin, *Last Part*, 'For happy are the People, and blessed is that Land, / Where Truth, and Vertue haue got the ouer hand.' (Y5r). Not in STC 1247 (1559).
- 255 untraced
- 256 WC, 'Of Truth', 'There is nothing so secretly hidden, but time and truth will reueale it.' (B8v; prose).
- 257 WC, 'Of Truth', 'Truth is the guide of all goodnes.' (B8v; prose).
- 258 WC, 'Of Truth', 'Truth hath two companions, wisdom, and constancie.' (C1r; prose).
- 259 WC, 'Of Truth', 'Truth standes not vppon the tongues of men, nor honour vppon the frownes of authoritie.' (B8v; prose).
- 260 untraced
- 261 Higgins, *Mirror*, 'The trueth of thinges the end, or time, doth trie,' (B4r).
- 262 Greene, *Gwydonius*, 'I myght haue learned with profite and pleasure: that [...] in the smoothest Tale the smallest Truth' (C2r; prose; vol. 4, p. 25).
- 263 WC, 'Of Truth', 'The purest Emerald shyneth brightest when it hath no foyle, and truth delighteth most when it is apparailed worst.' (C1r; prose).
- 264 Brandon, *Octavia*, 'The seate of truthe is in our secret harts, / Not in the tongue, which falsehood oft imparts.' (B8v).

	QN	TLN
[B8r]		
Truth needs no Orators to plead her cause.	265	
Truth feareth nothing more than to be hid.	266	
Truth with her owne light is best satisfide.	267	
A certaine truth doth need no subtill glose.	268	380
<i>Truth is a health that neuer will be sicke:</i>		
<i>An endlesse life, a Sunne that neuer sets.</i>	269	
Truth shewes her selfe in secrecie of trust.	270	
A cleare case needs no shifting counsellour.	271	
Truth vnbenefriended, will find friends at last.	272	385
Truth hateth most to here a feigned tale.	273	
<i>Innocence smiles before the Iudge by truth,</i>		
<i>And falshood found before he was suspect.</i>	274	
Reprooue not rashly, neither hide the truth.	275	
Truth is a blab, and will no treasons hide.	276	390
Truth is a text that troubles many minds.	277	
Truth still hath certaine bounds, but falshood none.	278	

*Similies on the same subiect.*

As the best steeled glasse bewraies the face,		
So truth best shineth in an honest soule.	279	395

265 WC, 'Of Truth', 'Truth is a good cause, and needs no help of oratory, and the least speach deserues the best credite.' (C2r; prose).

266 + 267 WC, 'Of Truth', 'Truth feareth nothing more then to be hid, shee careth for no shadowing, but is content with her owne light.' (Civ; prose).

268 *Arden of Faversham*, 'For simple truth is gracious enough: / And needs no other points of glosing stuffe.' (Kiv; Epilogue 17–18).

269 WC, 'Of Truth', 'Truth is health that is neuer sick, a life that hath neuer end, a salue that healeth all sores, a sunne that neuer setteth' (Civ; prose).

270 Breton, *Delights*, 'Truth shewes her selfe in secret of her trust,' (C4v).

271 Greene, *Morando*, 'A sure truth, quoth thei, neede no subtill gloze: nor a cleare case a shifting Counsellor.' (B4v; prose; vol. 3, p. 62).

272 untraced

273 Breton, *Delights*, 'Truth hath in hate to heare a fained tale,' (C4v).

274 WC, 'Of Truth', 'By truth the innocent smyleth before the Iudge, and the traytor is discovered before he is suspected.' (C2r; prose).

275 untraced

276 untraced

277 untraced

278 Daniel, 'Musophilus', 'Yet truth hath certaine bounds, but falsehood none.' (D2r; vol. 1, 530).

279 Meres, *Palladis*, 'Truth', 'As a glasse doth make no representation of any picture, except it be steeled, or else vnderlaid with tinne, brasse, gold, or some such like solide substance, which may stay the image from gliding thorow: so the image of truth doth not shine, but in solide and sound soules, that are founded in true vertue.' (O7r; prose).

	QN	TLN
As purest Emeralds without foyles shine best, So truth most pleaseth in her plainest clothes.	280	
As wormwood fitteth not a lickerish taste, So truth doth neuer please a lyars tongue.	281	
As clouds oft threaten raine, and yet shed none, So stormes oft menace truth, yet hurt her not.	282	400
As darknesse is an enemie to light, So falshood is continuall foe to truth.	283	
As meane attire impaires not beauties face, So poorest ragges to truth giue no disgrace.	284	405
[B8v]		

*Examples likewise on the same.*

<i>Iulian Apostata</i> the foe to Truth, Cried out at length, that Truth had conquerd him.	285	
<i>Nestorius</i> , who contended with the truth, His tongue was eaten in his life, with wormes.	286	410
The Persians in the honour of the truth, Ordnained death to such as did denie it.	287	
<i>Popiel</i> king of Poland, for vntruth, Was as he sate aliue, deuour'd with Rats.	288	
<i>Cato</i> was so renommed for the truth, That he was onely said, to speake the truth.	289	415

280 WC, 'Of Truth', 'The purest Emerald shyneth brightest when it hath no foyle, and truth delighteth most when it is apparailed worst.' (C1r; prose).

281 untraced

282 untraced

283 untraced

284 untraced

285 untraced

286 Allott, WT, 'Of Lying', 'The very wormes did eate the tongue of the cousoner Nestorius, in his lyfe time. *Nicephorus*.' (Q8v; prose).

287 Allott, WT, 'Of Lying', 'The Persians and Indians, depriued him of all honour and farther speech which lyed.' (Q8v; prose).

288 Allott, WT, 'Of Lying', 'Popiel King of Poland, had euer this wishe in his mouth, *If it be not true, I would the Rats might eate mee*; which came to passe, for he was so assayed by them at a banquet, that neyther his guards, nor fire, nor water, could defend him from them. *Munster*.' (Q8v; prose).

289 Allott, WT, 'Of Lying', 'Cato was so renowned for his truth, that when any man rehearsed a strange thing, and hard to be beleued, this prouerbe went of him, because he was knowne throughout the whole course of his life, to be a louer of truth, *This is not credible although Cato himselfe shold speake it*.' (R4r; prose).

	Q <sup>N</sup>	TLN
Vntruth, saith <i>Seneca</i> , are meetest Armes, For any coward or base minded man.	290	
<b>Of Vertue.</b>		
<i>Vertue, is Queene of labour, Nource of loue: The minds true grace, and blessing from aboue.</i>	291	420
All things decay, but vertue cannot die.	292	
Vertue makes beautie more angelicall.	293	
Vertue is free from time, and fortunes power.	294	
[C1r]		
Men cannot leaue their vertues to their heires. <i>Faire vertues seat is deepe within the mind, And not by shewes, but inward thoughts defin'd.</i>	295	425
Vices are noted, vertues soone forgot.	297	
Vertues best store, by giuing doth augment.	298	
There is no vertue that is borne with vs.	299	430
No vertue springs, where wanteth due regard. <i>Vertues obscurde, yeeld small and sorie gaines: But actiue employd, true worth retaines.</i>	300	
Winne fame by vertue, let opinion goe.	301	
Vertue is in the mind, not the attire.	302	
Vertue and fortune neuer could agree.	303	435
	304	

290 untraced

291 WC, 'Of Vertue', 'Vertue is the Queene of labours, Opinion the Mistresse of fooles, Vanity the pryde of Nature, and Contention the ouerthrow of Families.' (B6r; prose).

292 Drayton, 'Matilda', 'All things decay, yet Vertue shall not dye,' (I5v; vol. 1, 937).

293 Drayton, 'Matilda', 'Vertue made beautie more angelicall.' (F6r; vol. 1, 91).

294 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'But vertu's free from tyme, and fortunes power;' (K8v; vol. 2, 116). Cf. QN 975.

295 Drayton, 'Matilda', 'Men cannot leaue their vertues to their heyr's.' (F6r; vol. 1, 84).

296 Spenser, *FQ*, 'But vertues seat is deepe within the mynd, / And not in outward shows, but inward thoughts defynd.' (<sup>2</sup>Z2v; vol. 3, VI. *Legend*.5, 8-9).

297 Drayton, 'Matilda', 'Vices be noted, vertues oft forgot,' (G1v; vol. 1, 235).

298 *Edward III* (Shakespeare), 'For vertues store by giuing doth augment,' (C3r; 2.393).

299 Marlowe and Chapman, *Hero* (Marlowe), 'What vertue is it, that is borne with vs?' (B4v; 1.278).

300 Lodge, *Fig*, 'Can vertue spring that wanteth true regarde?' (C4v; vol. 3, p. 24).

301 Lodge, *Fig*, 'Vertues obscur'd, yeelds small, and sory gaines / But actiue employd, true worth retaines.' (D2v; vol. 3, p. 28).

302 untraced

303 Drayton, *Idea*, 'Vertue is in the minde, not in th'attire,' (E3r; vol. 1, 5.29).

304 Drayton, *Idea*, 'Vertue and Fortune neuer could agree,' (F7v; vol. 1, 6.32).

	QN	TLN
Vertue is loath'd of fooles, lou'd of the wise.	305	
<i>Vertue is much more amiable and sweet,</i>		
<i>When therewithall true maiestie doth meet.</i>	306	
Vice careth not if vertue sinke or swimme.	307	440
Wit shines in vertue, vertue shines in wit.	308	
Sweetest temptations most make vertue knowne.	309	
<i>Vertue it selfe turnes vice, being misapplied:</i>		
<i>And vice sometimes by action dignified.</i>	310	
The field of honour, vertue neuer looseth.	311	445
Vertue will beare what can on vertue fall.	312	
True happinesse, on vertue taketh ground.	313	
The more vice reignes, the lesse doth vertue thriue.	314	
<i>To vertues goods we onely ought to cleaue,</i>		
<i>The rest are good in semblance, but deceaue.</i>	315	450
Vertue will liue when villanie shall die.	316	
Vertue may be disturb'd, but ne're disgrac'd.	317	
No beautie like the vertue of the mind.	318	
Vertue through darkest shades doth light her selfe.	319	
<i>Vertue in greatest daungers being best showne,</i>		
<i>May be opprest, but neuer ouerthrowne.</i>	320	455
Vertue oft lyes where life is in disgrace.	321	
If sinne were dead, vertue could not be knowne.	322	

305 Barnfield, *Shepherd*, 'Vertue is loathde of fooles; loude of the wise.' (C4v).

306 Drayton, *Epistles*, 'Matilda to King John', 'For virtue is more amiable, more sweet / When virtue, and true maiestie doe meet;' (C6v).

307 Churchyard, *Consort*, 'Vice cares no whit, if vertue swim or sinke' (B4v).

308 Lodge, *Fig*, 'Wit shines in virtue, vertue shines in wit.' (H3r; vol. 3, p. 61).

309 C., I., *Alcilia*, 'And sweet temptations make mens vertues knowne.' (H3r).

310 Shakespeare, *RJ*, 'Vertue it selfe turnes vice being misapplied, / And vice sometimes by action dignified.' (D4r; 6.15-16).

311 Drayton, 'Matilda', 'Yet Vertue neuer her own Vertue looseth,' (G7r).

312 Drayton, *Mortimeriados*, 'Vertue can beare, what can on Vertue fall,' (G3v; vol. 1, 947).

313 Lok, *Ecclesiastes*, 'True happinesse on vertue hath his ground,' (Erv).

314 untraced

315 Lodge, *Fig*, 'These are those goods whereto you ought to cleaue: / The rest are good in semblance and deceaue.' (Grv-G2r; vol. 3, pp. 50-1).

316 Th. Middleton, *Wisdom*, 'Vertue doth liue when villany doth die,' (Y2r; 18.7.83).

317 Th. Middleton, *Wisdom*, 'Vertue may liue disturbd with vices paine,' (Y2r; 18.8.95).

318 Breton, *Delights*, 'No bewtie like the vertue of the minde,' (B3r).

319 Spenser, *FQ*, 'Vertue giues her selfe light, through darknesse for to wade.' (A4v; vol. 2, I.i.12.9).

320 Daniel, *Civil Wars*, 'Vertue in greatest dangers being best showne, / And though opprest, yet neuer ouerthrowne.' (2D2v; vol. 2, 6.78.7-8).

321 Breton, *Delights*, 'And Uertue dyes where Loue is in disgrace.' (C4v).

322 *Knack to Know*, 'If sinne were dead vertue were neuer scene.' (E1r).



	QN	TLN
[Civ]		
Sweet is the gaine which vertuous trauaile brings.	323	
All vertuous minds doe vertuous deeds declare.	324	460
<i>Our vices nor our vertues neuer die,</i>		
<i>Though vnder ground a thousand yeares we lye.</i>	325	
Vertue doth mortall things immortall make.	326	
The bond of vertue alwaies surest binds.	327	
Than vertue, there can be no greater dower.	328	465
'Tis vertues selfe, that her rewards doth pay.	329	
Enuiés black cloud would dim bright vertues rayes.	330	
<i>All sorrowes in the world are farre more lesse,</i>		
<i>Than vertues might and valours confidence.</i>	331	
Sinne counted solace, vertue is despise.	332	470
Vaine praise is shame, but honour vertues due.	333	
Without defence of vertue, nothing lasts.	334	
<i>Onely faire vertue scales eternitie,</i>		
<i>Aboue earths all-abating tyrannie.</i>	335	
All Orators are dumbe when vertue pleads.	336	475
Vertue but stamp't in Lead, is rich enough.	337	
That growes apace which vertue helps to raise.	338	
Vertue curbes in the most vnbridled will.	339	
<i>With goodnesse men doe soone grow discontent,</i>		

323 S., R., Esq., 'Praise', 'Sweet is the paine which vertuous trauell brings,' (A6v).

324 untraced

325 Drayton, *Mortimeriados*, 'To shew our vice nor vertues neuer die, / Though vnder ground a thousand yeeres we lie.' (B2r; vol. 1, 48–9).

326 Blenerhasset, *Minerva*, '(For vertue may mortall immortall make,)' (B4v).

327 Spenser, *FQ*, 'For vertue is the band, that bindeth harts most sure.' (°B7r; vol. 3, IV.ii.29.9).

328 untraced

329 Spenser, *FQ*, 'That is the virtue selfe, which her reward doth pay.' (°X4r; vol. 3, V.xi.17.9).

330 Spenser, *FQ*, 'But enuiés cloud still dimmeth vertues ray.' (°Y7r; vol. 3, V.xii.27.7).

331 Spenser, *FQ*, 'That all the sorrow in the world is lesse, / Then vertues might, and values confidence,' (2N3v; vol. 2, III.xi.14.5–6).

332 Southwell, *Complaint*, 'What ioy to liue', 'Sinne deemed solace, vertue little pris'd.' (H4v; 18).

333 Spenser, *FQ*, 'Such prayse is shame; but honour vertues meed' (O8r; vol. 2, II.iii.10.8).

334 Marlowe and Chapman, *Hero* (Chapman), 'Without preserue of virtue, nothing lasts.' (F2r; 3:36).

335 Copley, *Fig*, 'Only faire Vertue skales eternitie / Aboue Earths all-abating tyrannie.' (H1r).

336 Shakespeare, *Lucrece*, 'All Orators are dumbe when Beautie pleadeth,' (C3v; 268).

337 untraced

338 Roydon, 'Merit', 'That growes apace that virtue helps t'aspire,' ([fleuron]4r; \*).

339 untraced

	QN	TLN
<i>Where states are ripe to fall, and vertue spent.</i>	340	480
True vertue is rich dower for chastitie.	341	
In vertuous deeds all stratagemes are good.	342	
Vertue is beautie of the inward man.	343	
Exclude discretion, vertue turnes to vice.	344	
Like to the Sunne, so vertue lights the world.	345	485
<i>Such as leaue off faire vertues to esteeme,</i>		
<i>Doe greatly erre, that take things as they seeme.</i>	346	
Vertue will shine though ne're so much obscur'd.	347	
Vertue depressed, is expressed more.	348	
Vertue makes women seeme to be diuine.	349	490
With honours eyes let vertues plaints be scand.	350	
<i>Vertue doth raise by very small degrees,</i>		
[C2r]		
<i>Where in a moment Fortune casteth downe.</i>	351	
While vertue suffers, still it vanquisheth.	352	
Need clad with vertue, is abundant rich.	353	495
Vertue is better and more sure than Artes.	354	
Vertue is not to get things, but to keepe them.	355	
<i>Vertue on earth doth soonest bring vs fame,</i>		
<i>Makes our graues glorious, writes our names in heauen.</i>	356	

- 340 Daniel, *Civil Wars*, 'For euen with goodness men grow discontent / Where states are ripe to fall, and virtue spent.' (Y1r; vol. 2, 5.77.7-8).
- 341 Marlowe and Chapman, *Hero* (Marlowe), 'Whose only dower was her chastitie,' (C3r; l.412).
- 342 untraced
- 343 WC, 'Of Vertue', 'Vertue is beautie of the inward man.' (B6r; prose).
- 344 WC, 'Of Vertue', 'Take away discretion, and vertue will become vice.' (B6r; prose).
- 345 WC, 'Of Vertue', 'Vertue laboureth lyke the sunne to lighten the world.' (B6r; prose).
- 346 Drayton, *Mortimeriados*, 'But when they leaue of virtue to esteeme, / They greatly erre which thinke them as they seeme' (E4v; vol. 1, 650-1).
- 347 Lodge, *Rosalynd*, 'and virtue wil shine though it be neuer so much obscured.' (K3r; prose; vol. 1, p. 88).
- 348 untraced
- 349 Shakespeare, *True Tragedy*, "'Tis vertue that makes them [women] seeme deuine,' (B2v; p. 380).
- 350 Brandon, 'Dedication', 'With honors eyes let vertues plaints be scand.' (A2r).
- 351 Brandon, *Octavia*, 'Vertue dooth raise by small degrees we see:' (A7v).
- 352 WC, 'Of Vertue', 'Vertue while it suffereth, ouercommeth.' (B6v; prose).
- 353 WC, 'Of Vertue', 'A good man, though in appearance he seem needy, yet by vertue he is rich.' (B6v; prose).
- 354 WC, 'Of Vertue', 'Vertue is better, and more certayne then any Art.' (B6v; prose).
- 355 WC, 'Of Vertue', 'It is no lesse vertue to keepe things after they be gotten, then to get them.' (B7r; prose).
- 356 WC, 'Of Vertue', 'Vertue maketh men of the earth famous, in theyr graues glorious, and in the heuens immortall.' (B6r; prose).

	QN	TLN
Vertue most griueth at her owne disgrace.	357	500
A vertuous act seemes straunge in some mens sight.	358	
A vertuous mind cannot be miserable.	359	
Death is true life to euery vertuous man.	360	
<i>Though vertue many times wants due reward, Yet seldome vice escapes deserued blame.</i>	361	505
Vertue doth neuer enuie good desert.	362	
Loue maketh vertue liue, and vice to die.	363	
Reports can neuer harme the vertuous.	364	
He is not vertuous that's too timerous.	365	
<i>Ech cunning sinne being clad in vertues shape, Flyes much reproofe, and many stormes doth scape.</i>	366	510
Vertues are many times by faults disgrac'd.	367	
Honours defects, by vertues are supplied.	368	
Vertue still doteth on perfection.	369	
Vertue, in beauteous bodies shineth best.	370	515
<i>All the gay pleasures that the world can prooue, Are but sicke sorrowes to pure vertues loue.</i>	371	
Vertue is most renown'd in honors eyes.	372	
Vertue still smiles, when vaine conceit doth crie.	373	
Immortall vertue liues an endlesse date.	374	520

357 Brandon, *Octavia*, 'Why, virtue grieues but at his owne disgrace,' (C1r).

358 Brandon, *Octavia*, 'A vertuous act seemes strange in some mens sight,' (D2r).

359 Brandon, *Octavia*, 'That vertuous minds can neuer wretched be,' (E6v).

360 WC, 'Of Death', 'Death is lyfe to the godly minded man, whose meditation is on diuine matters, and whose hope is heauen.' (2G2v; prose).

361 Harington, *Orlando*, 'For though that vertue oft wants due reward, / Yet seldome vice wants due deserued blame,' (E3r; 7.28).

362 Kyd, *Solyman*, 'But vertue should not enuie good desert,' (B4r; 1.4.38).

363 untraced

364 untraced

365 untraced

366 Lodge, *Fig*, 'And cunning sinne being clad in Vertues shape / Flies much reproofe, and many scornes doth scape.' (B2r; vol. 3, p. 11).

367 Greene, *Alcida*, 'Vertues are oft farre ouerstayn'd with faults,' (H3r; vol. 9, p. 88).

368 untraced

369 untraced

370 WC, 'Of Vertue', 'Vertue is more acceptable, by howe much the more it is placed in a beautifull body.' (B6v; prose).

371 Breton, 'Countess', 'No, no, the pleasures, that, the world can proue, / Are all but sorrowes, to thy heauenly loue.' (K1v).

372 untraced

373 untraced

374 untraced

	QN	TLN
Wisdome on Vertue as her handmaid waits.	375	
<i>The worlds opinion so doth vertue smother,</i>		
<i>As one beares that belongs vnto another.</i>	376	
Vertue makes euery where a straungers home.	377	
Vertue doth conquer dissolute desires.	378	525
Vertue in Princes is most glorious.	379	
[C2v]		
Vertue deserueth more than wealth can doe.	380	
<i>The blasts of Fortune neuer can preuaile,</i>		
<i>In the maine sea where vertue hoiseth saile.</i>	381	
All pompe is vile, where vertue hath no place.	382	530
Vertue doth vanquish Fortune, Time, and Death.	383	
<i>Similies on the same subiect.</i>		
As feare of torment holds the wicked in,		
So vertues loue make good men loath their sin.	384	
Looke how one vice begets another sinne,		535
Euen so one vertue drawes another in.	385	
As Musicke profits nothing but by sound,		
So vertue helpes not if it faile in life.	386	
Like as the Sunne obscures all lesser lights,		
So vertues lustre dampes all enuies sleights.	387	540
As spices in their bruising saour most,		

375 untraced

376 untraced

377 WC, 'Of Vertue', 'Vertue maketh a stranger grow natural in a strange Country, and vice maketh the naturall a stranger in his owne Country.' (B5v; prose).

378 untraced

379 untraced

380 WC, 'Of Vertue', 'A man endued with vertue, merriteth more fauour then a man of much wealth.' (B6v; prose).

381 untraced

382 untraced

383 untraced

384 Brandon, *Octavia*, 'As feare of torment houlds the wicked in: / So vertues loue makes good men loath their sinne.' (B8v).

385 untraced

386 untraced

387 Meres, *Palladis*, 'Vertue', 'As the rysing Sunne dooth glide the whole heauens with his lustre: so Vertue with her beames dooth illustrate the whole soule of man. *Idem in lib. de plantatione Noe.*' (K5v; prose).

	QN	TLN
So vertue in affliction best is seene.	388	
As wine refresheth sad dismayed minds,		
So vertue comforts poore distressed soules.	389	
<i>Examples likewise on the same.</i>		545
King <i>Alexander</i> got the name of Great,		
By vertuous cariage of himselfe in warre.	390	
<i>Spurina</i> chose to mangle his faire face,		
Rather than be seduc'de from vertuous thoughts.	391	
<i>Hercules</i> , bad vaine pleasure get her gone:		550
And made faire vertue his companion.	392	
<i>Xerxes</i> for beastlines was not so blam'd,		
As <i>Galba</i> for his vertue was renowmd.	393	
<i>Thales</i> affirmes, that nothing in the world,		
For man was meet, but vertuous actions.	394	555
<i>Cicero</i> saith: That vertue of it selfe		
Is the sole cause of happie life and death.	395	
[C3r]		
Vertue was neuer hireling of the mind,		
But still will liue though fame had ne're a tongue.	396	

388 Cawdry, *Treasury*, 'Vertue', 'Like as precious and costly Spices, and Odours, doe smell and saour best when they be brused, broken, or set on fire: Euen so the praise and commendation of Vertue, thorow continuall vse and exercise, and thorow aduersitie, is spread wide abroad, and made minifest [*sic*], and known euerie where.' (5F2v; prose).

389 untraced

390 Allott, *WT*, 'Of Vertue', 'Alexanders vertues purchased him the sirname of great. *Plut.*' (D1r; prose).

391 Rogers, *Discourse*, 'Spurina lykewise, a rare example of a vertuous yonge man, rather woulde mangle, and deforme his beutifull [*sic*] face, then be an occasion that others shoulde by his fayrenesse offende.' (L8v; prose).

392 Rogers, *Discourse*, 'Hercules perceyuing her to be vaine pleasure, forsooke her, and embraced the other, simple and rude vertue.' (L8v; prose).

393 *Finch*, 'Xerxes for his beastlinesse he had great blame, / *Galba* for his vertue he did get much fame.' (broadside).

394 de la Primaudaye, *Academy*, 'Of Vertue', 'Vertue (said *Thales*) is the profitablest thing in the world, bicause it maketh all other things profitable, by causing men to vse them well.' (E4r; prose).

395 de la Primaudaye, *Academy*, 'Of Vertue', '*Cicero* prouoeth by many goodlie reasons, that onely vertue is of it selfe sufficient to cause men to liue well and happily.' (E4r; prose).

396 Daniel, 'Musophilus', 'As vertue were the hyreling of the mind, / And could not liue if fame had ne'r a tongue.' (D3r; vol. 1, 583-4).

	QN	TLN
What sute of grace hath vertue to put on,		560
If vice shall weare as good, and doe as well.	397	

### Of Faith and Zeale.

<i>Faith shewes a good mans fruits, preserues the soule,</i>		
<i>And zeale doth best giue euidence of faith.</i>	398	
Faithes best is triall, then it shineth most.	399	565
The faithfull stands, the faultie man will flye.	400	
Zeale is but cold where louelesse law restraines.	401	
Tis hastie rashnes where true faith doth flye.	402	
In deepe distresse, true faith doth best auaille.	403	
<i>When once mans faith is spotted and defamd,</i>		570
<i>The bodie had been better neuer framd.</i>	404	
Zeale and good courage best become a Prince.	405	
Faith bides no perfit triall, but by time.	406	
Shipwracke of faith is made, where conscience dyes.	407	
Friends haue no priuiledge to breake their faith.	408	575
The gift deserueth most is giuen in zeale.	409	
<i>False fainting zeale, shadowed with good pretence,</i>		
<i>Can find a cloake to couer each offence.</i>	410	

397 Daniel, 'Musophilus', 'What sute of grace, hath vertue to put on / If vice shall weare as good, and do as well?' (Fiv; vol. 1, 905–6).

398 untraced

399 untraced

400 Churchyard, *Challenge*, 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'The faithfull stands, the faulty man will flee' (L4r).

401 Parry, *Sinetes*, 'Zeale is but cold, where loue-lesse law restraines,' (C1r).

402 Broxup, *Path*, 'O hastie rashnes, where true faith was fled,' (E4v).

403 Parry, *Sinetes*, 'In deepe distresse naught but true faith is sure.' (E4v).

404 Chapman, 'Hymnus', 'Worlds of confusion, where the soule defamde, / The bodie had bene better neuer framde,' (A4r).

405 Floyd, *Picture*, 'it behoueth a Prince to haue such a zeale & godly courage' (C5r; prose).

406 untraced

407 WC, 'Of Conscience', 'The conscience is wasted, where shipwrack is made of faith.' (C2v; prose).

408 WC, 'Of Treason', 'Treachery ought not to be concealed, and friends haue no priuiledge to be false.' (2M5v; prose).

409 WC, 'Of Liberalitie', 'He neuer giues in vaine, that giues in zeale.' (L4v; prose). Cf. QN 420.

410 Broxup, *Path*, 'False fainting zeale, shadow'd with good pretence,' (D2r).



	QN	TLN
[C <sub>3v</sub> ]		
False faith is ouer-foisde with weakest weight.	411	
The ballance yeelds vnto the lightest feather.	412	580
An easie yeelding zeale is quickly quaild.	413	
Faith violate, is most detestable.	414	
Faith once resolu'd, treads fortune vnder foot.	415	
The man that holds no faith, shall find no trust.	416	
<i>Where faith doth fearelesse dwell in brazen tower,</i>		585
<i>There spotlesse pleasure builds her sacred bower.</i>	417	
A zealous heart is alwaies bountifull.	418	
The faith of Knighthood is by vertue tried.	419	
Euery occasion quailles a hireling faith.	420	
The gift deserueth much is giuen in zeale.	421	590
A princes greatest fault, is breach of faith.	422	
The faith of Pagans ought not be belieu'd.	423	
<i>Faith is a fortresse gainst all fainting feare:</i>		
<i>And Zeale, the walles doth euermore vp-reare.</i>	424	
Take faith from iustice, all things runne to spoile.	425	595
Authoritie is strengthened best by zeale.	426	
Who binds himselfe by faith, had need beware.	427	

- 411 de la Perrière, *Devices*, 'False faith is ouer-peisd with smallest weight,' (B5r).  
 412 de la Perrière, *Devices*, 'The ballance yeelds vnto the lightest fether,' (B5r).  
 413 Daniel, *Civil Wars*, 'And easie-yeelding zeale was quickly caught' (E2r; vol. 2, 1.101.7).  
 414 Whetstone, *Rock*, 'The Garden of vnthriftines', 'two faire saddles, vpon the one of them was ingrauen this Poesse in Spanish: *Que brantare la fe, es causamuy fea.* / To violate faith, is a thing detestable.' (E2r; prose).  
 415 Breton, 'Pilgrimage', 'But faith resolu'de treds fortune vnder feete,' (B4v).  
 416 Daniel, 'Octavia', 'For he that holds no faith shall find no trust.' (C2r; vol. 1, 187).  
 417 Spenser, *Amoretti*, Sonnet 65, 'There faith doth fearelesse dwell in brasen towre, / And spotlesse pleasure builds her sacred bowre.' (E2r).  
 418 WC, 'Of Liberalitie', 'Bounty hath open handes, a zealous hart, a constant fayth in earth, and a place prepared in heauen.' (L4r-v; prose).  
 419 WC, 'Of Honour', 'The faith of a Knight, is not limited by value, but by honour and vertue.' (L2r; prose).  
 420 WC, 'Of Auncestors', 'Mercinary faith is discontented with euery occasion, and newe start-vp glory, with any old fame.' (N6v; prose).  
 421 WC, 'Of Liberalitie', 'He neuer giues in vaine, that giues in zeale.' (L4v; prose). Cf. QN 409.  
 422 WC, 'Of Oath', 'The greatest fault that can be in a Prince, is periurie.' (V1v; prose).  
 423 WC, 'Of Oath', 'As it is not necessary to credite the oath of an infidell, so it is not lawfull for a Christian to breake his vowe, although it bee made to a Sarazine.' (V2r; prose).  
 424 untraced  
 425 untraced  
 426 WC, 'Of Office', 'Office is strengthened by zeale, and zeale makes opinion inuinsible.' (N4v; prose). Cf. QN 431.  
 427 WC, 'Of Oath', 'Hee that layeth his fayth in pawne bindeth his safetie, his honour, and his soule also.' (V2r; prose).

	QN	TLN
Faith to rash oathes no credit giues at all.	428	
The greater faith, the greater sufferance.	429	
<i>Faith is the true foundation of the soule,</i>		600
<i>And soonest doth redeeme the same from sinne.</i>	430	
Zeale makes opinion stand inuincible.	431	
A good mans wish, is substance, faith, and fame.	432	
Selfe-will doth frown, when earnest zeale reprooues.	433	
Faith mounteth to the clouds on golden wings.	434	605
Faith brings forth workes, and workes declare our faith.	435	
No faith too firme, no trust can be too strong.	436	

*Similies on the same subiect.*

As raine makes euery ground bring forth encrease,		
So faith of euery soule doth shew the fruits.	437	610
[C4r]		
As honours fire doth kindle high desires,		
So zealous faith lifts vp the lowest soule.	438	
As night doth best the diamonds glory show,		
So sharpe affliction best makes faith to grow.	439	
As wisdome is the only way to weale,		615
So true discretion best directeth zeale.	440	
As loue and hate cannot agree in one,		
So without zeale, faith thinkes her selfe alone.	441	

428 WC, 'Of Oath', 'Oathes doe not credite men, but men theyr oathes. *Sopho.*' (Viv; prose).

429 untraced

430 untraced

431 WC, 'Of Office', 'Office is strengthened by zeale, and zeale makes opinion inuisible.' (N4v; prose). Cf. QN 426.

432 WC, 'Of Goodnes', 'A good mans wish, is substance, faith, and fame, glory, &amp; grace according to the same.' (Iiv; prose).

433 Lodge, *Fig.* 'Selfe-will doth frowne, when honest zeale reprooues.' (Biv; vol. 3, p. 10).434 Churchyard, *Challenge*, 'The Earle of Murtons Tragedie', 'And faith to clowdes, doth flie with flittring wings.' (C3v).

435 untraced

436 Spenser, *FQ*, 'No faith so firme, no trust can be so strong.' ('Y3r; vol. 3, V.xii.1.8).437 Cawdry, *Treasury*, 'Christis Spirit', 'As Raine with the moysture therof fatteth the earth, to make it fruitfull: Euen so the holy Spirit, with his inuisible grace doth make vs fruitfull, to produce the fruits of righteousse. *Iob.7.38.*' (5A1r; prose).

438 untraced

439 untraced

440 Cawdry, *Treasury*, 'Zeale', 'As Zeale must erect our discretion, that we run not too slowly: So discretion must direct our Zeale, that we runne not too fast.' (5R2r; prose).

441 untraced

	QN	TLN
<i>Examples likewise on the same.</i>		
<i>Parmenio</i> wild his king to breake his faith, I would (quoth he) were I <i>Parmenio</i> .	442	620
<i>Lysander</i> made no reckoning of his faith, And therefore was by euery one reproto'd.	443	
<i>Attilius</i> sent to Rome vpon his faith, Boldly return'd, although it cost his life.	444	625
<i>Rastrix</i> the Duke of Cleueland, breaking faith, Was therefore dispossesst of both his eyes.	445	
Let none speake ill of vs, said <i>Pittacus</i> , To whome we stand obliged by our faith.	446	
Keepe faith (saith <i>Cicero</i> ) with enemies What ere mishap doe follow thereupon.	447	630
[C <sub>4v</sub> ]		

### Of Hope.

<i>Hope is the sad hearts help, the sick thoughts friend, And what distrust impaires, Hope doth amend.</i>	448	
All hope is vaine without the feare of God.	449	635
Hope, on each least occasion taketh hold.	450	

442 WC, 'Of Deceit', 'Alexander beeing counsailed by *Parmenio*, to seeke the subuertion of his enemies by craft and subtilty, aunswered; that his estate would not suffer him so to doe: but if hee were *Parmenio*, he would doe it.' (2K8v-2L1r; prose).

443 Allott, WT, 'Of Fayth & Promises', 'Lisander, admirable among the Lacedemonians, neuer made any reckoning of iustice but when it was profitable, accounting onely profit to be honest, & saying, *That it was requisite chyl dren should be deceaued with the play of Cockall, and men beguiled with oathes.*' (M3v; prose).

444 de la Primaudaye, *Academy*, 'Of Fidelitie, Forswearing, and of Treason', '*Attilius Regulus*, a Romane of great credit, being taken prisoner in the Carthaginian warre, and sent to Rome vpon his faith [...] Afterward, hauing resolued with himselfe to keepe faith with the enimie, he returned to Carthage, where he was put to death very cruelly.' (2E1v-2E2r; prose).

445 de la Primaudaye, *Academy*, 'Of Fidelitie, Forswearing, and of Treason', '*Rastrix* Duke of Cleaueland, hauing falsified his faith with *Lewes* king of Germanye, was put to the woorst and vanquished: and being prisouer [*sic*], his eies were put out for a marke of his faithles dealing.' (2E3r; prose).

446 untraced

447 WC, 'Of Oath', 'It becommeth a man to keepe inuiolate the oath which hee maketh to his aduersarie, although mishap cause him to yeeld vnto it.' (V1v; prose).

448 untraced

449 WC, 'Of Hope', 'Vaine is hope that doth not feare God. *Gre.*' (2Fr; prose).

450 Drayton, *Epistles*, 'Matilda to King John', 'And hope, of euery little thing takes hold.' (C5r; vol. 2, 26).

	QN	TLN
Hope doth forbid vs sorrow to beleue.	451	
When loue growes sickely, hope then daily sterues.	452	
Things out of hope, by ventring oft are woon.	453	
Hope many times on blessed hap doth light.	454	640
When hope is lost in care then comfort bleeds.	455	
<i>Vnworthy he of grace, whome once deniall</i>		
<i>Excludes from fairest hope, without more triall.</i>	456	
All foolish hopes haue euermore bad speed.	457	
Councell doth come too late when hope is past.	458	645
Men well may hope to rise, but feare to fall.	459	
Its good to hope the best, but feare the worst.	460	
Chaunging the aire, hopes time will alter chance.	461	
Despaire and hope doe still attend on loue.	462	
<i>Its good to feare, yet let our feare be so,</i>		650
<i>That to our hope it prooue no ouerthrow.</i>	463	
Oft present hap, makes future hope to yeeld.	464	
[C5r]		
No hap so hard but hope doth much amend.	465	
Hope to enioy, is little lesse than ioy.	466	
Honour once lost, giues farewell to all hope.	467	655
Vnhappie men are subiect to no hope.	468	

- 451 Drayton, *Epistles*, 'Queene Margarit to William de la Pole, Duke of Suffolke', 'But hope forbids vs sorrow to beleue;' (H3r; vol. 2, 154).
- 452 Drayton, *Epistles*, 'Edward the fourth to Shore's wife', 'Loue still growes sickly, and hope daily stormes' (H8v).
- 453 Shakespeare, *V&A*, 'Things out of hope, are compast oft with ventring,' (D4v; 567).
- 454 untraced
- 455 Parry, *Sinetes*, 'When hope is lost in care, then comfort bleedes,' (B5r).
- 456 Spenser, *FQ*, 'Vnworthy they of grace, whom one denial / Excludes from fairest hope, withouten further triall.' (?I8v; vol. 3, IV.x.17.8-9).
- 457 Baldwin, *Last Part*, 'Such foolish hope hath stil vnhappy speede.' (Y6v).
- 458 Blenerhasset, *Mirror*, 'The Complaynt of Cadwallader', 'Counsayle doth come to late, when hope of helpe is past.' (K1r).
- 459 Southwell, *Complaint*, 'Times goe by turnes', 'That man may hope to rise, yet feare to fall.' (F3r; 18).
- 460 Spenser, *FQ*, 'Its best to hope the best, though of the worst affrayd.' (?F5v; vol. 3, IV.vi.37.9).
- 461 Drayton, *Mortimeriados*, 'Chaunging the ayre, hopes time will alter chance, / As one whose thoughts with honors wings doe flye,' (I2r; vol. 1, 1228-9).
- 462 untraced
- 463 untraced
- 464 Southwell, *Complaint*, 'Mary Magdalen's Blush', 'And present haps, make future hopes to yeeld.' (F1v; 30).
- 465 Southwell, *Complaint*, 'Times goe by turnes', 'No hap so hard, but may in fine amend.' (F3r; 12).
- 466 Shakespeare, *R2*, 'And hope to ioy is little lesse in ioye.' (E1v; 2.3.15).
- 467 WC, 'Of Honour', 'Honour lost, bids farwell to hope.' (L2r; prose).
- 468 WC, 'Of Hope', 'To be cleane without hope, is a hap incident to the vnhappy man.' (2E8v; prose).

	QN	TLN
Fortune may take our goods, but not our hope.	469	
<i>The heart that's inly hurt, is greatly easd,</i>		
<i>With hope of that may make grieffe best appeasd.</i>	470	
Hopes are vn sure, when certaine is the paine.	471	660
We often fall, when most we hope to clime.	472	
As wee waxe hopelesse, violence still growes.	473	
Hope well in loue what euer be thy hap.	474	
Hope is the daily dreame of waking men.	475	
This life, is but the hope of endlesse life.	476	665
<i>Vnworthie is he of one happie day,</i>		
<i>That will not take the offer of good hope.</i>	477	
There is no trust in youth, nor hope in age.	478	
The hope of things vnseene beares greatest price.	479	
Good conscience alwaie hath a perfect hope.	480	670
Hope is a pleasing passion of the mind.	481	
To hope against all hope, is high resolue.	482	
<i>True hope is swift, and flyes with swallowes wings,</i>		
<i>Kings it makes Gods, and meaner creatures Kings.</i>	483	
Inconstant hope is drowned oft in feares.	484	675

469 WC, 'Of Hope', 'Fortune may take away our goods, but death cannot depriue vs of hope.' (2E8v; prose).

470 Spenser, *FQ*, 'Hart that is inly hurt, is greatly eased / With hope of thing, that may allegge his smart;' (2C8v; vol. 2, III.ii.15.3-4).

471 Daniel, 'To Delia', 'Hopes are vn sure, when certaine is my paine.' (C4r; vol. 1, 25.14).

472 Daniel, 'Rosamond' (in the augmented version, 1594, STC 6243.4), 'Alas how oft wee fall, hopping to clime.' (G6v; vol. 1, 717).

473 Marlowe and Chapman, *Hero* (Chapman), 'As we grow haples, violence subtle growes,' (14v; 4.349).

474 WC, 'Of Hope', 'If thou chauce to loue, hope well whatsoeuer thy hap be.' (2F1r; prose).

475 WC, 'Of Hope', 'Hope is a waking mans dreame. *Pyndarus*.' (2F1r; prose).

476 WC, 'Of Hope', 'This mortall life is the hope of the life immortall. *Aug*.' (2F1r; prose).

477 Spenser, *FQ*, 'Vnworthy sure (quoth he) of better day, / That will not take the offer of good hope,' (2Q5v; vol. 3, V.v.39.5-6).

478 Daniel, 'Rosamond', 'A document that well may teach the sage, / That there's no trust in youth, nor hope in age.' (14r; vol. 1, 230-1).

479 WC, 'Of Hope', 'Hope apprehendeth things vnseene, and attaineth things by continuance. *Plato*.' (2F1r; prose).

480 WC, 'Of Hope', 'They onely hope well who haue a good conscience. *Aug*.' (2F1r; prose).

481 WC, 'Of Hope', 'Hope is a pleasant passion of the minde, which dooth not onely promise vs those things that we most desire, but those things also, which we vtterly dispaire of.' (2F1v; prose).

482 WC, 'Of Hope', 'To hope against all hope, is the excellence of a mighty resolution.' (2F1v; prose).

483 Shakespeare, *R3*, 'True hope is swift, and flies with Swallowes wings, / Kings it make Gods, and meaner creatures kings.' (L2r; 5.2.23-4).

484 Watson, *Hekatompathia*, 'Inconstant hope is often drown'd in feares.' (K4r; \*).

	QN	TLN
In midst of grieffe, hope alway hath some part.	485	
Hope being deluded makes the torment more.	486	
Who cannot feare to loose, ne're hopes to haue.	487	
All greedie hope, vaine vicious humour feeds.	488	
Hope is companion euermore to loue.	489	680
<i>No one without great hopes, will follow such,</i>		
<i>Whose power and honour doth not promise much.</i>	490	
No hope of rest, where hap true hope delays.	491	
Hope still perswading hope, expecteth good.	492	
Hope is the God of miserable men.	493	685
In vaine he hopes, who here his hope doth ground.	494	
[C5v]		
From fruitlesse hopes but sillie fauours spring.	495	
The euenings hope may comfort mornings care.	496	
<i>Hope built vpon the world, doth neuer thriue,</i>		
<i>But grounded once on God, at no time failes.</i>	497	690
Hope is the bread and food of wretched men.	498	
Bad haps are holpe with hope and good beliefe.	499	
No greater grieffe in loue, than fruitlesse hope.	500	
Hope waits on great mens tongues, and oft beguiles.	501	
Hopes about Fortune, doe fore-point deepe falls.	502	695
Who thinkes to thriue by hope, oft haps to begge.	503	

485 C., I., *Alcilia*, 'In middst of greefes, hope alwaies hath some part,' (D1r; \*).

486 Ogle, *Troy*, 'And hope deluded made hir torment more.' (D3v).

487 untraced

488 untraced

489 WC, 'Of Hope', 'Hope is the companion of loue.' (2F1r; prose).

490 Daniel, *Civil Wars*, 'For none without great hopes will follow such / Whose powre, and honor doth not promise much.' (O3v; vol. 2, 3.39.7-8).

491 Parry, *Sinetes*, 'Noe hope of rest, wher hope, true hope delays,' (E5r).

492 Griffin, *Fidessa*, 'Sonnet VIII', 'Yet hope perswading hope expecteth grace.' (B4v).

493 WC, 'Of Hope', 'Hope is the God of the wretched. *Bernard*.' (2F1r; prose).

494 Herbert, *Antony*, 'In vaine he hopes, who here his hopes doth ground.' (D2v; \*; 888).

495 untraced

496 WC, 'Of Hope', 'The euenings hope may comfort the mornings misery.' (2F1r; prose).

497 WC, 'Of Hope', 'Hope grounded on God, neuer faileth, but being built on the world, it neuer thriueth.' (2F1r; prose).

498 untraced

499 Harington, *Orlando*, 'Bad haps are holpe with hope, and good beliefe,' (2L3v; \*; 46.15).

500 untraced

501 WC, 'Of Hope', 'Hope waiteth on great mens tongues, and beguileth beleeuing followers.' (2F1r; prose).

502 WC, 'Of Hope', 'Hopes about fortune, are the fore-poynters of deepe falls.' (2E8v; prose).

503 WC, 'Of Hope', 'He that supposeth to thriue by hope, may happen to beg in misery. *Bion*.' (2F1v; prose).



	QN	TLN
<i>To hope too much, is boldly to presume:</i>		
<i>To hope too little, basely to despaire.</i>	504	
Small is his gaine that hopes for golden grieffe.	505	
Meane mens preferments eleuates their hopes.	506	700
Sad hopes seeme ouer long and burdenous.	507	
Grace to thy hope is alwaies safest guide.	508	
<i>When hope and hap, when health and wealth is highest,</i>		
<i>Then woe and wracke, disease and need is nighest.</i>	509	
Hope (of all passions) is the pleasantest.	510	705
Vaine hopes, are like a Vane turn'd with the wind.	511	
To haue no hope, is held most miserable.	512	
<i>To liue in hope of that men meane to giue,</i>		
<i>Is to deceiue our selues, and not to liue.</i>	513	
Hope not for that which iustice doth denie.	514	710
Where grace begins, hope makes a happie end.	515	
<i>Similies on the same subiect.</i>		
As greatest calmes oft turne to thunderclaps,		
So sweetest hopes doe change to sowrest haps.	516	
As in meane places may much wealth be hid,		715
So little hopes may mightie things expect.	517	

504 Bunny, *Exercise*, 'Of presumption', 'There be two things, wherby sinners do stand in danger: the one, in hoping too much (which is presumption:) the other, in hoping too little, which is desperation.' (Y6v; prose).

505 untraced

506 untraced

507 Shakespeare, *RJ*, 'Ay me, sad hopes seeme long.' (B1v; 2.89).

508 Breton, 'Pilgrimage', 'Grace to thy hope will be a happy guide.' (B4r).

509 Baldwin, *A Mirror*, 'Whan hope and hap, whan helth and welth is hiest, / Than wo and wracke, defeate, and nede be nyest.' (K1r).

510 WC, 'Of Hope', 'Hope, of all passions, is the sweetest, and most pleasant, and heereof it is said, that hope onely comforteth the miserable.' (2F2r; prose).

511 Th. Middleton, *Wisdom*, 'Vaine hope is like a vane turnde with each winde.' (G1v; 5.14.139).

512 untraced

513 Lodge, *Fig*, 'To liue in hope of that they meane to giue, / Is to deceiue our selues, and not to liue.' (Dr; vol. 3, p. 25).

514 Whitney, *Emblems*, 'Which warnes vs, not to hope for that, which iustice doth denie.' (S2r).

515 Breton, 'Pilgrimage', 'Hell cannot hurt, whom heauenly powers defend, / Where grace begins, hope makes a happy end.' (B4v).

516 Churchyard, *Challenge*, 'A Tragicall Discourse of a dolorous Gentlewoman, dedicated to all those Ladies that holdes good name precious', 'For greatest calmes, comes oft to thunder claps, / And sweetest hopes, doe change to sowrest haps,' (2G4r).

517 WC, 'Of Hope', 'In a little place is hid a great treasure, and in a small hope, a boundlesse expectation.' (2F1v; prose).

	QN	TLN
As sadnes is the hearts chiefe punishment, So hope is highest helpe in deepe distresse. [C6r]	518	
As one part of the body toiles for all, So hope striues to accomplish all desires.	519	720
As euery mettall is of Sulphur made, So euery pleasure doth from hope proceed.	520	
As honest pastimes can no way offend, So good mens hopes must needs haue happy end.	521	
<i>Examples likewise on the same.</i>		725
When <i>Alexander</i> gaue great gifts away, Being askt, What for himselfe he kept? replied, Hope.	522	
<i>Cæsar</i> continually was led with hope, That he should gouerne many Monarchies.	523	
<i>Androclidas</i> derided being lame, Said; Then in fight I hope I shall not flie.	524	730
<i>Pindarus</i> calleth hope, The nource of age: And <i>Thales</i> said, Hope was a common helpe.	525	
Learned men differ from the ignorant (As <i>Bias</i> saith) but onely by their Hope.	526	735
Hope (as <i>Simonides</i> the Poet saith) Is the sole guide and gouernour of men. [C6v]	527	

- 518 WC, 'Of Hope', 'Sadnes is the punishment of the hart, hope the medicine of distresse. *Crates*.' (2Fiv; prose).
- 519 WC, 'Of Hope', 'As the one part labourerth for the conseruation of the whole body, so hope for the accomplishment of all desires.' (2Fiv; prose).
- 520 WC, 'Of Hope', 'As all mettalls are made of Sulphur, so all pleasures proceede from hope.' (2Fiv; prose).
- 521 untraced
- 522 WC, 'Of Hope', '*Percidas* seeing *Alexander* largelie bestowe many benefits vppon his friends, asked him what hee would leaue for himselfe? he aunswered, hope.' (2F2r; prose).
- 523 de la Primaudaye, *Academy*, 'Of Hope', '*Cæsar* was led continually with new hope.' (V8v; prose).
- 524 Rogers, *Discourse*, '*Androclidas*, for beeing derided of one because that beeing lame he would be a Souldier, answered merily like a worthy fellow, I come not to flye but to fight,' (T8v; prose).
- 525 de la Primaudaye, *Academy*, 'Of Hope', '*Pindarus* calleth it [hope] the nurse of old age. *Thales* said, that nothing in all the world was more common than Hope,' (V8r; prose).
- 526 de la Primaudaye, *Academy*, 'Of Hope', 'Learned men (saith *Bias*) differ from the ignorant sort in the goodnes of hope,' (V6r; prose).
- 527 Rogers, *Discourse*, 'Of Dreade', '*Simonides* the Poet, sayde, that Hope was the gouernour of men:' (E8v; prose).

	QNL	TLN
<b>Of Loue.</b>		
<i>Loue is a vertue, measur'd by duteous choise, But not if it be maim'd with wilfull chaunce.</i>	528	740
True loue is simple like his mother Truth.	529	
Firme and vntainted loue, had neuer meane.	530	
In long delay, loue most impatient is.	531	
Our treasure we may hide, but not our loue.	532	
The trueest loue is most suspicious.	533	745
Loues eyes in looking neuer haue their fill.	534	
<i>May is not loues month, May is full of flowers, But dropping April: Loue is full of showers.</i>	535	
Leud loue breeds losse, ill peace hath deadly fight.	536	
Life is most loath'd, where loue may not preuaile.	537	750
Loue is the mistresse of a many minds.	538	
Loues little sweet, oft finds a longer sower.	539	
Loue's like the winters Rose, or Sommers Ice.	540	
Loue where it likes, life where it loues would be.	541	
<i>Loue doth desire the thing belou'd to see, That like it selfe in louely shape may be.</i>	542	755
528 WC, 'Of Loue', 'Loue is a vertue, if it be mesured by dutifull choise, and not maimed with wilfull chance.' (C7v; prose).		
529 Drayton, <i>Epistles</i> , 'The Epistle of Rosamond to King Henrie the second', 'True loue is simple, like his mother Truth,' (B1v; vol. 2, 37).		
530 Drayton, <i>Epistles</i> , 'Henry to Rosamond', 'For this is sure, firme loue had neuer meane;' (B6v).		
531 Drayton, <i>Epistles</i> , 'Owen Tudor to Queene Katherine', 'In these delays, loue most impatient is:' (G1v; vol. 2, 142).		
532 Drayton, <i>Epistles</i> , 'Queene Katherine to Owen Tudor', 'We may hide treasure, but not hide our loue,' (F4v; vol. 2, 54).		
533 Drayton, <i>Epistles</i> , 'Queene Margarit to William de la Pole, Duke of Suffolke', 'The trueest loue is most suspicious' (H3r; vol. 2, 152).		
534 Marston, <i>Metamorphosis</i> , 'Loues eyes in viewing neuer haue their fill.' ([A]7v; *, 42).		
535 Southwell, <i>Complaint</i> , 'Loues Servile Lot', 'May neuer was the Month of loue, / For May is full of flowers, / But rather Aprill wet by kind, / For loue is full of showers.' (H2r; 37-40).		
536 Southwell, <i>Complaint</i> , 'Lewd Loue is Losse', 'Lewd loue with losse, euill peace with deadly fight:' (13r; 16).		
537 Southwell, <i>Complaint</i> , 'What ioy to liue', 'Yea life is loath'd, where loue may not preuaile.' (H4v; 6).		
538 Southwell, <i>Complaint</i> , 'Loues Servile Lot', 'Loue, mistris is of many minds,' (H1v; 1).		
539 Southwell, <i>Complaint</i> , 'Loues Servile Lot', 'Her little sweete hath many sowres,' (H2v; 49).		
540 Southwell, <i>Complaint</i> , 'Loues Servile Lot', 'Like winter rose, and sommer Ise / Her ioyes are still vntimely,' (H2v; 53-4).		
541 Southwell, <i>Complaint</i> , 'Lifes death loues life', 'Loue where it loues, life where it liues, / Desireth most to be.' (11r; 15-16).		
542 Spenser, <i>Four Hymns</i> , 'An Hymne of Heavenly Love', 'For loue doth loue the thing belou'd to see, / That like it selfe in louely shape may bee.' (D4v; vol. 1, 118-19).		

	QN	TLN
As loue is loth to part, so feare shunnes death.	543	
Lukewarme desires best fit with crazed loue.	544	
[C7r]		
Valour nor loue dwells where diuision is.	545	
Nought worth is loue without true constancie.	546	760
Loue cannot sound well, but in louers tongues.	547	
Loues strongest bands, vnkindnes doth vnbind.	548	
<i>Firme loue that is in gentle brests begun,</i>		
<i>No idle charme may easily remooue.</i>	549	
Short is the ioy of him that longest loues.	550	765
Loue neuer can endure a Paragon.	551	
The greater loue, the greater is the losse.	552	
True loue is often sowne, but seldome growes.	553	
Loose loues are vaine, and vanish still to smoake.	554	
Loue, that two hearts makes one, so frames one will.	555	770
<i>Too hard a lesson tis for liuing clay,</i>		
<i>From loue (in course of nature) to refraine.</i>	556	
Firme loue, the dread of daunger doth despise.	557	
Loue may not be compeld by masterie.	558	
Sweet loue barres lewdnesse from his companie.	559	775

- 543 Southwell, *Complaint*, 'Saint Peters complaynt', 'Yet loue, was loath to part; feare, loath to die:' (B4v; 217).
- 544 Southwell, *Complaint*, 'Saint Peters complaynt', 'So farre luke warme desires in crasie loue,' (B4r; 199).
- 545 Southwell, *Complaint*, 'Saint Peters complaynt', 'Prowesse nor loue log'd in deuided brest;' (B3v; 178).
- 546 *Arden of Faversham*, 'Why whats loue, without true constancy?' (G1v; 10.90).
- 547 *Edward III* (Shakespeare), 'Loue cannot sound well but in louers tounge,' (C2r; 2.349).
- 548 Baldwin, *A Mirror*, 'Loves strongest bandes vnkindnes doth vnbinde,' (e2v).
- 549 Spenser, *FQ*, 'But loue, that is in gentle brest begonne, / No idle charmes so lightly may remoue,' (2D6r; vol. 2, III.ii.51.7-8).
- 550 Churchyard, *Challenge*, 'A Tragical Discourse of a dolorous Gentlewoman', 'Short is the ioy, of them that longest loues,' (G4v).
- 551 Spenser, *Four Hymns*, 'An Hymne in Honour of Love', 'For loue can not endure a Paragone.' (B3v; vol. 1, 251).
- 552 Spenser, *FQ*, 'For greater loue, the greater is the losse.' (G2r; vol. 2, I.vii.27.6).
- 553 Spenser, *FQ*, 'True Loues are often sown, but seldom grow on ground.' (H7r; vol. 2, I.ix.16.9).
- 554 Spenser, *FQ*, 'As for loose loues are vaine, and vanish into nought.' (K5v; vol. 2, I.x.62.9).
- 555 Spenser, *FQ*, 'Loue that two harts makes one; makes eke one will.' (P8r; vol. 2, II.iv.19.8).
- 556 Spenser, *FQ*, 'A lesson too too hard for liuing clay, / From loue in course of nature to refraine:' (2F3r; vol. 2, III.iv.26.3-4).
- 557 Spenser, *FQ*, '(So Loue the dread of daunger doth despise).' (R8r; vol. 2, II.vi.46.2).
- 558 Spenser, *FQ*, 'Ne may loue be compeld by maisterie;' (2B8v; vol. 2, III.i.25.7).
- 559 Spenser, *FQ*, 'Sweet loue such lewdness bands from his faire companie.' (2D4v; vol. 2, III.ii.41.9).

	QN	TLN
Causelesse to chaunge loue, is most foule reproch.	560	
Loue hateth thought of all vngentlenes.	561	
A louers heauen must passe by sorrowes hell.	562	
<i>All losse is lesse, yea lesse is infamie,</i>		
<i>Than losse of loue to him that loues but one.</i>	563	780
They cannot iudge of loue, that ne're did loue.	564	
Loue wants his eyes, yet shoots he passing right.	565	
The shrine of loue doth seldome offrings want.	566	
What can be said, that louers cannot say?	567	
Blind loues, best Poets haue imperfect sight.	568	785
Loue deeply grounded, hardly is dissembled.	569	
<i>Loue is a fiend, a fire, a heauen, a hell,</i>		
<i>Where pleasure, paine, and sad repentance dwell.</i>	570	
Where both deliberate, the loue is light.	571	
True loue is mute, and oft amazed stands.	572	790
Who euer lou'd, that lou'd not at first sight?	573	
The darkest night is <i>Cupids</i> brightest day.	574	
[C7v]		
Loue alwaies makes those eloquent that loue.	575	
There's nothing more than counsell, louers hate.	576	

560 Spenser, *FQ*, 'To chaunge loue causelesse is reproach to warlike knight.' (S8r; vol. 2, II.vii.50.9).

561 Spenser, *FQ*, 'Ne suffereth it [loue] thought of vngentlenesse,' (2F8v; vol. 2, III.v.2.3).

562 Spenser, *FQ*, 'For louers heauen must passe by sorrowes hell.' (2F5r; vol. 3, IV.vi.32.7).

563 Spenser, *FQ*, 'All losse is lesse, and lesse the infamie, / Then losse of loue to him, that loues but one;' (2B8v; vol. 2, III.i.25.5-6).

564 Spenser, *FQ*, 'Such ones ill iudge of loue, that cannot loue.' (2A2r; IV.proem.2.1).

565 Drayton, *Endimion*, 'Loue wants his eyes, yet shoots he passing right,' (C3v; vol. 1, 309).

566 Drayton, 'Matilda', 'The shrine of Loue, doth seldom offrings want.' (G1v; vol. 1, 230).

567 Drayton, 'Matilda', 'What can be said that Louers cannot say?' (H6r; vol. 1, 697).

568 untraced

569 Marlowe and Chapman, *Hero* (Marlowe), 'Loue deeply grounded, hardly is dissembled,' (B2v; \*, 1.184).

570 Barnfield, *Shepherd*, 'Loue is a fiend, a fire, a heauen, a hell; / Where pleasure, paine, and sad repentance dwell.' (F4r).

571 Marlowe and Chapman, *Hero* (Marlowe), 'Where both deliberat, the loue is slight,' (B2v; 1.175).

572 Marlowe and Chapman, *Hero* (Marlowe), 'True loue is mute, and oft amazed stands,' (B2v; 1.186).

573 Marlowe and Chapman, *Hero* (Marlowe), 'Who euer lou'd, that lou'd not at first sight?' (B2v; 1.176).

574 Marlowe and Chapman, *Hero* (Marlowe), 'Breath'd darknesse forth (darke night is *Cupids* day)' (B2v; 1.191).

575 Marlowe and Chapman, *Hero* (Marlowe), 'Loue alwaies makes those eloquent that haue it.' (D2r; 2.556).

576 Marlowe and Chapman, *Hero* (Marlowe), 'And nothing more than counseile louers hate.' (D3v; 2.624).

	QN	TLN
<i>The light of hidden fire, it selfe discouers:</i>		795
<i>And loue that is conceald betraies poore louers.</i>	577	
A louer most restraind, the worsere fares.	578	
Loue is too full of faith, too credulous.	579	
Great force and vertue hath a louing looke.	580	
No stonie limits can hold out true loue.	581	800
What loue can doe, that dare it still attempt.	582	
Sweet are those bands that true loue doth combine.	583	
<i>Loue goes toward loue like schoole-boyes from their bookes:</i>		
<i>But loue from loue, to schoole with heauie lookes.</i>	584	
No loue so sweet as where both soules consent.	585	805
True perfect loue is quickest of beleefe.	586	
It's better loue and liue, than loath and die.	587	
Free vent of words, loues fire doth asswage.	588	
Lookes doe kill loue, and loue by lookes reuiues.	589	
Foule words and frownes will not compell a louer.	590	810
<i>Louers well wot, what grieffe it is to part,</i>		
<i>When twixt two bodies liueth but one heart.</i>	591	
Loue easily commenteth on euery woe.	592	
Loues gentle spring doth alwaies fresh remaine.	593	
Loue maketh young men thrall, and old men dote.	594	815

- 577 Marlowe and Chapman, *Hero* (Marlowe), 'The light of hidden fire it selfe discouers, / And loue that is conceal'd betraies poore louers.' (D3r; 2.617-18).
- 578 Marlowe and Chapman, *Hero* (Marlowe), 'The more he is restrain'd, the woorse he fares,' (D3v; 2.629).
- 579 Marlowe and Chapman, *Hero* (Marlowe), 'Loue is too full of faith, too credulous,' (E1r; 2.705).
- 580 Marlowe and Chapman, *Hero* (Marlowe), '*Such force and vertue hath an amorous looke.*' (B2r; \*, 1.166).
- 581 Shakespeare, *RJ*, 'For stonie limits cannot hold loue out,' (D2r; 5.105).
- 582 Shakespeare, *RJ*, 'And what loue can doo, that dares loue attempt,' (D2r; 5.106).
- 583 Spenser, *Amoretti*, Sonnet 65, 'Sweet be the bands, the which true loue doth tye,' (E2r).
- 584 Shakespeare, *RJ*, 'Loue goes toward loue like schoole boyes from their bookes, / But loue from loue, to schoole with heauie lookes.' (D3r; 5.171-2).
- 585 untraced
- 586 Lodge, *Phyllis*, 'Complaint of Elstred', 'For perfect loue is quickest of beleefe.' (K2r; \*, vol. 2, p. 71).
- 587 Lodge, *Phyllis*, 'Complaint of Elstred', 'Twere better loue and liue, than loath and die.' (L2r; vol. 2, p. 79).
- 588 Shakespeare, *V&A*, 'Free vent of words loues fier doth asswage,' (C4r; 334).
- 589 Shakespeare, *V&A*, 'For lookes kill loue, and loue by lookes reuiueth,' (D2v; 464).
- 590 Shakespeare, *V&A*, 'Foule wordes, and frownes, must not repell a louer,' (E1r; 573).
- 591 untraced
- 592 Shakespeare, *V&A*, 'For loue can comment vpon euerie wo.' (E3v; 714).
- 593 Shakespeare, *V&A*, 'Loues gentle spring doth alwayes fresh remaine,' (F1v; 801).
- 594 Shakespeare, *V&A*, 'How loue makes yong-men thrall, & old men dote,' (F2v; 837).



	QN	TLN
In follie loue is wise and foolish wittie.	595	
A louers houres are long, though seeming short.	596	
<i>Louers doe say, The heart hath treble wrong,</i>		
<i>When it is bard the ayding of the tongue.</i>	597	
Loue doth with gall and hony both abound.	598	820
It is not loue, that loues to anger loue.	599	
Loue still is free and led with selfe-delight.	600	
Sweet is the loue that comes with willingnes.	601	
<i>Who learnes to loue, the lesson is so plaine:</i>		
<i>That once made perfect, neuer lost againe.</i>	602	825
There is no paine like loues sweet miserie.	603	
[C8r]		
Great talke of loue proceeds but from the tongue.	604	
Loue makes blunt wits, right pleasing Oratours.	605	
All loue deceits are held excusable.	606	
Loue is most sweet and faire in euery thing.	607	830
<i>Loue well is said, to be a life in death,</i>		
<i>That laughs and weepes, and all but with a breath.</i>	608	
Such vertue loue hath, to make one of two.	609	
The fire of loue is blown by dalliance.	610	
Loues speciall lesson, is to please the eye.	611	835
Loues glorie doth in greatest darknes shine.	612	

595 Shakespeare, *V&A*, 'How loue is wise in follie, foolish wittie.' (F2v; 838).

596 Shakespeare, *V&A*, 'For louers houres are long, though seeming short,' (F2v; 842).

597 Shakespeare, *V&A*, 'For louers say, the heart hath treble wrong, / When it is bard the aydance of the tongue.' (C3v; 329-30).

598 Spenser, *FQ*, 'That loue with gall and hony doth abound.' (16; vol. 3, IV.x.1.2).

599 *Arden of Faversham*, 'It is not loue, that loues to anger loue.' (E4r; 8.58).

600 Spenser, *FQ*, 'For Loue is free, and led with selfe delight.' (2Biv; vol. 3, IV.i.46.8).

601 Spenser, *FQ*, 'Sweete is the loue that comes alone with willingnesse.' (2E5; vol. 3, IV.v.25.9).

602 Shakespeare, *V&A*, 'O learne to loue, the lesson is but plaine, / And once made perfect, neuer lost againe.' (D1v; 407-8).

603 untraced

604 untraced

605 untraced

606 untraced

607 Marlowe and Chapman, *Hero* (Chapman), '(For loue is sweet and faire in euery thing)' (F2v; 3.80).

608 Shakespeare, *V&A*, 'For I haue heard, it is a life in death, / That laughs and weeps, and all but with a breath.' (D1v; 413-14).

609 Marlowe and Chapman, *Hero* (Chapman), 'Such vertue loue hath to make one of two.' (G4r; 3.358).

610 Marlowe and Chapman, *Hero* (Chapman), 'The fire of loue is blowne by dalliance.' (H3r; 4.69).

611 Marlowe and Chapman, *Hero* (Chapman), 'Loues special lesson is to please the eye.' (K4r; 5.160).

612 Marlowe and Chapman, *Hero* (Chapman), 'Loues glorie doth in darknes shine.' (M1v; 5.430).

	QN	TLN
<i>Loue is a spirit all compact of fire,</i>		
<i>Not grosse to sinke, but light and will aspire.</i>	613	
Loue paints his longings in faire virgins eyes.	614	
If merit looke not well, Loue bids, stand by.	615	840
Loue loftie, doth despise a lowly eye.	616	
Loue neuer will be drawn, but must be led.	617	
<i>Although sweet loue to conquer glorious be,</i>		
<i>Yet is the paine farre greater than the fee.</i>	618	
He that shewes all his loue, doth loue but lightly.	619	845
Fauours make happy louers euer dumbe.	620	
The latest wonne, is alwaies lou'd the longer.	621	
Equall estate, doth nourish equall loue.	622	
<i>Loue in braue spirits, kindles goodly fire,</i>		
<i>Which to great height of honour doth aspire.</i>	623	850
Loue makes at once, sicke, sound, aliuie, and dead.	624	
Loue makes diuided creatures liue in one.	625	
Loue is a thing that feeds on care and feare.	626	
Poore is the loue that pouertie impaires.	627	
All loues conceits are excellently wittie.	628	855

- 613 Shakespeare, *V&A*, 'Loue is a spirit all compact of fire, / Not grosse to sinke, but light, and will aspire.' (B4r; 149–50).
- 614 Marlowe and Chapman, *Hero* (Chapman), 'Loue paints his longings in sweet virgins eyes.' (M2v; 5.471).
- 615 Marlowe and Chapman, *Hero* (Chapman), 'If merit looke not well, loue bids stand by,' (K4r; 5.159).
- 616 Spenser, *Calendar*, 'For lofty loue doth loath a lowly eye.' (L1v; vol. 1, p. 100, 96).
- 617 Spenser, *Colin*, 'For loue will not be drawne, but must be ledde.' (B1r; vol. 1, 129).
- 618 Spenser, *FQ*, 'For though sweet loue to conquer glorious bee, / Yet is the paine thereof much greater then the fee.' (2I6v; vol. 3, IV.x.3.8–9).
- 619 Daniel, 'To Delia', 'Who can shewe all his loue, doth loue but lightly.' (B1r; vol. 1, 1.14).
- 620 Daniel, 'To Delia', 'Fauours (I thinke) would sence quite ouer-come, / And that makes happy Louers euer dombe.' (C1r; vol. 1, 17.13–14).
- 621 Chute, *Beauty*, 'And therefore now oppos'd I seem'd the stronger, / That late ere won, I might be lou'd the longer.' (D4v).
- 622 Norton and Sackville, *Gorboduc*, 'If egall state maye nourishe egall loue,' (A7v; 1.2.201).
- 623 Spenser, *FQ*, 'But in braue sprite it kindles goodly fire, / That to all high desert and honour doth aspire.' (2F8v; vol. 2, III.v.1.8–9).
- 624 C., I., *Alcilia*, 'What vncouth cause hath these strange passions bred, / To make at once sick, sound, aliuie, and dead?' (B3r; \*).
- 625 C., I., *Alcilia*, 'Such power hath Loue, & nought but Loue alone, / To make diuided creatures liue in one.' (B3r; \*).
- 626 untraced. Analogue: Benedetto Varchi, *The blazon of ieaalousie* (1615, STC 24593), 'The trewest Loue (sometim's) suspicious, / And feedes on Cares and Feares most amorous;' (14r).
- 627 C., I., *Alcilia*, 'Poore loue (God wote) that pouerty empaires.' (E3v; \*).
- 628 untraced

	QN	TLN
<i>Two eyes him needeth, both to watch and wake,</i>		
<i>That louers will deceiue and find their scape.</i>	629	
That loue is singular, is least in sight.	630	
A pregnant loue conceits a thousand things.	631	
Wanton conceits are rife, where loue is wittie.	632	860
[C8v]		
Disdaine to true loue yet was euer foe.	633	
<i>That loue is it which alwaies lasteth long,</i>		
<i>That tends to neither of the louers wrong.</i>	634	
Vnwoed loue knowes not what pittie meanes.	635	
They loue indeed, that dare not say they loue.	636	865
Loues workes are more than of a mortall temper.	637	
Hearts are Loues food, his drinke is louers teares.	638	
<i>Loue is a golden bubble full of dreames,</i>		
<i>That waking breakes, and fils vs with extreames.</i>	639	
The gaine is grieffe to them that traffique loue.	640	870
Loue is in prime of youth, a Rose; in age, a Weed.	641	
Loue, for a minutes ioy, payes endlesse paine.	642	
Meane men in loue haue frownes as well as Kings.	643	
<i>Two constant louers being ioynd in one,</i>		
<i>Yeelding to one another, yeeld to none.</i>	644	875

629 Spenser, *FQ*, 'By such close signes they secret way did make / Vnto their wils, and one eyes watch escape; / Two eyes him needeth, for to watch and wake, / Who louers will deceiue.' (2L5v; vol. 2, III.ix.31.5-8).

630 untraced

631 untraced

632 untraced

633 untraced

634 untraced

635 untraced

636 Sidney, *Astrophel*, 'They loue indeede, who dare not say they loue.' (D4r; 54.14).

637 Kyd, *Solyman*, 'Loues workes are more then of a mortall temper,' (C3v; 1.6.11).

638 Harington, *Orlando*, 'Hearts be thy meat, thy drinke is louers teares,' (Z1r; \*, 32.20).

639 Marlowe and Chapman, *Hero* (Chapman), 'Loue is a golden bubble full of dreames, / That waking breakes, and fils vs with extreames.' (G1v; 3.231-2).

640 Greene, *Too Late*, 'Francescoes Sonnet, made in the prime of his penance', 'The gaine is grieffe to those that traffique loue.' (E4v; vol. 8, p. 166).

641 Greene, *Too Late*, 'Francescoes Sonnet, made in the prime of his penance', 'In prime of youth a rose, in age a Weede, / That for a minutes ioye payes endlesse neede.' (E4v; vol. 8, p. 167).

642 Greene, *Too Late*, 'Francescoes Sonnet, made in the prime of his penance', 'That for a minutes ioye payes endlesse neede.' (E4v; vol. 8, p. 167).

643 Greene, *Too Late*, 'The Hosts tale', 'meane men haue frownes as well as kings;' (K2v; prose; vol. 8, p. 218).

644 Marlowe and Chapman, *Hero* (Chapman), 'Two constant louers being ioynd in one, / Yeelding to one another, yeeld to none.' (G4r; 3.363-4).

	QN	TLN
Loue truly bred, true triall will abide.	645	
Mens loue is written on the Angels brests.	646	
Loue, with true friends will alwaies liue and die.	647	
Loue is refiner of inuention.	648	
<i>The faultes that are in loue, by loue committed,</i>		880
<i>By loue for loue doe claime to be remitted.</i>	649	
Loue teacheth musicke to vnskilfull men.	650	
Loue woon by vertue, still is permanent.	651	
The loue of beautie, reason oft beguiles.	652	
Loue is the Lord of hope and confidence.	653	885
<i>Loue whets the dullest wits, his plagues are such:</i>		
<i>Yet makes the wise by pleasing dote as much.</i>	654	
Likenesse in manners maketh loue most pure.	655	
Vertue cannot be perfect, wanting loue.	656	
Loue is most fortunate where courage liues.	657	890
Concealed loue burnes with the fiercest flame.	658	
<i>Louers best like to see themselues alone,</i>		
<i>Or with their loues, if needs they must haue one.</i>	659	
A cold base loue, cooles not a hot desire.	660	
[Dir]		
Hate in the name of loue doth oft presume.	661	895

645 untraced

646 WC, 'Of Angels', 'The loue of men is written on the bosoms of Angels.' (B5r; prose).

647 untraced

648 WC, 'Prouerbs', 'Loue is the refiner of inuention.' (Y6v; prose).

649 Spenser, *Complaints*, 'Virgil's Gnat', 'Ah but sweete loue of pardon worthie is, / And doth desire to haue small faults remitted;' (K1r; vol. 1, p. 187, 473–4).

650 WC, 'Of Musicke', 'Loue teacheth musicke, though a man bee vnskilfull. *Plutar.*' (2C4r; prose).

651 WC, 'Of Loue', 'The loue that a man getteth by his vertues, is most permanent.' (C7r; prose).

652 WC, 'Of Loue', 'The loue of beauty, is the forgetting of reason.' (C7v; prose).

653 Spenser, *Four Hymns*, 'An Hymne in Honour of Love', 'For loue is Lord of truth and loialtie,' (B2r; vol. 1, 176).

654 Campion, 'Canto', 'Loue whets the dullest wittes, his plagues be such, / But makes the wise by pleasing doat as much.' (L4r).

655 Baldwin, *Treatise*, 'Of Loue, lust, and lecherye', 'Lykenes of maners, maketh loue stedfast and perfecte. *Seneca*' (O3r; prose).

656 WC, 'Of Loue', 'Without loue no vertue can be perfect.' (Dir; prose) or 'Of Charity', 'There is no vertue perfitt without loue, nor loue without charity.' (2F3v; prose).

657 WC, 'Of Loue', 'Loue is most fortunate, where courage is most resolute.' (D2v; prose). Also in Greene's *Menaphon*, '&c loue is most fortunate where his courage is resolute,' (E3v; prose; vol. 6, p. 67).

658 WC, 'Of Loue', 'Secret loue burneth with the fiercest flame.' (D3v; prose).

659 Martínez, *Mirror*, 'The two louers desirous to see themselues alone, past all the day in the Forrest,' (2G3v; prose).

660 untraced

661 untraced

	QN	TLN
Selfe loue, of mischief is the only ground.	662	
The cowards warfare is a wanton loue.	663	
<i>Where growes a perfect sympathie of hearts,</i>		
<i>Ech passion in the one, the other paineth.</i>	664	
Pure loue did neuer see the face of feare.	665	900
Lasciuious loue is root of all remorse.	666	
Loue wonne in heat, will with a cold be lost.	667	
Loue, and high seat, no equals can endure.	668	
Louers haue quick all-corners searching eyes.	669	
<i>Similies on the same subiect.</i>		
		905
Like as the waxe doth quench, and feed the flame,		
So loue to men giues both despaire and life.	670	
As Iuie finds fit meanes whereby to climbe,		
So loue sorts out his subiect where him list.	671	
As fire with violence consumeth wood,		910
So scorne with crueltie doth murder loue.	672	
As young vines yeeld most wine, but old brings best,		
So young loue speaketh much, but old doth most.	673	
Like as affection is in louers restlesse,		
So being perfect, it is likewise endlesse.	674	915

662 WC, 'Of Loue', 'There are six properties in loue. Selfe-loue, is the grounde of mischief.' (D3v; prose).

663 WC, 'Of Loue', 'wanton loue, the cowards warfare;' (D3v; prose).

664 Lodge, *Phyllis*, 'Complaint of Elstred', 'For where there growes a sympathie of harts, / Each passion in the one, the other paineth,' (14v; \*, vol. 2, p. 68).

665 WC, 'Of Loue', 'Pure loue, neuer saw the face of feare.' (D3v; prose).

666 WC, 'Of Loue', 'Lasciuious loue, the roote of remorse;' (D3v; prose).

667 untraced

668 WC, 'Of Loue', 'Loue and royalty can suffer no equals.' (C8r; prose).

669 WC, 'Of Loue', 'Pure loues eyes pierceth the darkest corners.' (D3v; prose).

670 Whitney, *Emblems*, 'Even as the waxe dothe feede, and quenche the flame, / So, loue giues life; and loue, dispaire doth giue.' (Z4r).

671 WC, 'Of Loue', 'As Iuie in euery place findeth some-what to cleaue vnto, so loue is sildome without a subiect.' (D1r; prose).

672 WC, 'Of Loue', 'Like as the fire wasteth the wood, so scornfulnes consumeth loue. *Her.*' (D2r; prose).

673 WC, 'Of Loue', 'It falleth out in loue as it doth with Vines, for the young Vines bring the most wine, but the old the best.' (D1v; prose). Also in Lyly's *Euphues*, 'It falleth out in loue, as it doth in vines, for the young Uines bring the most wine, but the olde the best.' (L3v; prose; p. 220).

674 WC, 'Of Loue', 'As affection in a louer is restlesse, so if it bee perfect, it is endlesse.' (D2v; prose).

	QN	TLN
As fancie must be cured by affection, So loue is onely remedied by loue.	675	
<i>Examples likewise on the same.</i>		
<i>Pausanias</i> lou'd his wife with such firme loue, As no description well could set it downe.	676	920
<i>Perdiccas</i> for his loue to <i>Alexander</i> , Refused mightie wealth in Macedon.	677	
The Emperour <i>Claudius</i> would not loue or hate, But as he was thereto by others led.	678	
<i>Scipio</i> so lou'd the Poet <i>Ennius</i> , That being dead, he kept his picture still.	679	925
[D1v]		
<i>Zeno</i> , although a Stoicke, yet did yeeld, That loue in young men was most requisite.	680	
<i>Cicero</i> not gain-said wise men to loue So they might loue without deepe cares and sighes.	681	930

### Of Hate.

<i>Hate, is loues enemie, and Friendships foe: Neighbourhoods bane, and Peaces ouerthrow.</i>	682	
Hate cannot worke, where nature planteth loue.	683	
Hates eies may slumber, but can hardly sleepe.	684	935

- 675 *WC*, 'Of Loue', 'Loue is onely remedied by loue, and fancie must be cured by affection.' (D2v; prose).  
 676 Allott, *WT*, 'Of Loue', 'Pausanias loued his wife so tenderly, that it cannot bee described, the like affection did Apelles beare to Pancasta, Alexanders lemon.' (K8r; prose).  
 677 Allott, *WT*, 'Of Loue', 'Perdiccas, for the loue he bare to Alexander, refused a great reueneue in Macedonia, and followed him in his warres in Asia. *Plutarck*.' (K8v; prose).  
 678 Allott, *WT*, 'Of Loue', 'The Emperour Claudius did neither loue nor hate, but as hee was prouoked and induced therevnto by others. *Tacius*.' (K7r; prose).  
 679 Allott, *WT*, 'Of Loue', 'Scipio Affricanus, esteemed so much the Poet Ennius aliuie, that being dead, hee caused his picture to bee set before his eyes, as a memoriall of his great loue. *Plutarck*.' (K6r; prose).  
 680 Munday, *Zelauto*, 'Zeno the Prince of the Stoikes affirmeth, that it is needefull and necessarie of young men to be louers,' (Q4r; prose).  
 681 Munday, *Zelauto*, 'Cicero holdeth opinion, that a Wise man may lawfully looue,' (Q4r; prose).  
 682 untraced  
 683 Norton and Sackville, *Gorboduc*, 'Can there worke hate, where nature planteth loue' (B2r; 1.2.341).  
 684 untraced



	QN	TLN
Hatred is chiefest enemy to love.	685	
That which is held with hate, we feare to loose.	686	
<i>Who hates himselfe to love another man, Sencelesse should be esteemed of all men.</i>	687	
The deadliest hate, with smiles, securely stands.	688	940
Where rancour rules, there hate doth most preuaile.	689	
Lewd love, is hate; and base desire is shame.	690	
Youth old in will, age young in hate doth make.	691	
<i>'Tis incident to them who many feare, Many to them more grievous hate doe beare.</i>	692	945
In meeknesse masks the most distemperd hate.	693	
[D2r]		
True faithfull love will neuer turne to hate.	694	
Men oft shew fauour to conceale their hate.	695	
Hatred attendeth on prosperitie.	696	
<i>The sweetest love, changing his proprietie: Turnes to the sowrest and most deadly hate.</i>	697	950
Love so, thou maist haue little feare to hate.	698	
Few hate their faults; all hate of them to heare.	699	
A rooted hate will hardly be displac'd.	700	
Fie on the love that hatcheth hate and death.	701	955

685 untraced

686 untraced

687 Spenser, *FQ*, 'Most sencelesse man he, that himself doth hate, / To love another.' (F6r; vol. 2, I.vi.47.5-6).

688 Drayton, *Mortimeriados*, 'The deadliest hate, with smyles securely stands,' (B4v; vol. 1, 160).

689 Blenerhasset, *Mirror*, 'The Complaynt of Vortiger', 'Where Rancor rules, where hatreds heate is hot,' (G2r).

690 Spenser, *FQ*, 'Such love is hate, and such desire is shame.' (2C4r; vol. 2, III.i.50.5).

691 Drayton, 'Robert', 'Youth old in will, age young in hate doth growe.' (C3v; vol. 1, 439).

692 Drayton, *Mortimeriados*, 'T'is incident to those whom many feare, / Many to them more greuous hate doe beare' (P2v; vol. 1, 2253-4).

693 Drayton, 'Gaveston', 'In meekness maske the most distempred hate,' (M6r).

694 Marlowe and Chapman, *Hero* (Marlowe), 'For faithfull love will neuer turne to hate.' (B1v; 1.128).

695 Marlowe and Chapman, *Hero* (Chapman), 'They shewd their fauours to conceale their hates,' (M3v; 6.16).

696 Kyd, *Cornelia*, 'Hatred accompanies prosperitie,' (A2v; \*, 1.1.96).

697 Shakespeare, *R2*, 'Sweet love I see changing his property, / Turnes to the sowrest and most deadly hate.' (F2v; 3.2.131-2).

698 *WC*, 'Of Acts', 'So love as thou mayst hate, so hate as thou maist love, and both without challenge.' (R6r; prose).

699 Baldwin, *Last Part*, 'Few hate their faultes, al hate of them to heare' (U6r).

700 Baldwin, *Last Part*, 'For rooted hate wil hardly be displast' ('G[et]H'1r).

701 Marlowe, *Edward II*, 'Fie on that love that hatcheth death and hate.' (H3r; 4.6.15).

	QN	TLN
<i>These are the greatest spoilers of a state:</i>		
<i>Young counsell, priuat gaine, and partiall hate.</i>	702	
Hate without might comes euermore too late.	703	
A poore mans hate is very perillous.	704	
Mercie may mend, whome hatred made transgresse.	705	960
From deepe desires, oft comes the deadliest hate.	706	
<i>Hatred must be beguil'd by some new course,</i>		
<i>Where states are strong, and Princes doubt their force.</i>	707	
Neuer put trust in them that hate their blood.	708	
Hate seekes to salue his harmes by swift reuenge.	709	965
Enforced wedlock breeds but secret hate.	710	
Hate euermore is blind, and so is loue.	711	
<i>In vulgar eares delight it alwaies breeds,</i>		
<i>To haue the hated authors of misdeeds.</i>	712	
Where hate doth rule, Lordship small safetie hath.	713	970
Hate nourisheth contempt, debate, and rage.	714	
Hate furrowes vp a graue to burie loue.	715	
But few will follow them whom princes hate.	716	
<i>Hate and disdain doe neuer brooke respect,</i>		
<i>Consisting in true louing hearts neglect.</i>	717	975

702 Daniel, *Civil Wars*, 'That we may truly say this spoild the state; / Youthfull Counsell, priuate gaine, partiall hate.' (C3v; vol. 2, 1.33.7-8).

703 untraced

704 Greene, *Too Late*, 'The Palmers tale of Francesco', 'Be not proude amongst thy poore neighbours: for a poore mans hate is perillous.' ('Fir; prose; vol. 8, p. 168).

705 Daniel, *Civil Wars*, 'Mercy may mend whom malice made offend.' (2C3v; vol. 2, 6.60.4).

706 WC, 'Of Hate', 'The greatest flood hath the soonest ebbe, the sorest tempest the suddainest calme, the hottest loue the coldest end, and from the deepest desire, oft-times ensueth the deadliest hate.' (D6r; prose).

707 Daniel, *Civil Wars*, 'Hatred must be beguiled with some new course, / Where states are strong, & princes doubt their force' (S2v; vol. 2, 4.94.7-8).

708 Whitney, *Emblems*, 'To put no truste, in them that hate their blood.' (E1r).

709 WC, 'Of Hate', 'Hate thirsteth to salue his hurts by reuenge.' (D6r; prose).

710 Lodge, *Phyllis*, 'Complaint of Elstred', 'And wrested wedlocks breed but hated heate,' (K1v; vol. 2, p. 70).

711 WC, 'Of Hate', 'Hate is blinde as well as loue. *Plut.*' (D6r; prose).

712 Daniel, *Civil Wars*, 'And that in vulgar eares delight it breedes / To haue the hated, Authors of misdeeds.' (2E2v; vol. 2, 6.102.7-8).

713 Delamothe, *French*, 'Where hate doth raigne, Lordship hath no suretie.' (O1v; prose).

714 WC, 'Of Hate', 'Much strangeness breedeth hatred, & too much familiarity breedeth contempt.' (D7r; prose).

715 Th. Middleton, *Wisdom*, 'Hate furrowes vp a graue, to bury loue,' (2A3v; 19.10.77).

716 WC, 'Of Hate', 'Very fewe dare serue or followe such as the Prince doth hate.' (D7r; prose).

717 Linche, *Diella*, 'But (blinded as she was) shee steemes him not, / hate and disdain doe neuer brooke respect, / Shee did not knowe that beauties foulest blot / consisted in true-louing harts neglect.' (E6r).

	QN	TLN
To colour hate with kindnesse, some commend.	718	
Hid hate exceedeth open enmitie.	719	
Lookes oft times hate, when as the heart doth loue.	720	
No hate like that of friends, once chang'd to foes.	721	
Who foster hate, can neuer find out loue.	722	980
[D2v]		
<i>Most happie he, to whome loue comes at last,</i>		
<i>And doth restore what hate before did wast.</i>	723	
Hate many times is hid in smoothest lookes.	724	
The wrong of friends exceeds the foe-mans hate.	725	
Hate buried once, hurts deadly afterward.	726	985
A bad mans hate can neuer harme the good.	727	
<i>With pleasing speech men promise and protest,</i>		
<i>When hatefull hearts lye lurking in their breast.</i>	728	
Whome all men hate, none is so fond to loue.	729	
Hate commonly doth most offend it selfe.	730	990
Hates winking is a prep'ratue to death.	731	
<i>Similies on the same subiect.</i>		
As Lyons are discerned by their pawes,		
So hatefull men are by their qualities.	732	

718 Lodge, *Fig.*, 'To colour hate with kindnes, to defraud / In priuate, those in publique we applaud:' (B2v; vol. 3, p. 12).

719 WC, 'Of Hate', 'Hidden hatred is more dangerous then open enmitie.' (D8r; prose).

720 Whetstone, *Rock*, 'The Garden of vnthriftines', 'Our lookes must hate, although our heart do loue,' (E5r).

721 untraced

722 untraced

723 Linche, *Diella*, 'O happy he to whom loue comes at last, / That will restore what hate before did wast.' (F8r).

724 Chettle, *Piers*, 'But he hid his hate with a smooth looke, making semblance of honourable vsage,' (E3r; prose).

725 WC, 'Of Hate', 'The iniurie of a friend is more grieuous then the malicious hatred of an enemy.' (D8r; prose).

726 WC, 'Of Hate', 'That hatred is commonly most deadly, which hath once been buried, & afterward through iniurie is reuiued againe.' (D8r; prose).

727 untraced

728 Whitney, *Emblems*, 'With pleasing speeche they promise, and protest, / When hatefull hartes lie hidd within their brest.' (C4v).

729 untraced

730 untraced

731 untraced

732 WC, 'Of Hate', 'Bauens are knowne by theyr bands, Lyons by theyr clawes, Cocks by theyr combes, and enuious men by theyr manners.' (D6v; prose). Also in Lyly's *Euphues*, 'that Bauins

	QN	TLN
As enuie braggeth and can draw no blood, So hate in stead of hurt, oft doth men good.	733	995
As greenest wood lies long before it burne, So hate stands watching till fit time to harme.	734	
As blindnes, led by blindnes, needs must fall, So hate, vrg'de on by hate, harmes least of all.	735	1000
As children for their faults haue slye excuses, So hates smooth lookes hide very foule abuses.	736	
As crauen Cocks make shew, yet dare not fight, So hate makes proffers, when he dares not bite.	737	
<i>Examples likewise on the same.</i>		1005
<i>Demetrius Phalerius</i> did condemne Any that iustly could be said to hate.	738	
<i>Stesilia</i> did procure <i>Themistocles</i> , Euen to the death to hate <i>Aristides</i> .	739	
<i>Cato</i> and <i>Cæsar</i> hated not each other, Vntill <i>Seruilia</i> made them enemies.	740	1010
<i>Clodius</i> did hate the men that lou'd him most, [D3r] And therefore was of all abandoned.	741	
<i>Cicero</i> saith, No honest citizen Can be procur'de to hate his enemy.	742	1015

are known by their bandes, Lyons by their clawes, Cokes by their combes, enuious mindes by their manners.' (P4r; prose; p. 246). Cf. QNs 2294, 2319.

733 *WC*, 'Of Hate', 'Enuie braggeth, but draweth no blood, and the malicious haue more mind to quip, then might to cut.' (D7r; prose). Also in Lyly's *Wit*, 'To the Gentlemen Readers', 'Enuie braggeth but draweth no bloud, the malicious haue more mynde to quippe, then might to cut.' (A4v; prose; p. 30). Cf. QN 2295.

734 untraced

735 untraced

736 untraced

737 untraced

738 untraced

739 Allott, *WT*, 'Of Loue', 'The cause of ciuil dissention between Themistocles & Aristides, was the loue of Stesilia an harlot, whose beauty being vanished, their hatred was such, that they neuer could be reconciled, but continued enemies euen to the death.' (K7r-v; prose).

740 Allott, *WT*, 'Of Loue', 'The like hatred was betweene Cato and Cæsar, about the loue of the harlot Seruilia.' (K7v; prose).

741 untraced

742 de la Primaudaye, *Academy*, 'Of Enuie, Hatred, and Backbiting', 'let vs seeke to practise that sentence of Cicero, that an honest man & good citizen neuer ought to be moued with hatred or enuy upon supposed crimes, no not towards his enemy' (2G8r-v; \*; prose).

	QN	TLN
<i>Pindarus</i> held no vice more odious, Than enuious hatred, in what man so ere.	743	
<b>Of Chastitie.</b>		
<i>Chast life is graces seale, deuotions staffe, Marke of the iust, and crowne of martyrdome.</i>	744	1020
Chastitie is bright honours glorious crowne. <i>Lost iewels may be found, Chastitie neuer: That's lost but once: and once lost, lost for euer.</i>	745 746	
Shee is most chast, that's but enioyd of one. <i>Pure chastitie is beautie to our soules, Grace to our bodies, peace to our desires.</i>	747 748	1025
We breake chast vowes when we liue loosely euer. <i>The purest incense on the altar smokes, But chastest thoughts are Nectar in Ioues sight.</i>	749 750	
Chastitie lost, can neuer be restor'd. <i>Eternall thraldome rather should be wisht, Than losse of chastitie, or chaunge of loue.</i>	751 752	1030
Chast loue is founded on a iust desire. [D3v] <i>When chastitie is rifled of her store, Lust, the proud theefe, is poorer than before.</i>	753 754	1035

743 untraced

744 WC, 'Of Chastitie', 'Chastitie is the seale of grace, the staffe of deuotion, the marke of the iust, the crowne of virginity, the glory of life, and a comfort in martirdome.' (2D7v; prose). Cf. QN 765.

745 untraced

746 Marlowe and Chapman, *Hero* (Marlowe), 'Jewels being lost are found againe, this neuer, / Tis lost but once, and once lost, lost for euer.' (D2r; 2.569-70).

747 Drayton, *Epistles*, 'King Iohn to Matilda', 'She is most chast, that's but enioy'd of one.' (C2r; vol. 2, 100).

748 WC, 'Of Chastitie', 'Pure chastity is beauty to our soules, grace to our bodies, and peace to our desires. *Solon*.' (2D7r; prose).

749 Marlowe and Chapman, *Hero* (Chapman), 'We breake chast vowes when we liue loosely euer,' (G4r; 3.361).

750 untraced

751 untraced

752 Spenser, *FQ*, 'Eternall thraldome was to her more lief, / Then losse of chastity, or change of loue.' (2K7v; vol. 2, III.viii.42.1-2).

753 Lok, *Ecclesiastes*, '(Chast loue) be founded on a iust desire,' (C3v).

754 Shakespeare, *Lucrece*, 'Pure chastitie is rifled of her store, / And lust the theefe farre poorer then before.' (F1v; 692-3).

	QN	TLN
Chast things are charie to the Gods themselues.	755	
<i>Chast eyes are blind at any gaudie gift,</i>		
<i>And deafe her eares to goodliest promises.</i>	756	
Chast eyes will banish lustfull sights away.	757	
<i>Riches and beautie praiseth not a wife,</i>		1040
<i>But pleasing of her husband, and chast life,</i>	758	
No princes wealth can prize true chastitie.	759	
<i>The browne complexion fam'd for chastitie,</i>		
<i>Exceedeth farre the fair'st suspected beautie.</i>	760	
No life to libertie, no loue like chastitie.	761	1045
<i>Chastitie beautifies the meanest coat,</i>		
<i>Better than blame in richest clothing clad.</i>	762	
Beautie vnchast is reckned nothing worth.	763	
<i>Chastitie, weakely can withstand proud wealth</i>		
<i>And dignitie; both leagued to assault.</i>	764	1050
Chastitie is the crowne of happy life.	765	
<i>In wedlocke, chastitie is speciall good:</i>		
<i>But more, in virgins life and widowhood.</i>	766	
Chastities wrongs, bondage awarrants not.	767	
<i>Chastitie is the beautie of the soule,</i>		1055
<i>The ioy of heauen, best ieuell here on earth.</i>	768	
Wanton desire, chast lookes doth often hide.	769	

755 untraced

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758 untraced

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760 untraced

761 Greene, *Too Late*, 'no Goddess to Diana, no life to libertie, nor no loue to chastitie.' (K3; prose; vol. 8, p. 220).

762 untraced

763 de la Primaudaye, *Second Part*, 'according to our common prouerbe, *That beauty without goodnes is worth nothing.*' (S4v; \*).

764 WC, 'Of Chastitie', 'Chastitie is of small force to resist, where wealth and dignity ioyned in league, are armed to assault.' (2D7r; prose).

765 WC, 'Of Chastitie', 'Chastitie is the seale of grace, the staffe of deuotion, the marke of the iust, the crowne of virginity, the glory of life, and a comfort in martirdome.' (2D7v; prose). Cf. QN 744.

766 WC, 'Of Chastitie', 'Chastity in wedlock is good, but more commendable is it in virginity and widdowhood.' (2D7r; prose).

767 untraced

768 WC, 'Of Chastitie', 'Chastity is the beauty of the soule and purity of life,' (2D7r; prose).

769 WC, 'Of Women', 'Women haue chast eyes when they haue wanton thoughts, & chast lookes when they harbour lasciuious wishes.' (E1r; prose).



	QN	TLN
<i>Chastitie, charitie, and humilitie, Are the vnited vertues of the soule.</i>	770	
Frugality is badge of chastitie.	771	1060
<i>Beautie vnchast, is like the Mandrakes fruit, Sightly in shew, but poysonous in tast.</i>	772	
Idlenes is the foe to chastitie.	773	
<i>Nothing in women worthy praise remaines, If once their (glorie) chastitie be lost.</i>	774	1065
Where gold's too plentie, chastitie growes cheape.	775	
<i>Faire is the face which promiseth pure loue,</i>		
[D4r]		
<i>But that celestiall, liues by chastitie.</i>	776	
Fortitude, with chast life, adorne the soule.	777	
<i>Shee is not chast that is by feare compeld: Neither she honest, that with need is wonne.</i>	778	1070
Modest and chast, is dourie rich enough.	779	
<i>Chastitie in extremitie is knowne, And in the end crownd with eternitie.</i>	780	
A wandring eye bewrayes an vnchast mind.	781	1075

770 WC, 'Of Chastitie', 'Chastity, humility, and charity, are the vnited vertues of the soule.' (2D7v; prose).

771 WC, 'Of Chastitie', 'Frugality is the signe of chastity. *Plinie*.' (2D7r; prose).

772 WC, 'Of Chastitie', 'Beautie without chastitie, is lyke a Mandrake apple, comlie in shewe, but poysonfull in tast.' (2E1r; prose).

773 WC, 'Of Chastitie', 'Idlenes is the enemy to chastity.' (2D7v; prose).

774 WC, 'Of Chastitie', 'If chastitie be once lost, there is nothing left prayse-worthy in a woman.' (2E1r; prose).

775 WC, 'Of Chastitie', 'Chastitie groweth cheape, where golde is not thought deere.' (2D7v; prose). Also in John Lyly's *Midas* (1592, STC 17083), 'Chastitie wil growe cheape where gold is not thought deere.' (A3r; prose).

776 WC, 'Of Chastitie', 'Gracious is the face that promiseth nothing but loue, and most celestiall the resolution that lyues vpon chastitie.' (2E1r; prose).

777 WC, 'Of Chastitie', 'Chastity is a vertue of the soule, whose companion is fortitude. *Amb*.' (2D7r; prose).

778 WC, 'Of Chastitie', 'for neither is shee chast which by feare is compelled, neither is she honest, which with need is obtained. *August*.' (2E1r; prose).

779 WC, 'Of Chastitie', 'Chastity and modesty, are sufficient to enrich the poorest; and wise-men in marriage, rather make choyce of honesty & manners, then loosenes of behaiour, with great lands and rich possessions.' (2D8v; prose).

780 WC, 'Of Chastitie', 'Chastitie is knowne in extremitie, and crowned in the end with eternity.' (2D8v; prose).

781 WC, 'Of Chastitie', 'A wandring eye is a manifest token of an vnchast hart.' (2E1r; prose).

	QN	TLN
With reasons reines, chastitie bridles lust.	782	
<i>Where needie want is ioynd with chastitie,</i>		
<i>There vncleane life gets some authoritie.</i>	783	
Chast eares cannot endure dishonest talke.	784	
The modest eye controlles loues wanton ryot.	785	1080
Chast modest thoughts beseeame a woman best.	786	

*Similies on the same subiect.*

As beautie lookes like flowers in the spring,		
So chastitie is like the starres of heauen.	787	
As Violets smell sweet in any sente,		1085
So chastitie shines bright in euery eye.	788	
As water-drops will pearce the hardest flint,		
So chast resolute o'comes the proudest lust.	789	
As glasses broke, can neuer be repaired,		
So chastitie once lost, is ne're restor'd.	790	1090
As lust and libertie doth shorten life,		
So chastitie makes endlesse liue the soule.	791	
As champions by their manhood are best knowne,		
So is good life by spotlesse chastitie.	792	

*Examples likewise on the same.* 1095

The Spartane virgins rather chose to die,		
Than loose the honour of pure chastitie.	793	
<i>Nicanor</i> mou'd a Thebane maid to lust,		

782 WC, 'Of Chastitie', 'Chastitie with the raines of reason brideleth the rage of lust.' (2Eiv; prose).

783 WC, 'Of Chastitie', 'Where necessity is ioyned vnto chastitie, there authoritie is giuen to vnclennesse.' (2Eiv; prose).

784 WC, 'Of Chastitie', 'A chast eare, cannot abide to heare that which is dishonest.' (2Eiv; prose).

785 Drayton, 'Matilda', 'Thy modest eye controles Loues wanton ryot.' (G4r; vol. 1, 348).

786 Lyly, *Woman*, 'For modest thoughtes beseeames a woman best.' (C3v; 3.2.15).

787 WC, 'Of Chastitie', 'Beautie is like the flowers of the spring, and chastitie like the starres in heauen.' (2Eiv; prose).

788 untraced

789 untraced

790 untraced

791 untraced

792 untraced

793 Allott, WT, 'Of Chastity', 'Of 50, Spartaine virgines meruailously prouoked by the Messanians, to yeeld themselues to bee abused by them, not one was found that would condescend, but all rather chose to be slaine.' (L8r; prose).

	QN	TLN
Which to preuent, she gladly slue her selfe.	794	
[D4v]		
<i>Lucrece</i> once rifled of her chastitie,		II00
Imagin'd following life, but infamie.	795	
<i>Diripentina</i> , by her fathers hands,		
Was done to death to saue her chastitie.	796	
<i>Varro</i> did hold the man religious,		
That made a conscience of his chastitie.	797	II05
<i>Quintilian</i> saith, That heauens chiefest gift		
Bestowed on man, is blessed chastitie.	798	

### Of Beautie.

<i>Beautie is Natures priuiledge, a close deceit,</i>		
<i>A short times tyrant, and vast Monarchie.</i>	799	III0
Beautie but seldome seene, makes vs admire it.	800	
Beautie is such a bait, that (swallowed) choakes.	801	
Beauties best treasure, is the owners harme.	802	
Selfe-pleasing soules doe play with beauties baites.	803	
<i>There is no name (if shee be false or not)</i>		III5
<i>But being faire, some enuious tongue will blot.</i>	804	

794 Rogers, *Discourse*, 'We reade also of a Theban mayde, which being much allured vnto copulation by Nicanor, in whose power she was, for he had brought Thebes and all the inhabitantes thereof into seruitude, rather then she would graunt vnto his wicked request, tooke a sworde and slewed her selfe.' (R3r; prose).

795 Rogers, *Discourse*, 'This made Lucretia not for to care for this worlde, after that her boddie was once defiled.' (R2v; prose).

796 Rogers, *Discourse*, 'And therefore tooke a sworde, and killed her [Diripentina] whose Chastetie was his care,' (R3v; prose).

797 Rogers, *Discourse*, 'And therefore doth Varro take a chaste man, both for him that is religious, and godly man: and also for him whiche is an abstinent man, and him which is of good conuersation.' (R2r; prose).

798 untraced

799 WC, 'Of Beauty', 'Beauty is a tyrant for short time, the priueledge of nature, a close deceit, and a solitarie kingdome.' (E4v; prose).

800 Drayton, *Epistles*, 'Edward the fourth to Shore's wife', 'And beauties sildome seene, makes vs admire them.' (H8r; vol. 2, 152).

801 Southwell, *Complaint*, 'What ioy to liue', 'Heere beauty is a baite that swallowed choakes,' (H4v; 19).

802 Southwell, *Complaint*, 'What ioy to liue', '[Beauty is] A treasure sought still to the owners harmes:' (H4v; 20).

803 Southwell, *Complaint*, 'Lewd loue is losse', 'Selfe-pleasing soules that play with beauties bayte,' (I3v; 25).

804 Marlowe and Chapman, *Hero* (Marlowe), 'Whose name is it, if she be false or not, / So she be faire, but some vile toongs will blot?' (B4v; 1.285-6).

	QN	TLN
Beautie doth varnish age, as if new borne.	805	
Where faire is not, no boot to paint the brow.	806	
Beautie being borrowed, merits no regard.	807	
[D5r]		
Simples fit beautie, fie on drugs or Art.	808	1120
<i>Beautie doth sweetly quicken when 'tis nigh:</i>		
<i>But distant farre, murders, where 'tis belou'd.</i>	809	
Seldome want guests where beautie bids the feast.	810	
Care and suspition is faire beauties dower.	811	
Beautie brings perill, wanting safe protection.	812	1125
Beautie at death can be bequeath'd to none.	813	
<i>Were beautie vnder twentie lockes kept fast,</i>		
<i>Yet loue will through, and picke them all at last.</i>	814	
Nice fooles delight to be accounted faire.	815	
Beautie is soonest lost, too choicely kept.	816	1130
Beautie to beautie alwaies is benigne.	817	
Beautie within it selfe should not be wasted.	818	
<i>Bright beautie is the bait, which with delight,</i>		
<i>Doth most allure man to encrease his kind.</i>	819	
Beautie and wealth are fraught with coy disdain.	820	1135
Beautie is often with it selfe at strife.	821	
True beautie needs no other ornament.	822	

- 805 Shakespeare, *LLL*, 'Beautie doth varnish Age, as if new borne,' (F1v; 4.3.236).  
806 Shakespeare, *LLL*, 'Where faire is not, praise cannot mend the brow.' (D2v; 4.1.17).  
807 Lodge, *Metamorphosis*, 'For borrowed beauties, merit no regard.' (D2v; vol. 1, p. 32).  
808 Drayton, *Endimion*, 'Simples fit beauty, fie on drugs and Art.' (B3v; \*; vol. 1, 132).  
809 Marlowe and Chapman, *Hero* (Marlowe), 'So beautie, sweetly quickens when t'is ny, / But being separated and remoued, / Burnes where it cherisht, murdrs where it loued.' (D3r; 2.610–12).  
810 Drayton, 'Matilda', 'Seldom wants guests, where Beautie bids the feast,' (G1v; vol. 1, 227).  
811 Drayton, 'Matilda', 'Care and Suspition is faire Beauties dower.' (G2r; vol. 1, 250).  
812 Drayton, 'Matilda', 'Beautie brings perrill, wanting safe protection.' (H8v; vol. 1, 789).  
813 Marlowe and Chapman, *Hero* (Marlowe), 'But this faire iem, sweet, in the losse alone, / When you fleet hence, can be bequeath'd to none.' (B3v; 1.247–8).  
814 Shakespeare, *V&A*, 'Were beautie vnder twentie lockes kept fast, / Yet loue breaks through, & picks them all at last.' (E1r, 575–6).  
815 Marlowe and Chapman, *Hero* (Marlowe), 'Faire fooles delight to be accounted nice.' (C1r; 1.326).  
816 Marlowe and Chapman, *Hero* (Marlowe), 'Beautie alone is lost, too warily kept.' (C1v; 1.328).  
817 untraced  
818 Shakespeare, *V&A*, 'Beautie within it selfe should not be wasted,' (B3v; 130).  
819 Spenser, *Colin*, 'For beautie is the bayt which with delight / Doth man allure, for to enlarge his kind.' (E1v; vol. 1, 871–2).  
820 Drayton, *Idea*, 'Beautie and wealth being fraught with hie disdain,' (C2r; vol. 1, 2.136).  
821 Barnfield, *Shepherd*, '(Beautie is often with it selfe at strife).' (D1v).  
822 Daniel, *Cleopatra*, 'And that true beauty needs no ornament.' (L1v; vol. 3, 730).

	QN	TLN
Men praise the face, yet blame the flintie mind.	823	
<i>The fairest flower of beautie fades away,</i>		
<i>Like the fresh Lillie in the Sun-shine day.</i>	824	1140
Swift time makes wrinkles in the fairest brow.	825	
Faire women grieue to thinke they must be old.	826	
Pittie and smiles doe best become the faire.	827	
Beautie hath priuiledge to checke all dutie.	828	
<i>All things that faire, that pure, and glorious been,</i>		1145
<i>Offer themselues on purpose to be seene.</i>	829	
Alluring shewes most deepe impression strike.	830	
Sweetly it fits the faire to wantonnize.	831	
Nothing but crueltie misseemes the faire.	832	
Beautie is nothing if it be not seene.	833	1150
<i>No greater corsiuie to our blooming yeeres,</i>		
<i>Than the cold badge of winter-blasted haire.</i>	834	
Beautie will be where is the most resort.	835	
[D5v]		
Beautie is mightie, yet her strength but weake.	836	
Beautie like Autumne fades and falls away.	837	1155
Beautie hath power to ouercome the strong.	838	

823 Daniel, 'To Delia', 'Ile praise her face, and blame her flinty hart.' (C4v; vol. 1, 26.12).

824 Spenser, *FQ*, 'And that faire flower of beautie fades away, / As doth the lilly fresh before the sunny ray.' (2H6r; vol. 2, III.vi.38.8-9).

825 Daniel, 'To Delia', 'Swift speedy Time, feathred with flying howers, / Dissolues the beautie of the fairest brow.' (Dir; vol. 1, 39.11-12).

826 Daniel, 'To Delia', 'And women grieue to thinke they must be olde.' (D7r; vol. 1, 50.14).

827 Daniel, 'To Delia', 'Pittie and smiles doe best become the faire.' (D7v; vol. 1, 51.11).

828 Daniel, 'Rosamond', 'Found well by prooffe the priuiledge of Beautie, / That it had powre to counter-maund all dutie.' (L2v; vol. 1, 167-8).

829 Drayton, *Epistles*, 'King Iohn to Matilda', 'All things that faire, that pure, that glorious beene, / Offer themselues of purpose to be seene;' (C2v; vol. 2, 129-30).

830 Daniel, 'Rosamond', 'Alluring shewes most deepe impression strikes,' (K2r; vol. 1, 307).

831 Daniel, 'Rosamond', 'For sweetly it fits the faire to wantonise.' (K3v; vol. 1, 317).

832 Daniel, 'Rosamond', 'To shew that nothing ill becomes the fayre, / But cruelty, that yeeldes vnto no prayer.' (K4v; vol. 1, 405-6).

833 Daniel, 'Rosamond', 'For what is Beauty if it be not seene,' (L3r; vol. 1, 514).

834 Drayton, *Epistles*, 'The Epistle of Rosamond to King Henrie the second', 'No sharper corsiuie to our blooming yeeres, / Then the cold badge of winter-blasted haire.' (B1v-B2r; vol. 2, 39-40).

835 Daniel, 'Rosamond', 'For Beauty will be where is most resorting' (L3r; vol. 1, 525).

836 Ogle, *Troy*, 'Beautie is mightie: yet her strength but weake,' (B1r).

837 Turberville, *Tales*, 'And beuties buddes like fading floures do fall.' (T4v).

838 Spenser, *FQ*, 'O how can beautie maister the most strong,' (C2r; vol.2, I.iii.6.4).

	QN	TLN
<i>Faire flowers that are not gathered in their prime,</i>		
<i>Rot and consume themselues in little time.</i>	839	
The Summers beautie yeelds to winters blasts.	840	
By clouds of care best beauties are defac'd.	841	1160
Beautie being shamelesse, seemes a loathsome sight.	842	
Amongst faire Roses grow some stinking weeds.	843	
<i>The fairer and more beautifull the skie,</i>		
<i>The ouglier seeme the clouds that in it lye.</i>	844	
Nothing so soone allures as beautie doth.	845	1165
Religion is austere, but beautie mild.	846	
The fair'st in shew must carrie all away.	847	
At fairest signes, best welcome is surmiz'd.	848	
<i>Beautie in heauen and earth this grace doth win,</i>		
<i>It supples rigor, and it lessens sinne.</i>	849	1170
Dainties are made for tast, beautie for vse.	850	
Seeds spring from seeds, and beauty beauty breedeth.	851	
Beautie oft crazeth like a broken glasse.	852	
Both old and young, and all would fairest be.	853	
<i>Hardly perfection is so absolute,</i>		1175
<i>But some impuritie doth it pollute.</i>	854	

- 839 Shakespeare, *V&A*, 'Faire flowers that are not gathered in their prime, / Rot, and consume themselves in little time.' (B3v; 131-2).
- 840 Baldwin, *Last Part*, 'The Sommers beautie yeldes to winters blast.' (R5v).
- 841 Turberville, *Tales*, 'By cloudes of care best beauties be defaste:' ([A]4v).
- 842 Spenser, *FQ*, 'So shamelesse beauty soone becomes a loathly sight.' (2C3v; vol. 2, III.i.48.9).
- 843 Spenser, *FQ*, 'Emongst the Roses grow some wicked weeds;' (2C4r; vol. 2, III.i.49.6).
- 844 Shakespeare, *R2*, 'Since the more faire and cristall is the skie, / The vglie seeme the cloudes that in it flie:' (A2v; 1.1.41-2).
- 845 Spenser, *FQ*, 'Nought vnder heauen so strongly doth allure / The sence of man, and all his minde possesse, / As beauties louely baite' (2S5r; vol. 3, V.viii.1.1-3).
- 846 *Edward III* (Shakespeare), 'Religion is austere and bewty gentle,' (C3v; 2.454).
- 847 Drayton, *Mortimeriados*, 'The fayr'st in show must carrie all away;' (C1v; vol. 1, 201).
- 848 Drayton, 'Matilda', 'At fairest signes, best welcome is surmiz'd.' (G1v; vol. 1, 229).
- 849 Marlowe and Chapman, *Hero* (Chapman), 'Beautie in heauen and earth this grace doth win, / It supples rigor, and it lessens sin.' (G4v; 3.395-6).
- 850 Shakespeare, *V&A*, 'Torches are made to light, iewels to weare, / Dainties to tast, fresh beautie for the vse,' (B4v; 163-4).
- 851 Shakespeare, *V&A*, 'Seeds spring from seeds, & beauty breedeth beauty,' (B4v; 167).
- 852 Drayton, 'Matilda', 'And beautie crazed, like a broken glasse:' (I5v; vol. 1, 935).
- 853 Chute, *Beauty*, 'Both old, and young and all would fairest be.' (B2r).
- 854 Shakespeare, *Lucrece*, 'But no perfection is so absolute, / That some impuritie doth not pollute.' (G1r; \*; 853-4).



