Ovid's Metamorphosis / Englished, mythologiz'd, and represented in figures. An essay to the translation of Virgil's Aeneis. By G. S[andys].

Contributors

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OVID'S
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1640





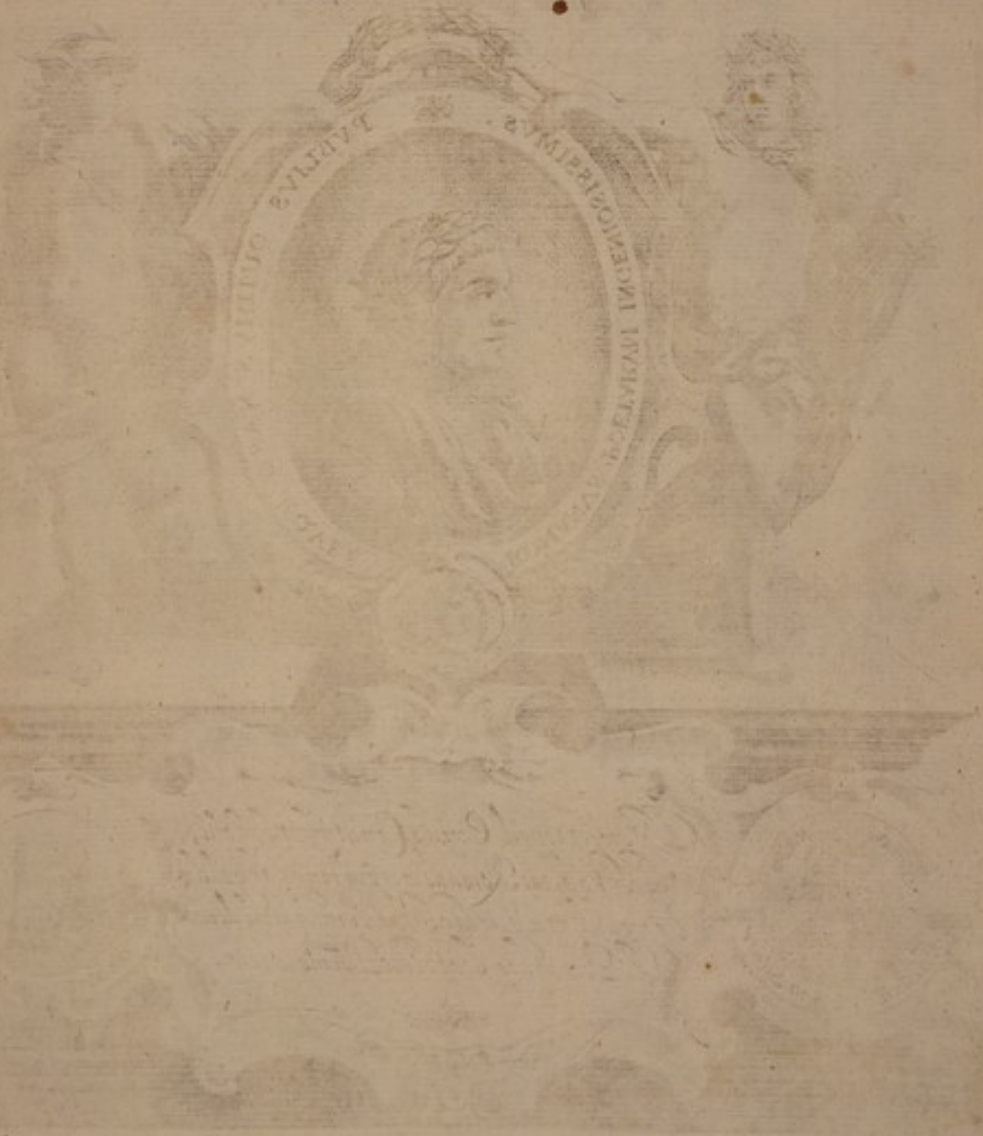


4680.

152 SANDYS (G.) Ovids Metamorphosis, Englished, Mythologiz'd, and represented in figures. An Essay to the Translation of Virgil's Aeneis, by G. S[andys]. £3. 15s. J. L[egate] for A. Hebb, 1640

Fol., contempy. calf, recent. rebkg., small piece out of blank margin of one leaf, large and desirable copy, fine frontis., engr. title and 15 plates by S. Savery after F. Clein. "The first elaborate poetical composition of **America.**" Sayle 4747. S.T.C. 18968. Daedalus and Icarus, Bk. 8, with plate showing Flying: see also the Notes p. 165 (misnumb. 155).

O. xx h Ovi




Carmina quam tribuunt, Fama perennis erit.
Mercurius lingua, Plectro dextra, Arte, Apollo
Omne tulit punctum, bina trophæa gerens
ROMANVS POETARVM INGENIOSISSIMVS · PVBLIVS OVIDIVS NASO · EQVES
The sweet tongd Ovids Counterfeit behold,
Whic Noblest Romans wore in rings of gold
Or would you ÿ, whic his owne pensil drew
The Poet, in his deathless Poeme view.
OVIDIVS NASO
Medall in Siluer
The reuers of ÿ Medall
S C


AD ÆTHERA VIRTVS
EXHIS
ORI-
DOCVIT
OVID'S
METAMORPHOSIS.
Englished.
Mythologiz'd.
And
Repeesented
in figures
by
G. S.
MDCXXXX
Franciscus Clein Inv: Salamon Sauery sculp:
formantur et
Amore
sapientia
OMNE HUMO ASPIGIT AVRE.
DIVINÆ PARTICVLAM
VNTVR
CVNCTA



55393

OVIDS METAMORPHOSIS ENGLISHED, MYTHOLOGIZ'D, *And* Represented in Figures.

An Essay to the Translation of VIRGIL'S ÆNEIS.

By G. S.

LONDON,
Printed by *J. L.* for *Andrew Hebb*, and are to be sold at the Signe of the *Bell* in S^t. *Pauls* Church-yard.
M. DC. XL.

Cum Privilegio ad imprimendum hanc Ovidii TRANSLATIONEM.

THE MINDE OF THE FRONTISPEECE, AND ARGVMENT OF THIS WORKE.

FIRE, AIRE, EARTH, WATER, all the Oppoſites
That ſtrove in *Chaos*, powrefull LOVE unites;
And from their Diſcord drew this Harmonie,
VVhich ſmiles in *Nature*: who, with raviſht eye,
Affects his own made *Beauties*. But, our *Will*,
Deſire, and *Powres Iraſcible*, the skill
Of PALLAS orders; who the *Minde* attires
VVith all *Heroick Vertues*: This aſpires
To *Fame* and *Glorie*; by her noble Guide
Eternized, and well-nigh Deifi'd.
But who forſake that faire *Intelligence*,
To follow *Paſſion*, and voluptuous *Sence*;
That ſhun the Path and Toyles of HERCULES;
Such, charm'd by CIRCE'S luxurie, and eaſe,
Themſelves deforme: 'twixt whom, ſo great an ods;
That theſe are held for Beaſts, and thoſe for Gods.

PHŒBUS APOLLO (ſacred Poeſy)
Thus taught: for in theſe ancient Fables lie
The myſteries of all Philoſophie.

Some Natures ſecrets ſhew; in ſome appeare
Diſtempers ſtaines, ſome teach us how to beare
Both Fortunes, bridling Joy, Griefe, Hope, and Feare.

Theſe Pietie, Devotion thoſe excite;
Theſe prompt to Vertue, thoſe from Vice affright;
All fully mingling Profit with Delight.

This Courſe our Poet ſteeres: and thoſe that faile,
By wandring Stars, not by his Compaſſe, faile.

To the most High and Mightie

Prince CHARLES, KING of Great *Britaine*, *France*, and IRELAND.

SIR,

YOur Gracious acceptance of the first fruits of my Travels, when you were our Hope, as now our Happinesse; hath actuated both Will and Power to the finishing of this Peece: being limn'd by that unperfect light which was snatcht from the houres of night and repose. For the day was not mine, but dedicated to the service of your Great Father, and your Selfe: which, had it proved as fortunate as faithfull, in me, and others more worthy; we had hoped, ere many yeares had turned about, to have presented you with a rich and wel-peopled Kingdome; from whence now, with my selfe, I onely bring this Composure:

Inter victrices Hederam tibi serpere Lauru.

It needeth more then a single denization, being a double Stranger: Sprung from the Stock of the ancient Romanes; but bred in the New-World, of the rudenesse whereof it cannot but participate; especially having Warres and Tumults to bring it to light in stead of the Muses. But however unperfect, Your favour is able to supply; and to make it worthy of life, if you judge it not unworthy of your Royall Patronage. To this have I added, as the Minde to the Body, the History and Philosophicall sence of the Fables, (with the shadow of either in Picture) which I humbly offer at the same Altar, that they may as the rest of my labours, receive their estimation from so great an Authoritie. Long may you live to be, as you are, the Delight and Glory of your People: and slowly, yet surely, exchange your mortall Diadem for an immortall. So wishes

Your Majesties

most humble

Servant

George Sandys.

A Panegyrick to the King.

—— Materiæ respondet Musa. ——

IOve, *whose transcendent Acts the Poets sing,*
By Men made more then Man, is found a King:
Whose Thunder and inevitable Flame,
His Justice and majestick Awe proclaime:
His cheerfull Influence, and refreshing Showers,
Mercy and Bounty; Marks of heavenly Powers.
These, free from Joves *disorders, blesse thy Raign;*
And might restore the golden Age again,
If all men, by thy great Example lead,
Would that prepared way to Vertue tread.
Rare Cures, deep Propheſies, harmonious Layes,
Inſphear'd Apollo; *crown'd with Wisdoms Raies.*
Thy onely touch can heal: Thou, to thy State,
The better Genius, Oracle, and Fate:
The Poets Theam and Patron; who at will
Canst adde t' Augustus *Scepter* Maro's *Quill.*
Our Worlds clear Eye, thy Cynthia, *ever bright:*
When neereſt thee, disſplais her faireſt light:
May her exalted Rayes for ever joyne
In a benevolent Aſpect with thine!
Not Cupids *wild-fires; but those Beams which dart*
From Venus *purer Spheare, inflame thy hart.*
Minerva's *Olive prosspers in thy Land:*
And Neptunes *Ocean stoops to thy Command.*
Like Bacchus *thy freſh Youth, and free Delights;*
Not as disguiſed in his frantike Rites:
Such, as when he, with Phœbus, *takes his seat*
On sacred Nisa; *and with quickning heat*
Inſpires the Muses. *Thou, our* Mercury,
From shades infernall, wretches doom'd to dy,
Reſtor'ſt to light: thy prudent Snakes asſwage
Hell-nouriſht Discord, and Wars bloody Rage:
Thy Zeal to many Mercuries *gives wing,*
Who heavenly Embaſyes to Mortals bring:

Thy

Thy Vigilance ſecure Repoſe imparts;
Yet build'ſt no Councels on his ſubtill Arts.
Thoſe old Heroes with their Heroines,
Who ſpangled all the firmament with Signes,
Shut out ſucceeding worthies, ſcarce could ſpare
A little room for Berenices *Haire.*
Great Julius, *who their Gods tranſcended far,*
Could riſe no higher then a Blazing-ſtar.
Others, whom after Ages moſt admire,
At Comets catch, or Stars new ſet on fire;
Which, though Ætheriall, ſee not their event:
So ſoon, like ſublunary Glories, ſpent!
Theſe, whoſe Aſpects gave laws to Deſtinie,
Before the luſter of the Day-ſtar flie:
Their lights prov'd erring Fiers, their Influence vain;
And nothing but their empty Names remain.
Thoſe laſt immortaliz'd, whoſe dying breath
Pronounc'd them Men, created Gods by Death;
Whom fragrant Flames, Joves *Eagles, Perjuries,*
And Popular Applauſe, raiſd to the Skies;
Down ſhot like Falling ſtars: more tranſitory
In their Divine, then in their Humane Glory.
Theſe as the firſt, bold Flattery deifi'd:
Thou to whom Heaven that title hath appli'd,
Shalt by Humility, a Grace unknowne
To their Ambition, gain a heavenly Throne.
Enough my Muſe: Time ſhall a Poet raiſe,
Born under better ſtars, to ſing his Praiſe.

Urania

Urania to the Queene.

THE *Muſes*, by your favour bleſt,
Faire Queene, invite you to their Feaſt.
The *Graces* will rejoyce, and ſue,
Since ſo excell'd, to waite on you.
Ambroſia taſt, which frees from Death;
And Nectar, fragrant as your breath,
By *Hebe* fill'd; who ſtates the Prime
Of Youth, and brailes the wings of Time.
Here in *Adonis* Gardens grow,
What neither Age nor winter know.
The Boy, with whom *Love* ſeem'd to dy,
Bleeds in this pale Anemony.
Self-lov'd *Narciſſus* in the Myrror
Of your faire eyes, now ſees his error;
And from the flattering Fountain turns.
The Hyacinth no longer mourns.
This Heliotrope, which did purſue
Th'adored Sun, converts to you.
Theſe Statues touch, and they agen
Will from cold marble change to men.
Chaſt *Daphne* bends her virgin boughs,
And twines to imbrace your ſacred brows.
Their tops the *Paphian* Myrtles move;
Saluting you their Queene of Love.
Myrrha, who weeps for her offence,
Preſents her teares; her Frankinſence
Leucothoë; the *Heliades*
Their Amber: yet you need not theſe.
They all retaine their ſence, and throng
To heare the *Thracian* Poets Song.
How would they, ſhould you ſing, admire!
Neglect his skill! as he his Lyre!
Contending Nightingals, ſtruck mute,
Drop down, and dye upon your Lute!
The Phœnix, from the glowing Eaſt,
With ſweets here builds her Tombe and Neſt:
Another Phœnix ſeene, ſhee dyes;
Burnt into aſhes by your eyes;
This Swan, which in *Peneus* ſwims,
His Funerall ſongs converts to Hymnes.
Theſe azure-plum'd *Halcyones*,
Whoſe Birth controules the raging Seas,

To

To your ſweet Vnion yeild the praiſe
Of Nuptiall loves; of Peacefull Dayes.
Nymph, take this Quiver, and this Bow:
Diana ſuch in ſhape and ſhow;
When with her ſtar-like train ſhe crowns
Eurotas bancks, or *Cynthus* Downs.
There, chace the *Calydonian* Bore:
Here, ſee *Actæon* flye before
His eager Hounds. Wild Heards will ſtand
At gaze; nor feare ſo faire a hand.
There be, who our Delights deſpiſe,
As Shadows, and vain Phantaſies.
Thoſe Sons of Earth, inthrald to ſenſe,
Condemn what is our Excellence.
The Aire, Immortall Souls, the Skyes,
The Angels in their Hirarchies;
Vnſeen, to all things ſeen diſpenſe
Breath, Life, Protection, Influence.
Our high Conceptions crave a Minde
From Earth, and Ignorance refin'd:
Crown Vertue; Fortunes pride controul;
Raiſe Objects, equall to the Soul:
At will create; eternitie
Beſtow on mortalls, born to die.
Yet we, who life to others give,
Faire Queene, would by your favour live.

TO THE READER.

SInce it should be the principall end in publishing of Books, to informe the understanding, direct the will, and temper the affections; in this second Edition of my Translation, I have attempted (with what successe I submit to the Reader) to collect out of sundry Authors the Philosophicall sense of these fables of Ovid; if I may call them his, when most of them are more ancient then any extant Author, or perhaps then Letters themselves; before which, as they expressed their Conceptions in Hieroglyphicks, so did they their Philosophie and Divinitie under Fables and Parables: a way not un-trod by the sacred Pen-men; as by the prudent Law-givers, in their reducing of the old World to civilitie, leaving behinde a deeper impression, then can be made by the liveleſse precepts of Philosophie. Plato in his imaginary Commonwealth ordaineth, that Mothers and Nurses should season the tender mindes of their children with these instructive fables, wherein the wisdome of the Ancient was involved: Some under Allegories expressing the wonderfull works of nature: Some administring comfort in calamitie, others expelling the terrors and perturbations of the minde; Some inflaming by noble examples with an honest emulation, and leading, as it were, by the hand to the Temple of Honour and Vertue. For the Poet not onely renders things as they are; but what are not, as if they were, or rather as they should be; agreeable to the high affections of the Soule, and more conducing to magnanimitie: juster then either men or Fortune, in the exalting of Vertue and suppressing of Vice, by shewing the beautie of the one and deformitie of the other, pursued by the divine Vengeance, by inbred terrors, and infernall torments. For apparant it is, that They among the Heathen preserved that trueth of the immortalitie of the Soule: and therefore Epicurus, who maintained the contrary, dehorted his Scholars from the Reading of Poetry. In the Mythologie I have rather followed (as fuller of delight and more usefull) the varietie of mens severall conceptions, where they are not over-strained, then curiously examined their exact proprietie; which is to be born-with in Fables and Allegories, so as the principall parts of application resemble the ground-work.

I have also endeavoured to cleare the Historicall part, by tracing the almost worn-out steps of Antiquitie; wherein the sacred stories afford the cleareſt direction. For the first Period from the Creation to the Flood, which the Ethnicks called the Obscure, some the Emptie times; and the Ages next following which were styl'd the Heroicall, because the after deified Heroes then flourished; as also the Fabulous, in that those stories convayed by Tradition in looſe and broken Fragments, were by the Poets interwoven with instructing Mythologies, are most obscurely and perplexedly delivered by all, but the supernaturally inspired Moſes. Wherefore, not without authoritie, have I here and there given a touch of the relation which those fabulous Tra-Traditions have to the divine History, which the Fathers have observed, and made use of in convincing the Heathen. By this and the reſt it may appeare, that our Subject, how ever slight in apparance, is nothing leſse both in use and substance, wherein, if my Intentions faile not, the matter and delivery is so tempered, that the ordinary Reader need not reject it as too difficult, nor the learned as too obvious.

To

To the Translation I have given what perfection my Pen could bestow; by polishing, altering, or restoring, the harsh, improper, or mistaken, with a nicer exactnesse then perhaps is required in so long a labour. I have also added Marginall notes for illustration and ease of the meere English Reader, since divers places in our Author are otherwise impossible to be understood but by those who are well versed in the ancient Poets and Historians; withall to avoid the confusion of names which are given to one Person, derived from his Ancestors, Countrey, Qualitie, or Achievements. The heads of the stories set in capitall letters in the Margent of the Translation are the same with those in the margent of the Commentary: by which you may readily finde the Mythologie peculiar unto every Fable.

And for the farther delight, I have contracted the substance of every Booke into as many Figures (by the hand of a rare Workman, and as rarely performed, if our judgements may be led by theirs, who are Masters among us in that Facultie) since there is betweene Poetry and Picture so great a congruitie; the one called by Simonides a speaking Picture, and the other a silent Poesie: Both Daughters of the Imagination, both busied in the imitation of Nature, or transcending it for the better with equall libertie: the one being born in the beginning of the World; and the other soone after, as appeares by the Hieroglyphicall Figures on the Egyptian Obelisques, which were long before the invention of Letters: the one feasting the Eare, and the other the Eye, the noblest of the sences, by which the Understanding is onely informed, and the minde sincerely delighted: and as the rarest pieces in Poets are the descriptions of Pictures, so the Painter expresseth the Poet with equall Felicitie; representing not onely the actions of men, but making their Passions and Affections speake in their faces; in so much as he renders the lively Image of their Mindes as well as of their Bodies; the end of the one and the other being to mingle Delight with Profit. To this I was the rather induced, that so excellent a Poem might with the like Solemnitie be entertained by us, as it hath been among other Nations: rendred in so many languages, illustrated by Comments, and imbellished with Figures: withall, that I may not prove lesse gratefull to my Autor, by whose Muse I may modestly hope to be rescued from Oblivion.

Lastly; since I cannot but doubt that my errors in so various a subject require a favourable connivence, I am to desire that the Printers may not be added to mine. The literall will easily passe without rubs in the reading; the grosse ones correct themselves; but by those betweene both the sence is in greatest danger to suffer. However, I have sifted out all, or the most materiall, and exposed them in the end of the Volume.

THE LIFE OF *OVID.*

PUBLIUS OVIDIUS NASO, descended of the ancient Family of the NASONES, who had preserved the dignitie of *Romane* Knights from the first originall of that Order, was borne at *Sulmo*, a Citie of the *Peligni*, on the xiiii of the Calends of April, in the Consul-ships of HIRCIUS and PANSA, both slaine at the battell of *Mutina* against MARCUS ANTONIUS. While yet a boy, his quick wit and ready apprehension gave his parents an assurance of a future excellencie: in so much as his father LUCIUS sent him to *Rome* (together with his brother, a yeere elder then he, and born on the same day) to be instructed by PLOSIUS GRIPPUS, that Art might perfect the accomplishments of Nature. In his first of youth he was much addicted unto Poetry, wherein he had an excellent grace and naturall facilitie. But continually reproved by his father for following so unprofitable a study, with an ill will he forsooke the pleasant walkes of the Muses to travell in the rugged paths of the Law, under AURELIUS FUSCUS and PORCIUS LATRO; of whose eloquence and learning he was a great Admirer. Neither attained he therein to a vulgar commendation, being numbred by MARCUS ANNÆUS SENECA among the principall Orators of those times. His prose was no other then dissolved verse: his speech wittie, briefe, and powerfull in perswasion. Having past through divers offices of Judicature, and now ready to assume the habit of a Senator; his elder brother and father being dead, impatient of toyle, and the clamours of litigious Assemblies, he retired himself from all publike affaires to affected vacancie and his former abandoned studies. Yet such was the mutuall affection between him and VARRO that he accepted of Command, and served under him in the warres of *Asia*: from whence he returned by *Athens*, where he made his aboad, untill he had attained to the perfection of that language. A man of a meane stature, slender of body, spare of diet; and, if not too amorous, every way temperate. He drunk no wine but what was much alayed with water: An abhorrer of unnaturall Lusts, from which it should seeme that age was not innocent: neat in apparell; of a free, affable, and courtly behaviour; whereby he acquired the friendship of many, such as were great in learning and nobilitie; among whom not a few of Consular dignitie: and so honoured by divers, that they wore his picture in rings cut in precious stones. One have I seene in a Cornelian, of exquisite workmanship, with his name ingraven on the one side, and certain obscure characters on the other, supposed as ancient as those times: I have also an old Medall of Silver stamped with his image: both which are presented under his Figure, with the Reverse of the latter. A great Admirer, and as much admired, of the excellent Poets of those times, with whom he was most familiar and intimate. Being perswaded by some of them to leave out three verses of those many which he had written, he gave his consent, so that of all he might except three onely: whereupon they privately writ those which they would have him abolish, and he on the other side those which he excepted; when both their papers being shown, presented the same verses: the first and second recorded by PEDO ALBINOVANUS, who was one of the Arbiters,

Semi-bovemque virum, semi-virumque bovem.
Sed gelidum Boream, egelidumque Notum.

Whereby it appeareth that his admirable wit did not want an answerable judgement in suppressing the libertie of his verse, had he not affected it. An ample patrimony he had in the territories of *Sulmo*; with a house and a Temple in the Citie, where now stands the Church of *Sancta Maria de Tumba*: and where now stands the Church of *Sancta Maria de Consolatione*; he had another in *Rome*, not farre from the Capitoll; with pleasant Hort-yards betweene the wayes of *Flaminia* and *Claudia*, wherein he was accustomed to recreate himselfe with his Muses. He had three wives: whereof the first being given him in his youth, as neither worthy nor profitable, soone after (according to the custome of the *Romanes*) he divorced: nor liv'd he long with the second, although nobly born, and of behaviour inculpable. The chastitie and beautie of the third he often extolleth; whom he instructed in poetry, and to his death

death entirely affected. Neither was her affection inferiour to his; living all the time of his baniſhment like a ſorrowfull widow, and continuing to the end exemplary faithfull. But in this every way happy condition, when his age required eaſe, and now about to imploy his beloved vacancie in the review and poliſhing of his former labours, he was baniſhed, or rather confined to *Tomos* (a citie of *Sarmatia* bordering on the Euxine Sea) by AUGUSTUS CÆSAR, on the fourth of the Ides of December, and in the one and fiftieth yeere of his age, to the generall griefe of his friends and acquaintance: who ſayled into *Thrace* in a ſhip of his own, and by land performed the reſt of his voyage. The cauſe of this his ſo cruell and deplored exile, is rather conjectured then certainly knowne. Moſt agree that it was for his too much familiaritie with JULIA the daughter of AUGUSTUS, masked under the name of CORINNA. Others that he had unfortunately ſeene the inceſt of CÆSAR: which may be inſinuated, in that he complaines of his errour, and compares himſelfe to ACTÆON. But the pretended occaſion was for his compoſing of the Art of Love, as intolerably laſcivious and corrupting good manners. A pretence I may call it, ſince unlikely it is, that he ſhould baniſh him in his age for what he writ when hardly a man, and after ſo long a connivence. Yet AUGUSTUS, either to conceale his owne crime or his daughters, would have it ſo thought: neither would OVID reveale the true cauſe, leaſt he ſhould further exaſperate his diſpleaſure. After he had long in vaine ſolicited his repeale by the mediation of GERMANICUS CÆSAR, and others that were neere unto the Emperour; or at leaſt to be removed to a more temperate Clime; his hopes (as he writes) forſaking the earth with AUGUSTUS, he died at *Tomos* in the fifth yeere of the raigne of TIBERIUS; having lived ſeven yeeres in baniſhment. As TIBULLUS and he were born in one day, ſo he and LIVIE died on an other; that his birth and death might be nobly accompanied. He had ſo wonne the barbarous GET's with his humanitie and generous actions (having alſo written a booke in their language) that they honoured him in his life with triumphant garlands, and celebrated his funerals with univerſall ſorrow; erecting his tombe before the gates of their citie, hard by a lake which retaineth his name to this day. His ſepulcher was found in the yeere, MDVIII. with a magnificent coverture preſenting this Epitaph.

FATUM NECESSITATIS LEX.

Here lies that living Poet, by the rage
Of great Auguſtus *baniſhed from* Rome:
Who in his country ſought t'interre his Age;
But vainly, Fate hath lodg'd him in this tombe.

ISABELLA Queene of *Hungary* in the yeere MDXL ſhewed to BARGÆUS a pen of ſilver, found not long before under certain ruines, with this inſcription; *OVIDII NASONIS CALAMVS:* which ſhe highly eſteemed, and preſerved as a ſacred relique. Of the books which he writ, ſince moſt of them are extant among us, I will onely recite theſe following verſes of ANGELUS POLITIANUS.

1	*From times firſt birth he chants the change of things,*	Metamorphoſis.
2	*The flames of Love in Elegiacks ſings,*	De Arte, & Amorum.
3	*With curſes doubtfull* Ibis *he inſnares,*	In Ibin.
4	*Epiſtles dictates fraught with Lovers cares,*	Epiſt. Heroidum.
5	*In Swan-like tunes deplores his ſad exile,*	Triſt. & de Ponto.
6	*His verſe the* Roman *Feſtivals compile,*	Faſti.
7	*Of fiſhes ſings unknown to* Latin *eares,*	Halieutica.
8	*Computes the ſtars that glide in heavenly ſpheres,*	Phænomena.
9	*His paper fils with Epigrammick rimes,*	Epigrammata.
10	*The tragick ſtage on high cothurnals climes,*	Medeæ trag.
11	*Whips Poetaſters that abuſe the times.*	In malos Poetas.

Yet leaves he out the *Remedy of Love*, a legitimate Poem (except he make it an appendix to the *Art*) and his *Conſolation to* LIVIA for the death of DRUSUS: which SENECA hath excerped

excerped and ſprinkled among his ſeverall *Conſolations*. Among ſuch a multiplicitie of arguments our gentle Poet did never write a virulent verſe, but onely againſt CORNIFICUS; (maskt under the name of IBIS) who ſolicited his wife in his abſence, and laboured againſt the repeale of his baniſhment. Concerning his Metamorphoſis, it ſhould ſeeme that he therein imitated PARTHENIUS of *Chios*, who writ on the ſame argument: as the *Latin* Poets even generally borrowed their inventions from the *Græcian Magazins*. I will conclude with what himſelf hath written of this Poem, wherein I have imployed my vacant houres: with what ſucceſſe, I leave to the cenſure of others, which perhaps may prove leſſe rigid then my owne.

I thanke your love: my verſe farre livelier then Triſt. lib. 1. Elegia. 6.
My picture ſhew me; wherefore thoſe peruſe:
My verſe, which ſing the changed ſhapes of men;
Though left unperfect by my baniſht Muſe.
Departing, theſe I ſadly with my hand
Into the fire, with other riches, threw.
Her ſonne Althea *burning in his brand,*
A better ſiſter then a mother grew:
So I, what ſhould not periſh with me, caſt
Thoſe books, my iſſue, in the funerall flame:
In that I did my Muſe my crime diſtaſt;
Or that as yet unpoliſhed and lame.
But ſince I could not ſo deſtroy them quite;
For ſundry copies it ſhould ſeeme there be:
Now may they live, nor lazily delight
The generous Reader; put in minde of me.
Yet they with patience can by none be read,
That know not how they uncorrected ſtand:
Snatcht from the forge, ere throughly anviled;
Deprived of my laſt life-giving hand.
For praiſe I crave thy pardon: highly grac'd,
If, Reader, they be not deſpiſed by thee:
Yet in the front be theſe ſixe verſes plac'd,
If with thy liking it at leaſt agree.

WHO *meets this Orphan-volume, poore in worth,*
Within your Citie harborage afford.
To winne more favour, not by him ſet forth;
But raviſht from the funerall of his Lord.
He, all the faults, which theſe rude lines deface,
Would have reform'd, had his miſhaps giv'n ſpace.

OVID DEFENDED.

SInce divers, onely wittie in reproving, have profaned our Poet with their fastidious censures, we, to vindicate his worth from detraction, and prevent prejudicacie, have here revived a few of those infinite testimonies, which the cleerest judgements of all Ages have given him. I will begin with the censure of that accurate Orator,

MARCUS ANNÆUS SENECA, Controv. 10

One of his frequent and admiring Auditors. NASO *had a constant, becoming, and amiable wit. His Prose appeared no other then dissolved verses.* And a little after. *Of his words no Prodigall, except in his Verse: wherein, he was not ignorant of the fault, but affected it: and often would say, that a Mole mis-became not a beautifull face, but made it more lovely.* Amongst the excellent of his time, we may esteeme

VELLEIUS PATERCULUS, Hist lib 2.

Who writeth thus in his historie. *It is almost a folly, to number the wits that are ever in our eyes. Amongst these of our Age the most eminent are,* Virgil *the Prince of Verse,* Rabirius, Livie *imitating* Salust, Tibullus, *and* NASO *in the forme of his absolute Poem.* Nor doth

LUCIUS ANNÆUS SENECA Natur. Quæst li. 3.

degenerate from his Fathers opinion: who to that Verse, by him thus dissolved, *The Rocks appeare like Ilands, and augment the dispersed* Cyclades, annexeth this, *as saith the wittiest of all Poets.* A constant Imitator of his, through all his Philosophie; but especially in his Tragedies. Whereupon some have conjectured that *Seneca's* Medea belongeth to OVID. Whereof

QUINTILIAN Lib. 10.

thus censures. OVID's Medea *seemeth to me to expresse how much that man could have perform'd, would he rather have restrained then cherished his invention.* And

CORNELIUS TACITUS, Dial de Orat.

Neither is there any composition of Asinius, *or* Messala *so illustrious, as* OVID's Medea. The wittie

MARTIAL

for the most part linkes him to incomparable *Virgil: as in this Epigram;*

Th'art more then mad! those, whom thou see'st so bare,
With OVID's *selfe, or* Virgil *may compare* Lib. 3. Epig. 38.

And in that to *Instantius.*

Would'st thou adde spirit to my fainting Muse,
And read immortall Verses? love infuse.
Me, Mantua; SULMO *mee should style divine;*
Were but Alexis, or CORINNA *mine.* Lib. 1. Epig. 73.

Recorded by

STATIUS PAPINIUS, Sylvar. l. 1.

amongst the best Poets.

That honoured Day, the old Callimachus,
Philetas, Umbrian Propertius,
Prepare to celebrate with one consent,
And NASO, *cheerefull though in banishment,*
With rich Tibullus.

Nor is he onely approved by prophane Authors. Thus learned

LACTANTIUS, Instit. div. lib. 1.

OVID, *in the beginning of his excellent Poem, confesseth that God (not disguizing his Name) ordained the world; who calls him the Creator thereof, and Maker of all things.* In the following booke. *Which that ingenious Poet hath admirably described.* And

S. HIEROME; In Ose. c. 2.

Semiramis, *of whom they report many wonders, erected the walls of* Babylon; *as testifies that renowned Poet in the fourth book of his Metamorphosis.* Nor is he forgot by

S. AUGUSTINE. De Civ. Dei.

And NASO, *that excellent Poet.* Now descend we to those, whom later times have preferred

for learning and judgement. Thus sings the high prais'd

ANGELUS POLITIANUS.

In Nutricia.

'Tis doubtfull, whether He, whom SULMO *bore,*
The World-commanding Tyber *honour'd more,*
Then his foule exile thee defam'd, O Rome!
Whom Getick *sands* (*alas!*) *but halfe intombe.*
Perhaps observed by Augustus *Spyes*
To looke on JULIA *with too friendly eyes.*

ERASMUS

In Ciceroniano Dialogo.

crowns him with the perfection of Eloquence. And the Censurer of all Poets,

JULIUS CAESAR SCALIGER,

Poetices lib. 5. & 6.

thus writes, when he comes to censure our Author. *But now we arrive where the height of wit, and sharpnesse of judgement, are both to be exercis'd. For, who can commend* OVID *sufficiently? much lesse, who dares reprehend him? Notwithstanding, I will say something; not in way of detraction, but that we also may be able to grow with his greatnesse.* Then speaking of his Metamorphosis. *Books deserving a more fortunate Author; that from his last hand they might have had their perfection: which he himself bewaileth in luculent Verses. Yet are there, in these well-nigh an infinite number, which the wit of another, I beleeve, could never have equal'd.* And thus exclaimes against *Cæsar* in the person of OVID.

In Heroibus

Tyrant, with me I would thou hadst begun:
Nor thy black slaughters had my Fate fore-run.
If my licentious Youth incenst thee so;
Thy own condemnes thee: into exile go.
Thy Cabinets are stayn'd with horrid deeds:
And thy foule guilt all monstrous names exceeds.
Divine wit, innocence, nor yet my tongue,
Next to Apollo's, *could prevent my wrong.*
I smooth'd th'old Poets with my fluent vain;
And taught the New a farre more numerous strain.
When thee I prais'd, then from the truth I swerv'd;
And banishment for that alone deserv'd.

Now heare we the much-knowing

STEPHANUS.

Præfat. in Horatium.

NASO, *in his Metamorphosis, may well be called the Poet of Painters; in that those wittie descriptions afford such lively patterns for their pencils to imitate.* And

MARCUS ANTONIUS TRITONIUS.

Disputat. de Fabula.

This divine worke is necessary, and to be desired of all, that are addicted to Poetry, both for the gracefulnesse of speech, the admirable art of the Poet and delightfull varietie of the Subject. Neither was there ever any, that diligently collected, or learnedly, elegantly and orderly expressed the fables, but OVID; *who composed out of* Orpheus, Hesiod, Homer, *and other the most ancient Poets, so excellent and noble a Worke, that therein the learning of the* Latines *may worthily glory.* Add we that of

BERNARDUS MARTINUS:

Variar. Lect. lib. 8. c. 18.

I conceive the Poet of SULMO *did follow the industry and advice of* Zeuxes, *in the composure of that admirable worke of his Metamorphosis. For as that excellent Painter, about to draw the Picture of* Helena, *had assembled together the most rare and beautifull Virgins of* Greece; *that by examining their severall perfections and graces he might expresse all in one with his curious pencill: so he out of the innumerable volumes of the Græcian Poets, first gathered these multiplicities of fables, composing the diffused and variously dispersed into one body: and then diligently noting what in every author was elegant and beautifull, transfer'd the same to his own, that nothing might be wanting to the enriching and adorning of his so divine a Poem.* I must not omit this testimony of the learned

ANTONIUS MURETUS.

Orat. 3. volum. 2.

The Metamorphosis, a divine Poem; shining through-out, with all the lustres of conceit and eloquence. Nor this of

HERCULES CIOFANUS;

Præfat. observ. in Metam.

in that a Citizen of SULMO. *A wittie worke, repleat with solid and manifold learning. Who peruse it diligently, shall finde such admirable fluencie, such fulnesse, so great a gravitie of words and sentences;*

that few or none amongst the Latine Poets can be said to transcend him. What should I say of that singular, and well-nigh divine contexture of Fable with Fable? so surpassing, that nothing can be spoken or done, more artificially, more excellently, or, indeed, more gracefully. Who handling such diversitie of matter, so cunningly weaves them together, that all appeare but one Series. Planudes, *well knowing that Greece had not a Poem so abounding with delight and beautie, translated it into that language. What should I say more? All Arts, which antiquitie knew, are here so fully delineated, that a number, expert in both tongues, of Prime understanding and judgements, admire it beyond all expression.* The first that writ a Commentarie on this book (whereof fiftie thousand were vented, and that in his life time) was

RAPHAEL REGIUS:

who thus in his Preface. *There is nothing appertaining to the knowledge and glory of warre, whereof we have not famous examples in the Metamorphosis of* OVID; (*not to speake of stratagems, nor the Orations of Commanders*) *described with such efficacie and eloquence, that often in reading, you will imagine your selfe imbroiled in their conflicts. Neither shall you finde any Author, from whom a civill life may gather better instructions.* Conclude we with

In præfat. Comment.

JACOBUS MICYLLUS.

Hardly shall you finde a Poem, which flowes with greater facilitie. For what should I speake of Learning? Herein, so great, so various and abstruse; that many places have neither been explained, nor yet understood; no, not by the most knowing: requiring rather a resolution from the Delian *Oracle, &c.*

In Principio Additionum.

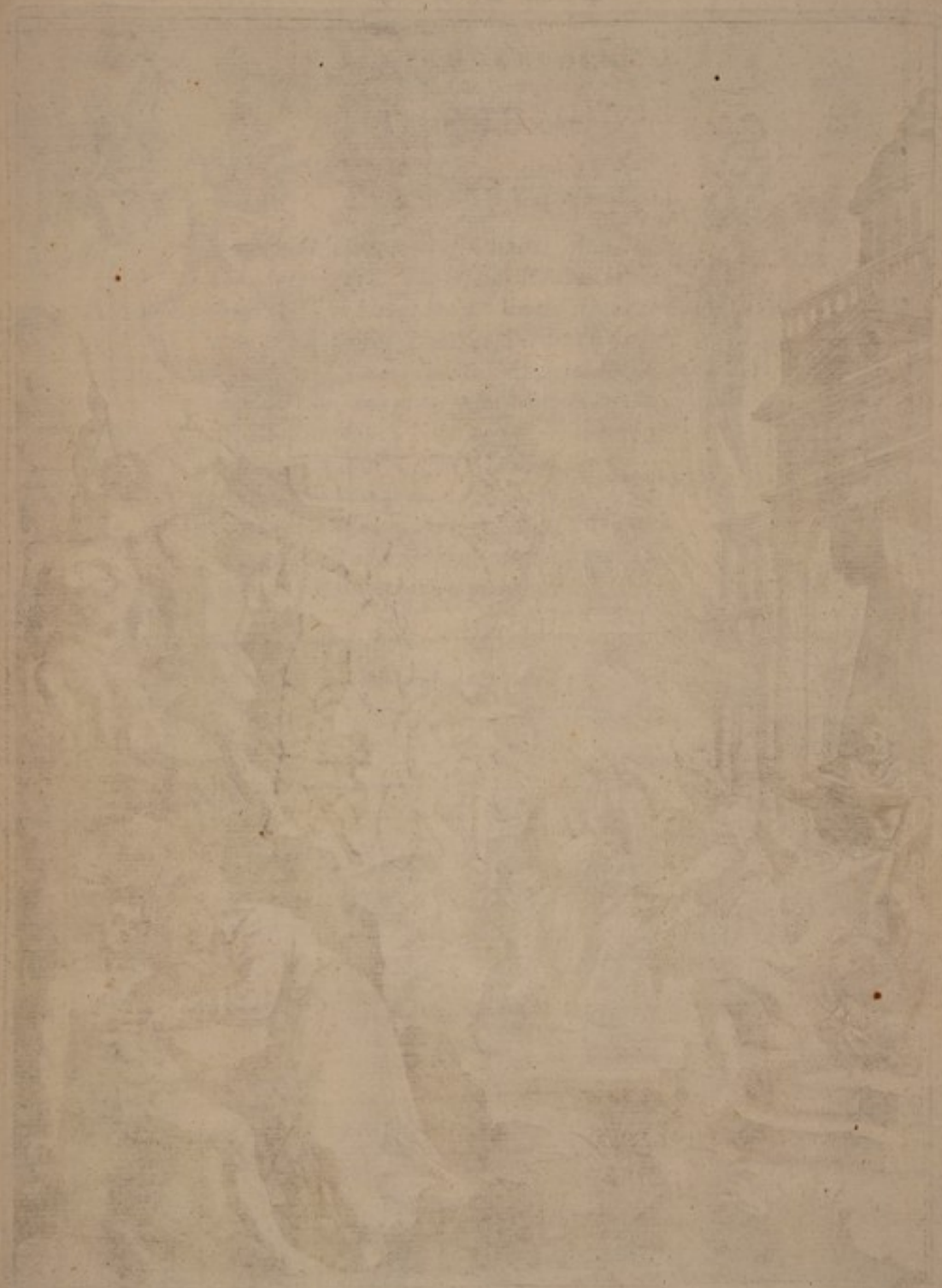
Let the ingenious that affect not error, now rectifie their own by the judgements of these. But incurable Criticks, who warre about words, and gall the sound to feed on their sores, as not desiring their sanitie, I forbeare to dissuade and deliver them up to the censure of AGRIPPA.

QVOD OLIM FACIEBAT VOTVM GERMANICO OVIDIVS, IDEM AUGUSTISSIMO CAROLO

Interpretis sui nomine faciunt

OVIDIANI MANES.

EXcipe pacato, Cæsar Britannice, *vultu*
Hoc opus, & timidæ dirige navis iter.
Officioque, levem non aversatus honorem,
Huic tibi devoto, numine dexter ades.
Huic te da placidum, dederis in carmina vires:
Ingenium vultu statque caditque tuo.
Pagina judicium docti subitura movetur
Principis, ut Clario missa legenda Deo.




Lib. 3.

OVIDS

METAMORPHOSIS

The first Booke.

THE ARGVMENT.

THE World, *form'd out of* Chaos. *Man is made.*
The Ages change. The Giants Heaven invade.
Earth turnes their blood to men. Iove's *flames confound*
Lycaon, *now a Wolfe. The World is drown'd.*
Man-kinde, cast stones restore. All quickning Earth
Renewes the rest, and gives new Monsters birth.
Apollo, Python *kills; heart-wounded, loves*
Lust-flying Daphne: *Shee a Lawrell proves.*
Iove, Iö *made a Cow, to maske foule deeds.*
Hermes, *a Heardsman.* Syrinx, *chang'd to Reeds.*
Dead Argus *eyes adorne the Peacocks train.*
The Cow, to Iö, Iove *transformes again.*

OF Bodies chang'd to other shapes I sing.
Assist, you Gods ([a] from you these changes spring)
And, from the Worlds first fabrick [b] to these times,
Deduce my never-discontinued Rymes.
The Sea, the Earth, all-covering Heaven unfram'd,
One face had Nature, which they *Chaos* nam'd:
An undigested lump; a barren load,
Where jarring seeds of things ill-joyn'd abod.
No [c] *Titan* yet the world with light adornes;
Nor waxing [d] *Phœbe* fill'd her wained hornes:
Nor hung the self-poiz'd Earth in thin Ayre plac'd;
Nor [e] *Amphitrite* the vast shore imbrac'd.
With Earth, was Ayre and Sea: the Earth unstable,
The Ayre was dark, the Sea un-navigable,
No certain forme to any one assign'd:
This, that resists. For, in one body joyn'd,
The Cold and Hot, the Dry and Humid fight;
The Soft and Hard, the Heavie with the Light.
But God, the better Nature, this decides:
Who Earth from Heaven, this Sea from Earth divides:
And purer Heaven extracts from grosser Ayre.
All which unfolded by his prudent care
From that blind Masse; the happily disjoyn'd.
With strifelesse peace He to their seats confin'd.
Forthwith up-sprung the quick and waightlesse Fire,
Whose flames unto the highest Arch aspire:
The next, in levitie and place, is Ayre:
Grosse Elements to thicker Earth repayre
Self-clog'd with waight: the Waters flowing round,
Possesse the last, and solid [f] *Tellus* bound.
What God soever this division wrought,
And every part to due proportion brought;
First, least the Earth unequall should appeare,
He turn'd it round, in figure of a Spheare;
Then, Seas diffus'd; commanding them to roare
With ruffling Winds, and give the Land a shoare.
To those he addeth Springs, Ponds, Lakes immense;
And Rivers, whom their winding borders fence:
Of these, not few Earth's thirsty jawes devoure;
The rest, their streames into the Ocean poure;
When, in that liquid Plaine, with freer wave,
The foamie Cliffes, in stead of Banks, they lave:
Bid's Trees increase to Woods, the Plaines extend,
The rocky Mountains rise, and Vales descend.
Two equall [g] Zones, on either side, dispose
The measur'd Heavens; a fifth, more hot then those.
As many Lines th'included Globe divide:
I'th'midst unsufferable beams reside;
Snow clothes the other two: the temperate hold
'Twixt these their seats, the Heat well mixt with Cold.
As Earth, as Water, upper Ayre out-waighs;
So much doth Ayre Fire's lighter balance raise.
There, He commands the changing Clouds to stray;
There, thundering terrors mortall mindes dismay;
And with the Lightning, Winds ingendring Snow:
Yet not permitted every way to blow;
Who hardly now to teare the World refrain
([h] So Brothers jarre!) though they divided raign.
To *Persis* and *Sabæa*, [i] *Eurus* flies;
Whose gums perfume the blushing Mornes up-rise;
Next to the Evening, and the Coast that glows
With setting *Phœbus*, flowry [k] *Zephirus* blows:
In *Scythia* horrid [l] *Boreas* holds his raign,
Beneath [m] *Bootes* and the [n] frozen Wain:

The

a (*Nam vos mutastis & illas*) Ord. *Nam & vos mutastis illas* Virg. *Timeo Danaos & dona ferentes. Minime vero* (*inquit* Regius) *imperitorum quorundam expositio est admittenda. Nam mutastis vos & illas: quo quidem modo ex eleganti sensu ipsi sui effecerint. Perivet enim illa emphasis pulchra, quæ per copulam Et aperte demonstratur. Hæc autem expositione amota, non Deorum solum, sed aliarum quoque rerum transmutationes comprehendentur.* Sic & Pontanus.

b The raign of *Augustus*.

CHAOS.

c The Sun, of his supposed mother *Titæa*, whose 45 children were called *Titans*.

d The Moon; as *Phœbus* the Sunne, in regard of their brightnesse, said to have hornes from the figure of her Crescent.

e The daughter of *Oceanus* and wife to *Neptune*, here taken for the Sea.

THE 4. ELEMENTS.

f The earth, or Goddesse thereof.

THE EARTH ADORNED.

THE 5 ZONES.

g So called of compassing the Heavens like girdles.

THE DESCRIPTION OF THE AYRE.

h The sons of the Giant *Astræus* and *Aurora*.

i A name of a Easterne wind, in that it blowes from the *Orient*: *Persis* and *Sabæa* lying East from *Italy*.

k The West wind importing a nourisher of life; for all vegetables by the temperature thereof more luxuriously prosper.

l The North wind: so called of his blustring.

m A Constellation, neere the *Arctick* Circle, which seems to follow the Northern waine; and takes his name from the driving of oxen.

THE HEAVENS AND THEIR CONTENTS.

n Seven stars that wheele about the North Pole, and are disposed in that forme.

The Land to this oppos'd, doth [a] *Auster* steep
With fruitfull showres, and clouds which ever weep.
Above all these he plac't the liquid Skies;
Which, void of earthly dregs, did highest rise.
Scarce had He all thus orderly dispos'd;
When as the Stars their radiant heads disclos'd,
(Long hid in Night) and shone through all the skie.
Then, that no place should unpossessed lie,
Bright Constellations, and faire figured Gods,
In heavenly Mansions fixt their blest abodes:
The glittering Fishes to the Floods repaire;
The Beasts to Earth, the Birds resort to Aire.
The nobler Creature, with a minde possest,
Was wanting yet, that should command the rest.
That Maker, the best World's originall,
Either Him fram'd of seed Cœlestiall;
Or Earth, which late he did from Heaven divide,
Some sacred seeds retain'd, to Heaven ally'd:
Which with the living streame *Promethens* mixt;
And in that artificiall structure fixt
The forme of all th'all-ruling Deities.
And whereas others see with down-cast eyes,
He with a loftie look did Man indue,
And bade him heavens transcendent glories view.
So, that rude Clay, which had no forme afore,
Thus chang'd, of Man the un'known figure bore.
The *Golden Age* was first; which uncompeld,
And without rule, in Faith and Truth excell'd.
As then, there was nor punishment, nor feare;
Nor threatning [b] Laws in brasse prescribed were;
Nor suppliant crouching pris'ners shooke to see
Their angry Iudge: but all was safe and free.
To visit other Worlds, no wounded [c] Pine
Did yet from Hills to faithlesse Seas decline.
Then, un-ambitious Mortals knew no more,
But their own Country's Nature-bounded shore.
Nor Swords, nor Armes were yet: no trenches round
Besieged Towns, nor strifefull Trumpets sound:
The Souldier, of no use. In firme content
And harmlesse ease, their happy dayes were spent.
The yet-free Earth did of her own accord
(Vntorne with ploughs) all sorts of fruit afford.
Content with Natures un-enforced food,
They gather [d] Wildings, Strawb'ries of the Wood,
Sowre [e] Cornels, what upon the Bramble grows,
And Acornes, which [f] *Iove's* spreading Oake bestows.
'Twas alwaies Spring: [g] warm *Zephyrus* sweetly blew
On smiling flowres, which without setting grew.
Forth-with the Earth corn, unmanured, beares;
And every yeere renews her golden Eares:
With [h] Milke and Nectar were the Rivers fill'd;
And Honey from [i] greene Holly-oakes destill'd.
But, after *Saturne* was thrown down to Hell,
Iove rul'd; and then the *Silver Age* befell:
More base then Gold, and yet then Brasse more pure.
Iove chang'd the Spring (which alwayes did indure)
To Winter, Summer, Autumne hot and cold:
The shortned Springs the yeer's fourth part uphold.
Then, first the glowing Ayre with fervor burn'd,
The Raine to ice-sicles by bleake winds turn'd.
Men houses built; late hous'd in caves profound,
In plashed Bowres, and Sheds with Oziers bound.
Then, first was corn into long furrows thrown:
And Oxen under heavy yokes did groan.

Next unto this succeeds the *Brazen Age*;
Worse natur'd, prompt to horrid warre, and rage:
But yet not wicked. Stubborn *Tr'n* the last.
Then, blushlesse crimes, which all degrees surpast,
The World surround. Shame, Truth, and Faith depart:
Fraud enters, ignorant in no bad Art;
Force, Treason, and the wicked love of gain.
Their sails, those winds, which yet they knew not, strain:
And ships, [k] which long on loftie Mountains stood,
Then plow'd th'unpractis'd bosome of the Flood.
The Ground, as common earst as Light, or Aire,
[l] By limit-giving Geometry they share.
Nor with rich Earth's just nourishments content,
[m] For treasure they her secret entrailes rent;
The powerfull Evill, which all power invades,
By her well hid, and wrapt in [n] *Stygian* shades.
Curst Steele, more cursed Gold she now forth brought:
And bloody-handed Warre, who with both fought:
All live by spoyle. The Host his Guest betrayes;
Sons, Fathers-in-law: 'twixt Brethren love decayes.
Wives husbands, Husbands wives attempt to kill:
And cruell Step-mothers pale poysons fill.
The Sonne his Fathers hastie death desires:
Foild Pietie, trod underfoot, expires.
[o] *Astræa*, last of all the heavenly birth,
Affrighted, leaves the blood-defiled Earth.
And that the Heavens their safetie might suspect,
The Gyants now cœlestiall Thrones affect;
Who to the skies congested mountains reare.
Then *Iove* with thunder did [p] *Olympus* teare;
Steep [p] *Pelion* from under [p] *Ossa* thrown.
[q] Prest with their burthen their huge bodies grown;
And with her Childrens blood the Earth imbru'd:
Which she, scarce throughly cold, with life indu'd;
And gave thereto, t'uphold her Stock; the face
And forme of Man; a God-contemning Race,
Greedy of slaughter, not to be withstood;
Such, as well shews, that they were born of blood.
Which when from Heaven [r] *Saturnius* did behold;
He sigh't; revolving what was yet untold,
Of fell *Lycaon's* late inhumane feast.
Iust anger, worthy *Iove*, inflam'd his brest.
A Synod call'd, the summoned appeare.
There is a way, well seene when skies be cleare,
The [s] *Milkie* nam'd: by this, the Gods resort
Vnto th'Almightie Thunderers high Court.
With ever-open doores, on either hand,
Of nobler Deities the Houses stand:
The Vulgar dwell dispersed: the Chiefe and Great
In front of all, their shining Mansions seat.
This glorious Roofe I would not doubt to call,
Had I but boldnesse lent me, Heaven's *White Hall*.
All set on Marble seats; He, leaning on
His Ivory Scepter, in a higher Throne,
Did twice or thrice his dreadfull Tresses shake:
The Earth, the Sea, the Stars (though fixed) quake;
Then thus, inflam'd with indignation, spake:
I was not more perplext in that sad Time,
For this Worlds Monarchie, when, bold to clime,
The Serpent-footed Giants durst invade,
And would on Heaven their hundred hands have laid.
Though fierce the Foe, yet did that Warre depend
But of one Body, and had soone an end.
Now all the race of man I must confound,

Where-

a The Southern wind; and signifies an attraction of water, in that commonly accompanied with rain.

MAN CREATED

THE 4 AGES.

b A custome both among the *Grecians* and *Romans* to ingrave their lawes in tables of brasse, and hang them up in the places of their publique assemblies.

c Wherof masts are made for ships, a part of the ship here taken for the whole.

d *Arbuteos fœtus*) which I have rather rendred in a familiar word, not lesse agreeable to the subject.

e A red fruit with a hard shell growing on a thicke shrub, for the most part in mountainous places.

f Either that the Symboll of Empire; or because he first introduced the feeding upon Acornes.

g Therefore the fained husband of Flora.

h The Scripture expresseth plentie, and felicitie by a land overflowing with milke and honey; borrowed from thence by the Poets. Ours here addeth *Nectar* which signifies a preserver of eternall youth: expressing the long and flourishing lives of men in that age.

i *Ilex*.) the leaves like those of Holly ever flourishing. The dwarfe kinde of this oake beares the Kermes, an excrescens upon the leafe.

k The trees wherof they were made.

l The Scripture informes us that the earth was divided in the dayes of *Phaleg*; he thereof so called, which signifies division.

m *Lycaon* was said to be the first that funke mines: and therefore fained to penetrate the Earth with the sharpnesse of his sight.

n *Hell*, so called of *Styx* (which signifies loathsome) an infernall River.

o *Iustice* the daughter of *Iupiter* and *Themis*. Or of *Astræus* (who first gave names to the stars, and thereupon called their father) and *Hemera*; that is the Daughter of the Day; or Goddesse of civilitie, because Iustice maketh men civill.

THE WARS OF THE GIANTS.

p Mountains of *Thessaly*.

q The mountaines by them cast upon one another.

r *Iupiter* the sonne of *Saturne*.

THE PARLIAMENT OF THE GODS.

s A white apparition which compasseth the Heavens in a broken and irregular circle.

Where-ever [a] *Nereus* walks his wavy Round:
And this I vow by those [b] infernall Floods,
Which slowly glide through silent *Stygian* woods.
All cures first sought; such parts as health reject
Must be cut off, least they the sound infect.
Our Demi-gods, Nymphs, Sylvans, Satyres, Faunes,
Who haunt clear Springs, high Mountains, Woods and
(On whom since yet we please not to bestow (Lawnes,
Cœlestiall dwellings) must subsist below.
Think you, you Gods, they can in safetie rest,
When me (of lightning, and of you possest,
Who both at our Imperiall pleasure sway)
The sterne *Lycaon* practis'd to betray?
All blusters, and in rage the wretch demand.
So, [c] when bold treason sought, with impious hand,
By *Cæsar's* blood t'out-race the Roman name;
Man-kinde, and all the World's affrighted Frame,
Astonisht at so great a ruine, shooke.
Nor thine, for Thee, lesse thought, *Augustus*, tooke,
Then they for *Iove*. He, when he had suppresst
Their murmur, thus proceeded to the rest.
He hath his punishment; remit that care:
The manner how, I will in briefe declare.
The Time's accus'd, (but, as I hop't, bely'd)
To try, I down from steep [d] *Olympus* slide.
A God, transform'd like one of humane birth,
I wandred through the many-peopl'd Earth.
'Twere long to tell, what crimes of every sort
Swarm'd in all parts: the truth exceeds report.
Now past den-dreadfull [e] *Manalus* confines,
[e] *Cyllene*, cold [e] *Lycæus* clad with Pines,
There where th'*Arcadians* dwell, when [f] Doubtfull
Drew on the deawy Chariot of the Night, (lighe
I entred his un-hospitable Court.
The better Vulgar to their prair's resort,
When I by signes had shown a Gods repaire.
Lycaon first derides their zealous pray'r;
Then said, We straight th'undoubted truth will trie,
Whether He be immortall or may die.
In dead of Night, when all was whist and still,
Me, in my sleepe, he purposeth to kill.
Nor with so foule an enterprize content,
An Hostage murders, from [g] *Molossia* sent:
Part of his sever'd scarce-dead limmes he boyles;
An other part on hissing Embers broyles:
This set before me, I the house ore-turn'd
With vengefull flames, which round about him burn'd.
He, frighted, to the silent Desart flies;
There howles, and speech with lost indeavour tries.
His self-like jawes still grin: more then for food
He slaughters beasts, and yet delights in blood.
His armes to thighs, his clothes to bristles chang'd;
A [h] Wolfe; not much from his first forme estrang'd:
So hoarie hair'd; his looks so full of rape;
So fiery ey'd; so terrible his shape.
One house that fate, which all deserve, sustains:
For, through the World the fierce [i] *Erinnys* raigns.
You'ld think they had conspir'd to sinne. But, all
Shall swiftly by deserved vengeance fall.
Iove's words a Part approve, and his intent
Exasperate: the rest give their consent.
Yet all for Mans destruction griev'd appeare;
And aske what form the widowed Earth shall beare?
Who shall with odours their cold Altars feast?
Must Earth be only by wild beasts possest?
The King of Gods re-comforts their despaire;
And biddeth them impose on him that care:
Who promis'd, by a strange originall
Of better people, to supply their fall.
And now about to let his lightning flie,
He fear'd least so much flame should catch the skie,
And burn Heavens Axletree. Besides, [k] by doome,
Of certain Fate, he knew the time should come,
When, Sea, Earth, ravisht Heaven, the curious Frame
Of this World's masse, should shrink in purging flame.
He therefore those [l] *Cyclopean* darts rejects;
And different-natur'd punishments elects:
To open all the Flood-gates of the skie,
And Man by inundation to destroy.
Rough *Boreas* in [m] *Aeolian* prison laid,
And those drie blasts which gathered Clouds invade:
Out flyes the South, with dropping wings; who shrouds
His terrible aspect in pitchie clouds. (showres;
His white haire streams, his Beard big-swoln with
Mists bind his brows, Rain from his bosome powres,
As with his hands the hanging clouds he cruiht:
They roar'd, and down in showres together rusht.
All-colour'd [n] *Iris*, *Iuno's* messenger,
To weeping Clouds doth nourishment confer.
The Corn is lodg'd, the Husband-men despaire;
Their long yeers labour lost, with all their care.
Iove, not content with his æthereall rages,
His [o] brother's auxil'arie flouds ingages.
The Streames convented; 'Tis too late to use
Much speech, said *Neptune*; all your powres effuse;
Your doores unbarre, remove what-ere restraines
Your liberall Waves, and give them the full rains:
Thus charged, they return; their Springs unfold;
And to the Sea with head-long fury rol'd.
He with his [p] Trident strikes the Earth: She shakes;
And way for Water by her motion makes.
Through open fields now rush the spreading Floods;
And hurrie with them Cattle, People, Woods,
Houses, and Temples with their Gods inclos'd.
What such a force, un-overthrown, oppos'd,
The higher-swelling Water quite devoures;
Which hides th'aspiring tops of swallowed towres.
Now Land and Sea no different visage bore:
For all was Sea, nor had the Sea a shore.
One takes a Hill: One in a Boat deplores;
And, where He lately plow'd, now strikes his Oares.
O'r Corn, o'r drowned Villages He sailes:
This from high Elmes intangled Fishes hales.
In Fields they anchor cast, as Chance did guide:
And Ships the under-lying Vineyards hide.
Where Mountain-loving Goats did lately graze,
The Sea-calfe now his ugly body layes.
Groves, Cities, Temples, cover'd by the Deep,
The Nymphs admire; in woods the Delphins keep,
And chase about the boughs: [q] the Wolfe doth swim
Amongst the Sheep: the Lion (now not grim)
And Tygers tread the Waves. Swift feet no more
Availe the Hart: nor wounding tusks the Bore.
The wandring Birds, hid Earth long sought in vain,
With weary wings descend into the Main.
Licentious Seas o'r drowned Hills now fret:
And unknown surges ayrie Mountains beat.
The Waves the greater part devoure: the rest,

Death,

a A Sea God, here taken for the ambient Ocean.
b *Styx*: the oath of the Gods. See the Comment on the second book.
See the Comment.
c Divers conspiracies there were against the life of *Augustus*, as by *Lepidus* the younger, *Varro*, *Murana*, *Fannius*, *Cepio*, &c. One *Telesinus* intended to have slain him in the Senate: and a slave belonging to the *Illyrian* army with a wood-knife under his gown was crept into his bedchamber.
LYCAON.
d A Mountain between *Macedon* and *Thessaly*, whose top is never reached by the Clouds, therfore so called by the inhabitants, and used for heaven by the Poets.
e Mountains of *Arcadia*. *Manalus* celebrated for wild beasts. *Cyllene* for the birth of *Mercury*: and *Lycæus* for Pine trees.
f Twi-light.
g A Region of *Epirus*.
h *Lycaon* signifies a Wolfe.
i A Fury: her name importing a brocher of discord.
k *Ovid* here makes the Fates Gods.
l Lightning forged by the Cyclops. See the Comment.
m AEOLUS was fained to be the God of the Winds, because he first discovered their nature. As those Ilands their prison which carry his name, lying West of *Sicilia*.
n A name of the Rain-bow.
o *Neptune*, the God of Waters.
p *Neptunes* three forked mace expressing his triple Empire. See the Comment.
q *Seneca* reproves this part of the description, as too light for so sad an argument, wherein perhaps a better Philosopher then a Poet.
r Concurring with the sacred Scriptures.

DEVCALION AND PYRRHA.