	QN	TLN
A small fault soone impaires the sweetest beautie.	855	
The verie fairest hath her imperfection.	856	
Beautie to dwell with woe, deforms it selfe.	857	
As fairest beautie fades, so loue growes cold.	858	1180
<i>Beautie it selfe, doth of it selfe perswade</i>		
<i>The eyes of men, without an Oratour.</i>	859	
If beautie were not, loue were quite confounded.	860	
The fairest flowers haue not the sweetest smell.	861	
The painted face sets forth no perfect blood.	862	1185
The beautie of the mind excels the face.	863	
<i>Desire being Pilot, and bright beautie prize,</i>		
[D6r]		
<i>Who can feare sinking where such treasure lyes?</i>	864	
Beautie is able sorrow to beguile.	865	
There's none so faire, whose beautie all respect.	866	1190
The fairest buds are soonest nipt with frosts.	867	
Who builds on beautie, builds but for a while.	868	
<i>Beautie is euer held so much more faire,</i>		
<i>By how much lesse her hate makes loue despaire.</i>	869	
That's quickly staine, which is the purest fine.	870	1195
855 Chute, <i>Beauty</i> , 'I knew a small fault quickly would impair / The purest bewtie that should fall therein.' (B2v).		
856 Chute, <i>Beauty</i> , 'For euen the fayrest hath her imperfection.' (C3r).		
857 <i>Knack to Know</i> , 'Beautie to dwel with wo were to bad.' (C2r).		
858 Greene, <i>Mamillia</i> , 'verifying the saying of <i>Calimachis</i> , that as flowers fade and flourish euery yeare so there loue is hotte and cold euery houre,' (H4r; prose; vol. 2, p. 103).		
859 Shakespeare, <i>Lucrece</i> , 'Beautie it selfe doth of it selfe perswade, / The eies of men without an Orator,' (B1v; 29–30).		
860 untraced		
861 Southwell, <i>Complaint</i> , 'Lewd Loue is Losse', 'The fairest flowers, haue not the sweetest smell,' (I3r; 23).		
862 Churchyard, <i>Challenge</i> , 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'The painted face, sets foorth no perfect blood.' (K4r).		
863 Becon, <i>Jewel</i> , 'And looke howe muche the mynde excelleth the bodye, euen so muche doeth the beautye of the mynde excede the fayrnes of the face.' (I7v; prose).		
864 Shakespeare, <i>Lucrece</i> , 'Desire my Pilot is, Beautie my prise, / Then who feares sinking where such treasure lies?' (C3v; 279–80).		
865 Griffin, <i>Fidessa</i> , 'Sonnet XXVIII', '(Beautie is able sorrow to beguile.)' (C1v).		
866 Brandon, <i>Octavia</i> , 'Ther's none so faire whose beautie all respect,' (E8v).		
867 Meres, <i>Palladis</i> , 'Loue', 'As the fairest blossomes, are soonest nipt with frost; and the best fruite soonest touched with Caterpillers: so the ripest wittes are most apt to bee ouerthrowne by loue.' (S7r; prose).		
868 Greene, <i>Mamillia</i> , 'for she that buyldes her loue vpon bewty, meanes to fancy but for a while.' (E4v; prose; vol. 2, p. 67).		
869 untraced		
870 Chute, <i>Beauty</i> , 'T'is quickly stayned is the purest fine.' (C1v).		

	QN	TLN
In fairest stone small raine soone makes a print.	871	
Ill fare that faire which inwardly is foule.	872	
Beautie is inward vertue of the soule.	873	
<i>We trample grasse, and prize the flowers in MAY,</i>		
<i>Yet grasse is greene, when fairest flowers decay.</i>	874	1200
The loue of beautie, Reason quite forgets.	875	
The cause of loue is only beauties looks.	876	
Beautie and youth once banisht, ne're returne.	877	
Chast thoughts makes beautie be immortallizd.	878	
<i>Faire beautie is the sparke of hot desire,</i>		1205
<i>And sparkes in time will kindle to a fire.</i>	879	
Sickness and age are beauties chiefest foes.	880	
Weeds oft times grow, when fairest flowers fade.	881	
Beautie is like a faire, but fading flower.	882	
Where beautie most abounds, there wants most ruth.	883	1210
<i>The goodliest gemme being blemisht with a cracke,</i>		
<i>Looseth both beautie and the vertue too.</i>	884	
Beautie doth whet the wit, makes bold the will.	885	
Beautie makes Art to worke beyond it selfe.	886	
Vnhonest beautie is a deadly poyson.	887	1215
Vertue-lesse beautie doth deserue no loue.	888	

871 Linche, *Diella*, 'In firmest stone small raine doth make a print,' (B5r).

872 Powell, *Leprosy*, 'Ill fare that outward faire that's inward foule,' (C1v).

873 WC, 'Of Vertue', 'Vertue is the beautie of the inward man.' (B6r; prose).

874 Southwell, *Complaint*, 'Scorne not the least', 'We trample grasse, and prize the flowers of May: / Yet grasse is greene, when flowers doe fade away.' (G1r; 24-5).

875 WC, 'Of Loue', 'The loue of beauty, is the forgetting of reason.' (C7v; prose).

876 WC, 'Of Loue', 'The cause of loue is delight, which by the aspect and sight of beauty is first taken;' (D3v; prose).

877 WC, 'Of Banishment', 'Beauty and youth once banished, neuer repeale.' (R3v; prose).

878 untraced

879 Parry, *Sinetes*, 'Sweete beautie is the sparke of my desire, / And sparkes in time may breede a flaming fier.' (G6r).

880 WC, 'Of Beauty', 'Beauty withereth with age, and is impaired by sickness.' (E4v; prose).

881 Rogers, *Elegies*, 'Weeds long time growe, the fayrest flowes do fade' (C8v).

882 Rogers, *Elegies*, 'Beautie is like a faire but fading flower,' (D1v).

883 Tofte, *Alba*, 'An Answer to his kinde friend Richard Day. Gent.', 'Where Beautie most abounds, there wants most Ruth.' (A5v).

884 Greene, *Alcida*, 'The fairest Iem oft blemish with a cracke, / Loseth his beauty and his virtue too;' (H3r; vol. 9, p. 88).

885 Breton, 'Pilgrimage', 'It [beauty] whets the wit, and doth embolden will,' (E1v).

886 Breton, 'Pilgrimage', 'And maketh Arte to worke beyond her selfe,' (E1v).

887 WC, 'Of Beauty', 'Beauty without honesty, is like deadly poyson preserued in a boxe of gold.' (E5r; prose).

888 Delamothe, *French*, 'Beautie without vertue, doth not deserue to be loued.' (M4v; prose).

	QN	TLN
<i>The fairest flower nipt with the winters frost, In shew seemes worser than the basest weed.</i>	889	
The perfect glasse of vertue, beautie is.	890	
No bait so sweet as beautie, to the eye.	891	1220
White seemes the fairer when as blacke is by. [D6v]	892	
The purest Lawne is apt for euery staine.	893	
<i>Better it is with beautie to be blinded, Than beauties graces should be blindly minded.</i>	894	
Beautie is tearm'd the mistresse of delight.	895	1225
Beautie oft iniures them endued therewith.	896	
Beautie enflates and puffeth vp the mind.	897	
Humilitie with beautie seldome is.	898	
<i>Beautie brings fancie to a daintie feast, And makes a man, that else were but a beast.</i>	899	1230
Man of all creatures is most beautifull.	900	
Beautie not proud, nothing more excellent.	901	
<i>Similies on the same subiect.</i>		
As the right Corall need no other grace, So Artlesse beautie best sets forth the face. As finest cloth will soonest catch a staine,	902	1235

889 Greene, *Alcida*, 'The fairest flower nipt with the winters frost, / In shew seemes worsen then the basest weede.' (H3r; vol. 9, p. 88).

890 Delamothe, *French*, 'Beautie is the true glasse of diuine vertue.' (M4v; prose).

891 Whitney, *Emblems*, 'No baite so sweete as beautie, to the eie,' (T2r).

892 Spenser, *FQ*, 'As white seemes fairer, macht with blacke attone.' (2L1r; vol. 2, III.ix.2.4).

893 Drayton, 'Matilda', 'The purest Lawne, most apt for euery spot,' (Giv; vol. 1, 233).

894 Breton, *Delights*, 'Better it is with Bewtie to be blinded, / Then Bewties grace to be blindly minded.' (E3r).

895 untraced. Compare *EP*, 'The queene of Loue, the mistresse of delight' (N5v).

896 untraced

897 untraced

898 untraced

899 Breton, 'Pilgrimage', 'It [beauty] bringeth fancy to a deinty feast, / And makes a man, that woulde be els a beast.' (Eiv).

900 Rogers, *Discourse*, 'because of all creatures none is beutifull, but onely man.' (L6v; prose; 'Beautie' printed in margin).

901 untraced

902 Meres, *Palladis*, 'Beautie', 'the right Corall needeth no coloring: so where beauty is perfect, there needeth no painting.' (V6r; prose).

	QN	TLN
So fairest lookes may shadow minds most vaine.	903	
As greatest feasts seldome can want fit friends,		
So beauties house will hardly lacke resort.	904	
As medlers with the fire are easily scorcht,		1240
So they that gaze on beautie soone are caught.	905	
As coldest Climates haue their Summer dayes,		
So coolest thoughts are fierd at beauties blaze.	906	
As that same Speare which harme must heale the wound,		
So looke where beautie kills, it must reuiue.	907	1245

*Examples likewise on the same.*

<i>Hercules</i> being a mightie conquerour,		
Yet vaild his courage at faire beauties feet.	908	
The Lybian Lyons loose their sternest might,		
If of a beauteous face they once get sight.	909	1250
The <i>Scandian</i> Lord, by nature dull and rude,		
By sight of beautie lost this seruitude.	910	
<i>Alcestaes</i> beautie made <i>Mæanders</i> Swannes,		
[D7r]		
To leaue the flood and on her shoulders perch.	911	
<i>Chrysippus</i> held, that beautie did preserue		1255
Kindnes, and all societie with men.	912	
<i>Zeno</i> , the Prince of Stoickes did agree,		
That beautie, like could very hardly be.	913	

903 untraced

904 untraced

905 untraced

906 untraced

907 untraced

908 Allott, *WT*, 'Of Beauty', 'Hercules layd down his club at Iolaes feet, and became a prisoner to her conquering beauty. *Ouid.*' (L4r; prose).

909 de Pontaymeri, *Worth*, 'Timeus the Scicillian reporteth that the Lions of Lybia loose their force and furie, if they haue neuer so little sight of a maidens eyes.' (B1v; prose).

910 de Pontaymeri, *Worth*, 'And *Bandello* witnesseth to vs in his histories, that a Lord of *Scandia*, being by nature dull and blockish; at the very first sight and regarde of a Lady of *Vicensa*, became discretlie wise and well gouerned.' (B1v–B2r; prose).

911 untraced

912 untraced

913 untraced

	QN	TLN
<b>Of Iealousie.</b>		
<i>Iealousie is hells torment to the mind,</i>		1260
<i>Quite quenching reason, and encreasing rage.</i>	914	
Loue euer laughs when Iealousie doth weepe.	915	
If age be iealous, youth will be vntrue.	916	
No hell can be compar to iealousie.	917	
<i>This still we find, where iealousie is bred,</i>		1265
<i>Hornes in the mind are worse than on the head.</i>	918	
Suspect bewraies our thoughts, betraies our words.	919	
Suspitious eyes are messengers of woe.	920	
Iealous suspect is linked with despaire.	921	
<i>Well fares the man, how ere his cates doe tast,</i>		1270
<i>That tables not with foule suspicion.</i>	922	
Better to die, than be suspitious.	923	
Trust not too soone, nor all too light mistrust.	924	
[D7v]		
Mistrust doth treason in the trustiest raise.	925	
<i>Where Iealousie directeth forward wills,</i>		1275
<i>Beauties sweet dalliance with despight it kills.</i>	926	
Iealousie kindles enuies quenchlesse fire.	927	
Suspition alwaies haunts a guiltie mind.	928	
Suspition often wounds as deepe as death.	929	

914 WC, 'Of Iealousie', 'Iealousie is a hell to the mind, and a horror to the conscience, suppressing reason, and inciting rage.' (D5r; prose).

915 Drayton, 'Matilda', 'Loue euer laughs, when Iealousie dooth weepe.' (G6r; vol. 1, 425).

916 Chute, *Beauty*, 'If age be ielious youth must be vntrue.' (C3r).

917 untraced

918 Jonson, *Every Man in*, 'For this I finde where jealousy is fed, / Hornes in the minde, are worse then on the head.' (M2r; 5.3.353-4). Post-1601 publication but performed in 1598.

919 Drayton, *Epistles*, 'The Lord Gilford Dudley, to the Lady Iane Gray', 'Suspect bewrayes our thoughts, betraies our words.' (L3v).

920 untraced

921 Watson, *Hekatompathia*, 'Watchfull suspect is linked with despaire:' (K4r; \*).

922 *Arden of Fauersham*, 'Well fares the man how ere his cates do taste / That tables not with foule suspicion:' (E3v; 8.7).

923 Kyd, *Cornelia*, 'Better it is to die then be suspitious.' (H4r; 4.2.157).

924 Higgins, *Mirror*, 'The Lord Hastings', 'Trust not too soone, ne all too light mistrust.' (2D2r).

925 Baldwin, *Last Part*, 'Mistrust, doth treason in the trustiest rayse.' (Q4v).

926 untraced

927 Parry, *Sinetes*, 'For ielosity may kindle enuies fire.' (G2v).

928 Shakespeare, *True Tragedy*, 'Suspition alwaies haunts a guiltie mind.' (E5v; 5.6.11, p. 407).

929 Brandon, *Octavia*, 'Where now suspicion wounds as deepe as death.' (B6v).

	QN	TLN
<i>When sweet repose doth calme the troubled mind,</i>		1280
<i>Then base suspect soon'st leaues his sting behind.</i>	930	
Daugerous suspect still waits on lous delight.	931	
Suspition oft times breeds a further ill.	932	
Once guiltie, and suspected euermore.	933	
<i>O Iealousie, when truth once takes thy part,</i>		1285
<i>No mercie-wanting Tyrant so seuer.</i>	934	
No secrecie can be without suspect.	935	
Iealousie is the father of reuenge.	936	
Iealousie pines it selfe to death aliue.	937	
<i>Thy wife being faire be not thou iealous,</i>		1290
<i>Because suspition cures not womens follies.</i>	938	
Iealousie growes extream, by lengthning it.	939	
A iealous man no counsell will admit.	940	
Iealousie is the fruit of suddaine choice.	941	
<i>The heart being once infect with iealousie,</i>		1295
<i>Griefe is the night, and day darke miserie.</i>	942	
No thraldome like the yoke of iealousie.	943	
Suspition giues continuall cause of care.	944	
Iealousie is Disdaines blacke harbinger.	945	

930 Parry, *Sinetes*, 'When sweete repose in lous fayre bower doth rest' (G3r) and 'So Ielousie still breedeth base suspect,' (G3v).

931 Kyd, *Spanish*, 'Dangerous suspition waits on our delight.' (D1r; 2.2.55).

932 Kyd, *Spanish*, 'And this suspition boads a further ill.' (E3v; 3.2, 2nd addition).

933 Lyly, *Woman*, 'Once guiltie, and suspected euermore, / Ile nere be guiltie more, suspect me not.' (E3r; 4.1.199–200).

934 Brandon, *Octavia*, 'O Ielousie, when truthe once takes thy part, / What mercy-wanting tyrant so seuer?' (B7v).

935 untraced

936 untraced

937 untraced

938 Greene, *Too Late*, 'The farewell of a friend', 'If she be faire, bee not iealous, for suspition cures not womens follies.' (?Fr; prose; vol. 8, p. 168).

939 untraced

940 WC, 'Of Iealousie', 'To trouble a iealous man with counsaile, is to augment his payne wyth suspition.' (D5v; prose).

941 WC, 'Of Choyce', 'Iealousie is the fruite of rash election.' (2D3v; prose). Listed as Sidney's by initials 'S.P.S.' in STC 15686.3.

942 Greene, *Ciceronis*, 'after the heart be once infected with ielousie the slespes are broken, the dreames disquiet slumbers, the thoughts cares, & sorrowes, the life woe, & miserie' (C3r; prose).

943 untraced

944 WC, 'Of Sentences', 'Suspition breedeth care, and the effects of cruelty stirre vp a new cause of suspition.' (Z3r; prose).

945 WC, 'Of Sentences', 'Iealousie is the harbinger of disdaine. S.P.S.' (Z2v; prose).

	QN	TLN
<i>Iealousie is the torment of the mind,</i>		1300
<i>For which, nor wit, nor counsell helpe can find.</i>	946	
Suspition wounds, but iealousie strikes dead.	947	
Suspect sends men too swiftly to their end.	948	
Who trauailes in suspect, are bound to haste.	949	
<i>Too much suspition of another, is</i>		1305
<i>A flat condemning of our owne amisse.</i>	950	
Passions kept priuat, doe most preiudice.	951	
[D8r]		
Suspition needs no vrger but it selfe.	952	
Wise men haue alwaies hated iealousie.	953	
<i>Where once suspition breedeth enmitie,</i>		1310
<i>'Tis hard with shewes to compasse amitie.</i>	954	
Iealousie murdereth hospitalitie.	955	
Iealousie rootes vp all good neighbourhood.	956	
Iealousie reckons friends no more than foes.	957	
<i>Similies on the same subiect.</i>		1315
As no content is like the sweetes of loue,		
So no despaire can match with iealousie.	958	
Loue, as it is diuine with loyaltie,		
So is it hellish, wrapt in iealousie.	959	
As from small brookes great riuers doe arise,		1320

946 untraced

947 untraced

948 untraced

949 untraced

950 Guilpin, 'Satire IV', 'For false suspition of another, is, / A sure condemning of our owne amisse.'  
(D4r; \*).

951 untraced

952 untraced

953 untraced

954 WC, 'Of Iealousie', 'Where hatefull suspition breedeth enmitie, there it is hard wyth painted  
shadowes to procure amity.' (F3r; prose).

955 untraced

956 untraced

957 untraced

958 WC, 'Of Iealousie', 'As there is no content to the sweetnesse in loue, so there is no dispayre to  
the preiudice of iealousie.' (D5r; prose).

959 WC, 'Of Iealousie', 'Loue, as it is diuine with loyaltie, so it is hell with iealousie.' (D4v; prose).



	Q <sup>N</sup>	TL <sup>N</sup>
So huge distemper springs from iealousie.	960	
As Crowes do deeme their brood the fairest birds, So iealous men their owne choise most commend.	961	
As shippes in tempests by the winds are tost, So fond conceits doe hurrie iealous heads.	962	1325
As kindnesse doth delight in companie, So is it poyson to mad iealousie.	963	

*Examples likewise on the same.*

The Persians were so iealous of their wiues, As but in waggons they ne're went abroad.	964	1330
<i>Phanius</i> lockt vp his wife through iealousie, Whereby she compast what she could not else.	965	
<i>Procris</i> was slaine through her owne iealousie, Hid in a bush to watch her husbands walke.	966	
<i>Argus</i> , albeit he had an hundred eyes, Yet could not keepe from <i>Io</i> , <i>Iupiter</i> .	967	1335
<i>Cicero</i> calleth Iealousie, a feare Of loosing that belongs to ones owne selfe.	968	
[D8v] <i>Chrysippus</i> holds, that iealousie ill brookes A partner in the thing it most esteemes.	969	1340

960 *WC*, 'Of Iealousie', 'Of lyttle brookes proceede great riuers, & from small sparkles of iealousie, arise great flames of distemperature.' (D5v; prose).

961 *WC*, 'Of Iealousie', 'As the Crowe thinketh her owne byrds fayrest, so the iealous man thinketh his owne choyce excellentest.' (D5v; prose).

962 *WC*, 'Of Iealousie', 'As a ship is in a tempest, so is the minde tost by iealousie, the one stil expecteth his wrack, the other seeketh his owne ruine.' (D5r; prose).

963 untraced

964 Allott, *WT*, 'Of Iealousie & Suspition', 'The Persians were so suspitious, that theyr wiues had no liberty to goe abroade, & when they went, it was in Waggons.' (L1v; prose).

965 Allott, *WT*, 'Of Iealousie & Suspition', 'Phanius was so iealous of his wife, that hee locked her vp, thinking by that meanes to preuent all commers, but he was deceaued, and what shee could not compasse beeing at liberty, she effected being pent vp.' (L1r; prose).

966 Allott, *WT*, 'Of Iealousie & Suspition', 'Procris followed her husband Cephalus into thee woods, fearing that he had some other Loue, who being hid in the bushes, and desirous to come neerer to him, hee supposing some wild beast to be there, killed her. *Ouidius*.' (L1v; prose).

967 Allott, *WT*, 'Of Iealousie & Suspition', 'Argus hundred eyes, could not keepe *Io* from *Iupiter*. *Ouid*.' (L1v; prose).

968 Rogers, *Discourse*, 'Cicero sayth, it is a Jelosie: and in defining thereof, he dissenteth not from the Stoikes, but sayth it is a grefe of mind, because others would haue that, which our selues enioye.' (H1r; prose).

969 untraced

	QN	TLN
<b>Of Wit and Wisdom.</b>		
<i>Wisdome is Natures child, Experience heire, Discretely rul'd, while Wit gads euery where.</i>	970	
Wisdome seemes blind, when she beholdeth best.	971	
Wisdome growne wealthie, liueth then at quiet.	972	1345
No wisdome with extremities to deale.	973	
<i>It's wisdome to giue much: a gift preuailles     When deepe perswading Oratorie failes.</i>	974	
Mans wit doth build for time but to deuoure.	975	
Wisdome is alwaies held the chiefest wealth.	976	1350
Ech soyle or countrey is a wise mans home.	977	
<i>He is not wise, that hauing scapte a harme     Will afterward goe meddle with it more.</i>	978	
Faire sober speed, is counted wisdomes hast.	979	
All after-wit, is euer dearely bought.	980	1355
Wisdome bids stay, though foot be in the gate.	981	
<i>Not cowardise, but wisdome warnes to yeeld,     When fortune aids the proud insulting foe.</i>	982	
[Eir]		
Feed fooles with toyes, and wise men with regard.	983	

970 untraced

971 Drayton, *Mortimeriados*, 'Wisdome seemes blinde, when eyed as a Linxe / Preuention speaketh all but what he thinks;' (B4v; vol. 1, 158–9).

972 Drayton, 'Matilda', 'Wisdom growne welthy, liueth there at quiet;' (G4r).

973 Drayton, *Epistles*, 'William de la Pole, Duke of Suffolke, to Queene Margarit', 'No wisdome with extremities to deale;' (G6v; vol. 2, 152).

974 Marlowe and Chapman, *Hero* (Marlowe), 'Tis wisdome to giue much, a gift preuailles, / When deepe perswading Oratorie failes,' (Eir; 2.709–10).

975 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'Mans wit doth build for tyme but to deuoure, / But vertu's free from tyme, and fortunes power;' (K8v; vol. 2, 115–16). Cf. QN 294.

976 untraced

977 Greene, *Garment*, 'Tully saide, euerie Countrie is a wise mans natiue home,' (Biv; prose; vol. 9, p. 132).

978 Spenser, *FQ*, 'Sir him wise I neuer held, / That hauing once escaped peril neare, / Would afterwards afresh the sleeping euill reare.' (A7v; vol. 3, IV.i.34.7–9).

979 Southwell, *Complaint*, 'Losse in delayes', 'Sober speede is wisdomes leysure;' (G4v; 10).

980 Southwell, *Complaint*, 'Losse in delayes', 'After wits are dearely bought,' (G4v; 11).

981 Spenser, *FQ*, 'Yet wisdome warnes, whilst foot is in the gate, / To stay the steppe, ere forced to retrate.' (A4v; vol. 2, I.i.13.4–5).

982 Drayton, *Mortimeriados*, 'Not cowardize but wisdome warnes to yield, / When Fortune aydes the proud insulting foe,' (C3r; vol. 1, 246–7).

983 Drayton, 'Gaveston', 'Feed fooles with toyes, but wise-men with regard.' (N2v).

	QN	TLN
When clouds appeare, wise men put on their cloakes.	984	1360
He wisely walketh that doth safely goe.	985	
<i>All places that the eye of heauen suruaies, Are (to a wise man) happie ports and hauens.</i>	986	
What wise men see, the vulgar little thinke.	987	
Sad pawse and deepe regard, becomes the wise.	988	1365
Warie fore-sight doth master head-strong will.	989	
<i>Wise men doe seldome sit and wayle their woes, But presently preuent the wayes to waile.</i>	990	
No common things can please a wandring wit.	991	
Without discretion, vertue seemes like vice.	992	1370
Good wit ill vsde, may harme a common-wealth.	993	
<i>Wisdome commaunds to part the dead and sicke, Least they infect the faultlesse and the quicke.</i>	994	
Discretion practiseth the things are good.	995	
In loue, discretion is the chiefest helpe.	996	1375
Ouer discretion, Fortune hath no power.	997	
<i>All after-wit is like a shower of raine, That falls vntimely on the ripened graine.</i>	998	
Sharpnesse of wit quickly enflames desire.	999	
What strength denyes, wit may aspire vnto.	1000	1380

984 Shakespeare, *R3*, 'When cloudes appeare, wise men put on their clokes.' (E3v; 2.3.33).

985 Daniel, 'Rosamond', 'Tis warie walking that doth safeliest goe.' (K1v; vol. 1, 285).

986 Shakespeare, *R2*, 'All places that the eie of heauen visits, / Are to a wiseman portes and happie hauens.' (C1v; 1.3.256D8-9).

987 Daniel, 'Rosamond', 'Which wisemen see, the vulgar little knowes.' (M2v; vol. 1, 826).

988 Shakespeare, *Lucrece*, 'Sad pause, and deepe regard besemes the sage,' (C3v; 277).

989 untraced

990 Shakespeare, *R2*, 'My lord, wisemen nere sit and waile theyr woes, / But presently preuent the wayes to waile,' (F3r; 3.2.174-5).

991 Spenser, *Complaints*, 'Muiopotmos', 'No common things may please a wauering wit.' (V1v; vol. 1, p. 259, 160).

992 WC, 'Of Vertue', 'Take away discretion, and vertue will become vice.' (B6r; prose).

993 WC, 'Of Wit', 'A good wit ill imployed, is dangerous in a Common-wealth. *Demost.*' (F5r; prose).

994 Moffett, *Silkworms*, 'Wisdom commaunds to part the dead and sicke,' (I2r).

995 untraced

996 untraced

997 WC, 'Of Fortune', 'Fortune hath no power ouer discretion.' (Q1r; prose).

998 Whitney, *Emblems*, 'For after witts, are like a shower of rayne / Which moistes the soile, when withered is the graine.' (A2r).

999 WC, 'Of Wit', 'Sharpnes of the wit, is a sparke that soonest inflameth desire. *Chilo.*' (F4v; prose).

1000 WC, 'Of Wit', 'That which mans strength cannot bring to passe, wit and policy will soone dispatch.' (F5r; prose). Cf. QN 1590.

	QN	TLN
Wit bendeth not where will doth shew most force.	1001	
<i>If thou haue lost by fore-wits rash preuention,</i>		
<i>Win it againe by after-wits contention.</i>	1002	
Who trusteth most his wit, is ignorant.	1003	
Wisdome in midst of rage appeareth best.	1004	1385
By others faults wise men reforme their owne.	1005	
<i>The Pilot, that by skill the ship doth guide</i>		
<i>And not by might: makes vessels brooke the tyde.</i>	1006	
Wisdome is poore, her dowrie is content.	1007	
To play the foole well, is good signe of wit.	1008	1390
Some little pawse doth helpe the quickest wit.	1009	
<i>Wise men for fortune doe so well prouide,</i>		
[Eiv]		
<i>That though she shake them, yet they will not slide.</i>	1010	
Wisdome will flourish when as folly fades.	1011	
True wisdom bids, rather doe well than speake.	1012	1395
Wise-men haue companie, though left alone.	1013	
<i>Wisdome must iudge twixt men apt to amend,</i>		
<i>And minds incurable, borne to offend.</i>	1014	
A wise mans country is the world throughout.	1015	
Wisdome is wealth, euen to the poorest wretch.	1016	1400
Natures imperfect things, wisdom makes right.	1017	

- 1001 WC, 'Of Wit', 'Wit doth not commonly bend where will hath most force. *Plinie.*' (F5r; prose).  
1002 Copley, *Fig.*, 'What ere is lost with fore-wits vnpreuention, / Win it againe with after-wits contention.' (C3r).  
1003 WC, 'Of Wit', 'Hee seemeth to be most ignorant, that trusteth most to his owne wit. *Plato.*' (F6r; prose).  
1004 WC, 'Of Wisdom', 'Wisdom shyneth in the midst of anger.' (F6v; prose).  
1005 WC, 'Of Wit', 'By others faults, wise men correct their own offences.' (F6v; prose).  
1006 Turberville, *Tales*, 'The Pilote that by skyll the shyp doth guide, / And not by might, makes vessels broeke the tyde.' (F8v).  
1007 Th. Middleton, *Wisdom*, 'Wisdome is poore, her dowrie is content,' (H2r; 6.15.125).  
1008 WC, 'Of Scoffing', 'To play the scoffing foole well, is a signe of some wit, but no wisdom.' (X5r; prose).  
1009 Moffett, *Silkworms*, 'Some little pawse aideth the quickest witte.' (A3r).  
1010 untraced  
1011 Lyly, *Euphues*, 'It is witte that florisheth, when beautie fadeth.' (I2r; prose; p. 207).  
1012 WC, 'Of Wisdom', 'True wisdom teacheth vs as well to doe well as to speake well.' (F7v; prose).  
1013 WC, 'Of Wisdom', 'A wise man is neuer lesse alone, then when he is alone. *Ambr.*' (F7v; prose).  
1014 Daniel, *Civil Wars*, 'Wisdom must iudge twixt men apt to amend / And minds incurable, borne to offend.' (2C4v; vol. 2, 6.65.7-8).  
1015 WC, 'Of Wisdom', 'A wise mans country is the whole world.' (F8r; prose).  
1016 WC, 'Of Wisdom', 'Wisdom is wealth to a poore man.' (F8r; prose).  
1017 WC, 'Of Wisdom', 'Many things imperfect by nature, are made perfect by wisdom.' (F8r; prose).

	QN	TLN
<i>Reformed wit can scant so iustly deeme,</i>		
<i>But that it leaues true goods, for such as seeme.</i>	1018	
Wisdome doth beautifie meane pouertie.	1019	
Vnskilfull heads run recklesse on their will.	1020	1405
Sound iudgement slightly weighes opinion.	1021	
<i>Too few there be that doe discretely learne,</i>		
<i>What profit rightly ought themselues concerne.</i>	1022	
Who trusts his wit, by wit is soonest tript.	1023	
By wit we speake, by wit the mind is rul'd.	1024	1410
By wit we gouerne all our actions.	1025	
<i>Wit in a woman, like to oyle enflam'd,</i>		
<i>Kindles great vertue, or much vanitie.</i>	1026	
Wit is the load-starre of ech humane thought.	1027	
Wise men will take their opportunities.	1028	1415
All wisdomes heires are ieaalous of their fall.	1029	
<i>Wisdome hath charmes and incantations,</i>		
<i>Can tame huge spirits and outragious passions.</i>	1030	
Slow to beleuee, from wisdome doth proceed.	1031	
High is the seat which wisdome doth commend.	1032	1420
It's wisdome when we winne, to winne to saue.	1033	
<i>When all gainst one, and none for him will speake,</i>		
<i>Who thinkes himselfe most wise, will prooue too weake.</i>	1034	

- 1018 Lodge, *Fig*, 'Nor can reformed wit so iustly deeme, / But that it leaues true goods, for such as seeme,' (Gr; vol. 3, p. 49).
- 1019 WC, 'Of Wisdom', 'Wisdom garnisheth riches, & shadoweth pouerty. *Socrat*.' (F8r; prose).
- 1020 Turberville, *Tales*, 'Unsaufull [*sic*] heads runne retchlesse on their way,' (H6v).
- 1021 Marston, *Scourge*, 'True iudgement, slight regards Opinion,' (A3v; 'To Detraction', p. 299, 17).
- 1022 Lodge, *Fig*, 'Too few that by discretion can discern / What profite rightly doth themselues concerne,' (F4v; vol. 3, p. 48).
- 1023 Lodge, *Fig*, 'Who trusts his wit, by wit is sonnest tript.' (Gr; vol. 3, p. 49).
- 1024 Greene, *Alcida*, 'By wit we speake, by wit the mind is rul'd,' (E4r; vol. 9, p. 56).
- 1025 Greene, *Alcida*, 'By wit we gouerne all our actions,' (E4r; vol. 9, p. 56).
- 1026 WC, 'Of Wit', 'Wit in women, is lyke oyle in the flame, which eyther kindeleth to great vertue, or to extreame vanity. *Guenera*.' (F6v; prose).
- 1027 Greene, *Alcida*, 'Wit is the Load-starre of each humane thought,' (E4r; vol. 9, p. 56).
- 1028 Kyd, *Spanish*, 'Wise men will take their oportunitie,' (H1v; 3.13.25).
- 1029 Brandon, *Octavia*, 'But wisdomes heires are ieaalous of their fall,' (D2r).
- 1030 Chapman, 'Hymnus', 'Circkled with charmes, and incantations, / That ride huge spirits, and outragious passions,' (C1r).
- 1031 Brandon, *Octavia*, 'But slow beleefe from wisdome doth proceed,' (B7r).
- 1032 Parry, *Sinetes*, 'High is the place which wisdome doth commend,' (A6v).
- 1033 Higgins, *Mirror*, 'Tis wisdome when you winne, to winne to saue,' (C5r; \*).
- 1034 Baldwin, *Last Part*, 'When many against one, and none for one shall speake, / Who weenes himselfe most wyse, shall haply be to weake,' (A3v).

	QN	TLN
Will doth desire, what wisdome still reprooues.	1035	
Wisdome breeds care, but folly want doth bring.	1036	1425
Wit daunceth many times, when folly pipes.	1037	
[E2r]		
<i>T'attempt with others daunger, not our owne, A chiefest part of wisdome may be knowne.</i>	1038	
'Tis wisdome not to be too credulous.	1039	
Short liued wits doe wither as they grow.	1040	1430
Home still is yrkesome to a wandering wit.	1041	
<i>Wise men haue euermore preferred farre, Th'vniustest peace, before the iustest warre.</i>	1042	
Vnwise weaues he that takes two webbes in hand.	1043	
Things well regarded, longest doe endure.	1044	1435
Fore-sight doth still on all aduantage wait.	1045	
<i>It is no wisdome to enlarge a thrall, Whose freedome may returne thee greater harme.</i>	1046	
The office of wisdome, is to shadow grieffe.	1047	
Wisdome is that whereby the soule doth liue.	1048	1440
Wisdome is plentifull in good examples.	1049	
<i>Those wits that know how much faire graces mooue, May thereby draw sound arguments of loue.</i>	1050	

- 1035 Southwell, *Complaints*, 'What ioy to liue', 'Where will doth wish that wisdome doth reprove' (1r; 26).
- 1036 Lok, *Ecclesiastes*, 'Wisdome breedes care and folly want doth bring.' (B6v).
- 1037 C., I., *Alcilia*, 'Wit daunc'd about, when Folly gan to pipe,' (H2v).
- 1038 Daniel, *Civil Wars*, 'T'attempt with others dangers, not his owne, / He countes it wisdome if it could be wrought: / And t'haue the honor of the people knowne / Was now that which was chiefly to be sought.' (Z3r; vol. 2, 5.109.1-4).
- 1039 Kyd, *Cornelia*, 'T'is wisdom yet not to be credulous.' (H4r; 4.2.158).
- 1040 Shakespeare, *LLL*, 'Such short liued wits do wither as they grow.' (B4v; 2.1.54).
- 1041 *Arden of Faversham*, 'Home is a wilde Cat, to a wandring wit,' (F4r; 10.13). Perhaps also derived from: 'My house is irksome, there I cannot rest.' (E4r; 4.27).
- 1042 Daniel, *Civil Wars*, 'Since wisemen euer haue preferred farre / Th'vniustest peace, before the iustest warre.' (Erv; vol. 2, 1.73.7-8).
- 1043 Spenser, *Calendar*, 'Unwisely weaues, that takes two webbes in hand.' (L2r; vol. 1, p. 100, 102).
- 1044 untraced
- 1045 Drayton, *Epistles*, 'Charles Brandon Duke of Suffolke, to Mary the French Queene', 'Fore-sight doth still on all aduantage lye,' (K4v; vol. 2, 177).
- 1046 Spenser, *FQ*, 'Great mercy sure, for to enlarge a thrall, / Whose freedome shall thee turne to greatest scath.' (Q6v; vol. 2, II.v.18.3-4).
- 1047 WC, 'Of Wisdom', 'The office of humanity is to feele trauailes, and the office of wisdome, is to dissemble troubles.' (F8r; prose).
- 1048 WC, 'Of Wisdom', 'Wisdome is the foode of the soule.' (F7v; prose).
- 1049 untraced
- 1050 untraced

	QN	TLN
Wit getteth wealth, but none by wealth get wit.	1051	
No noble badge like ornament of wit.	1052	1445
Nothing more fine than wit, nothing more fickle.	1053	
<i>Men that neglect their owne for want of wit,</i>		
<i>Make something nothing, by augmenting it.</i>	1054	
Wit wonne by industrie is hardly lost.	1055	
When age approacheth, wisdom waxeth young.	1056	1450
Wisdom makes poore men rich; rich, honourable.	1057	
<i>All pearles are not deriued from one shell,</i>		
<i>Nor all good wits within one countrey dwell.</i>	1058	
Iustice, not ioynd with wisdom's crueltie.	1059	
Wisdom in man, is no meane happinesse.	1060	1455

*Similies on the same subiect.*

As from the earth the plough all brambles cleares,		
So wisdom from the mind all vices root.	1061	
As wise men for them-selues are meetest scribes,		
[E2v]		
So fooles ne're care what straunger knowes their hearts.	1062	1460
As brasse or yron (by vse) become most bright:		

- 1051 WC, 'Of Wit', 'Many by wit get wealth, but none by wealth purchase wit, yet both wit and wealth agree in the best sympathie.' (F6r; prose).
- 1052 WC, 'Of Wit', 'The ornaments of wit, are much more faire then the badges of nobility.' (F5r; prose).
- 1053 WC, 'Of Wit', 'There is nothing more smooth then glasse, yet nothing more brickle, nothing more faire then snow, yet nothing lesse firme, neyther any thing more fine then wit, yet nothing more fickle.' (F5r; prose).
- 1054 Shakespeare, *Lucrece*, 'so then we doe neglect / The thing we haue, and all for want of wit, / Make something nothing, by augmenting it.' (B4v; 152-4).
- 1055 WC, 'Of Wit', 'Wit gotten by industry, though it be hard in conceiuing, yet it is not hasty in forgetting.' (F6v; prose).
- 1056 WC, 'Of Wisdom', 'Wisdom flourisheth when beauty fadeth, and waxeth young when age approacheth.' (F7v; prose). Cf. QN 4308.
- 1057 WC, 'Of Wisdom', 'Of all the gyfts of God, wisdom is most pure, she gyueth goodnesse to good people, shee pardoneth the wicked, shee maketh the poore rich, and the rich honorable. [...] *Hermes*.' (F8r; prose).
- 1058 untraced
- 1059 WC, 'Of Wisdom', 'Iustice without wisdom, is resolued into cruelty, temperance into furie, and fortitude into tyrannie.' (F8v; prose).
- 1060 untraced
- 1061 WC, 'Of Wisdom', 'As a plough rooteth out from the earth all brambles & thistles, so wisdom rooteth out all vice from the mind. *Pythag*.' (F7v; prose).
- 1062 WC, 'Of Wisdom', 'As it is great wisdom for a man to bee secretary to himelfe, so it is meere foolishnesse to reuale the inward thoughts of the hart to a stranger.' (F6v; prose).



	QN	TLN
So wit employ'd, shines faire in all mens sight.	1063	
As emptie vessels yeeld the loudest sound,		
So those of meanest wit will prattle most.	1064	
As Bees by their owne hony oft are hurt,		1465
So wit by wisdome many times is scourg'd.	1065	
As Sea-crabs vse to swimme against the streame,		
So wit with wisdome alwaies will contend.	1066	

*Examples likewise on the same.*

<i>Cæsar</i> in his great fortunes gloried,		1470
Yet by his wisdom all were brought to passe.	1067	
<i>Antonius</i> the Emperour was so wise,		
He ne're repented what-soe're he did.	1068	
<i>Scipio</i> , accus'd vniustly, by his wit		
In making answere, wonne himselfe renowme.	1069	1475
The Senate did acquire <i>Emilius Scaurus</i> ,		
Onely because he answer'd wittily.	1070	
<i>Plato</i> in his <i>Conuiuium</i> doth affirme,		
That wisdome is the onely gift in man.	1071	

- 1063 Meres, *Palladis*, 'Exercise', 'As iron doth rust, if thou dost not vse it: so doth the vigor of the mind, if thou doest not exercise it. *Idem.*' (X4v-X5r; prose).
- 1064 WC, 'Of Wit', 'As empty vessels make the loudest sound, so men of least wit are the greatest bablers.' (F6r; prose).
- 1065 WC, 'Of Wit', 'As a Bee is ofentimes hurt with his owne hony: so is wit not sildome plagued with his owne conceit.' (F5v; prose). Also in Lyly's *Wit*, 'And as the Bee is ofentimes hurte with hir owne honny, so is wit not seldome plagued with his owne conceipte.' (C7v; prose; p. 54).
- 1066 WC, 'Of Wit', 'As the Sea-crab swimmeth alwayes against the streame, so doth wit alwayes against wisdome. *Pythag.*' (F5v; prose). Also in Lyly's *Wit*, 'To true it is that as the Sea Crabbe swimmeth alwayes agaynst the streame, so wit alwayes striueth agaynst wisdome.' (C7v; prose; p. 54).
- 1067 Allott, *WT*, 'Of Prudence', 'Iulius Cæsar gloried in his good fortune but yet the bringing of his great enterprise to passe, was by his wisdome and experience in warlike affaires. *Suetonius.*' (E2v; prose).
- 1068 Allott, *WT*, 'Of Prudence', 'Antonius the meeke, was a vertuous Emperour, and so well aduised in all his doings, that hee neuer repented him of any thing he did. *Eutropius.*' (E2v; prose).
- 1069 de la Primaudaye, *Academy*, 'Of Prudence', '*Scipio Africanus* being accused of many things by the Tribunes of the people, answered nothing to the crimes laid against him, but onely saide thus: [...] After he had so said, he went towards the Capitoll, being followed of his friends, and of the greater part of the Senators. When the people saw this, they likewise accompanied him, so that in stead of condemning him, they caused him in a maner to triumph againe.' (Itr; prose).
- 1070 de la Primaudaye, *Academy*, 'Of Prudence', '*Emilius Scaurus* being also accused of a certaine crime by *Varius*, made this onely answer: [...]. By this wise and couragious answere he made the accusation of no effect, because his honestie was well known to euery one.' (Itr; prose).
- 1071 de la Primaudaye, *Academy*, 'Of Prudence', '*Plato* in his booke intituled *Conuiuium*, that is, a feast, discourseth of the last end of mens actions, and of the souereigne and chiefe good of man' (Itr; prose).

	QN	TLN
<i>Tullie</i> tearmes wisdome, mistresse of this life:		1480
Likewise, an Art instructing to liue well.	1072	
[E3r]		

## Of Learning, &amp;c.

<i>Learning and Knowledge are the lampes of life, Chiefe guides to Artes and all perfections.</i>	1073	
Learning in spite of fate will mount aloft.	1074	1485
Vaine is the Art that will deceiue it selfe.	1075	
<i>Midas base brood doe sit in honours chaires, Whereto the Muses sonnes are onely heires.</i>	1076	
Art hath a world of secrets in her power.	1077	
There is no age ought thinke too late to learne.	1078	1490
<i>The world doth smile on euery sottish clowne, And most vnghently treadeth learning downe.</i>	1079	
Oft highest worthes are paid with spightfull hire.	1080	
Art is but base, with them that know it not.	1081	
<i>None haue more hard or more obdurate minds, Than vicious hare-braines, and illit'rate hinds.</i>	1082	1495
The rarest gifts doe need no trumpets sound.	1083	

1072 Rogers, *Discourse*, 'Cicero is of theyr minde, and geueth the very same definicion: and sometyme he calleth it the mystresse of this lyfe, sometyme the art teaching howe to lyue well.' (M7r; prose).

1073 WC, 'Of Ayde', 'Wisdome and learning, are the two chiefe aydes to vertue and good condicions.' (Str; prose).

1074 Marlowe and Chapman, *Hero* (Marlowe), 'And but that Learning, is despight of Fate, / will mount aloft, and enter heauen gate.' (C4r; 1.465-6).

1075 Spenser, *FQ*, 'Vaine is the art that seekes it selfe for to deceiue.' (\*F6r; vol. 3, IV.vi.40.9).

1076 Marlowe and Chapman, *Hero* (Marlowe), 'That *Midas* brood shall sit in Honors chaire, / To which the *Muses* sonnes are only heire.' (C4r; 1.475-6).

1077 Drayton, 'Matilda', 'Art, hath a world of secrets in her power,' (G2r; vol. 1, 247).

1078 Lemnius, 'Comedies', 'Howbeit let not men of the elder so[rt?] nor old men that howe and sloupe for age, be ashamed to learne those things that are good for their soules health, and profitable vnto the increase of vertue & honesty.' (E2v; prose).

1079 Marlowe and Chapman, *Hero* (Marlowe), 'And still enrich the loftie seruile clowne, / Who with inroching guile, keepes learning downe.' (C4r; 1.481-2).

1080 Southwell, *Complaint*, 'Saint Peters Complaint', 'Was this for best deserts the duest meede? / Are highest worthes well wag'de with spitefull hire?' (B2v; 115-16).

1081 untraced

1082 Marlowe and Chapman, *Hero* (Marlowe), 'And who haue hard hearts, and obdurat minds, / But vicious, harebrained, and illit'rat hinds?' (E1r; 2.701-2).

1083 P., H., Gent., 'Praise', 'The rarest giftes neede not a Trumpe to sounde,' (A5v).

	QN	TLN
Learning by vertue is more beautifull.	1084	
True Art can wound as deepe as any steele.	1085	
<i>Who may haue helpe assuredly else where,</i>		1500
<i>In vaine seeke wonders out of Magique Art.</i>	1086	
Knowledge is hurtfull, if discretion want.	1087	
[E3v]		
Art must be wonne by Art, and not by might.	1088	
<i>Needs must those men be blind, and blindly led,</i>		
<i>Where no good lessons can be learn'd or read.</i>	1089	1505
Nature is most of all adorn'd by Artes.	1090	
The purest studie seeketh heauenly things.	1091	
<i>Learning hath power to draw men waxen rude,</i>		
<i>To ciuill loue of Art and fortitude.</i>	1092	
Wit learneth vs what secrets Science yeelds.	1093	1510
Artes perish, wanting honour and applause.	1094	
<i>Learning can bridle the infernall kind:</i>		
<i>To wit, the perturbations of the mind.</i>	1095	
The priest vnpaid can neither sing nor say.	1096	
Skill, and the loue of skill, doe euer kisse.	1097	1515
<i>Fooles will find fault without the cause discerning,</i>		
<i>And argue most of that they haue no learning.</i>	1098	
No bond of loue so strong as knowledge is.	1099	

1084 untraced

1085 untraced

1086 Spenser, *FQ*, 'who helpe may haue elsewhere, / In vaine seekes wonders out of Magicke spell.' (2D8v; vol. 2, III.iii.17.6-7).

1087 untraced

1088 Harington, *Orlando*, 'Art must be won by art, and not by might,' (B6r; \*; 3.55).

1089 Baldwin, *Last Part*, 'For needes must they bee blynde, or blindly led, / Where no good lesson can bee taught or read.' (Y4v).

1090 Harington, *Orlando*, 'As still we see nature adorn'd by art.' (V2v; \*; 28.12).

1091 untraced

1092 Chapman, 'Hymnus', 'His wisdom had, to draw men growne so rude / To ciuill loue of Art, and Fortitude' (B1r).

1093 Greene, *Alcida*, 'By wit we learne what secrets science yeelds,' (E4r; vol. 9, p. 55).

1094 Lodge, *Fig*, 'Arts perish, wanting honour, and applause, / And where imperious neede doth tyrannise,' (D1r; vol. 3, p. 25).

1095 Chapman, 'Hymnus', 'And that in calming the infernall kinde, / To wit, the perturbations of his minde,' (B1r).

1096 Lodge, *Fig*, 'The priest vnpaid, can neither sing, nor say,' (D1v; vol. 3, p. 26).

1097 Chapman, 'Friend', 'Skill and the loue of skill do euer kisse.' (D2r).

1098 Harington, *Orlando*, 'Fooles wil finde fault without the cause discerning, / And argue most, of that they haue no lerning,' (V2r; \*; 28.1).

1099 Chapman, 'Friend', 'No band of loue so stronge as knowledge is,' (D2r).

	QN	TLN
Learning, to graue experience, ought to bow.	1100	
<i>True Science suted in well couched rimes,</i>		1520
<i>Is nourished for fame in after-times.</i>	1101	
Learning to conquest addeth perpetuitie.	1102	
Learning, first founder was of publicke weales.	1103	
<i>When dolts haue lucke, on honours step to stay:</i>		
<i>Let Schollers burne their bookes, and goe to play.</i>	1104	1525
Learning is ages comfort, youthes best guide.	1105	
Learning makes young men sober, old men wise.	1106	
<i>Dull idiots neuer learning doe desire,</i>		
<i>But hate all such as are by nature wise.</i>	1107	
To vnlearne euill, that best learning is.	1108	1530
Opinion without learning is not good.	1109	
<i>Some men so striue in cunning to excell,</i>		
<i>That oft they marre the worke before was well.</i>	1110	
Knowledge continues when all wealth else wasts.	1111	
Knowledge in all things is right profitable.	1112	1535
<i>The mind withdrawn from studie, for supplies,</i>		
[E4r]		
<i>Is learnings wracke, where want doth tyrannize.</i>	1113	
To know, and want performance, is mishap.	1114	

- 1100 Whitney, *Emblems*, 'That learning shall vnto Experience bowe.' (Bir).
- 1101 Lodge, *Fig*, 'True science suted in well couched rimes, / Is nourished for fame in after times.' (H3r; vol. 3, p. 61).
- 1102 WC, 'Of Learning', 'Learning addeth to conquest perpetuitie, when Fortunes sunne setteth at the first shyning.' (G4r; prose).
- 1103 WC, 'Of Learning', 'Learning was the first founder of Weales publique, and the first crowne of conquest.' (G4r; prose).
- 1104 '[Untitled]', attested in Bodleian Library, MS Rawlinson Poetry 148, fol. 86v (line 1), 'In *Thesaly*, ther Asses fine are kept.' See Doughtie, *Liber*, p. 95.
- 1105 + 1106 WC, 'Of Learning', 'Learning maketh yong men sober, & comforteth old men, it is wealth to the poore, and treasure to the rich. *Aristippus*.' (G5v; prose).
- 1107 untraced
- 1108 WC, 'Of Learning', 'To vnlearne euill, is the best kinde of learning that can be.' (G6r; prose).
- 1109 WC, 'Of Learning', 'An opinion without learning cannot bee good. *Seneca*.' (G6r; prose).
- 1110 untraced
- 1111 WC, 'Of Knowledge', 'Cunning continueth when all other worldly wealth is wasted.' (G7v; prose).
- 1112 WC, 'Of Knowledge', 'The knowledge of all thinges is profitable, but the abuse of any thing is vncomly.' (G6r; prose).
- 1113 Lodge, *Fig*, 'Arts perish, wanting honour, and applause, / And where imperious neede doth tyrannise, / The holie heate, through worldly cares doth pause, / The minde, (with-drawne to studie for supplies) / Is soyld with earthlie thoughts, and downward drawes,' (Dr1-v; vol. 3, pp. 25-6).
- 1114 WC, 'Of Knowledge', 'To know and not to be able to performe, is a double mishap. *Solon*.' (G6r; prose).

	QN	TLN
Best knowledge is for men to know themselues.	III5	
<i>Coy readers deeme, that dull conceits proceed</i>		1540
<i>From ignorance, the cause being onely need.</i>	III6	
Poets are borne, but Oratours are made.	III7	
Poetrie quickeneth wit, sweetens discourse.	III8	
<i>Poets scant sweetly write, except they meet</i>		
<i>With sound rewards, for sermoning so sweet.</i>	III9	1545
Learning and knowledge, good minds most desire.	III20	
Knowledge, before all else should be preferd.	III21	
<i>True learning hath a bodie absolute,</i>		
<i>That in apparant sence it selfe can sute.</i>	III22	
Breuitie is great praise of eloquence.	III23	1550
Silence in wise men is sweet eloquence.	III24	
<i>The man that scorneth all the Artes of schoole,</i>		
<i>Lackes but a long coat, to be natures foole.</i>	III25	
Eloquence is the ornament of speech.	III26	
Eloquence makes bad matters oft seeme good.	III27	1555
<i>They which doe like all Artes which can be thought,</i>		
<i>Doe comprehend not any as they ought.</i>	III28	

- 1115 WC, 'Of Knowledge', 'The best knowledge, is for a man to know himselfe. *Socrates.*' (G7r; prose).  
 1116 Lodge, *Fig*, 'Hence come those dull conceits amongst the wise, / Which coy-eard readers censure to proceede, / From ignorance, whereas they grow by neede.' (Div; vol. 3, p. 26).  
 1117 WC, 'Of Poetry', 'Poets are borne, but Orators are made.' (H4r; prose).  
 1118 WC, 'Of Poetry', 'Poetry quickneth the wit, sweetneth the discourse, and tickleth the eare.' (H4v; prose).  
 1119 Lodge, *Fig*, 'Nor Poets sweetlie write, except they meete / With sound rewards, for sermoning so sweete.' (D2r; vol. 3, p. 26).  
 1120 WC, 'Of Knowledge', 'Learning and knowledge is of good men diligently sought for, & carefully kept in their bosomes, to the ende that therby they may know sinne, and eschew the same, and know vertue; and attaine vnto it, for if it be not applied hereunto of them that haue it, she leaueth in them her whole duty vndone. *Plato.*' (G6v; prose).  
 1121 WC, 'Of Knowledge', 'In warre yren is better then golde, and in mans life, knowledge to be preferred before riches. *Socrates.*' (G7r; prose).  
 1122 Chapman, 'Friend', 'True learning hath a body absolute, / That in apparent sence it selfe can suite,' (D2v).  
 1123 WC, 'Of Eloquence', 'Breuitie is a great praise of eloquence. *Cice.*' (G8v; prose).  
 1124 WC, 'Of Eloquence', 'Silence is a sweet eloquence, for fooles in their dombnes, are accounted wise.' (G8v; prose).  
 1125 untraced  
 1126 WC, 'Of Eloquence', 'Words are the shadowes of workes, and eloquence the ornament to both.' (H1v; prose). Cf. QN 3339.  
 1127 WC, 'Of Eloquence', 'Many through eloquence, make a good matter seeme bad, and a bad matter seeme good.' (H1r; prose).  
 1128 Whitney, *Emblems*, 'So, they that like all artes, that can be thoughte, / Doe comprehend not anie, as they oughte.' (G4r).

	QN	TLN
Experience is the mistresse of old age.	1129	
Men rich in knowledge hate all other wealth.	1130	
<i>Arts, which right hard doe seeme at our first sight,</i>		1560
<i>By triall are made easie, quicke and light.</i>	1131	
Experience, times characters raceth out.	1132	
Knowledge distinguisheth twixt men and beasts.	1133	
<i>Learning will liue, and vertue still shall shine,</i>		
<i>When follie dyes, and ignorance doth pine.</i>	1134	1565
Learning, with courage, make a man complete.	1135	
Let Guns serue gownes, and bucklers yeeld to books.	1136	
Arts want may stop our tongues, but not our teares.	1137	
[E4v]		

*Similies on the same subiect.*

As learning helps to purchase all men fame,		1570
So (truly learn'd) doth more renowme their name.	1138	
As ground vntil'd can neuer bring forth graine,		
So vnlearn'd valour fruitlesse taketh paine.	1139	
As men by folly differ from the Gods,		
Euen so by knowledge come they neerest them.	1140	1575
As Bees sucke honey out of diuers flowers,		
So out of Sciences men knowledge learne.	1141	

1129 WC, 'Of Knowledge', 'Experience is the Mistres of age.' (G7v; prose).

1130 WC, 'Of Knowledge', 'A man that is rich in knowledge, is rich in al things, for without it there is nothing, and with it what can ba [*sic*] wanting. *Solon*.' (G8r; prose).

1131 untraced

1132 untraced

1133 WC, 'Of Wisdom', 'As reason is the difference which distinguisheth a man from a beast, so wisdome is the perfect index, which sheweth howe far one man excelleth another.' (F8r; prose).

1134 Whitney, *Emblems*, 'And learning liues, and vertue still doth shine, / When follie dies, and ignoraunce doth pine.' (E3r).

1135 untraced

1136 Topsell, 'Epistle', 'Gownes haue conquered moe then Gunnes; Books haue done more good then Bullets;' (\*5r; prose).

1137 Fitz-Geffry, *Drake*, 'Arts want may stop our tongues, but not our teares.' (B5r).

1138 untraced

1139 untraced

1140 WC, 'Of Knowledge', 'As men in nothing more differ from the Gods, then when they are fooles, so in nothing they doe come neere them so much as when they are wise. *Empedocles*.' (G7r; prose).1141 WC, 'Of Knowledge', 'As Bees out of flowers suck hony, so shold men out of Sciences learne knowledge. *Pla*.' (G7v; prose).

	QN	TLN
As seales imprint their liuely forme in waxe,		
So Poets in dull mindes sweet thoughts impresse.	1142	
As Musique quickens discontented hearts,		1580
So drowsie soules are cheer'd with eloquence.	1143	

*Examples likewise on the same.*

<i>Alexander</i> honoured <i>Aristotle</i> ,		
And made his pillow <i>Homers Iliades</i> .	1144	
In campe or else-where <i>Cæsar</i> alwaies bare,		1585
His Commentaries as his bosome-friend.	1145	
<i>Robert</i> king of Scicill vs'd to say,		
Kingdome and all goe, ere I learning loose.	1146	
<i>Ptolomie Philadelphus</i> , learnings friend,		
Fiue hundred thousand bookes had in his studie.	1147	1590
Man (as saith <i>Aristotle</i> ) was create		
To vnderstand, and afterward to doe.	1148	
Oh Science (said graue <i>Plato</i> ) how would men		
Loue and esteeme thee, if they knew thee right?	1149	
[E5r]		

### Of Kings and Princes. 1595

<i>Kings are the images of Gods on earth:</i>	
<i>And therefore they are cal'd, Gods of the earth.</i>	1150

- 1142 WC, 'Of Poetry', 'As the seale leaueth the impression of his forme in waxe, so the learned Poet, engraueth his passions so perfectly in mens harts, that the hearer almost is trans-formed into the Author.' (H3v; prose).
- 1143 untraced
- 1144 de la Primaudaye, *Academy*, 'Of Sciences, and of the studie of Letters, and of Histories', '*Alexander* sendeth greeting to *Aristotle* [...] How greatly this excellent prince alwaies loued knowledge, appeereth sufficiently by the exceeding liberalitie and gifts, wherewith he honoured the maisters and teachers thereof (as we may somewhat touch it heerafter) as also in that he alwaies carried *Homers* Iliads about him, which vsually he laid vnder his pillow, naming it the nourishment and preseruer of warlike vertue.' (G1r; prose).
- 1145 de la Primaudaye, *Academy*, 'Of Sciences, and of the studie of Letters, and of Histories', '*Cæsar* in the midst of his campe had his commentaries in his bosome,' (G1r; prose).
- 1146 untraced
- 1147 untraced
- 1148 de la Primaudaye, *Academy*, 'Of Sciences, and of the studie of Letters, and of Histories', 'Man (saith *Aristotle*) was create to vnderstand and to do.' (F5r; prose).
- 1149 de la Primaudaye, *Academy*, 'Of Sciences, and of the studie of Letters, and of Histories', 'O science (saith *Plato*) how would men loue thee if thou wert knowne?' (F5r; prose).
- 1150 WC, 'Of Kings', 'So great is the person & dignity of a prince, that in vsing his power and authoritie as hee ought, hee being heere amongst men vpon earth, representeth the glorious estate and high maiestie of God in heauen. *Ambr.*' (K8r; prose).



	QN	TLN
Kings like to Gods should gouerne euery thing.	1151	
Monarchs misdeeds cannot be hid in clay.	1152	
<i>Vnhappie kings, that neuer may be taught</i>		1600
<i>To know themselues, or to discerne their faults.</i>	1153	
Princes are glasses to their subiects eyes.	1154	
The liues of princes are their subiects bookes.	1155	
<i>To whome should subiects for true iustice flie,</i>		
<i>When Kings themselues doe reigne by tyrannie?</i>	1156	1605
The greatest scandale waits on greatest state.	1157	
Poore groomes are sightlesse night; Kings, glorious day.	1158	
<i>A king should euer priuiledge his pleasure,</i>		
<i>And make his peeres esteeme it as their treasure.</i>	1159	
The cares of kings wast life, and hasten age.	1160	1610
Within one land, one single sway is best.	1161	
<i>Princes like Sunnes are euermore in sight,</i>		
<i>All see the clouds that doe eclipse their light.</i>	1162	
Diuided kingdomes make diuided hearts.	1163	
Good deeds from kings must not be drawne perforce.	1164	1615
[E5v]		
<i>A Princes wealth, in spending still doth spread,</i>		
<i>Like to a poole with many fountaines fed.</i>	1165	
Minions too great, argue a king too weake.	1166	

- 1151 Shakespeare, *Lucrece*, 'For kings like Gods should gouerne euery thing.' (E3r; 602).  
 1152 Shakespeare, *Lucrece*, 'Then Kings misdeedes cannot be hid in clay.' (E3v; 609).  
 1153 Daniel, *Civil Wars*, 'Vnhappie kings that neuer may be taught / To know themselues or to discerne their fault.' (D3r; vol. 2, 1.58.7-8).  
 1154 + 1155 Shakespeare, *Lucrece*, 'For Princes are the glasse, the schoole, the booke, / Where subiects eies do learn, do read, do looke.' (E3v; 615-16).  
 1156 Drayton, 'Matilda', 'O heauens, to whom should men for iustice cry, / When Kings themselues thus raigne by tyrannie?' (17r; vol. 1, 986-7).  
 1157 Shakespeare, *Lucrece*, 'For greatest scandall waits on greatest state.' (H1r; 1006).  
 1158 Shakespeare, *Lucrece*, 'Poore groomes are sightless night, kings glorious day.' (H1r; 1013).  
 1159 Drayton, 'Gaveston', 'A King should euer priuiledge his pleasure, / And make his Peers esteeme it as their treasure.' (N1v; vol. 1, 1007-8).  
 1160 Norton and Sackville, *Gorboduc*, 'For cares of kynges, that rule as you haue ruled / For publique wealth and not for priuate ioye, / Do wast mannes lyfe and hasten crooked age,' (A6r; 1.2.101-3).  
 1161 Norton and Sackville, *Gorboduc*, 'For with one Lande, one single rule is best.' (A8v; 1.2.259).  
 1162 Drayton, *Epistles*, 'Queene Isabell to Richard the second', 'Princes (like sunnes) be euermore in sight, / All see the cloudes which doe eclipse their light,' (E3v; vol. 2, 71-2).  
 1163 Norton and Sackville, *Gorboduc*, 'If egall state maye nourishe egall loue,' (A7v; 1.2.201).  
 1164 Daniel, *Civil Wars*, 'For good from kings must not be drawne by force.' (C4v; vol. 2, 1.39.8).  
 1165 Drayton, *Mortimeriados*, 'A Princes wealth in spending still doth spred, / Like to a Poole with many fountaines fed.' (O4r; vol. 1, 2148-9).  
 1166 Daniel, *Civil Wars*, 'Minions too great, argue a king too weake.' (C4r; vol. 2, 1.38.8).

	QN	TLN
Kings sleeping, see with eyes of other men.	1167	
<i>Whereas proud conquest keepeth all in awe,</i>		1620
<i>Kings oft are forc'd in seruile yokes to draw.</i>	1168	
A kings great arme doth reach from shore to shore.	1169	
Kings vse their loues as garments they haue worne.	1170	
<i>Princes haue but their titles for their glorie,</i>		
<i>And outward honour for an inward toyle.</i>	1171	1625
Kings pardon death, but can not pardon shame.	1172	
Kings want no means t'accomplish what they would.	1173	
<i>Princes, for meere vnfelt imaginations,</i>		
<i>Do often feele a world of restlesse cares.</i>	1174	
It shames a Prince to say, <i>if that I could.</i>	1175	1630
Kings liues reputed are their subiects lights.	1176	
<i>Betweene kings titles and their lowly name,</i>		
<i>There's nothing differs but the outward frame.</i>	1177	
No common fortunes can once blemish kings.	1178	
A begging prince, what begger pitties not?	1179	1635
<i>Where Angels in the cause of Kings doe fight,</i>		
<i>Weake men must fall for heauen regards the right.</i>	1180	
A king, woes slaue, must kingly woe obey.	1181	
Kings may winne kingdoms, but not conquer hearts.	1182	

1167 Drayton, 'Matilda', 'Kings sleeping, see with eyes of other men,' (H5r; vol. 1, 639).

1168 Drayton, *Mortimeriados*, 'And where proud conquest keepeth all in awe, / Kings oft are forc'd in seruile yokes to drawe' (P1r; vol. 1, 2197-8).

1169 Drayton, 'Matilda', 'The Princes armes are stretcht from shore to shore,' (H5r; vol. 1, 638).

1170 Drayton, 'Matilda', 'Kings vse their Loues, as garments they haue worne.' (G3r; vol. 1, 288).

1171 Shakespeare, *R3*, 'Princes haue but their titles for their glories, / An outward honour, for an inward toyle,' (D1r; 1.4.71-2).

1172 Drayton, 'Matilda', 'Kings pardon death, but cannot pardon shame.' (I2v).

1173 Drayton, 'Gaveston', 'Kings want no means t'accomplish what they would.' (N2r; vol. 1, 1010).

1174 Shakespeare, *R3*, 'And for vnfelt imagination, / They [Princes] often feele a world of restlesse cares.' (D1r; 1.4.73-4).

1175 Drayton, 'Gaveston', 'It shames a King, to say, *If that I could.*' (N2r; vol. 1, 1012).

1176 untraced

1177 Shakespeare, *R3*, 'So that betwixt their titles and lowe names, / Theres nothing differs but the outward fame.' (D1r; 1.4.75-6).

1178 untraced

1179 Shakespeare, *R3*, 'A begging Prince, what begger pitties not?' (D3r; 1.4.237).

1180 Shakespeare, *R2*, 'then if Angels fight, / Weake men must fall, for heauen still gardes the right.' (F1v; 3.2.57-8).

1181 Shakespeare, *R2*, 'A King woes slaue shall kingly woe obey.' (F3v; 3.2.206).

1182 Daniel, *Cleopatra*, 'Kingdoms I see we winne, we conquere Climates, / Yet cannot vanquish harts, nor force obedience,' (I7v; vol. 3, 260-1).

	QN	TLN
<i>Not all the water in the rough rude sea, Can wash the balme from an annointed king.</i>	1183	1640
The linkes of princes loue, are blood and warre.	1184	
Poore priuat men sound not their princes hearts.	1185	
<i>This fault is euer incident to kings, Too much to credit ouer-pleasing things.</i>	1186	1645
Princes respect their honour more than blood.	1187	
To be a Prince, is more than be a man.	1188	
<i>The man that at a subiects life doth aime, To the princes bodie giues a priuie maim.</i>	1189	
[E6r]		
Princes like Lyons neuer will be tam'd.	1190	1650
Kings will be onely, competitors must downe.	1191	
<i>Gnats are vnnoted where-so'e're they flie, But Eagles gaz'd upon with euery eye.</i>	1192	
A kings great name makes not his fault the lesse.	1193	
Desire of soueraigntie respects no faith.	1194	1655
<i>Foolish the begger, that to touch a crowne, Would with the scepter strait be smitten downe.</i>	1195	
The threats of kings are like the thunders noise.	1196	
Kings haue long armes, and rulers reach at large.	1197	

1183 Shakespeare, *R2*, 'Not all the water in the rough rude sea, / Can wash the balme off from an annointed King,' (F1r; 3.2.50-1).

1184 Daniel, *Cleopatra*, 'If blood and name be linkes of loue in Princes, / Not spurres of hate; my poore *Caesario* may / Finde fauour notwithstanding mine offences,' (K1v; vol. 3, 354-6).

1185 Daniel, *Cleopatra*, 'Ah, priuate men sound not the harts of Princes,' (K2r; vol. 3, 382).

1186 Chute, *Beauty*, 'For this fault euen is incident to kings / Too much to credit ouer pleasing things.' (D1v).

1187 Daniel, *Cleopatra*, 'Princes respect theyr honour more than blood.' (K2r; vol. 3, 387).

1188 Daniel, *Cleopatra*, 'To be a Prince, is more then be a man.' (K2r; vol. 3, 389).

1189 untraced

1190 Daniel, *Cleopatra*, 'Princes (like Lyons) neuer will be tam'd.' (K2r; vol. 3, 393).

1191 Daniel, *Cleopatra*, 'Kings will be alone, Competitors must downe,' (L8r; vol. 3, 1021).

1192 Shakespeare, *Lucrece*, 'Gnats are vnnoted wheresoere they flie, / But Eagles gaz'd vpon with euerie eye.' (H1r; 1014-15).

1193 untraced

1194 Norton and Sackville, *Gorboduc*, 'The lust of kingdomes knowes no sacred faithe' (C4v; 3.1.170).

1195 Shakespeare, *Lucrece*, 'Or what fond begger, but to touch the crowne, / Would with the scepter straight be stroken downe?' (C2r; 216-17).

1196 WC, 'Of Kings', 'The maiestie of a Prince, is like the lightning from the East, and the threats of a King like the noyse of thunder.' (K5r; prose). Cf. QN 1199.

1197 WC, 'Of Kings', 'Kings haue long armes, and Rulers large reaches.' (K5r; prose). Also in Lyly's *Wit*, 'Knowest thou not Euphues that kinges haue long armes & rulers large rech'es?' (D6r; prose; p. 66).

	QN	TLN
<i>Princes are as the glasse, the schoole, the booke,</i>		1660
<i>Where subiects eyes doe learne, doe read, doe looke.</i>	1198	
Maiestie shines like lightning from the East.	1199	
A princes will ought not exceed his law.	1200	
<i>Mildnesse doth better sute with maiestie,</i>		
<i>Than rash reuenge, and rough seueritie.</i>	1201	1665
Princes desires are many times corrupt.	1202	
Princes oft fauour flatterers more than friends.	1203	
<i>Kings doe approach the neerest vnto God,</i>		
<i>By giuing life and safetie to their people.</i>	1204	
Vnworthie mens preferment, shames the prince.	1205	1670
Kings Courts are held as vniuersall schooles.	1206	
<i>Succeeding heapes of plagues doe teach too late,</i>		
<i>To learne the mischiefes of misguided state.</i>	1207	
Kings by example sinne more than by act.	1208	
Kings seates for soules distrest, are sanctuaries.	1209	1675
<i>The youth of Princes haue no bounds for sinne,</i>		
<i>Vnlesse them-selues doe make them bounds within.</i>	1210	
Princes oft purchase quiet with price of wrong.	1211	
Wish for good princes, but endure the ill.	1212	
<i>Subiects may well complaine, but not correct</i>		1680

- 1198 Shakespeare, *Lucrece*, 'For Princes are the glasse, the schoole, the booke, / Where subiects eies do learn, do read, do looke.' (E3v; 615-16).
- 1199 WC, 'Of Kings', 'The maiestie of a Prince, is like the lightning from the East, and the threats of a King like the noyse of thunder.' (K5r; prose). Cf. QN 1196.
- 1200 untraced
- 1201 Drayton, *Epistles*, 'Matilda to King John', 'Mildnes would better sute with maiestie, / Then rash reuenge and rough seueritie,' (C6v; vol. 2, 119-20).
- 1202 untraced
- 1203 W., T., *Commentary*, 'Princes do many times more delight and fauour flatterers, than plaine dealers.' (P1r; prose).
- 1204 *Edward III*, 'And kings approuch the nearest vnto God, / By giuing life and safety vnto men,' (I4r; 18.41-2).
- 1205 WC, 'Of Kings', 'When an vnwoorthy man is preferred to promotion, he is preferred to his own shame.' (K6r; prose).
- 1206 Hudson, *Judith*, 'Somtimes the Courts of kings were verteous skooles' (F4v).
- 1207 Norton and Sackville, *Gorboduc*, 'Succeedinge heapes of plagues shall teache to late / To learne the mischiefs of misguydinge state.' (C1r; 2.2.99-100).
- 1208 WC, 'Of Kings', 'Rulers doe sinne more grieuouly by example then by act;' (K6v; prose).
- 1209 Greene, *Menaphon*, 'high minds are the shelters of pouertie, and Kings seates are couerts for distressed persons;' (D2r; prose; vol. 6, p. 60).
- 1210 Daniel, *Civil Wars*, 'The youth of Princes haue no bounds for sinne / Vnlesse themselues do make them bounds within.' (H1r; vol. 2, 2.17.7-8).
- 1211 Daniel, *Civil Wars*, 'They saw likewise that Princes oft are faine / To buy their quiet with the price of wrong;' (E1r; vol. 2, 1.72.1-2).
- 1212 Daniel, *Civil Wars*, 'Wish for good Princes, but t'indure the ill.' (E1r; vol. 2, 1.72.8).

	QN	TLN
<i>A princes faults, they beare more high respect.</i>	1213	
No ruler yet could euer all content.	1214	
The face of kings makes faultie subiects feare.	1215	
[E6v]		
<i>Kings, Lords of times and of occasions, May take aduantage when and how they list.</i>	1216	1685
It's hard to rule, and please both good and bad.	1217	
New kings doe feare when old Courts furder straine.	1218	
<i>Poore maiestie, that other men must guide: Whose discontent can neuer looke aright.</i>	1219	
When princes worke, who then will idle stand?	1220	1690
Peasants may beare, but kings must needs requite.	1221	
<i>Who would all mastring maiestie defeat Of her best grace: that is to make men great.</i>	1222	
A princes wrath is messenger of death.	1223	
What els is pompe, rule, raigne; but earth and dust?	1224	1695
<i>Kings must haue some be hated worse than they, On whome they may their weight of enuie lay.</i>	1225	
Pride is no ornament for diademes.	1226	
Selfe-loue doth very ill beseme a prince.	1227	
<i>Blest is that league, where citties further Kings, And kings doe further them in other things.</i>	1228	1700

- 1213 Daniel, *Civil Wars*, 'Exaction, riot, falsehood and neglect; / Crimes done, but not to b'answered by kings: / Which subiects maie complaine but not correct:' (L3r; vol. 2, 2.—98.3–5).
- 1214 Daniel, *Civil Wars*, 'And no rule euer yet could all content.' (G4v; vol. 2, 2.16.8).
- 1215 Daniel, *Civil Wars*, 'When euen the face of kings do oft exact / Feare and remorse in faulty subiects base,' (I1r; vol. 2, 2.40.5–6).
- 1216 Daniel, *Civil Wars*, 'Kinges (Lords of times and of occasions) / May take th-aduantage, when, and how they list,' (P2r; vol. 2, 3.56.1–2).
- 1217 Daniel, *Civil Wars*, 'When thou shalt find how difficult an art / It is to rule and please the good and bad:' (L4r).
- 1218 Daniel, *Civil Wars*, 'New kings do feare, when old courts farther straine,' (N3r; vol. 2, 3.14.5).
- 1219 Daniel, *Civil Wars*, 'Poore maiestie that other men must guide / Whose discontent can neuer looke aright' (Z1v; vol. 2, 5.104.3–4).
- 1220 Daniel, *Civil Wars*, 'When Princes worke, who then will idle stand?' (T4r; vol. 2, 5.23.6).
- 1221 Ogle, *Troy*, 'Pesants may beare, but Kings must needes requite' (C4v).
- 1222 Daniel, *Civil Wars*, 'Who would all-mastring maiesty defeat / Of her best grace, that is to make men great.' (Z1v; vol. 2, 5.104.7–8).
- 1223 Lok, *Ecclesiastes*, 'The Princes wrath is messenger of death,' (F4r).
- 1224 Shakespeare, *True Tragedy*, 'What is pompe, rule, raigne, but earth and dust?' (E3r; 5.2.27, p. 404).
- 1225 Daniel, *Civil Wars*, 'Since kings must haue some hated worse then they, / On whom they may the waight of enuy lay.' (Z2r).
- 1226 + 1227 WC, 'Of Kings', 'Selfe-loue is not fit for Princes, nor pride an ornament meet for a diademe.' (K7v; prose).
- 1228 untraced

	QN	TLN
Kings that would haue lawes kept, must rule themselues.	1229	
Graue heads are meetest Councillors for kings.	1230	
<i>Looke what a King doth most of all embrace,</i>		
<i>To that his subiects will encline as fast.</i>	1231	1705
The strength of princes is their subiects loue.	1232	
Kings ought be free from partialitie.	1233	
<i>Sleeplesse suspection, pale distrust, cold feare,</i>		
<i>Alwaies with princes company doth beare.</i>	1234	
Kings should be fathers to their common-weales.	1235	1710
Kings should preferre them most that seeke it least.	1236	
<i>A Prince not fear'd, hath oft his death conspir'd:</i>		
<i>And dreaded Princes haue their deaths desir'd.</i>	1237	
Maiestie scornes to looke on cowardise.	1238	
Kings reasons should be more than their opinions.	1239	1715
<i>What else are kings when regiment is gone,</i>		
<i>But like to shadowes in a Sun-shine day?</i>	1240	
[E7r]		
In subiects wrongs, princes sustaine abuse.	1241	
It's greater care to keepe, than get a crowne.	1242	
<i>Kings fauours in their eye-lids vse to hang,</i>		1720
<i>Ready with euery winke to be wip'te out.</i>	1243	

1229 WC, 'Of Kings', 'It is very requisite, that the Prince liue according to that law himselfe, which he would haue executed vpon other men. *Archi.*' (K7v; prose).

1230 untraced

1231 Higgins, *Mirror*, 'As what the prince doth often most embrace, / To that the subiects all, are straight inclinde,' (A5v).

1232 WC, 'Of Kings', 'The strength of a Prince is the friendship and loue of his people.' (K7v; prose).

1233 untraced

1234 Herbert, *Antony*, 'Sleeples Suspicion, Pale distrust, cold feare / Alwaies so princes companie do beare.' (D6v; \*; 1043-4).

1235 WC, 'Of Kings', 'That King shall best gouerne his Realme, that raineth ouer his people, as a Father doth ouer his chyl dren. *Agesil.*' (K7v-8r; prose).

1236 WC, 'Of Kings', 'It is requisite for princes, to place such men in authoritie, as care least for it, and to keepe them from gouernment that presse forwards to it.' (K8r; prose).

1237 Herbert, *Antony*, 'Ag: A feared Prince hath oft his death desir'd / *Ce:* A Prince not fear'd hath oft his wrong conspir'd.' (F2v; 1527-8).

1238 WC, 'Of Kings', 'Maiestie in a Princes thoughts, gardeth his minde from cowardise, and is the onely priuiledge to contempt.' (K7v; prose).

1239 WC, 'Of Kings', 'Kings and princes doe loose more in the opinions they hold, then the reasons they vse.' (K7v; prose).

1240 Marlowe, *Edward II*, 'But what are kings, when regiment is gone, / But perfect shadowes in a sun-shine day?' (12v; 5.1.267).

1241 Sidney, *Astrophel*, 'Princes in subiects wrongs must deeme themselues abused.' (H2v).

1242 Brandon, *Octavia*, 'Tis greater care, to keepe, then get, a crowne.' (A7v).

1243 Greene, *Web*, 'that the fauour of kings hangs in their eye lids ready with euery wincke to be wyped out.' (C3r; prose; vol. 5, p. 169).

	QN	TLN
He is no king, that is affections slaue.	1244	
No fall like his that falleth from a crowne.	1245	
<i>Kings are not tearmed Gods for wearing crownes,</i>		
<i>But for o're fame and fortune they are Lords.</i>	1246	1725
Misgouern'd kings are cause of common wracke.	1247	
Kings chaunging customes, euer feare a chaunge.	1248	
<i>lest not with Princes if that thou be wise:</i>		
<i>For in vnequall iest great daunger lyes.</i>	1249	
Kings are their subiects ioy, their countries hope.	1250	1730
True subiects hearts are princes chiefest stay.	1251	
<i>In Princes, these two qualities well fit:</i>		
<i>For strength a Lyon, and a Foxe for wit.</i>	1252	
Great perils are compriz'd within a crowne.	1253	
Beggars make maiestie a gazing marke.	1254	1735
<i>True iustice is the chiefe and onely thing</i>		
<i>That is requir'd and lookt for in a king.</i>	1255	
Mislikes are sillie lets, where kings resolute.	1256	
Iust soueraigntie can neuer be displac'd.	1257	
<i>A king, bereft of all his trustie friends</i>		1740
<i>Is dead aliue; for fame and honour ends.</i>	1258	
All lawfull princes, first or last preuaile.	1259	
A princes safetie is his peoples loue.	1260	
<i>Who hath been kneel'd vnto, can hardly kneele,</i>		

1244 Brandon, *Octavia*, 'He is no Prince, that is affections slaue.' (C2r).

1245 Brandon, *Octavia*, 'No fall like his that falleth from a crowne.' (C8v).

1246 untraced

1247 Marlowe, *Edward II*, 'Misgouerned kings are cause of all this wrack,' (H2v; 4.4.9).

1248 untraced

1249 untraced

1250 untraced

1251 untraced

1252 de la Perrière, *Deuices*, 'He like these two must frame his manners fit, / For strength a Lion, and a Foxe for wit.' (C1r).

1253 Greene, *Webb*, 'And perrils are comprisde within a Crowne.' (D2r; vol. 5, p. 179).

1254 untraced

1255 Turberville, *Tales*, 'For iustice is the chiefe and only thing / That is requirde and lookte for in a king.' (M3v).

1256 Lodge, *Phillis*, 'Complaint of Elstred', 'Mislikes are silly lets where Kings resolute them,' (K3r; vol. 2, p. 73).

1257 Sylvester, *Miracle*, 'Iust Soueraigntie can neuer be displac't,' (A7r).

1258 Lodge, *Phillis*, 'Complaint of Elstred', 'So when the King, and all his trusty freends / Were fled or slaine, then loe mine honour ends.' (K4r; vol. 2, p. 75).

1259 Sylvester, *Miracle*, 'And lawfull Princes first or last preuaile.' (A7r).

1260 Sylvester, *Miracle*, 'A Princes safetie lyes in louing people;' (B4v).



	QN	TLN
<i>Or begge for that which once hath been his owne.</i>	1261	1745
Kings greatnes stands on the great king of heauen.	1262	
No maiestie, where vertue is despis'd.	1263	

*Similies on the same subject.*

As princes wills are commonly held lawes, So life or death dependeth on their lookes.	1264	1750
[E7v]		
As often burials is Physicians shame, So many deaths argue a kings hard raigne.	1265	
As beasts obey the Lordly Lyons looke, So meane estate must mightie princes brooke.	1266	
As the Sun-beames doe lighten all the world, So princes liues are lanternes to their lands.	1267	1755
As Princes wanting wealth, learne tyrannie, So too much treasure makes them vicious.	1268	
As biggest winds enkindle greatest flames, So much submission makes a king most mild.	1269	1760

*Examples likewise on the same.*

The Kings of Persia, alwaies shewed themselues More subject to the law, than to their Lords.	1270	
<i>Antiochus</i> told his sonne <i>Demetrius</i> , That kingly rule was noble slauerie.	1271	1765

- 1261 Drayton, *Mortimeriados*, 'Who hath been kneel'd vnto, can hardly kneele, / Nor hardly beg which once hath been his owne,' (K3r; vol. 1, 1431–2).
- 1262 Sylvester, *Miracle*, 'Kings greatnes stands on the great King of heau'n.' (B8r).
- 1263 untraced
- 1264 untraced
- 1265 Daniel, *Civil Wars*, 'As often burials is Phisitions shame, / So, many deaths, argues a Kings hard raigne.' (2C4r; vol. 2, 6.62.5–6).
- 1266 Turberville, *Tales*, 'As beastes obey the loftie Lyons looke, / So meane estates must puyasant Princes brooke.' (M3v).
- 1267 WC, 'Of Curtesie', 'As it belongeth to the sunne to lighten the earth with his beames, so it pertaineth to the vertue of a Prince, to haue compassion & be curteous to the miserable.' (L8r; prose).
- 1268 WC, 'Of Kings', 'As Princes become Tyrants for want of riches, so they become vicious through abundance of treasure. *Plut.*' (K6r; prose).
- 1269 untraced
- 1270 Allott, *WT*, 'Of Maiestie', 'The Kings of Persia shewed themselues more subject to lawes then thir [*sic*] lords. *Zona.*' (Y3v; prose).
- 1271 WC, 'Of Kings', 'A kingdome is nought els then the care of anothers safetie; and *Antiochus* told his sonne *Demetrius*, that their kingdome was a noble slauerie.' (K7v; prose). Cf. QN 1304.

	QN	TLN
<i>Belus</i> the sonne of <i>Nemrod</i> , was first king		
That in this world had title of that name.	1272	
The Romane kings did vse to weare no crownes,		
But alwaies bare their scepters in their hands.	1273	
<i>Tully</i> saith, then 'tis best to checke a prince,		1770
When he forgets himselfe to be a prince.	1274	
<i>Socrates</i> wil'd good kings preferre their friends,		
And shewe some kindnesse to their enemies.	1275	
[E8r]		

## Of Kingdomes, &amp;c.

<i>The Kingdome, Countrey, and the Common-weale,</i>		1775
<i>Are things that subiects loue doe most reueale.</i>	1276	
Kingdomes are Fortunes flattering gifts, soone lost.	1277	
Kingdomes are burd'nous to the wisest men.	1278	
<i>Concord doth keepe a Realme in stable stay,</i>		
<i>When discord brings all kingdomes to decay.</i>	1279	1780
Wretched the state where men desire to die.	1280	
Who striues to alter lawes, disturbes the state.	1281	
<i>Kingdomes are commonly much sooner lost</i>		
<i>Than kept: desir'd, than had with mightie cost.</i>	1282	
Kingdomes are Fortunes fatall tenise balls.	1283	1785

1272 Allott, *WT*, 'Of Maiestie', 'Belus the sonne of Nemrod, was the first King in the world.' (Y2v; prose).

1273 Allott, *WT*, 'Of Maiestie', 'The olde Romaine Kinges did weare no crownes, but held scepters in their hands, of the which Tarquinius was the last, for that his sonne rauished Lucrecia the wife of Collatinus. *Iustinus*.' (Y3r; prose).

1274 untraced

1275 untraced

1276 untraced

1277 untraced

1278 untraced

1279 Higgins, *Mirror*, 'For concord keeps a Realme in stable stay: / But discord brings all kingdomes to decay.' (A7v; \*).

1280 Brandon, *Octavia*, 'O wretched state where men make haste to dye.' (E2r).

1281 untraced

1282 Lodge, *Fig*, 'Striuing for kingdomes which are sooner lost, / Then kept, desir'd, then had, with mightie cost.' (F4v; vol. 3, p. 48).

1283 untraced

	QN	TLN
A wicked king, makes a more wicked land.	1284	
<i>A man that takes delight in doing ill,</i>		
<i>To trouble all the State deuiseeth still.</i>	1285	
In a well-gouern'd state one head is best.	1286	
Some men vnwilling benefit their land.	1287	1790
<i>Fooles set in office, doe their splenes reueale:</i>		
<i>And meaning well, most hurt the common-weale.</i>	1288	
Some vnawares their countries good preferre.	1289	
All earthly kingdomes, euen as men must perish.	1290	
[E8v]		
<i>Kingdomes are rul'd but badly, where the base</i>		1795
<i>Will checke the chiefe that sit in highest place.</i>	1291	
No state stands sure, but on the grounds of right.	1292	
Realmes neuer get by chaunge, but paine and losse.	1293	
<i>When lawes are made, they ought to be obey'd,</i>		
<i>And rulers willes with reuerence to be weigh'd.</i>	1294	1800
Wisdome and care are kingdomes chiefest props.	1295	
Rude multitudes are kingdomes ouerthrow.	1296	
<i>By nature, man vnto the worst is bent,</i>		
<i>If wholsome statutes stay not his intent.</i>	1297	
Innocent men are common-weales best treasure.	1298	1805
Innocence makes kingdoms flourish more than arms.	1299	
<i>That kingdome ought of right to be destroy'd,</i>		

1284 Th. Middleton, *Wisdom*, 'A wicked King, makes a more wicked land,' (E1r; 3.12.127).

1285 de la Perrière, *Deuices*, 'So they that take delight in doing ill, / To trouble first the state is all their studie;' (D4r).

1286 WC, 'Of Policie', 'A Monarke is best in a well gouerned state.' (O4r; prose).

1287 Sylvester, *Miracle*, 'Some men, vnwilling, benefit their Land,' (A8r).

1288 untraced

1289 Sylvester, *Miracle*, 'Or vn-awares their Countries good preferre;' (A8r).

1290 Sylvester, *Miracle*, 'For earthly kingdoms euen as men doe die.' (B8v).

1291 Turberville, *Tales*, 'So realms are rulde but badly, where the base / Will checke the chiefe, that sit in highest place.' (M3v).

1292 Daniel, 'Musophilus', 'No state standes sure but on the grounds of Right.' (F1v; vol. 1, 922).

1293 Daniel, *Civil Wars*, 'Seeing how little Realms by change doe gaine,' (E1r; vol. 2, 1.72.5).

1294 Turberville, *Tales*, 'For Princes willes are euer to be wayde, / [...] / When lawes are made, they ought to be obayde,' (M2v).

1295 untraced

1296 untraced

1297 Turberville, *Tales*, 'By nature man vnto the worst is bent / If holsome statutes stay not his entent.' (P8r).

1298 WC, 'Of Innocencie', 'Of all treasures in a common-wealth the innocent man is most to be esteemed.' (K4r; prose).

1299 WC, 'Of Innocencie', 'Innocencie makes kingdomes flourish more then armes.' (K5r; prose).

	QN	TLN
<i>Which once was vertues flower, now vices weed.</i>	1300	
Wise princes are their kingdomes comforters.	1301	
Vniust exactions kills a common-weale.	1302	1810
<i>No greater daunger to a common-wealth, Than when vnskillfull leaders guide her powers.</i>	1303	
Kingdomes are nothing else but common care.	1304	
Where fools beare rule, the common wealth decaies.	1305	
<i>In realmes a many see how broyles begin, But few respect the end, and remedie.</i>	1306	1815
Where wise men are neglected, kingdomes perish.	1307	
No nearer kinred can be, than our country.	1308	
<i>There are no common-weales more loose and bad, Than where the commons haue most libertie.</i>	1309	1820
Our country, parents, kin, claime part in vs.	1310	
Our countries loue ought be most deare to vs.	1311	
<i>Authorities of common-weales decay, Where buildings wast, and carelesse heads beare sway.</i>	1312	
Where any may liue well, that is his country.	1313	1825

- 1300 WC, 'Of Policie', 'Of right that Common wealth ought to be destroyed, which once of all other hath been counted the flower of vertue, and after becommeth the filthy sinck of vice.' (O3r-v; prose).
- 1301 untraced
- 1302 untraced
- 1303 WC, 'Of Policie', 'There can be no greater danger to a Common wealth, nor no like slaunder to a prince, as to commit the charge of men to him in the field, which will bee the first ready to commaund, and last ready to fight.' (O3v; prose).
- 1304 WC, 'Of Kings', 'A kingdome is nought els then the care of anothers safetie; and *Antiochus* told his sonne *Demetrius*, that their kingdome was a noble slauery.' (K7v; prose). Cf. QN 1271.
- 1305 WC, 'Of Folly', 'Where fooles are had in reuerence, & wise men neglected, that Common-wealth will soone come to confusion.' (E7v; prose). Cf. QN 1307.
- 1306 WC, 'Of', 'There are many that see the beginning of troubles and miseries which arise in realmes, but there are fewe that consider the end, and seeke to remedy the same.' (O3v; prose).
- 1307 WC, 'Of Folly', 'Where fooles are had in reuerence, & wise men neglected, that Common-wealth will soone come to confusion.' (E7v; prose). Cf. QN 1305.
- 1308 WC, 'Country or Commonweale', 'There can bee no affinitie neerer then our Country. *Plato*.' (2E7r; prose).
- 1309 WC, 'Of Policie', 'There are no Common-weales more loose, then those where the common people haue most libertie. *Cic*.' (O4r; prose).
- 1310 WC, 'Country or Commonweale', 'Men are not borne for themselues, but for theyr Country, parents, kindred & friends. *Cicero*.' (2E7r; prose).
- 1311 WC, 'Country or Commonweale', 'There is nothing more to be desired, nor any thing ought to bee more deere to vs, then the loue of our Country.' (2E7r; prose).
- 1312 WC, 'Of Policie', 'The authoritie of a Common weale is impaired, when the buildings be ruined.' (O4r; prose).
- 1313 WC, 'Of Banishment', 'Wheresoeuer a man liues well, there is his Country. *Cic*.' (R3r; prose); also 'Country or Commonweale', 'Wheresoeuer wee may liue well, there is our Country.' (2E7v; prose).

	QN	TLN
Remembrance of our country is most sweet.	1314	
<i>In common-weales such should be honour'd most,</i>		
<i>As shew their care both in sterne warre and peace.</i>	1315	
[Fir]		
Our country first by nature claimeth vs.	1316	
Sweet is the death in cause of common-weale.	1317	1830
<i>The government of common-weales and state,</i>		
<i>Will (without wisdom) soone be ruinate.</i>	1318	
Reward and punishment are kingdomes keys.	1319	
Peace in a common-wealth is mellodie.	1320	
<i>There's nothing can impresse so deare constraint,</i>		1835
<i>As countries cause and common foes disdain.</i>	1321	
Men of desert, their country least esteemes.	1322	
Discretion best doth rule a common-weale.	1323	
<i>That kingdome may be counted fortunate,</i>		
<i>Where no man liueth by anothers sweat.</i>	1324	1840
Seditious heads disturbe the common good.	1325	
Vnruly members soone should be lopt of.	1326	

- 1314 *WC*, 'Country or Commonweale', 'The remembrance of our Country is most sweet. *Liuius*.' (2E7v; prose).
- 1315 *WC*, 'Of Policie', 'In Common-weales, such shoulde be most honoured, who in time of peace maintaine the state in tranquillitie, & in the furie of war defend it by their valour and magnanimitie.' (O4r; prose).
- 1316 *WC*, 'Country or Commonweale', 'Our country first challengeth vs by nature.' (2E7v; prose).
- 1317 *WC*, 'Country or Commonweale', 'Sweet is that death and honourable, which we suffer for our Country. *Horace*.' (2E8r; prose).
- 1318 Spenser, *Complaints*, 'Mother Hubberds Tale', 'for government of state / Will without wisdom soone be ruinate.' (P3r; vol. 1, p. 224, 1039–40).
- 1319 *WC*, 'Country or Commonweale', 'A common-wealth consisteth of two things, reward and punishment. *Solon*.' (2E8r; prose).
- 1320 *WC*, 'Country or Commonweale', 'Peace in a common-wealth is like harmony in musick. *Aug*.' (2E8r; prose).
- 1321 Spenser, *FQ*, 'For nothing may impresse so deare constraint, / As countries cause, and commune foes disdayne.' (2L6v; vol. 2, III.ix.40.3–4).
- 1322 *WC*, 'Country or Commonweale', 'Men of desert are least esteemed of in their owne Country. *Erasmus*.' (2E8r; prose).
- 1323 untraced
- 1324 *WC*, 'Of Policie', 'That country may aboue all other be counted happy, where euery man enioyeth hys owne labour, and no man liueth by the sweat of another body. *Polion*.' (O3r; prose).
- 1325 untraced
- 1326 untraced

QN TLN

*Similies on the same subiect.*

As spring and Autumne hazard health by chaunge, So innouations harme a common-wealth.	1327	1845
Looke how the body void of members is, Euen so are kingdomes dispossest of lawes.	1328	
As ships in tempests need all helping hands, So in a kingdome none must idley stand.	1329	
As many Elements one temper frame, So diuers mens endeauours helpe the state.	1330	1850
As from the heart all members haue their life, So from the common-wealth comes each mans good.	1331	
As Captaines are the eyes to lead their men, So kings are Load-starres to their common-weales.	1332	1855

*Examples likewise on the same.*

<i>Vlysses</i> lou'd so deare his natiue land, As for it, he refus'd to be immortall. [Fiv]	1333	
<i>Aglaurus</i> to redeeme his countries peace, From Athens walls himselfe threw headlong downe. Faire <i>Iphigenia</i> for her kingdomes good,	1334	1860

- 1327 Meres, *Palladis*, 'A Common-wealth', 'As Spring and Autumne doe endanger our bodies, by reason of chaunge: so all innouations do offend and hurt a Commonwealth.' (2G2v; prose).
- 1328 WC, 'Country or Commonweale', 'As the body without members, so is the common-wealth without lawes. *Cicero*.' (2E8r; prose).
- 1329 Robinson, *Method*, 'For we ought to esteeme the state of a common weale, as a shyppe which hath neede of the helping handes and diligence, of all theym which are within it.' (N1r; prose).
- 1330 Meres, *Palladis*, 'A Common-wealth', 'As the temper of the world doth consist of contrary elements after a wonderfull harmonie: so a Common-wealth doth stand by the diuerse endeours of men.' (2G2r; prose).
- 1331 Meres, *Palladis*, 'A Common-wealth', 'As the life of all the members proceedeth from the heart: so from the Commonwealth proceedeth the common good of euery one.' (2G3r; prose).
- 1332 Meres, *Palladis*, 'A Captaine', 'As a Prince is the eye of a Commonwealth: so a Captaine is the eye of the armie. *Hector Pintus* in cap. 38. *Ezechiel*.' (2G3r; prose).
- 1333 Allott, *WT*, 'Countrey or Commonwealth', 'So deere was the loue of his country to *Vlysses*, that he preferred his natiue soile *Ithaca*, before immortality. *Homer*.' (M8v; prose).
- 1334 Allott, *WT*, 'Country or Commonwealth', '*Aglaros* cast himselfe headlong from the walls of *Athence*, vnderstanding, that if any one would voluntarily kill him selfe for his Country, they should be conquerors.' (N1r; prose).

	QN	TLN
Made willing sacrifice of her owne blood.	1335	
King <i>Codrus</i> , rather than his realme should perish,		
Gladly did runne vpon his foe-mens swords.	1336	
<i>Xenophon</i> did thinke them vnworthie life,		1865
That made no conscience of the common-wealth.	1337	
He that denyes to die in countries cause,		
Deserues (saith <i>Tullie</i> ) hate of all good men.	1338	

### Of Nobilitie.

<i>Nobilitie, is a sir-name or praise,</i>		1870
<i>Which to our selues by vertue we doe raise.</i>	1339	
A noble nature no mishap can daunt.	1340	
Vertue feeds scorne; and noblest honour, shame.	1341	
A noble mind doth neuer dread mischaunce.	1342	
<i>That which in meane men we call patience,</i>		1875
<i>In noble breasts, is pale, cold cowardise.</i>	1343	
Noblenes neuer stoupes to seruile feare.	1344	
A noble heart doth still contemne despaire.	1345	
[F2r]		
Oft noble deeds by falshood are defac'd.	1346	
<i>Good gifts are sometimes giuen to men past good:</i>		1880

- 1335 Rogers, *Discourse*, 'Iphigenia likewise a woman, because that by her blood her enemies vn-satiablenes might be quenched she committed her self to be sacrificed.' (Z4v; prose).
- 1336 Allott, *WT*, 'Countrie or Commonwealth', 'Codrus vnderstanding by the Oracle, that except hee were slaine, his Countrimen the Athenians, shoulde neuer haue the victorie ouer theyr enemies, went disguised into the battaile in the coate of a common souldier, & thrusting himselfe into the foremost front, was slaine. *Iustin*.' (M8v; prose).
- 1337 untraced
- 1338 untraced
- 1339 *WC*, 'Of Nobilitie', 'True nobility is not after the vulgar opinion of the common people, but it is onely the praise and sirname of vertue.' (L1v; prose).
- 1340 Hayward, *Henry IV*, 'for euen in the hardest haps, said they, a noble nature will not presently relinquish;' (M1v; prose).
- 1341 Chapman, 'Hymnus', 'Vertue feeds scorne, and noblest honor, shame.' (B4r).
- 1342 Kyd, *Cornelia*, 'A noble minde doth neuer feare mischaunces.' (C3v; \*; 2.1.293).
- 1343 Shakespeare, *R2*, 'That which in meane men we intitule Patience, / Is pale cold Cowardice in noble breasts.' (B1r; 1.2.33-4).
- 1344 Kyd, *Spanish*, 'For Nobles cannot stoop to seruile feare.' (D4v; 3.1.41).
- 1345 Marlowe, *Edward II*, 'But droope not madam, noble mindes contemne / Despaire.' (G4v; 4.2.16-17).
- 1346 untraced



	QN	TLN
<i>And noblesse stoopes oft times beneath his blood.</i>	1347	
Our vertues make vs noble, nothing else.	1348	
Nobilitie from kinred is but borrowed.	1349	
It is thine owne deserts ennobles thee.	1350	
<i>He is not noble, but most basely bred,</i>		1885
<i>That ransacks tombes, and doth deface the dead.</i>	1351	
A noble nature is to all men kind.	1352	
Nobilitie contemmeth flatterie.	1353	
A noble resolution makes men iust.	1354	
<i>Nobilitie is best continued,</i>		1890
<i>By those conuenient meanes that made it rise.</i>	1355	
In boldest actions, noblesse shines most cleare.	1356	
He is not noble, beares a niggards mind.	1357	
True noblesse is a signe of happie life.	1358	
<i>In chaunge of streames ech fish makes shift to liue,</i>		1895
<i>And euery place a noble mind contents.</i>	1359	
Nobilitie (to bad men) is reproch.	1360	
To vertuous men, nobilitie brings glorie.	1361	

- 1347 Chapman, 'Hymnus', 'Good gifts are often giuen to men past good, / And Noblesse stoopes sometimes beneath his blood.' (D2r).
- 1348 untraced. Analogue: Pedro Mexía, *The treasure of auncient and moderne times. Containing the learned collections, iudicious readings, and memorable obseruations* (1613, STC 17936), 'This was it which moued good *Socrates* to say: *Only Vertue maketh us noble and excellent.*' (Q4r; prose).
- 1349 WC, 'Of Nobilitie', 'The nobilitie which wee receaue from our auncestors, because it commeth not from our selues, is scarcely to be counted our own.' (L1r-v; prose).
- 1350 WC, 'Of Nobilitie', 'Whatsoeuer thy Father by his worthines hath deserued, belongs not to thee, it is thine owne deserts that must make thee noble.' (L1r; prose).
- 1351 Jonson, *Case*, 'but hees ill bred, / That ransackes tombes, and doth deface the dead.' (C3r; 2.1.45-6). Published 1609 but probably performed 1597.
- 1352 untraced
- 1353 untraced
- 1354 untraced
- 1355 WC, 'Of Nobilitie', 'Nobility is best continued by that conuenient meanes whereby it rose.' (L1r; prose).
- 1356 untraced
- 1357 WC, 'Of Nobilitie', 'Hee is not to be helde for noble that hath much, but he that giueth much.' (L1r; prose).
- 1358 WC, 'Of Nobilitie', 'Nobility of birth to a vertuous man bringeth great glory, to a vitious perpetuall, reproch: other nobility in this life by vertue attained, is no small token of an happy life.' (L1r; prose). Cf. QN 1360 and 1361.
- 1359 Edwards, *Paradise*, 'In chaunge of streames each fish can liue, / Eache fowle content with euery ayre: / The noble minde eache where can thriue.' (K4r).
- 1360 + 1361 WC, 'Of Nobilitie', 'Nobility of birth to a vertuous man bringeth great glory, to a vitious perpetuall, reproch: other nobility in this life by vertue attained, is no small token of an happy life.' (L1r; prose). Cf. QN 1358.

	QN	TLN
Nothing are noble titles worth, if life be bad.	1362	
<i>If noblenesse gets but a minutes staine,</i>		1900
<i>An hundred yeares scant makes it well againe.</i>	1363	
Truth is the title of true noblenesse.	1364	
'Tis vertue only giues nobilitie.	1365	
In vertues loue no noble mind dismayes.	1366	
<i>Faire speech, with vsage affable and kind,</i>		1905
<i>Wipes malice out of any noble mind.</i>	1367	
Much babbling doth offend a noble eare.	1368	
A noble nature is religious.	1369	
Pouerties best friend, is the noble mind.	1370	
Noble discents make vertue more diuine.	1371	1910
[F2v]		

*Similies on the same subiect.*

As none but Eagles gaze against the Sunne,		
So none but vertuous eyes discerne nobilitie.	1372	
As credit from opinion often comes,		
So from desert ensues nobilitie.	1373	1915
As bricks from clay haue their originall,		
So noblesse first rose from meane parentage.	1374	
As grosse thicke clouds obscure the Suns faire light,		

- 1362 *WC*, 'Of Nobilitie', 'Titles of honor are little or nothing worth if the life of the partie be bad.' (K8v; prose).
- 1363 Harington, *Orlando*, 'But if that honor haue one minutes staine, / An hundred yeares scant can it clense againe.' (2E3v; 38.6).
- 1364 Sylvester, *Miracle*, 'And Truth's the title of all true Nobilitie.' (B5r).
- 1365 Delamothe, *French*, 'T'is vertue onely that giues nobilitie.' (M5v; prose).
- 1366 Breton, *Arbor*, 'In vertues loue can honor not decay.' (Crv).
- 1367 Harington, *Orlando*, 'For curteous speech, and vsage mild and kinde, / Wypes mallice out of eu'ry noble minde.' (Y3v; \*, 31.34).
- 1368 untraced
- 1369 untraced
- 1370 untraced
- 1371 Fitz-Geffry, *Drake*, 'Noble discents make vertue more diuine.' (C3r).
- 1372 Meres, *Palladis*, 'Nobilitie', 'As no bird can looke against the sunne, but those that be bred of the Eagle, neither any Hawke soare so high, as the broode of the Hobby: so for the most part none haue true sparks of heroicke maiestie, but those that are descended from noble races.' (2E4v; prose).
- 1373 Meres, *Palladis*, 'Nobilitie', 'As estimation many times springs from the foolish opinion of the people, and not from desert: so doth nobility. *Lodo. Viues in introductione ad Sapientiam. cap. 3.*' (2E4v; prose).
- 1374 Meres, *Palladis*, 'Nobilitie', 'As bricke take their beginning from clay: so nobility tooke her beginning from obscure parentage. *Gregorius Nyssenus apud Antonium monachum in Melisa.*' (2E4r; prose).

	QN	TLN
So muddie crimes disgrace nobilitie.	1375	
As bitter roots may yet yeeld pleasant fruit,		1920
So meane discent may bring forth noble minds.	1376	
As in the barren grounds best gold doth grow,		
So poorest race staines not true noblesse.	1377	

*Examples likewise on the same.*

<i>Camillus</i> did expresse a noble mind,		1925
In safe returning the <i>Falerian</i> youthes.	1378	
<i>Pyrrhus</i> well found <i>Fabritius</i> noble nature,		
When his Physicion would haue poyson'd him.	1379	
<i>Lysander</i> in his famous victories,		
Euer declar'd his minds true noblenesse.	1380	1930
<i>Catilines</i> wicked life disgraced him,		
And quite obscur'd his former noble race.	1381	
The name of Noblenes (saith <i>Cicero</i> )		
Must giue them place that by their vertue claime it.	1382	
<i>Plato</i> affirmeth, that a noble heart		1935
Will not by base attempts once wrong it selfe.	1383	
[F3r]		

- 1375 Meres, *Palladis*, 'Nobilitie', 'As grosse clowdes couer the sun, Moon and Starres, and robs men of their celestiaall splendour: so the vices of them that are vertuously descended, obscure the worthie actions of their famous forgoers. *Ibidem.*' (2E4r; prose).
- 1376 Meres, *Palladis*, 'Nobilitie', 'As of a bitter roote many times comes sweete and pleasant fruite: so from a poore race may issue some to bee famous and noble, by the vertuous behauiour which afterward shall renoume them. *ibidem.*' (2E4r; prose).
- 1377 Meres, *Palladis*, 'Nobilitie', 'As in fertill earth growes the Hemlock, which is a venomous and deadly hearbe, and in the barren growes the pure gold: so oftentimes out of honorable houses issues degenerate minds, & out of base Stockes proceeds valorous thoughts. *ibidem.*' (2E3v-4r; prose).
- 1378 de la Primaudaye, *Academy*, 'Of Magnanimitie and Generositie', '*Camillus* a Romane Dictator, is no lesse to be commended for that which he did during the siege of the citie of the Fallerians. [...] For which noble act the Citizens yeelded themselues to the Romanes' (V4r; prose).
- 1379 de la Primaudaye, *Academy*, 'Of Magnanimitie and Generositie', 'the courteous fact of *Fabritius* the Romane Consul towards *Pyrrhus*, who warred against him, and whose Physicion wrote vnto him, that he offered himselfe to murder his maister by poison' (V4r; prose).
- 1380 de la Primaudaye, *Academy*, 'Of Magnanimitie and Generositie', 'that saying of *Lysander*, Admirall of the Lacedemonians, *that if the Lions skin will not suffice, the Foxe his skin also is to be sewed on.* But let vs resolutely hold this, that treason neuer findeth place in a noble hart' (V4v; prose).
- 1381 WC, 'Of Auncestors', 'The dissolute & wicked life of *Cataline*, obscured the glory of his auncestors, and by him they came to obliuion.' (N6v; prose).
- 1382 untraced
- 1383 de la Primaudaye, *Academy*, 'Of Magnanimitie and Generositie', 'This also is what *Plato* saith, that it belongeth to the duetie of a noble hart not onely to surmount feare, but also to moderat his desires & concupiscences,' (V5r; prose).

	QN	TLN
<b>Of Honor &amp; dishonor.</b>		
<i>Honour, is that the mind doth couet most: And no dishonour like that honour lost.</i>	1384	
Honour once lost, can neuer be repair'd.	1385	1940
Honor, ambitious womens sexe doth please.	1386	
<i>It is no honour to be Princes heires:     When we can boast, but only birth is theirs.</i>	1387	
Their fall is great, that from high honour slide.	1388	
Honour is least, where oddes appeareth most.	1389	1945
<i>Honour was first ordained for no cause,     But to see right maintained by the lawes.</i>	1390	
To honour, beautie is a due by right.	1391	
Die rather, then doe ought dishonour yeelds.	1392	
<i>True loue doth alwaies bring forth bounteous deeds,     And in good minds desire of honour breeds.</i>	1393	1950
It is more honour to preserue, than spill.	1394	
Who cheapneth honour, must not stand on price.	1395	
<i>Fie on the fame, for which good fame is sold,     Or honour with indignitie embac'd.</i>	1396	1955
Honour is grounded on the tickle Ice.	1397	
No kingly vaile can couer villanie.	1398	

1384 untraced

- 1385 K., I., *Academy*, 'tel me sir knight, if this our honor once lost, may be recouered again.' (Prv; prose).  
 1386 Drayton, *Epistles*, 'The Epistle of Rosamond to King Henrie the second', 'Though honour our ambitious sexe doth please,' (B2r; vol. 2, 43).  
 1387 Drayton, *Epistles*, 'Queene Isabell to Mortimer', 'What doth auaille vs to be Princes heires, / When we can boast our birth is onely theirs?' (D2v; vol. 2, 69-70).  
 1388 Southwell, *Complaints*, 'Content and rich', 'Their fall is worst that from the hight, / Of greatest honour slide.' (G3v; 31-2).  
 1389 Spenser, *FQ*, 'Honour is least, where oddes appeareth most.' (T6v; vol. 2, II.viii.26.5).  
 1390 Baldwin, *Last Part*, 'For honour is ordeyned for no cause, / But see right mayntayned by the Lawes,' (Y4v).  
 1391 Watson, *Hekatompathia*, 'For honour by due right is vertues hire,' (Erv; \*).  
 1392 Spenser, *FQ*, 'Dye rather, then doe ought, that mote dishonour yield.' (Y1v; vol. 3, V.xi.55.9).  
 1393 Spenser, *FQ*, 'For loue does alwayes bring forth bounteous deeds, / And in each gentle hart desire of honour breeds.' (2C4r; vol. 2, III.i.49.8-9).  
 1394 Spenser, *FQ*, 'As it is greater prayse to saue, then spill,' (V4r; vol. 3, V.x.2.8).  
 1395 Drayton, *Mortimeriados*, 'Who cheapeneth honour, must not stand on price,' (G3v; vol. 1, 947).  
 1396 Spenser, *FQ*, 'Fie on the pelfe, for which good name is sold, / And honour with indignitie debased.' (Y2v; vol. 3, V.xi.58.6-7).  
 1397 Drayton, 'Matilda', 'Honor is grounded on the tickle Ice,' (G1v; vol. 1, 232).  
 1398 Drayton, 'Matilda', 'Nor kingly vaile can couer villanie,' (G2r; vol. 1, 263).

	QN	TLN
[F3v]		
<i>An honourable graue is more esteem'd, Than the polluted closet of a king.</i>	1399	
No scepter serues dishonour to excuse.	1400	1960
No subtill plea reuokes dishonours error.	1401	
<i>Profite with honour still must be commixt, Or else our actions are but scandalous.</i>	1402	
Honour and enuie are companions.	1403	
Honour is purchas'd by the deeds we doe.	1404	1965
<i>To frustrate them that but expect their due, Doth ill beseeme an honourable mind.</i>	1405	
On generall bruit, honour doth most depend.	1406	
With painfull toyle is honour soonest found.	1407	
<i>Honour will hardly fellowship endure, Nor neuer Crowne corriuall could abide.</i>	1408	1970
Some honour liues in honourable spoile.	1409	
'Tis honour to forgiue a yeelding foe.	1410	
<i>The mightier man, the mightier is the thing: That makes him honour'd, or begets him hate.</i>	1411	1975
Daunger hath honour; great designes their fame.	1412	
Honour's a thing without vs, not our owne.	1413	

1399 *Edward III* (Shakespeare), 'An honourable graue is more esteemd, / Then the polluted closet of a king,' (D2r; 2.600-1).

1400 Drayton, 'Matilda', 'No scepter serues dishonor to excuse,' (G2r; vol. 1, 262).

1401 Drayton, 'Matilda', 'No subtill plea reuokes dishonours error,' (G2v; vol. 1, 267).

1402 *Edward III*, 'For profit must with honor be comixt, / Or else our actions are but scandalous:' (G4v; II.11-12).

1403 Drayton, 'Gaveston', 'Honour, and enuie, be companions.' (N3r).

1404 Marlowe and Chapman, *Hero* (Marlowe), 'Honour is purchas'd by the deedes wee do.' (B4v; 1.280).

1405 untraced

1406 *Arden of Faversham*, 'Then Mosbie, to eschew the speache of men, / Upon whose general brute all honor hangs, / Forbare his house.' (B2v; 1.346-8).

1407 Spenser, *FQ*, 'Who seekes with painfull toile, shall honor soonest find.' (P4v; vol. 2, II.iii.40.9).

1408 Drayton, *Mortimeriados*, 'That honor brooks, no fellowship hath tryde, / Nor neuer Crowne Corriuall could abyde.' (P3r; vol. 1, 2274-5).

1409 Southwell, *Complaint*, 'Saint Peters complaynt', 'Some honour liues in honourable spoile.' (C2r; 286).

1410 untraced. Analogue: Thomas Middleton, *The Phoenix* (1607, STC 17892), "'Tis honour to forgiue those you could kill.' (H2r).

1411 Shakespeare, *Lucrece*, 'The mightier man the mightier is the thing / That makes him honor'd, or begets him hate:' (H1r; 1004-5).