Death, with long-wanted ſuſtenance, oppreſt.
[a] The Land of *Phocis*, fruitfull when a Land,
Divides *Aonia* from th' *Actean* ſtrand;
But now a part of the inſulting Main,
Of ſudden-ſwelling waters a vaſt Plain.
There, his two heads [b] *Parnaſſus* doth extend
To touched Stars; whoſe tops the Clouds tranſcend.
On this *Deucalion's* little Boat was thrown:
With him, his wife; the reſt all overflown.
[c] *Corycian* Nymphs, and Hill-gods he adores;
And [d] *Themis*, then oraculous, implores.
None was there better, none more juſt then He:
And none more reverenc't the Gods then She.
Iove, when he ſaw that all a Lake was growne,
And of ſo many thouſand men but one;
One, of ſo many thouſand women, left;
Both guiltleſſe, pious both; and all bereft:
The clouds (now chac't by *Boreas*) from him throws:
And Earth to Heaven, Heaven unto Earth he ſhews.
Nor Seas perſiſt to rage: their awfull guile
The wild waves calmes, his Trident laid aſide;
And calls [e] blew *Triton*, riding on the Deep.
(Whoſe mantle Nature did in purple ſteep)
And bids him his lowd ſounding ſhell inſpire,
And give the Floods a ſignall to retire.
He his wreath'd trumpet takes (as given in charge)
That from the turning bottom grows more large:
To which when he gives breath, 'tis heard by all,
From farre-uprising *Phœbus* to his fall.
When this the watery Deitie had ſet
To his large mouth, and ſounded a retreat;
All Floods it heard, that Earth or Ocean knew:
And all the Floods, that heard the ſame, with-drew.
Seas now have ſhores: full ſtreames their channels keep:
They ſink, and hills above the waters peep.
Earth re-aſcends: as waves decreaſe, ſo grow
The formes of things, and late-hid figures ſhew.
And after [f] a long day, the trees extend
Their bared tops; with mud their branches bend.
The World's reſtor'd. Which when in ſuch a ſtate,
So deadly ſilent, and ſo deſolate,
Deucalion ſaw: with teares which might have made
An other Flood, he thus to *Pyrrha* ſaid.
[g] O Siſter! O my wife! the poore remains
Of all thy Sex; which all, in one, contains!
Whom human Nature, one paternall Line,
Then one chaſte Bed, and now like dangers joyne!
Of what the Sunne beholds from Eaſt to Weſt,
We two are all: the Sea intombs the reſt.
Nor yet can we of life be confident;
The threatning clouds ſtrange terrors ſtill preſent.
O what a heart wouldſt thou have had, if Fate
Had ta'ne me from thee, and prolong'd thy date!
So wild a feare, ſuch ſorrows, ſo forlorn
And comfortleſſe, how couldeſt thou have born!
If Seas had ſuckt thee in, I would have follow'd
My Wife in death, and Sea ſhould me have ſwallow'd.
O would I could my [h] Fathers cunning uſe!
And ſouls into well-modul'd Clay infuſe!
Now, all our mortall Race we two contain;
And but a pattern of Man-kinde remain.
This ſaid, both wept: both pray'rs to Heaven addreſſe;
And ſeek the [i] Oracle in their diſtreſſe.
Forth-with deſcending to *Cephiſus* Flood,
Which in known banks now ran, though thick with mud;
They on their heads and garments water throw;
And to the Temple of the Goddeſſe go;
At that time all defil'd with moſſe and mire;
The unfrequented Altar without fire.
Then, humbly on their faces proſtrate lay'd,
And kiſſing the cold ſtones, with feare thus pray'd.
If Powres divine to juſt deſires conſent,
And angry Gods do in the end relent;
Say, *Themis*, how ſhall we our Race repaire?
O, help the drown'd in Water and Deſpaire!
The Goddeſſe, with compaſſion mov'd, reply'd;
Go from my Temple: both your faces hide;
Let Garments all unbraced looſely flow;
And your Great-Parents bones behinde you throw.
Amaz'd! firſt *Pyrrha* ſilence breaks, and ſaid;
By me the Goddeſſe muſt not be obay'd;
And, trembling, pardon craves: [k] Her Mothers ghoſt
She feares would ſuffer, if her bones were toſt.
Meane-while they ponder and reiterate
The words proceeding from ambiguous Fate,
Then [l] *Promethides*, [m] *Epimethida*
Thus recollecteth; loſt in her diſmay:
Or I the Oracle miſſe underſtand,
Or the juſt Gods no wicked thing command,
The Earth is our Great Mother: and the ſtones,
Therein contain'd, I take to be her bones.
Theſe, ſure, are thoſe we ſhould behinde us throw.
Although [n] *Titania* thought it might be ſo,
Yet ſhe miſ-doubts. Both with weake faith rely
On ayding Heaven. What hurt was it to try?
Departing with heads vail'd, and clothes unbrac't,
Commanded ſtones they o're their ſhoulders caſt.
Did not Antiquitie avouch the ſame,
Who would beleev't! the ſtones leſſe hard became.
And as their naturall hardneſſe them forſooke;
So by degrees they Man's dimenſions tooke;
And gentler-natur'd grew, as they increaſt:
And, yet not manifeſtly Man expreſt;
But, like rough-hewn rude marble Statues ſtand,
That want the Workmans laſt life-giving hand.
The Earthy parts, and what had any juyce,
Were both converted to the body's uſe.
The unflexible and ſolid, turn to bones:
The veins remain, that were when they were ſtones.
Thoſe, thrown by Man, the forme of men indue:
And thoſe were Women, which the Woman threw.
Hence we, a hardy Race, inur'd to pain:
Our Actions our Originall explain.
All other Creatures took their numerous birth
And figures, from the voluntary Earth.
When that old humor with the Sunne did ſweat,
And ſlimy Mariſhes grew big with heat;
The pregnant Seeds, as from their Mothers wombe,
From quickning Earth both growth and forme aſſume.
So, [o] when ſeven channel'd *Nile* forſakes the Plain,
When ancient bounds retiring ſtreames contain,
And late-left ſlime æthereall fervours burn,
Men various creatures with the gleabe up turn:
Of thoſe, ſome in their very time of birth;
Some lame; and others half alive, half earth.
For, Heat and Moyſture, when they temperate grow,
Forth-with conceive; and life on things beſtow.
From ſtriving Fire and Water all proceed;

Diſcording

DEVCALION AND PYRRHA.

a But according to the truth of Geography, *Aonia*, which is *Beotia*, lies between *Attica* and *Phocis*.

b A mountain of *Phocis*; called at the firſt *Larnaſſus*, of *Deucalions* Arke, or covered Boat.

c *Corycus* is a cave in *Parnaſſus*, conſecrated to the Nymphs: and thence called *Corycian*.

d The Goddeſſe of Counſell: called the good counſellor by *Pindarus*.

e A petty Sea-god: ſaid to be blew, of the colour of the Sea.

f Long for many.

g *Prometheus* and *Epimetheus* were the ſonnes of *Iapetus*. *Epimetheus* the father of *Pyrrha* and *Prometheus* of *Deucalion*, yet calls he her ſiſter, as of old they did cozin Germans.

h *Prometheus*, who made man of Earth.

i Of *Themis*, the firſt that gave any, whoſe Temple ſtood in *Beotia* by the river *Cephiſus*.

k Superſtitious antiquitie ſuppoſed that the Soule could not be at reſt if the body were unburied, or otherwiſe diſturbed.

l *Deucalion* the ſonne of *Prometheus*.

m *Pyrrha*, the daughter of *Epimetheus*.

n *Pyrrha*; of her Great-grand-father *Titan*, the father of *Iapetus*, as he of *Epimetheus*.

o *Nilus* for a part of the Summer ſurrounds all Egypt; beginning to riſe with the riſing Sun on the 17 of June: about the middle of September it ceaſeth to augment; and in the midſt of October retires within his channell.

Discording Concord ever apt to breede.
So, Earth by that late Deluge muddy growne,
When on her lap reflecting [a] *Titan* shone,
Produc't a World of formes; restor'd the late:
And other unknowne Monsters did create.
Huge *Python*, thee, against her will, she bred;
A Serpent, whom the new-borne People dread;
Whose bulk did like a moving Mountaine showe.
Behold! [b] the God that beares the silver Bowe
(Till then, inur'd to strike the flying Deere,
Or swifter Roe, who every shadow feare)
That terror with a thousand arrowes slew;
And through black wounds the clotted poison drew.
Then, lest the well-deserved memorie
Of such a Praise, in future times should die;
He instituteth celebrated [c] Games
Of free contention; which he *Pythia* names.
Who Ran, who Wrastled best; or Rak't the ground
With swiftest Wheeles, the Oaken Garland crown'd.
The Laurel was not yet: all sorts of Boughs
Phœbus then bound about his radiant Browes.
[d] *Penean Daphne* was his first belov'd;
Not Chance, but *Cupids* wrath, that fury mov'd,
Whom [e] *Delius* (proud of his late Conquest) saw,
As he his pliant Bowe began to draw;
And said: Lascivious Boy, how ill agree
Thou and these Armes! too Manly far for thee.
Such suit our shoulders; whose strong arme confounds
Both Man and Beast, with never-missing wounds;
That *Python*, bristled with thick Arrows, queld,
Who o're so many poys'ned Akers sweld.
Be thou content to kindle with thy Flame
Desires we know not; nor our praises claime.
Then, [f] *Venus* sonne; Selfe-praised ever be:
All may thy Bowe transfix, as mine shall thee.
So farre as Gods exceed all earthly powr's;
So much thy glory is exceld by ours.
With that, He brake the Ayre with nimble wings,
And to *Parnassus* shadie summit Springs;
Two different arrowes from his Quiver drawes:
One, hate of Love; the other Love doth cause.
What caus'd, was sharpe, and had a golden Head:
But what repulst, was blunt, and tipt with Lead.
The God this in [g] *Peneis* fixt: that strucke
Apollo's bones, and in his Marrow stucke.
Forth-with he loves: a Lover's name she flyes:
And emulating [h] un-wed *Phœbe*, joyes
In spoyles of salvage Beasts, and sylvan Lares;
A fillet binding her neglected haires.
Her, many sought: but she, averse to all,
Vnknowne to Man, nor brooking such a thrall
Frequents the pathlesse Woods; and hates to prove,
Nor cares to heare, what [i] *Hymen* is, or Love.
Oft said her Father; Daughter, thou do'st owe
A Son-in-law, who Nephews may bestowe.
But she, who Marriage as a Crime eschew'd
(Her Face with blushing shamefac'tnes imbrew'd)
Hung on his neck with fawning armes, and said,
Deare Father, give me leave to live a Maid:
This boone [k] *Diana's* sire did her afford.
[l] He, too indulgent, gave thee his accord:
But thee, thy excellency countermands;
And thy owne beauty thy desire with-stands.
Apollo loves, and faine would *Daphne* wed:
What he desires, he hopes; and is misse-led
By his owne Oracles. As stubbles burne,
As hedges into sudden blazes turne,
Fire set too neere, or left by chance behinde
By passengers, and scattered with the winde:
So springs he into flames; a fire doth move
Through all his veines: hope feeds his barren love.
He on her shoulders sees her haire untrest:
O what, said he, if these were neatly dresst!
He sees her eyes, two Starres! her Lips which kisse
Their happy Selves, and longs to taste their blisse;
Admires her fingers, hands, her armes halfe-bare;
And Parts unseen conceives to be more rare.
Swifter then following windes, away she runs;
And him, for all this his intreaty, shuns.
Stay Nymph, I pray thee stay; I am no Foe:
So Lambs from Wolves, Harts flye from Lions so;
So from the Eagle springs the trembling Dove:
They, from their deaths: but my pursuite is Love.
Wo's me, if thou shouldst fall, or thornes should race
Thy tender legs, whilst I inforce the chace!
These roughs are craggy: moderate thy haste,
And, trust me, I will not pursue so fast.
Yet know, who 'tis you please: No Mountanere,
No home-bred Clowne; nor keepe I Cattle here.
From whom thou fly'st, thou know'st not (silly foole!)
And therefore fly'st thou. I in [m] *Delphos* rule;
[m] *Ionian Claros*, [m] *Lycian*, *Patara*,
And Sea-girt *Tenedos* doe me obay.
Jove is my Father. What shall be, hath beene,
Or is; by my instructive rayes is seene.
[n] Immortall Verse from our invention springs;
And how to strike the well concording-strings.
My shafts hit sure: yet He one surer found,
Who in my empty bosome made this wound.
Of herbes I found the vertue; and through all
The World they Me the great Physician call.
Ay me, that herbs can Love no cure afford!
That Arts, releeving all, should faile their Lord!
More had he said, when she, with nimble dread,
From him, and his unfinisht court-ship fled.
How gracefull then! the Winde that obvious blew,
Too much betray'd her to his amorous view;
And play'd the Wanton with her fluent haire:
Her Beauty, by her flight, appear'd more rare.
No more the God will his intreaties loose;
But, urg'd by love, with his force pursues.
As when a Hare the speedy Gray-hound spyes;
His feet for prey, she hers for safety plyes;
Now beares he up; now, now he hopes to fetch her;
And, with his snowt extended, straines to catch her:
Not knowing whether caught or no, she slips
Out of his wide-stretcht jawes, and touching lips.
The God and Virgin in such strife appeare:
He, quickned by his hope; She, by her feare;
But, the Pursuer doth more nimble prove:
Enabled by th'industrious wings of love.
Nor gives he time to breathe: now at her heeles,
His breath upon her dangling haire she feeles.
Cleane spent, and fainting, her affrighted blood
Forsakes her cheeks. She cries unto the [o] Flood.
Helpe Father, if your streames containe a Power:
May Earth, for too well pleasing, me devoure!
Or, by transforming, O destroy this shape,

a The Sun.

PYTHON.

b *Apollo*; the same with the Sunne, so named from the shooting of beames, his silver bow expressing his light.

c Celebrated chiefly by the *Megarians* and *Sicyonians*.

DAPHNE.

d The daughter of the River *Peneus*.

e *Apollo*; of the Iland *Delos* where he was fained to have been borne.

f *Cupid*, or *Desire*; as *Venus* beauty: Beauty being the parent of love, and love a desire of Beauty.

g *Daphne*, the daughter of *Peneus*.

h *Diana*, said to affect virginity of the cold influence of the Moone: as to be a huntresse of her continuall course, or in that lust is subdued by labour.

i The president of Marriage.

k *Jupiter* was the father of *Diana*, so called of *Jous*, which signifies the Moone; or of her unspotted chastity.

Peneus.

l This is spoken by the Poet.

m Where he had his principall Temples.

n See the comment.

o Peneus.

That thus betrayes me to undoing rape.
Forth-with, a numnesse all her limbs possest;
And slender filmes her softer sides invest.
Haire into leaves, her Armes to branches grow:
And late swift feet, now rootes, are lesse then slow.
Her gracefull head a leavy top sustaines:
On: beauty throughout all her forme remaines.
Still *Phœbus* loves. He handles the new Plant;
And feels her Heart within the barke to pant.
Imbrac't the bole, as he would her have done;
And kist the boughs: the boughs his kisses shun.
To whom the God: Although thou canst not be
The wife I wisht, yet shalt thou be my Tree;
Our Quiver, Harpe, our Tresses never shorne,
[a] My Laurell, thou shalt evermore adorne;
And [b] Browes triumphant, when they [c] *Io* sing,
And to the [d] Capitol their Trophees bring.
Thou shalt defend from Thunders blasting stroke,
[e] *Augustus* doores, on either side the Oke.
And, as our un-cut haire no change receaves;
So ever flourish with unfading leaves.
Here [f] *Paan* ends. The Laurell all allowes:
In signe whereof her gratefull head she bowes.
A pleasant Grove within [g] *Æmonia* growes,
Call'd *Tempe*; which high ragged Cliffs inclose.
Through this, *Peneus*, pour'd from *Pindus*, raves,
And from the bottome rowles with foming waves;
That by steepe down-falls tumbling from on hie,
Ingender mists, which smoke-like, upward flie,
That on the dewy tops of trees distill,
And more then neighbouring woods with noyses fill.
Here, in a Cave, his Court and residence
[h] The great flood keepes: here justice doth dispence
To streams, and gentle Nymphs that streames frequent.
The Floods, that native were, with one consent
First thither came; as yet, at selfe-debate,
Whether to comfort, or congratulate.
Coole [i] *Sperchius*, slow [i] *Amphrysus*, [i] *Apidan*,
Swift [i] *Æas*, [i] *Enipe*, that troubled ran.
Then, forth-with those, who (as their fourses bend)
To Seas their Waves (with wandring, weary) send.
All but old *Inachus*: who in his Caves
Obscure recesse, with teares augments his waves:
For *Io*, mournes as lost; nor yet knows he
Whether above or under Earth she be:
But her, whom he not any-where could finde,
He thinkes is no where: feare distracts his minde.
As from her Fathers streams the Nymph return'd,
[k] *Saturnius*, seeing her in passion burn'd.
O Virgin, worthy *Iove*! whose bed must blesse
What God I know not; though a Man, no lesse:
Here in these Woods, said he, or these repose,
Whil'st thus the World with fainting fervor glowes.
Nor feare among the Salvages to venter:
A God protecting, thou maist safely enter.
Nor one of vulgar ranke; but, He that beares
Heavens Scepter, and the clouds with thunder teares;
O, flie not! for she fled. The Pastures past
Of [l] *Lerna*, and [m] *Lyrcæa's* gloomy wast,
He in the Aire a sable cloud displai'd,
Caught, and devirginat's the strugling Maid.
Meane-while, with wonder *Iuno* doth survay
Those duskie Clouds, that made a night of Day.
And, finding that they neither tooke their birth
From vap'rous streames, nor from the humid Earth,
For her mist Husband searcheth Heaven: as one,
To whom his stealths so often had beene knowne.
Whom when she could not finde; Deceiv'd am I,
Or wrong'd, she said. Downe from the enamel'd skie
She slides to earth. The foggy Clouds with-draw
At her command. Her coming *Iove* fore-saw,
And changed [n] *Inachis* into a Cow;
Whose forme even *Iuno* prais'd; demanding how
She thither came? Whose was she? Of what heard?
As ignorant of what she more then fear'd.
Iove faynes (her importunitie to shift)
Her borne of Earth. [o] *Saturnia* begs the gift.
What should he doe? Be cruell to his Love;
Or by denying her, suspicion move?
Shame that perswades; and Love doth this disswade:
But, stronger Love Shame under foote had lyd;
Yet doubts, if he should such a thing deny
His Wife and Sister, 't would the fraud descry.
Obtayn'd; not forth-with feare the Goddesse left;
Distrusting *Iove*, and jealous of his theft,
Vntill delivered to *Argus* guard.
A hundred eyes his head's large circuit starr'd;
Whereof by turnes, at once two onely slept;
The other watcht, and still their Stations kept.
Which way so-ere he stands, he *Io* spyes:
Io, behinde him, was before his eyes.
By day, she graz'd abroad: [p] *Sol* under ground,
He hous'd her, in unworthy halter bound.
On leaves of trees and bitter hearbes she fed.
Poore soule! the Earth, not alwaies greene, her bed;
And of the Torrent drinkes. With hands up-heav'd
She thought to beg for pitty: how deceiv'd!
Who low'd, when she began to make her mone;
And trembled at the voyce which was her owne.
Vnto the bankes of *Inachus* she stray'd;
Her Fathers bankes, where she so oft had playd:
Beholding in his streame her horned head,
She starts; and from her selfe, selfe-frighted, fled.
Her Sisters, nor old *Inachus*, her knew:
Which way so-ere they went, she would pursue,
And suffer them to stroke her; and doth move
Their wonder with her strange expressed love.
He brought her Grasse: She gently lickt his hands,
And kist his palmes; nor, longer, teares withstands.
And had she then had words, she had display'd
Her Name, her Fortunes, and implor'd his ayde.
For words, [q] she letters with her foot impresst
Vpon the Sand, which her sad change profest.
Wo's me! cry'd *Inachus*; his armes he throwes
About her snowy Necke. O, woe of woes!
Art thou my daughter throughout all the Round
Of Earth so sought; that now, [r] not found, art found!
Lesse was thy losse: lesse was my misery.
Dumbe wretch (alas!) thou canst not make reply:
Yet: as thou canst thou dost: thy lowings speake,
And deep-fetcht sighs that from thy bosome breake.
I, ignorant, prepar'd thy marriage bed:
My hopes, a Sonne-in-law, and Nephewes fed.
Now, from the Heard, thy issue must descend:
Nor can the length of time my sorrowes end;
Accurst in that a God. Death's sweet relieve
Hard fates deny to my immortall grieve.
This said, his Daughter (in that shape belov'd)

The

a *Daphne* signifies a *Laurel*
b The Romanes when they triumphed were crown'd with *Laurel*, the Symbole of victory, in that it ever flourisheth.
c An acclamation of Joy.
d The palace where the Senate assembled.
e See the Comment.
f *Apollo* either of healing as the inventer of Physicke, or of the darting of his beames.
g *Thessaly*; anciently *Æmonia*.

10

h *Peneus*.
i Rivers of *Thessaly*.

A river of *Peloponnesus*, which runs through the territories of *Argos*.

k *Iupiter* the sonne of *Saturne*.

l A lake neere *Argos*.
m A mountaine of *Arcadia*, where *Inachus* hath his head.

n *Io*, the daughter of *Inachus*.

o *Iuno*, the daughter of *Saturne*.

p The Sun.

q The impression of a Cowes foote resembles an *I* in the midst of an *O*. But *Inachus* by this could not distinguish his daughter from others: rather she writ her name with her foote, as retaining her reason.
r Vnfound as his daughter but found a dumbe beast. *Tu nova inventa, reperta es.* Others will have it, unsought art found.

The Star-ey'd *Argus* far from thence remov'd;
When, mounted on a hill, the warie Spie
Survayes the Plaines that round about him lie.
The King of Gods, those sorrowes she indur'd,
Could brook no longer, by his fault procur'd:
But calls his sonne, of fulgent *Pleias* bred;
[c] Commanding him to cut off *Argus* head.
He [d] wings his heeles, puts on his [d] Felt, and takes
His drowsie Rod; the Towre of *Iove* forsakes;
And, winding, stoopes to Earth. The changed God
His Hat and wings layes by; retaynes his Rod:
With which he drives his Goates (like one that feeds
The bearded Heard) and sings t'his slender Reeds.
Much taken with that Art, before unknowne,
Come, sit by me, said *Argus*, on this stone.
No place affordeth better Pastorage,
Or shelter for the Sunnes offensive rage.
Pleas'd [e] *Atlantiades* doth him obey;
And with discourse protracts the speedy Day:
Then, singing to his Pipe's soft melody,
Endeavours to subdue each wakefull eye.
The Heardsman strives to conquer urgent sleepe:
Though seiz'd on halfe, the other halfe do keepe
Observant watch. He askes who did invent
(With that, he yawn'd) that late-found Instrument.
Then, thus the God his charmed eares inclines:
Amongst the [f] *Hamadryade Nonacrines*
(On cold *Arcadian* Hils) for beauty fram'd,
A [g] *Nais* dwelt; the Nymphs, her *Syrinx* nam'd.
Who oft deceiv'd the Satyrs that pursu'd,
The rurall Gods, and those whom Woods include:
In exercises and in chaste desire,
Diana-like: and such in her attire.
You either in each other might behold:
Save that Her Bow was Horne; *Diana's* Gold:
Yet oft mistook. [h] *Pan*, crown'd with Pines, returning
From steepe [i] *Lycæus*, saw her; and, love-burning,
Thus said: Faire Virgin, grant a Gods request;
And be his wife. Surceast to tell the rest;
How from his prayers she fled, as from her shame,
Till to smooth [k] *Ladon's* sandy banks she came.
There stopt; implores the [l] liquid sisters aid,
To change her shape, and pitty a forc't Maid.
Pan, when he thought he had his *Syrinx* clasp't
Betweene his arms, Reeds for her body grasp't.
He sighs: they, stir'd therewith, report againe
A mournefull sound, like one that did complaine.
Rapt with the musick; Yet, O sweet (said he)
Together ever thus converse will we.
Then, of unequall wax-joyn'd Reeds he fram'd
This seven-fold Pipe: of her 'twas *Syrinx* nam'd.
Thus much about to have said, [m] *Cyllenius* spyes
How leaden sleep had seal'd up all his eyes.
Then, silent, with his [n] Magick rod he strokes
Their languisht lights, which sounder sleep provokes,
And with his Fawchion lops his nodding head:
Whose blood besmear'd the hoarie Rock with red.
There lies he; of so many lights, the light
Put forth: his hundred eyes set in one night.
Yet, that those starry jewels might remaine,
[o] *Saturnia* fixt them in her Peacocks traine.
Inflam'd with anger, and impatient haste,
Before sad *Ios* eyes and thoughts she plac't
[p] *Erinnys* Snakes; and through the World doth drive
The conscience-stung affrighted Fugitive.
Thou, *Nile*, to her long toyle an end didst yeeld.
Approaching thee, she on thy margent kneel'd;
Her lookes (such as she had) to heaven up-throwes:
With teares, sighs, sounds (expressing wordlesse woes)
She seemed *Iove* t'accuse, as too ingrate,
And to implore an end of her hard fate.
He clips his Wife; and her intreats to free
Th'unjustly plagu'd. Be confident (said he)
She never more shall cause thy griefe, or feare:
[q] His vow he bids the *Stygian* Waters heare.
Appeas'd; the Nymph recover'd her first looke;
So faire, so sweet! the haire her skin forsooke:
Her horns decrease: large eyes, wide jawes, contract:
Shoulders and hands againe become exact:
Her hooves to nailes diminish: nothing now,
But that pure White, retaines she of the Cow.
Then, on her feet her body she erects
Now borne by two. Her selfe she yet suspects;
Nor dares to speake aloud, lest she should heare
Her selfe to low; but softly tries with feare.
Now, she, [r] a Goddesse, is ador'd by those
That [s] shine in linnen stoles where *Nilus* flowes.
Hence sprung *Iove's Epaphus*, no lesse divine;
Whose Temples next unto his Mother's joyne.
Equall in yeares, nor equall spirit wants
The Sunne-got *Phaeton*: who proudly vaunts
Of his high Parentage; nor will give place.
[t] *Inachides* puts on him this disgrace:
Foole, thou thy Mother trusts in things unknowne;
And of a Father boasts that's not thy owne.
Vext *Phaeton* blusht: his shame his rage repels:
Who straight to *Clymene* the slander tels:
And Mother, said he, to your griefes increase;
I, free, and late so lofty, held my peace;
Asham'd that such a tainture should be lai'd
Vpon my blood, that could not be gain-said.
But, if I be descended from above;
Give proofe thereof, and this reproach remove.
Then hangs about her neck: [u] by her owne Head,
By [x] *Merops*, by his [y] Sisters nuptiall bed,
Intreats her to produce some certaine gage,
That might assure his question'd parentage.
Mov'd with her sonnes intreaty, more inflam'd
With indignation to be so defam'd,
She casts her armes to heaven: and looking on
His radiant Orbe, thus said: I sweare, my son,
By yon faire Taper, that so bright appeares
With far projected beames; who sees, and heares:
That Sun whom thou behold'st, who light and heat
Affords the informed World, did thee beget.
If not, may he to me deny his sight:
And to my eyes let this be his last light.
Nor, far-removed doth his Palace stand;
His first-uprise confines upon our [z] Land:
If that thy heart doe serve thee, thither goe;
And there thy Father, of thy Father, know.
Hereat, joy'd *Phaeton* enlightned grew;
Whose towring thoughts no lesse then Heaven pursew.
His *Æthiopia* past, and *Ind* which fries
With burning beames, he climes the Sun's uprise.

c *Mercury*, the sonne of *Maia* one of the *Pleiades*, so called of their mother *Pleione*, changed into those 7. starr which are on the shoulder of *Taurus*.
d Of these, see the Comment.
e *Mercury*, the sonne of *Maia* the daughter of *Atlas*.
SYRINX.
f Nymphs frequenting the woods of *Nonacris* a city of *Arcadia*.
g A water Nymph.
h The God of Shepheards, to whom the *Pine* tree was consecrated.
i A mountaine of *Arcadia*.
k A River of *Arcadia*.
l The water Nymphs.
m *Mercury*; of *Cyllene*, a mountaine of *Arcadia*, where he was borne.
n This *Caduceus*.
o *Iuno* the daughter of *Saturne*.
p The name of a Fury.
q See the Comment on the second Booke.
r Called *Isis* by the *Egyptians*.
s The Priests of *Isis* wore Surplesses of linnen: which *Otho*, and after *Domitian*, put on, at the celebration of her Ceremonies.
t *Epaphus*; of his Grandfather *Inachus*.
u A custome of old to sweare by their heads; whom they principally honoured.
x *Clymene*, after she had conceived by *Phœbus*, was married to *Merops*.
y Whereof three are mentioned in the second Booke.
z *Æthiopia*; where *Phaeton* is reported by *Berosus* to have raigned.

ALthough I conceived at the first, that it would seeme a vain ostentation in me (who am onely a lover of learning) to stuffe the Margent with Quotations: yet upon second thoughts, lest it should be objected how I make that my owne which I doe but borrow, and prove ungratefull to the lenders; I hold it not amisse in this empty Page, (so left by the oversight of the Printer) to mention those principall Authors out of whom I have compiled these commentaries. The first place is due to diverse of the Greek, and most of the Latine Poets, together with their Expositers. I am much indebted to Plato, *the poeticall Philosopher: not a little to* Palaphates, Apollidorus, Aratus, Strabo, Diodorus, Pausanias, Plutarch, *and* Lucian: *among the Romanes chiefly, to* Cicero, Higinus, Pliny, *and* Macrobius. *Neither have I been sparingly supplied by those antient Fathers,* Lactantius, Eusebius, S^t^. Augustine, *and* Fulgentius. *Of moderne writers, I have received the greatest light from* Geraldus, Pontanus, Ficinus, Vives, Comes, Scaliger, Sabinus, Pierius, *and the Crowne of the latter, the* Vicount of S^t^. Albons: *assisted, though lesse constantly, by other authors, almost of all Ages, and Arguments. Having beene true to my first purpose, in making choice for the most part of those interpretations, which either bear the stampe of Antiquitie, or receive estimation from the honour of the Author.*

VPON THE FIRST BOOK OF *OVIDS* METAMORPHOSIS.

HIS *Argument first propounded, our Poet according to the custome of the Heroicall, invokes the divine assistance*; Rather would we begin, saith *Livy*, if it were our manner, as it is of the Poets, with our vows and prayers to the Gods, that they might give successe to so great a labour) *Then he proceeds to the description of that confused Masse, which the Platonists call the undigested World, as the world the digested* Chaos: *ordered, as they say, by* Love; *who raised the heavy, illuminated the obscure, quickned the dead, gave forme to the deformed, and perfection to the imperfect: which was no other then that harmony in Nature created by the Almighties* Fiat. *And although by not expressing the originall he seemes to intimate the eternitie of his* Chaos: *yet appeares in the rest so consonant to the truth, as doubtlesse he had either seene the Books of* Moses, *or received that doctrine by tradition. He confesseth God, not disguising his name (as observed by* Lactantius *to be the Creator of the World and Maker of all things: and by that word* Commanded, *so often reiterated, that he made them by his Word only. Whom he also calleth the* Better Nature; *so named by the Stoicke:* Wilt thou call him Nature? Thou offendest not: it is he by whose spirit we live, of whom all things were borne. *The better concludes a worse, which was* Chaos: *God they held to be the Minde, and* Chaos *the Matter: the Minde called by* Plato *the worlds Architectresse.* CHAOS.

Chaos *is first digested into the foure Elements. The Fire exceeding the rest in drinesse, heat, and levitie, ascendeth next unto the Orbe of the Moon; in forme sphericall, and turn'd about with the motion of the Heavens; pure in his own Spheare, not devouring, bright, giving light; yet such as cannot be seene by reason of his tenuitie: dissipated, rarified, and consequently preserved by his circular motion. The next in levitie and place is Aire: moist, moderate hot; filling whatsoever is not otherwise supplyed, as defending Nature from abhorred vacuitie; which rather then suffer, heavy bodies will ascend, and the light fall down-ward: moderate hot, in regard of the vicinitie of the fire: moist, in that thin, fluent, and boundlesse; the food of our spirits, without which the creature cannot subsist. Below the Aire the Earth, dry, cold, thick, solid and heavy: dry, in that setled, and devouring all moisture; cold, in that without motion, and farre removed from the fountain of heat: weight proceeds from densitie and soliditie, and therefore 'tis fixed in the midst of the world, as it were his Center. Last, he mentions the water; as lowest in his superficies approved by the perpetuall descent of Rivers; the shore being lower then the In-land, as the Sea then the shore. And although it seeme otherwise, yet is that but a deception of the eye, casting higher beames on places farre distant: so in a long Gallery the floore and seeling appeare to incline to each other. Yet is the water lesse heavy, moist, and respectively cold; naturally pressing to the same Center with the Earth, imbracing, and running within it, as blood in the veines, which else would be barren: moisture being the mother of all generation. The forme thereof is sphericall, or equally distant from the Center; making one Globe with the Earth, as is apparant at Sea by raising or laying the North-starre. And by loosing the shore by degrees, the lower objects first, and after the higher. So the mast is discovered before the Hull of a ship; which if the Sea were levell (as* Patritius *will have it) would first appeare, as exceeding it so infinitely in magnitude. Neither is his argument weighty which he draws from water-levels, since that gibbositie cannot be discerned, nor taken by instruments, in so small a proportion; rising but sixe foot in three miles, the space of a visible Horizon. This before he calleth* Amphitrite, *the feined daughter of* Oceanus *and* Doris, *and wife unto* Neptune: *in that he, as they held, was the spirit diffused through the universall masse of water; and, as we may say, the soule of that Element:* Amphitrite, *that body and matter of all moisture, which imbraceth the Earth, or is imbraced by it. The name derived from the beating upon the incompassed Earth with her surges.* THE 4 ELEMENTS. Fire. Ayre. Earth. Water.

From the Elements he proceeds to the Ornament of the Earth: made round, that it might be equall in it selfe; and equally distant from the celestiall bodies, from whence it receiveth her vertue. That it is so, is apparent by the Eclipse of the Moone, for such as the substance, such is the shadow: effected by the naturall pressing of all parts to the Center; if not of the World, yet of her own body. For the former is denied by Copernicus *and his followers, who would rather place the Sunne in the Center: and alleadging the Moone to be a heavy body, with risings and depressions, like our vallies and mountains, as since discovered by* Galileos *Glasses. And perhaps to a* Menippus *in the Moone, the Earth, according to* Aristotle, *would appeare such another Planet. Our Poet before described the earth to hang* THE EARTH ADORNED.

in

in the Aire, ballanced with her own weight: and Lucretius *of the same under the name of* Cybel:

Hanc veteres Graium docti cecinere poeta
Sublimem in curru bijugos agitare Leones:
Aëris in spatio magnam pendere docentes
Tellurem, neque posse in terra sistere terram. Lib. 2.

The sage Greek Poets sung, that she was by
Yok't Lions in her Chariot drawn on high:
By which they taught that this huge masse of mold
Hung in the Aire; nor earth could earth uphold.

Yet would the Aire give it way, were it not at rest in her proper Center. Some have marveiled that it fell not: but that fall would have proved an ascension; for, which way soever, it must have fallen into heaven; which our Hemisphere would have done as soone as the other. Yet Lactantius *and* S^t. Augustine *with acerbitie deride the opinion of the* Antipodes, *as if men could goe with their heads downward, and the rain upward; but heaven is every where above us, and upward and downward are only words of relation in spherical bodies, the superficies on every side, being the extreame, and the middle the Center. Yet* Virgilius *Bishop of* Salsburg, *was deprived of his Bishopricke for maintaining this opinion: now discovered by daily navigations, as long since by reason. The Sea-imbraced Earth*

Rivers.

is also inchased with Rivers which glide from their fountains: These are ingendred in the hollow cavernes below, by condensed aire which resolves into water, and increasing by degrees breake from under the ground; maintaining their currents by a perpetuall accession. Some falling into bottomes, environed with hills, become lakes; some are drunk up by the earth, as Ladon, Lycus, Erasinus, *&c. almost all by the Sea; which she through secret passages, sweetned, as some say, by a long progresse, repaies to new fountains: through which they have their recourse by a perpetuall vicissitude; rising as*

Mountains.

high as they fall, and rather recoile then transcend their originall. Woods, Plaines, Mountaines and Vallies (not made, as some have dreamed, by the Flood) were created for beautie, use, and varietie. Neither makes it against the rotunditie of the Earth that some one Mountain aspires (as they report of Teneriff) *fourescore furlongs above his basis; being farre lesse then a wart on the face of man compared with the immensitie of the other, containing three thousand and sixe hundred miles in Semidiameter. But the best Geographers will admit of none above five miles high, which at Sea may be made threescore and sixe leagues off, being farther perhaps then any have been discerned.*

THE FIVE ZONES.

The five Zones, or divisions of Heaven and Earth, not reall but imaginary, were well devised by Astronomers to distinguish the motions of the Sunne, the Moone and the Starres, the vicissitude of times, the site and qualitie of Countries. The Torrid, so called of excessive heat, the Sunne being over

The Torrid Zone.

it, is confined by the Tropicks of Cancer *and* Capricorne, *and parted in the midst by the Aequator; containing in latitude seven and fortie degrees. This in the daies of our Author was held generally unhabitable. Yet* Lucan, *in the army of* Pompey, *musters the* Æthiopians: *and* Pliny *out of* Eratosthenes *describes* Taprobana, *under the line, (supposed the same with* Zumatra) *but elsewhere concurres with the former assertion: so* Ptolomie *makes a doubt thereof in his Almagest, yet in his Geography treats of the* Agisymban Æthiopians *on the South of the Equinoctiall. Thus hardly is an old opinion worn out though the arguments against it be never so forcible: found now by the* Portugals *and* Spaniards *not only populous, but healthfull, pleasant, and abounding with whatsoever the avarice or voluptuousnesse of man can desire. To them under the line the daies and nights are alwaies equall; the heat of the one being qualified by the length of the other, and coole brieses continually blowing from nine of the clock untill the evening. All the Stars (even to the Poles) by turnes arise and set in their sight: though questioned by* Lerius Burgundus *and others. For in a free Horizon, as at Sea, we may see one halfe of the Heavens, or so insensibly lesse as cannot deprive the sight of a starre, the least farre exceeding the Earth in greatnesse, besides the refraction raises them halfe a degree. All within the Torrid Zone a part of the yeere have their shadows on their right side, and a part on the left, as the Sunne is either towards the Winter or Summer Solstice. Two Summers they have, and two harvests: the Trees ever greene, and bearing fruit continually. On each side of this lye the temperate*

The temperate Zones.

Zones, confined by the Artick and Antartick Circles; each containing fortie three degrees; and of equall qualitie. As the Sunne at high noone is with us in the South, so is it North unto those who dwell in the other; casting consequently contrary shadows, to the no small admiration of either who travell hither or thither.

Ignotum vidit Arabes venisse in orbem,
Umbras mirati nemorum non ire sinistrum. Lib. 3.

The Arab in an unknown world now sees,
And wonders at the right hand shades of trees.

The Hebrews turning their faces to the East called the North the left, and the South the right hand, contrary

contrary to these ſouldiers of Arabia the happy who marched Weſtward. Their Winter beyond the Line being our Summer, and our Summer their Winter. The Frigid Zones, held inhabitable for extremitie of cold, by reaſon of the Suns diſtance from their verticall point, extend from the former circles to the North and South Pole; each three and twentie Degrees and a halfe in Latitude: yet this to the North is found within ten degrees of the Pole to be habitable. To them whoſe Zeniths are the Poles the Equator is their Horizon. The ſtarres in their Hemiſpheres are ever in ſight, and thoſe neere the Line apparent to either. Halfe the yeere both have, but contrary to each other, one continued Day: and after for a certain ſeaſon, they ſee by refraction the body of the Sun, though under their Horizon, through the thickneſſe of Vapours; confirmed by the Hollanders, *who have wintred neere unto that of the North. So if you put a peece of gold into a baſon of water, and ſtand ſo farre off as not to ſee the bottome; yet will it ſhew you the gold at that diſtance. The reſt of the yeere is a perpetuall twi-light, ſince the Sun is never below their Horizon above three and twentie Degrees; nor higher in the Summer; ſo that like* Tantalus *they ſtarve for cold in his perpetuall preſence; who wheeles their ſhadows continually about them, and hardly warmes them with his beames in regard of their obliquitie. By this diviſion the extent of the Heavens between the two Poles contains one hundred and foureſcore Degrees, which doubled for the other Hemiſphere amount to three hundred and ſixtie, the meaſure of the whole circuit. A Degree in Heaven is threeſcore miles on the Earth; ſo the Globe of the Earth is twentie one thouſand and ſixe hundred miles in circumference.*

The Frigid Zones.

From Earth he aſcends to Aire: how much thinner then Water the Optickes diſcover; the one cauſing a refraction but of halfe a Degree, and the other of fortie eight Degrees. Yet how much groſſer then the skie, is by twilight apparent: the whole skie being all the night long in the beames of the Sun, (that little ſpire, the ſhadow of the Earth excepted) yet pitchy darke notwithſtanding by reaſon of the tranſparent tenuitie, which gives no reflection. But Morning and Evening when the Sun ſhines on the Aire from under the Horizon, by the light thereof the ſtarres are obſcured: ſo that blew which we ſee in a cleere heaven is only the reflection of the Aire, thickned by the warme and moiſt vapours, drawn up by the Sun, and vertue of the Stars, which otherwiſe would be too ſubtill to breath in. Acoſta *writes, that upon the* Andes *high mountains of* Peru, *men and horſes expire in that too ſubtile and piercing: and* Ariſtotle, *how thoſe who aſcended the top of* Olympus (*farre lower then the other*) *accuſtomed to carry wet ſpunges, to prevent the like miſchiefe. Theſe moiſt and groſſe vapors, attracted as before, and condenſed by cold, convert into clouds, which hang as if congealed together; and diſſolving by the fervor of the Sun deſcend in fruitfull ſhowres on the ſuperficies of the Earth, not penetrating above the depth of ten feet, as obſerved by* Seneca, *a diligent digger in Vineyards. Here hot and dry exhalations, inveloped by watry Clouds, with motion or oppoſition of contrary cold, are inflamed: burning they rarifie; then ſtruggle to burſt forth, and at length force their way, darting down flames with horrible roarings. Although naturall, yet well tearmed a terror to man; nay, even to ſuch who have ſlighted the Gods and contemned their power. Inſomuch as* Tiberius Cæſar *when the aire grew troubled, was no leſſe diſtempred in his minde, and would put on a Garland of Laurell, as a preſervative againſt it. And* Caligula, *who uſurped the title of* Jupiter, *and often bare a thunder-bolt in his hand, would ſhut his eyes, cover his face, and not ſeldome creep under bedſteeds and tables. But* Dion *writes that when it thundred and lightned aloft, he below would counterfeit the ſame by artificiall devices: following belike the example of* Salmoneus, *ſeene in Hell by* Æneas,

THE DESCRIPTION OF THE AIRE

Clouds.

Raine. Lightning and Thunder.

Suffering dire puniſhment, who durſt of late
Joves lightning, and heavens thunder imitate.
He, darting flames, through Greece and Elis rod,
Drawn by foure Steeds, in triumph like a God.
Mad man, the clouds, and lightnings mateleſſe force
To forge with braſſe, and ſpeed of horn-hooft horſe.

-- Crudelis dantem Salmonea pœnas.
Dum flammas Iovis, & ſonitus imitatur Olympi,
Quatuor hic invectus equis, & lampada quaſſans
Per Graiûm populos, mediæ ſ per Elidis urbem
Ibat ovans, divumq; ſibi poſcebat honorem
Demens, qui nimbos, & non imitabile fulmen
Aere & cornipedum curſu ſimularet equorum. Virg. Æn. l. 6.

Next treats he of the winds, proceeding from abundance of hot and dry exhalations, which attracted by the Sun, and influence of particular Stars, are violently ſtruck down by the cold and thick clouds of the third Region. But their naturall motion, which is to aſcend, encountring with the violent, and neither prevailing, thruſt them obliquely forward: when by meeting of like exhalations by the way their fury increaſeth. Of theſe he mentioneth the foure cardinall only: calling them brothers, in that fained to be the ſonnes of Aurora *and the Giant* Aſtræus. *For by the Giants the Naturaliſts underſtand the included ſpirits of the Earth, of which the winds are ingendred; as the birth of* Aurora *in that they commonly riſe in the morning; the aire being agitated by the approching Sun, the author of*

Winds.

of all motion. Their collaterall winds added, all amount on the Sea-mans Compasse to two and thirtie. Their end is to agitate and purge the Aire, which otherwise would corrupt with too-much rest, and destroy the creature, to gather the clouds, to disperse them, to procure raine and faire weather, for the production and cherishing of vegetables.

THE HEAVENS AND THEIR CONTENTS.

Now comes he to the Heavens; consisting of a pure and unmixed substance, held heretofore neither subject to corruption nor alteration. But late observations have proved the contrary: for Comets are now knowne to be above the Moone; nay higher then the least Parallax can be discerned; generated, as Tycho conceives, of the Milky way; but according to Kepler, of a certaine thick matter, encompassing almost alwaies the body of the Sun. Howsoever, their dissipation must of necessitie contaminate the virgin puritie of Aristotles Quintessence. The Heavens being neither heavy nor light

The Spheres.

receive a spherical figure, of all other the most perfect, capacious, and fittest for motion. Ten Spheres there are including each other. The tenth moveth (or is moved by the finger of God) from East unto West, and finisheth its course in foure and twentie houres; making day, and night, and time, which is the measure of motion. The other nine, on another Axeltree twentie three Degrees from the first, move from West unto East. The ninth, which is the Chrystalline, turneth the eighth (wherein are the fixed Starres) about with it; both of a uniforme motion, and finish their course in twentie and five thousand yeares: which motion appeares not but by the observation of sundry Ages. In the daies of Meton, foure hundred and thirtie yeares before Christ, the first Starre of Aries was in the vernall intersection, which still keepes that name, although now removed almost nine and twentie degrees. So that in more then two thousand yeares, the fixed Starres have not travelled from West to East, so much as one whole Signe in the Zodiack. The other seven being Planets, have varietie of motions: Saturne finisheth his course in thirtie yeares, Jupiter in twelve,

The Planets.

Mars in two, the Sunne and Venus in one, Mercury in eight and twentie daies lesse, and the Moon in eight and twentie daies. Yet all are violently turned about by the rapture of the tenth Sphere in foure and twentie houres; measuring with incomprehensible celeritie at least two hundred thousand miles every minute: which need not seeme incredible, if we consider the diffusion of light and motion of spirits, which either are or have many things analogicall to bodies, (not to speake of the passage of the glorified) performed in an instant: extolling rather (as doth this whole contemplation of Nature) the omnipotencie of the Creator.

The Starres.

The Earth being replenished with Beasts, the water with Fishes, and the Aire with Fowle; least the Heavens should only remaine emptie, our Poet faines that the Starres and Gods made that their habitation. By the Gods perhaps he intimates the Planets that carry their names: and the Ancient held that the Starres had life, and dominion withall, over our sublunary bodies. Nor have some Christians rejected this old opinion of the Philosophers, how certaine Angels, or Intelligences, assist and give motion to the Cœlestiall Spheres. Insteed of which, the new refiners of Astronomy vouchsafe a kinde of soule to the Sunne, as requisite to those his notable effects of motion, generation, and influence. Plato affirmes that at the first they adored no other: calling particular Starres by the names of their dead friends, and honouring them with Temples. If my mouth (saith Job) have kissed my hand to the Sunne or the Moone (so anciently hath the kissing of the hand beene a token of reverence) I should have denied God: and the Prophet complaines that the Jews not onely worshipped these, but the whole Hoast of Heaven, so taught by their idolatrous neighbours, who not only held that they had life and understanding, but saw whatsoever was done by mortals; hearing their praises and prayers, and accepting of their sacrifices. That the twelve signes in the Zodiack were directed by twelve superintendents: Aries by Pallas, Taurus by Venus, Gemini by Apollo, Cancer by Mercury, Scorpio by Mars, Sagittarius by Diana, Capricornus by Vesta, Aquarius by Juno, and Pisces by Neptune. Those ruling in the severall parts of the body, and these in the soule. And surely the Starres are not only ornaments; although exactly to discover their vertue in their aspects require a supernaturall knowledge: yet no otherwise incline or dispose the minde, then by working on our severall constitutions and complexions, nay many things concurre of farre greater efficacie, as parentage, education, discipline and custome. They consist of the more condensed part of the heavens: receiving all their light from the Sunne; especially the Planets, casting shadows in their opposition: and Venus by the new perspectives, found horned like the Moone. Yet unto the fixed Starres, besides their borrowed light, some attribute an innate splendor: supposing that the Sunne at so great a distance, appearing ten thousand times lesse unto them then to us, cannot communicate so great a light as they retribute to the earth. Yet still injoy he his title of the generall fountain of light, since his beames searching through the smallest cranny cast a greater lustre then all the Stars together in the Firmament. All that are seene in our Hemisphere, digested into Constellations,

besides

beſides the ſeven Planets, amount not to above one thouſand and two and twenty: and in the other one hundred and one and twenty more have lately beene diſcovered: ſo in all there are eleven hundred fourty and three: however the glimmering and twinckling of ſo many make them ſeeme innumerable. And really ſo they are, though not by us to be diſcerned, as appeares by Galilæos *Glaſſes.*

Thus ſprung this beautifull world out of the deformed Chaos; *and to* Chaos *(or rather into nothing) ſhall it againe returne, if this opinion erre not:*

The aged world, diſſolved by the laſt
And fatall houre, ſhall to old *Chaos* haſt.
Starres, juſtling ſtarres, ſhall in the Deep confound
Their radiant fires: the land ſhall give no bound
To ſwallowing Seas: the Moone ſhall croſſe the Sunne
With ſcorne that her ſwift wheeles obliquely runne;
Daies throne aſpiring Diſcord then ſhall rend
The Worlds crackt frame, and Natures concord end.

——Sic, cum compage ſoluta
Saecula tot mundi ſuprema coegerit hora,
Antiquum repetent iterum Chaos omnia; miſtis
Sidera ſideribus concurrent: ignea pontum
Aſtra petent: tellus extendere littora nolet.
Excutietque freum: fratri contraria Phoebe
Ibit, & obliquum bigas agitare per orbem
Indignata, diem poſcet ſibi: totoque diſcors
Mactiua diruſſ turbabit foedera mundi.
Lucan. l. 4.

But many of our Divines doe beleeve that the world ſhall rather be renewed then annihilated, which opinion is ſtrengthned by the eight of the Romanes, as by other places of the Scriptures.

MAN CREATED

The laſt in act, but the firſt in intention, was the creation of Man, for whom the reſt were created: extolled by our Poet as a ſacred creature, and therefore not to be violated; indewed with a Minde, which is, with Reaſon and underſtanding; the Lord of the reſt of the creatures, ſo deputed by his Creator, ſprung of cæleſtiall ſeed, in regard of the eſſence of his ſoule, made of the earth, to teach him humility, yet after the image of God: not onely in regard of his originall integritie (a good man, *ſaith* Plato, is like unto God) *for that had beene loſt by his fall, nor in the inviſibility, eternity, and wonderfull faculties of the ſoule; nor in his domination: but alſo (according to the opinion of the* Jewes *as appeares by* Joſephus: *as of* Zanchius, *and many of our moderne Divines) in the ſymmetry and beauty of his body: Beauty is a quick and ſprightly grace (as the* Platoniſts *hold) infuſed at firſt by a heavenly Ray; ſhining in the Minde of man, the concinnitie of the body, and harmony of the voice: which by Reaſon, by the Eye, and the Eare, ſtirre-up, and delight, delighting raviſh, and raviſhing inflame us with ardent affection: by contemplating and affecting of this, we contemplate and affect the divine refulgency, as in that the Deity. But if this ſeeme incongruous in reſpect of our corruptible bodies, yet holds it well as they ſhall be glorified, and clad with a Sunne-like brightneſſe. Laſtly man was made with an erected looke to admire the glory of the Creator. What Theologian could have ſpoken more divinely? Alone deceived in the name of the Artificer. Error is as full of contradiction as truth of conformity. A man to make the firſt man, and he* Prometheus *the ſonne of* Japhet. Lactantius *writes that he lived in the daies of* Jupiter, *when Temples and Idols began to be erected, and was the firſt that ever made Statues. Saint* Auguſtine *reports him for a man of great wiſdome, who informed the rude and earthly mindes of men with knowledge and underſtanding, and therefore was fained to have made them of clay: others, in that he taught the doctrine of the Creation. He is ſaid to have fetcht fire from the Chariot of the Sunne by the counſell of* Minerva; *becauſe he firſt erected the mindes of men to cæleſtiall ſpeculations. But to conforme the fable to the truth:* Prometheus *ſignifies Providence, and* Minerva *Heavenly Wiſdome: by Gods providence therefore and wiſdome Man was created. The cæleſtiall fire is his ſoule inſpired from above: which the Philoſophers themſelves by the light of nature could diſcover. But nothing is here ſpoken of the creation of Woman.* Ariſtophanes *tells a fable in* Plato *how Man at the firſt was made double, after cut into two, and diſtinguiſhed by their ſexes, an obſcure notion of* Eves *being taken out of the ſide of* Adam.

THE FOVRE AGES. The Golden Age.

The fiction of the foure Ages degenerating from better to worſe, I ſhould have thought, with others, to have beene derived from that Image in Daniel; *where the firſt Monarchie is preſented by Gold, the ſecond by Silver, the third by Braſſe, and the fourth by Iron: had not* Heſiod *long before (from whom our Poet takes his invention) by thoſe names deſcribed them:*

The Golden Race of many languag'd men,
The Gods firſt made, who heaven inhabit, when
The Scepter Saturne ſwaid: like Gods they liv'd,
Secure in minde: nor ſweat with toile, nor griev'd.

Aureum quidem primum genus diverſi loquentium hominum
Deſecerunt, cœleſtium domorum incolae:
Et quidem ſub Saturno regnante, cum in cœlo regnaret.
Sedue dii vivebant, ſecure animis penitus,
Procul ab ſeque laboribus, & aerumnis: neque
molleſta

Senectus ades aut, semper vero pedibus & manibus similes.
Morientur autem ceu somno soluti.
Hesiod. in Theog.

Age was no cumber; armes like vigor keep,
Feet equall speed: Death was as soft as sleep.

Then was there neither Master nor Servant: names meerely brought in by ambition and injury. Vnforced Nature gave sufficient to all; who securely possest her undivided bountie. A rich condition wherein no man was poore: Avarice after introducing indigency: who by coveting a proprietie, alienated all; and lost what it had, by seeking to inlarge it. But this happy estate abounding with all felicities, assuredly represented that which man injoyed in his innocency: under the raigne of Saturne, *more truly of* Adam, *whereto the Sabbaticall yeare among the* Jews *was a memoriall: wherein they neither sowed their fields nor had a proprietie in the fruits of the Earth, which she voluntarily afforded.* Saturne *is fained to be the sonne of* Cœlus, *or Heaven, and* Cybel, *which is the Earth: so* Adam *had God to his Father, and the Earth, whereof he was made, to his Mother.* Saturne *was the first that invented tillage, the first that ever raigned; and so was* Adam: Saturne *was throwne out of Heaven, and* Adam *out of Paradise:* Saturne *is said to devoure his owne children, and* Adam *over-threw his whole posteritie: (perhaps the occasion of their sacrificing their children to* Saturne *or* Moloch; *for both were the same, as is apparant by their Idols and Ceremonies)* Saturne *hid himselfe from* Jove, *and* Adam *from the presence of* Jehovah; Saturne *being an Hebrew word which signifies to lie hid. But the actions of the first is referred to the latter* Saturne *(the Poets usually attributing the deeds of many unto one, and drawing them to their owne countrey-men) who was deposed by* Jupiter *his sonne, and driven out of* Creete *into* Italy: *said to be thrown into Hell, in that the West part of the world was called the Inferior, or Infernall, and under the Dominion of* Pluto. *But Astronomically, in that* Saturne *is the highest of the Planets;* Tartarus *signifying as well the heighth of Heaven, as the depth of Hell: nor can his motion be discerned; so slow, as seeming to stand still; and therefore faigned to be bound in fetters.*

The Silver Age.

As the Westerne parts of the world were called the Inferior; so were the Easterne Heaven, or the Superior, being under the command of Jupiter.

Ille malum virus serpentibus addidit atris,
Prædarúmq; lupos jussit sequanimq; moveri.
Virg. Georg.

He poyson first to speckled Serpents gave:
Taught Wolves to prey, and made the Ocean rave.

And what was this but his connivency at wicked and licentious people, of whom he was glad to make use in the expulsion of his Father? Rebellion being alwaies accompanied by libertie and out-rage: when nothing can better resemble those golden times, then a free Common-wealth, ordered and maintained by well instituted lawes. But the silver Age is to be referred to the first Jupiter: *which perhaps was* Cain: *A tiller of the Earth, the first that ever sacrificed, a shedder of blood, a builder of Cities, the second that ever raigned, the husband of his sister, whose sonnes were the authors of various inventions,* Tubal-Cain *being* Vulcan, Jabel Apollo, *and* Naamah Venus. *Idolatry first began in his family; and finally he had his Sepulchre in the East: all which agree with the former.* The Poets, *saith* Lactantius, did write the truth, though they writ it disguisedly. *In his time the people first fell from the worship of God, and through feare or flattery worshipped their King: envy, malice, and oppression (the poison of Serpents, and rapacitie of Wolves) then entred the world, by his persecution of the good, and giving power to the evill: Warre and Avarice supplying the roome of exiled Religion. Thus infringing their former concord, and happy communitie; they began to circumvent, betray, and by blood-shed to purchase a misnamed glory.*

The Brasen Age.

The Brasen Age succeeded the Silver: for man grew not instantly superlative wicked, but degenerated by degrees, till imboldned by customе, through his insolencie and out-rage, he affrighted Astræa *or Iustice from the earth: (perhaps alluding to the righteous* Henocks *miraculous and early assumption) producing this Iron Age, which is here so accurately described by our Poet; and withall those miseries which pursue it.*

The Iron Age.

Luctus & ultrices posuere cubilia curæ, &
Pallentes habitant morbi, tristisq; senectus,
Et metus, & malesuada fames, & turpis egestas,
Terribiles visu formæ letumq; laborq;.
Virg. Æn. l. 6.

Dejected Griefe, revengefull Cares, the rage
Of pale Diseases, melancholy Age,
Base Beggery, ill-tempting Famine, Feare,
Toyle, Death, and Furies, ever wander there.

But surely we slander this in calling it the Iron:

Aurea sæcla vocant sæcla, plurimus auctor
Venit Honos, auro conciliatur amor.
Ovid. Am.

Now is the true styl'd Golden Age: for Gold
Honour is bought, and love it selfe is sold.

Nay,

Nay, of power to corrupt as many Magistrates as it hath made. We are honest for reward, and again dishonest for a greater.

It is said that the Earth, inraged with Jupiter *for the slaughter of the* Titans, *in revenge produced Giants of a vast proportion: yet rather so called of their monstrous Mindes. For the statures of Men are now as heretofore: as appeares by the embalmed bodies of the* Egyptians, *and by the ancient Sepulchres in* Judea. *And as the former Ages have produced some of a prodigious Height, so also have the latter.* Scaliger *saw a Man at* Millan, *who hardly could lie on two beds, one set at the foot of another: and* Goropeus, *a Woman in the* Netherlands, *who exceeded ten feet. The Giant of* Burdeux (*of the Guard to* Francis *the first*) *was so tall, that a man of indifferent stature might have gone betweene his legges without stooping: Nor is there any mentioned in ancient History that exceeded sixe or seven cubits. The first Giants that we read off were begot by the sonnes of God on the daughters of Men: that is, by the sonnes of* Seth *on the off-spring of* Cain. *The name signifies to fall, in regard of their defection and apostasie from God and religion: tearmed in the Scriptures men of might and renowne, of their strength, and strenuous performancies: exceeding in pride and crueltie, and therefore said to rebell against* Jove *the counterfeit* Jehovah. *Such was the Giant* Nimrod *after the Flood; the ring-leader of those who built the Tower of* Babel, *whose height was intended to have reacht unto heaven, and to have prevented God in his future judgements. And what was that but the throwing of mountaine upon mountaine, to scale even heaven it selfe, and warre with the Gods? The one confounded with lightning, and the other by the confusion of languages. But those first are here most properly intended: who also are taken for too potent subjects, or the tumultuary vulgar; rebelling against their Princes, called Gods, as his substitutes: who by their disloyaltie and insolencies violate all lawes both of God and man, and profane whatsoever is sacred. The Giants were the sonnes of the Earth (for so they called of old the ignorant, and earthly minded: as those the sonnes of heaven, who were admired for their vertues) said to be of a huge proportion; in that commonly such are prone to intemperance, wrath, and injustice; seldome yeelding unto reason, but are carried with the swinge of their lusts and affections: to have many hands, in regard of their strength and atchievements, the feet of Dragons, for their wicked waies and diveliſh designes, supporting Rebellion, tyranny and impietie.* Pherecydes *the* Syrian *writes how the Divels were thrown out of heaven by* Jupiter (*this fall of the Giants perhaps an alluſion to that of the Angels*) *the chiefe called* Ophioneus, *which signifies Serpentine: having after made use of that creature to poyson* Eve *with a false ambition. This battell is fained to have been fought in* Thessaly (*the Poets still laying their Scenes in* Greece, *in which are the here mentioned mountaines of* Pelion, Ossa, *and* Olympus) *for the inhumanitie of those people, and their contempt of the Gods; and to be overwhelmed by them, for their flaming and sulphurous exhalations. Whereupon that naturall sense is given to this fable; how the Giants are those windes that struggle in the cavernes of the Earth; which not finding away inforce it: vomiting fire, and casting up stones against heaven or* Jupiter. *The Earth, their mother, of their blood is here said to have renewed their race: in that succeeded by as cruell and wicked an off-spring: It is recorded that* Faustina *the wife of* Marcus Aurelius, *being desperately in love with a Fencer, was cured by the advice of the Mathematicians with a portion of his blood: who conceiving soone after, was delivered of* Commodus; *rather to be styled a Fencer then a Prince; whose only delight was in blood and murder.* Plutarch *writes that the ancient Kings of* Egypt *would drinke no wine untill the reigne of* Psammetichus, *nor offer it to the Gods: because they held the Vine to spring from the blood of the Gyants that warred against them; whose juyce made those, who overlargely tasted it, like insolent and out-ragious. To prevent such disorders in his Ianisaries, the Grand Seignior not seldome commands all the Wine in* Constantinople *to be staved: perhaps the politique intent of* Mahomets *prohibition. They attribute the Lightning unto* Jupiter; *not onely in that faigned to be the King of the Gods; but because he is the middle Planet betweene* Saturne *and* Mars, *participating of the cold of the one, and heate of the other: thunder and lightning proceeding from the conflict of those contrary qualities.*

THE WAR OF THE GYANTS.

Jupiter now intending the destruction of Man-kinde for their sinnes, here calleth a Councell: to informe us how all humane affaires are governed by the certaine decree and providence of God; not by chance or Fortune, as the Tragedian complaineth.

THE PARLIAMENT OF THE GODS.

O why shouldst thou that rul'st the sky,
And mov'd those Orbs so orderly,
Th' affairs of men so much neglect?
Not raise the good, nor bad deject?

——— *sed cur idem;*
Qui tanta regis, sub quo vasti
Pendent mundi libramina soni
Ducunt orbes; hominum nimium
Securus abes? non solicitus
Prodesse bonis, nocuisse malis.

Res humanas ordine nullo
Fortuna regit, sparsitque manu
Munera cæca, prava fovens.
Vincit sanctos dira libido.
Fraus sublimi regnat in aula.
Trahere turpi fasces populus
Gaudet; eosdem colit, atque odit.
Tristis virtus perversa tulit
Præmia recti. Castos sequitur
Mala paupertas: vitiosque potens
Regnat adulter.
O vana pudor, falsumque decus!
Sen. in Hipp.

No; Fortune without order guides
What ever mortall man betides:
Her bountie her blind hands disburse
At randome; favouring the worse.
Dire lust foil'd Chastitie profanes;
And fraud in Courts of Princes raignes.
Popular suffrages elate
Base men, who honour whom they hate.
Sad vertue the perverse reward
Receives of Truth: want presseth hard
On chaster mindes: th' Adulterer high
In vice commands. Vaine modesty!
Deceitfull excellence!

A mystery which David *could not conceive, till he had entred the Sanctuary. But by this we are admonished, that nothing in a Common-wealth is to be decreed unadvisedly or rashly; when* Jupiter, *who had all in his power, would determine of nothing of moment without the counsell and consent of the Gods: how much more men, who have so small a portion of that divine wisdome? Iupiter,* that is a King, may of himselfe, *saith* Seneca, be beneficient, but not punish but by advice and approbation. *The Milky way which the Gods doe tread to this celestiall Senate, is the only reall and visible Circle in the Heavens. The poeticall and superstitious conceptions thereof, interwoven with the naturall cause, are thus expressed by* Manilius.

The Milky way.

Nec mihi celanda est fama vulgata vetustis
Mollior, è niveo lactis fluxisse liquorem
Pectore reginæ divum, cœlumque colore
Infecisse suo, quapropter lactea orbis
Dicitur, & nomen causa descendit ab ista.
An major densa stellarum turba corona
Contexit flammas, & crassa lumine condet
Et fulgore nitet cultato clarior orbis.
An sortes animæ, dignataque numina cœlo
Corporibus resolutæ suis, terraque remissa
Hinc migrant ex orbe, sunmoj; habitacula cœlum
Æthereos vivunt animas mundoque frauentur. In Astron.

Nor will we hide what ancient Fame profest:
How milke which gusht from *Iuno's* whiter brest
In heaven that splendent path and circle drew;
From whence the name, as erst the colour grew.
Or troops of unseene starres there joyne their light;
And with united splendor shine more bright.
Or Soules of *Heroes*, from their bodies freed,
Exchanging Earth for Heaven, (their vertues meed)
Shine in that Orbe, their proper place of rest;
And live ætheriall lives, of heaven possest.

This Parliament consists of Jupiter, *the King; of the Greater Gods, the Nobles; and of the inferiour, the Commons. Of the upper House there are sixe Gods, and as many Goddesses:* Jupiter, Neptune, Apollo, Mars, Vulcan, Mercury, (*the speaker*) Juno, Vesta, Minerva, Ceres, Diana, *and* Venus: *of the Lower, such whom the old world deified for their vertues. Thus by involving they abolished the truth, through the suggestion of the Divell, to make a confusion, and induce unto error: these multitude of Gods, with their regall* Jove, *so fained of the true* Jehovah, *the only Lord and Father of all, and of those cœlestiall Spirits, his ministring Angels: as the other of his blessed Saints which in their puritie retaine his similitude. Nevertheless by this example we may conclude with* Plato, *that the Monarchicall government is of all the best: the type of God, and defigured in the Fabrick of mans Body: thus preferred by* Homers Ulysses.

Non quidem nullo pacto omnes regnabimus.
Non bonum est multorum dominatus; unus
dominus esto,
Vnus Rex. Iliad. l. 2.