1412 Daniel, 'To Delia', 'Daunger hath honour, great designes their fame,' (C7v; vol. 1, 35.6).

1413 Daniel, 'Rosamond', 'Honor, a thing without vs, not our owne:' (K1r; vol. 1, 275).

	QN	TLN
<i>It's honour to depriue dishonour'd life:</i>		
<i>The one will liue, the other being dead.</i>	1414	
Honour by oath, ought right poore Ladies wrongs.	1415	1980
Honours are smoakes, and dignities haue cares.	1416	
<i>Honour and beautie in the owners armes,</i>		
<i>Are weakely fortrest from a world of harmes.</i>	1417	
Honour relieues a foe as well as friend.	1418	
It is no honour to be swolne with pride.	1419	1985
Honour doth scorne dishonourable thoughts.	1420	
<i>The victor can no honour iustly claime,</i>		
<i>To loose the meanes that should aduance the same.</i>	1421	
Where hate beares soueraigntie, there honour dies.	1422	
He that regards his honour, will not wrong it.	1423	1990
Disquiet honour hurteth more than helps.	1424	
[F4r]		
<i>Honour and wealth oft times too dearely cost</i>		
<i>The death of all, so altogether lost.</i>	1425	
Honour doth euer iudge with lenitie.	1426	
No greater honour than a quiet mind.	1427	1995
Honour's no priuiledge against defame.	1428	
<i>Alwaies doth great employment for the great,</i>		
<i>Quicken the blood, and honour still beget.</i>	1429	

- 1414 Shakespeare, *Lucrece*, 'Tis Honor to depriue dishonord life, / The one will liue, the other being dead.' (11r; 1186-7).
- 1415 Shakespeare, *Lucrece*, 'Knights by their oaths should right poore Ladies harmes.' (M1r; 1694).
- 1416 untraced
- 1417 Shakespeare, *Lucrece*, 'Honour and Beautie in the owners armes, / Are weakelie fortrest from a world of harmes.' (B1v; 27-8).
- 1418 untraced
- 1419 untraced
- 1420 untraced
- 1421 Hudson, *Judith*, 'The victor can no honour iustly clame / to lose the men who should aduance the same.' (D3v; \*).
- 1422 WC, 'Of Honour', 'Where hate beares souerainty, honor hath no certainty.' (L3r; prose).
- 1423 WC, 'Of Honour', 'He that regards his reputation, must second all things to his honour.' (L3r; prose).
- 1424 WC, 'Of Honour', 'Honour without quiet, hurteth more then it doth profit.' (L3r; prose).
- 1425 Shakespeare, *Lucrece*, 'Honor for wealth, and oft that wealth doth cost / The death of all, and altogether lost.' (B4v; 146-7).
- 1426 untraced
- 1427 WC, 'Of Honour', 'There is no greater honor then quiet, nor no greater quiet then content.' (L2v; prose).
- 1428 Daniel, 'Octavia', 'For if vnclennesse make them but all one / What priuiledge hath honor by his place?' (B4v; vol. 1, 109-110).
- 1429 Daniel, *Civil Wars*, 'For euer great employment for the great / Quickens the bloud and honour doth beget.' (B4v; vol. 2, 1.17.7-8).

	QN	TLN
Honour, to many is more sweet than life.	I430	
Honour is fruit of vertue and faire truth.	I431	2000
Honour once gone, bids farewell to all hope.	I432	
<i>The inward touch that wounded honour beares, Findeth no helpe, till death cure the disease.</i>	I433	
Honour and glorie labours in mistrust.	I434	
Honour is first step to disquietnesse.	I435	2005
How hard is princely honour to attaine?	I436	
<i>High honour not long life, the treasure is, Which noble mindes without respect defend.</i>	I437	
Dishonest deeds no honour can attaine.	I438	
The praise of honour is not alwaies blood.	I439	2010
<i>Neuer retire with shame, bright honour saith, The worst that can befall thee, is but death.</i>	I440	
Honour doth scorne the height of Fortunes pride.	I441	
Great honours youth may loose it selfe in age.	I442	
<i>Report, that sold to honour is true friend, May many lies against true meaning mint.</i>	I443	2015
No honour comes by spilling aged blood.	I444	
Who seekes for honour, lingers not his time.	I445	

- 1430 WC, 'Of Honour', 'Honour, glory, & renowne, is to many persons more sweet then life.' (L2r; prose).
- 1431 WC, 'Of Honour', 'Honour is the fruite of vertue and truth.' (L2r; prose).
- 1432 WC, 'Of Honour', 'Honour lost, bids farwell to hope.' (L2r; prose).
- 1433 Daniel, *Civil Wars*, 'Yet th'inward touch that wounded honor beares / Rests closely ranking and can find no ease / Till death of one side cure this great disease.' (O1r; vol. 2, 3.26.6-8).
- 1434 WC, 'Of Honour', 'Honour and glory laboureth in mistrust, &c are borne Fortunes bondslaves.' (L2r; prose).
- 1435 WC, 'Of Honour', 'Honour is the first step to disquiet, and dominion is attended with enuy.' (L2r; prose). Cf. QN 3797.
- 1436 untraced
- 1437 Brandon, *Octavia*, 'High honor, not long life, the treasure is, / Which noble mindes without respect defend.' (E2r).
- 1438 Blenerhasset, *Mirror*, 'The Complaynt of Egelrede', 'Dishonest deedes no honour can obtayne.' (P1v).
- 1439 Brandon, *Octavia*, 'The prize of honor is not alwaies bloud.' (E2r).
- 1440 Harington, *Orlando*, 'Neuer retyre with shame; thus honour seath, / The worst that can befall one is but death.' (K5r; 15.34).
- 1441 Brandon, *Octavia*, 'My honor scornes the height of fortunes pride.' (E5r).
- 1442 untraced
- 1443 Greene, *Too Late*, 'Isabels Sonnet that she made in prison', 'Report that sild to honour is a friend, / May many lies against true meaning mynt:' (?Erv; vol. 8, p. 158).
- 1444 Harington, *Orlando*, 'No honour comes by spilling aged blood.' (C2v; 4.20).
- 1445 untraced



	QN	TLN
<i>Vilde is that honour, and the title vaine, The which true worth and honour did not gaine.</i>	1446	2020
Honour doth hate with base delights to dwell.	1447	
Honour helps nothing where contentment wants.	1448	
<i>He that contends with th'inferiour sort, May with dishonour reape but bad report.</i>	1449	
Honour is worthlesse in a wretched state.	1450	2025
[F4v]		
High honour cryes reuenge vpon his foes.	1451	
<i>No death or hell can damnifie thine honour, So long as reasons arme vpholds thy banner.</i>	1452	
Who reach at honour, spurne at beauties baits.	1453	
Honour is like a vaine, yet pleasing dreame.	1454	2030
Honour deckes learning that with honour reares it.	1455	

*Similies on the same subiect.*

As fairest blossoms soone are nipt with frost, So honours pride by fortunes frownes are crost.	1456	
As goodly trees that yeeld no fruit are bad, So beauteous bodies (honour-lesse) as bad.	1457	2035
As shadowes are the fleetest things that be, So honours haue the like inconstancie.	1458	
As raine in haruest doth but little good,		

1446 Daniel, *Civil Wars*, 'For vile is honor and a tytlye wayne / The which true worth, and danger doe not gayne.' (2D3v; vol. 2, 6.83.7-8).

1447 untraced

1448 untraced

1449 de la Perrière, *Devices*, 'For he that striueth with th'inferiour sort, Shall with dishonour reape an ill report.' (C6r). Also in Bodleian Library, MS Rawlinson Poetry 148, fol. 79r (lines 19-20), 'Superi'our then, to wronge th'inferiour sorte; / Shall with dishonour reape but ill reporte.' See Doughtie, *Liber*, p. 83.

1450 untraced

1451 Brandon, *Octavia*, 'High honor cries reuenge vpon our foes.' (E3v).

1452 Copley, *Fig*, 'Not Death, nor Hell can damnifie thy honer / So long as Reasons arme beares vp thy banner.' (F2v).

1453 untraced

1454 untraced

1455 Fitz-Geffry, *Drake*, 'Honour decks learning that with honour rears it.' (E2r).

1456 untraced

1457 untraced

1458 Meres, *Palladis*, 'Honour,' 'As there is nothing that flies away more speedily then a shadow: so there is not any thing more vnconstant then honour.' (2E2v; prose).

	QN	TLN
So fooles for honour beare no likelihood.	1459	2040
As he that climbs aloft may quickly fall,		
So honours seat is not the sur'st of all.	1460	
As euery crowne fits not a conquerour,		
So honour not agrees with euery one.	1461	

*Examples likewise on the same.* 2045

<i>Nestor</i> rehearst his honourable deeds,		
That <i>Hectors</i> combat might be vndertane.	1462	
<i>Leonidas</i> to honour <i>Eutichus</i> ,		
Led him from forth the daunger of the fight.	1463	
<i>Pericles</i> being requested to swear false,		2050
Replied: That honour would not suffer him.	1464	
<i>Agesilaus</i> vrg'd to giue sentence wrong,		
Said: But for honour he could easily doe it.	1465	
<i>Parmenides</i> , his schollers did instruct:		
No wound was comparable to dishonour.	1466	2055
<i>Cleobulus</i> condemnd that citie quite,		
Where honour was not held in high esteeme.	1467	
[F5r]		

- 1459 Meres, *Palladis*, 'Honour', 'As the snowe in summer, and as raine in haruest are not meet: so is honour vnseemly for a foole.' (2E3r; prose).
- 1460 Meres, *Palladis*, 'Honour', 'As he that stands on a high tower, if his foot but slip is in danger of a shrewde fall: so he that sits in honours seat.' (2E2v; prose).
- 1461 Meres, *Palladis*, 'Honour', 'As euery crown doth not become euery conqueror: so euery honour doth not become euery man. *Plut.*' (2E3r-v; prose).
- 1462 de la Primaudaye, *Academy*, 'Of Glorie, Praise, Honor, and of Pride', '*Homer* bringeth in *Nestor* rehearsing his prowes and valiant acts, to incourage *Patroclus* & the other nine knights to vndertake the combat against *Hector* man to man.' (R5v; prose).
- 1463 de la Primaudaye, *Academy*, 'Of Shame, Shamefastnes, and of Dishonor', 'Blind *Eutichus* was set without the aray of the battel by *Leonidas*, but being ashamed to leaue his fellows in danger, he caused a slaue to lead him to the place where they fought, and there wonderfully doing his endeour, he was slain.' (S4r; prose).
- 1464 de la Primaudaye, *Academy*, 'Of Shame, Shamefastnes, and of Dishonor', '*Pericles* being likewise requested by a friend of his to swear falsly for him, sayd, *I am a friend to my friends vnto the altars*: as if he would haue sayd, so farre as I offend not God.' (S3r; prose).
- 1465 de la Primaudaye, *Academy*, 'Of Shame, Shamefastnes, and of Dishonor', '*Agesilaus* may be vnto us a good Scholemaster in this matter. For being requested by his father to giue sentence against right, he was not ashamed to deny him graciously with this answer. *You haue taught me (O Father) from my youth to obey the lawes, and therefore I will now also obey you therein by iudging nothing against the lawes.*' (S3r; prose).
- 1466 de la Primaudaye, *Academy*, 'Of Shame, Shamefastnes, and of Dishonor', '*Parmenides* taught his Disciples, that nothing was terrible to a noble mind but dishonor.' (S4v; prose).
- 1467 de la Primaudaye, *Academy*, 'Of Shame, Shamefastnes, and of Dishonor', '*Cleobulus* affirmed, that that citie seemed vnto him best guided by policie, wherein the Citizens stood in greater awe of dishonor than of the law.' (S4v; prose).

	QN	TLN
<b>Of Councell, &amp;c.</b>		
<i>Councell and good aduise is wisdomes square, And most auailing to the life of man.</i>	1468	2060
Councell doth mitigate the greatest smarts.	1469	
In publicke shame, oft counsell seemes disgrac'd. <i>That counsell euermore is held most fit, Which of the time doth due aduantage take.</i>	1470 1471	
They that thriue well, take counsell of their friends.	1472	2065
Vntroubled night giues counsell euer best. <i>With grauest counsell all must be directed, Where plainest shewes are openly suspected.</i>	1473 1474	
All wounded minds good counsell helpeth most.	1475	
With patient counsell thirst is not appeas'd. <i>A kingdomes greatnesse hardly can he sway, That wholesome counsell will not first obey.</i>	1476 1477	2070
Direct not him, whose way himselfe will choose.	1478	
Oft long debated counsels hinder deeds. <i>In vaine be counsels, statutes, humane lawes, When chiefe of counsell pleads the vniust cause.</i>	1479 1480	2075
Ne're griue his harme that would not be aduis'd.	1481	
Friends by aduise may helpe ech other much.	1482	

1468 untraced

1469 Spenser, *FQ*, 'And counsel mitigates the greatest smart;' (G4r; vol. 2, I.vii.40.8).

1470 Drayton, 'Robert', 'In publique shame, oft counsell seemes disgrac'd,' (Div; vol. 1, 694).

1471 Spenser, *FQ*, 'Daughter, I deeme that counsel aye most fit, / That of the time doth dew aduantage take;' (2E5v; vol. 2, III.iii.52.3-4).

1472 Shakespeare, *V&A*, 'They that thriue well, take counsell of their friends,' (E2r; 640).

1473 Spenser, *FQ*, 'Vntroubled night they say giues counsel best.' (A7v; vol. 2, I.i.33.3).

1474 Drayton, *Epistles*, 'Mortimer to Queene Isabell', 'With grauest counsell all must be directed, / Where plainest shewes are openly suspected;' (D8r).

1475 Spenser, *FQ*, 'And goodly counsel, that for wounded hart / Is meetest med'cine, tempred with sweet voice;' (N5r; vol. 2, II.i.44.2-3).

1476 untraced

1477 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'A kingdoms greatnesse hardly can he sway;' (E6v).

1478 Shakespeare, *R2*, 'Direct not him whose way himself wil chuse.' (C3v; 2.1.29).

1479 untraced

1480 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'In vaine be counsels, statutes, humane lawes, / When cheefe of counsailes pleads the iustest cause;' (K8v).

1481 untraced

1482 *WC*, 'Of Counsaile', 'The greatest benefit that one friend can do vnto another, is in wayghty matters to succor him with good counsaile.' (M6v; prose).

	QN	TLN
[F5v]		
<i>Alway too late comes counsell to be heard, Where will doth mutinie with wits regard.</i>	1483	2080
The sicke man may giue counsell to the sound.	1484	
The wisest men (in need) will list aduise.	1485	
<i>When greene deuise by graue aduise is stayed: A world of harmes are openly displaid.</i>	1486	
Who vseth counsell, is not soone deceiu'd.	1487	2085
A worldly mans aduise is daungerous.	1488	
<i>Time, and fit place, giues alwaies best aduise: For what comes out of season's out of price.</i>	1489	
Aduise is quickly giuen, not ta'ne so soone.	1490	
No man so wise, but he may counsell want.	1491	2090
<i>Oft times the counsell of a very friend, Appearing good, may faile yet in the end.</i>	1492	
Councell confoundeth doubts, dissolues denials.	1493	
Afflicted hearts, all counsels doe deferre.	1494	
<i>Counsell vnto a carelesse man applyed, Is like a charme vnto an Adders eare.</i>	1495	2095
The wise accept of counsell, fooles will not.	1496	
The carelesse man is full of wretchednesse.	1497	

1483 Shakespeare, *R2*, 'Then all too late comes Counsell to be heard, / Where will doth mutiny with wits regard.' (C3v; 2.1.27–8).

1484 WC, 'Of Counsaile', 'It is an easie thing for a man beeing in perfitt health, to gyue counsaile to another that is sicke, but it is hard for the sick man to follow that counsaile. *Becon.*' (M6v; prose). Also in John Lyly's *Gallathea* (1592, STC 17080), 'In health it is easie to counsell the sicke, but it's hard for the sicke to followe wholesome counsaile.' (B2v; prose).

1485 WC, 'Of Counsaile', 'There is no man so simple, but he can giue counsaile, though there be no neede, and there is none so wise himselfe, but hee will be willing to heare counsell in time of necessity.' (M5v; prose).

1486 untraced

1487 WC, 'Of Counsaile', 'He that vseth many counsayles, is not easily deceiued.' (M6v; prose).

1488 untraced

1489 Southwell, *Complaint*, 'Losse in delayes', 'Time and place giue best aduise, / Out of season out of prise.' (G4v; 23–4).

1490 untraced

1491 North, *Dial*, 'For we neuer saw any man so wise of himselfe, but that he headed the counsel of an other.' (R1v; prose).

1492 Higgins, *Mirror*, 'So often times the counsaile of out [*sic*] frend / Apparent good, falls faulty in the end.' (B4r; \*).

1493 WC, 'Of Deniall', 'Counsaile confounds doubts, and dissolues false denials.' (V5r; prose).

1494 untraced

1495 untraced

1496 untraced

1497 Turberville, *Tales*, 'The carelesse man is full of wretchednesse.' (D8v).

	QN	TLN
Counsell vnto it selfe most honour drawes.	1498	
<i>Wounds oft grow desperate, and death doth end,</i>		2100
<i>Before good counsell can the fault amend.</i>	1499	
Aduise bids quench a sparke before it flame.	1500	
Counsell best curbs doting affections.	1501	
<i>Where sound aduise and wholesome counsell wants,</i>		
<i>Trees hardly prouue, but perish in the plants.</i>	1502	2105
Counsell, the iealous scorne, and will not learne.	1503	
What bootes complaining, where's no remedie?	1504	
<i>It cannot be, but such as counsell scorne,</i>		
<i>Shall in their greatest need be left forlorne.</i>	1505	
In euils, counsell is a comfort chiefe.	1506	2110
Good counsell oft times cheares despairing mindes.	1507	
<i>The sicke that loathes to listen to his cure,</i>		
[F6r]		
<i>To die the death for lacke of helpe is sure.</i>	1508	
Good counsell may be call'd a right good worke.	1509	
Courteous aduise, calmes stormes of miserie.	1510	2115
<i>Similies on the same subiect.</i>		
As wise men scorne not to accept aduise.		
So fooles hold counsell not of any price.	1511	

1498 Lodge, *Fig*, 'For counsell to it selfe more honour drawes.' (D4r; vol. 3, p. 31).

1499 Lodge, *Fig*, 'The wounds grow desperate, & death doth end, / Before good counsel can the fault amend;' (E2r; vol. 3, pp. 34–5).

1500 Daniel, *Cleopatra*, 'Tis best to quench a sparke before it flame.' (K6v; vol. 3, 586).

1501 untraced

1502 Turberville, *Tales*, 'But where aduise and wholesome counsel wants, / Trees may not prouue, they perish in the plants' (D8v).

1503 untraced

1504 Kyd, *Solyman*, 'What bootes complaining wheres no remedie;' (H1v; 5.2.87).

1505 Turberville, *Tales*, 'It cannot be but such as counsell scorne, / Must needs at length be vtterly forlorne.' (D8v).

1506 Spenser, *FQ*, 'In euils counsell is the comfort chiefe,' (2C5v; vol. 3, VI.iv.34.7).

1507 untraced

1508 Turberville, *Tales*, 'The sicke that loathes to listen to his cure, / [...] To die the death, for lacke of helpe is sure.' (D8v).

1509 WC, 'Of Counsaile', 'Good counsell may properly be called the beginning and ending of euery good worke.' (M6r; prose).

1510 untraced

1511 untraced

	QN	TLN
As young rash heads without discretion run,		
So old mens counsels tell what should be done.	1512	2120
As gentle showers doe cause the earths encrease,		
So mild aduise assures the conscience peace.	1513	
As treachers treasons prooue against themselues,		
So euill counsell oft turnes on it selfe.	1514	
As flowers in their prime haue sweetest sente,		2125
So in distresse counsell best shewes it selfe.	1515	
As foes by fleeing seeke each others harme,		
So friends by councill gaine each others good.	1516	

*Examples likewise on the same.*

To <i>Plutarck</i> did the Emperour <i>Traiane</i> write,		2130
Only to counsell him what he should doe.	1517	
The Emperour <i>Galba</i> said; All his mishaps		
Ensued, because he would not be aduis'de.	1518	
<i>Demetrius</i> of Macedon would say:		
Reprooue me, when I councill doe refuse.	1519	2135
<i>Verres</i> had neuer fallen in miserie,		
But that good counsell alwaies he despis'd.	1520	
<i>Solon</i> bad wealthie <i>Croesus</i> be aduis'd,		
For counsell was more worth than all his wealth.	1521	
<i>Philoxenus</i> the Poet did esteeme		2140
Nothing so precious as discreete aduise.	1522	
[F6v]		

1512 untraced

1513 untraced

1514 untraced

1515 untraced

1516 untraced

1517 de la Primaudaye, *Academy*, 'Of Reprehension and Admonition', 'The example of good *Traian* writing to his maister *Plutarke*, ought especially to be imitated of great men. I aduertise thee (quoth he) that hence forward I will not vse thy seruice to any other thing, than to counsell me what I ought to do, and to tel me of those faults, wherinto I may fall.' (L7r; prose).

1518 untraced

1519 untraced

1520 Rogers, *Discourse*, 'Verres could say, that he had neuer come into such misery, had he not been ruled by dissolute felowes.' (T7r; prose).

1521 untraced

1522 untraced

	QN	TLN
<b>Of Iustice, &amp;c.</b>		
<i>Iustice is that which giueth equall right, Punisheth wrong, keepes law in publicke sight.</i>	1523	
Iustice and order keepe vp common-weales.	1524	2145
Iustice allowes no warrant to defraud.	1525	
Iustice giues euery man that is his owne.	1526	
Good Iustices are common weales Phisitions.	1527	
<i>Honour and fame hold vp mild iustice traine, And heauenly hopes in heart she doth retaine.</i>	1528	2150
Wrong must haue wrong, and blame the due of blame.	1529	
A world of wrongs can not weigh downe one right.	1530	
Men are content to leaue right, being distrest.	1531	
Weak doth he build, that fenceth wrong with wrong.	1532	
<i>To a strong man, and of most puissant might, He giues him more that takes away his right.</i>	1533	2155
What wrong hath not continuance out worne?	1534	
Yeares makes that right, which neuer was so borne.	1535	
That right is wrong, ill sought, and got with spoile.	1536	
Proud, rich, and poore, to iustice are alike.	1537	2160
<i>Princes n'ere doe themselues a greater wrong, Than when they hinder iustice, or prolong.</i>	1538	
[F7r]		

1523 untraced

1524 *WC*, 'Of Iustice', 'Iustice and order, are the onely preseruers of worldly quietnes.' (M1r; prose).

1525 *WC*, 'Of Iustice', 'Iustice allots no priuiledge to defraude a man of his patrimony.' (L8v; prose).

1526 *WC*, 'Of Iustice', 'Iustice is a vertue that giues euery man his owne by euen portions.' (L8v; prose).

1527 *WC*, 'Of Iustice', 'A good Magistrate, may be called the Phisition of the Common-weale.' (M1v; prose).

1528 Churchyard, *Honour*, 'Honor and fame, holds vp milde Iustice traine,' (A2v).

1529 Shakespeare, *R3*, 'Wrong hath but wrong, and blame the dew of blame.' (L1v; 5.2.29).

1530 Spenser, *FQ*, 'Yet all the wrongs could not a litle right downe way.' (°O1r; vol. 3, V.ii.46.9).

1531 Daniel, *Civil Wars*, 'Men are content to leaue right in distresse.' (G3r; vol. 2, 2.6.8).

1532 Daniel, *Civil Wars*, 'For weake he builds that fences wrong with wrong.' (O1r).

1533 Daniel, *Civil Wars*, 'For to a man so strong and of such might / He giues him more, that takes away his right.' (E2r; vol. 2, 1.—76.7–8).

1534 Daniel, *Civil Wars*, 'What wrong hath not continuance quite outworne?' (S2r; vol. 2, 4.90.7).

1535 Daniel, *Civil Wars*, 'Yeares makes that right which neuer was so borne.' (S2r; vol. 2, 4.90.8).

1536 Daniel, *Civil Wars*, 'since Right is sinne / That is ill sought, and purchased with spoile?' (V4r; vol. 2, 5.47.3–4).

1537 Churchyard, *Honour*, 'Prowd, rich or poore, to Iustice are alike,' (A2r).

1538 Harington, *Orlando*, 'And Princes neuer do themselues more wrong, / Then when they hinder iustice, or prolong.' (T6r; \*; 27.79).



	QN	TLN
With loue and law is iustice ioyned still.	1539	
Wrong richly clad, to blindnesse seemeth right.	1540	
To pay each with his owne, is right and due.	1541	2165
In suffering harmes great wrongs are offered.	1542	
<i>Where iustice swayes in time of peace and quiet,</i>		
<i>It fits not shifters fishing, nor their diet.</i>	1543	
Right often-times by might is ouer-raught.	1544	
Men highly wronged, feare not to displease.	1545	2170
True noble minds doe still respect the right.	1546	
Iustice, not pittie, fits a princes mind.	1547	
<i>Where our owne wrongs doe worke our ouerthrow,</i>		
<i>In vaine we hope to weare it out with woe.</i>	1548	
Men arm'd with iustice, know not how to feare.	1549	2175
Companion to offence, is punishment.	1550	
The punishment of some, reformeth all.	1551	
Speed doth loue right, but long delay is wrong.	1552	
<i>Innocence, concord, friendship, and godlinesse:</i>		
<i>These doe support iustice and equitie.</i>	1553	2180
Right maketh roome somtimes where weapons faile.	1554	
Accusers should themselues be innocent.	1555	
Iustice forbids to slay them that submit.	1556	

- 1539 Churchyard, *Honour*, 'With loue and law, is Iustice ioined still,' (A2v).  
1540 Churchyard, *Honour*, 'Wrong richly clad, to blindness seemeth right,' (A3v).  
1541 Spenser, *FQ*, 'To pay each with his owne is right and dew.' (2A1v; vol. 3, VI.i.42.3).  
1542 Churchyard, *Challenge*, 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'In suffring harmes, great wronges are offred still.' (K4v).  
1543 untraced  
1544 Baldwin, *A Mirror*, 'For right through might is often overraught.' (Irv).  
1545 Griffin, *Fidessa*, 'Sonnet XXII', 'Men highly wronged care not to displease.' (C3v).  
1546 Brandon, *Octavia*, 'But noble mindes are carefull of the right.' (D2r).  
1547 Brandon, *Octavia*, 'Iustice, not pittie, fits a Princes minde.' (E2r).  
1548 Whetstone, *Rock*, 'The Garden of vnthriftines', 'For where our wrong, doth worke our ouerthrow, / In vaine we hope, to weare away our woe.' (F4r).  
1549 Brandon, *Octavia*, 'I arm'd with iustice, know not how to feare.' (E2r).  
1550 Stradling, *Constancy*, 'For Plato said trulie, *That punishment is the companion of iniustice.*' (N5r; \*, prose).  
1551 untraced  
1552 untraced  
1553 WC, 'Of Iustice', 'The parts which true iustice dooth consist of, are in number eyght; innocencie, friendship, concord, godlines, humanity, gratefulness, and faithfulness.' (M1r; prose).  
1554 Marlowe, *Edward II*, 'but madam, right makes roome, / Where weapons want, ' (H1r; 4.2.50-1).  
1555 WC, 'Of Accusation', 'He that accuseth another, must looke that hee be not guiltie of the same fault himselfe.' (X1v; prose).  
1556 untraced

	QN	TLN
The foe doth iustly kill where prince forsakes.	1557	
<i>The iudge himselfe doth for condemned stand,</i>		2185
<i>Where guilt goes free with pardon in his hand.</i>	1558	
Possession is no plea where wrong insults.	1559	
They that haue part in wrongs, haue part in griefes.	1560	
Wrongs are remembred while the scarres remaine.	1561	
A lawlesse peere, by law deserues to die.	1562	2190
<i>Iustice is vertues badge, and staffe of peace:</i>		
<i>Maintaining honour in her rich increase.</i>	1563	
True iustice payes the bloodie home their hire.	1564	
Blood spilt by wrong, calls vengeance scourge by right.	1565	
Seldome aduantage is in wrongs debar'd.	1566	2195
Who soweth wrong, is sure to reape the same.	1567	
[F7v]		
<i>All runnes to wracke and ruine, where selfe-kind,</i>		
<i>From selfe-same kind with-holdeth mutuall right.</i>	1568	
Delay in punishment no pardon is.	1569	
A publicke fault craues open punishment.	1570	2200
Who flyeth iudgement, shewes his guiltinesse.	1571	
Equitie iudgeth mildly, law seuerely.	1572	
<i>Wrongs done vs, we are sparing to forgiue:</i>		
<i>Not minding, we by mercie onely liue.</i>	1573	

1557 untraced

1558 WC, 'Of Iustice', 'The Iudge himselfe is condemned, when the guiltie person is pardoned.' (Miv; prose).

1559 untraced

1560 untraced

1561 untraced

1562 Turberville, *Tales*, 'A lawlesse peere by law deserues to die,' (F8v).

1563 WC, 'Of Iustice', 'Iustice is the badge of vertue, the staffe of peace, and the maintenance of honour. *Cic.*' (L8v; prose).

1564 Turberville, *Tales*, 'True iustice payes the bloodie home their hyre,' (F8v).

1565 Turberville, *Tales*, 'And blood mispilt for vengeance aye doth crie,' (F8v).

1566 Drayton, *Mortimeriados*, 'Seldome, aduantage is in wrongs debar'd,' (P3r; vol. 1, 2265).

1567 Daniel, 'Octavia', 'But sowing wrong is sure to reape the same.' (C2r; vol. 1, 188).

1568 Markham, *Deuoreux*, '(For all is desolate, where not selfe-kinde / Vnto selfe-kind affords a mutuall right)' (Miv).

1569 WC, 'Of Iustice', 'Delay in punishment, is no priuiledge of pardon.' (L8v; prose).

1570 WC, 'Of Iustice', 'A publique fault ought not to suffer a secret punishment.' (Miv; prose).

1571 WC, 'Of Iustice', 'He that flyeth iudgement, confesseth himselfe to be faultie. *Mar. Aur.*' (Miv; prose).

1572 WC, 'Of Iustice', 'Equitie iudgeth with lenitie, lawes with extreamitie.' (M2v; prose).

1573 untraced

	QN	TLN
Wrong is the triall of true patience.	1574	2205
Law with extremitie is extreame wrong.	1575	

*Similies on the same subiect.*

As hardest mettals in the fire is melt,		
So greatest sinnes by iustice soone are felt.	1576	
As sinne at first is sweet, but after sower,		2210
So Law lookes sterne, yet shewes not all her power.	1577	
As from worst maladies best med'cines come,		
So are best lawes from lewdest manners form'd.	1578	
As citties with their walles are fenced round,		
So are good minds with right and equitie.	1579	2215
As he that wanteth reason is no man,		
So who liues lawlesse may be tearm'd a beast.	1580	
As thirstie soules doe seeke some long lookt spring,		
So wrongs receiu'd with right, doe comfort bring.	1581	

*Examples likewise on the same.*

2220

<i>Philip</i> , when any made complaint to him, Stopt one eare, till the other part were heard.	1582	
<i>Aristides</i> so loued Equitie, That he of all men was sir named Iust.	1583	

1574 WC, 'Of Comforts', 'Wrong is the tryall of thy patience.' (I2v; prose).

1575 WC, 'Of Lawes', 'Extreame law, is extreame wrong.' (M5v; prose).

1576 Meres, *Palladis*, 'Iustice', 'As siluer is harde, but yet to bee melted: so although iustice is seure, yet it hath compassion, and not indignation. *F. Ioannes a S. Geminiano lib. 2 de metallis et lapidibus cap.4.*' (M1v; prose).1577 Meres, *Palladis*, 'Iustice', 'As sinne is sweete in the beginning, but bitter in the ende: so Iustice on the contrary, it seemeth bitter in the beginning, but is sweeter then hony in the ende. *Origenes.*' (M1r; prose).1578 Meres, *Palladis*, 'Lawes', 'As the best remedies and medicines proceed from the worst diseases: so good lawes are made of euill maners.' (2G4v; prose).1579 Meres, *Palladis*, 'Lawes', 'As a strong wal doth defence a citie: so doth good laws defend common wealths. *Dion orat. 74. De lege.*' (2G5r; prose).1580 Meres, *Palladis*, 'Lawes', 'As he is not a man, who wantes reason: so that will not long bee a City, which is not governed with lawes. *Idem orat. 36. Borysthenica.*' (2G5r; prose).

1581 untraced

1582 Allott, *WT*, 'Of Iustice', 'Philip and Alexander his sonne, when any came to complaine, stopped one of theyr eares, which they reserued for the defendant. *Plutarch.*' (D4r; prose).1583 Allott, *WT*, 'Of Iustice', 'Aristides, for his impartiall dealing in all matters, was surnamed the Iust.' (D3v; prose).

	QN	TLN
<i>Iunius</i> the Consull so respected right, As his owne sonnes he did condemne to death.	1584	2225
<i>Cato Censorius</i> was so iust and firme, As none durst mooue him in a naughtie cause. [F8r]	1585	
Iustice (saith <i>Seneca</i> ) is the law of God, And bond of all humane societie.	1586	2230
Deuotion and good will ( <i>Lactantius</i> saith) Ioynes vs to God, as iustice doth to men.	1587	

### Of Pollicie.

<i>Pollicie is a wise and discreet care, For King, for countrey, and for common good.</i>	1588	2235
Pollicie oft religions habit weares.	1589	
What wants in strength, is holpe by pollicie.	1590	
<i>Small pollicie hath prowesse learn'd, to spill Much blood abroad, to cut her owne with skill.</i>	1591	
Small harme, pretending good, is pollicie.	1592	2240
<i>Oft times hath reaching pollicie deuisde, A cunning clause which hath himselfe surpriz'd.</i>	1593	
A wrastlers sleights oft counter-checketh force.	1594	

- 1584 Allott, *WT*, 'Of Iustice', 'Iunius Brutus, a consul of Rome, condemned his two sonnes Titus & Tiberius to be beheaded, for that they conspired the reentre of Tarquinius race into Rome. *Liuius*.' (D3v-4r; prose).
- 1585 Allott, *WT*, 'Of Iustice', 'No man durst euer sollicite Cato Censorius in any dishonest cause. *Cicero*.' (D4r; prose).
- 1586 de la Primaudaye, *Academy*, 'Of Iustice', '*Iustice* (saith *Seneca*) is the law of God, and the bond of humane societie.' (2C4r; prose).
- 1587 de la Primaudaye, *Academy*, 'Of Iustice', 'Now that is diuine iustice (as *Lactantius* saith) whereby we are ioyned to God by deuotion and good will.' (2C4r; prose).
- 1588 untraced
- 1589 Drayton, *Mortimeriados*, 'So policie religions habite weares,' (C1r; vol. 1, 172).
- 1590 *WC*, 'Of Wit', 'That which mans strength cannot bring to passe, wit and policy will soone dispatch.' (F5r; prose). Cf. QN 1000.
- 1591 Daniel, *Civil Wars*, 'As though that *Prowesse* had but learnt to spill / Much bloud abrode to cut her throte with skill.' (V2v; vol. 2, 5.37.7-8).
- 1592 untraced
- 1593 Lodge, *Fig*, 'How oft hath watching policie deuis'd / A cunning clause which hath himselfe surpris'd?' (G1r; vol. 3, p. 49).
- 1594 Drayton, 'Gaveston', 'The wrestler sleight, which counterchecketh force,' (N7v).

	QN	TLN
<i>Strength, wanting wit and pollicie to rule, Is soone cast downe, and prooues himselfe a foole.</i>	1595	2245
'Tis pollicie to feare a powerfull hate.	1596	
<i>Counsell in any kingdome pollicied, More worthie is than warre, more dignified.</i>	1597	
[F8v]		
No pollicie where lambes doe lyons lead.	1598	
<i>It is the summe of perfect pollicie, To worke securely with vulgaritie.</i>	1599	2250
Who builds on strength, by pollicie is stript.	1600	
<i>More worthie 'tis, by wit and pollicie To compasse honour, than by progenie.</i>	1601	
Pollicie is to prowesse chiefest friend.	1602	2255
<i>Where power and pollicie doe often faile, Respect of gold both conquers and commaunds.</i>	1603	
The very poorest hath his pollicie.	1604	
<i>Men may in conquest benefit themselues, As much by pollicie as power and might.</i>	1605	2260
All pollicie is soone destroy'd by pride.	1606	
Pollicie oft subdues where valour failes.	1607	

- 1595 WC, 'Of Wit', 'Strength wanting wit, and policie to rule, ouerthrowes it selfe. *Horace*.' (F5r; prose) or 'Of Pollicie', 'Strength wanting wit and policie to rule, ouerthroweth it selfe. *Horace*.' (O4v; prose).
- 1596 Kyd, *Cornelia*, 'Tis pollicie to feare a powrefull hate.' (F2r; 3.3.130).
- 1597 Lodge, *Fig*, 'Yet counsel in all kingdoms pollicied / Is farre more worthie, and more dignified.' (G3v; vol. 3, p. 30).
- 1598 untraced
- 1599 Copley, *Fig*, 'Such is the summe of perfect policie / To worke securely with Vulgaritie.' (D1r).
- 1600 Lodge, *Fig*, 'Who builds on strength by policie is stript.' (G1r; vol. 3, p. 49).
- 1601 WC, 'Of Pollicie', 'It is greater commendation, to obtain, honour by policie and wisdom, then to haue it by discent.' (O3r; prose).
- 1602 WC, 'Of Pollicie', 'Policie is a necessary friend to prowesse.' (O3r; prose).
- 1603 WC, 'Of Pollicie', 'What power & policie cannot compasse, gold both commaunds & conquers. *Aristi*.' (O3v; prose).
- 1604 WC, 'Of Pollicie', 'The meanest Sparrow hath his neb, the Lions whelp his clawe, the weakest thorne hys prickle, and the poorest man his policie.' (O3v; prose).
- 1605 WC, 'Of Pollicie', 'In proofe of conquest, men ought to profit themselues as much by policy as by power.' (O4r; prose).
- 1606 WC, 'Of Pollicie', 'A policie is soone destroyed by the pryde men haue in commaunding, and libertie in sinning.' (O4r; prose).
- 1607 WC, 'Of Pollicie', 'The Oracle of *Apollo* at Delphos, being demaunded the reason why *Iupiter* shoulde bee the chiefe of the Gods, sith *Mars* was the best souldiour: made thys aunswere, *Mars* is valiant, but *Iupiter* is wise. Concluding by thys aunswere, that policy is more of force to subdue then valour.' (O4v; prose).

	QN	TLN
<i>Courage that hath nor wit nor pollicie,</i>		
<i>Flyes like a slaue before hisemie.</i>	1608	
A well-establisht pollicie is best.	1609	2265
Societie must be preseru'd by pollicie.	1610	
<i>Similies on the same subiect.</i>		
As dull neglect is follies chiefest badge,		
So quicke conceit is signe of pollicie.	1611	
As carelesse heads doe soonest harme a state,		2270
So pollicie fore-sees before too late.	1612	
As cunning crafts-men are commended most,		
So Realmes of polliticke aduisers boast.	1613	
As subiltie is slye to helpe it selfe,		
So pollicie is wise to shield it selfe.	1614	2275
As daungers felt are worse than others fear'd,		
So pollicies not executed, most offend.	1615	
As counsell is some comfort in distresse,		
So pollicie employ'd, kills wretchednesse.	1616	
[GIR]		
<i>Examples likewise on the same.</i>		
		2280
<i>Licurgus</i> by his polliticke aduise,		
Reform'd the Lacedæmon mangled state.	1617	
<i>Numa Pompilius</i> discreete pollicie,		
Made Rome to flourish in her royaltie.	1618	
<i>Deucalions</i> pollicie befriended Greece,		2285
And brought the people to religious awe.	1619	

1608 WC, 'Of Wit', 'Strength wanting wit, and policie to rule, ouerthrowes it selfe. *Horace.*' (F5r; prose) or 'Of Policie', 'Strength wanting wit and policie to rule, ouerthroweth it selfe. *Horace.*' (O4v; prose). Cf. QN 1595.

1609 de la Primaudaye, *Academy*, 'Of Policie, and of sundry sortes of Governments', 'publike benefit and ciuil iustice, which are preserued by a wel established policie' (2O8r; prose).

1610 de la Primaudaye, *Academy*, 'Of Policie, and of sundry sortes of Governments', 'Euery ciuil societie must be kept in order by some policie,' (2O8r; prose).

1611 untraced

1612 untraced

1613 untraced

1614 untraced

1615 untraced

1616 untraced

1617 + 1618 + 1619 de la Primaudaye, *Academy*, 'Of Policie, and of sundry sortes of Governments', '*Lycurgus* reformed the estate of the Lacademonians, *Numa Pompilius* of the Romanes, *Solon* of

	QN	TLN
<i>Scipioes</i> Lieutenant nam'd <i>Polybius</i> Was highly praised for his pollicie.	1620	
<i>Byas</i> did much commend the gouernment, Where the chiefe heads were wise and polliticke.	1621	2290
<i>Plutarch</i> thought, cities could as ably stand Without foundations, as no pollicie.	1622	

### Of Peace & Concord.

<i>Peace is the ground of kingdoms happinesse: Nource of true concord, loue, and all encrease.</i>	1623	2295
Peace is great riches in the poorest state.	1624	
<i>Men know not peace, nor rightly how to deeme it, That first by warre haue not been taught t'esteem it.</i>	1625	
[GIV] Peace hath best bidding in a setled mind.	1626	
<i>Peace brings in pleasure, pleasure breeds excesse: Excesse procureth want, want workes distresse.</i>	1627	2300
Peace doth depend on reason, warre on force.	1628	
<i>You whose faire calme make neighbors storms seeme sore, Try you your tydes, before you trust the shore.</i>	1629	

- the Athenians, and *Deucalion* of all the Græcians generally, by making them deuout and affectionate towards the gods in prayers, othes, oracles, and prophesies,' (2O8v–P1r; prose).
- 1620 de la Primaudaye, *Academy*, 'Of Policie, and of sundry sortes of Gouernments', '*Polybius* gouernour and lieutenant to *Scipio Africanus*, and taken for the wisest Politician in his time, saith, That the Romans had neuer any greater means than religion,' (2P1r; prose).
- 1621 de la Primaudaye, *Academy*, 'Of Policie, and of sundry sortes of Gouernments', 'as when one commendeth the policie of *Pericles*, or of *Bias*, that is, their kind of gouernment,' (2P1r; prose).
- 1622 de la Primaudaye, *Academy*, 'Of Policie, and of sundry sortes of Gouernments', 'Therefore *Plutarke* saith, that a citie will sooner stand without a foundation, than ciuil policie can be framed and established without any religion and opinion of God,' (2O8v; prose).
- 1623 WC, 'Of Peace', 'Peace is the quiet and tranquility of kingdomes, burying all seditions, tumults, yprores, and factions, and planting ease, quietnes, and securitie, with all other flourishing ornaments of happinesse.' (B7r; prose).
- 1624 untraced
- 1625 Harington, *Orlando*, 'Men know not peace, nor rightly how to deem it, / That first by war, haue not bin taught t'esteeme it.' (Y2v; \*; 31.2).
- 1626 Breton, *Delights*, 'And peace abides but with the setled minde.' (G2v).
- 1627 Lodge, *Fig*, 'Peace brings in pleasure, pleasure breeds excesse, / Excesse procureth want, want works distresse.' (G1r; vol. 3, p. 49).
- 1628 Lodge, *Fig*, 'Peace, doth depend on Reason, warre on force,' (D4v; vol. 3, p. 32).
- 1629 Lodge, *Fig*, 'Oh you, whose calme, makes neighbours stormes seeme sore / Trie you your tides, before you trust your ore,' (C1v; vol. 3, p. 18).



	QN	TLN
Peace, all extreames concludeth with remorse. <i>Surges may rise on suddaine ere we thinke, And whiles we swimme secure, compell vs sinke.</i>	1630	2305
Mild calm'd fact peace, exceeds blood-thirsting war. <i>Warre is ordain'd for nothing else but peace: And perfect peace is end of bloudie warre.</i>	1631 1632 1633	2310
Peace flourisheth where reason beareth sway. <i>Peace still is honest, humane, and vpright: When warre is brutish, fostered by despight.</i>	1634 1635	
Concord of many, makes an vnitie. <i>Concord makes small things mightily encrease: Where discord makes great things as fast decrease.</i>	1636 1637	2315
True peace, is peace with vertue, warre with vice. <i>In peace, for warre let vs so well prouide, As in each state, no harme doe vs betide.</i>	1638 1639	
Peace from a Tyrants mouth, is treacherie. <i>Deare and vnprofitable is the peace, That's purchast with expence of guiltlesse blood.</i>	1640 1641	2320
The weight of peace, is easie to be borne.	1642	

1630 Lodge, *Fig*, 'Peace, doth depend on Reason, warre on force, / [...] The one extreame, concluded with remorse.' (D4v; vol. 3, p. 32).

1631 Lodge, *Fig*, 'The surge may rise on sodaine ere you thinke, / And force you, (whilst you swim secure) to sinke.' (C2r; vol. 3, p. 19).

1632 Markham, *Deuoreux*, 'As calme-facst [*sic*] Peace, exceeds blood-shedding Warre.' (I2r).

1633 Lodge, *Fig*, 'In briefe, for what is warre ordain'd but peace? / And perfect peace is end of bloudie warre:' (D4v; vol. 3, p. 32).

1634 WC, 'Of Peace', 'Peace florisheth where reason ruleth, & ioy raineth where modesty directeth.' (B7v; prose).

1635 Lodge, *Fig*, 'The one [peace] is humane, honest, and vpright, / The other brutish, fostered by despight:' (D4v; vol. 3, p. 32).

1636 WC, 'Of Peace', 'Concord of many maketh one.' (B7v; prose).

1637 WC, 'Of Peace', 'Concord maketh small things mightily to increase, but discord maketh great things sodainly to decay.' (B8r; prose). Also in Sylvester's *Miracle*, 'Not without reason hath it oft been spoken, / That through faire concord little things augment, / And (opposite) that mightiest things are broken / Through th'gly discord of the discontent.' (C4v).

1638 WC, 'Of Peace', 'True peace, is to haue peace with vertue, and warre with vice.' (B7v; prose).

1639 untraced

1640 WC, 'Of Peace', 'Peace from the mouth of a Tyrant, is oftener promised then performed.' (B8r; prose).

1641 WC, 'Of Peace', 'Deere and vnprofitable is the peace, that is bought with guiltlesse blood.' (B7r; prose). Also in Lyly's *Gallathea* (1592, STC 17080), 'Deere is the peace that is bought with guiltlesse blood.' (B2r; prose).

1642 WC, 'Of Peace', 'To rule an estate, is a heauie burthen, but to vnder-goe peace is an easie carriage.' (B8r; prose).

	QN	TLN
<i>They iustly doe deserue the sword of warre, That wilfully withstand faire offered peace.</i>	1643	2325
To flye from peace, is seeking selfe-decay.	1644	
<i>Peace asketh no lesse wisdome to preserue it, Than valour was bestowed in getting it.</i>	1645	
Peace still succeeds, what euer drifts withstand.	1646	
<i>That's more esteem'd, obtain'd by peace-full words, Than any thing atchieu'd by violence.</i>	1647	2330
State-stabling peace, brings froward minds in fashion.	1648	
[G2r]		

*Similies on the same subiect.*

As members knit in one, doe maintaine life:		
So states combin'd in peace, doe nourish loue.	1649	2335
As desolation dwelles where discord is,		
So where is concord, liues all happinesse.	1650	
As Laurell euer crownes the Conquerour,		
So peace becommeth any Emperour.	1651	
As they that seeke their harme, deserue to haue it,		2340
So they which flie from peace, should neuer feele it.	1652	
As warre cuts deepe, and maketh mightie wounds,		
So peace like soueraigne balme doth cure them all.	1653	
As grieffe is cognisance of falling states,		
So peace is glorie of faire shining sway.	1654	2345

1643 WC, 'Of Peace', 'They iustly deserue the sworde of Warre, which wilfully refuse the conditions of peace.' (B7r; prose).

1644 WC, 'Of Peace', 'To flye from peace which wee should earnestly pursue, is to followe discord and our owne destruction.' (B8r; prose).

1645 WC, 'Of Peace', 'Peace asketh no lesse wisdome to conserue it, then valiantnes to obtaine it.' (B7v; prose).

1646 Sylvester, *Miracle*, 'And PEACE succeeds what-euer drifts withstand.' (A8r).

1647 WC, 'Of Peace', 'That thing is more esteemed which is obtained by peacefull wordes, then that which is gotten by forceable violence.' (B8r; prose).

1648 Sylvester, *Miracle*, 'State-stabling *Peace* brings froward minds in fashion.' (B7r).

1649 WC, 'Of Peace', 'As the lyuing members of the body vnited together, maintaine lyfe, and deuided hasten death, so Citizens in a Common-weale, by their concord maintain the state, but by their hatreds destroy it.' (B7v; prose).

1650 untraced

1651 untraced

1652 untraced

1653 untraced

1654 untraced

	QN	TLN
<i>Examples likewise on the same.</i>		
Fortie yeeres keeping <i>Ianus</i> temple shut, Gauē testimonie of the Romanes peace.	1655	
<i>Numa</i> (the second king of Rome) so loued peace, That all his reigne, was neither warre nor strife.	1656	2350
<i>Archidamus</i> , wrote to the Elians Nothing but this; <i>Peace is a goodly thing.</i>	1657	
The cause why <i>Cato</i> did oppose himselfe Against great <i>Cæsar</i> ; was, For breach of peace.	1658	
<i>Tullie</i> saith: Let vs so begin our warre, That afterward we may be sure of peace.	1659	2355
<i>Phocion</i> being askt; What fitted kingdomes best? Replied: A little warre, to win long peace.	1660	
[G2v]		

### Of Warre.

<i>Warre is most lawfull for a countries good, To purchase peace with least expence of blood.</i>	1661	2360
Warre makes the conquer'd yeeld, and serue with hate.	1662	
Where warre once enters, ruine doth ensue.	1663	

- 1655 de la Primaudaye, *Academy*, 'Of Peace, and of Warre', 'the Temple of *Ianus* was continually kept shut for the space of fortie yeeres, which was a signe of peace amongst the Romanes.' (3B5r-v; prose).
- 1656 de la Primaudaye, *Academy*, 'Of Peace, and of Warre', '*Numa Pompilius*, second king of the Romanes, cleane contrary to *Lycurgus*, was so farre in loue with peace, and referred all his lawes in such sort thereunto, that during his raigne, there was neither warre, not ciuill dissention.' (3B5r; prose).
- 1657 de la Primaudaye, *Academy*, 'Of Peace, and of Warre', '*Archidamus* to the Elians: *Peace is a goodly thing.*' (3B7v; prose).
- 1658 de la Primaudaye, *Academy*, 'Of Peace, and of Warre', 'The selfe same reason of louing peace, and of abhorring the breakers thereof, was the cause why *Cato* in a full Senate opposed himselfe against the request which *Cæsars* friendes made,' (3B7v; prose).
- 1659 de la Primaudaye, *Academy*, 'Of Peace, and of Warre', 'For this onely reason (saith *Cicero*) we must begin warre, that we may liue in peace, and not receiue wrong:' (3B7v; prose).
- 1660 untraced
- 1661 *WC*, 'Of Warre', 'Warre is most lawfull, when it is warranted by the Word, eyther to defend a mans owne right, or to repulse the enemies of God. *Lactan.*' (N7v; prose).
- 1662 Lodge, *Fig*, 'Warre egges the victor to desire debate, / The conquer'd to submit and serue with hate;' (G1r; vol. 3, p. 49).
- 1663 untraced

	QN	TLN
<i>Great is the horror of intestine broyles,</i>		
<i>When with our blood we fat our natiue soyles.</i>	1664	2365
Warre makes the victour to desire debate.	1665	
A Captaine talketh best of boistrous warre.	1666	
<i>Looke where the sword for pittie leaues to spill,</i>		
<i>Pittie that Iustice should begin to kill.</i>	1667	
Warre leaues naught sure, though we presume to choose.	1668	2370
Bloodshed by bloodshed still is nourished.	1669	
<i>Warre should not fill kings pallaces with mone:</i>		
<i>Nor perill come when 'tis least thought vpon.</i>	1670	
In vaine are armes, when heauen becomes our foe.	1671	
Warres rage hath no respect of pietie.	1672	2375
<i>It is a meritorious faire designe,</i>		
<i>To chase iniustice with reuengefull armes.</i>	1673	
Vertue may sometimes be surpriz'd by number.	1674	
Valour and Art, are both the sonnes of <i>Ioue</i> .	1675	
[G3r]		
<i>Who would not be a Souldiour in that band,</i>		2380
<i>Which (ere it fight) holds victorie in hand?</i>	1676	
Arte is Nobilities true register.	1677	
Nobilitie, Arts champion still is nam'd.	1678	

1664 Drayton, *Mortimeriados*, 'Such is the horror of these ciuill broyles, / When with our blood, we fat our natiue soyles.' (D3v; vol. 1, 447–8).

1665 Lodge, *Fig*, 'Warre egges the victor to desire debate,' (G1r; vol. 3, p. 49).

1666 *Edward III* (Shakespeare), 'No let the Captaine talke of boystrous warr,' (C2r; 2.343).

1667 Drayton, *Mortimeriados*, 'That where the sword for pittie leaues to spill, / There extreame iustice should begin to kill.' (E2r; vol. 1, 559–60).

1668 Lodge, *Fig*, '[Warre] Leaues nothing sure though he presume to choose,' (G1r; vol. 3, p. 49).

1669 Drayton, *Mortimeriados*, 'Blood-shed by blood-shed still is nourished,' (E2r; vol. 1, 542).

1670 Drayton, *Mortimeriados*, 'Warre should not fill King's Pallaces with moane, / Nor perrill come when tis least thought vpon.' (P1v; vol. 1, 2218–19).

1671 Drayton, *Mortimeriados*, 'In vaine be armes, when heauen becomes a foe,' (I4v; vol. 1, 1324).

1672 Munday and Chettle, *Death*, 'Wars rage hath no regard of pietie.' (C2v). Published in 1601 but performed in 1598.

1673 Shakespeare, *Lucrece*, 'For 'tis a meritorious faire designe, / To chase iniustice with reuengefull armes,' (M1r; 1692–3).

1674 Fitz-Geffry, *Drake*, '(As vertue sometime is surpris'd by number)' (D3v).

1675 Fitz-Geffry, *Drake*, 'Valour, and art are both the sonnes of *Ioue*,' (E2r).

1676 Fitz-Geffry, *Drake*, 'Who would not be a souldier in that band, / Which, ere it fought, held VICTORIE in hand?' (D5r).

1677 Fitz-Geffry, *Drake*, 'Art is nobilities true register,' (C2v).

1678 Fitz-Geffry, *Drake*, 'Nobilitie arts champion still is sayde,' (C2v).

	QN	TLN
<i>Honour doth say: That if shee chaunce to faile,</i>		
<i>The braue attempt the shame shall counteruaile.</i>	1679	2385
Learning, is fortitudes right kalender.	1680	
Faire fortitude is learnings saint and friend.	1681	
<i>Honour shields learning from all iniurie,</i>		
<i>And learning, honour from blacke infamie.</i>	1682	
A crowne twixt breethren breeds contention.	1683	2390
Valour in greatest daunger shines most bright.	1684	
<i>If thorrow rashnes valour doe get honour,</i>		
<i>We blame the rashnes, but reward the honour.</i>	1685	
Well doth he die, that dies gainst countries foes.	1686	
An honourable buriall is the field.	1687	2395
<i>He that hath once sustain'd the bullets wound,</i>		
<i>What need he feare the Canons harmesse sound?</i>	1688	
Blood, nought but sin; war, nought but sorrows yeeld.	1689	
Sad are the sights, bitter the fruits of warre.	1690	
<i>Those that are brought vp in the broiles of realmes,</i>		2400
<i>Thinke it best fishing still in troubled streames.</i>	1691	
A martiall man ought not be fancies slaue.	1692	
Men vs'd to warre, are greatest foes to peace.	1693	
<i>The smallest iarres if they be suffered run,</i>		
<i>Breed wrath and warre, yea death ere they be done.</i>	1694	2405

- 1679 Fitz-Geffry, *Drake*, 'Honour replies, that if shee chance to faile, / The brave attempt the shame shall countervaille,' (D7v).
- 1680 Fitz-Geffry, *Drake*, 'Learning is fortitudes right calender,' (C2v).
- 1681 Fitz-Geffry, *Drake*, 'And fortitude is learnings Saint & ayde,' (C2v).
- 1682 Fitz-Geffry, *Drake*, 'Honour shields learning from all iniurie, / And learning honour from blacke infamy,' (C2v).
- 1683 Fitz-Geffry, *Drake*, 'A crowne twixt breethren breedes contention,' (E4v).
- 1684 Fitz-Geffry, *Drake*, 'Valour in greatest danger shines most bright,' (F5v).
- 1685 Fitz-Geffry, *Drake*, 'For if by rashnesse valour have got honour, / We blame the rashnes, but rewarde the valour,' (E6r).
- 1686 Fitz-Geffry, *Drake*, 'Well did he die, that for his country died,' (G6v).
- 1687 untraced
- 1688 Fitz-Geffry, *Drake*, 'For having once sustain'd the bullets wound, / What neede you feare the canmons harmesse sound?' (F8r).
- 1689 Spenser, *FQ*, 'For bloud can nought but sin, & wars but sorrowes yield,' (K5v; vol. 2, l.x.60.9).
- 1690 Spenser, *FQ*, 'Sad be the sights, and bitter fruits of warre,' (O4r; vol. 2, ll.ii.30.6).
- 1691 Daniel, *Civil Wars*, 'For brought vp in the broiles of these two Realmes, / They thought best fishing still in troubled streames,' (E3r; vol. 2, l.82.7-8).
- 1692 Shakespeare, *Lucrece*, 'A martiall man to be soft fancies slaue,' (C1v; 200).
- 1693 Daniel, *Civil Wars*, 'Men wholly vsd to warre, peace could not beare,' (E3r; vol. 2, l.82.5).
- 1694 Baldwin, *Last Part*, 'Euen so small striues, if they bee suffered run, / Brede wrath and warre, and death or they bee don,' (D3v).

	QN	TLN
No warre is right, but that which lawfull is.	1695	
The sword must mend what insolence did marre.	1696	
<i>Who knowes to win by sword, can iudge of wit:</i>		
<i>For without wit, no warre can prosper well.</i>	1697	
On little broyles ensueth bloodie warre.	1698	2410
Who best doth speed in warre, small safetie finds.	1699	
<i>The best obseruing prouidence in warre,</i>		
<i>Still thinketh foes much stronger than they are.</i>	1700	
[G3v]		
Vnnaturall warres where subiects braue their king.	1701	
A bloodie conquest staines the captaines praise.	1702	2415
<i>A brauer mind hath he that fights for more,</i>		
<i>Than he that warres for that he had before.</i>	1703	
His flight is shamefull that flyes victorie.	1704	
Warres conquerours, in loue doe seldome pine.	1705	
<i>When warre and troubles doe vs most molest,</i>		2420
<i>Then wicked persons euer prosper best.</i>	1706	
In warre and loue, courage is most requir'd.	1707	
A coward Captaine marres the souldiours fight.	1708	
<i>Armes, but in great extreames, doe neuer serue</i>		
<i>To reconcile and punish such as swerue.</i>	1709	2425
A valiant leader, makes faint cowards fight.	1710	
By armes, Realmes, Empires, Monarchies are wonne.	1711	

1695 Daniel, *Civil Wars*, 'No war be'ing right but that which needfull is' (V4r).

1696 Daniel, *Civil Wars*, 'The sword must mend, what insolence doth marre:' (Y4r; vol. 2, 5.94.4).

1697 untraced

1698 Churchyard, *Challenge*, 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'On little broyles, beginnes a bloody warre,' (K4v).

1699 Brandon, *Octavia*, 'Who best doth speed in war, small safety findes,' (Erv).

1700 Daniel, *Civil Wars*, 'When true obseruing prouidence in war / Still makes her foes, far stronger then they are.' (2Aiv; vol. 2, 6.4.7-8).

1701 Marlowe, *Edward II*, 'Vnnatural wars, where subiects braue their king,' (F4v; 3.2.86).

1702 Harington, *Orlando*, 'Yet bloody conquests stain the Captaines praise,' (K4r; \*, 15.1).

1703 Daniel, *Civil Wars*, 'For where such humors are prepar'd before, / The opening them makes them abound the more.' (2B1r; vol. 2, 6.22.7-8).

1704 untraced

1705 untraced

1706 de la Perrière, *Deuices*, 'When warres and troubles most molest, / The wicked persons prosper best.' (D4r).

1707 untraced

1708 de la Perrière, *Deuices*, 'A coward Captaine mars the soldiers might.' (D1v).

1709 Lodge, *Fig*, 'For armes, but in extreames doe neuer serue / To reconcile, and punish such as swerue.' (D3v; vol. 3, p. 30).

1710 de la Perrière, *Deuices*, 'So valiant leaders cause faint cowards fight,' (D1v).

1711 Lodge, *Fig*, 'By armes, Realmes, Empires, monarchies are wonne,' (D3v; vol. 3, p. 30).

	QN	TLN
<i>Let warre his boast of dignitie surcease, And yeeld to wisdom, which seeks all encrease.</i>	1712	
To armes, lawes, iustice, magistrates submit.	1713	2430
Artes, Sciences, before Armes triumphes sit.	1714	
<i>The plough-mans hope, and husbands thriftie tillage, Oft times become the wastfull souldiours pillage.</i>	1715	
Vnciuill warre, all iustice doth diuorce.	1716	
Basely he fights, that warres as others bid.	1717	2435
<i>It's much to conquer, but to keepe it then, Is full as much, if not a great deale more.</i>	1718	
Booke-expert warriours ne're are truly bold.	1719	
Warre for our countrie is a holy fight.	1720	
<i>Those wiser heads that know the scourge of warre, Seeke safest meanes to mitigate the iarre.</i>	1721	2440
Warre rightly handled, is most excellent.	1722	
Who fights for crownes, set life and all too light.	1723	
<i>To keepe our countrie safe from any harme: For warre or worke, we either hand should arme.</i>	1724	2445
Warre was ordain'd to make men liue in peace.	1725	
Warre doth defend our right, repulse our foes.	1726	
[G4r]		
<i>In warre they are esteem'd as Captaines good, That win the field with least expence of blood.</i>	1727	

1712 Lodge, *Fig*, 'Let warre, his boast of dignitie surcease / And yeeld to wisdom, which doth peace increase.' (D4v; vol. 3, p. 32).

1713 Lodge, *Fig*, 'To armes, lawes, iustice, magistrates submit,' (D3v; vol. 3, p. 30).

1714 Lodge, *Fig*, 'Arts, sciences, before their triumphes sit,' (D3v; vol. 3, p. 30).

1715 Lodge, *Phillis*, 'Complaint of Elstred', 'The Plow-mans hope, the thrifty Husbands tillage, / Is now become the wast-full souldiours pillage.' (I2r; vol. 2, p. 63).

1716 untraced

1717 Lodge, *Fig*, 'Basely fights he who warres as others bid.' (E1r; vol. 3, 33).

1718 Sylvester, *Miracle*, 'Tis much to conquer, but to keepe possession / Is full as much, and if it be not more.' (B4v).

1719 Lodge, *Fig*, 'Expert in booke, was neuer trulie bold,' (E1r; vol. 3, p. 44).

1720 Delamothe, *French*, 'It is a holy warre to fight for our countrie.' (M6v; prose).

1721 Lodge, *Phillis*, 'Complaint of Elstred', 'So wiser heads that knew the scourge of warre, / Sought sooth-fast meanes to mittigate the iarre.' (I2v; vol. 2, p. 64).

1722 Markham, *Deuoreux*, 'Warre, rightly handled, is most excellent,' (K2r).

1723 Lodge, *Phillis*, 'Complaint of Elstred', 'Who fight for Crownes, set life, set all to light,' (I2v; vol. 2, p. 64).

1724 untraced

1725 WC, 'Of Warre', 'Warre was onely ordained to make men liue in peace.' (N8r; prose). Also in Lodge's *Fig*, 'In briefe, for what is warre ordain'd but peace?' (D4v; vol. 3, p. 32).

1726 untraced

1727 WC, 'Of Honour', 'The Captaine which subdueth a country by entreatie, deserueth more honour then hee that ouercommeth it by battaile.' (L3r; prose).



	QN	TLN
Neuer vse armes where money may preuaile.	1728	2450
Th' effects of warre, are couetous desires.	1729	
<i>Let desperate men and Ruffians thirst for blood:</i>		
<i>Win foes with loue, and thinke that conquest good.</i>	1730	
In warre, let female honour be preseru'd.	1731	
Ambition is the chiefeest cause of warre.	1732	2455
<i>He that was woont to call his sword to aid:</i>		
<i>It's hard with him, when he must stand to plead.</i>	1733	
Necessitie makes warre to seeme most iust.	1734	
Many may talke of warre, but few conclude.	1735	
<i>Similies on the same subiect.</i>		2460
As Earth and Fire were first in this worlds frame,		
So Warre and Peace are chiefe in kingdomes rule.	1736	
As cunning Pilots best can guide the ship,		
So expert Captaines aptest manage warre.	1737	
As peace may suffer wrong, and be abus'd,		2465
So warre is harmelesse, if but rightly vs'd.	1738	
As pleasant talke makes short the longest way,		
So valiant leaders whet on dullest mindes.	1739	
As lingring sicknesse most offendeth life,		
So quicke dispatch in warre is glorious.	1740	2470
As rusticke notes likes any loutish swad,		
So drummes and trumpets please a Souldiour best.	1741	

1728 WC, 'Of Warre', 'Where thou maist conquer with money, neuer vse Armes; and rather choose to ouercome thine enemy by policy then by fight.' (N8r; prose).

1729 WC, 'Of Warre', 'The effects of war, are couetous desire, the fall of iustice, force, and violence. *Epict.*' (N8r; prose).

1730 Whitney, *Emblems*, 'Let desperate wightes, and ruffians, thirst for blood; / Winne foes, with loue; and thinke your conquest good.' (D4v).

1731 WC, 'Of Warre', 'In the sacke of a Towne, haue an especiall care, to preserue the honour of Ladies and maydes, from the violence of vnruilie souldiours.' (N8r; prose).

1732 untraced

1733 Drayton, *Mortimeriados*, 'He that was wont to call his sword to ayde, / Tis hard with him, when he must stand to plead.' (R2v; vol. 1, 2596-7).

1734 WC, 'Of Warre', 'Necessity makes warre to be iust. *Bias.*' (N8r; prose).

1735 WC, 'Of Warre', 'Affaires of warre must be deliberated on by many, but concluded on by a few.' (N8r; prose).

1736 untraced

1737 untraced

1738 untraced

1739 untraced

1740 untraced

1741 untraced

	QN	TLN
<i>Examples likewise on the same.</i>		
<i>Papyrius Cursor</i> punisht <i>Fabius</i> , Because vniustly hee commenced warre.	1742	2475
The Emperour <i>Aurelius</i> gaue strict charge, That no man should abuse himselfe in warre.	1743	
The worthie Souldiour <i>Bellizarius</i> , Would neuer warre but on some speciall cause.	1744	
[G4v] <i>Traiane</i> was neuer vanquished in warre, Because he would not meddle, but in right.	1745	2480
Warre makes men cruell, so saith <i>Seneca</i> : But peace prouoketh them to gentlenes.	1746	
<i>Plato</i> affirmed, warre was excellent When it did harme to none but enemies.	1747	2485

### Of Fame and Infamie.

<i>Good Fame is that which all men ought desire:</i> <i>But euill Fame is bad mens worthy hire.</i>	1748	
Fame neuer finds a tombe t'enclose it in.	1749	
Fame neuer stoops to things are mean or poore.	1750	2490

- 1742 de la Primaudaye, *Academy*, 'Of the ancient Discipline and order of Warre', 'that speech which *Titus Liuius* rehearseth of *Papyrius Cursor*, who complained of the corruption that began to growe in their armie, for the which he would haue punished *Fabius* Generall of the horsemen.' (3C4r; prose).
- 1743 de la Primaudaye, *Academy*, 'Of the ancient Discipline and order of Warre', 'The Emperour *Aurelius* laboured earnestly to bring in againe the ancient discipline of warre, and to cause it to be strictly obserued.' (3C4v; prose).
- 1744 de la Primaudaye, *Academy*, 'Of the ancient Discipline and order of Warre', 'the wise and warlike discipline of *Bellizarius*, lieutenant generall to the Emperour *Iustinian*, who for valure and temperance was equall to the ancient Romanes (as histories testifie of him) which was the cause that he reconquered all Italy possessed by the Barbarians.' (3C6r; prose).
- 1745 Allott, *WT*, 'Of Warre', 'Traian, was neuer vanquished, because he neuer vndertooke warre without iust cause;' (2F2r; prose).
- 1746 de la Primaudaye, *Academy*, 'Of the ancient Discipline and order of Warre', 'For war maketh men barbarous, mutinous, and cruell, as peace maketh them curteous, and tractable.' (3B7r; prose).
- 1747 untraced
- 1748 untraced
- 1749 Daniel, 'Rosamond', 'For Fame findes neuer tombe t'inclose it in.' (H3r; vol. 1, 7).
- 1750 Drayton, *Epistles*, 'The Epistle of Rosamond to King Henrie the second', 'Fame neuer stoopes to things but meane and poore,' (B1v; vol. 2, 23).

	QN	TLN
No fame doth follow any vniust act.	1751	
<i>To fames rich treasure, Time vnlockes the doore, Which angrie Fortune had shut vp before.</i>	1752	
Fame neuer lookes so low as idle drones.	1753	
Base Enuie still will barke at sleeping fame.	1754	2495
Life is not lost that brings eternall fame.	1755	
<i>All perils ought be lesse, and lesse all paine, In open field, than the deare losse of fame.</i>	1756	
Dearer is loue than life, and fame than gold.	1757	
[G5r]		
The path is sweet which daunger leads to fame.	1758	2500
Fame being once foil'd, incurable the blot.	1759	
<i>Our deeds in life to worth cannot be rated: In death our life with fame euen then is dated.</i>	1760	
Fame is not subject to authoritie.	1761	
Fame neuer profiteth a wicked man.	1762	2505
Infamie hath no power to hurt the good.	1763	
<i>Thy fame defac'd, or toucht with any staine: Being once supplanted, neuer growes againe.</i>	1764	
Fame is a speedie herald to beare newes.	1765	
A good report, in deepest darknesse shines.	1766	2510
Good life is readiest way to purchase fame.	1767	

1751 untraced

1752 Drayton, *Mortimeriados*, 'To fames rich treasure Time vnlocks the dore, / Which angry Fortune had shut vp before.' (G3r; vol. 1, 923-4).

1753 Drayton, *Mortimeriados*, 'Fame neuer lookes so lowe as on these drones,' (G3v; vol. 1, 956).

1754 Spenser, *FQ*, 'And enuie base, to barke at sleeping fame.' (T4v; vol. 2, II.viii.13.7).

1755 Spenser, *FQ*, 'Life is not lost, (said she) for which is bought / Endlesse renownm' (2N4r; vol. 2, III.xi.19.8-9).

1756 Spenser, *FQ*, 'All perill ought be lesse, and lesse all paine / Then losse of fame in disaduenturous field.' (2Y1v; vol. 3; V.xi.55.7-8).

1757 Spenser, *FQ*, 'Dearer is loue then life, and fame then gold;' (2Y2v; vol. 3, V.xi.63.8).

1758 Drayton, *Mortimeriados*, 'The path is set with danger leads to fame:' (G4r; vol. 1, 971).

1759 Drayton, 'Matilda', 'Thy fame once foild, incurable the blot.' (G1v).

1760 Drayton, 'Robert', 'Those deeds in life, to worth cannot be rated, / In death with life, our fame euen then is dated.' (Erv; vol. 1, 1028-9).

1761 Drayton, 'Matilda', 'Fame is not subject to authoritie.' (G2r; vol. 1, 236).

1762 + 1763 WC, 'Of Sentences', 'Fame shall neuer profit the wicked person, nor infamy hurt the good.' (C2r; prose).

1764 Drayton, 'Matilda', 'Thy name defac'd, if toucht with any staine, / And once supplanted, neuer growes againe.' (G1v; vol. 1, 237-8).

1765 WC, 'Of Fame', 'Fame is the speedy Herralld to bear newes.' (O6v; prose).

1766 WC, 'Of Fame', 'A good report shineth most cleerely in the deepest darknesse.' (O7r; prose).

1767 WC, 'Of Fame', 'A good lyfe, is the readiest way to a good name.' (O6v; prose).

	QN	TLN
<i>If spotlesse reputation be away,</i>		
<i>Men are but gilded loame, or painted clay.</i>	1768	
Fame, by our vertuous actions is maintain'd.	1769	
Rumours soone rais'd, decay; but fame stands firme.	1770	2515
A man can haue no sweeter friend than fame.	1771	
<i>Fame, not suppos'd to waste, but grow by wasting:</i>		
<i>(Like snow in riuers falne) consumes by lasting.</i>	1772	
Couet not fame, without great care to keepe it.	1773	
No like mishap, as to be infamous.	1774	2520
Fame, that the liuing saues, reuiues the dead.	1775	
<i>Fame hath two wings; the one of false report:</i>		
<i>The other hath some plumes of veritie.</i>	1776	
No law can quit, where fame is once endighted.	1777	
Fame is the ioy and life of valiant minds.	1778	2525
Preferre sharpe death before infamous life.	1779	
<i>The chieftest thing a princes fame to raise,</i>		
<i>Is, to excell those that are excellent.</i>	1780	
Glorie doth neuer blow cold pitties fire.	1781	
There's nothing can be done, but fame reports.	1782	2530
To know too much, is to know nought but fame.	1783	

1768 Shakespeare, *R2*, 'The purest treasure mortall times afford, / Is spotlesse Reputation that away / Men are but gilded loame, or painted clay.' (C4v; 1.1.177-9).

1769 untraced

1770 untraced

1771 *WC*, 'Of Fame', 'There is no sweeter friend then Fame, nor worsen enemy then report.' (O6v; prose).

1772 Chapman, 'Hymnus', 'Neuer supposd to wast, but grow by wasting, / (Like snow in riuers falne) consume by lasting' (D4v).

1773 untraced

1774 *WC*, 'Of Fame', 'There is no kind of mishap more infamous, then for a man to loose his good name, and to be ill reported of amongst all men for hys bad dealing.' (O6v; prose).

1775 Fitz-Geffry, *Drake*, 'How fame the living salves, revives the dead.' (E8r).

1776 Brandon, *Octavia*, 'Fame hath two wings, the one of false report: / The othet [*sic*] hath some plumes of veritie;' (E2r).

1777 Drayton, 'Matilda', 'No law can quite, where Fame is once endedit,' (G2v; vol. 1, 268).

1778 untraced

1779 *WC*, 'Of Death', 'An honourable death is to be preferred before an infamous life.' (2G1v; prose).

1780 Brandon, *Octavia*, 'The rarest thing a Princes fame to raise, / Is to excell those that are excellent:' (E4r).

1781 Marlowe and Chapman, *Hero* (Chapman), 'But Glorie neuer blowes cold Pitties fires.' (N3r; 6.194).

1782 Daniel, 'Rosamond', 'That nothing can be doone but Fame reports.' (L4r; vol. 1, 567).

1783 Shakespeare, *LLL*, 'Too much to know, is to know nought but fame:' (A3r; 1.1.92).

	QNL	TLN
<i>Let not proud will hold vp thy head for fame, When inward wants may not expect the same.</i>	1784	
[G5v]		
Fame dyes with them that all their honour waste.	1785	
Fame, bad concealer of our close intents.	1786	2535
Fame got by follie, dyes before it liues.	1787	
<i>Fame with her golden wings aloft doth flie, About the reach of ruinous decay.</i>	1788	
He liueth long enough, dies soone with fame.	1789	
Where fame beares sway, there <i>Cupid</i> will be bold.	1790	2540
Good fame is better than a crowne of gold.	1791	

*Similies on the same subiect.*

As thunder nor fierce lightning harmes the Bay, So no extremitie hath power on fame.	1792	
As precious stones (though set in Lead) will shine, So fame in poorest corners will appeare.	1793	2545
As earth producing salt, brings nothing else, So vertue, seeking fame, craues nothing else.	1794	
As many voices make the consort sweet, So many vertues doe confirme true fame.	1795	2550
As pride is enemie to good report, So lowly thoughts doe lead the way to fame.	1796	
As sight receiues his splendour from the aire, So fame from vertue doth deriue her selfe.	1797	

1784 Whitney, *Emblems*, 'And let not will, houlde vp their heades for fame, / When inwarde wantes, maie not supporte the same.' (E2r).

1785 Ogle, *Troy*, 'Fame dies with them and honour all doth wast.' (E1v).

1786 Brandon, *Octavia*, 'Fame (bad concealer of our close entents),' (B2v).

1787 Lodge, *Fig*, 'Thou then sweet friend, grieue not though folly thriue, / Fame got by it, dies ere it is alieue.' (H3r; vol. 3, p. 61).

1788 Spenser, *Complaints*, 'The Ruines of Time', 'But fame with golden wings aloft doth flie, / About the reach of ruinous decay,' (C4r; vol. 1, p. 140, 421–2).

1789 Daniel, *Civil Wars*, 'I haue liu'd enough, if I can dye with fame.' (2D4r).

1790 untraced

1791 Delamothe, *French*, 'Good fame is better worth then a golden crowne.' (M4v; prose).

1792 untraced

1793 untraced

1794 untraced

1795 untraced

1796 untraced

1797 untraced

	QN	TLN
<i>Examples likewise on the same.</i>		
<i>Publicola</i> wonne fame for leading armes: And <i>Solon</i> by his ciuill actions.	1798	
The fame <i>Milciades</i> got at <i>Marathon</i> , Would not permit <i>Themistocles</i> to sleepe.	1799	
<i>Fabius</i> did by his vertues get such fame, As <i>Maximus</i> was added to his name.	1800	2560
<i>Lysimachus</i> was famous through the world, Because he kill'd a Lyon in his youth.	1801	
[G6r]		
<i>Seneca</i> saith; Fame should be followed, Rather than coueted by fond desire.	1802	2565
No man (saith <i>Cicero</i> ) is learn'd and wise, But fame must needs attend his actions.	1803	

### Of Praise, &c.

<i>Praise is the hyre of vertue, for those partes That well deserue it, both in eyes and hearts.</i>	1804	2570
Praise is but smoake that sheddeth in the skie.	1805	
Men for their owne deeds shall be prais'd or blam'd.	1806	
<i>True laud proceeds by the report of other:</i>		
<i>Of more esteeme, when we our selues it smoother.</i>	1807	
The peoples voice, is neither shame nor praise.	1808	2575

- 1798 WC, 'Of Fame', 'Publicolas fame was gotten by leading of Armes, Solons by ciuill actions.' (O7r; prose).
- 1799 WC, 'Of Fame', 'The fame that Milciades got at Marathon, wold not suffer Themistocles to sleep in quiet.' (O7v; prose).
- 1800 Allott, WT, 'Of Vertue', 'Fabius for his vertues was sirnamed Maximus, where before he was called Gurges.' (D1r; prose).
- 1801 Allott, WT, 'Of Fame', 'Lysimachus, was famed ouer all the world, for that he being but a young Souldier vnder King Alexander, killed a Lyon.' (2F6v; prose).
- 1802 untraced
- 1803 untraced
- 1804 WC, 'Of Prayse', 'Praise is the hire of vertue. Cic.' (R7r; prose).
- 1805 Spenser, *Calendar*, 'Sike prayse is smoke, that sheddeth in the skye,' (L1r, vol. 1, p. 98, 35).
- 1806 C., 1., *Alcilia*, 'Each for his owne deeds should, be praisd, or shent.' (B3r).
- 1807 untraced
- 1808 Baldwin, *Last Part*, 'But Peoples voyce is neither shame nor prayse,' (L7r).

	QN	TLN
Safetie may breed delight, not nourish praise.	1809	
<i>Hard words doe discommend some men to day,</i>		
<i>Yet praise to morrow with all might they may.</i>	1810	
Many will praise in words, but spight in workes.	1811	
Chiefe praise consisteth in contented life.	1812	2580
<i>It's better to be praised for a truth,</i>		
<i>Than for a leasing to be honoured.</i>	1813	
To praise vnworthie men, is flatterie.	1814	
[G6v]		
Saue vertuous deeds, there's nothing merits praise.	1815	
<i>When men doe praise themselues immoderately,</i>		2585
<i>Makes other sentence them with obloquie.</i>	1816	
Praise stirres the mind to great and mightie things.	1817	
Praise nourisheth true vertue where it sprang.	1818	
<i>The benefits of peace deserue more praise,</i>		
<i>Than all the cunningst stratagemes of warre.</i>	1819	2590
Praise maketh labour light, enricheth hope.	1820	
When others praise thee, best to iudge thy selfe.	1821	
<i>Praise is a poyson to ambitious men,</i>		
<i>Because it makes them out-run honestie.</i>	1822	
In doing that we ought, deserues no praise.	1823	2595

1809 Brandon, *Octavia*, 'Safetie may breede delight, not nourish praise;' (A7v).

1810 untraced

1811 WC, 'Of Prayse', 'There be many that in words are ready to prayse that which is good, and few that in works are willing to follow the same. *Ploti*.' (R6r; prose).

1812 WC, 'Of Prayse', 'Perfit praise & felicity, consisteth in a contented life, and a quiet death. *Solon*.' (R6v; prose).

1813 WC, 'Of Prayse', 'It is better to be praysed for true speaking, then to be honoured for flattering and lying.' (R6t-v; prose).

1814 WC, 'Of Prayse', 'Praise bestowed on an vnworthy person, is a manifest signe of flattery.' (R6v; prose).

1815 WC, 'Of Prayse', 'Nothing deserueth commendation, vnlesse it be vertuous.' (R6v; prose).

1816 untraced

1817 + 1818 WC, 'Of Prayse', 'Praise encourageth the sprit to great and mighty things, and nourisheth true vertue where it is begun.' (R6v; prose).

1819 untraced

1820 WC, 'Of Prayse', 'Commendations maketh the labour light, the wit studious, and the hope rich.' (R6v; prose).

1821 WC, 'Of Prayse', 'If another man prayse thee, yet remember thou to be thine owne iudge.' (R7v; prose).

1822 WC, 'Of Prayse', 'Praise is a poyson to the ambitious man, for it leadeth him beyond the scope of honesty.' (R6v; prose).

1823 WC, 'Of Prayse', 'In doing that we ought, deserues no praise, because it is duty. *Aug*.' (R7v; prose).



	QN	TLN
By counterfeited vertue seeke no praise.	1824	
<i>In vaine we seeke the idle smoake of praise,</i>		
<i>Since all things by antiquitie decayes.</i>	1825	
All good things haue preheminance in praise.	1826	
Neuer praise that which is not commendable.	1827	2600
<i>Oft those whome princes patronage extold,</i>		
<i>Forget themselues, and what they were of old.</i>	1828	
Condemne not that deserueth praise by due.	1829	
An ill mans praise, is praise for doing ill.	1830	
<i>Who striues to gaine inheritance of aire,</i>		2605
<i>Leaues yet perhaps but beggerie to his heire.</i>	1831	
Helping the poore, deserueth double praise.	1832	
Vertue begetteth praise; praise, honours height.	1833	
<i>Nothing of more uncertaintie than praise:</i>		
<i>For one dayes gift, another robs vs of.</i>	1834	2610
An open praise deserues a secret doubt.	1835	
Too much commending, is a heauie load.	1836	
<i>He that commends a man before his face,</i>		
<i>Will scant speake well of him behind his backe.</i>	1837	

1824 WC, 'Of Prayse', 'It is meere wickednesse to seeke prayse by counterfeited vertue.' (R7v; prose).

1825 Daniel, 'Musophilus', 'In an vngainfull arte thy deerest daies, / [...] / But to attaine that idle smoake of praise;' (A2r; vol. 1, 7-9).

1826 WC, 'Of Prayse', 'All things that are good, haue euer the preheminance in praise and comparison.' (R7v; prose).

1827 WC, 'Of Prayse', 'Neuer praise any thing that is not commendable, neyther dispraise that which is praise worthy.' (R7v; prose). Cf. QN 1829.

1828 Fitz-Geffry, *Drake*, 'As those, whom princes patronage extold, / Forget themselves, and what they were of old.' (D7r).

1829 WC, 'Of Prayse', 'Neuer praise any thing that is not commendable, neyther dispraise that which is praise worthy.' (R7v; prose). Cf. QN 1827.

1830 WC, 'Of Prayse', 'To be prayseed of euill men, is as euill as to be praised of euill dooing. *Bion*.' (R7v-8r; prose).

1831 Daniel, 'Musophilus', 'Striuing to gaine th'inheritance of ayre / That hauing done the vttermost he can / Leaues yet perhaps but beggerie to his heir;' (B1r; vol. 1, 5-7).

1832 WC, 'Of Prayse', 'To do good to the poore is a double praise, because a double sacrifice, one to God, another to man.' (R7v; prose).

1833 WC, 'Of Prayse', 'Vertue begets prayse, and prayse begets honour and authority.' (R7v; prose).

1834 WC, 'Of Prayse', 'Nothing is more vncertaine then praise, for what one day giues vs, another day takes away from vs.' (R7v; prose).

1835 untraced

1836 WC, 'Of Prayse', 'Too much praise is a burthen. *Xenophon*.' (R7r; prose).

1837 WC, 'Of Prayse', 'He that praiseth a man openly, wil not stick to flatter him secretly. *Diog*.' (R7r; prose).

	QN	TLN
Bad nature by good nurture mended, merits praise.	1838	2615
Abasing worthie men, argues selfe-praise.	1839	
<i>It is more worthie praise to keepe good fame,</i>		
[G7r]		
<i>Than the bare stile, or getting of the same.</i>	1840	
Our elders praise, is light vnto our liues.	1841	
Be not too rash in discommending any.	1842	2620
<i>Be not too hastie in bestowing praise:</i>		
<i>Nor yet too slow when due time calls for praise.</i>	1843	
A mans owne praise, is publicke infamie.	1844	
Honest attempts can neuer want due praise.	1845	
<i>Similies on the same subiect.</i>		2625
As shadowes on our bodies doe attend,		
So praise doth wait on vertue to the end.	1846	
As praising make the Peacocke spread her taile,		
So men commended doe expresse themselues.	1847	
As fooles in folly are not to be sooth'd,		2630
So wicked actions are not to be prais'd.	1848	
As Cockes by crowing shew their victorie,		
So mens owne praises blab their obloquie.	1849	
As niggards are discerned by their giftes,		
So mens commendings doe expresse their loue.	1850	2635

1838 WC, 'Of Prayse', 'Most praise-worthy is the good nurture that can amend a bad nature.' (R7v; prose).

1839 WC, 'Of Prayse', 'Hee that abaseth a worthy man, seeketh to eleuate his owne commendation.' (R7v; prose).

1840 untraced

1841 WC, 'Of Prayse', 'The prayse of our auncestors, is a light to their posterity.' (R8r; prose).

1842 + 1843 WC, 'Of Prayse', 'There is no day so cleere, but it hath some clowde, nor any prayse so complete, but it is subject to the scandall of the enuious.' (R8r; prose).

1844 untraced

1845 untraced

1846 WC, 'Of Prayse', 'As the shadow followeth the body, so praise followeth vertue. *Seneca.*' (R7v; prose).

1847 Meres, *Palladis*, 'Praise', 'A Peacocke doeth not spread his taile except hee be praised: so many doe not shewe what is within them, till they bee commended. *Plin. Libr. decimo cap. 20.*' (Z4r; prose).

1848 untraced

1849 Meres, *Palladis*, 'Praisers of them selues', 'The Cocke being conqueror, presently testifieth his victorie by crowing: so some do boast of their owne exploits, and become the ridiculous heralds of their owne praises. *Plinius lib. 8. cap. 33.*' (Z4v; prose).

1850 Meres, *Palladis*, 'Praise', 'As they that giue niggardly, seeme to haue but a little: so he that sparingly or vnwillingly praiseth another, seemeth to hunger & thirst after his owne praise. *Plut.*' (Z4r; prose).

	QN	TLN
As greatest praises fatten not thy fields, So much commending pleaseth not thy friend.	1851	
<i>Examples likewise on the same.</i>		
The noble Romane <i>Titus Flaminius</i> , Could not endure when any praised him.	1852	2640
<i>Cæsar</i> beholding <i>Alexanders</i> image, Wept, in remembering his exceeding praise.	1853	
<i>Pompey</i> did count it praise enough for him, To set <i>Tigranes</i> in his throne againe.	1854	
<i>Agathocles</i> condemned all vaine praise, And still confest himselfe a potters sonne.	1855	2645
By vertue (saith <i>Euripides</i> ) get praise, For that will liue when time expires thy dayes.	1856	
[G7v]		
<i>Solon</i> said, All vaine-glorious men were fooles; And none praise-worthie, but the humble-wise.	1857	2650

- 1851 Meres, *Palladis*, 'Praise', 'If thy fielde could be made fertill with praising, it were no lesse to be praised, then plowed or manured: so if thy friende can be made better with praising, it is expedient sometimes to praise him: but if he cannot, to what ende is vnprofitable soothing?' (Z4r; prose).
- 1852 WC, 'Of Prayse', 'When they offered to *Titus* a crowne of gold, together with great praises for taking Ierusalem, he said, that hee himselfe was not the Author thereof, but God.' (R8r; prose).
- 1853 de la Primaudaye, *Academy*, 'Of Glorie, Praise, Honor, and of Pride', 'when *Iulius Cæsar* being yet very yong, and beholding the image of *Alexander* the great at foure and twentie yeeres of age, fell to weeping,' (R6v; prose).
- 1854 de la Primaudaye, *Academy*, 'Of Glorie, Praise, Honor, and of Pride', '*Pompey* the Great, shewed a notable argument that he was not touched with vaine-glorie or pride, when, after he had vtterly vanquished *Tigranes* king of Pontus, and made him his prisoner, he chose rather to set him againe in his kingdome,' (R7r; prose).
- 1855 de la Primaudaye, *Academy*, 'Of Glorie, Praise, Honor, and of Pride', 'That heathen man *Agathocles* king of Sicilia, left behind him a farre more notable example of the contempt of glory, that we should not be lift vp too much [...] For being come to that estate by his vertue, because he was borne of a poore Potter, he caused himselfe to be serued ordinarilie at his table' (R7v; prose).
- 1856 de la Primaudaye, *Academy*, 'Of Glorie, Praise, Honor, and of Pride', 'let vs seeke for honor by the means of Vertue onely, which as *Euripides* saith, is alwayes either followed or prevented with glory and praise.' (R8r; prose).
- 1857 de la Primaudaye, *Academy*, 'Of Glorie, Praise, Honor, and of Pride', 'we say with *Solon*, that to name a presumptuous and glorious man in right termes, is to call him a foole' (R8r; prose).

QN TLN

## Of Friendship, &amp;c.

<i>The summe of friendship is, that of two soules One should be made, in will and firme affect.</i>	1858	
True friends partake in either weale or woe.	1859	
Faint-hearted friends, their succours long delay. <i>A deare friends graue is a more heauie sight, Than all the feares wherewith death can affright.</i>	1860	2655
	1861	
Of foes, the spoile is ill; farre more of friends.	1862	
Who faileth one, is false, though true to other. <i>That friendship can no length of time endure, Which doth cause ill, or euill end procure.</i>	1863	2660
	1864	
The truest friendship, is in equalitie.	1865	
Likenesse in manners, makes best amitie. <i>When equall might is vp vnto the chin, Weake friends become strong foes to thrust him in.</i>	1866	2665
	1867	
Among kind friends, departing drinkes vp ioy.	1868	
Better a new friend, than an auncient foe. <i>Call him not friend, that fauours most of foe: Tearme him thy deaths-man, looke he prooue not so.</i>	1869	
	1870	
[G8r]		

1858 WC, 'Of Friendship', 'Friendship ought to resemble the loue betweene man and wife; that is, of two bodies to be made one will and affection.' (I8r; prose).

1859 Chr. Middleton, *Gloucester*, 'True friends haue feeling of each others woe,' (D4r).

1860 Drayton, *Mortimeriados*, 'Faynt-harted friends, their succours long delayd.' (C2v; vol. 1, 229).

1861 Spenser, *FQ*, 'Sad life worse then glad death: and greater crosse / To see friends graue, then dead the graue selfe to engrosse.' (2F5r; vol. 2, III.iv.38.8-9). Cf. QN 4419.

1862 WC, 'Of Friendship', 'The iniury done by a friend, is much more greuous then the wrongs wrought by an enemy.' (I8r; prose).

1863 Sidney, *Astrophel*, 'Who faileth one is false, though trustie to another.' (H3r).

1864 Spenser, *FQ*, 'Ne certes can that friendship long endure, / How euer gay and goodly be the style, / That doth ill cause and euill end enure?' (B7r; vol. 3, IV.ii.29.6-8).

1865 WC, 'Of Friendship', 'Perfit amity consisteth in equality and agreeing of the minds.' (I7r; prose). Cf. QN 1866.

1866 WC, 'Of Friendship', 'Perfit amity consisteth in equality and agreeing of the minds.' (I7r; prose). Cf. QN 1865.

1867 Drayton, *Mortimeriados*, 'And when euen might is vp vnto the chin, / Weake frends become strong foes to thrust him in.' (K3v; vol. 1, 1462-3).

1868 untraced

1869 Spenser, *FQ*, 'Better new friend then an old foe is said.' (B6v; vol. 2, I.ii.27.4).

1870 Rowlands, *Betraying*, 'Call him not friend, that saours most of foe, / Tearme me thy hangman, for I merite so.' (C4r).

	QN	TLN
Giue foes no odde, nor friends vnequall power.	1871	2670
Trust not to foes, if friends their credit loose.	1872	
<i>For friends if one should die, were rarely much:</i>		
<i>But die for foes, the world affoord none such.</i>	1873	
In base minds dwells friendship nor enmitie.	1874	
No seruice will a gentle friend despise.	1875	2675
<i>Looke what abuse is offer'd to a friend,</i>		
<i>The shame and fault finds no excuse or end.</i>	1876	
To wrong a friend doth prooue too foule a deed.	1877	
Foes often wake, when loyall friends doe sleepe.	1878	
<i>Faire louely concord, and most sacred peace,</i>		2680
<i>Doe nourish vertue, and make friendship fast.</i>	1879	
A steadfast friend is to be lou'd as life.	1880	
Faint friends, when they fall out, prooue cruell foes.	1881	
<i>Those friends that loue the Sun-shine of delights,</i>		
<i>Will flye the winter when affliction bites.</i>	1882	2685
True friendship at the first affront retires not.	1883	
Most friends befriend themselues with friendships shew.	1884	
<i>Suspition is sedition mongst good friends,</i>		
<i>When eithers drift to others mischiefe tends.</i>	1885	

1871 untraced

1872 Higgins, *Mirror*, 'Cardinall Wolsey', 'Then trust no foes, if frendes their credit loes [*sic*]:' (2M8r).

1873 Rowlands, *Betraying*, 'For friends if one should die, were rarely much, / But die for foes, the world affords none such?' (G1v).

1874 Spenser, *FQ*, 'For in base mind nor friendship dwels nor enmity.' (\*D4r; vol. 3, IV.iv.11.9).

1875 Spenser, *FQ*, 'No seruice loathsome to a gentle kind;' (\*H1v; vol. 3, IV.viii.22.7).

1876 Shakespeare, *Lucrece*, 'But as he is my kinsman, my deare friend, / The shame and fault finds no excuse nor end.' (C2v; 237-8).

1877 Breton, *Passions*, 'To wrong a friend must proue too foule a deede,' (B5v).

1878 Drayton, *Mortimeriados*, 'Nor Fort, not Castell, can thy Countrey keepe, / When foes doe wake, and dreamed friends doe sleepe.' (I4v; vol. 1, 1322-3).

1879 Spenser, *FQ*, 'But louely concord, and most sacred peace / Doth nourish virtue, and fast friendship breeds;' (O4r; vol. 2, II.ii.31.1-2).

1880 Marlowe and Chapman, *Hero* (Marlowe), 'Aboue our life we loue a stedfast frend,' (D2r; 2.563).

1881 Spenser, *FQ*, 'Faint friends when they fall out, most cruell fomen be.' (\*I3v; vol. 3, IV.ix.27.9).

1882 Daniel, *Civil Wars*, 'As those that liue in sun-shine of delights, / And flie the winter when affliction lights.' (I3v).

1883 Southwell, *Complaint*, 'Saint Peters complaynt', 'Should friendship at the first affront retire?' (B2v; 118).

1884 Southwell, *Complaint*, 'What ioy to liue', 'Most friends befriend themselues with friendships shew,' (H4v; 14).

1885 Baldwin, *Last Part*, 'Suspicious is secession of foule frendes, / When eithers drift to thoters [*sic*] mischiefe tendes,' (Q4r).

	QTN	TLN
They kill, that feele not their friends liuing paine.	1886	2690
Be enuied of thy foe, rather than pitied.	1887	
<i>More conquest is the gaining of a friend,</i>		
<i>Than the subduing of an enimie.</i>	1888	
He is too foolish that mistrusts his friend.	1889	
In greatest need, a friend is best discern'd.	1890	2695
<i>We ought sometimes as well to reprehend,</i>		
<i>As praise the partie whome we count a friend.</i>	1891	
True friendship maketh light all heauie harmes.	1892	
A friend in most distresse, will most assist.	1893	
<i>Who entertaineth many friends, doth loose</i>		2700
<i>The title of a true and stedfast friend.</i>	1894	
Men in their friendship, alwayes should be one.	1895	
A hard attempt to tempt a foe for aid.	1896	
[G8v]		
<i>Make all men our well-willers if we can,</i>		
<i>But onely chuse good men to be our friends.</i>	1897	2705
Small is that friendship table-talk will cracke.	1898	
Requests twixt friends are counted as commaunds.	1899	
<i>To straungers let great proffers still be made:</i>		
<i>But to true friends vse sound and perfect deedes.</i>	1900	

- 1886 Marlowe and Chapman, *Hero* (Chapman), 'They kill that feele not their friends liuing payne.' (H3r; 4.63).
- 1887 Spenser, *Calendar*, 'I (as I am) had rather be enuied, / All were it of my foe, then fouly pitied;' (E1r, vol. 1, p. 48, 57-8).
- 1888 Herbert, *Antony*, 'Better my hap in gaining such a friend, / Then in subduing such an enimie.' (D4v; 977-8).
- 1889 *Knack to Know*, 'Be not so foolish to mistrust thy friend,' (B3r).
- 1890 untraced
- 1891 WC, 'Of Friendship', 'It is best to be praysed of those friends, that will not spare to reprehend vs, when wee are blame-worthy.' (I8v; prose).
- 1892 *Knack to Know*, 'True friendship lightneth all these burdenous harme' (C4r).
- 1893 Herbert, *Antony*, 'A friend in most distresse should most assist.' (C2v; \*, 573).
- 1894 WC, 'Of Friendship', 'There be many men that want no friendes, and yet lacke true friendship.' (K1r; prose).
- 1895 Herbert, *Antony*, 'Lu. Men in their friendship euer should be one,' (D5r; 991).
- 1896 Kyd, *Solyman*, 'Ah hard attempt, to tempt a foe for ayde,' (D3v; 2.1.272).
- 1897 de la Primaudaye, *Academy*, 'Of Friendship, and of a Friend', '*Dicearchus* also would giue vs to vnderstand the same when he saith, that we must make all men our well willers if it be possible, but onely good men our friends,' (K6v; prose).
- 1898 untraced
- 1899 untraced
- 1900 WC, 'Of Friendship', 'Great proffers are meet to be vsed to strangers, and good turnes to true friends.' (I8r; prose).

	QN	TLN
Performance is in friendship held a dutie.	1901	2710
No man should loue himselfe more than his friend.	1902	
<i>Four things we ought supply our friend withall: Our person, counsell, comfort, and our goods.</i>	1903	
A friend is to a man another selfe.	1904	
With euery one to shake hands, is not good.	1905	2715
<i>Who wanteth friends to backe what he begins In lands farre off: gets not, although he winnes.</i>	1906	
A wise man takes not ech one as his friend.	1907	
Prooue strangers to loue them, and not loue to prooue them.	1908	
<i>The man that makes a friend of euery straunger, Discards him not againe without some danger.</i>	1909	2720
True friendship ought be free, like charitie.	1910	
Opinion of vertue is the fount of friendship.	1911	
<i>In friendship this one difference is tryde: True friends stand fast, when as the feigned slide.</i>	1912	2725
Who neuer had a foe, ne're knew a friend.	1913	
Friendship admitteth not an angry frowne.	1914	
<i>A true firme friend will neuer sound retreat, Nor stoope his sailes for any storme of weather.</i>	1915	

1901 untraced

1902 de la Primaudaye, *Academy*, 'Of Friendship, and of a Friend', 'Socrates also said [...] and that none should loue himselfe better than his friend.' (K5v; prose).

1903 de la Primaudaye, *Academy*, 'Of Friendship, and of a Friend', 'We may effect all dutie whatsoever we owe to our friend, by succouring him with fewer things: namely, with our person, with our goods, with comfort, and with counsell.' (K8r; prose).

1904 untraced

1905 untraced

1906 Daniel, *Civil Wars*, 'And who wants friends, to back what he begins / In Lands far of, gets not, although he wins.' (2D2r; vol. 2, 6.74.7-8).

1907 untraced

1908 de la Primaudaye, *Academy*, 'Of Friendship, and of a Friend', 'To this purpose *Theophrastus* said, that we ought to prooue strangers to loue them, and not loue them to prooue them.' (K7r; prose).

1909 de la Perrière, *Devices*, 'For he that makes a friend of euery stranger, / Discards him not againe without some danger.' (B3v).

1910 de la Primaudaye, *Academy*, 'Of Friendship, and of a Friend', 'About all things we must hold this for a generall rule, which we haue already touched, that true and perfect friendship ought to be free, as charitie is,' (K7v; prose).

1911 WC, 'Of Friendship', 'The opinion of vertue, is the fountaine of friendship.' (I8v; prose).

1912 WC, 'Of Friendship', 'It is the property of true friends, to liue and loue together, but fained friends flie from a man in time of tryall.' (I6r; prose).

1913 untraced

1914 untraced

1915 untraced



	QN	TLN
Vnitie, is Amities chiefest essence.	1916	2730
Hazard displeasure to relieue a friend.	1917	
<i>True friendships Sunne continually doth last, And shines the clearer in the bitterst blast.</i>	1918	
They are no friends, that hazard them they loue.	1919	
True friendship scornes confederacie with shame.	1920	2735
<i>In earnest, ieast, in quiet, peace or warre: Neuer presume to try thy foe too farre.</i>	1921	
[Hir]		
Aduersitie doth best disclose a friend.	1922	
Amitie stretcheth not beyond the Altar.	1923	
<i>An open foe a man may soone preuent, But a false friend, murders in blandishment.</i>	1924	2740
A feigned friend will quickly chaunge conceit.	1925	
Ouer-much boldnesse makes men loose their friends.	1926	
<i>Whilst things go well, friends alwaies will be neer thee, But failing once, the dearest friends will feare thee.</i>	1927	2745
What death is life, when dearest friends are lost.	1928	
It's good to haue a wise and discrete friend.	1929	
<i>No foe so fell, or cunning to escape, As is a friend, clad in a foe-mans shape.</i>	1930	
Often to trie our friends is profitable.	1931	2750
Flatterie is friendships forme, but not the fruit.	1932	

1916 WC, 'Of Friendship', 'Vnitie is the essence of amitie.' (K1r; prose).

1917 untraced

1918 de la Perrière, *Deuices*, 'But constantly his friendship stil doth last, / And shine the clearer in the bitter blast.' (B5r).

1919 untraced

1920 untraced

1921 untraced

1922 untraced

1923 untraced

1924 untraced

1925 untraced

1926 de la Perrière, *Deuices*, 'That ouer boldnes makes vs leese our friends.' (C5v).

1927 Sabie, 'Adams', 'Whilst things go well friends wil be alwayes neer thee / Prosperity will loued be of many: / But falling downe, thy dearest friends will feare thee.' (C1v).

1928 Breton, *Delights*, 'What death is life wher dearest friends are lost.' (E4v).

1929 Delamothe, *French*, 'T'is good to haue a wise and discrete frend,' (M5v).

1930 untraced

1931 Delamothe, *French*, 'To trye his frendes, is often profitable.' (M8v) or WC, 'Of Friendship', 'We ought to vse a friend like gold, to try him before we haue neede.' (I6v; prose).

1932 WC, 'Of Flattery', 'Flattery is like friendship in showe, but not in fruite. *Socrates*.' (F2r; prose).

	QN	TLN
<i>Many to those they should most friendship show, Doe lie in wait to worke their ouerthrow.</i>	1933	
Suspition is the poison of firme friendship.	1934	
Forgetfull fooles vnfriendly vse their friends.	1935	2755
<i>Of any foe, be sure no gift thou take, Least to thy ruine it some entrance make.</i>	1936	
Follie respecteth flatterers more than friends.	1937	
Good natures inly grieue to trie their friends.	1938	
<i>No mortall foe so full of venemous spight, As man to man, when mischiefe he pretends.</i>	1939	2760
Begging at friends hands, is esteemed buying.	1940	
Friends hide no coine, or secrets from their friends.	1941	
<i>Who sees their friends in want, and them despise: When they doe fall, neuer deserue to rise.</i>	1942	2765
True friends doe soone forget a friends offence.	1943	
Scornfull and proud, are very perillous friends.	1944	
<i>He that intendeth guile, and thou findest so: No wrong thou doest, to vse him as thy foe.</i>	1945	
Where friends are knit in loue, there griefes are shar'd.	1946	2770
Quicke promisers, slow doers, are slacke friends.	1947	

- 1933 Whitney, *Emblems*, 'Yea vnto those, they shoulde moste frendship showe, / They lie in waite, to worke their ouerthrowe.' (D2r).
- 1934 WC, 'Of Suspition', 'Suspition is the poyson of true friendship. *Augustine*.' (F2v; prose).
- 1935 untraced
- 1936 Whitney, *Emblems*, 'Of mortall foes, then see noe gifte thow take, / Althrough a while, a truce with them thow make.' (E3r).
- 1937 untraced
- 1938 WC, 'Of Friendship', 'It is no small greefe to a good nature to try his friend. *Eurip*.' (I6v; prose).
- 1939 Whitney, *Emblems*, 'No mortall foe so full of poysoned spite, / As man, to man, when mischiefe he pretendes.' (S4v).
- 1940 WC, 'Of Friendship', 'To beg a thing at a friends hand, is to buy it.' (I7r; prose).
- 1941 WC, 'Of Friendship', 'A friend vnto a friend, neither hideth secret nor denieth money.' (I7r; prose).
- 1942 untraced
- 1943 WC, 'Of Friendship', 'He is a friend indeed, that lightly forgetteth his friends offence.' (I7v; prose).
- 1944 WC, 'Of Friendship', 'Proud and scornfull people, are perrilous friends.' (I7v; prose).
- 1945 Whitney, *Emblems*, 'But whome thou find'st with guile, disguised so: / No wronge thou doest, to vse him as thy foe.' (F1v).
- 1946 WC, 'Of Friendship', 'Where true friends are knit in loue, there sorrowes are shared equally.' (I7v; prose).
- 1947 WC, 'Of Friendship', 'He that promiseth speedily, and is long in performing, is but a slack friend.' (I8r; prose).

	QN	TLN
[Hiv]		
<i>Where many hearts doe gently sympathize</i>		
<i>In sacred friendship, there all blisse abounds.</i>	1948	
No friend like him whome no distresse can daunt.	1949	
Happie is he that finds and feeles a friend.	1950	2775
<i>Similies on the same subiect.</i>		
As no calamitie can thwart true loue,		
So no mishap can separate firme friends.	1951	
As want of friends is very perillous,		
So talking friends doe prouee too tedious.	1952	2780
As fire from heat cannot be separate,		
So true friends hearts will no way be disjoyn'd.	1953	
As Physicke cures the secret'st griefes we haue,		
So friendship heales the hearts extreamest woes.	1954	
As instruments are tun'd e're musicke's heard,		2785
So friends are tride ere they be firmly found.	1955	
As exiles haue no comforts but their cares,		
So home-abiders haue no ioy like friends.	1956	
<i>Examples likewise on the same.</i>		
<i>Cyrus</i> vpon his left side plac'd his friends,		2790
Because they should be neerest to his heart.	1957	
<i>Dyon</i> and <i>Cæsar</i> rather wished death,		
Than they should grow distrustfull of their friends.	1958	

1948 Sylvester, *Miracle*, 'When many hearts doe gently sympathize / In sacred friendship, there all blisse abounds.' (C4v).

1949 untraced

1950 A. Fletcher, *Similies*, 'Happy is he that findeth a true and trustie friend.' (D4r; prose).

1951 untraced

1952 WC, 'Of Friendship', 'The want of friends is perillous, but some friends prouee tedious.' (I7r; prose).

1953 WC, 'Of Friendship', 'As fire and heate are inseperable, so are the harts of faithfull friends.' (I8r; prose).

1954 WC, 'Of Friendship', 'Like as a Phisition cureth a man secretly, he not seeing it, so should a good friend help his friend priuily, when he knoweth not thereof.' (I8r; prose).

1955 untraced

1956 untraced

1957 Allott, *WT*, 'Of Friendship', 'Cyrus alwayes placed his friendes on hys left side, as neere his hart. *Xenophon*.' (K2v; prose).

1958 Allott, *WT*, 'Of Friendship', 'Dion and Iulius Cæsar, had rather die then distrust theyr friends. *Plu*.' (K4v; prose).

	QN	TLN
<i>Cato</i> this poesie caried in his Ring: <i>Be friend to one, and enemie to none.</i>	1959	2795
<i>Lucillius</i> seeing <i>Brutus</i> round engirt, Call'd himself <i>Brutus</i> , that his friend might scape.	1960	
<i>Phocion</i> , in desperate furie sau'd his friend, Saying: <i>For this cause was I made thy friend.</i>	1961	
Three things (saith <i>Tullie</i> ) men should wish their friends: Health, good account, and priuiledge from need. [H2r]	1962	2800

### Of Patience.

<i>Patience, is voluntarie sufferance</i> <i>Of hardest matters, for faire vertues sake.</i>	1963	
Patience preuailes against a world of wrongs. What Fortune hurts, patience can onely heale.	1964	2805
<i>No banishment can be to him assign'd,</i> <i>That hath a pacient and resolued mind.</i>	1966	
The minds affliction, patience can appease. To be borne well, and die worse, breaketh patience.	1967	
<i>That life is only miserable and vile,</i> <i>Which from faire patience doth it selfe exile.</i>	1968	2810
	1969	

- 1959 Allott, *WT*, 'Of Friendship', 'Cato the Censor, had a Ring whereon was engrauen, *Esto amicus vnus, et inimicus nullius; Bee friende to one, and enemie to none. Plinie.*' (K5r; prose).
- 1960 Allott, *WT*, 'Of Friendship', 'Lucilius, when he sawe that his friend Brutus was compassed about with enemies, hee with a few souldiers ran among them, and sayd that hee was Brutus, that his friende might scape away. *Plut.*' (K3r; prose).
- 1961 Allott, *WT*, 'Of Friendship', 'Phocion, when a friend of his would haue cast himselfe away, woulde not suffer hym, saying, *I was made thy friend to this purpose.*' (K3v; prose).
- 1962 Allott, *WT*, 'Of Friendship', 'Cicero writ to Atticus, that a friende was bounde to wish but three things vnto his friend, *that he be healthy, that hee be well accounted of, and that he be not needy.*' (K3v; prose).
- 1963 *WC*, 'Of Patience', 'Patience is a voluntary aduenturing of hard things for the desire of vertue.' (I4r; prose).
- 1964 untraced
- 1965 Drayton, *Epistles*, 'William de la Pole, Duke of Suffolke, to Queene Margarit', 'What fortune hurts, let patience onely heale,' (G6v; vol. 2, 151).
- 1966 Drayton, *Epistles*, 'William de la Pole, Duke of Suffolke, to Queene Margarit', 'No banishment can be to him assign'd, / Who doth retaine a true resolued minde.' (G4v; vol. 2, 23-4).
- 1967 Breton, *Passions*, 'The minds affliction pacience may appease,' (A4v).
- 1968 untraced
- 1969 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'That life is onely miserable and vile, / From which faire patience doth it selfe exile.' (K7r).

	QN	TLN
Patience doth passions alwaies mortifie.	1970	
The minds distresse, with patience is relieu'd.	1971	
<i>They that loose halfe, with greater patience beare it,</i>		2815
<i>Then they whose all, is swallowed in confusion.</i>	1972	
For curelesse sores, patience is chiefest salue.	1973	
Patience, all trouble sweetly doth digest.	1974	
<i>True patience can mildly suffer wrong,</i>		
<i>Where rage and furie doe our liues defame.</i>	1975	2820
True patience is the prouender of fooles.	1976	
Patience importun'd, doth conuert to hate.	1977	
[H2v]		
<i>The strength to fight with death, is patience,</i>		
<i>And to be conquer'd of him, patience.</i>	1978	
The onely salue for wrong, is patience.	1979	2825
Reuenge on fortune, is mild patience.	1980	
<i>Let such whome patience cannot moderate,</i>		
<i>Endaunger them that would endammage him.</i>	1981	
He is most valiant that is patient.	1982	
No conquest can compare with patience.	1983	2830

1970 Drayton, *Idea*, 'His patience doth his passions mortifie,' (F3v; vol. 1, 6.22).

1971 Brandon, *Octavia*, 'And minds distrest, with patience doth relieue:' (C1r).

1972 Shakespeare, *Lucrece*, 'They that loose halfe with greater patience beare it, / Then they whose whole is swallowed in confusion.' (H4v; 1158-9).

1973 Greene, *Menaphon*, 'Incurable sores without *Auicens* Aphorismes, and therefore no salue for them but patience.' (C1r; prose; vol. 6, p. 45).

1974 untraced

1975 Brandon, *Octavia*, 'True patience can mildly suffer long, / Where rage and furie do our liues defame.' (D1r).

1976 'The Bee', attested in around thirty MS copies, for example, Bodleian Library, MS Rawlinson Poetry 148, fol. 87r (line 49), 'True patience, the Prouender of fooles,'. See Doughtrie, *Liber*, pp. 96-8.

1977 de Pontaymeri, *Worth*, '*Paciencie importun'de dooth conuert to hate, / And who so quitteth not an offered blame: / Waites but a second blemish of his name.*' (E8v).

1978 untraced

1979 WC, 'Of Patience', 'The sweetest salue to mishap is patience, & no greater reuenge can be offered to fortune, then to rest content in the midst of misery.' (I4r; prose). Also in Lodge's *Rosalynde*, 'the sweetest salue for miserie was patience;' (D3r; prose; vol. 1, p. 34).

1980 WC, 'Of Patience', 'The sweetest salue to mishap is patience, & no greater reuenge can be offered to fortune, then to rest content in the midst of misery.' (I4r; prose).

1981 untraced

1982 untraced. Analogue: John Dod, *A plaine and familiar exposition of the eleuenth and twelfth chapters of the Prouerbes of Salomon* (1607, STC 6957; entered SR 1606), 'It is a certaine rule of truth, that he is most valiant, that is most patient.' (X4r; prose).

1983 untraced

	QN	TLN
<i>Patience is oft from princely seat puld downe, When bloodie minds doe scuffle for a crowne.</i>	1984	
Patience makes light, afflictions heaviest load.	1985	
The shield of patience beares off all mishaps.	1986	
Comfortlesse patience brings consumption.	1987	2835
<i>No sting hath patience, but a sighing grieffe: That stings nought but it selfe without relieffe.</i>	1988	
The end of patience, is expect of promise.	1989	
Patience beares that which care cannot redresse.	1990	
A heauenly spirits hope, is patience.	1991	2840
<i>Similies on the same subiect.</i>		
As rage doth kindle still the fire of wrath, Patience to quench it, store of water hath.	1992	
As fire impaires not gold, but makes it bright, So greatest wrongs by patience are made light.	1993	2845
As physicke doth repaire decayed health, So patience brings true blessings to the soule.	1994	
As water quenchem the extreamest fire, So patience qualifies the mightiest wrongs.	1995	
As Diamonds in the darke are best discern'd,		2850

1984 Breton, 'Pilgrimage', 'Patience is oft from princely seate puld downe, / while bloody mindes, do brauely beare the crowne.' (E4r).

1985 untraced

1986 untraced

1987 WC, 'Of Patience', 'Patience without comfort, brings perill of consumption.' (I4v; prose).

1988 'The Bee', attested in around thirty MS copies, for example, Bodleian Library, MS Rawlinson Poetry 148, fol. 87r (lines 47–8), 'What stinge hath patience but a sighing grief: / That stinges nought but it self without relief.' See Doughtie, *Liber*, pp. 96–8.

1989 WC, 'Of Patience', 'The end of patience, is the expectation of promises.' (I4v; prose).

1990 WC, 'Of Patience', 'That is to be borne with patience, which can not be redressed with carefulness.' (I4v; prose).

1991 WC, 'Of Patience', 'Patience is the hope of a heauenly spirit.' (I4v; prose).

1992 Harington, *Orlando*, 'And still as rage did kindle fire of wrath, / To quench it mercie store of water hath.' (R3r; 24.30).

1993 Meres, *Palladis*, 'Patience', 'As golde is not diminished in the fire, but made brighter: so a patient man in aduersitie is not daunted, but made more glorious. *F. Ioannes a S. Geminiانو libro 2. de metallis & lapidibus, cap. 24.*' (O4v; prose).

1994 Meres, *Palladis*, 'Patience', 'As phisicke repaireth health in bodies: so tribulation begetteth patience in soules. *Laurentius Iustinianus, in ligno vite de patientia, cap. 3.*' (O4r; prose).

1995 Meres, *Palladis*, 'Patience', 'As water quenchem fire: so patience extinguisheth anger. *Idem hom. 22. ad Hebraeos.*' (O4r; prose).

	QN	TLN
So patience is in trouble best approou'd.	1996	
As angrie splenes are hastie in reuenge,		
So discreete soules brooke all with patience.	1997	
[H3r]		

*Examples likewise on the same.*

What-e're mishap <i>Darius</i> did befall,		2855
Yet in his mind he was not moo'd at all.	1998	
<i>Marcus Aurelius</i> said, that patience		
Had holpe him more than any thing beside.	1999	
<i>Sylla</i> endur'd reuilings patiently,		
And mildly yeilded his Dictator-ship.	2000	2860
<i>Mauritius</i> moo'd not at his childrens death,		
Although he saw them slaine before his face.	2001	
When <i>Socrates</i> was counsel'd to reuenge,		
Said: <i>If an Asse strike, shall I strike againe?</i>	2002	
In patience conflict, saith <i>Euripides</i> :		2865
<i>The vanquisht doe exceed the vanquisher.</i>	2003	

1996 Meres, *Palladis*, 'Patience', 'As the stone *Chrysopassus* hideth his brightnesse in the daie, but sheweth it in the night: so patience appeareth not in prosperitie, but in aduersitie. *ibidem.*' (O4v; prose).

1997 untraced

1998 Allott, *WT*, 'Of Patience', 'Darius, what ill hap soeuer chaunced vnto him, hee tooke it patiently, and was neuer troubled in minde for the same. *Herodotus.*' (H4r-v; prose).

1999 de la Primaudaye, *Academy*, 'Of Patience, and of Impatiencie, of Cholera and Anger', 'By patience whatsoever is disordred, may be brought againe to good order, as that wise emperor *Marcus Aurelius* would giue vs to vnderstand, when he sayd that patience had no lesse holpen him in the government of his estate than knowledge.' (X4r; prose).

2000 Allott, *WT*, 'Of Patience', 'After *Sylla* the Romaine had resigned hys Dictatorshyp, and became a priuate man, a certaine young-man greatly reuiled him, & gaue him euill language euen before his own dwelling place, hee nowe patiently bearing his speeches without any reuengement, who before had caused many of his country-men to die, for smaller offences towards him. *Appian.*' (H4r; prose).

2001 Allott, *WT*, 'Of Patience', 'Mauritius the Emperour, beholding the death of his children with great patience, when he sawe his wife put to death, cryed out, *O Lord thou art iust, and thy iudgements are right.*' (H4r; prose).

2002 Allott, *WT*, 'Of Patience', 'Socrates beeing counselled to reuenge a wrong receiued, answered, *What if a mastie had bitten me, or an Asse had strooke mee, would you haue me goe to law with them?*' (H3v; prose).

2003 de la Primaudaye, *Academy*, 'Of Patience, and of Impatiencie, of Cholera and Anger', 'The conflict of Patience (saith *Euripides*) is such, that the vanquished is better than the vanquisher.' (X3v; prose).



	QN	TLN
<b>Of Man, and Men.</b>		
<i>Man is a creature of such excellence, As all else was created for his vse.</i>	2004	
Man in himselfe a little world doth beare. <i>All other creatures follow after kind, But man alone is ruled by his mind.</i>	2005	2870
[H3v] All men, to some peculiar vice encline. <i>The greater man, the greater is the thing, Be it good or bad, that he doth vndertake.</i>	2006	
A man once stung, is hardly hurt againe. <i>Fond is the man that will attempt great deeds, And loose the glorie that attends on them.</i>	2007	2875
Where ease abounds, men soone may doe amisse. <i>Men doe not know what they themselues will be, When as more than themselues, themselues they see.</i>	2008	2880
The worth of all men by their end, esteeme. <i>When men haue well fed, and the bloud is warme, Then are they most improuident of harme.</i>	2009	
Birds haue the aire, Fish water, Men the land.	2010	2885

2004 *WC*, 'Of Man', 'Man is so excellent a creature, that all other creatures were ordained for his vse.' (2D1v; prose).

2005 Drayton, *Epistles*, 'William de la Pole, Duke of Suffolke, to Queene Margarit', 'Man in himself, a little world doth beare,' (G4v; vol. 2, 25).

2006 Drayton, *Epistles*, 'Queene Margarit to William de la Pole, Duke of Suffolke', 'All other creatures follow after kind, / But man alone doth not beget the minde.' (H2r; vol. 2, 87-8).

2007 Drayton, *Epistles*, 'Henry to Rosamond', 'All men to one peculiar vice incline,' (G2r).

2008 *Edward III* (Shakespeare), 'The greater man, the greater is the thing, / Be it good or bad that he shall vndertake,' (D2r; 2.602-3).

2009 Meres, *Palladis*, 'Commodity', 'As hee that is once stung of a Scorpion, is neuer after stung with Waspes, Hornettes or Bees: so there is no discommoditie, that hath not some commoditie ioyned vnto it. *Plinius libro 28. cap. 3.*' (X7r; prose).

2010 *Edward III*, 'For what is he that will atempt [*sic*] great deeds, / and loose the glory that ensues the same,' (I4v; 18.90-1).

2011 Spenser, *FQ*, 'Where ease abounds, yt's eath to doe amis,' (P4v; vol. 2, II.iii.40.5).

2012 Daniel, *Civil Wars*, 'Men doe not know what then themselues will be / When as more then themselues, themselues they see.' (E4v; vol. 2, 1.91.7-8).

2013 Spenser, *FQ*, 'The worth of all men by their end esteeme,' (T4v; vol. 2, II.viii.14.7).

2014 Daniel, *Civil Wars*, 'For when men well haue fed th'bloud being warme / Then are they most improuident of harme.' (O1v; vol. 2, 3.29.7-8).

2015 Drayton, *Mortimeriados*, 'Birds haue the ayre, Fish water, Men the land,' (G3r; vol. 1, 928).

	QN	TLN
<i>When from the heart of man ascends true sighes, From Gods diuineſt ſpirit descendeth grace.</i>	2016	
The man that ſeekes his thraldome, merits it.	2017	
<i>Man of himſelfe is as a barren field, But by the grace of heauen, a fruitfull vine.</i>	2018	2890
Men eaſily doe credit what they loue.	2019	
<i>The man that liueth by anothers breath: Looke when he dies, is certaine of his death.</i>	2020	
No man weighes him, that doth himſelfe neglect.	2021	
<i>Men ought eſpecially to ſaue their winnings In all attempts, els looſe they their beginnings.</i>	2022	2895
Oft one mans ſorrow doth another touch.	2023	
<i>The man vniuſt, is hopeleſſe fortunate: Quickly miſſe-led, but hardly reconcil'd.</i>	2024	
It grieues a man to aſke, when he deſerues.	2025	2900
<i>Men are but Fortunes ſubiects, therefore variable: And times diſciples, therefore momentarie.</i>	2026	
Deuiſe of man, in working hath no end.	2027	
<i>There liues no man ſo ſettled in content, That hath not daily ſomewhat to repent.</i>	2028	2905
Ech man muſt thinke, his morning ſhall haue night.	2029	
[H4r]		
<i>Mens imperfections often-times are knowne, When they repine to thinke them as their owne.</i>	2030	

2016 untraced

2017 Lodge, *Phillis*, 'Phillis', 'For he that ſeekes his thraldome merits fetters.' (D4v; vol. 2, p. 28).

2018 untraced

2019 Daniel, *Civil Wars*, 'Since eaſily men credit whom they loue.' (F1r; vol. 2, 1.96.8).

2020 Southwell, *Complaint*, 'Mary Magdalen's Complaint', 'One that liues by others breath, / Dieth alſo by his death.' (F2r; 11-12).

2021 Daniel, *Civil Wars*, 'For who weighes him that doth himſelfe neglect?' (Y4r; vol. 2, 5.95.8).

2022 Baldwin, *Last Part*, 'Therefore ought men prouide to ſaue their winnings / In all attemptes, els loſe they their beginnings.' (I2r).

2023 Kyd, *Cornelia*, 'Yet one mans ſorrow will another tutch.' (C2r; \*; 2.1.230).

2024 untraced

2025 C., 1., *Alcilia*, 'It greeues a man to aſke, what he deſerueth.' (C3r).

2026 Greene, *Web*, 'yet for that men are the ſubiects of Fortune and therefore variable, and the true diſciples of tyme, and therefore momentarie,' (C2v; proſe; vol. 5, p. 168).

2027 Southwell, *Complaint*, 'Looke home', 'Deuiſe of man in working hath no end,' (F3v; 11).

2028 Lodge, *Fig*, 'There liues no man ſo ſettled in content / That hath not daily whereof to repent,' (G1r; vol. 3, p. 49).

2029 Daniel, 'To Delia', 'And (*Delia*), thinke thy morning muſt haue night.' (D2r; vol. 1, 40.8).

2030 Lodge, *Fig*, 'Thus, though mens great deformities be knowne, / They greeue to heare, and take them for their owne.' (B2r; vol. 3, p. 11).

	QN	TLN
Man neuer takes delight to heare his fault.	2031	
<i>Men often iudge too well their owne deserts:</i>		2910
<i>When others smile to see their ignorance.</i>	2032	
Men honoured, wanting wit, are fruitlesse trees.	2033	
Man is but meere calamitie it selfe.	2034	
<i>Man when he thinkes his state is most secure,</i>		
<i>Shall finde it then both fickle and vnsecure.</i>	2035	2915
Mans nature is desirous still of change.	2036	
To greatest men, great faults are incident.	2037	
Mishaps haue power o're man, not he o're them.	2038	
<i>Similies on the same subiect.</i>		
As flowers by their sight and sente are knowne,		2920
So men are noted by their words and workes.	2039	
As snow in water doth begin and end,		
So man was made of earth, and so shall end.	2040	
As waxe cannot endure before the fire,		
So cannot vniust men in sight of heauen.	2041	2925
As all things on the earth are for mans vse,		
So men were made for one anothers helpe.	2042	
As Toades doe sucke their venime from the earth,		
So bad men draw corruption from foule sinne.	2043	

2031 Lodge, *Fig*, 'But no man takes delight to knowe his faulte.' (B1r; vol. 3, p. 9).

2032 Whitney, *Emblems*, 'This, makes vs iudge too well of our desertes, / When others smile, our ignorance to see?' (T3r).

2033 WC, 'Of Honour', 'A man hauing [*sic*] honor, and wanting wisdom, is like a faire tree without fruite.' (L3v; prose).

2034 WC, 'Of Man', 'Man is nothing but calamity it selfe. *Hero*.' (2D1r; prose).

2035 Spenser, *Complaints*, 'Visions of the worlds Vanitie', Sonnet 12, 'For he that of himselfe is most secure, / Shall finde his state most fickle and vnsecure.' (Y1v; vol. 1, p. 273, 167-8).

2036 WC, 'Of Man', 'Mans nature is desirous of change.' (2D1r; prose).

2037 WC, 'Of Man', 'To the greatest men the greatest mischiefes are incident.' (2D1v; prose).

2038 WC, 'Of Man', 'Miseries haue power ouer man, not man ouer miseries.' (2D1v; prose).

2039 Meres, *Palladis*, 'Man', 'As the flower may be knowne by the smel: so a man by his wordes.' (F4r; prose).

2040 Meres, *Palladis*, 'Man', 'As snow beginneth and endeth in water: so man, how bigly soeuer he braue it, beginn in earth, and shall end where he began.' (F3v-4r; prose).

2041 Meres, *Palladis*, 'Man', 'As waxe cannot indure before the fire: so mans righteousness cannot stand perfect before God.' (F4r; prose).

2042 Meres, *Palladis*, 'Man', 'As things, that are bred vpon the earth, are for the vse and commodity of man: so one man should be for another.' (F5v; prose).

2043 Meres, *Palladis*, 'Wicked and vngodly men', 'As a Toade sucketh poyson from the earth: so the wicked suck corruption from vices.' (F8v; prose).

	QN	TLN
As fooles erect their houses on the sands,		2930
So wise men doe rely their hopes on heauen.	2044	

*Examples likewise on the same.*

<i>Philip</i> of Macedon was daily told:		
<i>Remember Philip, thou art but a man.</i>	2045	
<i>Cyrus</i> held no man worthie government,		2935
Except his vertues were to be admir'd.	2046	
[H4v]		
Those men did <i>Alcibiades</i> count safe,		
That kept their countries lawes vnchangeable.	2047	
<i>Timon</i> was cal'd, the enimie to men,		
And would perswade them to destroy them-selues.	2048	2940
What else is man (saith <i>Pindarus</i> ) but a dreame,		
Or like a shadow we discerne in sleepe?	2049	
<i>Homer</i> cryed out: Man was most miserable		
Of all the creatures that the world contain'd.	2050	

### Of Women.

2945

<i>Women are equall euery way to men,</i>	
<i>And both alike haue their infirmities.</i>	2051

- 2044 Meres, *Palladis*, 'Wicked and vngodly men', 'A foole buildes his house vpon the sand: so an vngodly man grounds his hopes vpon the vanities of the world.' (G1r; prose).
- 2045 Whetstone, *Mirror*, 'King Phillip of Macedon helde no skorne to be dayly remembred by a Page of his chamber, that he was a mortall man.' (O1v; prose).
- 2046 Allott, *WT*, 'Of Opinion', 'Cyrus was of opinion, that no man was fit for an Empire, except he did excell those ouer whom he bare rule. *Xenophon*.' (T2r; prose).
- 2047 Allott, *WT*, 'Of Opinion', 'Alcibiades was of opinion, that those men liue safest, who doe gouerne their commonwealth, without altering one whit their present customes and lawes' (T2r; prose).
- 2048 Allott, *WT*, 'Timon of Athence, was so giuen to solitarines and melancholly, that he hated the company of all men, and therefore was called *Misanthropos*, he vsed and employed all his skil to perswade his Countrimen to shorten their lifes,' (2H1v; prose).
- 2049 de la Primaudaye, *Academy*, 'Of Man', 'What other thing (saith *Pindarus*) is man, than the shadow of a dreame in ones sleepe?' (B8r; prose).
- 2050 de la Primaudaye, *Academy*, 'Of Man', '*Homer* hauing compared mortall creatures together, both in respect of their continuance, as of the maintenance of their life, crieth out, that of all those which walke on the earth and draw breath, there is not one more miserable than man.' (B8r; prose).
- 2051 *Helicon* ('Shep. Tonic.'). 'For women are as good as men, and both are good alike.' (2B3v).

	QN	TLN
Women by men receiue perfection.	2052	
Women and loue like emptie houses perish.	2053	
<i>Like vntun'd golden strings faire women are,</i>		2950
<i>Which lying long vntoucht, will harshly iarre.</i>	2054	
Faire and vnkind, in women ill beseemes.	2055	
Women are wonne, when they beginne to iarre.	2056	
<i>Griefe hath two tongues, and neuer woman yet</i>		
<i>Could rule them both, without ten womens wit.</i>	2057	2955
[H5r]		
All women are ambitious naturally.	2058	
In womens tongues is quickly found a rub.	2059	
<i>A womans will that's bent to walke astray,</i>		
<i>Is seldome chaung'd by watch or sharpe restraint.</i>	2060	
Ripe still to ill, ill womens counsels are.	2061	2960
All things are subiect, but a womans will.	2062	
<i>'Tis fast good will, and gentle courtesies</i>		
<i>Reclaime a woman, and no watching eyes.</i>	2063	
Women are most wonne, when men merit least.	2064	
Women that long, thinke scorne to be said nay.	2065	2965

- 2052 Marlowe and Chapman, *Hero* (Marlowe), 'Euen so for mens impression doe we you. / By which alone, our reuerend fathers say; / Women receiue perfection euery way.' (B4r; 1.266–8).
- 2053 Marlowe and Chapman, *Hero* (Marlowe), 'Loue [*sic*] women like to emptie houses perish.' (B3v; 1.242).
- 2054 Marlowe and Chapman, *Hero* (Marlowe), 'Like vntun'd golden strings all women are, / Which long time lie vntoucht, will harshly iarre.' (B3v; 1.229–30).
- 2055 untraced
- 2056 Marlowe and Chapman, *Hero* (Marlowe), 'Women are woon when they begin to iarre.' (C1v; 1.332).
- 2057 Shakespeare, *V&A*, 'Greefe hath two tongues, and neuer woman yet, / Could rule them both, without ten womens wit.' (G2r; 1007–8).
- 2058 Marlowe and Chapman, *Hero* (Marlowe), 'All women are ambitious naturallie.' (C3r; 1.428).
- 2059 Southwell, *Complaints*, 'Saint Peters complaynt', 'In womans tongue our runner found a rub.' (D4v; 607).
- 2060 Spenser, *FQ*, 'Extremely mad the man I surely deeme, / That weenes with watch and hard restraint to stay / A womans will, which is disposd to go astray.' (2L2r; vol. 2, III.ix.6.7–9).
- 2061 Spenser, *FQ*, 'So readie rype to ill, ill womens counsels bee.' (2M2r; vol. 2, III.x.11.9).
- 2062 Drayton, 'Matilda', 'All things made subiect, but a womans will.' (H6r; vol. 1, 686).
- 2063 Spenser, *FQ*, 'It is not yron bandes, nor hundred eyes, / Nor brazen walls, nor many wakefull spyes, / That can withhold her wilfull wandring feet; / But fast good will with gentle curtesyes' (2L2r; vol. 2, III.ix.7.4–7).
- 2064 Marlowe and Chapman, *Hero* (Chapman), 'Women are most wonne when men merit least.' (K4r; 5.158).
- 2065 untraced

	QN	TLN
<i>Neuer as yet was man so well aware,</i>		
<i>But first or last was caught in womens snare.</i>	2066	
Find constancie in women, all is found.	2067	
Women desire to see, and to be seene.	2068	
<i>Great vaunts doe seeme hatcht vnder Sampsons lockes,</i>		2970
<i>Yet womens words can giue them killing knockes.</i>	2069	
Women haue teares for sorrow and dissembling.	2070	
Women allure with smiles, and kill with frownes.	2071	
<i>It is a common rule, that women neuer</i>		
<i>Loue beautie in their sexe, but enuie euer.</i>	2072	2975
Women with wanton eyes, haue wanton trickes.	2073	
Vertue is richest dowrie for a woman.	2074	
<i>Though men can couer crimes with bold sterne lookes,</i>		
<i>Poore womens faces are their owne faults bookes.</i>	2075	
Women least reckon of a doting louer.	2076	2980
What cannot women doe, that know their power?	2077	
<i>If womens hearts, that haue light thoughts to spill them</i>		
<i>Die of themselues: why then should sorrow kill them?</i>	2078	
No beast is fiercer than a iealous woman.	2079	
Women oft looke, one to enuie another.	2080	2985
<i>A womans teares are falling starres at night,</i>		
<i>No sooner seene, but quickly out of sight.</i>	2081	

- 2066 Spenser, *FQ*, 'For neuer yet was wight so well aware, / But he at first or last was trapt in womens snare.' (Q8v; vol. 3, V.vi.1.8-9).
- 2067 *WC*, 'Of Women', 'Who findes constancie in a woman, findes all things in a woman.' (D8v; prose).
- 2068 *WC*, 'Of Women', 'Women clothed with faire apparell, desire to see, and to be seene.' (E2v; prose).
- 2069 Southwell, *Complaints*, 'Saint Peters complaynt', 'My vaunts did seeme hatcht vnder Sampsons lockes, / Yet womans wordes did giue me murdring knockes.' (B4r; 197-8).
- 2070 *WC*, 'Of Women', 'Womens eyes shed teares both of sorrowe and dissimulation' (E1r; prose).
- 2071 untraced
- 2072 Marlowe and Chapman, *Hero* (Chapman), 'for women neuer / Loue beautie in their sex, but enuie euer.' (K4r; 5.137-8).
- 2073 untraced
- 2074 Whetstone, *Aurelia*, 'as Plato saieth, that maketh the dowrie of the poore virgine of greater value then the possessions of a rich Lady.' (P2v; prose).
- 2075 Shakespeare, *Lucrece*, 'Though men can couer crimes with bold stern looks, / Poore womens faces are their owne faults books.' (I2v; 1252-3).
- 2076 Daniel, *Cleopatra*, 'Not knowing women like them best that houer, / And make least reckoning of a doting Louer.' (I5r; vol. 3, 169-70).
- 2077 Daniel, 'Rosamond', 'What cannot women doe that knowe theyr powre?' (I2r; vol. 1, 135).
- 2078 untraced
- 2079 Daniel, 'Rosamond', 'For no beast fearcer than a iealous woman.' (M1r; vol. 1, 602).
- 2080 Chute, *Beauty*, '(Yet women looke, one, to enuie an other)' (B2r).
- 2081 untraced

	QN	TLN
A womans fauour lasteth but a while.	2082	
Two things, to be a woman, and a Queene.	2083	
[H5v]		
<i>Women doe hold, 'tis ioyes life, lifes best treasure,</i>		2990
<i>Both to begin, and leaue to kisse at leisure.</i>	2084	
Oft womens mercie, more than mens is seene.	2085	
Some womens wits exceed all Art, in loue.	2086	
<i>A womans passions doth the aire resemble:</i>		
<i>Neuer alike, they sinne if they dissemble.</i>	2087	2995
Loue, women, and inconstancie ne're part.	2088	
Blushes shew womens thoughts, and teach men wit.	2089	
<i>Those vertues that in women merit praise,</i>		
<i>Are sober shewes without, chast thoughts within.</i>	2090	
A womans heart and tongue, are relatiues.	2091	3000
Women may fall, when there's no strength in men.	2092	
<i>Those women of their wit may iustly boast,</i>		
<i>That buy their wisdome by anothers cost.</i>	2093	
A womans mind is fit for each impression.	2094	
High praises hammer best a womans mind.	2095	3005
<i>Thy wife being wise, make her thy secretarie:</i>		
<i>Else not, for women seldome can keepe silence.</i>	2096	
Women in mischief, are more wise then men.	2097	
A womans tongue, wounds deeper than her eye.	2098	

2082 untraced

2083 Drayton, *Epistles*, 'Mortimer to Queene Isabell', 'Two things to be a woman, and a Queene:' (D8r).

2084 untraced

2085 Ogle, *Troy*, 'And Womens mercy more then mens is seene.' (A4v).

2086 untraced

2087 untraced

2088 untraced

2089 untraced

2090 Harington, *Orlando*, 'Those vertues that in women merit praise, / Are sober shows without: chast thoughts within,' (E4r; \*, 7.63).

2091 WC, 'Of Women', 'Womens harts and theyr tongues are not Relatiues.' (E3r; prose).

2092 Shakespeare, *RJ*, 'Women may fal, when ther's no strength in men.' (D4v; 6.75).

2093 Harington, *Orlando*, 'But women of their wits may iustly bost, / That are made wiser by an others cost.' (C2r; 10.6).

2094 Powell, *Leprosy*, 'A womans minde is fit for each impression:' (B2v).

2095 untraced

2096 Greene, *Too Late*, 'Isabels Sonnet that she made in prison', 'If thy wife be wise make her thy Secretarie, else locke thy thoughts in thy heart, for women are sildome silent.' ('Fir; prose; vol. 8, p. 168).

2097 WC, 'Of Women', 'Women in mischief are wiser then men.' (E1v; prose).

2098 WC, 'Of Women', 'Womens tongues pearce as deepe as their eyes.' (D8v; prose).



	QN	TLN
<i>Constant in loue, who tries a womans mind: Wealth, beautie, wit, and all in her doth find.</i>		3010
Women are Natures wonder, louing Nature.	2099	
Women doe couet most, what's most denied them.	2100	
<i>Extreame are womens sorrowes, past redresse: Or so dissembled, not to be beleeu'd.</i>		3015
A woman of good life, feares no ill tongue.	2101	
Silence in women, is a speciall grace.	2102	
	2103	
	2104	

*Similies on the same subiect.*

As none can tell a grieft but he that feeles it, So none knowes womens wrongs, but they that find them.	2105	3020
As women most despise what's offered them, So to denie their minds, is worse than death.	2106	
[H6r]		
As a sharpe bridle fits a froward horse, So a curst woman must be roughly vs'd.	2107	
As the best mettal'd blade hath iron commixt, So the best women are not free from faults.		3025
As readines of speech becomes a man, So silence doth a woman best beseeme.	2108	
As goodliest gardens are not void of weeds, So fairest women may haue some defect.	2109	
	2110	3030

2099 Greene, *Alcida*, 'Constant in loue who tries a womans minde, / Wealth, beautie, wit, and all in her doth find.' (H2v; vol. 9, p. 87).

2100 WC, 'Of Women', 'Women are wonders of nature, if they wrong not nature.' (E1r; prose).

2101 WC, 'Of Women', 'It is the property of a woman, to couet most for that which is most denied her.' (E2r; prose).

2102 WC, 'Of Women', 'Womens sorrowes are eyther too extreame, not to bee redressed, or else tricked vp with dissimulation, not to be beleeu'd.' (D8v; prose).

2103 WC, 'Of Women', 'A woman of good lyfe, feareth no man with an euill tongue.' (E3r; prose).

2104 WC, 'Of Women', 'Silence in a woman is a speciall vertue.' (E3v; prose).

2105 untraced

2106 WC, 'Of Women', 'As it is naturall to women, to despise that which is offered, so it is death to them to be denied that which they demaund.' (E2r; prose).

2107 WC, 'Of Women', 'Like as to a shrewd horse belongeth a sharp bridle, so ought a curst wife to bee sharplie handled. *Plato*.' (E2r; prose).

2108 WC, 'Of Women', 'As there is no sword made of steele but it hath yron, no fire made of wood but it hath smoake, nor any wine made of grapes, but it hath lees, so there is no woman created of flesh, but she hath some faults. *Crates*.' (E2v; prose). Also in Lyly's *Euphues*, 'there 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 woman created of flesh but hath faultes;' (P2v; prose; pp. 243-4).

2109 untraced

2110 untraced

	QN	TLN
<i>Examples likewise on the same.</i>		
<i>Istrina</i> , sometimes Queene of Scithia, With her sweet voice, made calme the rough swolne seas.	2111	
Romane <i>Cornelia</i> was so eloquent, That to her they did daily sacrifice.	2112	3035
<i>Lachis</i> of Athens, to her country-men Appointed lawes for ciuill government.	2113	
Queene <i>Parisatis</i> caus'd the Persian kings, To haue their buriall in rich tombes of gold.	2114	
<i>Plato</i> held women in a familie, As needfull as a kingdomes gouernour.	2115	3040
If nature doe desire her selfe to see, (Saith <i>Plutarch</i> ) women then her glasse may be.	2116	
[H6v]		

### Of Ambition.

<i>Ambition is a humour that aspires, And slayes it selfe in seeking high desires.</i>	2117	3045
Ambition, with the Eagle loues to build. <i>Ambition being once inur'd to raigne, Can neuer brooke a priuat state againe.</i>	2118 2119	

- 2111 de Pontaymeri, *Worth*, '*Istrina*, the mother to *Ariphita* king of Scithia, was of such estimation in Musique: as the Poets haue feygned, that the Seas would neuer be calme, but when this Lady stood exchanging her sweete *Zephires* with the Northerne guskes, which blew very bitterly vpon them continually.' (D2r; prose).
- 2112 de Pontaymeri, *Worth*, '*Cornelia* the mother of *Gracchus*, was so eloquent, as the Romaines erected her an Altar, and sacrificed to her in the Temple of *Pitho*,' (C9v; prose).
- 2113 de Pontaymeri, *Worth*, '*Lachis* of Athens, daughter to *Megesteus*, ordained lawes to the people of Attica, which were so venerable and commodious: as the Romaines receiued them naturally for their own' (C7v; prose).
- 2114 de Pontaymeri, *Worth*, '*Parisatis* Queene of Persia, caused all the Monarches of Asia to be buried in pure golde,' (D7r; prose).
- 2115 de Pontaymeri, *Worth*, '*Plato* held, that shee is no lesse to bee desired in a familie, then a iust Magistrate in a common wealthe' (E6v; prose).
- 2116 de Pontaymeri, *Worth*, 'as a woman may iustly tearme her selfe, the perfecte mirrour of her vertues: whereof *Plutarch* was not ignorant when he said, *If nature wish her selfe to see, / A woman then her glasse may be.*' (F10r; prose; \*).
- 2117 untraced
- 2118 Drayton, *Mortimeriados*, 'Ambition with the Eagle loues to build,' (P2r; vol. 1, 2220).
- 2119 Daniel, *Civil Wars*, 'For the ambitious once inur'd to raigne / Can neuer brooke a priuate state againe.' (C2v; vol. 2, 1.28.7-8).

	QN	TLN
Ambitious fauorites alwaies mischiefe bring.	2120	3050
<i>Th'aspirer once attain'd vnto the top,</i>		
<i>Cuts off those meanes whereby himselfe got vp.</i>	2121	
Ambition yet tooke neuer lasting root.	2122	
<i>High aimes, young spirits, birth of loyall line:</i>		
<i>Make men play false, where kingdomes are the stakes.</i>	2123	3055
Th'ambitious will find right, or else make right.	2124	
<i>It is ambitions sicknes, hauing much,</i>		
<i>To vexe vs with defect of that we haue.</i>	2125	
Might makes a title where he hath no right.	2126	
<i>Those men that commonly o're-looke too much,</i>		3060
<i>Doe ouer-see themselues, their state is such.</i>	2127	
Ambitious minds, a world of wealth would haue.	2128	
<i>Ambitious minds to get a princes traine,</i>		
[H7r]		
<i>Would afterward of beggers life be faine.</i>	2129	
Ambition, paine, and loue, brookes no delay.	2130	3065
<i>Lyons doe neuer cast a gentle looke</i>		
<i>On any beast, that would vsurpe their den.</i>	2131	
Who climbs too soone, oft time repents too late.	2132	
<i>Bloud and alliance nothing doe preuaile,</i>		
<i>To coole the thirst of hot ambitious breasts.</i>	2133	3070

2120 untraced

2121 Daniel, *Civil Wars*, 'Th'aspirer one attaind vnto the top / Cuts off those meanes by which himselfe got vp.' (G4v; vol. 2, 2.15.7-8).

2122 Daniel, *Civil Wars*, 'Iniustice neuer yet tooke lasting roote,' (E4r; vol. 2, 1.89.5).

2123 Southwell, *Complaint*, 'Saint Peters complaynt', 'High aymes, yong spirits, birth of royall line, / Made him play false where kingdoms were the stakes,' (D3r; 453-4).

2124 Daniel, *Civil Wars*, 'But the ambitious to aduance their might / Dispence with heauen and what religion would, / The armed will finde right, or else make right,' (F2v; vol. 2, 1.103.1-3).

2125 untraced

2126 Daniel, *Civil Wars*, 'What though he hath no title, he hath might / That makes a title where there is no right?' (H4r; vol. 2, 2.36.7-8).

2127 Daniel, *Civil Wars*, 'But euer those that ouerlooce so much / Must ouersee themselues; their state is such.' (Y1r; vol. 2, 5.75.7-8).

2128 Higgins, *Mirror*, 'Ambitious minde, a world of wealth would haue,' (2M1v).

2129 Higgins, *Mirror*, 'For oft who trustes to get a Prince his trayne, / Would at the length of beggers life be fayne.' (C5r).

2130 untraced

2131 Shakespeare, *True Tragedy*, 'To whom do Lyons cast their gentle lookes? / Not to the beast that would vsurpe his den.' (B6v; 2.2.11-12, p. 383).

2132 Yelverton, 'Epilogus', 'Who climbs too soone, he ofte repentes too late.' (D3r).

2133 Herbert, *Antony*, 'Bloud and alliance nothing to preuaile / To coole the thirst of hote ambitious brests:' (D6r; 1021-2).

	QN	TLN
Aspiring things are readie still to fall.	2134	
<i>Bruises are sooner caught by reaching high,</i>		
<i>Than when the mind is willing to stoope low.</i>	2135	
Many vsurpe, but most in mischief end.	2136	
<i>Fortune doth neuer grudge at them that fall:</i>		3075
<i>But enuie stings and biteth them that climbe.</i>	2137	
Aspiring thoughts led <i>Phaeton</i> awry.	2138	
<i>Beware ambition, 'tis a sugred ill,</i>		
<i>That fortune layes, presuming minds to kill.</i>	2139	
Ambitious <i>Icarus</i> did climbe too high.	2140	3080
<i>Ambitions bold and true begotten sonne,</i>		
<i>Is quite spent in desire, ere hope be wonne.</i>	2141	
Gazers on starres, oft stumble at small stones.	2142	
<i>Seldome can proud presumption be enthroan'd</i>		
<i>To liue esteemd; or die, to be bemoan'd.</i>	2143	3085
Ambition, no corriuell will admit.	2144	
<i>The man that doth presume aboue his state,</i>		
<i>In stead of loue, incurres but deadly hate.</i>	2145	
Highest attempts to low disgraces fall.	2146	
<i>Craft giues ambition leaue to lay his plot,</i>		3090
<i>And crosse his friend, because he sounds him not.</i>	2147	
Competitors the subiects dearely buy.	2148	
<i>Presuming will counts it high preiudice</i>		
<i>To be reproo'd, although by sound aduise.</i>	2149	

2134 untraced

2135 untraced

2136 untraced

2137 untraced

2138 Greene, *Web*, 'Aspiring thoughts led Phaeton amisse;' (E1r; vol. 5, p. 188).2139 Greene, *Web*, 'Take heede, Ambition is a sugred ill / That fortune layes, presumptuous myndes to spill.' (E1r; vol. 5, p. 189).2140 Greene, *Web*, 'Proude Icarus did fall he soard so hie:' (E1r; vol. 5, p. 188).2141 Lodge, *Fig*, 'Behould ambitions true begotten sonne, / Spent in desire before his hope be wonne.' (F4v; vol. 3, p. 48).2142 Lodge, *Rosalynd*, 'they which stare at the starres, stumble upon the stones;' (B1r; prose; vol. 1, p. 11).2143 Lodge, *Fig*, 'For seldome can presumption be entrown'd / To liue esteemd, or die to be bemoan'd.' (G2r; vol. 3, p. 51).

2144 untraced

2145 untraced

2146 Daniel, 'To Delia', 'So high attempts to low disgraces fall.' (C3r).

2147 Lodge, *Fig*, 'Craft giues ambition leaue to lay his plot, / And crosse his friend, because he soundes him not.' (B1r; vol. 3, p. 9).2148 Daniel, *Cleopatra*, 'Competitors the subiect deerey buies.' (K6v; vol. 3, 590).

2149 untraced

	QN	TLN
Beware ambition in felicitie.	2150	3095
<i>Such reaching heads as neuer thinke them well,</i>		
<i>After their fall, their owne mishaps may tell.</i>	2151	
[H7v]		
High mounting Eagles soone are smitten blind.	2152	
Ambitions dying, is great glorie wonne.	2153	
<i>Similies on the same subiect.</i>		3100
As breath on steele, as soone is off as on,		
So climbers are as quickly downe as vp.	2154	
As nothing in substance is more light than aire,		
So nothing can out-goe ambitious thoughts.	2155	
As winds being vp, doe blow more violent,		3105
So proud vsurpers tyrannise in height.	2156	
As bad men grieue at good mens happinesse,		
So high aspirers grudge at lowlines.	2157	
As powder fier'd, is but a suddaine flash,		
Euen so ambition is no more than smoke.	2158	3110
As Bats doe flutter, not directly flie,		
So climbers aime at much, and misse of all.	2159	
<i>Examples likewise on the same.</i>		
<i>Fredericke</i> the third, was by his bastard sonne		
Ambitious <i>Manfroy</i> dispossesst of life.	2160	3115
<i>Geta</i> murdered <i>Antonius</i> his brother,		

- 2150 Lodge, *Fig.* 'Beware (ô what soeuer race you bee) / (Too much ambitious in felicitie).' (Crv; vol. 3, p. 18).
- 2151 Whitney, *Emblems*, 'So reaching heads that thinke them neuer well, / Doe headlong fall, for pride hath ofte that hire.' (D4v).
- 2152 Th. Middleton, *Wisdom*, 'High soaring Eagles soone are stricken blinde,' (E3v; 4.5.51).
- 2153 untraced
- 2154 Meres, *Palladis*, 'Inconstancie', 'As the breath of man vpon steele no sooner lighteth on, but it leapeth off: so are inconstant persons in the beginning and ending of their loues.' (2R8v; prose).
- 2155 Meres, *Palladis*, 'Inconstancie', 'As the aire is light in substance: so is an inconstant person of beleefe. *Ibidem.*' (2S1r; prose).
- 2156 Meres, *Palladis*, 'Inconstancie', 'As windes blow most fiercely, when they are about to cease: so men, when they are most proude, as Pope *Iulius*, and Cardinall *Woolsey*, then they are nearest to destruction.' (2P3r; prose).
- 2157 untraced
- 2158 untraced
- 2159 Meres, *Palladis*, 'Inconstancie', 'As bats neuer flie directly forwardes, but fitter here and there: so doe inconstant people.' (2S1r; prose).
- 2160 de la Primaudaye, *Academy*, 'Of Ambition', '*Fredericke* the third, after he had raigned thirtie yeeres, was miserably strangled by *Manfroy* his bastard sonne' (Q3v; prose).

	QN	TLN
Through his ambitious mind to rule alone.	2161	
<i>Crassus</i> procur'd himselfe a shamefull death,		
Through his ambitious spight at <i>Cæsars</i> fame.	2162	
<i>Marius</i> , not satisfied with former praise,		3120
Through his ambition soone abridg'd his dayes.	2163	
<i>Plato</i> would haue good men exalted still,		
But none that sauour'd of ambition.	2164	
Saith <i>Aristotle</i> , kingdomes soone decay,		
Where pride, or else ambition beareth sway.	2165	3125
[H8r]		

### Of Tyrants, &c.

<i>Tirants are kingdoms plagues, and good mens woe:</i>		
<i>Their owne destroyers, and soone ouerthrow.</i>	2166	
A tyrants lookes breed terror after death.	2167	
Of in the childrens slaughters, fathers die.	2168	3130
<i>The man that once is strong in equitie,</i>		
<i>Will scorne th'austerest lookes of tyrannie.</i>	2169	
Tyrannie still strikes terror to it selfe.	2170	
Death is the vtmost end of tyrannie.	2171	

2161 de la Primaudaye, *Academy*, 'Of Ambition', 'for *Antoninus* slew his brother *Geta* with a dagger, that himself might rule alone.' (Q3v; prose).

2162 de la Primaudaye, *Academy*, 'Of Ambition', '*Marcus Crassus* a Romane Consul, and the richest man in his time, not contenting himself with many goodly victories gotten by him, but burning with an excessiue ambition and desire of new triumphes, and being iealous of *Cæsars* glory [...] which led him to a shameful death ioyned with publike losse and calamitie.' (Q4r; prose).

2163 de la Primaudaye, *Academy*, 'Of Ambition', '*Marius* hauing passed through al the degrees of honor, [...] not content with all this, would notwithstanding take vnto himselfe the charge of the warre against *Mithridates* [...] But this was the cause of his vtter ouerthrow' (Q4r; prose).

2164 de la Primaudaye, *Academy*, 'Of Ambition', 'But if, as *Plato* writeth, there were a Commonwealth of good men, you should see as great strife for the auoiding of offices, as now men contend to command and rule.' (Q1r; prose).

2165 de la Primaudaye, *Academy*, 'Of Ambition', 'It commeth through the fault of ambition (saith *Aristotle*) that many seditions arise in cities.' (Q4r; prose).

2166 untraced

2167 untraced

2168 untraced

2169 untraced

2170 *Edward III*, 'And tyrannie strike terror to thy selfe.' (14r; 18.55).

2171 Drayton, 'Robert', 'Oh tyrannie more cruell far then death, / Though death be but the end of tyranie,' (Fiv; vol. 1, 1366–7).

	QN	TLN
<i>Those that in blood a violent pleasure haue, Seldome descend but bleeding to the graue.</i>	2172	3135
Birth is no shadow to sterne tyrannie.	2173	
Ladies and tyrants doe respect no lawes.	2174	
<i>When tyrannie is with strong aid supported, All iustice from good minds is quite extorted.</i>	2175	3140
No tyrannie can force true fortitude.	2176	
Tyrants are leaders to a many ill.	2177	
<i>A tyrant that hath tasted once of bloud, Doth hardly thriue by any other food.</i>	2178	
Tyrants will brooke no tearmes, or list dispute.	2179	3145
Tyrants are torturers of honest soules.	2180	
[H8v]		
<i>Words not preuaile, neither can sighes aduise, To moouie the heart that's bent to tyrannise.</i>	2181	
No fame consists in deeds of tyrannie.	2182	
Tyrants are alwaies traitours to them-selues.	2183	3150
<i>To punish many for th'amisse of one, Most properly to tyrants appertaine.</i>	2184	
Where tyrants reigne, God help the land that while.	2185	
It's worse than death, to liue a tyrants slaue.	2186	

- 2172 Jonson, in *EP*, 'Those that in blood such violent pleasure haue, / Seldome descend but bleeding to their graue.' (P2r).
- 2173 Drayton, 'Matilda', 'Birth is no shadow vnto tyranny,' (G2r; vol. 1, 261).
- 2174 Daniel, 'To Delia', 'Ladies and Tyrants, neuer lawes respecteth.' (C5v; vol. 1, 31.12).
- 2175 Spenser, *Complaints*, 'Mother Hubberds Tale', 'For tyrannie is with strange ayde supported. / Then vnto him all monstrous beasts resorted.' (P4v; vol. 1, p. 226, 1121-2).
- 2176 Markham, *Grinuile*, 'Honie-tongd *Tullie*, Mermaid of our eares, / Affirmes no force, can force true *Fortitude*,' (D5v).
- 2177 untraced
- 2178 Turberville, *Tales*, 'A hangrie wight is hardly harde from food, / The kindled straw is seldome when put out, / A Tyrant that hath tasted once of blood, / With much adoe forbeares the sillie rout.' (P8r).
- 2179 untraced
- 2180 untraced
- 2181 Kyd, *Cornelia*, 'All these, nor any thing we can deuise, / Can stoope the hart resolu'd to tyrannize.' (F1v; \*, 3.3.112-13).
- 2182 untraced
- 2183 untraced
- 2184 WC, 'Of Cruelty', 'To pardon many for the offence of one, is an office of Christianity, but to punish, manie for the fault of one, appertayneth properly to Tyrants.' (P2v; prose).
- 2185 Drayton, *Mortimeriados*, 'Now ruine raignes, God helpe the Land the while,' (K4v; vol. 1, 1492).
- 2186 Kyd, *Cornelia*, 'For t'is a death to lyue a Tyrants slaue.' (C4v; 2.1.325).



	QN	TLN
<i>Tyrants being suffred, and not quail'd in time,</i>		3155
<i>Will cut their throats that gaue them leaue to climbe.</i>	2187	
The smallest worme will turne, being trode vpon.	2188	
The Doues will pecke in rescue of their brood.	2189	
<i>The sauage Beare will neuer licke his hand,</i>		
<i>That spoiles her of her young before her face.</i>	2190	3160
By vniust deeds, a true prince growes a Tyrant.	2191	
Nothing more abiect than a tyrant is.	2192	
<i>He that in bountie doth exceed himselfe,</i>		
<i>Becomes a tyrant afterward to others.</i>	2193	
Tyrants subdue by strength, maintaine in hate.	2194	3165
Tyrants are Nobles scourge, the commons plague.	2195	
<i>Kings as they ought, Tyrants rule as they list:</i>		
<i>The one to profit all, the other few.</i>	2196	
No peace, no hope, no rest hath tyrannie.	2197	
One iniurie, makes not a tyrannie.	2198	3170
<i>Princes ought iustly to defend their owne,</i>		
<i>Rather than tyrant-like to conquer others.</i>	2199	
Who kings refuse, deserue a tyrant Lord.	2200	
Vsurping rule is held by tyrannie.	2201	

2187 Baldwin, *Last Part*, 'How tyrantes suffered and not queld in tyme / Do cut their throtes that suffer them to clyme.' (O4v).

2188 Shakespeare, *True Tragedy*, 'The smallest worme will turne being trodden on,' (B6v; 2.2.17, p. 384).

2189 Shakespeare, *True Tragedy*, 'And Doues will pecke, in rescue of their broode,' (B6v; 2.2.18, p. 384).

2190 Shakespeare, *True Tragedy*, 'Whose hand is that the sauage Beare doth licke? Not his that spoiles his young before his face.' (B6v; 2.2.13–14, p. 384).

2191 Sidney, *Astrophel*, 'A rightfull Prince by vnrightfull deeds a Tyrant groweth.' (H3r).

2192 untraced

2193 WC, 'Of Kings', 'That Prince who is too liberal in giuing his owne, is afterwards thorowe necessitie, compelled to be a Tyrant, and to take from others their right.' (K6r; prose).

2194 untraced

2195 untraced

2196 WC, 'Of Kings', 'A King ruleth as he ought, a Tyrant as hee list, a King to the profit of all, a Tyrant onely to pleasure a few. *Arist.*' (K6v; prose).

2197 untraced

2198 untraced

2199 WC, 'Of Kings', 'It is better for a Prince to defend his owne Country by iustice, then to conquer anothers by tyrannie.' (K6r; prose).

2200 Sylvester, *Miracle*, 'Who Kings refuse, shall haue a Tyrant Lord.' (B8r).

2201 untraced

	QN	TLN
<i>Tyrannie in a teacher is most vile:</i>		3175
<i>For youth with loue, not rigour should be taught.</i>	2202	
Tyrants tread lawes and honour vnder foot.	2203	
Subiects in Tyrants eyes, are held as slaues.	2204	
<i>Tyrants by armes, the iust referre their cause</i>		
<i>To due arbitrement of right and lawes.</i>	2205	3180
[Irr]		
A tyrants reigne hath seldome permanence.	2206	
Tyrants doe neuer die an honest death.	2207	
<i>Similies on the same subiect.</i>		
As kings doe rule by counsell and aduise,		
So tyrants by their will, and not by law.	2208	3185
As want of riches makes a tyrant prince,		
So great abundance heapes vp wickednes.	2209	
As boistrous winds doe shake the highest towers,		
So blood and death cuts off proud tyrannie.	2210	
As enuie shooteth at the fairest markes,		3190
So tyrants leuell at true princes liues.	2211	
As sorest tempests are in largest seas,		
So greatest euill ensues on tyrannie.	2212	
As trees are alwaies weakest toward the top,		
So falleth Tyrants in their chiefest height.	2213	3195

2202 WC, 'Of Schoole', 'Tyrannie is vilde in a Schoolemaister, for youth should rather be trained with curtesie then compulsion.' (H5v; prose). Cf. QN 4256.

2203 de la Primaudaye, *Academy*, 'Of diuers kinds of Monarchies, and of a Tyranny', 'And as a good king conformeth himselfe to the lawes of God and nature, so a tyrant treadeth them vnder foote.' (2S7r; prose).

2204 Kendall, *Flowers*, 'The Kyng each Subiect counts his child, the Tyraunt eache his slaue' (K5r).

2205 WC, 'Of Cruelty', 'Tyrants vse tryall by armes, but the iust referre their causes to the arbitrement of the lawes.' (P2v; prose).

2206 + 2207 WC, 'Of Cruelty', 'Tyrants raining with cruelty, sildome die honourably.' (P3r; prose).

2208 de la Primaudaye, *Academy*, 'Of diuers kinds of Monarchies, and of a Tyranny', 'As it properly belongeth to a royall estate to gouerne and rule subiects [...] by maturitie of counsell, and by obseruation of lawes and of iustice: so it agreeth with a tyrant to raigne by his absolute will, without all regard either of lawes, or of the precepts of iustice.' (2S2v; prose).

2209 WC, 'Of Kings', 'The Prince that is feared of many, must of necessity feare many.' (K6r; prose).

2210 + 2211 + 2212 + 2213 Meres, *Palladis*, 'A Kingdome', 'Boysterous windes doe most of all shake the highest towres; the higher the place is, the sooner and sorer is the fall; the tree is euer weakest towards the top; in greatest charge, are greatest cares: in largest seas, are sorest tempestes; enuie shooteth at high markes: so a kingdome is more easily got then kept.' (2F2v; prose).

	QN	TLN
<i>Examples likewise on the same.</i>		
<i>Thrasillus</i> teaching meanes of tyrannie, Was first enforst to tast thereof himselfe.	2214	
<i>Scyron</i> threw others headlong in the sea, Till <i>Theseus</i> did the like by him at length.	2215	3200
<i>Caligula</i> wisht Rome had but one head, That at one stroke himselfe might smite it off.	2216	
<i>Cyrus</i> that neuer had enough of blood, Had afterward his head all drown'd in blood.	2217	
The soules of tyrants, <i>Plutarch</i> doth affirme, To be compos'd of crueltie and pride.	2218	3205
A tyrant seekes his priuate benefit And no mans else, as <i>Seneca</i> maintaines.	2219	
[Irv]		

### Of Treason, &c.

<i>Treason is hated both of God and men, As such a sinne, as none can greater be.</i>	2220	3210
Treason hath no place where obedience is.	2221	
Rebellion doth bewray corrupted nature.	2222	

2214 + 2215 Lloyd, *Pilgrimage*, 'Of enuie and malice, and so of tiranny', 'Thrasillus and Scyron, the one teaching the waye of tyranny, was first of all in that which hee taught vnto others, tormented and slaine: the other throwne hedlong into the sea by Theseus, euen so as he was wont to doe with others.' (2Y4r; prose).

2216 Lloyd, *Pilgrimage*, 'Of enuie and malice, and so of tiranny', 'What wished Caligula the Emperour to his owne Cittie of Rome? Forsooth one necke, that with one stroke hee might strike it of.' (2Z1v; prose).

2217 Lloyd, *Pilgrimage*, 'Of enuie and malice, and so of tiranny', 'shee caused his heade to be cut off, and made it to be bathed in a great Tunne of bloode, saying these wordes: nowe Cirus drinke ynough of that which thou hast alwayes sore thirsted for.' (2Z1v; prose).

2218 Allott, *WT*, 'Of the Soule', 'The soules of Tyrants are composed of arrogancie and cruelty. *Plutarch*.' (F8r; prose).

2219 de la Primaudaye, *Academy*, 'Of diuers kinds of Monarchies, and of a Tyranny', 'A tyrant (saith *Seneca*) differeth from a king in effect, not in name. The one seeketh his owne profite onely, and the other, the profite of the Commonwealth.' (2S2v; prose).

2220 WC, 'Of Treason', 'Treason is that damned vice hated of God and man, where-with periured persons being bewitched, feare not to betray themselues, so they may cyther betray others or theyr Country' (2M5r; prose).

2221 WC, 'Of Obedience', 'Treason hath no place, where obedience holds principality.' (T3r; prose).

2222 WC, 'Of Obedience', 'Obedience sheweth our nurture, rebellion our corrupt nature.' (T2v; prose).

	QN	TLN
<i>There is no treason woundeth halfe so deepe,</i>		
<i>As that which doth in princes bosoms sleepe.</i>	2223	3215
Rebellion springes of too much head strong will.	2224	
The rebell shrinkes, where rule and order swayes.	2225	
<i>Kings pallaces stand open to let in</i>		
<i>The soothing traitour, and the guide to sinne.</i>	2226	
In darknesse dwels the blind rebellious mind.	2227	3220
Traitours are loath'd, and yet their treason lou'd.	2228	
<i>They that gainst states and kingdomes doe coniure,</i>		
<i>Their head-long ruine none can well recure.</i>	2229	
Treason first workes ere traitors are espied.	2230	
Most bitter-sower doth foule rebellion taste.	2231	3225
<i>Betime 'tis good to let the traitour die,</i>		
<i>For sparing iustice feeds iniquitie.</i>	2232	
All filthie floods flow from rebellions brinks.	2233	
No vertue merits praise with treason toucht.	2234	
[I2r]		
<i>No worthy mind by treason will assaile,</i>		3230
<i>When as he knowes his valour can preuaile.</i>	2235	
A factious Lord sold benefits him-selfe.	2236	
2223 Drayton, <i>Mortimeriados</i> , 'For ther's no treason woundeth halfe so deepe, / As that which doth in Princes bosoms sleepe.' (F4r; vol. 1, 797–8).		
2224 Churchyard, <i>Challenge</i> , 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'Rebellion springes, of too much head and will,' (K4v).		
2225 Churchyard, <i>Challenge</i> , 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'The rebell shrinkes, where rule and order swaies,' (L4r).		
2226 Drayton, <i>Epistles</i> , 'Richard the second to Queene Isabell', 'Kings pallaces stand open to let in, / The soothing Traytor, and the guide to sin,' (E8v).		
2227 Churchyard, <i>Challenge</i> , 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'In darknesse dwels, a blinde rebellious minde,' (L4r).		
2228 Daniel, <i>Cleopatra</i> , 'yet Princes in this case / Doe hate the Traytor, though they loue the treason.' (L4v; vol. 3, 848–9).		
2229 Spenser, <i>FQ</i> , 'When those gainst states and kingdomes do coniure, / Who then can thinke their hedlong ruine to recure.' ( <sup>2</sup> V7v; vol. 3, V.x.26.8–9).		
2230 Shakespeare, <i>Lucrece</i> , 'Thus treason workes ere traitors be espied.' (Div; 361).		
2231 Churchyard, <i>Challenge</i> , 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'Most bitter sowre, doth foule Rebellion taste.' (K4r).		
2232 Shakespeare, <i>Lucrece</i> , 'yet let the Traytor die, / For sparing Justice feeds iniquitie.' (M1r; *, 1686–7).		
2233 Churchyard, <i>Challenge</i> , 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'So filthy floods, flow from rebellious brinke,' (L3v).		
2234 Sidney, <i>Astrophel</i> , 'No vertue merits praise, once toucht with blot of Treason.' (H3r).		
2235 Ogle, <i>Troy</i> , 'What worthy mind by treason would asaile? / When as he knew that valure might preuaile.' (Biv).		
2236 Marlowe, <i>Edward II</i> , 'learne this of me, a factious lord / Shall hardly do himselfe good, much less vs,' (Div; 2.1.6–7).		

	QN	TLN
Who builds in blood and treason, builds vnshure.	2237	
<i>A troubled streame of puddle mixt with mire,</i>		
<i>Doth quench the thirst of rebels hot desire.</i>	2238	3235
Men in seditions nourc'd, in factions liue.	2239	
Shame, is the rightfull end of treacherie.	2240	
<i>It's madnesse to giue way to treacherie,</i>		
<i>Without due vengeance to such iniurie.</i>	2241	
In carelesse trust is treason soonest found.	2242	3240
Reuolted subiects, of them-selues will quaille.	2243	
<i>No greater spight, than basely be betrayed</i>		
<i>By such a one whome thou before hast made.</i>	2244	
Reuolt's a mischief, euer-more pernicious.	2245	
Who nill be subiects, shall be slaues at length.	2246	3245
<i>Conuerse with teachers, looke for treacherie:</i>		
<i>Who deales with bad man, must haue iniurie.</i>	2247	
Conflict with traitors is most perillous.	2248	
A traitor once, ne're trusted afterward.	2249	
<i>They that doe couet deadly to betray,</i>		3250
<i>By sweetest meanes first practise to entrap.</i>	2250	
No place is safe enough for any traitour.	2251	

2237 untraced

2238 Churchyard, *Challenge*, 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'A troubled streame, of puddle mixt with mire, / Doth quench the thirst, of rebels hote desire.' (L3v).

2239 Daniel, *Civil Wars*, 'But in tumultuous times, where mindes adrest / To factions are inurd to mutinie,' (S2v; vol. 2, 4.94.3-4).

2240 WC, 'Of Infamie', 'Shame is the end of trechery, and dishonor euer fore-runnes repentance.' (2H6v-7r; prose).

2241 Brandon, *Octavia*, 'Without reuenge to suffer iniurie: / Its cowardize vnworthy wrongs to beare, / And madnesse to giue way to trecherie,' (D1r).

2242 Whetstone, *Rock*, 'The Arbour of Vertue,' 'In carelesse trust, is euer treason sound,' (I4r).

2243 Sylvester, *Miracle*, 'Reuolted subiects, of themselues will quaille.' (A6r).

2244 untraced

2245 Sylvester, *Miracle*, 'Reuolt's a mischief euermore pernicious.' (B6r).

2246 Sylvester, *Miracle*, 'Who nill be subiects, shall be slaues in fine.' (B8r).

2247 untraced

2248 WC, 'Of Treason', 'The conflict with traytours, is more dangerous then open enemies. *Liuius*.' (2M5r; prose).

2249 WC, 'Of Treason', 'Once a traytor, and neuer after trusted. *Liuius*.' (2M5r; prose).

2250 WC, 'Of Treason', 'Such as couet most bitterly to betray, first seeke most sweetly to entrap. *Phillip*.' (2M5v; prose).

2251 WC, 'Of Treason', 'No place is safe enough for a traytour. *Amb*.' (2M5r; prose).

	QN	TLN
Time is the touch that treacherous minds doth try.	2252	
<i>Nothing auailles, strong bulwarkes, fence or towers:</i>		
<i>When treacherous foes all inward strength deuoures.</i>	2253	3255
Traitours are subiect to continuall feare.	2254	
Traitours, like vipers, gnaw their countries bones.	2255	

*Similies on the same subiect.*

As Iuie kills the tree embracing it,		
So traitours murder with their smoothest lookes.	2256	3260
As euill sauours doe corrupt the aire,		
So treachers doe pollute a common-weale.	2257	
[I2v]		
As in faire weather greatest stormes arise,		
So in mild seasons, treason is most bold.	2258	
As braunches too much loden quickly breake,		3265
So traitors too farre trusted, doe most harme.	2259	
As too much rankenesse bends the stalkes of corne,		
So too much mildnesse whets the traitor on.	2260	
As hawkes are lost by soaring ouer-high,		
So traitours perish in their chiefest hopes.	2261	3270

- 2252 Churchyard, *Challenge*, 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'Time is the touch, that trecherous trashe doth trie,' (K3v).
- 2253 untraced
- 2254 WC, 'Of Treason', 'Traytours haue continual feare for their bedfellow, care for their companion, & the sting of conscience for their torment. *Manlius*.' (2M6r; prose).
- 2255 WC, 'Of Treason', 'Traytors are like moaths, which eate the cloath in which they were bred, like Vipers, that gnaw the bowels where they were born, lyke wormes, which consume the wood in which they were ingendred. *Agesilaus*.' (2M5r; prose).
- 2256 Meres, *Palladis*, 'Prosperity', 'As Iuy kills trees with embracing: so prosperous fortune doth destroy and strangle, whilst it flattereth and fawneth. *Plinius lib. 16. cap. 35*.' (2B2r; prose).
- 2257 untraced
- 2258 Meres, *Palladis*, 'Prosperity', 'As it often happeneth, that in very faire weather a storme doth arise: so in prosperity many times a suddaine disturbance of things doth grow. *ibidem*.' (2B2r; prose).
- 2259 Meres, *Palladis*, 'Prosperity', 'Braunches too heauy loaden, are broken; and too much fecundity commeth not vnto maturity: so too much prosperity destroieth the possessor. *Seneca epist. 39*.' (2B4v; prose).
- 2260 Meres, *Palladis*, 'Prosperity', 'As too much rankenesse breaketh the stalkes of corne: so too much prosperitie vndoeth mens minds. *Seneca*.' (2A8v; prose).
- 2261 Meres, *Palladis*, 'Prosperity', 'As Hawkes are lost by soaring too high: so they that by prosperitie are caried aloft, doe most what loose themselues. *Hector Pintus in cap. 17. Ezechiel*.' (2B1r; prose).

	QN	TLN
<i>Examples likewise on the same.</i>		
They that slew <i>Cæsar</i> in the Senate-house, Perisht like traitours, neuer prospered.	2262	
The traitours that great <i>Pompey</i> did betray, With death did <i>Cæsar</i> iustly guerdon them.	2263	3275
<i>Sylla</i> to her owne father prou'd vntrue, And therefore felt desert accordingly.	2264	
<i>Lyciscus</i> rotted alieue about the ground For his vile treason to th' <i>Orcmenians</i> .	2265	
Th' <i>Athenians</i> would let none be buried, That had been traitours to the countrey.	2266	3280
<i>Tullie</i> saith: Wise men not at any time Will trust a traitour or a faithlesse man.	2267	
[13r]		

### Of Enuie.

<i>Enuie is nothing els but grieffe of mind, Conceiu'd at sight of others happinesse.</i>	2268	3285
Enuie is hand-maid to prosperitie.	2269	
Enuie let in, doth in more mischiefe let.	2270	
Enuie doth cease, wanting to feed vpon.	2271	
Enuious is he, that grieues his neighbors good.	2272	3290

2262 *WC*, 'Of Treason', 'Those that murdered *Cæsar* in the Senate-house, neuer prospered.' (2M6r; prose).

2263 *WC*, 'Of Treason', '*Cæsar* rewarded those that betrayed *Pompey* with death.' (2M6r; prose).

2264 *WC*, 'Of Treason', '*Sylla* did betray her owne Father vnto *Minos*, but he rewarded her accordingly. *Ouid*.' (2M5v; prose).

2265 Allott, *WT*, 'Of Treason', '*Lyciscus* rotted about the ground for hys treasons against the *Orchomenians*.' (2G4r; prose).

2266 Allott, *WT*, 'Of Treason', 'The *Athenians* would suffer none to bee buried that were traytors to theyr countrey.' (2G4v; prose).

2267 *WC*, 'Of Treason', '*Tully* sayth, that no wise-man at any time will trust a Traytor.' (2M6r; prose).

2268 *WC*, 'Of Hate', '*Enuy* is nothing els but a grieffe of the mind at other mens prosperitie. *Ambr*.' (D8r; prose).

2269 untraced

2270 Drayton, 'Gaveston', '*Enuy* let in, doth in more mischiefs let,' (M6r).

2271 Drayton, *Mortimeriados*, '*Enuy* doth cease, wanting to feede vpon,' (S2r; vol. 1, 2741).

2272 Spenser, *FQ*, 'Most enuious man, that grieues at neighbours good.' (12v; vol. 2, I.ix.39.6).



	QN	TLN
<i>Enuie hath oft times eloquence in store</i>		
<i>To serue his turne, than which he craues no more.</i>	2273	
Ill will too soone regardeth enuies cryes.	2274	
Hee's most enuied, that most exceeds the rest.	2275	
Promotions chaung'd, glorie is enuies marke.	2276	3295
No sooner excellent, but enuied straight.	2277	
<i>Enuie doth vertue in such sort disgrace,</i>		
<i>It makes men foes to them they should embrace.</i>	2278	
Enuie to honour, is a secret foe.	2279	
The fruits of enuie, is despight and hate.	2280	3300
It's hate, which enuies vertue in a friend.	2281	
Anger and enuie, are lifes enemies.	2282	
<i>Enuie liues with vs while our selues suruiue,</i>		
<i>And when we die, it is no more aliue.</i>	2283	
[I3v]		
Let enuie with misfortune be contented.	2284	3305
Honour is still a moate in enuies eye.	2285	
Enuie cannot offend but such as liue.	2286	
On dead mens vertues, enuie hath no power.	2287	
<i>Enuie in this point may be knowne from hate:</i>		
<i>The one is euident, the other hid.</i>	2288	3310

- 2273 Baldwin, *A Mirror*, 'For cruell envy hath eloquence in store, / Whan Fortune byds, to warse [sic] things meanelly bad.' (A3v).
- 2274 Drayton, *Mortimeriados*, 'Ill will too soone regardeth enuies cryes.' (P2v; vol. 1, 2261).
- 2275 untraced
- 2276 untraced
- 2277 untraced
- 2278 Whitney, *Emblems*, 'Yet Enuie soe their vertues doth deface, / It makes them foes, to them theie should imbrace.' (A3r).
- 2279 WC, 'Of Hate', 'Enuy is a secrete enemy to honour.' (D6r; prose). Also in Greene's *Web*, 'The sting that pricks the froward man to woe / Is Enuie, which in honor seld we finde, / And yet to honor sworne a secret foe.' (E1r; vol. 5, p. 189).
- 2280 Greene, *Web*, 'The fruites of enuie is enuie and hate.' (E1r; vol. 5, p. 189).
- 2281 Markham, *Grinuile*, 'T'is hate, which enuies vertue in a Knight.' (C8r).
- 2282 Markham, *Grinuile*, 'Anger, and Enuie, enemies to Life,' (F4r).
- 2283 Fitz-Geffry, *Drake*, 'Envie lives with us, while our selves survive, / But when we doe, it is no more alive.' (C3v).
- 2284 Fitz-Geffry, *Drake*, 'Let envie with misfortune be contented.' (E6r).
- 2285 Churchyard, *Challenge*, 'The Earle of Murtons Tragedie', 'And honor is, a moate in enuies eye,' (D4r).
- 2286 Delamothe, *French*, 'Enuie can not offend, but those that be aliue.' (O4r; prose).
- 2287 Delamothe, *French*, 'Enuie hath no power, vpon the vertue of a dead body.' (O3v; prose).
- 2288 WC, 'Of Hate', 'Enuy is th[ys] poynnt may be discerned from hatred, the one is secrete, the other is open.' (D6v; prose).

	QN	TLN
All poisoned thoughts, are enuies daily food.	2289	
Enuie is friendships secretemie.	2290	
Enuie at other shoots, but wounds her selfe.	2291	
It's better be enuied, than pitied.	2292	
<i>Enuie doth make the body ill dispos'd,</i>		3315
<i>And kills the colour of the countenance.</i>	2293	
Men enuious, by their manners are best knowne.	2294	
Enuie doth often brag, but drawes no blood.	2295	
Enuie like lightning in the darke is seene.	2296	
Enuie is blind, and vertues mortall foe.	2297	3320
<i>Enuie doth scorne to cast her eye below:</i>		
<i>As proud ambition alwayes gazeth vp.</i>	2298	
As rust the iron, so enuie frets the heart.	2299	
At good mens fatnesse, enuie waxeth leane.	2300	
Enuie spots beauties colours with disdain.	2301	3325
Enuie will reach at them are farthest off.	2302	

2289 Whitney, *Emblems*, 'That poisoned thoughtes, bee euermore her foode.' (M3v).

2290 untraced

2291 WC, 'Of Hate', 'Enuie shooteth at others, and woundeth herselfe.' (D6v; prose).

2292 WC, 'Of Hate', 'A wise man had rather bee enuied for prouident sparing, then pittied for his prodigall spending.' (D6v; prose).

2293 WC, 'Of Hate', 'Enuie maketh the body to be ill disposed, & changeth the colour of the countenance;' (D6v; prose).

2294 WC, 'Of Hate', 'Bauens are knowne by theyr bands, Lyons by theyr claws, Cocks by theyr combs, and enuious men by theyr manners.' (D6v; prose). Also in Lyly's *Euphues*, 'that Bauins are known by their bandes, Lyons by their claws, Cockes by their combs, enuious mindes by their manners.' (P4r; prose; p. 246). Cf. QNs 732, 2319.

2295 WC, 'Of Hate', 'Enuie braggeth, but draweth no blood, and the malicious haue more mind to quip, then might to cut.' (D7r; prose). Also in Lyly's *Wit*, 'To the Gentlemen Readers', 'Enuie braggeth but draweth no blood, the malicious haue more mynde to quippe, then might to cut.' (A4v; prose; p. 30).

2296 WC, 'Of Hate', 'Enuie is lyke lightning, that will appeare in the darkest fogge.' (D7r; prose). Also in Lodge's *Rosalynde*, 'for enuy is like lightning, that will appeare in the darkest fog.' (F2v; prose; vol. 1, p. 50).

2297 WC, 'Of Hate', 'Enuy is blinde, & can doe nothing but dyspraye vertue. *Solon*.' (D7r; prose).

2298 WC, 'Of Hate', 'Enuie neuer casteth her eye low, nor ambition neuer poynts, but alwayes vpward.' (D6v-7r; prose). Also in Lyly's *Sapho and Phao*, 'Enuie neuer casteth her eie lowe, ambition pointeth alwaies vpwarde, and reuenge barketh onely at starres.' (A3r; prose).

2299 WC, 'Of Hate', 'As rust consumeth yron, so dooth enuie the harts of the enuious. *Anaxag*.' (D7r; prose).

2300 WC, 'Of Hate', 'An enuious man waxeth leane with the fatnesse of his neyghbour.' (D7r; prose).

2301 WC, 'Of Hate', 'Rigor blasteth fancies blossoms, and enuies shadowes spot beauties colours with disdain.' (D7r; prose).

2302 WC, 'Of Hate', 'Enuy is so enuious, that to them that of her are most denied and set farthest off, shee gyueth most cruell strokes with her feet.' (D7r; prose).

	QN	TLN
<i>The enuious man is fed with daintie fare, For his owne heart is his continuall food.</i>	2303	
Enuie is mightie mens companion.	2304	
Enuies disease proceeds from others good.	2305	3330
Enuie at vertues elbow alwaies waits.	2306	
The enuious man, thinkes others losse, his gaine. <i>It's better be a beggers mate in loue, Than in base enuie, fellow with a king.</i>	2307 2308	
Enuie teares vp the dead, buries the quicke.	2309	3335
Enuie speakes alwaies what comes next in mind.	2310	
Glorie erects, what enuie casteth downe. <i>Enuie is like a shaft shot from a bow,</i>	2311	
[14r]		
<i>Which flies a while aloft, but lighteth low.</i>	2312	
The enuious man ne're spares to persecute.	2313	3340
Hid enuie is more daungerous than knowne.	2314	
When enuie winkes, then waiteth he most harme. <i>If any man be good, he is enuied: If euill, then himselfe is enuious.</i>	2315 2316	
Patience endures what euer enuie dare.	2317	3345
An enuious neighbour is a double ill.	2318	

2303 WC, 'Of Hate', 'The enuious man is fed with dainty meate, for hee dooth continually gnaw vpon hys owne hart.' (D6v; prose).

2304 WC, 'Of Hate', 'Enuy is the companion of mightines.' (D7v; prose).

2305 WC, 'Of Hate', 'Enuy is a sicknes growing from other mens happines. *Mar. Aurelius.*' (D7v; prose).

2306 WC, 'Of Hate', 'Enuy doth alwayes wait at vertues elbow.' (D8r; prose).

2307 WC, 'Of Hate', 'The enuious man thinketh his neighbours losses to be his gaines.' (D7v; prose).

2308 WC, 'Of Hate', 'It is better to be fellowe with many in loue, then to be a King with hatred and enuy.' (D7r; prose).

2309 WC, 'Of Hate', 'The enuious bury men quicke, and rayse vp men beeing dead.' (D8r; prose).

2310 WC, 'Of Hate', 'Enuie is alwaies ready to speake what commeth next to minde, and not that which shee ought to speake.' (D8r).

2311 WC, 'Of Hate', 'Glorie in the end erecteth that which enuy in the beginning doth seeme to depresse.' (D8v; prose).

2312 untraced

2313 WC, 'Of Hate', 'The iniured man doth many tymes forget, but the enuious man doth neuer spare to persecute.' (D7v; prose).

2314 WC, 'Of Hate', 'Hidden hatred is more dangerous then open enmitie.' (D8r; prose). Cf. QN 719.

2315 untraced

2316 WC, 'Of Hate', 'If any man be good, he is enuied, if euil, him selfe is enuious.' (D7v; prose).

2317 untraced

2318 untraced

	QN	TLN
<i>Similies on the same subiect.</i>		
As Bauens by their bands are easily knowne, So enuies lookes doe most disclose her selfe.	2319	
As greatest floods haue alwaies quickest ebbes, So enuies heat is commonly soone cold.	2320	3350
As rigour blasteth fancies fairest bloomes, So enuie doth the noblest man disgrace.	2321	
As no disease with inward grieffe compares, So nothing more than enuie wounds the mind.	2322	3355
As fire not maintain'd is quickly out, So enuie not supplied, dies of it selfe.	2323	
As in the Cedar, wormes doe neuer breed, So in the wise, enuie can haue no power.	2324	
<i>Examples likewise on the same.</i>		
<i>Philip</i> was told, that men enuied him: Quoth he; <i>I care not, I haue giuen no cause.</i>	2325	
<i>Caligula</i> had such an enuious heart, As he repin'd at all mens happinesse.	2326	
Th'Athenians so enuied <i>Themistocles</i> , As they made verses in reproch of him.	2327	3365
<i>Pompey</i> and <i>Cæsars</i> enuie to each other,		

2319 WC, 'Of Hate', 'Bauens are knowne by theyr bands, Lyons by theyr clawes, Cocks by theyr combes, and enuious men by theyr manners.' (D6v; prose). Also in Lyly's *Euphues*, 'that Bauins are known by their bandes, Lyons by their clawes, Cockes by their combes, enuious mindes by their manners.' (P4r; prose; p. 246). Cf. QNs 732, 2294.

2320 WC, 'Of Hate', 'The greatest flood hath the soonest ebbe, the sorest tempest the suddainest calme, the hottest [*sic*] loue the coldest end, and from the deepest desire, oft-times ensueth the deadliest hate.' (D6r; prose).

2321 WC, 'Of Hate', 'Rigor blasteth fancies blossoms, and enuies shadowes spot beauties colours with disdain.' (D7r; prose).

2322 WC, 'Of Hate', 'Lyke as grieffe is a disease of the body, so is malice a sicknes of the soule.' (D8r; prose).

2323 untraced

2324 Meres, *Palladis*, 'Enuie', 'As a worme is not bredde in Cedar: so enuie is not begotten in the heart of a wise man. *Hector Pintus in cap. 19. Ezechiel.*' (2Q4r; prose).

2325 untraced

2326 untraced

2327 Allott, *WT*, 'Of Enuie', 'The Athenians, through the enuy they bare to Themistocles, caused Timocreon a Rhodian Poet, in his verses to report him a couetous person, a violater of his fayth, and no keeper of hospitalitie.' (216v; prose).

	QN	TLN
Can scant be matcht in any histories.	2328	
<i>Plutarch</i> saith, enuie is damn'd sorcerie,		
And therefore wisht it generally abhorr'd.	2329	3370
[I4v]		
<i>Thucidides</i> graunts, wise men may be enuied,		
Only to make their vertues shine the more.	2330	

## Of Lust.

<i>Lust, is the minds disturber, purses foe:</i>		
<i>The conscience wronger, and first step to woe.</i>	2331	3375
Lust oft is fill'd, but neuer satisfied.	2332	
Lasciuious lust the sences doth deceiue.	2333	
Where lust gets footing, shame doth soon ensue.	2334	
<i>Lust like a lanthorne sheweth through it selfe,</i>		
<i>The poysoned venime hid within it selfe.</i>	2335	3380
Lust puts the most vnlawfull things in vre.	2336	
The Leachers tongue, is neuer void of guile.	2337	
Lust liues by spoile, like theeues that rob true men.	2338	
<i>Lust makes obliuion, beateth reason backe:</i>		
<i>Forgetteth shames pure blush, and honours wracke.</i>	2339	3385

- 2328 Allott, *WT*, 'Of Enuie', 'The mortall hatred betwixt Cæsar and Pompey, was not because the one had iniured the other, but for that Pompey had enuie of that great fortune of Cæsars in sighting, and Cæsar of the great grace Pompey had in gouernment. *Suetonius*.' (2I7r; prose).
- 2329 de la Primaudaye, *Academy*, 'Of Enuie, Hatred, and of Backbiting', 'The same *Plutark* being desirous to teach vs, how we ought to abhorre enuie, calleth it sorcerie:' (2G6r; prose; with printed marginal note, 'Enuie compared to sorcerie').
- 2330 de la Primaudaye, *Academy*, 'Of Enuie, Hatred, and of Backbiting', 'Therefore *Thucidides* saith, that a wise man desireth to be enuied, to the ende he may doe great things.' (2G6r; prose).
- 2331 *WC*, 'Of Concupiscence', 'Lust is an enemy to the purse, a foe to the person, a canker to the minde, a corrasiuue to the conscience, a weakener of the wit, a besotter of the sences; & finally a mortall bane to all the body; so that thou shalt finde pleasure the path-way to perdition, and lusting loue the load-stone to ruth & ruine. *Plinie*.' (2L7v; prose). Cf. QN 2381.
- 2332 Drayton, 'Matilda', 'Lust, oft is filld, but neuer is suffic'd.' (G2r; vol. 1, 252).
- 2333 Drayton, 'Matilda', 'Laciuious will, the sences doth abuse,' (G2r; vol. 1, 260).
- 2334 untraced
- 2335 *Edward III*, 'Lust as a fire, and me like lanthorne show, / Light lust within them selues; euen through them selues.' (D3v; 3.90-1).
- 2336 Drayton, 'Matilda', 'Lust, puts the most vnlawfull things in vre.' (G3v; vol. 1, 320).
- 2337 Drayton, 'Matilda', 'The Lechers tongue is neuer voyd of guile,' (G1v; vol. 1, 239).
- 2338 Churchyard, *Consort*, 'Lust liues by spoyle, like theeve that robs true men' (D1r).
- 2339 Shakespeare, *V&A*, 'And carelesse lust stirs vp a desperat courage, / Planting obliuion, beating reason backe, / Forgetting shames pure blush, & honors wracke.' (D4v; 556-8).

	QN	TLN
The flames of lust doe from loues fewell rise.	2340	
The filth of lust, vncleanesse wallowes in.	2341	
Lust gads abroad, desire doth seldome sleepe.	2342	
<i>Most sweet it is, swift fame to ouer-goe:</i>		
<i>But vile, to liue in lusts blacke ouerthrow.</i>	2343	3390
[15r]		
Where lust is law, it booteth not to plead.	2344	
Lust lacks no wings, when loue is fled away.	2345	
Blind is base lust, false colours to descric.	2346	
<i>Lustes Owle-sight eyes are dazeled with the light,</i>		
<i>Yet see too clearely in the darkest night.</i>	2347	3395
Loue surfets not, lust like a glutton dies.	2348	
Loue is all truth, lust full of perjur'd lyes.	2349	
Lusts winter comes ere sommer halfe is done.	2350	
<i>While lust is in his pride, no exclamation</i>		
<i>Can curbe his heat, or reine his rash desire.</i>	2351	3400
Lust being Lord, there is no trust in kings.	2352	
Leud lust is endlesse, pleasure hath no bounds.	2353	
As corne o're-growes by weeds, so feare by lust.	2354	
<i>All faire humanitie abhorres the deed,</i>		
<i>That staines with lust loues modest snow-white weede.</i>	2355	3405
Teares harden lust, though marble weare with drops.	2356	

2340 Daniel, 'Rosamond', 'Fuell of loue, from whence lusts flames arise.' (L2r; vol. 1, 483).

2341 Daniel, 'Rosamond', 'The filth of lust, vncleanes wallowes in.' (in the augmented version, 1594, STC 6243.4, G7r; vol. 1, 735).

2342 untraced

2343 Markham, *Grinuile*, 'How sweet it is, swift *Fame* to ouer-goe,' (F8r).

2344 Baldwin, *Last Part*, 'Where lust is lawe it booteth not to pleade,' (X1r).

2345 Churchyard, *Challenge*, 'The dolorous Gentlewoman', 'Lust lacks no wings, when loue wil flie away.' (2K3v).

2346 Spenser, *FQ*, 'So blind is lust, false colours to descry.' (B4v; vol. 3, IV.II.11.5).

2347 untraced

2348 Shakespeare, *V&A*, 'Loue surfets not, lust like a glutton dies.' (F1v; 803).

2349 Shakespeare, *V&A*, 'Loue is all truth, lust full of forged lies.' (F1v; 804).

2350 Shakespeare, *V&A*, 'Lusts winter comes, ere sommer halfe be donne.' (F1v; 802).

2351 Shakespeare, *Lucrece*, 'While Lust is in his pride no exclamation / Can curbe his heat, or reine his rash desire,' (F1v; 705-6).

2352 Munday and Chettle, *Death*, 'Lust being lord, there is no trust in kings.' (H1r). Published in 1601 but performed in 1598.

2353 Daniel, *Cleopatra*, 'For lust is endlesse, pleasure hath no bound.' (I5r; vol. 3, 164).

2354 Shakespeare, *Lucrece*, 'As corne ore-growne by weedes: so heedfull feare / Is almost choakt by vnresisted lust.' (C3v; 281-2).

2355 Shakespeare, *Lucrece*, 'Let faire humanitie abhor the deede, / That spots and staines loues modest snow-white weed.' (C1v; 195-6).

2356 Shakespeare, *Lucrece*, 'Teares harden lust though marble were with rayning.' (E2r; \*, 560).

	QN	TLN
Faire loue, foule lust, are deadly enemies.	2357	
Lust blowes the fire when temperance is thawed.	2358	
<i>Faire day discouers lustes obscurest wayes, And sheweth ech thing as it is indeed.</i>	2359	3410
The loue of lust is losse vnto our health.	2360	
Lust led with enuie, dreads no deadly sinne.	2361	
Sower is the case that from lusts root doth spring.	2362	
<i>Inchastitie is euer prostitute, Whose tree we loath, when we haue pluckt the fruit.</i>	2363	3415
It is great vertue to abstaine from lust.	2364	
Who followes lust, can neuer come to loue.	2365	
Lust alwaies seekes the ruine of chaste loue.	2366	
<i>Better seueritie that's right and iust, Than impotent affections led with lust.</i>	2367	3420
Greatnesse doth make it great incontinence.	2368	
No bondage like the slauish life to lust.	2369	
Lust is a pleasure bought with after paine.	2370	
<i>The gate that opens to iniquitie,</i>		
[I5v]		
<i>Is vnrestrained lust and libertie.</i>	2371	3425
Lust by continuance growes to impudence.	2372	
Shame and disgrace attend vnbridled lust.	2373	

2357 Shakespeare, *Lucrece*, 'For light and lust are deadlie enemies,' (F1r; 674).

2358 Shakespeare, *Lucrece*, 'Thou blowest the fire when temperance is thawd.' (G2r; 884).

2359 Spenser, *FQ*, 'For day discouers all dishonest wayes, / And sheweth each thing, as it is indeed.' (2F7v; vol. 2, III.iv.59.1-2).

2360 untraced

2361 C., E., *Emaricdulf*, 'Sonnet XXXVIII', 'Lust led with enuie, feare, and deadly sin,' (C6v).

2362 untraced

2363 Chapman, 'Hymnus', 'Inchastitie, is euer prostitute, / Whose trees we loth, when we haue pluckt their fruite.' (D4r).

2364 untraced

2365 untraced

2366 Greene, *Too Late*, 'Isabels Sonnet that she made in prison', 'Though lust doth seek to blemish chast desire:' (2Er; vol. 8, p. 158).

2367 Daniel, *Civil Wars*, 'Better seuerity that's right and iust / Then impotent affections led with lust.' (Y3v; vol. 2, 5.92.7-8).

2368 Daniel, 'Octavia', 'Greatnesse must make it great incontinence;' (B4r; vol. 1, 102).

2369 untraced

2370 WC, 'Of Concupiscence', 'Lust is a pleasure bought with paynes, a delight hatcht with disquiet, a content passed with feare, and a sinne finished with sorrow. *Demonax*.' (2L7v; prose).

2371 untraced

2372 WC, 'Of Concupiscence', 'Lust by continuance groweth into impudencie.' (2L7v; prose).

2373 WC, 'Of Concupiscence', 'Shame and infamie, waite continually at the heeles of vnbrideled lust.' (2L7v; prose).



	QN	TLN
Adulterie is iniurie to nature.	2374	
<i>Where wicked lust doth dwell in foule excesse, That is no house but for damn'd beastlines.</i>	2375	3430
Adul'rie is vnlawfull matrimonie.	2376	
Adul'rie is despis'd among bruit beasts.	2377	
Concupiscence doth violence the soule.	2378	
<i>Loue comforteth like Sun-shine after raine, But lusts effect is tempest after Sunne.</i>	2379	3435
No beastlines like base concupiscence.	2380	
Lust is the path-way to perdition.	2381	
Concupiscence leads on the way to death.	2382	
<i>Poore sillie flies may teach great men be iust, And not to yeeld them-selues a prey to lust.</i>	2383	3440
Lust is in age most loathsome, vile in youth.	2384	
Lust makes vs couet things beyond our power.	2385	
Lust cuts off life before the dated time.	2386	
<i>Lust neuer taketh ioy in what is due, But still leaues knowne delights to seeke out new.</i>	2387	3445
A man long plung'd in lust, is hardly purg'd.	2388	

2374 WC, 'Of Concupiscence', 'Adultery is called the iniury of nature.' (2L8v; prose).

2375 Whitney, *Emblems*, 'And fleshlie luste, doth dwell with fowle excesse, / This is no howse, for glorie to possesse.' (Fiv).

2376 WC, 'Of Concupiscence', 'Adultery is vnlawfull matrimony.' (2L8v; prose).

2377 WC, 'Of Concupiscence', 'Adultery is hated euen amongst beasts.' (2L8v; prose).

2378 WC, 'Of Concupiscence', 'Concupiscence doth iniury, prophane, and defile the holinesse of the soule.' (2L8v; prose).

2379 Shakespeare, *V&A*, 'Loue comforteth like sun-shine after raine, / But lusts effect is tempest after sunne,' (Fiv; 799–800).

2380 untraced

2381 WC, 'Of Concupiscence', 'Lust is an enemy to the purse, a foe to the person, a canker to the minde, a corrasiuie to the conscience, a weakener of the wit, a besotter of the sences; & finally a mortall bane to all the body; so that thou shalt finde pleasure the path-way to perdition, and lusting loue the load-stone to ruth & ruine. *Plinie*.' (2L7v; prose). Cf. QN 2331.

2382 untraced

2383 Moffett, *Silkworms*, 'Let little flies teach great men to be iust, / And not to yeeld braue minds a prey to lust.' (Fir).

2384 WC, 'Of Concupiscence', 'Lust in age is lothsomnesse, in youth excesse; howsoeuer, it is the fruite of idlennesse.' (2L8r; prose).

2385 + 2386 WC, 'Of Concupiscence', 'Lust enforceth vs to couet beyonde our power, to act beyond our nature, and to dye before our time.' (2L8r; prose).

2387 Daniel, 'Octavia', 'Though lust takes neuer ioy in what is due, / But still leaues known delights to seeke out new.' (B3v; vol. 1, 71–2).

2388 WC, 'Of Concupiscence', 'The channels which riuers long time haue maintained, are hardly restrained from their course, and lust wherein we haue beene long plunged, is hardly purged. *Aurelius*.' (2L8r; prose).

	QN	TLN
Slothfulnesse is the nourisher of lust.	2389	
<i>Similies on the same subiect.</i>		
As fire consumeth wood into it selfe,		
So lust drawes men into her deepest sinnes.	2390	3450
As Sulphur being hot, is quickly fier'd,		
So lust vnbridled easily is prouokt.	2391	
As wanton thoughts are full of wanton speech,		
So leud conceits are fild with loose desires.	2392	
As greedie minds encroch on others right,		3455
So lust makes no respect of leud delight.	2393	
[I6r]		
As leprosie the members doth corrupt,		
So luxurie enuenometh the soule.	2394	
As rauenuous birds make no respect of prey,		
So all are apt that come in lusts foule way.	2395	3460

*Examples likewise on the same.*

<i>Cleopatra</i> had her brothers companie,		
Wronging thereby her husband & her selfe.	2396	
<i>Thalestris</i> trauail'd fiew and twentie dayes,		
To lye one night with mightie <i>Alexander</i> .	2397	3465
<i>Claudius</i> of his owne sisters made no spare.		
<i>Semiramis</i> in lust desir'd her sonne.	2398	
<i>Nero</i> slew <i>Atticus</i> the Romane Consull,		
That he might haue accesse vnto his wife.	2399	

2389 *WC*, 'Of Sloth', 'Idleness is the onely nurse and nourisher of sensuall appetites, and the sole maintayner of youthly affections.' (2Miv; prose). Also in Lyly's *Wit*, 'that idleness is the onely nurse and nourisher of sensual appetite, the sole maintenance of youthfull affection,' (Hir; prose; p. 92).

2390 Meres, *Palladis*, 'Luxurie', 'Like as fire worketh wood altogether into fire: so lust wholie alienateth man into lasciuiousnes.' (2Q2v; prose).

2391 Meres, *Palladis*, 'Luxurie', 'As sulphur is hot, and therefore soone fired: so is luxurie.' (2Q3r; prose).

2392 untraced

2393 untraced

2394 untraced

2395 untraced

2396 Allott, *WT*, 'Of Lechery', 'Cleopatra, had the vse of her brother Ptolomeus company, as of her husbands.' (2L6v; prose).

2397 Allott, *WT*, 'Of Lechery', 'Thalesthis, Queene of the Amazons, came 25. dayes journey, to lie with Alexander. *Iustinus*.' (2L6v; prose).

2398 Allott, *WT*, 'Of Lechery', 'Claudius deflowered his owne sisters, and Semiramis burned in beastly lust towards her sonne Ninus.' (2L6v; prose).

2399 Allott, *WT*, 'Of Lechery', 'Nero caused Atticus a Romaine Consull to be slayne, that hee might the more conueniently enjoy the company of his wife. *Corn. Tacitus*.' (2L6v-7r; prose).

	QN	TLN
<i>Aristotle</i> saith, that lust mens bodies chaunge, And likewise breedeth madnesse in their soules.	2400	3470
<i>Hippocrates</i> call'd lust the foule disease, Than which could be no worse infection.	2401	
[I6v]		

### Of Pride, &c.

<i>Pride, is a puft vp mind, a swolne desire, That by vaine-glory seeketh to aspire.</i>	2402	3475
Pride, is the chiefe disgrace beautie can haue.	2403	
Pride draws on vengeance, vengeance hath no meane.	2404	
Weake weapons doe the greatest pride abate.	2405	
<i>When pride but pointeth once vnto his fall,     He beares a sword to slay him-selfe withall.</i>	2406	3480
Vaine-glorie neuer temperance doth retaine.	2407	
Vaine-glorie fondly gazeth on the skies.	2408	
Pride gapes aloft, and scorneth humble lookes.	2409	
<i>Pride is contemned, scorn'd, disdain'd, derided:     While humblenesse of all things is prouided.</i>	2410	3485
Proud will is deafe, and heares no heedfull friends.	2411	
The flesh being proud, desire doth fight with grace.	2412	
Suppresses the proud, helpe to support the meeke.	2413	

2400 de la Primaudaye, *Academy*, 'Of Voluptuousnes and Lecherie', 'Concupiscence (saith *Aristotle*) changeth mens bodies, and breedeth madnes in their soules.' (Q7v; prose).

2401 de la Primaudaye, *Academy*, 'Of Voluptuousnes and Lecherie', 'And *Hippocrates* said, that he supposed copulation to be a part of that foule disease, which we call the Epilepsie or falling sicknes.' (Q7v; prose).

2402 untraced

2403 untraced

2404 Drayton, 'Gaveston', 'Pride draws on vengeance, vengeance hath no meane,' (M6r).

2405 Southwell, *Complaint*, 'Saint Peters complaynt', 'Weake weapons did Goliath fumes abate,' (Crv; 277).

2406 Drayton, *Mortimeriados*, 'For when once pryde but poynteth towards his fall, / He bears a sword to wound him selfe with all.' (P3r; vol. 1, 2267-8).

2407 Drayton, 'Gaveston', 'Vaine-glory neuer temperance doth retaine,' (M6r).

2408 Drayton, 'Gaveston', 'Vaine-glory fondly gazeth on the skye,' (N2v).

2409 untraced

2410 Barnfield, *Shepherd*, 'But Prise is scornd, contemnd, disdaind, derided, / Whilst Humblenes of all things is prouided.' (C4r).

2411 Shakespeare, *Lucrece*, 'But Will is deafe, and hears no heedfull friends,' (D4v; 495).

2412 Shakespeare, *Lucrece*, 'The flesh being proud, Desire doth fight with grace,' (F2r, 712).

2413 untraced

	QN	TLN
<i>Vaine-glories vice, like to the mistie night,</i>		3490
<i>Doth blemish oft our vertues shining bright.</i>	2414	
Small Gnats enforç'd proud <i>Pharaoh</i> soone to stoope.	2415	
Very vnSUREly stands the foot of pride.	2416	
Vaine-glorious men desire to please their eies.	2417	
[I7r]		
<i>Such is the nature still of haughtie pride,</i>		3495
<i>Than others praise, can nothing worse abide.</i>	2418	
In-sight illustrates, outward brauerie blinds.	2419	
Shame followes pride, as doth the bodies shade.	2420	
Wit oft-times wrackes, by selfe-conceit of pride.	2421	
<i>Though pride leads on, yet shame doth wait behind,</i>		3500
<i>And shame for pride by iustice is assign'd.</i>	2422	
Beautie breeds pride, pride bringeth forth disdaine.	2423	
Vertue is plac'd, where pride may not presume.	2424	
The plague of pride presumption did begin.	2425	
<i>Nothing there is that heauen can worse abide,</i>		3505
<i>Amongst mens deeds, than arrogance and pride.</i>	2426	
Trust not to choise of proud confederates.	2427	
High-builded castles ouer-looke low lands.	2428	
Enuie is auncient'st sinne, but pride is greatest.	2429	

2414 untraced

2415 Southwell, *Complaint*, 'Saint Peters complaynt', 'Small gnats enforst th'Egiptian king to stoupe,' (C2r; 289).

2416 Daniel, *Civil Wars*, 'And how vnSUREly standes the foote of pride.' (M2r; vol. 2, 2.112.8).

2417 untraced

2418 Higgins, *Mirror*, 'Such is the nature still of naughty pryde, / Can nothing worse then others prayse abyde.' (K3v; \*).

2419 Chapman, 'Hymnus', 'In-sight illustrates; outward brauerie blindes,' (E1v).

2420 untraced

2421 Greene, *Alcida*, 'Wit oft hath wracke by selfe-conceit of pride.' (H2v; vol. 9, p. 87).

2422 Higgins, *Mirror*, 'Dame Elianor Cobham', 'That pride afore, hath shame to wayt behinde. / Let no man doubt, in whom this vice doth breede, / But shame for pride by iustice is assynde,' (S5v).

2423 Greene, *Alcida*, 'Beauty breeds pride, pride hatcheth forth disdaine,' (C1v; vol. 9, p. 25).

2424 untraced

2425 Breton, 'Pilgrimage', 'A plague of pride, presumption did beginne,' (B4v).

2426 Herbert, *Antony*, 'For no one thing the Gods can lesse abide / In deedes of men, then Arrogance and pride.' (E8r; \*; 1427-8).

2427 Lodge, *Fig*, 'Who trustes to choise of proud confederate,' (C2r; vol. 3, p. 19).

2428 untraced

2429 WC, 'Of Hate', 'Of vices, enuie is the most auncient, pryde the greatest, and gluttony the foulest.' (D7v; prose).

	QN	TLN
<i>Proud thoughts, that greatest matters take in hand,</i>		3510
<i>Falls soonest, where they safest thinke to stand.</i>	2430	
Sorrow ne're followes him that flyes from pride.	2431	
Where least desert is, alwaies pride is most.	2432	
Prides lowest step is blood, Enuie the highest.	2433	
<i>Pride bathes in teares of poore submission,</i>		3515
<i>And makes his soule the purple he puts on.</i>	2434	
A proud mans glory, soone begets defame.	2435	
A rich man hardly can be free from pride.	2436	
<i>Similies on the same subiect.</i>		
As vapours in ascending soone are lost,		3520
So prides presuming but confounds it selfe.	2437	
As great fires hazard simple cottages,		
So pride in poore men is most perillous.	2438	
As winds blow sternely being neere to cease,		
So pride is loftiest, neere destruction.	2439	3525
As <i>Cedar</i> trees vnfruitfull are and stiffe,		
So proud men helpe not any, nor themselues.	2440	
[I7v]		
As pride is the beginner of all vice,		
So the destruction is it of all vertue.	2441	

2430 Herbert, *Antony*, 'And still the proud, which too much takes in hand, / Shall fowlest fall, where best he thinks to stand.' (E8r; \*, 1429–30).

2431 untraced

2432 WC, 'Of Pride', 'Where least desert is, there is most pride.' (2I5v; prose).

2433 WC, 'Of Pride', 'Pryde hath two steps, the lowest blood, the highest enuie.' (2I5v; prose).

2434 Chapman, 'Hymnus', 'Pride bathes in teares of poore submission, / And makes his soule, the purple he puts on.' (B4r).

2435 WC, 'Of Pride', 'The glory of a proude man, is soone turned to infamy. *Salust.*' (2I7r; prose).

2436 WC, 'Of Pride', 'It is a hard matter for a rich man not to bee proude.' (2I7r; prose).

2437 WC, 'Of Pride', 'Aspyring pryde is like a vapour, which ascendeth high, and presently vanisheth away in a smoake. *Plut.*' (2I5v; prose). Also in Lodge's *Rosalynde*, 'aspiring pride is a vapour that ascendeth hie, but soone turneth to a smoake.' (B1r; prose; vol. 1, p. 11).

2438 WC, 'Of Pride', 'A proude hart in a begger, is like a great fire in a small cottage, which not onely warmeth the house, but burneth all that is in it.' (2I5v; prose).

2439 Meres, *Palladis*, 'Pride', 'As windes blow most fiercely, when they are about to cease: so men, when they are most proude, as Pope *Iulius*, and Cardinall *Woolsey*, then they are nearest to destruction.' (2P3r; prose).

2440 Meres, *Palladis*, 'Pride', 'As the Cedar tree is vnfruitfull & stiffe: so a proude man is vnfruitfull and obstinate. *Basilius in psal. 28.*' (2P3v; prose).

2441 Meres, *Palladis*, 'Pride', 'As pride is the beginning of all vices: so it is the ruine of all vertues. *Isidorus.*' (2P4r; prose).

	QN	TLN
As still the dropsie couets after drinke,		3530
So pride is neuer pleased but with pride.	2442	

*Examples likewise on the same.*

<i>Fabius</i> the Senatour, o're-come with pride,		
Swallowed a haire in milke, and thereof dyed.	2443	
<i>Poppeia</i> that was <i>Neroes</i> concubine,		3535
Had with the purest gold her horses shod.	2444	
<i>Chares</i> for hurting <i>Cyrus</i> in the knee,		
Became so proud, that forth-with he ran mad.	2445	
The Emperour <i>Dioclesian</i> in his pride,		
Would needs be call'd the brother to the Sunne.	2446	3540
Saith <i>Aristotle</i> , Men ouercome with pride,		
Their betters nor their equals can abide.	2447	
<i>Quintilian</i> would haue men of greatest gifts,		
Rather be humble, than swolne vp with pride.	2448	
[18r]		

### Of Couetousnes, &c.

3545

<i>Couetousnes is onely root of ill,</i>	
<i>That kingdome, conscience, soule and all doth spill.</i>	2449

2442 Meres, *Palladis*, 'Pride', 'They that are sicke of the dropsie, by reason of the grossnesse of their bodies, seeme to bee in good estate, notwithstanding they be full of nothing but water and such euill humours, which in the ende are the cause of their death: so they that are proud, by reason of their ouerweening conceits, seeme to be in greate reputation and credit, when before God they are most abominable and detestable.' (2P4r; prose).

2443 Allott, *WT*, 'Of Pride', 'Fabius the proud Senator, dyed with swallowing a hayre in milke.' (2I4r; prose).

2444 Allott, *WT*, 'Of Pride', 'Poppeia, Neroes concubine, had her horses shooed with pure gold. *Martiall*.' (2I3v; prose).

2445 Allott, *WT*, 'Of Pride', 'Chares waxed so proude because hee had hurt King Cyrus in the knee, that he became starke mad. *Plutarch*.' (2I2v; prose).

2446 Allott, *WT*, 'Of Pride', 'Dioclesian the Emperour, called himselfe brother to the Sunne and Moone' (2I3r; prose).

2447 untraced

2448 untraced

2449 *WC*, 'Of Couetousnes', 'Couetousnes is the roote of all euill, from whence doe proceed (as from a fountaine of mishap) the ruine of Common-weales, the subuersion of estates, the wrack of societies, the staine of conscience, the breach of amity, the confusion of the mind, iniustice, bribery, slaughters, treasons, and a million of other mischeeuous enormities. *Aurel*.' (2K4r; prose).

	Q <sup>N</sup>	TL <sup>N</sup>
They that most couet, oftentimes loose more.	2450	
Gainé commeth, while as the miser sleeps.	2451	
<i>Couetous wretches doe such griefes sustaine,</i>		3550
<i>That they prooue bankrupts in their greatest gainé.</i>	2452	
Vaine is it, all to haue and nothing vse.	2453	
Intemperance thralles men to couetise.	2454	
<i>Treasure is most abus'd, being hoorded vp,</i>		
<i>When being employed, in turneth two for one.</i>	2455	3555
It's vaine to couet more than we need vse.	2456	
He that encrocheth much, is alwaies needie.	2457	
<i>Rich robes, both other and themselues adorne,</i>		
<i>But nor themselues nor others, if not worne.</i>	2458	
Great is the scope that greedie will desires.	2459	3560
Gainés got with infamie, is greatest losse.	2460	
<i>Lesse sinnes the poore man, that doth starue him-selfe,</i>		
<i>Than he that slayes his soule by hoording pelfe.</i>	2461	
Desire to haue, doth make vs much endure.	2462	
Auarice is good to none, worse to himselfe.	2463	3565
[18v]		
<i>Who would not wish his treasure safe from theeues,</i>		
<i>And rid his heart of pangs, his eyes from teares?</i>	2464	

- 2450 Lodge, *Catharos*, 'Hee that coueteth all, oftentimes looseth much.' (E2r; prose; vol. 2, p. 31).
- 2451 Drayton, *Epistles*, 'Edward the fourth to Shore's wife', 'And wealth comes in the whilst the miser sleeps.' (H6r; vol. 2, 22).
- 2452 Shakespeare, *Lucrece*, 'Those that much couet [...] such griefes sustaine, / That they proue bankrout in this poore rich gain.' (B4r; 134, 139–40).
- 2453 Spenser, *FQ*, 'What bootes it all to haue, and nothing vse?' (R4r; vol. 2, II.vi.17.6).
- 2454 Spenser, *FQ*, 'Indeede (quoth he) through fowle intemperance, / Frayle men are oft captiu'd to couetise.' (S3r; vol. 2, II.vii.15.1–2).
- 2455 Marlowe and Chapman, *Hero* (Marlowe), 'Then treasure is abuse, / When misers keep it; being put to lone, / In time it will returne vs two for one.' (B3v; 1.234–6).
- 2456 Spenser, *FQ*, 'All that I need I haue; what needeth mee / To couet more, then I haue cause to use? / With such vaine shewes thy worldlings vile abuse.' (S7v; vol. 2, II.vii.39.3–5).
- 2457 untraced
- 2458 Marlowe and Chapman, *Hero* (Marlowe), 'Rich robes, themselues and others doe adorne, / Neither themselues nor others, if not worne.' (B3v; 1.237–8).
- 2459 Churchyard, *Challenge*, 'A Warning to the Wanderers abroad, that seekes to sow dissention at home', 'Great is the scope, that greedy wil desires,' (2K4v).
- 2460 WC, 'Of Couetousnes', 'Gaynes gotten with an ill name is great losse.' (2K3v; prose).
- 2461 Marlowe and Chapman, *Hero* (Marlowe), 'Lesse since the poore rich man that starues himselfe, / In heaping vp a masse of drossie pelfe,' (B3v; 1.243–4).
- 2462 Whitney, *Emblems*, 'Desire to haue, dothe make vs much endure,' (Z2r).
- 2463 WC, 'Of Couetousnes', 'A couetous man is good to no man, and worst friend to himselfe.' (2K4r; prose).
- 2464 Southwell, *Complaint*, 'Loues seruile Lot', 'Her little sweete hath many sowres,' (H2v; 49).



	QN	TLN
The man that couets much, he wanteth much.	2465	
The gaine of gold makes many loose their soules.	2466	
<i>Learnings decay, is thankelesse auarice:</i>		3570
<i>Not rendring vertue her deseruing price.</i>	2467	
All vices haue their taste from auarice.	2468	
The couetous mans excuse, is childrens care.	2469	
<i>Who hugs th'idolatrour desire of gold,</i>		
<i>To scorne and ruine hath his freedome sold.</i>	2470	3575
The deuils mouth is tearm'd a misers purse.	2471	
Mens faults, by couetousnes the world discernes.	2472	
<i>The greedie wretch that for him-selfe still spares,</i>		
<i>Doth hoord up nothing but continuall cares.</i>	2473	
A couetous eye doth seldome find content.	2474	3580
Desire of gaine, at no time hath enough.	2475	
<i>A niggard seldome wanteth this slye shift,</i>		
<i>To call his cursed auarice, good thrift.</i>	2476	
The couetous minded man is alwayes poore.	2477	
Couetousnes runnes round about the world.	2478	3585
<i>Couetousnes deserueth speciall hate</i>		
<i>In Iudges, or in rulers of a state.</i>	2479	
Auarice disease, nothing can cure but death.	2480	

2465 WC, 'Of Couetousnes', 'He that coueteth much, wanteth much.' (2K4r; prose).

2466 WC, 'Of Couetousnes', 'The gaine of golde, maketh many a man to loose his soule.' (2K4r; prose).

2467 Chapman, 'Hymnus', 'And in nought more then thankelesse auarice, / Not rendring vertue her deserued price.' (A4v).

2468 WC, 'Of Couetousnes', 'All vices haue theyr taste saue onely couetousnes.' (2K4r; prose).

2469 WC, 'Of Couetousnes', 'The excuse of the couetous man, is that he gathereth for his children. *Apollonius.*' (2K4v; prose).

2470 Chapman, 'Hymnus', 'How deare a blessing tis to be belou'd, / Whose friends idolatrour desire of gold, / To scorne, and ruine haue your freedome sold.' (B3v).

2471 WC, 'Of Couetousnes', 'A couetous mans purse, is called the deuils mouth.' (2K4v; prose).

2472 WC, 'Of Couetousnes', 'By liberality mens vices are couered, by couetousnes layd open to the world. *Aug.*' (2K5r; prose).

2473 Lodge, *Fig.*, 'Onely vnto himselfe, for whom he spares, / He gathers nothing but continuall cares.' (E3v; vol. 3, p. 46).

2474 + 2475 WC, 'Of Couetousnes', 'A couetous mans eye is neuer satisfied, nor his desire of gaine at any time suffised.' (2K5r; prose).

2476 Lodge, *Fig.*, 'Find me a niggard that doth want the shift, / To call his cursed auarice good thrift?' (B2r; vol. 3, p. 11).

2477 WC, 'Of Couetousnes', 'The couetous man is alwayes poore.' (2K5r; prose).

2478 WC, 'Of Couetousnes', 'Gold guides the globe of the earth, and couetousnes runnes round about the world.' (2K5r; prose).

2479 untraced

2480 WC, 'Of Couetousnes', 'Couetousnes is a disease which spreadeth through all the vaines, is rooted in the bowels, and being inueterate can not be remooued. *Tully.*' (2K5r; prose).

	QN	TLN
To flie from auarice, is a kingdomes gaine.	2481	
<i>So greedie minds may but augment their wealth,</i>		3590
<i>They not respect how much they harme their health.</i>	2482	
How hard from couetousnes can men refraine?	2483	
Gold, that makes all men false, is true it selfe.	2484	
<i>Treasures fast bard vp by a couetous mind,</i>		
<i>As prodigall expenders after find.</i>	2485	3595
The more we spare, the more we hope to gaine.	2486	
To haue gold, and to haue it safe, is all.	2487	
<i>In old men, couetousnesse is monstrous,</i>		
<i>Because they are so neare their iournies end.</i>	2488	
[K1r]		
Auarice (like the dropsie) still seekes more.	2489	3600
The gulfe of greedinesse will ne're be fild.	2490	
<i>The couetous churle, whose care great heapes attaines:</i>		
<i>Hath for his end affliction, grieffe his gaines.</i>	2491	
Auarice is the chiefest hooke of death.	2492	
The misers mind is neuer satisfied.	2493	3605

2481 *WC*, 'Of Couetousnes', 'To fly from couetousnes is to gaine a kingdome. *Publius*.' (2K5r; prose).

2482 *WC*, 'Of Couetousnes', 'Couetous men little regard to shorten their lyues, so they may augment their riches.' (2K3v; prose).

2483 *WC*, 'Of Couetousnes', 'It is an hard matter for a man to bridle his desire, but he that addeth riches there-vnto is mad. *Socrat*.' (2H1r; prose).

2484 Jonson, *Case*, 'That [gold] which makes all men false, is true it selfe.' (C2v; \*; 2.1.31). Post-1600 publication but probably performed 1597/1598.

2485 *WC*, 'Of Couetousnes', 'Treasures boorded vp by the couetous, are most commonly wasted by the prodigall person.' (2K3v; prose).

2486 Jonson, *Case*, 'The more we spare my child, the more we gaine.' (C3r; 2.1.66). Post-1600 publication but probably performed 1597/1598.

2487 Jonson, *Case*, 'To haue gold, and to haue it safe, is all.' (E4r; 3.5.28). Post-1600 publication but probably performed 1597/1598.

2488 *WC*, 'Of Couetousnes', 'Couetousnes in olde men is most monstrous; for what can be more foolish, then to prouide more money and victuals when he is at his iourneyes end.' (2K4v-5r; prose). Also in Lodge's *Fig*, 'Alas for thee, that at thy iournies end / Art growne so neere and carefull what to spend.' (E2v; vol. 3, p. 44).

2489 untraced

2490 untraced

2491 Daniel, 'Musophilus', 'What is their end whereto their care attaines, / [...] / Affliction but his end, and grieffe his gaines?' (B2r; vol. 1, 106-10).

2492 *WC*, 'Of Couetousnes', 'Gold is called the bait of sinne, the snare of soules, and the hooke of death;' (2K3v; prose).

2493 untraced

QN TLN

*Similies on the same subiect.*

As fire, the more it hath, the fiercer burnes,		
So couetous minds doe alwaies craue for more.	2494	
As Bees doe flocke vnto a hony dew,		
So couetous men still haunt the sente of gaine.	2495	3610
As greatest fish deuoure the smaller frie,		
So couetous wretches feed vpon the poore.	2496	
As gluttons from them-selues can nothing spare,		
So misers will let nothing passe their purse.	2497	
As without waues we neuer see the sea,		3615
So couetous men are neuer free from cares.	2498	
As clouds doe sometime hide the Sunnes cleare light,		
So couetousnes depriues the light of grace.	2499	

*Examples likewise on the same.*

<i>Hermocrates</i> lying at the point of death,		3620
Bequeath'd his goods to no one but him-selfe.	2500	
<i>Euclio</i> hid his treasure in his house,		
And durst not goe abroad for feare of robbing.	2501	
<i>Caligula</i> became so couetous,		
That he would spare no meanes to compasse coine.	2502	3625

- 2494 Meres, *Palladis*, 'Couetousnesse', 'As fire, when there is more wood cast on, burneth more fiercely: so couetousnesse the more wealth it hath, the more it desireth. *Lod. Granat. lib. 2. ducis peccatorum.*' (2P4v; prose).
- 2495 Meres, *Palladis*, 'Couetousnesse', 'As bees flock vnto a hony deaw: so couetous men hunte after the smell of gaine. *Plutarchus in Moraliis. Meminit eius etiam Maximus sermone. 12.*' (2P5r; prose).
- 2496 Meres, *Palladis*, 'Couetousnesse', 'As great fishes deuoure the small: so couetous cormorants eat vp the poore. *Basilus hom. 7. exameron.*' (2P5r; prose).
- 2497 Meres, *Palladis*, 'Couetousnesse', 'As gluttons cannot spare any thing from their owne bellies: so couetous men cannot spare any thing from their owne purses. *Idem hom. in ditescentes.*' (2P5r; prose).
- 2498 Meres, *Palladis*, 'Couetousnesse', 'As the sea is neuer seen without waues: so the mindes of couetous men are neuer without perturbations, cares, daungers, trembling and feare. *Chrysostom. Hom.*' (2P5r; prose).
- 2499 Meres, *Palladis*, 'Couetousnesse', 'As a shadow doeth hinder the light of the sunne: so couetousnesse doeth hinder the light of grace. *F. Ioannes a S. Geminiano li.1 de Cælo et Elementic cap. 8.*' (2P7v; prose).
- 2500 Allott, *WT*, 'Of Couetousnes', 'Hermocrates, ready to die, bequeathed his goods to himselfe.' (2K5v-6r; prose).
- 2501 Allott, *WT*, 'Of Couetousnes', 'Euclio, had hidden such treasure vnder the ground, that he durst not go out of his house for feare of robbing, not tarry in it for feare of killing. *Plautus.*' (2K6r-v; prose).
- 2502 Allott, *WT*, 'Of Couetousnes', 'Caligula, was so couetous, that there was no kind of lucre, or meane to get money by, howe vnlawfull so euer it were, which hee sought not out' (2K5v; prose).

	QN	TLN
<i>Demonica</i> for gold sold Ephesus, And after dyed vnder the weight thereof.	2503	
<i>Socrates</i> seeing one ignorant, yet rich, Said: He was nothing but a golden slaue.	2504	
<i>Diogenes</i> would say to couetous men, That he had rather be their sheepe, than sonne.	2505	3630
[Kiv]		

### Of Sloth, &c.

<i>Sloth is to Vertue, chieftest enimie: And Idlenes, the guide to euery ill.</i>	2506	
Sloth dulles the wit, and doth corrupt our strength.	2507	3635
Sloth both corrupts, and chokes the vitall powers.	2508	
Idlenes is a death in life esteem'd.	2509	
Long slumbers are for idle persons meet.	2510	
<i>The idle luske, that no way is enclin'd, Walkes as one dead among the liuing kind.</i>	2511	3640
Ease is the mother of dissention.	2512	
Who growes too negligent, too soone repents.	2513	
Humours, by much excesse of ease are bred.	2514	
All idle workes, are but the workes of lyes.	2515	

- 2503 Allott, *WT*, 'Of Couetousnes', 'Demonica betrayed Ephesus to Brennus of Senona, for gold, who demaunded her reward of him, who brought her to a great heape of gold, and loaded her so heauy therwith, that she died vnder the burden.' (2K6r; prose).
- 2504 de la Primaudaye, *Academy*, 'Of Couetousnes, and of Prodigalitie', '*Socrates* called a yoong man brought vp in ignorance, and rich withall, a golden slaue.' (2G1r; prose).
- 2505 *WC*, 'Of Couetousnes', 'It is better to be the sheepe, then the sonne of a couetous man. *Diog.*' (2H1v; prose). Only in the 3rd and 4th editions, not in the 2nd.
- 2506 *WC*, 'Of Sloth', 'Idlenes is the enemy of vertue, and the very traine to all wickednes.' (2M1v; prose).
- 2507 de la Perrière, *Devices*, 'For sloth corrupts & duls our might & strength;' (C2v).
- 2508 Lodge, *Fig*, 'That sloth corrupts, and choakes the vitall sprights,' (B1v; vol. 3, p. 10).
- 2509 untraced
- 2510 Greene, *Too Late*, 'The penitent Palmers Ode', 'long slumbers are for idle persons, not for penitent Palmers;' (\*B2r; prose; vol. 8, p. 124).
- 2511 untraced
- 2512 Greene, *Arbasto*, 'that quiet ease was not the mother of dissention,' (B2r; prose; vol. 3, p. 187).
- 2513 untraced
- 2514 Lodge, *Fig*, 'That humors, by excessive ease are bred,' (B1v; vol. 3, p. 10).
- 2515 Moffett, *Silkworms*, 'Supposed true, though time and truth describes, / That all such workes are but the workes of lies.' (G2v).