All cannot rule; for many Rulers bring
Confusion: let there be one Lord, one King.

In Jupiters *Oration our Poet describes the office of a good Prince in punishing offenders: wherein lenitie is to be preferred before severitie; that all remedies are first to be applyed ere inforced to the latter: and then to imitate the beginning of* Nero, *who wisht he had never known how to write, when he signed to the death of a* Romane: *or* Bias, *who alwaies wept when he pronounced that sentence. But if the disease grow uncurable, then are the corrupted members to be cut off, least they infect the whole body. A precept to be practised, as given by* Jove *in the cœlestiall Assembly. Gods protection of the innocent, is here expressed in* Jupiters *care of the Semi-Gods; whom* Regius *conceives to be the Heroes: others cœlestiall Spirits under humane figures, and procreated for the benefit of Man. But of these hereafter.*

Jove

LYCAON.

Jove *illustrates the impiety of the world by the example of* Lycaon; *who thus beginnes his relation.*

The time's accus'd, and as I hope beli'd;
To try, I downe from steepe *Olympus* slide.

which Pontanus *the Iesuit takes to be derived from the eighteenth Chapter of Genesis. As* Vives *these following,*

(A God transform'd like one of humane birth,
I wandred through the many-peopled Earth;)

From the bookes of the Sibyls; *which can concerne no other then* Christ, *as by him alleadged.* Thus many Poeticall fables (saith *Tertullian*) have taken their originall from the sacred Scriptures: and what we write is not beleeved, because the same is written by the Poets. *This* Lycaon *was King of* Arcadia, *a cruell and inhumane Prince: who feasted the* Cretan Jupiter (*then with him on an embassy*) *with the flesh of a stranger. Which discovered, he overthrew the table; and rushing into the streets, so incensed the Citizens, that they betooke them to their weapons, and by his conduct drove him out of the City: who living like an out-law in the woods, committing daily rapines and robberies, was therefore said, together with his sonnes, to have beene changed into Wolves: and* Jove *for expelling him was called* Lycæus. *Others say how he was the first that violated truces, and sacrificed his hostages to* Jupiter: *by his treachery drawing many into his power to their utter destruction: and therefore alluding to his name, which signifies a Wolfe, they fained him to be one. Yet* Evanthes, *no contemptible author, reports how the* Arcadians *accustomed to chuse a man out of the family of* Antæus; *who brought to a certaine lake, and forced to swim over, became forthwith a Wolfe, for nine years abiding with other wolves in the deserts. In which space if he had tasted no mans flesh, returning to the lake, and swimming back he recovered his forme.* It is wonderfull, *saith* Pliny, to consider how farre the Græcian credulity will extend: no lie so impudent that wanteth a witnesse. *But would he not retract his censure, were he now alive, and saw what is so ordinarily said to be practised by the witches of* Germany, *who take and forsake the shapes of wolves at their pleasure, and for which they are daily executed? As we to magicall deceptions; so he, a Naturalist, perhaps would ascribe it to that melancholy disease, or rather madnesse, of which the infected are called* Lycanthropi, *in that they imitate wolves, and think themselves such, leaping out of their beds in the night, and lurking about the sepulchers by day, with pale lookes, hollow eyes, thirsty tongues, and exulcerated bodies. But this fable of* Lycaon *was devised to deterre from impiety, treachery, and inhospitality; as also to excite to the contrary vertues: since the Gods, though disguised, are alwaies present; punishing, and rewarding, according to our actions. In this, as in the rest, our Poet proportions the transformation to the quality of the transformed.*

A wolfe not much from his first forme estrang'd:
So hoary hair'd, his lookes so full of rape;
So fiery-ey'd, so terrible his shape.

The Gods in this Councell are chiefly solicitous about the preservation of the divine worship: to informe how Religion should be the chiefe and first care in all consultations: the World being made for man, and man for Gods service, as the divine Philosopher could instruct us.

Jupiter *intending to burne the Earth, is restrained by that remembred destiny, how not onely Earth, but Heaven it selfe, should one day by fire be consumed. This is held to be but once revealed in the Scriptures, and that by* S^t. Peter; *how came it then to the knowledge of* Ovid, *who was dead before that Epistle was written? It may be out of the Prophecies of the* Sibyls, *as in this.*

These signes the Worlds combustion shall fore-run:
Armes clashing, trumpets, from the rising Sunne
Horrible fragors, heard by all: this frame
Of Nature then shall feede the greedy flame.
Men, Cities, Floods, and Seas, by rav'nous lust
Of fire devour'd, all shall resolve to dust.

Ipsi flagrabit Mundus, ferrumq; dabunt hæc:
Ensesq; atq; tuba simul, & sole exoriente
Terribilem sonitum, magitumq; audiat omnis
Mundus, & exoret terram summam terribilis
ignis.
Hinc genus humanum postquam delerit, & omnes
Urbes & fluvios exsiccet, atq; profundum,
Omnia fiant hæc mixtim fuligine putri.
Orac. l. 4.

From hence perhaps the ancient Philosophers derived their opinions, as Seneca *a latter:* The stars shall encounter one another, and whatsoever now shines so orderly shall burne in one fire. *Who presume to ascribe it to a naturall cause: that the Sunne and the Starres, being fed by watery vapours,*

shall

shall set the world on a conflagration as soone as that nourishment is exhausted: when as the Starres are not fiery in their proper nature, and no vapours ascend above the middle Region of the Aire. Besides what sustenance can they receive from the humiditie of the Earth, when the least fixed starre which is observed is eighteene, and the Sunne one hundred sixty and seaven times bigger then the Earth it selfe. But the immediate hand of God shall effect it, as it did this deluge; although this also the Naturalists impute to watery constellations.

DEUCALIONS FLOOD. *The Sinnes of men drew on (in which our Poet concurres with* Moses*) the generall Deluge, although he transferre it to* Deucalions*, wherein most of* Greece *was surrounded; which hapned seaven hundred and fourescore yeares after the other: yet in this he describeth the former, as appeares by many particulars: which may serve to reconcile his Chronology, for many of these following stories were before the daies of* Deucalion. *There is no nation so barbarous, no not the salvage* Virginians*, but have some notion of so great a ruine. The naturall causes he alleadgeth of these accumulated waters. The North windes are shut up, the South set at liberty; the clouds descend in showres, which are*

The Raine-bow. *nourished by the Raine-bow: because the raine is increased by that dissolving vapour wherein it appeareth: so formed and painted by the reflected raies of the opposite Sun, on a dropping, darke, and hollow clowd. The upper-most colour in crimson, made by the stronger refraction on the darker part thereof; for light upon blacke produceth a red: the next is greene, proceeding from a feebler, on a part more remote and watery: the lowest is blew, created by the weakest rayes; so that the sight can hardly apprehend the reflected splendor, which therefore appeares more darke and obscure. The conjunction of these colours augment their diversitie, as red and greene ingender a yellow: yet all are onely in apparance, like those which are seene in a Mirror. To confirme what hath beene alleadged by a knowne experiment; if with a scoope, against the setting Sunne, you cast water circularly into the aire, a rainebow will appeare therein. This is called* Iris*, the daughter of* Thaumas*, or Wonder;* Iris *imports a message, because it presageth faire or foule weather, as it followeth the contrary; and therefore the messenger of* Juno*, who is taken for the aire, where clouds are ingendred. Moreover* Neptune *lifts up his floods, the commanded Rivers unlock their Fountaines; he strikes the Earth with his Trident, which is said to shake, in that the land which borders on the Sea is most subject unto Earthquakes; whose breaches give new ascents to subterren waters, or let in those of the Ocean. Some would fetch water from above the firmament to make enough for this Deluge (though that perhaps be meant by the clouds) lest God should be forced to a new creation after his Sabbath. And although the dissolution of the snow which perpetually covers the mountaines, especially of that huge accumulation from the beginning of the World beyond the Artick and Antartick Circles; the rarifying of the frozen and universall Ocean (like a pot boyling over) as we see at full floods in a smaller proportion; the waters in the hollowes of the Earth, squeezed as out of a spunge, and supplied with aire, with those former concomitancies, might prove abundantly sufficient; yet is it safer to admire, then subject his miracles unto naturall causes. They attribute a Trident (a lance with three forkes) unto*

Neptunes Trident. Neptune*: which signifies the third site (according to* Plutarch*) of the Element of water, below the sky and the aire; whereupon the Sea was called* Amphitrite*, and the petty Sea-gods* Tritons*, or of the three parts of the World (the fourth then unknowne) imbraced by the Ocean: or of his triple power in enraging, asswaging, and bounding the surges. But* Neptune *was a mortall (as the rest of the Gods) to whom his brother* Jupiter *gave the Empire of the Sea, with the Ilands, and Maritime cities: as was registred on a Pillar of gold in the Temple of* Jupiter Triphylius.

DEUCALION AND PYRRHA. Deucalion *and his wife* Pyrrha*, the Daughter of his brother* Epimetheus*, alone escaped (thereward of their piety) this generall destruction: he having made an Arke by the advice of his father* Prometheus*, in which he floated on the waters.* Lucian *reports that not onely they and their children entred the same, but all the creatures which the Earth sustained: comming unto him by paires, and deposing their naturall discord by the dispensation of* Jupiter*: and* Plutarch*, that he let forth a Dove, which returning oft, at length came no more: by which he knew that she had found footing: alluding all to the history of* Noah*: he is said to have beene King of* Thessaly*, the first founder of Cities, and erecter of Temples: in whose daies those parts abounded with men, as they with flagitious offences. For multitudes of people procure a scarcitie of all things, and necessity makes men more crafty, dishonest, and irregular. For these crimes, in those times (as our Poet here intimates) there fell such abundance of raine as drowned almost all Greece;* Deucalion *and* Pyrrha *saving themselves on the top of* Larnassus*, so called of their covered boate, and after* Parnassus*, a mountaine of* Phocis:

Hesperio tantum, quantum sumerus Eos
Cardine, Parnassus gemino petit æthera colle.

From East and West alike removed lies
Parnassus; whose two tops aspire the skies:

To

To *Phœbus* and *Lyæus* consecrate.
To both the *Theban Baccha* celebrate
The *Delphicke* third yeares-feast. This did divide
Swoln Seas from Stars; the whole World drown'd beside.

Mons Thebe, Bromiique sacer: cui nomina misit
Delphica Thebanæ reparatus trieteris Bacchæ:
Hoc fidem fuit terras mergere ea unda
Eminuit, pontoque fuit deformis, & asper.
Lucan l. 5.

To apply the fable yet more to the history. Both Noah *and* Deucalion *are celebrated for their Iustice and Religion:* Noah *was commanded to build an Arke by God; and* Deucalion *advised thereunto by* Prometheus, *which is, the divine providence: both saved for their vertue, the one on Mount* Ararat, *and the other on* Parnassus, *while the vitious are swallowed by their owne impieties.*

Now Jupiter *dissipateth the clouds, sets the North-winde at libertie, and shewes the Earth unto Heaven:* Neptune *suppresseth the Seas with his Trident, and commands his trumpeter* Triton *to sound a retreat to the waters; who is thus described by* Virgil:

Whom mighty *Triton* beares, whose shells lowd blast
Blew floods affright, his figure to the waist
Presents a man, the rest a fish; before
His monstrous breast the foaming surges roare?

Hunc vobis immanis Triton & cærula concha
Exterrens fretа, qui latorum terga biformi
Fronte hominem præfert, in piscem desinit alvus.
Spumea semifero sub pectore murmurat unda.
Æn. l. 10.

Others describe him, perhaps more exactly, to have haire like water-parsely, a body covered with small and hard scale, gilles a little under the eares, the nostrills of a man, a wide mouth, with Panthers *teeth: blew eyes, hands, fingers, and nailes, like the shell of a fish, finnes under the breast like a Dolphin.* Pliny *writes how an Embassador was sent of purpose from the* Olisiponenſi *unto* Tiberius Cæsar *to tell him of a* Triton, *seene and heard in a certaine cave, winding a shell, and in such a forme as they are commonly painted. But I cannot omit what is written by* Alexander ab Alexandro, *who lived in the last century, how he heard one* Draconet Boniface *of* Naples, *a souldier of much experience, report in an honorable assembly, that in the wars of* Spaine, *he saw a sea Monster with the face and body like a man, but below the belly like a fish, brought thither from the farthest shores of* Mauritania. *It had an old countenance; the haire and beard rough and shaggy, blew of colour, and high of stature, with finnes betweene the arms and the body. These were held for Gods of the Sea, and propitious to sailers: Ignorance producing admiration, and admiration superstition. Yet perhaps they erre not who conceived them to be onely Divells, assuming that forme, to nourish a false devotion.*

The desolate Earth now emergent, distressed Deucalion *and* Pyrrha, *purging themselves with the holy water of* Cephisus (*an ancient custome among the* Pagans) *repaire to the temple of* Themis; *with prostrated bodies and humble soules presenting their prayers to the Goddesse. Prayers inforce Cœlestiall pitty, and pitty reliefe; afforded in this answer.* Man-kinde from stones.

Goe from my Temple; both your faces hide:
Let garments, all unbraced, loosely flow;
And your great Parents bones behinde you throw.

The Earth interpreted for our common mother, and the stones for her bones, dissolved the ambiguitie of the Oracle. Such was that of Apollo *to* Sextus *and* Aruns *the sonnes of* Tarquin, Junius Brutus *then present:* Which of you first kisseth his Mother, shall have the soveraign command of Rome. *The brethren cast lots who first should salute her after their returne: but* Brutus, *a supposed idiot, faining to stumble, fell flat on the Earth and kissed it: lighting on a true sense, as appeared by the sequell. Like unto this was* Cæsars *dreame the night before he passed over* Rubicon, *how he carnally knew his mother, which signified his countrey. The same is reported of our* Henry *the fourth when he landed at* Ravenspurge; *both of them obtaining the Empire of either. As* Prometheus *before made men of Clay; so now* Deucalion *his sonne, and* Pyrrha *his neece, by casting of stones behinde them: both including one morall; that of salvage men they made civill, and imbewed their mindes with cœlestiall knowledge: and that by the advice of* Themis, *which is the inbred law and instinct of nature. The congruity of the names gave birth perhaps to the fable: for* λαὸς *signifieth a stone, and* λάας, *the common people. Or in that they drew the rude and stone-like people in to the plains from the rocks and caves of the mountaines first after the Deluge, and gathered them into Cities. God is said in the Gospell* to be able of stones to raise up children unto Abraham: *the sense not unlike, though*

though diviner; meaning the ingrafting of the Gentiles into his faith, hardned in sinne through ignorance and custome. So the giving us hearts of flesh insteed of those of stone, *is meant by our our conversion.*

Themis. Themis *gave Oracles at the foot of* Parnassus, *long before* Apollo *gave any at* Delphos. *She is said to be the daughter of* Cœlus *and* Cybele, *commandang men onely to aske what was just and lawfull, her selfe the same; and her name signifying as much. So as those who forswore themselves by the name of* Themis, *were held to violate all lawes both divine and humane, and capitally to sinne against either.*

PYTHON. *There was need of divine advice for the restoring of man: Heat and Moisture, the parents of Generation, are fained here to have produced the rest: among which* Python, *a prodigious serpent, whose bulke tooke up so much of the mountaine. Although this be allegoricall, yet read we of so huge a Serpent by* Bograda *in* Africa, *that it deprived the* Romane *army, under* Attilius Regulus, *of the use of the River, devouring many of his souldiers, and crushing many to death with his imbracements: whose body no dart nor weapon could penetrate: more terrible to the Legions and Cohorts, then warre or* Carthage: *destroyed at last with milstones, and pieces of rocks, throwne out of engines; the stench infecting both aire and armie. His skinne was a hundred and twenty foote long. But the sence of this fable is meerely Physicall: for* Python, *born after the Deluge of the humid Earth, is that great exhalation which rose from the late drowned World, untill it was dissipated by the fervor of the Sunne or* Apollo.

Tum tellus grauis imbre & adhuc stagnantibus undis,
Humida, nubila, magos tollebat ad æthera terras;
Involvent cœlum nubes, & caligine opacat
Hinc ille immanis Python. —— *Ovid. Met.*

The Earth then soakt in showres, yet hardly dry,
Threw up thicke clouds which darkned all the sky:
This was that *Python.*

The word signifies putrefaction: and because the Sunne consumes the putrefaction of the Earth, his beames darting from his orbe like arrowes; with his arrowes he is said to have killed Python. *So serpentine Errour by the light of truth is confounded. The Spirit which inspired the Priests of* Apollo *was called* Pytho, *as they themselves* Pythonists. *But, who will beleeve that the* Pythian *games had their originall from this fable?* Strabo *relates that* Python *was a wicked and bloudy theife, who infested all those parts with his outrages, and therefore was called* Draco. *He slaine by* Apollo, *the* Delphians *in gratitude for their recovered liberty, did institute those Games to his honour. During their fight the standers-by cryed* Io Pæan, *that is, shoote* Apollo: *which after grew a customary acclamation in victories. So the* Græcians *sung the* Pæan (*a Hymne to* Apollo) *when they went to the battell; as we reade in* Thucydides *and* Xenophon. *These games were of all other the most ancient: celebrated in the beginning of the spring, not onely by Greeece, but by all the inhabitants of the* Cyclades.

DAPHNE. Apollo, *elated with his victory, despiseth* Cupid: *yet escapes not his vengeance. He is here called a boy, by reason of the diversitie of affections which raigne in Lovers; apt to beleeve, easily deceived, and refractary to reason: or that love is a childe in the heart of a lover, ever growing, and never waxing old; though not still in apparance, yet alwaies in efficacie. For love is truely love no longer then it increaseth: a deadly symptome is his standing at a stay; and his first declination, a downefall. He is said to be armed with fire, in that he inflames the heart with ardent desires: and as fire is of all elements the most noble and active, even so is love of all the affections: to have wings in regard of the inconstancy of love; or of his swift desires and impatiency of delay: or rather of a lovers celerity and industry in serving and deserving.* Cupid *drawes out of his quiver two arrowes of contrary effects: the one tipt with gold, the metall of the Sunne, who heats our blouds and fils with alacritie: the other with lead, belonging to Saturne, cold and melancholy: alacritie procures, and melancholy (not that which proceeds from extremity of heate, which hath a contrary operation) extinguishes desires.*

Mens erit apta capi tum, cum lætissima rerum,
Vt seruo in pingui luxuriabit humo.
Pectora tuta gaudent; nec sunt obsessa timore,
Ipsa patent Veneris tum facilis arte Venus.
Tum cum fessa gravi, defensa est Ilion armis
Militis in gremium lota recepit equum.
Ovid. in Arte.

That mind is sooneſt caught which springs with mirth:
Like corne which riots on the lusty earth.
The heart that's free from sorrow, open lies
To *Venus* arts, and flattering loves surprise.
Sad *Ilium* repell'd the *Grecian* force:
But full of joy, receiv'd the fatall Horse.

Gold

Gold alſo is the ſymbole of Plenty, which nouriſheth love; and lead of Poverty, which ſtarves it. Pliny *alſo writes that a plate of lead applied to the breaſt ſuppreſſeth unchaſte dreames. To love he attributes a double power of diſdaine and affection, and* Horace

Who often unlike mindes and formes provokes
To draw unequally in hated yokes,
With cruell Mirth.

—— cui placet impares
Formas atque animos ſub juga aënea
Sævo mittere cum joco.
Carm. l. 1.

But diſtinguiſhed in perſon in that painted table at Elis. *Where the one* (Anteros, *or the love of vertue*) *endeavours to bereave the other of his Palme: by his name proclaiming defiance. Of whom perhaps our Poet in his Remedy:*

Neere Port *Collina*, for devotion fam'd
A temple ſtands, of lofty *Erix* nam'd:
This ſhrines *Lethæan* love, who cures deſires
And powres cold water on his ſcorching fires.

Eſt prope Collinam templum venerabile portam,
Imposuit templo nomina celsus Erix.
Eſt illic lethæus amor, qui pellere curas
Inque ſuam gelidam lampadas addit aquam.
Ovid. de Rem. Amor.

Bow and arrowes are given to Cupid; *in that beauty wounds a farre off, and as an arrow the body, ſo peirceth it the heart through the eye: or of the wonderfull celerity of the minde, transfixing it ſelfe, and profoundly penetrating.* Daphne *affects* Diana, *which is chaſtitie; preſerved by ſolitarineſſe, labour, and neglect of curioſitie:* Apollo Daphne; *drawne on with a barren hope. Lovers are great boaſters. He brags of his temples, his parentage, his art of divination,* (*attributed, in that thoſe, in whoſe nativitie that Planet predominates, are of the greateſt foreknowledge: or that, as the eye of the World, he beholds things preſent, paſt, and to come*) *of his invention of muſicke, which ſolaceth the minde, and removes our manifold cares with a ſweete oblivion. The firſt inſtruments had but ſeven ſtrings, in reference to the ſeven Planets: and becauſe the Sunne is placed in the midſt as Lord of the reſt, whoſe motions* (*according to* Pythagoras) *doe make an incredible harmony, he therefore is ſaid to have invented Muſicke. As likewiſe Phyſick* (*his name is derived by* Feſtus *importing as much as to free and preſerve from evill*) *in that the Sunne is ſo powerfull in producing Phyſicall ſimples, and to our bodies ſo ſalubrious. Yet heare we this great Phyſitian.*

Ay me! that hearbs can love no cure afford!
That arts, relieving all, ſhould faile their Lord!

Daphne, *almoſt overtaken, invokes the deities of the River and Earth, to devoure or transforme that beautifull forme which had ſo much indangered her: who aſſiſtant to diſtreſſed vertue, convert her into a laurell;* (*expreſſed in her name*) *the image of her beauty and chaſtitie: innobled by her lover with addition of honours. This tree is conſecrated to* Apollo, *or the Sunne, as agreeing with his nature; being hot and dry, of great efficacy as well in divination as Phyſicke; his Prophets crowning themſelves with laurell, and eating of the berries. Nor wants it authoritie that the leaves thereof laid under the pillow will procure true dreames. The two Laurels here mentioned which grew before the Palace of* Auguſtus, *with an Oake betweene them, declare that the ſafety of a Prince is guarded by Vertue and felicitie: the one being the enſigne of Victory, and the other of a preſerved Citizen. The originall of theſe there planted is thus related by* Suetonius, *and others: As* Livia *immediately after her marriage with* Auguſtus, *travelled to a Villa of hers in the* Veientine *territory, an Eagle ſoaring over her head, let fall a white hen into her lap, with a branch of laurell in her bill. Taken with the omen, ſhe cauſed the one to be carefully kept, and the other to be planted. From the hen proceeded an infinite ſort of the ſame colour; in ſo much as that very houſe was diverſe ages after called* Ad Gallinas: *and from the laurell a goodly row of bay trees, whereof the* Cæſars *made their garlands when they rode in triumph, and bare in their hands the branches: theſe, the ſolemnity ended, they ſtuck in the Earth by the reſt of the trees, which augmented their number. But what was miraculous, when any one of them died, the trees which he had planted periſhed with him: and at the death of* Nero (*the laſt of the* Cæſars) *the whole grove withered. The Laurell, by reaſon of her native heate, is ever young and flouriſhing: here fained ſuch by the gift of* Apollo, *in imitation of his eternall youth, and unſhorne treſſes: attributed to the Sunne, in that riſing and ſetting he is ever the ſame, his faire haire no other then his long and beautifull beames. It was the cuſtome of the* Græcian *youth not to cut their haire untill the downe appeared on their chinnes; and then to offer it at* Delphos *to* Apollo.

Daphne *is changed into a never-withering tree, to ſhew what immortall honour a virgin obtaines by preſerving her chaſtitie. She is ſaid to be the daughter of* Peneus, *becauſe the bankes of that river abound with laurel; to be beloved of* Apollo, *in that the faireſt grew about his Temple of* Delphos; *to fly his purſuit, in that they affect the ſhadow; and to repell the fire of luſt, in not being ſcorched by the Sun nor Lightning.*

10 *The neighbour and forraine Rivers now viſite old* Peneus, *not knowing whether to condole or congratulate, for the loſſe, or noble transformation of his daughter. Onely* Inachus *was abſent, lamenting the miſſe of his* Iõ; *purſued, and compreſt in a cloud by* Jupiter, *called the Thunderer, the ruler of the World, the giver of all good; yet introduced for an adulterer, a raviſher of virgins, and in himſelfe a receiver of all evil. This* Inachus, *the father of* Iõ, *was the firſt that ever reigned in* Argos, *accidentally drowned in* Carmanor, *which after was called by his name; and* Iõ *faigned to be the daughter of that River.* Palæphatus *in his treatiſe of the convincing of fables, relating as incredible things, and more defacing the truth by profeſſing it, (when fiction, that ſpar of Gold, is the art; and truth well counterfeited, the honour of the Poet) reports how* Iõ, *the Prieſt of* Juno, *being got with childe, and fearing the fury of her father* Inachus, *fled out of the city: whereupon it was fained by the* Argives *that the mad Cow was broke looſe, and delivered in* Egypt. *But* Herodotus, *how the* Phœnician *Merchants ſailing into* Greece, *and the women of* Argos (*among whom was* Iõ) *coming aboard to ſee their commodities, were ſurprized by them, and carried thither. Which more agreeth with the truth, ſince the ſhip that brought her was celebrated by the* Egyptians *in their feſtivalls.* Diodorus *writes how being the moſt beautifull woman of that age, ſhe was married by* Oſiris; *he called* Jupiter, *and ſhe* Iſis; *from whence the fable of* Jupiters *love unto* Iõ *was derived. She teaching the* Egyptians *husbandry and many uſefull knowledges, was after deified by them, and honoured with Temples and Altars. Moſt certaine it is that they worſhipped* Oſiris *in the likeneſſe of an Oxe,* (*and why not* Iſis *in the forme of a Cow?*) *expreſsing agriculture* (*as they did*) *by the one; and the ſoile of* Egypt *by the other. Neither doubt I but that the* Iſraelites, *long ſojourning there, brought from thence their ſuperſtition of the Golden Calfe; made after two by* Jeroboam, *who alſo had lived, as an exile in that Countrey. Concerning the naturall ſenſe of this fable;* Iõ *is taken for the Earth, the daughter of the River* Inachus, *or water in generall* (*as the ſonne of* Oceanus *and* Tethys:) *in that the Earth a farre off appeares to riſe from the Sea.* Jupiter *lay with her in a clowd; the æthereall heate, which is* Jupiter, *drawing vapours from the earth perpetually: fained to be turned into a Cow, for the induſtry of that creature in cultivating the Earth from whence ſhe receives her fertility.* Jupiter *renders the Cow to approaching* Juno, *the milder temperature of the aire; the extreames of heate and cold being equally hurtfull to production: which ſhe delivers to the cuſtodie of* Argus. Argus *is taken for Heaven, his eyes for the ſtarres, which continually behold the Cow, that is, the Earth, and by the varying of times by his motion procures her fertility. Halfe his hundred eyes are ſaid to watch, while the other halfe ſlept: ſo halfe of them ſhine, the reſt obſcured by the ſplendor of the Sunne; here as uſually, taken for* Mercury, *becauſe that Planet is almoſt under his Orbe: thus expreſſed by* Pontanus.

'Tis ſaid that *Mercury* exchanging name,
Did with his drowſie *Caduceus* tame
Forg'd *Argus* hundred eyes with ſleepe, that ſlept
By halves, while he the ſnowy Heifer kept.
Argus is Heaven; æthereall fires his eyes,
That wake by turnes; and Starres that ſet and riſe.
Theſe ſparkle on the brow of ſhadie Night:
But when Apollo reares his glorious light,
They, vanquiſht by ſo great a ſplendor, dy;
And buried, in obſcure Olympus ly.

Quin & Mercurium, mutato nomine dicunt
Argum ſomnifero ſtrauiſſe Caduceo
Infamem, centumq; oculos & lumina cernunt
Pandentem & nivea ſervantem paſcua vacca.
Argus enim cælum eſt: vigilantia lumina flamma
Altivagæ & variis labentia ſydera mundo:
Quæ paſtim multa ſub luſtra noctis in umbra
Collucent: ſed Phœbo nox oriente perempta
Torpent luce nova, & candenti lampade victa
Emoriuntur & obſcure condescunt Olympo.
Mercor.

The fable hath alſo an hiſtoricall alluſion unto Argus, *that old and prudent* Argive *king, who was ſlaine by* Mercury, *in hope to ſucceede him: when baniſhed for that fact by the* Greekes *he fled into* Egypt. *But allegorically: in that ſkill and induſtry is more available in husbandry then the influence of the ſtarres. The Cow wandring through many Regions is the propagation of that knowledge: and in that* Egypt *exceeds all other in richneſſe, and naturall bounty, there* Iõ *is fained to recover her owne figure. Others have wreſted this fable to mortality: That* Jupiter, *the minde of man falling from Heaven, and joyning with* Iõ, *the body in a clowd is turned into a beaſt: as forgetfull of his owne originall; and captivated by his vices: when of more maturity in age and judgement,* Mercury *is ſent to kill*

Argus,

Argus, *in that Reason bridles and subdues the exorbitancies of the affections. Then* Juno *lets loose the* Furies, *the stings of the Conscience.*

A Hell on Earth: th'afflicted minde dismaid,
Full of foule crimes, and of it selfe afraid.
Some safely sin, none sinne securely beare;
But suffer still the vengeance which they feare.

Quid pœna præsint, conscius mentis pavor,
Animusque culpæ plenus, & semet timens.
Scelus aliquos tutum, nulla securum fuit.
Sen. Hipp. cætera in Epist. 106.
Dat pœnas, quisquis exegit.

This horror begets repentance, repentance reformation, by which he is restored to his former beauty, and becomes like the Gods through his sanctity and integritie.

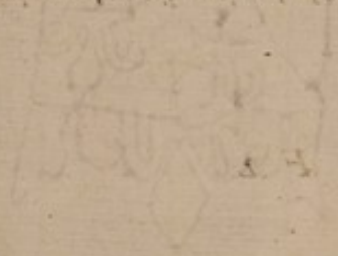
This fable is interwoven with that of Pan *and* Syrinx, Pan *was the first that invented the seven-fold Pipe: and for that cause is said to have loved* Syrinx, *who when she could not avoid his pursuit, was changed into Reeds by the Nymphs of the River.* Syrinx *signifies a reed, here fained the daughter of* Ladon, *in that there they grow in abundance. Of this Pipe, and how first found out thus singeth* Lucretius. SYRINX.

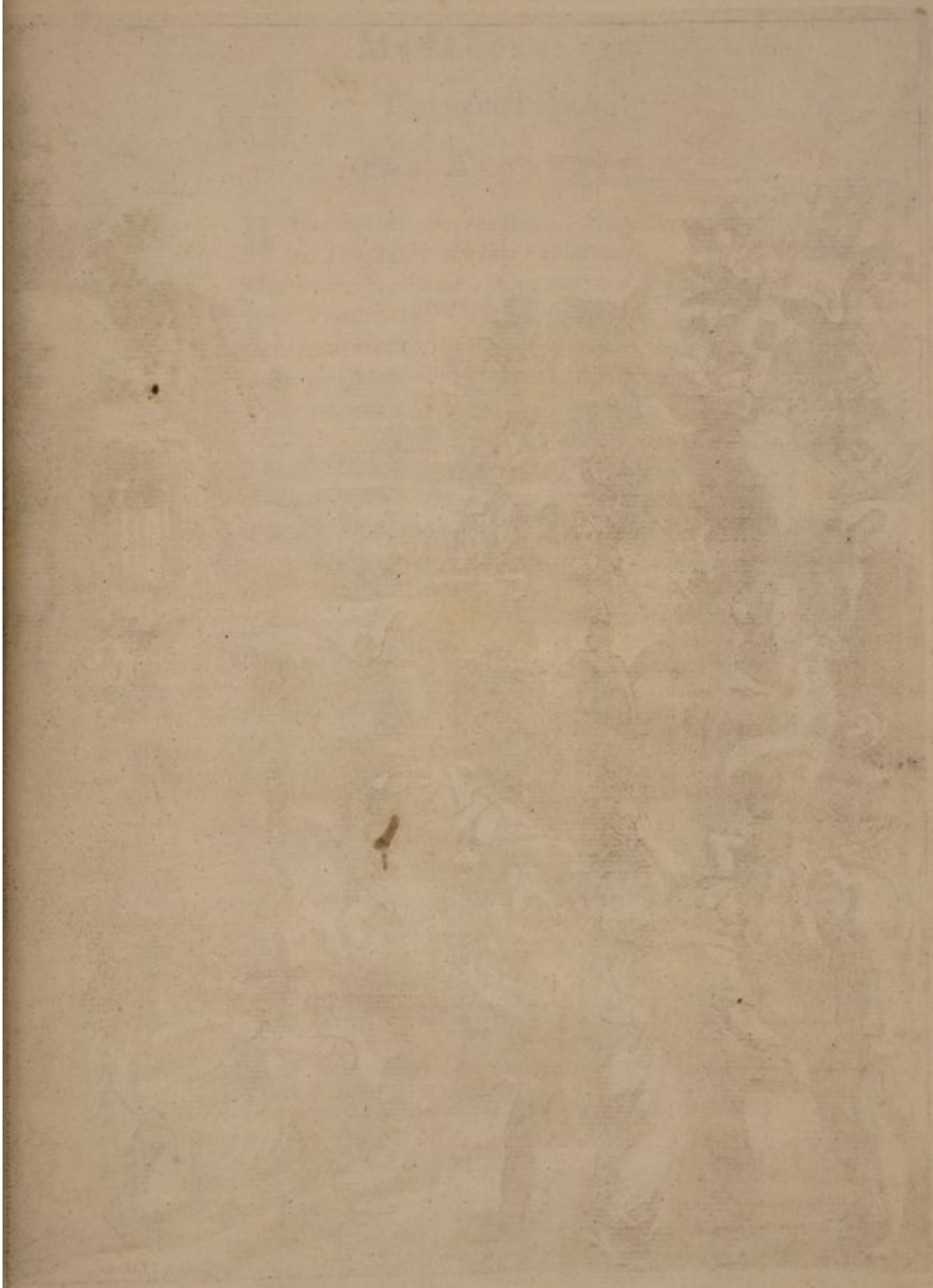
By murmuring of winde-shaken reeds, rude swaines
Learnt first of all to blow on hollow canes.
Then pipes of pieces fram'd; whence musick sprung;
Playd on by quavering fingers as they sung:
Devis'd in shades and plaines, where shepheards graze
Their bleating flocks, with leasure-crowned laies.

Et Zephyri cava per calamorum sibila primum
Agrestes docuere cavas inflare cicutas.
Inde minutarum dulces didicere querelas;
Tibia quas fundit digitis pulsata canentum,
Avia per nemora, ad sylvas, saltusque reperta,
Per loca pastorum deserta, atque otia dia.
Luc. l. 5.

This was the Shepheard Pan; *who for the same was esteemed a God, as others were for other inventions. But of him hereafter. This tale is told by* Mercury *the God of eloquence; whose winged feete declare his volubility of speech; his rod, the power of elocution in perswading or disswading; and his hat his disguised art wherewith he covers the fallacies of his arguments.*

Now Epaphus, *the sonne of* Iō, *attaining the government of* Egypt, *built the city of* Memphis; *and caused his mother after her death to be adored for a Goddesse: who taxing* Phaeton (*as our Poet here faines*) *to be no sonne to* Phœbus, *is the cause of his journey to his fathers palace; and consequently of the Worlds conflagration.*






Lib: 2.

OVIDS

METAMORPHOSIS

The second Booke.

THE ARGVMENT.

RAsh Phaeton *fires the World. His sisters mourn*
His Tragedie; who into Poplars turn;
Their teares to Amber; Cygnus, *to a Swan.*
Jove, Phœbe-*like*, Calisto *found a Man:*
Her, Juno *made a Beare: She, and her son,*
Advanced starres, that still the Ocean shun.
Coronis, *now a Crow, flyes* Neptunes *fright.*
Nyctimene *is made the Bird of Night.*
The too-officious Raven, late so faire,
Is plum'd with black. Ocyroë *grows a Mare.*
Phœbus, *a Heardsman:* Mercury, *twice such;*
Who turns betraying Battus *into Tuch.*
Envious Aglauros, *to a Statue, full*
Of her minde's spots. Love Jove *converts t' a Bull.*

SOl's loftie Palace on high Pillars rais'd,
Shone all with gold, [a] and stones that flamelike blaz'd.
The roofe of Ivory, divinely deckt:
The two-leav'd silver-doores bright raies project.
The workmanship more admiration crav'd:
For, curious [b] *Mulciber* had there ingrav'd
The Land-imbracing Sea, the orbed Ground,
The arched Heavens. [c] Blew Gods the billows crown'd;
Shape-changing [d] *Proteus. Triton* shrill; the tall
Big-brawn'd [f] *Aegeon* mounted on a Whale.
Gray [g] *Doris*, and her daughters, heavenly-faire:
Some sit on Rocks, and dry their Sea-greene haire;
Some seeme upon the dancing Waves to glide;
Others on backs of crooked fishes ride:
Amongst them all, no two appeare the same;
Nor differ more then sisters well became.
The Earth had salvage Beasts, Men, Cities, Woods,
Nymphs, Satyrs; rurall Gods, and chrystall Floods:
Above all these, Heaven's radiant Image shines,
[h] On both sides deckt with fixe refulgent Signes.
To this, bold *Phaëton* made his ascent;
And to his doubted Father's presence bent;
Yet forc't to stand aloofe: for, mortall sight
Could not indure t' approach so pure a light.
Sol cloth'd in purple, sits upon a Throne,
Which cleerely with tralucent Emralds shone.
With equall-raigning Houres, on either hand,
The dayes, the Moneths, the Yeares, the Ages stand:
The fragrant Spring with flowry chaplet crown'd:
Wheat-eares, the brows of naked Summer bound:
Rich Autumne smear'd with crusht [k] *Lyæus* blood;
Next, hoary-headed Winter quivering stood.
Much daunted at these sacred novelties,
The fearefull Youth all-seeing *Phœbus* spies;
Who said, What hither drew thee *Phaëton*,
Who art, and worthily my deerest Sonne?
He thus reply'd. O thou refulgent Light,
Who all the World rejoycest with thy sight!
O Father! if allow'd to use that name,
Nor *Clymene* by thee disguise her shame;
Produce some signe, that may my birth approve,
And from my thoughts these wretched doubts remove.
He, from his Brows, his shining rayes displac't;
And, bidding him draw-neere, his neck imbrac't;
By merit, as by birth, to thee is due
That name, said he; and *Clymene* was true.
To cleere all doubts; aske what thou wilt, and take
Thy granted wish. Beare witnesse thou [k] dark Lake,
The oath of Gods, unto our eyes unknowne.
These words no sooner from his lips were flowne,
But he demands his Chariot, and the sway
Of his hot Steeds, to guide the winged Day.
The God repents him of the oath he made;
And, shaking his illustrious Tresses, said:
Thy tongue hath made mine erre, thy birth unblest,
O, would I could breake promise! this request,
I must confesse, I onely would deny:
And yet, dissuade I may. Thy death doth lie
Within thy wish. What's so desir'd by thee,
Can neither with thy strength nor youth agree.

Too

THE PALACE AND MAGNIFICENCY OF THE SUN.

a *Flammasq; imitante Pyropo. Pliny* affirmes *Pyropus* to be copper beaten into plate and mixed with a proportion of gold which gives it a fiery lustre; as it doth this name: taken by others for a Carbuncle or such other stones that parkle with light most agreeable to this description.

b A name of *Vulcan.*

c In respect of the colour of the Sea. d See the comment on the 8. book.

e See the comment on the 1. book.

f A Giant drowned in the *Aegean* Sea (of him so called) for assisting the Titans, and taken into the number of the Sea Gods by Tethys.

g Wife to *Nereus*, and mother to the Sea Nymphs.

h The 12. signes of the Zodiack, five inclining to the North, and as many to the South.

i The joyce of the grape: *Lyæus* being a name of *Bacchus* his blood here taken for wine. PHARTON.

k *Styx.* See the commen.

Too great intentions ſet thy thoughts on fire.
Thou, mortall, do'ſt no mortall thing deſire;
Through ignorance, affecting more then they
Dare undertake, who in [a] *Olympus* ſway.
Though each himſelfe approve; except me, none
Is able to ſupply my burning Throne.
Not that dread Thunderer, who rules above,
Can drive theſe wheeles: and who more great then *Iove?*
Steep is the firſt aſcent; which in the prime
Of ſprunging Day, freſh Horſes hardly clime.
At Noone, through higheſt skies their courſe they beare:
Whence Sea and Land even We behold with feare.
Then down the Hill of Heaven they ſcoure amain
With deſperate ſpeed, and need a ſteady reign;
That *Tethys*, [b] in whoſe wavy bowres I lie,
Each evening dreads my down-fall from the skie.
Beſides; the Heavens are daily hurried round,
[c] That turn the Stars, to other motions bound.
Againſt this violence, my way I force,
And counter-run their all-o're-bearing courſe.
My Chariot had: can thy fraile ſtrength aſcend
The obvious [d] Poles, and with their force contend?
No Groves, no Cities, fraught with Gods, expect;
No marble Fanes, with wealthy offerings deckt.
Through [e] ſalvage ſhapes, and dangers lyes thy way:
Which could'ſt thou keep, and by no error ſtray,
Between the Bulls ſharp horns yet muſt thou go;
By [f] him that draws the ſtrong *Aemonian* bow;
The deathfull Scorpion's far-out-bending claws;
The ſhorter Crab's; the roaring Lion's jaws.
Nor eaſie is't thoſe fiery Steeds to tame,
Who from their mouthes and noſtrils vomit flame.
They, heated, hardly of my rule admit;
But, head-ſtrong, ſtruggle with the hated bit.
Then, leſt my bountie, which would ſave, ſhould kill;
Beware: and whil'ſt thou maiſt, reforme thy will.
A ſigne thou crav'ſt, that might confirme thee mine:
I, by dehorting, give a certaine ſigne;
Approv'd a Father, by Paternall feare:
Look on my looks, and reade my ſorrows there.
O, would thou could'ſt deſcend into my breſt;
And apprehend my vexed Souls unreſt!
And laſtly, all the wealthy World behold,
Of all that Heaven enrich, rich Seas infold,
Or on the pregnant-boſom'd Earth remain,
Aſk what thou wilt; and no repulſe ſuſtain.
To this alone, I give a forc't conſent:
No honour, but a true-nam'd puniſhment.
Thou, for a bleſſing, beg'ſt the worſt of harms.
Why hang'ſt thou on my neck with fawning arms?
Diſtruſt not; We have ſworn: but aske, and take
What thou canſt wiſh: yet, wiſer wiſhes make.
In vain deborted; he, his promiſe claim'd;
With glory of ſo great a charge inflam'd.
The wilfull Youth then lingring *Phœbus* brought
To his bright Chariot, by [g] *Vulcan* wrought.
The Beam and Axeltree of maſſie gold;
On ſilver Spokes the golden Fellies rol'd:
Rich Gems and Chryſolites the Harneſſe deckt;
Which, *Phœbus* beams, with equall light, reflect.
Whil'ſt this, admiring *Phaëton* ſurvayes,
The wakefull Morning from the Eaſt diſplayes
Her purple doores, and odoriferous bed,
With plentie of deaw-dropping Roſes ſpred.
Cleare [h] *Lucifer* the flying Stars doth chaſe;
And, after all the reſt, reſignes his place.
When [i] *Titan* ſaw the Dawning ruddy grew,
And how the Moone her ſilver horns with-drew:
He bade the light-foot Houres, without delay
To joyn his Steeds. The Goddeſſes obay:
Who, from their loftie Mangers, forth-with led
His fierie Horſes, with [k] *Ambroſia* fed.
With ſacred Oyle anoynted by his Syre,
Of vertue to repulſe the rage of fire,
He crowns him with his Rayes; Then, thus began
With doubled ſighs, which following woes fore-ran.
Let not thy Father ſtill adviſe in vain.
Sonne, ſpare the whip, and ſtrongly uſe the reign.
They, of their own accord, will run too faſt.
Tis hard, to moderate a flying haſte.
Nor drive along the [l] five directer Lines.
A [m] broad and beaten path obliquely windes,
Contented with three Zones: which doth avoid
The diſtant Poles: the track thy wheeles will guide.
Deſcend thou not too low, nor mount too high;
That temperate warmth may Heaven and Earth ſupply.
A loftie courſe will Heaven with fire infeſt;
A lowly, earth: the ſafer Meane is beſt.
Nor to the folded [n] Snake thy Chariot guide:
Nor to the [o] Altar on the other ſide:
Between theſe drive. The reſt I leave to Fate;
Who better prove, then thou, to thy own ſtate:
But, while I ſpeak, behold, the humid Night
Beyond th' [p] *Heſperian* Vales hath ta'ne her flight.
[q] *Aurora's* ſplendor re-inthrone's the Day:
We are expected, nor can longer ſtay.
Take up the reignes, or, while thou maiſt, refuſe;
And not my Chariot, but my counſell uſe;
While on a firme foundation thou doſt ſtand,
Nor yet poſſeſt of thy ill-wiſht Command.
Let me the World with uſefull influence cheare:
And view that light which is unſafe to beare.
The generous and gallant *Phaëton*,
All courage, vaut's into the blazing Throne:
Glad of the reignes, nor doubtfull of his skill,
And gives his Father thanks againſt his will.
Meane while, the Suns ſwifft [r] Horſes, hot *Pyrôus*,
Light *Aethon*, fiery *Phlegon*, bright *Eôus*,
Neighing aloud, inflame the Ayre with heat;
And, with their thundering hooves, the barriers beat.
Which when hoſpitious *Tethys* once with-drew,
(Who nothing of her [s] Nephew's danger knew)
And gave them ſcope; they mount the ample skie,
And cut the obvious Clouds with feet that flie.
Who, rays'd with plumed pinions, leave behinde
The glowing Eaſt, and ſlower Eaſtern-winde.
But, *Phœbus* Horſes could not feele that fraight:
The Chariot wanted the accuſtom'd waight.
And as unballaſt ſhips are rockt and toſt
With tumbling Waves, and in their ſteerage loſt:
So, through the Ayre the lighter Chariot reeles;
And joults, as emptie, upon jumping Wheeles.
Which when they found, the beaten path they ſhun;
And, ſtraggling, out of all ſubjection run.
He knows not how to turn, nor knows the way;
Or had he known, yet would not they obay.
The cold, now hot, [t] *Triones* ſought in vain
To quench their heat in the forbidden Main.

The

a A Mountain, uſed by the Poets for Heaven.

b The Sunne was feigned to deſcend into the Sea, (which is *Tethys*) in that it ſo appeared to the eye; the Horizon being there moſt perſpicuous.

c The naturall motion of the Planets is from the Weſt to the Eaſt: yet are they violently born by the rapture of the tenth Sphere from the Eaſt to the Weſt in 24. houres.

d The two extreame points of the *Axeltree*, lying North and South, whereon the Heavens are turned about: deviſed by Aſtronomers the better to demonſtrate their propoſitions

e The ſignes of the Zodiack

f *Sagitarius* The *Centaure Chiron* (who was of *Aemonia*, that is *Theſſaly*) being changed into that ſigne.

g Who firſt invented the art of forging of metalls: and therefore celebrated for a God by the ancient.

h The Morning ſtar.

i The Sunne.

k The food of the Gods, not courſe fare had their horſes.

l The Zones.

m The Ecliptick lines or way of the Sunne; confined between the two Tropicks.

n A Conſtellation winding about the Northerne Pole of the Ecliptick.

o Another towards the Southerne Pole, answering as any of the ſoutherly conſtellations were then diſcovered, or could be ſeen at Rome.

p The fartheſt Weſterne part of the World: ſo called of *Heſperus* the Evening Star.

q The Morning.

r Theſe ſome allude to the foure ſeaſons of the yeere

ſ *Clymene* the mother of *Phaeton* was the daughter of *Tethys*.

t Thoſe ſeven Stars which take that name of the plow-ſhare, called vulgarly *Charles Wain*, which never ſet unto us; and therefore feigned to have both interdicted the Ocean.

The [a] Serpent, next unto the frozen Pole,
Benum'd, and hurtlesse, now began to rowle
With actuall heat; and long forgotten ire
Resumes, together with æthereall fire.
'Tis said, that thou [b] *Bootes* ranst away,
Though slow, though thee thy heavy Waine did stay.
But, when from top of all the arched sky,
Vnhappy *Phaëton* the Earth did eye:
Pale sudden feare un-nerves his quaking thighes;
And, in so great a light, be-nights his eyes.
He wisht those Steeds unknown; unknown his birth;
His sute ungranted: now he covets earth;
Now scornes not to be held of [c] *Merops* blood,
Rapt as a ship upon the high-wrought flood;
By Sylvage tempests chac't; which in despaire
The Pilot leaveth to the Gods, and Pray'r.
What should he do? much of the heaven behinde;
Much more before: both measur'd in his minde.
The never-to-be entred West surway's;
And then the East. Lost in his own amaze,
And ignorance, he can nor hold the reignes,
Nor let them go; nor knowes his Horses names:
But stares on terror-striking skies (possest
By [d] Beasts and Monsters) with a panting brest.
There is a place, in which the Scorpion bends
His compast claws; who through [e] two Signes extends.
Whom when the Youth beheld, stew'd in black sweat
Of poyson, and with turn'd-up taile to threat
A mortall wound; pale feare his sences strooke,
And slackned reignes let's fall, from hands that shooke.
They, when they felt them on their backs to lie,
With un-controwled error scoure the skie
Through unknown ayrie Regions; and tread
The way which their disordred fury led.
Vp to the fixed Starres their course they take;
And stranger Spheares with smoaking Chariot take:
Now climbe: now, by steep Precipises descend:
And neerer Earth their wandring race extend.
To see her [f] brother's Steeds beneath her own
The Moon admires; the Clouds like Comets shone.
Invading fire the upper earth assayl'd;
All chapt and con'd; her pregnant juyce exhal'd.
Trees feed their ruin: Grasse, gray-headed turns:
And Corne, by that which did produce it, burns.
But this was nothing. Cities with their Towres,
Realmes with their People, funerall fire devoures.
The Mountains blaze: High *Athos*, but too high;
Fount-fruitfull *Ida*, never till then dry;
Oete, old *Tmolus*, and *Cilician Taurus*,
Muse-haunted *Helicon*, [g] *Oëagrian Aemus*.
Loud [h] *Aetna* roareth with her doubled fires:
[i] *Parnassus* groanes beneath two flaming spires;
Steepe *Othrys*, *Cynthus*, *Eryx*, *Mimas*, glow;
And *Rhodope*, no longer cloath'd with snow.
The *Phrygian Dindyma*, in cinders mourns:
Cold *Caucasus* in frosty *Scythia* burns.
High *Mycale*, [k] divine *Citheron*, wast;
[l] *Pindus*, and [l] *Ossa* once on [l] *Pelion* cast,
More Great *Olympus* ([m] which before did shine)
The ayrie *Alpes*, and cloudie *Appenine*.
Then *Phaeton* beheld on every side
The World on fire, nor could such heat abide;
And, at his deadly-dry and gasping jawes,
The scalding Ayre, as from a furnace, draws;
His Chariot, redder then the fire it bore;
And, being mortall could indure no more
Such clouds of ashes, and ejected coles.
Muffled in smoake which round about him rowles,
He knows not where he is, nor what succeeds;
Dragg'd at the pleasure of his frantick Steeds;
Men say, the *Aethiopians* then grew swart;
Their blood exhaled to the outward part.
A sandie Desert *Lybia* then became,
Her full veins emptied by the thirsty flame.
With hair unbound and torn, the Nymphs, distraught,
Bewaile their Springs. *Bœotia Dirce* fought;
Argos, *Amymone*; [n] *Ephyre* the faire
Pyrene mist: Nor streames securer are.
Great *Tanais* in boyling channell fumes;
[o] *Tenthranian Caicus* heat consumes;
Ismenus, old *Penëus*, *Erymanthus*,
Yellow *Lycormas*; [p] to be twice-burnt, *Xanthus*,
Maeander, running in a turning maze,
Mygdonian Melas, and *Eurotas* blaze;
Euphrates, late investing *Babylon*;
Orontes, *Phasis*, *Ister*, *Thermodon*,
Ganges, *Alphëus*, *Sperchius* flames infold:
And *Tagus* floweth with dissolved gold.
The Swans, that ravisht with their melodie
Maeonian banks, now in *Cayster* frie.
To farthest Earth affrighted *Nilus* fled;
And there conceal'd [q] his yet unfound-out head,
Whil'st his seven dustie channels streamlesse lie.
Ismarian Hebrus, *Strymon* now are drie.
Hesperian streames, *Rhene*, *Rhodanus*, the [r] *Po*,
And [s] Scepter-destinated *Tyber* glow.
Earth cracks: to Hell the hated light descends;
And frighted *Pluto*, with his Queene, offends.
The Ocean shrinks, and leaves a field of Sand;
Where new discover'd Rocks, and Mountains stand;
That multiply the scatter'd [t] *Cyclades*,
Late cover'd with the deepe and awfull Seas,
The Fishes to the bottome dive: nor dare
The sportlesse Dolphins tempt the sultrie Ayre.
Long boyl'd alive, the monstrous [u] *Phocæ* die,
And on the brine with turn'd-up bellies lie.
With *Doris* and [x] her daughters, *Nereus* raves;
Who hide themselves beneath the scalding waves.
Thrice wrathfull *Neptune* his bold arme upheld
Above the Floods: whom thrice the fire repel'd.
Yet foodfull [y] *Tellus* with the Ocean bound,
Amidst the Seas, and Fountains now unfound
(Self-hid within the wombe where they were bred)
Neck-high advanceth her all-bearing head
(Her parched fore-head shadow'd with her hand)
And, shaking, shooke what-ever on her stand.
Where-with, a little shrunke into her brest,
Her sacred tongue her sorrows thus expresst:
If such thy will, and I deserve the same,
Thou chiefe of Gods, why sleeps thy vengefull flame?
Be't by Thy fire, if I in fire must fry?
The Author lessons the calamitie.
But, whilst I strive to utter this, I choke.
View my sing'd hair, mine eyes halfe-out with smoke!
The sparkling cinders on my visage thrown!
Is this my recompence? the favour shown
For all my service? for the fruit I have born?
That thus I am with Plough and harrows torn?

Wrought-

a Of this see the former page.

b Called also *Arctophylax*, a Starre or rather a constellation of 22 starres, which follow *Charles* waine.

c The husband of *Clymene*.

d Constellations distinguished by imaginary formes.

e The claws of the Scorpion stretch into *Libra*, and make that Signe: the rest of his body supplying his own.

f The Sunne.

g The River *Hebrus* was called *Oëagrius*, which descends from that Mountain.

h Burning also with Subterrene fires.

i A Mountain with two tops.

k In that there the orgies of *Bacchus* were celebrated.

l In the wars of the Giants. See the 1 Book.

m The top thereof being above the clouds.

n A Mountain neere *Corinth* upon which the famous *Citadell Acrocorinthus* was built.

o A Region of *Mysia* watred by that River.

p Set a gain on fire by *Vulcan* in the rescue of *Achilles*. Hom. 11.

q Of an unknown originall.

r The moderne name of *Padus*.

s Intimating the sovereignitie of *Rome* which stands on that river.

Proserpina.

t Ilands in the *Aegean* Sea which lye in the forme of a circle.

u Sea Calves: which take that name of their lowing.

x The Sea Nymphs, daughters to *Nereus* and *Doris*.

y The Goddesse or Element of Earth.

Wrought-out through-out the yeare? that man & beast
Sustaine with food? and you with incense feast?
But, say I merit ruine, and thy hate:
What hath thy [a] brother done (by equall Fate
Elected to the wavy Monarchie)
That Seas should sinke, and from thy presence flie?
If neither he, nor I thy pitty move,
Pitty thy Heaven. Behold! the Poles above
At either end doe fume: and should they burne,
Thy habitation would to ruine turne.
Distressed [b] *Atlas* shoulders shrinke with paine,
And scarce the glowing Axeltree sustaine.
If Sea, if Earth, if Heav'n shall fall by fire,
[c] Then all of us to *Chaos* must retire.
O! quench these flames: the miserable state
Of things releeve, before it be too-late,
This said, her voyce her parched tongue forsooke,
Nor longer could the smothering vapours brooke;
But, downe into her-selfe with-drew her head,
Neere to th' infernall Cavernes of the Dead.
Iove calls the Gods to witnesse, and who lent
The straying Chariot; should not he prevent,
That All would perish by one destinie;
Then mounts the highest Turret of the skie,
From thence inur'd to cloud the spacefull Earth,
And give the flame fore-running thunder birth.
But, there, for wasted clouds he sought in vaine,
To shade or coole the scorched Earth with raine.
He thunders; and, with hands that cannot erre,
Hurls lightning at the audacious Charioter.
Him strook he from his seat, breath from his brest,
Both at one blow, and flames with flames suppresst.
The frighted horses, plunging severall wayes,
Breake all their tire: to whom the bit obeyes:
The reignes, torne beame, crackt spokes, dispersst abroad,
Scorcht Heav'n was with the Chariots ruines strow'd.
But, soule-lesse *Phaeton*, with blazing haire,
Shot head-long through a long descent of Aire;
As when [d] a falling starre glides through the skie,
Or seemes to fall to the deceived eye.
Whom great [e] *Eridanus* (farre from his place
Of birth) receiv'd, and quencht his flagrant face:
Whose Nymphs interr'd him in [f] his Mothers wombe;
And fixt this Epitaph upon his Tombe:
Here *Phaeton* lyes: who though he could not guide
His Fathers Steeds, in high attempts he dy'd.
Phœbus with griefe with-drew. One day did runne
About the World, they say, without the Sunne,
Which flamie fuberalls illuminate;
That good, derived from a wretched Fate.
When *Clymene* had said what could be said
In such a griefe; halfe-soul'd, in black array'd,
She fils the Earth she wanders through, with grones,
First seeking his dead corps, and then his bones.
Interr'd in forrein Lands she found the last:
Her feeble limbs upon the place she cast,
And bath'd his name in teares, and strictly prest
The carved Marble with her bared brest.
Nor lesse th' [g] *Heliades* lament; who shead
From drowned eyes vaine offerings to the dead:
Who with remorselesse hands their bosomes teare;
And wayling, call on him that cannot heare.
With joyned hornes foure Moones their orbs had fil'd,
Since they their customary plaints upheld:
When *Phaethusa*, thinking to have cast
Her selfe on Earth, cry'd, ah! my feet stick fast!
Lampetie, pressing to her sisters ayd,
As suddenly with fixed roots was stayd.
A third, about t'have torne her scattered haire,
Tore-off the leaves which on her crowne she bare.
This, grieveth at her stiffe and senseless thighes:
She, that her stretcht-out arms in branches rise.
And whil'st with wonder they themselves behold,
The creeping barke their tender parts infold;
Then, by degrees, their bellies, breasts, and all
Except their mouthes; which on their mother call.
What should she doe? but runne to that, to this,
As fury drave; and snatcht a parting kisse?
But yet, not so suffic'd, she strove to take
Them, from themselves, and down the branches brake:
From whence, as from a wound, pure bloud did glide.
O pitty, Mother! (still the wounded cry'd)
Nor teare us, in our Trees? O! now adieu!
With that, the barke their lips together drew,
From these cleere dropping trees, teares yearely flow:
They, hardned by the Sunne, to Amber grow;
Which, on the moisture-giving River spent,
To *Romane* Ladies, as his gift, is sent.
[h] *Sthenelian Cygnus* at that time was there,
A kin to *Phaeton*; in love, more neere.
He, leaving State (who in [i] *Liguria* raign'd,
Which Cities great and populous contain'd)
Fil'd with complaints the River-chiding floods,
The sedgie banks, and late augmented Woods.
At length, his voyce grew small: white plume contends
In whitenesse with his haire: his neck ascends.
Red films unite his toes: armes turne to wings:
His mouth, a flat blunt bill, that sadly sings.
Becomne a Swan, remembring how unjust
Iove's lightning was, nor Heaven, nor him will trust.
Whom Lakes and Ponds (detesting fire) delight;
And Floods, to Flames in nature opposite.
The wofull Father to dead *Phaeton*,
Him-selfe neglecting (all his lustre gon,
As when eclipst) day, light, his owne life hates;
And loved griefe, with anger, aggravates:
Refusing to illuminate the Earth.
Enough, too much my toyle! borne with the birth
Of Time; (as restlesse;) without end, regard,
Or honour recompenc't with this reward!
Some other now may on my Chariot sit.
If all of you confesse your selves unfit;
Let *Iove* ascend: that he (when he shall trie)
At length may lay his murd'ring thunder by.
Then will he finde, that he, who could not guide
Those fire-hoof'd Steeds, deserv'd not to have dy'd.
The Gods stand round about him, and request
That endlesse Night might not the World invest.
Even *Iove* excus'd his lightning, and intreats:
Which, like a King, he intermixt with threats.
Displeased *Phœbus*, hardly reconcil'd,
Takes-up his Steeds, as yet with horror wild.
On whom he vents his spleen: and, though they run,
He lashes, and upbraids them with his Son.
[k] The Thunderer then walkes the ample Round
Of Heavens high walls, to search if they were sound.
When finding nothing there by fire decay'd;
He Earth, and humane industries survay'd.

Arcadia

a Neptune. Of this partition hereafter.

b A mountaine in *Mauritania* so high, as fained to support the starres.

c To the same confused masse, whence they were at first extracted.

d See the comment.

e The river *Po* in Italy.

f Earth, the common mother.

PHAETONS SISTERS.

g The daughters of the Sunne (for so the name signifies) and sisters unto *Phaeton*.

CYGNUS.

h The sonne of *Sthenelus* by the sister of *Clymene*.

i That part of *Italy* which lies about *Genua*.

k *Iupiter*.

CALISTO.

Arcadia chiefely exercis'd his cares;
There, Springs and ſtreames, that durſt not run, repair's;
The Fields with Graſſe, the Trees with leaves indue's,
And withered Woods with vaniſht Shades renew's.
Oft paſſing to and fro, a [a] *Nonacrine*
The God inflam'd; her beautie, more divine!
'Twas not her Art to ſpin, nor with much care
And fine varietie to trick her haire;
But, with a zone, her looſer garments bound,
And her rude treſſes in a Fillet wound:
Now armed with a Dart, now with a Bow:
A Squire of [b] *Phœbe's*. [c] *Manalus* did know
None more in grace, of all her Virgin throng:
But, Favorites in favour laſt not long.
The parted Day in equall ballance held,
A Wood ſhe entred, as yet never feld.
There from her ſhoulders ſhe her Quiver takes,
Vnbends her Bow; and, tyr'd with hunting, makes
The flowry-mantled Earth her happy bed;
And on her painted Quiver layes her head.
When *Iove* the Nymph without a guard did ſee
In ſuch a poſiture; This ſtealth, ſaid he,
My Wife ſhall never know: or, ſay ſhe did;
Who, ah, who would not for her ſake be chid!
Diana's ſhape and habit then indew'd,
He ſaid; My Huntreſſe, where haſt thou purſew'd
This morning's chace? She, riſing, made reply;
Hail Pow'r, more great then *Iove* (though *Iove* ſtood by)
In my eſteeme —. He ſmil'd: and gladly-heard
Him-ſelf, by her, before Himſelf preferr'd;
And kiſt. His kiſſes too intemperate grow;
Not ſuch as Maids on Maidens do beſtow.
His ſtrict imbracements her narration ſtay'd;
And, by his crime, his own deceit betray'd.
She did what Woman could to force her Fate;
(Would *Iuno* ſaw! it would her ſpleene abate)
Although, as much as Woman could, ſhe ſtrove;
What Woman, or, who can contend with *Iove*!
The Victor hies him to th' æthereall Stutes.
The Woods, as guiltie of her wrongs, ſhe hates:
Almoſt forgetting, as from thence ſhe ſung,
Her Quiver, and the Bow which by it hung.
High *Manalus* [d] *Dictynna* with her train
Now entring, pleaſed with the quarry ſlain,
Beheld, and call'd her: call'd upon, ſhe fled;
And in her ſemblance *Iupiter* doth dread.
But, when ſhe ſaw th' attending Nymphs appeare;
She troops among them, and diverts her feare.
Ah, how our faults are in our faces read!
With eyes ſcarce ever rais'd, ſhe hangs the head:
Nor perks ſhe now, as ſhe was wont to do,
By [e] *Cynthia's* ſide, nor leads the ſtarry crew.
Though mute ſhe be, her violated ſhame
Self-guiltie bluſhes ſilently proclaime.
But that a Maid, *Diana* the ill hid
Had ſoone eſpy'd: they ſay, her ſlie Nymphs did.
Nine [f] Creſcents now had made their Orbs compleat,
When, faint with labour, and [g] her brothers heat,
She takes the ſhades; cloſe by the murmuring
And ſilver current of a fruitfull Spring.
The place much prays'd, the ſtreame as coole as cleere
Her faire feet glads. No Spyes, ſaid ſhe, be here:
Here will we our diſrobed bodies dip.
Caliſto bluſht: the reſt their faire limbs ſtrip.
And her perforce uncloth'd, that fought delayes;
Who, with her body, her offence diſplayes.
They, all abaſht, yet loath to have it ſpy'd,
Striving her belly with their hands to hide;
Avant, ſaid *Cynthia*; get thee from our train;
Nor, with thy limbs, this ſacred Fountain ſtain:
This knew the [h] Matron of the Thunderer;
Whoſe thoughts, to fitter times, revenge defer:
Nor long delay's; for, *Arcas* (which more ſcorn
And griefe provok't) was of the Lady born.
Beheld with ire, which turn'd her eyes to flame;
Muſt thou be fruitfull too, to blaze my ſhame,
And propagate the wrong? And muſt he be
A living infamy to *Iove* and me?
I'le not indur't: That ſo ſelf-pleaſing ſhape,
Which drew my husband to thy willing rape,
I ſure ſhall ſpoile. This ſaid, her haire ſhe wound
About her hand, and dragg'd her on the ground.
Her hands, for pitty heav'd (ſo ſmooth, ſo faire!)
Grew forthwith rough, and horrid with black haire.
Her daintie hands (which, ſwift deformity
Converts to pawes) the place of feet ſupply.
The mouth, ſo prays'd by *Iove*, (that late to ſin
Entic't a God) now horribly doth grin.
And, leſt ſhe might too powerfully beſeech,
She inſtantly bereft her of her ſpeech:
Inſtead whereof, a noyſe aſcends her hoarſe
And rumbling throat, which terror doth inforce;
Although a Beare, her minde ſhe ſtill poſſeſt,
And with continuall groanes her griefe expreſt:
With pawes ſtretcht up to heaven, accus'd her fate:
And whom ſhe could not call, ſhe thought ingrate.
How oft, afraid to keep the Wood's alone,
Sought ſhe the houſe and fields that were her own!
How often, chaced by the following crie,
Th' affrighted Huntreſſe from her hounds did flie!
Oft ſhe (the Wood's wild foragers eſpy'd)
Forgetting what ſhe was, her ſelf would hide:
A Beare; yet trembles at the ſight of Beares;
And Wolves ([i] her Father then amongſt them) feares.
When (lo!) [k] *Lycaon's* Grand-child thither drew,
Thrice five yeeres old, nor of his Mother knew;
While he purſues the chace and ſalvage ſpoyles,
(The *Erymanthian* Woods begirt with toyles)
Her he encounters. *Arcas* ſeene, ſhe ſtay'd,
And would have ta'ne acquaintance. He, afraid,
Stared upon her with a conſtant eye;
And backward ſtept, as ſhe approached nye.
About to wound her undefended breſt:
The King of Gods, who did the fact deteſt,
With them, the crime with-drew, and both convai'd
To heaven; now [l] neigh'bring Conſtellations made.
[m] *Saturnia* ſweld to ſee her Rivall ſhine
Amongſt the Stars. Shee ſtoops to *Neptune's* brine;
Gray [n] *Tethys* and the old *Oceanus*
(Grac't by the Deities) accoaſting thus:
Aske you why I, the Queene of Gods, am come
From bleſt aboads? Another holds my roome.
When Nights black mantle ſhall the World infold;
My wounds (thoſe honour'd Stars) you may behold;
There, where the [o] ſhorteſt Circle, at the end
Of all the turning Axeltree, doth bend.
Who would not injurie the wife of *Iove*,
When our worſt puniſhments preferments prove?

a *Caliſto*, a Nymph of *Nonacris*, a mountain of *Arcadia*.
b *Diana*.
c A mountain of *Arcadia* where *Diana* uſed to hunt.
d *Diana* ſo called of the toiles wherewith they take wild beaſts, by her firſt invented.
e *Diana*; of *Cynthus* a mountain of *Delos*, where ſhe was fained to have been born.
f Increaſing Moones.
g *Apollo*, or the Sun.
h *Iuno*.
i *Lycaon* of whom in the firſt book.
k *Arcas*, the ſonne of *Caliſto* the daughter of *Lycaon*.
l *Caliſto* converted into the greater Beare, and *Arcas* into the leſſer.
m *Iuno*, the daughter of *Saturne*.
n Eſteemed, as by *Orpheus*, the moſt ancient of the Gods; from whom the reſt, as all things beſides, had their originall. A tradition from the Spirits moving upon the waters (which covered all in the beginning) hatching, as it were, and producing all things out of them.
o The Artick Circle.

How great our act! how is our powre display'd!
Vnform'd a Woman, and a Goddesse made.
Thus we the guiltie scourge! Thus, thus we our
Revenge advance! such, and so great our powre!
Let him unbeast the beast (as heretofore
[a] *Phoronis*) and her wanton shape restore.
Why doth he not *Lucaon's* daughter wed,
Rejecting me, and place her in his bed?
But, you who once my carefull [b] Nurses were,
If my indignities doe touch you neere,
Command you that the [c] seven *Triones* keep
Their lazie Waine out of your sacred Deep.
From thence, those stars, the price of whoredome, drive;
Nor let th' impure in your pure Surges dive.
[d] They both assent. Her Peacocks to the skyes
Their Goddesse draw; late stuck with *Argus* eyes.
Thou too, thou prating Raven, turn'd as late
From white to black, by well-deserved Fate.
(The spotlesse silver Dove was not more white,
Nor Swans which in the running Brookes delight:
Nor yet that [e] vigilant Fowle, whose gaggling shall
Hereafter free th' attempted Capitoll.)
Thy tongue, thy tell-tale tongue did thee undoe:
And what was white, is now of sable hew.
The Paline, *Coronis*, of *Larissa*, bare
From all th' *Aemonian* Dames for matchlesse faire.
Who dearely, [f] *Delphian*, was belov'd by thee;
As long as chaste, or from detection free.
But, [g] *Phœbus* Bird her scapes did soone descry:
Nor could they charme th' inexorable Spy:
Whom, flying to his Lord, the Crow pursews
(As talkative as he) to know the news;
And, knowing, said: Thy self thou dost ingage
By thankless service: slight not my presage.
Know what I was, and am: through all my time
My actions sift: thou'lt finde my faith my crime.
For [h] *Pallas*, on a day, in chest compos'd
Of *Attick* Osiars, privately inclos'd
Her *Erichthonius* [i] (whom no Woman bare)
Committed to the custody and care
Of three faire Virgin Nymphs, that daughters were
To Prudent *Cecrops*, [k] who two shapes did beare:
Nor told what it contain'd; but, charg'd that they
Her secrets should not to themselves betray.
These from an Elme I (un-espy'd) espy.
Faire *Herse* and *Pandrosa* faithfully
Performe their charge. *Aglauros* then did call
Her fearefull sisters, and unties with-all
The wicker Cabinet; whose twigs contain
An infant, raised on a Dragon's train.
This, I my Goddesse told; and for reward,
Am now cashiered from *Minerva's* Guard,
The [l] Bird of Night preferd. Beware by me:
Nor too officiously tell all you see.
Truth is, I never to that place aspir'd:
She gave it me, unsought-too, undesir'd.
Were *Pallas* askt, though angry, yet know I
That angry *Pallas* would not this deny.
Me had King *Coronæus*, great in fame
Through happy *Phocis*, by a royall Dame.
Rich suiters I (despise me not) had store:
My beautie wrackt me. Walking on the shore,
As leasurely as now I use to go,
Cold *Neptune* saw me, and with lust did glow.
The time, his pray'rs, and praises spent in vain;
What would not yeeld, he offers to constrain;
And follows me that fled. The harder strand
Behinde me left, and tyr'd with yeelding sand,
To Gods and Men I cry. No humane aid
Was then at hand: [m] a Maid releeves a Maid.
For, as to heaven my trembling armes I threw;
My armes cole-black with hovering feathers grew.
My Robe I from my shoulders thought to throw:
But, that was plume, and to my skin did grow.
With hands to beat my naked brest, I trie:
But, neither brest to beat, nor hands, had I.
Running, in sand I sunke not as before;
But, me the scarce-toucht Earth, unburden'd bore.
Forth-with, I lightly through the Ayre ascend;
And on *Minerva*, without blame, attend.
But, what was this; when she, whose wicked deeds
Vnwoman'd her, in our lost grace succeeds?
For, know (no more then through all *Lesbos* spred)
[n] *Nyctimene* defil'd her Fathers bed.
Though now a Bird; yet, full of guilt, the sight,
The Day, she shuns, and masks her shame in Night.
About her, all our winged troops repayre;
And, with invectives, chace her through the Ayre.
To her, the Raven: Mischiefe thee surprise
For staying me. Vain Omen's I despise;
Then, forward flew; and told the hurtfull truth
Of lost *Coronis*, and th' [o] *Aemonian* Youth.
The harp drops from his hand: and from his head
The Laurell fell: his chearfull colour fled.
Transported with his rage, his bow he took,
And with inevitable arrow strook
That brest, which he so oft to his had joyn'd:
She shreeks; and from the deadly wound doth wind
The biting steele, pursu'd with streames of blood,
That bath'd her pure white in a crimson Flood:
And said; Though this be due, yet, *Phœbus*, I
Might first have teem'd: now, two in one must die.
She faints: fore't life in her blood's torrent swims:
And stifning cold benums her senseless limbs.
His crueltie, to her he lov'd, too late,
He now repenteth, and him-self doth hate,
Who lent an eare, whom rage could so incense:
He hates his Bird, by whom he knew th' offence;
He hates his Art; his quiver, and his Bow;
Then, takes her up, and all his skill doth show.
But (ah!) too late to vanquish Fate he tries;
And surgery, without successe, applies.
Which when he saw, and saw the funerall pile
Prepared to devoure so deare a spoile;
He deeply groanes (for no cœlestiall eye
May shead a teare) as when a Cow stands by,
And lowes aloud to see th' advanced mall
Vpon the fore-head of her suckling fall.
And now unear'd-for odours powr'd upon her;
And undue death with all due rites doth honour.
But, *Phœbus*, not enduring that [p] his seed
(And that by her) the greedie Fire should feed,
Snatcht it both from her womb, and from the flame;
And to the [q] two-shap't *Chiron* brought the same.
The white-plum'd Raven, who reward expects,
He turns to black; and for his truth rejects.
It pleas'd the [r] Half-horse to be so imploy'd;
Who in his honourable trouble joy'd.

Behold:

a *Io*; the sister of *Phoroneus*, who succeeded *Inachus* in the kingdome of *Argos*.
b The Aire, which is *Iuno*, being nourished by *Oceanus* and *Tethys*; or the element of water.
c The greater and lesser Beare. Those seven Starres resembling a plow-share, and thereof called *Triones*.
d In that they never set to those that are on this side the Northern Tropick.
e The Gaules, attempting to scale the Capitoll by night, were discovered by the gagling of Geese, and repulsed by *Manlius*, for the same surnamed *Capitolinus*.
f *Apollo*, of *Delphos*, wherein he had his most celebrated Temple.
g The Raven.
ERICTHONIVS.
h *Minerva* called *Pallas* of the shaking of her Launce.
i See the Comment.
k See the Comment.
l The Owle.

m *Minerva.*

NICTIMENE.
n The daughter of *Nycteus* King of *Lesbos*.

CORONIS OF LARISSA.
o *Ischius.*

p *Aesculapius.*
q The just Censure; the inventer of Chirurgery: of whom that art is so called.
THE RAVEN.
r *Chiron.*

Behold: the *Centaur's* daughter with red haire,
Whom formerly the Nymph *Caricle* bare
By the swift River, and *Ocyrhoë* nam'd;
Who had her Father's healthfull Art disclaym'd,
To sing the depth of Fates: Now, when her brest
Was by the prophecying rage possest,
And that th' included [a] God inflam'd her minde;
Beholding of the Babe, she thus divin'd:
Health-giver to the World, grow Infant, grow;
To whom mortalitie so much shall owe.
Fled Souls thou shalt restore to their aboads:
[b] And once, against the pleasure of the Gods.
To do the like, thy [c] Grand-sires flames denie:
And thou, begotten by a God, must die.
[d] Thou, of a bloodlesse corps, a God shalt be:
And Nature twice shall be renew'd in thee.
And you, deare Father, not a Mortall now;
To whom the Fates eternitie allow;
Shall wish to die, [e] then when your wound shall smart
With Serpents blood, and slight your helplesse Art.
Relenting Fates will pitie you with death,
Against their Law, and stop your groaning breath.
Not all yet said, her sighs in stormes arise;
And ill-aboding teares burst from her eyes.
Then, thus: My Fates prevent me: lo, they tie
My falt'ring tongue, and farther speech deny.
Alas! these Arts not of that value be,
That they should draw the wrath of Heaven on me!
O, rather would I nothing had fore-known!
My looks seeme now not humane, nor my own.
I long to feed on grasse: I long to run
About the spacious fields. Woe's me, undone!
Into a Mare (my kindred's shape) I grow:
Yet, why throughout? [f] my Father but halfe so.
The end of her complaint you scarce could heare
To understand: her words confused were.
Forth-with, nor words, nor neighings, she exprest;
Her voice yet more inclining to the beast:
Then, neigh'd out-right. Within a little space,
Her down-thrust armes upon the Meadow pace.
Her fingers joyne: one hoofe five nailes unite:
Her head and neck enlarge, not now upright:
Her trayling garment to a train extends:
Her dangling haire upon her crest descends:
Her voice and shape at once transform'd became:
[g] And to it self the monster gives a name.
Old *Chiron* weeps; and *Phœbus*, vainly cryes
On thee to change the changelesse Destinies.
Admit thou could'st: thee, from thy selfe expeld,
Then *Elis*, and *Messenian* pastures held.
It was the time, when, cloth'd in Neat-herds weeds,
Thou play'dst upon unequall seven-fold Reeds:
Whil'st thee thy Pipe delights, whilst cares of love
Thy soule possesse, and other cares remove;
Thy Oxen in the fields of *Pylos* stray:
Observed by the craftie [h] sonne of *May*,
Forthwith he secretly conveyes them thence;
In untract Woods concealing his offence.
None saw but *Battus*, in that Country bred;
Who wealthy *Neleus* [i] famous horses fed.
Him only he misdoubts: then, (t'ane a-part)
Stranger, said *Mercury*, what ere thou art;
If any for this Herd by chance enquire,
Conceale thy knowledge: and receive, for hire,
This white-hair'd Cow. He tooke her, and reply'd,
Be safe; thy theft shall sooner be descry'd
By yonder stone, then me; and shew'd a stone.
Iove's sonne departs, and straight returns unknown,
(A seeming Clowne in forme and voice) who said:
Saw'st thou no Cattle through these fields convay'd?
Detect the theft; in their recovery joyne:
And, lo, this Heifer, with her Bull, is thine;
He (the reward redoubl'd) answer'd: There
[k] Beneath those hills, beneath those hills they were.
Then, [l] *Hermes*, laughing loud; What, knave, I say,
Me to my self; me to my self betray?
Then, [m] to a Touch-stone turn'd his perjur'd brest;
Whose nature now is in that name expresst.
Hence he, who beares the [n] Caduceus, springs
Through boundlesse ayre; and views, from stretcht-out
[o] *Munychian* fields, [p] *Minerva's* loved soyle, (wings,
[q] *Lyceum*, exercis'd with learned toyle.
By chance, upon that day it did befall,
When to her Fane, prepar'd for festivall,
In crowned baskets on their shining haire,
The Virgin-train her sacrifices bare:
Returning; these the winged God doth view;
Who not forth-right, but in a circuit flew.
As when a greedie Kite fresh entrailes spies,
Fearing to stoop for those that sacrifice,
Strikes circles through the ayre, nor farre removes;
But, with fixt eyes reverts to what he loves:
So, swift [r] *Cyllenius* o're the *Attick* towers,
In ayrie windings circularly scowers.
As [s] *Lucifer* out-shines each other Starre;
As silver *Phœbe*, *Lucifer*; so farre
Did *Herse* all the other Virgins stain;
The glory of that pomp, and of her train.
Love-struck, he burnes as in the Ayre he hung.
A bullet by [t] *Balearian* Slinger flung,
Increaseth so in fervor as it flyes;
And findes the fire it had not, in the skyes.
From Heaven, he stoops to more affected Earth:
Not now disguis'd like one of humane birth;
Such confidence his beauteous parts impart;
Which, though divine, he strives to grace by Art.
He curles his haire; his mantle, wrought with gold,
He in the most becomming garb doth fold;
And his fine feet adornes: then, in his hand
Takes his [u] sleep-causing and expelling wand.
Three roomes there were within the faire contect
Of *Cecrop's* house, with Ivory arches deckt.
Pandrosa and *Aglauros* on each side
Of *Herse* lay; *Aglauros* first espy'd
The sly-approaching *Mercury*: his name
She boldly askes, and why he thither came.
To whom, [x] *Plejones* nephew: He am I
Who on *Iove's* errands (*Iove*, my Father) flie.
And to be plaine; to *Herse* faithfull prove:
And be an Aunt unto our fruitfull love.
Thy sister's beauties this repaire inforce:
I pray thee of a Lover take remorse.
So star'd she on him, and as much amaz'd;
[y] As when she on *Minerva's* secrets gaz'd:
Who askes a masse of treasure for her hire;
And, till 'twere payd, constrain'd him to retire.
[z] Warres angry Goddesse cast on her a look
That darted fire; and fetcht a sigh which shooke

a *Apollo*, the author of prophecie.

AESCULAPIVS.

b For rejoyning the scattered limbs of *Hippolytus*.

c *Iupiter*, the Father of *Apollo*, as he of *Aesculapius*.

d See the Comment CHIRON.

e Hurt in the foot by the casuall fall of one of *Hercules* arrows infected with the blood of *Hydra*.

OCYRRHOE.

f Centawre.

g *Euippe*: which signifies the faire Mare.

APOLLO A HEARDSMAN.

h *Mercury*.

BATTVS.

i Celebrated by *Homer*: this *Neleus* was King of *Pylos*, and Father to *Nestor*.

k Such vaine and superfluous repetitions were called in Greek *Battologia*: from whence *Battus* an idle Poet, is here covertly taxed by *Ovid*.

l *Mercury*; in that the supposed Messenger and interpreter to *Iupiter*.

m The touch-stone is called *Index*: which also signifies an Intelligencer, or tell-tale.

n *Mercuries* Rod, which signifies a reconciler of dissentions.

o A Promontory neere the Haven of *Athens*, where *Munychius* built the Temple of *Diana*.

p *Attica*, sacred to *Minerva*.

q The Philosophy Schooles which stood in a Grove without the walls of *Athens*.

r *Mercury* of *Cyllene*, a mountaine of *Arcadia*, where he was born.

s The Morning Starre.

t The inhabitants of the *Balearies* (two Ilands now called *Majores* and *Minores*) renowned for their slingers.

u His *Caduceus*. See the Comment AGLAVROS.

x *Mercury* of his Grandmother *Plejone*, the wife of *Atlas* and mother of *Maia*.

y Whereof a little before.

z *Pallas*. See the Commentary on the first Book.

Her bosome, with the [a] *Ægis* which she wore:
Who calls to minde, how she, not long afore,
Profanely did, against her faith, discover
The [b] *Lemnian* issue, borne without a Mother:
Now to her sister, to the God ingrate;
And by so base a meanes t'inrich her state.
Forth-with to *Envie's* cave her course she bent,
Furr'd with black filth, within a deepe descent
Between two hills; where *Phœbus* never showes
His cheerefull face; where no winde ever blows:
Repleat with sadnesse, and unactive cold;
Devoid of fire, yet still in smoak enrol'd.
Whither when as [c] the fear'd in battell came,
She staid before the house, (that hatefull frame
She might not enter) and the darke doore stroke
With her bright lance; which straight in sunder broke.
There saw she *Envy* lapping Vipers blood;
And feeding on their flesh, her vices food:
And, having seene her, turn'd-away her eyes.
The Caitiffe slowly from the ground doth rise
(Her halfe devoured Serpents laid-aside)
And forward creepeth with a lazy stride.
Viewing her forme so faire; her armes, so bright;
She groan'd, and sigh't at such a cheerefull sight.
Her body more then meager; pale her hew;
Her teeth all rustie; still she lookes askew;
Her breast with gall, her tongue with poyson sweld:
She onely laught, when she sad sights beheld.
Her ever-waking cares exil'd soft sleepe:
Who lookes on good successe, with eyes that weepe;
Repining, pines: who, wounding others, bleeds:
And on her selfe revengeth her misdeeds.
Although [d] *Tritonia* did the Hag detest;
Yet briefly thus her pleasure she exprest:
Aglauros, one of the [e] *Cecropides*,
Doe thou infest with thy accurst disease.
This said; the hastie Goddesse doth advance
Her body, with her earth-repelling lance.
Envie cast after her a wicked eye,
Mutters, and could for very sorrow dye
That such her power: a shaggy staffe then tooke
Wreathed with thornes; and her darke Cave forsooke.
Wrapt in black clouds, which way so ere she turnes,
The Corne she lodges, flowrie pastures burnes,
Crops what growes high; Townes, Nations, with her breath
Pollutes; and Vertue persecutes to death.
When she the faire *Athenian* towers beheld,
Which so in wealth, in learned Arts exceld,
And fearefull Peace; to cry she scarce forbeares,
In that she saw no argument for teares.
When she *Aglauros* lodging entred had,
She gladly executes what *Pallas* bad:
Her cankred hand upon her breast she lai'd,
And crooked thornes into her heart convay'd,
And breath'd in bainefull poyson; which she sheads
Into her bones, and through her spirits spreads.
And that her envy might not want a cause;
The God in his divinest forme she drawes:
And with it, sets before her wounded eyes
Her happy sister, and their nuptiall joyes:
Augmenting all. These secret woes excite,
And gnaw her soule. She sighs all day, all night;
And with a slow infection melts away,
Like Ice before the Sunnes uncertaine ray.

Faire *Herse's* happy state such heart-burne breeds
In her black bosome, as when spiny weeds
Are set on fire: which without flame consume,
And seeme (so small their heate) to burne with fume.
Oft she resolves to die, such sights to shun:
Oft, by disclosing, to have both undone.
Now sits she on the threshold, to prevent
The Gods accesse; who with lost blandishment,
And his best Art, perswades. Quoth she; forbeare,
I cannot be remov'd, if you stay heare.
I to this bargaine, he reply'd, will stand;
The figured doore then forces with [f] his wand.
Striving to rise, to second her debate,
Her hips could not remove, prest with dull waight.
Againe she struggl'd to have stood on end:
But, those unsupple sinewes would not bend.
Incroaching cold now enters at her nayles:
And lack of blood her veines blew branches pale's.
And as a Canker, slighting helplesse Arts,
Creeps from th' infected to the sounder parts:
So by degrees the winter of wan Death
Congeales the path of life, and stops her breath:
Nor strove she: had she strove to make her mone,
Voice had no way; her neck and face now stone.
There she a bloodlesse Statue sate, all freckt:
Her spotted minde the Marble did infect.
When [g] *Atlantiades*, on her, prophane
Of tongue and heart, this sharpe revenge had ta'ne;
He from [h] the Citie, nam'd by *Pallas*, flew
On mounting wings, and unto heaven with-drew.
With whom, *Iove* thus (his love congealing) joynes:
Thou, faithfull Minister to my designes,
Shoot swiftly through the Ayre unto [i] that Land,
Whose borders North-ward of thy Mother stand,
Which those Inhabitants *Sidonia* name:
Behold, yon royall Heard: conduct the same,
From not farre distant Mountaines, to the shore.
This he dispatcht, with speed that went before
A humane thought. There, oft the [k] princely Maid,
Accompany'd with *Tyrian* Virgins, play'd.
Love and high Majestie agree not well;
Nor will together in one bosome dwell.
That Powre, from whom, what ere hath being, springs;
That King of Gods, who three-fork'd lightning hings;
Whose nod the Worlds unfixt foundation shakes,
The figure of a sensuall Bull now takes:
And, lowing, walkes upon the tender grasse
Amongst the Heard; though he in forme surpasse.
His colour whiter then untrodden snow,
Before still-moist and thawing [l] *Auster* blow.
The flesh, in swelling rowles, adornes the neck:
His broad-spread breast, long dangling dew-laps deck.
His hornes, though small, yet such as Art invite
To imitate, then shining gemmes more bright:
His eyes no wrath, his brows no terror threat;
His whole aspect with smiling peace repleat.
The beast, [m] *Agenor's* daughter doth admire,
So wondrous beautifull, so void of ire.
Though such, at first she his approach did dread,
Yet forthwith toucht; and then with flowers him fed.
The Lover joyes: till he his hopes might feast,
He kist her hands; ah, scarce deferres the rest!
Now, on the springing grasse, he frisks and playes:
His sides now on the golden sands he layes.

Her

a The refulgent shield which was given her by *Iupiter* so exalted of the goat-skin which covered it.
b *Erichthonius*: the son of *Vulcan*, who is fained to reside at *Lemnos*, in regard of the heat of that Earth so soveraign for sores and diseases.
c *Pallas*.
d *Pallas*: of the Lake *Triton*, where first she was seene in her warlike habiliments; or rather of her wisdome.
e Daughters of *Cecrops*.
f His Caduceus.
g *Mercury*: of *Atlas*, the father of his mother.
h *Athens*: See the Comment on the sixth booke.
i A part of *Phœnicia*, which *Maia* the mother of *Mercury*, one of the *Pleiades*, beholds from the South.
k *Europa*, the daughter of King *Agenor*.
l The South Winde.
m *Europa*.

Her feare ſubdu'd, ſhe ſtrokes his proffer'd breſt:
Her Virgin-hands his hornes with garlands dreſt.
The royall maid, who now no courage lackt,
Aſcends the Bull, not knowing whom ſhe backt.
He, to the Sea approaching, by degrees
Firſt dips therein his hoofes, anon his knées;
Then, ruſhing forward, beares away the prize.
She ſhreeks, and to the ſhore reverts her eyes:
One hand his horne, the other held behinde;
Her lighter garments ſwelling with the winde.

VPON

VPON THE SECOND BOOK OF *OVIDS* METAMORPHOSIS.

THE PALACE, AND MAGNIFICENCE OF THE SUNNE.

THe entrance into this *ſecond booke is through the glorious* Palace *of the Sunne: wherein as ſome conjecture, he intimates the temple of* Apollo; *with the Portico and Library, built by* Auguſtus. *The materialls, gold, precious ſtones, and ivory: the workman* Mulciber; *a name of* Vulcan, *which ſignifies to mollifie; in that fire mollifies metall, and ſubjects it to the will of the Artificer. In this deſcription our Poet imitates* Homer *in the ſheild of* Achilles; *and is imitated by the moderne in their Screenes and Arraſſes. The Sunne is cloathed in a robe of ſcarlet, onely proper to Princes and Magiſtrates, expreſsing their power of inflicting death by that bloudy colour; which private men were of old forbidden to weare, or reſemble in any part of their garments. But he a King of the other Starres, from whom they receive their honour: his courtiers, the Heures, Dayes, Moneths, Yeares, and Ages; the Spring, Summer, Autumne, and Winter: being not onely their Lord and moderator, but their father; the meaſure and viciſsitude of Time proceeding from his motion.* Wherefore divine Reaſon, *ſaith* Macrobius, and not ſuperſtition, made the Poets, who in their fables of the Gods did not ſwerve from the truth of Philoſophy, to referre all the reſt that are under the skie to the various faculties of the Sunne, as inſinuated by his ſeverall appellations; governing the cœleſtiall lights, and diſpoſing of their influences: the multiplicitie of the Gods no other then the names of his particular vertues. *The erring World at the firſt acknowledging thoſe onely for Gods, whom they ſaw with their eyes, and of whoſe glory and bounty they were ſenſible.*

PHAETON. Phœbus *acknowledgeth* Phaeton *for his ſonne: he deſires a confirmation: who bids him aske what he will; and bindes the performance by an irrevocable oath, the oath of the Gods, infernall* Styx; *here called their feare and terror: acknowledging therein a greater power then their owne, unto which they were lyable: and withall their mortality: for why ſhould they feare what they never could ſee, unleſſe unto death obnoxious?* Why (*ſaith* Lactantius) ſhould men caſt their eyes unto Heaven, and ſweare by thoſe Gods who deſcend themſelves into hell, and there found that which with terror they adored? STYX. Styx *is a fountaine in* Arcadia *at the foot of* Nonacris, *the water thereof is a violent poyſon, and ſo corroding that nothing can containe it but the hoofe of a Mule. With this* Alexander (*as is ſuſpected*) *was made away, by the treaſon of* Antipater; *not without ſome aſperſion upon* Ariſtotle. *Nor is ſuch a virulency incredible, contracted from the qualitie of the earth in her ſubterrene current, whoſe exhalations I have ſeene, in a dry and light ſome cave betweene* Naples *and* Putzoll, *to kill a dog in as ſhort a time as I am in telling of it. From the ſad effects of this fountaine, and as ſad a name (for* Styx, *as* Regius *expounds it, ſignifies ſorrow) was that fabulous River derived, which in winding mazes nine times infolds the infernall Monarchie. It is fained that* Styx *ſent her daughter* Victory, *the joyfull iſſue of a ſorrowfull mother, to aſsiſt the Gods in their warres againſt the Gyants: in recompence receiving this honour from* Jupiter, *that whoſoever forſwore themſelves by her name ſhould for nine yeares be baniſhed from their councels and feſtivals. Thus interpreted by* Ariſtotle, *that as water was held to be the firſt and moſt ancient of all things; ſo nothing is to be preferred before, or is more holy and venerable, then the religion of an oath. But perhaps more accurately by the Vicount of* Saint Albons: *How leagues betweene Princes, though confirmed by oath, together with the bonds of merit, nature, or alliance, are commonly no longer of validity then they ſtand with the Reaſons of ſtate, and peculiar utility. Onely the obligation of neceſsitie (repreſented by* Styx, *that fatall and unrepreſſable river) abideth firme and unviolable; ſince the breach thereof is puniſhed with a ſuſpenſion from the feſtivalls of the Gods; under which, by the Ancient, the lawes, immunities, plenty and felicitie of a kingdome were deciphered. Ambitious* Phaeton *demands of his father the guide of his chariot for one day, and therein his owne ruine. God could not puniſh a man more ſometimes then in granting him his deſires.*

——— quid enim ratione timemus,
Aut cupimus? Quidtam dextro pede concipit, ut te
Conatus non pœniteat, votique peracti?
Evertere domos totas optantibus ipſis
Dii faciles. Iuv. Sat. 10.

What juſtly feare or hope we? what begunne
So well, or wiſht for; but we wiſh undone?
The eaſy Gods by granting us out owne
Requeſts, our fortunes oft have overthrowne.

To confirme an indefinite promiſe by oath is altogether unlawfull: for the breach thereof is a ſinne,

and

and the performance, not ſeldome a greater: as inſtanced by Jephta *and* Herod. *So here the father by his indulgencie deſtroyes his ſonne, and grants what an enemy would have deſired.* Phœbus *goes about to deterre him by the difficultie, horror, and danger of the enterpriſe.* Seneca *makes the generous youth reply:* I like the way, and long to aſcend: this, wherewith you thinke to affright, incites me: there would I ſtand where the Sunne himſelfe trembles. *Vertue mounts aloft, it is the part of a poore and lazie Spirit to purſue ſafe things. But thoſe hot horſes diſdaine to obey ſo weake and unskilfull a manager: they ſtray from their bounds, and follow their fury, till by their irregularity they had ſet the whole world on a cumbuſtion, When* Jupiter, *leſt all ſhould be devoured in one fire, ſtroke the Chariot and Charioter with lightning: who fell, like a falling ſtarre, into* Eridanus.

Phaeton, *King of the* Theſports *and* Moloſſians, *was ſaid to have beene the ſonne of* Phœbus, *and to have fallen from his fathers Chariot, in that he firſt aſſayed to finde out the courſe of the Sunne; but was by his death prevented. And in thoſe dayes there fell ſuch abundance of fire from heaven (which* Ficinus *conjectures to be the ſame that is mentioned by* Moſes) *as deſtroyed many of the Eaſterne regions: whereupon it was fained that his miſguidance had ſet the whole world on a conflagration. But phyſically he is ſaid to be the ſonne of* Phœbus; *becauſe* Phaeton *is, as the name it ſelfe ſignifies, a bright and burning inflamation, which proceeds from the Sunne:* Clymene, *or the water, his mother; from whom thoſe exhalations are by the Sunne attracted. Theſe ſet on fire procure a vehement heate: and therefore, the inflamation of thoſe vapors is the ſonne of theſe parents. Thunder and lightning neceſſarily ſucceed ſuch exceſsive fervor; for which cauſe he is ſaid to be ſtrook with lightning by* Jupiter: *and to fall into* Eridanus; *in that ſuch droughts are commonly followed by inundations: That River, for this good ſervice, beeing made a cœleſtiall Conſtellation.*

This fable to the life preſents a raſh and ambitious Prince, inflamed with deſire of glory and dominion: who in that too powerfull, attempts whatſoever is above his power; and gives no limits to his ruining ambition.

Prepar'd for vengeance, deſperate men
On crimes forbidden madly run.
From Heaven audacious *Iaphets* ſon
To mortals fire convai'd by theft:
Pale troopes of new diſeaſes then
Sad Earth of her ſick ſons bereft;
And certaine Death, before but ſlow,
Did with a ſwifter motion goe.
Bold Dædalus through empty ayre
With wings, not given by Nature, flew.
Herculean labors Hell ſubdew.
Hard nothing is t' adventrous man.
Even heaven it ſelfe affect we dare
By our vaſt follies: no, nor can
Iove lay his vengefull thunder by;
Still urg'd by our impiety.

Audax omnia perpeti
Gens humana ruit per vetitum nefas.
Audax Iapeti genus
Ignem fraude mala gentibus intulit:
Poſt ignem aetherea domo
Subductum, macies & nova febrium
Terris incubuit cohors:
Semotique prius tarda neceſſitas
Lethi corripuit gradum.
Expertus vacuum Dædalus aëra
Pennis non homini datis.
Perrupitque Acheronta Herculeus labor.
Nil mortalibus ardui eſt.
Cœlum ipſum petimus ſtultitia; neque
Per noſtrum patimur ſcelus
Iracunda Iovem ponere fulmina.
Horat. l. 1. od. 3.

In that raſh and unexperienced, he is ſaid to be a boy, and refractary to counſell (without which, Power is her owne deſtruction) and therefore altogether unfit for government; which requires mature advice, and ſupernaturall knowledge, it being of mortall things the moſt difficult. The firſt aſcent is ſteepe and painefull; the whole race full of care, of feare, and danger of precipitation; purſued by envy, detraction, and practiſe; encountering with Bulls, Centaures, Lions, Scorpions, and ſuch-like monſters; too powerfull ſubjects, who with their ambition and factions diſturbe the publike tranquillitie. The Horſes of the Sunne are the common people; unruly, fierce, and prone to innovation: who finding the weakneſſe of their Prince, flye out into all exorbitancies to a generall confuſion. Theſe, by the advice of Phœbus, *are rather to be curbed then incenſed, not by cruelty, but a moderate ſeveritie: well inſtituted and well executed lawes being the proper reynes to ſuch horſes. So Princes are to runne a regular courſe, and follow the ſteps of their noble Progenitors: neither to incline to the right hand, nor the left; not to aſcend too high, nor deſcend too low:* (*as* Apollonius *anſwered* Adrian, *that* Nero *loſt his Empire by the ſometimes over-ſtraining, and ſometimes too much ſlacking the ſtrings of his inſtrument*) *Pride diminiſhing love, and facility authoritie: or to attempt what is above their power, or to fall beneath it, the middle way being onely ſafe; which not obſerved by our luſty* Phaeton *accelerates*

lerates his ruine. This also may allude unto those, who straying from their proper spheares, their kingdomes; set the World on fire with the flame of warre, which seemes too little for their insatiate ambition.

Vnus Pellæo Iuueni non sufficit orbis:
Æstuat infœlix angusto limite mundi,
Vt Gyarum clausum scopulis, parvumque Seriphum.
Cum tamen a Syrtis Nabathæa regna remotis
Sarcophago contentus erit. Mors sola fatetur
Quantula sint hominum corpuscula ——
Iuv. Sat. 10.

One World suffic'd not the *Pellean* King:
Th' unhappy Youth sweats in that narrow ring,
As if to *Gyaros* sea-girt rocks confin'd.
But *Babylon* once entred, this great Mind
A little Urne contents. Death onely can
Define the true dimensions of a man.

To whom Cyrus, *and* Attila *the* Hun, *may be added, no lesse plagues to mankinde, then devasting conflagrations: all perishing in the end by the lightning of the divine vengeance.*

The Chariot of the Sun.

They attribute a Chariot to the Sunne in regard of the swiftnesse of his motion; and to expresse what is beyond the object of the sence by that which is subject unto it: they make it of Gold and reflecting stones, in regard of his splendor; and that Gold is the metall appropriated to that Planet, bestowing riches on those in whose nativitie he predominates. In the wheeles of the cœlestiall chariots they placed eight spokes to declare how the cœlestiall motions above the eighth sphear were beyond the extent of humane observation. His horses, as their name expresse, are no other then light and heate; whereof the Sunne is the fountaine. Wherefore horses and charriots were consecrated unto him by the Idolatrous Jewes; *as the former sacrificed by the* Persians *and* Lacedemonians. *His horses are harnessed and brought forth by the houres, which are the ministers of time.*

The tract of his wheeles, is the Ecliptick line, and the beasts he incounters, the signes in the Zodiack. But this is his annuall course, and not his diurnall, wherein he describes almost a parallel to the Equinoctiall. He was held for a God, in that the author of life, of health, and producing whatsoever is beneficiall to man. Reputed by the ancient, The image of God in the world; inspiring our mindes with wisdome and justice: in himselfe an example of government, justice, and munificency.

Lucifer.

Lucifer (*that is, a bringer of light*) *is here said to fore-runne* Aurora, *or the morning; and last of all to resigne his place, in that the last starre which shineth. This is the beautifull Planet of* Venus; *which, when it riseth before the Sunne, is the Morning starre, and setting after it, the Evening.*

Qualis est prima refercus tenebras
Nuntius Nellus, modo lotus undâ
Hesperus, pulsis iterum tenebris
Lucifer idem. Sen. in Hipp.

Now Sea-bath'd Hesperus, who brings
Night on, and first displaies his winges:
Now, radiant *Lucifer*; who day
Exalting, chases night away.

Aurora.

In regard that her course is sometimes swifter then the Sunnes, and at an other time slower; yet never farre off, and fulfilling the same period. A part of the yeare she is above him; and then most refulgent, in that halfe illuminated by his raies: shines to us-ward: and a part beneath, when appearing horned; as found out by the new perspectives. As Lucifer Aurora, *so* Aurora *ushers the Sunne; which is the light reflecting from his orbs before he ascendeth our Horizon, upon the grosser ayre, and condensed vapors: and from thence throwne downe, as from a concave glasse, by repercussion. In winter, for want of heate to raise the low exhalations, the twilight is shorter: in Summer long; and longer as neerer to the Articke circle, by reason of the oblique descent of the Sunne: in so much as they then in* Scotland *have little night, and none at all farther Northward. Twilight begins with us for the most part when the Sunne is* 19. *degrees beneath our Horizon: which is about an houre and a quarter before, or after, his rising or setting.* Homer *calls the Morning rosy-fingered; and here our Poet strewes his purple gates and galleries with roses; (fained to spring from the bloud of* Venus, *in regard of their sweetnesse and beauty) yet is not really red, but so appeares through the imbecillitie of our sight, and interposition of thick rising vapors; light and darknesse procures a red, as formerly alleadged out of* Aristotle.

Falling Starres.

He resembles Phaetons *fall to a falling starre, or that seemes to fall; which was timely added; although those fires which dart by night through the aire are so called. For one starre would overwhelme the whole Earth; which in his owne nature is weightlesse, and not subject to descend. These Meteors are round and compacted exhalations; which inflamed aloft, are strooke downe by the aeriall cold: and carry the name of starres, in that they resemble them both in forme and splendor; whose sloughs according to the vulgar receipt, we see often to lye on the ground like gelly.*

Phaeton

Phaeton *is ſaid to be intombed by the* Naiades; *in that water extinguiſheth fire. It was the cuſtome of the Ancient not to bury thoſe bodies which were ſlaine by lightning: but onely to intrench them about; ſince no Beaſt nor Bird would feed on their fleſh, and withall as they ſuppoſed not ſubject to corruption.*

PHAETONS SISTERS.

The Heliades, *the daughters of the Sunne (for ſo the name ſignifies) with immoderate griefe bewaile the death of their brother; and amidſt the imbracements of their diſtracted mother are turned into Poplars. Great ſorrowes ſtupifie, and we looſe the apprehenſion of griefe by too much grieving: more deeply wounding women then men, in regard of their naturll imbecillitie. Two of theſe ſiſters he names:* Phaethuſa, *which ſignifies ardor;* Lampetia, *ſhining; and here unnamed* Paſiphae, *which is all-inlightning. Theſe are no other then the vertues and efficacy of the Sun in naturall bodies. They are ſaid to have beene turned into trees; in that by moiſture, which is* Clymene, *and the heate of the Sun, all vegetatives are produced. The Poplar affects the water, and therefore the ſcene of this tranſformation is placed on the bankes of* Eridanus.

The teares of Poplars.

The teares of theſe weeping trees convert into Amber: which is onely the gumme they expell by their inward vigour: and by the fine paſſage or ſtraining of the juyce through the wood and barke, becomes ſo tranſlucent and ſhining. But this by the ſcoffer Lucian *is exploded, who reports that he could neither there heare of Amber, nor ſee any Poplar trees by that River: although* Pliny *writes that the women there about accuſtomed to adorne themſelves with the ſame. Yet if this be the marrow of a tree, then moſt likely of the Pine, in that they reſemble one another in ſmell; which falling on the ground, either thickned by heat or hardned by cold, is carried into the Sea by high-riſing tides, or the ſwelling of Rivers, and caſt upon foraine ſhoares: whereof no ſmall quantitie is at this day found on our coaſts. That it was liquid at firſt, is apparent by the flies and creeping things which therein are often incloſed. Whereof* Martial:

The Bee which *Phëthuſas* teares incloſe,
As if intomb'd in her owne Nectar ſhowes.
The merit of ſo great an induſtry:
For like enough ſhe ſo deſir'd to die.

Et latet, & lucet Phaetontide condita gutta,
Vt videatur apis vellere clauſa ſuo.
Dignum tantorum pretium tulit illa laborum?
Credibile eſt ipſam ſic voluiſſe mori.
Lib. 4. Ep. 32.

And againe:

The gem-like liquor on the viper fals,
As on the Poplars weeping branch ſhe crawles:
While wondring how detain'd in that fat dew,
Inſenſative in congeal'd Amber grew.
Thine, *Cleopatra*, now no more preferre;
The Viper hath a nobler Sepulcher.

Flentibus Heliadum ramis dum Vipera ſerpit,
Fluxit in obſtantem ſuccina gemma ferum:
Quæ dum miratur pingui ſe rore teneri,
Concretoque riget vitrea rejecta gelu.
Ne tibi regali placeas, Cleopatra, ſepulcro,
Vipera ſi tumulo nobiliore jacet.
Epigr. 59.

More durable then the monuments and imbalming of Princes: for bodies prohibited, that they neither turn into ayre, being ſeparated from the ſame, nor enter into the bodies adjacent, as of a contrary quality, nor have in themſelves a circulation, will never change; however in themſelves corruptible. But Agricola *a diligent ſearcher into the nature of Mineralls, will have it a kinde of Bitumen, riſing out of the earth by the ſhoare: the yellow Amber being perhaps the one, and the white the other. The greateſt quantities hereof is found about the* Baltick *Ocean, and thoſe Northerne Regions.* Boetius *writes that in* Shutland *a peece was taken up as big as a horſe: the Prieſt and his pariſhioners not knowing what it was, imploid it for Frankinſence.*

CYGNVS.

Cygnus *King of* Liguria *repaires to the Funerall of* Phaëton: *and while he bewailes the fate of his kinſman, is turn'd into a Swan; delighting in the contrary Element to fire, and not mounting aloft, as deteſting* Jupiter: *agreeing with the nature of this Fowle, wherewith that river aboundeth.* Pauſanias *writes that he was a Prince much addicted to Muſick (as all the* Ligurians *by his example) and therefore fained to have beene after his his death converted into the muſicall Bird by* Apollo: *dedicated unto him, not onely for the harmony of his voice, but propheticall fore-knowledge; who foreſeeing his death, entertaines it with ſongs and rejoycings.*

The dying Swan, adorn'd with ſilver wings,
So in the ſedges of Meander ſings.

Sic ubi fata vocant, udis abſiluit in herbis
Ad vada Maeandri concinit albus Olor.
Ovid. Epiſt. Did.

But who ever heard a Swanne ſing? A fiction invented by Greece, *the mother of fables; perhaps to beautifie their Poems. For ſuch is the ſweetneſſe and power of Poeſie, as it makes that appeare, which*

were in prose both false and ridiculous, to resemble the truth; and with such an incredible delight imprints it in the mindes of the hearers, as cannot be easily out-raced. This musicall King informes us, that Princes should not like Nero *indeavour to perpetuate their names by such sciences (although commendable in their moderate use) lest they lose their owne shape, that is, the estimation of their wisedome which is onely to be preserved and exalted by a wise and temperate government.* Philip *of* Macedon, *when* Alexander *sung and plai'd curiously on the Harp at a banquet, in this manner reproved him;* Art not thou ashamed to have such skill in these trifles?

Excudent alii spirantia mollius æra;
Credo equidem, vivos ducent de marmore vultus;
Orabunt causas melius, cœlique meatus
Describent radio, & surgentia sidera dicent:
Tu regere imperio populos, Romane, memento,
(Hæ tibi erunt artes) pacisque imponere morem;
Parcere subjectis, & debellare superbos.
Virg Æn. l. 6.

Others can statues cast in breathing brasse,
And cut in marble; which the life surpasse:
Others can better plead; describe the skies,
The Sunnes swift course, and stars that set and rise.
Doe thou the people rather, Roman, guide
With justice, and for sacred peace provide.
Be these the arts to purchase thee renowne:
Protect the humble and the proud pull downe.

Phœbus *stomachs the death of* Phaëton, *and denies the world his light; but is reduced by the intreats and threats of* Jupiter. *It is a winning way to desire what we may command: but if that faile, subordinate powers are to be compelled by the supreame; or else the offence in either is equall.* Jove *like a common father, is solicitous in repairing the ruines of these disorders; but cannot order his owne affections. He burnes in love with* Calisto, *the daughter of* Lycaon *whom before he had turned into a Wolfe: and now turnes himselfe into the figure of chastitie;* Diana, Calisto's *Goddesse. Vice is ashamed of vice: and so ugly, that it cannot deceive but under the pretext of vertue; as the Divell in the shape of an Angell of light. The Virgin is devirginated, and cast by* Diana *out of her chaste assembly: whom* Cupid *in* Lucian *complaines that he never could wound, in that ever exercised in hunting. But* Juno *(said to be the wife of* Jupiter *in that the aire is subjacent to Heaven; and his sister, because both, according to* Macrobius, *were ingendred of the same substance) will not be so pleased.* Jealousie is unplacable; as rash as fire, and more cruell then the grave. *She dragges her by the haire, beats her with her fist, and lastly converts her into a Beare. So loose they their faire figures, and resemble deformed beasts, who abandon their chastities: the excuse of ravishment being convinc't by conception.* Calisto *signifies beauty: the more beautifull, the more perspicuous their blemishes.* Palæphatus *reports, how hunting in the mountains, she entred a Cave, and there was torne in peeces by a Beare: when her companions raised this rumour of her change; the Beare coming forth alone, and she never seene after. Others, how having vowed virginity, and guilefully deflowred by the* Cretan Jupiter, *she was expulsed by her subjects: who fled into the woods, and there was delivered of* Arcas: *where they lived obscurely; till impatient of so salvage a life, he attempted to kill his mother. She fled to* Jupiter, *who reconciled, and restored them to their kingdome of* Arcadia. *From whence grew the fable, how, when ready to have beene slaine by* Arcas, *they were both assumed into heaven by compassionate* Jupiter; *and converted into neighbouring constellations within the Artick circle. Those foure starres which make a quadrangle on the side of the greater Beare, are called the Waine; The three on her taile, the horses;* Bootes, *the Waggoner. The lesser Beare consists of seven starres, in a like position: whereof the two formost are called by Sea-men the Guards; as that on the tip of his taile the North-starre, in* Ptolomeys *time twelve Degrees from the Pole, but now within two, and yearely approaching neerer. Before the compasse was found out, the* Grecians *sailed by the greater Beare, called by them* Helice; *as the* Phœnicians *by the lesse, the more expert Mariners. And because they never set to those Regions, whose elevation is greater then the distance of those constellations from the Pole, they are here said to be interdicted the Ocean (the setting starres supposed of old to descend into the Sea, belike in that they held, as* S. Augustine, *that all was Sea under us) at* Juno's *suite to* Oceanus *and* Tethys, *by whom she was fostered: the Ayre which is* Juno, *being especially procreated by rarified Water.*

CALISTO.

ARCAS.

Juno is drawne into Heaven by her yoaked Peacocks: in whose traine, as formerly fained, she had fixed the eyes of Argus. *And as his eyes were taken for starres; so hieroglyphically they expressed night by the displayed traine of that fowle. Sacred to* Juno, *in that first scene in* Samos *her Iland: or rather in that a proud and ambitious creature, affecting high places, as of an aeriall temper: deciphering proud and ambitious men who attempt high things; riches, which morally is* Juno, *being their tutelar Goddesse; having need of many eyes to sentinell their wealth, and prevent their*

IUNO'S PEACOCK.

their downefall. The varietie of her colours ſhew the many viciſſitudes of Fortune, which infeſt their mindes with cares and feares, who ſeeme to others ſo abſolutely happy. The Emperour Adrian *dedicated to* Juno *a Peacock of gold and precious ſtones, in her Temple at* Eubœa. *The* Romans *in the deifying of their Empreſſes, accuſtomed to let looſe a Peacock from the top of the funerall pyle: making the vulgar beleeve that it was the ſoule of the deceaſed taken up into Heaven by* Juno. *And there are Coynes yet extant with the effigies of a woman on the back of an aſcending Peacock, that bears the name of* DIVA PAULINA; *with this inſcription* CONSECRATIO. *It is no leſſe true then wonderfull that the fleſh of this fowle will never corrupt, as experienced for a twelve moneth by* S^t. Auguſtine.

ERICHTHONIVS.

Erichthonius *is here fained to have had no mother: for* Vulcan, *as they fable, intending to raviſh* Minerva, *defiled the ground, from whence he had his beginning: expreſſed in his name which ſignifies Earth and Contention.* Minerva *being that pure elementary fire wherein nothing is ingendred, fained therefore a perpetuall Virgin, and to reſiſt the contamination of* Vulcan, *our groſſer fire (the ſon of* Juno *in that mixed with aire) which vainely ſtrives to joyne with the other being clog'd and ſuppreſt by the matter that feeds it; whoſe heate deſcending on the Earth begets a multiplicity of creatures. Others interpret* Minerva *for the induſtry of Nature, and* Vulcan *for an Art, in that fire is ſo uſefull to the Artificer, who not by obſequiouſneſſe but violence indeavours to ſubdue what will not be conſtrained, and produceth thereby imperfect conceptions, as appeares by the vaine attempts of the Chymiſts, in their great Elixir. They give* Erichthonius *the hinder parts of a Dragon; ſome ſay in that he excelled in fortitude and wiſedome: others, for introducing marriage among the* Athenians, *who before promiſcuouſly coupled together: but chiefly in that he knew how to temper clemency with ſeveritie, according to the times, and diſpoſition of the people: in memoriall whereof the children of his poſteritie were adorned with golden Serpents. He was the fourth King of the* Athenians *(who of him were called the iſſue of the Earth; or rather in that they knew not their owne originall, or ſcorn'd to acknowledge it) whereof the here-mentioned* Cecrops *was the firſt: ſaid alſo to have a double ſhape; perhaps on the former grounds, or in that his magnanimous entrance was peeced out with craft and diſſimulation, as the Lion with the Foxes tayle: or taken in the better ſenſe, in that his courage was accompanied with fore-ſight and vigilancie.* Pauſanias *writes that* Erichthonius *was the firſt that invented Chariots to conceale his deformity: and* Virgil;

Firſt *Erichthonius* with foure horſes drew
Swift Chariots; on hot wheele the victor flew.

Primus Erichthonius currus, & quatuor auſus
Jungere equos, rapidoque ſuper conſiſtere curru.
Georg. l. 3.

When newly borne, hee was hid by Minerva *in a basket; and delivered to the cuſtodie of* Cecrops *daughters, with charge not to open it: but diſobeyed, eſpecially by* Aglauros, *it is ſaid that ſhee and her ſiſters were vexed with Furies for a long time after, the terror of her inward guilt: to informe us that divine myſteries are not to be too curiouſly pryed into, nor the commands of God infringed without ſevere puniſhment. In ſome thing the fable alludes to the hiſtorie: for a childe being found at* Athens *in the Temple of* Minerva, *neere to that of* Vulcan, *with a ſnake wrapt about him (a preſage of ſucceeding eminencie) it was fained to be the ſonne of* Vulcan, *and to have beene foſtered by* Minerva; *concealed in her Temple, perhaps for his ſafety, as* Joaſh *in the Temple at* Jeruſalem; *and perfidiouſly diſcovered by her Prieſts, the here-mentioned daughters of* Cecrops. *But* Lactantius *will have* Erichthonius *to be the inceſtuous and long obſcured iſſue of thoſe forged Deities.*

CORONIS OF PHOCIS.

The Crow informes of the infidelitie of Aglauros *and her ſiſters: Once a Nymph and changed into that bird by* Minerva, *to preſerve her from the luſt of* Neptune. *Chaſtitie miraculouſly protects her votaries. The loſſe of her faire forme is recompenced by her honourable dependency on the Goddeſſe. In* Corone, *a Citie of the* Meſſenians *in* Peloponneſius, *a Crow of braſſe was placed on the fiſt of* Minerva's *ſtatue; found in digging the foundation; of which is received that name: and from hence that bird perhaps was ſaid to be ſacred unto her. But now diſcharged her ſervice for her unacceptable intelligence. Silence is ſecure, when ſpeaking the truth is not ſeldome obnoxious to danger. The Crow is the ſymbol of garrulity; and therefore rejected by* Minerva: *becauſe much talking interrupts the meditation of the minde, and is offenſive to wiſedome. Moreover no Crow comes neere unto* Athens; *ſo called of* Athenea, *the* Greeke *name of* Minerva, *of which Citie ſhe was the Patroneſſe; perhaps the ground of that fable. Of this* Lucretius.

Est & Athenis in Montibus, arce in ipsa
Vertice, Palladis ad Templum Tritonidis
altæ,
Quæ nunquam pronis appellunt cornua rau-
cæ
Cornices, non cum fumant altaria donis:
Vsque adeo fugitant non ferax Pallados aces,
Perviglio causa, Graium ut coeisse perha-
Sed naturæ loci hoc ejus effecit ipsa vi.
Lib. 6.

To *Pallas* Temple, mounted in the hie
Athenian towre, no Crowes their wings apply,
Although the altars steame: not for the offence
Of too much diligence exil'd from thence
By th' angry powre; as *Grecian Poets* sing:
For such effects from naturall causes spring.

NYCTIMENE.

As the lakes of Avernus *and* Asphaltis *were deadly to all foule that flew over them.* Antigonus, *in his admirable Histories reports how* Coronis *for her ill newes (the persons of such being never acceptable; when contrarily these who bring good are gracious:) of the discovery of* Erichthonius, *was banished the tower of* Athens; *and therefore fained to have beene changed into a Crow, since no Crow approacheth it. A bird of bad presage, and pretending foule weather,*

Tum Cornix plena pluviam vocat improba
voce,
Et sola in sicca secum spatiatur arena.
Virg. Georg. 1.

Th'unlucky Crow with full throat raine implores,
And struts alone upon the sandy shores.

For the Crow rejoyceth in the moist and relenting Aire: in so much as she seemes to call on the Raine which approacheth. It grieves her that the Owle should rise by her fall, having beene changed into that deformed shape for her filthy incest. Yet no deformitie so ugly as her crime: wondred at like a prodigy in nature, and driven from the societie of others; ashamed of her selfe, and sculking in the darke: when vertue, though unfortunate, shunnes not the light; a reward to it selfe, and never unpraised. The Egyptians *by the Crow and the Owle (to which this fable hath a reference) expressed two deadly enemies, pursuing one another with immortall hatred. For the Crow destroyeth the egges of the Owle by day, and the Owle the others by night; neither want there authors who write that their blood will not mingle. So the Owle is the hieroglyphick of death, and the Crow of long living. The Owle was sacred to* Minerva, *of which she was called* Glaucopis: *either for her gray eyes, in that those have the best and acutest wits, who have eyes of that colour: or of her faculty of watching and musing; the powers of the minde being in the silent night more recollected and vigorous: or that* Athens *her Citie so abounded with Owles, whereupon it became proverbiall: or that the* Athenians *stamped their coyne with that figure.* Demosthenes, *having escaped out of prison, and flying from* Athens, *is said to look back on* Minerva's *tower with this exclamation:* O Pallas, the Lady of this City, why tak'st thou delight in three such unlucky beasts, as the Owle, the Dragon, and the People? *Intending blindnesse by the one, by the other envy, and by the third instability.*

CORONIS OF LARISSA.

The Crow by way of advice relates these her infortunities to the Raven: who despiseth both counsell and example, the wise directors of our humane actions, and informes Apollo *of the secret imbracements of his beloved* Coronis *with the* Thessalian Ischyer. *Not the love of a God, and he of the rest the most beautifull, could confine the wandring lust of an extravagant woman.*

Crede ratem ventis, animum ne crede puellis.
Namque est feminea tutior unda fide.
Fama nulla bona est, vel si bona contigit
illi;
Nescio quo fato res mala falla bona est.
Petronius

Trust thy ship unto the winde;
Not thy heart to woman-kinde.
Safer farre the faithlesse flood:
Bad, or ill made strangely good.

So writes the Prose-satyre, yet spent his last breath in reciting amorous verses. The hate of a wronged lover imitates the violence of his affection. Yet the one but momentary: he kills, and repents in an instant: love is revoked by pitty: whom he slew in his rage, now dead, he dotes on. This fable is paralleld by that history of Herod; *who had no sooner put* Mariamme *to death, but his love increased with his desperation; and who could not live with her, could not live without her. The best therefore is not to heare, what is a misery to know: the next to give time unto anger; lest præcipitate rage leave away to repentance, but none to recovery.* Apollo *hates his intelligencer, and turnes his white feathers into black; to shew how hatefull they are by whom we arrive at such knowledges; whereof love will be ever doubtfull, how apparant soever. The Raven was sacred to* Apollo; *in regard of her colour, in that the Sunne makes the complexion black; whereupon in chiefe estimation with the* Brachmanes; *so innated in the Raven that her egges, as reported, will die the haire (and the teeth while a doing, if not prevented by oyle) with that colour: but according to* Anaximander *in his* Horoscopes, *because the voice of the Raven is of all other birds most significant, and therefore so accurately observed in*

THE RAVEN.

Augury

Augury. They alone use their throats as well as their tongues in the utterance of sounds, which become thereby more intelligible. A shoomaker in Rome had a Raven which would pearch every morning on the Rostra where they made their publique orations; first saluting the Emperour Tiberius, Germanicus, *and* Drusus Cæsar, *by their names; then the people of Rome as they passed by: and that done, flie back to his Masters stall; continuing this custome divers yeeres together; untill in the end he was killed by the envy of another of that trade: which the Citizens so took to heart, that they drave him out of the street where he dwelt, and afterwards slew him. Then laying the dead Raven on a sumptuous bed, they carried him in great solemnitie on the backs of* Æthiopians, *to the funerall Pyle; erected by the* Appian *way. Thus the people of Rome revenged the death of a bird, with the death of a Citizen: when in former time they not so much as enquired after the murder of* Scipio Æmilianus, *who had subverted* Carthage *and* Numantia, *giving it those rites of funeralls which they refused to bestow upon many of their braveſt Commanders.*

Æsculapius *is snatcht by* Apollo *from the wombe of his slaughtred mother: taken for the sonne of* Apollo *and* Coronis; *in that* Coronis *is the moderate moist aire, which by the impression of the Sunne conceives* Æsculapius, *or the Giver of health. For if the aire be not rarified by the Sunne, or if contrarily overdryed by his fervor, there is no salubritie: and therefore* Coronis *is said to be shot to death by* Apollo, *when his over-violent rayes, which are resembled to arrows, do wound the aire with a mortall pestilence.* Æsculapius *was also called the sonne of* Apollo, *in that an excellent Physitian: and those who were the inventors of such Arts were acknowledged for Gods, or to be descended from them, as indued with divine inspirations.* AESCVLAPIVS.

Æsculapius *is delivered to* Chiron: *begotten, as they faine by* Saturne *on* Philyra *in the likenesse of a horse; from whence he received his double proportion. A man abounding with wisdome and piety: skilfull in Astrology and Musique; and the first that found out the qualitie of hearbs; who after, for his knowledge in Chirurgery and light-handling of wounds, was called* Chiron. *He is said to be the sonne of* Saturne *and* Philyra, *that is of time and experience; which chiefly conduce to the perfection of that Art: and to have the shape of a horse from the navell downward, since the cures of Chirurgery extend not onely to men but to cattell. His daughter is called* Ocyrrhoe; *which is, swift-flowing, not onely in that born by the side of a swift River; but because Chirurgery by incision opens a passage for corrupt humors, which by their speedier flowing from their wound accelerate the cure.* CHIRON.

Ocyrrhoe *neglects the practise of her Fathers Arts to dive into the secrets of Destiny: who propheſies thus of by-standing* Æsculapius: OCYRRHOE.

Health-giver to the World, grow infant, grow;
To whom mortalitie so much shall owe.
Fled Souls thou shalt restore to their aboads:
And once, against the pleasure of the Gods.
To doe the like thy Grandsires flames denie:
And thou, begotten by a God, must die.
Thou of a bloodlesse coarse a God shalt be:
And nature twice shall be restor'd in thee.

He is said to restore the dead to life, in regard of his miraculous cures, when no hope was left of recovery: in so much that Pluto, *as they faine, complained to* Jupiter, *how he would, if not prevented, dispeople his kingdome: and therefore upon the rejoyning of the scattered limbs of* Hippolytus, *as too audacious a performance, was stroke dead by his lightning. But Physically,* Æsculapius, *a giver of health proceeding from the bountie of the Sun, and temperature of the aire, is often destroyed by pestilent inflamations, or* Jupiter; *falling out for the most part in the insalubrious seasons of the Spring and Autumne: when reviving, which is, purged from those infections, and assuming new vigor, he obtaineth a deitie. But the deification of* Æsculapius *should seeme to have been after the dayes of* Homer, *who maketh* Pæon (*the same with* Apollo *according to* Macrobius) *Physitian to the Gods, in the cure of* Mars, *then wounded by* Diomed. *He was fained to have been translated into* Serpentarius; *a Constellation consisting of 24 Starres. In the yeere 1605, and in the moneth of October, a new Starre of the first magnitude was discovered in his foot; which vanished again in February 1606.*

Ocyrrhoe *converts her propheſies to her father: said to be born immortall, in that knowledge is infinite, nor can by a mortall wit be had in perfection. That he should desire to die, out of the dolour of an incurable wound: which he after received in his foot, by the fall of one of* Hercules *arrows*

dipt

dipt in the blood of Hydra. *Death is a happineſſe above immortalitie, if the immortall be ſenſible of pain or ſorrow: The Gods, by giving him leave to die, doe partly recompence his vertue; but fully, in placing him amongſt the ſtarres: now called* Sagittarius, *of the arrow he holds in his hand, as if newly extracted from his wound. And in that he was an adorer of the Gods, and a lover of goodneſſe, an Altar of ſtarres is placed before him, as a perpetuall monument of his religion and Pietie. By this the Ancient inferr'd, that the Good, though often exerciſed with afflictions, are never forſaken by God, who turns their ſorrow into joy, and crowns them in the end with never ending glory.* Ocyrrhoe *concludes her propheſie with her own approaching misfortune: like the Prophet at the deſtruction of* Jeruſalem; *who crying woe to the Citie, and then to himſelf, was ſlain with a quarry: She now repents thoſe curious Arts, which had drawn the divine vengeance upon her; and in ſo doing is converted into a Mare; to deterre from ſuch profane and interdicted ſciences.*

APOLLO A HEARDSMAN.

Chiron *in vain implores the aſsiſtance of* Apollo; *who then was baniſhed heaven for a yeere, for killing the* Cyclops *who made the lightning which ſlew his ſonne* Phaeton, *who liable to humane neceſsities, was inforced to keepe the cattell of* Admetus *King of* Theſſaly: *or rather kept them for the love of his daughter, as is here inſinuated. This* Apollo (*for many there were of that name, the actions of all likely attributed to one*) *was King of* Arcadia, *expulſed by his ſubjects for his too ſevere government: who falling from a kingdome to a meane condition, was ſaid to have been baniſhed heaven. He flying to* Admetus *for ſuccour, received from him the command of thoſe people who dwelt about the river* Amphriſus. *And becauſe all Kings were called anciently Paſtors, he therefore was fained to have been his Heards-man. But rather incline we to the phyſicall ſence of this fable; ſaid to feed his cattell; in that the Sunne nouriſheth not only cattell, but what ever elſe is by the earth produced; and therefore called by* Homer *the univerſall Paſtor.*

MERCURIES THEFT.