	QN	TLN
<i>All idle houres are Calenders of ruth,</i>		3645
<i>And time ill spent is preiudice to youth.</i>	2516	
Idlennesse causeth errour and ignorance.	2517	
Through idlens, kingdoms haue ben destroy'd.	2518	
Idlens is the root of desperation.	2519	
The idle mind is apt to all vnclennesse.	2520	3650
<i>In height of weale who hath a slothfull heart,</i>		
<i>Repents too late his ouer-foolish part.</i>	2521	
[K2r]		
Sloth blunts conceit, but studie sharpeneth it.	2522	
Prosperitie alwaies ingendred sloth.	2523	
The slothfull man in his owne want doth sleepe.	2524	3655
Sloth hinders thrift, and much displeaseth God.	2525	
<i>Loue is a prodigie to loytring wits,</i>		
<i>A hell of life, a trap for idle toies.</i>	2526	
The idle heart is moued with no prayers.	2527	
In doing nothing, men learne to doe ill.	2528	3660
Sloth is a feare of labour to ensue.	2529	
The Bees abide no idle Drones among them.	2530	

- 2516 Greene, *Too Late*, 'Eurymachus fancie in the prime of his affection.' 'For why I thought / That idle houres were Calenders of truth, / And time ill spent was preiudice to youth.' (B3v; vol. 8, p. 176).
- 2517 WC, 'Of Ignorance', 'Idlens engendereth ignorance, and ignorance engendereth error.' (H7v; prose).
- 2518 untraced
- 2519 WC, 'Of Desperation', 'Idlens is the root of desperation. *Theod.*' (M6v; prose).
- 2520 WC, 'Of Sloth', 'A Man being idle, hath his minde apt to all vnclennes; and when the mind is void of exercise, the man is void of honesty.' (2M1v; prose). Also in Lyly's *Wit*, 'The man beeing idle the minde is apte to all vnclennesse, the minde being voide of exercise the man is voide of honestie.' (H1v; prose; p. 92).
- 2521 Greene, *Too Late*, 'Mullidors Madrigale', 'In height of weale who beares a careles hart, / Repents too late his ouer foolish part.' (K4v; vol. 8, p. 225).
- 2522 WC, 'Of Sloth', 'Sloth turneth the edge of wit, but studie sharpeneth the memory.' (2M1v; prose). Also in Lyly's *Wit*, 'Sloth tourneth the edge of wit, Study sharpeneth the minde,' (K7v; prose; p. 102).
- 2523 WC, 'Of Sloth', 'Prosperity engendereth sloth. *Liuius.*' (2M1v; prose).
- 2524 WC, 'Of Sloth', 'The slothfull man sleepeth in his owne want. *Cicero.*' (2M1v; prose).
- 2525 WC, 'Of Sloth', 'Sloth looseth time, dulleth vnderstanding, nourisheth humors, choketh the braine, hinders thrift, and displeaseth God. *Gallen.*' (2M1v-2r; prose).
- 2526 untraced
- 2527 WC, 'Of Sloth', 'The idle hart is moued with no prayers. *Curtius.*' (2M2r; prose).
- 2528 WC, 'Of Sloth', 'In dooing nothing, men learne to doe ill. *Columella.*' (2M2r; prose).
- 2529 WC, 'Of Sloth', 'Sloth is a feare of labour to ensue. *Cicero.*' (2M2r; prose).
- 2530 WC, 'Of Sloth', 'The Bees can abide no Drones among them, but as soone as any begin to be idle, they kill them. *Plut.*' (2M2v; prose).

	QN	TLN
<i>Vsurie is the nource of idlenes:</i>		
<i>And idlenes the mother of all euill.</i>		
The wise mans idlenes, is daily labour.	2531	
A noble nature, sloth doth soone corrupt.	2532	3665
Idlenes is the canker of the mind.	2533	
	2534	
<i>Similies on the same subiect.</i>		
As mothes eat garments that are seldome worne, So idlenes infecteth loytring wits.	2535	3670
As too much bending breakes the strongest bow, So too much sloth corrupts the chastest mind.	2536	
As mosse growes on those stones which are not stirr'd, So sloth defiles the soule, not well employed.	2537	
As standing waters venemous wormes ingender, So idle braines beget vnholy thoughts.	2538	3675
As pooles freeze sooner than the running streames, So idle men speed worse than those that worke.	2539	
As sitters sooner sleepe than they that walke, So sinne tempts sooner sloth, than diligence.	2540	3680
<i>Examples likewise on the same.</i>		
<i>Scipio</i> did banish from his campe, all such As could be toucht with sloth or idlenes.	2541	

- 2531 *WC*, 'Of Vsurie', 'Vsurie is the nurse of idlenes, & idlenes the mother of euils.' (2K5v; prose).  
 2532 *WC*, 'Of Sloth', 'The wise-mans idlenes is his continuall labour. *Bernard*.' (2M2v; prose).  
 2533 *WC*, 'Of Sloth', 'That which is most noble by nature, is made most vile by negligence.' (2M1v; prose).  
 2534 Smith, *Search*, 'Idlennesse is a moath or canker of the minde,' (A4v; prose).  
 2535 Lyly, *Wit*, 'Doth not the Moath eate the finest garment, if it bee not worne?' (H1v; prose; p. 92).  
 2536 Lyly, *Wit*, 'Is it not true which Seneca reporteth, that as to much bending breaketh the bowe, so to much remission spoyleth the minde?' (H1v; prose; p. 92).  
 2537 Lyly, *Wit*, 'Doth not Mosse growe on the smothest stone if it be not stirred?' (H1v; prose; p. 92).  
 2538 Meres, *Palladis*, 'Idlennesse', 'As in standing water, venemous wormes are engendered: so in an idle soule ill thoughtes and hurtfull concupiscences are bred. *Laurentius Iustinianus lib. de perfectionis gradibus, cap. 9.*' (2Q7v; prose).  
 2539 Lyly, *Wit*, 'Is not the standinge water sooner frozen then the running streame?' (H1v; prose; p. 92).  
 2540 Lyly, *Wit*, 'Is not he that sitteth more subiect to sleepe then he that walketh?' (H1v; prose; p. 92).  
 2541 Allott, *WT*, 'Of Sloth', 'Scipio, being ariued at his campe, banished all Souldiours, slaues, and Pages, and all vnprofitable people, and made each one to carry his owne armour.' (2K8v; prose).

[K2v]

	QN	TLN
The wise men thus did answer <i>Alexander</i> ,		
If he were idle, long he could not liue.	2542	3685
Because the <i>Sabies</i> did abound in wealth,		
They gaue them-selues to nought but idlenes.	2543	
<i>Metellus</i> being arriu'd in Africa,		
Dismist all meanes might offer idlenes.	2544	
<i>Tully</i> saith, Men were borne to doe good workes,		3690
As a preseruatiue gainst idlenes.	2545	
<i>Pythagoras</i> gaue all his schollers charge,		
At no time to admit an idle thought.	2546	

## Of Anger, &amp;c.

<i>Anger is entrance to vnseemely wrath,</i>		3695
<i>Prouoking Furie, Rage, and Violence.</i>	2547	
Angers rash fire conceal'd, enkindles more.	2548	
Anger must be no reason of diuorce.	2549	
Anger doth still his owne mishaps encrease.	2550	
<i>Thunder affrighteth infants in the schooles:</i>		3700
<i>And angry threats are conquests meet for fooles.</i>	2551	
What reason vrgeth, rage doth still denie.	2552	
Vntamed rage doth all aduise reiect.	2553	

- 2542 Allott, *WT*, 'Of Sloth', 'Alexander, an Emperour of the East, giuen to great idlenes, demanded of his wise men, if he had long to liue, they aunswered him, *yea, If he could take away the teeth of a brazen Boare, that stode in the marketplace meaning thereby, that he would shorten his daies except he gaue ouer his idlenes. Zonarus.*' (2K8v; prose).
- 2543 Allott, *WT*, 'Of Sloth', 'The Sabies, hauing abundance of all kind of riches, spent their times slothfully.' (2K8v; prose).
- 2544 Allott, *WT*, 'Of Sloth', 'Metellus, when hee was ariued in Affrica, hee tooke away whatsoever might seeme to nourish slothfulnes' (2K8v-L1r; prose).
- 2545 untraced
- 2546 untraced
- 2547 *WC*, 'Of Rage', 'Anger is the first entrance to vnseemelic wrath. *Pythag.*' (O8r; prose).
- 2548 untraced
- 2549 untraced
- 2550 Marlowe and Chapman, *Hero* (Chapman), 'Anger doth still his owne mishap encrease;' (N3v; 6.232).
- 2551 Markham, *Grinuile*, 'Thunder afrights the Infants in the schooles, / And threatnings are the conquerors of fooles.' (D6v).
- 2552 Drayton, *Mortimeriados*, 'What reason vrgeth, rage doth still denie,' (B3v; vol. 1, 111).
- 2553 Drayton, 'Robert', 'Vntamed rage doth all aduise reiect' (D1v; vol. 1, 697).



	QN	TLN
[K3r]		
Rage is like fire, and naturally ascends.	2554	
<i>Hot hastie wrath, and heedlesse hazardie,</i>		3705
<i>Breeds late repentance, and long infamie.</i>	2555	
Full many mischiefs follow hastie wrath.	2556	
Happie who can abstaine when anger swelles.	2557	
Words haue great power t'appease enflamed rage.	2558	
<i>Furie and frenzies are fit companie,</i>		3710
<i>To helpe to blaze a wofull tragedie.</i>	2559	
Mightie mens anger is more fear'd than death.	2560	
Misshapen stuffe is meet for rude demeanour.	2561	
Violent fires doe soone burne out them selues.	2562	
<i>Oft times we see, men troubled with annoy</i>		3715
<i>Doe laugh for anger, and yet weepe for ioy.</i>	2563	
Small showers last long, but angry stormes are short.	2564	
Oft outward rage doth inward griefes encrease.	2565	
The wrathfull man is seldome free from woe.	2566	
<i>The broken tops of loftie trees declare,</i>		3720
<i>The furie of a mercie-wanting storme.</i>	2567	
Men will not spend their furie on a child.	2568	
Young slippes are neuer graft in windie dayes.	2569	
Loue being resisted, growes impacient.	2570	
<i>Raine added to a riuer that is ranke,</i>		3725

2554 Drayton, 'Matilda', 'Rage is of fire which naturally ascends,' (G8r).

2555 Spenser, *FQ*, 'That hasty wroth, and heedlesse hazardrie / Do breede repentaunce late, and lasting infamie.' (Q6r; vol. 2, II.v.13.8-9).

2556 Spenser, *FQ*, 'Full many mischiefs follow cruell Wrath;' (D5r; vol. 2, I.iv.35.1).

2557 Spenser, *FQ*, 'Happy, who can abstaine, when Rancour rife / Kindles Reuenge, and threats his rusty knife;' (Q3v; vol. 2, II.iv.44.4-5).

2558 Spenser, *FQ*, 'Words well dispost / Haue secret power, t'appease inflamed rage:' (T6v; vol. 2, II.viii.16.7-8).

2559 Ogle, *Troy*, 'Furies and Frenzies are fit companie / To helpe to blase my wofull tragedie.' (A4r).

2560 *WC*, 'Of Rage', 'Anger and power meeting together in one man, is more fierce then any thunderbolt.' (O8r; prose).

2561 Marlowe and Chapman, *Hero* (Marlowe), 'Be not vnkind and faire, mishapen stuffe / Are of behaiour boisterous and ruffe.' (B3r; 1.203-4).

2562 Shakespeare, *R2*, 'For violent fires soone burne out themselues.' (C3v; 2.1.34).

2563 untraced

2564 Shakespeare, *R2*, 'Small shoures last long, but sodaine stormes are short:' (C3v; 2.1.35).

2565 Kyd, *Cornelia*, 'Till out-ward rage with inward grieve begins,' (K2v; 5.1.227).

2566 Whetstone, *Bacon*, 'The wrathfull man, is sildome free from woe,' (C4r).

2567 Daniel, 'To Delia', 'The broken tops of loftie trees declare, / The furie of a mercy-wanting storme;' (C8v; vol. 1, 37.5-6).

2568 Shakespeare, *True Tragedy*, 'And men nere spend their furie on a child,' (E5r; 5.5.57, p. 406).

2569 Kyd, *Solyman*, 'Yong slippes are neuer graft in windy daies,' (A3v; 1.2.75).

2570 Kyd, *Spanish*, 'For loue resisted growes impacient.' (C4r; 2.1.117).

	QN	TLN
<i>Perforce will make it ouer-flow the banke.</i>	2571	
Calmes seldome hold, without ensuing stormes.	2572	
Choller vnto digestion is a friend.	2573	
He that loues ease, offends no angrie man.	2574	
<i>If once the fire be to the powder got,</i>		3730
<i>It's then too late to seeke to flie the shot.</i>	2575	
Heat added vnto heat, augmenteth it.	2576	
There is no rest, where rage runnes all on head.	2577	
The waters swell before a boistrous storme.	2578	
<i>In windie dayes we hold our garments fast,</i>		3735
<i>But glaring Sun-shine makes vs put them off.</i>	2579	
Tydes being restrain'd, o're-swell their bounds with rage.	2580	
[K3v]		
The depth is hid by troubling of the flood.	2581	
Great mists arise before the greatest raine.	2582	
<i>If rage spare not the walles of pietie,</i>		3740
<i>How shall the profane piles of sinne keepe strong?</i>	2583	
The raine doth cease, before the floods doe rise.	2584	
All stormes are calmed by a gentle starre.	2585	
Pale angrie death a greedie longing stops.	2586	
<i>When discontented sectes and schismes arise,</i>		3745
<i>They feed the simple, and offend the wise.</i>	2587	

- 2571 Shakespeare, *V&A*, 'Raine added to a riuer that is ranke, / Perforce will force it ouerflow the banke.' (B2v; 71-2).
- 2572 untraced
- 2573 untraced
- 2574 untraced
- 2575 Drayton, 'Matilda', 'If once the fire be to the powder got, / Tis then too late to seeke to flie the shot.' (G2v; vol. 1, 272-3).
- 2576 Th. Middleton, *Wisdom*, 'Heate added vnto heate augmenteth it,' (P2v; 12.17.153).
- 2577 Churchyard, *Challenge*, 'The Earle of Murtons Tragedie', 'There is no rest, for rage runnes all on head,' (B1v).
- 2578 Shakespeare, *R3*, 'The waters swell before a boistrous storme,' (E3v; 2.4.45).
- 2579 untraced
- 2580 Munday and Chettle, *Death*, 'But tides restraind, oreswell their bounds with rage,' (D3r).  
Published in 1601 but performed in 1598.
- 2581 Spenser, *FQ*, 'Thinking to hide the depth by troubling of the flood.' (F4v; vol. 3, IV.vi.29.9).
- 2582 Drayton, 'Gaveston', 'Great'st mists aryse, before the greatest rayne,' (N5v).
- 2583 Daniel, 'Musophilus', 'If rage spar'd not the walls of pietie, / Shal the profanest piles of sinne keepe strong?' (B2v; vol. 1, 121-2).
- 2584 Drayton, 'Matilda', 'The raine doth cease or ere the floods doe rise,' (H5v; \*; vol. 1, 667).
- 2585 Sylvester, *Miracle*, 'Sith stormes are calmed by a gentle starre,' (C1r).
- 2586 Markham, *Grimuile*, 'Pale hungry Death, thy greedy longings stop,' (F7r).
- 2587 Daniel, 'Musophilus', 'Hence discontented Sects, and Schismes arise, / Hence interwounding controuersies spring, / That feed the simple, and offend the wise,' (D1r; vol. 1, 466-8).

	QN	TLN
The edge of reprehension, is sharpe words.	2588	
Reprooue with loue, not anger, others faults.	2589	
Cold breath doth not coole fire, but makes more hot.	2590	
<i>What is with furie and sterne rage begun,</i>		3750
<i>Doth challenge shame before it be halfe done.</i>	2591	
Fond disagreement is loues ouerthrow.	2592	
Loue should preuaile, iust anger to asswage.	2593	

*Similies on the same subiect.*

As hate is oft conceiu'd vpon no cause,		3755
So anger on small matters doth ensue.	2594	
As he that loueth quiet, sleeps secure,		
So he that yeelds to wrath, much harmes him-selfe.	2595	
As wrathfull anger is a grieuous fault,		
So sufferance is great commendation.	2596	3760
As winter commonly is full of stormes,		
So angrie minds haue still impatient thoughts.	2597	
As luke-warme water inward heats asswage,		
So gentle language calmeth angers rage.	2598	
As tumours rise by blowes vpon the flesh,		3765
So anger swelles by buffetting the mind.	2599	

*Examples likewise on the same.*

Great <i>Alexander</i> , in his angrie mood		
Kild <i>Clytus</i> , his old councellour and friend.	2600	

- 2588 untraced  
 2589 untraced  
 2590 untraced  
 2591 *WC*, 'Of Rage', 'What ragingly and rashly is begun, dooth challenge shame before it be halfe ended.' (O8r; prose).  
 2592 untraced  
 2593 Harington, *Orlando*, 'Loue should preuaile, iust anger to asswage,' (C5v; \*; 5.6).  
 2594 untraced  
 2595 *WC*, 'Of Rage', 'As he that loueth quietnes, sleepeth secure, so he that delights in strife and anger, passeth his dayes in great danger.' (P2r; prose).  
 2596 untraced  
 2597 Meres, *Palladis*, 'Anger', 'As winter is ful of stormes: so is an angry mind full of perturbations. *idem* *hom. 9. ad pop. Antioch.*' (2Q6r; prose).  
 2598 Meres, *Palladis*, 'Anger', 'As lukewarme water asswageth inflammations: so gentle and milde wordes doe quench anger. *Anthionius parte 2. sermone 53.*' (2Q6r; prose).  
 2599 Meres, *Palladis*, 'Anger', 'As a tumour ariseth by a blowe of the flesh: so effeminate and weake persons doe most of all swel with anger; as women and old men. *idem.*' (2Q6r; prose).  
 2600 Rogers, *Discourse*, 'Alexander in his anger, caused his trusty and most faithfull Clito most cruelly to be slaine:' (C8r-v; prose).

	QN	TLN
[K4r]		
<i>Dionysius</i> being ouer-come with rage, Stabd to the heart his innocent poore Page.	2601	3770
<i>Periander</i> , angry and misse-gouerned, His deare wife most vnkindly murdered.	2602	
<i>Architas</i> , though his bond-man did amisse, Yet in his anger he refus'd to smite him.	2603	3775
<i>Euripides</i> , held nothing in a man Of more defect, than sterne impatience.	2604	
The elder <i>Cato</i> counsail'd angrie men, To banish rage, if they desir'd long life.	2605	

## Of Gluttonie, &amp;c.

3780

<i>Gluttonie, drunkennesse, and leud excesse, Is the high-way to woe and wretchednesse.</i>	2606	
Who daily taste neat wine, do water loath.	2607	
Disorder breeds by heating of the blood.	2608	
Aduantage feeds him fat, while men delay.	2609	3785
<i>In Italie, the fat, faire, slicke and full, Are better lik'd than leane, lanke, spare and dull.</i>	2610	
Staru'd men best gesse the sweetnesse of a feast.	2611	
Worldlings (like Antes) eat vp the gaines of men.	2612	
[K4v]		
Things vndigested, neuer turne to blood.	2613	3790

2601 Rogers, *Discourse*, 'Dionysius the Syracusane, in his rage, kylled his best beloued Page,' (C8v; prose).

2602 Rogers, *Discourse*, 'Periander lykewise in his rage, murthered his owne wife:' (C8v; prose).

2603 WC, 'Of Rage', '*Architas* being angry with his bond-man, would not beate him, because he was angry.' (O8r; prose).

2604 untraced

2605 untraced

2606 untraced

2607 Marlowe and Chapman, *Hero* (Marlowe), 'But they that daily taste neat wine, despise it.' (B4r; 1.261).

2608 Shakespeare, *V&A*, 'Disorder breeds by heating of the blood,' (E4v; 742).

2609 Shakespeare, *1H4*, 'Aduantage feedes him fat while men delay.' (G2r; 3.2.180).

2610 Lodge, *Fig*, 'But as it is the guise in *Italie*, / To nourish that: for fat, slicke, faire, and full, / Is better lik't, then leane, lancke, spare, and dull.' (H1r; vol. 3, p. 57).

2611 *Edward III* (Shakespeare), 'The sick man best sets downe the pangs of death, / The man that starues the sweetnes of a feast,' (C2r; 2.345-6).

2612 *Knack to Know*, 'Ha ha ha, a wordling ryght, the poets song / Was well applied in this, / For like the antes they eate the gaine of mens wealth,' (D4r).

2613 untraced

	QN	TLN
<i>Steele is the glasse of beautie for our sight,</i>		
<i>But wine is tearm'd, the mirrour of the mind.</i>	2614	
A beastly shape with brutish soule agrees.	2615	
Set-banquets made by Courtiers, want no cates.	2616	
It's good in health to counsell with a Leach.	2617	3795
<i>It's good abstaining from superfluous feasts:</i>		
<i>Where too much feeding maketh men bruit beasts.</i>	2618	
Wine burnes vp beautie, and prouokes on age.	2619	
No secrecie abides, where liues excesse.	2620	
Excesse is nothing else, but wilfull madnesse.	2621	3800
<i>He that delights in pampering vp himselfe,</i>		
<i>Is chieftest seeker of his bodies shame.</i>	2622	
Chastities daunger waits on drunkennesse.	2623	
Wine is the earths blood, and th'abusers blame.	2624	
A double fire in man, is wine and youth.	2625	3805
<i>Gluttonie dries the bones, more thereby die</i>		
<i>Than in a kingdome perish by the sword.</i>	2626	
Surfet hath sicknesse to attend on him.	2627	
Gluttonie causeth many maladies.	2628	
Excesse is that which soone dispatcheth life.	2629	3810
<i>Rich men may feed their bellies when they please,</i>		
<i>But poore mens dinners stay till they haue meat.</i>	2630	

- 2614 WC, 'Of Dronkennes', 'Steele is the glasse of beauty, wine the glasse of the minde. Eurip.' (2L3v; prose).
- 2615 Marston, *Scourge*, 'For beastly shape to brutish soules agree.' (G4v; 8.137).
- 2616 Turberville, *Tales*, '(Set bankets made by Courtiers lacke no cates.)' (C6r).
- 2617 Sylvester, *Miracle*, "'Tis good in health to counsaile with a leach:' (B6v).
- 2618 untraced
- 2619 WC, 'Of Dronkennes', 'Wine burnes vp beautie, & hastens age.' (2L3r; prose).
- 2620 WC, 'Of Dronkennes', 'Where dronkennesse is Mistres, there secrecie beareth no maisterie.' (2L3r; prose).
- 2621 WC, 'Of Dronkennes', 'Dronkennesse is nothing else but a voluntarie madnesse.' (2L3v; prose).
- 2622 WC, 'Of Gluttony', 'Hee that too much pampereth him-selfe, is a grieuous enemy to his owne body.' (2L7r; prose).
- 2623 WC, 'Of Dronkennes', 'The first euill of dronkennesse, is danger of chastitie. *Ambrose*.' (2L3v; prose).
- 2624 WC, 'Of Dronkennes', 'Wine is the bloode of the earth, and the shame of such as abuse it.' (2L4r; prose).
- 2625 WC, 'Of Dronkennes', 'Wine and youth is a double fire in a man.' (2L4v; prose).
- 2626 WC, 'Of Gluttony', 'Gluttony dryeth the bones, and more dye by it, then perrish by the sword.' (2L6r; prose).
- 2627 WC, 'Of Couetousnes', 'Sicknesse is the chastisement of intemperance. *Seneca*.' (2I1r; prose). Only in the 3rd and 4th editions, not in the 2nd.
- 2628 + 2629 WC, 'Of Gluttony', 'Gluttony causeth innumerable maladies, & shorteneth mans lyfe. *Heraclit*.' (2L7r; prose).
- 2630 WC, 'Of Gluttony', 'A rich man may dine when hee list, but a poore man when he can get meate. *Diog*.' (2L5v; prose).

	QN	TLN
Much feeding causeth much infirmitie.	2631	
The belly alwaies is a thanklesse beast.	2632	
Drunkenesse is a many-headed monster.	2633	3815
<i>Moderate diet is a wise mans badge,</i>		
<i>But surfetting, the glory of a foole.</i>	2634	
Women and wine haue made the wise to dote.	2635	
Too much of any thing conuert to vice.	2636	
A meane in all things is most commendable.	2637	3820
[K5r]		

*Similies on the same subiect.*

As corporall fasting quickens vp the soule,		
So too much feeding doth depresse it downe.	2638	
As sable clouds obscure the siluer Moone,		
So gluttonie dimmes glorie of the mind.	2639	3825
As birds with weightie bodies hardly flie,		
So men o're-come with drinke, scant rightly goe.	2640	
As too much wet doth cause a moorish ground,		
So too much drinke doth make a muddie mind.	2641	
As ships of lightest burden lightliest saile,		3830
So minds of quickest motion are most apt.	2642	

- 2631 *WC*, 'Of Gluttony', 'It is an olde prouerbe, much meate, much maladie.' (2L6v; prose).
- 2632 *WC*, 'Of Gluttony', 'The belly, is an vnthankfull beast, neuer requiring the pleasure done it, but craueth continually more then it needeth. *Crates*.' (2L5v; prose).
- 2633 *WC*, 'Of Dronkennes', 'Dronkennes is a monster with many heads, as filthy talke, fornication, wrath, murther, swearing, cursing, and such like.' (2L4r; prose).
- 2634 *WC*, 'Of Gluttony', 'Moderate dyet is the wise mans cognizaunce, but surfetting epicurisme, a fooles chiefest glory.' (2L4v; prose).
- 2635 *WC*, 'Of Gluttony', 'Wine and women cause men to dote, and many times putteth men of vnderstanding to reproofe.' (2L3r; prose).
- 2636 untraced
- 2637 untraced
- 2638 Meres, *Palladis*, 'Gluttonie', 'As corporall fasting doth lift vp the spirit to God: so superfluitie of meate and drinke doth cast and sinke it downe. *Lodo. Granat. lib. de deuotione*.' (2Q4v; prose).
- 2639 Meres, *Palladis*, 'Gluttonie', 'As a cloude doth obscure the beames of the Sunne: so gluttony doth dimme the splendour of the minde. *Nilus oratione i. aduersus vitia*.' (2Q5v; prose).
- 2640 Meres, *Palladis*, 'Gluttonie', 'As birdes that haue weighty bodies are vnapt for flight: so gluttons with their fleshy panches are vnfit for contemplation. *F. Ioannes a S. Germiniano lib. 4. de natalibus & volatilibus, cap. 35*.' (2Q5v; prose).
- 2641 Meres, *Palladis*, 'Gluttonie', 'As much water is the cause of moorish groundes, fens, myres, and muddy places, where nothing engendreth but Toades, Frogs, Snakes, and such like foule vermine: euen so excesse of wine procureth brutish, wicked and beastly desires, many sensuall appetites, and other sinnefull qualities. *Ibidem*.' (2Q5r; prose).
- 2642 Meres, *Palladis*, 'Gluttonie', 'As ships of lighter burthen do swiftly sayle through the sea, but those that are ouerloaden with many burdens are drowned: so fasting maketh the soule light,' (2Q4v-5r; prose).

	QN	TLN
As drowsie souldiours are vnfit for fight, So drunken humours are not meet for men.	2643	
<i>Examples likewise on the same.</i>		
The Tyrant <i>Dionysius</i> , by much drinke, Lost vtterly the benefit of sight.	2544	3835
<i>Aruntius</i> in his beastly drunkennes, With his owne daughter incest did commit.	2645	
<i>Ptolomie</i> slew his father and his mother, Through wine and women, dying like a beast.	2546	3840
<i>Geta</i> the Emperour three dayes feasting sate, Seru'd by the order of the Alphabet.	2647	
Men giuen to belly-seruice, <i>Plato</i> saith, Deserue no better name, than brutish beasts.	2648	
Excesse (saith <i>Tullie</i> ) is a testimonie Of soules incontinence, and base desires.	2649	3845
[K5v]		

### Of Griefe, &c.

<i>Griefe, Sorrow, Woe, and sighing care, Endaunger health, and often vrge despaire.</i>	2650	
Griefe doth await on life, though neuer sought. Griefe being disclo'sd, the sooner is recur'd.	2651	3850
	2652	

2643 Meres, *Palladis*, 'Gluttonie', 'As a soldior that is ouerloaden can hardly mannage his weapon: so that man can hardly watch at his prayers, who is gluttonously filled with superfluitie of meates, *Ibidem.*' (2Q5r; prose).

2644 WC, 'Of Dronkennes', '*Dyonisius* the Tyrant, by ouer-much drinking, lost his eye-sight.' (2L3r-v; prose).

2645 WC, 'Of Dronkennes', '*Arnutius* a Romaine, beeing dronke, committed incest with his daughter *Medullina.*' (2L4v; prose).

2646 WC, 'Of Dronkennes', '*Ptholomie* who in mockery was called *Phylopater*, because he put to death both his Father and his mother, through wine and women, dyed like a beast.' (2L4r; prose).

2647 Allott, WT, 'Of Gluttony', '*Geta* the Emperour, for three dayes together continued his feastial, and his delicates were brought in by the order of the Alphabet.' (2L3r; prose).

2648 WC, 'Of Gluttony', 'They which are addicted to belly seruice, not caring for the foode of the minde, may well be compared to fooles, that depend more vpon opinion then reason.' (2L6v; prose).

2649 untraced

2650 untraced

2651 Lodge, *Phillis*, 'Egloga Prima Demades Damon', 'For griefe doth waight one life, tho neuer sought,' (D4r; vol. 2, p. 27).

2652 untraced



	QN	TLN
Ech griefe best iudgeth of his contrarie.	2653	
<i>Extreame and hard with sorrow doth it goe,</i>		
<i>Where woe becomes a comforter to woe.</i>	2654	
Sorrow doth dimme the iudgement of the wit.	2655	3855
Great griefes more easily can be thought than told.	2656	
There is no griefe, but time doth make it lesse.	2657	
<i>Sighes of them-selues, are ouer-silent much,</i>		
<i>And farre too short to make our sorrowes knowne.</i>	2658	
Griefe, to it selfe most dreadfull doth appeare.	2659	3860
Neuer was sorrow quite deuoid of feare.	2660	
Sorrow best fitteth with a cloudie cell.	2661	
<i>Still we behold some griefe our blisse besets,</i>		
<i>Yet often-times that griefe, some good begets.</i>	2662	
Sorrow discloseth what it most doth grieue.	2663	3865
The deapth of griefe with words is sounded least.	2664	
No plaister helpes before the griefe be knowne.	2665	
[K6r]		
<i>Words are but shadowes of a further smart,</i>		
<i>But inward griefe doth truly touch the heart.</i>	2666	
Sower is the sweet that sorrow doth maintaine.	2667	3870
A heaue heart, with sorrowes pipe must daunce.	2668	

- 2653 C., I., *Alcilia*, 'Each thing is by his contrarie best knowne.' (C4v; \*).
- 2654 Drayton, *Epistles*, 'Queene Isabell to Richard the second', 'But hard (God knowes) with sorrow doth it goe, / When woe becomes a comforter to woe;' (E5r; vol. 2, 147-8).
- 2655 Norton and Sackville, *Gorboduc*, 'Sorowe doth darke the Iudgement of the wytte' (C4r; 3.1.140).
- 2656 Spenser, *FQ*, 'O but (quoth she) great griefe will not be tould, / And can more easily be thought, then said.' (G4r; vol. 2, I.vii.41.1-2).
- 2657 Drayton, *Epistles*, 'The Epistle of Rosamond to King Henrie the second', 'What griefe can be, but time dooth make it lesse?' (B2v; vol. 2, 73).
- 2658 untraced
- 2659 Drayton, *Epistles*, 'Queene Isabell to Richard the second', 'Griefe to it selfe, most dreadfull doth appeare,' (E5r; vol. 2, 153).
- 2660 Drayton, *Epistles*, 'Queene Isabell to Richard the second', 'And neuer yet was sorrow voyde of feare;' (E4v; vol. 2, 154).
- 2661 Drayton, *Epistles*, 'Richard the second to Queene Isabell', 'For sorrow best sutes with a cloudy Cell.' (E7v).
- 2662 untraced
- 2663 Drayton, *Epistles*, 'Queene Margarit to William de la Pole, Duke of Suffolke', 'Sorrow doth vtter what vs still doth grieue,' (H3r; vol. 2, 153).
- 2664 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'The depth of griefe, with words is sounded least.' (K7r).
- 2665 Baldwin, *Last Part*, 'No playsters helpe before the greefe bee knowen,' (Y2r).
- 2666 untraced. Cf. QN 3312.
- 2667 Parry, *Sinetes*, 'Sowre is the sweet that sorrow doth maintaine,' (E6r).
- 2668 Parry, *Sinetes*, 'A heaue heart with sorrowes pipe must daunce.' (A7v).

	QN	TLN
Sorrow her selfe, is in her selfe confounded.	2669	
<i>Where sorrow serues for food, where drinke is teares,</i>		
<i>There pleasure sighes amidst confused feares.</i>	2670	
Sighes often sue, but seldome times find grace.	2671	3875
We may conclude our words, but not our woes.	2672	
Great griefes are mute, when mirth can chearely speake.	2673	
<i>What bootes it plaine that cannot be redrest,</i>		
<i>Or sow vaine sorrowes in a fruitlesse eare?</i>	2674	
Nothing auaieth grieffe, when fates denie.	2675	3880
Cares, close conceal'd, doe aggrauate the paine.	2676	
It's ease to tell the cares that inly touch.	2677	
<i>Men torne with tempests, safe arriu'd at last,</i>		
<i>May sit and sing, and tell of sorrowes past.</i>	2678	
Well fitteth moane the mind, neer kill'd with care.	2679	3885
A double grieffe afflicts concealing hearts.	2680	
One louing hower quits many yeares of grieffe.	2681	
<i>When thou dost feele thy conscience rent with grieffe,</i>		
<i>Thy selfe pursuest thy selfe, both robd, and thiefe.</i>	2682	
All earthly sights can nought but sorrow breed.	2683	3890
Woe waxeth old, by being still renew'd.	2684	
Woe neuer wants, where euery cause is caught.	2685	
<i>When sorrow once is seated in our eyes,</i>		

2669 Breton, *Passions*, 'Sorrow hir selfe is in his selfe confounded.' (A7r).

2670 untraced

2671 untraced

2672 untraced

2673 untraced

2674 Spenser, *FQ*, 'What bootes it plaine, that cannot be redrest, / And sow vaine sorrow in a fruitlesse [*sic*] eare.' (2N3v; vol. 2, III.xi.16.1-2).

2675 untraced

2676 untraced

2677 untraced

2678 Drayton, *Mortimeriados*, 'Though torne with tempests, yet ariu'd at last, / May sit and sing, and tell of sorrowes past.' (H4v; vol. 1, 1154-5).

2679 untraced

2680 Spenser, *FQ*, 'But double griefs afflict concealing harts,' (B7v; vol. 2, I.ii.34.5).

2681 Spenser, *FQ*, 'one louing hower / For many yeares of sorrow can dispence:' (C5v; vol. 2, I.ii.30.2-3).

2682 Drayton, *Mortimeriados*, 'And when thou feel'st thy conscience tuch'd with grieffe, / Thy selfe pursues thy selfe, both rob'd and thiefe.' (K2v; vol. 1, 1420-1).

2683 Spenser, *FQ*, 'For earthly sight can nought but sorrow breed,' (G1v; vol. 2, I.vii.23.6).

2684 Spenser, *FQ*, 'As miserable louers vse to rew, / Which still wex old in woe, whiles woe still wexeth new.' (H6r; vol. 2, I.ix.9.8-9).

2685 Spenser, *FQ*, 'Woe neuer wants, where euery cause is caught,' (Q3v; vol. 2, II.iv.6.44.6).

	QN	TLN
<i>What-ere we see, increaseth miseries.</i>	2686	
Men change the aire, but seldome change their cares.	2687	3895
Griefes are long liu'd, and sorrowes seldome die.	2688	
Griefe need no feigned action to be taught.	2689	
<i>Know how to weepe when mightie griefes constraîne,</i>		
<i>Else teares and sighes are meereley spent in vaine.</i>	2690	
Sorrow growes sence-lesse, when too much she bears.	2691	3900
We need not cherish griefes, too fast they grow.	2692	
[K6v]		
Woe be to him that dyes of his owne woe.	2393	
<i>To meane estate, but common woes are knowne,</i>		
<i>But crownes haue cares that euer be vnknowne.</i>	2694	
Sorrow doth make the shortest time seeme long.	2695	3905
One griefe conceal'd, more grieuous is than ten.	2696	
From strongest woe we hardly language wrest.	2697	
<i>Oft times it haps, that sorrowes of the mind</i>		
<i>Find helpe vnsought, that seeking cannot find.</i>	2698	
Huge horrors, in high tydes of griefes are drown'd.	2699	3910
Woe past may once laugh present woe to scorne.	2700	
Griefe carueth deepest, comming from the heart.	2701	

- 2686 Drayton, *Mortimeriados*, 'For when sorrowe, is seated in the eyes, / What ere we see, increaseth miseries.' (N3r; vol. 1, 1938–9).
- 2687 Drayton, *Mortimeriados*, 'Men change the ayre, but seldome change their care,' (K2v; vol. 1, 1417).
- 2688 Drayton, *Mortimeriados*, 'Griefes be long liu'd, and sorrowes seldome die,' (K2v; vol. 1, 1418).
- 2689 Drayton, *Mortimeriados*, 'Greefe neede no fayned action to be taught,' (L4v; vol. 1, 1671).
- 2690 untraced
- 2691 Drayton, *Mortimeriados*, 'Sorrow growes sencelesse when too much she bears,' (M1v; vol. 1, 1706).
- 2692 Drayton, *Mortimeriados*, 'I neede not cherish griefes, too fast they grow,' (S2r; vol. 1, 2736).
- 2693 Drayton, *Mortimeriados*, 'Woe be to him that dies of his owne woe.' (S2r; vol. 1, 2737).
- 2694 Drayton, *Epistles*, 'The Lord Gilford Dudley, to the Lady Iane Gray', 'To meane estates, meane Sorrowes are but showne, / But Crownes haue Cares, whose working be vnknowne;' (L3v; vol. 2, 75–6).
- 2695 Drayton, 'Robert', 'Though sorrow make the shortest time seeme long.' (D4r; vol. 1, 798).
- 2696 Drayton, *Epistles*, 'Duke Humfrey to Elinor Cobham', 'One griefe conceald, more grieuous is then ten;' (H8r; vol. 2, 54).
- 2697 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'From strongest woe, we hardly language wrest,' (K7r).
- 2698 Spenser, *FQ*, 'Oftimes it haps, that sorrowes of the mynd / Find remedie vnsought, which seeking cannot fynd.' ('2C3v; vol. 3, VI.iv.28.8–9).
- 2699 Southwell, *Complaint*, 'Saint Peters complaynt', 'Huge horrors in high tides must drowned bee,' (B1r; 45).
- 2700 Drayton, *Epistles*, 'Duke Humfrey to Elinor Cobham', 'Woe past may once laugh present woe to scorne,' (I1v; vol. 2, 148).
- 2701 Linche, *Diella*, 'Griefe carueth deepest, if it come from th'hart.' (E7v).

	Q <sup>N</sup>	TL <sup>N</sup>
<i>Enough of griefe it is to pensiue minds, To feele their faults, and not be further vext.</i>	2702	
Care makes men passionate, and sorrow dumbe.	2703	3915
High floods of ioy, oft falls by ebbes of griefe.	2704	
No note is sweet, where griefe beares all the ground.	2705	
<i>It's euer pleasing for a man to heare, Those griefes discourst, that once were hard to beare.</i>	2706	
Some often sing that haue more cause to sigh.	2707	3920
Griefe neuer parts from a care-filled breast.	2708	
Free vent of griefe doth ease the ouer-flow.	2709	
<i>Vnhappie man, the subiect of misfortune, Whose very birth doth following woe importune.</i>	2710	
Mens dayes of woe are long, but short of ioy.	2711	3925
Our time may passe, but cares will neuer die.	2712	
Oft greatest cares, the greatest comforts kill.	2713	
<i>Men die, and humane kind doth passe away, But griefe (that makes them die) doth euer stay.</i>	2714	
Ioy still ascends, but sorrow sings below.	2715	3930
Men may lament, but neuer disanull.	2716	
Sorrow still seazeth on a grieved heart.	2717	
<i>Things of small moment we can scarsely hold, But griefes that touch the heart, are hardly told.</i>	2718	

2702 Spenser, *Complaints*, 'Virgil's Gnat', 'For griefe enough it is to grieved wight / To feele his fault, and not be further vext.' (H1r; vol. 1, p. 172, Dedication, 11–12).

2703 Rogers, *Elegies*, 'Cares make me passionate & sorrowes dombe.' (C5r).

2704 Whetstone, *Rock*, 'The Castle of Delight', 'With ebbes of griefe, did fall his floods of ioy,' (B1v).

2705 Breton, *Delights*, 'What note is sweete when griefe is all the ground,' (D1r).

2706 untraced. Analogue: Richard Brathwaite, *Times curtaine drawne, or the anatomie of vanitie* (1621, STC 3589), 'Men are pleas'd to heare / Those griefes discourst, that once were hard to beare.' (A3r).

2707 Breton, *Delights*, 'But some doe sing but that for shame woulde crie,' (D1v). Also appears in the c.1586–91 verse miscellany composed by John Finet (Bodleian Library MS Rawlinson Poet. 85).

2708 Markham, *Deuoreux*, 'Greefe hardly parts from a care-filled brest' (E2r).

2709 Markham, *Deuoreux*, 'For vent of greefe, eases the ouer-floe:' (E3v).

2710 untraced

2711 untraced

2712 untraced

2713 Markham, *Grinuile*, 'Or greater cares, that greatest comforts kill,' (B4v).

2714 untraced

2715 Fitz-Geffry, *Drake*, 'For ioie ascends, but sorrow sings below.' (F6v).

2716 Fitz-Geffry, *Drake*, 'Men may lament, but never disanull.' (F8v).

2717 Fitz-Geffry, *Drake*, 'Sorrow hath ceazed on my grieved hart:' (G3v).

2718 Drayton, *Mortimeriados*, 'Things of small moment we can scarcely hold,' (M2r; vol. 1, 1728).

	QN	TLN
They easily grieue, that cannot choose but moane. [K7r]	2719	3935
Sorrow concludes not when it seemeth done.	2720	
Conceit deriues from some fore-father grieue.	2721	
<i>Conceiued grieffe reboundeth where it falls:</i>		
<i>Not with the emptie hollownesse, but weight.</i>	2722	
Things past redresse should be as free from care.	2723	3940
It is no losse to be exempt from care.	2724	
Against a chaunge, woe is o're-run with woe.	2725	
<i>Woe with the heauier weight doth alwaies sit,</i>		
<i>Where it perceiues it is but faintly borne.</i>	2726	
The deepest cares cure not the smallest grieue.	2727	3945
Sorrow is mortall enemie to health.	2728	
Griefe wanteth words to vtter what it would.	2729	
<i>Fell gnarling sorrow hath least power to bite</i>		
<i>The man that mockes it, and doth set it light.</i>	2730	
No need to hasten care, it comes too soone.	2731	3950
Griefes best redresse, is the best sufferance.	2732	
Griefe finds some ease by him that beareth like.	2733	
<i>Sharpe sorrowes tooth doth neuer ranckle more,</i>		
<i>Than when he bites, and launceth not the sore.</i>	2734	

2719 untraced

2720 Shakespeare, *R2*, 'For sorrow endes not when it seemeth done.' (B1v; 1.2.61).

2721 Shakespeare, *R2*, 'conceit is still deriude, / From some forefather grieffe, mine is not so,' (D3v; 2.2.34-5).

2722 Shakespeare, *R2*, 'Yet one word more, grieffe boundeth where is fals, / Not with the emptie hollownesse, but weight.' (B1v; 1.2.58-9).

2723 Shakespeare, *R2*, 'Things past redresse, are now with me past care.' (E3v; 2.3.170).

2724 Shakespeare, *R2*, 'Say, is my kingdome lost? why twas my care, / And what losse is it to be rid of care?' (F2r; 3.2.91-2).

2725 Shakespeare, *R2*, 'Against a change woe is fore-runne with woe.' (G3r; 3.4.29).

2726 Shakespeare, *R2*, 'Woe doth the heauier sit, / Where it perceiues it is but faintly borne.' (C1v; 1.3.256D13-14).

2727 untraced

2728 untraced

2729 Daniel, *Civil Wars*, 'Abundant grieffe lackt words to vtter more.' (K4r).

2730 Shakespeare, *R2*, 'For gnarling sorrow hath lesse power to bite, / The man that mockes at it, and sets it light.' (C2r; 1.3.256D25-6).

2731 Spenser, *Calendar*, 'Sorowe ne neede be hastened on: / For he will come without calling anone.' (E2v; vol. 1, p. 51, 152-3).

2732 Herbert, 'Clorinda', 'Their [men's] best redresse, is their best sufferance.' (G1r; 16).

2733 Spenser, *Daphnaida*, 'Griefe findes some ease by him that like does beare.' (A4r; vol. 1, 67).

2734 Shakespeare, *R2*, 'Fell sorrowes tooth doth neuer ranckle more, / Then when he bites, but launceth not the soare.' (C2r; 1.3.265-6).

	QN	TLN
The hearts deepe sorrow hates both light and life.	2735	3955
Mirth may not sojourne with blacke male-content.	2736	
What helpeth care, when cure is past and gone?	2737	
<i>Ech substance of a griefe hath twentie shades,</i>		
<i>Which shewes like griefe it selfe, yet is not so.</i>	2738	
It is some ease our sorrowes to reueale.	2739	3960
Sorow doth euer long to heare the worst.	2740	
Long are their nights whose cares doe neuer sleepe.	2741	
<i>The eyes of sorrow glaz'd with blinding teares,</i>		
<i>Deuides one thing entire to many obiects.</i>	2742	
No farre remooue can make sterne sorrow lesse.	2743	3965
Care-charming sleepe, is sonne of sable night.	2744	
Idlly we grieuē, when fruitlessly we grieuē.	2745	
<i>Their legges can keepe no measure in delight,</i>		
<i>Whose heart doe hold no measure in their griefe.</i>	2746	
[K7v]		
They that report griefe, feele it for the time.	2747	3970
Sad soules are slaine in merrie companie.	2748	
Griefe is best pleas'd with griefes societie.	2749	
<i>In wooing sorrow, it is best be briefe,</i>		
<i>When wedding it, there is such length in griefe.</i>	2750	
Great griefe grieues most at that would do it good.	2751	3975

2735 Spenser, *Daphnaïda*, 'For harts deep sorrow hates both life and light.' (A4v; vol. 1, 91).

2736 Drayton, *Idea*, 'Mirth may not sojourne with black malcontent,' (D2v; vol. 1, 4.14).

2737 Drayton, *Idea*, 'What helpeth care, when cure is past and gone,' (K3r; vol. 1, 9.76).

2738 Shakespeare, *R2*, 'Each substance of a griefe hath twenty shadowes, / Which shewes like griefe it selfe, but is not so.' (D3v; 2.2.14–15).

2739 Daniel, *Cleopatra*, 'For tis some ease our sorrowes to reueale,' (L3v; vol. 3, 820).

2740 Daniel, *Cleopatra*, 'For sorrow euer longs to heare her worst.' (M8r; vol. 3, 1404).

2741 Daniel, 'To Delia', 'Long are their nights whose cares doe neuer sleepe,' (C4v; vol. 1, 26.5).

2742 Shakespeare, *R2*, 'For Sorrowes eyes glazed with blinding teares, / Diuides one thing entire to many obiects,' (D3v; 2.2.16–17).

2743 Daniel, 'To Delia', 'And no remoue can make thy sorrowes lesse?' (D8r; vol. 1, 52.4).

2744 Daniel, 'To Delia', 'Care-charmer Sleepe, sonne of the sable Night,' (Etr; vol. 1, 54.1).

2745 Chute, *Beauty*, 'Idly we greeue when greeuingly we plaine vs,' (G1v).

2746 Shakespeare, *R2*, 'My legs can keepe no measure in delight, / When my poore hart no measure keepe in griefes' (G2v; 3.4.7–8).

2747 Chute, *Beauty*, 'And those that tell greefe feele it for the tyme.' (G2r).

2748 Shakespeare, *Lucrece*, 'Sad soules are slaine in merrie companie,' (H3v; \*; 1110).

2749 Shakespeare, *Lucrece*, 'Griefe best is pleas'd with griefes societie' (H3v; \*; 1111).

2750 Shakespeare, *R2*, 'Come come in wooing sorrow lets be briefe, / Since wedding it, there is such length in griefe,' (H3v; 5.1.93–4).

2751 Shakespeare, *Lucrece*, 'Great griefe greeues most at that wold do it good,' (H3v; \*; 1117).

	QN	TLN
Griefe dallied with, nor law nor limit knowes.	2752	
A wofull hostesse brookes no merrie guests.	2753	
<i>Ech thinks him-selfe to fetch the deepest grone, Because he feeles no sorrow but his owne.</i>	2754	
Distresse likes dumps, when time is kept with teares.	2755	3980
Woe is most tedious when her words are briefe.	2756	
Though woe be heauie, yet it seldome sleepees.	2757	
<i>Kind fellowship in woe, doth woe asswage, As Palmers chat makes short their pilgrimage.</i>	2758	
Loue ne're so loyall, is not free from care.	2759	3985
Weepe ne're so long, yet griefe must haue an end.	2760	
Of sorrow, comes but fancies and fond dreames.	2761	
<i>True sorrow then is feelingly suffis'd, When with like semblance it is sympathiz'd.</i>	2762	
Sad hearts with weeping liue vpon their teares.	2763	3990
Sad sighes set downe the hearts most feeling woes.	2764	
Assurance alway putteth griefe to flight.	2765	
<i>Deepe woes roll forward like a gentle floud, Which being stopt, the bounding bankes o're-floues.</i>	2766	
Accustom'd sorrow, is meere crueltie.	2767	3995

- 2752 Shakespeare, *Lucrece*, 'Griefe dallied with, nor law, nor limit knowes.' (H3v; 1120).  
 2753 Shakespeare, *Lucrece*, 'A woefull Hostesse brookes not merrie guests.' (H3v; \*; 1125).  
 2754 untraced  
 2755 Shakespeare, *Lucrece*, 'Distres likes dumps when time is kept with teares.' (H3v; \*; 1127).  
 2756 Shakespeare, *Lucrece*, 'My woes are tedious, though my words are briefe.' (I4r; 1309).  
 2757 Shakespeare, *Lucrece*, 'Though wo be heauie, yet it seldome sleepees,' (L2v; 1574).  
 2758 Shakespeare, *Lucrece*, 'And fellowship in woe doth woe asswage, / As Palmers chat makes short their pilgrimage.' (F3v; 790-1).  
 2759 untraced  
 2760 WC, 'Of Comforts', 'Let not sorrow ouer-much molest thee; for when thou hast wept thy worst, greefe must haue an end.' (I3r; prose).  
 2761 WC, 'Of Comforts', 'Of sorrow commeth dreames and fancies, of comfort, rest, and quiet slumbers.' (I3r; prose).  
 2762 Shakespeare, *Lucrece*, 'True sorrow then is feelinglie suffiz'd, / When with like semblance it is simpathiz'd.' (H3v; \*; 1112-13).  
 2763 WC, 'Of Comforts', 'Sad harts liue vpon teares with weeping, but being recomforted, die with laughing.' (I3r; prose).  
 2764 WC, 'Of Comforts', 'Sad sighs write the woes of the hart, & kind speeches comfort the soule in heauines.' (I3r; prose).  
 2765 WC, 'Of Comforts', 'Assurance puts away sorrow, and feare poysons comfort.' (I3v; prose).  
 2766 Shakespeare, *Lucrece*, 'Deepe woes rowle forward like a gentle flood, / Who being stopt, the bounding banks oreflows.' (H3v; \*; 1118-19).  
 2767 WC, 'Of Comforts', 'He that accustomes him selfe with sorrow, acquainteth him selfe with cruelty. *Plato*.' (P2v; prose).



	QN	TLN
Sorrow is very doubtfull in beleefe.	2768	
Silence, is sorrowes chiefest Oratour.	2769	
<i>To see sad sights, mooues more than heare them told,</i>		
<i>For then the eye interprets to the eare.</i>	2770	
Sacietie makes passions still lesse strong.	2771	4000
All sence must die where grieffe too much abounds.	2772	
All care is bootlesse in a carelesse case.	2773	
<i>Sorrow is like a heauie hanging bell,</i>		
[K8r]		
<i>Which set on ringing, with his owne weight goes.</i>	2774	
Sorrow best speakes by signes of heauie eyes.	2775	4005
On greatest charge, the greatest care attends.	2776	
Dombe is the message of a hidden grieffe.	2777	
<i>Sorrow breakes seasons, and reposing houres:</i>		
<i>Makes the night morning, and the noon-tyde night.</i>	2778	
Our inward cares are most pent in with grieffe.	2779	4010
Sad cares, mens eyes doth alwayes open keepe.	2780	
Short walkes seeme long when sorrow metes the way.	2781	
<i>Sorrow hath onely this poore bare reliefe,</i>		
<i>To be bemoand of such as wofull are.</i>	2782	

- 2768 Daniel, *Civil Wars*, 'So hard belieu'd was sorrow in her youth / That he thinks truth was dreames, & dreames were truth.' (I3r; vol. 2, 2.53.7-8).
- 2769 Daniel, *Civil Wars*, 'Sorrow makes silence her best oratore' (L2r).
- 2770 Shakespeare, *Lucrece*, 'To see sad sights, moues more then heare them told, / For then the eye interpretes to the eare' (I4v; 1324-5).
- 2771 Daniel, *Civil Wars*, 'Sacietie makes passions still lesse strong.' (Y2r; vol. 2, 82.8).
- 2772 untraced
- 2773 Baldwin, *A Mirror*, 'All care is bootles in a cureles case,' (a4v).
- 2774 Shakespeare, *Lucrece*, 'For sorrow, like a heauie hanging Bell, / Once set on ringing, with his own waight goes,' (K4v; 1493-4).
- 2775 Churchyard, *Challenge*, 'Belleau made of his own Mistresse', 'And sorrow speakes, by signes of heauie eyes.' (2E3v).
- 2776 Meres, *Palladis*, 'A Kingdome', 'the tree is euer weakest towards the top; in greatest charge, are greatest cares' (2F2v; prose).
- 2777 Griffin, *Fidessa*, 'Sonnet 1', 'Dumbe is the message of my hidden grieffe,' (B1r).
- 2778 Shakespeare, *R3*, 'Sorrowe breake seasons, and reposing howers / Makes the night morning, and the noonetide night,' (D1r; 1.4.69-70).
- 2779 Kyd, *Solyman*, 'But inward cares are most pent in with greefe,' (D1r; 2.1.86).
- 2780 untraced
- 2781 untraced
- 2782 Daniel, *Civil Wars*, 'Sorrow hath only this poore bare reliefe, / To be bemon'd of such as wofull are.' (L1v; vol. 2, 2.88.3-4).

	QN	TLN
Wounds helpe not wounds, nor griefe ease grieuous deeds.	2783	4015
Excesse of sorrow listneth no reliefe.	2784	
Passions encreasing, multiply complaints.	2785	
<i>To moane ones care, yet cannot helpe his thrall,</i>		
<i>It kills his heart, but comforts not at all.</i>	2786	
No griefe like to the bondage of the mind.	2787	4020
No outward vtterance can commaund conceit.	2788	

*Similies on the same subiect.*

As fire suppress, is much more forcible,		
So griefes conceal'd, vrge greater passions.	2789	
As streames restrain'd, breake through or ouer-flow,		4025
So sorrow smother'd, growes to greater woe.	2790	
As tendrest wood is most annoyed of wormes,		
So feeblest minds doth sorrow most afflict.	2791	
As clouds doe rob vs of faire heauens beautie,		
So care bereaues vs of our speeches libertie.	2792	4030
As the sweet rose doth grow among the bryars,		
So oft in sorrowes some content is found.	2793	
As discreete Pylots doe for stormes prepare,		
So in our ioy let vs prouide for care.	2794	
[K8v]		

- 2783 Shakespeare, *Lucrece*, 'Do wounds helpe wounds, or griefe helpe grieuous deeds?' (M4v; 1822).  
 2784 untraced  
 2785 WC, 'Of Meane', 'The increasing of passion multiplieth complaints.' (S2v; prose).  
 2786 Higgins, *Mirror*, 'Bemone his woe, and cannot ease his thrall, / It killes his heart, but comforts none at all.' (C6r).  
 2787 untraced  
 2788 Sidney, *Arcadia*, 'no outward vtterance can command a conceipt.' (P5v).  
 2789 + 2790 Meres, *Palladis*, 'Sorrow', 'As the ouen damp't vp hath the greatest heate; fire suppress is most forcible; the streames stopt, either breake through or ouerflowe: so sorrowes concealed as they are most passionate, so they are most peremptorie.' (Z2v-3r; prose).  
 2791 Meres, *Palladis*, 'Sorrow', 'As the tenderest wood is most annoyed of wormes: so the feeblest mindes are most molested with sorow. *Basil. hom. de gratiarum actione.*' (Z3v; prose).  
 2792 Meres, *Palladis*, 'Sorrow', 'As clouds doe take from vs the brightnesse of the sunne: so sorrow doeth take from vs the affability of speech. *Chrisost. hom. 6. ad pop. Antioch.*' (Z3v; prose).  
 2793 Meres, *Palladis*, 'Sorrow', 'As the rose, the fairest of all flowers, doth spring of thornes: so of sorowfull and sharpe laboures most pleasant fruite is gathered.' (Z3r; prose).  
 2794 Meres, *Palladis*, 'Sorrow', 'As a wise pilot in a calme doth expect a tempest: so in tranquilitie the minde is to be prepared for griefe and sorow. *Plutarchus.*' (Z3r; prose).

	QN	TLN
<i>Examples likewise on the same.</i>		
<i>Coriolanus</i> , finding his offence		
For warring gainst his country, dyde with griefe.	2795	
<i>Torquatus</i> , banisht from his fathers house,		
For griefe thereof did rashly slay him-selfe.	2796	
The Romane matrons for a whole yeares space,		4040
Sighed and sorrowed for <i>Brutus</i> death.	2797	
<i>Lepidus</i> grieuing long his wiues abuse,		
Shortned his owne dayes with conceit of griefe.	2798	
The Pythagorians alwaies had this poesie:		
<i>The heart ought not be eaten with sad griefe.</i>	2799	4045
<i>Cicero</i> thought, the minds chiefe enemies,		
Were melancholly griefes, and pensiuenes.	2800	

#### Of Feare, &c.

<i>Feare is defect of manly fortitude,</i>		
<i>Continually by dread and doubt pursude.</i>	2801	4050
A hell-tormenting feare, no faith can mooue.	2802	
Safetie (most safe) when she is fenc'd with feare.	2803	
[L1r]		
Better first feare, than after still to feare.	2804	
Daunger deuiseth shifts, wit waits on feare.	2805	
<i>Abhorre sinne past, preuent what is to come,</i>		4055

- 2795 Allott, *WT*, 'Of Sorrow', 'M. Coriolanus being banished Rome, became enemy to her, but his mother Veturia comming vnto him, & vpbraiding him with his fault, he found his error, layd downe his armes, went out of the field, and dyed with greefe of minde. *Liuius*.' (Q6v; prose).
- 2796 Allott, *WT*, 'Of Sorrow', 'Torquatus the younger, being banished from his Fathers house, for greefe thereof slewe himselfe.' (Q6v; prose).
- 2797 Allott, *WT*, 'Of Sorrow', 'The Romaine Matrons bewailed the death of Brutus one whole yeere, as a cheefe defender of theyr chastities. *Eutrop*.' (Q6v; prose).
- 2798 Allott, *WT*, 'Of Sorrow', 'Lepidus, by a long griefe conceiued of the misbehaiour of his wife, shortned his own dayes.' (Q7r; prose).
- 2799 Allott, *WT*, 'Of Sorrow', 'The poesie of the Pythagorians was, *The hart should not be eaten*.' (Q7v; prose).
- 2800 untraced
- 2801 *WC*, 'Of Feare', '*It is also the defect of the vertue of Fortitude*.' (P3v; prose).
- 2802 Drayton, *Mortimeriados*, 'A hell-tormenting feare no faith can moue,' (B3v; vol. 1, 115).
- 2803 Drayton, 'Gaveston', 'Safetie, most safe, when she is kept with feare,' (N3r).
- 2804 Drayton, *Epistles*, 'Charles Brandon Duke of Suffolke, to Mary the French Queene', 'Better first feare, then after still to feare.' (K4v; vol. 2, 180).
- 2805 Shakespeare, *V&A*, 'Danger deuiseth shifts, wit waites on feare.' (E3r; 690).

	QN	TLN
<i>These two are things feare not the day of doome.</i>	2806	
The bait in sight, the hooke much lesse is fear'd.	2807	
Who euer feares, is better neuer feare.	2808	
To loue for feare, is secretly to hate.	2809	
Feare is companion of a guiltie mind.	2810	4060
<i>Faint feare and doubt still taketh their delight In perile, which exceed all perill might.</i>	2811	
Fidelitie doth flye where feare is hatcht.	2812	
Feares vrge despaires, ruth breeds a hopelesse rage.	2813	
By needlesse feare, none euer vantage got.	2814	4065
The benefit of feare, is to be wise.	2815	
<i>Who would not die, to kill all murdering griefes? Or who would liue in neuer-dying feares?</i>	2816	
Feare giueth wings, and need doth courage teach.	2817	
Fond is the feare that finds no remedie.	2818	4070
The dread of dying, payes death seruile breath.	2819	
Who liues content, need feare no frowning fate.	2820	
<i>To feare the foe, when feare oppresseth strength, Giues in our weaknesse, strengthening to the foe.</i>	2821	
Feare finds out shifts, timiditie is substill.	2822	4075

2806 untraced

2807 untraced

2808 untraced

2809 untraced

2810 WC, 'Of Feare', 'Feare is the companion of a guiltie conscience.' (P4r; prose).

2811 Markham, *Grinuile*, 'Faint feare, and doubt, still taking his delight / In perills, which exceeds all perrills might.' (D5v).

2812 Southwell, *Complaint*, 'Saint Peters complaynt', 'Fidelitie was flowne, when feare was hatcht,' (B3v; 175).

2813 Southwell, *Complaint*, 'Saint Peters complaynt', 'Feares, would despaires: ruth, breed a hopelesse rage.' (E4r; 774).

2814 Spenser, *FQ*, 'For needlesse feare did neuer vantage none,' (D7r; vol. 2, Liv.49.4).

2815 Spenser, *FQ*, 'But th'onely good, that growes of passed feare, / Is to be wise, and ware of like agein.' (H4r; vol. 2, I.viii.44.5-6).

2816 Southwell, *Complaint*, 'Life is but Losse', 'Who would not dye to kill all murdering greues, / Or who would liue in neuer dying feares?' (H3r; 7-8).

2817 Spenser, *FQ*, 'Thereto feare gaue her wings, and neede her courage taught.' (2I4r; vol. 2, III. vii.26.9).

2818 Spenser, *FQ*, 'Fond is the feare, that findes no remedie;' (2M1r; vol. 2, III.x.3.3).

2819 Shakespeare, *R2*, 'Where fearing dying, paies death seruile breath.' (F3r; 3.2.181).

2820 Spenser, *Calendar*, 'Content who liues with tryed state, / Neede feare no change of frowning fate:' (I4r; vol. 1, p. 88, 70-1).

2821 Shakespeare, *R2*, 'To feare the foe, since feare oppresseth strength, / Giues in your weakenes strength vnto your foe,' (F3r; 3.2.176-7).

2822 Daniel, *Cleopatra*, 'Feare findes out shyfts, timiditie is subtile.' (L4v; vol. 3, 857).

	QN	TLN
No greater hell than be a slauē to feare.	2823	
Birds feare no bushes that were neuer lim'd.	2824	
The guilt being great, the feare doth more exceed.	2825	
<i>Feare, and be slaine, no worse can come to fight:</i>		
<i>And fight and dye, is death destroying death.</i>	2826	4080
Loue thriues not in the heart that shadowes feare.	2827	
Against loues fire, feares frost can haue no power.	2828	
The Lyons roaring, lesser beasts doe feare.	2829	
Doubt takes sure footing oft in slipperie wayes.	2830	
<i>Huge rockes, high windes, strong pyrats, shelues and sands,</i>		4085
<i>The merchant feares, ere rich at home he lands.</i>	2831	
[L1v]		
Delay breeds doubt, and doubt brings on dismay.	2832	
A fearefull thing to tumble from a crowne.	2833	
Giue no beginning to a doubtfull end.	2834	
It's fearefull sleeping in a serpents bed.	2835	4090
<i>Extremest feare can neither fight nor flye,</i>		
<i>But coward-like, with trembling terrour die.</i>	2836	
Our owne examples makes vs feare the more.	2837	
Feare that is wiser than the truth, doth ill.	2838	
Greatnesse that standeth high, stands still in feare.	2839	4095

- 2823 Jonson, *Every Man in*, 'No greater hell then to be slauē to feare.' (F3r; 3.1.121). Post-1600 publication but performed in 1598.
- 2824 Shakespeare, *Lucrece*, 'Birds neuer lim'd no secret bushes feare:' (B3r; \*, 88).
- 2825 Shakespeare, *Lucrece*, 'The guilt beeing great, the feare doth still exceede;' (C2v; 229).
- 2826 Shakespeare, *R2*, 'Feare and be slaine, no worse can come to fight, / And fight and die, is death destroying death,' (F3r; 3.2.179–80).
- 2827 Shakespeare, *Lucrece*, 'Loue thriues not in the hart that shadows dreadeth,' (C3v; 270).
- 2828 Shakespeare, *Lucrece*, 'Against loues fire, feares frost hath dissolution.' (D1v; 355).
- 2829 Drayton, 'Gaveston', 'The Lyons roring, lesser Beasts doth feare,' (L4v; vol. 1, 407).
- 2830 Drayton, 'Gaveston', 'Doubt takes sure footing in the slipperest wayes,' (N3r).
- 2831 Shakespeare, *Lucrece*, 'Huge rockes, high winds, strong pirats, shelues and sands / The marchant feares, ere rich at home he lands.' (D1r; 335–6).
- 2832 Drayton, *Epistles*, 'Edward the fourth to Shore's wife', 'Delays breede doubts, no cunning to be coy,' (H8r; vol. 2, 164).
- 2833 Drayton, *Mortimeriados*, 'A fearefull thing to tumble from a throne,' (K3r; vol. 1, 1433).
- 2834 Norton and Sackville, *Gorboduc*, 'Geue no beginning to so dreadfull ende,' (B1v; 1.2.299).
- 2835 *Arden of Favershamb*, 'Tis fearefull sleeping in a serpents bed.' (E4r; 8.42).
- 2836 Shakespeare, *Lucrece*, 'And extreme feare can neither fight not flie, / But cowardlike with trembling terror die.' (C2v; 230).
- 2837 Daniel, *Civil Wars*, 'His owne example makes him feare the more,' (G4v; vol. 2, 2.16.4).
- 2838 Daniel, *Civil Wars*, 'For feare thats wiser then the truth doth ill [sic]' (I2r; vol. 2, 2.46.8).
- 2839 Daniel, *Civil Wars*, 'When thou shalt find on what vnquiet ground / Greatnes doth stand, that stands so high in feare.' (I4r).

	QN	TLN
Feare casts too deepe, and euer is too wise.	2840	
<i>Who feares a sentence, or an old mans saw,</i>		
<i>May by a painted cloth be kept in awe.</i>	2841	
The doubtfull can no vsuall plots endure.	2842	
A moderate feare fore-casts the worst of ill.	2843	4100
It's vaine to feare the thing we cannot shun.	2844	
Better to feare thy choice, than rue thy chaunce.	2845	
<i>He rightly may be tearm'd a valiant man,</i>		
<i>Whome honest death doth not affright with feare.</i>	2846	
Distracted terrour knowes not what is best.	2847	4105
No feare of death should force vs to doe ill.	2848	
Dread of vnknowne things breeds a greater dread.	2849	
Feare not the things must come, bethinke faults past.	2850	
<i>In vaine with terrour is he fortifide,</i>		
<i>That is not guarded with firme loue beside.</i>	2851	4110
The loue vnscene, is neuer knowne to feare.	2852	
A seruile feare, doth make a drooping mind.	2853	
Least we presume, we must goe backe with feare.	2854	
Delay doth much torment a doubtfull mind.	2855	
<i>It much offendeth to be old with feares,</i>		4115
<i>When youth saith, thereof thou want'st many yeeres.</i>	2856	
Hardly we credit what imports our ill.	2857	

2840 Daniel, *Civil Wars*, 'Feare casts too deepe, and euer is too wise,' (N1v; vol. 2, 3.3.5).

2841 Shakespeare, *Lucrece*, 'Who feares a sentence or an old mans saw, / Shall by a painted cloth be kept in awe.' (C2v; 2.44-5).

2842 Daniel, *Civil Wars*, 'The doubtfull can no vsuall plots indure:' (N1v).

2843 Daniel, *Civil Wars*, 'A moderate feare to cast the worst of ill.' (O3v; vol. 2, 3.41.8).

2844 Spenser, *FQ*, 'In vaine he feares that, which he cannot shonne:' (2L2r; vol. 2, III.ix.7.1).

2845 WC, 'Of Feare', 'It is farre better to feare thy choice, then to rue thy chaunce.' (P4v; prose).

2846 untraced

2847 Daniel, *Civil Wars*, 'Distracted terror knew not what was best' (P1r; vol. 2, 3.50.5).

2848 Kyd, *Cornelia*, 'No feare of death should force vs to doe ill.' (C4r; \*; 2.1.299).

2849 Spenser, *FQ*, 'The danger hid, the place vnknowne and wilde, / Breedes dreadfull doubts:' (A4v; vol. 2, I.i.12.3-4).

2850 untraced

2851 Daniel, *Civil Wars*, 'In vaine with terror is he fortified / That is not guarded with firme loue beside.' (D2v; vol. 2, 1.54.7-8).

2852 untraced

2853 Southwell, *Complaint*, 'Saint Peters complaynt', 'Ah feare, abortiue impe of drouping mind.' (C2r; 295).

2854 Playfere, *Mourning*, 'Least we should presume, wee must goe backward for feare.' (F4v; prose).

2855 Brandon, *Octavia*, 'O how delay torments a doubtfull minde.' (B6v).

2856 WC, 'Of Feare', 'It is a lamentable thing to be old with feare, when a man is but young in yeeres.' (P5r; prose).

2857 Brandon, *Octavia*, 'Hardly we credit what imports our ill.' (B7r).

	QN	TLN
Men feare not them whose feeble strength they know.	2858	
Feare commonly doth breed and nourish hate.	2859	
Small ease hath he that feared is of all.	2860	4120
[L2r]		
<i>Cold doubt cauills with honour, scorneth fame,</i>		
<i>And in the end, feare weighes downe faith with shame.</i>	2861	
Dissention euer-more breeds greater doubt.	2862	
We soone belecue the case we would haue so.	2863	
A fearefull looke bewrayes a guiltie heart.	2864	4125
Death is farre sweeter than the feare of death.	2865	
<i>It's better much, to suffer that we feare,</i>		
<i>Than still by feare, to liue in martyrdome.</i>	2866	
Continuall griefe, is feare beyond all feare.	2867	
Basennes aduanced, purchaseth but feare.	2868	4130
Who walke in feare, suspect the pathes they tread.	2869	
Death being assur'd to come, deserues no feare.	2870	
<i>Whiles timorous knowledge stands considering,</i>		
<i>Audacious ignorance performes the deed.</i>	2871	
He that knowes most, the more he hath to doubt.	2872	4135
Better mistrust too soone, than rue too late.	2873	
We deeme things doubtfull, breed not contentation.	2874	

2858 untraced

2859 untraced

2860 untraced

2861 Daniel, *Civil Wars*, 'Cold doubt cauills with honor, skorneth fame, / And in the end feare waighes down faith with shame.' (O4r; vol. 2, 3.43.7-8).2862 Kyd, *Spanish*, 'This their dissention breeds a greater doubt.' (F1r; 3.4.33).2863 Harington, *Orlando*, 'It is a prouerbe vsed long ago, / We soone belecue the thing we would haue so.' (A4r; \*, 1.56).2864 Harington, *Orlando*, 'His fearefull looke bewrayes his guiltie hart,' (B4r; \*, 3.5).

2865 WC, 'Of Death', 'Death it selfe is not so painfull, as the feare of death is vnpleasant.' (2Grv; prose).

2866 WC, 'Of Feare', 'It is better to suffer that which wee feare, then by feare to liue in continuall martirdom.' (P4v; prose).

2867 untraced

2868 untraced

2869 untraced

2870 untraced

2871 Daniel, 'Musophilus', 'Whilst timorous knowledge stands considering, / Audacious ignorance hath done the deed.' (D1v; vol. 1, 490-1).

2872 Daniel, 'Musophilus', 'For who knowes most, the more he knows to doubt' (D1v; vol. 1, 492).

2873 Greene, *Mamillia*, 'therefore I had rather mistrust too soone, then mislike too late, I had rather feare my choyce, then rue my chauce.' (E3v; prose; vol. 2, p. 64).2874 Chute, *Beauty*, 'Deemes all things doubtfull, breeds not contentation,' (B1r).



	QN	TLN
Where men least feare, there harme they soonest find.	2875	
<i>Wicked men commonly are void of feare,</i>		
<i>And therefore daunger alwaies with them beare.</i>	2876	4140
Loue neuer was without both feare and teares.	2877	
Feare lendeth wings for aged folke to flie.	2878	

*Similies on the same subiect.*

As suddaine bleeding, argues ill ensuing,		
So suddaine ceasing is fell feares renewing.	2879	4145
As leaking vessels cannot long endure,		
So fearefull minds haue slender permanence.	2880	
As nettles haue no prickes, and yet doe sting,		
So feares haue little motion, yet oft kill.	2881	
As salt ta'ne moderately doth rellish meat,		4150
So discreet feares doe often benefite.	2882	
As in calamitie good friends auaille,		
So sound aduise aduantageth in feare.	2883	
[L2v]		
As wrong suspitions are but mens disgrace,		
So needlesse feares declare but want of wit.	2884	4155

*Examples likewise on the same.*

<i>Claudius</i> being giuen to feare, his mother said,		
<i>Nature begun, but had not finisht him.</i>	2885	
<i>Midas</i> grew desperate by his fearefull dreaimes,		

2875 Turberville, *Tales*, 'Where least we feare, there harme we soonest finde,' (I6r).

2876 untraced

2877 Delamothe, *French*, 'Loue neuer was without both feare and teares.' (M3v).2878 Hudson, *Judith*, 'Feare lent the wings for aged folke to flie,' (B2r).2879 Gale, *Pyramus*, 'For sudden bleeding argues ill ensuing, / But sudden leauing, is fell feares renewing.' (C3r). First printed 1617 but likely written twenty years earlier (see p. lx, n119).

2880 untraced

2881 Meres, *Palladis*, 'Speech', 'Nettles haue no prickes, yet they sting: so words haue no points, yet they pierce.' (2K5v; prose).2882 Meres, *Palladis*, 'Speech', 'As salte moderately sprinkled on meate doth season it, and addes a liking to our taste: so if thou minglest in thy speech some antiquitie or pretty conceit, it addes great beauty vnto thy talke,' (2K5r-v; prose).2883 Meres, *Palladis*, 'Speech', 'As in calamitie our firmest & best friends are present with vs: so let our best speeches be also present. *Ibidem.*' (2K4v; prose).

2884 untraced

2885 de la Primaudaye, *Academy*, 'Of Timorousnes, Feare, and Cowardlines, and of Rashnes', '*Claudius* the first of the *Cæsars*, who was so faint-harted, base-minded, & blockish, that his mother said often of him, that *Nature had begun, but not finished him.*' (T5v; prose).

	QN	TLN
That to be rid of them, he slew him-selfe.	2886	4160
<i>Aristodemus</i> fear'd with howling dogges,		
Tooke such conceit, that soone he ended life.	2887	
<i>Nicias</i> th'Athenian, through cowardly feare,		
Lost many famous opportunities.	2888	
<i>Tully</i> saith, Much more euill is in feare,		4165
Than in the thing that doth procure the feare.	2889	
<i>Solon</i> gaue instance to his country-men,		
That shame did euermore attend on feare.	2890	
[L3r]		

### Of Fortune, &c.

<i>Fortune is nource of fooles, poyson of hope,</i>		4170
<i>Fewell of vaine desires, deserts destruction.</i>	2891	
What fortune works, seemes not alwaies pretended.	2892	
Fortune not alwaies doth poure forth her bagges.	2893	
Fortune in tariance, to her selfe is straunge.	2894	
<i>Fortune her gifts in vaine to such doth giue,</i>		4175
<i>Who when they liue, seeme as they did not liue.</i>	2895	
The end is it that maketh fortune good.	2896	

2886 de la Primaudaye, *Academy*, 'Of Timorousnes, Feare, and Cowardlines, and of Rashnes', 'As we read of *Mydas* king of Phrygia, who being troubled and vexed with certaine dreames, grew to be desperate, and died voluntarily by drinking the blood of a Bull.' (T6r; prose).

2887 de la Primaudaye, *Academy*, 'Of Timorousnes, Feare, and Cowardlines, and of Rashnes', '*Aristodemus* also, king of the Messenians, being in warre against his subiects, it happened that the dogs howled like woolues, which came to passe by reason of a certain herbe called Dogsteeth, growing about his altar at home: Wherupon vnderstanding by the Southsayers that it was an euill signe, he was stroken with such a feare and conceit thereof, that he slue himselfe.' (T6r; prose).

2888 Rogers, *Discourse*, '*Nicias* the Athenian, which through Feare and cowardnesse, lost many opportunities.' (E2v; prose).

2889 Rogers, *Discourse*, 'For as *Tullie* sayth, there is more euyl in fearing, then in that which is feared.' (E2v; prose).

2890 untraced

2891 Lodge, *Phillis*, 'Complaint of *Elstred*', 'Ah Fortune, nurse of fooles, poyson of hope, / Fuell of vaine desires, deserts destruction,' (K3v; vol. 2, p. 74).

2892 Drayton, 'Robert', 'What Fortune works, not alwaies seems pretended' (D2r; vol. 1, 723).

2893 Drayton, 'Matilda', 'Fortune not always forth her bags doth poure,' (H8r; vol. 1, 767).

2894 Drayton, 'Gaveston', 'Fortune in turning to her selfe is strange,' (N6r).

2895 Drayton, *Mortimeriados*, 'Fortune her gifts in vaine to such doth giue, / As when they liue, seeme as they did not liue.' (O3v; vol. 1, 2120-1).

2896 Whetstone, *Thomas*, 'The end is that, that maketh Fortune good.' (R3r; \*).

	QN	TLN
The sea of fortune doth not alwaies flow.	2897	
Hap commeth well although it come but late.	2898	
<i>When Fortune all her vtmost spight hath shewen,</i>		4180
<i>Some blisse-full houres may ne're-thelesse appeare.</i>	2899	
Fortune's not alwaies good, nor alwaies ill.	2900	
Fortune doth some-times laugh as well as lower.	2901	
Misfortune followes him that tempteth fortune.	2902	
<i>How can mischaunce vnto that ship betide,</i>		4185
<i>Where fortune is the pylot and the guide?</i>	2903	
Fortune oft hurts, when most she seemes to helpe.	2904	
Wisdome predominates both fate and fortune.	2905	
Oft where best chaunce begins, ill chaunce doth end.	2906	
[L3v]		
<i>Misfortune is attended by reproch:</i>		4190
<i>Good fortune, fame and vertue stellifies.</i>	2907	
Th'euent oft-times makes foule faults fortunate.	2908	
What follie hurts not, fortune can repaire.	2909	
Like clouds continually doth fortune chaunge.	2910	
<i>Where Fortune doth her bountie franke bestow,</i>		4195
<i>There heauen and earth must pay what she doth owe.</i>	2911	
Mishaps are mastred by discreet aduise.	2912	
The helpe-lesse hap, it booteth none to grieue.	2913	

2897 Southwell, *Complaint*, 'Times goe by turnes', 'The sea of fortune doth not euer flowe,' (F3r; 7).

2898 Daniel, 'Rosamond', 'But hap comes neuer, or it comes too late.' (I3r; vol. 1, 187).

2899 Spenser, *FQ*, 'So when as fortune all her spight hath showne, / Some blisfull houres at last must needes appeare.' (°O2v; vol. 3, V.iii.1.3-4).

2900 Fitz-Geffry, *Drake*, 'Fortune not alwaie good, not alwaie ill,' (E6v).

2901 Fitz-Geffry, *Drake*, 'How Fortune sometime laughes, as well as lowres.' (E6v).

2902 Fitz-Geffry, *Drake*, 'Misfortune followes him that tempteth fortune.' (E7r).

2903 Fitz-Geffry, *Drake*, 'How could mischaunce unto that ship betide, / Where FORTVNE was the pilot, and the guide?' (D5v).

2904 Fitz-Geffry, *Drake*, 'Thus most she hurts, when most she seemes to please.' (E7r).

2905 Fitz-Geffry, *Drake*, 'Wisdome predominates both fate, and fortune.' (F3v).

2906 Drayton, 'Robert', 'Where first mischaunce began, she will be ended,' (D2r; vol. 1, 725).

2907 Markham, *Grinuile*, 'Ill-fortune was attended by *Reproch*, / *Good-fortune*, *Fame* and *Vertue* stellifies;' (B8r).

2908 Daniel, *Civil Wars*, 'For oft th'euent make foule faults fortunate.' (N4r).

2909 Watson, *Hekatompathia*, 'What folly hurtes not fortune can repayre;' (K4r).

2910 Kyd, *Cornelia*, 'The wide worlds accidents are apt to change. / And tickle Fortune staires not in a place. / But (like the Clowdes) continually doth range,' (B4r; \*; 2.1.124-6).

2911 Drayton, *Mortimeriados*, 'For where Fortune her bountie will bestowe, / There heauen and earth must pay what she doth owe.' (O4v; vol. 1, 2169-70).

2912 Spenser, *FQ*, 'Mishaps are maistred by aduice discrete,' (G4r; vol. 2, I.vii.40.7).

2913 Spenser, *FQ*, 'And hellesse hap it booteth not to mone.' (D7r; vol. 2, I.iv.49.5).

	QN	TLN
Misfortune waits aduantage to entrap.	2914	
<i>Misfortunes power can neuer foyle thy right,</i>		4200
<i>Doe thou but beare a mind in her despight.</i>	2915	
Misfortune followes many ouer-fast.	2916	
Where first mishap began, there will she end.	2917	
A chaunce may win, what by mischance was lost.	2918	
<i>Where great mishaps our errours doth assault,</i>		4205
<i>There doe they easiest make vs see our fault.</i>	2919	
Nimble mischaunce, is verie swift of foot.	2920	
Silent mishap discloseth mourning grieffe.	2921	
Our friends misfortune doth encrease our owne.	2922	
<i>A mischief seene, may easily be preuented,</i>		4210
<i>But being hapt, not helpt, though still lamented.</i>	2923	
In some things all, in nothing all are crost.	2924	
On mischiefes maine, mishap full saile doth beare.	2925	
The greatest losses seldome are restor'd.	2926	
<i>Nothing so much a mans mishap torments,</i>		4215
<i>As who to him his good state represents.</i>	2927	
Harmes vnexpected, still doe hurt vs most.	2928	
Vnlookt for things doe happen soon'st of all.	2929	
Power hath no priuledge against mishap.	2930	

2914 Spenser, *FQ*, 'Misfortune waites aduantage to entrap' (P7v; vol. 2, II.iv.17.4).

2915 Copley, *Fig*, 'Misfortunes power cannot foyle thy right, / Doe thou but beare a minde in her despight.' (C3r).

2916 untraced

2917 untraced

2918 Southwell, *Complaint*, 'Times goe by turnes', 'A chaunce may winne that by mischaunce was lost,' (F3r; 19).

2919 Drayton, *Epistles*, 'Mortimer to Queene Isabell', 'For where mishaps our errors doth assault, / There doth it easiest make vs see our fault.' (D8r).

2920 Shakespeare, *R2*, 'Nimble Mischance that arte so light of foote,' (G3v; 3.4.93).

2921 *Knack to Know*, 'Thus silent misery tells mourning grieffe,' (B1r).

2922 Kyd, *Cornelia*, 'Our friendes mis-fortune dooth increase our owne.' (C2r; \*; 2.1.228).

2923 Drayton, *Mortimeriados*, 'A mischief seene, may easily be preuented, / But beeing hap'd, not help'd, yet still lamented.' (C4r; vol. 1, 307-8).

2924 Southwell, *Complaint*, 'Times goe by turnes', 'In some things all, in all things none are crost,' (F3r; 21).

2925 Brandon, *Octavia*, 'On mischiefes maine, full sayles mishap doth beare.' (A8r).

2926 Kyd, *Solyman*, 'Ah no, great losses sildome are restored,' (C1v; 1.4.130).

2927 Herbert, *Antony*, 'For nothing so a man in ill torments, / As who to him his good state represents.' (D4r; \*; 947-8).

2928 Kyd, *Spanish*, 'And in expected [*sic*] harmes do hurt vs most.' (E4v; 3.4.5).

2929 untraced

2930 untraced

	QN	TLN
<i>Complaine not thy misfortune to thy foe,</i>		4220
<i>For he will triumph when he sees thy teares.</i>	2931	
The highest state awarrants not mishaps.	2932	
Vnfortunate are some men that be wise.	2933	
[L4r]		
Happy he liues that tasteth no mischaunce.	2934	
<i>Oft times we see amidst the greatest cares,</i>		4225
<i>Some ill successe doth slip in vnawares.</i>	2935	
No wit nor wealth preuailes against mischaunce.	2936	
If ill approach vs, onely that is ours.	2937	
Of greatest ill, a greater good may spring.	2938	
<i>The man that still amidst misfortunes stands,</i>		4230
<i>Is sorrowes slaue, and bound in lasting bands.</i>	2939	
Neuer staves tickle fortune in one state.	2940	
The basest meanes, oft highest fortune brings.	2941	
Well may he swimme, held vp by fortunes hand.	2942	
<i>The world is rightly tearmed full of rubs,</i>		4235
<i>When all our fortunes runne against the byas.</i>	2943	
Fortune hurts not where she is held despis'd.	2944	
The fleece of fortune striues to haue the fell.	2945	
Who keeps his fortunes wisely, needs no more.	2946	
<i>They fall, which trust to fortunes fickle wheele:</i>		4240
<i>But stayed by vertue, men shall neuer reele.</i>	2947	

2931 untraced

2932 untraced

2933 untraced

2934 untraced

2935 untraced

2936 Churchyard, *Challenge*, 'The Earle of Murtons Tragedie', 'No wit nor wealth preuailes against mischaunce,' (D3v).2937 Sylvester, *Miracle*, 'If ill approach vs, onely that's our owne.' (A8r).2938 Sylvester, *Miracle*, 'Of greatest Ill, a greater goodnes springs;' (A8v).2939 Whitney, *Emblems*, 'That hee, that still amid misfortunes standes, / Is sorrowes slaue, and bounde in lasting bandes.' (K2r).2940 Kyd, *Cornelia*, 'And tickle Fortune staies not in a place' (B4r; \*; 2.1.125).

2941 G. Fletcher, 'Elegy III', 'Thus basest means the highest fortunes bring' (M3v; \*).

2942 untraced

2943 Shakespeare, *R2*, 'Twil make me thinke the world is full of rubs, / And that my fortune runs against the bias.' (G2v; 3.4.4-5).

2944 untraced

2945 untraced

2946 untraced

2947 Drayton, *Idea*, 'They fall which trust to fortunes fickle wheele, / but staid by virtue, men shall neuer reele.' (F3v; vol. 1, 6.35-6).

	Q <sup>N</sup>	TL <sup>N</sup>
Time goes by turnes, and chances change by course.	2948	
A tragicke note best fits a tragicke chaunce.	2949	
By fortunes smiles ensues the greatest falls.	2950	
<i>He cannot iudge aright of fortunes power,</i>		4245
<i>Nor taste the sweet that neuer tride the sower.</i>	2951	
Fortune may raise againe a downe-cast foe.	2952	
The cards once dealt, it boots not aske, why so?	2953	
Loue throws them downe, whom fortune raised vp.	2954	
<i>Riches are nothing else but fortunes gifts,</i>		4250
<i>And bring with them their owne confusion.</i>	2955	
Mariners sound at first for feare of rockes.	2956	
Fortune assaults, but hurts no constant mind.	2957	
Physicall drugs helpe not sinister chaunce.	2958	
<i>It's seldome seene in any high estate,</i>		4255
<i>Father and sonne like good, like fortunate.</i>	2959	
Fortunes fierce frownes, are oft times princes haps.	2960	
[L4v]		
Fortunes being equall, are loues fauorites.	2961	
Where Fortune fauours much, she flatters more.	2962	
<i>Nothing is ours that we by hap may loose:</i>		4260
<i>What nearest seemes, is furthest off in woes.</i>	2963	

2948 Southwell, *Complaint*, 'Times goe by turnes', 'Times goe by turnes, and chaunces change by course.' (F3r; 5).

2949 Parry, *Sinetes*, 'A tragicke note doth fit a tragicke chaunce,' (A7v).

2950 untraced

2951 Lodge, *Shadow*, 'Should I not trie sowre, how should I trust sweete?' (B3v; prose; vol. 2, p. 15).

2952 untraced

2953 Kyd, *Spanish*, 'And cards once dealt, it bootes not aske why so,' (B1r; 1.2.140).

2954 Harington, *Orlando*, 'Thus loue throws downe, whom fortune hie doth raise' (11v; with printed marginal note, 'Sentence'; 13.5).

2955 untraced

2956 Greene, *Mamillia*, 'Yea but the Mariners sound at the first, for feare of a rocke.' (B4r; prose; vol. 2, p. 26).

2957 Griffin, *Fidessa*, 'Sonnet LVI, 'Shall fortune alter the most constant mind?' (E4v).

2958 Greene, *Menaphon*, 'nor hath sinister chance anie drugges from the Phisitians,' (C1v; prose; vol. 6, p. 47).

2959 Daniel, *Civil Wars*, 'But who hath often seene in such a state, / Father and sonne like good, like fortunate.' (C1r; vol. 2, 1.18.7–8).

2960 Greene, *Menaphon*, 'fortunes frownes are princes fortunes,' (D2v; prose; vol. 6, p. 51).

2961 Greene, *Menaphon*, 'equall fortunes are loues fauorites,' (D2r; prose; vol. 6, p. 61).

2962 untraced

2963 Baldwin, *Last Part*, 'So nought is ours that we by hap may lose, / What nearest seemes, is furthest of in woes.' (P8v).

	QN	TLN
Birth many times by fortune is abas'd.	2964	
Fortune in sleepers nets poures all her pride.	2965	
To painfull persons fortune is ingrate.	2966	
<i>When Fortune doth most sweetly seeme to smile,</i>		4265
<i>Then soone she frownes, she laughes but little while.</i>	2967	
Few reape the sweete, that taste not of the sower.	2968	
Whome fortune scornes, the common people hate.	2969	
<i>Trust not to Fortune when she seemes to smile,</i>		
<i>For then she doth intend the greatest guile.</i>	2970	4270
Fortune is tearm'd a bog or dauncing mire.	2971	
Fortune, though fickle, sometime is a friend.	2972	
Fortune helps hardie men, but scorneth cowards.	2973	
<i>Long-passed cares renew againe their course,</i>		
<i>When fatall chaunce doth chaunge from bad to worse.</i>	2974	4275
Fortune can take our goods, but not our vertues.	2975	
Fortune is first and last, that ruines states.	2976	
Fortune oft brings vs to misfortunes gate.	2977	
<i>Desert awaits, while fortune makes prouision,</i>		
<i>For fooles and dolts, and men of base condition.</i>	2978	4280
While worthiest fall, fortune doth worth-lesse raise.	2979	
Fortune best shewes her-selfe in women kind.	2980	

2964 Greene, *Web*, 'For birth by fortune is abased downe,' (D2r; vol. 5, p. 179).

2965 de la Perrière, *Deuices*, 'In sleepers nets she powreth all her pride,' (C4v).

2966 de la Perrière, *Deuices*, 'To painfull persons she is still vngrate:' (C4v).

2967 Higgins, *Mirror*, 'When Fortune most doth sweetely seeme to smile, / Then will shee froune: she laughes but euen a while.' (C8r; \*).

2968 de la Perrière, *Deuices*, 'None reaps the sweet but he must tast the soure.' (C5r).

2969 untraced

2970 Greene, *Planetomachia*, 'Then trust not fortune when she smyle, for then she workes most spightfull guyle.' (E1v; prose).

2971 Copley, *Fig*, 'Faire Fortune is a Bog, a dauncing danger,' (F3r).

2972 Breton, *Passions*, 'Fortune (though fickle) sometime is a friend,' (A4v).

2973 Delamothe, *French*, 'Fortune doth helpe the hardy men, and despiseth the cowards.' (M8v; prose).

2974 Parry, *Sinetes*, 'Long passed cares renewe againe their course,' (A8v).

2975 Delamothe, *French*, 'Fortune can take away our goods, but neuer our vertue.' (M8v; prose).

2976 Markham, *Deuoreux*, '(Fortune, the first and last that ruines states.)' (C3r).

2977 Markham, *Deuoreux*, 'All fortunes draw vs to infortunes gates,' (C3r).

2978 de la Perrière, *Deuices*, 'She hunts about to make her best prouision, / For fooles and dolts, & men of base condition.' (C4v).

2979 Markham, *Deuoreux*, 'That raysest worthlesse, whilst the worthiest fall.' (C3v).

2980 untraced



	QN	TLN
Fortune doth glorie in her chaunging mood.	2981	
<i>While grasse doth grow, the labouring Steed may starue,</i>		
<i>For fortune seld each wishers turne doth serue.</i>	2982	4285
On vertuous actions fortune hath no power.	2983	
Fortune can neuer hurt a steadfast mind.	2984	
Who farthest seemes, is to misfortune nighest.	2985	
[L5r]		

*Similies on the same subiect.*

Euen as the racket takes the balls rebound,		4290
So doth good fortune catch ill fortunes prooffe.	2986	
As winds blow some men good, and other harme,		
So fortune friending some, on others frownes.	2987	
As Archers alwayes cannot hit the white,		
So no man may of fortune alwaies boast.	2988	4295
As glasses shew the figure of the face,		
So doe our fortunes best disclose our minds.	2989	
As Hedge-hogs doe fore-see ensuing stormes,		
So wise men are for fortune still prepar'd.	2990	
As haile hurts not the house, though makes a noyse,		4300
So haps may daunt, but not dismay the mind.	2991	

2981 untraced

2982 Whitney, *Emblems*, 'While grasse doth growe, the courser faire doth sterue, / And fortune field, the wishers turne doth serue.' (Div).

2983 WC, 'Of Fortune', 'Fortune hath no power ouer discretion.' (Q1r; prose).

2984 untraced

2985 Markham, *Grinuile*, 'Who farthest seemes, is to *Ill-fortune* nier,' (B8v).

2986 Markham, *Grinuile*, 'Euen as the racket takes the balls rebound, / So doth *Good-fortune* catch *Ill-fortunes* prooffe,' (C1r).

2987 Meres, *Palladis*, 'Fortune', 'As the windes are successful to some and aduerse to others: so fortune doeth fauour one, and frowne vpon an other. *Ibid.*' (2C5v; prose).

2988 Meres, *Palladis*, 'Fortune', 'As an archer sometimes hitteth the white, & sometimes shooteth neare it: so fortune sometimes seaseth vpon our selues, and sometimes vpon our goods. *Maximus apud Stobæum, ser. 18.*' (2C6r; prose).

2989 Meres, *Palladis*, 'Fortune', 'As a glasse sheweth, what the face is: so fortune sheweth what the man is. *Euripides, apud Stob. 88.*' (2C6v; prose).

2990 Meres, *Palladis*, 'Fortune', 'A hedghog foreseeing a tempest, hideth himselfe in the earth: so when a chaung of fortune happeneth, the minde is to be fortified with precepts of philosophy.' (2C6r; prose).

2991 Meres, *Palladis*, 'Fortune', 'As haile pattering vpon an house, maketh a great noyse, but doeth no hurt: so the insulting of fortune cannot doe any thing against a wise man: *Idem.*' (2C5v; prose).

QN TLN

*Examples likewise on the same.*

<i>Scylla</i> for multitude of high good haps, Would often say: That he was Fortunes child.	2992	4305
<i>Cæsar</i> said to the Pilot in a storme: <i>Feare not, thou cariest Cæsar and his fortune.</i>	2993	
<i>Augustus</i> wished <i>Scipioes</i> valiancie, And <i>Pompeys</i> loue, but Fortune like him-selfe.	2994	
<i>Paulus Aemilius</i> greatly feared Fortune, Chiefly in those things which he held diuine.	2995	4310
To him whose hope on fortune doth depend, Nothing can be assured, <i>Tully</i> saith.	2996	
<i>Pindarus</i> said, the Romanes did rely Only on Fortune, as their patronesse.	2997	
[L5v]		

## Of Fate, &amp;c.

4315

<i>Destinie, or the firme decree of Fate,</i> <i>Is sure to happen, be it soone or late.</i>	2998	
No priuiledge can from the fates protect.	2999	
The fates farre off fore-seene, come gently neere.	3000	

- 2992 Allott, *WT*, 'Of Felicity', 'Sylla, hauing got the Dictatorship, yeelded himselfe and all his actions to the fauour of Fortune saying, *That hee reputed himselfe to be Fortunes child.*' (2F4v; prose).
- 2993 Allott, *WT*, 'Of Felicity', 'Cæsar entering vpon the Sea in a little Frigot, and the weather very tempestuous, the Pilot making some doubt of waying vp the anchour, Cæsar sayd, *Be not afraid my friend, for thou carriest Cæsar and his fortune. Plut.*' (2F4v; prose).
- 2994 de la Primaudaye, *Academy*, 'Of Fortune', '*Augustus* his successor sending his Nephew to the warre, wished that he might be as valiant as *Scipio*, as well beloued as *Pompey*, and as fortunate as himselfe:' (2H4r; prose).
- 2995 de la Primaudaye, *Academy*, 'Of Fortune', '*Paulus Æmilius* that great Captaine sayd, that amongst humane things, he neuer feared any one of them, but amongst diuine things he alwaies stodee in great feare of Fortune,' (2H4v; prose).
- 2996 untraced
- 2997 de la Primaudaye, *Academy*, 'Of Fortune', 'the Romanes honoured Fortune more than all the rest, esteeming of hir (saith *Pindarus*) as of the patron, nurse, & vpholder of the citie of Rome.' (2H3v; prose).
- 2998 untraced
- 2999 Drayton, 'Robert', 'No priuiledge can from the Fates protect.' (D1v; vol. 1, 695).
- 3000 Drayton, 'Gaveston', 'The Fates far of fore-seene, come gentl neare,' (N3r).

	QN	TLN
<i>Men are but men in ignorance of fate, To alter chaunce exceedeth humane state.</i>	3001	4320
Mens haps by heauen are fram'd preposterous.	3002	
That yeelds to fate, which will not stoope to force.	3003	
<i>We often find the course of fatall things, Is best discern'd in states of realmes and kings.</i>	3004	4325
No one can turne the streame of destinie.	3005	
No man can shun what destinie ordaines.	3006	
<i>It lyes not in our power to loue or hate, For will in vs is ouer-rul'd by fate.</i>	3007	
There's none by warning can auoid his fate.	3008	4330
Our haps doe chaunge, as chaunces on the dyce.	3009	
<i>In vaine we prize that at so high a rate, Whose best assurance but depends on fate.</i>	3010	
What fate imposeth, we perforce must beare.	3011	
All mens estates alike vnsteadfast are.	3012	4335
[L6r]		
<i>Things which presage both good and bad there be, Which fate fore-shewes, but will not let vs see.</i>	3013	
Our frailties doome is written in the flowers.	3014	
Fate cannot be preuented, though fore-knowne.	3015	

3001 Markham, *Grinuile*, 'But men, are men, in ignorance of Fate, / To alter chaunce, exceedeth humane state.' (B6v).

3002 Drayton, 'Gaveston', 'Mens haps by heauen be fram'd preposterous,' (O5r).

3003 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'That yeelds to fate, that doth not yeeld to force.' (K8v; vol. 2, 140).

3004 Drayton, 'Robert', 'For this we find, the course of fatall things, / Is best discern'd in states of Realms & Kings.' (D2r; vol. 1, 727-8).

3005 Spenser, *FQ*, 'But who can turne the streame of destinee,' (E3r; vol. 2, l.v.25.4).

3006 Spenser, *FQ*, 'For who can shun the chaunce, that dest'ny doth ordaine?' (2C2r; vol. 2, III.i.37.9).

3007 Marlowe and Chapman, *Hero* (Marlowe), 'It lies not in our power to loue, or hate, / For will in us is ouer-rulde by fate.' (B2r; l.167-8).

3008 Spenser, *FQ*, 'But ah, who can deceiue his destiny, / Or weene by warning to auoyd his fate?' (2F3r; vol. 2, III.iv.27.1-2).

3009 Drayton, *Mortimeriados*, 'Our haps doe turne as chaunces on the dice.' (G3v; vol. 1, 950).

3010 Drayton, *Epistles*, 'William de la Pole, Duke of Suffolke, to Queene Margarit', 'In vaine we prise that at so deere a rate / Whose long'st assurance beare's a Minutes date,' (G6v; vol. 2, 157-8).

3011 Drayton, *Mortimeriados*, 'What Fate imposeth, we perforce must beare,' (S2r; vol. 1, 2726).

3012 untraced

3013 Drayton, *Mortimeriados*, 'Things which presage both good and ill there bee, / Which heauen fore-shewes, yet will not let vs see.' (C3v; vol. 1, 286-7).

3014 Daniel, 'Rosamond', 'Our frailties dome is written in the flowers,' (I4v; vol. 1, 251).

3015 Daniel, 'Rosamond', 'But fate is not preuented though fore-knowne.' (K4v; vol. 1, 418).

	QN	TLN
<i>Walles may a while hold out an enemy, But neuer castle kept out destinie.</i>	3016	4340
Errours are neuer errours but by fate.	3017	
No prouidence preuenteth destinie.	3018	
<i>Those fates that one while plague poore men with crosses, Another time prouide to mend their losses.</i>	3019	4345
The fairest things are subiect still to fate.	3020	
No man is sure what finall fruits to reape.	3021	
<i>Men attribute their follies vnto fate, And lay on heauen the guilt of their owne crimes.</i>	3022	
What happens me this day, may you the next.	3023	4350
He thriueth best that hath a blessed fate.	3024	
<i>Fatall is that ascent vnto a crowne, From whence men come not, but are hurled downe.</i>	3025	
What fate intends, follie cannot fore-stall.	3026	
Whome fate casts downe, hardly againe recouers.	3027	4355
<i>The breach once made vpon a battered state, Downe goes distresse, no shelter shrouds their fate.</i>	3028	
Force cannot winne, what fate doth contradict.	3029	
Men are but men, and may not know their lot.	3030	
<i>When men doe wish for death, fates haue no force, But they (when men would liue) haue no remorse.</i>	3031	4360

- 3016 Drayton, *Mortimeriados*, 'Walls may awhile keepe out an enemy, / But neuer Castle kept out destenie.' (K3v; vol. 1, 1455–6).
- 3017 Daniel, *Civil Wars*, 'But errors are no errors but by fate,' (N4r).
- 3018 WC, 'Of Death', 'Destenie may be deferred, but can neuer be preuented.' (2G1v; prose).
- 3019 untraced
- 3020 C., E., *Emaricdulfé*, 'Sonnet XII', 'But fairest things be subiect vnto fate,' (B1v).
- 3021 Southwell, *Complaint*, 'Life is but Losse', 'None being sure, what finall fruites to reape.' (H3v; 16).
- 3022 Spenser, *FQ*, 'Right true: but faulty men vse ofentimes / To attribute their folly vnto fate, / And lay on heauen the guilt of their owne crimes.' (2P4v; vol. 3, V.iv.28.1–3).
- 3023 Spenser, *FQ*, 'What haps to day to me, to morrow may to you.' (2A1r; vol. 3, VI.i.41.9).
- 3024 Higgins, *Mirror*, 'But hee thriueth best, that hath a blessed fate,' (2M2r).
- 3025 Daniel, *Civil Wars*, 'O fall is th'ascent vnto a crowne! / From whence men come not downe, but must fall downe.' (14r).
- 3026 untraced
- 3027 Sidney, *Astrophel*, 'Whome fault once casteth downe, hardly high state recouers.' (H2r).
- 3028 Daniel, *Civil Wars*, 'The breach once made vpon a battered state, / Downe goes distresse, no shelter shroudes their fate.' (P1v; vol. 2, 3.53.7–8).
- 3029 untraced
- 3030 Markham, *Deuoreux*, 'Men must be men, and must not know their lot.' (C4v).
- 3031 Griffin, *Fidessa*, 'Sonnet XL', 'When men doe wish for death, fates haue no force, / But they (when men would liue) haue no remorse.' (D4v).

	QN	TLN
It fatall is to be seduc'd with shewes.	3032	
To alter course, may bring men more astray.	3033	

*Similies on the same subject.*

Like as the day cannot preuent the night,		4365
So vaine it is against the fates to fight.	3034	
As with the worst, fate spareth not the best,		
So faults are easier lookt in, than redrest.	3035	
[L6v]		
Euen as the starres and sands haue wondrous date,		
So are our liues subject to nought but fate.	3036	4370
As cities are o're-come by batterie,		
So all on earth must yeeld to destinie.	3037	
As lookes of loue oft shadow inward hate,		
So times faire hope is shortned soone by fate.	3038	
As flowers in morning fresh, oft fade ere night,		4375
So fate cuts off what goodliest seemes in sight.	3039	

*Examples likewise on the same.*

As <i>Bibulus</i> in triumph rode through Rome,		
His fate was with a tyle-stone to be slaine.	3040	
<i>Aurelius</i> sister, <i>Lucia</i> , by her needle		4380
But prickt her breast, and dyde immediatly.	3041	
<i>Cneius Rufferius</i> , combing of his head,		
One of the teeth bereft him of his life.	3042	

3032 Daniel, 'Musophilus', 'It fatall is to be seduc'd with showes.' (Civ; vol. 1, 294).

3033 Daniel, 'Musophilus', 'To alter course may bring men more astray;' (E2r; vol. 1, 721).

3034 untraced

3035 Daniel, 'Musophilus', 'For with the worst we will not spare the best, / Because it growes with that which doth displeas; / And faults are easier lookt in, then redrest;' (E2v; vol. 1, 741-3).

3036 C., E., *Emaricdulfe*, 'Sonnet XXXVI', 'And as the starres and sands haue endless date, / So is my loue subject to naught but fate.' (C5v).

3037 untraced

3038 untraced

3039 untraced

3040 Allott, *WT*, 'Of Felicity', 'Bibulus, riding through Rome in triumph, a tilestone fell from the rooffe of a house and killed him.' (2F4v; prose).

3041 Allott, *WT*, 'Of Felicity', 'Lucia, M. Aurelius sister, hauing a needle on her breast, her child betweene her armes, laying his hand vpon the needle, thrust it into her breast, whereof she dyed.' (2F4v-5r; prose).

3042 Allott, *WT*, 'Of Felicity', 'Cneius Rufferius, one day coaming of his head, by chaunce did strike one of the teeth into it, where-with he gaue himselfe a mortal wound, and dyed. *Aurelius*.' (2F5r; prose).

	QN	TLN
<i>Methridates</i> , suppos'd mens destinies		
Consisted in the power of hearbs and stones.	3043	4385
<i>Chilo</i> of Lacedæmon did maintaine,		
That men might comprehend what was to come.	3044	
<i>Plato</i> affirmed, That a good mans fate		
Neuer to euill could be destinate.	3045	
[L7r]		

## Of the Mind.

4390

<i>The Mind is that bright eye, which guides the soule</i>		
<i>And gouernes men in all their actions.</i>	3046	
The mind is free, what euer man afflicts.	3047	
Libertie is the minds best liuing fame.	3048	
Hope of long life, is balefull to the mind.	3049	4395
<i>O're-many thoughts, maze-like the mind enclose</i>		
<i>Confusedly, till order them dispose.</i>	3050	
Patience doth giue a troubled heart delight.	3051	
Patience is the true touch-stone of the mind.	3052	
The griefes of troubled minds, exceed beliefe.	3053	4400
<i>When roomes of charge are giuen to minds of praise,</i>		
<i>Then maiestie doth shewe her brightest rayes.</i>	3054	
The gentle mind, by gentle deeds is knowne.	3055	
The noblest mind, the best contentment hath.	3056	

3043 Allott, *WT*, 'Of Opinion', 'Zacharias, writing to Mithridates, was of opinion, that men's destinies are in the vertues of hearbs and stones.' (T1r; prose).

3044 Allott, *WT*, 'Of Opinion', 'Chilo of Lacedemon maintained, that man by reason might comprehend the foreknowledge of things to come, by the might & power of his manhood.' (T2r; prose).

3045 untraced

3046 untraced

3047 Drayton, *Mortimeriados*, 'The minde is free, what ere afflict the man,' (M4v; vol. 1, 1834).

3048 Markham, *Grinuile*, 'Finde libertie, the liues best liuing flame.' (B6r).

3049 Markham, *Grinuile*, 'Hope of long life is banefull to my mind.' (F7r).

3050 Pett, *Journey*, 'For many thoughts (*Maze-lyke*) the mynd inclose / Confusedly, till order them dispose.' (B1v).

3051 Th. Middleton, *Wisdom*, 'And that by patience commeth hearts delight,' (O1r; 11.12.97).

3052 *WC*, 'Of Thoughts', 'The mind is the touch-stone of content.' (F4r; prose).

3053 untraced

3054 Daniel, 'Musophilus', 'And rooms of charge, charg'd ful with worth & praise / Makes maiestie appear with her full face,' (E4r; vol. 1, 843-4).

3055 Spenser, *FQ*, 'The gentle minde by gentle deeds is knowne.' (2B1v; vol. 3, VI.iii.1.2).

3056 Spenser, *FQ*, 'The noblest mind the best contentment has.' (A8r; vol. 2, I.i.35.4).

	QN	TLN
No deuillish thoughts dismay a constant mind.	3057	4405
<i>Fame, cherisher of honour-breathing hearts,</i>		
<i>Is valours friend, and nource of sacred Artes.</i>	3058	
By outward lookes, the mind is oft discern'd.	3059	
The mind discernes, where eyes could neuer see.	3060	
A yeelding mind doth argue cowardise.	3061	4410
[L7v]		
<i>The action and affection of the heart,</i>		
<i>Two wayes whereby a christian playes his part.</i>	3062	
The vertuous mind beares patiently all wrongs.	3063	
Ill may a sad mind forge a merrie face.	3064	
The highest lookes haue not the highest minds.	3065	4415
<i>The carelesse man with vnaduised mind,</i>		
<i>Doth blindly follow euery puffe of wind.</i>	3066	
Free is the heart, the temple of the mind.	3067	
Mens bodies may be ours, their minds their owne.	3068	
<i>The mind of man doth many times behold,</i>		4420
<i>That which fraile sight can neuer reach vnto.</i>	3069	
Great hearts will breake before they yeeld to bend.	3070	
A priuat mind may yeeld, yet cares not how.	3071	
<i>Mans mind a mirrour is of heauenly sights:</i>		
<i>A briefe wherein all maruailes summed lye.</i>	3072	4425
No man can slay the mind resolu'd to die.	3073	
Our seeming each man sees; God knowes the heart.	3074	

3057 Spenser, *FQ*, 'Ne diuillish thoughts dismay thy constant spright.' (I4v; vol. 2, l.ix.53-3).

3058 untraced

3059 untraced

3060 Drayton, *Mortimeriados*, 'For minds discerne, where eyes could neuer see.' (F2r; vol. 1, 721).

3061 Drayton, *Mortimeriados*, 'A yeelding mind doth argue cowardize' (G3v; vol. 1, 949).

3062 untraced

3063 untraced

3064 Marlowe and Chapman, *Hero* (Chapman), 'Ill may a sad minde forge a merrie face,' (K2r; 5.57).

3065 Spenser, *Colin*, 'For highest lookes haue not the highest mynd.' (D2v; vol. 1, 715).

3066 Googe, *Ship*, 'That carelesly with vnaduised minde, / Haue blindly folowed euery puft of winde.' (C2v).

3067 Daniel, *Cleopatra*, 'Free is the hart, the temple of the minde,' (I7v; vol. 3, 265).

3068 Daniel, *Cleopatra*, 'I see mens bodies onely ours, no more, / The rest, anothers right, that rules the minde.' (I7v; vol. 3, 270-1).

3069 untraced

3070 Daniel, *Cleopatra*, 'But greater harts will breake before they bow.' (K2r; vol. 3, 395).

3071 Daniel, *Cleopatra*, 'A priuate man may yeeld, and care not how,' (K2r; vol. 3, 394).

3072 Southwell, *Complaints*, 'Looke home', 'Mans mind a mirrour is of heauenlie sights, / A briefe wherein all meruailes summed lye.' (F3v; 3-4).

3073 Daniel, *Cleopatra*, 'For who can stay a minde resolu'd to die?' (M3v; vol. 3, 1183).

3074 Daniel, 'Rosamond', 'For what we seeme each see, none knowes our harte.' (K1v; vol. 1, 294).



	QN	TLN
<i>The mind a creature is, yet can create,</i>		
<i>And adde to natures patternes higher skill.</i>	3075	
None hath enough for euery greedie mind.	3076	4430
Mens minds oft times are tainted by their eares.	3077	
<i>Bad mind, so much to mind anothers ill,</i>		
<i>As to become vnmyndfull of his owne.</i>	3078	
Men haue rude marble, women soft waxe minds.	3079	
Theeues, cares, and troubled minds, are long awake.	3080	4435
<i>There's none can tell the ease the mind doth gaine,</i>		
<i>When eyes can weepe, heart groane, or grieffe complaine.</i>	3081	
The mind corrupted, takes the worser part.	3082	
A gentle mind will alwaies iudge the best.	3083	
<i>Oh what a balme is made to cheare the heart,</i>		4440
<i>If pearle and gold and spices beare a part!</i>	3084	
Where minds are knit, what helps, if not enioyed?	3085	
What the tongue dares not, oft the mind doth say.	3086	
<i>The gentle mind doth plainly represent,</i>		
[L8r]		
<i>The glorious splendour of the firmament.</i>	3087	4445
The mind stoopes to no dread, though flesh be fraile.	3088	
Little perswasion mououes a wicked mind.	3089	
It's pittie gold should sunder vertuous minds.	3090	

3075 Southwell, *Complaint*, 'Looke home', 'The mind a creature is, yet can create, / To natures patterns adding higher skill.' (F3v; 7–8).

3076 untraced

3077 Shakespeare, *Lucrece*, 'For by our eares our hearts oft taynted be:' (B2r; 38).

3078 Spenser, *Colin*, 'Ill mynd so much to mynd anothers ill, / As to become vnmyndfull of his owne.' (F2v).

3079 Shakespeare, *Lucrece*, 'For men haue marble, women waxen mindes' (I2v; 1240).

3080 Shakespeare, *Lucrece*, 'And euerie one to rest themselues betake, / Saue theeues, and cares, and troubled minds that wake.' (B4r; 125–6).

3081 Chute, *Beauty*, 'O none can tell, the ease the mynde doth gayne her / When eyes can weepe, th'hart grone, or greeffe complaine.' (F1v).

3082 Shakespeare, *Lucrece*, 'But with a pure appeale seekes to the heart, / Which once corrupted takes the worser part.' (C4r; 293–4).

3083 Baldwin, *Last Part*, 'For guiltlesse mindes do easly deeme the best.' (P4r).

3084 Moffett, *Silkworms*, 'O what a Balme is made to cheere the heart, / If pearle, and gold, and spices beare a part?' (K3r).

3085 Drayton, *Epistles*, 'Edward the fourth to Shore's wife', 'Where harts be knit, what helps if not enioy?' (H8r; vol. 2, 163).

3086 Shakespeare, *R2*, 'What my tong dares not, that my heart shal say.' (K1r; 5.5.97).

3087 Googe, *Ship*, 'The gentle minde doth plainly represent,' (C2r).

3088 Norton and Sackville, *Gorboduc*, 'but that I knowe, the mynde / Stoupes to no dreade, although the flesh be fraile,' (C8r; 4.2.70–1).

3089 untraced

3090 *Knack to Know*, 'Tis pittie that gold should part two noble minds,' (E3r).

	QN	TLN
<i>He doth but pine among his delicates, Whose troubled mind is stuf with discontent.</i>	3091	4450
The heart oft suffers for the eyes offence.	3092	
Much promiseth the mind, if fate as much.	3093	
Great is the will, but greater farre the mind.	3094	
<i>In case of iarre, when as one man espyes Anothers mind like his, then ill breeds worse.</i>	3095	4455
Hire of a hireling mind, is earned shame.	3096	
The guiltie mind hath neuer quiet-life.	3097	
The bodies rest, is quiet of the mind.	3098	
<i>Agrieved minds seldome weigh the intent, But alwaies iudge according to th'euent.</i>	3099	4460
The mind well bent, is safe from any harme.	3100	
Cares cruell scourge doth greatly whip the mind.	3101	
No plague is greater than the grieffe of mind.	3102	
<i>The feeble mind through weaknesse coines new feares: When stronger hearts their griefes more wisely beares.</i>	3103	4465
Ignorance is the deadly night of mind.	3104	
Mens faces glister when their minds are blacke.	3105	
The face is held the Herald of the mind.	3106	

3091 *Arden of Faversham*, 'And he but pines amongst his delicats, / Whose troubled minde is stuf with discontent.' (E3v; 8.9–10).