Mercury *is here introduced to ſteale away his oxen: which he did, according to* Homer, *the firſt day he was born.*

Editus in ortus, cithara quam paſſevit eadem
Luce, boves Phœbo celavit voſſere rapto.
Hym. Mer.

Born, in the morne upon the harp he plaid:
At night from *Phœbus* his ſtolne ſteeres convaid.

And ſoone after his arrowes:

Te boves olim niſi reddidiſſes
Per dolum amotas, puerum minaci
Voce dum terret, viduus pharetra,
Riſit Apollo.
Hor. l. 1. ode 10.

While thee, ô boy, he threatned ſore,
Vnleſſe thou would'ſt his ſteeres reſtore;
His quiver ſeene without a ſhaft
Apollo laught.

He is ſaid alſo to have ſtolne Vulcans *tooles out of his ſhop,* Venus *girdle from her waſt,* Jupiters *ſcepter, when yet a childe; and had ſtolne his lightning, but that he feared the burning of his fingers. This was deviſed, not only in that eloquence hath a bewitching power to deceive; but becauſe thoſe in whoſe horoſcope* Mercury *predominates, are craftie, ſubtill, and theeviſh; that hot and dry Planet having ſuch varietie of motions and tergiverſations: whereupon adored by Merchants, theeves and impoſtors. Nor wanted they a Goddeſſe to this cheating God.*

Iane pater, clare, clare cum dixit Apollo:
Labra movet, metuunt audiri; pulchra Laverna,
Da mihi fallere, da juſtum ſanctumque videri:
Noctem peccatis, & fraudibus objice nubem.
Hor. Epiſt. 16.

He, Father *Ianus*, bright *Apollo* praid:
Then ſoftly mutters, Faire *Laverna*, aid
My ſtealths; May I juſt and religious ſhow:
Night on my crimes, clouds on my coſ'nage throw.

BATTVS.

Battus *for a double reward betraying* Mercury *to himſelf was transformed into a Touch-ſtone, (ſignifying in the* Latin, *an appeacher) the meed of his avarice and perjury. By* Battus *our* Ovid *intends a fooliſh Poet of that name, redounding with vain and tedious repetitions, whereof he here giveth an example: the like of him being called* Battologia.

MERCURIES CADUCEUS.

Mercury *flies from hence unto* Athens, *bearing his Caduceus in his hand: a rod wound about with a male and a female Serpent, who gently neere the top convert to each other; ſignifying the aſsurance of peace and concord; as the wings above the velocitie of the minde. It is ſaid to aſswage the rage of the Sea, in that contentions are appeaſed by the power of eloquence and the diſcreet negotiations of Embaſſadors. Of whoſe farther vertues thus* Virgil.

——*hæc animas ille evocat Orco*
Pallentes, alias ſub triſtia Tartara mittit;

With this, pale Souls from *Erebus* he calls,
And others in ſad *Tartarus* inthralls:

Procures,

Procures, and sleepe repels; shuts dying eyes. *Dat somnos, adimitq; & lumina morte resignat.*
With this, through stormes, and labouring clouds he flies. *Illa fretus agit ventos, & turbida transmit Nubila.* Æn. l. 4.

For Mercury *taught that no man came into the World, or went out of it, without the divine appointment: and therefore was said to passe between* Jupiter *and* Pluto; *fetching Ghosts from the under-shadows, and carrying them thither. So in that dreames were held to be inspired from above, and calling that divine inspiration* Mercury (*the messenger between God and man*) *they attributed this vertue to his rod, of producing and expelling them.*

Mercury *is in love with* Herse, *solicites her sister* Aglauros *for accesse: she demands a masse of Gold, and will be paid before hand; wherein as craftie as covetous: well knowing that ill deeds, when done, are seldome rewarded. Covetousnesse is unsatiable as the grave; without shame, respect, or naturall affections. But* Pallas *diverts her by Envy, a more Serpentine vice. Her Cave in the bottome of a deepe Dale; to shew how she dwells in base and abject Spirits, but never in the high and heroicall. This her habitation is repleat with unactive cold, and a grosse humiditie. For such, as Physitians observe, is the blood of the Envious; the cause of that paleness and macilency in their looks and constitutions. It is not lawfull for* Pallas *to enter her Cave; that is, for Vertue to commixe with Envy: although Envy be alwaies a follower of Vertue. She forceth her doore with her Lance, nor intreats but commands her; as a vassall, and the executioner of the Divine vengeance. Envy is here said to pursue her with a wicked eye; for it was the opinion of most of the Ancient that the eyes of the envious doe not seldome fascinate, by emitting malignant and virulent spirits, which infect the spirits of another; of greatest force when the cast of the eye is oblique, as formerly insinuated by our Author: and then most dangerous when they glance at such as are full of joy, and in the height of their glory; whose spirits come forth into the outward parts, and receive the percussion at a neerer distance: in so much as it hath been observed, that they, when the triumphs were ended, have been ill disposed for many dayes after. But the nature of Envy, her forme, and effects, are here so painted to the life, as nothing can be added to her character.* Aglauros *infected with this poyson, proves ingratefull both to the God and her sister, the unseparable symptome of that disease; and afflicts her selfe by comparison: who interposing what her selfe dispaired of, is turned into a speckled stone; the one presenting the staines of her minde, and the other her impudence. And it is a sad truth, that the advancement of a sister or a brother above one another either in love or fortune, is more envied then a strangers; and often produces cruell effects, especially if rivals. Cardinall* Hippolito d'Este, *pull'd out the eyes of his brother* Julio, *because their sweetnesse pleased too much the eyes of his Mistresse: and how sisters have made one another away upon the like occasion, is frequent in story. Now perhaps the body of* Aglauros *found stiffe with death, and freckled with poyson, wherewith she desperately ended her tormenting envy, might give invention to this fable of her transformation.* Apelles, *the first that presented passions in picture, which since is grown to so great perfection, expressed in this manner those concomitant vices. On a tribunall sate a man with the eares of an Asse, who beckned to approaching* Calumnie: *besides him two attending hagges,* Suspicion, *and* Ignorance. *The figure of* Calumnie *seemed full of hast; and although neatly trickt, yet with such a looke and gesture as expressed the wrath and rancor of her bosome. In her left hand she held a flaming fire-brand; and haled a youth with the right by the haire, lifting up his hands unto heaven, and calling, as it were, on the Gods to beare witnesse of his innocency. Before, her usher* Envy, *of an ugly feature and pale complexion; sharp of sight, and so meagre, as if worne to the bone with a long consumption: behinde her waited* Deceit *and* Treachery. *Then followed* Repentance *in mourning attire, looking over her shoulder with an ashamed aspect, and eyes full of teares, on revealed* Truth, *the conclusion of the worke, which represented his forepassed troubles.* AGLAVROS.

Mercury *from hence ascending into heaven, is forthwith imployed by* Jupiter *as his faithfull Messenger: so not only called, in that elocution (which is* Mercury*) reveales the pleasure of God unto man, but also for that divine knowledge infused from above, which is the rule and direction of our sober actions.* EUROPA.

But what a sensuall God have we here? How un-majesticall is majesty where love hath a footing?

The power from whom what ere hath being springs,
That King of Gods who three-forkt lightning flings;
Whose nod the worlds unfixt foundation shakes;
The figure of a sensuall Bull now takes.

The Gods themselves at once cannot love and be wise. Love like an inchanter deludes the eye of the minde

minde with falſe apparitions: making that ſeeme noble, delightfull and profitable; which is full of diſhonour, affliction and ruine.

——This ſubjects their wills,
Even to affect their woes; the worſt of ills.
Whoſe faithleſſe eyes, ſuborn'd by falſe deſire,
Vnto their hearts convay the cheriſht fire;
Which blindly creeps through every vein, and dries
The fluent blood, whence groſſer vapours riſe,
Which fad the ſoul with fearefull phantaſies:
Then melancholy by aduſtion grows
To Madneſſe, and doth all their powers depoſe.
Their thoughts are ſtill abroad: thoſe hale along
The captiv'd Soul; with it the Spirits throng.
Thoughts abſence, cauſe diſtraction, and unreſt;
The Souls, debilitie, faint life oppreſt;
The Spirits, ſighs, frights, trepidations, teares.
O living death! more then infernall feares!
Who in themſelves, nor the beloved dwell;
Are no where, and yet every where in Hell.
Nor can they ſo great miſeries conceale,
Whoſe guiltie flames betraying ſignes reveale:
How pale they look, how wither'd, how forlorn?
Their bodies almoſt into ſhadows worn:
While their bewitcht intentions, buſied ſtill
On the affected, doe their ſtomachs chill;
Their veines ſupply'd with little, and bad blood,
Extracted from the half-concocted food.
Obſerve but how their colours come and go;
Their faltring tongues, their toſſings to and fro;
Their ſmotherd ſighs, their tedious complaints;
Blaſphemous praiſes, rages, ſhameleſſe vants,
Suſpicions, cravings, levities; all theſe
The ſymptomes be of that unchaſt diſeaſe.
Who common Curtizans not ſeldome make
The objects of their ſenſuall loves, and take
Commandments from their eyes; with forfeiture
Of better fame: and what they hate, indure.
Who to the humors of the proſtitute
Their language, habits, and behaviours ſute;
The ſlaviſh agents of their darker ends: (friends,
Neglecting heaven, themſelves, their ſubſtance,
All laws, all dues; and born with every tide
Of paſſion, wander as their errors guide. &c.

And behold our Iupiter *becomes a beaſt to obtaine his beſtiall deſires: of whom the wittie* Martial;

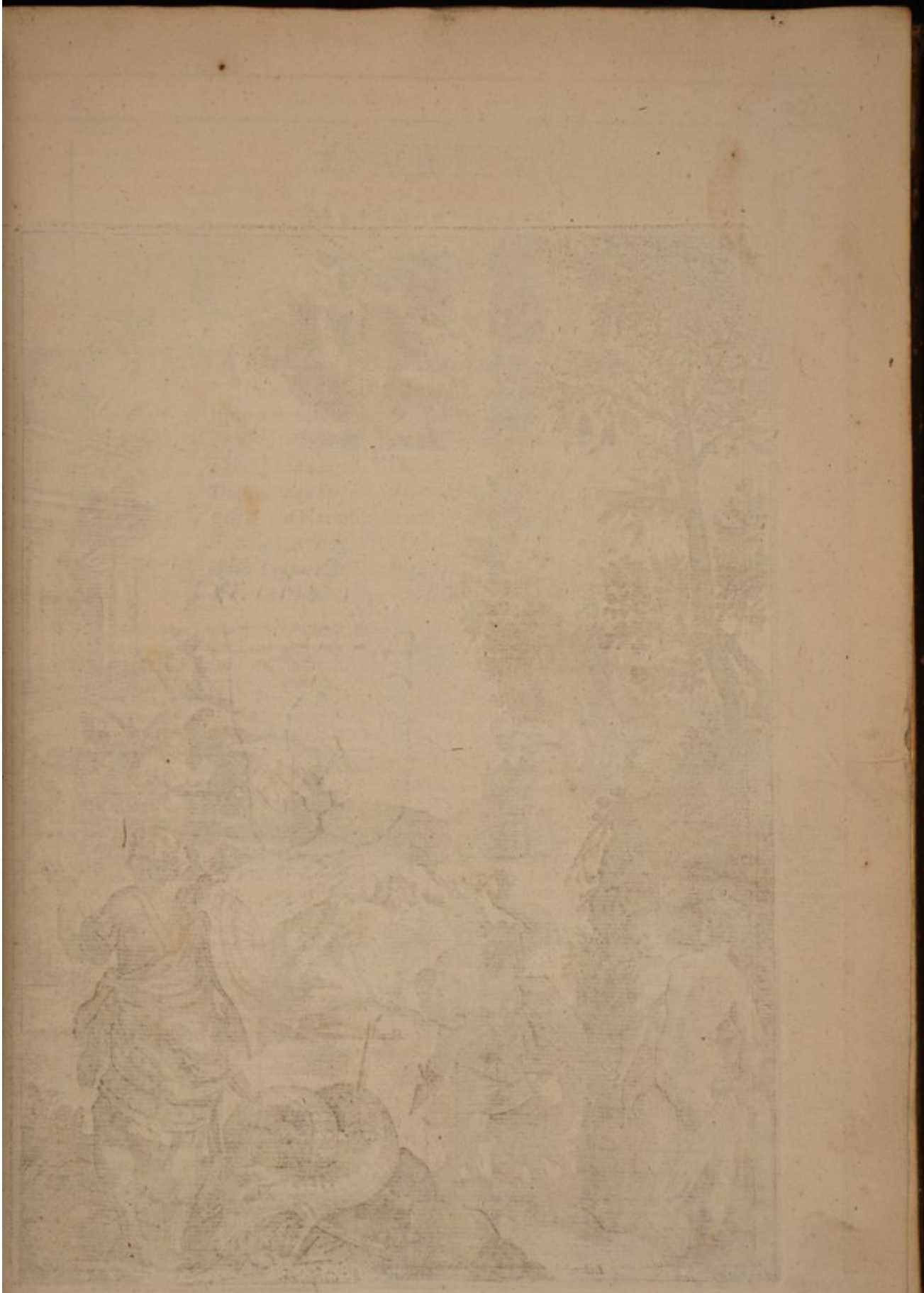
Father of Gods, this ſhape of Bull then thou
Should'ſt have aſſum'd, when *Io* was a Cow.

Mutari mallem tauro, pater optime divum,
Tunc poteram, Io cum tibi vacca fuit.
Mart. l. 14. ep. 180.

Who carries his rape on his back through the foming ſurges: which forth-with (as they fable) were compoſed, and the face of the Sea as ſmooth as a Virgins. The windes were rather ſpectators then actors. A thouſand Cupids *flew by, and often dipt their feet in the water, bright tapers; and ſinging* Iô Hymen. *The* Nereides, *halfe naked, on the backs of Dolphins, ſcoured along, with joyfull acclamations. The monſters of the Deepe depoſed their terrors, and danced about them.* Neptune *aſcending his Chariot, with pleaſant* Amphitrite, *as the maſter of the ſolemnitie, drave before, and made*

way

way as it were for his labouring brother. Venus *was drawn on a ſhell by two* Tritons, *who ſtrewed the Bride with all ſorts of flowres. This triumph continued to their arrivall in* Creet: *when* Jupiter (*the Bull no more ſeene*) *led* Europa *by the hand* (*now bluſhing and hanging the head, as well perceiving to what end ſhe was brought thither*) *into the Cave of* Dicte. *Who for ſuch pranks as theſe is thus rayled at by* Momus, *the Buffone of the Gods:* Thou, ô *Iupiter*, art the originall cauſe of our vices, and of the adulterating of our Senate, with ſuch a multitude of Baſtards: while thou forſakeſt thy heaven, and in a borrowed ſhape committeſt with mortals. Inſomuch as we not a little feare that when thou art a Bull, one or other will ſacrifice thee: or when a golden ſhowre, that ſome Gold-ſmith ſhould melt thee, and for our *Iupiter* return us an Eare-ring or a Bracelet. *But to ſeparate the hiſtory from the fable. The* Cretans *in revenge of the rape of* Io, *ſtolne before from* Greece *by the* Phœnicians, *ſailed to* Phœnicia, *who ſurpriſing* Europa, *the daughter of* Agenor, *at* Sarepta, *a Village between* Sydon *and* Tyrus, *bore her away with them: and becauſe the figure of a Bull was carved on the prow of the ſhip* (*or as others report, in that* Tauros *of* Gnoſſus *was their Captain*) *it was fained that* Jupiter *ſtole her away in that likeneſſe: the* Sydonians *ſtamping the ſame on their Coine, either in flattery to their King, or to comfort him. By* Jupiter *ſhe had* Minos, Radamanthus, *and* Sarpedon, *according to* Herodotus *and others: although* Homer *make the latter to be his ſonne by* Laodamia *the daughter of* Bellerophon. *Of her name our part of the world was called* Europa. *By this it appeares that* Jupiter *was a mortall man, and none of the chaſteſt, though eminent in other vertues: withall exceeding ambitious, and affecting divine honours. For whereſoever he extended his conqueſts, or contracted friendſhip with Princes, he commanded Temples to be built by the one, and perſwaded the other to erect them in memoriall of their amitie; which carried his name, and wherein, either out of obſervance or affection, they celebrated his memory with yearely ſolemnities. It is recorded that for many yeares he raigned in* Olympus: *to whom from all parts they reſorted for juſtice, being renowned for his equitie; and communicated ſuch new inventions of theirs as were beneficiall to the life of man, which he had the honour to publiſh. And becauſe the word* Olympus *is ambiguous, being a name of Heaven as well as of that Mountain; it was fained by the Poets, that he had the command of the cœleſtiall Empire. So in regard of the height thereof, whoſe aſpiring ſummit was crowned with his altar, it grew into a cuſtome to ſacrifice unto the chiefe of the Gods on the tops of mountains* (*or perhaps in that neerer heaven, and more remote from worldly affaires*) *imitated by the* Jews *in their idolatrous High-places. Now* Jupiter, *dividing his Empire among his friends and kinsfolke; having ſetled good laws, brought men to civilitie, and provided for their plentie; purchaſing thereby an immortall praiſe, and leaving to his an eternall monument; retired in his old age into* Creet; *where he dyed, and was with all magnificency and rites of funerall intombed by his Sonnes in the Citie of* Gnoſſus, *with this ſhort inſcription on his Sepulcher.* Jupiter the Sonne of Saturne. *After for the greatneſſe of his actions and exemplary juſtice deified by poſteritie, whereof in his life he had laid the foundation.*




Lib. 3.
F. Cleyn. fe.

OVIDS

METAMORPHOSIS

The third Booke.

THE ARGVMENT.

ARm'd troops from Dragons late-ſown teeth ariſe.
By his own Hounds the Hart Actæon *dies.*
Juno *a Beldame.* Semele *doth frie*
In wiſht imbraces. Bacchus *from* Joves *thigh*
Takes ſecond birth. The wiſe Tireſias *twice*
Doth change his ſex. Scorn'd Eccho *pines t' a voice:*
Self-lov'd Narciſſus *to a Daffadill.*
Bacchus, *a Boy. The* Tyrrhen's *ſhip ſtands ſtill,*
With Ivy mor'd. Strange ſhapes the Saylers fright:
Who Dolphines turn, and ſtill in ſhips delight.

AND now the God, arriving with his Rape
At ſacred *Creet*, reſumes his heavenly ſhape.
The King, [a] his ſonne to ſeek his daughter ſent,
Fore-doomed to perpetuall baniſhment,
Except his fortune to his wiſh ſucceed:
How pious, and how impious in one deed!
Earth wandred-through (*Ioves* thefts who can exquire?)
He ſhuns his Countrey, and his Fathers ire:
VVith *Phœbus* Oracle conſults, to know
VVhat Land the Fates intended to beſtow.
VVho, thus: In deſert fields obſerve a Cow,
Yet never yoakt, nor ſervile to the plow:
Follow her ſlow conduct: and where ſhe ſhall
Repoſe, there build: the place [b] *Bœotia* call.
Scarce *Cadmus* from [c] *Caſtalian* Cave deſcended,
VVhen he a Heifer ſaw, by no man tended,
Her neck ungall'd with groaning ſervitude.
The God ador'd, he foot by foot perſew'd.
[d] *Cephiſus* flood, and [e] *Panope* now paſt,
She made a ſtand; to heaven her fore-head caſt,
VVith loftie horns moſt exquiſitely faire;
Then, with repeated lowings fill'd the ayre:
Looks back upon the company ſhe led;
And, kneeling, makes the tender graſſe her bed.
[f] Thanks-giving *Cadmus* kiſt the unknown ground;
The ſtranger fields and hills ſaluting round.
About to ſacrifice to heaven's high King,
He ſends for water from the living Spring.
A VVood there was, which never Axe did hew:
In it, a Cave where Reeds and Oſiers grew,
Rooft with a rugged Arch by Nature wrought;
VVith pregnant waters plentifully fraught.
The lurking [g] Snake of *Mars* this Hold poſſeſt;
Bright ſcal'd, and ſhining with a golden creſt;
His bulk with poyſon ſwolne; fire-red his eyes:
Three darting tongues, three ranks of teeth compriſe.
This fatall VVell th' unlucky *Tyrians* found;
VVho with their down-let Pitcher, rays'd a ſound.
VVith that, the Serpent his blew head extends;
And ſuffering ayre with horrid hiſſes rends.
The water from them fell: their colour fled:
VVho all, aſtoniſht, ſhook with ſudden dread.
He wreaths his ſcaly folds into a heape;
And fetcht a compaſſe with a mightie leape:
Then, bolt-upright his monſtrous length diſplaies
More then halfe way; and all the VVoods ſurvaies.
VVhoſe body, when all ſeene, no leſſe appears,
[h] Then that, which parts the two Coeleſtiall Beares.
VVhether the *Tyrians* fought to fight, or flie,
Or whether they through feare could neither trie;
Some craſht he 'twixt his jaws; ſome claſpt to death;
Some kills with poyſon; others with his breath.
And now the Sunne the ſhorteſt ſhadows made;
Then, *Cadmus*, wondring why his ſervants ſtai'd,
Their foot-ſteps trac't. A hide the Heroe wore,
VVhich late he from a ſlaughtred Lion tore:
His Armes a dart, a bright ſteele-pointed Speare;
And ſuch a minde as could not ſtoope to feare.
VVhen he the VVood had entred, and there view'd
The bodies of the ſlain with blood imbrew'd;
The inſulting Victor quenching his dire thirſt
And their ſuckt wounds; he ſigh't, as heart would burſt:
Then ſaid, I will revenge, ô faithfull Mates,
Your murders, or accompany your Fates.
VVith that he lifteth up a mightie ſtone,
VVhich with a more then manly force was throwne.
VVhat would have batter'd down the ſtrongeſt wall,
And ſhiver'd towres, doth give no wound at all.
The hardneſſe of his skin, and ſcales that grow
Vpon his armed back, repulſe the blow.
And yet that ſtrong defence could not ſo well
The vigour of his thrilling Dart repell;

a *Cadmus.*

CADMVS.

b *Bœotia* was the name of the Countrey, but Thebes of the Citie which was built by *Cadmus*: either of them in their ſeverall languages ſignifying an Ox.

c A Cave in *Parnaſſus* where *Apollo* gave Oracles, adjoyning to the Fountain.

d A River of *Bœotia.*

e A Citie of *Phocis.*

f The Ancient ſuppoſed that every countrey and particular place had their tutelar Genius; which they accuſtomed to worſhip at their entrance and departure.

g See the Comment.

h Extending towards the South from the North with many flexures like a mightie River; conſiſting of 31 Stars.

Which through his winding back a paſſage rends:
There ſticks: the ſteele into his guts deſcends.
Rabid with anguiſh, he retorts his look
Vpon the wound; and then the javelin took
Between his teeth; it every way doth winde:
At length, tugg'd out, yet leaves the head behinde.
His rage increaſt with his augmenting paines:
And his thick-panting throat ſwells with full veines.
A cold white froth ſurrounds his poys'nous jaws:
On thundring Earth his trayling ſcales he draws:
Who from his black and [a] *Stygian* maw ejects
A blaſting breath, which all the ayre infects.
His body, now he circularly bends;
Forth-with into a monſtrous length extends:
Then ruſheth on, like ſhowr-incenſed Floods;
And with his breſt ore-beares the obvious Woods.
The Prince gave way; who with the Lion's ſpoyle
Suſtain'd th' aſſault; and forc't a quick recoile,
His Lance fixt in his jaws. What could not feele,
He madly wounds; and bites the biting ſteele.
Th' invenom'd gore, which from his palate bled,
Converts the graſſe into a duskie red:
Yet, ſlight the hurt, in that the Snake with-drew;
And ſo, by yeelding, did the force ſubdue.
Till [b] *Agenorides* the ſteele imbrew'd
In his wide throat, and ſtill his thruſt purſu'd;
Vntill an Oake his back-retrait with-ſtood:
There, he his neck transfixt: with it, the Wood.
The tree bends with a burden ſo unknown;
And, laſhed by the Serpents taile, doth grone.
While he ſurvai'd the hugeneſſe of his foe,
This voice he heard, (from whence he did not know)
Why is that Serpent ſo admir'd by thee?
Agenor's ſonne, a Serpent thou ſhalt be.
He ſpeechleſſe grew: pale feare repell'd his blood;
And now uncurled haire like briſtles ſtood.
Behold! [c] mans Fautreſſe, *Pallas* (from the ſky
Deſcending to his needfull aid) ſtood by:
Who bade him in the turn'd-up furrows throw
The Serpents teeth; that future men might grow.
He, as commanded, plow'd the patient Earth:
And therein ſow'd the ſeeds of humane birth.
Lo (paſt beliefe!) the Clods began to move:
And tops of Lances firſt appear'd above:
Then, Helmets, nodding with their plumed Creſts;
Forth-with, refulgent Pouldrons, plated Breſts;
Hands, with offenſive weapons charg'd, inſew:
And Target-bearing troops of Men up-grew.
So in our Theater's ſolemnities,
When they the Arras raiſe, the Figures riſe:
Afore the reſt, their faces firſt appeare;
By little and by little then they reare
Their bodies, with a meaſure keeping hand,
Vntill their feet upon the border ſtand.
Bold *Cadmus*, though much daunted at the ſight
Of ſuch an Hoſt, addreſt him to the fight.
Forbeare (a new-born Souldier cry'd) t' ingage
Thy better fortune in our civill rage!
With that, he on his Earth-bred brother flew:
At whom, a deadly dart another threw.
Nor he that kill'd him, long ſurvives his death;
But, through wide wounds expires his infant breath.
Slaughter, with equall fury, runs through all:
And by uncivill civill blows they fall.

The new-ſprung Youth, who hardly life poſſeſt,
Now panting, kick their Mother's bloody breſt.
But five ſurviv'd: of whom, *Echion* one;
His Armes to Earth by *Pallas* counſell throwne,
He craves the love he offers. All accord
As Brothers ſhould: and what they take, afford.
Sidonian Cadmus theſe aſſiſt, to build
His loftie walls; the Oracle fulfill'd.
Now flouriſht *Thebes*: now did thy exile prove
In ſhew a bleſſing; [d] thoſe that rule in love
And warre, thy Nuptials with their daughter grace:
By ſuch a Wife to have ſo faire a race;
So many ſonnes and daughters; nephews too
(The pledges of their peacefull beds) inſue;
And they now grown to excellence and powre.
But, Man muſt cenſur'd be by his laſt houre:
Whom truly we can never happy call,
Afore his death, and cloſing funerall.
In this thy every way ſo proſperous ſtate,
Thy firſt miſh-hap ſprung from thy [e] Nephew's fate:
Whoſe brows unnaturall branches ill adorn;
By his ungratefull dogs in pieces torn.
Yet fortune did offend in him; not he:
For, what offence may in an error be?
With purple blood, ſlain Deare the Hills imbrew:
And now high Noone the ſhades of things withdrew;
While Eaſt and Weſt the equall Sunne partake:
Thus, then, [f] *Hyantius* to his Partners ſpake,
That trod the Mazes of the pathleſſe Wood:
My Friends our nets, and javelins reake with blood:
Enough hath been the fortune of this day:
To morrow, when *Aurora* ſhall diſplay
Her roſie cheeks, we may our ſports renew.
Now, *Phœbus*, with inflaming eye doth view
The crannied Earth: here let our labour end:
Take up your toyles. They gladly condeſcend.
A Vale there was with Pines and Cypreſſe crown'd,
Gargaphie call'd; for *Diana's* love renown'd.
A ſhadie Cave poſſeſt the inward part,
Not wrought by hands; there Nature witty Art
Did counterfeit: a native Arch ſhe drew,
With Pumice and light Toſſiles, that grew.
A bubbling [g] Spring, with ſtreames as cleere as glaſſe,
Ran chiding by, inclos'd with matted graſſe.
The weary Huntreſſe uſually here laves
Her Virgin limbs, more pure then thoſe pure waves.
And now her Bow, her Iav'ling, and her Quiver;
Doth to a Nymph, one of her Squires, deliver:
Her light impoveriſht Robes another held:
Her buskins two untie. [h] The better skild
Iſmenian Crocale, her long haire wound
In pleited-wreathes: yet was her own unbound.
Neat *Hayle*, *Nephe*, *Rhanis*, *Pſecas* (ſtill
Imploy'd) and *Phiale* the Lavers fill.
While here [i] *Titania* bath'd (as was her guiſe)
Lo *Cadmus* Nephew, tyr'd with exercife,
And wandring through the Woods, approacht this Grove
With fatall ſteps: ſo Deſtiny him drove!
Entring the Cave with ſkipping Springs bedew'd:
The Nymphs, all naked, when a man they view'd,
Clapt their reſounding breſts, and fild the Wood
With ſudden ſhreeks: like Ivory pales they ſtood
About their Goddeſſe: but ſhe, farre more tall,
By head and ſhoulders over-tops them all.

Such

a Poyſonous: ſuch as the water of that infernall River; or of *Styx* the Arcadian fountain, which nothing could contain but the hooſe of an Aſſe.

b *Cadmus* the ſonne of *Agenor*.

c Being both the Goddeſſe of wiſdome and valour: by which men are inabled to ſubdue all difficulties.

d *Cadmus* married *Hermione* the daughter of *Mars* and *Venus*.

ACTEON.

e *Actæon*, the ſonne of *Ariſtæus* by his daughter *Autonoe*.

f *Athens* of the *Hyantes*, a people of *Beotia*.

g *Pauſanias* mentions this fountain; ſtopt up by *Mardonius* in the *Perſian* warre, and a little after reſtored by the *Plateenſes*.

h See the Compent.

i *Diana* of her Grandmother *Titæa*.

Such as that colour, which the Clouds adorns,
Shot by the Sun-beam's; or the roſie Morn's:
Such bluſht in *Dians* cheeks, being naked tane.
And though inviron'd by her Virgin traine,
She ſide-long turnes, looks back, and wiſht her bow:
Yet, what ſhe had, ſhe in his face did throw.
With vengefull Waters ſprinkled; to her rage
Theſe words ſhe addes, which future Fate preſage:
Now, tell how thou haſt ſeene me diſarray'd;
Tell if thou canſt: I give thee leave. This ſaid,
She to his neck and eares new length imparts;
This Brow th'antlers of long-living Harts:
His legges and feete with arms and hands ſupply'd;
And cloth'd his body in a ſpotted hide.
To this, feare added. [a] *Autonoeius* fyes,
And wonders at the ſwiftneſſe of his thighes.
But, when his looks he in the River view'd,
He would have cry'd, Woe's me! no words inſew'd:
His words were grones. He frets, with galling teares,
Checks not his owne; yet his owne minde he beares.
What ſhould he doe? goe home? or in the Wood
For ever lurke? Feare, this; ſhame that withſtood.
While thus he doubts, his Dogges their Maſter view:
[b] *Black-foot* and *Tracer*, opening firſt, purſew:
Sure *Tracer*, *Gnoſſus*; *Black-foot*, *Sparta* bare.
Then all fell in, more ſwift then forced Ayre:
Spie, *Ravener*, *Clime-cliffe*; theſe *Arcadia* bred:
Strong *Fawn-bane*, *Whirlewinde*, eager *Follow-dread*;
Hunter, for ſent; for ſpeed, *Flight* went before;
Fierce *Salvage*, lately ganched by a Bore;
Greedy, with her two whelpes; grim Wolf-got *Ranger*;
Stout *Shepherd*: late preſerving flocks from danger;
Gaunt *Catch*, whoſe race from *Sicyonia* came;
Patch, *Courſer*, *Blab*, raſh *Tyger* never tame;
Blanch, *Mourner*, *Royſter*, *Wolfe* ſurpaſſing ſtrong;
And *Tempeſt*, able to continue long:
Swift, with his brother *Churle*, a *Cyprian* hound;
Bold *Snatch*; whoſe ſable brows a white ſtar crownd;
Cole, ſhag-hair'd *Rug*, and *Light-foot* wondrous fleet,
Bred of a *Spartan* Bitch, his Sire of *Creet*:
White-tooth, and *Ring-wood* (others not to expreſſe.)
O're Rocks, o're Crags, o're Cliffs that want acceſſe,
Through ſtraitned waies, and where there was no way
The well-mouth'd hounds purſue the princely prey.
Where oft he wont to follow, now he flyes;
Flyes from his family! in thought he cryes,
I am *Actæon*; ſervants, know your Lord!
Thoughts wanted words. High skies the noyſe record.
Firſt, *Collier* pincht him by the haunch: in flung
Fierce *Kill-deare*; *Hill-bred* on his ſhoulder hung.
Theſe came forth laſt; but croſt a nearer way
A-thwart the hills. While thus their Lord they ſtay,
In ruſh the reſt; who gripe him with their phangs.
Now is no roome for wounds. Groanes ſpeak his pangs,
Though not with humane voice, unlike a Hart:
In whoſe laments the knowne Rocks beare a part.
Pitcht on his knees, like one who pitty craves,
His ſilent looks, in ſtead of Armes, he waves.
With uſuall ſhouts their Dogs the Hunters cheare;
And ſeek, and call *Actæon*. He (too neare!)
Made anſwer by mute motions, blam'd of all
For being abſent at his preſent fall.
Preſent he was, that abſent would have beene;
Nor would his cruell hounds have felt, but ſeene.
Their ſnowts they in his body bathe; and teare
Their Maſter in the figure of a Deare:
Nor, till a thouſand wounds had life diſſeis'd,
Could quiver-bearing *Dian* be appeas'd.
'Twas cenſur'd variouſly: for, many thought
The puniſhment farre greater then the fau't.
Others ſo fowre a chaſtitie commend,
As worthy her: and both, their parts defend.
[c] *Iove's* wife not ſo much blam'd or prais'd the deed;
As ſhe reJoyceth at the wounds that bleed
In *Cadmus* Family; who keeps in minde
Europa's rape, and hateth all the kinde.
Now new occaſions freſh diſpleaſure move:
For *Semele* was great with childe by *Iove*.
Then, thus ſhe ſcolds: O, what amends ſucceeds
Our loſt complaints! I now will fall to deeds.
If we be more then titularly great;
If we a Scepter ſway; if heaven our ſeat;
If *Iove's* fear'd Wife and Siſter (certainly,
His Siſter) torment ſhall the Whore deſtroy.
Yet, with that theft perhaps ſhe was content,
And quickly might the injury repent:
But, ſhe conceives, to aggravate the blame,
And by her Belly doth her crime proclaime.
Who would by *Iupiter* a Mother prove,
Which, [d] hardly once, hath hapned to our love:
So confident is beauty! Yet ſhall ſhe
Faile in that hope: nor let me *Iuno* be,
Vnleſſe, by her owne *Iove* deſtroy'd, ſhe make
A ſwift deſcent unto the [e] *Stygian* Lake.
She quits her throne, and in a yellow clowd
Approach't the Palace; nor diſmiſt that ſhrowd,
Till ſhe had wrinkled her ſmooth skin, and made
Her head all gray: while creeping feete convay'd
Her crooked limbs; her voyce ſmall, weak, and hoarſe,
Like *Beroe* of *Epidaure*, her Nurſe.
Long talking; at the mention of *Ioves* name,
She ſigh't, and ſaid; Pray heaven, he prove the ſame!
Yet much I feare: [f] for many oft beguile
With that pretext, and chaſteſt beds defile.
Though *Iove*; that's not enough. Give he a ſigne
Of his affection, if he be divine.
Such, and ſo mighty, as when pleaſure warmes
His melting boſome, in high *Iuno's* armes;
With thee, ſuch and ſo mighty, let him lie,
Deckt with [g] the enſignes of his deitie,
Thus ſhe adviſ'd the unſuſpecting Dame;
Who begs of *Iove* a boone without a name.
To whom the God: Chooſe, and thy choyce poſſeſſe;
Yet, that thy diffidencie may be leſſe,
Witneſſe [h] that Powre, who through obſcure aboads
Spreads his dull ſtreams: the feare, and God of Gods.
Pleas'd with her harme, of too much powre to move!
That now muſt periſh by obſequious love:
Such be to me, ſhe ſaid, as when the Invites
Of *Iuno* ſummon you to *Venus* Rites.
Her mouth he fought to ſtop: but, now that breath
Was mixt with ayre which ſentenced her death.
Then fetcht a ſigh, as if his breſt would teare
(For, ſhe might not unwiſh, nor he unſweare)
And ſadly mounts the skie; who with him took
The Clouds, that imitate his mournfull look;
Thick ſhowrs and tempeſts adding to the ſame,
Lowd thunder and inevitable flame.

Whoſe

a *Actæon* the ſonne of *Aristæus*.

b The tranſpoſition of theſe names in divers places to iuſt with the numbers have cauſed ſome to taxe their interpretations.

c *Iuno*.

SEMELE.

d Spoken perhaps in regard of the paucity of her children: for *Iuno* bare *Vulcan*, *Mars Lucina*, and *Hebe*, unto *Iupiter*.

e The aboads of the dead.

f For it was held for no diſhonour, but a high reputation, to be imbraced by a God: under which pretext a Romane Lady was abuſed in the reigne of *Tiberius*.

g Lightning and Thunder.

h Styx.

Whose rigor yet he striveth to subdew:
Not armed with that fire which overthrew
[a] The hundred-handed Giant; 'twas too wilde:
There is another lightning, far more milde,
By [b] *Cyclops* forged with lesse flame and ire:
Which deathlesse Gods do call the second fire.
This, to her Fathers house, he with him took:
But (ah!) a mortall body could not brook
Æthereall tumults. Her successe she mournes;
And in those so desir'd imbracements burnes.
Th'unperfect Babe, which in her wombe did lie,
Was ta'ne by *Iove*, and sew'd into his thigh,
His Mother's time accomplishing: Whom first,
By stealth, his carefull [c] Aunt, kinde *Ino*, nurst:
Then, given to the [d] *Nyseides*, and bred
In secret Caves, with milke and hony fed.
While this on earth befell by Fates decree
(The twice-borne *Bacchus* now from danger free)
Iove, waighty cares expelling from his brest
With flowing Nectar, and dispos'd to jest
With well-pleas'd *Iuno*, said: In *Venus* deeds,
The Femal's pleasure farre the Male's exceeds.
This she denies; *Tiresias* must decide
The difference, who both delights hath try'd.
For, two ingendring Serpents once he found,
And with a stroke their slimy twists unbound;
Who straight a Woman of a Man became:
Seven Autumns past, he in the eighth the same
Re-finding, said. If such your power so strange,
That they who strike you must their nature change;
Once more I'le trie. Then, struck, away they ran:
And of a Woman he became a Man.
He, chosen Vmpire of this sportfull strife,
Iove's words confirm'd. This vext his froward wife,
More then the matter crav'd. To wreak her spite,
His eyes she muffled in eternall night.
Th'omnipotent (since no God may undoe
Anothers deed) with Fates which should insue
Inform'd his intellect; and did supply
His body's eyesight, with his mindes cleere eye.
He giving sure replies to such as came,
Through all th' [e] *Aonian* City's stretcht his fame.
First [f] blew *Liriope* sad triall made
How that was but too true which he had saide:
Whom in times past *Cephisus* flood imbrac't
Within his winding streames: and fore't the chaste.
The lovely Nymph (who not unfruitfull prov'd)
Brought forth a boy, even then to be belov'd,
Narcissus nam'd. Enquiring if old age
Should crowne his Youth; He, in obscure presage,
Made this reply: Except himselfe he know.
Long, they no credit on his words bestow:
Yet did the event the prophecie approve,
In his strange ruine and new kinde of love.
Now, he to fifteene added had a yeare:
Now in his looks both boy and man appeare.
Many a love-sick Youth did him desire;
And many a Maid his beauty set on fire:
Yet, in his tender age his pride was such,
That neither youth nor Mayden might him touch.
[g] The vocall Nymph, this lovely Boy did spy
(She could not proffer speech, nor not reply)
When busie in pursuit of salvage spoyles,
He drave the Deere into his corded toyles.

Ecchо was then a body, not a Voyce:
Yet then, as now, of words she wanted choyce;
But onely could reiterate the close
Of every speech. This *Iuno* did impose.
For, often when she might have taken *Iove*,
Compressing there the Nymphs, who weakely strove;
Her long discourses made the Goddesse stay,
Vntill the Nymphs had time to runne away.
Which when perceiv'd; she said, For this abuse
Thy tongue henceforth shall be of little use.
Those threats are deeds: She yet ingeminates
The last of sounds, and what she hears relates.
Narcissus seene, intending thus the chace;
She forth-with glowes, and with a noyselesse pace
His steps pursues; the more she did pursew,
More hot (as neerer to her fire) she grew:
And might be likened to a sulph'rous match;
Which instantly th'approached flame doth catch.
How oft would shee have woo'd him with sweete
But, Nature no such liberty affords: (words!
Begin she could not, yet full readily
To his expected speech she would reply.
The Boy, from his companions parted, said;
Is any nigh? I, *Ecchо* answer made.
He, round about him gazed (much appall'd)
And cry'd out, Come. She him, who called, call'd.
Then looking back; and seeing none appear'd,
Why shun'st thou me? The selfe-same voyce he heard,
Deceived by the Image of his words;
Then let us joyne, said he: no sound accords
More to her wish: her faculties combine
In deare consent; who answer'd, *Let us ioyne!*
Flattering herselfe, out of the woods she sprung;
And would about his struggling neck have hung.
Thrust back; he said, Life shall this breast forsake,
Ere thou, light Nymph, on me thy pleasure take.
On me thy pleasure take, the Nymph replyes
To that disdainfull Boy, who from her flyes.
Despis'd; the wood her sad retreat receives:
Who covers her ashamed face with leaves;
And sculks in desert caves. Love still possest
Her soule; through griefe of her repulse, increast.
Her wretched body pines with sleeplesse care:
Her skinne contracts: her blood converts to ayre.
Nothing was left her now but voyce and bones:
The voyce remaines; the other turne to stones.
Conceal'd in Woods, in Mountains never found,
Yet heard in all: and all is but [h] a Sound.
Thus her, thus other Nymphs, in mountains born,
And sedgy brooks, the Boy had kild with scorn.
Thus many a Youth he had afore deceiv'd:
When one thus praid, with hands to heav'n upheav'd;
So may he love himselfe, and so despaire!
[i] *Rhamnusia* condescends to his just pray'r.
A Spring there was, whose silver Waters were
As smooth as any mirror, nor lesse cleare:
Which neither Heards-men, tame, nor salvage Beast,
Nor wandring Fowle, nor scattered leaves molest;
Girt round with grasse, by neighbouring moysture fed,
And Woods, against the Sunnes invasion spred.
He, tyr'd with heat and hunting, with the Place
And Spring delighted, lyes upon his face.
Quenching his thirst, another thirst doth rise;
Rays'd by the forme which in that glasse he spyes.

The

a *Typhoeus.*

b *Vulcans* Smiths: See the comment.

c *Semeles* sister.

d Nymph of *Nysa*, the top of the mountaine *Cytheron* in *Boetia*. TIRESIAS

NARCISSVS AND ECCHO

e The mountainous part of *Boetia*; and taken for the whole country.

f In that a sea-Nymph, the daughter of *Oceanus* and *Tethys*.

g Echo.

h So Echo signifies.

i *Nemesis*; of the City *Rhamnus* in Attica, where she had her temple. The Goddesse of indignation. See the comment.

The hope of nothing doth his po vers invade:
And for a body he miſtakes a ſhade.
Himſelfe, himſelfe diſtracts: who pores thereon
So fixedly, as if of [a] *Parian* ſtone.
Beholds his eyes, two ſtarres! his dangling haire
Which with unſhorne *Apollo's* might compare!
His fingers worthy *Bacchus*! his ſmooth chin!
His Ivory neck! his heavenly face! where-in
The [b] linked Deities their graces fix!
Where Roſes with unſullied Lillies mix!
Admireth all; for which, to be admir'd:
And unconſiderately himſelfe deſir'd.
The praiſes, which he gives, his beauty claym'd.
Who ſeeks, is ſought: th'Inflamer is inflam'd.
How often would he kiſſe the flattering ſpring!
How oft with downe-thruſt armes ſought he to cling
About that loved neck! Thoſe cons'ning lips
Delude his hopes; and from himſelfe he ſlips.
Not knowing what, with what he ſees he fryes:
And th'error that deceives, incites his eyes.
O Foole! that ſtriv'ſt to catch a flying ſhade!
Thou ſeek'ſt what's no-where: Turne aſide, 'twill fade.
Thy formes reflection doth thy ſight delude:
Which is with nothing of its owne indu'd.
With thee it comes; with thee it ſtaies; and ſo
'Twould goe away, hadſt thou the power to go.
Nor ſleepe, nor hunger could the Lover rayſe:
Who, lay'd along, on that falſe forme doth gaze
With lookes, which looking never could ſuffice;
And ruinates himſelfe with his owne eyes.
At length, a little lifting up his head;
You Woods, that round about your branches ſpred,
Was ever ſo unfortunate a Lover!
You know, to many you have been a cover;
From your firſt growth to this long diſtant day
Have you knowne any, thus to pine away!
I like, and ſee: but yet I cannot finde
The lik't, and ſeene. O Love, with error blinde!
What grieves me more; no Sea, no Mountaine ſteep,
No waies, no wals, our joyes a-ſunder keep:
Whom but a little water doth divide;
And he himſelfe deſires to be enjoy'd.
As oft as I to kiſſe the flood decline,
So oft his lips aſcend, to cloſe with mine.
You'ld thinke we toucht: ſo ſmall a thing doth part
Our equall loves! Come forth, what ere thou art.
Sweet Boy, a ſimple Boy beguile not ſo:
From him that ſeekes thee, whither would'ſt thou go?
My age nor beauty merit thy diſdaine:
And me the Nymphs have often lov'd in vaine.
Yet in thy friendly ſhewes my poore hopes live;
Still ſtriving to receive the hand I give:
Thou ſmil'ſt my ſmiles: when I a teare let fall,
Thou ſhedd'ſt another; and conſent'ſt in all.
And, lo, thy ſweetly moving lips appeare
To utter words, that come not to our eare.
Ah, He is I! now, now I plainely ſee:
Nor is't my ſhadow that bewitcheth me.
Love of my ſelfe me burnes; (O too too ſure!)
And ſuffer in thoſe flames which I procure.
Shall I be woo'd, or wooe? What ſhall I crave?
Since what I covet, I already have.
Too much hath made me poore! O, you divine
And favouring Powres, me from my ſelfe diſ-joyne!
Of what I love, I would be diſpoſſeſt:
This, in a Lover, is a ſtrange requeſt!
Now, ſtrength through griefe decaies: ſhort is the (time
I have to live; extinguiſht in my prime.
Nor grieves it me to part with well-miſt breath;
For griefe will finde a perfect cure in death:
Would he I love might longer life injoy!
Now, two ill-fated Lovers, in one, die.
This ſaid; againe upon his Image gaz'd;
Teares on the troubled water circles rais'd:
The motion much obſcur'd the fleeting ſhade.
With that, he cry'd (perceiving it to vade)
O, whither wilt thou! ſtay: nor cruell prove,
In leaving me who infinitely love.
Yet let me ſee, what cannot be poſſeſt;
And, with that empty food, my fury feaſt.
Complaining thus, himſelfe he diſarrayes;
And to remorſeleſſe hands his breſt diſplayes:
The blowes that ſolid ſhow with crimſon ſtripe;
Like Apples party-red, or Grapes ſcarce ripe.
But, in the water when the ſame appeare,
He could no longer ſuch a ſorrow beare.
As Virgin wax diſſolves with fervent heat;
Or morning froſt, whereon the Sunne-beames beat:
So thawes he with the ardor of deſire;
And, by degrees conſumes in unſeene fire.
His meager cheeks now loſt their red and white;
That life; that favour loſt; which did delight.
Nor thoſe divine proportions now remaine,
So much by *Eccho* lately lov'd in vaine.
Which when ſhe ſaw; although ſhe angry were,
And ſtill in minde her late repulſe did beare;
As often as the miſerable cry'd,
Alas! Alas, the wofull Nymph reply'd.
And ever when he ſtruck his ſounding breſt,
Like ſounds of mutuall ſufferance oppreſt.
His laſt words were, ſtill hanging o're his ſhade;
Ah, Boy, belov'd in vaine! ſo *Eccho* ſaid.
Farewell. Farewell, ſigh't ſhe. Then downe he lyes:
Deaths cold hand ſhuts his ſelfe-admiring eyes:
Which now eternally their gazes fix
Vpon the Waters of infernall [c] *Styx*.
The wofull [d] *Naiades* lament the dead;
And their [e] clipt haire upon their brother ſpred.
The wofull [f] *Dryades* partake their woes:
With both, ſad *Eccho* joynes at every cloſe.
The funerall Pyle prepar'd, a Herſe they brought
To fetch his body, which they vainly ſought.
In ſtead whereof a yellow flowre was found,
With tufts of white about the button crown'd.
This, through *Achaia* ſpred the Prophets fame;
Who worthily had purchas't a great name.
But, proud [g] *Echion's* ſonne, who did deſpiſe
The righteous Gods, derides his propheties;
And twits *Tireſias* with his raviſht ſight.
He ſhook his head, which age had cloth'd in white;
And ſaid, 'Twere well for thee, hadſt thou no eyes
To ſee the [h] *Bacchanal* ſolemnities.
The time ſhall come (which I preſage is neere)
When [i] *Semeleian Liber* will be here:
Whom if thou honor not with Temples due;
Thy Mother, and her ſiſters, ſhall imbrue
Their furious hands in thy effuſed bloud;
And throw thy ſever'd limbs about the wood.

'Twill

a *Paros* is an Iland of the Ægean Sea; famous for her white marble.

b *Aglaia*, *Thalia*, and *Euphroſyne*. See the comment on the ſixth booke.

c A River of Hell.

d Water Nymphs: call'd his ſiſters, in that he the ſon of a River and a water Nymph.

e An ancient cuſtome among the *Grecians* at funerals: forbidden by the divine law, leſt we ſhould ſeeme to mourne like thoſe who had no hope

f Wood-Nymphs.

g *Penthæus* the ſon of *Echion* by *Agave* the daughter of *Cadmus*.

h The *Orgies* of *Bacchus*.

i *Bacchus*, the ſon of *Semele*, called *Liber* in that wine diſ-chargeth the heart from ſorrow.

BACCHVS.

Twill be; thy malice cannot but rebell:
And then thou'lt say; The blinde did see too well.
His mouth proud *Penthens* stops. Belieſe ſucceeds
Fore-running threats: and words are ſeal'd by deeds.
Liber is come; the fields with clamor ſound:
They in his [a] Orgies tread a frantick round.
Women with Men, the baſe, and nobler ſort,
Together to thoſe unknown Rites reſort.
[b] You ſonnes of *Mars*, you of the Dragons race,
(Said [c] he) what fury doth your mindes unbaſe?
[d] Is Braſſe of ſuch a powre, which drunkards beat,
Or ſound of Hornes or Magicall deceit;
That you, whom Trumpets clangor, horrid fight,
Nor death, with all his terrors, could affright;
Lowd Women, wine-bred rage, a luſtfull crew
Of Beaſts, and Kettle-drums, ſhould thus ſubdew?
At you, [e] grave Fathers, can I but admire!
Who brought with you your flying Gods from *Tyre*,
And fixt them here: now from that care ſo farre
Eſtranged, as to loſe them without warre!
Or you, who of my able age appeare;
Whoſe heads ſhould helmets, and not garlands, weare!
Not leavy Iavelins, but good Swords adorne
The hands of Youth. O you, ſo nobly borne;
That Dragon's fiery fortitude indue,
Whoſe ſingle valour ſuch a number ſlue.
He, in defending of his Fountaine fell:
Doe you th' Invaders of your fame repell.
He ſlew the ſtrong: do you the weake deſtroy;
And free your Countrey from foule infamy.
If Deſtinies decree that *Thebes* muſt fall;
May men, may warlike engines raze her wall:
Let ſword and fire our famiſht lives aſſault:
Then ſhould we not be wretched through our fault,
Nor ſtrive to hide our guilt; but, Fortune blame;
And vent our pittied ſorrowes without ſhame.
Now, by a naked Boy we are put to flight:
Whom bounding Steeds, nor glorious Armes delight;
But haire perfum'd with Myrrhe, ſoft [f] Anadems,
And purple Robes inchac't with gold and gems:
Who ſhall confeſſe (if you your aide denie)
[g] His forged Father, and falſe Deitie.
What? had [h] *Acriſius* vertue to withſtand
The' Inuaſor, chaſed from the *Argive* ſtrand?
And ſhall this vagabond, this forainer,
Me *Penthens*, and the *Theban* State deterre?
Goe (ſaid he to his ſervants) goe your way,
And drag him hither bound: prevent delay.
Him, *Cadmus*, [i] *Athamas*, and all diſſwade;
By oppoſition, more intemperate made.
Furie increaſeth, when it is withſtood:
And then good counſell doth more harme then good.
So have I ſeene an unſtopt torrent glide
With quiet waters, ſcarcely heard to chide:
But, when falne Trees, or Rocks, impeacht his courſe;
To ſome and roare with uncontrolled force.
All bloody they returne. Where is, ſaid he,
This *Bacchus*? *Bacchus* none of us did ſee,
Reply'd they; This his miniſter we found
(Preſenting one with hands behinde him bound)
A *Thuſcan* zealous in thoſe myſteries.
On whom fierce *Penthens* lookes, with wrathfull eyes:
Who hardly could his puniſhment deferre.
Then, thus: Thou wretch, that others ſhalt deterre,
Declare thy name, thy Nation, Parentage;
And why thou followeſt this new-fangled Rage.
He, in whom innocency feare ore-came;
Made this reply: *Acetes* is my name:
My life I owe to the [k] *Maonian* earth;
To none; my fortunes; borne of humble birth.
No land my Father left me to manure,
Nor Heard, nor bleating Flocks: himſelfe was poore.
The tempted Fiſh, with hooke and line he caught:
His skill was all his wealth: His skill he taught;
And ſaid, my heire, ſucceſſour to my Art,
Receive the riches which I can impart.
He, dying, left me nothing; and yet all:
The Sea may I my patrimony call.
Yet, leſt I ſtill ſhould on thoſe Rocks abide,
To navigation I my time apply'd;
Obſerv'd th' [l] *Olenian* Goate portending raine;
Wet [m] *Hyades*, when ſtooping to the Maine,
[n] *Taygeta*, and [o] cold *Arctos*; the reſorts
Of ſeverall windes; and harbour-giving Ports.
For *Delos* bound, we made the *Chian* ſhores:
And, there arrived, with induſtrious Oares.
Leaping a-ſhore, I made the beach my bed.
When aged Night *Aurora's* bluſhes fled,
I roſe: and bade my men freſh water bring:
Shewing the way that guided to the Spring.
Then, from a Hill obſerv'd the windes accord;
My Mates I call, and forth-with went abord.
All here, the Maſter's Mate *Opheltes* eyes;
And thinking he had light upon a prize,
Along the ſhore a lovely Boy convay'd,
Adorned with the beauty of a Maid.
Heavy with wine and ſleep, he reeled ſo,
That, though ſupported, he could hardly goe.
When I beheld his habit, gate, and feature,
I could not thinke it was a humane Creature.
Fellowes, I doubt what God, but ſure ſaid I,
This excellence includes a Deitie.
O, be propitious, whe-ſo-'ere thou art;
Vnto our induſtry ſucceſſe impart;
And pardon theſe who have offended thus.
Then, *Dictys* ſaid: Forbeare to pray for us:
(Then he, none could the top ſayle-yard beſtride
With lighter ſpeed; nor thence more nimbly ſlide)
This, *Libys*, ſwart *Melanthus* (who the Prow
Commanded) and *Alcimedon* allow;
Epopeus the Boats-ſwaine, ſo all ſay;
Bewitched with the blinde deſire of pray.
This ſhip, ſaid I, you ſhall not violate
With ſacriledge of ſo divine a weight;
Wherein I have moſt int'reſt, and command:
And on the hatches their aſcent with-ſtand.
Whereat, the deſperate *Lycabas* grew wild;
Who for a bloudy murder was exil'd
From *Tuſcany*. Whil'ſt I alone reſiſt,
He tooke me ſuch a buffet with his fiſt,
That downe I fell; and had falne over board,
If I (though ſenſeleſſe) had not caught a cord.
The wicked Company the fact approve.
Then, *Bacchus* (for, 'twas he) began to move,
As if awaked with they noyſe they made
(His wine-bound ſenſes now diſcharg'd) and ſaid.
What clamor's this? What doe you? Sailers, whither
Meane you to beare me? Ah, how came I hither!

Feare

a The ceremonies of *Bacchus*: whereat none un-initiated or profane might be preſent; thereof ſo named, or rather of fury.
b In that that the Dragon was conſecrated to *Mars*, from whoſe teeth they ſprung: or rather for that a warlike people.
c *Fathers.*
d See the Comment.
e Thoſe who came with *Cadmus* from *Phœnicia*, whereof Tyre and *Sidon* are the principall Cities.
f Garlands, or Chaplets of flowers.
g *Iupiter.*
h *Acriſius* King of *Argos* ſhut the gates of his City againſt *Perſeus*, nor would accept of his Ceremonies.
i The ſonne of *Æolus*; who had married *Ino* the daughter of *Cadmus*.
THE TYRRHEN PIRATS.
k *Lydia*, called formerly *Mœonia*, yet *Acetes* a little before is ſaid to be a *Thuſcan* or a *Tyrrhenian*, for the *Lydians*, oppreſſed with famine led by *Tyrrhenus* the ſon of *Atys* planted a Colonie in *Thuſcany*: ſo *Acetes* was by birth a *Lydian*, and a *Tuſcan* by habitation.
l A Conſtellation ſo named of *Amalthea* the Goate which gave *Iupiter* ſuck; being bred in *Olenus* a city of *Bœotia*. This Goate with her two Kids are placed in the ſhoulder of *Aurige*.
m Five ſtars in the forehead of *Taurus*, which take their name from raine.
n One of the 7. *Pleiades* on the ſhoulder of *Taurus*.
o The great Beare.

Feare not, said *Proreus*: name where thou would'st be;
And to that Harbour we will carry thee.
Then, Friends,[a] *Lyæus* said, for [b] *Naxos* stand:
Naxos my home; an hospitable Land.
By Seas, by all the Gods, by what avayles,
They sweare they will, and bad me hoyse-up sayles
Which trim'd for *Naxos* on the Star-board side;
What do'st thou mad-man, foole? *Opheltes* cry'd.
Each feares his losse. Some whisper in mine eare:
Most say by signes, unto the Lar-board steere.
Amaz'd: Some other hold the Helme, said I;
I'le not be tainted with your perjurie.
All chafe and storme. What? said *Ethalion*,
Is all our safety plac'd in thee alone?
With that, my office he upon him tooke;
And *Naxos* (altering her course) forsooke.
The God (as if their fraud but now out-found)
From th' upper deck the Sea survayed round;
Then, seem'd to crie. Sirs, this is not, said he,
That promis'd shore, the Land so wisht by me.
What is my fault? what glory in my spoyle,
If men a Boy, if many one beguile?
I wept afore: but, they my teares deride;
And with laborious Oares the waves divide.
By [c] him I sweare (then whom none more in view)
That what I now shall utter, is as true,
As past beliefe. The ship in those profound
And spacefull Seas, so stuck as on dry ground.
They, wondring, ply'd their Oares; the sayles displayd;
And strive to run her with that added aide.
When Ivy gave their Oares a fore't restraint;
Whose creeping bands the sayles with Berryes paint.
He head-bound with a wreath of clustered Vines,
A [d] Javelin shook, clasp't with her leavy twines.
Sterne [e] Tigers, [e] Lynxes (such unto the eye)
And spotted [e] Panthers, round about him lye.
All, over-board now tumble; whether 'twere
Out of infused madnesse, or for feare.
Then, *Medon* first with spiny finns grew black;
His forme depressed, with a compast back.
To whom said *Lycabas*; O more then strange!
Into what uncouth Monster wilt thou change!
As thus he spake, his mouth became more wide;
His nose more hookt: scales arme his hardned hide.
While *Libys* tugg'd an Oare that fixed stands,
His hands shrunk up; now fins, no longer hands.
Another by a cable thought to hold;
But, mist his armes. He fell: the Seas infold
His maymed body: which a taile eft-soone
Receives, reversed like the horned Moone.
They leap aloft, and sprinkle-up the Flood;
Now chace above; now under water scud:
Who like lascivious Dancers frisk about;
And gulped Seas, from their wide nostrils, spout.
Of twenty Saylers, onely I remayn'd:
So many men our Complement contayn'd.
The God my minde could hardly animate;
Trembling with horror of so direa Fate.
Suppresse, said he, these tumults of thy feare;
And now thy course for sacred [f] *Dia* beare.
Arrived I, by his implor'd consent,
Became his Priest; and thus his Feasts frequent.
Our eares are tyr'd with thy long ambages:
Which wrath, said he, would by delay, appease.
Goe, servants, take him hence: let his fore't breath
Expire in groanes: and torture him to death.
In solid prison pent; while they provide
Whips, Racks, and Fire, the doores flie open wide.
And of themselves, as if dissolv'd by charmes,
The fetters fall from his unpinion'd armes.
But now, not bidding others, *Pentheus* flings
To high *Cytheron's* [g] sacred top, which rings
With frantick songs, and shrill-voyc't [h] *Bacchanals*,
In [i] *Liber's* celebrated Festivals.
And as the warlike Courser neighs and bounds,
Inflam'd with fury, when the Trumpet sounds:
Even so their far-heard clamours set on fire
Sterne *Pentheus*, and exasperate his ire.
In midst of all the spacious Mountaine stood
A perspicable Champian, fring'd with wood.
Here, first of all, his Mother him espyes,
Viewing those holy Rites with [k] prophane eyes.
She, first, upon him frantickly did runne:
And first her eager Javelin peare't her sonne.
[l] Come, sisters, cry'd she, this is that huge Bore
Which roots our fields; whom we with wounds must
With that, in-rush the sense-distracted Crew: (gore.
And altogether the amaz'd pursew.
Now trembles he; now, late-breath'd threats suppresst:
Himselfe he blames, and his offence confesst.
Who cry'd, Helpe [m] Aunt *Autonoe*; I bleed:
O let *Actæons* ghost soft pitty breed!
Not knowing who *Actæon* was, she lops
His right hand off: the other, *Ino* crops.
The wretch now to his Mother would have throwne
His suppliant hands: but, now his hands were gone.
Yet lifting up their bloody stumps, he said,
Ah, Mother, see! *Agave*, well appay'd,
Shouts at the sight, casts up her neck, and shakes
Her staring haire. In cruell hands she takes
His head, yet gasping: [n] *Io* sing, said she,
Io my Mates! this spoyle belongs to me.
Not leaves, now wither'd, nipt by Autumn's frost,
So soone are ravisht from high Trees, and tost
By scattering windes, as they in peeces teare
His minced limbs. The [o] *Ismenians*, struck with feare,
His [p] Orgies celebrate; his prayses sing;
And incense to his holy Altars bring.

a *Bacchus.*
b An Iland of the Ægean Sea; among all the Cyclades the most fertile in Vines: and therefore sacred to *Bacchus.*
c *Bacchus.*
d His Thyrsus described
e Beasts sacred to *Bacchus*, in regard of the fierce and outragious effects of wine.
f *Naxos*, so formerly called.
PENTHEVS.
g *Nysa.*
h The women which celebrate his festivals: called rather *Bacchides*, and the feasts *Bacchanalia*: yet adventred upon in regard of the verse, and not without president.
i *Bacchus.*
k Being not initiated; or beholding them with scorne.
l *Agave* and her sisters distracted by *Bacchus.*
m The mother of *Actæon.*
n An acclamation of joy and victory.
o *Thebans*; of *Ismenus* a River of *Bœotia.*
p The rites of *Bacchus.*

VPON THE THIRD BOOK OF *OVIDS* METAMORPHOSIS.

CADMVS.

CAdmus *is sent by* Agenor *in search of his sister* Europa; *either to bring her backe, or never to returne: in that one act an affectionate father, and a cruell.* Agenor *by interpretation is a valiant man: and* Cadmus *his sonne confirmes this assertion;*

Fortes creantur fortibus:
Et in equis patrum
Virtus: nec imbellem feroces
Progenerant aquilæ columbam.
Horat. l. 3. Ode 9.

From strenuous Sires bold sonnes proceed;
Brave horses from a generous breed:
Nor doth that awfull bird of *Iove*
Beget a weake and fearefull Dove.