3092 C., I., *Alcilia*, 'My heart should suffer for mine eies offence.' (B3r).

3093 untraced

3094 untraced

3095 Daniel, *Civil Wars*, 'And euery man ads heat, and wordes inforce / And vrge out words, for when one man espies / Anothers minde like his, then ill breeds worse,' (O1v; vol. 2, 3.29.3–5).

3096 Southwell, *Complaint*, 'Saint Peters complaynt', 'Hire of a hirling minde is earned shame:' (B4r; 203).

3097 Baldwin, *A Mirror*, 'For gilty hartes have never quiet life.' (A2r).

3098 Baldwin, *Last Part*, 'The bodies rest, the quiet of the heart,' (S1v).

3099 Daniel, *Civil Wars*, 'Whilst the aggrieved stand not t'waigh th'intent / But euer iudge according to th'euent.' (X3v; vol. 2, 5.67.7–8).

3100 Baldwin, *Last Part*, 'A minde well bent, is safe from euery charme:' (C2r).

3101 untraced

3102 Campion, 'Canto', 'What plague is greater than the grieffe of minde.' (L4r).

3103 G. Fletcher, 'Elegy III', 'For feeble minds through weaknes coyne new feares, / When stronger hearts true grieffe more wisely beares.' (M1r; \*).

3104 WC, 'Of Knowledge', 'The Ægiptians accounted it a most intollerable calamity to endure but for three dayes, the darknes which God sent vnto them by *Moses*, howe much more ought wee to be afraid, when we remaine all our life time in the night of ignorance?' (G7r; prose).

3105 Chapman, 'Hymnus', 'Mens faces glitter, and their hearts are blacke,' (B2v).

3106 WC, 'Of Thoughts', 'Thoughts are not seene, but the face is the herrald of the mind.' (F4r; prose). Cf. QN 3627.

	QN	TLN
<i>Whereas the mind is willing and addict, Examples are more forcible and strict.</i>	3107	4470
The greatest minds doe aime at greatest things.	3108	
Pithie demaunds are whetstones to the mind.	3109	
The fairest face may haue the foulest mind.	3110	
<i>All impious minds, though their fore-casts be great, They cannot hide them from the greatest great.</i>	3111	4475
The minds old habit hardly will be chaung'd.	3112	
Pure is the mind that neuer meant amisse.	3113	
Where mind consents not, faults deserue excuse.	3114	
[L8v]		
<i>When many tunes doe sweetly symphonize, It conquers hearts, and kindly them compounds.</i>	3115	4480
Dombe plaints in feeling minds, make greatest noise.	3116	
The mind by wrong is made a male-content.	3117	
<i>Similies on the same subiect.</i>		
As Scales by poise are mounted vp and downe,		
So too and fro conceits doe vrge the mind.	3118	4485
As tender trees bend euery way we please,		
So gentle minds are easily ouer-rul'd.	3119	
As heauines fore-tels some harme at hand,		

- 3107 Lodge, *Fig*, 'And where the mind is willing and addict, / Th'examples are more forcible and strict.' (E2r; vol. 3, p. 35).  
 3108 untraced  
 3109 Greene, *Menaphon*, 'pithie questions are whetstones, and by discoursing in iest, manie doubts are deciphered in earnest.' (E2v; prose; vol. 6, p. 74).  
 3110 Greene, *Mamillia*, 'Cressids kind, whose minds were as foule within, as their faces faire without.' (B1r; prose; vol. 6, p. 16).  
 3111 untraced  
 3112 untraced  
 3113 Breton, *Delights*, 'Pure is the minde that cannot meane amisse,' (B3r).  
 3114 untraced  
 3115 Sylvester, *Miracle*, 'When many tunes doe sweetly symphonize / It conquers hearts & kindly them compounds;' (C4v).  
 3116 Markham, *Deuoreux*, '(Dumb plaints in feeling harts makes greatest noyse)' (E3v).  
 3117 Markham, *Deuoreux*, 'The minde by wrongs is made a male-content,' (F3v).  
 3118 Meres, *Palladis*, 'The Minde', 'As an euen ballance is alike inclined to either side, and swaied of it selfe to neither: so is a doubtful mind. *Plut.*' (H2v; prose).  
 3119 Meres, *Palladis*, 'The Minde', 'Young trees are bended which waye we will; heat doth vnwarp crooked bords, & that which is borne for some other vse is brought to our bent: so much more doth the mind receiue any forme, beeing more flexible & obsequious then any humor. *Sen.*' (H2v-3r; prose).

	QN	TLN
So minds disturb'd, presage ensuing ill.	3120	
As sickly bodies brooke not heat nor cold,		4490
So crazed minds dislike of euery thing.	3121	
As working vessels are by vent kept sound,		
So troubled minds by conference find ease.	3122	
As fennie grounds send forth vnsauorie sents,		
So bad minds blunder out distempered thoughts.	3123	4495

*Examples likewise on the same.*

<i>Sceuola</i> in the greatnesse of his mind, Entred <i>Porsennaes</i> Tent to murder him.	3124	
Queene <i>Tomiris</i> to shew her dauntlesse mind, With <i>Cyrus</i> blood, reueng'd her deare sonnes death.	3125	4500
<i>Zenobia</i> told <i>Aurelian</i> in the field, He was not able to subdue her mind.	3126	
<i>Lucius Dentatus</i> , neuer matcht for mind, Came eighteene times a conquerour from field.	3127	
<i>Cicero</i> saith, the goodnesse of the mind, Is most discern'd in pardoning iniuries.	3128	4505
<i>Socrates</i> said, His quietnes in mind Was cause he neuer sickned till his death.	3129	
[M1r]		

- 3120 Meres, *Palladis*, 'The Minde', 'As a disease in the body is vnderstoode before hand by heauines and indisposition: so a weak mind by some disturbance doth foresee some euil that is coming vnto it. *Sen.*' (H3r; prose).
- 3121 Meres, *Palladis*, 'The diseases of the Minde', 'As a sicke body can neither endure heat nor colde: so a sicke minde is alike offended in prosperity and aduersity. *idem.*' (H4r; prose).
- 3122 Meres, *Palladis*, 'The Heart', 'As working vessels are preserued from breaking by vent: so wofull hearts are deliuered from bursting by words.' (H6v; prose).
- 3123 Meres, *Palladis*, 'The Heart', 'As a moorish and fenny lake doth send fourth many grosse vapours, which doe so darken the aire, that scarce any thing can be seene clearly in it, till the Sun dissolueth them: so our heart dooth cast fourth such mists and fogs of cloudie cogitations, that nothing can be well discerned in it, vntill they bee dissipated and disseuered by the heate of deuotion. *ibidem.*' (H6r; prose).
- 3124 Allott, *WT*, 'Of Fortitude', 'Q. Mutius aduentured alone into the tents of King Porsenna, eyther to kill the King, or to be killed by him, for which he purchased the sirname of *Sceuola Liuius.*' (F2r; prose).
- 3125 Allott, *WT*, 'Of Fortitude', 'Thomyris Queene of Scythia, ouercame Cyrus, cut off his head, & cast it into a bowle of blood, saying; *Satiare sanguine quem satisti. Iustinus.*' (F4v; prose).
- 3126 Allott, *WT*, 'Of Fortitude', 'Zenobia, Queene of the Palmerians, after the death of her husband gouerned the Empire, and long helde battaile against the Emperour Aurelian' (F4v; prose).
- 3127 Allott, *WT*, 'Of Fortitude', 'Lucius Dentatus was in sixscore battailes and eyghteene times came away conqueror.' (F2v; prose).
- 3128 untraced
- 3129 untraced

QN TLN

## Of Affection, &amp;c.

<i>Affection, and sweet fancies secret fire, Kindle the coales, that quicken vp desire.</i>	3130	4510
Where we affect, we seldome find defect.	3131	
Of things vnknowne, we can haue no desire.	3132	
<i>Men oft affect them, that doe loue them least,     And least doe loue them whome they should like best.</i>	3133	4515
That one desires, another doth disdain.	3134	
Affection by the countenance is descried.	3135	
<i>Full easily the fault may be redrest,     Where kind affection onely hath transgrest.</i>	3136	
Kindly affection, youth to liue with youth.	3137	4520
Truest affection doth no bounds retaine.	3138	
<i>Affection is a fierce, yet holy fire:     Free of him-selfe, and chain'd to strong desire.</i>	3139	
Desire, with small encouraging growes bold.	3140	
It's easie to desire, but hard to chuse.	3141	4525
<i>Affections speech, that easily can dissolue,     Doth moisten Flint, yet Steele in stiffe attire.</i>	3142	
The sea hath bounds, but deep desire hath none.	3143	

3130 untraced

3131 untraced

3132 de Mornay, *Meditations*, 'For as that is true, that of an vnknowne thing there is no desire.' (K5v; prose).3133 Fitz-Geffry, *Drake*, 'And best wee like them that doe loue us least, / And least we love them whome we should like best.' (C1r).3134 C., H., *Fancy*, 'That one desyres, another doth disdayne.' (H1v).3135 Marlowe and Chapman, *Hero* (Marlowe), 'Affection by the count'nance is descride.' (D3r; 2.616).3136 Fitz-Geffry, *Drake*, 'And easilie the fault may be redressed, / Where love and dutie only have transgressed.' (F8v).3137 Drayton, *Epistles*, 'The Epistle of Rosamond to King Henrie the second', 'Kindlie affection, youth to loue with youth;' (Biv; vol. 2, 38).3138 Drayton, *Epistles*, 'Henry to Rosamond', 'And true affection doth no bound reteane,' (B6v).3139 C., E., *Emaricdulf*, 'Sonnet XXXIII', '*Emaricdulf*, loue is a holy fire / That burnes vnseene, and yet not burning scene: / Free of himselfe, yet chain'd with strong desire.' (C4v).3140 Drayton, *Epistles*, 'Matilda to King John', 'Desire, with small incuraging growes bold,' (C5r; vol. 2, 25).3141 Drayton, *Epistles*, 'Richard the second to Queene Isabell', 'Amongst the most, the worst we best can chuse, / Tis easie to desire, but hard to vse.' (E8v).3142 Markham, *Grimuile*, 'Fier of sweete words, that easilie might dissolue / And moisten flint, though steeld in stiffe attire,' (D3r).3143 Shakespeare, *V&A*, 'The sea hath bounds, but deepe desire hath none,' (D1r; 389).

	QN	TLN
In darkest nights, desire sees best of all.	3144	
[Miv]		
<i>Sweet are the kisses, the embracements sweet,</i>		4530
<i>When like desires, with like affections meet.</i>	3145	
Affections slau regards no oathes nor lawes.	3146	
Luke-warme desires best fit with crazed loue.	3147	
<i>Affection is a coale that must be coold:</i>		
<i>Else suffered, it will set the heart on fire.</i>	3148	4535
Entire affection hateth nice coy hands.	3149	
Affection will like fire, him-selfe betray.	3150	
<i>Affection faints not like a pale fac'd coward,</i>		
<i>But then woos best, when most his choise is froward.</i>	3151	
The coales are quicke, where fancie blowes the fire.	3152	4540
Desire can make a Doctor in a day.	3153	
<i>Where loue doth reigne, disturbing ieaalousie</i>		
<i>Doth call him-selfe, affections Sentinell.</i>	3154	
Fauour and grace, are tearmed fancies fuell.	3155	
An equall age doth equall like desires.	3156	4545
<i>Bad mens affections, turne to feare and hate:</i>		
<i>And hate, to daunger and deserued death.</i>	3157	
That's hardly kept, which is desir'd of many.	3158	

- 3144 Shakespeare, *V&A*, 'In night (quoth she) desire sees best of all.' (E4r; 720).
- 3145 Marlowe and Chapman, *Hero* (Marlowe), '(Sweet are the kisses, the imbracements sweet, / When like desires and affections meet,' (D1r; 2.513-14).
- 3146 Munday and Chettle, *Death*, 'O what is he, thats sworne affections slau, / That will not violate all lawes, all oathes?' (D3r). Published in 1601 but performed in 1598.
- 3147 Southwell, *Complaint*, 'Saint Peters complaynt', 'So farre luke warme desires in crasie loue,' (B4v; 199).
- 3148 Shakespeare, *V&A*, 'Affection is a coale that must be coold, / Else suffered it will set the heart on fire,' (D1r; 387-8).
- 3149 Spenser, *FQ*, '(Entire affection hateth nicer hands)' (H3v; vol. 2, I.viii.40.3).
- 3150 Drayton, 'Matilda', 'Affection, will like fire himselfe bewray.' (G1v; vol. 1, 243).
- 3151 Shakespeare, *V&A*, 'Affection faints not like a pale-fac'd coward, / But then woos best, when most his choice is forward.' (D4v; 569-70).
- 3152 Drayton, 'Matilda', 'The coales are quick, and Fancie blowes the fire,' (H4v; vol. 1, 634).
- 3153 Drayton, 'Matilda', 'Desire can make a Docter in a day:' (H6r; vol. 1, 698).
- 3154 Shakespeare, *V&A*, 'For where loue raignes, disturbing ieaalousie, / Doth call him selfe affections centinell,' (E2v; 649-50).
- 3155 untraced
- 3156 Daniel, 'Rosamond', 'For equall age doth equall like desires.' (I3r; vol. 1, 196).
- 3157 Shakespeare, *R2*, 'The loue of wicked men conuert to feare, / That feare to hate, and hate turnes one or both / To worthy daunger and deserued death.' (H3r; 5.1.66-8).
- 3158 Daniel, 'Rosamond', 'And hard tis kept that is desir'd of many.' (in the augmented version, 1594, STC 6243.4, G7r; vol. 1, 728).

	QN	TLN
The most maid-seeming, is not without affection.	3159	
<i>That needs must issue to the full perfection,</i>		4550
<i>Hath grounded-being by the minds affection.</i>	3160	
There's nothing can affections force controll.	3161	
Drunken desire doth vomit his receipt.	3162	
<i>Affections gawdie banner once displayed,</i>		
<i>The coward fights, and will not be dismayed.</i>	3163	4555
Things much restrain'd, make vs the more desire them.	3164	
In meanest shewe, the most affection dwells.	3165	
<i>Small drops doe oft-times quench a mightie fire,</i>		
<i>But hugest Seas not qualifie desire.</i>	3166	
All qualifide affections loue doth hate.	3167	4560
Beautie strikes fancie blind, vaine shewes deceiue.	3168	
<i>Sad perturbations that affections guide,</i>		
<i>Should not giue iudgement, till their cause be tride.</i>	3169	
[M2r]		
Desire is life of loue, and death of feare.	3170	
Death is the finall end of all desires.	3171	4565
<i>Nothing can quench an infinite desire,</i>		
<i>Once kindled through the first conceiued fire.</i>	3172	
Sad sighes doe shew the heat of hearts desire.	3173	

3159 untraced

3160 untraced

3161 Shakespeare, *Lucrece*, 'But nothing can affections course controull.' (Eir; 500).

3162 Shakespeare, *Lucrece*, 'Drunken Desire must vomite his receipt.' (Fiv; 703).

3163 Shakespeare, *Lucrece*, 'Affection is my Captaine and he leadeth. / And when his gawdie banner is displaide, / The coward fights, and will not be dismaide.' (C3v; 271-3).

3164 Drayton, *Epistles*, 'Edward the fourth to Shore's wife', 'Things much restrained, doth make vs much desire them,' (H8r; vol. 2, 151).

3165 C., I., *Alcilia*, 'In meanest show the most affection dwels, / And richest pearles are found in simplest shells.' (D3v; \*).

3166 Drayton, *Epistles*, 'Marie the French Queene, to Charles Brandon, Duke of Suffolke', 'Small drops (God knows) doe quench that heatless fire, / When all the strength is onely in desire.' (I7v; vol. 1, 109-10).

3167 C., I., *Alcilia*, 'All qualified affections Loue doth hate' (E4r).

3168 Chapman, 'Hymnus', 'Bewtie strikes fancie blind; pyed show deceau'd vs,' (D4r).

3169 Lok, *Ecclesiastes*, 'Said perturbations (which affections guye) / Should not giue iudgement where her cause is tryde.' (B8r).

3170 untraced

3171 Southwell, *Complaint*, 'From Fortunes reach', 'Yea death though finall date of vaine desires,' (I4v; 11).

3172 Spenser, *Four Hymns*, 'An Hymne in Honour of Love', 'For nought may quench his infinite desire, / Once kindled through that first conceiued fyre.' (B2v; vol. 1, 202-3).

3173 Churchyard, *Challenge*, 'This is taken out of *Belleau* made of his own Mistresse', 'Sad sighes doth shew, the heat of heartes desire,' (2E3v).



	QN	TLN
Desire contrould, doth aggrauate desire.	3174	
Desire being fierce, is spring of sighes and teares.	3175	4570
<i>Men once degenerate and growne deprest,</i>		
<i>Are pleasd to share affections with a beast.</i>	3176	
Desire doth spring from that we wish and want.	3177	
Fancie is blind, deafe, and incredulous.	3178	
Fancie is watchfull, and doth seldome sleepe.	3179	4575
<i>Fancie compeld, to Lute-strings is compar'd,</i>		
<i>Which ouer-stretcht, doe cracke before they sound.</i>	3180	
Lawfull desires, are honesties best notes.	3181	
Affection's rest-lesse, yet (being perfect) end-lesse.	3182	
Delay is preiudiciall to desire.	3183	4580
<i>The greater part leane to example so,</i>		
<i>That what they fancie, they will scant forgoe.</i>	3184	
Fancies best cure, is mutuall affection.	3185	
Fancie soone fires, but long before it quench.	3186	
When loue leads lookes, no compasse keepes desire.	3187	4585
<i>A hot desire, on present heat doth dote:</i>		
<i>When cold repentance will it not fore-note.</i>	3188	
Low fortunes often-times haue high desires.	3189	

3174 Parry, *Sinetes*, 'Desire contrould, will agrauate desire,' (G6r).

3175 Brandon, *Octavia*, 'O Fearce desire, the spring of sighes and teares,' (C7r).

3176 Chapman, 'Hymnus', 'She so degenerate, and growne deprest, / Content to share affections with a beast,' (B1r).

3177 Brandon, *Octavia*, 'Desire doth spring, from what we wish, and want,' (E7v).

3178 Lyly, *Woman*, 'Loue is deafe, blinde, and incredulous,' (E1r; 4.1.52).

3179 untraced

3180 Greene, *Planetomachia*, 'for that I know constrained fancie is like to the Lute string,' (E3v; prose).

3181 untraced

3182 WC, 'Of Loue', 'As affection in a louer is restlesse, so if it bee perfect, it is endlesse.' (D2v; prose).

3183 untraced

3184 Lodge, *Fig*, 'Yet leane the most part, to example so, / That what they like, they hardly can forgoe,' (E2r; vol. 3, p. 35).

3185 Greene, *Alcida*, 'loue onely is remedied by loue, and fancie must be cured by continuall affection.' (G2v; prose; vol. 9, p. 74).

3186 Greene, *Mamillia*, 'fancye soone fireth: but long ere it quencheth,' (G3r; prose; vol. 2, p. 88).

3187 Greene, *Too Late*, 'The Hosts tale', 'when loue leadeth the eye, desire keepes no compasse,' (G1v; prose; vol. 8, p. 181).

3188 untraced

3189 Greene, *Garment*, 'now do I see that high desires haue low fortunes,' (F3r; prose; vol. 9, p. 188).

	QN	TLN
Like fortunes globe, euen so is fancies seat.	3190	
Appetites flame, with wisdom best is quencht.	3191	4590
<i>There neuer did all circumstances meet,</i>		
<i>With those desires which were conceiu'd before.</i>	3192	
Affection brooketh no diuision.	3193	
Sleepe hath no priuiledge ouer desire.	3194	
[M2v]		
<i>Similies on the same subiect.</i>		
		4595
As poyson sweetly mixt is sooner ta'ne,		
So fancie close conceal'd, is soonest fier'd.	3195	
As Chrysolites are prooued in the fire,		
So is affection in enforc'd restraint.	3196	
As cities wanting Magistrates, decay:		4600
Euen so desire vngouern'd, hurts it selfe.	3197	
As all the world were darke but for the Sunne,		
So life, but for affection, were vn Timer.	3198	
As steele brings fire from the hardest flint,		
So fancie mollifies the stearnest mind.	3199	4605
As Almond trees in age doe beare most fruit,		
So yeares doth best approue affections.	3200	

- 3190 Greene, *Menaphon*, 'but as Fortunes globe, so is fancies seate variable and inconstant.' (B3r; prose; vol. 6, p. 40).
- 3191 Greene, *Planetomachia*, 'quench the flame of appetite with wisdom,' (C3v; prose; vol. 5, p. 59).
- 3192 Daniel, 'Octavia', 'For neuer did all circumstances meete / With those desires which were conceiu'd before' (C4v; vol. 1, 317-18).
- 3193 Greene, *Web*, 'Paris gaue sentence but on Venus part, affection brooketh no diuision:' (C3r; prose; vol. 5, p. 170).
- 3194 untraced
- 3195 Meres, *Palladis*, 'Loue', 'As poyson mixed with sweete wine at the first is pleasant to the drinker, but afterwarde it deadly payneth: so they that bestowe their Loue vpon faire and beautifull Harlottes, at the first feele pleasure, but afterwarde dolour, sorrow and bitternes do follow. *Diogenes apud Laertium lib. 6.*' (S6r-v).
- 3196 Meres, *Palladis*, 'Loue', 'As the Chrisolite is proued in the fire; and the diamond by the Anuill: so loue is tried, not by fauour of Fortune, but by the aduersity of Time.' (S7r; prose).
- 3197 + 3198 Meres, *Palladis*, 'Loue', 'As a ship doth perish without a pilot; as a citie is in danger without a magistrate; as the world is full of darkenes without the Sunne: so the life of mankinde is not vitall without loue. *Philippus Beroaldus oratio. habita in enarratione Propertii.*' (S6v; prose).
- 3199 Meres, *Palladis*, 'Loue', 'Fire commeth out of the hardest flint with the steele, oyle out of the driest Ieate by the fire: so loue out of the stoniest hart by faith, by trust, by time.' (S7v; prose).
- 3200 Meres, *Palladis*, 'Loue', 'As the Almond tree beareth most fruit when it is olde: so loue hath greatest faith when it groweth in age.' (T2v; prose).

	QN	TLN
<i>Examples likewise on the same.</i>		
<i>Zaleucus</i> to the Locrians made a law, To loose their eyes that sinn'd in foule desires.	3201	4610
<i>Appius</i> was banished the cittie Rome, For leud affection to <i>Virginia</i> .	3202	
<i>Marke Anthonie</i> disgrac'd his former fame, By not restraining his affections.	3203	
King <i>Alexander</i> hated to the death In men or women loose and leud desires.	3204	4615
Fancie (saith <i>Aristotle</i> ) often makes A frenzie in their soules are led thereby.	3205	
Desire (saith <i>Socrates</i> ) no limits holds, And therefore hardly can be mastred.	3206	4620
[M3r]		

### Of Disdaine, &c.

<i>Contempt and Scorne, are Wits infirmitie, Wherwith Disdaine and Scoffes keepe company.</i>	3207	
Flint, frost, disdaine; weares, melts, and yeelds we see.	3208	
Things long in getting, quickly are disdain'd.	3209	4625

- 3201 de la Primaudaye, *Academy*, 'Of Voluptuousnes and Lecherie', 'There was a law among the *Locrians*, established by *Zaleucus*, which condemned all those that were conuicted of this vice of adulterie, to haue their eyes puld out.' (Q8v; prose).
- 3202 de la Primaudaye, *Academy*, 'Of Voluptuousnes and Lecherie', '*Appius Claudius*, one of those ten that had all authoritie in the gouernment of the Romane estate, bicause he would haue rauished *Virginia*, daughter to *Virginus* a Citizen of Rome, who slew hir to saue hir honor, was banished with all his companions in that office,' (R1v; prose).
- 3203 de la Primaudaye, *Academy*, 'Of Voluptuousnes and Lecherie', '*Marcus Antonius Caracalla* Emperour, being caried away with intemperate lust, married his mother in law: and within a while after he lost both his empire and life.' (R2r; prose).
- 3204 de la Primaudaye, *Academy*, 'Of Voluptuousnes and Lecherie', 'Herein the example of *Alexander* is woorthy to be remembred, who, when a woman was brought vnto him one euening, demanded of hir why she came so late: to whom she answered, that she stayed vntill hir husband was gone to bed. Which he no sooner heard, but he sent hir away, being very angry with his men, bicause they had almost caused him to commit adultery.' (R1r; prose).
- 3205 de la Primaudaye, *Academy*, 'Of Voluptuousnes and Lecherie', 'Concupiscence (saith *Aristotle*) changeth mens bodies, and breedeth madnes in their soules.' (Q7v; prose).
- 3206 untraced
- 3207 untraced. Analogue: Anonymus, *Roome, for a messe of knaues* (t610, STC 21315.2), 'For Contempt and scorne are wits infirmitie. / Wherewith disdaine and scoffes keepe company.' (E3v).
- 3208 Daniel, 'To Delia', 'Flint, frost, disdaine, weares, melts, and yeelds we see.' (B6r; vol. 1, ll.14).
- 3209 untraced

	QN	TLN
Present disdaine oft after-loue diuines.	3210	
Prayers preuaile not, where is coy disdaine.	3211	
<i>Better to die a thousand deaths and more,</i>		
<i>Than liue contemn'd, that honour'd was before.</i>	3212	
Disdaine deliuers a depraued mind.	3213	4630
Griefe often-times giues place to nice disdaine.	3214	
Too much precisenesse sauours of selfe-loue.	3215	
Gibing demaunds deserue scornefull replies.	3216	
<i>Neither can wit or Art take any place,</i>		
<i>Where aduerse scorne, with feare, strikes boldnesse dead.</i>	3217	4635
Presumption giues no guerdon, but disdaine.	3218	
Despised men on earth, must liue in heauen.	3219	
There must be some contempt, ere plagues ensue.	3220	
Disdaine attends where greatest honour haunts.	3221	
<i>In high disdaine, loue is a base desire:</i>		4640
<i>And Cupids flames doe seeme but watrie fire.</i>	3222	
[M3v]		
Disdaine repines at all good things it sees.	3223	
They others vertues scorne, that doubt their owne.	3224	
Mocke none in need, beware thine owne mishap.	3225	
Scoffes without feare, from follie doe proceed.	3226	4645

3210 untraced

3211 Daniel, 'To Delia', 'Prayers preuaile not with a quaint disdaine.' (B6r; vol. 1, 11.4).

3212 Ogle, *Troy*, 'Better to die a thousand deaths and more, / Then liue contemnd, who honourd was before.' (D4v).

3213 untraced

3214 Brandon, *Octavia*, 'Then greefe giue place a while vnto disdaine.' (C7v).

3215 WC, 'Of Folly', 'Too much curiosity saureth of selfe-loue, & such as are too familiar run into contempt.' (E7v; prose).

3216 WC, 'Of Sentences', 'Where the demaund is a iest, the fittest aunswere is a scoffe. *Archim.*' (Z1r; prose).

3217 untraced

3218 untraced

3219 untraced

3220 Lodge, *Fig*, 'There must be some contempt, before a plague succede.' (C3r; vol. 3, p. 21).

3221 untraced

3222 Greene, *Too Late*, 'Eurymachus fancie in the prime of his affection.' 'For why / I said / With high disdaine, / Loue is a base desire, and Cupids flames, why they are but watrie fire.' ('B4r; prose; vol. 8, p. 176).

3223 Churchyard, *Challenge*, 'The Earle of Murtons Tragedie', 'Disdaine repines, at all good things it sees,' (D4v).

3224 Daniel, 'Musophilus', 'They others vertues skorn, that doubt their owne.' (B8v; vol. 1, 234).

3225 WC, 'Of Precepts', 'Mocke no man in his misery, but take heede by him how to auoyd the like misfortune.' (M7r; prose).

3226 WC, 'Of Scoffing', 'Scoffes without feare, proceed of folly.' (X5v; prose).

	QN	TLN
<i>The choice is hard, where silence kills with griefe,</i>		
<i>Or speech reapes no reward, but base contempt.</i>	3227	
To mocke a friend, is held no manly part.	3228	
Scorne can haue no reward, but like contempt.	3229	
Ieasting is tollerable, but scorne most vile.	3230	4650
Disdaine declares a proud presuming heart.	3231	
<i>Loues passions quenched by vnkind disdaine,</i>		
<i>Doth often-times encrease the more desire.</i>	3232	
Scorning is artificiall iniurie.	3233	
Who scorneth most, shall be but paid with scoffes.	3234	4655
Scorne not thy wife, least scorn'd, she do thee scathe.	3235	
Better an open foe, than scornfull friend.	3236	
Better be borne a foole, than wrong thy wit.	3237	
No mocker, but at length did meet his match.	3238	
<i>Similies on the same subiect.</i>		4660
As hottest loue hath soonest cold disdaine,		
So greatest pleasures haue the greatest paine.	3239	
As good and ill each other doe pursue,		
So hate-full estimation scorne succeeds.	3240	
As Adders keepe their venime in their tayles,		4665

3227 WC, 'Of Secrecie', 'The choyce is hard, where one is compelled by silence to die with griefe, or by writing to liue with shame.' (T7v; prose).

3228 WC, 'Of Scoffing', 'To mocke the man which loues vs, is monstrous villany.' (X5v; prose).

3229 WC, 'Of Scoffing', 'Scoffes haue no reward but disdaine, nor prayse, but ill imployment.' (X5v; prose).

3230 WC, 'Of Scoffing', 'To iest is tollerable, but to doe harme by iests, is insufferable.' (X5v; prose).

3231 untraced

3232 untraced

3233 WC, 'Of Scoffing', 'Mocking is an artificiall injury.' (X6r; prose).

3234 WC, 'Of Scoffing', 'He which most scoffeth, shall be most scoffed at for his reward.' (X5v; prose).

3235 untraced

3236 WC, 'Of Scoffing', 'It is better to haue an open enimie, then a priuate scoffing friend.' (X6r; prose).

3237 WC, 'Of Scoffing', 'It is better to be borne foolish, then to imploy wit vnwisely.' (X6r; prose).

3238 untraced

3239 Linche, *Diella*, 'That hottest loue hath soon'st the cold'st disdaine, / And greatest pleasures, haue their greatest paine.' (E2r).

3240 WC, 'Of Scoffing', 'Good and euill follow one another, so doe scoffes and hatefull estimation.' (X5v; prose).

	QN	TLN
So scoffers poyson lurketh in their tongues.	3241	
As fairest beautie may deserue some blame,		
So wittiest scoffes prooue but ridiculous.	3242	
As some things sweet in taste, are sowre going downe,		
So scoffes that like the eare, dislike the mind.	3243	4670
As faire demeanour most commends a man,		
So scornes and scoffes as much dishonour him.	3244	
[M4r]		

*Examples likewise on the same.*

<i>Caligula</i> did couet his owne ease,		
And yet disdain'd others should doe the like.	3245	4675
<i>Anthonie</i> causde the head of <i>Cicero</i>		
In scorne, be set before him at his meat.	3246	
<i>Plato</i> , <i>Xenophon</i> , and <i>Demosthenes</i> ,		
Against each other were contemptuous.	3247	
<i>Geta</i> and <i>Antoninus</i> , being brethren,		4680
Slew one the other through their priuat scorne.	3248	
Among all perturbations, <i>Tullie</i> saith,		
Disdaine is most iniurious to it selfe.	3249	
And <i>Fabius Maximus</i> holds like conceit,		
Affirming, nothing worser than contempt.	3250	4685

- 3241 *WC*, 'Of Scoffing', 'An Adder keeps his venome in his taile, but the poyson of a scoffer is in his tongue.' (X5r; prose).
- 3242 *WC*, 'Of Scoffing', 'The fairest beauty may prooue fault, and the wittiest scoffe ridiculous.' (X6r; prose).
- 3243 *WC*, 'Of Scoffing', 'What is sweet in the mouth, is bitter in the stomack, and scoffes pleasant in the eare, are harsh to the best vnderstanding.' (X5r; prose).
- 3244 untraced
- 3245 Allott, *WT*, 'Of Enuie', '*Caligula* was desirous of his owne ease, & yet hee was enuious to those that were at ease as well as he. *Sucto.*' (217v; prose).
- 3246 Allott, *WT*, 'Of Enuie', '*Anthony* caused the head of *Cicero* to bee set before him when he was at meat;' (216v; prose).
- 3247 Allott, *WT*, 'Of Enuie', '*Plato* and *Xenophon*, *Demosthenes* and *Æschines*, greatly despised each other.' (216r; prose).
- 3248 Allott, *WT*, 'Of Enuie', '*Antoninus* and *Geta*, brothers & successors in the Empire to *Seuerus* theyr Father, enuied so each other, that *Antoninus* slew hys brother *Geta*, that he might rule alone. *Herodian.*' (216v; prose).
- 3249 untraced
- 3250 untraced

	QN	TLN
<b>Of Slaunder, &amp;c.</b>		
<i>Slaunder and base Detraction, is the fruit Of deuilish hearts, and foule polluted soules.</i>	3251	
Who lues, that standeth out of slaunders reach?	3252	
Detractions tongue, delights in ill reports.	3253	4690
[M4v]		
<i>What likes not mallice, straight disprais'd must be, Slaunder is blind, and cannot vertue see.</i>	3254	
In slaundring speech, enuie takes pleasure most.	3255	
With spightfull tongue detract no honest mind.	3256	
<i>Doe what we will, we cannot scape the sting Of slaundrous tongues, that still afresh doe spring.</i>	3257	4695
<i>Take not away that thou canst not restore: Encrease not grieffe, but rather salue the sore.</i>	3258	
<i>Detracting speech, of heauen doth not smell, But rather stinking, like the pit of hell.</i>	3259	4700
Leudnesse is still defam'd, and euer was.	3260	
Bold slaunders tongue, time neuer can suppress.	3261	
<i>Good words of all men gaineth laud and praise, Where slaunders are but counted cast-awayes.</i>	3262	

3251 untraced

3252 *Arden of Faversham*, 'Who lues that is not toucht with slaunderous tongues,' (B2v; 1.345).

3253 de la Primaudaye, *Academy*, 'Of Enuie, Hatred, and of Backbiting', 'they which lend their eares to their lies and detractions, are no lesse to be blamed and reprehended, than the slaundersers themselues, bicause they are both touched with the same imperfection, I meane, of taking delight in the euill report of another.' (2G7v; prose).

3254 Googe, *Ship*, 'What likes them not must streight dispraised bee, / Their eyes be dim, they can no vertue see.' (B8r).

3255 untraced

3256 Googe, *Ship*, 'With spitefull tongue doe thou no man intreate,' (C2r).

3257 Googe, *Ship*, 'Doe what they could, they could not scape the sting / Of slaunderous tongues that more and more did spring.' (B8v).

3258 Googe, *Ship*, 'Take not away that thou canst not restore, / [...] / Encrease not grieffe, but rather salue the sore,' (C2r).

3259 Googe, *Ship*, 'Uncourteous speach, of heauen doth not smell, / Nay rather stinketh of the pit of hell.' (C1v).

3260 untraced

3261 Drayton, *Epistles*, 'Rosamond to King Henrie the second', 'But infamy tyme neuer can suppress.' (B2v; vol. 2, 74).

3262 Googe, *Ship*, 'Good woordes of all men gayneth laude and prayse, / Where as yll tongues are counted castawayes.' (C2r).



	QN	TLN
No secret's hid, where slauder keeps the dore.	3263	4705
Detraction will not spare <i>Dianaes</i> name.	3264	
<i>Detracting talke, Gods picture out doth race,</i>		
<i>And setteth vp the Deuils in the place.</i>	3265	
A free consent is priuiledg'd from blame.	3266	
Slauder can neuer iust deserts deface.	3267	4710
<i>The Bee hath honey, so he hath a sting:</i>		
<i>The one doth wound, more than the other heales.</i>	3268	
Against bad tongues, goodnes cannot defend her.	3269	
A sprightly wit disdaines detraction.	3270	
<i>Men hardly stop the infamie and noise,</i>		4715
<i>Of slaunders published by common voice.</i>	3271	
An vniust slauder hath no recompence.	3272	
Foule mouth'd detraction is his neighbours foe.	3273	
<i>Blame is esteem'd more blame-lesse generall,</i>		
<i>Than that which priuat errors doth pursue.</i>	3274	4720
Slanders call things in question, not approues them.	3275	
A tale vnaptly told, may be depraud.	3276	
<i>An open slauder, often times hath brought</i>		
<i>That to effect, which neuer else was thought.</i>	3277	

3263 Drayton, 'Matilda', 'No secret hid, where slauder keeps the dore.' (G2r; vol. 1, 266).

3264 Marlowe and Chapman, *Hero* (Marlowe), 'Seeke you for chastitie, immortall fame, / And know that some haue wrong'd *Dianas* name?' (B4v; 1.283-4).

3265 Googe, *Ship*, 'But cursed speach this picture out doth race, / And setteth vp the deuill in the place.' (C2r).

3266 Barnfield, *Shepherd*, '(A free consent is priuiledgd from blaming:' (E3v).

3267 Lok, *Ecclesiastes*, 'For slander can not iust deserts deface.' (C8r).

3268 Burton, *Sermon*, 'The Bee hath her honie, so hath she a sting, & the one wil wound more then the other will heale.' (B2v; prose).

3269 Harington, *Orlando*, 'Against bad tongues goodnes can not defend her,' (Z1v; \*, 32.34).

3270 Marston, *Scourge*, 'A sprightly wit, disdaines *Detraction*.' (A3v; 'To Detraction', p. 299, 18).

3271 Lodge, *Fig*, 'men hardly stop the noice / Of slaunders published by common voice:' (E4r; vol. 3, p. 47).

3272 WC, 'Of Offence', 'There is no sufficient recompence for an vniust slauder. *Quintil*.' (V8r; prose).

3273 WC, 'Of Slauder', 'Foule-mouthed detraction, is his neighbours foe.' (X3r; prose).

3274 Spenser, *Colin*, 'Blame is (quoth he) more blamelesse general, / Then that which priuate errors doth pursew:' (D3v; vol. 1, 749-50).

3275 WC, 'Of Slauder', 'The nature of a slanderer, is to call all things into question, and to approue nothing.' (X3r; prose).

3276 WC, 'Of Slauder', 'A tale vnaptly told, may be depraud.' (X3v; prose).

3277 Baldwin, *A Mirror*, 'Eke open slauder, oftentimes hath brought / That to effect, that erst was neuer thought:' (G3v).

	QN	TLN
[M5r]		
Flatterie, lyes, and slaunder, are sworne friends.	3278	4725
Slaunder will wrong his friend behind his backe.	3279	
Slaunder like enuies dogge, detects the dead.	3280	
<i>Slaunders like arrowes gainst a wall rebound,</i>		
<i>And soonst of all the slaunderer doth wound.</i>	3281	
Slaunder being odious, so would others make.	3282	4730
Slaunder may barke at truth, but cannot bite.	3283	
All itching eares doe swallow many wrongs.	3284	
<i>Who by his slaundring tongue his neighbour harmes,</i>		
<i>Doth wound his owne soule by his wicked words.</i>	3285	
Large slaunders are apparant signes of enuie.	3286	4735
Slaunder offends the liuing, gnawes the dead.	3287	
Patience is prooued by detraction.	3288	
No bane to friendship, worse than slaunder is.	3289	
<i>Similies on the same subiect.</i>		
As Rats and Myce doe feed vpon our meat,		4740
So slaundersers feed on flesh of other men.	3290	
As diuers meats doe hurt digestion,		
So changeable reports begetteth slaunder.	3291	
As Princes armes reach very farre in length,		
3278	WC, 'Of Slaunder', 'Slaunder, lying, and flatterie, are sworne companions together.' (X3v; prose).	
3279	WC, 'Of Slaunder', 'He is a lothsome wretch, & worthy shame, that wrongs his louing friend behinde his backe.' (X3v; prose).	
3280	WC, 'Of Slaunder', 'They that speake euill, and slaunder the dead, are like enuious dogges, which bite and barke at stones. <i>Zeno.</i> ' (X3v; prose).	
3281	untraced	
3282	WC, 'Of Slaunder', 'A common slaunderer, striuing to bring other men into hate, becoms odious himselfe.' (X3v; prose).	
3283	untraced	
3284	WC, 'Of Slaunder', 'Itching eares doe swallow many wrongs.' (X4r; prose).	
3285	WC, 'Of Slaunder', 'He that hurteth his neighbour by his tong, woundeth his owne soule by his words.' (X3v; prose).	
3286	WC, 'Of Slaunder', 'Long promises are figures of crueltie, and large slaunders, the signes of great enuie.' (X4r; prose).	
3287	WC, 'Of Slaunder', 'Slaunder offends the liuing, & gnawes vpon the dead.' (X4v; prose).	
3288	WC, 'Of Slaunder', 'Patience is tried by detraction.' (X4v; prose).	
3289	untraced	
3290	WC, 'Of Slaunder', 'As Rats and Mice eat & gnaw vpon other mens meat, so the slaunderer eateth & gnaweth vpon the life and flesh of other men.' (X3v; prose).	
3291	WC, 'Of Slaunder', 'Diuersitie of meates hurt digestion, and changeableness of reports begetteth slaunder.' (X4r; prose).	

	QN	TLN
So slauder stretcheth vnto following times.	3292	4745
As deepe incisions are for festred sores,		
So mightie meanes must cure vp slaunders wounds.	3293	
As vultures prey vpon dead carion,		
So slaundersers feed vpon mens liuing names.	3294	
As Somners liue by peoples daily sinnes,		4750
So slaunders liue by killing mens good fame.	3295	

*Examples likewise on the same.*

<i>Narsetes</i> that renommed Generall, By slaunders was dismissed from his charge.	3296	
When <i>Scipio</i> was by slauder highly wrong'd, His discreet answer soone acquitted him.	3297	4755
[N5v] <i>Calisthenes</i> , <i>Parmenio</i> , and <i>Philotas</i> , By slaundrous accusations lost their liues.	3298	
<i>Augustus</i> pardon'd one that would haue slaine him, But banisht him that falsely slaundred him.	3299	4760
<i>Diogenes</i> affirmed, the slaunderer Was worse than any wild or furious beast.	3300	
<i>Seneca</i> saith, Of theeues men may beware, But hardly shall they scape the slaunderer.	3301	

3292 WC, 'Of Slauder', 'The armes of Princes stretch farre, but the scandall of report endureth from generation to generation.' (X4r-v; prose).

3293 untraced

3294 untraced

3295 untraced

3296 Allott, WT, 'Of Slauder', 'Narsetes, that valiant Generall, by false and slaunderous accusations, was by Iustine the Emperour depriued of his charge. *P. Diaconus*.' (R8r; prose).

3297 Allott, WT, 'Of Slauder', 'Scipio Africanus, being accused of many things, by the Tribunes of the people, answered nothing to the crymes layd agaynst him, but only said thus; *In such a day as this is sirs, I ouer-came both Carthage and Haniball*, which the Senators and people hearieg [*sic*], were so far from condemning him, that they caused him in a maner to triumph againe.' (R7r-v; prose).

3298 Allott, WT, 'Of Slauder', 'By false accusations and slaunders, Calisthenes, Parmenio, and Philotas, were vnjustly put to death by Alexander.' (R7v; prose).

3299 Allott, WT, 'Of Slauder', 'Augustus pardoned Cinna, that wold haue murdered him, and made him Consull, but Timagenes for that he railed vpon him, hee drave him out of his house' (R8r; prose).

3300 de la Primaudaye, *Academy*, 'Of Enuie, Hatred, and of Backbiting', 'Therefore *Diogenes* the Cynick being demanded what biting of beasts was most dangerous, answered: *of furious and wild beasts, the backbiters; and of tame beasts, the flatterers*.' (2G6v; prose).

3301 untraced

	QN	TLN
<b>Of the Tongue, &amp;c.</b>		
<i>The tongue is tell-tale of the priuat thoughts, And words oft times doe ouer-reach the wise.</i>	3302	4765
Words are but wind, they bid, but doe not buy.	3303	
The greatest words, oft times haue weakest deeds.	3304	
<i>Deepe sounds make lesser noise than shallow foords: And sorrow ebbes, being blowne with wind of words.</i>	3305	4770
Imperious tongues doe scorne to vse entreats.	3306	
The vulgar tongue prooueth vnpartiall still.	3307	
<i>Few words doe euer fit a trespasse best, Where no excuse can giue the fault amends.</i>	3308	4775
[M6r]		
A soft slow tongue, true marke of modestie.	3309	
The least discourse is commonly most stout.	3310	
<i>Presumption's euer fullest of deceits, And many times proud words haue poore effects.</i>	3311	
Words are but shadowes of a further smart.	3312	4780
Things being twice told, the vulgar not allow.	3313	
<i>The further men doe speake of things well done, They haue more mouthes, but not more merit wonne.</i>	3314	
Not words, but deeds are still respected most.	3315	
No charming words by dead tongues vttered are.	3316	4785

3302 untraced

3303 untraced

3304 untraced

3305 Shakespeare, *Lucrece*, 'Deep sounds make lesser noise then shallow foords, / And sorrow ebs, being blown with wind of words.' (I4v; 1329–30).3306 Daniel, *Cleopatra*, 'Th'imperious tongue vnused to beseech,' (Kiv; vol. 3, 326).3307 Chute, *Beauty*, 'The vulgar toung proueth impartiall still,' (E1v).3308 Shakespeare, *Lucrece*, 'Few words (quoth shee) shall fit the trespasse best, / Where no excuse can giue the fault amending.' (L3v; 1613–14).3309 Shakespeare, *Lucrece*, 'With soft slow-tongue, true marke of modestie,' (I2r; 1220).

3310 Daniel, 'Musophilus', 'The least discourse is commonly most stout.' (D1v; vol. 1, 493).

3311 Daniel, 'Musophilus', 'Presumption euer fullest of defects, / Failes in the doing to performe her part; / And I haue known proud words and poore effects,' (B8v; vol. 1, 229–31).

3312 untraced. Cf. QN 2666.

3313 untraced

3314 Daniel, 'Musophilus', 'That farther if men shall our vertues tell / We haue more mouthes, but not more merit won,' (D2v; vol. 1, 551–2).

3315 untraced

3316 Rowlands, *Betraying*, 'No charming words by dead tongues vttered be,' (G3v).

	QN	TLN
<i>Of others faults what need we babble so,</i>		
<i>When we our selues haue vices many moe?</i>	3317	
Few words will serue a righteous cause to plead.	3318	
Great power haue pleasing words, and mickle might.	3319	
<i>Faire pleasing words are like to Magique Art,</i>		4790
<i>That doth the charmed snake in slumber lay.</i>	3320	
With words and gifts, it's easie to attempt.	3321	
Speech doth preuaile, where weapons cannot win.	3322	
<i>He that no more must speake, is listned more,</i>		
<i>Than they whome youth and ease hath taught to glose.</i>	3323	4795
By good perswasion, what cannot be done?	3324	
Curses, are but vaine breathings in the aire.	3325	
<i>Curses resemble arrowes shot vpright,</i>		
<i>Which falling downe, light on the shooters head.</i>	3326	
The tongues of dying men enforce attention.	3327	4800
The hearts aboundance issues from the tongue.	3328	
<i>Still easie yeelding zeale is quickly caught,</i>		
<i>With what the mouth of grauitie hath taught.</i>	3329	
Foule paiment for faire words is more than needs.	3330	
The tongues mis-vse oft breeds the bodies smart.	3331	4805

- 3317 Googe, *Ship*, 'Of others faults what needst thou babble so, / When thou thy selfe hast vices many mo.' (C2r).
- 3318 C., H., *Fancy*, 'Few wordes will serue a righteous cause to pleade,' (D3r).
- 3319 Spenser, *FQ*, 'Such powre haue pleasing words: such is the might / Of courteous clemence in gentle hart.' (R7r; vol. 2, II.vi.36.5-6).
- 3320 Spenser, *FQ*, 'For pleasing words are like to Magick art, / That doth the charmed Snake in slomber lay:' (2C8v; vol. 2, III.ii.15.5-6).
- 3321 untraced
- 3322 Drayton, *Mortimeriados*, 'Speech hath obtaind, where weapons haue not won,' (D1v; vol. 1, 361).
- 3323 Shakespeare, *R2*, 'He that no more must say, is listened more / Than they whom youth and ease haue taught to glose.' (C3r; 2.1.9-10).
- 3324 Drayton, *Mortimeriados*, 'By good perswasion, what cannot be done?' (D1v; vol. 1, 362).
- 3325 untraced
- 3326 *Arden of Faversham*, 'For curses are like arrowes shot vpright, / Which falling doun light on the sutors head.' (G4r; 13.40-1).
- 3327 Shakespeare, *R2*, 'Oh but they say, the tongues of dying men, / Inforce attention like deepe harmony:' (C3r; 2.1.5-6).
- 3328 *Edward III* (Shakespeare), 'Thus from the harts abundant speaks the tongue,' (D3r; 3.39).
- 3329 Daniel, *Civil Wars*, 'And easie-yeelding zeale was quickly caught / With what the mouth of grauity had taught.' (E2r; vol. 2, 1.101.7-8).
- 3330 Shakespeare, *LLL*, 'Faire payment for foule wordes, is more then dew.' (D2v; 4.1.19).
- 3331 Lok, *Ecclesiastes*, 'The tongues misuse, oft breeds the bodie smart:' (C3v).

	QN	TLN
<i>Sorrow makes silence her best Oratour,</i>		
<i>Where words may make it lesse, not shew it more.</i>	3332	
In poore mens words, the rich haue small delight.	3333	
Report can make a substance of a shade.	3334	
[M6v]		
<i>Follie doth guide the tongue that vainly speakes,</i>		4810
<i>And vaine is that which modest measure breakes.</i>	3335	
In many words must needs be much amisse.	3336	
Mens thoughts and words nothing so opposite.	3337	
<i>Few words among the wise haue greater grace,</i>		
<i>Than long Orations with vnskilfulnes.</i>	3338	4815
Words are the shadowes of our daily workes.	3339	
Superfluous speech doth much disgrace a man.	3340	
<i>Griefe sometimes doth distressed minds so wreake,</i>		
<i>That heart neere bursteth ere the tongue can speake.</i>	3341	
The tongue gads many times before the wit.	3342	4820
Much babling doth bewray great impudence.	3343	
<i>Words are but fruitlesse that infect the eare,</i>		
<i>Without some sweet impression of the mind.</i>	3344	
Wine often-times is cause of many words.	3345	
The fewer words, the more discretion.	3346	4825
<i>That man may worthily be said to dote,</i>		
<i>That trusts faire words, and selles his goods for smoke.</i>	3347	

3332 Daniel, *Civil Wars*, 'Sorrow makes silence her best oratore' (L2r; vol. 2, 2.93.7). Cf. QN 2769.

3333 Lok, *Ecclesiastes*, 'In poore mens wordes the rich haue small delight,' (G3v).

3334 untraced

3335 Lok, *Ecclesiastes*, 'So folly moues the tongue, which vainely speakes, / And vaine that is, which modest measure breakes,' (D4r).

3336 untraced

3337 WC, 'Of Thoughts', 'There are no colours so contrary as white and blacke, no elements so disagreeing as fire and water, nor any thing so opposite as mens thoughts, and their words.' (F4r; prose).

3338 untraced

3339 WC, 'Of Eloquence', 'Words are the shadowes of workes, and eloquence the ornament to both.' (Hiv; prose). Cf. QN 1126.

3340 untraced

3341 untraced

3342 untraced

3343 untraced

3344 untraced

3345 WC, 'Of Secrecie', 'Wine descending into the bodie, cause words to ascend.' (T8v; prose).

3346 untraced

3347 untraced

	QN	TLN
When swords haue pleaded, words doe come too late.	3348	
The lesse men speake, the more they meditate.	3349	
<i>Bargaines made by constraint, may well be broken:</i>		4830
<i>And words by force compeld, as well vnspoken.</i>	3350	
By the hearts thoughts, the tongue is carried.	3351	
Few words well coucht, doe most content the wise.	3352	
<i>Reports in Courts are held both night and day,</i>		
<i>As common guests, and seldome part away.</i>	3353	4835
Seld speaketh loue, but sighes his secret paines.	3354	
Of whome the tongue talkes much, the heart thinkes more.	3355	
<i>Better by speaking little, make a scarre,</i>		
<i>Than by much babling cause a wide deepe wound.</i>	3356	
Report hath oft a blister on her tongue.	3357	4840
The sweetest words may come from sowrest hearts.	3358	
<i>The words that sound the sweetest in the eare,</i>		
<i>Are not the wholsom'st alwaies to the heart.</i>	3359	
[M7r]		
In many words is couched most mistrust.	3360	
Who fights with words, doth soonest wound himselfe.	3361	4845
<i>Many repent the words that they haue spoke,</i>		
<i>But neuer any, that they held their peace.</i>	3362	
The coldest words, oft cooles the hottest throat.	3363	
Workes, and not words, doe most commend a man.	3364	

3348 Brandon, *Octavia*, 'When swords haue pleaded, words wil come too late.' (C8v).

3349 Kyd, *Spanish*, 'The lesse I speak, the more I meditate.' (C4v; 2.2.25).

3350 untraced

3351 Harington, *Orlando*, 'By thought of heart the speach of tongue is carid.' (V1r; \*, 27.107).

3352 Greene, *Menaphon*, 'Few words well coucht doe most content the wise.' (I3r; vol. 6, p. 124).

3353 Herbert, *Antony*, 'Bred of reports: reports which night and day / Perpetuall guests from court go not away.' (D6v; 1045-6).

3354 Greene, *Menaphon*, 'Selde speaketh Loue, but sighs his secret paines;' (I3r; vol. 6, p. 125).

3355 untraced

3356 WC, 'Of Secrecie', 'Better it is by speaking little to make a smal skarre, then a deepe wound by much babling.' (T8r; prose).

3357 Lyly, *Sapho*, 'Reporte hath not alwaies a blister on her tongue.' (A4v; prose; 1.2.40).

3358 untraced

3359 Burton, *Sermon*, 'The second sort must also vnderstand, that the sweetest doctrine to the eare is not alwayes the wholsomest to the heart.' (B2r; prose).

3360 Lodge, *Rosalynd*, 'but seeing in many words lyes mistrust, & that truth is euer naked' (N1r; prose; vol. 1, p. 111).

3361 Whetstone, *Rock*, 'The Orchard of repentaunce', 'Who fights with words, doth wound him selfe with woe.' (P7v).

3362 WC, 'Of Vices in generall', 'A Man sildome repenteth his silence, but he is often sorrowfull for his hastie speeches.' (2I1r; prose).

3363 Th. Middleton, *Wisdom*, 'The coldest worde oft cooles the hottest threat,' (L1v; 8.15.151).

3364 de Salluste Du Bartas, *Creation*, 'So that thy workes, by words may be commended.' (A4r).



	QN	TLN
<i>Spend stripes on him, whome words may not retaine:</i>		4850
<i>Yet spend to mend by strokes, but not to maim.</i>	3365	
From fewest words may great effects ensue.	3366	
Silence hath seldome yet made any sad.	3367	
<i>Whereas desire doth vrge the tongue to speake,</i>		
<i>Somwhat must out, or else the heart will breake.</i>	3368	4855
The tongue is call'd, the gate of life and death.	3369	
Who speakes with heed, may boldly say his mind.	3370	
<i>The man whose tongue before his wit doth run,</i>		
<i>Oft speakes too soone, and rues when he hath done.</i>	3371	
A word once past, can be recalde no more.	3372	4860
Better be silent, than in vaine to speake.	3373	
As good be dombe, as speake and not be heard.	3374	
<i>Similies on the same subiect.</i>		
As one sparke may procure a mightie fire,		
So one ill tongue may cause great enmitie.	3375	4865
As riuers are bound in with bankes for ouer-flowing,		
So reason should restraine too lauish talking.	3376	
As gold boiles best when it doth bubble least,		
So mild deliuerance sweetens best our words.	3377	

3365 Lodge, *Fig*, 'Spend stripes on him, whom words may not retaine, / Yet spend to mend by stroaks, but not to maim;' (H1v-2r; vol. 3, pp. 58-9).

3366 Delamothe, *French*, 'Oft of few wordes, may great effects ensue.' (M7v).

3367 Delamothe, *French*, 'But Silence yet, did neuer make mee sad.' (H2v).

3368 Breton, *Delights*, 'Yet where desire doth egge the tongue to speake, / Somewhat must out, or else the heart will breake.' (F3v).

3369 Whitney, *Emblems*, 'One calles the toungue, the gate of life, and deathe,' (H2v).

3370 Whitney, *Emblems*, 'Who speakes with heede, may bouldlie speake his minde.' (Z2v).

3371 Whitney, *Emblems*, 'But hee, whose tonge before his witte, doth runne, / Ofte speakes to soone, and greeues when he hath done.' (Z2v).

3372 Robinson, *Method*, 'for sure according to the old prouerbe A worde once past, cannot be called backe.' (O1r; prose).

3373 WC, 'Of Boasting', 'It is better to bee silent, then to bragge or boast vaine-gloriously any thing in our own commendation.' (2A5v; prose).

3374 Daniel, 'Musophilus', 'Here amongst vs, where euen as good be domb / As speake, and to be heard with no attent?' (C8r; vol. 1, 422-3).

3375 Meres, *Palladis*, 'The Tongue', 'As one sparke doth make a great fire: so an ill tongue doeth procure great enmity. *Idem hom. 9. operis imperfecti.*' (Z5v; prose).

3376 Meres, *Palladis*, 'The Tongue', 'As riuers haue bankes, that they may not ouerflow: so reason is to be the stay of the tongue, that it may not run counter.' (Z5v; prose).

3377 WC, 'Of Secrecie', 'Gold boyleth best when it least bubbleth, & a flame pressed downe, enforceth the fire to smother *Pacunius*.' (T7r-v; prose). Also in Lyly's *Sapho and Phao*, 'Gold boyleth best, when it bubbleth least, water runneth smoothest, where is it deepest.' (C3v; prose).

	QN	TLN
As silence is a gift deuoid of feare,		4870
So talking is a thing to vrge suspect.	3378	
As he beares miserie best that hides it most,		
So he declares least wit that prateth most.	3379	
As we must giue account for idle silence,		
So much more must we for our fruitlesse talke.	3380	4875
[M7v]		

*Examples likewise on the same.*

<i>Pompey</i> let burne his finger in the fire,		
Rather than he would be too free of tongue.	3381	
<i>Vlysses</i> in his youth refrain'd from speech,		
Because in yeares he would direct his tongue.	3382	4880
Great <i>Alexander</i> , gaue <i>Cherillus</i> coine		
To hold his peace, and to forbear to write.	3383	
<i>Antigonus</i> this lesson taught his sonne,		
First to learne silence, then to practise speech.	3384	
<i>Zeno</i> reprooued one that prated much,		4885
And said, his eares were founded on his tongue.	3385	
The tongue (saith <i>Aristotle</i> ) blabs the mind,		
And fooles or wise men soone thereby we find.	3386	

- 3378 WC, 'Of Secrecie', 'As silence is a gift without perrill, and containeth in it manie good thinges: so it were better our silence brought our simplicitie into suspition, then to speake either inconueniently, idely, or vnneccessarily.' (T7v; prose).
- 3379 WC, 'Of Secrecie', 'He beareth his miserie best, that hideth it most. *Archim.*' (T7v; prose).
- 3380 WC, 'Of Secrecie', 'As wee must render account for euery idle word, so must we likewise for our idle silence. *Ambrose.*' (V1r; prose).
- 3381 Allott, *WT*, 'Of Silence & Secrecie', 'Pompey suffered one of his fingers to bee burned, rather then he would disclose what was done in the Senate.' (M6r; prose).
- 3382 Allott, *WT*, 'Of Silence & Secrecie', 'Vlysses in his youth refrained from speech, vntill hee had learned howe to speake well. *Homer.*' (M6r-v; prose).
- 3383 de la Primaudaye, *Academy*, 'Of Speech and Speaking', '*Alexander* the great gaue money to *Cherillus* an ignorant poet to holde his peace and leaue writing.' (K2r; prose).
- 3384 de la Primaudaye, *Academy*, 'Of Speech and Speaking', 'Those that are nobly and roially brought vp (saith *Plutark*) learne first to hold their peace, & then to speake. Therefore *Antigonus* the great being demanded by his son, at what houre the campe should dislodge: art thou afraid (quoth he to him) that thou alone shalt not heare the trumpet? He trusted not him with a secret matter, to whom the succession of the empire was to come: teaching him thereby to be more close and secret in such matters.' (K3v-4r; prose).
- 3385 Allott, *WT*, 'Of Silence & Secrecie', '*Zeno* was reported a great prater, in that his eares were founded vpon his tongue.' (M4v; prose).
- 3386 untraced

	QN	TLN
<b>Of Flatterie, &amp;c.</b>		
<i>Flatterie, is friendships vtter ouerthrow,</i>		4890
<i>The wracke of States, and honest natures foe.</i>	3387	
The greenest hearb, oft hides the foulest toad.	3388	
The stillest water hath the deepest channell.	3389	
[M8r]		
<i>It's better to be blamed by a friend,</i>		
<i>Than to be kissed of a flatterer.</i>	3390	4895
Soothing gets friends, but truth doth purchase hate.	3391	
A seeming friend, is a deceitfull bogge.	3392	
<i>Flatterie suruiues not at the dead mans dore,</i>		
<i>Liue men haue eares, when tombes are deafe and poore.</i>	3393	
Of false dissembling, foulie must befall.	3394	4900
The best dissembler, hath the brauest wit.	3395	
<i>It is esteem'd no certaine way to thriue,</i>		
<i>To praise the dead, but flattering men aliuie.</i>	3396	
Dissembled holinesse, is double crime.	3397	
Faire feigned tales conuey foule things from sight.	3398	4905
<i>Dissembling sometimes may attaine to saue</i>		
<i>Mens liues, their fame, their goods, and all they haue.</i>	3399	
Chuse few friends, trie them, flatterers speake faire.	3400	
Men strew sweet flowers to hide the deepest snares.	3401	

3387 untraced

3388 + 3389 Burton, *Sermon*, 'the greenest herbe doeth often couer the fowlest toade, where the water is stillest, there is it deepest,' (B2v; prose).

3390 + 3391 Burton, *Sermon*, 'Many thinke that wee hate them if we tell them of their sinnes, taking those men for their best frends, which do alwaies sooth them vp in their sinnes, and neuer reprooue them: but both these sorts men are greatlie deceiued. The first must know that the reproofe of a friend is better then the kisse of a flatterer;' (B2r; prose).

3392 untraced

3393 Whetstone, *Sidney*, 'Flatry doth liue, not at the dead mans dore. / Liue-men haue eares; when Tombes are deafe and poore,' (B1v).

3394 Spenser, *FQ*, 'Of all things to dissemble fouly may befall' (?Y1v; vol. 3, V.xi.56.9).

3395 *Knack to Know*, 'The best dissembler hath the brauest wit,' (C4v).

3396 Whetstone, *Thomas*, 'for most men know, it is no way to thriue, / to prayse the dead, but flatter men aliuie.' (A3v; \*).

3397 *WC* (1598, STC 15686.3), 'Of Dissimulation', 'Dissembled holines is double iniquitie.' (E4v). In the 3rd edition, not in the 1st or 2nd.

3398 Churchyard, *Honour*, 'Faire fained tales, conuaies foule things from sight,' (A3v).

3399 Harington, *Orlando*, 'Doubtlesse dissembling; oftentimes may saue, / Mens liues, their fame & goods, and al they haue.' (C2r; \*; 4.1).

3400 Greene, *Too Late*, 'The farewell of a friend', 'Choose but a fewe friends and trie those; for the flatterer speakes fairest.' (?F1r; prose; vol. 8, p. 168).

3401 untraced

	QN	TLN
<i>Mens pleas in loue, like painters pensils are, Which figure shadowes, and the substance leaue.</i>	3402	4910
Faire outward shewes prouue inwardly the worst.	3403	
Loue looketh faire, when hap is most accurst.	3404	
<i>The badge of hypocrites is noted still, By alwayes speaking well, yet doing ill.</i>	3405	4915
Flatterie doth verie seldome want rewards.	3406	
To flatter wise men, shewes discretions want.	3407	
<i>When greatest braues are brought to trials prooffe, The boasters are content to stand aloofe.</i>	3408	
Flatterers respect their owne good, no mans else.	3409	4920
Better a wretch, than a dissembler.	3410	
<i>False flatterers are worse than greedie crows: The one deuoures aliue, the other dead.</i>	3411	
Plaine, and not honest, is too harsh a style.	3412	
Men still doe foulest, when they fairest speake.	3413	4925
<i>Fond Physiognomies complexion, Guides not the inward disposition.</i>	3414	
[M8v]		
Better offend with truth, than flattering praise.	3415	
Flatterers are nought else but trencher flies.	3416	
<i>True loue's a Saint, so shall ye true loue know, False loue's a Scythian, yet a Saint in show.</i>	3417	4930

3402 untraced

3403 Linche, *Diella*, 'Faire outward shewes, prouue inwardly the worst,' (B2v).

3404 Linche, *Diella*, 'Loue looketh faire, but Louers are accurst.' (B2v).

3405 de la Perrière, *Deuices*, 'An hypocrite is noted still, / By speaking faire, and doing ill.' (B8v).

3406 Lodge, *Fig*, 'For flatterie can neuer want rewardes.' (B1v; vol. 3, p. 10).

3407 WC, 'Of Flattery', 'To flatter a wise man, shewes want of wisdom in the flatterer.' (F1r; prose).

3408 untraced

3409 WC, 'Of Flattery', 'Flatterers seeke theyr owne good, and not theyrs whom they flatter.' (F1r; prose).

3410 Guilpin, 'Satire IV', 'Better a wretch then a dissembler.' (C5v; \*).

3411 WC, 'Of Flattery', 'It is better to fall amongst a sort of Rauens, then amongst flattering companions: for the Rauens neuer eate a man tyll he be dead, but flatterers will not spare to deuoure him while he is a liue. *Plut.*' (F1r-v; prose).

3412 Shakespeare, *R3*, 'Plaine and not honest is to harsh a stile.' (K2v; 4.4.278).

3413 Daniel, 'Musophilus', 'For men do fowlest when they finest speake.' (D2r; vol. 1, 513).

3414 Marston, *Scourge*, 'Fond Physiognomer, complexion / Guides not the inward disposition,' (B6; r.11).

3415 WC, 'Of Flattery', 'It is better to offende with truth, then to please with flattery.' (F1r; prose).

3416 WC, 'Of Flattery', 'Flatterers are like trencher-flies, which waite more for lucre then for loue.' (F1v; prose).

3417 Powell, *Leprosy*, 'True Loue's a saint, so shall you true loue know: / False Loue a *Schythian*, yet a saint in show.' (B4v).

	QN	TLN
Flatterie is the nource of wickednesse.	3418	
Dissembling weares a cloake, truth naked goes.	3419	
<i>The smoothest lookes, doe soon'st of all beguile,</i>		
<i>And oft are clokes to cogitations vile.</i>	3420	4935
Womens dissembling hardly can be matcht.	3421	
A foe is better than a dissembling friend.	3422	

*Similies on the same subiect.*

As vultures sleepe not where they find no prey,		
So flatterers haunt not but where profit growes.	3423	4940
As vermine breed in places of most warmth,		
So flatterers cling where best they find reliefe.	3424	
As Pilgrims creepe not but where is some crosse,		
So slye dissemblers crouch not but for gaine.	3425	
As mothes the finest garments doe consume,		4945
So flatterers feed vpon the frankest hearts.	3426	
As Panthers haue sweet sents, but rauenous minds,		
So flatterers haue smooth lookes, but killing hearts.	3427	
As straightest trees haue still the crookedst roots,		
So all dissemblers haue the craftiest trickes.	3428	4950

*Examples likewise on the same.*

The Emperour <i>Sigismond</i> strooke a flatterer,		
And said: He bit worse than a Scorpion.	3429	
<i>Augustus</i> so detested flatterie,		

3418 untraced

3419 *WC*, 'Of Dissimulation', 'Craft hath neede of cloaking, where truth is euer naked.' (E6r; prose).

3420 Whitney, *Emblems*, 'But gallant lookes, and outward showes beguile, / And ofte are clokes to cogitacions vile.' (S2r).

3421 untraced

3422 *WC*, 'Of Dissimulation', 'It is better to haue an open foe then a dissembling friend. *Pythag.*' (E5v; prose).

3423 + 3424 + 3425 *WC*, 'Of Flattery', 'As no vermine will breede where they find no warmth, no Vultures sleepe where they finde no pray, no flyes swarme where they see no flesh, no pylgrim creepe where there is no Crosse, so there is no Parrasite will lurke where he findes no gaine.' (F1r; prose).

3426 untraced

3427 Meres, *Palladis*, 'Flatterers and Parasites', 'As Panthers haue a sweete smell, but a deuouring mind so haue flatterers.' (2S6r; prose).

3428 Meres, *Palladis*, 'Flatterers and Parasites', 'Straight trees haue crooked roots [...] so flatterers talke the more it is seasoned with fine phrases, the lesse it sauoreth of true meaning.' (2S6r; prose).

3429 Allott, *WT*, 'Of Flattery', 'The Emperour *Sigismond*, strooke one that praysed him too much: saying that hee bitte him.' (S2r; prose).

	QN	TLN
He could not bide his seruants kneele to him.	3430	4955
<i>Tyberius</i> seruants might not call him Lord,		
Because he said, therein they flatter'd him.	3431	
<i>Clisiphus</i> was call'd <i>Philips</i> counterfeit,		
Because like him he fashion'd all he did.	3432	
[Nrr]		
<i>Phocion</i> said to king <i>Antipater</i> ,		4960
He could not be his friend and flatterer.	3433	
Wise men (saith <i>Bias</i> ) make not all their friends,		
But haue a speciall eye to flatterers.	3434	

## Of good Deeds, &amp;c.

<i>Good Deeds confound all bad, suppress offence:</i>		4965
<i>Correcting faults with loue and patience.</i>	3435	
That is a good deed which preuents the bad.	3436	
Good vovs are neuer broken by good deeds.	3437	
<i>He that sets downe what gifts in goodnes lurke,</i>		
<i>Shall breath him twice, before he end his worke.</i>	3438	4970
In persons full of note, good deeds are done.	3439	
Vovs are but seeds, and good deeds are the fruits.	3440	

3430 Allott, *WT*, 'Of Flattery', 'Augustus so hated flattery, that hee could not abide the kneeling of his housholde seruants.' (Siv; prose).

3431 Allott, *WT*, 'Of Flattery', 'Tiberius woulde not suffer his seruaunts to call him Lord.' (Siv; prose).

3432 Allott, *WT*, 'Of Flattery', 'Clisiphus was called the counterfait of King Phillip, because when the king was merry, he was merry, and whatsoeuer the King tooke in hand, this flatterer would maintaine.' (Siv; prose).

3433 Allott, *WT*, 'Of Flattery', 'Phocion sayde to King Antipater, that hee could not haue him both for his friende and flatterer.' (S3r; prose).

3434 untraced

3435 untraced

3436 Marlowe and Chapman, *Hero* (Chapman), 'That is a good deede that preuents a bad.' (G4r; 3.355).

3437 Marlowe and Chapman, *Hero* (Chapman), 'Good vovs are neuer broken with good deedes,' (G4r; 3.351).

3438 untraced. Analogue: John Bullokar, *A true description of the passion of our Sauour Iesus Christ* (1622, STC 4085), 'And he that writes what doth in wicked lurke, / Shall breathe him twice before he end his worke.' (C2v).

3439 Marlowe and Chapman, *Hero* (Chapman), 'In persons full of note, good deedes are done.' (Kiv; 5.12).

3440 Marlowe and Chapman, *Hero* (Chapman), 'vovs are but seedes, / And good deeds fruits,' (G4r; 3.352-3).

	QN	TLN
<i>Good turnes ought not be held a seruile bond, To bind their doers to receiue their meed.</i>	3441	
That which doth good, disgraceth no degree.	3442	4975
We haue no good, that we can say is ours.	3443	
<i>Of passed good to make a new discourse, By double vsurie doth wise renew it.</i>	3444	
[Niv]		
Good lampes will shine till all their oyle be gone.	3445	
Each goodly thing is hardest to begin.	3446	4980
<i>When as the doing good, is only thought Worthy reward, who will be bad for nought?</i>	3447	
Raise not the bad, to make the good complaine.	3448	
No good at all, with doing ill, is wonne.	3449	
<i>Let vs not thinke, that that our good can frame, Which ruin'd hath the Authours of the same.</i>	3450	4985
They are too blame, which deeds well done wil wrest.	3451	
Good deeds, the cruel'st heart to kindnesse brings.	3452	
<i>Good done to any, doth impression strike Of ioy and loue, in all that are alike.</i>	3453	4990
Good deeds, are famishment vnto the deuill.	3454	
The end is crowne of euery worke well done.	3455	

- 3441 Spenser, *FQ*, 'what need / Good turnes be counted, as a seruile bond, / To bind their doers, to receiue their meede?' (V2v; vol. 2, II.viii.56.1-3).
- 3442 Marlowe and Chapman, *Hero* (Chapman), 'That which does good, disgraceth no degree.' (L4r; 5.346).
- 3443 Shakespeare, *Lucrece*, 'We haue no good that we can say is ours,' (Giv; 873).
- 3444 Spenser, *Colin*, 'For of good passed newly to discus, / By dubble vsurie doth wise renew it.' (A3v; vol. 1, 38-9).
- 3445 untraced
- 3446 Spenser, *FQ*, 'Each goodly thing is hardest to begin,' (I5v; vol. 2, I.x.6.1).
- 3447 Daniel, *Civil Wars*, 'And when that dooing good is onely thought / Worthy reward, who will be bad for nought?' (T4r; vol. 2, 5.23.7-8).
- 3448 Daniel, *Civil Wars*, 'To raise the bad, to make the good complaine:' (I4r).
- 3449 Daniel, *Civil Wars*, 'But ô what good with doing ill is won?' (V2r; 5.35.5).
- 3450 Daniel, *Civil Wars*, 'Let vs not thinke, that that our good can frame, / Which ruinde hath the Authours of the same.' (Y3r; vol. 2, 5.88.7-8).
- 3451 Watson, *Hekatompathia*, 'If thou be much mislik't, They are to blame, / Say thou, that deedes well donne to euill wrest:' ([fleuron]4v).
- 3452 Kyd, *Cornelia*, 'Good deeds the cruelst hart to kindness bring,' (H3v; 4.2.127).
- 3453 Daniel, *Civil Wars*, 'To whom good done doth an impression strike / Of ioye and loue in all that are alike.' (Z3v; vol. 2, 5.113.7-8).
- 3454 untraced
- 3455 Kyd, *Spanish*, 'The end is crowne of euery worke well done.' (D4r; 2.6.8).



	QN	TLN
<i>Good still is best when it is soonest wrought, For lingring-fauour euer comes to nought.</i>	3456	
The way to good, is neuer learn'd too late.	3457	4995
Faults should be measur'd by intent, not deed.	3458	
<i>Nothing so good, but may through guiltie shame, Be much corrupt, and wrested to great blame.</i>	3459	
Ignorant faults craue pardon still by course.	3460	
Faults done, may be repented, not reclaim'd.	3461	5000
<i>He that will purchase things of greatest price, Must conquer by his deeds, and not by words.</i>	3462	
Faults vncommitted, challenge no repent.	3463	
Many deserts, may lessen slender faults.	3464	
<i>Vniust offences daunger scape a time, But yet at length reuenge doth pay them home.</i>	3465	5005
Faults oft are measur'd by their secrecie.	3466	
An error past, is likewise past recalling.	3467	
<i>There's nought so vile that on the earth doth liue, But to the earth some speciall good doth giue.</i>	3468	5010
Good is the end that cannot be amended.	3469	
Where good is found, we should not quit with ill.	3470	

- 3456 Southwell, *Complaint*, 'Losse in delays', 'Good is best when soonest wrought, / Lingring labours come to nought.' (G4v; 5-6).
- 3457 Greene, *Too Late*, 'The Palmers Ode', 'But this I learned at Vertues gate, / The way to good is neuer late.' (?B3r; vol. 8, p. 19).
- 3458 Whetstone, *Promos*, 'Faults should be measured by desert, but all is one in this,' (B4r).
- 3459 Spenser, *Four Hymns*, 'An Hymne in Honour of Beautie', 'Yet nathemore is that faire beauties blame, / [...] / Nothing so good, but that through guilty shame / May be corrupt, and wrested vnto will.' (C3v; vol. 1, 155-8).
- 3460 untraced
- 3461 Greene, *Arbasto*, 'but since the fault once committed may be repented, but not reclaimed,' (B1v; prose; vol. 3, pp. 185-6).
- 3462 Lyly, *Woman*, 'He that will purchase things of greatest prize, / Must conquer by his deeds, and not by words:' (B3v; 2.1.150-1).
- 3463 untraced
- 3464 North, *Dial*, 'Ne yet to such for whom desert would lay / Their sclender fautes might wel be slipped by:' (Q6v).
- 3465 WC, 'Of Offence', 'Vniust offences, may escape for a time, without anger, but neuer without reuenge.' (W7v; prose).
- 3466 untraced. Analogue: John Hynd, *Eliosto libidinoso* (1606, STC 13509), 'Offences are not measured by proportion, but by secrecy.' (I3v). Hynd is known to have plagiarized Greene and others.
- 3467 Daniel, *Cleopatra*, 'Alas, an error past, is past recalling,' (M8r; vol. 3, 1379).
- 3468 Shakespeare, *RJ*, 'For nought so vile, that vile on earth doth liue, / But to the earth some speciall good doth giue:' (D3v-4r; 6.11).
- 3469 Breton, *Delights*, 'Daintie the end that cannot be amended.' (E1r).
- 3470 untraced

	QN	TLN
[N2r]		
<i>There's nought so good, but strain'd from that faire vse:</i>		
<i>Reuolts to vice, and stumbles on abuse.</i>	3471	
Gold and base mould, no difference but by vse.	3472	5015
Better to heare than doe what is not well.	3473	
<i>For ones offence, why should a number fall,</i>		
<i>Or priuat sinne be plagu'd in generall?</i>	3474	
Seldome but some good commeth ere the end.	3475	
Gay without good, is good hearts greatest loathing.	3476	5020
<i>Forraine defects giuing home-faults the way</i>		
<i>Make many times bad actions well succeed.</i>	3477	
Still the directest courses best succeed.	3478	
Vertue conducteth to all things are good.	3479	
<i>First weigh the qualitie of each offence,</i>		5025
<i>And thereunto apply the punishment.</i>	3480	
What one thinkes good, another counts as vaine.	3481	
<i>The highest iudger quickly can espie,</i>		
<i>If faults or fraud doe vnder couert lye.</i>	3482	
Wisdome directs to know the good from bad.	3483	5030
As oft as we doe good, wee sacrifice.	3484	
<i>The more our grace and goodnesse doth encrease,</i>		
<i>The more our soules prepare them-selues to God.</i>	3485	
Truth is the guide to all good actions.	3486	

3471 Shakespeare, *RJ*, 'Nor nought so good, but strain'd from that faire vse, / Reuolts to vice and stumbles on abuse.' (D4r; 6.13–14).

3472 Marlowe and Chapman, *Hero* (Marlowe), 'Vessels of brasse oft handled, brightly shine, / What difference betwixt the richest mine / And basest mold, but vse?' (B3v; 1.231–3).

3473 Rous, *Thule*, 'Better to heare then doe what is not well.' (E2r).

3474 Shakespeare, *Lucrece*, 'For ones offence why should so many fall? / To plague a priuate sinne in generall.' (K4r; 1483–4).

3475 Spenser, *Complaints*, 'Mother Hubberds Tale', 'Sildome but some good commeth ere the end.' (Miv; vol. 1, p. 201, 172).

3476 Spenser, *Complaints*, 'Mother Hubberds Tale', 'Gay without good, is good hearts greatest loathing.' (M2v; vol. 1, p. 203, 232).

3477 Daniel, 'Musophilus', 'Forreine defects giuing home-faults the way, / Make euen that weakenes somtimes well succeeds.' (E8v; vol. 1, 861–2).

3478 Daniel, 'Musophilus', 'That the directest courses best succedees' (Fiv; vol. 1, 912).

3479 untraced

3480 untraced

3481 C., H., *Fancy*, 'That one thinkes good, another thinketh vayne,' (Hiv).

3482 untraced

3483 untraced

3484 WC, 'Of Goodnes', 'As oft as we doo good, we offer sacrifice.' (Iir; prose).

3485 WC, 'Of Goodnes', 'The more our grace and goodnes dooth increase, the more our soules adresse themselues to God.' (I2r; prose).

3486 Junius, *Lives*, 'Treuth is the gujde of all good, / Both to God and man.' (H3v; \*).

	Q <sup>N</sup>	TL <sup>N</sup>
Neuer repent thee of thy well-done deeds.	3487	5035
<i>The goodness that proceeds from ignorance, Is like the hearbs that on a dunghill growes.</i>	3488	
Good men doe still delight in doing good.	3489	
Good deeds doe shew the fruits of zealous faith.	3490	

*Similies on the same subiect.* 5040

As hardest stones are pierc'd with softest drops, So vertuous deeds reforme the loosest minds.	3491	
As fond behaiour most displaies a foole, So honest deeds declare an honest heart.	3492	
[N2v]		
As falling starres are soone extinguished, So slight offences craue quicke pardoning.	3493	5045
As sullein lookes bewrayes reuenge-full thoughts, So mild aspect declares a gentle heart.	3494	
As golden bridles better not a horse, So words without good deeds, shew not a man.	3495	5050
As bankets haue no grace, where wanteth guests, So words are litle worth, where deeds come short.	3496	

*Examples likewise on the same.*

<i>Traiane</i> reproou'd for listning poore mens wrongs, Said: None should hinder him from doing good.	3497	5055
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3487 untraced

3488 *WC*, 'Of Goodnes', 'The goodnes that proceedeth from an ignorant man, is like the hearbs that grow vpon a dunghill.' (12r; prose).

3489 untraced

3490 untraced

3491 *Cawdry*, *Treasury*, 'Reading of Bookes', 'As a drop of water pearceth a stone, not so much by his onely strength, as by his often falling: Euen so a man shall become wise and learned, not so much by his force and by himselfe only, as by his diligent & often Reading.' (K4v; prose).

3492 untraced

3493 *Meres*, *Palladis*, 'Dignitie', 'Falling stars are suddainly extinguished: so those that fortune hath suddainly aduanced, are in a trice cast down. *Plut.*' (2E2r; prose).

3494 untraced

3495 *Meres*, *Palladis*, 'Riches', 'A golden bridle doth not make a horse the better: so neither do the ornaments of fortune make a man the better. *Seneca.*' (2D5r; prose).

3496 *Meres*, *Palladis*, 'Riches', 'As a banket hath no grace without guesstes: so riches haue no pleasure without vertue. *Antistenes apud Stobaeum, ser 1. de prudentia.*' (2D3v; prose).

3497 untraced

	Q <sup>N</sup>	TL <sup>N</sup>
The Emperour <i>Aurelian</i> had great care, Least malice should obscure his well-done deeds.	3498	
<i>Philip</i> did thanke the woman for her checke, And said: Still chide me when I doe not well.	3499	
<i>Augustus</i> left his friend to iudgements triall, For hindring law (quoth he) becomes no king.	3500	5060
<i>Cleon</i> being call'd to deale in state affaires, Fore-warn'd his friends be carefull of their deeds.	3501	
Reward the good (saith <i>Solon</i> ) for their doing good, And punish them delight in wicked deeds.	3502	5065
[N3r]		

### Of euill Deeds, &c.

<i>Euill deeds and wicked, come from vicious minds: And here, or some-where els, due vengeance finds.</i>	3503	
Extreamest ills, some time a ioy possesse.	3504	
Ill hardly set on, is as hard got out.	3505	5070
Those things which we deeme good, oft prooue but ill.	3506	
<i>Counsell that comes when ill hath done his worst,     Blesseth our ill, but makes our good accurst.</i>	3507	
To put backe ill, our good we must forbear.	3508	
Euill tidings still doe faster flye than good.	3509	5075
Our greatest ills, we most of all mistrust.	3510	

3498 untraced

3499 untraced

3500 untraced

3501 Allott, *WT*, 'Of Iustice', 'Cleon of Lacedemon, minding to deale in publique affayres, called all his friends together, and told them that hee renounced and discharged himselfe of all friendship, because it caused men sometimes to swarue from injustice. *Plut.*' (D5r; prose).

3502 untraced

3503 untraced

3504 Drayton, *Epistles*, 'Queene Isabell to Mortimer', 'Thus doe extreamest ills a ioy possesse,' (D2r; vol. 2, 15).

3505 Drayton, *Epistles*, 'Matilda to King John', 'For ill so hard set on, is hard got out.' (C5r; vol. 2, 20).

3506 untraced

3507 Drayton, *Epistles*, 'Richard the second to Queene Isabell', 'Counsell that comes when ill hath done his worst, / Blesseth our ill, but makes our good accurst.' (F1r; vol. 2, 121-2).

3508 Drayton, *Epistles*, 'Charles Brandon Duke of Suffolke, to Mary the French Queene', 'To put backe ill, our good we must forbear,' (K4v; vol. 2, 179).

3509 Kyd, *Spanish*, 'Nay euill newes flie faster still than good.' (B2v; 1.3.51).

3510 Kyd, *Spanish*, 'Our greatest ills, we least mistrust my Lord,' (E4v; 3.4.4).

	QN	TLN
<i>A guiltie conscience, vrged with the thought Of former ill done deeds, not easily erres.</i>	3511	
Euils vnto euils, still conducters are.	3512	
Ill comes too soone, repentance oft too late.	3513	5080
Ill newes hath wings, and with the wind doth flye. <i>In the first rising, seeke to stifle ill, Least it get head, and grow against thy will.</i>	3514 3515	
That daye's ne're ill, that brings a pleasing night.	3516	
Worse than the worst of euils, are wicked thoughts.	3517	5085
No blush can paint the shame is due to ill.	3518	
[N <sub>3v</sub> ]		
<i>The apprehension of what e're is good, Giues but the greater feeling to the worse.</i>	3519	
All wicked deeds doe wrathfull doomes procure.	3520	
In euills, counsell is the comfort chiefe.	3521	5090
Many times good doth grow by euils prooffe. <i>By euill courses may be vnderstood, That their euents can neuer fall out good.</i>	3522 3523	
When ill is hapt, teares but encrease the ill.	3524	
Ill by example often gaineth good.	3525	5095
It's double grieffe to see a hellesse ill.	3526	

- 3511 Kyd, *Spanish*, 'A guiltie conscience vrged with the thought, / Of former euils, easily cannot erre.' (E4v; 3.4.14-15).
- 3512 Kyd, *Spanish*, 'For euils vnto ils conductors be.' (H1r; 3.13.8).
- 3513 Drayton, *Mortimeriados*, 'Ill comes too soone, repentance oft too late.' (C4r; vol. 1, 301).
- 3514 Drayton, *Mortimeriados*, 'Ill newes hath wings, and with the winde doth goe,' (D1r; vol. 1, 335).
- 3515 Southwell, *Complaint*, 'Losse in delays', 'In the rising, stifle ill, / Least it grow against thy will.' (H1r; 29-30).
- 3516 Drayton, *Mortimeriados*, 'The day's nere ill that hast a pleasing night,' (H1v; vol. 1, 1039).
- 3517 Southwell, *Complaint*, 'Saint Peters complaynt', 'Worse then the worst of euils is that thou art.' (A4r; 12).
- 3518 Southwell, *Complaint*, 'Saint Peters complaynt', 'What blush can paint the shame that will arise, / Or write my inward feeling in my face?' (D4r; 579-80).
- 3519 Shakespeare, *R2*, 'Oh no, the apprehension of the good, / Giues but the greater feeling to the worse:' (C2r; 1.3.263-4).
- 3520 Harington, *Orlando*, 'And wicked deeds, do wrathfull doomes procure,' (P5r; 22.'Morall'.27).
- 3521 Spenser, *FQ*, 'In euils counsel is the comfort chiefe,' (?2C5v; vol. 3, VI.iv.34.7).
- 3522 Spenser, *FQ*, 'good growes of euils priefe.' (H4r; vol. 2, I.viii.43.6).
- 3523 Shakespeare, *R2*, 'But by bad courses may be vnderstood / That their euents can neuer fall out good.' (D2r; 2.1.214-15).
- 3524 untraced
- 3525 Spenser, *FQ*, 'Ill by ensample good doth often gayne.' (O6v; vol. 2, II.ii.45.5).
- 3526 Spenser, *FQ*, 'To see an hellesse euill, double grieffe doth lend.' (?M1r; vol. 3, IV.xii.21.9).

	Q <sup>N</sup>	TL <sup>N</sup>
<i>Great men that will haue lesse doe for them still, Must beare them out, although their deeds be ill.</i>	3527	
Good heart in ill, doth much the ill amend.	3528	
It's better to reforme, than cut off ill.	3529	5100
The worser deed, the doer likes for best.	3530	
<i>Neuer was man so euill, did or thought, But would pretend some good cause, though starke naught.</i>	3531	
Good words doe often couer ill pretence.	3532	
One day doth wreake the ill that many wrought.	3533	5105
Mischiefe oft falls vpon the meaners head.	3534	
<i>An euill deed done by authoritie, Is mightie sinne and subornation.</i>	3535	
The good compar'd with bad, is soonest seene.	3536	
Who will not stoupe to good, must yeeld to ill.	3537	5110
Mischiefe doth euer ouer-match the bad.	3538	
<i>The wicked cannot sleepe or take their rest, Till they be pleased with some ill done deed.</i>	3539	
Mischiefe is light, and mounteth ouer head.	3540	
Old mischiefs oft doe set new ills abroach.	3541	5115
Ill president, the tyde that waftes to vice.	3542	

- 3527 Marlowe and Chapman, *Hero* (Chapman), 'Great men that will haue lesse doe for them still, / Must beare them out though th'acts be nere so ill.' (Iiv; 4.196-7).
- 3528 Spenser, *FQ*, 'Good hart in euils doth the euils much amend.' (<sup>2</sup>V7r; vol. 3, V.x.22.9).
- 3529 Spenser, *FQ*, 'And better to reforme, then to cut off the ill.' (<sup>2</sup>V4r; vol. 3, V.x.2.9).
- 3530 Rowlands, *Betraying*, 'The worser deed, the doer likes for best.' (Biv).
- 3531 Spenser, *FQ*, 'For neuer wight so euill did or thought, / But would some rightfull cause pretend, though rightly nought.' (<sup>2</sup>M2v; vol. 3, IV.xii.30.8-9).
- 3532 Rowlands, *Betraying*, '(Good words do often make for ill pretence)' (B2v).
- 3533 Southwell, *Complaint*, 'Mary Magdalen's Blush', 'One day doth wreake the wrath that many wrought.' (Fir; 8).
- 3534 untraced
- 3535 *Edward III* (Shakespeare), 'An euill deed done by authoritie, / Is sin and subornation' (D2r; 2.611-12).
- 3536 Spenser, *FQ*, 'But neuer let th'ensample of the bad / Offend the good: for good by paragone / Of euill, may more notable be rad, / As white seemes fairer, macht with blacke attone;' (2K8v; vol. 2, III.ix.2.1-4).
- 3537 Spenser, *FQ*, 'Who will not stoupe with good, shall be made stoupe with harm.' (<sup>2</sup>Q6r; vol. 3, V.v.49.9).
- 3538 Spenser, *FQ*, 'So mischiefe ouermacht the wronger.' (<sup>2</sup>S6r; vol. 3, V.viii.7.9).
- 3539 Rowlands, *Betraying*, 'Doth say the wicked cannot sleeping rest, / Till they are pleased with some ill done thing;' (Biv).
- 3540 Drayton, 'Matilda', 'Mischiefe is light, and mounteth ouer-head;' (G8r).
- 3541 Drayton, *Mortimeriados*, 'Old mischiefs so, might new be set abroch.' (F4r; vol. 1, 812).
- 3542 Southwell, *Complaint*, 'Saint Peters complaynt', 'Euill president, the tyde that wafts to vice,' (C1r; 235).

	QN	TLN
<i>A minute spent in good, seemes long loath'd day:</i>		
<i>But nights of ill like moments slip away.</i>	3543	
The more ill threats vs, we suspect the lesse.	3544	
To harme, there alwaies needs but little helpe.	3545	5120
[N4r]		
Euill ensueth of each wrong intent.	3546	
<i>With vniust men to stand debating lawes,</i>		
<i>Is to giue power to hurt a rightfull cause.</i>	3547	
Constrained ill must needs be suffered.	3548	
We see the good, but yet we chuse the ill.	3549	5125
Oft that is vile, shewes like a vertuous deed.	3550	
<i>Nothing the world with greater harme doth fill,</i>		
<i>Than want of feeling one anothers ill.</i>	3551	
Mens faults doe seldome to them-selues appeare.	3552	
Men smoother partially their owne misdeeds.	3553	5130
Faults still against them-selues giue euidence.	3554	
<i>When better choices are not to be had,</i>		
<i>We needs must take the seeming best of bad.</i>	3555	
The euill doth alwaies argue the offence.	3556	
One bad done deed, may worke to many ill.	3557	5135
Euill seeming good, is most pernicious.	3558	

- 3543 Rowlands, *Betraying*, 'A minute spent in good, seems long loth'd day, / A night of sinne, but moment stolne away.' (B1v).
- 3544 Marlowe and Chapman, *Hero* (Chapman), 'The more ill threats vs, we suspect the lesse.' (I4v; 4.348).
- 3545 Spenser, *Calendar*, '(Ay little helpe to harme there needeth).' (B2r; vol. 1, p. 25, 198).
- 3546 Spenser, *Calendar*, 'Euill ensueth of wrong entent.' (E1v; vol. 1, p. 50, 102).
- 3547 Drayton, *Epistles*, 'Queene Isabell to Mortimer', 'And with vniust men to debate of lawes, / Is to giue power to hurt a rightfull cause.' (D3v).
- 3548 Spenser, *Calendar*, 'Such il, as is forced, mought nedes be endured.' (K1r; vol. 1, p. 90, 139).
- 3549 Daniel, 'Rosamond', 'We see what's good, and thereto we consent vs, / But yet we choose the worst, and soone repent vs.' (L1r; vol. 1, 433-4).
- 3550 Shakespeare, *Lucrece*, 'That what is vile, shewes like a vertuous deede.' (C3r; 252).
- 3551 Marlowe and Chapman, *Hero* (Chapman), 'Ah, nothing doth the world with mischief fill, / But want of feeling one anothers ill.' (K1v; 5.27-8).
- 3552 Shakespeare, *Lucrece*, 'Mens faults do seldome to themselues appeare,' (E4r; 633).
- 3553 Shakespeare, *Lucrece*, 'Their [Men's] own transgressions partiallie they smother,' (E4r; 634).
- 3554 *Edward III*, 'For faults against themselues, giue euidence,' (D3v; 3.89).
- 3555 Daniel, *Civil Wars*, 'When better choices are not to be had / We needs must take the seeming best of bad.' (H2r; vol. 2, 2.24.7-8).
- 3556 Daniel, *Civil Wars*, 'Because th'euient doth argue the offence,' (F1r; vol. 2, 1.96.3).
- 3557 untraced
- 3558 untraced



	QNL	TLN
<i>Those euils whereto a man by loue is driuen, So much the rather ought to be forgiuen.</i>	3559	
Things badly got, can haue but bad successe.	3560	
Custome confirmes, and makes ill in perfection.	3561	5140
Nothing is euill, that is necessarie.	3562	
<i>Too small a sacrifice for mischiefes done Is one mans breath, that thousands did defeat.</i>	3563	
Mischiefe is no meet way to seeke redresse.	3564	
Mischiefe is oft thought good by speeding ill.	3565	5145
A bad beginning makes a worsor end.	3566	
<i>Ill some-times is the cause of good successe, And wicked meanings turne to happinesse.</i>	3567	
One mischiefe Sunne, thawes not anothers Ice.	3568	
The sight of euill sets out goodnesse best.	3569	5150
Euill designes haue euill accidents.	3570	
<i>All such as are the ministers of ill, The gallowes eates, or fatall sword doth kill.</i>	3571	
[N4v]		
<i>Similies on the same subiect.</i>		
As Fowlers by their craft beguile the birds,		5155
So wicked deeds corrupt plaine meaning minds.	3572	

- 3559 Harington, *Orlando*, 'The sinne to which a man by loue is driuen, / So much the rather ought to be forgiuen.' (R3r; \*, 24.33).
- 3560 Shakespeare, *True Tragedy*, 'That things euill got had euer bad successe,' (B7r; 2.2.46, p. 384).
- 3561 Harington, *Orlando*, 'Custome confirmes, and makes ill in perfection.' (2C2v; \*, 36.1).
- 3562 de la Primaudaye, *Academy*, 'Of Good and Ill Hap', '*Nothing is euil (saith Plutarke) that is necessarie.*' (Y6v; prose).
- 3563 Daniel, *Civil Wars*, 'Too small a sacrifice for mischiefes done / Was one mans breath, which thousands dyd defeat.' (2A3r; vol. 2, 6.9.3-4).
- 3564 Daniel, *Civil Wars*, 'Themselues feard of themselues, tyr'd with excesse, / Found, mischief was no fit way to redresse.' (2A2r; vol. 2, 3.7.7-8).
- 3565 Daniel, *Civil Wars*, 'Mischiefe be'ing oft made good by speeding well.' (2A3r; 6.10.8).
- 3566 Th. Middleton, *Wisdom*, 'A bad beginning makes a worsor end,' (P4r; 12.2.4.217).
- 3567 Turberville, *Tales*, 'Thus ill sometime is cause of good successe, / And wicked meanings turne to happinesse.' (H7r).
- 3568 Th. Middleton, *Wisdom*, 'One mischiefe is not thawed with others ice,' (X4v; 18.2.21).
- 3569 untraced
- 3570 untraced
- 3571 Turberville, *Tales*, 'And such as are their ministers in ill. / Either gallowes eates, or fatall sworde doth kill.' (K8r).
- 3572 Meres, *Palladis*, 'Heresie, Heretikes', 'As fowlers by craft catch birds: so heretickes by subtilty surprise men. *Optatus Mileuitanus libro 6. ad sinem contra Parmenianum.*' (2T5r; prose).

	QN	TLN
As serpents food is onely on the earth, So wicked mens delights, is ill done deeds.	3573	
As sheep-cloath'd Wolues do alwaies greatest spoile, So painted deeds doe most of all deceiue.	3574	5160
As <i>Circes</i> witch-craft chaunged men to beasts, So wicked deeds makes seeming men bruit beasts.	3575	
As braunches prosper not cut from the tree, So all is vaine that swerues from honest course.	3576	
As little sparkes of fire procure great harme, So least ill deeds doe hardly find amends.	3577	5165

*Examples likewise on the same.*

<i>Pericles</i> said, th'Athenians loued him, Because they neuer could detect his deeds.	3578	
<i>Demetrius</i> lost all his followers, Because he had no care of doing ill.	3579	5170
<i>Pyrrhus</i> desired to be smit with death, When he did ought that ill beseem'd a King.	3580	
<i>Seuerus</i> caus'd his man be smoakt to death, Because his deeds should not dishonour him.	3581	5175
Men to doe ill, or iniurie each other,		

- 3573 Meres, *Palladis*, 'Heresie, Heretikes', 'As serpents creep vpon their bellies, and feed vpon dust: so heretikes do all for their bellies, and for the vainglorie of their harts, and doe feede vpon earth, that is, vpon earthly and carnall men. *Idem hom. 45. operis imperfect.*' (2T4v; prose).
- 3574 Meres, *Palladis*, 'Heresie, Heretikes', 'As a wolfe cloathed in a sheepes skinne doth the greater harm: so doth an heretike that hath his toung tipped with the scripture. *Ignatius in Epist. ad Heronem.*' (2T4r; prose).
- 3575 Meres, *Palladis*, 'Heresie, Heretikes', 'As *Circe* changed men into beastes: so heresie turneth men into diuels. *Clemens Alexandrinus lib. 7 strom.*' (2T4r; prose).
- 3576 Meres, *Palladis*, 'Heresie, Heretikes', 'As a member cannot liue being cut from the bodie, nor a branch of a tree be greene, being heuen from the stocke: so all heretikes beeing cutte from the bodie of one Church, neither can haue the life of Christ in them, neither the greennesse and viriditie of spirituall grace, but their Church is desolate and forsaken. *Idem, hom. 46.*' (2T4v; prose).
- 3577 Meres, *Palladis*, 'Heresie, Heretikes', 'A sparke of fire at the first is scarcely seene, but if it get nourishment it consumeth large cities and great Countries: so heresie and peruerse doctrine beginning at the first of one, findeth afterwarde two or three auditors,' (2T5r; prose).
- 3578 untraced
- 3579 untraced
- 3580 untraced
- 3581 untraced

	QN	TLN
Is no meane eye-sore, <i>Tullie</i> doth affirme.	3582	
No man (saith <i>Socrates</i> ) should deale vnjustly		
In any matter, be it ne're so small.	3583	
[N5r]		

### Of Thoughts.

5180

<i>Thoughts are the flowring blossoms of the mind,</i>		
<i>And words, the daily fruits of our desires.</i>	3584	
Close thoughts stands free from sword or violence.	3585	
No kings commaund could euer hinder thought.	3586	
What thought can thinke, another thought can mend.	3587	5185
A secret shame in euery thought will smother.	3588	
<i>Where feares doe candie thoughts with Icie-cold,</i>		
<i>Heat stirres the tongue to daungers manifold.</i>	3589	
Thoughts are but dreames, till their effects be tryed.	3590	
Vnstained thoughts doe seldome dreame of ill.	3591	5190
A fault vnknowne, is as a thought vnacted.	3592	
Preuention speaketh all, but what he thinkes.	3593	
<i>That which the thought would by the tongue digest,</i>		
<i>The eare conuayes it backe into the breast.</i>	3594	
The thoughts of men are fed with expectations.	3595	5195
All wishing thoughts sprout forth by quicke desire.	3596	

3582 untraced

3583 untraced

3584 *WC*, 'Of Thoughts', 'Thoughts are blossoms of the minde, and words the fruits of desires. *Her*' (F3v; prose).3585 Daniel, *Cleopatra*, 'Affections kept in close-concealed limits, / Stand farre without the reach of sword or violence.' (I7v; vol. 3, 263-4).3586 Chute, *Beauty*, 'Yet kings commands could neuer hinder thought.' (E1v).3587 Southwell, *Complaint*, 'Looke home', 'What thought can think an other thought can mend.' (F3v; 12).3588 Chute, *Beauty*, 'A secret shame in euery thought will smother' (E1v).

3589 untraced

3590 Shakespeare, *Lucrece*, 'Thoughts are but dreames till their effects be tried,' (D1v; 353).3591 Shakespeare, *Lucrece*, 'For vnstained thoughts do seldom dream on euill.' (B3r; \*; 87).3592 Shakespeare, *Lucrece*, 'The fault vnknowne, is as a thought vnacted.' (E1v; 527).3593 Drayton, *Mortimeriados*, 'Preuention speaketh all but what he thinks,' (B4v; vol. 1, 159).3594 Southwell, *Complaint*, 'Saint Peters complaynt', 'Which when the thought would by the tongue digest / The eare conuayes it backe into the brest.' (E2r; 683-4).3595 C., I., *Alcilia*, 'The thoughtes of men are fed with expectation' (G2v).

3596 untraced

	QN	TLN
Citties doe bastardize the brauest thoughts.	3597	
It's very hard, imprisoned thoughts to bale.	3598	
<i>Pure thoughts doe alwayes sleepe secure and still,</i>		
<i>While lust and murder wakes to staine and kill.</i>	3599	5200
[N5v]		
Thoughts oft times force a lingring life to pine.	3600	
Hope strengthened, addes much matter to each thought.	3601	
All womens tongues and thoughts seldome agree.	3602	
How poore soeuer, thought is rich enough.	3603	
<i>If springing thoughts be any iot diminisht,</i>		5205
<i>They wither in their prime, and prooue nought worth.</i>	3604	
The heart hath but one string, yet many thoughts.	3605	
All earthly thoughts are subject to annoy.	3606	
Vnreuerend thoughts gainst kings, are treacherie.	3607	
Vnmeasur'd thoughts, by fortune are cut short.	3608	5210
<i>Nothing doth sooner dry vp beauties blood,</i>		
<i>Than sullein thoughts, though it be ne're so fresh.</i>	3609	
Oft princes thoughts are tyed to beauties wings.	3610	
All wicked thoughts haue still a wicked end.	3611	
Sweet is the thought, where hope perswadeth hap.	3612	5215
Sweet are the thoughts that neuer sound amisse.	3613	

3597 untraced

3598 Southwell, *Complaint*, 'Lewd Loue is Losse', 'But hard it is imprisoned thoughts to bayle.' (I3v; 36).

3599 Shakespeare, *Lucrece*, 'Now serues the season that they may surprise / The sillie Lambes, pure thoughts are dead & still, / While Lust and Murder wakes to staine and kill.' (C1r; 166-8).

3600 Parry, *Sinetes*, 'Thoughts, force my lingring life, to weare and pine,' (B2v).

3601 Griffin, *Fidessa*, 'Sonnet VII', 'And strengthened hope ads matters to each thought.' (B4r).

3602 Greene, *Morando*, 'but he knowes you do but flatter, and thinks that womens thoughtes and their tongues runnes not alwaies together.' (E4r-v; prose; vol. 3, p. 97).

3603 untraced

3604 Shakespeare, *V&A*, 'If springing things be anie iot diminisht, / They wither in their prime, proue nothing worth,' (D1v; 417-18).

3605 Greene, *Alcida*, 'the heart hath but one string; yea but, quoth Eriphila, it hath many thoughts,' (Hrv; prose; vol. 9, p. 85).

3606 Greene, *Menaphon*, 'For earthly thoughts are subject to annoy.' (I3v; vol. 6, p. 126).

3607 untraced

3608 untraced

3609 untraced

3610 Greene, *Web*, 'for the greatest Monarches haue bene subject to the plausible perswasions of women, and Princes thoughts are oft tied to the wings of beautie.' (G4r; prose; vol. 5, p. 224).

3611 Th. Middleton, *Wisdom*, 'For wicked thoughts haue still a wicked end,' (B1v; 1.3.29).

3612 Wheststone, *Rock*, 'The Garden of vnthriftines', 'Sweete is the thought, where hope perswadeth hap.' (M3r).

3613 Breton, *Arbor*, 'And sweet the thought that neuer sounds amis,' (C1v).

	QN	TLN
<i>Nothing doth sooner shorten life of man,</i>		
<i>Than vaine deluding hopes, and idle thoughts.</i>	3614	
Deare is the thought whereby discretion liues.	3615	
Thoughts prosper not, where feare doth perish them.	3616	5220
No wisse needeth for a guiltie thought.	3617	
The meanest man, will yet in thought aspire.	3618	
<i>Our narrow-eyed thoughts oft times looke more direct,</i>		
<i>Than our loose wisdomes, borne with wild neglect.</i>	3619	
All leaden thoughts, than earth no higher flyes.	3620	5225
Full many signes bewrayes our secret thoughts.	3621	
Thoughts often-times doe shroud vs in the earth.	3622	
To muse and meditate, is learnings life.	3623	
<i>By common cariage of the outward parts,</i>		
<i>The secret thoughts are seene of many hearts.</i>	3624	5230
Carrie thy thoughts in silence sealed vp.	3625	
Sweet are the thoughts of pleasures we haue tryed.	3626	
Thoughts are not seene, yet lookes bewray the mind.	3627	
[N6r]		

*Similies on the same subiect.*

As white and blacke are contrarie in sight,		5235
So words and thoughts are very different.	3628	
As fire and water neuer can agree,		
Euen so mens words and thoughts doe disagree.	3629	

- 3614 WC, 'Of Thoughts', 'There is nothing that more shorteneth the life of man, then vaine hope, & idle thoughts.' (F3v; prose).
- 3615 Breton, *Arbor*, 'Deer is the thought whereby discretion liues,' (C2r).
- 3616 untraced
- 3617 Th. Middleton, *Wisdom*, 'Wee need no witness for a guiltie thought,' (X2v; 17.10.119).
- 3618 Sabie, 'Adam's', 'The meanest man in thought will still aspire:' (B4r).
- 3619 Daniel, 'Octavia', 'Yet oft our narrowed thoughts look more direct / Then your loose wisdoms borne with wild neglect.' (C1r; vol. 1, 143-4).
- 3620 Markham, *Deuoreux*, 'That leaden thoughts, then earth nere higher slew.' (D2r).
- 3621 Lodge, *Phillis*, 'Complaint of Elstred', 'And euery signe bewraies a secrete thought.' (I4v; vol. 2, p. 68).
- 3622 Whitney, *Emblems*, 'And thoughtes ofte times, doe shrow'd vs in the earthe.' (S3r).
- 3623 WC, 'Of Thoughts', 'To muse & meditate, is the life of a learned man. *Cic.*' (F3v; prose).
- 3624 Lodge, *Phillis*, 'Complaint of Elstred', 'And by each cariage of the outward parts,' (I4v; \*, vol. 2, p. 68).
- 3625 WC, 'Of Thoughts', 'Cary thy thoughts seald vp in silence.' (F3v; prose).
- 3626 C., E., *Emaricdulfe*, 'Sonnet XXVII', 'Sweet are the thoughts of pleasures we haue vsde,' (C1r).
- 3627 WC, 'Of Thoughts', 'Thoughts are not seene, but the face is the herrald of the mind.' (F4r; prose). Cf. QN 3106.
- 3628 + 3629 WC, 'Of Thoughts', 'There are no colours so contrary as white and blacke, no elements so disagreeing as fire and water, nor any thing so opposite as mens thoughts, and their words.' (F4r; prose).

	QN	TLN
As courtiers cloakes are shifted very oft, So are our thoughts neuer at certaine stay.	3630	5240
As light is welcome to perplexed minds, So merrie thoughts doe banish sadnesse best.	3631	
As euery tree hath his peculiar fruit, So euery man hath his owne priuat thought.	3632	
As merrie hosts care not for frowning guests, So pleasant minds can brooke no pensiuē thoughts.	3633	5245

*Examples likewise on the same.*

<i>Caesar</i> did neuer feare a merrie looke, But doubted sad men to haue wicked thoughts.	3634	
The <i>Spartanes</i> carried commendation, Because they scorn'd to beare iniurious thoughts.	3635	5250
<i>Puluillus</i> being told, his sonne was dead, Made answer: Therefore he would take no thought.	3636	
When <i>Scipio</i> read the bookes of <i>Xenophon</i> , He said: They counsaill'd him from taking thought.	3637	5255
Thoughts doe afflict the mind, saith <i>Cicero</i> , And makes it subiect to no certaintie.	3638	

- 3630 *WC*, 'Of Thoughts', 'Mens thoughts are lyke Courtiers cloakes, often shyfted, & neuer more impatient then when they are sifted.' (F4r; prose).
- 3631 Meres, *Palladis*, 'Mourning', 'As light is comfortable to heauy hearts: so are merry thoughts to mourners.' (Y5r; prose).
- 3632 Meres, *Palladis*, 'Mourning', 'As euery tree hath her fruit: so there is not any other fruit of mourning but teares. *idem*.' (Y5r; prose).
- 3633 Meres, *Palladis*, 'Mourning', 'As a troublesome guest is sooner receiued into thy house, then thrust out of doores: so if thou giuest place vnto mourning, it is not so easily expelled. *idem*.' (Y5r; prose).
- 3634 Rogers, *Discourse*, 'Then Cæsar smyling, sayde, that he, feared not those of merie countenance, but those lowring and sad persons,' (H4v; prose).
- 3635 Rogers, *Discourse*, 'The Spartanes also were maruelously commended, because they were free from this pensiuē sorrowfulnessse.' (H6r; prose).
- 3636 Rogers, *Discourse*, 'To Horatius Puluillus, a man of great auctoritie, and for his vertue, chiefest Prieste in Rome, dedicatinge a Temple vnto Iupiter, worde was brought that his Sonne had left this worlde. But he being for his wisdome as reuerende [...] gaue no signe of any grieffe, but persisted in his godly attempt.' (I2r; prose).
- 3637 Rogers, *Discourse*, 'And therefore Scipio reading the bookes of Xenophon, dyd greatly commende that place of Xenophon, where he sayde, that no paines or labors should seeme grieuous at any tyme to a captain or soldior, for the glory whiche theyr prowes shoulde purchase, might take away all remembrance of labour passed.' (I3r; prose; with printed marginal note, 'Scipio, Xenophon de institutione Cyri.')
- 3638 untraced

	QN	TLN
Saith <i>Aristotle</i> , They need Physicke most, That doe deuoure their health by fretfull thoughts. [N6v]	3639	
<b>Of Teares, &amp;c.</b>		
<i>Teares are best friends to solitarie minds: And mourning is a foe to company.</i>	3640	5260
Weeping auailles not, where laments are scorn'd.	3641	
Our teares oft times draw teares from others eies.	3642	
Great losses, greatly are to be bemoan'd.	3643	5265
<i>Teares tye the tongue of an accusers grudge, And softs the rigour of the stearnest iudge.</i>	3644	
No grieffe like that, to mourne and be despis'd.	3645	
A troubled soule in teares her comfort seekes.	3646	
Well mourning garments fit a mourning mind.	3647	5270
<i>Teares are dumbe Oratours, and wanting speech, Perswade some-time more than the tongue can doe.</i>	3648	
Teares are the most effectuall rhetoricke.	3649	
Teares are the treasure of a grieffe-gald heart.	3650	
Griefe tyes the tongue, and sorrow stoppeth teares.	3651	5275
<i>Teares must not be as torments, but as markes To shew the loue we beare vnto our friend.</i>	3652	

3639 Rogers, *Discourse*, 'and therefore Aristotle sayth, that they are continually vexed, both in mind and boddie, they are very seldome well at ease, but stande in neede of the Phisition,' (H3v; prose).

3640 WC, 'Of Teares', 'Teares [...] are the onely friends to solitarines, the enemies to company, and the heyres to desperation.' (Y2v; prose).

3641 untraced

3642 Kyd, *Cornelia*, 'Anothers teares, draw teares fro forth our eyes.' (C2r; \*; 2.1.232).

3643 Kyd, *Cornelia*, 'Great losses, greatly are to be deplor'd,' (C2v; 2.1.250).

3644 Broxup, *Path*, 'Teares tye the tongue of an accusers grudge, / Softning the rigour of seuerest Iudge.' (F3v).

3645 G. Fletcher, 'Elegy III', 'No grieffe like this, to mourne, and not be heard.' (K4r).

3646 Ogle, *Troy*, 'A troubled soule in teares hir comfort seekes,' (B4v).

3647 'The Bee', attested in around thirty MS copies, for example, Bodleian Library, MS Rawlinson Poetry 148, fol. 88r (line 80), 'A moourninge habitt sutes a Sable heart:'. See Doughtie, *Liber*, pp. 96–8.

3648 untraced

3649 untraced

3650 untraced

3651 C., E., *Emaricdulfe*, 'Sonnet XII', 'Griefe ty'd my tongue, sorrow did stop my eares,' (B1v).

3652 untraced



	QN	TLN
Teares will appease, where trespasse hath incenst.	3653	
Repentant teares doth quench Gods kindled ire.	3654	
Teares shed in time, doth winne a blisse-full houre.	3655	5280
[N7r]		
<i>Our teares must be as drops of vitall blood,</i>		
<i>Not feigned, but deriued from the heart.</i>	3656	
The heart may weepe, although the eyes be drie.	3657	
Partners in loue, are partners in laments.	3658	
Eyes are first causers of the hearts lamenting.	3659	5285
<i>Musicke can hardly solace humane eares,</i>		
<i>When strings are broke, and eyes are drown'd in teares.</i>	3660	
Soft teares make batterie in the hardest heart.	3661	
Teares deem'd but silent, are as loud as thunder.	3662	
Teares are swift postes to certifie our griefes.	3663	5290
<i>They seldome doe respect poore beggers teares,</i>		
<i>That may haue musique to delight their eares.</i>	3664	
Teares are as nourishment to godly soules.	3665	
Weeping is ioy to well-affected minds.	3666	
Our eyes must not be drowned, nor yet dry.	3667	5295
<i>To weepe for losse, or worldly dignitie</i>		
<i>And not for sinne, is meere hypocrisie.</i>	3668	
Teares kinde loue, and qualifie displeasure.	3669	

3653 Southwell, *Complaint*, 'Saint Peters Complaint', 'Let teares appease when trespasse doth incense:' (E4r; 783). Also in Broxup, *Saint Peters path*, 'Let teares appease, where trespasse doth incense,' (D1r.) Broxup drew passages from Southwell's 'Saint Peters Complaint' (see Karen Bruhn, 'Reforming Saint Peter: Protestant Constructions of Saint Peter the Apostle in Early Modern England', *Sixteenth Century Journal*, 33 (2002), 33–49). Cf. QNs 3654 and 3655.

3654 Broxup, *Path*, 'These weeping teares did quench Gods kindled ire.' (F3v).

3655 Broxup, *Path*, 'Teares shed in time, doth winne a blissefull hower,' (C3r).

3656 untraced

3657 Broxup, *Path*, 'Thy hart may weepe, though dried be thy eies.' (F4v).

3658 W., T., *Tears*, 'Sonnet XVII', 'Partners in loue and partners in lamenting,' (B3r).

3659 W., T., *Tears*, 'Sonnet XIX', 'Eies the first causers of my harss [*sic*] lamenting:' (B3v).

3660 Rogers, *Elegies*, 'For how can Musicke solace humane eares, / When strings are broke & harts are drown'd in tears' (C3r).

3661 Shakespeare, *V&A*, 'Dismiss your vows, your fained tears, your flattery, / For where a heart is hard they make no battery.' (D1v; 425–6).

3662 untraced

3663 untraced

3664 untraced

3665 untraced

3666 untraced

3667 Playfere, *Sermon*, 'Our eyes must neither bee drowned, nor drie:' (B6r; prose).

3668 untraced

3669 untraced

	QN	TLN
The deepest cares, breake neuer into teares.	3670	
Teares ill becomes the Iudge that first condemnes.	3671	5300
<i>To weepe alone, is thought an yrkesome sore:</i>		
<i>Yet companie disturbeth some, much more.</i>	3672	
Venus smiles seldome in a house of teares.	3673	
It's better wake and weepe, than sleepe and ioy.	3674	
Teares ease the mind, though else doe small auaille.	3675	5305
<i>Drops pierce the flint, not by their force or strength,</i>		
<i>But by oft falling weares it out at length.</i>	3676	
Teares shed for vertues sake, are blessed teares.	3677	
Teares worke no ruth, but where the heart is tender.	3678	
Teares are the riches of a sighing soule.	3679	5310
<i>Griefe-broken hearts doe liue with teares in eyes,</i>		
<i>And dye with mirth, appearing in their lookes.</i>	3680	
Griefe till all ends, hath neuer perfect ending.	3681	
Sighes vsually proceed from griefe and smart.	3682	
[N7v]		
Teares doe but blind the eyes, as clouds the aire.	3683	5315
<i>The rich man doth reuenge him-selfe by armes,</i>		
<i>But poore men haue no other helpe than teares.</i>	3684	
Whose griefes are great, haue need of quickest cure.	3685	

3670 Kyd, *Spanish*, 'For deepest cares break neuer into teares.' (B2r; 1.3.7).

3671 untraced

3672 Broxup, *Path*, 'To be alone alacke it grieues vs sore, / And companie disturbeth vs much more.' (G1v).

3673 Shakespeare, *RJ*, 'For Venus smiles not in a house of teares,' (H2r; 15.8).

3674 Th. Middleton, *Wisdom*, 'Oh rather wake and weep, then sleep and ioy,' (V4v; 17.1.5).

3675 Sabie, 'Adam's', 'Teares ease the mind, though little doe preuaile,' (B3v).

3676 Southwell, *Complaint*, 'Losse in delayes', 'Drops doe pierce the stubborne flint, / Not by force but often falling' (H1r; 31-2).

3677 Markham, *Deuoreux*, 'Teares shed for Vertues sake, are teares deuine.' (M2v).

3678 Lodge, *Phillis*, 'Complaint of Elstred', 'Teares worke no truce, but where the hart is tender.' (K4v; vol. 2, p. 76).

3679 untraced

3680 WC, 'Of Ruine', 'Ruind harts, liue with teares in their eyes, and die with mirth in their lookes.' (P8v; prose).

3681 C., E., *Emaricdulfe*, 'Sonnet XXI', 'Beset with griefe, paine, horror and annoyes, / That till all end haue neuer perfect endings.' (B6r).

3682 C., E., *Emaricdulfe*, 'Sonnet XXVIII', 'It euer sighes issue of griefe and smart,' (C1v).

3683 Markham, *Grimule*, 'With teares she blinds her eyes, and clouds the ayre,' (F2r).

3684 WC, 'Of Pouertie', 'The rich doth reuenge himselfe with arms, the poore with teares.' (R1r; prose).

3685 untraced

	Q <sup>N</sup>	TL <sup>N</sup>
Teares cannot change what God hath fore-decreed.	3686	
Teares do want eies which should giue tears to weep.	3687	5320
<i>Teares are no remedies for sad distresse:</i>		
<i>Neither can present plaints ease passed harmes.</i>	3688	
Hearts true contrition, is soules blisse beginner.	3689	
Teares are the badges of true penitence.	3690	

*Similies on the same subiect.* 5325

As some men weepe that are not rightly sad, So many smile that are not rightly glad.	3691	
As trees by nature bringeth forth their fruit, So sorrow doth by custome shed sad teares.	3692	
As thunder alwayes is not quencht with raine, So grieffe not euer is appeasd with teares.	3693	5330
As too much boldnesse is in women bad, So fits it not in men to be too sad.	3694	
As showres of raine doe cause the earths encrease, So streames of teares doe giue the soule true peace.	3695	5335
As weeping Oliue trees most fruitfull are, So mourning minds doe soonest kill despaire.	3696	

*Examples likewise on the same.*

Braue <i>Coriolanus</i> being banisht Rome, Tought with his fault, went forth, and dide in teares.	3697	5340
The Romane matrons for old <i>Brutus</i> death,		

3686 untraced

3687 Drayton, 'Robert', 'Teares found a meane to sound my sorrows deepe,' (E8v; vol. 1, 1332).

3688 WC, 'Of Teares', 'Teares are no cures for distresse, neyther can present plaints ease a passed harme.' (Y2v; prose).

3689 Broxup, *Path*, 'Harts true contrition, is soules blisse beginner,' (F4v).

3690 WC, 'Of Teares', 'Teares are the signes of penitence.' (Y3r; prose).

3691 Brandon, *Octavia*, 'For as some weepe, that are not passing sad: / So many laugh that are not rightly glad.' (C8r).

3692 WC, 'Of Teares', 'Sorrow bringeth fourth teares, as a tree bringeth fourth fruite.' (Y2v; prose).

3693 WC, 'Of Teares', 'As the hottest thunders are not alwaies quenched with raine, so the deepest griefes are not alwaies discovered with teares.' (Y3v; prose).

3694 WC, 'Of Teares', 'Too much sadnesse in a man, is as much to be condemned, as ouer-much boldnesse in a woman is to be despised.' (Y4r; prose).

3695 untraced

3696 untraced

3697 Allott, *WT*, 'Of Sorrow', 'M. Coriolanus being banished Rome became enemy to her, but his mother Veturia comming vnto him, & vpbraiding him with his fault, he found his error, layd downe his armes, went out of the field, and dyed with greefe of minde. *Liuius*.' (Q6v; prose).

	QN	TLN
For one whole yere did nothing else but mourne.	3698	
The wife of <i>Lepidus</i> , her misbehaviour,		
In teares and anguish did abridge his daies.	3699	
<i>Crassus</i> was neuer seene in all his life		5345
But once to smile; but many times to mourne.	3700	
[N8r]		
<i>Seneca</i> saith, That mightie men by power		
Reuenge themselues; the weaker, by their teares.	3701	
The broken heart (saith <i>Tullie</i> ) hath moist eyes,		
When often-times it faignes forth merrie lookes.	3702	5350

### Of Humilitie, &c.

<i>Humilitie, is lowlinesse of mind,</i>		
<i>The onely way, the seat of blisse to find.</i>	3703	
Humilitie lookes lowly on the ground.	3704	
Humilitie, her friends with kindnesse feeds.	3705	5355
The lowly dales enuie not highest hills.	3706	
<i>Humilitie, to heauen, the steppe, the staire,</i>		
<i>Is by deuotion, heartie grieffe, and prayer.</i>	3707	
The lowly mind doth highest gifts adorne.	3708	
Meeknesse of heart is glorie to man-kind.	3709	5360
Humilitie admires his paine with ioy.	3710	

- 3698 Allott, *WT*, 'Of Sorrow', 'The Romaine Matrons bewailed the death of Brutus one whole yeere, as a cheefe defender of theyr chastities. *Eutrop.*' (Q6v; prose).
- 3699 Allott, *WT*, 'Of Sorrow', 'Lepidus, by a long grieffe conceiued of the misbehaviour of his wife, shortned his own dayes.' (Q7r; prose).
- 3700 Allott, *WT*, 'Of Sorrow', 'Crassus was called *Gelastos*, for that he was once seene to laugh in his life.' (Q7v; prose).
- 3701 untraced
- 3702 untraced
- 3703 *WC*, 'Of Humility', 'Sith the Country which we desire to dwell in is hie and heauenly, and the way thether, lowlines and humility, why then desiring this Country, doe we refuse the way. *Aug.*' (2F5r; prose).
- 3704 Barnfield, *Shepherd*, 'Humility looks lowly on the ground;' (C4r).
- 3705 Barnfield, *Shepherd*, 'Humility his friends with kindnes feedes;' (C4r).
- 3706 Spenser, *FQ*, 'The hils doe not the lowly dales disdain; / The dales doe not the lofty hils enuy.' (N8r; vol. 3, V.ii.41.3-4).
- 3707 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'Humilitie to heauen the step, the stayre, / Is for deuotion, sacrifice, and prayer;' (L1r).
- 3708 untraced
- 3709 untraced
- 3710 untraced

	QN	TLN
<i>The kindly dew drops from the higher tree, And wets the little plants that lowly dwell.</i>	3711	
The Cedar yeeldeth to the Axes edge.	3712	
Better sit still, than rise, and after fall.	3713	5365
The shrub is safe, when the tall Cedar shakes. [N8v]	3714	
<i>He that high growth on Cedars did bestow, Gauē likewise lowly Mushromes leaue to grow.</i>	3715	
Humble and meeke, becomes both young and old.	3716	
Gray hath lesse grieffe, than costly silken sutes.	3717	5370
<i>Humilitie walkes lowly on the earth, Assur'd of certaine dignitie in heauen.</i>	3718	
The lowest shrubs doe feele the fewest stormes.	3719	
The minds submission pulls downe loftie lookes.	3720	
<i>When as the Eagle meanes his highest flight, He makes his mounting in the lowest dale.</i>	3721	5375
Great floods doe often rise from humble streames.	3722	
Content below, ne're climbs to seeke aloft.	3723	
<i>The cottage seated in the lowly dale, Is more secure than highest soueraigntie.</i>	3724	5380

- 3711 Spenser, *Calendar*, 'The kindly dewe drops from the higher tree, / And wets the little plants that lowly dwell.' (L4v; vol. 1, p. 106, 31–2).
- 3712 Shakespeare, *True Tragedy*, 'Thus yeelds the Cedar to the axes edge,' (E2v; 5.2.11, p. 404).
- 3713 Fairfax, *Jerusalem*, 'Better sit still (men say) than rise to fall.' (D6r). Published in 1600, entered SR 1599.
- 3714 Kyd, *Solyman*, 'But the shrub is safe when the Cedar shaketh:' (H3v; 5.3.87).
- 3715 Southwell, *Complaint*, 'Scorne not the least', 'He that high growth on Ceders did bestow: / Gauē also lowly Mush-rumpts [*sic*] leaue to grow.' (G1r; 17–18).
- 3716 Greene, *Too Late*, 'The Hermites first exordium', 'Humble and meeke befitteth men of yeeres,' ('C2v; vol. 8, p. 29).
- 3717 untraced
- 3718 Barnfield, *Shepherd*, 'Humility looks lowly on the ground;' (C4r).
- 3719 Greene, *Menaphon*, 'I haue heard them say *Lamedon*, that the lowest shrubbes feele the least tempests,' (C2r; prose; vol. 6, p. 48).
- 3720 untraced
- 3721 Greene, *Menaphon*, 'when the Eagle meanes to soare highest, hee raiseth his flight in the lowest dales:' (C1r; prose; vol. 6, p. 45).
- 3722 Lodge, *Fig*, 'Great floods doe often issue forth / From humble waters, and deepe skill,' (C2r; vol. 3, p. 19).
- 3723 Churchyard, *Challenge*, 'A Warning to the Wanderers Abroad', 'Content below, doth hate to climbe on height.' (Liv).
- 3724 Greene, *Web*, 'The Cottage seated in the hollowe dale, / That fortune neuer feares, because so lowe:' (D2r; vol. 5, p. 180). Only the first line is in *Bel-vedère*.

	QN	TLN
Humilitie, the soules chiefe beautie is.	3725	
Humilitie doth anger soone asswage.	3726	
<i>A lowly life that feares no suddaine losse,</i>		
<i>Is still content, how-euer things goes crosse.</i>	3727	
An humble mind sauours of pietie.	3728	5385
True humblenes doth all mens vertues praise.	3729	
<i>A mind that feares no fall, nor craues no crowne,</i>		
<i>Is in the rightest way to true renowme.</i>	3730	
Religions chiefe precept, is humblenes.	3731	
Happie that man, who is in honour humble.	3732	5390
<i>Where humble thoughts doe to the heauens aspire,</i>		
<i>There is no place for any proud desire.</i>	3733	
The minds best armour, is humilitie.	3734	
Lowlinesse is the perfect path to honour.	3735	
<i>Humilitie hath brought those things to passe,</i>		
<i>Which reason, nor no vertue else could doe.</i>	3736	5395
Pride wageth warre against humilitie.	3737	
By lowlinesse, is true discretion wonne.	3738	
Proud minds can hardly learne humilitie.	3739	
<i>Humilitie augments beneuolence,</i>		5400
[OIr]		

3725 WC, 'Of Beauty', 'The beauty of the soule, is innocencie and humility. *Greg.*' (E4v; prose).

3726 untraced

3727 Lodge, *Fig.* 'A lowly life that feares no sodaine losse.' (G2r; vol. 3, p. 51).

3728 untraced

3729 untraced

3730 Lodge, *Fig.* 'A mind that dreads no fal, nor craues no crowne, / But makes his true-content, his best renowne.' (G2r; vol. 3, p. 51).

3731 WC, 'Of Humility', 'As *Demosthenes* being demaunded what was the first precept of eloquence, aunswered to pronounce well, beeing asked what was the second, answered the like, and so to the third; so of the precepts of religion the 1, 2, and 3, is humility.' (2F4v; prose).

3732 WC, 'Of Humility', 'Happy is that man, whose calling is great, and spirit humble.' (2F5r; prose).

3733 Breton, 'Pilgrimage', 'where humble hart, doth to that heauen aspire, / where is no place for any proude desire.' (C1r).

3734 WC, 'Of Humility', 'The best armor of the mind is humility.' (2F5r; prose).

3735 WC, 'Of Humility', 'The easiest way to dignity is true humility.' (2F5r; prose).

3736 WC, 'Of Humility', 'Humilitie hath many times brought that to passe, which no other vertue nor reason could effect.' (2F5v; prose).

3737 WC, 'Of Humility', 'Pride wageth warre in the kingdome of humility. *Greg.*' (2F5r; prose).

3738 WC, 'Of Humility', 'True discretion, is neuer purchased but by true humility.' (2F5r; prose).

3739 WC, 'Of Humility', 'Of all vertuous works, the hardest is to be humble.' (2F5r; prose).

	QN	TLN
<i>Supporteth truth, and keeps a kingdome safe.</i>	3740	
Humilitie reuiues dead charitie.	3741	
The face doth soone expresse an humble mind.	3742	
Truth soone appeares to humble minded men.	3743	
<i>The noble Lyon neuer slayes the least,</i>		5405
<i>But alwayes preyes vpon the proudest beast.</i>	3744	
Humilitie rules all the minds affects.	3745	
No way to heauen, but by humilitie.	3746	
Humilitie winnes immortalitie.	3747	
<i>Humilitie with perfect grace stands fast,</i>		5410
<i>When all things else are vanished and past.</i>	3748	
Breake not a bending reed, spare the submisse.	3849	
Earth vessels, with the brazen may not striue.	3750	
<i>Similies on the same subiect.</i>		
As lowlinesse of heart brings downe heauens grace,		5415
So humble words can proudest tearmes deface.	3751	
As salt doth season euery kind of meat,		
So lowlinesse doth shew all vertues best.	3752	
As vallies fertillnesse the hills exceeds,		

- 3740 WC, 'Of Humility', 'Humblenes of mind stirs vp affection, augments beneuolence, supports good equity, and preserueth in safety the whole estate of a Country.' (2F6r; prose).
- 3741 WC, 'Of Humility', 'The vertue of humility, is the only repairer and restorer of decayed charity.' (2F5v; prose).
- 3742 Spenser, *Colin*, 'With cheerfull face, where valour liuely was exprest, / But humble mynd he said.' (G4r).
- 3743 WC, 'Of Humility', 'To the humble minded man, God reuealeth the knowledge of his truth, *Ber.*' (2F5v; prose).
- 3744 Hudson, *Judith*, 'The noble Lyon neuer sleas the least, / But alway prayes vpon some worthie beast.' (D4r; \*).
- 3745 WC, 'Of Humility', 'Humilitie teacheth a man how to rule his affections, and in all his actions to keepe a meane.' (2F5v; prose).
- 3746 WC, 'Of Humility', 'If thou desire to ascend where God the Father sitteth, thou must put on the humility which Christ the sonne teacheth.' (2F5v; prose).
- 3747 WC, 'Of Humility', 'Charity & humility purchase immortality.' (2F6r; prose).
- 3748 untraced
- 3749 untraced
- 3750 Burton, *Sermon*, 'No, they dare not, for the earthen pottle dares not striue against the brasen vessel:' (C4r; prose).
- 3751 WC, 'Of Humility', 'As lowlines of hart maketh a man highly in fauour with God, so meekenes of words maketh him to sinke into the harts of men.' (2F6r; prose).
- 3752 Meres, *Palladis*, 'Humilitie', 'As salt seasoneth all meates: so humility seasoneth all vertues.' (O2v; prose).



	QN	TLN
So humble lowlinesse shewes fairest deeds.	3753	5420
As wine in lowest vaults is best preseru'd,		
So grace in humble minds is best discern'd.	3754	
As proud presumption seekes his owne decay,		
So lowlinesse to blisse directs the way.	3755	
As ignorance most scorneth to be taught,		5425
So humblenesse desireth still to learne.	3756	

*Examples likewise on the same.*

<i>Philip</i> for humblenes of mind was praised,		
Beyond all princes of the Macedons.	3757	
<i>Antigonus</i> with great humilitie,		5430
Bare off the slaunders of his enemies.	3758	
[O1v]		
<i>Scipio</i> , in all his fortunes neuer sweru'd,		
From patient sufferance, and humilitie.	3759	
<i>Pericles</i> most of all defam'd him-selfe,		
By making scorne of true humilitie.	3760	5435
<i>Tullie</i> affirmes, all vertues what-soe're,		
Are soonest learned by humilitie.	3761	
<i>Plato</i> calls lowlinesse, the soules defence,		
And onely shield against extremities.	3762	

3753 Meres, *Palladis*, 'Humilitie', 'As the valleys are more abundant and bring forth more fruit then the mountaines do [...] euen so it behouoeth that we bee lowe and humble in our owne eies,' (Orv; prose).

3754 Meres, *Palladis*, 'Humilitie', 'As wine doth become naught, except bee kept in Vaultes and Cellars: so all the labors of youth are vaine, except they be preserued with humility. *Ibidem*.' (Orv; prose).

3755 + 3756 Meres, *Palladis*, 'Humilitie', 'As ignorance bringeth forth presumption, and presumption ruine: so knowledge bringth forth humilitie, and humilitie grace,' (O2r; prose).

3757 de la Primaudaye, *Academy*, 'Of Meekenes, Clemencie, Mildnes, Gentlenes, and Humanitie', 'we will now come to certaine notable examples of meekenes, gentlenes, mildnes, and goodnes of nature. The first that commeth to my remembrance is *Philip* king of Macedonia, who giueth place to none in the perfection of these gifts and graces.' (Y2r; prose).

3758 de la Primaudaye, *Academy*, 'Of Meekenes, Clemencie, Mildnes, Gentlenes, and Humanitie', 'The good disposition of *Antigonus* king of Macedonia, commeth in here not vnfitly vpon the like occasion. For hearing certaine souldiers speake ill of him hard by his tent, who thought not that the king could ouerheare them, he shewed himselfe, vttering these onelie words without farther hurting of them: *Good Lord, could you not go further off to speake ill of me?* And to say truth, such gifts and graces become a noble Prince very well' (Y2r-v; prose).

3759 untraced

3760 untraced

3761 untraced

3762 untraced

## Of Authoritie, &amp;c.

QN TLN

5440

<i>Authoritie, proud pompe, and worldly power, Makes monarchs but as marks, when fate doth lower.</i>	3763	
Authoritie makes many men seuere.	3764	
Death giues no thanks, but checks authority. <i>It is in vaine, and fondly we resist,</i>	3765	5445
<i>Against proud might, that can doe what it list.</i>	3766	
A lawfull title counter-checks proud might.	3767	
The greatest oft may need a weaker helpe. <i>Little auailles a lawlesse vsurpation,</i>	3768	
<i>Which gains a scepter, but not rules a nation.</i>	3769	5450
[O2r]		
Might wanting measure, proueth surquedrie.	3770	
Nothing so fell as wrong, being arm'd with right. <i>Might is reputed absolute alone,</i>	3771	
<i>When of two powers there's true coniunction.</i>	3772	
Some learne to rule, while others learne to liue.	3773	5455
They that stand high, haue many blasts to shake them. <i>Vaine is the vaunt, and victorie vniust,</i>	3774	
<i>That more to might, than rightfull cause doth trust.</i>	3775	
When great leaues fall, then winter is at hand.	3776	
Needs must we doe, what might will force vs doe.	3777	5460

3763 Whitney, *Emblems*, 'All which doe shewe: that pompe, and worldlie power, / Makes monarches, markes: when varrijnge [*sic*] fate doth lower.' (S2v).

3764 untraced

3765 Daniel, *Civil Wars*, 'Death giues no thanks, but checks authority,' (2C3v; vol. 2, 6.60.5).

3766 Drayton, *Epistles*, 'Queene Isabell to Mortimer', 'Thus but in vaine we fondly doe resist, / Where power can doe (euen) all things as it list,' (D3v; vol. 2, 105-6).

3767 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'A lawfull title counter-checks proude might,' (K7v; vol. 2, 47).

3768 untraced

3769 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'For what auailles a lawlesse vsurpation? / Which giues a scepter, but not rules a nation,' (K7v; vol. 2, 65-6).

3770 Spenser, *FQ*, 'Might wanting measure moueth surquedry,' (2M1r; vol. 2, III.x.2.5).

3771 Spenser, *FQ*, 'What Tygre, or what other saluagie wight / Is so exceeding furious and fell, / As wrong, when it hath arm'd it selfe with might?' ('T4v; vol. 3, V.ix.1.1-3).

3772 Drayton, *Mortimeriados*, 'For might is euer absolute alone, / When of two powers there's true coniunction.' (O3v; vol. 1, 2127-8).

3773 Drayton, *Mortimeriados*, 'They teach to rule, whilst he doth learne to liue,' (O3v; vol. 1, 2131).

3774 Shakespeare, *R3*, 'They that stand high haue many blast to shake them.' (C3r; 1.3.255).

3775 Spenser, *FQ*, 'Vaine is the vaunt, and victory vniust, / That more to mighty hands, then rightfull cause doth trust.' (O4r; vol. 2, II.ii.29.8-9).

3776 Shakespeare, *R3*, 'When great leaues fall, the winter is at hand.' (E3v; 2.4.34).

3777 Shakespeare, *R2*, 'For doe we must, what force will haue vs doe?' (G2v; 3.3.205).

	Qn	TLN
<i>The ouer-spreading pompe of greatest might,</i>		
<i>Will darken weaknesse, and debase his sight.</i>	3778	
What mightie men misdoe, they cannot mend.	3779	
Deepe are the blowes made with a mightie Axe.	3780	
<i>More than enough he finds, that finds his might,</i>		5465
<i>Hath force to make all that he will haue, right.</i>	3781	
The more, the mightier, if they gree in one.	3782	
Arme not vnskilfulnes with mightie power.	3783	
<i>He, who his owne cause makes, doth still deuise,</i>		
<i>To make too much, to haue it more than sure.</i>	3784	5470
Great is the daunger of vnmaistred might.	3785	
Too many great, one kingdome cannot hold.	3786	
<i>Where power hath decreed to find offence,</i>		
<i>The cause is better still, than the defence.</i>	3787	
Might makes a title, where he hath no right.	3788	5475
Men count that wrong, is compassed by might.	3789	
<i>He onely treads the sure and perfect path</i>		
<i>To greatnesse, who loue and opinion hath.</i>	3790	
Vncertaine power, cannot it selfe retaine.	3791	
Customes hath power to kill with weakest might.	3792	5480
<i>Who falls but low, may quickly rise againe:</i>		
<i>Who falls from height, is mercilessly slaine.</i>	3793	

3778 Daniel, *Civil Wars*, 'For th'ouer-spreading pompe of prouder might / Must darken weaknes and debase his sight.' (K1r; vol. 2, 2.61.7-8).

3779 *Edward III* (Shakespeare), 'What mighty men misdoe, they can amend.' (D1v; 2.562).

3780 *Edward III* (Shakespeare), 'Deepe are the blowes made with a mightie Axe,' (D2r; 2.608).

3781 Daniel, *Civil Wars*, 'More than inough he findes, that findes his might / Hath force to make all that he will haue, right.' (N1v; vol. 2, 3.2.7-8).

3782 Norton and Sackville, *Gorboduc*, 'The moe the stronger, if thei gree in one.' (B7r; 1.2.167).

3783 Norton and Sackville, *Gorboduc*, 'Arme not vnskilfulnes with princely power' (B1v; 1.2.325).

3784 Daniel, *Civil Wars*, 'But who his owne cause makes doth still deuise / To make too much to haue it more then sure.' (N1v; vol. 2, 3.3.3-4).

3785 Norton and Sackville, *Gorboduc*, 'Great is the daunger of vnmaistred might' (C1r; 2.2.86).

3786 Daniel, *Civil Wars*, 'Since many great, one kingdome cannot hold.' (E1r; vol. 2, 1.71.4).

3787 Daniel, *Civil Wars*, 'For where powre hath decreed to find th'offence / The cause is better still then the defence.' (Y1v; vol. 2, 5.80.7-8).

3788 Daniel, *Civil Wars*, 'What though he hath no title, he hath might / That makes a title where there is no right?' (H4r; vol. 2, 2.36.7-8).

3789 Daniel, *Civil Wars*, 'But that men hold it wrong what's wrought by might.' (L3r; vol. 2, 2.97.4).

3790 Daniel, *Civil Wars*, 'He onely treads the sure and perfect path / To greatnes who loue and opinion hath.' (Z4r; vol. 2, 5.114.7-8).

3791 Daniel, *Civil Wars*, 'Vncertaine power could not it selfe retaine,' (P1v; vol. 2, 3.52.2).

3792 Southwell, *Complaints*, 'Losse in delayes', 'Customes kils with feeble dint, / More by vse then strength preuailing.' (H1r; 33-4).

3793 Blenerhasset, *Mirror*, 'The Complaint of Guidericus', 'Who falles from top, he merclesse is slayne, / Who falles below, can quickly ryse agayne,' (B4r).

	QN	TLN
Loue is not alwaies dignities companion.	3794	
The tallest trees are shaken most with winds.	3795	
[O2v]		
<i>When one selfe-power is common made to two, Their duties they nor suffer, nor will doe.</i>	3796	5485
Preferment is the first step to disquiet.	3797	
In equall play-fellowes, no perill lyes.	3798	
<i>The man that giues a weapon to his stronger, Is like himselfe to carrie rule no longer.</i>	3799	5490
Ech little spot, appears most in the face.	3800	
Great might is like a fortified tower.	3801	
<i>No man can manage great affaires of state, And yet content a wayward multitude.</i>	3802	
Where many lead, they lead to many blowes.	3803	5495
Let Gods with Gods, and men with men contend.	3804	
<i>What ere he be, with his superiour playes, Stands in the mouth of daunger many wayes.</i>	3805	
He hardly will entreat, that may commaund.	3806	
All dignitie on tickle staves doth stand.	3807	5500
<i>With mightie men 'tis better ceasing strife, Than an vnequall quarrell to maintaine.</i>	3808	

3794 Greene, *Alcida*, 'loue is not alwaies companion to dignity,' (1r; prose; vol. 9, p. 93).

3795 Greene, *Planetomachia*, 'The highest Cædars haue the greatest falles, the tallest Reedes are most shaken with the wind;' (D4v; prose).

3796 Herbert, *Antony*, 'When one selfe pow're is common made to two / Their duties they nor suffer will, nor doe.' (F2r; \*; 1507-8).

3797 WC, 'Of Honour', 'Honour is the first step to disquiet, and dominion is attended with enuy.' (L2r; prose). Cf. QN 1435.

3798 untraced

3799 Harington, *Orlando*, 'That they that giue a weapon to their stronger, / Are like them selues to carie rule no longer.' (Orv; \*; 20.38).

3800 untraced

3801 Rogers, *Elegies*, 'Great strength is like a fortified Towre.' (D1v).

3802 Daniel, *Civil Wars*, 'For who can manage great affayres of state, / And all a wayward multitude content?' (2D1r; vol. 2, 6.67.5-6).

3803 Markham, in *EP*, 'With many heads, should lead to many blowes.' (G6v).

3804 Markham, *Grinuile*, 'Let Gods with Gods, and men with men rebell.' (F2r).

3805 untraced

3806 Lyly, *Sapho*, 'I entreate where I may commaund, commaunde thou, where thou shouldest entreate.' (E3v; prose; 4.2.26-8).

3807 Churchyard, *Challenge*, 'The Earle of Murtons Tragedie', 'All great renowne, on tickle proppes doth stand,' (D4v).

3808 de la Perrière, *Deuices*, 'With mightie men twere better strife to stint, / Than an vnequall quarrell to maintaine:' (C6v).

	QN	TLN
There is no hell, like to declining pompe.	3809	
He sits not safest, that is mounted high.	3810	
<i>In high degree small faults are quickly spyde,</i>		5505
<i>But low estate a many errors hyde.</i>	3811	
No high estate can yeeld a quiet life.	3812	
The power of vertue euer-more preuailles.	3813	
<i>What though our sinnes goe braue and better clad?</i>		
<i>They are in ragges as base and all as bad.</i>	3814	5510
Might breakes the law the sacred Senat makes.	3815	
The more our greatnesse, makes our faults the more.	3816	

*Similies on the same subiect.*

As in fine cloth the brightest staines we see,		
So faults are most discern'd in high degree.	3817	5515
As hastie climbers oft catch suddaine falls,		
So might mis-vsde, doth kindle nought but braules.	3818	
[O3r]		
As he that stands on high, stands still in feare,		
So they that manage states, doe want no care.	3819	
As Rasors are not fit for childrens hands,		5520
So fooles no way beseeeme authoritie.	3820	
As presidents are aptest meanes for youth,		
So rulers goodnesse giues example best.	3821	
As the great Elme supports the spreading vine,		
So might ought still support humilitie.	3822	5525

3809 untraced

3810 untraced

3811 untraced

3812 Whitney, *Emblems*, 'No high estate, can giue a quiet life,' (K4r).

3813 untraced

3814 Daniel, 'Octavia', 'What though our sinnes go braue and better clad, / They are as those in rags as base as bad.' (B4r; vol. 1, 111-12).

3815 Whetstone, *Thomas*, 'Might breake the lawes, the sacred *Senate* made.' (A4v).

3816 Drayton, *Epistles*, 'The Epistle of Rosamond to King Henrie the second', 'The more our greatnesse, makes our faults the more.' (Brv; vol. 2, 24).

3817 untraced

3818 Lodge, *Metamorphosis*, 'High climbing wits doo catch a sodein fall, / With none of these Content list dwell withall.' (E1r; vol. 1, p. 37).

3819 untraced

3820 untraced

3821 untraced

3822 Meres, *Palladis*, 'As the Elme doth support the vine: so rich men ought to sustaine the poore.' (2D6v; prose).

*Examples hereof are generally through the booke:*

as in Kings, Princes, Kingdomes, Magistrates, &c. and  
therefore no need of other collections.

### Of Courage, &c.

<i>Courage, is foe to faint-heart cowardise:</i>		5530
<i>And man-hood, teacheth valour to be wise.</i>	3823	
Courage emboldneth wit, wit courage armes.	3824	
Without experience, valour wants his armes.	3825	
<i>Daunger and feare, like cowards turnes aside,</i>		
<i>When man-hood is by resolution tryde.</i>	3826	5535
[O3v]		
Skill valour guides, and valour armeth skill.	3827	
Who hopes a conquest, leaues no means vnsought.	3828	
<i>The inward thoughts, that haughtie courage beares,</i>		
<i>Grievous more at words, than deaths pale-faced feares.</i>	3829	
Courage, with cowardise will not be matcht.	3830	5540
The valiant man, doth most in warre delight.	3831	
<i>Seldome shall any liuing creature see,</i>		
<i>That courtesie and manhood disagree.</i>	3832	
The coward seekes to liue at home in ease.	3833	
Valour is neuer knowne till it be tryed.	3834	5545
<i>They that attempt high daungers eident,</i>		
<i>Vpon no reason, are not valiant.</i>	3835	

3823 untraced

3824 Drayton, 'Robert', 'Courage emboldneth wit, wit courage arms,' (Erv; vol. 1, 996).

3825 Drayton, 'Robert', 'Without experience, valor wants his arms.' (Drv; vol. 1, 700).

3826 WC, 'Of Desperation', 'Extream feare & danger, makes cowards desperatly aduenturous,' and 'Resolution is grounded on honour,' (2M7r-v; prose).

3827 Drayton, 'Robert', 'Skill, valour guides, and valour armeth skill,' (D8v; vol. 1, 995).

3828 Drayton, 'Matilda', 'Who hopes a Conquest, leaues no means vnsought,' (G2r; vol. 1, 248).

3829 Daniel, *Civil Wars*, 'Griev'd with disgrace, remaining in their feares, / [...] / Yet th'inward touch that wounded honor beares / Rests closely rankling and can find no ease' (Otr; vol. 2, 3.26.4-7).

3830 Southwell, *Complaint*, 'Saint Peters complaynt', 'Courage can lesse with cowardise be matcht,' (B3v; 177).

3831 C., H., *Fancy*, 'The vallyaunt man doth most delight in warre,' (Hiv).

3832 Spenser, *FQ*, 'For seldome yet did liuing creature see, / That curtesie and manhood euer disagree.' (\*2B7r; vol. 3, VI.iii.40.8-9).

3833 Peele, *David*, 'And seeke (as cowards) refuge of his home:' (C3v; 1.4.148).

3834 Markham, *Grinuile*, 'But vertue is vnknowne till it be tride.' (B6r).

3835 Markham, *Grinuile*, 'That to attempt hie dangers eident / Without constraint or neede, is infamie,' (D3v).

	QN	TLN
Actions doe kill imaginations sway.	3836	
Vnequall warres, t'vnequall shame is sold.	3837	
<i>The man that dares, not caring how he dares,</i>		5550
<i>Sells vertues name, to purchase foolish skarres.</i>	3838	
Rebellious natures must be roughly vs'd.	3839	
Repining courage yeelds no foe a foot.	3840	
<i>Cowards doe onely wish and call for death,</i>		
<i>While valiant hearts in silence banish breath.</i>	3841	5555
Vaine words cannot bewitch a valiant mind.	3842	
Measure not manhood by the outward shewe.	3843	
<i>The noble courage neuer weeneth ought,</i>		
<i>That may vnworthie of it selfe be thought.</i>	3844	
Chaffer no words, high courage to prouoke.	3845	5560
Courage may lend a cloake to cowardise.	3846	
<i>Nothing the praise of manhood more doth marre</i>		
<i>Than foule reuenge, and base contentious iarre.</i>	3847	
Action, is fierie valours soueraigne good.	3848	
True valour lodgeth in the lowliest hearts.	3849	5565
<i>High courage with true wisdomes alwayes backe,</i>		
<i>Winnes perfect fame, and shunneth each mishap.</i>	3850	
Weakenesse is false, and faith in cowards rare.	3851	
Glorie doth follow, courage goes before.	3852	
[O4r]		

3836 Markham, *Grinuile*, 'By action kills imaginations sway,' (Fr1).

3837 Markham, *Grinuile*, 'Vnequall warres t'vnequall shame is sold,' (F2r).

3838 Markham, *Grinuile*, 'And who so dars, not caring how he dars, / Sells vertues name, to purchase foolish starrs.' (D3v).

3839 untraced

3840 Spenser, *FQ*, 'repining courage yields / No foote to foe.' (B5v; vol. 2, I.ii.17.6-7).

3841 Moffett, *Silkworms*, 'But cowards onely call & wish for death, / Whilst valiant hearts in silence banish breath.' (C3v).

3842 Spenser, *FQ*, 'Ne let vaine words bewitch thy manly hart,' (L4v; vol. 2, I.ix.53.2).

3843 Spenser, *FQ*, 'To measure manhood by the sword or maile.' (Pr1; vol. 2, II.iii.16.5).

3844 Spenser, *FQ*, 'The noble courage neuer weeneth ought, / That may vnworthy of it selfe be thought.' (2C8v; vol. 2, III.ii.10.4-5).

3845 Spenser, *FQ*, 'Ne chaffar words, proude courage to prouoke,' (Q4v; vol. 2, II.v.3.2).

3846 Spenser, *FQ*, 'So courage lent a cloke to cowardise.' (°O4v; vol. 3, V.iii.15.5).

3847 Spenser, *FQ*, 'Ne ought the prayse of prowess more doth marre, / Then fowle reuenging rage, and base contentious iarre.' (O4r; vol. 2, II.ii.30.8-9).

3848 Marlowe and Chapman, *Hero* (Chapman), 'Action is frie valours soueraigne good.' (L2r; 5.250).

3849 Drayton, *Idea*, 'True valeur lodgeth in the lowlest harts,' (E3r; vol. 1, 5.28).

3850 Lodge, *Fig*, 'High courage with true wisdomes euer backt, / Winnes perfect fame:' (D2v; vol. 3, p. 28).

3851 Daniel, *Cleopatra*, 'Weakenes is false, and faith in Cowards rare,' (L4v; vol. 3, 856).

3852 Daniel, 'To Delia', 'Glorie doth follow courage goes before.' (C7v; vol. 1, 35.7).



	QN	TLN
<i>The man that couples courage with desire,</i>		5570
<i>Runnes freely through his daunger, and preuailes.</i>	3853	
True valour aimes at honour euermore.	3854	
A cowards heart keeps words and deeds asunder.	3855	
<i>A ieuell in a ten-times bard-up chest,</i>		
<i>Is a bold spirit in a loyall breast.</i>	3856	5575
Courage and industrie can neuer want.	3857	
In conquering will, true courage most is shewen.	3858	
<i>In vaine hee seeketh others to suppress,</i>		
<i>Who hath not learn'd first to subdue him-selfe.</i>	3859	
All strength is fraile, and full of ficklenesse.	3860	5580
No fortunes frowne can daunt true valors heart.	3861	
<i>Beggars (but feigning brauerie) are the proudest:</i>		
<i>And cowards (bragging boldnesse) wrangle loudest.</i>	3862	
A valiant mind disdaines to hide his head.	3863	
It's cowardise, vnworthie wrongs to beare.	3864	5585
<i>Where wronged valour reignes, it's hard to find</i>		
<i>Such pittie, as may honours pride controll.</i>	3865	
True valour, feelles nor grieffe nor miserie.	3866	
Resolute courage, makes loue fortunate.	3867	
<i>Cowards in peace doe dread the weapons sight,</i>		5590
<i>But vrg'd by need, will venture then the pikes.</i>	3868	
Courage to die, exceeds a captiu'd life.	3869	
Courage despiseth dread, and conquers death.	3870	

3853 untraced

3854 untraced

3855 Rowlands, *Betraying*, 'A coward heart kept words and deeds asunder,' (D3v).3856 Shakespeare, *R2*, 'A ieuell in a ten times bard vp chest, / Is a bold spirit in a loyall breast,' (A4v; l.l.180-1).3857 *Knack to Know*, 'Courage and industrie can neuer want.' (C4v).3858 C., I., *Alcilia*, 'In conquering Will true courage most is showne,' (H3r).3859 Spenser, *FQ*, 'In vaine hee seeketh others to suppress, / Who hath not learnd him selfe first to subdew:' (?2A1r; vol. 3, VI.i.41.5-6).3860 Spenser, *FQ*, 'All flesh is frayle, and full of ficklenesse,' (?2A1r; vol. 3, VI.i.41.7).3861 Spenser, *FQ*, 'Yet weete ye well, that to a courage great / It is no lesse beseeching well, to beare / The storme of fortunes frowne.' (?Q5r; vol. 3, V.v.38.1-3).3862 Baldwin, *Last Part*, 'Why Beggars fayning Brauery are the proudst? / Why Cowards bragging boldnesse wrangle loudst?' (P2v).3863 Greene, *Alphonsus*, 'A noble mind disdaines to hide his head,' (B1v; vol. 13, 186).3864 Brandon, *Octavia*, 'Its cowardize vnworthy wrongs to beare,' (D1r).3865 Brandon, *Octavia*, 'Where wronged valour raignes tis hard to finde,' (C8r).3866 Brandon, *Octavia*, 'True valour feelles nor grieffe nor misery,' (E2r).

3867 WC, 'Of Loue', 'Loue is most fortunate, where courage is most resolute.' (D2v; prose).

3868 Greene, *Mamillia*, 'The Coward in peace dreadeth the sight of the weapon, whereas being vrged by necessitie, hee passeth the pikes.' (E1r; prose; vol. 2, pp. 55-6).3869 WC, 'Of Courage', 'It is more courage to die free, then to lyue captiue. *Leostenes*.' (O5v; prose).3870 WC, 'Of Courage', 'Courage contemneeth all perills, despiseth calamities, and conquers death. *Aginip*.' (O6r; prose).

	QN	TLN
<i>Similies on the same subiect.</i>		
As courage addeth wings to braue desire, So bloodie shewes doth quench incensed ire.	3871	5595
As it is valour to be conquerour, So wisdome maketh vse of victorie.	3872	
As courage keeps the mind from base assaults, So cowardise infects it with all faults.	3873	5600
As courage is esteem'd a wise mans coat, So cowardise is follies cognisance.	3874	
[O <sub>4v</sub> ]		
As Faulconers doe in Faulcons most delight, So mightie men reiocyeth in their might.	3875	
<i>Examples likewise on the same.</i>		
The Romane <i>Sergius</i> , loosing his right hand, Slew with his left hand, foure in single fight.	3876	
<i>Scaeuola</i> entred king <i>Porsennaes</i> Tent, Either to kill him, or be slaine by him.	3877	
<i>Agis</i> dissuaded from the fight, replied: No man wonne shame, that with true courage dyde.	3878	5610
Stout <i>Alcibiades</i> cheerd vp his followers, By his couragious leading them to field.	3879	
Courage, saith <i>Seneca</i> , is of such power, As it can conquer any miserie.	3880	5615

3871 Brandon, *Octavia*, 'And courage added winges to our desire. / To present fight, we all our selues dispose: / With bloudie showers, to quenche incensed ire.' (B1r).

3872 untraced

3873 untraced

3874 *WC*, 'Of Courage', 'Courage is a wise mans coate, & cowardise a fooles cognizaunce.' (O6r; prose).

3875 untraced

3876 Markham, *Grinuile*, 'The Roman *Sergius*, hauing lost his hand, / Slew with one hand foure in a single fight.' (D6r).

3877 Allott, *WT*, 'Of Fortitude', 'Q. Mutius aduentured alone into the tents of King Porsenna, eyther to kill the King, or to be killed by him, for which he purchased the sirname of *Scaeuola Liuius*.' (F2r; prose).

3878 Allott, *WT*, 'Of Fortitude', 'Agis vpon the poynt to giue battaile to the Lycaonians, when his souldiers sayde, that theyr enemies were many; answered, *The prince that will subdue many, must of necessity fight with many. Thucid.*' (F3r; prose).

3879 Allott, *WT*, 'Of Fortitude', 'Alcibiades, when his Captaines suddainlie made an alarum with great citties that they were fallen into theyr enemies hands, would say vnto his souldiours, *Be valiant and feare not, for we are not fallen into their hands, but they into ours. Thucidydes.*' (F3v; prose).

3880 untraced

	QN	TLN
<i>Plato</i> saith, Courage eleuates the mind, To all things that are laudable and iust. [O5r]	3881	

## Of Pleasure, &amp;c.

<i>Pleasure and sweet Delights, doe much beguile: Expecting ioy, grieffe happens oft meane-while.</i>	3882	5620
Pleasures are poore, and our delights soone dye.	3883	
Where pleasure is displac'd, care keepes his marte.	3884	
Where care killes pleasure, life not long endures.	3885	
<i>Who tries, shall find, that pleasures long restrain'd, Be farre more pleasant when they once are gain'd.</i>	3886	5625
Where strife is stirr'd, there pleasure hath no part.	3887	
Worlds pleasure lasts not long, but grieffe abides.	3888	
Farewell delight, when grauel'd is all grace.	3889	
<i>Neuer haue vniust pleasures been compleat In ioyes entire, but feare still keepes the doore.</i>	3890	5630
The sweetest pleasure hath the shortest date.	3891	
Long wished things, a sweet delight doe beare.	3892	
Pleasure and penaunce still are mortall foes.	3893	
<i>Enforced solace, like a vapour flies, And hath no power repining hearts to moouue.</i>	3894	5635
Solace and sorrow haue their certaine times.	3895	

3881 untraced

3882 untraced

3883 Drayton, *Mortimeriados*, 'Pleasures be poore, and our delights be dead,' (O3r; vol. 1, 2113).3884 C., H., *Fancy*, 'Where pleasure is displaste, care keepes the marte,' (G4r).3885 C., H., *Fancy*, 'Where care doth keepe, lyfe cannot long indure,' (G4r).3886 Drayton, *Mortimeriados*, 'And thou shalt find, that pleasures long restrained, / Be farre more pleasant when they once be gain'd.' (H1v; vol. 1, 1035-6).3887 C., H., *Fancy*, 'Where stryfe is styrde, there pleasure hath no part,' (G4r).3888 Drayton, *Epistles*, 'Duke Humfrey to Elinor Cobham', 'No, no, our ioyes away like shadowes slide, / But sorrowes firme, in memory abide;' (H7v; vol. 2, -4).

3889 untraced

3890 Daniel, 'Octavia', 'Neuer haue vniust pleasures beene complete / In ioyes intire, but still feare kept the dore' (C4v; vol. 1, 313-14).

3891 untraced

3892 Drayton, *Mortimeriados*, 'Long wished things a sweet delight doth beare,' (O3v; vol. 1, 2118).

3893 Drayton, 'Matilda', 'Pennance and Pleasure, still are mortall foes,' (H8v).

3894 Lodge, *Phyllis*, 'Complaint of Elstred', 'Th'inforced sollace, like to vapour flies' (K1v; vol. 2, p. 70).

3895 Drayton, 'Gaveston', 'Solace and sorrow haue their certaine turns.' (M6r).

	QN	TLN
While pleasure withers, paine more ripe doth grow.	3896	
When pleasures ebbe, then griefes begin to flow.	3897	
[O5v]		
<i>To vaine delights, a man may easily goe:</i>		
<i>But safely to returne, may much be fear'd.</i>	3898	5640
Best musicke breeds delight in loathing eares.	3899	
The strong, through pleasure falls; the weak, by smart.	3900	
Pleasures doe neuer feed, but on excesse.	3901	
<i>He that in pleasures vaine doth time bestow,</i>		
<i>Treads but the path to his owne ouerthrow.</i>	3902	5645
In things without vs, no delight is sure.	3903	
Pleasure is felt, opinion but conceiu'd.	3904	
Pleasure is short, and glory lasts not long.	3905	
<i>The sweets we wish for, turne to loathed sowers,</i>		
<i>Euen in the moment, that we call them ours.</i>	3906	5650
That pleaseth most, is farthest from the eye.	3907	
Low is the stalke, whereon best pleasures grow.	3908	
Pleasure asleepe, then sorrow will awake.	3909	
<i>Maids are not wonne by brutish force or might,</i>		
<i>But speeches full of pleasure and delight.</i>	3910	5655
Pleasure maintain'd by care, is quickly lost.	3911	
After long sicknesse, health brings most delight.	3912	

3896 Drayton, 'Gaveston', 'Whilst pleasure withers, paine more ripe doth groe,' (N6r).

3897 Southwell, *Complaint*, 'Mary Magdalen's Blush', 'Now pleasure ebbes: reuenge beginnes to flow:' (F1r; 7).

3898 untraced

3899 Spenser, *FQ*, 'Best musicke breeds delight in loathing eare:' (H4r; vol. 2, I.viii.44.4).

3900 Spenser, *FQ*, 'The strong through pleasure soonest falls, the weake through smart.' (N7r; vol. 2, II.i.57.9).

3901 Drayton, *Mortimeriados*, 'But pleasures neuer dine but on excesse,' (P2r; vol. 1, 2227).

3902 untraced

3903 Marlowe and Chapman, *Hero* (Chapman), 'In things without vs no delight is sure.' (G4v; 3.380).

3904 Daniel, 'Rosamond', 'Pleasure is felt, opinion but conceau'd,' (K1r; vol. 1, 274).

3905 Daniel, 'Rosamond', 'So short is pleasure, glory lasts not long.' (M1r; vol. 1, 630).

3906 Shakespeare, *Lucrece*, 'The sweets we wish for, turne to lothed sows, / Euen in the moment that we call them ours.' (G1v; \*, 867-8).

3907 untraced

3908 untraced

3909 untraced

3910 Marlowe and Chapman, *Hero* (Marlowe), 'Maids are not woon by brutish force and might,' (C3r; I.419-20).

3911 untraced

3912 C., I., *Alcilia*, 'After long sicknes health brings more delight,' (C4v; \*).

	QN	TLN
Vncertaine pleasures, bring a certaine paine.	3913	
<i>Maydes doe take more delight, when they prepare</i>		
<i>And thinke of wiues state, than when wiues they are.</i>	3914	5660
Shortest delights, doe bring a long repent.	3915	
Pleasures them-selues, are but imaginations.	3916	
Things soone obtain'd, doe least of all delight.	3917	
<i>This world is but the pleasure of an houre,</i>		
<i>And yet the sorrow of a thousand dayes.</i>	3918	5665
Oft pleasures past, doe way to woe prepare.	3919	
In worldly mirth, lurketh much miserie.	3920	
All sweet delights, are drown'd in dulled minds.	3921	
<i>Pleasures (like posting guests) make but small stay,</i>		
<i>Where griefes bide long, and leaue a score to pay.</i>	3922	5670
It's true delight, to know the cause of grieffe.	3923	
Mirth soundeth harsh to melancholly men.	3924	
[O6r]		
Mirth makes the longest iournies to seeme short.	3925	
<i>What more apparant signe can be of madnesse,</i>		
<i>Than haue anothers pleasure cause thy sadnesse?</i>	3926	5675
Who buyes a minutes mirth, may waile a weeke.	3927	
Mirth searcheth out the bottome of annoy.	3928	

3913 C., I., *Alcilia*, 'Vncertaine pleasure, certaine paine.' (F2r).

3914 Marlowe and Chapman, *Hero* (Chapman), 'For maids take more delights when they prepare / And thinke of wiues states, than when wiues they are,' (H3v; 4.82-3).

3915 C., I., *Alcilia*, 'For short delights Repentance long.' (F2r).

3916 C., I., *Alcilia*, 'Pleasures themselues are but imagination.' (G2v; \*).

3917 G. Fletcher, 'Elegy III', 'Things soone obtain'd do least of all us please.' (K4r; \*).

3918 WC, 'Of the World', 'Thys world is but the pleasure of an houre, and the sorrowe of many dayes. *Plato*.' (2G5v; prose).

3919 Lok, *Ecclesiastes*, 'As pleasures past, do way to woe prepare.' (D8v).

3920 Southwell, *Complaint*, 'Fortunes falshood', 'In worldly meriments lurketh much miserie,' (F4r; i).

3921 Churchyard, *Challenge*, 'A Tragical Discourse of the Haplesse mans life', 'The sweete delights are drownde in dulled mind,' (2A1v).

3922 Brandon, *Octavia*, 'Our pleasures, (posting guests,) make but small stay, / And neuer once looke backe when they are gone: / Where greefes bide long, and leaue such scores to pay;' (A5v).

3923 Brandon, *Octavia*, 'Tis true delight, to know no cause of greefe,' (A8r).

3924 Kyd, *Solyman*, 'Ah how unpleasant is mirth to melancholy.' (Fir; 3.2.25).

3925 untraced

3926 Harington, *Orlando*, 'For sure, it is an open signe of madnes, / To haue an others pleasure, breed thy sadnes.' (R2r; \*; 24.1).

3927 Shakespeare, *Lucrece*, 'Who buies a minutes mirth to waile a weeke?' (C2r; 213).

3928 Shakespeare, *Lucrece*, 'For mirth doth search the bottome of annoy,' (H3v; \*; 1109).

	QN	TLN
Vnlawfull pleasures, haste destruction.	3929	
<i>Potions (if pleasant) though infectious,</i>		
<i>Are sooner ta'ne, than holesome pills for health.</i>	3930	5680
Sorrow, fore-going pleasure, graceth it.	3931	
Gladnesse with griefe, continually is mixt.	3932	
Banke-rupts in pleasure, can but pay with woe.	3933	
<i>We are right docible to imitate</i>		
<i>Deprauded pleasures, though degenerate.</i>	3934	5685
Short pleasures many times haue large repents.	3935	
Pleasures are still inductions to our griefes.	3936	
Oft hath a tragicke entrance, pleasant end.	3937	

*Similies on the same subiect.*

As no estate can stable stand for aye,		5690
So euery pleasure hath his ending day.	3938	
As small brookes swell and are enrag'd with raine,		
So sight of pleasure trebleth euery paine.	3939	
As weeds expeld, the corne doth better thriue,		
So care being kild, pleasure bides long aliuie.	3940	5695
As greatest griefes doe make the least not seene,		
So huge delights cause meane ones vanish cleane.	3941	
As greatest light, is in the largest skie,		
So that delights, is furthest from the eye.	3942	
As sad minds brooke no merrie companie,		5700
So sorrow is to pleasure enemie.	3943	

3929 untraced

3930 untraced

3931 *WC*, 'Of Gladnes', 'Sorrow fore-going gladnes, graceth it.' (S5v; prose).

3932 *WC*, 'Of Gladnes', 'Gladnes with griefe continually is mixt.' (S5v; prose).

3933 Tofte, *Alba*, 'To Mistresse Anne Herne', 'Bankroutes in pleasure, can but pay with woe.' (A2r).

3934 Lodge, *Fig*, 'For we are docible to imitate, / Deprauded pleasures tho degenerate.' (E2r; \*; vol. 3, p. 35).

3935 *WC*, 'Of Sentences', 'For a short pleasure, long repentance is the hier. *Xenocrates*.' (Z2r; prose).

3936 *WC*, 'Of Gladnes', 'Our pleasures are inductions to our griefs.' (S5v; prose).

3937 *WC*, 'Of Gladnes', 'Oft hath a tragicke entrance happy end.' (S5v; prose).

3938 Higgins, *First*, 'And as no state, can stable stande for eye: / [...] / As euery pleasure, hath hir ending daye.' (B3r).

3939 Linche, *Diella*, 'The sight of pleasure trebleth euery payne, / As small Brooks swell and are inrag'd with rayne.' (C6r).

3940 Meres, *Palladis*, 'Pleasure', 'Where weedes are plucked vp, there corne thriueth: so where concupiscence is expelled, there righteousnesse ariseth. *Chrisost. hom. 8. oper. imperf.* (2R1r; prose).

3941 untraced

3942 untraced

3943 untraced

QN TLN

*Examples likewise on the same.*

<i>Sardanapalus</i> was so giuen to pleasure, That of a man, he made him-selfe a beast.	3944	
[O6v]		
<i>Xerxes</i> bestowed gifts on none but such, As daily could inuent new kinds of pleasures.	3945	5705
In King <i>Latinus</i> Court, the Troyans In choise of all delights did spend their time.	3946	
<i>Demetrius</i> being to all vaine pleasures giuen, Was by the Macedonians quite expulst.	3947	5710
<i>Cineas</i> told <i>Fabritius</i> , that vaine pleasure, Did like a moath consume the life of man.	3948	
<i>Demosthenes</i> in his Orations, Always forbad voluptuous vaine delights.	3949	

**Of Paine.**

5715

<i>Paine, as companion doth on Pleasure wait: And Daunger is the hand-maid to Delight.</i>	3950	
Short paine may be endur'd, that brings long ease.	3951	
He neuer findeth helpe, that hides his paine.	3952	
<i>Farre harder is it, to learne continence In ioyfull pleasures, than in grieuous paine.</i>	3953	5720

- 3944 Allott, *WT*, 'Of Pleasure', 'Sardanapalus was so subiect to plesure, that he consumed all his time therein, whose poesie was, *Ede, bibe, lude, post mortem nulla voluptas.*' (N3r; prose).
- 3945 Allott, *WT*, 'Of Pleasure', 'Xerxes propounded rewards to those, that inuented new kind of pleasures. *Iustin.*' (N3v; prose).
- 3946 Allott, *WT*, 'Of Pleasure', 'The Troians in King *Latinus* Court, vsed for theyr recreation, the playing at the ball. *Virgil.*' (N4r; prose).
- 3947 Allott, *WT*, 'Of Pleasure', 'Demetrius hauing giuen himselfe to al pleasures, the Macedonians draue him out, saying, *That they were weary of bearing armes, and fighting for his pleasures.*' (N5v; prose).
- 3948 Allott, *WT*, 'Of Pleasure', 'Cineas told *Fabritius*, how a Philosopher counsailed men to referre all their doings to pleasure, who prayed God to giue such wisdome to *Romulus* and the *Samnites.*' (N5v; prose).
- 3949 untraced
- 3950 *WC*, 'Of Paine', 'Paine is alwayes a companion of pleasure, and danger the hand-mayde attending on delight.' (X8v; prose).
- 3951 Spenser, *FQ*, 'Is not short paine well borne, that brings long ease,' (I2v; vol. 2, I.ix.40.6).
- 3952 Spenser, *FQ*, 'Found neuer helpe, who neuer would his hurts impart.' (G4r; vol. 2, I.vii.40.9).
- 3953 Spenser, *FQ*, 'A Harder lesson, to learne Continence / In ioyous pleasure, then in grieuous paine.' (R1v; vol. 2, II.vi.1.1-2).



	QN	TLN
They lesser paines can beare, that hide the great.	3954	
Paine profit reapes, if seeds be wisely sowne.	3955	
[O7r]		
<i>Where words be scarce, th'are seldome spent in vaine,</i>		
<i>For they speake truth, that breath their words with paine.</i>	3956	5725
Soone-dying mirth, begets long-liuing paine.	3957	
Who bears the wound, perforce must feele the paine.	3958	
<i>The man that needs will seeke for vnknowne gaine,</i>		
<i>Oft liues by losse, and leaues with mickle paine.</i>	3959	
The greater paine, the greater miserie.	3960	5730
Paine payes the in-come of each precious thing.	3961	
<i>It easeth some, though none it euer cur'd,</i>		
<i>To thinke that others haue their paines endur'd.</i>	3962	
It's paine to keepe the things we would expresse.	3963	
All labours haue their end, but paine hath none.	3964	5735
<i>No paine or sicknesse doth so swiftly breed,</i>		
<i>As euill humours grow, the grieffe to feed.</i>	3965	
To get, and keepe not; is not losse, but paine.	3966	
Paine breedeth honour, vertue getteth fame.	3967	
<i>Better in prison euer to remaine,</i>		5740
<i>Than being forth, to suffer greater paine.</i>	3968	
With ease a sparke, with paine is quencht a flame.	3969	

3954 Spenser, *FQ*, 'The lesser pangs can beare, who hath endur'd the chiefe.' (F4v; vol. 2, l.vi.47.5).

3955 untraced

3956 Shakespeare, *R2*, 'Where words are scarce they are seldome spent in vaine, / For they breathe truth that breathe their wordes in paine:' (C3r; 2.1.7-8).

3957 Southwell, *Complaint*, 'Mary Magdalen's Blush', 'Soone dying mirth begat long liuing paine.' (Fir; 6).

3958 Daniel, 'To Delia', 'Bearing the wondnd [*sic*], I needs must feele the paine.' (D8r; vol. 1, 52.14).

3959 Spenser, *Calendar*, 'But who will seeke for vnknowne gayne, / Oft liues by losse, and leaues with payne.' (I4r; vol. 1, p. 88, 72-3).

3960 untraced

3961 Shakespeare, *Lucrece*, 'Pain payes the income of ech precious thing,' (D1r; 334).

3962 Shakespeare, *Lucrece*, 'It easeth some, though none it euer cured, / To thinke their dolour others haue endured.' (L2v; 1581-2).

3963 untraced

3964 C., I., *Alcilia*, 'All labors haue their end, or ease of paine.' (C2v).

3965 Baldwin, *A Mirror*, 'For sickenes seldeme doth so swiftly brede / As vicious humors growe the grieffe to feede.' (E4v).

3966 Baldwin, *A Mirror*, 'To get and kepe not is but losse of payne.' (L3r).

3967 Parry, *Sinetes*, 'Paine breedeth honor, vertue winneth fame,' (A6v).

3968 Griffin, *Fidessa*, 'Sonnet XLI', 'Better in prison euer to remaine, / Then being out to suffer greater paine.' (D5r).

3969 Brandon, *Octavia*, 'With ease a sparke, with paine is quencht a flame.' (C8v).

	QN	TLN
Pleasure doth follow paine, and blisse annoy.	3970	
<i>It's paine and griefe, to beare and suffer wrong:</i>		
<i>But shame and sinne to him that causeth it.</i>	3971	5745
An inward sore strikes the Phisition blind.	3972	
Salues seldome helpe ouer-long festred sores.	3973	
<i>How mightie is the soueraigne power of loue,</i>		
<i>Which paine, thirst, hunger, no nor death can moouue?</i>	3974	
Sad musicke to sad passions, addes more paine.	3975	5750
One paine is lessened by anothers anguish.	3976	
<i>Let him for euer liue in woe and griefe,</i>		
<i>That feeleth paine, and will not haue reliefe.</i>	3977	
Paine is the entrance to eternall ioy.	3978	
How fraile is that which men atchieue with paine?	3979	5755
<i>They that must either serue, or pine in want,</i>		
<i>Ought scorne no paines, that may relieue their scant.</i>	3980	
[O7v]		
The cause, and not the paine, the martyr makes.	3981	
Remembrance of ioyes past, breeds greater paine.	3982	
<i>He that with ease may paine and harme eschew,</i>		5760
<i>Is vaine, if he his proper death pursue.</i>	3983	
Patience doth put all toyle-some paine to flight.	3984	

3970 Kyd, *Spanish*, 'That pleasure followes paine, and blisse annoy.' (C4v; 2.2.11).

3971 Brandon, *Octavia*, 'Tis paine, and greefe, to beare and suffer wrong, / But shame and sinne to him that dooth the same.' (D1r).

3972 untraced

3973 Baldwin, *A Mirror*, 'But salues helpe seeld an ouerlong suffred sore.' (E4r).

3974 Linche, *Diella*, 'O irrisisted force of purest Loue, / Whom paines, thirst, hunger, can no whit remoue.' (E7r).

3975 untraced

3976 Shakespeare, *RJ*, 'One paine is lessned with anothers anguish.' (B3r; 2.37).

3977 Delamothe, *French*, 'Let him for euer liue in miserie and grief: / That will languish in pain, when he may haue relief.' (M6v).

3978 Th. Middleton, *Wisdom*, 'Paine is the entrance to eternall ioy,' (D3r; 3.5.37).

3979 untraced

3980 Whitney, *Emblems*, 'Which warneth them, whoe needes must eyther serue, or pine: / With willing harte, no paines to shunne, and freedome to resigne.' (E2v).

3981 WC, 'Of Iustice', 'Not the paine, but the cause maketh the martyr. *Amb.*' (L8v; prose).

3982 WC, 'Of Consideration', 'The consideration of pleasures past, greatly augments the paines present.' (N3r; prose).

3983 Hudson, *Judith*, 'And he that may both paine and hurt eschewe, / Is vaine if he his proper death pursue,' (F1r; \*).

3984 C., H., *Fancy*, 'For pacience puts all paine to flight,' (F4v).

	QN	TLN
He best doth beare his paine, that hides it most.	3985	
<i>Few linke for loue, but all for greedie gaine,</i>		
<i>Though in the end, it turnes them most to paine.</i>	3986	5765
An vnknowne paine, is greatest miserie.	3987	
He cannot iudge of pleasure, ne're felt paine.	3988	

*Similies on the same subiect.*

As daunger waiteth at the heeles of pride,		
So euery pleasure hath a following paine.	3989	5770
As where mishaps doe flow, there loue doth ebbe,		
So where friends faile, the heart feeles no like paine.	3990	
As sicke men with least anguish are disturb'd,		
So to vexen troubled minds, augments their paine.	3991	
As Sun-shine daies of fortune getteth friends,		5775
So paine or perill looseth them as soone.	3992	
As miserie a med'cine hardly finds,		
So inward paines, are not with pratings cur'd.	3993	
As he beares sorrow best that hides it most,		
So who knowes patience, stands prepar'd for paine.	3994	5780

*Examples likewise on the same.*

<i>Philostrates</i> endured all his paines,		
To th'admiration of his enemies.	3995	
<i>Marius</i> the Romane said, he felt no paine		
In all his hurts, if but one friend were by.	3996	5785
<i>Sextus Pompeius</i> could abide no paine,		

3985 *WC*, 'Of Paine', 'He bears his misery best that hideth it most.' (Y1v; prose).

3986 C., H., *Fancy*, 'Few linke for loue, but all for greedy gaine, / Though in the ende it tourne them most to paine.' (F3v).

3987 *WC*, 'Of Paine', 'The greatest myserie that may be, is to fall into vnknowne misery.' (Y1r; prose).

3988 *WC*, 'Of Paine', 'He cannot rightly iudge of pleasure, that neuer tasted payne.' (Y1r; prose).

3989 *WC*, 'Of Paine', 'Danger alwayes attendeth at the heeles of pride and ambition.' (Y1r; prose).

3990 *WC*, 'Of Paine', 'Where aduersities flow, there loue ebbs; but frendship standeth stedfast in all stormes.' (X8v-Y1r; prose). Also in John Lyly's *Endimion* (1591, STC 17050), 'When aduersities flowe, then loue ebbs: but friendship standeth stiffle in stormes.' (F2r; prose).

3991 untraced

3992 untraced

3993 untraced

3994 *WC*, 'Of Secrecie', 'He beareth his miserie best, that hideth it most. *Archim.*' (T7v; prose).

3995 untraced

3996 untraced

	QN	TLN
No, not so much as feele his head to ake.	3997	
The Spartanes for their pleasures, made strict lawes, Shewing, what paine to each one did belong.	3998	
[O8r]		
<i>Cicero</i> said, No paine could touch the mind, That was but rampierd-in with sufferance.	3999	5790
And <i>Aristotle</i> held the same opinion, Firme resolution could subdue all paine.	4000	

## Of Pouertie, &amp;c.

<i>Pouertie is a vertue of it selfe,</i>		5795
<i>Content with want and needie miserie.</i>	4001	
Pouertie is not wisdomes hinderance.	4002	
Contented pouertie is greatest wealth.	4003	
Need, is esteem'd a perfect Schoole-mistresse.	4004	
Need answers not to euery mans request.	4005	5800
<i>Poore miserie is troden on by many,</i> <i>And being low, neuer relieu'd by any.</i>	4006	
Wise men, must giue place to necessitie.	4007	
Ignorance is the greatest pouertie.	4008	
Stout vowes are oft repeal'd in extreame need.	4009	5805
Sweet are poore crummes, where pained thoughts doe starue.	4010	

3997 untraced

3998 untraced

3999 untraced

4000 untraced

4001 *WC*, 'Of Pouertie', 'Pouerty is a vertue of it selfe. *Diog.*' (R2r; prose).4002 *WC*, 'Of Pouertie', 'Pouerty is no hinderance to wisdomes.' (R1v; prose).4003 *WC*, 'Of Pouertie', 'Pouerty that contenteth, is great riches.' (R2r; prose).4004 Spenser, *FQ* (1590, STC 23080), 'need makes good schollers' (2E5v; vol. 2, III.iii.53.3). Appears in 1590, but not in 1596.4005 Spenser, *FQ*, 'But neede, that answers not to all requests, / Bad them not looke' (2H2r; vol. 3, IV.viii.27.3-4).4006 Shakespeare, *V&A*, 'For miserie is trodden on by manie, / And being low, neuer releu'd by anie.' (E3v; 707-8).4007 Drayton, *Epistles*, 'Charles Brandon Duke of Suffolke, to Mary the French Queene', 'Wise-men must giue place to necessitie;' (K4v; vol. 2, 178).4008 Baldwin, *Treatise*, 'Of Loue, lust, and lecherye', 'No greater pouertie than ignorance.' (P5r).4009 Southwell, *Complaint*, 'Saint Peters complaynt', 'Are stoutest vowes repeal'd in greatest neede?' (B2v; 117).4010 Southwell, *Complaint*, 'Saint Peters complaynt', 'Yet sweet are crums where pined thoughts doe starue.' (C3v; 361).

	QN	TLN
<i>Need hurteth none so much as sillie soules, Who cannot patiently endure her yoke.</i>	4011	
[O8v]		
Plentie breeds perill, want procures disdaine.	4012	
Miserie craues rather mercie, than reproofe.	4013	5810
There is no vertue like necessitie.	4014	
Thanks ought be deem'd th'Exchequer of the poore.	4015	
<i>We should our selues not miserable deeme, Sith none are so but in their owne esteeme.</i>	4016	
To needie men, delay is euen as death.	4017	5815
Most wretched he, that is, yet cannot tell.	4018	
Miserie oft makes sport to mocke it selfe.	4019	
The wretched conquered, may nought refuse.	4020	
<i>Who in distresse from resolution flyes, Is rightly said, to yeeld to miseries.</i>	4021	5820
That needs must be perform'd, which need constraines.	4022	
Poore wretches haue remorse in poore abuses.	4023	
The graunts are small to them that stand in need.	4024	
Men flye from foes, but not from miserie.	4025	
<i>Sharpe are the wounds, but sweet the medicines be, That wretched soules from wearie bondage free.</i>	4026	5825
Want pines away, and comfortlesse doth dye.	4027	

4011 untraced

4012 Southwell, *Complaint*, 'What ioy to liue', 'plenty perill, want doth breed disdaine,' (H4v; 15).

4013 Spenser, *FQ*, 'For misery craues rather mercie, then reproofe.' (2K1v; vol. 2, III.viii.1.9).

4014 Shakespeare, *R2*, 'There is no vertue like necessity,' (C1v; 1.3.256D11).

4015 Shakespeare, *R2*, 'Euermore thanke's the exchequer of the poore.' (E2r; 2.3.65).

4016 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'Yet miserable our selues, why should we deeme? / Sith none is so, but in his owne esteeme;' (K7r; vol. 2, 31-2).

4017 untraced

4018 Spenser, *Colin*, 'Most wretched he, that is and cannot tell.' (D2r; vol. 1, 659).

4019 Shakespeare, *R2*, 'No misery makes sport to mocke it selfe,' (C4r; 2.1.85).

4020 Daniel, *Cleopatra*, 'The wretched conquered may not refuse' (K8r; vol. 3, 647).

4021 Drayton, *Epistles*, 'The Lady Jane Gray, to the Lord Gilford Dudley', 'Who in distresse, from resolution flyes, / Is rightly sayd to yeeld to miseries;' (K7v; vol. 2, 33-4).

4022 Chute, *Beauty*, 'For that must be perform'd that needes constraine vs.' (G1v).

4023 Shakespeare, *Lucrece*, 'Poore wretches haue remorse in poore abuses.' (C3v; 269).

4024 untraced

4025 Drayton, *Mortimeriados*, 'Men flie from foes, but not from miserie,' (K2v; vol. 1, 1418).

4026 Spenser, *FQ*, 'Sharpe be thy wounds, but sweet the medicines bee, / That long captiued soules from wearie thraldom free.' (N4r; vol. 2, II.i.36.8-9).

4027 Churchyard, *Consort*, 'Want pines awaie, and comfortles doth lie' (B4v).

	QN	TLN
Delay leads impotent and snaile-pac'd need.	4028	
He is not poore, hath little, but that much desires.	4029	
Contented pouertie, is happinesse.	4030	5830
<i>A little stroke will serue to make him die,</i>		
<i>That is halfe slaine before with miserie.</i>	4031	
Diligence most enableth poorest men.	4032	
The loue of poore men, great mens harmes debates.	4033	
Loue neuer keepes where wretchednes abides.	4034	5835
Poore men should suffer for no great mens sinnes.	4035	
<i>No truer friends haue poore men than their teares,</i>		
<i>Wherein men (each way wretched) may be rich.</i>	4036	
It is too much for one good man to want.	4037	
Giue them that want, not such as haue no need.	4038	5840
To liue and lacke, doth breed a daily grieffe.	4039	
Sharpe is the food necessitie imposeth.	4040	
[PIr]		
<i>Want smiles secure when princely thoughts doe feele</i>		
<i>That feare and daunger treads vpon their heele.</i>	4041	
Speed in necessitie is chiefest spurre.	4042	5845
Distresse cuts deeper than sterne fortunes frownes.	4043	
Necessitie endures what else would not.	4044	
Miserie finds no multitude of friends.	4045	

4028 Shakespeare, *R3*, 'Delaie leades impotent and snaile-pact beggerie,' (I2v; 4.4.53).

4029 Daniel, *Civil Wars*, 'he is not poore / That little hath, but he that much desires.' (P4v; vol. 2, 1.68, 5-6).

4030 *Knack to Know*, 'My pouertie is happines to me,' (C2v).

4031 untraced

4032 *Knack to Know*, 'But diligence inableth poorest men.' (D1r).

4033 *Knack to Know*, 'Thus poore mens loue, doth great mens harmes debate.' (E3r).

4034 *Knack to Know*, 'He neuer keepes, where wretched men abide.' (E4v).

4035 *Knack to Know*, 'Or poore men suffer for a great mans sinne?' (G1r).

4036 untraced

4037 WC, 'Of Goodnes', 'It is too much for one good man to want.' (I1r; prose).

4038 untraced

4039 Churchyard, *Chips*, 'To liue and lacke, is doble death in deede' (I3v).

4040 Griffin, *Fidessa*, 'Sonnet XLI', 'Sharpe is the foode necessitie imposed,' (D5r).

4041 Greene, *Web*, 'Want smyles secure, when princely thoughts do feele / That feare and daunger treads vpon their heele.' (D2r; vol. 5, p. 180).

4042 Greene, *Arbasto*, 'speede in necessitie is the best spurre,' (E4v; prose; vol. 3, pp. 230-1).

4043 Greene, *Menaphon*, 'Want is the load stone of affection, distresse forceth deeper than Fortunes frownes,' (C4v; prose; vol. 6, p. 56).

4044 untraced

4045 untraced

	QN	TLN
<i>It is an honour to aduersitie,</i>		
<i>With sleights to vndermine prosperitie.</i>	4046	5850
Where need compells, Orations are in vaine.	4047	
Occasion makes them stirre, that else would not.	4048	
The iust mans miserie is no meane merit.	4049	
Though thou art poore, yet seeke, and thou shalt find.	4050	
<i>Prosperitie is lou'd of very many,</i>		5855
<i>But men in want are hardly holpe by any.</i>	4051	
By others wants we know our owne good haps.	4052	
Miserie doth the brauest mind abate.	4053	
Need makes men seeke for that they sometime scornd.	4054	
Want, is the enemie to good desires.	4055	5860
<i>Pouertie oft with heauie clogge of care</i>		
<i>Pulls many downe, when they ascending are.</i>	4056	
Poore men are little shrubs, rich men tall trees.	4057	
Need sometimes doth instruct vnlawfull things.	4058	
A poore and honest life hath no compare.	4059	5865
<i>Similies on the same subiect.</i>		
As Kings haue honour to beare out their deeds,		
The poore haue honestie to guide their liues.	4060	
As riches seemeth cumbersome to fooles,		
So pouertie is pleasing to the wise.	4061	5870

4046 Copley, *Fig*, 'Such is the honour of Aduersitie, / With sleights to vndermine Prosperitie.' (D1r).

4047 untraced

4048 Daniel, *Civil Wars*, 'Occasion makes them styr, that els would not.' (2Arv; vol. 2, 6.3.8).

4049 Copley, *Fig*, 'The just mans miserie is a haughtie merit.' (G2r).

4050 Whitney, *Emblems*, 'Though thou arte pore, yet seeke, and thou shalte finde.' (E2v).

4051 untraced

4052 untraced

4053 + 4054 Spenser, *Complaints*, 'For miserie doth brauest mindes abate, / And make them seeke for that they wont to scorne,' (M3r; vol. 1, pp. 203-4, 256-7).

4055 WC, 'Of Pouertie', 'Want is the enemy to desire.' (Riv; prose).

4056 Whitney, *Emblems*, 'But pouertie, with heauie clogge of care, / Still pulles them downe, when they ascending are.' (T4v).

4057 WC, 'Of Pouertie', 'Poore men are like little shrubbes, that by their basenes escape many blasts, when high and tall Cedars are shaken.' (Riv; prose).

4058 WC, 'Of Pouertie', 'Need teacheth things vnlawfull. *Seneca*.' (Q8v; prose).

4059 untraced

4060 WC, 'Of Pouertie', 'As Kings haue honour to countenance theyr actions, so poore men haue honestie to direct theyr lyues.' (Q7v; prose).

4061 WC, 'Of Pouertie', 'Riches are painfull to fooles, and pouertie pleasant to the wise.' (Q8v; prose).



	QN	TLN
As riches is the mother of delight, So pouertie doth nource calamitie.	4062	
As want, to many is intollerable, So in good men, it is most comfortable.	4063	
[Piv]		
As the wild Asse is still the Lyons prey, So doe the rich feed on the poore ech day.	4064	5875
As euery Artizane best knowes his trade, So euery poore man best doth feele his want.	4065	
<i>Examples likewise on the same.</i>		
<i>Publicola</i> cast downe from high degree, Sham'd not, but ioyed in his pouertie.	4066	5880
<i>Aristides</i> , from humble pouertie, Was raised to degree of dignitie.	4067	
<i>Fabritius</i> in his meanest pouertie, <i>Pyrrhus</i> made choise of, as companion.	4068	5885
<i>Vulturnus</i> banished by <i>Anthonie</i> , Neuer repined at his miserie.	4069	
Pouertie, is helpe to Philosophie, Learn'd of it selfe; so said <i>Diogenes</i> .	4070	

- 4062 WC, 'Of Pouertie', 'As riches is the mother of pleasure and delight, so pouerty is the nurse of sorrow and calamity.' (Rv; prose).
- 4063 WC, 'Of Pouertie', 'As the estate of pouerty is intollerable for want, so the presumption of an insolent person, is not to be suffered for pride.' (Rv; prose).
- 4064 Meres, *Palladis*, 'Pouerty', 'As the wild Asse is the Lions pray in the wildernes: so are poore men the meate of the rich. *Ecclesiasticus cap. 13. verse. 20.*' (2D8v; prose).
- 4065 Meres, *Palladis*, 'Rich men', 'As euery Artisan best knowes his owne trade: so a rich man should be skilful in his owne arte, that is, how to diuide his riches aright among the poore. *Idem Homil. 50. In Matthe. [sic]*' (2D7r; prose).
- 4066 Allott, WT, 'Of Pouerty', 'Valerius Publicola, hauing foure times beene Consull of Rome (the onely man for government in war and peace) his pouerty is recorded not to his shame, but to his praise. *Liuius.*' (2H4r; prose).
- 4067 Allott, WT, 'Of Pouerty', 'Poore Aristides, had not the least honour in the seruice at Salamis, and at Plateus, was the chiefe leader of all the Athenian forces, whom Vertue did put forward, Pouerty could not hold back not dismay. *Herodotus.*' (2H4r; prose).
- 4068 Allott, WT, 'Of Pouerty', 'Fabritius, being in pouerty, was sent in Embassage amongst other Romaines to Pyrrhus, of whom Pyrrhus tooke such lyking, that to winne him to be his, he proffered him the fourth part of his kingdome. *Eutropius.*' (2H4r; prose).
- 4069 Allott, WT, 'Of Pouerty', 'Vulturnus, a man in Astrology, profoundly learned, was banished by M. Antonius, because Cleopatra hated him.' (2H4v; prose).
- 4070 de la Primaudaye, *Academy*, 'Of Pouerty', 'Pouertie (said *Diogenes*) is a helpe to Philosophy, and is learned of it selfe. For that which Philosophie, seeketh to make vs know by words, pouertie perswadeth vs in the things themselues.' (2A3v; prose).

	QN	TLN
<i>Lactantius said: Take away insolence,</i>		5890
<i>And there's no difference twixt the rich and poore.</i>	4071	
[P2r]		

### Of Bountie, &c.

<i>Bountie hath open hands, a zealous hart:</i>		
<i>And liberally bestowes without respect.</i>	4072	
Like clouds that haue no raine, are liberall words.	4073	5895
The whole effect of bountie, is in loue.	4074	
<i>The liberall heart, God cherisbeth and loues,</i>		
<i>And from him still, all cause of want remooues.</i>	4075	
The more the fruit, more precious is the tree.	4076	
The more the fish, more valued is the streame.	4077	5900
<i>That bountie is the best, and most approou'd,</i>		
<i>Which without perill of renoume is past.</i>	4078	
The goodliest night is, when most starres are seene.	4079	
<i>Bounties best honour is to helpe the poore,</i>		
<i>And happines to liue in good mens minds.</i>	4080	5905
We count that ground the best, which yeelds most grain.	4081	
<i>Bountie, remitting fraile and mortall things,</i>		
<i>Doth for reward, receiue immortal fame.</i>	4082	
The whole effect of bountie, is in loue.	4083	
<i>They that in bountie doe begin to want,</i>		5910

4071 de la Primaudaye, *Academy*, 'Of Pouerty', 'Take away (saith Lanctantius) insolencie and boasting from rich men, and there will be no difference betweene a poore man and a rich.' (2A4v; prose).

4072 WC, 'Of Liberalitie', 'Bounty hath open handes, a zealous hart, a constant fayth in earth, and a place prepared in heauen.' (L4r-v; prose).

4073 untraced

4074 WC, 'Of Liberalitie', 'The whole effect of bounty is in loue.' (L4r; prose). Cf. QN 4083.

4075 untraced

4076 Greene, *Too Late*, 'The more the fruite, more precious is the tree;' (2A4v; vol. 8, p. 120).

4077 Greene, *Too Late*, 'The more the fish, more valued is the streame;' (2A4v; vol. 8, p. 120).

4078 WC, 'Of Liberalitie', 'That bounty is the best & most approoued, that without perrill of renoune is past.' (L4r; prose).

4079 untraced

4080 WC, 'Of Liberalitie', 'Bounties best honor is to help the poore, & happines to liue in good mens thoughts.' (L3v; prose).

4081 untraced

4082 WC, 'Of Liberalitie', 'Bounty, forgiuing fraile & mortall things, receiues immortal fame for his reward.' (L4v; prose).

4083 WC, 'Of Liberalitie', 'The whole effect of bounty is in loue.' (L4r; prose). Cf. QN 4074.

	QN	TLN
<i>In weake estate shall find their friends and foes.</i>	4084	
True bountie is not fastened to respect.	4085	
[P2v]		
<i>A spend-thrift sworne to prodigalitie,</i>		
<i>Excuseth it with liberalitie.</i>	4086	
A liberall minded man, base enuie hates.	4087	5915
<i>He that still draweth forth without supply,</i>		
<i>The fountaine of his store will soone be drie.</i>	4088	
He neuer giues in vaine, that giues in zeale.	4089	
<i>Gifts to the poore, let them be done with speed,</i>		
<i>For long delay, more wretched makes their need.</i>	4090	5920
Bountie and thankfulness are concords bonds.	4091	
<i>One gift in time bestowed, as good minds doe,</i>		
<i>Falls out in proof to helpe much more than two.</i>	4092	
A liberall heart procures beneuolence.	4093	
Honours chiefe grace is liberalitie.	4094	5925

*Similies on the same subiect.*

As pride makes enemies of perfect friends,		
So liberalitie makes friends of foes.	4095	
As hollow spouts retaineth nought but aire,		
So hollow hearts all bountie euer hate.	4096	5930
As Bees doe flocke vnto a honey dewe,		

4084 WC, 'Of Liberalitie', 'Who in theyr bounty doe begin to want, shall in their weakenes finde their friends and foes.' (L4r; prose).

4085 WC, 'Of Liberalitie', 'True bounty is neuer tyed vnto respect.' (L4r; prose).

4086 Lodge, *Fig*, 'A rakehell, (sworne to prodigalitie) / That dares not terme it liberalitie?' (B2r; vol. 3, p. 11).

4087 WC, 'Of Liberalitie', 'A liberall minded man can neuer be enuious.' (L4v; prose).

4088 untraced

4089 WC, 'Of Liberalitie', 'He neuer giues in vaine, that giues in zeale.' (L4v; prose).

4090 untraced

4091 WC, 'Of Liberalitie', 'Liberality and thankfulnes, are the bonds of concord. *Cic.*' (L4v; prose).

4092 WC, 'Of Benefits', 'That gift is twice double to be accepted of, which commeth from a free hand, and a liberall hart.' (L6r; prose).

4093 WC, 'Of Liberalitie', 'A liberall hart causeth beneuolence, though some-times through misfortune, ability be wanting.' (L4v; prose).

4094 untraced

4095 WC, 'Of Liberalitie', 'As liberality maketh friends of enemies, so pride maketh enemies of friends.' (L4v; prose).

4096 Meres, *Palladis*, 'Couetousnesse', 'As the hollow spoute receiueh much water, & yet retaineth nothing but aire: so ye couetous man gathereth much wealth, and yet possesseth nothing but cares.' (2P4v; prose).

	QN	TLN
So multitudes flyes to a liberall mind.	4097	
As shadowes hinders ripening of the fruits,		
So couetousnes still holdeth bountie backe.	4098	
As Henbane causeth death by sleepines,		5935
So bountie is destroy'd by niggardnes.	4099	
As manhood is discern'd by cowardise,		
So bountie is beheld by wretchednesse.	4100	

*Examples likewise on the same.*

By liberall bountie, <i>Alexander</i> wonne		5940
More fame, than all his conquests else beside.	4101	
<i>Cæsar</i> , by bountie to his followers,		
Was call'd the liberall'st prince in all those times.	4102	
[P3r]		
<i>Archelaus</i> gaue not to vnworthie men,		
For that he held not liberalitie.	4103	5945
<i>Titus</i> , remembring one day nothing giuen,		
Said: O my friends, how haue we lost this day?	4104	
<i>Plato</i> said, Niggards neuer can be good,		
For all attendeth on the bountifull.	4105	
<i>Phocylides</i> will'd no man sleepe at night,		5950
Till that day he could count some well-done deed.	4106	

4097 Meres, *Palladis*, 'Couetousnesse', 'As bees flock vnto a hony dew: so couetous men hunte after the smell of gaine. *Plutarchus in Moraliibus. Meminit eius etiam Maximus sermone. 12.*' (2P5r; prose).

4098 Meres, *Palladis*, 'Couetousnesse', 'As a shadow hindereth the ripening of fruites: so couetousnesse hindereth the fruites of repentance. *ibidem.*' (2P8r; prose).

4099 Meres, *Palladis*, 'Couetousnesse', 'As Henbane bringeth death to the bodie by bodilie sleepe: so couetousnesse bringeth death to the soule by spirituall sleepe. *Ibidem.*' (2Q1r; prose).

4100 untraced

4101 de la Primaudaye, *Academy*, 'Of Liberalitie, and of the vse of riches', 'It was by his magnificall and incomparable liberalitie, that *Alexander* the great made a way for his noble plat-formes, whereby he became monarch of three parts of the world,' (2F4v; prose).

4102 de la Primaudaye, *Academy*, 'Of Liberalitie, and of the vse of riches', 'The first Monarch of the *Cæsars*, is he not also exceedingly praised of Historiographers for the liberallest Prince of his time,' (2F5r; prose).

4103 de la Primaudaye, *Academy*, 'Of Liberalitie, and of the vse of riches', '*Archelaus* king of Macedonia, may serue vnto them for a notable example, whereby they may learne to keepe themselues in their estates from such a pernitiuous euill.' (2F5v; prose).

4104 de la Primaudaye, *Academy*, 'Of Liberalitie, and of the vse of riches', '*Titus* the emperor was so greatly in loue with liberalitie all his life time, that remembring one euening with himselfe, that he had giuen nothing the same day, he cried out: O my friends we haue lost this day.' (2F5v; prose).

4105 de la Primaudaye, *Academy*, 'Of Liberalitie, and of the vse of riches', 'To this purpose *Plato* saith, that a niggard sometime is not wicked, but neuer good.' (2F2r; prose).

4106 de la Primaudaye, *Academy*, 'Of Liberalitie, and of the vse of riches', 'that precept of *Phocyclides*, which saith: *Sleepe not at night before thou hast thrice called to mind thy works that day, and repent thee of the euill, but reioice in that which was well done.*' (2F5v; prose).

## Of Follie.

<i>Follie is both rewarded and respected, When wit is often scorned and reiected.</i>	4107	
What folly can pretend, wisdom preuents. <i>A greater signe of follie is not knowne, Than trusting others force, distrust our owne.</i>	4108	5955
Repentance, youthfull follie quite expells. <i>Who hazards his estate, to remedie A curelesse mischiefe, may be tearm'd a foole.</i>	4109 4110	
Wishes are vaine, where will is follies guide. <i>Foolles may not play with swords, nor maids with loue, Least follie crye, and wantonnes repent.</i>	4111 4112	5960
[P3v] Foolles many times, to dignities arise. <i>A foole such pastime with his pleasure maketh, As in the end his ruine he awaketh.</i>	4113 4114	
Foolles wanting knowledge, doe contemne the wise. <i>He is a foole that doth prepare a ginne, To be him selfe the first man ta'ne therein.</i>	4115 4116	5965
Vnlettered foolles, at learning doe repine. <i>Who with a rasour thinks to cut the Flint, But vnder-takes a foolish fruit lesse taske.</i>	4117 4118	5970
Follies oft leaue a memorie of shame. <i>Learning doth liue in penurie and bare, When foolles grow rich, and feed on daintiest fare.</i>	4119 4120 4121	5975

4107 Lodge, *Fig*, 'For folly is rewarded and respected, / Where subtiltie, is hated and reiected:' (Biv; vol. 3, p. 10).

4108 untraced

4109 Harington, *Orlando*, 'A greater signe of folly is not showne, / Then trusting others force, distrust ones owne.' (2F4r; \*, 40.39).

4110 Greene, *Too Late*, 'Repentance youth by follie quite expells,' (L2v; vol. 8, p. 228).

4111 untraced

4112 untraced

4113 Greene, *Planetomachia*, 'It is not for fools for play with swords, nor for maides to dallie with loue, least the one haue cause to crie, and the other to repent.' (D3v; prose; vol. 5, p. 73).

4114 de la Perrière, *Deuices*, 'And foolles sometime to honor rise.' (B4v).

4115 untraced

4116 untraced

4117 untraced

4118 de la Perrière, *Deuices*, 'And hoggish foolles at learning will repine,' (B6v).

4119 de la Perrière, *Deuices*, 'He that with razor thinks to cut the flint, / Doth vndertake a foolish fruitlesse paine,' (C6v).

4120 Whetstone, *Rock*, 'The Arbour of Vertue', 'Our follies leaue, a memorie of shame,' (11r).

4121 untraced

	QN	TLN
Wisdome doth frowne when follie is in place.	4122	
<i>Fooles are set vp in offices full gay,</i>		
<i>When wiser men come downe, and sit below.</i>	4123	
It's better be a foole, than prouue a Foxe.	4124	
<i>Follie is iudg'd in silence to be wise,</i>		5980
<i>For too much babbling, wisdome doth despise.</i>	4125	
Follie flings forth, if counsell touch him neere.	4126	
<i>For childrens hands, a rasour is vnfit,</i>		
<i>And fooles vnmeet in wisdomes seat to sit.</i>	4127	
What greater scourge than follie, is to wit?	4128	5985
<i>Foolish that science is, held ne're so deare,</i>		
<i>Which fore-shewes perils farre, not daungers neere.</i>	4129	
Silence is still best answer to a foole.	4130	
<i>Promote a foole, his follie strait appeares,</i>		
<i>And prouues a shame to them which caus'd him climbe.</i>	4131	5990
All's prouender to Asses, but the aire.	4132	
<i>Mount vp a foole, his wit is quickely heard:</i>		
<i>Then keepe such downe, let wise men be preferr'd.</i>	4133	
Instructions giuen to fooles, encreaseth follie.	4134	
<i>A leaden sword clad in a golden sheath,</i>		5995
<i>Is like a foole of natures finest mould.</i>	4135	
Follies are sooner thought on, than redrest.	4136	

4122 Breton, *Delights*, 'Wisdome dooth frowne where Follie is in place.' (C4v).

4123 de la Perrière, *Deuices*, 'Fooles are set vp in offices most gay, / The wiser men come downe and sit below.' (C6v).

4124 Lodge, *Fig*, 'T'is better be a foole then be a fox,' (Biv; vol. 3, p. 10).

4125 WC, 'Of Slaunder', 'Keepe thy friend and keepe thy tongue, for few words couereth much wisdome, and a foole being silent, is thought wise.' (X4r; prose).

4126 Lodge, *Fig*, 'And folly flings, if counsaile tuch him neare.' (Biv; vol. 3, p. 10).

4127 Whitney, *Emblems*, 'For infantes hande, the rasor is vnfitte,' (L1r).

4128 Th. Middleton, *Wisdom*, 'What greater foe than folly vnto wit?' (T2v; 15.19.211).

4129 Whitney, *Emblems*, 'What foolishe art is this? (quoth they) thou hould'st so deare, / That doth forshowe the perilles farre: but not the daungers neare.' (V3r).

4130 Delamothe, *French*, 'We must aunswere a foole with silence.' (M3v; prose).

4131 Whitney, *Emblems*, 'Promoote the foole, his folly doth appeare, / And is a shame to them, that make him clime:' (A3v).

4132 'The Bee', attested in around thirty MS copies, for example, Bodleian Library, MS Rawlinson Poet. 148, fol. 87r (line 70), 'All's prouender to th'asses, but the ayre.' See Doughtie, *Liber*, pp. 96–8.

4133 Whitney, *Emblems*, 'But set him vp, his folly soone is harde, / Then keepe him doune, let wise men bee prefer'de.' (A3v).

4134 WC, 'Of Folly', 'Instructions giuen to fools increaseth folly.' (E8v; prose).

4135 Whitney, *Emblems*, 'A Leaden sworde, within a goulden sheathe, / Is like a foole of natures finest mould:' (D3v).

4136 WC, 'Follies past are sooner remembred then redressed.' (E7r; prose). Also in Lyly's *Euphues*, 'follies past are sooner remembred then redressed,' (L2v; prose; p. 218).

	QN	TLN
[P4r]		
<i>For man, it is great follie to delight In fading smoake, and loose the beauenly light.</i>	4137	
Follie, to saue a part, and loose the whole.	4138	6000
<i>A very foole I doe him firmly hold, That loues his fetters, though they be of gold.</i>	4139	
A Lyons skinne hides not the Asses eares.	4140	
<i>So much doth follie thrust men into blame, That euen to leaue off shame, they count a shame.</i>	4141	6005
Follie, though ouer-guilt, at length appeares.	4142	
Prosperitie oft maketh fooles starke mad.	4143	

*Similies on the same subiect.*

As foolish questions merit silence best, So kind demaunds require as kind replyes.	4144	6010
As no mishap can mooue a carelesse mind, So no instructions can reforme a foole.	4145	
As wise men not esteem'd by outward shewes, So any semblaunce satisfieth fooles.	4146	
As snow in Summer no man doth commend, So none deemes honour requisite for fooles.	4147	6015
As spots disfigure any beauteous face, So follie is the blemish of the mind.	4148	
As smoake at highest, soonest vanisheth, So follie praised, quickest perisheth.	4149	6020

4137 Googe, *Ship*, 'What follow then is it to set delight, / On fading smokes, and lose the heauens bright?' (B4r).

4138 Spenser, *FQ*, 'Madnesse to saue a part, and lose the whole.' (2G6v; vol. 2, III.v.43.3).

4139 Spenser, *FQ*, 'For sure a foole I do him firmly hold, / That loues his fetters, though they were of gold.' (2L2r; vol. 2, III.ix.8.4-5).

4140 Meres, *Palladis*, 'Death', 'so death stands now like a silly asse, hauing his Lions skin pulde ouer his eares.' (2V1v; prose).

4141 Daniel, 'Octavia', 'So much doth follie thrust them into blame / That euen to leaue of shame, they count it shame.' (C2v; vol. 1, 223-4).

4142 untraced

4143 WC, 'Of Folly', 'Prosperity maketh fooles mad.' (E8r; prose).

4144 untraced

4145 WC, 'Of Folly', 'Instructions giuen to fools increaseth folly.' (E8v; prose).

4146 untraced

4147 Meres, *Palladis*, 'Honour', 'As the snowe in summer, and as raine in haruest are not meet: so is honor vnseemly for a foole.' (2E3r; prose).

4148 untraced

4149 untraced



	QN	TLN
<i>Examples likewise on the same.</i>		
By follie <i>Nicias</i> was ta'ne aliué, Dismayed onely with the Moones ecllipse.	4150	
<i>Æmilius</i> tearmed <i>Perses</i> but a foole, To be dismay'd because of vanquishing.	4151	6025
<i>Cleander</i> , who would needs betray his lord, Lost all his hopes, and prou'd him-selfe a foole.	4152	
<i>Torquatus</i> foolishly shunn'd dignitie, Because himselfe was pained with sore eyes.	4153	
[P4v] Be neither simple, nor yet ouer subtyll,		6030
Such counsell gaué the wise and learned <i>Bias</i> .	4154	
Follie, saith <i>Cicero</i> , pollutes the soule, But wisdome is a glorious ornament.	4155	

### Of Time.

<i>Time calls account of what before is past, For time will haue a reckning made at last.</i>	4156	6035
Time wanting bounds, still lacketh certaintie.	4157	

4150 de la Primaudaye, *Academy*, 'Of want of prudence and of Ignorance, of malice and subtiltie', 'Nicias the general captain of the Athenians, through the feare which he had conceiued of the darknes of an Eclipse of the moone, and not knowing the cause thereof, staid so long vntill his enimies had inclosed him round about: whereupon he was taken aliué of them,' (I4v; prose).

4151 de la Primaudaye, *Academy*, 'Of want of prudence and of Ignorance, of malice and subtiltie', 'But *Perses*, being wholie beaten downe through faintnes and basenes of mind, cast himselfe at his feete vpon the ground with his face downeward, [...] that the Conqueror could not abide them' (I5v; prose).

4152 de la Primaudaye, *Academy*, 'Of want of prudence and of Ignorance, of malice and subtiltie', 'one *Cleander* an outlandish slaue, who being preferred by *Commodus* the emperor to goodlie offices and great places of honor, as to be great maiser of his men of war, and his chiefe chamberlaine, conspired notwithstanding against his Lord [...] But through good order taken, his enterprise tooke no effect, except the losse of his owne head, and destruction of his house.' (I5v; prose).

4153 de la Primaudaye, *Academy*, 'Of want of prudence and of Ignorance, of malice and subtiltie', 'contrarie to *Torquatus* that refused the Consulship, bicause of his diseased eies,' (I5r; prose).

4154 de la Primaudaye, *Academy*, 'Of want of prudence and of Ignorance, of malice and subtiltie', 'So that both want of prudence and malice are two plagues in the soule greatly to be feared: and therefore *Bias* saith, *Be neither simple nor subtyll*.' (I2r; prose).

4155 untraced

4156 Drayton, *Mortimeriados*, 'Time calls account of what before is past, / All thrust on malice pressing to be hard, / Vnto misfortune all men goe too fast,' (P3r; vol. I, 2262-4).

4157 Drayton, *Mortimeriados*, 'Tyme wanting bounds, still wanteth certaintie,' (O3r; vol. I, 2115).

	QN	TLN
Time hath a salue for all extremities.	4158	
There's none but haue in time perswaded been.	4159	
Flowers haue time, before they fall to seed.	4160	6040
<i>Wee can helpe time, to furrow vs with age,</i>		
<i>But stop no wrinkle in his pilgrimage.</i>	4161	
Times office is to end the hate of foes.	4162	
Times glorie is to calme contending kings.	4163	
Time is a tutour both to good and bad.	4164	6045
Short time seemes long, in sorrowes sharpe sustaining.	4165	
<i>Time is the herald, that doth best of all</i>		
<i>Emblazon all affections of the mind.</i>	4166	
[P5r]		
They that watch well, see time how slow it creepes.	4167	
Dalliance of time doth long lookt ioyes preuent.	4168	6050
Time offers still each houre to doe amisse.	4169	
In time all things decay, and draw to end.	4170	
<i>Time is the sweet Phisition, that allows</i>		
<i>Some remedie for all our past mishap.</i>	4171	
Times minutes losse, no treasure can restore.	4172	6055
We may much shorten time by negligence.	4173	
Time heales, when Art and reason both doe faile.	4174	
No time so long as that which breedeth grieffe.	4175	

- 4158 Parry, *Sinetes*, 'Time hath a salue to cure the same againe.' (A7v).  
4159 Daniel, *Cleopatra*, 'There's none but haue in time perswaded beene.' (K2r; vol. 3, 390).  
4160 Daniel, 'To Delia', 'Flowers haue a tyme before they come to seed,' (D7v; vol. 1, 51.3).  
4161 Shakespeare, *R2*, 'Thou canst helpe time to furrow me with age, / But stoppe no wrinkle in his pilgrimage.' (C1r; 1.3.222-3).  
4162 Shakespeare, *Lucrece*, 'Times office is to fine the hate of foes.' (G3r; 936).  
4163 Shakespeare, *Lucrece*, 'Times glorie is to calme contending Kings,' (G3v; 939).  
4164 Shakespeare, *Lucrece*, 'O time thou tutor both to good and bad,' (G4v; 995).  
4165 Shakespeare, *Lucrece*, 'Short time seems long, in sorrowes sharp sustainyng,' (L2v; 1573).  
4166 WC, 'Of Time', 'Time is the perfit herral of truth. *Cic.*' (2G3r; prose).  
4167 Shakespeare, *Lucrece*, 'And they that watch, see time, how slow it creepes.' (L2v; 1575).  
4168 G. Fletcher, 'Elegy III', 'No time so long, as that which breeds annoy.' (K4r).  
4169 Drayton, 'Matilda', 'Time offers still each hower to do amisse,' (G1v; vol. 1, 244).  
4170 Spenser, *FQ*, 'All things decay in time, and to their end do draw.' (2H6r; vol. 2, III.vi.40.9).  
4171 WC, 'Of Time', 'Time is the sweete Phisition, that alloweth a remedie for euery mishap.' (2G3r; prose).  
4172 Spenser, *FQ*, 'And time to steale, the threasure of mans day, / Whose smallest minute lost, no riches render may.' (2I8r; vol. 3, IV.x.14.8-9).  
4173 Kyd, *Cornelia*, 'But we may shorten time with negligence.' (H4r; 4.2.148).  
4174 C., I., *Alcilia*, 'And Time may heale, what Art, and Reason could not.' (D1r; \*).  
4175 untraced

	QN	TLN
<i>Nothing than time there is more precious, And nothing lesse than time accounted of.</i>	4176	6060
Nothing so firme, but time dissolueth it.	4177	
Faire baits of time doth all the world deuoure.	4178	
By time and wisdome, passions are suppress.	4179	
In time, small wedges cleaue the hardest Oakes.	4180	
<i>He that will not endure the stormie time, Where will he liue vntill the lustie prime?</i>	4181	6065
In time the flint is piercd with softest showers.	4182	
Time is the anker both of truth and right.	4283	
In great extreames, aduantage hath no time.	4284	
Times losse, is greatest prodigalitie.	4185	6070
<i>Time ripens all, and hastes the haruest on, To sow new seeds ere all the old are gone.</i>	4186	
Showres come out of time, when corne is ripe.	4187	
Time is discoverer of all mishaps.	4188	
Time hath set downe the compasse of his course.	4189	6075
When time is lost, repentance is but vaine.	4190	
<i>While we haue iewels, we doe not esteeme them: But being lost, would with our liues redeeme them.</i>	4191	
Times change, and we in them, doe alter still.	4192	
By times delay, new hope of helpe still liues.	4193	6080

4176 WC, 'Of Time', 'Nothing is more precious then time, yet nothing lesse esteemed of. *Bern.*' (2G3v; prose).

4177 Delamothe, *French*, 'There is nothing so hiden, but time can discover it.' (N6v; prose).

4178 Brandon, *Octavia*, 'Faire baits of time which dooth vs all deuoure.' (A5v).

4179 Brandon, *Octavia*, 'With time, and wisdome, passions rage suppress.' (E4r).

4180 Kyd, *Spanish*, 'In time small wedges cleaue the hardest Oake,' (C2v; 2.1.5).

4181 Spenser, *Calendar*, 'Who will not suffer the stormy time, / Where will he liue tyll the lusty prime?' (A3v; vol. 1, p. 19, 15-16).

4182 Kyd, *Spanish*, 'In time the flint is pearst with softest shower,' (C2v; 2.1.6).

4183 Kyd, *Spanish*, 'Time is the author both of truth and right.' (D3v; 2.5, 1st addition).

4184 Kyd, *Spanish*, 'But in extreames aduantage hath no time.' (H1v; 3.13.27).

4185 WC, 'Of Time', 'Time spent without profit, bringeth repentance, and occasion let slip when it might be taken, is counted prodigalitie.' (2G3v; prose).

4186 Churchyard, *Honour*, 'Time ripens all, and haies the haruest on, / [...] To sow new seed, ere all old graine be gon:' (A2r).

4187 Greene, *Mamillia*, 'that shower commeth out of time, when the corne is ripe:' (K2r; prose; vol. 2, p. 124).

4188 Greene, *Web*, 'tyme is the discoverer of mishap,' (D3r; prose; vol. 5, p. 183).

4189 Breton, *Delights*, 'Time hath set downe the compasse of his course,' (D1r).

4190 Delamothe, *French*, 'When time is lost, repentaunce is but vayne.' (M3v).

4191 untraced

4192 WC, 'Of Time', 'Times dailie alter, and mens minds doe often change.' (2G4v; prose).

4193 Spenser, *Complaints*, 'Mother Hubberds Tale', 'For times delay new hope of helpe still breeds.' (M4r; vol. 1, p. 205, 327).

	QN	TLN
Time is the father of vncertainie.	4194	
Time measureth our daily actions.	4195	
[P5v]		
<i>Times motions equalleth the reeling Sunnes,</i>		
<i>Or as the Sea reciprocally runnes.</i>	4196	
That longest kept, must yet at length be spent.	4197	6085
Both life and loue, in time must haue an end.	4198	
Our daily labours harbour deepe distrust.	4199	
Time, on the weariest wretch, bestoweth rest.	4200	
<i>The losse of time, all other losse exceeds;</i>		
<i>And commonly, too late repentance breeds.</i>	4201	6090
Time is best gouernour of all our counsailes.	4202	
Time to the greatest sorrowes limits end.	4203	
Neglected time is follies chiefest signe.	4204	
Time is our liues discrettest councillor.	4205	

*Similies on the same subiect.*

6095

As when the ship is split, no anker helpes,		
So time once spent, can neuer be repeal'd.	4206	
As ioynts cut off, the plaister comes too late,		
So time being past, repentance booteth not.	4207	
As no retraits auales, when fight is fought:		6100
So no deuise recouereth passed time.	4208	
As time well vsde, a mans best treasure is,		
So badly wasted, is most miserie.	4209	

4194 WC, 'Of Time', 'Time is the Father of mutabilitie.' (2G3r; prose).

4195 WC, 'Of Time', 'Actions measured by time, sildome prooue bitter by repentance.' (2G4v; prose).

4196 Chapman, 'Hymnus', 'Times motion, being like the reeling sunnes, / Or as the sea reciprocally runnes, / Hath brought vs now to their opinions;' (C3v).

4197 Googe, *Ship*, 'Which long kept in is spent at length with speede,' (B6r).

4198 C., E., *Emaricdulf*, 'Sonnet XXXII', 'Though life and loue in time must haue an end,' (C3v).

4199 untraced

4200 untraced

4201 Whitney, *Emblems*, 'For losse of time, all other losse exceeds,' (Y2v).

4202 WC, 'Of Time', 'Time is the best gouernour of counsels.' (2G4v; prose).

4203 WC, 'Of Time', 'Time limiteth an end to the greatest sorrowes.' (2G4v; prose).

4204 WC, 'Of Time', 'Oportunities neglected, are manifest signes of folly.' (2G4v; prose).

4205 WC, 'Of Time', 'Time is lifes best counsellor. *Antist.*' (2G4v; prose).

4206 Meres, *Palladis*, 'Time, Age', 'it is too late to cast Anchor, when the shippe is shaken to peeces agaynst the rockes;' (X2v; prose).

4207 untraced

4208 Meres, *Palladis*, 'Time, Age', 'It is too late [...] to sound the retraite, when the battaile is fought;' (X2r-v; prose).

4209 untraced

	QN	TLN
As nothing is of greater price than time,		
So nothing should with greater care be kept.	4210	6105
As winter nips the freshest flowers that be,		
So time makes furrowes in the fairest face.	4211	

*Examples likewise on the same.*

<i>Seuerus</i> made such deare account of time,		
As nothing grieu'd him more than losse of time.	4212	6110
<i>Pyrrhus</i> had priuat obseruations,		
Whereby to know how time did steale away.	4213	
<i>Philip</i> of Macedon would chide him-selfe,		
For the least vaine employment of his time.	4214	
[P6r]		
Great <i>Alexander</i> learn'd of <i>Diogenes</i> ,		6115
How in his warre affaires to spend his time.	4215	
<i>Byas</i> maintain'd; Fooles might in time be wise,		
And ignorance attaine to learnings reach.	4216	
Our happines of time (in <i>Solons</i> mind)		
Consisteth in the shorter while it lasts.	4217	6120

### Of Youth.

<i>Youth is that state our minds doth most affect,</i>		
<i>Our speediest spoile, without most wise respect.</i>	4218	
Young grafts of future goodnesse, soone appeares.	4219	
<i>When youth haue wealth before they can well vse it,</i>		6125
<i>It is no wonder though they doe abuse it.</i>	4220	

4210 untraced

4211 untraced

4212 untraced

4213 untraced

4214 untraced

4215 untraced

4216 WC, 'Of Time', 'In time the ignorant may become learned, the foolish may be made wise, and the most wildest wanton, may be brought to be a modest Matron. *Bias*.' (2G3v; prose).4217 WC, 'Of Time', 'The happier our time is, the shorter while it lasteth. *Plinie*.' (2G3v; prose).

4218 untraced

4219 untraced

4220 Baldwin, *Last Part*, 'When youth haue wealth before they can well vse it / It is no wonder though they do abuse it.' (Y4r).

	QN	TLN
Custome, small faults of youth permits to scape.	4221	
<i>The meane is best, young fruits the stomacke gripe,</i>		
<i>And elder cloy, when they are ouer-ripe.</i>	4222	
Suspect is still a page that waits on youth.	4223	6130
<i>The Summers glorie figures youths vanitie,</i>		
<i>The winters wracke, ages declining steps.</i>	4224	
[P6v]		
Youth hardly can obey an old decree.	4225	
<i>Looke what impression we in youth retaine,</i>		
<i>In age, our reason hardly will refraine.</i>	4226	6135
Loue is youths plague, wits scourge, and ages hell.	4227	
<i>Looke where vnbruised youth, with vnstuf braines</i>		
<i>Doth couch his limbes, there golden sleepe remaines.</i>	4228	
The spring hath flowres, but autumnne witherd leaues.	4229	
<i>It's often seene, that loue in young men lyes</i>		6140
<i>Not truely in their hearts, but in their eyes.</i>	4230	
Youths loue is quicke, swifter than swiftest speed.	4231	
<i>Nothing can temper well a young mans rage,</i>		
<i>But thraldome, wedlocke, or the staffe of age.</i>	4232	
Youth is too hot, and void of care or dread.	4233	6145
<i>Youth learnes to chaunge the course that he hath run,</i>		
<i>When he perceiues and knowes what age hath done.</i>	4234	

4221 untraced

4222 Harington, *Orlando*, 'The meane is best, young fruits the stomake gripe / The elder cloy when they be ouer ripe.' (G2v; \*, 10.9).

4223 Drayton, 'Matilda', 'Suspect is still a Page that waites on Youth,' (I2v).

4224 Greene, *Menaphon*, 'The summers glorie tels thee of youths vanitie, the winters parched leaues of ages declining weaknes.' (B2v; prose; vol. 6, p. 38).

4225 Shakespeare, *LLL*, 'Young blood doth not obey an olde decree.' (F1v; 4.3.209).

4226 Lodge, *Fig*, 'And what impressions we in youth retaine / In age, our reason hardly will restraine.' (E3r; vol. 3, p. 37).

4227 untraced

4228 Shakespeare, *RJ*, 'But where vnbruised youth with vnstuf braines / Doth couch his limmes, there golden sleepe remaines.' (D4r; 6.32).

4229 Greene, *Planetomachia*, 'The spring hath fresh flowers, and pleasant gleames. Autumnne withered leaues and bitter stormes.' (H1r; prose; vol. 5, p. 117).

4230 Shakespeare, *RJ*, 'Is Rosaline whome thou didst loue so deare / So soone forsook, lo yong mens loue then lies / Not truelie in their harts, but in their eyes.' (D4v; 6.61-3).

4231 Shakespeare, *RJ*, 'Youths loue is quicke, swifter than swiftest speed.' (E4r; 9.9).

4232 de la Perrière, *Deuices*, 'Nothing can temper yong mens rage, / Till they be tamed with old age.' (B4r).

4233 de la Perrière, *Deuices*, 'Youth is too hote, and voyd of care and dread,' (B4r).

4234 de la Perrière, *Deuices*, 'And then he learns to change the course he run, / When he hath seen & known what age hath dun.' (B4r).

	QN	TLN
Youth minds no daunger in his hastines.	4235	
<i>Young slips new set, are quickly pluckt away,</i>		
<i>But elder roots cleaue faster to the clay.</i>	4236	6150
Youth, into needlesse quarrels soone is led.	4237	
<i>How-euer youngsters seeme to boast and braue,</i>		
<i>Their worth and wit, they from their elders haue.</i>	4238	
Lewd obiects, forward natures soone retaine.	4239	
<i>Youths common fault, is to admit and chuse</i>		6155
<i>Those errours which their lawlesse parents vse.</i>	4240	
Youth by encreasing, doth as fast decrease.	4241	
<i>What things by vaine examples youth conceiues,</i>		
<i>The same for lawfull daily he receiues.</i>	4242	
Youth well instructed, makes age well dispos'd.	4243	6160
<i>The faults and follies men in youth commit,</i>		
<i>Are causes of repentance in old age.</i>	4244	
Examples are best presidents for youth.	4245	
<i>The prime of youth is like the pine tree flowers,</i>		
<i>Seemely in sight, vnsauorie in their sente.</i>	4246	6165
Like to a shipwracke is the death of youth.	4247	
[P7r]		
<i>He that in youth, by reason guides his life,</i>		
<i>In age shall find the foot-steps from decay.</i>	4248	

4235 de la Perrière, *Devices*, 'Youth casts no dangers in his hastie head,' (B4r).

4236 Marston, *Scourge*, 'young slips / New set, are easily mould, and pluck'd away, / But elder rootes, clip faster in the clay.' (D5r; 4.86–8).

4237 de la Perrière, *Devices*, 'Youth into needlesse quarrels soone is led,' (B4r).

4238 Lodge, *Fig*, 'What ere the yonger boast and braue, / Their worth, & wit, from eld they haue:' (B4v; vol. 3, p. 16).

4239 Lodge, *Fig*, 'And where to natures, (forward to retaine) / Lewd obiects are annex and customes vaine,' (Eiv; vol. 3, p. 34).

4240 Lodge, *Fig*, 'It is as common as vnkind a fault / In youth, (too subject to his worlds assault) / To imitate, admit, and daylie chuse, / Those errors, which their lawless parents vse.' (Eiv; vol. 3, p. 34).

4241 WC, 'Of Youth', 'There is nothing sweeter than youth, nor swifter decreasing while it is increasing.' (2C2v–3r; prose).