Who not degenerating, ascends that craggy end Herculean *path which leads to immortall glory. This is that* Europa, *in quest of whom he was sent by his father. For experience and renowne is not gotten by such, as affect their owne ease; but through painefull travell, and attempts of danger. True glory adheares to the Supreame goodnesse: and therefore* Jupiter *is fained to carry* Europa *away; whom to finde was a labour of excessive difficultie: which induceth* Cadmus *to consult with* Apollo; *since divine advice is the true Philosophie, and onely guide to noble indeavours; which is not to be disputed off, but effected. He is commanded to follow the conduct of a Cow (a creature expressing patience and labour) where she reposeth to build his City, and to call it* Bœötia. *Not unlike was the counsell of* Epimenides *of* Creet, *who advised the* Athenians *in the time of a great pestilence, to turne their cattle loose into the fields which they intended to offer; the Priests to follow, and where they stayed to sacrifice them unto the unknowne propitiatory Deitie. And* S^t. Paul *in that city saw an Altar with such an inscription. But the former Oracle is thus interpreted, that excessive labour was to be undergone in that journey; much to be suffered, and much to be done, ere he could attaine to the desired end: meane while by the continuall exercising of the minde, to indue it with such habituall fortitude as might inable him to subdue the Dragon; which is, intemperance, and all evill desires. This Dragon by* Cadmus *slaine was advanced to a constellation; placed betweene the two Beares, and consisting of one and thirty starres, incompassing the Northerne Pole of the Ecliptick. The sowing of the Dragons teeth in the earth (the mother of monsters) is to restore to every one his owne: true fortitude being alwaies accompanied with moderation and justice; ingendring love in the good, and envy in the bad; that earthly brood which thus prodigiously ascend (like upstarts on a sudden to honour and power) with weapons in their hands; which he by the advice of* Pallas, *or Wisedome, converts on their owne bosomes: wounding themselves in not wounding of others.* Palæphatus *gives this fable an historicall sense: how* Cadmus *slew* Draco *the sonne of* Mars, *then King of* Thebes, *in battle, and possessed his kingdome. The sonnes and friends of* Draco *drew to a head; but finding themselves too weake for so strong and couragious an enemy, disbanded; yet bore away much of his treasure, among the rest many Elephants teeth; dispersing themselves some in* Achaia, *others in* Peloponnesus, *many in* Phocis, *and in* Locris *not a few: from whence not long after with recollected powers they invaded the* Thebans, *maintaining a difficult, and a doubtfull warre: in so much as the* Thebanes, *ever after they fled with the Elephants teeth, accustomed to say, that such horrid mischiefes had befallen them for* Cadmus *killing of the Dragon; from whose teeth dispersed here and there, so many puissant enemies arose. But he rather sowing by his policy the seede of dissention amongst them, over-threw them by their owne power. Onely it should seeme he drew* Echion, *with other foure,* Cithonius, Udeus, Hyperener, *and* Pelorus, *men of principall qualitie, with their followers, to his party: perswaded thereunto by* Minerva, *or a prudent regard of their present condition.* Cadmus *was the first that invented letters, or rather the first that divulged them in* Greece; *who before, as the* Egyptians, *expressed their conceptions in hieroglyphicks:* Erasmus *expounds those serpents teeth, to be letters, in that the Authors of such wrangling and discord. The Consonants are interpreted for those souldiers who confounded one another: the Vowels, which render of themselves a sound, and give a power of expression to the Consonants, the same who joyned in mutuall amity. The* Phœnicians *writ, as all the Easterne Nations, from the right hand to the left: the reason why the outermost figure to the right hand in Arithmetick stands in the first place; they also being the inventers of that science.*

Cadmus, *after so many difficulties, advanced to a flourishing kingdome (Honour is to be courted with*

with ſweat and blood, and not with perfumes and garlands) *now ſeemeth happy in his exile: having beſides* Harmione *to wife; whoſe nuptialls were honoured by the preſence of the Gods, and their bountifull endowments. So beloved of them is the harmony of exterior and interior beauty eſpouſed to Vertue. She is ſaid to be the daughter of* Mars *and* Venus; *in that muſick not onely recreates the minde with a ſweet oblivion of former misfortunes, but alſo inflames it with courage, and deſire of inſtant encounters, eſpecially the* Dorick *and* Orthian; *the latter when* Alexander *at any time heard, as a man tranſported with fury, he would fly to his weapons.* Cadmus *had but one ſonne by* Harmione *called* Polidorus, *though here our Poet intimate many, and foure daughters;* Ino, Semele, Agave, Autonoë. Athamas *by* Jno *had* Melicerta *and* Learchus; Jove *by* Semele, Bacchus; Echion *by* Agave Pentheus; *and* Ariſtæus Actæon *by* Autonoë: *Whoſe ſucceeding ſtories are the arguments of as many Tragedies. To theſe enſuing miſeries, yet O fortunate* Cadmus, *adde thine owne exile in thine old age: and then confeſſe with our Author, or rather with* Solon, *from whom he hath borrowed it;* Harmione.

That man muſt cenſur'd be by his laſt houre:
Whom truely we can never happy call
Before his death, and cloſing funerall.

His grand-childe Actæon *was the firſt that made a breach into his felicities.* Diana *bathes her ſelfe in the Valley of* Gargaphia; *attended by ſix Nymphs whoſe names ſute well with that ſervice.* Crocale *ſignifieth pibble ſtones in the fountaine which ſerve as a ſtrainer to clariſie the water:* Nyphe *one that waſheth,* Hyale *glaſſe, in regard of the cleereneſſe of the ſpring;* Rhanis *ſprinkling;* Phecas *a drop of dew; and* Phiale *a filling of water into lavers, as is here in the verſe expreſſed.* Actæon *by chance came hither and beheld her naked; whom the bluſhing and angry Goddeſſe transformes into the ſhape of a long-liv'd Hart: ſo called in that the longeſt liver of all that hath life: whereof* Auſonius:

The yeares that conſummate the age of men,
Spin out to three times two and nine times ten:
The pratling Crow nine times as aged growes:
The Harts long life foure times exceeds the Crowes.

Ter binos deciesque novem ſuper exit in annos
Infia ſenescentum quæ implet vita virorum:
Hos novies ſuperat vivendo garrula cornix,
Et quater egreditur cornicis ſæcula Cervus.

Juno *in* Lucian *upbraides* Latona *that her daughter* Diana *converted* Actæon, *having ſeene her naked, into a Hart; for feare he ſhould divulge her deformitie: and not out of modeſty, being ſo farre from a virgin, as continually converſant at the labours of women, like a publike midwife.* Actæon *thus transformed, is devoured by his own hounds.* Steſichorus *writes that ſhe ſewed him within the skin of a Stag, and ſet his dogges upon him: others, that he was neither turned into a Stag, nor clothed in his skin, but that ſhe poſſeſſed his dogs in their madneſſe with ſuch an imagination. And perhaps they ran mad in the Canicular dayes through the power of the Moone, that is, of* Diana; *augmented by the entrance of the Sunne into* Leo: *and then what force or knowledge could reſiſt their worrying of their maſter?* Scaliger *reports that the like befell to divers hunters of* Corſica *in his time: and ſome averre that* Lucian, *the Apoſtata and Atheiſt, came to that end. Yet the* Tartarians *and* Hyrcanians *left the dead bodies of their friends and kinsfolke to be devoured by dogges, eſteeming it the nobleſt and moſt happy ſepulture. But this fable was invented to ſhew us how dangerous a curioſitie it is to ſearch into the ſecrets of Princes, or by chance to diſcover their nakedneſſe: who thereby incurring their hatred, ever after live the life of a Hart, full of feare and ſuſpicion: not ſeldome accuſed by their ſervants, to gratulate the Prince, unto their utter deſtruction. For when the diſpleaſure of a Prince is apparent, there commonly are no fewer Traitors then ſervants, who inflict on their maſters the fate of* Actæon. *Some ſuch unhappy diſcovery procured the baniſhment of our* Ovid: *who complaining of his misfortunes, introduceth this example.* Actæon.

Why had I ſight to make mine eye my foe?
Or why did I unſought-for ſecrets know?

Cur aliquid vidi? cur noxia lumina feci?
Cur imprudenti cognita culpa mihi eſt?

Inscius Actæon vidit sine veste Dianam;
Preda fuit canibus non minus ille suis.
Scilicet in superos etiam fortuna licenda est?
Nec satis apparet cur nocuisse velit.
Trist. l. 2.

Actæon naked *Dian* unaware
So saw; and so his hounds their master tare.
The Gods sure punish fortune for offence:
Nor, when displeased, will with chance dispence.

Guard we therefore our eyes; nor desire to see, or know more then concernes us: or at least dissemble the discoverie. Julius Montanus *meeting with* Nero *in the darke, by his unseasonable respects upbraiding, as it were, his ruffianly licentiousnesse, was put to death:* The art was understood (*saith* Tacitus) by *Mutianus:* but the disguising of his knowledge was a point of obedience. *But why may not this fable receive a double construction? Those being the best that admit of most senses. That* Actæon, *neglecting the pursuite of vertue and heroicall actions, puts off the minde of a man, and degenerates into a beast; while he daily frequents the wild woods to contend with such enemies. And some imagine how he was said to be devoured by his hounds, in that he impoverished his estate in sustaining them. But what was that expence to a Prince? I rather agree with those, who thinke it to be meant by his maintaining of ravenous and ryotous sycophants: who have often exhausted the Exchequors of opulent Princes, and reduced them to extreame necessitie. Bounty therefore is to be limited according to the abilitie of the giver, and merit of the receiver: else it not easily ruinates it selfe, but loseth the name of a vertue, and converts into folly.* Plutarch *in the life of* Sertorius *makes mention of two* Actæons, *the one devoured by his hounds, and the other by his favorites: not as if this latter were the Allegory of the former.*

SEMELE

Juno *for* Europa's *sake detesting the whole race, rejoyceth in the death of* Actæon. *None more jealous then she, nor more revengefull in her jealousie: in so much as she could not forbeare that* Dedalian *Statue which angry* Jupiter *threatned to marry: but upon their reconcilement caused it to be cast into the fire. Wherefore* Numa *made a law, that no harlot should enter her temple, or touch her altars. For no Goddesse was more injured with the continuall adulteries of* Jupiter: *late he ravished* Europa, *and now had got her neece* Semele *with childe. She frets and scoulds (a quality ever attributed unto her; perhaps in regard of the turbulent agitations of the aire, which is Iuno) and meditates on revenge: which the better to effect, converts her selfe into the shape of her nurse; old* Beroe *of* Epidaur. *No treachery is so speeding as that which maskes under the visard of friendship.*

Tuta frequensque via per amici fallere nomen:
Tuta frequens sceus licet sit via, crimen habet.
Ovid. Art. lib. 1.

Under the name of friendship to betray,
A safe and usuall; but a wicked way.

She begets in her a suspicion how she might be abused under the name of Iupiter, (for to be imbraced by a God was held no impeachment to chastitie, but contrarily a high honour) as no extraordinary practice. And it is authentique in story, how Paulina, *a chaste and beautifull Lady, made beleeve by the confederate Priest of* Serapis *that his God was in love, and desired to enjoy her; was contaminated in his Temple by a gentleman of* Rome, *who acted his part. This discovered by him unto her, in hope to continue his possession; and by her complain'd off with execrations and out-cries; the Priest was put to death, the statue of* Serapis *reduced into powder and throwne into* Tyber, *and his Temple demelished; by the commandement of* Tiberius: *but the gentleman onely banished in that his offence was an over-violent affection. Too credulous* Semele *perswaded by the fraud of her supposed Nurse, asks a boone of* Jupiter (*who rashly before he knew it, confirmes the grant by an oath*) *that he would approach unto her, as he did unto* Juno, *with the ensignes of his deitie; who burnes in his imbracements, as not able to endure the atheriall tumults. Whereby the ancient taught that unlawfull requests were punished by the Gods in consenting. But more* Theologically, *how those who search too curiously and boldly into the divine Majesty, shall be oppressed with the glory and brightnesse of the same:* Jupiter *and* Juno *are said to couple with thunder and lightning; in that lightning and thunder proceed from the conjunction of atheriall heate, and aieriall cold. Two sort of lightnings are here mentioned: the one called by the Philosophers fatall, that is, pre-appointed and mortall; the other accidentall and lesse hurtfull. A third also there must be, expressed by the three-forked thunderbolt. The dryer dissipates, the more humid blasts; the other melts money in bagges, and swords in scabbards; instantly licking up liquor in vessels; without breach or impaire to that which containes them.* Martia, *a noble Lady in* Rome, *had her infant slaine in her wombe by lightning; without further prejudice then unto such as are delivered of abortives. So the lightning consumed* Mithridates *arrowes, as he lay asleepe, not so much as tainting the quiver: and, when an infant, his swadling-cloathes, without other hurt then leaving a firery marke on his forehead; which he accustomed to cover with his haire. Vpon these accidents*

he

he was called Dionysius *which is* Bacchus: *if not better merited for ordaining prizes in his festivals for such as drunke stiffest, wherein he himself had commonly the victory.* By attributing varietie of lightnings to *Iupiter*, the Poets, saith *Seneca*, admonish us, how all offenders are not equally punishable: some only should be terrified, some chastised, and others utterly destroyed. *And as much was expressed by the rods and axes which were borne before the* Romane *Consuls: bound in bundles, to declare that Magistrates should not too hastily execute; but while unbinding, to give time to their anger, which not seldome misinformes the judgement.* Joves *fearefull artillery he faines to be forged by the* Cyclops: *whereof* Virgil *more fully.* Cyclops.

The *Cyclop's* in vast caves their anvills beat:
Steropes, *Brontes*, nak'd *Pyragmon*, sweat
In forging thunder: part now finisht; *Iove*
This on affrighted earth hurles from above.
Part yet unperfect; unto that aloud
Three lares of haile, three of a watry cloud,
Three of red fire, and stormy *Austers* wings;
Terrible flashes, fragors, menacings,
Mixt with the same, and wrath pursu'd by flame.

Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, & nudus membra Pyragmon.
Hi informatam manibus iam parte polibant
Fulmen erat, toto genitor quæ plurima cælo
Dejicit in terras, pars imperfecta manebat.
Tres imbris torti radios, tres subtilis aquosi
Addiderant, rutili tres ignis & alitis Austri.
Fulgores nunc terrificos, sonitumq; metumq;
Miscebant operi, flammisq; sequacibus iras.
Æn. l. 8.

The names of the Cyclop's *expresse their faculties: for* Brontes *signifies thunder,* Steropes *lightning, and* Pyragmon *a plyer of the fiery anvill. And ancient Authors affirme, that no mechanick Arts were invented before the finding out of fire, and the severall uses of the same: after which they increased daily, and daily grew to perfection by the industry of man to a publique utilitie. They were called* Cyclopes *of the imaginary round eye in their foreheads, so fained in regard of their fictitious imployment about thunder and lightning, forged in the aire, which is seated in the midst betweene earth and heaven: as of the circular motion of those vapours whereof these meteors are ingendred.* Cœlus *is their father, and* Tellus *their mother, in that such exhalations are attracted from the earth by the Cœlestiall fervor.*

But to returne to the sence of the story: Cadmus *according to* Sabinus *imports as much as Orientall, in that he came from the East: bringing with him both letters and learning.* Semele, *his daughter signifies an Image: and like enough he introduced some new superstition; whereupon, in that delightfull and well accepted, it was fained that* Jupiter *was in love with* Semele. Ino, *another of his daughters, signifies Fortune: either a name imposed upon some new statue and ceremony; or to declare that Empire depends not upon humane counsell, but on secret and fatall causes, whose events are so called. And probable it is, in that vines were first planted in the East, that* Cadmus *instructed the* Græcians *in that knowledge: wherefore* Bacchus, *because wine was held to be the gift of God, was said to be the sonne of* Jupiter *and* Semele; *which is the divine worship. As for* Semele, *perhaps her aspiring to the divine honours of* Juno, *whom* S^t. Augustine *supposeth to be* Ashtoreth *the Goddesse of the* Sidonians, *as* Baal *or* Bell Jupiter, *who was* Belus *Grandfather to* Agenor; *and some fatall accident upon her pride by lightning, might give a ground to this fable. And why might not she affect a deitie as well as her great Grandmother?*

But as Bacchus *physically is taken for a vine; so is* Semele *for the Earth; and therefore called her sonne.* Jupiter *his father, in that wine hath in it a naturall heat; nor ripens but in countries that are hot, or moderately warme. He is said to be taken from the ashes of his mother, in that ashes exceedingly inrich the soyle, and make it bring forth Grapes in abundance: to be sewed in* Joves *thigh; because the vine delighteth in heat, nor will fructifie, or live without it, and lastly to be borne twice; once out of the earth, and then from the thigh of the tredder; since it is not wine before the grapes be trodden, for so they anciently prest them. The Nymphs are here said to have nurst him: because the vine, the moyst'est of all plants, is best nourished by moysture: and morally to informe us, that the malignitie of wine should be allayed with water. So of old they qualified the fury of* Bacchus *with the sober Nymphs; as now the more temperate doe in hot Countries.*

Reconciled Jupiter *and* Juno *now lighthen their delights with full boles of Nectar. The drinke of the Gods, importing a privation of death; and therefore powred out by* Hebe, *the Goddesse of eternall youth. In their cups they talk wantonly:* Jupiter *would have the pleasure of women to exceed, and* Juno *of men.* Tiresias *is made their judge, who had tryed both sexes: his sentence is for* Jupiter, *how men had three ounces of the vigour of love, but that women had nine.* Juno *deprives him of his sight, which* Jupiter *supplies with the gift of prophesie. This* Tiresias *was the sonne of* Udæus, Tiresias.

one

one of the five Captaines which survived that unnaturall warre; and assisted Cadmus *in the building of his Citie. Women, if we give credit to histories either ancient or moderne, (whereof we shall treat in the transformation of* Iphis) *have often beene changed into men; but never man into woman. We therefore must fly to the allegory; not seldome among the Grecians as strange, as their fables stupendious. They allude* Tiresias *to the alternat seasons of the yeare: the spring called Masculine, because the growth of things are then inclosed in the solid bud; when every creature (expressed by these ingendring Serpents) are prompt unto* Venus: *but separated by his rod, the approaching fervor, he is turned into a Woman; that is, into flourishing Summer, defigured by his name: which season is said to be feminine, for that then the trees doe display their leaves, and produce their conceptions. The Autumne is a second time of generation, proceeding from the temperate qualitie of the aire; when he recovers his former sex by againe deviding the serpents; that is, by the approach of Winter, which deprives the Earth of her beautie, shuts up her wombe, and in that barren in it selfe is said to be Masculine. Iust was the judgement of* Tiresias *between* Jupiter *and* Juno, *that is, the two elements of fire and aire: for the aire conferres thrice as much as the fire to the generation of vegetables: which marries, as it were, the corne to the gleab, produces the blade, and swels it in the eare; whereas heat addes little to the materialls, though the maine in activitie, both producing the forme and causing maturitie. He is said to have beene bereft of his sight by* Juno, *in regard of the darke and clowdy aire of the Winter: when* Jupiter *by conceal'd heat infusing a conception of a future growth, is said to inspire him with the spirit of prophesy. But* Lucian *reports that the* Grecians *fained* Tiresias *to have beene sometimes a man, and sometimes a woman; because he first divided the wandring starres into Male and Female, in regard of their divers operations.*

NARCISSVS AND ECCHO.

The first that made his Propheties famous was the fate of Narcissus. *His mother* Liriope *inquiring whether he should live untill he were old;* Tiresias *replied:* If he know not himselfe. *As strange as obscure; and seeming contradictory to that Oracle of* Apollo. To know a mans selfe is the chiefest knowledge. *The lack hereof hath ruined many: but having it must needs ruine our beautifull* Narcissus: *who onely is in love with his owne perfections; though not without store of despairing rivalls. Among whom the babling Nymph* Eccho: *who for being formerly* Jupiters *Property was deprived by* Juno *of speech; more then to reiterate the last word which she heard: and now despised by the froward boy, pines away with love, untill at length he consumes to an unsubstantiall voice. Well therefore was vaine-glory fained to affect selfe-love; who rejected, converts into a sound; that is, into nothing. Now* Eccho *signifies a resounding: which is onely the repercussion of the voyce, like the rebound of a ball, returning directly from whence it came: and that it reports not the whole sentence, is through the debilitie of the reverberation. Yet in the garden of the* Tuillereis *in* Paris, *by an artificiall device under ground invented for musick, I have heard an Eccho repeate a verse, not lowdly uttered, without failing in one syllable.* Eccho *is here said to conceale her selfe in woods and mountaines: but chiefely in winding vallies, rocky caves, and ruinous buildings. In many places three or foure answer one another:* Lambinus *writes, that at* Charoune *in the Ile of* France *he heard seven distinctly; and that there are not fewer then thirty to be heard at* Pavia. *The image of the voice so often rendred, is as that of the face reflected from one glasse to another; melting by degrees, and every reflection more weake and shady then the former.* Ausonius *makes* Eccho *thus speake to the Painter that would have drawne her;*

Vane, quid affectas faciem mihi ponere pictus,
Ignotamq; oculis sollicitare deam?
Aeris & linguæ sum filia, mater inanis
Iudicii, vocem quæ sine mente gero.
Extremis pereunte modos à fine reducens,
Ludificata sequor verba aliena meis.
Auribus in vestris habito penetrabile Echos
Et si vis similem pingere, pinge sonum.
Epig. 11.

Fond Painter, why wouldst thou my picture draw?
An unknown Goddesse, whom none ever saw.
Daughter of aire, and tongue: of judgement blind
The mother I; a voice without a minde.
I only with an others language sport:
And but the last of dying speech retort.
Loud Eccho's mansion in the eare is found:
If therefore thou wilt paint me, paint a sound.

NEMESIS.

Thus she, thus many more were undone by the pride and beautie of Narcissus: *when some one cryed out with eyes and hands erected to Heaven;* So may he love himself, and so despaire! *Whose curse is granted by* Rhamnusia; *a name of* Nemesis *in that she had her principall Temple at* Rhamnus, *a citie of* Achaia; *with her statue (so highly celebrated by* Varro) *of* Parian *marble, ten cubites high, and all of one stone: brought thither by the insolent* Persians *to set up for a trophy of the victory which they promised to themselves against the* Athenians, *but contrary in the event: and*

therefore

therefore converted by Phidias, *that excellent ſtatuary, into the Image of this Goddeſſe of Revenge, or Retribution, as her name importeth. Whereof* Auſonius *out of a* Greeke *Author.*

I, by the *Perſians* for a Trophy brought
Then when a ſtone, am *Nemeſis* thus wrought.
I here a Grecian Trophy now reſide:
A *Nemeſis* to ſcourge the *Perſian* pride.

Me lapidem quondam Perſæ advexere trophæum
Vt starem bello: nunc ego sum Nemesis.
At sicut Græcis victoribus ista trophæum:
Pœnis sic Persis vaticinans Nemesis.

A Deitie ſevere and inexorable to the proud and arrogant, who are too much elated with the indowments of nature, or felicities of fortune. Her head he adorn'd with a crowne, impoſt with fearefull Harts, and figures of victory. Her ſhoulders were garniſhed with wings: in her right hand ſhe held a Lance; and in her left a pitcher, including the little images of Æthiopians. *By her crowne preſenting her univerſall Empire; as by the ſculpture thereon the terror of her prevailing indignation: or expreſsing the malignant envy of the vulgar; who inſults in the fall of the great and fortunate, crowning, as it were, the applauded Goddeſſe: by her wings declaring her ſwift, and unforeſeene ſubverſions; the potent and politick not ſeldome overthrown by what they contemned. By her Lance, her actuall inflictions, either through warre or their own temeritie: and by the* Æthiopians *in her pitcher, the farre extent of her vengeance; or in that ſhe terrifies thoſe, whom ſhe confounds not, with black and ominous viſions; as with the perfidiouſneſſe of friends, the circumventions of enemies, misfortunes, ſickneſſe, and death, which incounter them in the midſt of their felicities. She is ſaid to be the daughter of* Oceanus *and* Nox, *in regard of the viciſſitude of things, and unrevealed ſecrecy of the divine judgement. For as the Ocean ſucceſsively flowes and ebbs, ſo men in this interlude of life are exalted and caſt down by a conſtant exchange, of which we need not ſeeke farre for examples: neither is the divine judgement agreeable with our humane; and therefore well fained the daughter of night, in that occult and ſeparated from apprehenſion: which the* Ethnicks *themſelves could obſerve;*

Then fell Ripheus; none more juſt then he
Of all the Trojans: but Cœleſtialls ſee
With other eyes——

——Cadit & Ripheus, juſtiſſimus unus
Qui fuit ex Teucris, & ſervantiſſimus æqui,
Dîis aliter viſum.—— Virg. Æn. l. 2.

So may we ſay of the death of Socrates, *eſteemed the moſt innocent of men: and of the unparalleld calamities of the noble* Beliſarius; *who having overcome the* Vandals *in* Africa, *triumphed over the* Perſians, *and more then once delivered* Italy, *and* Rome *it ſelfe, from the bloody invaſions of barbarous nations, for recompence had his eyes pull'd out by the Emperour* Juſtinian: *reduced with all to that povertie, as glad to ſhelter his age in a little ſhed by the high way, begging of thoſe who paſſed by to* Give one halfepenny to the poore *Beliſarius*, whom envy and not error had bereft of his eye-ſight.

Narciſſus, *purſued by the wrath of* Nemeſis, *falls miſerably in love with his own ſhadow, and dyes in doting on it. Nor are his eyes averted by death:*

Who now eternally their gazes fix
Upon the waters of infernall *Styx*.

To ſhew how puniſhments end not with life, but purſue the guiltie to an other world. The Naiades *ſtrew his courſe with their haire; an ancient cuſtome at funeralls. whereof* Homer *in the funerall of* Patroclus.

His Corps with curles they covered;
Shorne from each mourning Princes head.

Capillis autem totum mortuum tegebant quos indiciebant
Tondendos —— Iliad l. 23.

He is called their brother, in that fained to be begotten by a River on a Water-Nymph: or becauſe the flower into which he was changed, affecteth, and only proſpers by the water. Whereof a moderne Poet.

Narciſſus, once a *Cupid*, adde but wings;
Who too-much truſted to deceitfull ſprings;
A flowre, now to the flood inclines; that ſo
He might by that which was his ruine grow.

Hic eſt ille ſui nimium qui credidit undæ
Narciſſus, vero dignus amore puer.
Cernit ab irrigua repentem gramine ripam,
Vt per quam perijt crescere poſſit aquæ.
Sabæus.

Narciſſus

Narciſſus *ſignifies ſtupid or heavy; which hath a relation to the manner of his death: and therefore his flower, which we call a daffadill, was dedicated to the infernall Deities.*

Some tract of Hiſtory I finde in Pauſanias. There is, *ſaith he*, a place neere *Theſpia* which is called *Danacus:* in this is the fountain of *Narciſſus*; wherein, they ſay, he beheld his own likeneſſe, and not conceiving that it was his ſhadow, or how himſelf was beloved by himſelf, pined away and dyed by the brinke of the fountain. But how abſurd is it to believe, that any ſhould be ſo diſtracted or beſotted with affection, as not to diſtinguiſh a ſhadow from a ſubſtance? Yet ſomething like this is recorded, not vulgarly known. *Narciſſus* had a ſiſter born at the ſame birth, ſo exceeding like as hardly diſtinguiſhable; alike alſo their haire in colour and trim, and alike their habites; who accuſtomed to hunt and exerciſe together, with her brother fell violently in love: and ſhe dying, repaired oft to this fountain, much ſatisfying his affection in gazing therein, as not beholding his own ſhadow, but the image of his dead ſiſter. *Others write that he threw himſelf into the water out of impatiency to live without her. Of the miraculous likeneſſe of twins all ages have afforded examples. I have heard a Gentleman yet living ſay, how his mother knew not his brother from him but by the treading of their ſhooes; that both, when ſchollers, were likely whipt for the offence of one; and that being bound Apprentiſes to two Merchants in* London, *they would ordinarily waite in one an others roome, undiſcovered by their Maſters, or any of the family. But now to the morall.*

Narciſſus, *a youth, that is, the ſoule of a raſh and ignorant man; beholds not his own face, nor conſiders of his proper eſſence or vertue, but purſues his ſhadow in the fountain, and ſtrives to imbrace it; that is, admireth bodily beauty, fraile and like the fluent water; which is no other then the ſhadow of the ſoule: for the minde doth not truly affect the body, but its own ſimilitude in a bodily forme. Such* Narciſſus, *who ignorantly affecting one thing, purſues another; nor can ever ſatisfie his longings. Therefore he reſolves into teares and periſheth: that is, the ſoule ſo alienated from it ſelf, and doting on the body, is tortured with miſerable perturbations; and dyes, as it were, infected with that poyſon: ſo that now it rather appeareth a mortall body then an immortall ſoule. This fable likewiſe preſents the condition of thoſe, who adorned by the bountie of nature, or inriched by the induſtry of others, without merit, or honour of their own acquiſition, are tranſported with ſelf-love, and periſh, as it were, with that madneſſe. Who likely ſequeſter themſelves from publique converſe and civill affaires, as ſubjects to neglects and diſgraces, which might too much trouble and deject them: admitting but of a few to accompany their ſolitarineſſe; thoſe being ſuch as only applaud and admire them, aſſenting to what they ſay, like as many* Ecchoes. *Thus depraved, puft up with unceſſant flattery, and ſtrangely intoxicated with ſelf admiration; at length they contract ſuch a wonderfull ſloth, as ſtupifies their ſences, and deprives them of all their vigour and alacritie.* Narciſſus *is therefore converted to a flower of his name, which ſignifies ſtupid: flouriſhing onely in the Spring, like theſe who are hopefull in the firſt of youth, but after fall from expectance and opinion: the flower, as they, altogether unprofitable, being ſacred to* Pluto *and the* Eumenides: *for what bore of it ſelf no fruit, but paſt and was forgotten, like the way of a ſhip in the Sea, was conſecrated of old to the infernall Deities. But a fearefull example we have of the danger of ſelf-love in the fall of the Angels; who intermitting the beatificall viſion, by reflecting upon themſelves, and admiration of their own excellency, forgot their dependance upon their Creator. Our* Narciſſus, *now a flower, inſtructs us, that we ſhould not flouriſh too ſoone, or be wiſe too timely, nor overlove, or admire our ſelves: which although hatefull in all ages, in youth is intolerable. And therefore* Nemeſis *is introduced to revenge ſuch pride and inſolency; and to make his vices his own deſtruction.*

BACCHVS *This wonderfull deſtiny gives wings to the fame of* Tireſias: *yet flouted, and upbraided with the loſſe of his eyes by violent* Pentheus, *of whoſe deſtruction he propheſies. This was the ſonne of* Echion *and* Agave *the daughter of* Cadmus; *who now grown old, had reſigned unto him the kingdome of* Thebes. *A mortall enemy to the introduced Rites, and adoration of* Bacchus; *which fill* Cythæron *with the ſhouts and clamours of frantick women, now a celebrating his Orgies: ſo called, either in that thoſe rites were celebrated on the tops of mountains, or becauſe his followers were wrapt with a kinde of fury. Three there were of that name, the* Lybian, *the* Ægyptian, *and the here mentioned* Theban: *who emulating the glory of the former, led an army into the Eaſt; and left behinde him many trophies of victories: having multitudes of women in his train, as the former had* Amazons. It is a tradition, *ſaith the Athenian in Plato*, that being diſturbed in his ſenſes by *Iuno*; in revenge, he invented wine to inſuriate the Bacchæ. *Yet for this, and other behovefull inventions, he was honoured by men with Temples and Altars: in himſelfe made up of all contrarieties; valiant and effeminate, induſtrious and riotous, a ſeducer to vice, and an example of vertue: ſo variouſly good and bad are the effects of wine according to the uſe or abuſe thereof. And becauſe the actions and inventions*

of

of the former grew now obſcured by antiquitie, their fame and vertues were aſcribed to the latter Bacchus: *eſpecially by* Orpheus *in honour of the family of* Cadmus, *by whom he had been highly advanced. But heare we the* Thebans *ſing of their* Bacchus; *ſince it gives no ſmall light to what hath and is to be ſaid hereafter.*

Thou who with Ivy deck't thy dangling haire;
We, arm'd with jav'lins, to thy Rites repaire.
Bright ornament of heaven, thy ſuppliants heare:
To thee their hands thy noble *Thebans* reare.
O favour! hither turn thy virgin face:
With thy ſyderiall looks diſperſe and chace
Theſe lowring clouds, the threats of *Erebus*,
And rage of greedy fate, from ours and us.
It thee becomes to have thy treſſes bound
With vernall flowres, with *Tyrian* miter crown'd,
And girt in Ivy wreathes: now liberally
Let flow, and now in knots thy treſſes tie.
As when, of thy fierce ſtep-dames wroth afraid,
With borrowed ſhape thou counterfet'ſt a maid.
Why art thou ſo effeminately dreſt,
VVith robes that ſweep the earth, and naked breſt?
Thoſe Eaſtern nations who on *Ganges* drink,
And break the ice on cold *Araxis* brink,
Could not thy Lions for thy robe behold,
Drawn in a Chariot rooft with vines of gold.
Thee old *Silenus* on a long ear'd jade
Attends; vine-leaves his rugged fore-head ſhade.
Laſcivious Prieſts thy Orgies celebrate:
Troopes of Baſſarian frows upon thee wait.
Now on *Edonian Pangæus* tread;
Now on the *Thracian Pindus* loftie head,
Diſtracted *Mænas*, joyn'd with *Theban* wives,
To ſerve th' *Ogygian Iacchus* ſtrives;
VVhoſe loynes a Panthers ſacred skin inveſts:
VVith ruffled haire the matrons hide their breſts,
And brandiſh leavy jav'lins lightly born.
Vnhappy *Pentheus*, now in peeces torn,
Relenting *Thyades*, their fury gone,
Behold with griefe; nor think that fact their owne.
Faire *Ino*, with the blew *Nereides*,
(Thy Aunt ô *Bacchus*) raignes in ſacred ſeas:
The ſtranger Boy there makes his bleſt abod,
Of *Bacchus* race, *Palemon*, no ſmall God,
Thee, lovely Boy, the *Thuſcan* rovers ſeiz'd:
Then *Nereus* the tumid maine appeas'd,
Blew ſeas converting into flowry meads:
The Plane-tree there his broad leav'd branches ſpreads;
Greene Lawrel groves, belov'd by *Phœbus*, ſpring,
And chanting birds among the branches ſing:
About the maſt the youthfull Ivy twines,
The loftie toe imbrac'd with cluſtred vines:
Now in the Prow Idæan Lyons rore,
The trembling Poope *Gangetick* Tygres bore:
In ſeas themſelves th' affrighted ſailers threw;
VVho turn'd to *Dolphins*, flying ſhips purſew.
Pactolus wealthy ſtreames thy burden tride,
Whoſe waters through a golden channell glide.

Effuſam redimite comam nutante corymbo,
Laudibus culti decus, huc ades, huc tibi
Mollia Nyſæi armata brachia Thyrſi,
Quæ tibi nobiles Thebæ, Bacchique, tuæ
Palmis ſupplicibus ferunt.
Huc averte favens virginum caput,
Vultu ſidereos diſcute nubila;
Et triſtes Erebi minas,
Avidumq; fatum.
Te decet vernis comam floribus cingi,
Te caput Tyria celebrare mitra;
Hederæve molem baccifera
Religare frontem:
Spargere effuſos ſine lege crines,
Rurſus addallo revocare nodo.
Qualis iratam metuens novercam
Creverat falſos ſimulatus artus
Crine flaventi ſimulata virgo,
Lucteam veſtem retinente Cœna.
Unde tam molles placuere cultus,
Et ſinus laxi, fluidumq; Syrma?
Vidit auratis reſidere curru,
Veſte cum longa tegeret leones,
Omnis Eoa plaga vaſta terra,
Qui bibit Gangem, nivemq; quiſquis
Frangit Araxem.
Te ſenior turpi ſequitur Silenus aſello,
Turgida pampineis redimitus tempora ſertis.
Condita laſcivi deducunt Orgia myſta:
Te Baſſaridum comitata cohors,
Nunc Edonii pede pulſavit
Sola Pangæi; nunc Threicio
vertice Pindi: nunc Cadmeæ
Inter matres impia Mænas
Cumes Orygia venit Iacche,
Nebride ſacra gracilia lævi.
Tibi cornuta pellita matres
Fudere comam: vocemq; ſequi
Vibrante manu, jam poſſe lacerat
Protinus unus Thyades aſtro
Membra ferinæ, velut ignotam
Videre noxæ.
Penthei regna tenes ultrici matertera Bacchi
Nereidumq; chorò Cadmeia cingitur Ino.
Ino habet in ſinibus magni puer advena ponti
Cognatus Bacchi, nomen non viſe Palæmon.
Te Tyrrhena puer rapuit manus,
Et tumidum Nereus poſuit mare,
Cærula cum prono mutat freta.
Hinc vetus platanus folia vitet,
Et Phœbo laurus charum nemus:
Garrula per ramos avis obſtrepit.
Vivaces hederæ ramum tenent.
Summa ligat vitis carchaſia.
Idæus prora fremuit Leo.
Tigris puppe ſedet Gangetica.
Tum pirata freto pavidus natat,
Et ſequitur curvos fugientia Crabaſa Delphin.
Divite Tmolus vexit te Lydius unda,
Aurea torrenti deducens flumina ripa.

Luxavit villos arcu Geticaſq; ſagittas
Lallon Maſſagetes quâ pecula ſanguine miſcet.
Regna ſecurigeri Bacchum ſenſere Lycurgi.
Senſere terræ Zedacum ferocis:
Et quas vicinus Boreas ferit
Arva mutantes: quaſq; Maotis
Alluit gentes frigida ſtella:
Quaſq; deſectat vortice ſummo
Sidus Arcadium, geminumq; plauſtrum.
Ille diſperſos domuit Gelonos:
Arma detraxit trucibus puellis:
Ore deſello petiere terram
Thermodontiacæ graves catervæ
Poſtea tandem levibus ſagittis;
Mites ſalla. Sacer & Cytharon
Sanguine lucidavit,
Ophioniaq; cæde.
Pratides ſylvas petiere & agros.
Præſidem Bacchum celait verecta.
Naxon Ægæo redimita ponto
Tradidit thalamis virginem relictam,
Meliore penſans dotem marito.
Pumice ſicco
Fluxit Nyſæus latex.
Garrulo gramen ſecuere rivi.
Cumulavit dulces lacunæ alta ſuccos,
Niveiq; lactis candida fontes
Et miſta odoro Lesbia cum thymo.
Ducitur cum magno nova nupta cœlo.
Solemne Phœbus carmen
Edit ſoluti humeris capilli.
Concrevit tædas geminans Cupido.
Telum depoſuit Iuppiter igneum,
Odit que Bacchi veniente fulmen.
Lucida dum currunt annoſi ſidera mundi,
Oceanus clauſum dum ſtellifero ambiet orbem,
Lunaq; demiſſos dum plena recolliget igneis;
Dum matutinos prædicet Lucifer ortus;
Altaq; cæruleum dum Nereа neſcit Arctos;
Candida formoſi veneranimur era Lyæi.
Sen. Oedip.

Meſſagians, quaffing blood and milke, unbend
Their bowes; nor more with *Getick* ſhafts contend.
Thy powre ax-arm'd *Lycurgus* kingdome knows,
The fierce *Zedacians*; and where *Boreas* blows
On hoary fields; thoſe climates who ſhake
With cold, that border on *Mæotis* Lake;
And thoſe whoſe *Zenith* is the *Arcadian* Star;
The Northern Wagons, and ſlow Wagonar.
Scattred *Geloni* he ſubdued: diſarm'd
The brave *Virago's*; *Thermedonians* warm'd
Cold earth with their ſoft lips; but pacifi'd,
Their moone-like ſhields and quivers laid aſide.
Sacred Cythæron he imbrew'd with blood
Of ſlain *Ophians*. To the ſhadie wood,
And fields, transformed *Prætus* daughters run.
The pleaſed ſtepdame now affects her ſon.
Naxos, begirt with the *Aegean* wave,
A bridall bed to *Ariadne* gave;
Her loſſe repaired with a better friend:
Torrents of wine from barren rocks deſcend;
A flood of milke from ſilver fountains powres,
With *Lesbian* honey mixt, perfum'd with flowres,
Which through the meadows murmuring ſtreams produce,
Whoſe thirſtie banks ſuckt in the pleaſant juyce.
The ſtarry Bride to high-archt heaven is led:
Phœbus, his haire upon his ſhoulders ſpred,
Epithalamiums ſang that happy night:
Both *Cupids* now the nuptiall tapers light:
Iove laid his wrathfull thunderbolts aſide,
And hates his lightning, when he *Bacchus* ſpi'd.
While radiant ſtarres ſhall run their uſuall race,
While *Neptunes* armes the fruitfull earth imbrace,
While *Cynthia* ſhall her hornes together cloſe,
While *Lucifer* the roſie Morne fore-ſhews,
While loftie *Arctos* ſhuns the ſalt Profound,
We *Bacchus* praiſe and beautie will reſound.

But heare we him rail'd at as much by Momus. This your ſo generous *Bacchus*, is ſcarce a man, and no *Grecian* by the mother, but the nephew of *Cadmus* a *Phœnician* Merchant. I will not ſay what he is, now he hath aſpired to immortalitie; nor tax him with his railing and drunkenneſſe: you all ſee how ſoft and effeminate in his pleaſures; halfemad, and ſmelling early of wine: who hath brought amongſt us his whole fraternitie, and declared them Gods: *Pan*, *Silenus*, and the *Satyres*; a rable of ruſticks and Goat-heards, addicted to dances and gambols; and of ſhape as monſtrous as their manners. One of theſe hath hornes on his fore-head, and nouriſheth a filthy long beard; his lower parts like a Goat; and all over not differing much from a beaſt. Another, old, bald, and flat noſed like an Ape; for the moſt part riding on an Aſſe; who by birth is a *Lydian*. With thoſe the prick-ear'd *Satyres*, bald alſo, and horned like late-falne kids, originally *Phrygians*. All of theſe have ſeemly long tailes. You ſee with what Gods we are furniſht with by this Gallant. I omit to ſpeak of the brace of women which he hath brought us: the one his ſweet-heart *Ariadne*, whoſe Crown is by him made a Conſtellation; The other daughter to *Icarius* the husband-man: and what, ô you Gods, is of all moſt ridiculous, *Erigone* hath brought her dog with her; leaſt ſhe ſhould be ſad, and want her old companion in heaven.

But now to be ſerious. Noah *was he who immediatly after the flood firſt planted a vineyard, and ſhewed the uſe of wine unto men. Therefore ſome write that of* Noachus *he was called* Boachus, *and after* Bacchus, *by the Ethnicks; either by contraction, or ignorance of the Etymologie. The ignorance likewiſe of the truth hath begotten ſo many fables and allegories: he being neither the* Lybian,

Ægyptian,

Ægyptian, *nor* Theban Bacchus, *but the ancient* Nyſæan; *who flouriſhed long before* Jupiter Hammon, *or the* Cretan Jupiter, *the ſuppoſed fathers of the other. Poſteritie divers wates celebrated this bountie of* Noah; *and therefore called him by ſundry names, as* Bacchus, Vinifer, *and* Oenotrius; *whereof* Italy *was after named* Oenotria, *of the excellent wines which that ſoyle produced.*

Now Pentheus *ſtrives to exaſperate the* Thebans *againſt* Bacchus. *He puts them in minde of their originall, their ancient religion, and what a ſhame to ſubmit to an effeminate boy, ſupported by frantick women and drunkards: ſhewing how eaſily reſiſted by the example of* Acriſius. *This* Acriſius *was king of* Argos, *the ſonne of* Abas, *and father of* Danae; *who in that he would not admit of his Rites, is ſaid to have chaſed him out of his kingdome.* Pentheus *ſends his guard to apprehend him: they wounded, return with one of his Prieſts, who tells the miracles of the ſhip ſticking faſt in the midſt of the deepe, and perjur'd ſailers converted into Dolphins. Yet the firſt is parallel'd by hiſtory; effected, according to* Pliny, *by a little fiſh; and therefore called by the* Romanes Remora: *which ſince ſo incredible, I will relate it in the words of the Author.* This fiſh frequenteth the rock: and is ſuppoſed by *Ariſtotle* to have many feet, in regard of the multitude of her finnes. Although the windes blow violently, and the tempeſts rave; yet commands ſhe their fury, and ſo curbs their power, that the ſhip continues immoveable; which neither cables nor anchors, though never ſo ſtrong and maſſie, could detaine: and that only by cleaving thereunto, without her own labour. But our Armado's are fortified with Caſtles; from whence they fight on the ſea, as from the walls of a Bulwark. O humane vanitie; when even thoſe ſhips, whoſe beaks are ſo armed with braſſe and iron to pierce through the ſides of ſuch as they encounter, ſhould be forced to obey the arreſt of a little fiſh not halfe a foot long! At the battell of *Actium* one detained, as they report, the Admirall, which carried *Antonius*, haſting to order his navy and incourage his ſouldiers, untill he was conſtrained to ſhip himſelf in another: upon which advantage the *Cæſarians* fell on with the greater violence. And in our memory *Caligula* was ſo checkt in his return from *Aſtura* to *Antium*. Nor long continued their admiration, having forthwith diſcovered the cauſe: for certain perceiving his Gally, which had five men to every oare, to be only detained of all the reſt of the navy, leapt preſently into the ſea; and ſearching about the keele of the veſſell, found this little fiſh faſt cleaving to the rudder. This ſhowne to the Emperor, with indignation he beheld what could ſtop his courſe, and reſiſt thoſe oares which were ſtretcht by the ſtrength of foure hundred ſea-men: renuing his wonder to ſee it loſe that vertue within, which it had when it cleav'd to the out-ſide of the veſſell. Thoſe who then, and after, beheld it, reſembled the ſame to a Snail, but not a little greater. *The like power he attributes to the Purple fiſh, annexing this ſtory out of* Titianus: *Periander* diſpatching a mandate for *Gnidos*, to caſtrate all their boyes which were nobly deſcended, the ſhip was ſo long mored in the midſt of the ſea by this ſhell-fiſh, untill another arrived (the Prince repenting him of his crueltie) with a countermand. Wherefore the *Gnidians* to perpetuate the memory thereof, did conſecrate that fiſh to their *Venus*. *But theſe ſtrange effects, which perhaps depend on no naturall cauſes, may rather proceed from the power of the Divell. I have heard of ſea-faring men, and ſome of that Citie, how a Quarter-maſter in a* Briſtol *ſhip, then trading in the* Straights, *going down into the Hold, ſaw a ſort of women, his known neighbours, making merry together, and taking their cups liberally: who having eſpied him, and threatning that he ſhould repent their diſcovery, vaniſhed ſuddenly out of ſight; who thereupon was lame ever after. The ſhip having made her voyage; now homeward bound, and neere her harbour, ſtuck faſt in the deepe Sea (as this of the* Tyrrhenians*) before a freſh gale, to their no ſmall amazement: nor for all they could do, together with the helpe that came from the ſhoare, could they get her looſe, untill one (as* Cymothoe *the* Trojan *ſhips) ſhov'd her off with his ſhoulder, (perhaps one of thoſe whom they vulgarly call Wiſe-men, who doe good a bad way, and undo the enchantments of others.) At their arrivall the Quarter-maſter accuſed theſe women: who were arraigned, and convicted by their owne confeſſions; for which five and twentie were executed. But to proceed with the fable. Theſe* Tyrrhenians *for their piracies and power at Sea, and for that they had tranſported divers Colonies to ſundry parts of the world, were ſurnamed Dolphins: whereupon this fable was by the* Greekes *deviſed; and withall to deterre from rapine and perjury, which ſeldome eſcapes the divine vengeance. The fantaſticall reſemblances of Lynxes, Tygres, and Panthers, are the terrors of conſcience, which drive the guiltie to deſpaire and ruine. They alſo are ſaid to have beene turned into Dolphins, becauſe thoſe fiſhes ſeeme naturally to affect the ſocietie of men; following of ſhippes, and ſporting about them, as they ſayle along: nay many, if we may give credite to credible Authors, have beene carryed on their backs to drie land;*

THE TYRRHEN PIRATS.

and therefore the ancient presented safetie by a bridled Dolphin. So give they warning of insuing tempests and advise the mariners, as it were, to stand to their tacklings and take in their sailes. All which concurres with our Porpus, out of doubt the true Dolphin: wherein I am not only confirmed by the authoritie of Scaliger. For those that are called Dolphins by our East and West Indian Sea-men (who likely give known names to things which they know not) are fishes, whereof I have seene many, which glitter in the water with all varietie of admirable colours; and are hardly so bigge as our Salmon-trouts: too little by farre to beare those burthens wherewith almost all ancient authors doe charge them: besides none of these were ever seene in the Mediterranean sea, the scene of those stories. The credulitie of the old worlds superstition, was no lesse prodigious then their fables: for an instance, this fable we now treat of is yet to be seene in beautifull figures of mosaique painting (an antique kinde of worke, composed of little square peeces of marble: gilded and coloured according to the place that they are to assume in the figure or ground: which set together, as imbossed, present an unexpressable statelinesse) in S^t. Agnes Church at Rome, which was formerly the Temple of Bacchus.

God, in detestation of Atheisme, doth reward the devout, though in a false religion, with temporall blessings, as here Acœtes advanced from a poore fisher-man to the pontificall dignitie: who now cast in prison and reserved for torments, the shackles fall from his leggs, and the doores unlockt themselves to afford a way to his safetie. This the more incenseth our violent Pentheus. There is no creature so immane and rabid, but anger addes to his naturall fierceneſſe. Other affections have their apparant symptoms, but that of anger is eminent, whose fire inflames the looks and sparkles in the eye balls: proceeding from the sending forth of the spirits in a revengefull appetite: Good counsell converts into bad when unseasonably given; so the dissvasions of Cadmus and Athamas exasperate his fury: who to chastice his kinsman, perhaps as much out of envy as zeale, ascendeth Cithæron. A mountaine of Bœotia, not farre from Thebes, which took that name from Orpheus his harpe, called alwaies sacred; in that there he first instituted the Orgies of the Theban Bacchus; transferred by him out of Egypt from the Ægyptian. For Cham and his accursed race; first inhabiting those parts, there planted Idolatry: which the Poets brought into Greece, who travelled thither to inrich their knowledge. For almost all Arts and Sciences had from them their originall: who had besides more impressions of antiquitie then any other nation; as appeareth by their Dinasteis, stretching beyond the generall deluge: who affirme that their first Kings lived twelve hundred yeares, and the latter but three hundred; comming neere the ages of man both before and after. But what Tradition delivers obscurely and lamely, is in the Scripture entire and perspicuous. Agave fulfills the prophecy of Tiresias in the slaughter of her sonne: who distracted with the fury of Bacchus, together with her sisters, supposing him a Bore, transfix him with their javelings, torne forthwith in peeces, for all his teares and submission, by the rest of the Bacchæ. There is nothing more plausible to the vulgar then the innovation of government and religion. To this they here throng in multitudes. Wise Princes should rather indeavour to pacifie, then violently oppose a popular fury: which like a torrent beares all before it; but let alone exhausteth it selfe, and is easily suppressed. Reformation is therefore to be wrought by degrees, and occasion attended: least through their too forward zeale they reject the counsell of the expert, and incounter too strong an opposition, to the ruine of themselves and their cause; whereof our Pentheus affords a miserable example. The blind rage of Superstition extinguisheth all naturall affection. Agave murders her sonne, and the aunts their nephew: nor have the latter ages been unacquainted with such horrors.

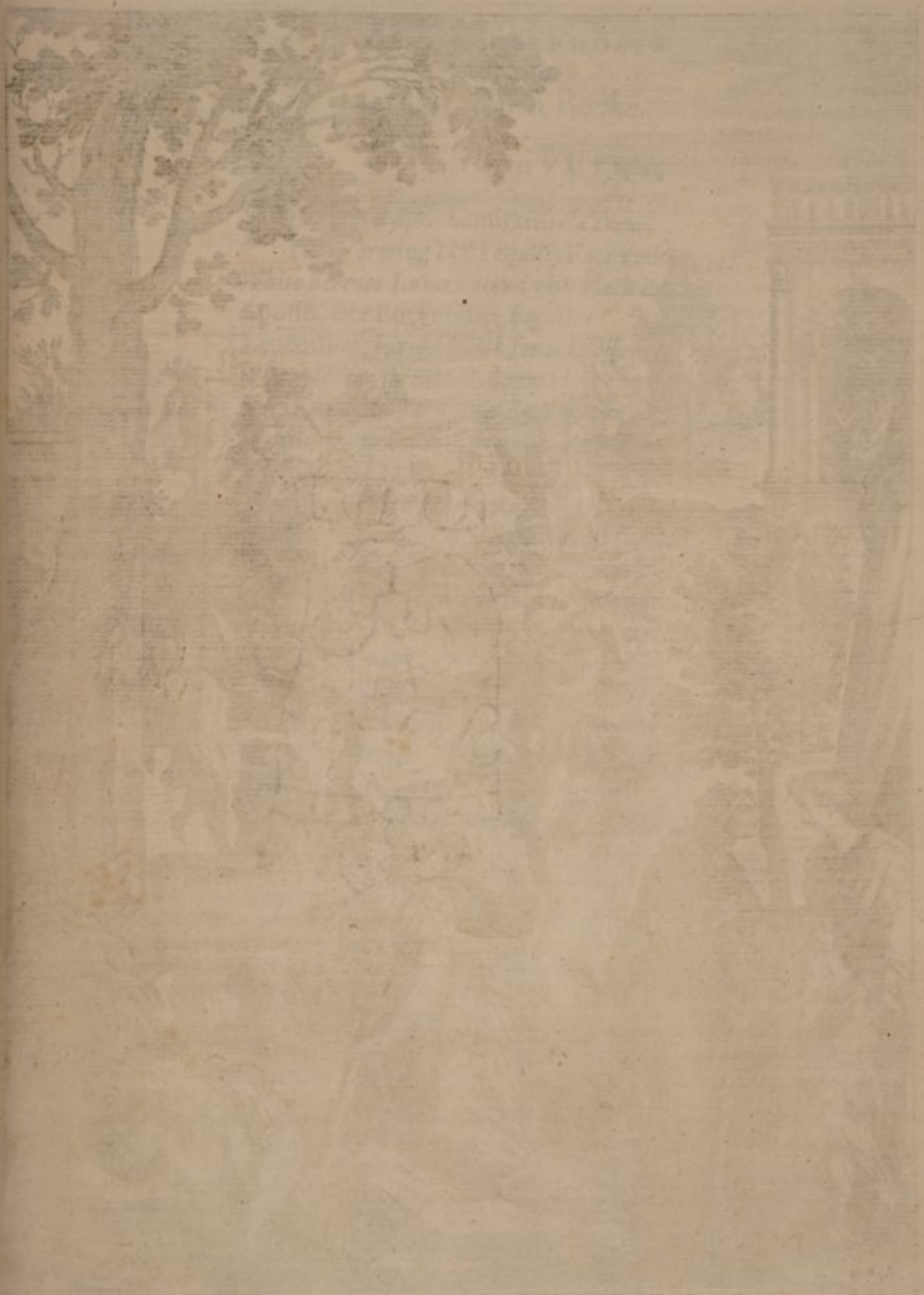
PENTHEVS.

On the other side Pentheus expresseth the image of an implacable Tyrant; hating religion, and suppressing it in others: nor to be diverted by counsell or miracles; till his death approves that tyrants are no where safe; no not among their own kindred.

Discite justitiam moniti & non temnere divos. Virg. Æn. 6. Admonisht, justice prize; Nor holy Gods despise.

The proud in prosperitie are the most dejected in adversitie. Who would not be intreated; now basely intreats for mercy: but could not obtaine what he never afforded. There is nothing more proud then man, nor more miserable.

OVIDS




Lib. 4

OVIDS

METAMORPHOSIS

The fourth Booke.

THE ARGVMENT.

DErceta, *a fish.* Semiramis *a Dove.*
Transforming Nais *equall Fate doth prove.*
White berryes Lovers bloud with black defiles.
Apollo, *like* Eurynome, *beguiles*
Leucothoe, *buried quick for that offence:*
Who, Nectar sprinkled, sprouts to Frankincense.
Griev'd Clytie, *turn'd t'a Flowr, turns with the Sun.*
Daphnis, *to Stone. Sex changeth* Scytheon.
Celmus, *a Load-stone.* Curets, *got by showres.*
Crocus, *and* Smilax *turn'd to little flowres.*
In one Hermaphrodite, *two bodies joyne.*
Mineides, *Bats. Sad* Ino *made divine,*
With Melicert. *Who* Iuno's *fact upbray'd,*
Or statues, or Cadmean *Fowles are made.*
Hermione *and* Cadmus, *worne with woe,*
Prove hurtlesse Dragons. Drops to Serpents grow.
Atlas, *a Mountaine.* Gorgon *toucht Sea-weeds*
To Coral change. From Gorgons *bloud, proceeds*
Swift Pegasus: Chrysaor *also takes*
From thence his birth. Faire haires convert to Snakes.

BVt yet, *Alcithoe*[a] *Mineides*
The honourd[b] Orgies of the God displease.
Her sisters share in that impietie;
Who *Bacchus* for the sonne of *Iove* denie.
And now his Priest proclaimes a solemne Feast;
That Dames and Maids from usuall labour rest;
That wrapt in skins, their haire-laces unbound,
And dangling Tresses with wild Ivy crown'd,
They leavy Speares assume. VVho propheses
Sad haps to such as his command despise.
The Matrons and new-married Wives obay:
Their Webs, their unspun Wooll, aside they lay;
Sweete odours burne; and sing: [c] *Lyæus, Bacchus,*
Nysæus, Bromius, Evan, great *Iacchus:*
Fire-got, Sonne of two Mothers, The twice-borne,
Father *Elelens, Thyon* never shorne,
Leneus, planter of life-cheering Vines;
Nyctileus: with all names that *Greece* assignes
To thee, O *Liber*! Still dost thou in joy
Unwasted youth; eternally a Boy!
Thou 'rt seene in heaven; whom all perfections grace;
And, when unhorn'd, thou hast a Virgins face.
Thy conquests through the Orient are renown'd,
VVhere tawny *India* is by *Ganges* bound.
Proud *Penthens*, and [d] *Lycurgus*, like prophane,
By thee (O greatly to be fear'd!) were slaine:
The *Thuscans* drencht in Seas. Thou holdst in awe
The spotted *Lynxes*, which thy Chariot draw.
Light [e] *Bacchides*, and skipping Satyrs follow,
VVhil'st old [f] *Sylenus*, reeling still, doth hollow;
VVho weakly hangs, upon his tardy Asse.
What place so-e're thou entrest, sounding brasse,
Lowd Sac-buts, Tymbrels, the confused cryes
Of Youths and Women, pierce the marble skyes.
Thy presence, we [g] *Ismenides*, implore:
Come, O come pleas'd! Thus they his Rites restore.
Yet, the [h] *Mineides* at home remayne:
And with untimely Art his feast prophane:
Who either weave, or at their distaffs spin;
And urge their Maids to exercise their sin.
One said, as she the twisted thread out-drew;
While others sport, and forged Gods persew,
Let us, whom better [i] *Pallas* doth invite,
Our usefull labour season with delight,

And

a The daughter of *Minyas*.
b The solemnities of *Bacchus*.

BACCHVS HIS CEREMONIES AND ATTIRES

c Of these attributes, See the Comment.

d King of *Thrace*: See the Comment.

e The Frowes of *Bacchus*.
f *Bacchus* his Foster father. See the Comment.
g Theban Matrons; of this before.

h The daughter of *Minyas*.

i Who first invented the Art of spinning and weaving.

And ſtories tell by turnes; that, what paſt yeares
Denie our eyes, may enter at our eares.
They all agree; and bad the eldeſt tell
Her ſtory firſt. She paus'd; not knowing well
Of many which to chooſe: T'inſiſt upon
The Sad *Dercetis*, of fam'd *Babylon*,
(Who, as the *Paleſtines* beleeve, did take
A ſcaly forme, inhabiting a Lake)
Or of her [a] daughter ſpeake, with wing'd aſcent
High-pearcht on towres: who there her old age ſpent:
Or of that [b] *Nais*, who with charmes moſt ſtrange,
And weeds two-pow'rfull, humane ſhapes did change,
Into mute Fiſhes, till a Fiſh ſhe grew:
Or of the [c] Tree whoſe berries chang'd their hew;
The white to black, by blouds aſperſion, growne:
This pleaſeth beſt, as being moſt unknowne.
Who thus began; and drawes the following woll.
Young *Pyramus* (no Youth ſo beautifull
Through all the Eaſt) and *Thisbe* (who for faire
Might with th' immortall Goddeſſes compare)
Ioyn'd houſes, [d] where *Semiramis* incloſ'd
Her ſtately towne, with walls of brick compos'd.
This neighbourhood their firſt acquaintance bred;
That, grew to love; Love fought a nuptiall bed;
By Parents croſt: yet equall flames their blood
Alike inceanſt, which could not be withſtood.
Signes onely utter their unwitneſt loves:
But hidden fire the violenter proves.
A cranny in the parting wall was left;
By ſhrinking of the new-layd morter, cleft:
This for ſo many ages undeſcry'd
(What cannot love finde out!) the Lovers ſpy'd.
By which, their whiſpering voyces ſoftly trade,
And Paſſions amorous embaſſie convay'd.
On this ſide and on that, like Snailes they cleave;
And greedily each others breath receave:
O envious walles (ſaid they) who thus divide
Whom Love hath joyn'd! O, give us way to ſlide
Into each others armes! if ſuch a bliſſe
Tranſcend our Fates, yet ſuffer us to kiſſe!
Nor are w' ingrate: much we confeſſe we owe
To you, who this deare liberty beſtowe.
At night they bid farewell. Their kiſſes greet
The ſenſleſſe ſtones, with lips that could not meet.
When from th' approching Morn the ſtars withdrew,
And that the Sunne had drunke the ſcorched dew:
They at the uſuall Station meet againe;
And with ſoft murmurs mutually complaine.
At laſt, reſolve in ſilence of the Night
To ſteale away, and free themſelves by flight;
And with their houſes, to forſake the Towne.
Yet, leſt they ſo might wander up and downe;
To meet at [e] *Ninus* tombe they both agree,
Vnder the ſhelter of a ſhady Tree.
There, a high Mulbery, full of white fruit,
Hard by a living Fountaine fixt his Roote.
The Sun, that ſeem'd too ſlow, his ſteeds beſtowes
In reſtfull Seas: [f] from Seas, wiſht Night aroſe.
Then *Thisbe* in the darke the doores unbar'd;
And ſlipping forth, unmiſſed by her guard,
Comes mask't to *Ninus* tomb: there in the cold
Sits underneath that Tree: Love made her bold.
When (lo!) a Lioneſſe, ſmear'd with the blood
Of late-ſlaine Beeves, approacht the neighbour flood,
To quench her thirſt. Far-off by Moon-light ſpy'd,
Swift feare her flight into a Cave doth guide.
Flying, her mantle from her ſhoulders fell:
The fatall Lioneſſe, as from the Well
Vp to the rocky Mountaine ſhe with-drawes,
Found it, and tore it with her bloudy jawes.
When *Pyramus*, who came not forth ſo ſoone,
Perceived by the glimpſes of the Moone
The footing of wild Beaſts: his looke grew pale.
But when he ſpy'd her torne and bloudy vaile;
One night (ſaid he) two lovers ſhall deſtroy!
She longer life deſerved to injoy.
The guilt is mine: 'twas I (poore ſoule!) that ſlew thee
VVho to a phce ſo full of danger drew thee,
Nor came before. You Lions, O deſcend
From your abodes! a wretch in peeces rend,
Condemned by his ſelfe-pronounced doom:
And make your entralls my opprobrious tomb!
But Cowards wiſh to die. Her mantle hee
Carryes along unto th' appointed Tree.
There having kiſt, and waſht it with his eyes;
Take from our bloud, ſaid he, the double dyes.
VVith that, his body on his ſword he threw:
Which, from the reaking wound, he dying drew.
Now, on his back, up-ſpun the bloud in ſmoke:
As when a Spring-conducting pipe is broke,
The waters at a little breach breake out,
And hiſſing, through the aiery Region ſpout.
The Mulberies their former white forſake;
And from his ſprinkling bloud their crimſon take.
Now ſhe who could not yet her feare remove,
Returnes, for feare to diſappoint her Love.
Her eager ſpirit ſeekes him through her eyes;
Who longs to tell of her eſcap't ſurprize.
The place and figure of the Tree ſhe knew;
Yet doubts, the berryes having chang'd their hew.
Vncertaine; ſhe his panting limbs deſcry'd,
That ſtruck the ſtained earth; and ſtarts aſide.
Box was not paler then her changed looke:
And like the ſlightly breath'd-on Sea ſhe ſhooke.
But, when ſhe knew 'twas he (now diſpoſeſt
Of her amaze) ſhe ſhreeks, beats her ſwolne breſt,
Puls off her haire; imbraces, ſoftly reares
His hanging head; and fills his wound with teares.
Then, kiſſing his cold lips: Woe's me (ſhe ſaid)
VVhat curſed Fate hath this diviſion made!
O ſpeake, my *Pyramus*! O looke on me!
Thy deare, thy deſperate *Thisbe* calls to thee!
At *Thisbe's* name he opens his dim eyes;
And having ſeene her, ſhuts them up, and dyes.
But when his empty ſcabbard ſhe had ſpy'd,
And her knowne Robe; Vnhappy man! ſhe cry'd,
Theſe wounds from love, from thine owne hand pro-
Nor is my hand too weake for ſuch a deed: (ceed!
My love as ſtrong. This, this ſhall courage give
To force that life which much diſdaines to live.
In death I'le follow thee! inſtyl'd by all,
The wretched Cauſe, and partner of thy Fall.
VVhom death (that had (alas!) alone the might
To pull thee from me!) ſhall not diſ-unite.
O you, our wretched Parents (thus ſevere
To your owne bloud!) my laſt Petition heare:
VVhom conſtant love, whom death hath joyn'd, interre
VVithout your envy in one Sepulcher.

And

[a] DERCETIS.

[b] SEMIRAMIS. *Semiramis.*

[c] NAIS. A water Nymph.