4242 Lodge, *Fig*, 'For what by vaine example youth conceaues, / The same for lawfull, daily he receaues,' (Eiv; vol. 3, p. 34).

4243 WC, 'Of Youth', 'Youth well instructed, maketh age well disposed.' (2C3r; prose).

4244 WC, 'Of Youth', 'The follies that men commit in their youth, are causes of repentance in old age.' (2C2v; prose).

4245 WC, 'Of Youth', 'Examples are the best lessons for youth.' (2C3r; prose).

4246 WC, 'Of Youth', 'The prime of youth, is as the flowers of the Pine tree, which are glorious in sight, & vnsauorie in the smell.' (2C2v; prose).

4247 WC, 'Of Youth', 'The death of youth is a shypwrack.' (2C3r; prose).

4248 WC, 'Of Youth', 'He that in youth guideth his life by reason, shall in age finde the ready foote-path from ruine. *Theopom.*' (2C2v; prose).



	QN	TLN
Youth vseth pastimes but as naturall rest.	4249	
<i>The better that a child is borne by birth,</i>		6170
<i>The more respect should wait vpon his youth.</i>	4250	
So tutour youth, that ages sinnes may die.	4251	
<i>Good doctrines characters being stamp't in youth,</i>		
<i>No age or fortune once can weare them out.</i>	4252	
Vanitie is the maske for youths fond march.	4253	6175
<i>Where vice in youth doth beare the chiefest sway,</i>		
<i>Their vertue is neglected most in age.</i>	4254	
Lesse paine to learne in youth, than dote in age.	4255	
<i>Tyrannie is no schoole-master for youth,</i>		
<i>Rather vse kindnesse than compulsion.</i>	4256	6180
Wild youth, by gentlenesse will soonest yeeld.	4257	
<i>When beautie and sweet youth are banished,</i>		
<i>They neuer after can be call'd againe.</i>	4258	
Young willowes easily bend, greene wit soon caught.	4259	
Youth grac'd with vertue, then most perfect is.	4260	6185

*Similies on the same subiect.*

As sinne is soonest entertain'd in youth,		
So is it hardly shaken off in age.	4261	

- 4249 WC, 'Of Youth', 'Youth ought to vse pleasure and recreation, but as naturall ease and rest.' (2C3r; prose).
- 4250 WC, 'Of Youth', 'The better that a child is by byrth, the better ought he in his youth to be instructed.' (2C3r; prose).
- 4251 WC, 'Of Youth', 'So tutor youth, that the sinnes of age bee not imputed to thee. *Pythag.*' (2C3r; prose).
- 4252 WC, 'Of Youth', 'The impression of good doctrine stamp't in youth, no age nor fortune can out-weare.' (2C3r; prose).
- 4253 WC, 'Of Folly', 'Vanity is the maske wherein youth marcheth,' (E7v; prose).
- 4254 WC, 'Of Youth', 'Where vice is imbraced in youth, there commonly vertue is neglected in age.' (2C2r; prose).
- 4255 WC, 'Of Learning', 'It is lesse paine to learne in youth, then to be ignorant in age. *Solon.*' (G5r; prose).
- 4256 WC, 'Of Schoole', 'Tyrannie is vilde in a Schoolemaister, for youth should rather be trained with curtesie then compulsion.' (H5v; prose). Cf. QN 2202.
- 4257 WC, 'Of Schoole', 'Because youth by nature is wilde, therefore shoulde Schoole-maisters breake them by gentlenes.' (H5v; prose).
- 4258 WC, 'Of Banishment', 'Beauty and youth once banished, neuer repeale.' (R3v; prose).
- 4259 WC, 'Of Youth', 'Young Willowes bende easily, and greene witts are intangled suddainly.' (2C3r; prose).
- 4260 WC, 'Of Youth', 'Hee is most perfit, which adorneth youth with vertues. *Hermes.*' (2C3r; prose).
- 4261 WC, 'Of Youth', 'Where vice is imbraced in youth, there commonly vertue is neglected in age.' (2C2r; prose).

	QN	TLN
As gentle mould is apt for any print, So youth receiues what-è're impression.	4262	6190
As vntill'd fields bring nothing forth but weeds, So vntaught youth yeelds all but vanitie.	4263	
As freshest flowres the canker soonest eats, So youthfull heads are quickly caught by vice.	4264	
As vnripe apples fall not but by force, So vnconstrain'd, youth hardly yeelds to die.	4265	6195
As youngest nettles are not free from stings, So wisest youth hath imperfections.	4266	
[P7v]		

*Examples likewise on the same.*

<i>Comodus</i> not well tutor'd in his youth, Did afterward prooue a most wicked Prince.	4267	6200
<i>Neroes</i> vnbridled youth, made him to fall To greater leudnesse than was euer heard.	4268	
<i>Cato</i> would to his sonnes be schoole master,		

4262 Meres, *Palladis*, 'Youth', 'As in a soft and gentle molde, any print or forme we like, may easily bee effected: euen so in the first estate of greene and delicate youth.' (K1r; prose). Also in Lyly's *Wit*, 'the tender youth of a childe is lyke the temperinge of newe waxe apte to receiue any forme' (B2v; prose; p. 35).

4263 Meres, *Palladis*, 'Youth', 'As a field vntilled, doth not only remain vnfruitfull, but also doth bring forth many weedes: so youth capable of reason, except it be exercised in honest precepts, doth not onely not become good, but runneth into many vices. *Plut.*' (K1r; prose). Also in Lyly's *Wit*, 'the fattest grounde bringeth foorth nothing but weedes if it be not well tilled' (H1v; prose; p. 92).

4264 Meres, *Palladis*, 'Youth', 'As the finest buds are soonest nipt with frostes; and the sweetest flowres sorest eaten with Cankers: so the ripest and youngest wittes are soonest ouergrowne with follies.' (K1v; prose). Also in Lyly's *Euphues*, 'I see now that as the Canker soonest entreth into the white Rose, so corruption doth easiest creepe into the white head.' (B4r; prose; p. 170).

4265 Meres, *Palladis*, 'Youth', 'For as vnripe apples are pulled from the tree by force, but being ripe and come to age, they fall of their own accord: so yong men are hardlie perswaded to leaue this life, and die as it were unwillinglie, but olde men depart more quietly and peaceablie. *Hector Pintus in Cap. 33. Esayæ.*' (K1v; prose).

4266 Meres, *Palladis*, 'Youth', 'As the nettle wil haue his sting: so youth will haue his swing.' (K2r; prose).

4267 Allott, *WT*, 'Of Education', 'Comodus the Emperor, was a very virtuous child in the beginning, and had good education: but in the end he prooued a most wicked Prince. *Suetonius.*' (H8r; prose).

4268 Allott, *WT*, 'Of Education', 'Nero wanted no good instructions, & such a maister he had, as neuer any had a better, yet among all the Emperours of Rome, not any one was worse then he. *Tacitus.*' (H7r; prose).

	QN	TLN
Because he would not haue their youth infected.	4269	6205
<i>Scemides</i> and her sonne were cast in Tyber,		
For bringing vp the gulfe of shame to Rome.	4270	
Youth well instructed, saith <i>Euripides</i> ,		
Doth after make his age more honourable.	4271	
<i>Pythagoras</i> bad, tutor so young youth,		6210
The sinnes of age be not imposde on thee.	4272	

## Of Age.

<i>Age is the gift of Heauen, expence of yeares:</i>		
<i>Exchaunge of haps, and graue experience schoole.</i>	4273	
Age is a Cinicke, not a flatterer.	4274	6215
Age, or infirmitie, soone blasteth beautie.	4275	
Age is alike in Kings and other men.	4276	
[P8r]		
Gray haire in youth, kindles no greene desires.	4277	
<i>The power of Kings may well with-stand proud foes,</i>		
<i>But cannot keepe backe age, with time that growes.</i>	4278	6220
In womens honour, age is worst disease.	4279	

- 4269 Allott, *WT*, 'Of Education', 'M. Portius Cato, would needs be Schoolemaister to his owne children, which institution did much auaille them, not so much because he was Cato, as that hee was their Father. *Plutarch*.' (H5v; prose).
- 4270 Allott, *WT*, 'Of Education', 'The Cittizens of Rome, dyd throw *Scemides* with her sonne *Heliogabalus*, aliue into the riuier Tyber, to beare him company, for that she bare and brought vp such a gulfe of mischiefes. *Suetonius*.' (H7r; prose).
- 4271 untraced
- 4272 *WC*, 'Of Youth', 'So tutor youth, that the sinnes of age bee not imputed to thee. *Pythag*.' (2C3r; prose). Cf. QN 4251.
- 4273 *WC*, 'Of olde Age', 'Olde age, the gift of heauen, is the long expence of many yeeres, the exchange of sundry fortunes, and the schole of experience.' (2F6r; prose).
- 4274 *Edward III* (Shakespeare), 'Age is a cyncke, not a flatterer,' (C4r; 2.478).
- 4275 *Kyd*, *Solyman*, 'whats beauty but a blast? / Soone cropt with age, or with infirmities.' (Drv; 2.1.137-8).
- 4276 *Drayton*, *Epistles*, 'The Epistle of Rosamond to King Henrie the second', 'Age is alike in Kings, and other men,' (B2r; vol. 2, 46).
- 4277 *Drayton*, *Epistles*, 'The Epistle of Rosamond to King Henrie the second', 'Gray haire in youth not kindling greene desire.' (B2r; vol. 2, 50).
- 4278 *Drayton*, *Epistles*, 'The Epistle of Rosamond to King Henrie the second', 'Thy kinglie power makes to withstand thy foes, / But canst not keepe backe age, with time it growes;' (B2r; vol. 2, 41-2).
- 4279 *Drayton*, *Epistles*, 'The Epistle of Rosamond to King Henrie the second', 'Yet in that honour, age a foule disease.' (B2r; vol. 2, 44).

	QN	TLN
Let springing youth reioune old ages woes.	4280	
For age to die, is right; for youth, it's wrong.	4281	
<i>Blame we not youth, if wantonly he wooes,</i>		
<i>Since doting old, and booke-wise cannot choose.</i>	4282	6225
Follie in youth, is sinne; in age, it's madnesse.	4283	
Age, though conceal'd, doth warme with thoughts desire.	4284	
Cold age dotes most, when heat of youth is gone.	4285	
Age still is prone to credit what it likes.	4286	
<i>Mens chieftest aime, is but to nource vp life,</i>		6230
<i>With honour, wealth, and ease in waining age.</i>	4287	
Respect and Reason, wait on wrinkled age.	4288	
Youthfull delights, lode crooked age with grieffe.	4289	
Age is as credulous as suspitious.	4290	
<i>What can auaille vnpleasurable age,</i>		6235
<i>That feeds on lust, or base vnable rage?</i>	4291	
Age is a glorious crowne, adorn'd with grace.	4292	
Death is the due to nature, ages almes.	4293	
Gray haire are fruits for death, not flowers for life.	4294	
Trees may haue roots, although they beare no leaues.	4295	6240
<i>Loue (as a vertue) is in age allowed,</i>		
<i>Except vnequall choise doe disallow.</i>	4296	

4280 Drayton, 'Matilda', 'Let springing youth reioune old ages woes,' (H8v).

4281 Spenser, *Daphnaïda*, 'For age to dye is right, but youth is wrong;' (B3r; vol. 1, 243).

4282 untraced

4283 Daniel, *Cleopatra*, 'Folly in youth is sinne, in age, tis madnes.' (L2r; vol. 3, 744).

4284 Daniel, 'Rosamond', 'For age I saw, though yeeres with cold conceit, / Congeald their thoughts against a warme desire:' (I1v; vol. 1, 113-14).

4285 Daniel, 'Rosamond', 'Cold age dotes most when the heate of youth is gone:' (K2r; vol. 1, 305).

4286 Daniel, 'Rosamond', 'For age is prone to credite what it likes.' (K2r; vol. 1, 308).

4287 Shakespeare, *Lucrece*, 'The ayme of all is but to nource the life, / With honor, wealth, and ease in wainyng age:' (B4v; 141-2).

4288 Shakespeare, *Lucrece*, 'Respect and reason waite on wrinkled age:' (C3v; 275).

4289 untraced

4290 WC, 'Of olde Age', 'As old folke are very suspitious to mistrust euery thing, so are they likewise very credulous to beleuee auy [*sic*] thing.' (2F6v; prose).

4291 untraced

4292 WC, 'Of olde Age', 'Age is a crowne of glory when it is adorned with righteousnes, but the dregs of dishonor when it is mingled with mischief.' (2F8r; prose).

4293 Meres, *Palladis*, 'Death', 'As life is the gift of God: so death is the due of nature; and as we receiue the one as a benefite: so must we abide the other of necssity [*sic*].' (2V1r; prose).

4294 Greene, *Planetomachia*, 'Thy graye hayres are fruites for death, not blossomes for Venus.' (G4r; prose; vol. 5, p. 114).

4295 Greene, *Planetomachia*, 'Trees may haue rootes, though no leaues,' (G4v; prose; vol. 5, p. 114).

4296 Greene, *Planetomachia*, 'Loue in age is a vertue, so it be not blemished with inequall choyse.' (G4v; prose; vol. 5, p. 114).

	QN	TLN
Age well may ioyne with youth in law, not loue.	4297	
When old Bees dye, the young possesse the hiue.	4298	
Age is chill cold, and full of doubts and feares.	4299	6245
<i>Pleasant conceits are blossoms for young yeares,</i>		
<i>But melancholly thoughts, fruits of gray haire.</i>	4300	
Age with fore-sight, a many harmes preuents.	4301	
Age takes aduise, ere he presume too farre.	4302	
Age is ordaind to counsell, youth to fight.	4303	6250
Age lends fore-sight, young courage must enact.	4304	
[P8v]		
<i>Age is allowed to gaze at beauties tree,</i>		
<i>But youth must climbe and gather vp the fruit.</i>	4305	
Old age, helps by good counsell and fore-sight.	4306	
Old age can neuer pay youthes debt set downe.	4307	6255
Discretion waxeth young, when age drawes neere.	4308	
<i>Care keepes his watch in euery old mans eye,</i>		
<i>And where care lodgeth, sleepe can neuer lie.</i>	4309	
Age breedeth no defect in innocence.	4310	
Innocence is an excellence in age.	4311	6260
Old age being come, life cannot long endure.	4312	

4297 Greene, *Web*, 'age and youth may conioyne in lawe but not in loue,' (B4v; prose; vol. 5, p. 161).

4298 Shakespeare, *Lucrece*, 'The old Bees die, the young possesse their hiue,' (M3r; 1769).

4299 de la Perrière, *Devices*, 'The aged cold, and full of doubts and feares,' (B4r).

4300 Greene, *Planetomachia*, 'Pleasant conceytes are the blossomes of young yeeres, and melancholly thoughts, the fruites of gray haire.' (H1r; prose; vol. 5, p. 117).

4301 WC, 'Of olde Age', 'Age and time are two things which men may fore-thinke of but neuer preuent.' (2F8r; prose).

4302 untraced

4303 Lodge, *Fig*, 'Eld is ordain'd to counsell, youth to fight,' (D2v; vol. 3, p. 28).

4304 Lodge, *Fig*, 'Age to fore-see, young courage to enact,' (D2v; vol. 3, p. 28).

4305 WC, 'Of olde Age', 'Age may bee allotted to gaze at beauties blossoms, and youth must clime the tree, and enioy the fruit.' (2F8r; prose).

4306 Lodge, *Fig*, 'youth doth deserue by might, / But old age, by good counsel, and foresight.' (D2v; vol. 3, p. 28).

4307 Th. Middleton, *Wisdom*, 'Olde age could neuer pay so yong a debt.' (E2r; 3.17.180).

4308 WC, 'Of Wisdom', 'Wisdom flourisheth when beauty fadeth, and waxeth young when age approacheth.' (F7v; prose). Cf. QN 1056.

4309 Shakespeare, *RJ*, 'Care keepes his watch in euerie old mans eye, / And where care lodgeth, sleep can neuer lie.' (D4r; 6.30-1).

4310 + 4311 WC, 'Of Innocencie', 'Age breedes no defect in innocencie, but innocencie an excellence in age.' (K4v-5r).

4312 WC, 'Of olde Age', 'In age we ought to make more readines to die then prouision to liue; for the steele beeing spent, the knife cannot cut, the sunne being set, the day cannot tarry, the flower being falne, there is no hope of fruit, and olde age beeing once come, lyfe cannot long endure. *Aurelius*.' (2F6v-7r; prose).

	QN	TLN
Each age of man hath end, but old age none.	4313	
<i>Age can report, and youth doth daily prooue,</i>		
<i>There is no comforte like the sweets of loue.</i>	4314	
Sickness and age are our conducts to death.	4315	6265
It helps not age to wish him young againe.	4316	
It's grieuous to be old with feares, not yeares.	4317	
<i>It's time to flye from brawles of iudgement seat</i>		
<i>And publique noise, when age once gets the start.</i>	4318	
Gray haire are wisdomes badge, and ages pride.	4319	6270
The benefit of age, is libertie.	4320	
Respect old age, it commeth not alone.	4321	
Old men, are young mens meetest presidents.	4322	
<i>Aduised age right warily doth keepe,</i>		
<i>What headstrong youth would loose, and loosing weepe.</i>	4323	6275
Youth runneth well, when age the bridle holds.	4324	
Old age hath all things, and yet all things wants.	4325	
<i>Our parents age, worse than our grand-sires be,</i>		
<i>We worst beget, our children worse than we.</i>	4326	
White haire, are grauties embassadours.	4327	6280
Aged and wise, deserues great reuerence.	4328	

- 4313 WC, 'Of olde Age', 'Euery age of man hath ende, but olde age hath none. *Cicero*.' (2F7r; prose).  
 4314 Breton, 'Pilgrimage', 'Age can reporte, and youth doth daily prooue, / There is no comforte to the course of loue.' (E2r).  
 4315 WC, 'Of olde Age', 'Sicknes and old age, are the two crouches whereon life walketh to death, arresting euery one to pay the debt which they owe vnto nature. *Theopom*.' (2F6v-; prose).  
 4316 WC, 'Of olde Age', 'It is a vaine thing for him that is olde, to wish that he were young againe.' (2F6v; prose).  
 4317 WC, 'Of olde Age', 'It is a lamentable thing to be old with feare, before a man come to be old by age.' (2F6v; prose).  
 4318 Lodge, *Fig*, 'And time it is (God wot) when age hath got the start, / To flie from publique noyse, and brawles of iudgement seate,' (C2v; vol. 3, p. 20).  
 4319 untraced  
 4320 WC, 'Of olde Age', 'The benefit of old age is liberty. *Sophocles*.' (2F6v; prose).  
 4321 WC, 'Of olde Age', 'Beware of olde age for it commeth not alone. *Eurip*.' (2F7r; prose).  
 4322 WC, 'Of olde Age', 'Old men are young mens presidents. *Chris*.' (2F7r; prose).  
 4323 Lodge, *Fig*, 'Thus by care I keepe, / What hed-strong youth might loose, & loosing weepe.' (D3r; vol. 3, p. 29).  
 4324 WC, 'Of olde Age', 'Youth neuer runneth well, but when age holdeth the bridle.' (2F6v; prose). Also in Lyly's *Euphues*, 'youth neuer raineth well, but when age holdeth the bridle' (D3r; prose; p. 179).  
 4325 WC, 'Of olde Age', 'Old age enioyeth all things, and wanteth all things. *Democr*.' (2F6v; prose).  
 4326 Storer, *Wolsey*, 'Our parents age worse then our grandsires be, / We worst beget, our children worse then we.' (G2v; \*).  
 4327 WC, 'Of olde Age', 'An old man ought to be reuerenced for his grauity, sooner then for his gray haire.' (2F8v; prose).  
 4328 WC, 'Of olde Age', 'A man aged and wise, is worthy double reuerence.' (2F8v; prose).

QN TLN

*Similies on the same subiect.*

- As Cedars in their age the straighter growes,  
 So men in age should haue the grauer showes. 4329  
 [QIr]  
 As bonds being seald, are past recalling backe, 6285  
 So age once come, by no meanes can be shund. 4330  
 As flood-gates helpe not, when the towne is drown'd,  
 So cunning helpes not, when gray haire are seene. 4331  
 As coine consum'd, expence is rued too late,  
 So snow-white heads in vaine wish youth againe. 4332 6290  
 As physicke boots not for a bodie dead,  
 So counsell helpes not ages wayward head. 4333  
 As fairest Sunnie dayes must haue their nights,  
 So goodliest youth old age at length affrights. 4334

*Examples likewise on the same.* 6295

- Clitomachus* of Carthage, in good yeares  
 Went to be scholler to *Carneades*. 4335  
*Marcus Aurelius* told to *Lucius*,  
 He went to learne what yet he did not know. 4336  
*Terentius Varro*, and *Marcus Portius Cato*, 6300  
 Went to learne Greeke when they were verie old. 4337  
*Alphonsus*, king of Arragon, at fiftie yeares,

- 4329 Meres, *Palladis*, 'Time, Age', 'As the Cedar the elder it is, the straighter it growes; [...] so should men as they exceede in yeares, excell in vertues.' (X2r; prose).  
 4330 Meres, *Palladis*, 'Time, Age', 'It is too late [...] to breake the bargaine, the bandes being sealed;' (X2r; prose).  
 4331 Meres, *Palladis*, 'Time, Age', 'it booteth not to stoppe the breach when the towne is ouerflowne;' (X2v; prose).  
 4332 Meres, *Palladis*, 'Time, Age', 'it is too late to crie *Caue*, when thy Coyne is consumed;' (X2v; prose).  
 4333 Meres, *Palladis*, 'Time, Age', 'it booteth not to sende for a Phisitian when the sicke partie is alreadie departed: so when time is once past, it can neuer bee recalled againe.' (X2v; prose).  
 4334 untraced  
 4335 de la Primaudaye, *Academy*, 'Of the diuision of the ages of man', '*Clitomachus* of Carthage, when he was aboue 40. yeeres of age, came to Athens to learne vnder *Carneades*, with whom he profited so well, that after his death he succeeded in his place and taught others.' (2O5v; prose).  
 4336 de la Primaudaye, *Academy*, 'Of the diuision of the ages of man', '*Lucius* being at Rome, and meeting with the emperor *Marcus Aurelius* in the streete with one man after him, demanded of him whether he went. It becommeth euen an old man (quoth he) to learne. I am goyng (said he) to *Sextus* the Philosopher, to learne that which I know not.' (2O5v; prose).  
 4337 de la Primaudaye, *Academy*, 'Of the diuision of the ages of man', '*Terentius Varro*, and *Marcus Portius Cato* learned Greek when they were old.' (2O6r; prose).



	QN	TLN
Translated <i>Liuiè</i> into the Spanish tongue.	4338	
When men (saith <i>Tullie</i> ) looke on their white haire,		
They must doe nothing mis-becomes those yeares.	4339	6305
Old men, whose soules are fed with heauenly light,		
Griue not their age, but ioy it, so saith <i>Sophocles</i> .	4340	
[Qiv]		

### Of Life.

<i>Life, is a frost of cold felicitie,</i>		
<i>And death, a thaw of all our miserie.</i>	4341	6310
Life is a wandering course to doubtfull rest.	4342	
Life is but losse, where death is counted gaine.	4343	
<i>When vertues dayes doe end, they are not done,</i>		
<i>But liue two liues, where others haue but one.</i>	4344	
The death of sinne, is life vnto the soule.	4345	6315
Mans life still endeth, with the end of life.	4346	
<i>In vanitie of life, and wandring wayes,</i>		
<i>The wicked run and weare out all their dayes.</i>	4347	
Better not be, than being, soone to die.	4348	

4338 de la Primaudaye, *Academy*, 'Of the diuision of the ages of man', '*Alphonsus* king of Arragon, when he was 50. yeeres old, learned the Latin toong, and translated *Titus Liuius* out of Latine into Spanish.' (2O6r; prose).

4339 de la Primaudaye, *Academy*, 'Of the diuision of the ages of man', 'Let them remember that saying of the Lacedemonian, who being asked why he suffred his beard to grow so long; to the end (quoth he) that by looking vpon my white haire, I should be put in mind not to do any act vnbeseeing this hoarie whitenesse.' (2O6v; prose).

4340 de la Primaudaye, *Academy*, 'Of the diuision of the ages of man', 'To such olde men (saith *Sophocles*) as haue their soules nourished with heauenly light, old age is not griueous, and in such the desire of contemplation and knowledge encreaseth as much as the pleasures of their bodie decrease.' (2O6v; prose).

4341 Bastard, *Chrestoleros*, 'Life is a frost of cold felicity, / And death the thawe of all our vanitie.' (Hiv).

4342 Southwell, *Complaint*, 'Life is but Losse', 'Life is a wandring course to doubtfull rest,' (H3v; 13).

4343 Southwell, *Complaint*, 'Life is but Losse', 'Life is but losse, where death is deemed gaine,' (H3v; 5).

4344 Daniel, 'Musophilus', 'And giue our labors yet this poore delight, / That when our daies do end they are not done; / And though we die we shall not perish quite, / But liue two liues where other haue but one.' ([A]2v; vol. 1, 39-42).

4345 Topsell, *Lamentation*, 'let death be our life, that is, let the death of our sins be the life of our soules.' (V1r; prose).

4346 untraced

4347 untraced

4348 Markham, *Grinule*, 'Best not to be, or being soone to dye.' (Giv).

	QN	TLN
Life is most loath'd, where loue may not preuaile. <i>Death is most louely, sweet, and amiable, But captiu'd life, for foulnesse admirable.</i>	4349 4350	6320
The longer life, the greater is our guilt.	4351	
Life must with life, and blood with blood be paid. <i>Hate not thy life, but loath captiuitie, Where rests no hope to purchase victorie.</i>	4352 4353	6325
He that giues life, best knowes the date thereof.	4354	
Mans life may less'ned, not enlarged be. [Q2r] <i>Who will not bide the burden of distresse, Must not here liue, for life is wretchednesse.</i>	4355 4356	6330
True loue despiseth shame, when life is fear'd.	4357	
Life warres with loue, and loue contends with life. <i>Too long they liue, that liue till they be naught, Life sau'd by sinne, base purchase, dearely bought.</i>	4358 4359	
More are mens ends markt, than their liues before.	4360	6335
As death is foe to life, so hate to loue. <i>Euen then when we of obscure life doe boast, It often prooues, that then we are knowne most.</i>	4361 4362	
Men must haue griefe, so long as life remaines.	4363	

- 4349 Southwell, *Complaint*, 'What ioy to liue', 'Yea life is loath'd, where loue may not preuaile.' (H4v; 6). Cf. QN 537.
- 4350 Markham, *Grinuile*, 'Death is most louelie, sweete and amiable, / But captiu'd life for foulnesse admirable.' (G3r).
- 4351 Spenser, *FQ*, 'The lenger life, I wote the greater sin,' (I3r; vol. 2, I.ix.43.1).
- 4352 Spenser, *FQ*, 'For life must life, and bloud must bloud repay.' (I3r; vol. 2, I.ix.43.6).
- 4353 Markham, *Grinuile*, 'Yet hate not life, but lothe captiuitie, / Where rests no trust to purchase victorie.' (F7r).
- 4354 Spenser, *FQ*, 'Who life did limit by almightie doome, / (Quoth he) knowes best the termes established;' (I3r; vol. 2, I.ix.41.6-7).
- 4355 Spenser, *FQ*, 'Then since (quoth she) the terme of each mans life / For nought may lessened nor enlarged bee,' (°C2r; vol. 3, IV.ii.52.1-2).
- 4356 Spenser, *FQ*, 'For who will bide the burden of distresse, / Must not here thinke to liue: for life is wretchednesse.' (2N3v; vol. 2, III.ix.14.8-9).
- 4357 Spenser, *FQ*, 'True loue despiseth shame, when life is cald in dread.' (°N1v; vol. 3, V.i.27.9).
- 4358 Drayton, *Mortimeriados*, 'Life warr's with loue, and loue contends with life.' (F3v; vol. 1, 784).
- 4359 Southwell, *Complaint*, 'Saint Peters complaynt', 'Too long they liue, that lyue till they be nought, / Life sau'd by sinne, base purchase deerey bought.' (D3v; 557-8).
- 4360 Shakespeare, *R2*, 'More are mens ends markt then their liues before.' (C3r; 2.1.11).
- 4361 Marlowe and Chapman, *Hero* (Chapman), 'As death is foe to life, so loue to error.' (G4v; 3.372).
- 4362 Chute, *Beauty*, 'Euen then when we of obscure life doe boast / It proues at last that then w'are knowne the most.' (C4v).
- 4363 Barnfield, *Shepherd*, 'For men haue griefe as long as life remaines.' (A4v).

	QN	TLN
Life is not that which should be much desir'd.	4364	6340
<i>We often see, who on a king relies,</i>		
<i>Finds death aliue, while liuing yet he dyes.</i>	4365	
So some men liue, they care not how they liue.	4366	
Life suffers wrong, when death would end her woes.	4367	
<i>Ill, compassing fit opportunitie,</i>		6345
<i>Or killes his life, or else lifes qualitie.</i>	4368	
That dead things can giue life, we seldome find.	4369	
Contrition doth reformed life begin.	4370	
<i>To liue or dye, which of the twaine is better,</i>		
<i>When life is sham'd, and death reproches debter?</i>	4371	6350
First doe we bud, then blow; next seed, last fall.	4372	
We aske deaths aid, to end lifes wretchednesse.	4373	
<i>God guides mans life, and when he list to haue it,</i>		
<i>Wit, wealth, nor any thing beside can saue it.</i>	4374	
Our life is death, if we doe liue in sinne.	4375	6355
A dying life, all kind of deaths exceeds.	4376	
<i>Contented meane estate, true life doth giue,</i>		
<i>Resting secure, not rising vp to grieue.</i>	4377	
This life affords no sweet without some sowre.	4378	
To liue and loue not, is no life at all.	4379	6360
<i>Fond blinded greatnesse, with his busie toyle,</i>		

4364 Daniel, *Cleopatra*, 'Life is not that which should be much desir'd.' (K4r; vol. 3, 480).

4365 Chute, *Beauty*, 'But thus we see who on a king relies / Findes death a liue [*sic*] whilst liuing yet he dyes.' (E3v).

4366 Daniel, *Cleopatra*, 'And so we liue, we care not how we liue.' (K4r; vol. 3, 388).

4367 untraced

4368 Shakespeare, *Lucrece*, 'But ill annexed opportunity / Or kils his life, or else his quality.' (Grv; 874-5).

4369 untraced

4370 Drayton, *Idea*, 'Contrition a refined life begins,' (B2r; vol. 1, 1.50).

4371 Shakespeare, *Lucrece*, 'To liue or die which of the twaine were better, / When life is sham'd and death reproches detter.' (H4v; 1154-5).

4372 *Edward III*, 'First bud we, then we blow, and after seed, / Then presently we fall,' (H3v; 12.139-40).

4373 Kyd, *Cornelia*, 'We aske Deaths ayde to end lifes wretchednes' (C4r; 2.1.303).

4374 untraced

4375 untraced

4376 Southwell, *Complaint*, 'Mary Magdalen's Complaint', 'Dying life each death exceedes.' (F2v; 24).

4377 Daniel, *Civil Wars*, 'O thine is that true life, that is to liue, / To rest secure, and not rise vp to grieue.' (P3v; vol. 2, 3.65.7-8).

4378 untraced

4379 untraced

	QN	TLN
<i>Seeking for happie life, doth life despoyle.</i>	4380	
[Q2v]		
Life neuer is too short, where death is wisht.	4381	
There is no force so great, as life enforc'd.	4382	
<i>What kind of life (alas) liue those men in,</i>		6365
<i>That cannot liue without, nor with their kinne?</i>	4383	
Life is ill spar'd, that's spar'd to spill more blood.	4384	
To liue in death, is but a dying life.	4385	
<i>Long vse of life, is as a lingering foe,</i>		
<i>And gentle death the onely end of woe.</i>	4386	6370
Sweet is the life that is maintain'd by loue.	4387	
Redeeme thy life, although with all thou hast.	4388	
<i>The good doe liue, as if they liued not:</i>		
<i>And die, as if their death were but a dreame.</i>	4389	
That life is death, where men doe liue alone.	4390	6375
A good life doth beget as good a death.	4391	
<i>No wise man likes in such a life to dwell,</i>		
<i>Whose wayes are strait to heauen, but wide to hell.</i>	4392	
Mans life may not be destitute of office.	4393	
A good life, is next way to winne good fame.	4394	6380
<i>The life corrupt with vnexpected shame</i>		
<i>And timelesse death, is buried with defame.</i>	4395	

4380 Daniel, *Civil Wars*, 'O blinded greatnes! Thou with thy turmoyle / Still seeking happie life, mak'st life a toyle.' (P4r; vol. 2, 3.67.7-8).

4381 untraced

4382 untraced

4383 Daniel, *Civil Wars*, 'But ô in what a state stand these men in / That cannot liue without, nor with their kin?' (Y3v; vol. 2, 5.90.7-8).

4384 Daniel, *Civil Wars*, 'And lyfe's ill spar'd, that's spar'd to cost more blood.' (2C4v; vol. 2, 6.64.8).

4385 Breton, *Delights*, 'Amoris Lachrimae', 'To liue in death is but a dying life,' (A2v).

4386 Watson, *Hekatompathia*, 'Long vse of life is but a lingring foe, / And gentle death is only end of woe.' (K4r; \*).

4387 Breton, *Arbor*, 'Sweet is the life, that is the sweet of loue,' (E2v).

4388 Whitney, *Emblems*, 'Then life redeeme, although with all thow haste,' (E2v).

4389 untraced

4390 Breton, *Foolscap*, 'It is a kinde of death to liue alone.' (E3v).

4391 WC, 'Of Heauen', 'A good lyfe begetteth a good death, and a good death a glorious inheartance in heauen.' (B4r; prose). Cf. QN 120.

4392 Southwell, *Complaints*, 'Life is but Losse', 'And who can like, in such a life to dwell, / Whose wayes are straite to heau'n, but wyde to hell.' (H3v; 17-18).

4393 WC, 'Of Office', 'Mans life may not be destitute of office, because in it honesty consisteth.' (N4v; prose).

4394 WC, 'Of Fame', 'A good lyfe, is the readiest way to a good name.' (O6v; prose). Cf. QN 1767.

4395 Lodge, *Fig*, 'And life corrupt by vnexpected shame / And timeles death is buried with defame.' (E3v; vol. 3, p. 38).

	QN	TLN
They liue but ill, who alwayes thinke to liue.	4396	
To men in miserie, life seemes too long.	4397	
Long life hath commonly long cares annext.	4398	6385
The breath that maintaines life doth finish life.	4399	

*Similies on the same subiect.*

As falls the tree, so prostrate still it lyes:		
So speedeth life, in liuing, as it dyes.	4400	
As men by life in bondage soone are brought,		6390
Euen so by death is freedome soonest wrought.	4401	
As fire burnes fiercely, being still supplied,		
So life postes swiftly when it least is spyed.	4402	
[Q3r]		
As sharpe frosts easily nip forward springs,		
So life to end it, hath too many things.	4403	6395
As Easterne winds doth towardly blossoms blast,		
So inward cares makes life to finish fast.	4404	
As life is onely by the gift of grace.		
So death by nature taketh time and place.	4405	
There is hardly any one Chapter in this		6400
Booke, but it deliuereth plentie of exam-		
ples for this argument of life; the whole		
summe (indeed) but containing the course		
of our actions, euen from our entrance into		
life, vnto the verie houre of our death:		6405

4396 *WC*, 'Of Lyfe', 'They liue very ill, who alwayes thinke to liue.' (2Biv; prose).

4397 *WC*, 'Of Lyfe', 'To a man in misery, lyfe seemeth too long, but to a worldly minded man liuing at pleasure, life seemeth too short. *Chilo*.' (2Biv; prose).

4398 *WC*, 'Of Lyfe', 'A long lyfe, hath commonly long cares annexed with it.' (2Biv; prose).

4399 *WC*, 'Of Lyfe', 'The breath that maintaineth life, endeth it.' (2Biv; prose).

4400 Spenser, *FQ*, 'O man haue mind of that last bitter throw; / For as the tree does fall, so lyes it euer low.' (K2v; vol. 2, l.x.41.8-9).

4401 Surrey, in *EP*, 'Death', 'And as by life to bondage man was brought, / Euen so likewise by death was freedome wrought.' (Eiv).

4402 Meres, *Palladis*, 'Death', 'As fire burneth fiercely, when it hath store of fewel, but dieth of his own accord when it lacketh matter: so great is the difference betweene the death of young men and old men. *Seneca*.' (2T8v; prose).

4403 + 4404 Meres, *Palladis*, 'Death', 'Sharpe frosts bite forward springs, Easterly winds blasteth towardly blossomes.' (2V2r; prose).

4405 Meres, *Palladis*, 'Death', 'As life is the gift of God: so death is the due of nature; and as we receiue the one as a benefite: so must we abide the other of necessity [*sic*].' (2V1r; prose).

QN TLN

therefore there shall need no special collection vpon this head.  
[Q3v]

## Of Death.

<i>Death is the key, which vnlocks miserie, And lets the soule to blessed libertie.</i>	4406	6410
Death is the end of woe and wretchednesse.	4407	
When deaths houre comes, let none aske reason why.	4408	
He ought to die, that not deserues to liue.	4409	
<i>Who dyes the death with honour in the field, Both his lifes woes and sorrowes briefly ends.</i>	4410	6415
With sharpe affliction, death first grounds his cause.	4411	
The fairest blossome, deaths sterne winter nips.	4412	
Death hath no dart to slay deserued fame.	4413	
<i>The tragicque Scene where death her play begins, Are acts of night, and deeds of ougly darke.</i>	4414	6420
To wretched men, death is the welcom'st friend,	4415	
Death neuer comes when need doth most require.	4416	
Life is but losse, and death felicitie.	4417	
<i>Who dyes, the vtmost anguish doth abide: But he that liues, is left to waile his losse.</i>	4418	6425

4406 Drayton, *Epistles*, 'The Lady *Iane Gray*, to the Lord *Gilford Dudley*, 'Death is the key which vnlocks misery,' (L1r).

4407 Spenser, *FQ*, 'Death is the end of woes: die soone, O faeries sonne.' (I3v; vol. 2, I.ix.47.9).

4408 Spenser, *FQ*, 'When houre of death is come, let none aske whence, nor why.' (I3r; vol. 2, I.ix.42.9).

4409 Spenser, *FQ*, 'What iustice euer other iudgement taught, / But he should die, who merites not to liue?' (I2v; vol. 2, I.ix.38.3-4).

4410 Greene, *Alphonsus*, 'Heele die the death with honour in the field, / And so his life and sorrowes briefly end.' (B1r; vol. 13, 161-2).

4411 Markham, *Grinuile*, 'With sharpe affliction, deaths first grounded cause,' (C1r).

4412 C., E., *Emaricdulfe*, 'Sonnet XI', 'Before this blossome with deaths winter nipt,' (B1r).

4413 Fitz-Geffry, *Drake*, 'Death hath no dart to slaie deserved fame.' (E8r).

4414 Markham, *Grinuile*, 'And now the tragicke sceane of death begins, / Acts of the night, deeds of the ouglie darke,' (E5v).

4415 Marlowe, *Edward II*, 'To wretched men death is felicitie.' (I4v; 5.1.127).

4416 Spenser, *FQ*, 'But death will neuer come, when needes require.' (L3r; vol. 2, I.xi.28.5).

4417 Spenser, *FQ*, 'So life is losse, and death felicitie.' (2F5r; vol. 2, III.iv.38.7).

4418 Spenser, *FQ*, 'Who dyes the vtmost dolour doth aby, / But who that liues, is left to waile his losse:' (2F5r; vol. 2, III.iv.38.5-6).

	QN	TLN
Sad life, is much more worse than gladsome death.	4419	
Our life is day, but death is ougly night.	4420	
Faire death it is, to shun more shame, to die.	4421	
[Q4r]		
<i>Death to sharpe sorrow, quickly ease doth send,</i>		
<i>For death, doth griefe and sorrow soonest end.</i>	4422	6430
Death to the wretched, is both grace and gaine.	4423	
In death, aduise for daunger comes too late.	4424	
It's worse than death, to linger on reliefe.	4425	
<i>Death is the gulfe of all, and then I say,</i>		
<i>Thou art as good as Caesar in the clay.</i>	4426	6435
A sicke man best sets downe the pangs of death.	4427	
Deaths name is much more mightie than his deeds.	4428	
To die, is all as common, as to liue.	4429	
<i>It is not death, that which the world calls dying.</i>		
<i>But that is death, which is all ioyes denying.</i>	4430	6440
The shade pursues the bodie, so death vs.	4431	
Death is the driery Dad, and dust the Dame.	4432	
Death is misfortunes monarchizing foe.	4433	
<i>Thy fatall end, why doest thou so begin,</i>		
<i>Locking death out, yet keep'st destruction in.</i>	4434	6445
None moane his death, whose life hath all annoy'd.	4435	
We haue one life, and so our death is one.	4436	

4419 Spenser, *FQ*, 'Sad life worse then glad death.' (2F5r; vol. 2, III.iv.38.8). Cf. QN 1861.

4420 Spenser, *FQ*, 'Our life is day, but death with darknesse doth begin.' (2F8r; vol. 2, III.iv.59.9).

4421 Spenser, *FQ*, 'Faire death it is to shonne more shame, to dy.' (2G7r; vol. 2, III.v.45.8).

4422 Fitz-Geffry, *Drake*, 'O Death some ease unto my sorrow send: / For Death, they say, doth griefe and sorrow end.' (G4r).

4423 Spenser, *FQ*, 'Death is to him, that wretched life doth lead, / Both grace and gaine;' (2Giv; vol. 3, IV.vii.11.7-8).

4424 Spenser, *FQ*, 'It's late in death of daunger to aduize,' (2M2r; vol. 3, IV.xii.28.6).

4425 untraced

4426 Copley, *Fig*, 'Death is the gulfe of all: and then I say / Thou art as good as *Caesar* in his clay.' (H1r).

4427 *Edward III* (Shakespeare), 'The sick man best sets downe the pangs of death,' (C2r; 2.345).

4428 *Edward III*, 'Deathes name is much more mightie then his deeds,' (H2r; 12.40).

4429 *Edward III*, 'To die is all as common as to liue,' (H3v; 12.135).

4430 Copley, *Fig*, 'It is not death, that which the world calles dying, / But that is death, which is all joyes denying,' (B3v).

4431 *Edward III*, 'as a shade / Followes the bodie, so we sollow [*sic*] death,' (H3v; 12.140-1).

4432 Copley, *Fig*, 'Death is the drearie Dad, and dust the Dame' (H1r).

4433 Copley, *Fig*, 'Death is misfortunes monarchizing foe,' (B2v).

4434 Drayton, *Mortimeriados*, 'Thy fatall end, why doest thou this begin, / Locking Death out, thou keep'st destruction in.' (I4v; vol. 1, 1329-30).

4435 Drayton, *Mortimeriados*, 'None moane his death, whose lyfe had all anyo'd,' (N3v; vol. 1, 1951).

4436 Drayton, *Mortimeriados*, 'We haue one life, and so our death is one,' (S2r; vol. 1, 2742).



	QN	TLN
Death lends vs sight, while he doth spare vs breath.	4437	
<i>It's treble death, a freezing death to feele,</i>		
<i>For him on whome the Sunne hath euer shone.</i>	4438	6450
Long liues the man, that dies in lustie yeares.	4439	
Death is the lowest step a man can fall.	4440	
Death is not shunn'd of them that dutie yeeld.	4441	
<i>Death which ends care, yet carelesse of our death,</i>		
<i>Doth steale our ioyes, but stealeth not our breath.</i>	4442	6455
Parting breeds mourning, absence cruell death.	4443	
To good and bad, death is an equall doome.	4444	
Though death be poore, it ends a world of woe.	4445	
<i>Death is to some a fierce vnbidden guest,</i>		
<i>But those that craue his aid, he helpeth least.</i>	4446	6460
There's nothing we can call our owne, but death.	4447	
Death's the deuourer of all worlds delight.	4448	
[Q4v]		
It's sweet to dye, when we are forc'd to liue.	4449	
<i>When heapes of treasure is the meed proposed,</i>		
<i>Though death be adiunct, there's no death supposed.</i>	4450	6465
Neere death he stands, that stands too neere a crowne.	4451	
It's double death, to drowne in ken of shoare.	4452	

4437 Drayton, 'Robert', 'Death lends vs sight whilst she doth giue vs breath,' (Fiv; vol. 1, 1368).

4438 Drayton, *Mortimeriados*, 'Tis treble death a freezing death to feele, / For him, on whom the sunne hath euer shone,' (K3r; vol. 1, 1429–30).

4439 Southwell, *Complaint*, 'Saint Peters Complaynt', 'Long is their life that die in blisfull hower,' (D3v; 555).

4440 untraced

4441 untraced

4442 Drayton, *Mortimeriados*, 'Death, which ends care, yet carelesse of our death, / Who steales our ioyes, but stealeth not our breath,' (K4v; vol. 1, 1497–8).

4443 untraced

4444 Spenser, *FQ*, 'Palmer (quoth he) death is an euill doome / To good and bad' (N7r; vol. 2, II.i.59.1–2). *Bel-vedere* and *1590* have 'equall', not 'euill', so *1590* was probably used here. But see QN 4463 from Book VI.

4445 Shakespeare, *R2*, 'Though death be poore, it ends a mortall wo.' (D1r; 2.1.153).

4446 Southwell, *Complaint*, 'Life is but losse', 'To some thou art a fierce vnbidden guest,' (H3v; 35).

4447 Shakespeare, *R2*, 'And nothing can we call our owne, but death,' (F2v; 3.2.148).

4448 Herbert, 'Clorinda', 'Death the deuourer of all worlds delight,' (G2r; 49). Not attributed to Herbert in the 1595 publication, nor does the poem appear with the title under which it is now commonly known, 'The Doleful Lay of Clorinda'.

4449 Daniel, *Cleopatra*, 'Tis sweet to die when we are forst to liue.' (I3v; vol. 3, 74).

4450 Shakespeare, *Lucrece*, 'And when great treasure is the meede proposed, / Though death be adiunct, ther's no death supposed.' (B4r; 132–3).

4451 Daniel, *Cleopatra*, 'Neere death he stands, that stands too neer a Crowne.' (L8r; vol. 3, 1022).

4452 Shakespeare, *Lucrece*, 'Tis double death to drowne in ken of shore,' (H3v; \*, 1114).

	QN	TLN
Death is too good for base dishonest life.	4453	
<i>There's nothing else remains for vs beside,</i>		
<i>But teares and coffins onely to prouide.</i>	4454	6470
All things are subiect to deaths tyrannie.	4455	
What thing soeuer liues, is sure to die.	4456	
All-killing death, by Christ is kill'd him-selfe.	4457	
<i>Oh Sicknesse, thou art many times belyde,</i>		
<i>When death hath many wayes to come beside.</i>	4458	6475
The sharpest sting of death, hurts not but helps.	4459	
Carrion corruption is the food of death.	4460	
The day of death, excels our day of birth.	4461	
<i>Oft times their gaines whome greatnesse fauoureth,</i>		
<i>When chiefe preferr'd, stand as preferr'd to death.</i>	4462	6480
Raise vp no liuing blame against the dead.	4463	
A present death exceeds a lingring life.	4464	
Life leads to care, death to the scale of heauen.	4465	
<i>The dying man, whose eyes are sunke and dimme,</i>		
<i>Thinke every passing bell rings out for him.</i>	4466	6485
To die in life, is but a liuing death.	4467	
Good death, not loftie life, is most renowme.	4468	
In countries cause to die, is noble death.	4469	

4453 *Knack to Know*, 'For death is too good an end for him that fauours dishonestie.' (E3r).

4454 Drayton, *Epistles*, 'Queene *Isabell* to *Mortimer*', 'And nothing els remains for vs beside, / But teares and Coffins onely to prouide,' (D4r; vol. 2, 147–8).

4455 Kyd, *Cornelia*, 'All things are subiect to Deaths tiranny:' (C2v; \*; 2.1.253).

4456 Kyd, *Cornelia*, 'And what-soeuer liues, is sure to die.' (C2v; \*; 2.1.255).

4457 untraced

4458 Daniel, *Civil Wars*, 'And thus ð *Sicknes* thou art oft belide, / When death hath many waies to come beside.' (Y2v; vol. 2, 5.85.7–8).

4459 untraced

4460 Playfere, *Sermon*, 'Death (I wisse) had not been brought vp so daintilie before, nor vsed to such manner of meates, but alwaies had his pray [...] with *Noahs* crow, vpon the carrion of corruption.' (C1r; prose).

4461 Playfere, *Mourning*, 'Therefore Ecclesiastes saies, that the day of our death is better then the day of our birth.' (E6r; prose).

4462 Daniel, *Civil Wars*, 'Is this their gaine whom highnes fauoureth, / Who chiefe preferd, stand as preferd to death?' (Z1v; vol. 2, 4.102.7–8).

4463 Spenser, *FQ*, 'full loth I were / To rayse a lyuing blame against the dead?' (2A4v; vol. 3, VI.ii.6–7).

4464 Churchyard, *Chips*, 'A presente death, exceeds a lingring woe' (I3v).

4465 untraced

4466 Copley, *Fits*, 'Of Death', 'A Gent., lying very sick a bed, heard a passing bell ring out, and said vnto his Physition: Tell me (maister Doctor) is yonder musicke for my dauncing?' (2C2r; prose).

4467 Breton, *Delights*, 'Amoris Lachrimae', 'To die in life, is but a liuing death,' (A2v).

4468 Copley, *Fig*, 'Good death, not loftie life thy best Renowne,' (F3v).

4469 Churchyard, *Chips*, 'And still they wisht, in countries cause to die,' (A1v).

	QN	TLN
Death doth no time, no age, no reason measure.	4470	
<i>Similies on the same subiect.</i>		6490
As the hearb Rew is bitter in our taste,		
So deaths remembrance fearefull is to many.	4471	
As sleepe depriues the memorie of paines,		
So sleepe of death ends all our wretchednes.	4472	
[Q5r]		
As all small currents runne into the sea,		6495
So all mens toiles are swallowed vp in death.	4473	
As borrowed money must be paid againe,		
So what life owes, must be by death discharg'd.	4474	
As we are merrie at our childrens birth,		
So should we not grieue vainly at their death.	4475	6500
As darknesse doth obscure the fairest day,		
So death laies hold vpon the forward'st life.	4476	

*Examples likewise on the same.*

<i>Hector</i> said to his wife <i>Andromache</i> ,		
Grieue not my death, all men are borne to die.	4477	6505
<i>Gorgias</i> , askt in sicknesse how he far'd?		
Said, Sleepe now yeelds me to his brother death.	4478	
<i>Pindarus</i> sleeping on a young lads breast,		
Neuer awaked, but in that sort dyed.	4479	

4470 Lodge, *Phillis*, 'Complaint of Elstred', 'But death no time, no age, no reason measures.' (L4r).

4471 Meres, *Palladis*, 'Death', 'As the hearbe *colloquintida* is most bitter: so is the memory of death to a rich couetous man. *F. Ioannes a S. Geminiano lib. 3. de vegetabilib. & plant. cap. 40.*' (2T6v; prose).

4472 Meres, *Palladis*, 'Death', 'As in sleepe there is no remembrance of labours: so the saintes by the sleepe of death do rest from their labors. *idem lib. 6. de homine & Memb. eius cap. 45.*' (2T7r; prose).

4473 Meres, *Palladis*, 'Death', 'As all riuers runne into the sea: so all they that come into this fluctuous life, must enter into the sea of death.' (2T7v; prose).

4474 Meres, *Palladis*, 'Death', 'As borrowed money is willingly to be paide againe: so our life, which God hath lent vs, is without repining to be rendered to him againe, when he cals for it. *idem.*' (2T8r; prose).

4475 untraced

4476 untraced

4477 Allott, *WT*, 'Of Death', 'Hector sayd to Andromache, *Be not sorry for my death, for all men must die. Homer.*' (2H6r; prose).

4478 Allott, *WT*, 'Of Death', 'Gorgias Leontinus, being very sick, a frend of his demanded of him how he felt himselfe in body, he answered, *Now Sleepe beginneth to deliuer me to the power of his brother Death.*' (2H5r; prose).

4479 Allott, *WT*, 'Of Death', 'Pyndarus, laying his head downe to sleep in the bosome of a boy whom he loued, neuer awaked. *Suidas.*' (2H6v; prose).

	QN	TLN
<i>Vespasian</i> stood vp at the point of death,		6510
And said, An Emperour should standing dye.	4480	
<i>Plato</i> thank't Nature, that she let him liue,		
In such a time, as taught him well to die.	4481	
<i>Thales</i> will'd euery man amend his life,		
Else he could haue no honour in his death.	4482	6515

4480 Allott, *WT*, 'Of Death', 'Vespasian ready to dye, stooode vp & sayd, *It becommeth an Emperour to passe out of this world standing.*' (2H5v; prose).

4481 Allott, *WT*, 'Of Death', 'Plato dying, thanked nature for three causes; the first, that he was borne a man, & not beast; the second, that hee was borne in Greece, and not in Barbary; the third, that hee was borne in Socrates time, who taught him to die well.' (2H6; prose).

4482 untraced

## Glossary Notes

44	staies	steadying supports
88	Pilot	helmsman
205	<i>appeaching</i>	accusatory
319	brooke	tolerate
320	hunger-sterues	starves
332	tane	taken
334	<i>Pugnabo pro sacris, &amp; cum alijs, &amp; solus</i>	I will fight for the sacred, both with others and alone
353	shent	lost
420	<i>Nource</i>	nurse
529	<i>hoiseth</i>	hoists
581	quaild	overcome
582	violate	corrupted
589	quailes	daunts
615	weale	well-being, happiness
638	sterues	withers, dies
692	holpe	helped
695	fore-point	forebode
732	nource	nurse
857	<i>scape</i>	escape; sexual transgression
903	high seat	elevated station
974	<i>brooke</i>	tolerate
1003	crauen	cowardly
1004	proffers	threats
1034	<i>rifled</i>	plundered
1036	charie	dear, precious
1100	rifled	robbed
1118	no boot	no use
1120	fie	shame
1121	<i>quicken</i>	enliven
1123	bids	hosts

<b>1124</b>	dower	dowry
<b>1129</b>	Nice	silly
<b>1130</b>	choicely	carefully
<b>1144</b>	checke	overrule
<b>1149</b>	misseemes	ill befits
<b>1151</b>	<i>corsiue</i>	corrosive
<b>1153</b>	resort	frequenting
<b>1168</b>	surmiz'd	expected
<b>1171</b>	Dainties	delicacies
<b>1173</b>	crazeth	cracks, shatters
<b>1210</b>	ruth	pity
<b>1222</b>	Lawne	fine linen
<b>1226</b>	endued	endowed, bestowed
<b>1239</b>	resort	occupancy
<b>1266</b>	<i>Hornes</i>	cuckold's horns
<b>1267</b>	bewraies	reveals
<b>1269</b>	suspect	suspicion
<b>1270</b>	<i>cates</i>	provisions, food
<b>1276</b>	<i>despight</i>	contempt
<b>1339</b>	brookes	tolerates
<b>1343</b>	<i>gads</i>	wanders
<b>1355</b>	after-wit	wisdom acquired after the event
<b>1373</b>	<i>quicke</i>	living
<b>1377</b>	<i>after-wit</i>	wisdom acquired after the event
<b>1383</b>	<i>after-wits</i>	wisdom acquired after the event
<b>1387</b>	<i>Pilot</i>	helmsman
<b>1414</b>	load-starre	guiding star
<b>1434</b>	webbes	garments, fabrics
<b>1437</b>	<i>to enlarge</i>	to set free
<b>1491</b>	<i>sottish</i>	foolish
<b>1537</b>	<i>wracke</i>	destruction
<b>1553</b>	<i>long coat</i>	clothing traditionally worn by a fool
<b>1567</b>	bucklers	shields
<b>1611</b>	sway	authority
<b>1726</b>	wracke	destruction
<b>1738</b>	lets	obstacles
<b>1754</b>	brooke	endure
<b>1791</b>	<i>splenes</i>	jests
<b>1810</b>	exactions	demands
<b>1815</b>	<i>broyles</i>	quarrels
<b>1824</b>	<i>sway</i>	authority

1832	<i>ruinate</i>	collapsed
1841	Seditious	strife-making
1849	idly	idly
1855	Load-stars	guiding stars
1870	<i>sir-name</i>	surname
1893	niggards	miser's
1918	grosse	large
1955	<i>embac'd</i>	degraded, made base
1956	tickle	insecure, precarious
1959	<i>closet</i>	toilet
1968	bruit	report
1971	<i>corriuall</i>	rival with equal claims
1994	lenitie	mercy
2015	<i>seld</i>	seldom
2019	<i>Vilde</i>	vile
2031	deckes	adorns
2047	vndertane	undertaken
2059	<i>square</i>	standard
2068	<i>shewes</i>	pretences
2105	<i>prooue</i>	thrive
2127	fleering	laughing mockingly, sneering
2155	<i>puissant</i>	powerful
2157	continuance	persistence
2168	<i>shifters</i>	sous-chefs on a ship
2236	habit	religious attire
2269	conceit	understanding, judgement
2295	<i>Nource</i>	nurse
2329	drifts	currents
2364	<i>intestine</i>	internal
2404	<i>iarres</i>	quarrels
2425	<i>swerue</i>	falter
2432	<i>husbands</i>	farmer's
2441	<i>iarre</i>	discord
2463	Pilots	helmsmen
2471	swad	country bumpkin
2494	drones	non-workers (bees)
2524	endighted	indicted
2582	<i>leasing</i>	lie, falsehood
2586	<i>obloquie</i>	reproach
2618	<i>bare stile</i>	mere expression
2633	obloquie	reproach



<b>2634</b>	niggards	misers
<b>2688</b>	<i>sedition</i>	strife
<b>2706</b>	table-talk	gossip
<b>2735</b>	confederacie	collusion
<b>2741</b>	<i>blandishment</i>	flattery, cajolery
<b>2748</b>	<i>fell</i>	cunning
<b>2821</b>	prouender	fodder
<b>2853</b>	brooke	endure
<b>2884</b>	<i>improuident</i>	reckless
<b>2951</b>	<i>iarre</i>	clang
<b>2953</b>	iarre	bicker
<b>2957</b>	rub	difficulty
<b>2970</b>	<i>vaunts</i>	boasts
<b>3048</b>	<i>inur'd</i>	accustomed
<b>3049</b>	<i>brooke</i>	tolerate
<b>3064</b>	<i>faine</i>	grateful
<b>3065</b>	brookes	tolerates
<b>3078</b>	<i>sugred</i>	sugar-coated
<b>3145</b>	brooke	tolerate
<b>3145</b>	list	hear
<b>3213</b>	bewray	expose
<b>3223</b>	<i>recure</i>	recover
<b>3226</b>	<i>Betime</i>	early, seasonably
<b>3232</b>	facious	dissenting
<b>3236</b>	seditions	strife
<b>3236</b>	nourc'd	nursed
<b>3253</b>	touch	test
<b>3267</b>	rankenesse	luxuriant growth
<b>3275</b>	guerdon	reward
<b>3306</b>	moate	speck
<b>3348</b>	Bauens	bound bundles of brushwood
<b>3364</b>	repin'd	grumbled
<b>3381</b>	in vre	into use, practice
<b>3388</b>	gads	wanders
<b>3432</b>	bruit	brute
<b>3530</b>	dropsie	fluid retention in the body
<b>3563</b>	<i>pelfe</i>	money, riches
<b>3582</b>	<i>niggard</i>	miser
<b>3600</b>	dropsie	fluid retention in the body
<b>3639</b>	<i>luske</i>	lazy fellow
<b>3663</b>	<i>nource</i>	nurse

3725	<i>ranke</i>	swift, violent
3728	Choller	bile
3789	Worldlings	worldly people
3794	cates	delicacies
3797	<i>bruit</i>	brute
3867	plaister	balm, bandage
3931	disanull	anull, bring to nothing
3977	brookes	tolerates
4023	forcible	violent
4033	Pylots	helmsmen
4121	<i>cauills</i>	quibbles
4170	<i>nource</i>	nurse
4174	tariance	delay
4195	<i>franke</i>	liberal
4201	<i>in her despight</i>	in disdain of her
4212	crost	thwarted
4213	maine	mainmast
4232	tickle	uncertain, changeable
4235	<i>rubs</i>	difficulties
4238	fell	skin, hide
4263	sleepers nets	traps of spies
4264	painfull	diligent
4264	ingrate	unfriendly
4305	Pilot	helmsman
4407	<i>nource</i>	nurse
4425	<i>briefe</i>	document
4449	<i>delicates</i>	delicacies
4454	<i>iarre</i>	quarrels
4456	hireling	mercenary
4469	<i>addict</i>	bound, obliged
4470	<i>forcible</i>	binding
4490	brooke	endure
4494	fennie	swampy
4551	<i>grounded-being</i>	been firmly fixed
4587	<i>fore-note</i>	anticipate, caution
4593	brooketh	tolerates
4598	Chrysolites	greenish gems
4632	precisenesse	fastidiousness
4636	guerdon	reward
4642	repines	complains
4656	scathe	injure

4777	stout	brave
4789	mickle	great
4795	<i>glose</i>	flatter, deceive
4820	gads	strays
4929	trencher flyes	parasites
4932	nource	nurse
5091	proofe	testing
5108	<i>subornation</i>	corruption, coercion of another to commit misdeed
5115	abroach	flowing
5130	smoother	smother
5162	bruit	brute
5183	Close	closed
5187	<i>candie</i>	congeal
5197	bastardize	debase
5226	bewrayes	reveals
5246	brooke	tolerate
5274	gald	sore
5290	postes	couriers
5451	surquedrie	arrogance, presumption
5500	tickle	uncertain, changeable
5558	<i>weeneth</i>	believes
5560	Chaffer	Trade
5563	<i>iarre</i>	dispute
5622	marte	trade
5669	<i>posting</i>	hurrying
5700	brooke	tolerate
5729	<i>mickle</i>	great
5791	rampierd-in	fortified
5861	<i>clogge</i>	weight
5872	nource	nurse
5887	repined	complained
5935	Henbane	plant with narcotic properties
5936	niggardnes	stinginess
5948	Niggards	misers
5974	<i>penurie</i>	poverty
5991	prouender	fodder
6230	<i>nource</i>	nurse
6442	driery	dreary
6467	ken	sight
6487	renowme	renown

## Textual Notes

The following notes record all departures in our text from the first octavo edition of *Bel-vedère* of 1600 (O<sub>1</sub>) as well as substantive differences between O<sub>1</sub> and the second octavo edition of 1610 (O<sub>2</sub>) (except when the reading in O<sub>2</sub> is an obvious misprint), and O<sub>1</sub> and the 1875 facsimile (short '1875'). Our text follows O<sub>1</sub> except where we consider its readings corrupt. On a few occasions, we restore what we believe is the correct reading by reference to the source text (see TLN 3420, 4460 and 5590). Note that the O<sub>1</sub> press variants follow at the end of the textual notes.

- 19 dare] O<sub>1</sub>; dares O<sub>2</sub>  
55–74 These lines are not indented in O<sub>1</sub>.  
65 and] O<sub>2</sub>, 1875; *and* O<sub>1</sub>  
77–80 These lines are not indented in O<sub>1</sub>.  
132 lampe] O<sub>1</sub>; lampes O<sub>2</sub>  
162 lawes] O<sub>1</sub>; lawe O<sub>2</sub>  
166 in] O<sub>1</sub>; to O<sub>2</sub>  
176 for] O<sub>1</sub>; the O<sub>2</sub>  
226 defect] *this edn*; detect O<sub>1</sub>, O<sub>2</sub>  
275 make] O<sub>1</sub>; makes O<sub>2</sub>  
356 iust] O<sub>1</sub>; *to be iust* O<sub>2</sub>  
383 trust.] *this edn*; trust: O<sub>1</sub>, O<sub>2</sub>  
387 smiles] O<sub>2</sub>; smile O<sub>1</sub>  
401 hurt] O<sub>1</sub>; hurts O<sub>2</sub>  
432 yeeld] O<sub>1</sub>; yeelds O<sub>2</sub>  
558–61 These lines are printed in italics in O<sub>1</sub>.  
582 violate] O<sub>1</sub>; violated O<sub>2</sub>  
609 encrease,] Q<sub>2</sub>; encrease. O<sub>1</sub>  
646 to fall] O<sub>1</sub>; the worst O<sub>2</sub>  
647 the worst] O<sub>1</sub>; to fall O<sub>2</sub>  
732 calleth] O<sub>1</sub>; called O<sub>2</sub>  
735 saith] O<sub>1</sub>; said O<sub>2</sub>

- 749 deadly] O<sub>1</sub> (*corrected*), 1875; dead O<sub>1</sub> (*uncorrected*); a dead O<sub>2</sub>
- 768 sowne] O<sub>1</sub>; sower O<sub>2</sub>
- 844 is] O<sub>1</sub>; *not in* O<sub>2</sub>
- 874 louers] O<sub>1</sub>; loues O<sub>2</sub>
- 914 restlesse,] *this edn*; restlesse. O<sub>1</sub>, O<sub>2</sub>
- 1004 not] O<sub>2</sub>; nor O<sub>1</sub>
- 1022 neuer:] O<sub>2</sub>; neuer O<sub>1</sub>
- 1028 smokes,] O<sub>2</sub>; smokes. O<sub>1</sub>
- 1034 Above this line, the running head (sig. D3v) reads 'Of Chrstitie' instead of 'Of Chastitie'.
- 1041 life.] O<sub>2</sub>; *life*, O<sub>1</sub>
- 1081 woman] O<sub>1</sub>; wanton O<sub>2</sub>
- 1121 sweetly] O<sub>1</sub>; *swiftly* O<sub>2</sub>
- 1131 alwaies is] O<sub>1</sub>; is alwaies O<sub>2</sub>
- 1230 *beast.*] 1875; *beast*, O<sub>1</sub>, O<sub>2</sub>
- 1339 This line is indented in O<sub>1</sub>.
- 1341 Of] O<sub>1</sub>; *not in* O<sub>2</sub>
- 1349 deuoure.] O<sub>2</sub>; deuoure, O<sub>1</sub>
- 1358 *insulting*] O<sub>2</sub>, 1875; *iusulting* O<sub>1</sub>
- 1389 content.] *this edn*; content, O<sub>1</sub>, O<sub>2</sub>
- 1482 The running head reads '*Of Learning and Knowledge.*'.
- 1510 learneth] O<sub>1</sub>; learned O<sub>2</sub>
- 1520 *in well*] O<sub>1</sub>; *well in* O<sub>2</sub>
- 1587 say,] O<sub>2</sub>; say. O<sub>1</sub>
- 1596 Gods] O<sub>1</sub>; God O<sub>2</sub>
- 1604 *iustice*] O<sub>2</sub>; *iusticce* O<sub>1</sub>
- 1630 say,] O<sub>2</sub>; say. O<sub>1</sub>
- 1630 *if that I could*] O<sub>1</sub> (*IF THAT I COVL*D)
- 1774 The running head reads '*Of Kingdomes and Common-weales.*'.
- 1774 &c.] O<sub>1</sub>; *not in* O<sub>2</sub>
- 1870 *praise*] O<sub>1</sub>; *a praise* O<sub>2</sub>
- 1881 *blood.*] O<sub>2</sub>; *blood*, O<sub>1</sub>
- 1925 *Camillus*] O<sub>1</sub>; *Camillius* O<sub>2</sub>
- 1951 *breeds.*] O<sub>2</sub>; *breeds*, O<sub>1</sub>
- 1982 *beautie*] O<sub>2</sub>, 1875; *beantie* O<sub>1</sub>
- 2058 The running head reads '*Of Counsell and Aduise.*'.
- 2095 *a carelesse man*] O<sub>1</sub>; *carelesse men* O<sub>2</sub>
- 2142 The running head reads '*Of Iustice, Equitie, &c.*'.
- 2170 highly] O<sub>2</sub>; higly O<sub>1</sub>
- 2224 Iust] O<sub>1</sub> (IVST)
- 2250 *pollicie,*] O<sub>2</sub>; *pollicie.* O<sub>1</sub>
- 2341 which] O<sub>1</sub>; that O<sub>2</sub>

- 2448 *esteem'd*] O<sub>2</sub>; *esteem'd* O<sub>1</sub>
- 2485 to] O<sub>1</sub>; *not in* O<sub>2</sub>
- 2535 intents] O<sub>2</sub>; *intenrs* O<sub>1</sub>
- 2568 The running head reads '*Of Praise, and Commendation.*'
- 2630 to] O<sub>2</sub>; ro O<sub>1</sub>
- 2651 The running head reads '*Of Friendship, and Friends.*'
- 2678 deed.] *this edn*; deed, O<sub>1</sub>, O<sub>2</sub>
- 2760 *so*] O<sub>1</sub>, O<sub>2</sub>; *fo* 1875
- 2761 *pretends.*] O<sub>2</sub>; *pretends*, O<sub>1</sub>
- 2772 *many*] O<sub>2</sub>; *mauy* O<sub>1</sub>
- 2820 *doe*] O<sub>1</sub>; *doth* O<sub>2</sub>
- 2832 *doe*] O<sub>1</sub>; *not in* O<sub>2</sub>
- 2842 still] O<sub>1</sub>; *not in* O<sub>2</sub>
- 2845 made] O<sub>1</sub>; make O<sub>2</sub>
- 2853 brooke] O<sub>1</sub>; brookes O<sub>2</sub>
- 2927 for one] O<sub>1</sub>; one for O<sub>2</sub>
- 2977 woman.] O<sub>2</sub>, 1875; woman, O<sub>1</sub>
- 2985 one to enuie] O<sub>1</sub>; to enuie one O<sub>2</sub>
- 2992 mercie] O<sub>1</sub>; mercies O<sub>2</sub>
- 3006 *Thy*] O<sub>1</sub>; *The* O<sub>2</sub>
- 3041 Following this line, O<sub>2</sub> inserts: '*Elizabeth late Englands famous Queene: / Amongst all women hath a mirroure beene.*'
- 3126 The running head reads '*Of Tyrants and Tyrannie.*'
- 3178 slaues] O<sub>2</sub>, 1875; staues O<sub>1</sub>
- 3209 The running head reads '*Of Treason, Traitous, &c.*'
- 3226 *die.*] O<sub>2</sub>, 1875; O<sub>1</sub> *die.*
- 3420 *lust*] *this edn*; *iust* O<sub>1</sub>, O<sub>2</sub>
- 3423 pleasure] O<sub>2</sub>, 1875; pleasute O<sub>1</sub>
- 3461 *Examples likewise on the same.*] O<sub>1</sub>; *Similies on the same subiect.* O<sub>2</sub>
- 3466–7 Despite the full stop at the end of 3466, we count these two lines as one QN, in keeping with the pattern observed elsewhere.
- 3467 sonne] O<sub>1</sub>; soone O<sub>2</sub>
- 3474 The running head reads '*Of Pride, Vaine-glorie.*'
- 3516 *his*] O<sub>1</sub>; *hir* O<sub>2</sub>
- 3545 The running head reads '*Of Couetousnes, Auarice.*'
- 3558 *both other*] O<sub>2</sub>; *other both* O<sub>1</sub>
- 3572 auarice.] O<sub>2</sub>; auarice, O<sub>1</sub>
- 3632 The running head reads '*Of Sloth and Idlennesse.*'
- 3641 mother] *this edn*; mothet O<sub>1</sub>, O<sub>2</sub>
- 3658 *toies*] O<sub>1</sub>; *ioies* O<sub>2</sub>
- 3694 The running head reads '*Of Anger, Wrath, &c.*'
- 3780 The running head reads '*Of Gluttonie, Drunkennesse, &c.*'

- 3794 cates] O<sub>1</sub>; cares O<sub>2</sub>  
 3847 The running head reads 'Of Griefe, Sorrow, &c.'.  
 3916 ebbes] O<sub>2</sub>; ebbes O<sub>1</sub>  
 3919 beare] O<sub>1</sub>; heare O<sub>2</sub>  
 3937 fore-father] O<sub>1</sub>; fore-fathers O<sub>2</sub>  
 3946 Sorrow] O<sub>2</sub>; Sotrow O<sub>1</sub>  
 3956 male-content] O<sub>1</sub>, O<sub>2</sub>; male content 1875  
 3965 lesse.] *this edn*; lesse, O<sub>1</sub>, O<sub>2</sub>  
 3984 chat] O<sub>1</sub>; that O<sub>2</sub>  
 4000 Sactietie] O<sub>1</sub>; Societie O<sub>2</sub>  
 4003 bell,] O<sub>2</sub>, 1875; bell. O<sub>1</sub>  
 4047 pensiuenes] O<sub>2</sub>; pensiuēs O<sub>1</sub>  
 4048 The running head reads 'Of Feare, Doubt, &c.'.  
 4070 remedie.] O<sub>2</sub>, 1875; remedie O<sub>1</sub>  
 4106 ill.] O<sub>2</sub>, 1875; ill O<sub>1</sub>  
 4169 The running head reads 'Of Fortune, Misfortune, &c.'.  
 4238 fell.] *this edn*; fell, O<sub>1</sub>, O<sub>2</sub>  
 4271 tear'md] *this edn*; tear'md O<sub>1</sub>, O<sub>2</sub>  
 4277 ruines] O<sub>1</sub>; ruine O<sub>2</sub>  
 4315 The running head reads 'Of Fate and Destinie'.  
 4345 mend] O<sub>1</sub>; men O<sub>2</sub>  
 4406 hearts,] O<sub>2</sub>; hearts. Q<sub>1</sub>  
 4459 minds] O<sub>1</sub>; mind O<sub>2</sub>  
 4460 th'euent] *this edn*; th'intent O<sub>1</sub>, O<sub>2</sub>  
 4509 The running head reads 'Of Affection, Fancie, &c.'.  
 4531 affections] O<sub>1</sub>; affection O<sub>2</sub>  
 4621 The running head reads 'Of Disdaine, Contempt, &c.'.  
 4626 diuines.] O<sub>2</sub>; diuines O<sub>1</sub>  
 4627 disdaine.] O<sub>2</sub>; disdaine? O<sub>1</sub>  
 4680 Antoninus] O<sub>1</sub>; Antonius O<sub>2</sub>  
 4686 The running head reads 'Of Slaunder, Detraction, &c.'.  
 4765 The running head reads 'Of the Tongue, Words, &c.'.  
 4776 tongue,] O<sub>2</sub>, 1875; tongue,, O<sub>1</sub>  
 4791 snake] O<sub>1</sub>; snail O<sub>2</sub>  
 4800 attention.] *this edn*; attention, O<sub>1</sub>, O<sub>2</sub>  
 4833 doe] O<sub>1</sub>; doth O<sub>2</sub>  
 4857 say] O<sub>1</sub>; speak O<sub>2</sub>  
 4881 Cherillus] O<sub>1</sub>; Cherillius O<sub>2</sub>  
 4889 The running head reads 'Of Flatterie and Dissimulation'.  
 4908 few] O<sub>1</sub>; not in O<sub>2</sub>  
 4911 figure] O<sub>1</sub>; figures O<sub>2</sub>  
 4988 cruel'st] O<sub>2</sub>; cruelt'st O<sub>1</sub>



- 5028 *highest*] O1; *higher* O2  
 5038 *doe*] O1; *doth* O2  
 5045 *soone*] O1; *soonest* O2  
 5062 *state*] O1; *states* O2  
 5065 *And*] O2; *Aud* O1  
 5143 *thousands*] O1; *thousand* O2  
 5161 *witch-craft*] O1; *witch-crafts* O2  
 5185 *mend.*] O2; *mend* O1  
 5187 *candie thoughts*] *this edn*; *Candie-thoughts* O1, O2  
 5194 *eare*] O1; *eares* O2  
 5203 *agree*] O2; *agreee* O1  
 5248 *looke,*] 1875; *looke.* O1, O2  
 5260 The running head reads '*Of Teares, Mourning.*'  
 5348 *their*] O2; *theit* O1  
 5351 The running head reads '*Of Humilitie, and Lowlinesse.*'  
 5367 *Cedars*] O1; *Cedar* O2  
 5432 *fortunes*] O2, 1875; *fottunes* O1  
 5440 The running head reads '*Of Authoritie, Might, &c.*'  
 5446 *list.*] O2; *list,* O1  
 5456 *them.*] O2, 1875; *them* O1  
 5505 *faults*] O1; *failus* O2  
 5523 *example*] O1; *examples* O2  
 5528 The running head reads '*Of Courage, Valour, &c.*'  
 5590 *sight*] O2; *fight* O1  
 5618 The running head reads '*Of Pleasure, Delight, &c.*'  
 5678 *haste*] O1; *hate* O2  
 5732 *it*] O1; *is* O2  
 5794 The running head reads '*Of Pouertie, Need, &c.*'  
 5892 The running head reads '*Of Bountie and Liberalitie.*'  
 5899 *is*] O1; *not in* O2  
 5923 *proof*] *this edn*; *poof* O1; *proofe* O2  
 6029 *pained*] O1; *painted* O2  
 6046 *sorrowes*] O1; *sorrow* O2  
 6047 *is*] O1; *as* O2  
 6056 *We may*] O2, 1875; *Wemay* O1  
 6132 *steps.*] O2; *steps,* O1  
 6164 *flowers,*] O2; *flowers.* O1  
 6314 *two*] O1; *too* O2  
 6349 *twaine*] O1; *two* O2  
 6360 *no*] O1; *not* O2  
 6363 *neuer is*] O1; *is neuer* O2  
 6378 *but*] O1; *and* O2

- 6409 *the*] O1; *not in* O2  
 6415 *his*] O1; *is* O2  
 6416 *cause.*] O2; *cause* O1  
 6464 *proposed*] O2, 1875; *preposed* O1  
 6472 *thing*] O1; *things* O2

### Press Variants

BL has served as our control copy. Collation of the fourteen extant copies of the first edition of *Bel-vedère* (listed on pp. lxxxii–lxxxiii) has revealed the following press variants.

#### *Sheet C, outer forme*

*Corrected:* BEIN, BL, BOD 1, BOD 2, FOLG 1, FOLG 2, FOLG 3, HOUGHT, HUNT 1, NEWB, PIERP, TRIN  
*Uncorrected:* HUNT 2, PFORZ

- Sig. C5r, 18 lines down, TLN 670  
 Good conscience alwaie hath a perfect hope  
 alwaie *corrected*; *alwais uncorrected*
- Sig. C6v, 10 lines up, TLN 749  
 Leud loue breeds losse, ill peace hath deadly fight.  
 deadly *corrected*; *dead uncorrected*

#### *Sheet I, inner forme*

*Corrected:* BEIN, BOD 1, FOLG 1, FOLG 2, FOLG 3, HOUGHT, HUNT 2, NEWB, PIERP, TRIN, PFORZ  
*Uncorrected:* BL, HUNT 1  
*Sheet I missing:* BOD 2

- Sig. Irv, 7 lines up, TLN 3223  
*Their head-long ruine none can well recure.*  
*well corrected*; *mell uncorrected*

#### *Sheet L, outer forme*

*Corrected:* BEIN, BL, BOD 1, FOLG 1, FOLG 2, FOLG 3, HOUGHT, HUNT 1, HUNT 2, NEWB, PIERP, TRIN, PFORZ  
*Uncorrected:* BOD 2

- Sig. L2v, 2 lines down, TLN 4155  
 So needlesse feares declare but want of wit.  
 So *corrected*; *Co uncorrected*

*Sheet N, outer forme*

*Corrected:* BL, BOD 1, BOD 2, FOLG 1, FOLG 3, HOUGHT, HUNT 1, HUNT 2, NEWB,  
PIERP, TRIN, PFORZ

*Uncorrected:* BEIN, FOLG 2

Sig. N3r, 1 line up, TLN 5086  
No blush can paint the shame is due to ill.  
ill *corrected*; il *uncorrected*

Sig. N4v, 5 lines down, TLN 5158  
So wicked mens delights, is ill done deeds.  
delights, *corrected*; delights. *uncorrected*

Sig. N7r, 18 lines down, TLN 5298  
Teares kindle loue, and qualifie displeasure.  
qualifie *corrected*; quallifie *uncorrected*

Sig. N7r, 13 lines up, TLN 5302  
*Yet companie disturbeth some, much more.*  
*some, corrected; some. uncorrected*

Sig. N7r, 4 lines up, TLN 5311  
*Griefe-broken hearts doe liue with teares in eyes,*  
*with corrected; wich uncorrected*

Sig. N8v, 16 lines up, TLN 5385  
An humble mind sauours of pietie.  
mind *corrected*; mindle *uncorrected*

*Sheet N, inner forme*

*Corrected:* BEIN, BOD 1, BOD 2, FOLG 1, FOLG 2, FOLG 3, HOUGHT, HUNT 2, NEWB,  
PIERP, TRIN, PFORZ

*Uncorrected:* BL, HUNT 1

Sig. N4r, 2 lines down, TLN 5122  
*With vniust men to stand debating lawes,*  
*to corrected; so uncorrected*

*Sheet O, inner forme*

*Corrected:* BEIN, BL, BOD 1, BOD 2, FOLG 1, FOLG 2, FOLG 3, HOUGHT, HUNT 2,  
NEWB, PIERP, TRIN, PFORZ

*Uncorrected:* HUNT 1

Sig. O5v, 11 lines down, TLN 5649  
*The sweets we wish for, turne to loathed sowers,*  
*wish corrected; wisht uncorrected*

*Sheet P, inner forme*

*Corrected:* BEIN, BL, FOLG 1, FOLG 2, FOLG 3, HOUGHT, HUNT 1, HUNT 2, NEWB,  
PIERP, TRIN

*Uncorrected:* BOD 1, BOD 2, PFORZ

Sig. P2r, 6 lines down, TLN 5897

*The liberall heart, God cherisheth and loues,  
heart, corrected; hear., uncorrected*

Sig. P3v, 6 lines up, TLN 5992

*Mount vp a foole, his wit is quickly heard:  
Mount corrected; Mouut uncorrected*

## Appendix I

### Index of Authors and Texts Quoted or Adapted in *Bel-vedère*

The following index provides a summary of the authors and texts quoted and adapted in *Bel-vedère*, and records the number of times they are drawn upon. Authors and texts are referred to by name and short title; for fuller information, see the list of Authors and Editions Quoted in the Annotation (p. xcii).

A few of the texts from which Bodenham drew his material were co-authored. We have tried to take this into account when there is a scholarly consensus concerning the co-authors and the portions assigned to them, and when at least one of the authors had at least one other work drawn upon in *Bel-vedère*, thus affecting that author's total number of passages in *Bel-vedère*. For instance, seventy-six passages are drawn from *Hero and Leander*. We have distinguished between Marlowe's portion, the first two sestiams (quoted forty-three times), and Chapman's, the last four sestiams (quoted thirty-three times). *Edward III* is now usually considered to have been written by Shakespeare and another anonymous playwright. There is disagreement as to how much of the play Shakespeare composed, although there is general agreement that he wrote the 'Countess Scenes' (Scenes 2 and 3). We thus consider passages drawn from these two scenes as Shakespeare's, and the rest of the play as anonymous. Remarkably, of the twenty-three passages drawn from the play, thirteen are from Shakespeare. There are other plays that have by some been considered as co-authored where we think that no scholarly consensus has emerged so far and where we therefore see no reason to depart from the traditional view. We thus consider *The True Tragedy of Richard Duke of York* (of which the Folio version is called *The Third Part of Henry VI*) as Shakespeare's, and *Arden of Faversham* as anonymous, although it has been argued that *True Tragedy* is not entirely by Shakespeare, and that *Arden* is partly by Shakespeare, or by Kyd.<sup>1</sup>

<sup>1</sup> See Gary Taylor and Rory Loughnane, 'The Canon and Chronology of Shakespeare's Works', in *The New Oxford Shakespeare Authorship Companion*, eds. Gary Taylor and Gabriel Egan (Oxford University Press, 2017), pp. 496–9, 487–90 and Brian Vickers, 'Thomas Kyd, Secret Sharer', *The Times Literary Supplement*, 18 April 2008, pp. 13–15.

An altogether different case is *The Mirror for Magistrates*, which went through many editions in different versions, and to which well over a dozen writers contributed. We have identified a number of passages from *The Mirror for Magistrates*, including the separately published *Last part of the Mirour for magistrates* (1578, STC 1252), but we have made no attempt to assign individual passages to individual authors.

<b>Author, short title and number of quotations</b>	<b>Quotation Numbers (QNs)</b>
Allott, <i>WT</i> : 136	64–9, 229–32, 286–9, 390, 443, 676–9, 739–40, 793, 908, 964–7, 1067–8, 1270, 1272–3, 1333–4, 1336, 1582–5, 1745, 1800–1, 1957–62, 1998, 2000–2, 2046–8, 2218, 2265–6, 2327–8, 2396–9, 2443–6, 2500–3, 2541–4, 2647, 2795–9, 2992–3, 3040–4, 3124–7, 3245–8, 3296–9, 3381–2, 3385, 3429–33, 3501, 3697–700, 3877–9, 3944–8, 4066–9, 4267–70, 4477–81
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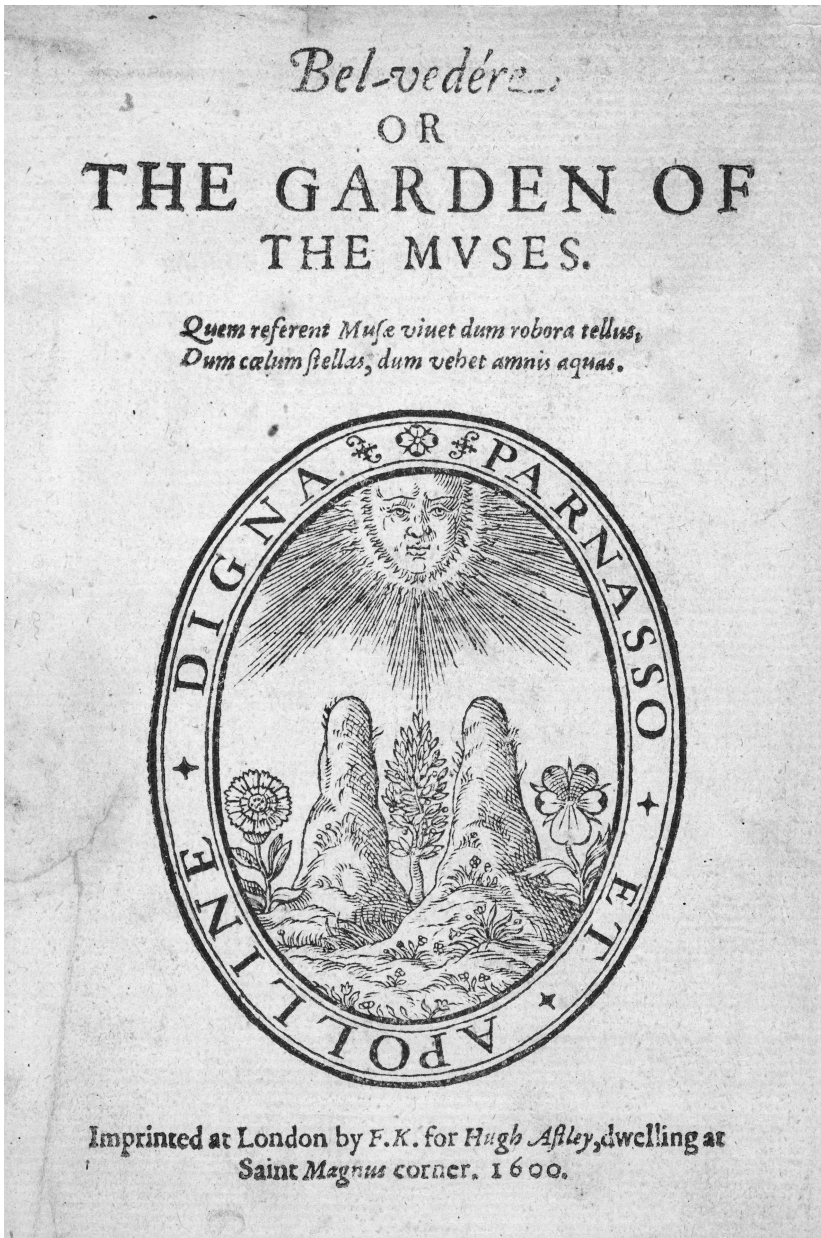
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## Appendix 2

### The Paratext of the First Edition of *Bel-vedère* (1600)

This appendix contains the following paratexts of the first edition of *Bel-vedère* (1600): the title-page (sig. A1r, figure 9); the epistle 'To the Reader' (sigs. A3r–A6r); the Bodenham arms (sig. A6v, figure 10); the sonnet 'To his louing and approoued good Friend, *M. Iohn Bodenham*' (sig. A7r), by 'A. M.'; the sonnet 'Of this Garden of the Muses' (sig. A7v), by 'A. B.'; the poem 'A Sonnet to the Muses Garden' (sig. A8r), by 'W. Rankins, Gent.'; the poem 'Of the Booke' (sig. A8v), by 'R. Hathway'; the sonnet 'To the Vniuersitie of Cambridge' (sig. χ1r); the sonnet 'To the Vniuersitie of Oxenford' (sig. χ2r); the prose text 'The Conclusion' (sigs. Q5v–Q6v); and the 'Alphabetical Table, of the seuerall things handled in this Booke' (sigs. Q7r–R8r). Most of these texts are discussed in the Introduction, and footnotes provide cross-references to the relevant pages.<sup>1</sup>

<sup>1</sup> For the title page and the Bodenham arms, see the Introduction, pp. lxxviii–lxxix, lxxxi.



9. *Bel-vedère* (1600), title page, Huntington 1 copy, call # 32117. The Huntington Library, San Marino, CA.

[A3r]

To the Reader.<sup>2</sup>

It shall be needlesse (gentle Reader) to make any Apologie for the defence of this labour, because the same being collected from so many singular mens workes; and the worth of them all hauing been so especially approoued, and past with no meane applause the censure of all in generall; doth both disburden me of that paines, and sets the better approbation on this excellent booke. It shall be sufficient for me then to tell thee, that here thou art brought into the Muses Garden, (a place that may besee me the presence of the greatest Prince in the world.) Imagine then thy height of happinesse, in being admitted to so celestiall a Paradise. Let thy behauiour [A3v] then (while thou art here) answere thy great fortune, and make vse of thy time as so rich a treasure requireth.

The walkes, alleys, and passages in this Garden, are almost infinite; euery where a turning, on all sides such windings in and out: yet all extending both to pleasure and profit, as very rare or seldome shalt thou see the like. Marke then, what varietie of flowres grow all along as thou goest, and trample on none rudely, for all are right precious. If thy conscience be wounded, here are store of hearbs to heale it: If thy doubts be fearefull, here are flowres of comfort. Are thy hopes frustrated? here's immediate helps for them. In briefe, what infirmitie canst thou haue, but here it may bee cured? What delight or pleasure wouldst thou haue, but here it is afforded?

Concerning the nature and qualitie of these excellent flowres, thou seest that they are most learned, graue, and wittie sentences; each line being a seuerall sentence, and none exceeding two lines at the vttermost. All which, being subiected vnder apt and proper [A4r] heads, as arguments what is then dilated and spoken of: euen so each head hath first his definition in a couplet sentence; then the single and double sentences by variation of letter do follow: and lastly, Similies and Examples in the same nature likewise, to conclude euery Head or Argument handled. So let this serue to shew thee the whole intent of this worke.

Now that euery one may be fully satisfied concerning this Garden, that no one man doth assume to him-selfe the praise thereof, or can arrogate to his owne deseruing those things which haue been deriued from so many rare and ingenious spirits; I haue set down both how, whence, and where these flowres had their first springing, till thus they were drawne together into the *Muses Garden*, that euery ground may challenge his owne, each plant his particular, and no one be iniuried in the iustice of his merit.

<sup>2</sup> The epistle 'To the Reader' is discussed in the Introduction, pp. lvii–lx.

First, out of many excellent speeches spoken to her Maiestie, at Tiltings, Triumphes, Maskes, Shewes, and deuises perfourmed in pro- grace: as also out of diuers choise Ditties [A4v] sung to her; and some especially, proceeding from her owne most sacred selfe: Here are great store of them digested into their meete places, according as the method of the worke plainly deliuereth. Likewise out of priuat Poems, Sonnets, Ditties, and other wittie conceits, giuen to her Honorable Ladies, and vertuous Maids of Honour; according as they could be obtained by sight, or fauour of copying, a number of most wittie and singular Sentences.

Secondly, looke what workes of Poetrie haue been put to the worlds eye, by that learned and right royall king and Poet, IAMES king of Scotland, no one Sentence of worth hath escaped, but are likewise here reduced into their right roome and place.

Next, out of sundry things extant, and many in priuat, done by these right Honourable persons following:

*Thomas, Earle of Surrey.*  
*The Lord Marquesse of Winchester.*  
*Mary, Countesse of Pembrooke.*

[A5r]

*Sir Philip Sidney.*

From Poems and workes of these noble personages, extant.

*Edward, Earle of Oxenford.*  
*Ferdinando, Earle of Derby.*  
*Sir Walter Raleigh.*  
*Sir Edward Dyer.*  
*Fulke Greuile, Esquier.*  
*Sir Iohn Harrington.*

From diuers essayes of their Poetrie; some extant among other Honourable personages writings; some from priuate labours and translations.

*Edmund Spencer.*  
*Henry Constable Esquier.*  
*Samuell Daniell.*  
*Thomas Lodge, Doctor of Physicke.*  
*Thomas Watson.*  
*Michaell Drayton.*  
*Iohn Dauies.*  
*Thomas Hudson.*  
*Henrie Locke Esquier.*



[A5v]

*John Marstone.*  
*Christopher Marlow.*  
*Beniamin Iohnson.*  
*William Shakspeare.*  
*Thomas Churchyard Esquier.*  
*Thomas Nash.*  
*Thomas Kidde.*  
*George Peele.*  
*Robert Greene.*  
*Iosuah Sylvester.*  
*Nicholas Breton.*  
*Geruase Markham.*  
*Thomas Storer.*  
*Robert Wilmot.*  
*Christopher Middleton.*  
*Richard Barnefield.*

These being Moderne and extant Poets, that haue liu'd together; from many of their extant workes, and some kept in priuat.

*Thomas Norton Esquier.*  
*George Gascoigne Esquier.*  
*Frauncis Kindlemarsh Esquier.*  
*Thomas Atchlow.*

[A6r]

*George Whetstones.*

These being deceased, haue left diuers extant labours, and many more held back from publishing, which for the most part haue been perused, and their due right here giuen them in the Muses Garden.

Besides, what excellent Sentences haue been in any presented Tragedie, Historie, Pastorall, or Comedie, they haue been likewise gathered, and are here inserted in their proper places.



10. *Bel-vedere* (1600), sig. A6v, the Bodenheim arms, Huntington 1 copy, call # 32117. The Huntington Library, San Marino, CA.

[A7r]

To his louing and approued good Friend, *M. Iohn Bodenham*.<sup>3</sup>

*To thee that art Arts louer, Learnings friend,  
First causer and collectour of these floures:  
Thy paines iust merit, I in right commend,  
Costing whole years, months, weeks, and daily hours.  
Like to the Bee, thou euery where didst rome,  
Spending thy spirits in laborious care:  
And nightly brought'st thy gather'd hony home,  
As a true worke-man in so great affaire.  
First, of thine owne deseruing, take the fame;  
Next, of thy friends, his due he giues to thee:  
That loue of learning may renoume thy name,  
And leaue it richly to posterity,  
Where others (who might better) yet forslow it,  
May see their shame, and times hereafter know it.*

A. M.

[A7v]

Of this Garden of the Muses.<sup>4</sup>

*Thou which delight'st to view this goodly plot,  
Here take such flowres as best shal serue thy vse,  
Where thou maist find in euery curious knot,  
Of speciall vertue, and most precious iuyce,  
Set by Apollo in their seuerall places,  
And nourished with his celestiall Beames,  
And watered by the Muses and the Graces,  
With the fresh dew of those Castalian streames.  
What sente or colour canst thou but deuise  
That is not here, that may delight the sense?  
Or what can Art or Industry comprize,  
That in abundance is not gather'd hence?  
No Garden yet was euer halfe so sweet,  
As where Apollo and the Muses meet.*

A. B.

<sup>3</sup> For this poem and the question of its authorship, see pp. xxiii, lxxxii.

<sup>4</sup> The author of this poem, 'A. B.', has not been identified (see p. lxxxii).

[A8r]

A Sonnet to the Muses Garden.<sup>5</sup>

*Faire planted Eden of collected sweets,  
Cropt from the bosome of the fertile ground,  
Where Science with her honey-current greets  
The sacred Sisters: where her liberall sound  
Makes Angels echoes, and to heauens rebound  
The repetition of sententious spirits;  
(Oh deare belou'd in vertues painfull merits.)*

*Fruit-furnisht Tempe, all the worlds abstract,  
For flowres of vertue, hearbs of rare effect,  
From whence, as well soules Physicke is extract,  
As bodies gouernment; hold in respect  
What Science giues (though Ignorance reiect)  
For euery maime and sicknesse of the mind,  
A wounded life a precious balme may find.*

*Shee sends you not to search the hidden mynes  
For gorgeous iewels, nor to forraine lands,  
But in one casket all her wealth combines,  
And giues it freely with heart-open hands.  
Shee limits not her bountie within bands:  
Looke first, then like, suruey, take one or all;  
Choose with the mind, the eye is fancies ball.*

W. Rankins, Gent.

[A8v]

Of the Booke.<sup>6</sup>

*The sundry beames proceeding from one Sunne,  
The hiue where many Bees their honey bring,  
The Sea, to which a thousand riuers runne,  
The garden where suruiues continuall spring,  
The Trophee hung with diuers painfull hands,  
Abstract of knowledge, Briefe of Eloquence,  
Aiding the weake, preseruing him that stands:*

5 For William Rankins, the author of this poem, see p. xlvi and S. P. Cerasano, 'Rankins, William (bap. 1565, d. in or after 1609), writer', *ODNB*.

6 For 'R. Hathway', see p. xxv.

*Guide to the soule, and ruler of the sense.  
Such is this Volume, and the fraight hereof,  
How-euer ignorance presume to scoffe.*

R. Hathway.

[χ1r]

To the Vniuersitie of Cambridge.<sup>7</sup>

*Mother of Muses, and great Nurse of Art,  
Which lent'st the roote from whence these sweets are grown,  
Now with increase, receiue a bounteous part,  
Which thou mayst iustly chalenge as thine owne:  
That Grant may to the comfort of her streames  
Behold her (Seedes of late) now Dulcet flowres,  
And with the plentie of the famous Thames,  
Attyre her Nymphs, and decke her watry bowres  
And cherishing these Choyces of delights,  
With daintie Garlands, Crowne the peacefull shore,  
Prepard for Feasting, and Triumphant sights,  
More Beautifull than ages heretofore:  
Whil'st all the Floods so famous but of late,  
Shall giue their glorie to adorne her state.*

Sua cuique gloria.<sup>8</sup>

[χ1v: blank; χ2r]

To the Vniuersitie of Oxenford.<sup>9</sup>

*Thou eye of Honour, Nurserie of Fame,  
Still teeming-Mother of immortall seed:  
Receiue these blessed Orphanes of thy breed  
As from thy happie issue first they came.  
Those flowing wits that bathed in thy foord,  
And suck't the honie dew from thy pure pap:  
Returne their tribute backe into thy lap,  
In rich-wrought lines, that yeelde no idle woord.  
O let thy Sonnes from time to time supplie  
This Garden of the Muses, where dooth want  
Such Flowers as are not, or come short, or scant  
Of that perfection may be had thereby:*

7 For the poems to the universities, see p. lxxxii. The poem was set twice, with small differences (the variants are mentioned on p. lxxxiii). In some copies the 'Oxford' poem comes before 'Cambridge'.

8 Latin: to each his own glory.

9 The poem was set twice, with small differences (the variants are mentioned on p. lxxxiii).

*So shall thy name liue still, their fame ne're dye,  
Though vnder ground whole worlds of time they lie.*

Stat sine morte decus.<sup>10</sup>

\* \* \*

[Q5v]

The Conclusion.<sup>11</sup>

This worke, which cost no meane paines and labour, to reduce into this forme and method; is thus at the length happily concluded, & commended to the kind acceptation of all gentle and well-disposed minds. If some carping Sycophant (readier alway to cauill and find fault, than correct and amend) shall mislike of the course obserued in this booke, and imagine the heads not aptly or properly placed, (according as in his nice opinion perhaps hee would haue them:) let me thus plainly answer him, That they were neuer meant for the pleasing of his vaine appetite, and therefore hee hath more loue to [Q6r] looke off, than be prying into matters about his capacitie. Onely to the iudiciall and affable iudgements of this age, both the paines and pleasure of this labour is published: not doubting, but they will measure it by the iust desert, and censure thereof as their owne kind natures haue euer beene accustomed.

In this first Impression, are omitted the Sentences of *Chaucer*, *Gower*, *Lidgate*, and other auncient Poets, because it was not knowne how their forme would agree with these of ten syllables onely, and that sometimes they exceed the compasse herein obserued, hauing none but lineall and couplet sentences, aboue and beyond which course, the Gentleman who was the cause of this collection (taking therein no meane paines him-selfe, besides his friends labour) could not be perswaded, but determinately aimed at this obseruation. Neuerthesse, if this may enioy but the fauour hee hopes it will, and the good intent thereof be no way misconstrued: at the next impression it shall be largely supplied, with things that at this pre-[Q6v]sent could not be obtained, both in respect of some vrgent occasion, beeing the hinderance thereof: as also because there wanted apt meanes to furnish further purpose then intended. All which, shall then be answered effectually, and any thing els may be thought auailable to this worke, and the good liking of the wise.

FINIS.

\* \* \*

<sup>10</sup> Derived from Propertius, 'Ingenio stat sine morte decus', 'The honor paid to genius is immortal' (*Elegies*, ed. and transl. G. P. Goold, Loeb Classical Library (Cambridge, MA: Harvard University Press, 1990), p. 226).

<sup>11</sup> For a discussion of 'The Conclusion', see pp. xxiii–xxiv.



[Q7r]

An Alphabeticall Table, of the seuerall things handled in this Booke.<sup>12</sup>

## A

*Aboundance. vide Riches.*  
*Absence. vide Loue and Friendship.*  
*Abstinence. vide Gluttonie.*  
*Accusation. vide Iustice.*  
*Actions. 1, 17, 19, 50, 67, &c.*  
*Admiration. vide Loue. 40*  
*Admonition. vide Counsell, Aduise, &c.*  
*Aduersitie. vide Pouertie. 12*  
*Aduise. 73*  
*Adulterie. vide Lust.*  
*Affection. 161*  
*Affliction. 12, 20, 74*  
*Age. 222*  
*Ambition. 108*  
 [Q7v]  
*Amitie. vide Friendship.*  
*Angels. vide Heauen. 58*  
*Anger 132*  
*Armes. vide Warre.*  
*Arrogancie. vide Pride.*  
*Art. vide Learning.*  
*Aspiring. vide Ambition.*  
*Auarice. 127*  
*Auncestors. vide Kings.*  
*Authoritie. 194*

## B

*Babbling. vide Words.*  
*Beautie. 40*  
*Beleeffe. 30*  
*Benefits. 63*  
*Blasphemie. vide God, and Heauen.*  
*Blessednes. 2, 11, 16, 24*  
*Blood. 58, 71, 77, 79, 82, 84, &c.*  
*Boasting. vide Pride.*  
*Body. vide Mind.*  
*Bountie. 22, 211*  
*Bragging. vide Pride.*  
*Brauerie vide Pride.*  
 [Q8r]

## C

*Care vide Greefe.*  
*Charitie. vide Loue.*  
*Chastitie. 37, 38, 39, 40*  
*Chaunce. vide Fortune.*  
*Chaunge. 11, 24, 29, 34, 37, &c.*  
*Children. 36, 97*  
*Choyce. 46*  
*Choller. vide Anger.*  
*Ciuilitie. vide Anger.*  
*Clemencie. vide Pittie.*

<sup>12</sup> The 'Alphabeticall Table' contains 411 entries (including 202 cross-references) and thus provides a considerably more detailed short cut to the contents of *Bel-vedère* than its 67 topical headings. The 'Table' is uneven: only 51 entries mention page numbers from 100 and 233 (the last page with quotations in the octavo of 1600), whereas 202 entries mention page numbers from 1 to 99. Also, page numbers often provide imprecise directions to topics that are relevant to some quotations on that page but not others. The chief aim of the inclusion of this 'Table' here is to show the range of its entries, not to encourage its use by modern readers. Those who nonetheless wish to use it need to convert the arabic numbers in the 'Table' to the signatures included between square brackets in our edition. Signature B1r corresponds to p. 1; C1r to p. 17; D1r to p. 33; E1r to p. 49; F1r to p. 65; G1r to p. 81; H1r to p. 97; I1r to p. 113; K1r to p. 129; L1r to p. 145; M1r to p. 161; N1r to p. 177; O1r to p. 193; P1r to p. 209; and Q1r to p. 225. With this conversion key, use of the 'Table' in the octavo of 1600 can be replicated.



- Comfort.* 20, 24, 54, 64, 80, &c.  
*Common-wealth.* *vide* *Kingdomes.*  
*Compassion.* *vide* *Pittie.*  
*Concord.* 81  
*Concupiscence.* *vide* *Lust.*  
*Confidence.* 18, 32  
*Conquest.* *vide* *Warre.*  
*Conscience.* 8, 9, 10  
*Consideration.* *vide* *Counsell.*  
*Conspiracie.* *vide* *Treason.*  
*Constancie.* *vide* *Women.*  
*Contemplation.* *vide* *Religion.*  
*Contempt.* *vide* *Disdainie.*  
 [Q8v]  
*Content.* *vide* *Peace.* 6, 49, 67, 71  
*Contention.* *vide* *Anger, Concord, &c.*  
*Couetousnes.* 127  
*Counsell.* 73  
*Country.* *vide* *Common-wealth.*  
*Courage.* 197  
*Courtesie.* *vide* *Kindnesse.* 75  
*Cowardise.* 33, 48, 60, 66, 86  
*Craft.* 97  
*Credit.* 22, 68  
*Credulitie.* 30, 51, 58  
*Crueltie.* *vide* *Tyrannie.* 33, 41, 51  
*Curiositie.* *vide* *Pride.*  
*Customie.* 61, 70, 79
- D
- Darknesse.* *vide* *Day and Night.*  
*Daunger.* *vide* *Feare.*  
*Day.* 29, 46, 57, 92  
*Death.* 230  
*Deceit.* *vide* *Falshood.*  
*Deeds,* 177, &c.  
*Delay.* 28, 78  
*Delight.* 201, &c.  
*Desert.* 19, 65, 67, 68  
 [R1r]
- 13 *Deeds*] O2; *Deeds* O1
- Desire.* 161  
*Despaire.* 24, 26, 33, 43, 45, 47, 66, 74  
*Desperation.* *vide* *Despaire.*  
*Destinie.* 154  
*Deuill.* *vide* *Sinne.* 2  
*Deuotion.* *vide* *God.* 37  
*Diligence.* *vide* *Labour.*  
*Discord.* *vide* *Concord.*  
*Discretion.* 18, 48, 49, 50, 53, 65, &c.  
*Disdainie.* 165  
*Dishonestie.* 39, 43, 71  
*Dishonour.* *vide* *Honour.*  
*Dissimulation.* 29, 174, &c.  
*Distresse.* 20, 21, 26, 59, 75, 76, 80  
*Distrust.* *vide* *Trust.* 24  
*Diuision.* *vide* *Discord.*  
*Doctrine.* *vide* *Learning.*  
*Doubt.* 144  
*Dread.* *vide* *Feare.*  
*Drunkennes.* *vide* *Gluttonie.*  
*Dutie.* *vide* *Subiects.* 41
- E
- Earth.* 2, 5, 6, 12, 19, 42, 57, 60, 63, 87  
*Education.* *vide* *Children.*  
 [R1v]  
*Election.* *vide* *Choice.*  
*Eloquence.* 30, 55, 56  
*Enuy.* 117, &c.  
*Equalitie.* *vide* *Equity.*  
*Equity.* 1, 3, 13, 33, 76, &c. 94  
*Error.* 12, 18  
*Eternity.* 18, 37, 39, 54  
*Euill Deeds.* 181, &c.<sup>13</sup>  
*Example.* 51, 59  
*Excesse.* *vide* *Drunkennesse.*  
*Exile.* 82  
*Experience.* 48, 54, 55  
*Extremitie.* 32, 39, 46, 48, 78, 82, 90, 98

## F

*Faith.* 21, &c.  
*Falshood.* *vide Friends and Friendship.*  
*Fame.* 88, &c.  
*Familiarity.* *vide Friendship.*  
*Fancie.* *vide Affection.*  
*Father.* 60  
*Faults.* 14, 19, 21, 22, 32, 35, 36, 42, &c.  
*Fauour.* 2, 26, 31, 35, 59, 61  
*Feare.* 144, &c.  
*Felicitie.* *vide Happines.*  
 [R2r]  
*Flatterie.* 174, &c.  
*Foes.* *vide Friends, and Friendship.*  
*Folly.* 1, 5, 17, 24, 30, 41, 49, 50, 52, 213  
*Fortitude.* 39, 54, 85  
*Fortune.* 149, &c.  
*Force.* *vide Strength.*  
*Fraud.* *vide Deceit.*  
*Friends.* 94, &c.  
*Friendship.* *vide Friends.*  
*Frugality.* 38  
*Fury.* *vide Tyrants.*

## G

*Gain.* 18, 26, 32, 35  
*Generall.* *vide Warre.*  
*Gentlenes.* *vide Kindnes.*  
*Gladnes.* *vide Ioy.*  
*Glory.* 31, 38, 67, 71, 89  
*Gluttony.* 135, &c.  
*God.* 1, 2, 3, 4, 11, 24, 26, 37, 41, 59, 79  
*Gold.* *vide Riches.* 80  
*Goodnes.* 14, 17, 18, 36, 50  
*Good Deeds.* 177, &c.  
*Good name.* *vide Fame.*  
*Good will.* *vide Loue.*  
 [R2v]

*Gifts.* 2, 21, 26, 27, 38, 40, 48, &c.  
*Grace.* 21, 24, 26, 37, 42, 44  
*Greefe.* 138, &c.  
*Guile.* *vide Fraud.*  
*Guiltines.* 46, 77, 78

## H

*Hap.* *vide Fortune, and Fate.*  
*Happines.* 5, 17, 25, 27, 36, 51, 67, 81, 98  
*Hate.* 34, &c.  
*Health.* 26  
*Hearing.* *vide Iustice and Iudgement.*  
*Heauen.* 5, 6, 7  
*Hell.* *vide Sinne.* 2, 6, 7, 29, 45, 72  
*Honestie.* 14, 15, 27, 39, 82, 92, 93  
*Honour.* 69, &c.  
*Hope.* 24, &c.  
*Hospitalitie.* *vide Bountie.*  
*Humanitie.* *vide Manhood.*  
*Humilitie.* 191, &c.

## I

*Idlenes.* *vide Sloth.*  
*Iealousie.* 45, &c.  
*Ieasting.* *vide Pleasure.*  
*Idolatri.* *vide God, and Religion.*  
 [R3r]  
*Ignorance.* 9, 11, 27, 49, 55  
*Immortalitie.* 18, 19, 43  
*Impietie.* *vide Religion.*  
*Impudence.* *vide Shame.*  
*Incontinence.* *vide Lust.*  
*Industrie.* *vide Learning.* 51  
*Infamie.* *vide Fame.*  
*Ingratitude.* *vide Loue.*  
*Iniury.* *vide Wrong.* 44, 85  
*Iniustice.* *vide Iustice.*  
*Innocence.* 10, 11, 15, 64, 77, 224  
*Instruction.* *vide Arte.*  
*Intemperance.* *vide Gluttonie.*

*Inuention. vide Learning.* 32  
*Ioy* 5, 8, 9, 25, 29, 32, 61, 89  
*Ire. vide Anger.*  
*Iudge. vide Iustice.*  
*Iudgement.* 3, 77, 78, 92  
*Iustice.* 76, &c.

## K

*Kindnesse. vide Pittie.* 3, 7  
*Kingdomes.* 63, &c.  
*Kings.* 57, &c.  
*Kinred.* 3, 64, 67  
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*Knighthood.* 22  
*Knowledge.* 13, 53, &c.

## L

*Labour.* 16, 71, 92  
*Lamentation. vide Sorrow & Teares.*  
*Lawes.* 3, 60, 61, &c.  
*Learning.* 53, &c.  
*Lecherie. vide Lust.*  
*Lenity. vide Kindnes.*  
*Liberalitie. vide Bountie.*  
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*Light. vide Day.* 30  
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*Loyaltie.* 47, 95  
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## M

*Madnesse. vide Furie.* 47  
*Magistrates.* 64, 86  
*Magnanimitie. vide Courage and Warre.*  
*Maiestie.* 17, 59, 60, 61  
*Malice. vide Hate.* 67  
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*Manhood. vide Valour.*  
*Marriage. vide Loue, and Lust.*  
*Meane. vide Equitie.*  
*Melancholly. vide Griefe.* 64  
*Memory. vide Learning.*  
*Mercie.* 1, 2, 35, 78  
*Might. vide Power.*  
*Mind.* 157  
*Misery.* 19, 26, 30, 46, 75  
*Mishap.* 2, 55, 66, 89, 98  
*Mistrust. vide Trust.*  
*Moderation. vide Law.*  
*Modestie. vide Temperance.* 39  
*Monarch.* 27, 40, 57, 86  
*Money. vide Wealth.* 87  
*Mourning.* 188, &c.  
*Muses. vide Poetrie.* 53  
*Musicke.* 20, 32, 56, 98

## N

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### Appendix 3

## Origins of the Source Identifications of the Passages in *Bel-vedère*

Of the 4,482 one- or two-line decasyllabic passages that make up *Bel-vedère*, the origins of 926 are so far untraced, as noted in the annotation. The present editors have identified 1,169 passages, mentioned by quotation numbers (QNs) below. The remaining 2,387 passages were correctly identified by Charles Crawford in the early twentieth century. Of these, fifteen identifications (of QN 95, 251, 322, 857, 1892, 2612, 3090, 3395, 3857, 4030, 4032–5 and 4453) were published in ‘Bodenham’s *Belvedere*: Quotations from the *Virtuous Octavia* and *A Knack to Know an Honest Man*’, in *Collections*, vol. I, pts. IV and V, Malone Society Publications, 29 (1911), pp. 304–6. The identification of QN 2452 is recorded in manuscript in the margins of Crawford’s own copy of his edition of *England’s Parnassus*, now at the Folger Shakespeare Library. All of Crawford’s other identifications are recorded in manuscript on interleaved sheets inserted into an 1875 facsimile of *Bel-vedère*, now preserved at the British Library.

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## Appendix 4

### *Bel-vedère* and *England's Parnassus* (1600)

This appendix documents the considerable overlap between the two literary commonplace books published in 1600, *Bel-vedère* and *England's Parnassus* (see pp. xxvii–xxviii). It lists by quotation number (QN) the (sometimes adapted) passages in *Bel-vedère* of which a version can also be found in *England's Parnassus*. The latter is identified by parenthetical page reference to the standard modern edition, Charles Crawford, ed., *Englands Parnassus* (Oxford: Clarendon Press, 1913). For example, QN 42, 'When Sathan tempts, he leads vs vnto hell, / But God doth guide whereas no death doth dwell.', a passage excerpted from Josuah Sylvester's *The sacrifice of Isaac*, also appears in a seven-line passage ascribed to Sylvester in *England's Parnassus* (see p. 93 of Crawford's edition). Crawford annotated a copy of his own edition (now at the Folger Shakespeare Library, shelf-mark: PR1207.A5 1913 copy 2) by noting parallels with *Bel-vedère*, and most of the information below is derived from Crawford's manuscript annotations. In total, there are 476 *Bel-vedère* passages which correspond to versions of the same passages in *England's Parnassus*.

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Note that Crawford also finds versions of the following passages in *England's Parnassus*, but we consider the latter too distant in idea and expression from their purported equivalents in *Bel-vedère* to be considered their sources: QN 1 (58, the passage by Sylvester); QN 4 (91, the first passage by Sylvester); QN 4051 (154, the passage by Shakespeare).

## Index

The present Index chiefly covers the Introduction and the Appendices, but not, as a rule, the Annotation. Appendix 1, 'Index of Authors and Texts Quoted or Adapted in *Bel-vedère*', summarizes most of the information in the Annotation. Only additional information of the kind we occasionally mention in notes (e.g. QN 162, 657 and 3653), which is not synthesized in Appendix 1, is indexed below.

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