[d] The Mulbery tree.

[e] PYRAMVS AND THISBE.

[f] *Babylon* whoſe arched walls were numbred amongſt the Worlds 7. Wonders; 360. furlongs, that is, 45. miles in circuit.

[g] The firſt King of *Aſſyria*, and husband to *Semiramis*.

[h] According to the old vulgar opinion, that where the Sun ſets, the night apeareth to aſcend.

And thou, O Tree, whose branches shade the slaine;
Of both our slaughters beare the lasting staine:
In funerall habit ever clothe your brood;
A living monument of our mixt blood.
This said, his sword, yet reeking, she revers't,
And with a mortall wound her bosome pearc't.
The easie Gods unto her wish accord;
Their Parents also her desire afford:
The late-white Mulberies in black now mourne;
And what the fire had left, lay in one [a] Vrne.
Here ended she. Some intermission made,
Leucothoë, her sisters silent, said:
This Sunne, who all directeth with his light,
VVeake Love hath tam'd: his loves we now recite,
He first discover'd the adultery
Of *Mars* and *Venus*, (nothing scapes his eye.)
And in displeasure told to [b] *Iuno's* sonne
Their secret stealths, and where the deed was done.
His spirits faint: his hands could not sustaine
The worke in hand. Forthwith, he forg'd a chaine,
VVith nets of brasse, that might the eye deceave,
(Lesse curious far the webs which Spiders weave)
Made pliant to each touch, and apt to close:
This, he about the guilty bed bestowes.
No sooner these Adulterers were met,
Then caught in his so strangely forged net;
VVho, struggling, in compeld imbracements lay.
The Ivory doores then *Vulcan* doth display;
And calls the Gods. They shamefully lay bound:
Yet [c] one, a wanton, wisht to be so found.
The heavenly dwellers laugh. This tale was told
Through all the Round, and mirth did long uphold.
Venus, incenst, on him who thus disclos'd
A memorable punishment impos'd.
And he, of late so tyrannous to love;
Lov's tyranny in just exchange doth prove.
[d] *Hyperion's* sonne, what boots thy pearcing sight!
Thy feature, colour, or thy radiant light!
For thou, who earth inflamest with thy fires,
Art now thy selfe inflam'd with new desires.
Thy melting eyes alone *Leucothoë* view;
And give to her, what to the VVorld is dew.
Now, in the East thou hastnest thy up-rise:
Now, slowly sett'st; even loath to leave the skyes.
And, while that object thus exacts thy stay,
Thou addest houres unto the VVinters day.
Oft, in thy face thy mindes disease appeares;
Affrighting all the darkned VVorld with feares.
Not [e] *Cynthia's* interposed Orbe doth move
These pale aspects; this colour springs from love.
She all thy thoughts ingrost: nor didst thou care
For [f] *Clymene*, for [g] her who *Circe* bare,
For [h] *Rhodos*; [i] *Clytie*, who in love abounds,
Although despis'd, though tortur'd with two wounds.
All, all were buried in *Leucothoë*;
Borne in sweete *Saba*, of *Eurynome*.
As she in beauty farre surpast all other:
So much the Daughter far surpast the Mother.
Great *Orchamus* was father to the Maid:
Who, [k] seventh from *Belus Priscus*, *Persia* sway'd.
In low *Hesperian* Vales those pastures are,
VVhere *Phœbus* horses on [l] *Ambrosia* fare.
There, tyred with the travells of the day,
They renovate what labour doth decay.
Now, while cœlestiall foode their hunger feeds;
And Night in her alternate raigne succeeds:
In figure of *Eurynome*, the God
Approcht the chamber, where his life abod.
He, spinning by a lamp, *Leucothoë* found,
VVith twice six handmaids, who inclos'd her round.
Then kissing her (her Mother now by Art)
I have, said he, a secret to impart:
Maids presently withdraw. They all obay'd.
He, after he had cleer'd the chamber, said:
The tardie Yeare I measure: I am he
VVho see all Objects, and by whom all see;
The VVorld's cleere eye: by thy faire selfe, I sweare,
I love thee above thought. She shooke for feare;
Her spindle and her distaffe from her fell:
And yet that feare became her wondrous well,
Then, his owne forme and radiancy, he took:
Though with that unexpected presence strook;
Yet, vanquisht by his beauty, her complaint
She laid-aside, and suffered his constraint.
This *Clytie* vext (not lesse affectionate
Before to her) who with a rivals hate
Divulg'd the quickly-spreading infamy:
And to her father doth the fact descry.
Who sterne and savage, shuts up all remorse,
From her that fir'd; subdued, she said, by force;
And [m] *Sol* to witnesse calls. He his dishonour
Interrs alive, and casts a Mount upon her.
[n] *Hyperion's* sonne this batters with his rayes:
And for her re-ascent a breach displayes,
Yet could she not advance her heavy head:
But life, too hasty, from her body fled.
Never did *Phœbus* with such sorrow mourne
Since wretched *Phaeton* the VVorld did burne.
Yet strives he with his influence to beget
In her cold limbs a life-revoking heat.
But, since the Fates such great attempts withstood;
He steeps the place and body in a floud
Of fragrant Nectar: much bewailes her end:
And sighing, said, [o] Yet shalt thou heaven ascend.
Forthwith, her body thawes into a dew:
VVhich, from the moystned earth, and odour threw.
Then through the hill a shrub of Frankincense
Thrust up his crowne, and tooke his root from thence.
Though love might *Clytie's* sorrow have excus'd;
Sorrow, her tongue; Daye's King her bed refus'd:
She, with distracted passion, pines away,
Detesteth company; all night, all day,
Disrobed, with her ruffled haire unbound,
And wet with humour, sits upon the ground:
For nine long dayes all sustenance forbeares;
Her hunger cloyd with dew, her thirst with teares:
Nor rose; but, rivets on the God her eyes;
And ever turnes her face to him that flyes.
At length, to earth her stupid body cleaves:
Her wan complexion turnes to bloud-lesse leaves,
Yet streak't with red: her perisht limbs beget
[p] A flower, resembling the pale Violet;
VVhich, with the sun, though rooted fast, doth move;
And, being changed, changeth not her love.
Thus she. This wondrous story caught their eares:
To some the same impossible appeares;
Others, that all is possible, conclude,
To true-styl'd Gods: but, *Bacchus* they extrude.

All

[a] It was an ancient and long observed custome, to burne the bones of the dead, to put them after into vrnes (which they called Vrnæ) either of stone or metalls, and to inclose them in their Sepulchers. MARS AND VENVS.

[b] Vulcan the cuckold Smith.

[c] Mercury Hom. Odyss.

LEVCOTHOE.

[d] Hyperion the father of the Titans begot on Thea his wife and sister; among whom the Sunne and the Moone: to whom as first observers the 12 months and dayes of the yeare owe knowledge.

[e] The Moone; of Cynthus a mountaine of Delos, the Eclypse of the Sunne proceeding from the interposition of her orbe betweene his and our sight.

[f] The Mother of Phaeton.

[g] Perſa the daughter of Oceanus and Tethys.

[h] The daughter of Neptune and Venus: to named for Rhode ſplendor rosy of her beauty; or rather resembling the Ile of Rhodes, there being no day wherein the Sunne shines not thereon; and therefore feined to have bin in love with her.

[i] A Nymph of the Ocean.

[k] Belus, Abas, Acrisius, Danaë, Perseus, Electryon, Alcumena, Orchamus.

[l] Others before, Diogenides takes Ambrosia to be the heather Ambrosia, which we call Mugwort.

[m] The Sunne.

[n] The Sunne.

[o] The soules of Frankincense was supposed to delight the Gods in their celestiall dwellings.

CLYTIE.

[p] The Heliotrope or turnesol.

All whilst, *Alcithoe*, call'd-upon, doth run
Her shettle through the web; and thus begun.
T' omit the pastorall loves, to few unknowne,
Of young [a] *Idæan Daphnis*; turn'd to stone
By that vext Nymph, who could not else asswage
Her jealousie: such is a lover's rage!
And *Scython* who his nature innovates,
[b] Now male, now female, by alternate Fates;
With [c] *Celmus* turn'd into an Adamant,
Who of his faith to little *Iove* might vant;
The thorne *Curetes*, got by falling showres;
Crocos and *Smilax*, chang'd to petty flowres,
I over-passe; and will your eares surprize
With sweet delight of unknowne novelties.
Then, know, how *Salmacis* infamous grew;
Whose too strong waves all manly strength undoe,
And mollifie, with their soule-softning touch:
The cause unknowne; their nature knowne too much.
Th' *Idæan* Nymphs nurst, in secure delight,
The sonne of [d] *Hermes*, and faire [e] *Aphrodite*.
His father and his mother in his looke
You might behold: [f] from whom, his name he tooke.
When Summers five he thrice had multiply'd;
Leaving the fount-full Hills of foster *Ide*, (sight
He wandred through strange Lands, pleas'd with the
Of forrain streames; toyle lessning with delight.
The *Lycian* Cities past, he treads the grounds
Of wealthy *Caria*, which on *Lycia* bounds:
There lighted on a Poole, so passing cleere,
That all the glittering bottome did appeare;
Inviron'd with no marish-loving Reeds,
Nor piked Bull-rushes, nor barren weeds:
But, living Turf upon the border grew;
Whose ever-Spring no blasting Winter knew.
A Nymph this haunts, unpractis'd in the chace,
To bend a Bow, or run a strife-full race.
Of all the Water-Nymphs, this Nymph alone
To nimble-footed [g] *Diæn* was unknowne.
Her sisters oft would say; Fie, *Salmacis*,
Fie lazie sister, what a sloth is this!
Vpon a Quiver, or a Javelin seaze;
And with laborious hunting mix thine ease.
On Quiver, nor on Javelin, would she seaze;
Nor with laborious hunting mix her ease.
But now in her owne Fountaine bathes her faire
And shapefull limbs; now kembs her golden haire;
Her selfe oft by that liquid mirror dresst;
There taking counsell what became her best:
Her body in transparent Robes array'd,
Now on soft leaves, or softer mosse display'd:
Oft gathers flowres; so, when she saw the Boy:
Whom seene, forthwith she covets to injoy;
And yet would not approach, though big with haste,
Till neatly trickt, till all in order plac't;
Her love-inweighling looks set to insnare;
Who merited to be reputed faire.
Sweet Boy, said she, well worthy the aboad
Of blest coelestialls! if thou be a God,
Then art thou *Cupid*! if of humane race,
Happy the Parents, whom thy person grace!
Thy sister, if thou hast a sister, blest!
Thy Nurse, much more, who fed thee with her brest!
But (O!) no lesse then deifi'd is she
Whom marriage shall incorporate to thee!
If any such; let me this treasure steale:
If not, be't I; and our deare Nuptials seale.
This said, she held her peace. He blusht for shame;
Not knowing love: whom shamefac'tnesse became.
So Apples shew upon the sunny side;
So Ivory, with rich Vermillion dy'd:
So pure a red the silver Moone doth staine,
When [h] auxil'ary brasse resounds in vaine.
She earnestly intreats a sisters kisse:
And now, advancing to imbrace her blisse,
He, strugling, said; Lascivious Nymph, forbeare;
Or I will quit the place, and leave you heare.
Faire Stranger, timorous *Salmacis* reply'd,
'Tis freely yours; and therewith stept aside:
Yet, looking back, amongst the shrubby Trees
She closely sculks, and crouches on her knees.
The vacant Boy, now being left alone,
Imagining he was observ'd by none,
Now here, now there, about the margent trips;
And, in th' alluring waves his ankles dips.
Caught with the Water's flattering temp'rature,
He streight disrobes his body; O, how pure!
His naked beauty *Salmacis* amaz'd:
Who with unsatisfied longing gaz'd.
Her sparkling eyes shot flames through his sweet error;
Much like the Sunne reflected by a mirror.
Now, she impatiently her hope delayes;
Now, burns t' imbrace: now, halfe-mad, hardly stayes.
He swiftly from the banke on which he stood,
Clapping his body, leaps into the flood;
And, with his rowing armes, supports his lims:
Which, through the pure waves, glister as he swims.
Like Ivory statues, which the life surpasse;
Or like a Lilly, in a chrystall glasse.
He's mine! the Nymph exclaim'd: who all unstript;
And, as she spake, into the water skipt:
Hanging about that neck that did resist;
And, with a mastring force, th' unwilling kist:
Now, puts her hand beneath his scornefull brest;
Now every way invading the distrest:
And wraps about the subject of her lust,
Much like a Serpent by an Eagle truss't;
Which to his head and feet, infettered, clings;
And wreaths her tayle about his stretcht-out wings.
So clasping Ivy to the Oake doth grow;
And so the [i] *Polypus* detaines his foe.
But [k] *Atlantiades*, relentlesse coy,
Still struggles, and resists her hop't-for joy.
Invested with her body: foole, said she,
Struggle thou mai'st, but never shalt be free.
O you, who in immortall thrones reside,
Grant that no day may ever us divide!
Her wishes had their Gods. Even in that space
Their cleaving bodies mix: both have one face.
As when we two divided scions joyne,
And see them grow together in one rine:
So they, by such a strict imbracement glew'd,
Are now but one, with double forme indew'd.
No longer he a Boy, nor she a maid;
But neither, and yet either, might be said.
Hermaphroditus at himselfe admires:
Who halfe a female from the spring retires,
His manly lims now softned; and thus prayes,
With such a voice as neither sex betrayes:

DAPHNIS. a A shepheard of Mount *Ida*, the sonne of *Mercury*, beloved by the Nymph *Thestia*: who suspecting his truth, pulled out his eyes: but fained here to have turned him into a stone.
SCYTHON b Of this hereafter.
CELMVS. c One of the *Idæan Dactili*, who fostered *Iupiter*.
THE CVRETES.
CROCVS AND SMILAX.
SALMACIS AND HERMOPHRODITVS.
d *Mercury*; of being *Ioves* messenger.
e *Venus*; of the froth of the Sea whereof she was ingendred.
f *Hermaphroditus*.
g *Diana*, the virgin huntresse.
h When in her eclipse: at which time they supposed she was inchanted; and beat on the bottomes of basons and kettles to drowne the voyce of the charmes: whereof *Iuvenal* speaking of a talkative woman,
—*She alone*
Can rescue with her tongue the labouring Moone.
i A ravenous fish: so called of his many feet wherewith he catcheth his prey.
k *Hermaphroditus*, of *Atlas* the father of *Maia*, the mother of his father *Mercury*.

Swift [a] *Hermes*, [a] *Aphrodite*! him O heare
Who was your son! who both your names doth'beare!
May every man, that in this water swims,
Returne halfe-woman, with infeebled limbs!
His gentle parents signe to his request;
And with unknowne receits the Spring infest.
Here, they conclude: yet give their hands no rest;
But *Bacchus* slight, and still prophane his Feast.
Then, suddenly harsh instruments surprize
Their charged eares, not extant to their eyes:
Sweet Myrrhe and Saffron all the house perfume.
Their webs (past credit!) flourish in the loome:
The hanging wooll to green-leav'd Ivy spreads;
Part, into vines: the equall twisted threads
To branches run: buds from the distaffe shoot;
And with that purple paint their blushing fruit.
Now to the day succeeds that doubtfull light;
Which neither can be called day, nor night.
The building trembles: torches of fit Pines
Appeare to burne; the roome with flashes shines;
Fill'd with fantasticall resemblances
Of howling [b] beasts, whom bloud and slaughter please.
[c] The Sisters, to the smoaky roofe retire;
And, there dispers't, avoid both light and fire.
Thus, while they corners seek, thin films extend
From lightned limbs, with small beames inter-pend.
But how their former shapes they did forgo,
Concealing darknesse would not let them know.
Nor are these little Light-detesting things
Born-up with feathers, but transparent wings.
Their voice befits their bodies; small, and faint:
Wherewith they harshly utter their complaint.
These houses haunt, in night conceale their shame;
[d] And of the loved Evening take their name.
All *Thebes* now feared *Bacchus* celebrates:
Whose wondrous powre his boasting [e] Aunt relates.
She onely, of so many sisters, knew
No griefe as yet, but what from them she drew.
A happy Mother, Wife to *Athamas*,
[f] Nurse to a God: these caus'd her to surpasse
The bounds of her felicities; and made
Vext *Juno* storme; who to her selfe thus said;
What? could that Strumpets brat the forme defeise
Of poore [g] *Maonian* Saylers drencht in Seas?
[h] A Mother urge to murther her owne sonne?
And wing the [i] three *Mineides* that spun?
Can I but unrevenged wrongs deplore?
Must that suffice? and is our powre no more?
He teacheth what to doe; learne of thy Foe:
What furie can, the wounds of *Pentheus* show
More then too-much. Why should not *Ino* tread
The path which late her frantick sisters lead?
A steepe darke [k] Cave with deadly yew repleat;
Through silence leades to hells infernall seat.
By this [l] dull *Styx* ejects a blasting fume:
Here ghosts descend, whose bodies graves inhume;
Amongst those thorns, stiffe Cold and Paleneſse dwell.
The new-come ghosts nor know the way to Hell;
Nor where the roomy *Stygian* City stands;
Or that dire Palace where black [m] *Dis* commands.
A thousand entries to this Citie guide:
The gates still open stand, on every side.
And as all rivers run into the Deepe:
So all unhoused soules doe thither creepe.
Nor are they pestered for want of room:
Nor can it be perceiv'd that any come.
Here shadows wander from their bodies pent:
Some plead; and some the Tyrants Court frequent:
Some in life-practis'd Arts imploy their times:
Others are tortured for their former Crimes.
[n] *Saturnia* stooping from her Throne of Ayre,
(Her hate immortall!) thither makes repayre.
As soone as she had entered the gate,
The threshold trembl'd with her sacred waight.
Still-waking [o] *Cerberus* the Goddesse dreads,
And barketh thrice at once, with his three heads.
She call's the [p] Furies, Daughters to old night;
Implacable, and hating all delight.
Before the doores of Adamant they sit;
And there with combs their shaky curles unknit.
When they through gloomy darknesse did disclose
That forme of Heaven, the Goddesses arose.
The Dungeon of the damned this is nam'd,
[q] Here *Tytius*, for attempted Rape defam'd,
Had his vast body on nine Acres spred:
And on his heart a greedy Vulture fed.
From *Tantalus*, deceitfull water slips:
And catcht-at fruit avoids his touched lips.
Thou ever seekest, or roul'st up in vaine
A stone, O *Sisyphus*, to fall againe.
Ixion, turn'd upon a restlesse wheele,
With giddy head pursues his flying heele.
The *Belides*, whom Kinsmen's bloud accuse,
For ever draw the Water, which they loose.
On all, [r] *Saturnia* frownes; [s] but most of all
At thee *Ixion*; then, a looke lets fall
On *Sisyphus*: And why (said she) remaines
This [t] brother onely in perpetuall paines;
When haughty *Athamas*, whose thoughts despise
Both *Jove* and me, abides in constant joyes?
Then tels the cause of her approach, her hate,
And what she would; the fall of *Cadmus* state;
That *Athamas* the Furies would distract,
And urge him to some execrable fact.
Importunately she soliciteth,
Commands, intreats, and promist, with one breath.
Incenst *Tisiphone* her Tresses shakes;
And tossing from her face the hissing Snakes,
Thus said: You need not use long ambages;
Suppose all done already, that may please:
Forsake this loathsome Kingdome, and repayre
To th' upper world's more comfortable ayre.
Well-pleas'd *Saturnia* then to heaven with-drew:
VVhom first [u] *Thaumantian Iris* purg'd with deaw.
Forthwith, *Tisiphone* her garment takes,
Dropping with bloud, and girt with knotted Snakes.
About her head a bloudy torch she shooke;
And swiftly those accurst aboads forsooke.
Still-sighing Sorrow, Horror, trembling Feare,
And gastly madnesse, her associats were.
The entered Palace groan'd: pale poyson soyles
The polisht doores: the frighted Sun recoyles.
Then *Athamas* and *Ino*, strucke with dread
And monstrous apparitions, fought t' have fled:
But sterne [x] *Erinnys* their escape withstands;
And stretching out her viper-grasping hands,
Shook her darke brows. The troubled Serpents hist:
Some, falling on her shoulders, there untwist;

[a] *Mercury* and *Venus*.
MINEIDES.
[b] Tigers, Lynces, and Panthers, sacred to *Bacchus*.
[c] *Mineides*.
[d] *Vespertiliones*, of *Vesper* the evening, wherein they onely appeare flats.
[e] *Ino*, the sister of *Semele*.
[f] To her Nephew *Bacchus*.
[g] Turned into Dolphins.
[h] *Penthens*, slaine by *Agave*.
[i] The daughters of *Minus*.
INOS DESCENT TO HELL.
[k] The cave of *Tenarus* in *Laconia*.
[l] The infernall river which no soules could passe before their bodies were interred.
[m] *Pluto*: both signifying riches; for earth being dig'd out for the bowels of the earth, his opposed empire.
[n] *Juno* the daughter of *Saturne*.
[o] The Hell hound.
[p] *Megara*, *Alecto*, and *Tisiphone*.
[q] Of these, and the causes of their torments. See the comment
[r] *Juno*.
[s] Who attempted to force her.
[t] *Sisyphus* and *Athamas* were the sonnes of *Æolus*.
INO AND MELICERTES.
[u] The Rainbow, the daughter of *Thaumas*.
[x] *Tisiphone*: for what the Latines named a Fury, the *Grecians* called *Erinnys* of the mindes dissention.

Others, upon her ugly breſt deſcend,
Spet poyſon, and their forked tongues extend.
Two Adders from her crawling haire ſhe drew;
And thoſe at *Athamas* and *Ino* threw:
Theſe up and downe about their boſomes roule;
And with infus'd infection ſaid the Soule.
No wound upon their bodies could be found:
It was the minde that felt the deſperate wound.
She brought beſides, from her abhorred home,
The furfet of [a] *Echidna*, with the ſome
Of hell-bred *Cerberus*, ſtill-wandring Error,
Oblivion, Miſchiefe, Teares, infernall Terror,
Diſtracted Fury, an Affection fixt
On murder; altogether ground, and mixt
With bloud yet reeking; boyl'd in hollow braſſe,
And ſtird with Hemlocke. While ſad *Athamas*
And *Ino* quake, ſhe powres into their breſts
The ragefull poyſon; which their peace infeſts.
Her flamy torch then whisking in a round
(Whoſe circularie fire her conqueſt crown'd)
To *Pluto's* emptie regiment ſhe makes
A ſwift deſcent; and there ungirts her Snakes.
Forthwith, [b] *Æolides* with poyſon boyles.
[c] *Io*, my Mates, he cries, here pitch your toyles;
Here, late a Lioneſſe by me was ſeene
With her two whelpes. With that purſues the Queene
And from her breſt *Clearchus* ſnatcht: The child
Stretcht forth his little armes, and on him ſmil'd:
VVhom like a ſling about his head he ſwings;
And cruelly againſt the pavement flings.
The Mother, whether with her griefe diſtraught,
Or that the poyſon on her ſenſes wrought,
Runs howling with her haire about her eares;
And in her armes her *Melicerta* beares;
Cryes [d] Evohe *Bacchus*! *Iuno* laught, and ſaid;
Thus art thou by [e] thy Foſter-childe repay'd.
There is a Rock that over-lookes the Mayne,
Hollow'd by fretting Surges, ſconſt from rayne;
VVhoſe craggy brow to vaſter Seas extends.
This, *Ino* (fury adding ſtrength) aſcends;
Deſcending head-long, with the load ſhe beares;
And ſtrikes the ſparkling waves, that fall in teares.
Then, *Venus*, grieving at [f] her Neece's Fate,
Her Vncle thus intreats: O thou, [g] whoſe State
Is next to *Iove's*; great Ruler of the Flood;
My ſuite is bold; yet pitty thou my blood,
Not toſſed in the deepe *Ionian* Seas:
And joyne them to thy watrie Deities.
Some favour of the Sea I ſhould obtaine,
That am ingender'd of the ſomie Maine:
Of which [h] the acceptable name I beare.
Neptune affords a favourable eare;
Who what was mortall from their beings tooke;
Then gave to either a Majeſtick looke;
In all their faculties divinely framd:
And her, [i] *Leucothea*, him, [i] *Palemon* namd.
The *Theban* Ladies, who her ſteps perſew'd,
Her laſt on the firſt Promontorie view'd.
Then, held for dead; with haire, and garments rent,
They beat their breſts; and *Cadmus* Houſe lament.
Of little Iuſtice, and much Cruelty,
All *Iuno* tax. Indure (ſhe ſaid) ſhall I
Such blaſphemies? I'le make you monuments
Of my revenge. Threats uſher their events.

VVhen one, of all the moſt affectionate,
Cry'd, O my Queene, I will partake thy Fate!
And thought to leape into the roaring Flood;
But could not move: her feet faſt fixed ſtood.
Another, who her boſome meant to beat;
Perceiv'd her ſtiffned armes to loſe their heat.
By chance, her hand This ſtretcheth to the Maine;
Nor could her hand, now ſtone, unſtretch againe.
As ſhe her violated Treſſes tare,
Her fingers forthwith hardned in her haire.
Their Statues now thoſe ſeverall geſtures beare
VVherein they formerly ſurpriſed were.
Some, Fowles became; now cald *Cadmeides*;
Who with their light wings ſweep thoſe gulphy Seas.
Little knew *Cadmus*, that [k] his Children raign'd
In ſacred Seas, and deathleſſe States retayn'd.
Subdew'd with woes, with tragicall events,
That had no end, and many dire oſtents,
He leaves his Citie; as not through his owne,
But by the fortune of the place o're-throwne:
And with his wife *Hermione*, long toſt,
At length arriveth at th' *Illyrian* Coaſt.
Now ſpent with griefe and age, whil'ſt they relate
Their former toyles, and Families firſt fate:
And was that [l] Serpent ſacred, which I ſlew,
(Said he) whoſe teeth into the Earth I threw
(An uncouth ſeed) when I from *Sidon* came?
If this, the vengefull Gods ſo much inflame,
May I my belly Serpent-like-extend!
His belly lengthned, ere his wiſh could end.
Though ſcales upon his hardned out-ſide grew;
The black, diſtinguiſhed with drops of blew.
Then falling on his breaſt, his thighs unite;
And in a ſpiny progreſſe ſtretch out-right.
His armes (for, armes as yet they were) he ſpreads:
And teares on cheekes, that yet were humane, ſheds.
Come, O ſad Soule, ſaid he; thy husband touch;
Whil'ſt I am I, or part of me be ſuch.
Shake hands, while yet I have a hand to ſhake;
Before I totally endue a Snake.
His tongue was yet in motion; when it cleft
In two, forthwith of humane ſpeech bereft.
He hiſt, when he his ſorrowes ſought to vent;
The onely language now which Nature lent.
His Wife her naked boſome beats, and cryes,
Stay *Cadmus*, and put-off theſe prodigies.
O ſtrange! where are thy feete, hands, ſhoulders, breſt,
Thy colour, face, and (while I ſpeake) the reſt!
You Gods, why alſo am not I a Snake?
He lickt her willing lips even as ſhe ſpake;
Into her well-knowne boſome glides; her waſte,
And yeelding neck, with loving twines imbrac't.
Amazement all the ſtanders-by poſſeſt;
VVhile glittering combs their ſlippery heads inveſt.
Now are they two: who crept, together chayn'd,
Till they the covert of the Wood attain'd.
Theſe gentle Dragons, knowing what they were,
Doe hurt to no man, nor mans preſence feare.
Yet were thoſe ſorrowes by [m] their daughters ſonne
Much comforted, who vanquiſht *India* won:
To whom th' *Achaians* Temples conſecrate;
Divinely magnifi'd through either State.
Alone *Acriſius* [n] *Abantiades*,
[o] Though of one Progenie, diſſents from theſe:

Who,

a A Nymph of Hell, like a Serpent from the waſte downward: the mother of *Orcus*, *Cerberus* and *Hydra*.

b *Athamas*, the ſonne of *Æolus*.
c An acclamation of Ioy.

d An out-cry uſed in the ſolemnities of *Bacchus*.
e *Bacchus*, foſtered at firſt by his Aunt *Ino*.

f *Ino*, her grandchilde by *Hermione*.
g *Neptune*.

h *Aphrodite*.

i The Ethnicks accuſtomed to change their names whom they deified, that their mortality might be forgotten.

INO'S ATTENDANTS.

CADMVS AND HERMIONE.
k *Ino* and *Melicerta*.

l Whereof in the third Booke.

m *Bacchus*, the ſonne of *Semele*.
n The ſonne of *Abas*.
o *Iupiter*, the father of *Bacchus*, and father of *Perſeus* grandfather to *Acriſius*.

Who, from th' *Argolian* Citie made him flie;
And manag'd armes against a Deitie.
Nor him, nor *Perseus* he for *Iove's* doth hold;
(Begot on [a] *Danae* in a showre of gold)
Yet straight repents (so prevalent is truth)
Both to have forc'd the [b] God, [c] and doom'd the Youth.
Now is the one inthroned in the skies:
The other through Ayr's empty Region flyes;
And beares along the memorable [d] spoyle
Of that new Monster, conquer'd by his toyle.
And as he o're the *Lybian* Deserts flew; (grew
The bloud, that drop't from [e] *Gorgon's* head straight
To various Serpents, quickned by the ground:
With these, those much infested Climes abound.
Hither and thither, like a cloud of raine
Borne by crosse windes, he cuts the ayrie Maine;
Far-distant earth beholding from on high;
And over all the ample World doth flie:
Thrice saw [f] cold *Arctos*, thrice to [g] *Cancer* prest;
Oft hurried to the East, oft to the West.
And now, not trusting to approched night,
Vpon th' *Hesperian* Continent doth light:
And craves some rest, till [h] *Lucifer* displayes
Aurora's blush, and the *Apollo's* rayes.
Huge-statur'd *Atlas* [i] *Iapetonides*
Here sway'd the utmost bounds of Earth and Seas;
Where [k] *Titan's* panting steeds his Chariot steepe,
And bath their fiery feet-locks in the Deepe.
A thousand Heards, as many Flocks, he fed
In those large Pastures, where no neighbours tread.
Here to their tree the shining branches sute;
To them, their leaves; to those, the golden fruit.
Great King, said *Perseus*, if high birth may move
Respect in thee, behold the sonne of *Iove:*
If admiration, then my Acts admire;
VVho rest, and hospitable Rites desire:
He, mindefull of this prophecie, of old
By sacred *Themis* of *Parnassus* told;
In time thy golden fruit a prey shall prove,
O *Iapet's* sonne, unto the sonne of *Iove*.
This fearing, he his Orchard had inclos'd
VVith solid Cliffs, that all accesse oppos'd:
The Guard whereof a monstrous Dragon held;
And from his Land all Forrainers expell'd.
Be gone, said he, for feare thy glories prove
But counterfeit; and thou no sonne to *Iove*;
Then addes uncivill violence to threats.
VVith strength the other seconds his intreats:
In strength inferior; Who so strong as he?
Since courtesie, nor any worth in me,
Vext *Perseus* said, can purchase my regard;
Yet from a guest receive thy due reward.
With that, *Medusa's* ugly head he drew,
His owne reversed. Forthwith, *Atlas* grew
Into a Mountaine equall to the man:
His haire and beard to woods and bushes ran;
His armes and shoulders into ridges spred;
And what was his, is now the Mountaines head:
Bones turne to stones; and all his parts extrude
Into a huge prodigious altitude.
(Such was the pleasure of the ever-blest)
Whereon the heavens, with all their tapers rest.
[l] *Hippotades* in hollow Rocks did close
The strife-full Windes: Bright *Lucifer* arose
And rous'd-up Labour. *Perseus*, having ty'd
[m] His wings t'his feet, his fauchion to his side,
Sprung into ayre: below, on either hand
Innumerable Nations left: the [n] Land
[o] Of *Æthiope*, and th' *Cephen* fields survay'd;
There, where [p] the innocently wretched maid
VVas for [q] her mothers proud impietie,
By unjust [q] *Ammon* sentenced to die.
Whom when the Heroe saw to hard rocks chain'd;
But that warme tears from charged eye-strings drain'd,
And light windes gently fann'd her fluent haire,
He would have thought her marble: Ere aware
He fire attracteth; and, astonisht by
Her beauty, had almost forgot to fly.
Who lighting said; O fairest of thy kinde
(More worthy of those bands which Lovers binde,
Then these rude gyves) the Land by thee renown'd
Thy name, thy birth, declare; and why thus bound.
At first, the silent Virgin was afraid
To speake t' a man; and modesty had made
A visard of her hands; but, they were ty'd:
Yet what she could, her teares their fountaines hide.
Still urg'd, lest she should wrong her innocence,
As if asham'd to utter her offence,
Her Countrie she discovers; her owne name;
Her beautious [r] Mothers confidence, and blame,
All yet untold, the Waves began to roare:
Th' apparant Monster (hast'ning to the shore)
Before his brest, the broad-spred Sea up-beares.
The Virgin shreeks. Her Parents see their feares.
Both mourne; both wretched (but, she justly so:)
VVho bring no aid, but extasies of woe,
With teares that suite the time: Who take the leave
They loathe to take; and to her body cleave.
You for your griefe may have, [s] the stranger said,
A time too long: short is the houre of aid.
If freed by me, *Iove's* sonne, in fruitfull gold
Begot on *Danae* through a brazen Hold;
[t] Who conquer'd *Gorgon* with the snakie haire;
And boldly glide through un-inclosed aire:
If for your sonne you then will me prefer;
Adde to this worth, That in delivering her;
I'le try (so favour me the Powers divine)
That she, sav'd by my valour, may be mine.
They take a Law; intreat what he doth offer:
And further, for a Dowre their Kingdome proffer.
Lo! as a Gally with fore-fixed prow
(Row'd by the sweat of slaves) the Sea doth plow:
Even so the Monster furroweth with his brest,
The foming flood; and to the neere Rock prest:
Not farther distant, then a man might fling
A way-inforcing bullet from a sling.
Forth-with, [u] the youthfull issue of rich showres,
Earth pushing from him, to the blew skie towres.
The furious Monster eagerly doth chace
His shadow, gliding on the Seas smooth face.
And as [x] *Iove's* bird, when she from high survaies
A Dragon basking in *Apollo's* rayes;
Descends unseene, and through his necks blew scales
(To shun his deadly teeth) her talons naile's:
So swiftly stoops high-pitcht [y] *Inachides*
Through singing ayre: then on his back doth seaze;
And neere his right fin sheaths his crooked sword
Vp to the hilts; who deeply wounded, roar'd:

a The daughter of *Acrisius*.
b *Bacchus*.
c *Perseus*, whom he exposed with his mother to the mercy of the Sea.
PERSEVS.
d *Medusa's* Head.
e The *Gorgons* were three sisters of whom *Medusa* was onely mortall.
f A constellation neere the Northerne Pole.
g A summer signe in the Zodiack wherein the Sun is at his highest.
h The Morning Star.
ATLAS.
i The son of *Iaphet*.
k The Suns.
ANDRO-MEDA.
l *Æolus* the sonne of *Aeola*, daughter to *Hippotes*: King of the windes.
m See the Comment.
n Where *Cepheus* the the sonne of *Pheneus* then raigned.
o *Andromeda*.
p *Cassiopea*.
q *Iupiter Hammon*, whose temple stood in the *Lybian* Deserts, visited with such difficultie by *Alexander*.
r Who durst cõtend with the Sea Goddesses for beauty.
s *Perseus*.
t See the Comment.
u *Perseus*, begot by *Iupiter* in a golden showre.
x the Eagle.
y *Perseus* the *Argives* the *Argives* so called of *Inachus* their first King; and of the River which carried his name.

Now capers in the ayre, now dives belowe
The troubled waves; now turn's upon his foe:
Much like a chafed Bore, whom eager hounds
Have at a Bay, and terrifie with sounds.
He, with swift wings, his greedy jawes avoids;
Now, with his fauchion wounds his scaly sides;
Now, his shell-rough-cast back; now, where the taile
Ends in a Fish, or parts expos'd t' assaile.
A streame mixt with his bloud the Monster sings
From his wide throat; which wets his heavy wings:
Nor longer dares the wary Youth rely
On their support. He sees a rock hard by,
VVhose top above the quiet waters stood;
But underneath the winde incensed flood.
There lights; and, holding by the rocks extent,
His oft-thrust sword into his bowels sent.
The shore rings with th' applause that fills the sky,
Then, *Cepheus* and *Cassiope*, with joy;
Salute him for their sonne: whom now they call
The Saviour of their House, and of them all.
Vp came *Andromeda*, freed from her chaines;
The cause, and recompence of all his paines.

CORALL. Meane-while, he watheth his victorious hands
In cleansing waves. And lest the beachy Sands
Should hurt the snakie head, the ground he strew
With leaves and twigs that under water grew:
Whereon, *Medusa's* ugly face he layes.
The greene, yet juycy, and attractive sprayes
From the toucht Monster stiffning hardnesse took,
And their owne native pliancy forsook.
The Sea-Nymphs this admired wonder trie
On other sprigs, and in the issue joy:
Who sowe againe their Seeds upon the Deepe.
The Corall now that propertie doth keepe,
Receiving hardnesse from felt ayre alone:
Beneath the Sea a twig, above a stone.
Forth-with, three Altars he of Turfe erects,
To [a] *Hermes*, *Jove*, and [b] Her who warre affects:
Minerva's on the right; on the left hand
Stood *Mercurie's*: *Jove's* in the midst did stand.
To *Mercury*, a Calfe they sacrifice;
To *Jove* a Bull; a Cow, to *Pallas* dyes:
Then takes *Andromeda*, the full reward
Of so great worth; with Dow'r, of lesse regard.
Now, Love, and [c] *Hymen* urge the Nuptiall Bed:
The sacred Fires with rich perfumes are fed;
The house hung round with Garlands; every-where
Melodious Harps and Songe salute the eare;
Of jocond mirth the free and happy signes:
With Dores display'd, the golden Palace shines.
The [d] *Cephen* Nobles, and each stranger Guest,
Together enter to this sumptuous Feast.
The Banquet done, with generours wines they cheare
Their hightned spirits: *Perseus* longs to heare
Their fashions, manners, and originall;
Who by *Lyncides* is inform'd of all.
This told; he said: Now tell, O valiant Knight,
By what felicitie of force or sleight,
You got this purchase of the snaky haires.
Then [e] *Abantiades* forthwith declares,
How under frosty *Atlas* cliffy side
There lay a Plaine, with Mountaines fortifi'd:
In whose accesse the [f] *Phorcides* did lye;
Two sisters; both of them had but one eye:
How cunningly his hands thereon he lay'd,
As they from one another it convay'd.
Then through blind wastes, and rocky forrests came
To *Gorgon's* house: the way unto the same,
Beset with formes of men and beasts, alone
By seeing of *Medusa* turn'd to stone:
Whose horrid shape, securely he did eye,
In his bright target's cleere refulgency.
And how her head he from her shoulders tooke,
Ere heavy sleepe her snakes and her forsooke.
Then told of [g] *Pegasus*, and of his [h] brother,
Sprung from the bloud of their new-slaughtred mother:
Adding the perils past in his long way;
VVhat seats, what soyles, his eyes below survay;
And to what starres his lofty pitch ascends:
Yet long afore their expectation ends.
One Lord among the rest would gladly know,
Why Serpents only on her head did grow.
Stranger, said he, since this that you require
Deserves the knowledge, take what you desire:
Her passing beauty was the onely scope
Of mens affections, and their envied hope:
Yet was not any part of her more rare
(So say they who have seene her) then her haire.
Whom *Neptune* in *Minerva's* Fane comprest,
Jove's daughter, with the [i] *Ægis* on her brest,
Hid her chast blushes: and due vengeance takes,
In turning of the *Gorgon's* haire to Snakes.
VVho now, to make her enemies affray'd,
Beares in her shield the Serpents which she made.

a Mercury. b Pallas Minerva. c The President of Marriage.

d Those of Cepheus court. MEDVSA. e *Perseus* of his great grandfather *Abas*. f The daughters of *Phorcus*. g The winged horse. h *Chrysaor*. i The name of *Minerva's* shield.

VPON

VPON THE FOVRTH BOOK OF *OVIDS* METAMORPHOSIS.

BACCHVS HIS CEREMONIES AND ATTRIBVTIS.

ALcithoe *and her ſiſters will neither acknowledge the deitie of* Bacchus, *nor partake in his ſolemnities; which now are celebrated by the* Theban *women. Who hang the ſkins of ſpotted beaſts on their ſhoulders; to expreſſe not only the varietie of colour, but the nature of wine; which makes the Salvage civill, and the civill Salvage, by the moderate, or immoderate uſe thereof. They diſ-ſhevell their haire, as ſuting with the furious effects of wine, and crown it with Ivy: in that Ivy reſembleth the vine, affording garlands, when the other is naked. Beſides, the berries and leaves inebriate alike, through their hot and dry qualitie: although others write that they preſerve from drunkenneſſe, reſiſting the fume of wine by their naturall coldneſſe, and that therefore they were worne. Each held a Thyrſis in her hand (a Javelin wreathed about with Ivy) to take away terror from their friends, and covertly to wound their enemies: or in that wine deluding with its naturall ſuavitie and ſpecious apparance, ere aware overthrows the ſenſes, and debilitates the body. Superſtitious Antiquitie did beleeve that the Gods rejoyced in multiplicitie of names: either for their greater glory, or to expreſſe the varietie of their faculties. As called in this hymne* Lyæus, *becauſe liberall cups exhilarate the heart, and free it from ſorrow.*

All things are difficult unto the dry:
Nor fretting cares would elſe from mortals fly.
Who whet with wine at warres, or want repine?
Or praiſe not *Bacchus*, or thee *Erycine?*

Sicelis omnia nam dura Deus proposuit, neque
Mortales alitèr diſſugiunt ſollicitudines.
Quis poſt vina gravem militiam aut pauperiem crepat?
Quis non te potius, Bacche pater, teque decens
Venus? Hor. l. 1. Ode 19.

So Bacchus *of that fury and madneſſe which flowes from exceſſe:* Nyſæus *and* Dionyſius, *of* Nyſa *the top of* Cythæron, *where he was foſtred by the Nymphs; or of* Nyſæa *a citie of* India, *where the more ancient was ſaid to have been born, and concealed in* Meros *an adjoyning Mountain.* Bromeus *of the roaring of thunder which was at his birth: or of the tumultuary noiſe of drunkards.* Evan, *a word uſed by the* Bacchæ *in their acclamations. Fire-got in that ſnatcht from the fire of lightning, or of the fiery operation of wine. The ſonne of two mothers; that is of* Semele *and the thigh of* Jupiter; *Twice borne, as produced by either: and hiſtorically ſaid to be borne of* Jupiters *thigh, in that foſtred in a Cave at the foot of* Meros *which was conſecrated unto him. He is called* Eleleus, *becauſe wine exciteth audacitie and courage.*

What will not wine? It ſecrets brings to light:
Confirmes our hopes, and makes th' unarmed fight.

Quid non ebrietas deſignat? operta recludit,
Spes jubet eſſe ratas, ad pralia trudit inermem. Horat.

Thioneus, *of* Thione, *a name of his mother* Semele: *or of his ſacrifices and Orgies.* Lenæus, *of the wine-preſſe;* Nyctelius, *in that his ceremonies were celebrated by night: and* Liber, *which is the ſame with* Lyæus. For the inventer of wine, *ſaith* Seneca, was not called *Liber* of the libertie of the tongue, but that it frees the minde from the ſervitude of cares, aſſures, and makes it more lively and confident. But as of freedome, ſo of wine, the moderation is moſt healthfull. *Solon* and *Arceſilaus* are ſaid to have cheriſhed their ſpirits with wine; and ebrietie is objected to *Cato:* but the objector may more eaſily prove that vice is a vertue, then *Cato* to be vitious. Although not often to be uſed, leaſt it induce an ill habit; yet ſometimes prolonged, a little to exhilarate, and remove over-ſad a ſobrietie. Bacchus *is ſaid to be ever young in that wine refreſheth the ſpirits with a youthfull vigour, for a time ſuppreſſing thoſe infirmities of the minde which accompany age: and a naked boy, becauſe drunkards reveale their own ſhame and nakedneſſe, as* Noah *did his. So the Prophet pronounceth woe unto him who makes his neighbour drunk to diſcover his nakedneſſe: as alſo becauſe they betray their ſecrets like little children. For as the over charged with wine caſt it up again, ſo do they their counſells: both boyling within, and labouring for a paſſage. They place him in Heaven, and give him the perfection of beautie: being taken for the Sunne by the ancient, as appeares by theſe verſes in* Virgil:

Bacchus, and bountious Ceres, ô you cleare
Lights of the World; that guide the ſliding yeare.

——Vos o clariſſima mundi
Lumina, labentem cœlo quæ ducitis annum,
Liber & alma Ceres—— Geor. l. 1.

Preſenting

Presenting also the varietie of Stars by the spotted skins which were worn by his followers. So by their dances they imitated the motion of the Sun, and those vapours daily drawn up by his vertue, which falling in showres, give growth to whatsoever the earth produceth: wherefore the Phallus was carryed about in his solemnities, as the father of generation, that name perpetually given him. They arme his head with hornes perhaps in regard of his radiancy: or in that much wine makes men as salvage and as fierce as Bulls; Tunc pauper cornua sumit; *that is, grows bold and foole-hardy: but chearefull and gentle when moderately taken, and therefore then said to have the face of a virgin: but this* Macrobius *ascribes to the Sunne as the rest of his properties. Historically he is said to be horned in that anciently they dranke in hornes, and that* Bacchus *was the first that plowed the earth with oxen: in imitation of whom the* Frowes *in his festivals bound hornes to their foreheads.* Diodorus *writes that he raigned in* Nysa, *a Citie of* Arabia *the* Happy; *where first he was concealed from the inquisition of* Juno: *whence marching East-ward with a mightie army, consisting for the most part of women, he subdued all* India *to the uttermost bounds of the Earth: there erecting two pillars, beyond which no land was supposed to extend, after imitated by* Hercules *in the West: of which* Dionysius *in the situation of the World:*

Hæc & Thebani Dionysi terra columnas
Monstrat ad Oceanum, atq; extremi littora Ponti,
Montibus Indorum, qua vasto gurgite Ganges
In mare se volvit, Nysseamq; impulit undam.

This shoare whereon the fartheſt Ocean flows
The Columnes of the *Theban Bacchus* shows
On Indian hills, where gulphy Ganges sweeps
Nysæan waves in to the swallowing Deeps.

More probable that Noah (*the true* Nysæan Bacchus) *there setled after the flood, the Arke resting* (*according to the opinion of* Becanus, *and others*) *upon the mountains of* Margiana, *called* Ararat *in the Scriptures: which hath been mistaken for the mountains of* Armenia, *because* Armenia *is sometimes so called: but indeed one continued ledge of hills; seeming to rise in* Armenia, *but running through many vast provinces: and losing in the course thereof that generall name of* Ararat *which it retaines in the Scriptures, and receiving according to the severall places, diversitie of appellations.* Alexander *having conquered these Countries, in imitation of* Bacchus *returned with his triumphant Army crowned with Ivy, and about* Nisæa *in Margiana feasted ten daies, there finding the most delicate wine: perhaps even then affecting the title of the sonne of* Jupiter: *informed by* Leon *the* Egyptian *Priest under the seale of secresie, and that he should only communicate it to his mother* Olympias, *how all those Gods were but formerly men: which made his ambition to hope for like honours. The* Thebans *sing of the miserable fate of* Lycurgus; *the sonne of* Dryas, *and King of* Thrace: *who perceiving that the* Thracians *addicted themselves wholly to drunkennesse, commanded the vines throughout all his kingdome to be cut down: whereupon it was fained that he pursued* Bacchus *with such deadly hatred; killing his Frowes who lay hid in* Nysa, *and forcing the affrighted God to flie unto* Naxos. *For which fact deprived of his sences, in stead of a vine, he cut his thigh assunder: but according to* Homer *struck blind by* Jupiter.

Lycurgus.

Neq; enim, neq; Dryantis quidem filius fuit Lycurgus
Diu vixit, qui cum diis cœlestibus certavit.
Qui olim furentis Bacchi nutrices
Persequebatur per sacrum Nysæum: illi autem simul omnes
Thyrsos in terram projecerunt ab homicida Lycurgo
Verberata stimulo. Bacchus autem territus
Subit meum undam, Tethin autem excepit sinu
Timentes vehementi enim tenebat tremor ob vim communicatorem.
Hinc quidem postea irati sunt dii facile vincentes.
Et ipsum cæcum fecit Saturni filius, neq; amplius diu
Vixit: quandam immortalibus invisus erat omnibus dis.

Nor *Dryas* son survived many howers;
Who waged warre with the Cœlestiall powers.
He furious *Bacchus* Nurses did pursew
Through sacred *Nysas* hills; to Earth they threw
Their leavy Javelins; whom his Goad deprives
Of life: in seas affrighted *Bacchus* dives;
Whom *Tethys* in her silver bosome took,
Trembling and panting with a gastly look.
This vext the happy-living Deities;
Struck blind by *Iove*, by all abhord, he dyes.

Yet Diagondas *the* Theban *incurr'd no punishment for the like; who by a perpetuall Edict abolished the beastly night sacrifices of* Bacchus: *suppressed after by the Consuls, not only in the Citie of* Rome, *but through all their dominions.* Plutarch *calumniating the* Jews *will have their feast of Tabernacles to be celebrated in the honour of* Bacchus, *and indeavours to parallell it with his frantick solemnities. Yet they had a meeting which they called* Mischte, *of their free and more liberall drinking. They make his chariot to be drawn by Linxes: beasts with spotted skins, begotten between the Wolfe and Hyena: dedicated unto him* (*as others of that nature*) *for their immanitie and violence, much*

affecting

affecting wine, and by that baite taken; concurring with the affections and dispositions of drunkards: as also in that a creature of so short a memory; insomuch as they forget the prey which they but turne their eye from, and seeke after other: to declare that nothing which is said or done in drinke should be remembred; according to that saying, Odi memorem compotorem. But contrary to the rule of Pythagoras, who would have their ridiculous words and actions continually repeated, as the onely cure of that evill. For what they were not ashamed to doe, they are ashamed to heare off. His solemnities are performed by women: being brought up, and accompanied by them in his Indian expedition: called Bacchæ of his name, and their frantick clamours: or said to be so associated, in that as Plutarch affirmes Women can beare more wine then men, in regard of their naturall humiditie; or in that Bacchus is a friend unto Venus.

Satyres. The Satyres follow in the Reare: lasciviousnesse (for so the name signifies, perpetually attending on wine and effeminate immodestie. They are described to differ from the shapes of men in the lower parts only, which resembles a Goates, with long tailes, and hornes on their heads, their bodies all hairy. Pliny affirmes that there were of them in the Indian mountains: and Euphemus of Caria; how that sailing into Spaine he was born by the extremitie of weather through the wide Ocean to certain Ilands which were called the Iles of the Satyres: that the people were red of colour, and had long tayles like horses; who coming aboard, without speaking one word offered violence to their women: when the terrified Mariners turned a shoare a Barbarian wench; whom the Satyres following, contaminated with all varietie of beastlinesse. Some deny that such ever were. Although Hierome and Athanasius report that one appeared to S^t. Paul the hermit; who said he was mortall, and an inhabiter of those Deserts. Esay, propheſying of the desolation of Babylon, saies that their houses shall be full of dolefull creatures, and that Satyres shall dance therein. So Faiery Rounds have therefore been much spoken off. I have heard of some who trade to Ginny, that they have seene, and had aboard, a beast (if I may so tearme it) that would goe on his hinder leggs, and use his former as hands: that it fed as we feed, would grieve, and weepe, and could not indure to be laught at. The Moores would say that they would assaile them in the woods, and beat them with cudgells. And perhaps the Baboone for his up-right posture, and witty imitation of man, might be mistaken for a Laplander. But I am confident that this conception of Satyres proceeded chiefly from salvage and wild men, discovered a farre off in the woods by the civill: wearing skins of beasts on their tawny bodies, with the taile hanging down behinde, and hornes on their heads for ornament or terror; even yet in use among the West-Indians. Ignorance and Feare having anciently attributed to such a terrestriall Deitie.

Silenus. The Silenii were no other then old Satyres: but one here mentioned more famous then the rest: born in Indian Nysæa, and tutor unto Bacchus. Lucian describes him to be old and bald, riding for the most part on an Asse: low of stature, unweildy fat, with an over-grown belly; his eares long and erected; never sober, and ever accompanied by the Satyres.

Th' old drunkard reeles from his dull Asse: the cries
Of Satyres eccho; Rise up, father, rise.

Ebrius ecce senex pronus delapsus asello,
Clamantur Satyri, surge age, surge pater.
Ovid. de Art.

He is fained an attendant on Bacchus, big-bellied, reeling, and old: becauſe immoderate drink puffs up the body, making the head light, and the feet inconstant, producing also untimely age, by extinguishing the naturall with adventitious heat, according to the opinion of Farnelius. He is said to be the Foster-father of Bacchus in that wine is bettered by age: and to ride on an asse, because habituall drunkennesse besots the sences, and dulls the understanding. The Asse was placed among the starres for a memoriall of this: or rather, as they fable, for putting the Gyants to flight with his horrible brayings; Silenus assisting the Gods in that warre. They give him a ferula in his hand (the stalke of a certaine weed) that as drunkards are ready to strike, so they should be unable to hurt: all offences being then to determine in mirth, and not to be the authors of tragicall consequences. The clamors loud instruments, and hurrying about in these frantick solemnities, decipher the confused noyses, and undecent behaviours, in such drunken assemblies.

Dercetis. The daughters of Mineus follow their worke in contempt of this festivall, and lighten their labours by telling of stories. The eldest beginning, toucheth by the way the transformations of Dercetis, of her daughter Semiramis, and the transforming of Nais. Dercetis, the Syrian Goddesse, is said to have falne in love with a beautifull youth as he sacrificed unto her; and by him had a daughter: when she, ashamed of her incontinency, put the youth away, exposed the infant in the deserts, and overcome with sorrow, threw her selfe into a lake neere Ascalon; there changed into a fish, as beleeved by the inhabitants: for which cause the Syrians did abstaine from fishes, erecting hard by a magnificent temple,

temple, with her image in the likeneſſe of a fiſh from the navill downward. But the report of Theon is more probable, how that falling into the Sea ſhe was ſupported by fiſhes to the ſhoare, and therefore worſhipped in that forme. This was that Dagon the Idoll of the Aſcalonites: according to S. Hierome, (by interpretation the fiſh of ſorrow) which fell before the Ark of God; the head and hands broken off on the threſhold, (for which cauſe neither the Prieſts nor thoſe who entred the Temple would tread thereon ever after) ſo that nothing but the ſhape of the fiſh remained. At the ſhrine of this Idoll, they offered fiſhes of gold and ſilver. Moreover, the Syrians would eat no fiſh, in that they held it injuſtice to kill thoſe creatures which did them no harme, and were fed on rather for luxury then neceſſitie: from which, for the ſame cauſe the Grecian army on the Helleſpont, and Phæacians, though daintie in their diet, abſtained. Withall, conceiving the ſea to be the originall and father of all that had life; and that man was ingendred of a liquid ſubſtance, they adored fiſhes, as being of their own generation and ſubſtance.

SEMIRAMIS. Her expoſed daughter in that fed by Doves was called Semiramis, which ſignifies a Dove in the Syrian language: who after became the wife of Ninus, and Queene of Aſſyria. Now when ſhe could no longer detaine the Empire from her ſonne (which ſhe had managed during his minoritie, and infinitely inlarged it by her conqueſts) not enduring to ſurvive her glory, ſhe with-drew her ſelfe; and being ſeene no more, was ſaid to have been tranſlated to the Gods, according to the Oracle. Others faine, as here our Poet, that ſhe was turned into a Dove: in memoriall whereof, or rather of her name, the Babylonians divinely honoured that bird, and gave it in their enſignes. Beſides they expreſſed the aire by the Dove, as by fiſh, the water: reverencing both as comprizing the nature of all things.

NAIS. Of this Nais there is elſewhere no mention, but only in Arianus: who writes of an Iland in the Erythræan ſea, called Noſola a hundred furlongs diſtant from the ſhoare, which thoſe inhabitants affirmed to be ſacred to the Sun, and how none ſailed thither who ever made return, in that poſſeſſed by a Nais, who having ſatiated her ſelfe with all that arrived, converted them into fiſhes; for which the incenſed Sun expeld her the Iland; yet granted her requeſt in the cure of her inexpleable luſt: converting thoſe, whom ſhe had changed by her inchantments, again into men; from whom proceeded that race of people called Ichthyophagi. But Ovid here writes that ſhe her ſelfe in the end was transformed into a fiſh: whereby her burning deſires were extinguiſhed. For perſecuted Venus is elſe-where ſaid to have hid her ſelfe in that forme: and where can that vanquiſhed ardor be better concealed, then in a creature of ſo cold a conſtitution, which affords neither food nor heat to re-incenſe it? Whereupon perhaps theſe vowers of chaſtitie are tied to that diet. From which rule all ſhell-fiſh is to be excepted: and therefore perhaps an abomination to the Iſraelites.

PYRAMVS AND THISBE. She reſolves on the ſtory of Pyramus and Thisbe: whoſe wretched ends upbraid thoſe parents, who meaſure their childrens by their own out-worne and deaded affections; in forcing them to ſerve their avarice or ambition in their fatall marriages, (aptly therefore compared to the tyranny of Mezentius, who bound the living to the dead till they periſhed by the ſtench) more cruell there to their owne, then either the malice of foes or fortune: yet undoing, are undone, and ſhare in the generall calamitie. Not conſidering that riches cannot purchaſe love; nor threats or violence either force or reſtraine it: which free by nature, as proceeding from the freedome of the will, diſdaines compulſion; ſubduing all, unſubdued by any: and ſo generous, that whereas all other affections and actions aime at different rewards; love only is contented with love, holding nothing elſe a ſufficient recompence. On the other ſide this exemplifies the ſad ſucceſſe of clandeſtine loves, and neglected parents: to whom obedience is due, and the diſpoſure of that life which they gave them. The white Mulberies are turned into black by the blood of Pyramus and Thisbe. Yet are of both ſorts, the leaves of the white ſuſtaining thoſe little wormes which apparell the World in ſuch bravery. The Ægyptians expreſſed Wiſdome by this tree: for whereas others allured by the flattery of the inconſtant weather, thruſt forth their buds and bloſſomes, which after are nipt and violated by a ſudden alteration: the Mulbery knowing the froſt for her enemy, will not ſprout till it be utterly ſubdued by a more certaine temper; then buds almoſt in one night, and quickly brings her fruit to maturitie leaſt the violent fervour ſhould likewiſe indamage it.

MARS AND VENVS. The ſecond Siſter relates the love of the Sunne; inflicted by Venus for his diſcovery of her adultery with Mars. Which carries this Aſtrologicall ſence: that thoſe who are borne in the Conjunction of Mars and Venus are prone to inordinate affections. Mars ſometimes deſcendeth beneath the Sun, and Venus for a part of the yeare aſcendeth above him, as it were to meete with each other: whoſe conjunction may then be ſaid to be diſcovered by the Sun, when he ceaſeth to obſcure thē by the proximitie of his greater ſplendor. Vulcan binds them in a net: that is, with too much fervor ſubdues their operations.

For

For the ſtarre of Mars *is hot; and that of* Venus *moderate moiſt; and whereof generation conſiſts: and therefore mutuall lovers: by* Neptune *unbound; in that water extinguiſheth fire, which is* Vulcan. *This fable therefore was invented to expreſſe the ſympathy that is neceſſary in nature. Proceed we a little with the influences of theſe Planets:* Mars *is malignant; but approaching* Venus *ſubdues his malignitie:* Mars *exciteth greatneſſe of ſpirit and wrath in thoſe in whoſe nativitie he predominates;* Venus *impeacheth not that vertue of magnanimitie, but the vice of anger:* Venus *ruling infuſeth the effects of love; and* Mars *conjoyning, makes the force of that love more ardent: wherefore thoſe that are born under that conjunction are moſt fervently amorous.* Mars *follows* Venus: *becauſe audacitie is the page unto love; not love to audacitie: for none, in that valiant, are taken with love; but wounded with love becauſe ſo, and undauntedly undergoe all dangers for the beloved.* Mars *likewiſe ſignifies ſtrife, and* Venus *friendſhip; which, as the ancient held, were the parents of all things. But morally adulteries are taxed by this fable: which how potent ſoever the offenders, though with never ſo much art contrived, and ſecrecy concealed, are at length diſcovered by the eye of the Sun, and expoſed to ſhame and diſhonour.*

Ill deeds have ill ſucceſſe: revenge, though ſlow,
The ſwift ore-takes. Slow Vulcan catches ſo
Fleete *Mars*, the fleeteſt of the Deities:
Lame ſubtiltie doth nimbleneſſe ſurpriſe.

Non tolle ſuccedunt mala opera, aſſequitur tardus celerem:
Vt nunc Vulcanus cum ſit tardus cepit Martē,
Qui eſt velociſſimus deorum qui Olympum tenent,
Claudus iniquam technis: Hom. Odyſſ. l. 8.

Now Vulcan *was truely that* Tuball-Caine *recorded by* Moſes; *there being no ſmall conformitie in the name; who invented the art of working in Braſſe and Iron: the authors of ſuch benefits by poſteritie reputed the ſonnes of* Jupiter; *he alſo being the grand-childe of* Cain, *the firſt* Jupiter; *and called the God of fire, becauſe by fire they are forged. So* Naama, *hu ſiſter and wife, was this* Venus; *her name importing beautie or comelineſſe: and intitled the Goddeſſe of love; in that beautie ſo powerfully ſwaies in our bloods and affections.*

LEVCOTHOE.

Venus *revengeth her diſgrace on the diſcoverer. The cœleſtiall heat is inflamed by a terreſtriall: and he who ſhould looke indifferently on all, now onely looks on* Leucothoe: *and deſcends ſo low as to aſſume the ſhape of a mortall. Love is a deſire of beautie; implyed by* Leucothoë, *Beautie, a beame of the divine refulgency: and therefore no marvell if the lover neglect all things for the beloved; without whom there is nothing but darkneſſe and diſcomfort. His looks wax pale; a colour ſutable to that diſeaſe; by which* Eraſiſtratus *the Phyſitian diſcovered the concealed affection of* Antiochus. *This paleneſſe proceeds from a defect of heat and ſcarcitie of blood, when nature is too weake to performe at once two ſeverall duties. For the intention of a lovers minde is continually exerciſed in contemplating the beloved; with it all the powers of the naturall complexion: which, beſides the reſtleſſe emiſſion of the ſpirits, doth cauſe an ill digeſtion in the ſtomach, and as bad a concoction in the liver: ſo that the blood is but little and crude which flowes in their veines. The* Sunne *now neglecteth the reſt of his loves: all former affections are buried in a new. But paſſionate* Clytie *repines to be thus deſpiſed. Iealouſie ronſeth at once affection and envy. She diſcovers* Leucothoës *ſcapes to her father, who buries her alive. When the* Sunne *unable to relieve her, beſprinkles the place and her body with Nectar; from whence a frankincenſe tree aſcendeth: aptly is he fained to be the author of this transformation. To have ſprinkled her with Nectar, in regard of the ſweet odor of incenſe, which feaſts the Gods with perfumes: and to have produced that tree, becauſe it growes in* Sabæa, *as naturally affecting immoderate fervor; and thereupon happily fained reciprocall lovers. Moreover, in that it delights in open places, and yeelds a gum ſo uſefull in phyſick: nor ſweet unleſſe it be melted by the Sunne or fire; like prayers which in themſelves have no ſavour, unleſſe inflamed with zeale and devotion; which in the Ceremoniall law was expreſſed by the Cenſor. But hiſtorically* Leucothoe *perhaps was ſome vowed Virgin, buried alive, as the* Veſtals *at* Rome, *for infringing her chaſtitie.*

CLYTIE.

Clytie, *rejected for this diſcovery, pines away with griefe; and is changed into a flower which turnes about with the Sun: (becauſe that part of the ſtalke is infeebled whereon his beames beateth) who retaining ſtill her former affection, cloſeth her leaves when he ſets, as bemoaning his abſence. Wherein the nature of the Heliotrope is deſcribed, whoſe feeble leaves are ſhut up by the moiſture and coldneſſe of the night; but opened and cheriſhed by the drineſſe and warmth of the Sun, diſperſed from the center to the circumference, receiving thereby an addition of luſtre: which ſhews the concinnitie and temperature of earthly bodies with the Heavenly.* So ſaith *Lactantius*, ſhould we fix our thoughts upon Heaven, and follow the guide of the Cœleſtiall light, by farre more glorious then that of the Sun; which will without error direct us to the port of eternall felicitie.

DAPHNIS

Now Alcithoë *begins her ſtory; firſt paſſing over certaine obſcure fables. As that of* Daphnis *turned into a ſtone by a Nymph inraged with jealouſie: ſo fained in that ſhe ſtupified his ſences with a love-cup. Such an one was given to the Emperour* Caligula. *Of this thus* Juvenall.

——*hic Theſſala vendit*
Philtra, quibus valeant mentem vertere mariti,
Et ſolea pulſare uates. Quod deſpis, inde eſt
Iodo animi caligo & magna oblivio rerum
Quas modo geſſiſti. Tamen hoc tolerabile, ſi non
Et furere incipias, ut avunculus ille Neronis,
Cui tunam tremuli frontem Caſonia pulli
Infudit—— Sat. 6.

He Æmonian Philters ſells, of wicked might
To vex the husbands minde, and luſt excite.
The ſouls obſcure eclyps, beſotted ſence,
And ſtrange forgetfulneſſe, proceed from thence.
Leſſe horrid, if not madneſſe there with all:
As did to *Neroes* unckle erſt befall;
To whom his wife *Caſonia* gave the whole
Infectious front all of a trembling ſole.

Euſebius *reports how the Poet* Lucretius *was ſo infuriated with a love-cup that he ſlew himſelf: and by the law it is death to adminiſter them to any. Next mentions he* Scython, *ſometime a man and ſometimes a woman. Belike of both ſexes, and committing with either. Then* Selmus *one of* Idæan Dactils, *who foſtered* Jove *and was beloved by him: but after, for diſcovering his mortalitie, converted into an Adamant: or perhaps ſo fained in regard of his undaunted fortitude. The Curetes were ſaid to ſpring from ſhowres; in that mimicks, fooles, and jeſters according to the proverbe,* It hath rained fooles, *when many are together. Called* Curetes, *becauſe they were ſhaven like Idiots; as* Corybantes, *of their dancing with rattles and mimicall actions; attending on* Jupiter, *as their ſucceſſors not ſeldome on Princes.* Crocus *and* Smilax, *mutually beloved of each other, when they could not injoy their affections, were turned into flowers which preſerve their names. Of theſe a late Author.*

SCYTHON
SELMVS.
CVRETES.
CROCVS AND SMILAX.

Formoſi fuerunt, ſed iniquo ſidere nati,
Hic Crocus, hæc Smilax; digni utroq; Iove.
Nam pro Hebe Smilax poterat ſervire Tonanti,
Et Phrygio poterat pro Ganymede Crocus.
Qui legeris flores, horum cognoſcite & ignes:
Tum flagrabat amor, quam modo fragrat odor.
Sabinus.

Crocus and *Smilax*, lovelier then love;
Borne under cruell ſtarrs, yet worthy *Iove.*
She might have Nectar fild in Hebes ſtead;
And he ſuppli'd the Idæan Ganymed.
Who gather flowres, know theſe, and know their fires:
Now fragrant, erſt as flagrant their deſires.

Crocus *is the ſame with our Safforne, though of different kindes. The* Smilax *reſembles Ivy, bearing a flowre like our violet; ſome white, ſome yellow, ſome purple, ſome white and black, with varietie of mixtures. Theſe flowres in regard of the infortunitie of thoſe lovers, were conſecrated to the* Eumenides: *nor worne in garlands by any, as ominous and fatall.*

SALMACIS AND HERMAPHRODITVS.

The fine Fymph Salmacis *delighting only to adorne her perſon, to couch in ſhades, and bath in her own fountain, burnes in deſire with the ſonne of* Hermes *and* Aphrodite *partaking the names and beauties of either:* Mercury *being called* Hermes, *as the meſſenger of the Gods; and* Venus Aphrodite, *in that ſuppoſed to ſpring from the froth of the Ocean. Senſuall love is the deformed iſſue of ſloth and delicacy: and ſeldome ſurvives his glorious parents. Of which our Phyſitian.*

Ergo, ubi ſaſus eris noſtra medicabilia arte:
Hoc mihi fugias otia prima mali.
Hæc ut ames faciunt: hæc quæ ſecere, nutrunt:
Hæc ſunt fomenti cauſa cibuſq; mali.
Otia ſi tollas, periere cupidinis arcus,
Contemptæq; facent, & ſine luce faces.
Quam Platanus vivo gaudet, quam Populus unda,
Et quam limoſa canna paluſtris humo:
Tam Venus otia amat, ſtimen qui quærit amoris,
Cedit amor telum: vel age, tutus eris.
Langues, & immodicis ſub nullo vindice ſomnis,
Alteriſ, & multo tempora ſpatſa mero;
Triſtitiæ omnes animo ſine viribus irent:
Aſſiſtit inscius inſidioſus amor.
Deſidiam puer ille ſequi ſolet: odit agentes.
Da manus motui, quo tenearis, opus.
Ovid. Rem. amor. l. 1.

When thou art fit, and faine would phyſick take;
Firſt practiſe this: An idle life forſake.
What made thee love, makes thee a lover ſtill:
The cauſe and nouriſhment of that ſweet ill.
Shun Idleneſſe, and Cupids bow will breake,
His ſlighted flames flie out, diſarm'd and weake.
As reeds in mariſhes affect their Site;
As Poplars in the running brooks delight;
So Venus joyes in ſloth: let Cupid be
By action tam'd; live buſie and live free.
Faint eaſe, long ſleeps which no command controules,
Time ſpent in ſport, and drencht in flowing bowles,
Without a wound th' infeebled minde ſurprize:
Then in unſpide inſidious Cupid flyes.
That ſloth-affecting boy doth toyle deteſt:
Do ſomething to imploy thy emptie breſt.

Salmacis

Salmacis *clinges about the ſurprized youth like a ſerpent, till both become one body. The reaſon why lovers ſo ſtrictly imbrace, is to incorporate with the beloved; which ſith they cannot, can never be ſatisfied. Thus with the vanitie and vexation thereof to the life expreſſed by* Lucretius.

The lovers ardor in inconſtancy
Of error ſtrayes, while they their loves injoy.
Their eyes and hands ſtill ſhift from place to place:
Who hurt what they too eagerly imbrace,
Stifle with kiſſes, and their ſoft lips bite
With ravenous teeth, in that no pure delight.
Wherein thoſe ſtings lye hid which urge them ſo
To hurt th' affected: whence their furies grow.
But Venus gently mitigates thoſe ills:
And pleaſant balme into the wound diſtills.
For hope, ſprung from one fountain with deſire,
Thinks with that beautie to aſſwage her fire;
Which natures ſelf reſiſts: The more poſſeſt,
The more deere love inflames the tortur'd breſt.
For meate and drinke into the body ta'ne,
Becauſe in proper places they remaine,
Our thirſt and hunger eaſily ſubdew:
But in a humane forme and roſiat hew
The aery image is injoy'd alone:
Which by our vaniſht hopes away is blowne.
As thoſe who ſleeping ſtrive to drinke, yet get
No water to aſſwage their inward heat
But ſeek the ſhadow, labour in their dreams;
And thirſt amidſt th' imaginary ſtreames:
So lovers love deludes with Imagry:
Nor can they ſatisfie their longing eye;
Nor yet their hands, ſtill griping here and there,
One jot from that beloved body beare.
For this, when firſt they glow with heat of love,
And Venus myſteries deſire to prove;
They greedily imbrace, joyne mouthes, inſpire
Their ſouls, and bite through ardor of deſire:
In vain; ſince nothing they can thence tranſlate,
Nor wholly enter and incorporate.
For ſo ſometimes they would, ſo ſtrive to do:
And cleave ſo cloſe as if no longer two.

—— etenim petiundi tempore in ipſo
Hoc ſtudent incerto rerum ardore amantum:
Nec reperire quid primum oculi manibuſq; fruantur.
Quod petiere premunt arcte, faciuntq; dolorem
Corporis, & dentes infigunt ſæpe labellis,
Osculaq; adfigunt, quia non eſt pura Voluptas:
Et ſtimuli ſubſunt, qui inſtigant ladere id ipſum.
Quocumque eſt, rabies unde illa germina ſurgunt.
Sed leviter paſſus frangit Venus inter amorem,
Blandaq; refrenat morſus admiſta voluptas.
Namq; in eo ſpes eſt, unde'ſt ardoris origo,
Reſtingui quoq; poſſe ab eodē corpore flammā.
Quid fieri contra eorum natura repugnat?
Unaq; res hoc eſt, cui jus quā plurima habemus.
Tam magis ardeſcit dira cupidine peſtis.
Nam cibus atque humor, membris adſumitur intus
Quæ quoniam certas poſſunt obſidere partes
Hoc facile explentur laticum frugumq; cupido.
Ex homine vero facie, pulchroq; colore,
Nil datur in corpus præter ſimulacra fruēdum:
Tenuia, quæ ventis ſpes captat ſæpe miſella.
Ut bibere in ſomnis ſitiens cum quærit, & humor
Non datur, ardorem in membris qui ſtinguere poſſit.
Sed laticum ſimulacra petit, fruſtraq; laborat,
In medioq; ſitit torrenti flumine potans.
Sic in amore Veneris ſimulacris ludit amantes:
Nec ſatiare queunt ſpectando corpora coram?
Nec manibus quicquam tenera abradere membra
Poſſunt, errantes incerti corpore toto.
Deniq; quum membris conlatis flore fruuntur
Ætatis? dum jam præſagit gaudia corpus,
Atq; in ea eſt Venus, ut muliebria conſerat arva:
Adfigunt avida corpus, jungunt q; ſaliva
Ora & inſpirant preſſantes dentibus ora:
Ne quicquam quoniam inde libi abradere poſſunt,
Nec penetrare, & abire in corpus corpore tota.
Nam facere interdum id velle, & certare videntur:
Uſq; adeo cupide Veneris compagibus hærent.
Rerum Nat. L4.

Plato *recites a fable, how man at the firſt was created double, and for his arrogancy diſſected into male and female: the reaſon of their affected conjunction, as coveting to return to their originall: an obſcure notion (as we have formerly written) of* Eva's *being taken out of the ſide of Adam. So* Hermaphroditus *and* Salmacis *retain in one perſon both ſexes: of whom the like are called Hermaphrodites.* Ariſtotle *writes that they have the right breſt of a man, and the left of a woman, wherewith they nouriſh their children. They were to chooſe what ſex they would uſe, and puniſhed with death if they changed at any time. One not long ſince burned for the ſame at* Burges: *who elected the female, and ſecretly exerciſed the male, under the diſguize committing many villanies.* Caliphines *reports, how among the* Naſamones *there were a whole nation of theſe; who uſed both with like libertie. There are many at this day in* Ægypt, *but moſt frequent in* Florida; *who are ſo hated by the reſt of the* Indians, *that they uſe them as beaſts to carry their burthens; to ſuck their wounds, and attend on the diſeaſed. But at* Rome *they threw them as ſoone as born into the river; the Virgins ſinging in proceſſion, and offering ſacrifice unto* Juno. *It is here fained that* Hermaphroditus *by his prayers to his parents procured this qualitie to that fountain, that what man ſoever bathed therein ſhould come forth halfe woman. Whereof thus* Strabo: In *Caria* is the fountain of *Salmacis*, I know not how infamous, for making the drinker effeminate: ſince luxury neither proceeds from the qualitie of the

ayre nor water, but rather from riches and intemperance. *The* Carians *therefore addicted to sloath and filthy delights were called* Hermaphrodites; *not in that of both sexes, but for defiling themselves with either.* Hermaphroditus *is fained to be the sonne of* Mercury; *because whereas the other are called either masculine or fœminine, of their more or lesse vigour, heat, drouth, or humiditie; the Planet of* Mercury *participates of both natures; hot and dry, by reason of his vicinity to the Sunne, removed never above* 28 *Degrees; cold and moist, by the neighbourhood of the Moone and the Earth: conforming himselfe also to the auspicious or malevolent aspects of those Planets with whom he joyneth his influence.*

MENEIDES. *But now approacheth the fate of the* Meneides. *These are named in history* Leucippe, Arsione *and* Alcithoë; *who longing in their distraction to feed upon humane flesh, cast lots among themselves who should kill her childe; which fell on* Leucippe, *who rendred her sonne* Hippasus *to the slaughter. For this their husbands putting on black and sordid attire, were called* Phosoles, *which signifies smoaky; and the women* Oeonoloæ, *that is distempered in senses; and so were their posteritie long after: whom the Priest of* Bacchus *in his festivals accustomed to chase with curses in his mouth and a sword in his hand; nor held unlawfull to kill, if he over-tooke any of them. One slaine by* Zoilus *in the daies of* Plutarch, *as himselfe affirmeth; but not unrevenged with sundry calamities. To this the fable may have some allusion: the processe whereof, with their conversion into Bats may informe us, how the divine vengeance pursues the irreligious and profaners of sanctified dayes, with vaine discourse, or interdicted labours. Their flying in the twi-light deciphers such as shun the light of truth to live in the ambiguitie of error. The Bat is the only foure-footed creature which flies: and therefore yet disputable whether a bird or a beast, by which the* Ægyptians *presented Neutralitie; hated, and not seldome obnoxious to both parties. Bats are chased away, or killed with the smoake of Ivy, which is consecrated to* Bacchus: *and therefore here introduced as an Antipathy in nature.*

IVNOS DESCENT TO HELL. *Still* Juno *pursues the House of* Cadmus *with inexpiable hatred: and now, to excite the Furies to the ruine of* Athamas *and* Ino, *descends unto hell. The way thither, steepe, too easie; and gloomy with shades of Ewe: a fatall and venomous tree; in so much as in sundry countries they die that either solace or steepe under it. Silence, Paleneſſe, Cold, and Stupiditie (the symptomes of Death) have here their residence. But those ghosts only passe the river of* Styx, *whose bodies have their sepulture; and are restored again to their first Originall.*

Hæc omnia, quam cernis, inops, inhumataq; turba est.
Portitor ille Charon: hi, quos vehit unda, sepulti.
Nec ripas datur horrendas, nec rauca fluenta
Transire prius, quam sedibus ossa quierint.
Centum errant annos, volitantq; hæc litora circum,
Tum demum admissi stagna exoptata revisunt.
Virg. Æn. l. 6.

All these you see, poore soules, are un-inhum'd.
That Boat-man *Charon:* those he wafts, intomb'd.
This heavy flood unto that horrid shore
None passe, whose bones are not at rest before.
A hundred yeares about these bancks they hover:
Then t'ane aboard, the wished strand recover.

Of the same opinion was Plato, *and before him* Homer, *who makes* Hector, *terrified with that feare, to runne from* Achilles. *Which perhaps both the one and the other had learnt in* Ægypt: *the Kings of that country accustoming to awe their subjects, by threatning to deprive them of funerall.* Pluto's *citie hath a number of gates, which alwaies stand open: there is but one passage unto life, but to death a million. Yet for all this infinite concourse it appeareth emptie: so greedy is the grave, and hell so insatiable. He introduceth the ghosts to exercise those functions which they followed in their life times: according to that of* Plato, *how the same desires remained in the Soule which were either in her nature or affection when apparelled with the body. Thus followed by* Virgil.

—— quæ gratia curruum,
Armorumq; fuit vivis, quæ cura nitentes
Pascere equos, eadem sequitur tellure repostos.
Æn. l. 6.

The love of Chariots, of bright armes, the care
To feed their sleek-skinn'd steeds; in death now are
As when alive. ——

Which error of opinion (*saith* Cicero) was much increased by the Poets; who had and have, the libertie to faine what they lifted.

Cerberus. Cerberus, *the three-headed Hell-hound; barkes at the approaching Goddesse. Belike contrary to his custome: for it is said that he used to fawne on all that came thither; but assailed such, with horrible yellings, as endeavoured to returne.* Cerberus *signifies the earth, which devoureth all flesh,*

and

and from thence receiveth his name: ſaid to have three heads, in regard of the triple diviſion thereof: to flatter all commers, in that it giveth ſepulture to all; but to reſiſt their retreat, ſince no traveller returnes from that ſilent Region. For this fained a three-headed Dog, and the infernall Porter.

Infernall punishments.

Conſonant to the truth was the opinion of the Poets, how vertue and vice in another world had their rewards and puniſhments: although erronious in the diſtinction of the latter, that ſome were temporary, and others eternall. From whence ſprung their fictions of the infernall rivers, and abyſſe of Tartarus. Acheron (*according to* Ficinus) *correſponding with the ayre and Meridian, purging by ſorrow and anxiety:* Phlegeton *with fire and the Orient, puniſhing wrath and concupiſcence, by a more violent fervor:* Styx *and* Cocytus *with the Earth and Occident afflicting hatred by teares and lamentations. Theſe were onely to purifie; but the paines of* Tartarus *ſerved not for phyſicke but example; from whence there was no redemption. Before this Dungeon ſate the daughters of Night; ſevere and implacable Deities, therefore named* Eumenides; *of their indignation:* Erinnyes *and* Furies *of the terror wherewith they afflicted the guilty. Theſe were ſaid to be the Miniſters of Divine vengeance upon flagitious offenders; purſuing them not onely in this world, but the other.*

Tytius.

Among theſe the Gyant Tytius, *whoſe extended body covered nine acres; his liver ſtill fed on by Vultures, and never diminiſhing, for offering violence to* Latona. *But* Strabo *converts this fable to a hiſtory; how* Tytius *was a tyrant of* Panopæa, *cruell, luſtfull, and outragious, whom* Apollo *ſlew, as before he had* Python: *when to deterre others from like violence and impiety, it was fained that he ſuffered this infernall puniſhment. A conception tranſlated from the fire of hell; that ever feeds on the bodies of the damned, which ſuffer no diminution; but afford unconſumable nouriſhment. He is ſaid to bee the ſonne of the Earth of his earthly affections; and in oppoſition to the heavenly ſeede; As the ſonnes of men, in the Scripture; Of ſo vaſt a proportion, in regard of the large extenſion of luſt.*

Tantalus.

Tantalus, *a friend to the Gods, admitted to their counſels and feſtivals, was thruſt downe into Hell for revealing their ſecrets; where he hungers and thirſts in the midſt of aboundance, and as* Lucretius *faines, hath a maſſy ſtone hanging over his head, whoſe fall he continually feareth (like the ſword which* Dionyſius *with a ſlender thread, at a royal feaſt, hung over his flatterer* Damocles:) *Declaring hereby, how dangerous to know, and how fatall to diſcover the ſecrets of Princes.*

Siſyphus.

Siſyphus, *the moſt ſubtill of men, and one who infeſted the* Corinthian *Iſthmos with his robberies; being ſlaine by* Theſeus, *was fained in Hell to roule a maſſy ſtone againſt a ſteepe hill; which neere the top, tumbled downe againe, and eternally renewed his labour. The reward of treachery, injuſtice, and oppreſſion.*

Ixion.

So Ixion, *a favourite of* Jupiters, *for attempting* Juno, (*who inſteed of her, imbraced a clowd in her likeneſſe*) *is turned on a reſtleſſe wheele, in perpetuall memory of ſuch treaſon and ingratitude. But hiſtories report, how* Ixion *having ſlaine his father in law; deteſted and avoided of all men; forſooke his countrey, and came to a certaine King, by whom he was received with bounty, and made of his Councell. When* Ixion *not long after attempted the chaſtitie of his Queene; wherewith ſhe acquainted her husband. Who hard of beliefe, made her ſeeme to conſent: and cauſed a wench called* Nephele (*her name ſignifying a clowd*) *to ſupply her place: whereupon he was ſaid to have imbraced a clowd for* Juno. *For this, caſt out of favour, and afflicted with the horror of ſo foule an offence, he was fained to ſuffer thoſe infernall torments.*

Pelides.

Laſtly the Belides, *ſo called of their grandfather* Belus, *for killing their coſen germans and husbands the firſt night they lay with them, by the inſtigation of their father* Danaus, *are here made for ever to powre water into a veſſell full of holes: to ſhew that the obedience to our parents will not excuſe us, when they command unjuſt things. Theſe ſiſters are reſembled to the life of man, and vanity of all humane endeavours; which leave behinde them no impreſſion, but are done and demoliſhed together.*

But all theſe forementioned puniſhments are allegorically referred to the perturbations of the minde. As the Vulture which feeds on Tytius *liver to the cares of love (ſince love proceeds from the Liver, whoſe expenſe is daily repaired) or irreconciliable hatred. The famine of* Tantalus *to Covetouſneſſe, which ſtarves it ſelfe in the midſt of plenty, and may envy more happy Poverty.* Ixions *wheele, to the deſperate remembrance of perpetrated crimes, which circularly purſue, and afflict the guilty.* Siſyphus *ſtone, to ſtill-toyling and miſerible Ambition: and the leaking urne of the* Belides, *to the inexpleable deſires of the ſoule. And although* Lucretius, *a Pagan, and of the ſect of* Epicurus, *held, as the* Sadduces *among the* Jewes, *that the ſoule of man was annihilated by death, together with his body: yet may we recite his verſes, as conducing to the interpretation of theſe fables.*

Respice item quam sit ad nos antealta vetustas
Temporis æterni fluctu, quem nascimur ante,
Hoc igitur speculum nobis natura futuri
Temporis exponit, post mortem denique nostram.
Num quid ibi horribile apparet? num triste videtur
Quicquam? nonne omni somno securius exstat?
Atque ea nimirum quæcunque Acheronte profundo
Prodita sunt esse, in vita sunt omnia nobis.
Nec miser impendens magnum timet aere saxum
Tantalus, ut fama est, cassa formidine torpens:
Sed magis in vitâ divum metus urget inanis
Mortalem casumque timet, quemcumque ferat fors.
Nec Tityon volucres ineunt Acheronte sacratum
Nec quod sub magno scrutentur pectore, quicquam
Perpetuum alacres possint reperire per ævum,
Quamlibet immani proiecto corpore extet,
Qui non sola novem dispessis jugera membris
Obtineat, sed qui terram totius orbem:
Non tamen æternum poterit perferre dolorem:
Nec præbere cibum proprio de corpore semper.
Sed Tityon nobis hic est, in amore jacentem
Quem volucres lacerant, atque exedit anxius angor:
Aut alia quavis scindunt cupidine curæ.
Sisyphus in vita quoque nobis ante videtur est,
Qui petere à populo fascis, sævasque secures
Imbibit: & semper victus, tristisque recedit.
Nam petere imperium quod inane est, nec datur unquam:
Atque in eo semper durum sufferre laborem:
Hoc est adverso nixantem trudere monte
Saxum, quod tamen à summo jam vertice rursus
Volvitur, & planis raptim petit æquora campis.
Deinde animi ingratam naturam pascere semper,
Atque explere bonis rebus, satiare nec unquâ:
Quod faciunt nobis annorum tempora circum
Vertentes fœtusque ferunt, fructusque varios res:
Nec tamen explemur vitæ fructibus unquam:
Hoc, ut opinor, id est, aevo florente puellis
Quod nequeunt, lactem pertusum congerere in vas:
Quod tamen explevi nulla ratione potestur.
Rerum. Nat. l. 3.

Looke back into eternall times survay:
It nothing us concerns till our birth day.
This mirror Nature us presents; which showes
That future state, when death our eyes shall close.
What in it horrid? or what tragicall?
Which more secure then sleep invelops all?
What of infernall *Acheron* was fain'd,
Is in our miserable life contain'd.
Nor wretched *Tantalus* doth ever dread
That falling stone which hangs above his head.
Vaine feare of Gods the living rather fright:
The feare of sad mishaps and fortunes spight.
Nor Vultures *Tityus* still in Hell infest:
Nor is there so much in his ample brest
As can perpetually their hunger feed;
Although his monstrous limbs in bulk exceed:
Though they, when stretcht abroad, not onely hide
Nine acres, but the spacious earth beside;
Yet could not he in endlesse torments lye,
Nor with his Liver ever food supply.
But *Tityus*, on whose brest the Vultures tire,
Is he who loves, and suffers through desire;
Or other cares, and cureless discontents.
So *Sisyphus* unto our eyes presents,
One who in hope to honours highth aspires;
But evermore repulst, and sad, retires.
For Empire to affect, but not obtaine;
So sought with endlesse industry and paine;
Is to enforce a stone against the hill,
Which from the top roules to the bottome still.
Still to supply the ingratefull minde with store,
Which never hath enough, but thirsts for more;
(As doe those bounteous seasons of the yeare,
That liberally afford the fruit they beare,
Yet we unsatisfied still remaine)
Ment by these youthfull sisters, who in vaine
Still water powre into the fatall tunne;
Yet that as empty as when they begunne.

These Mythologies, with others of the like argument, are inlarged by Macrobius: *whereby the* Epicurians *endeavoured to elude the truth of eternall punishments in confuting these fables, under which it was vailed by the more theologicall Poets. As the* Sadduces, *who not onely denied the Resurrection, but held that there were neither Spirits nor Angels: rejecting the Prophets with the rest of the Scriptures: save onely the five bookes of Moses; as the ancient Canons of their politicke government. This heresie, as their name, they derived from* Sadoc; *the Disciple of* Antigonus Sochæus *who succeeded* Simon *the* Just *in the Priest-hood. For when* Antigonus *taught that we should not serve God, as Servants their Masters, for hope of reward:* Sadoc *and* Baithus *misunderstanding, as if he had utterly denied the future rewards which attend on a good life, first broached those profane and impious opinions.*

The Furies.

Tisiphone, *one of the* Furies, *ascending from Hell to execute the wrath of* Juno, *carries Sorrow, Terror, Feare, and Frenzie along; who with snakes and infused poyson excites accursed mortals to horrible actions: scourging the guilty with whips, and affrighting with flaming torches. All well devised by the wiser Poet, from the contemplation of the divine anger, and causes of humane calamities. For what are the* Furies *but the wicked desires and commotions of the minde? Not unaptly expressed in their names. For* Megera *signifies Envy;* Tisiphone, *a desire of revenge; and* Alecto, *a mover of sedition and discord. These rages of soule are therefore those Furies who inflict so many*

calamities

calamities upon man; attended by eternall feares, by ſorrow, horror, and diſtraction. The Serpents, whips, and torches, are the ſtings and affrights of the afflicted conſcience; which is her owne accuſer, Iudge, and Executioner. And therefore our Ovid:

No wound upon their bodies could be found:
It was the minde that felt the deſperate wound.

The effects of the infernall poyſon being ſutable to the ingredients.

She brought beſides from her abhorred home
The ſurfet of *Echidna*, with the ſome
Of hell-bred *Cerberus*, ſtill wandring Error,
Oblivion, Miſchiefe, Cares, infernall Terror,
Diſtracted Fury, and affections fixt
On Murder; altogether ground, and mixt
With blood yet reeking: boyld in hollow braſſe,
And ſtir'd with Hemlocke. ———

The Furies *are ſaid to be daughters of* Erebus *and* Night, *in regard of the blinde improvidence of man, who to ſatisfie his revenge, his luſt, or ambition, incurres thoſe miſeries that have no period: to be three, in that they afflict with the remembrance of what is paſt, with the preſent, and feare of the future: and laſtly to ſit before the infernall priſon, in that dying men are moſt ſolicitous, and moſt afflicted with their former offences.*

Infuriated Athamas, *now miſtaking his wife for a Lioneſſe, and his children for her whelps, daſheth out the braines of* Clearchus: *when* Ino, *diſtracted with feare or fury, threw her ſelfe with* Melicertes *from a Rock into the* Iōnian *Sea. Thus farre is in ſubſtance hiſtoricall. For* Ino, *a cruell ſtepmother to* Phryxus *and* Helle, *by laying many traines for their lives, inforced them to ſeeke for ſafety by flight. Her treachery diſcovered by* Athamas, *ſuppoſing the abſent to be made away, in a rage ſlew his ſonne* Clearchus, *and purſued the Queene with the other in her armes: who to avoide his fury, threw herſelfe with her burthen into the Sea; from the rock* Moluris. *The body of* Ino *was taken up on the coaſts of* Megara, *and intombed by the daughters of* Celſus: *That of* Melicertes *being driven to the* Corinthian *Iſthmos where* Siſyphus *his unkle then raigned; who dedicated thoſe games; which before were ſacred to* Neptune, *unto the honour of his kinſman; and thereupon fained to have beene tranſlated into a Marine deity. So was his mother: it being the ambition of ancient times to deifie their dead anceſtors, as the flattering* Romanes *did their living Princes. But our Poet faines that this honour was given them at the ſute of their Grandmother* Venus; *who the more to inſinuate with her unkle* Neptune, *profeſſeth her ſelfe to be borne of the froath of the Sea, and therefore named* Aphrodite: *ſo ſaid to be, in that the ſperme of man is no other then the ſpume of the blood; and becauſe that ſalt ſo much conferres to fecunditie, provoking by the naturall heat, unto* Venus, *in this reſpect they anciently erected her Temples on the ſhore of the ſea.* Melicertes *was called* Palæmon, *and* Ino, Leucothea. For it was their cuſtome, *ſaith* Lactantius, to change the names of ſuch as they deified, leſt in future times they ſhould be thought to have beene mortals. *Whom the* Grecians *named* Palæmon, *the* Latines *called* Portunus: *painted with a key in his hand, as the protector of harbors: ſo called they* Leucothoe, Matuta, *or the Morning. Allegorically* Palæmon *is taken for the force of Tempeſts: the ſonne of* Leucothea, *in that the windes begin to ariſe with the Morning, and then deſcending from the mountaines are ſaid to have throwne themſelves headlong into the ſea: the Morning alſo, by her over-red complexion fore-ſhewing ſucceeding tempeſts. Theſe were held for the fautors of Seafaring men, in that they ſo much depend on the favour of the windes. This fable may likewiſe remember us to fortifie our ſelves in our afflictions with patience and expectance: when* Ino *ſo perſecuted by* Juno *for her naturall affection and piety to* Bacchus, *was after received into the number of the Gods, and made a partaker of their felicities. The transformation of the* Theban *Ladyes, ſome into ſtatues, and ſome into fowle; declare that neither our affections nor ſorrowes, ſhould urge us to blaſphemy, or cenſure of their actions, whoſe diſpleaſure is an implacable* Nemeſis.

Ino and Melicertes.

Ino's attendance.

Cadmus, *after ſo many calamities ſuſtained in his Family, as ominous abandons his city of* Thebes (*or expulſed from thence, as others write, by* Amphion) *wanders with his wife* Hermione *to the confines of* Illyria: *there reſting where the ſtreames of* Drilo *divide it from* Liburnia. *The* Enchilenſes, *then infeſted by the* Illyrians, *had an anſwer from the Oracle: that they ſhould then prove victorious, when they were conducted by* Cadmus *and* Hermione: *who ſent unto, accepted of the*

Cadmus and Hermione.

charge;

charge; and gave the enemy a finall over-throw. So Cadmus *raigned in* Illyria: *till changing his publique life for a private; by his obscure retirement, and politick submission to the laws & customes of those barbarous nations, he was fained with his wife to have beene turned into Serpents. And the rather in that the* Illyrians *were said to have two balls in one eye, and to be as sharpe sighted as dragons; in so much as they killed, whom they long and fiercely beheld in their anger. It is fained that these Serpents were after transported into* Elizium *by* Jupiter: *intimating the excellency of Wisedome and fortitude, which not only carry us through the troubles and dangers of this miserable life, but rewards their dependants with eternall felicitie.*

Perseus Danae.

Here end the dysasters of Cadmus, *and now convert we to the exploits of* Perseus; *begotten by* Jupiter *on* Danaë. *For* Acrisius *the* Argive *king, being told by the Oracle that he should be slaine by the sonne of his daughter; inclosed her to prevent his destiny, together with her nurse, in a tower of brasse: when* Jupiter *descending in a golden showre, was received into her lap, and then into her imbracements. Iupiter, saith* Lactantius, endeavouring to violate *Danaë,* with store of gold corrupted her chastitie. When the Poets, to preserve the dignitie of Princes, attributed that to the Gods which was done by men; and fained that he approacht her in a golden showre; as we say a showre of steele, when darts and arrowes fall together in multitudes. *Who with the like prodigality of gifts made all passages flye open.*

Inclusam Danaen turris ahenea,
Robustaque fores, & vigilum canum
Tristes excubiæ, munierant satis
Nocturnis ab adulteris:
Si non Acrisium virginis abditæ
Custodem pavidum, Jupiter & Venus
Risissent, fore enim tutum iter & patens
Converso in pretium Deo.
Aurum per medios ire satellites,
Et perrumpere amat saxa, potentius
Ictu fulmineo. ——
Hor. l. 3. ode. 16.

A towre of brasse, doores strongly barr'd,
Of wakefull mastiffes a fierce guard,
Had *Danaë* safely kept from her
Night-wandring adulterer;
Had *Iove* and *Venus* not deluded,
Acrisius, who kept th' included:
The way secure, and uncontroul'd
Unto a God transform'd to Gold.
Gold loves to force through guards; then thunder
More potent; cleaving rocks a sunder.

Another resembles Acrisius *to a man indued with excellent learning: that learning his daughter* Danaë, *shut up in a brasen towre; in the head, the turret of the body, and seate of the soule: being there obscured, and sequestred from knowledge, untill* Jupiter *enters in a golden showre, and begetteth* Perseus: *that is, till the favour and munificencie of Princes inlarge it to the production of heroicall actions; otherwise buried alive, and utterly useless.*

Haud facile emergunt, quorum virtutibus
obstat
Res angusta domi ——

They hardly rise unto renowne,
Whose vertues poverty weighs downe.

Represented in the Emblematist by a student with one hand raised aloft with wings, and the other suppressed by a massy stone. Perseus *being borne;* Acrisius, *not beleeving his daughter that he was begotten by* Jupiter, *put them both into an Arke, and commits them to the mercy of the sea; which drave them ashore on the Ile of* Scriphus. *There taken up, and knowne by King* Polydectes *to be of his kindred, they were bountifully entertained. But at length, attempting the dishonour of* Danaë, *he sent* Perseus *away, as fearing his presence, to warre with the* Gorgons; *from whence he returned victorious with the head of* Medusa: *of which we shall speak hereafter.*

Now with Mercuries *wings on his heeles, and girt with his fauchion; defensively armed with* Pluto's *helmet, and the shield of* Pallas, *he flyeth over the* Lybian *Deserts: and the blood that dropt from* Medusa's *head converting into Serpents; so wittily fained of the infinity of Serpents which infest those Climates.* Perseus *is said to be the sonne of* Jupiter, *for his atchievements and perpetuall felicity: the wings of* Mercury *signifie celeritie; which are tied to his feet, and not to his shoulders, to declare that in warlike affaires men should deliberate in the beginning, but be swift in the prosecution: his fauchion expresseth policy and circumvention:* Pluto's *head-peece, a concealement of counsells; and the shield of* Pallas *a provident preservation: being all the necessary accomplishments of a Souldier.*

Atlas *the sonne of* Iapet, *inhabiting those westerne parts of* Africa *which bound on the great Ocean, being told by* Themis *that the sonne of* Iupiter (*prophecied by* Hercules) *should carry away the golden apples, which grew in his* Hesperian *Hortyard; inclosed the same with a mighty wall, and committed*

committed it to the custody of a sleeplesse Serpent: driving all forrainers from his confines. And now unhospitable unto Perseus, was at the sight of Medusa's head converted into that Mountain which carries that name, on whose high shoulders the starres are fained to take their repose. Some alluding this to a history, report that those apples were flocks of large and beautifull sheep belonging to Atlas, whose fleeces were of the colour of gold: and because a river invironed those pastures, they were said to be guarded by a Serpent: or in that they were kept by one Ladon, a churlish and inhumane shepheard. Or fained perhaps of the store of gold wherewith Mauritania aboundeth, digg'd up at the foote of that mountaine: the wakefull Dragon those restlesse cares which afflict the covetous in the tuition of their riches: a blessing to the liberall, but to the miser a punishment. Now Atlas flying thither from the invasion of Perseus, and there lurking, was said to have beene converted into that mountaine; and in regard of the altitude thereof, to have sustained the heavens on his shoulders. But astronomically those apples are taken for starres, shining like gold, and in figure orbicular; said to grow in the West, in that they appeare not before Sun-set; the Zodiack, or our Hemisphеare, being the Serpent: all of them supported, in regard of his excellency in Astronomy, by Atlas. Some say, that ascending aloft, the better to observe the course of the starres, he fell headlong into the sea from this mountaine; called for this by his name, as of that aspiring heighth the celestiall Columne.

ANDROMEDA.

Perseus mounting through the ayre, at length arriveth where the faire Andromeda was chained to a rocke; who at the first sight is enamoured. For certaine subtill rayes expiring from within the heart, where the hottest and sweetest of the vitall blood hath a residence, dart from the eyes of the beautifull, into the eyes of the admiring beholder; and penetrating from thence into the heart, inflames it forthwith with ardent affection; wherein the sudden glances and dartings of the eye are more powerfull then long gazing. Andromeda was here bound for the pride of her mother Cassiope, who durst cõtend in beauty with the Nereides: for which a sea-monster was sent by Neptune to infest that countrey, devouring both men and cattle. In so much as Cepheus consulting with the Oracle of Jupiter Hammon (which signifies sand, in that his Temple stood in the Libyan Desert) to know the cause of that calamity, and way to remove it: was answered, how the daughter of Cassiope was first to be devoured by that monster: whom Perseus now slew, and freed the Lady; the cause and reward of his danger. By this the ancient reproved their pride and ambition, who would be thought more then mortall; when all humane beauty is worse then deformity, and all glory despicable, compared with the cœlestiall: declaring besides that the offences of Princes are not seldome punished in their subjects and posteritie. Yet Andromeda, innocent Vertue, shall never misse of that sacred succour, which will not onely deliver her from the present danger, but match her to Perseus, that is, unto Honour and Felicitie: both after converted into glorious constellations. So Cepheus, in that obedient unto the heavenly Oracle: and so Cassiope, but with her heeles upward, to deterre from the like prepostorous arrogancie. Joppa, a city of Palestine, is said by Pliny and Mela to be the sceane of this tragi-comedy. A city, as supposed, more ancient then the Flood: where Cepheus raigned, as divers old Altars inscribed with his title (there preserved by the inhabitants) did testifie. Scaurus in his Ædilship produced the bones of that monster, which he brought from thence, being fourty foot long, the ribs larger then an Elephants, and the back-bone a foot and a halfe thicker. Ovid here feares not to call Jupiter unjust, for so dooming the innocent Andromeda. Such estimation had the wiser Pagans of their deified Divels: nay many preferring mortalls before them. And surely Socrates would have made a better God of wisdome, Aristides of Iustice, Themistocles of warre, or Cato Vtican then the whole rabble; with whom he is parallel'd by Lucan:

CORALL.

Those sea-weeds turned into Corall alludes to the nature of that plant; soft under water, but hard above: and therefore called Gorgonia, as if transformed by the head of Medusa: growing likewise in greatest plenty by those Ilands where the Gorgons were said to inhabit. A greene shrub with white berries; which forth-with hardens in the ayre and changes into red. They write that if it be but touched by man when it growes under water, it will turne to stone: and therefore they cut it up with sharpe hooks of iron; whereof it is called Corall. Of this plant thus writeth, I know not what Poet:

The wise by forraine countries are improv'd:
As tender Corall from the Sea remov'd.

Qui sapit ille animum peregrina obducat in orbe:
Coralium extra undas sic abit in lapidem.

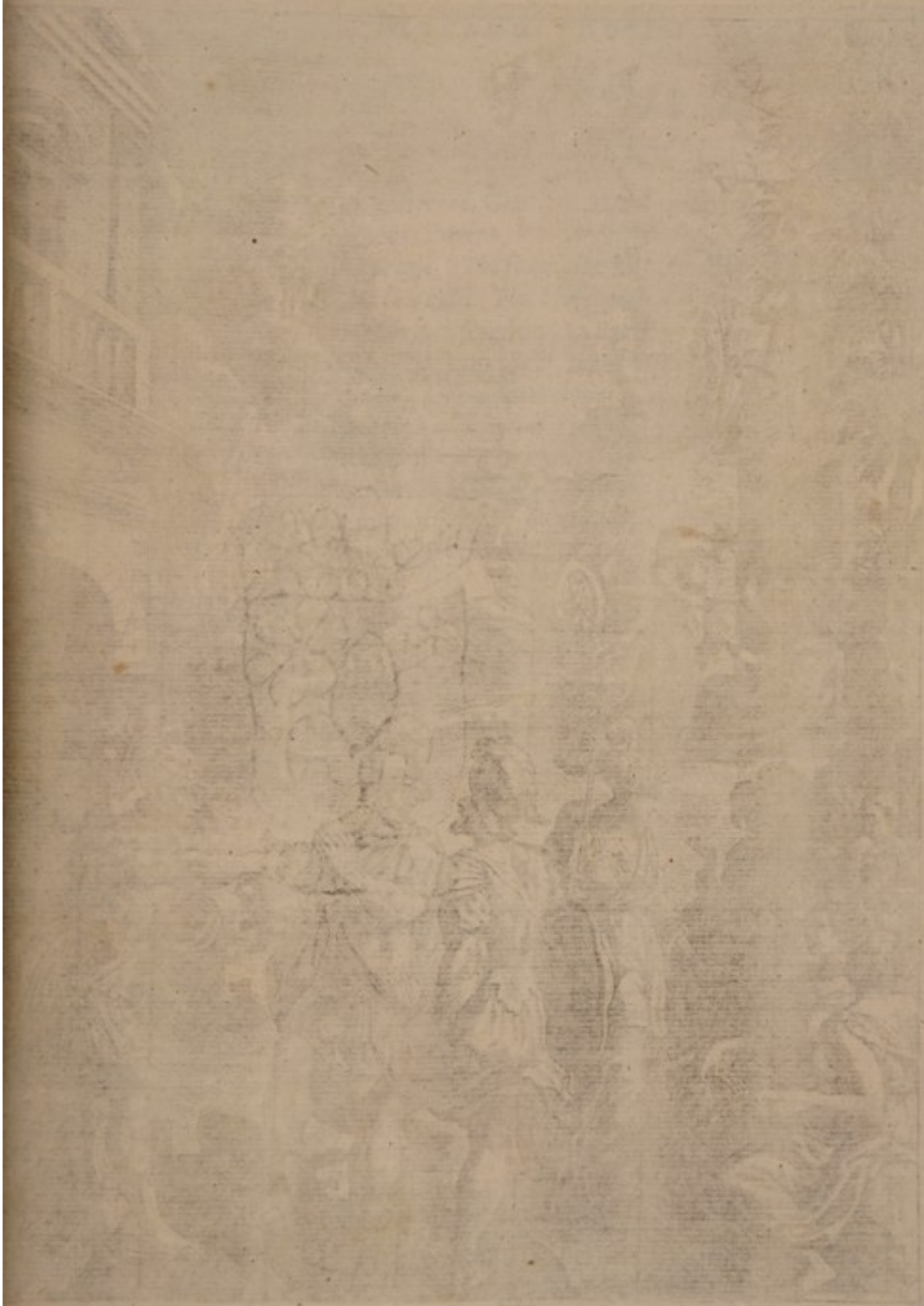
It is received for a truth that will not be rejected, how Corall sympathizes with the wearer; and waxeth pale with his sickneſſe: nor unprobable, since any distemperature of heat procures the like alteration.

MEDVSA.

Perseus having sacrificed to his father Jupiter, his sister Pallas, and his brother Mercury, by whose

whose aid he had obtain'd so many, and so great victories; now celebrates his nuptiall feast in the court of Cepheus. *Who importuned, relates his beheading of* Meduſa; *ſent thither by the treacherous* Polydectes; *or rather by the compaſsionate* Pallas, *in that ſhe transformed who ſoever ſhe lookt on, into marble. By the way he came to the* Grææ, *or* Phorcides; *two ſiſters, the daughters of* Phorcus, *both having but one eye, which they uſed in common: by the helpe whereof (having gotten it as they paſt it from one to another) he came to the habitation of the* Gorgons: *where ſpying* Meduſa *a ſleepe in the mirror of his ſhield, he cut off her head before her ſiſters could awake; from whoſe bloud up-ſprung* Cryſaor, *and the winged horſe* Pegaſus. *This fable declares that no great action ſhould be taken in hand without the advice of* Pallas, *which is wiſedome. That the equity of the cauſe is chiefly to be conſidered: for what more wicked then an unjuſt warre? or more noble then to ſuppreſſe a tyranny; under which the people lye proſtrate; deprived of life and vigour, as under the aſpect of of* Meduſa? *He attempts her alone; in that ſhe of all the* Gorgons *was onely mortall: to ſhow that we ſhould purſue what is fecible; and not ſuch deſignes as are vaſt and endleſſe. Yet firſt he diverts to the* Grææ, *interpreted for Conſpirators; ſo named, in that old from their infancy; by reaſon of the cares and feares which accompany traitors. From theſe he takes their one eye, the ſecret intelligence that is betweene the factious, which ſhews him ſleeping* Meduſa, *or how to ſurprize his ſuſpectleſſe enemy: who ſtriking looks on the ſheild of* Pallas; *by providence preventing the inſtant danger and terror.* Pegaſus *a flying horſe, aſcends from the bloud of* Meduſa: *expreſſing that fame, which flyes through the mouthes of men, and celebrates victorious vertue.* Perſeus *is alſo taken for the reaſonable ſoule: the* Grææ, *for that knowledge and wiſdome which is acquired by experience; without whoſe eye or conduction,* Meduſa, *luſt and the inchantments of bodily beauty, which ſtupefies our ſenſes, make us altogether unuſefull, and convert us, as it were into marble, cannot be ſubdued.* Perſeus *is furniſhed with the ſhield of* Pallas, *the helmet of* Pluto, *the fauchion and wings of* Mercury; *becauſe in all great difficulties perſpicacity, policy, a quickneſſe of wit, and deepe apprehenſion is required; without which no glorious action can be atchieved. Thus provided,* Perſeus *kills* Meduſa, *reaſon corporall pleaſure: yet looks not on her, but onely ſees her deformitie in the ſhield of* Pallas (*as we view without prejudice to our ſight the eclipſe of the ſunne in the water*) *ſince it is not ſafe to behold what our hearts are ſo prone to conſent to. From this ſubduing of our affections, an honeſt fame, our winged* Pegaſus, *is produced.* Pauſanias *reports this* Meduſa *to be the daughter of* Phorbus: *who after the death of her father raigned over thoſe people who border on the lake of* Triton: *whom ſhe accuſtomed, with the neighboring* Africans, *to conduct to the warres; as then ſhe did againſt the army of* Perſeus, *and was ſlaine in the night by a ſtratagem.* Perſeus *admiring her beauty in death, cut off her her head, and carried it with him into* Greece *for a ſpectacle: when ſuch as beheld it, in that aſtoniſht with the ſight, were ſaid to have beene turned into marble.*

It is here fained that Pallas *converted her faire haire into Serpents, for being vitiated by* Neptune *in her temple: declaring how infamy is the ugliеſt of deformities, eſpecially in the beautifull. She therefore carries that figure in her ſhield, to affright ſuch offenders. But her head is held by* Perſeus *in the conſtellation: called the Divells head by the* Hebrews, *and* Caput Algol *by the* Arabians: *fatall in nativities, as too truely fore-told to the Duke of* Biron.





OVIDS

METAMORPHOSIS

The fifth Booke.

THE ARGVMENT.

THe Gorgon *ſeene*, Cepheni *Statues grow*:
So Phineus, Prætus, Polydect, *the foe*
To Perſeus *prayſe*. *The fountaine* Hippocrene
By Horſe-hooſe rays'd. *The Muſes into Nine*
Rape-flying Birds: Pierides, *to Pyes*.
The Gods, by Typhon *chas't, themſelves diſguiſe*.
Sad Cyane *into a Fountaine flowes*.
Th' ill-natur'd Boy a ſpotted Stellion growes.
Lov'd Arethuſa *thawes into a Spring*.
Aſcalaphus *an Owle*. *Light feathers wing*
The ſweet-tongu'd Sirens, *who on waters mourne*.
Sterne Lyncus Ceres *to a* Lynx *doth turne*.

WHil'ſt the [a] *Danaean* Heroe this relates,
Amidſt th'aſſembly of the *Cepheni* States;
Exalted voyces through the Palace ring:
Not like to theirs who at a marriage ſing;
But ſuch as menace warre. The Nuptiall Feaſt,
Thus turn'd to tumult, to the life expreſt
A peacefull Sea, whoſe brow no frowne deformes,
Streight ruffled into billowes by rude ſtormes.
Firſt, [b] *Phineus*, the raſh Author of this warre,
Shaking a Launce, began the deadly jarre.
Lo, I the man, that will upon thy life
Revenge, ſaid he, the rapture of my wife.
Nor ſhall thy wings, [c] nor *Iove* in forged gold,
Worke thy eſcape. About to throw: O hold!
Perplexed *Cepheus* cries: What wilt thou do?
What furie, frantick brother, tempts thee to
So foule a fact? Is this the recompence
For ſuch high merit? For her life's defence?
Not *Perſeus*, but th' incens't [d] *Nereides*,
But [e] horned *Hammon*, and the wrath of Seas
(That Orke that fought my bowels to devoure)
Hath ſnatcht her from thee; raviſht in the houre
Of her expoſure. But thy crueltie
Perhaps was well content that ſhe ſhould die,
To eaſe thy loſſe with ours. May't not ſuffice,
That ſhe was bound in chaines before thine eyes;
That thou, her Vncle, and her Husband, brought
Her perill no prevention, nor none ſought;
But that anothers aid thou muſt envy,
And claime the Trophyes of his victory?
Which, if of ſuch eſteeme, thou ſhouldſt have ſtrain'd
Thave fore't them from thoſe rocks, where lately chaind.
Let him, who did, enjoy them: nor exact
What is his due by merit and compact.
Nor thinke, we *Perſeus* before thee preferre;
But him, before ſo abhorr'd a ſepulcher.
He, without anſwer, rowling to and fro
His eyes on either, doubts at which to throw:
And pauſing, his ill-aymed lance at length
At *Perſeus* hurles, with rage-redoubled ſtrength.
Fixt in the bed-ſtock; up fierce *Perſeus* ſtarts,
And his retorted Speare at *Phineus* darts:
Who ſuddenly behinde an Altar ſtept;
An Altar vengeance from the wicked kept;
And yet in *Rhœtus* brow the weapon ſtuck.
He fell: the ſteele out of his ſcull they pluck:
Who ſpurnes the earth, and ſtaines the board with blood.
With that, the multitude, with fiery wood,
Their Lances fling: and ſome there be who crie,
That *Cepheus*, and his ſonne in law, ſhould die.
But *Cepheus* wiſely quits the clamorous Hall:
Who Faith and Iuſtice doth to record call,
VVith all the hoſpitable Gods; that he
VVas from this execrable up-roare free.
The warlike *Pallas*, preſent with her ſhield
Protects [f] her Brother, and his courage ſteel'd.
Young *Indian Atys* by ill hap was there;
Whom [g] *Ganges*-got *Limniace* did beare
In her cleare Waves: his beauty excellent;
VVhich care and coſtly ornaments augment:
Who ſcarce had fully ſixteene Summers told:
Clad in a *Tyrian* mantle, fring'd with gold.
About his neck he wore a carquenet:
His haire with Riband bound; and odors wet.

[a] *Perſeus*, the ſonne of *Danae*.

PERSEVS.

[b] The Vnkle and betrothed husband to *Andromeda*.

[c] Said in that diſguiſe to have begotten him.

[d] the daughters of *Nereus* and *Nymphs* of the ſea, with whom *Ceſſiope* contended.

[e] *Iupiter Hammon* worſhipped in the forme of a Ram.

[f] *Perſeus*, the ſonne and *Pallas* the daughter of *Iupiter*.

[g] A river of India; *Limniace* ſome adjoyning lake (for ſo the name ſignifies) here taken for a Nymph and his daughter.

Although he cunningly a Dart could throw,
Yet with more cunning could he uſe his bow.
Which now a-drawing with a tardy hand;
Quick *Perſeus* from the Altar ſnatcht a Brand,
And daſht it on his face: out-ſtart his eyes;
And through his fleſh the ſhivered bones ariſe.
When *Syrian Lycabas* his *Atys* view'd,
Shaking his formleſſe looks, with bloud imbrew'd:
To him in ſtricteſt bonds of friendſhip ty'd,
And one who could not his affection hide:
After he had his tragedie bewail'd;
Who through the bitter wound his ſoule exhal'd:
He took the Bow, which erſt the Youth did bend;
And ſaid; With me, thou Murderer contend;
Nor longer glory in a Boye's ſad fate,
VVhich ſtaines thy actions with deſerved hate.
Yet ſpeaking, from the ſtring the arrow flew:
VVhich took his plighted robe, as he with-drew:
[a] *Acriſioniades* upon him preſt;
And ſheath'd his [b] Harpy in his groaning breſt.
Now dying, he for *Atys* looks, with eyes
That ſwim in night; and on his boſome lyes:
Then chearefully expires his parting breath:
Rejoycing to be joyn'd to him in death.
Phorbas the [c] *Syenit*, *Methion's* ſon,
With him the *Lybian Amphimedon*;
Eager of combate, ſlipping in the blood
That drencht the pavement, fell: his ſword withſtood
Their re-aſcent, which through the ſhort-ribs ſmote
Amphimedon, and cut the others throte.
Yet *Perſeus* would not venture to invade
The Halbertere *Erithens* with his blade;
But in both hands a Goblet high imboſt
And maſſie, took; which at his head he toſt:
Who vomits clotted blood; and, tumbling downe,
Knocks the hard pavement with his dying crowne.
Then *Polydemon* (ſprung from [d] Goddeſſe-borne
Semiramis) *Phlegyas*, the unſhorne
Elyce, *Clytius*, *Scythian*, *Abaris*,
And brave *Lycetus* (old *Sperchejus* bliſſe)
Fell by his hand: whoſe feet in triumph tread
Vpon the ſlaughtered bodies of the dead.
But *Phineus*, fearing to confront his Foe
In cloſe aſſault, far-off a dart doth throwe:
VVhich led by error, did on *Ida* light;
A Neuter, who in vaine forbare to fight.
He, ſternly frowning, thus to *Phineus* ſpake:
Since you, me an unwilling partie make,
Receive the enemy whom you have made;
That, by a wound, a wound may be repay'd.
About to hurle the Dart, drawne from his ſide;
VVith loſſe of bloud he faints, and falling dy'd.
Then, great *Odytes* fell by *Clymens* ſword;
Next to the King, the greateſt *Cepheu* Lord:
Hypſæus ſlew *Protenor*; *Lyncedes*
Hypſæus. Old *Emathion* fell with theſe;
VVho fear'd the Gods, and favoured the right.
He, whom old age exempted from the fight,
Fights with his tongue; himſelfe doth interpoſe,
And deepely execrates their wicked blowes.
Cromis, as he imbrac't the Altar; lopt
His ſhaking head; which on the Altar dropt:
VVhoſe halfe-dead tongue yet curſes; and expires
His righteous ſoule amidſt the ſacred Fires.

Then *Broteas* and *Ammon*, *Phineus* ſlew;
VVho from one wombe at once their being drew:
Invincible with [e] hurle-bats, could they quell
The dints of ſwords. Neere theſe *Alphytus* fell,
The Prieſt of *Ceres*, with a Miter crown'd;
VVhich to his temples a white fillet bound.
And thou *Lampetides*, whoſe pleaſant wit
Deteſting diſcord, in ſoft peace more fit
To ſing unto the tuneſull Lyre; now preſt
With Songs to celebrate the nuptiall Feaſt:
VVhen *Pettalus*, at him who ſtood farre off
VVith his defenceleſſe Harpe; ſtrikes with this ſcoff;
Goe ſing the reſt unto the Ghoſts below:
And peare't his Temples with a deadly blow.
His dying fingers warble in his fall:
And then, by chance, the Song was tragicall.
This, unreveng'd, *Lycormas* could not brook;
But from the door's right ſide a Leaver took,
And him betweene the head and ſhoulders knocks:
Downe falls he, like a ſacrificed Oxe.
Ciniphean Palates then ſought to ſeaze
Vpon the left: when fierce [f] *Mavmorides*
His hand nail'd to the doore-poſt with a Speare:
Whoſe ſide ſterne *Abas* peare't as he ſtuck there.
Nor could he fall; but, giving up the ghoſt,
Hung by the hand againſt the ſmeared poſt.
Melaneus then, of *Perſeus* partie fell;
And *Dorilas*, whoſe riches did excell:
In *Naſamonia* none then he more great
For large poſſeſſions, and huge hoards of VVheat.
The ſteele ſtuck in his groine, which death purſew'd:
Whom *Halcyoneus* of *Baltria* view'd
(The Author of the wound) as he did roule
His turn'd-up eyes, and ſighed out his ſoule:
For all thy land, ſaid he, by this divorce
Receive thy length; and left his bloodleſſe corſe.
The Speare, revengefull [g] *Abanti'des* drew
From his warme wound; and at the Thrower threw:
Which doth his noſtrills in the midſt divide;
And, paſſing through, appear'd on every ſide.
Whilſt Fortune crownd him, *Clytius* he confounds;
And *Damus*, of one wombe, with different wounds:
Through *Clytius* thighes a ready dart he caſt;
An other 'twixt the jawes of *Damus* paſt.
Mendeſian Calidon and *Aſter* ſlew,
His father doubtfull, gotten on a *Iew*:
Echion, late well ſeene in things to come,
Now over-taken by an unknowne doome:
Thoactes, *Phineus* Squire, his fauchion try'd:
And fell *Agyrtes*, that foule parricide.
Yet more remain'd then were already ſpent:
For, all of them, to murder one, conſent.
The bold Conſpirators on all ſides fight;
Impugning promiſe, merit, and his right.
The vainely-pious [h] Father ſides with th'other;
With him, [i] the frighted Bride, and penſive Mother;
Who fill the court with out-cryes; by the ſound
Of claſhing Armes, and dying ſcreeches drown'd
[k] *Bellona* the polluted floore imbrew's
With ſtreames of bloud, and horrid warre renewes.
Falſe *Phineus*, with a thouſand in a ring
Begirt the Heroe: who their Lances fling
As thick as Winters haile; that blinde his ſight,
Sing in his eares, and round about him light.

His

a *Perſeus*; of *Acriſius* his grand-father.
b The name of *Mercuries* fauchion which he had lent to *Perſeus*.
c Of *Syene*, a City in the South parts of Egypt.
d The daughter of Dercetis the *Syrian* Goddeſſe.
e A weapon with plummets of lead hung at the end of a ſtaffe.
f *Corinæus* the ſonne of *Mavmorus*: or ſo called of that country, whereof *Strabo* maketh mention.
g *Perſeus*, of his grand-father *Abas*.
h *Cepheus*.
i *Andromeda* and *Caſſiopea*.
k The Goddeſſe of Warre, and ſiſter to *Mars*.

His guarded back he to a pillar sets;
And with undaunted force confronts their threats.
Chaonian Molpeus prest to his left side:
The right, *Nabathean Ethemon* ply'd.
As when a Tiger, pincht with famine, heares
Two bellowing Herds within one vale; forbeares,
Nor knows on which to rush, as being loth
To leave the other, and would fall on both:
So *Perseus*, which to strike uncertaine proves;
VVho daunted *Molpeus* with a wound removes;
Contented with his slight, in that the rage
Of fierce *Ethemon* did his force ingage:
VVho at his neck uncircumspectly stroke,
And his keene sword against the pillar broke.
The Blade from unrelenting stone rebounds;
And in his throat th' unhappy owner wounds.
Yet was not that enough to work his end;
VVho fearefully doth now his armes extend
For pitty unto *Perseus*, all in vaine;
VVho thrust him through with his [a] *Cyllenian* skeine,
But, when he saw his valour oversway'd
By multitude: I must said he, seek ayd
(Since you your selves compell me) from my foe;
Friends turn your backs: then [b] *Gorgons* head doth show.
Some others seek, said *Thessalus*, to fright
VVith this thy Monster; and with all his might
A deadly dart indeavour'd to have thrown:
But in that posture became a stone.
Next, *Amphix*, full of spirit, forward prest;
And thrust his sword at bold *Lyncides* brest:
VVhen in the passe, his fingers stupid grow;
Nor had the power of moving to or fro.
But *Nileus* (he who with a forged stile
Vaunted to be the sonne of [c] seven-fold *Nile*,
And bare seven silver Rivers in his shield,
Distinctly waving through a golden field)
To *Perseus* said: Behold, from whence we sprung!
To ever-silent shadows beare a-long
This comfort of thy death, that thou didst die
By such a brave and high-born enemie.
His utterance faultred in the latter clause:
The yet-unfinisht sound stuck in his jaws;
VVho gaping stood as he would something say:
And so had done, if words had found a way.
These *Eryx* blames; 'Tis your faint souls that dead
Your powers, said he, and not the *Gorgon's* head.
Rush on with me, and prostrate with deep wounds
This Youth, who thus with Magick armes confounds.
Then rushing on, the ground his foot-steps stay'd;
Now mutely fixt: an armed Statue made.
These suffer'd worthily. One, who did fight
For *Perseus*, bold *Aconteus*, at the sight
Of *Gorgon's* Snakes abortive marble grew.
On whom *Astyages* in fury flew,
As if alive, with his two-handed blade;
VVhich shrilly twang'd; but no incision made:
VVho, whil'st he wonders, the same nature took;
And now his Statue hath a wondring look.
It were too tedious for me to report
Their names, who perisht of the vulgar sort.
Two hundred scap't the fury of the fight:
Two hundred turn to stone at *Gorgon's* sight:
Now *Phineus* his unjust commotion rewes:
VVhat should he do? the senseless shapes he viewes
Of his known friends, which differing figures bore;
And doth by name their severall ayd implore,
And yet not trusting to his eyes alone,
The next he toucht; and found it to be stone.
Then turnes aside: and now, a Penitent,
VVith suppliant hands, and armes obliquely bent;
O *Perseus*, thine, said he, thine is the day!
Remove this monster. Hence, O hence convay
Medusa's ugly looks, or what more strange,
VVhich humane bodies into marble change!
Not hate, nor thirst of rule begot this strife:
I onely fought to re-obtain my wife.
Thine is the plea of Merit; mine, of Time:
Yet, in contending I confesse my crime.
For life (O chiefe of men) I onely sue:
Afford me that: the rest I yeeld to you.
Thus he; not daring to revert his eyes
On him whom he intreats: who thus replyes.
Faint-hearted *Phineus*, what I can afford,
(A gift of worth to such a fearefull Lord)
Take courage, and perswade thy self I will:
No wounding sword thy blood should ever spill.
Moreover, that I may thy wish prevent,
Here will I fix thy lasting monument:
That thou by her thou lov'st mayst still be seen;
And with her Spouse's image cheare our Queen.
Then, on that side [d] *Phorcynis* head doth place,
To which the Prince had turn'd his trembling face.
And as from thence his eyes he would have throwne,
His neck grew stiffe: his teares congeale to stone.
VVith fearefull suppliant looks, submissive hands,
And guiltie countenance the Statue stands.
Victorious [e] *Abantiades* now hyes
T' his native Citie, with the rescu'd prize:
There, vengeance takes on *Prœtus*, and restor'd
His Grand-father; whose wrongs redresse implor'd.
For *Prœtus* had by force of Armes expeld
[f] His brother; and usurped *Argos* held.
But him, nor Armes, nor Bulwarks, could protect
Against the snaky Monsters grim aspect.
Yet not the vertue of the Youth, which shone
Through so great toyle, nor sorrows under-gone;
VVith thee, [g] O *Polydectes*, King of small
Sea-girt *Seriphus*, could prevaile at all.
Endlesse thy wrath, thy hate inexorable:
Detracting; and condemning for a fable
Medusa's death. The moved Youth replies:
The truth your selfe shall see; Friends, shut your eyes.
Then, represents *Medusa* to his view:
VVho presently a bloodlesse Statue grew.
Thus long [h] *Tritonia* to her brother cleaves:
Then in a hollow cloud *Seriphus* leaves
(*Scyros* and *Gyaros* on the right-hand side)
And o're the toyling Seas her course apply'd
To *Thebes*, and [i] Virgin *Helicon*; there stay'd:
And thus unto the learned [k] Sisters said.
The fame of your new Fountain, [l] rays'd by force
Of that swift-winged [m] *Medusean* horse,
Me hither drew, to see the wondrous Flood
VVho saw him issue from his Mothers blood.
Goddesse, [n] *Vrania* answered, what cause
So-ever you to this our Mansion drawes,
You are most well-come. VVhat you heard is true:
And from that *Pegasus* this Fountain grew.

Then

a *Mercuries* fauchion: called *Cyllenius* of *Cyllene* a mountain of *Arcadia*, where he was borne.
b *Medusa*; one of the Gorgons.
c Discharging his streames into the sea by 7 Channels.
d *Medusa*, the daughter of *Phorcus*.
PRŒTVS.
e *Perseus*, of *Abas* his grand-father.
f *Acrisius*.
POLIDECTES.
g See the Comment.
h *Pallas*; of the lake *Tritonis* or *Tritonia*, her excellent wisdome.
i In that dedicated to the *Muses*, who were Virgins.
k The *Muses*.
HIPPOCRENE.
l Called thereof *Hippocrene*.
m *Pegasus*.
n One of the *Muses* so named of heaven, as the intelligence of celestiall things.

Then *Pallas* to the sacred Spring convay'd,
She admires the waters by the horse-hoofe made;
Survay's their high-grown groves, coole caves, fresh
And meadows painted with all sorts of flowers: (bowrs,
Then happy stiles she the [a] *Maonides*,
Both for their Arts, and such aboads as these.
O heavenly Virgin, one of them reply'd,
Most worthy our societie to guide,
If so your active vertue did not move
To greater deeds: deserv'dly you approve
Our studies, pleasant seat, and happy state,
VVere we secure from what we chiefly hate.
But nothing is unlawfull to the lewd:
And Maids by Nature are with feare indu'd.
The dire [b] *Pyrenens* still invades my sight:
Nor have I yet recover'd that affright.
He, *Daulis* with all *Phocis*, had obtain'd
By *Thracian* Armes; and there unjustly raign'd:
Bound for *Parnassus* Temple, us he spies;
And with false zeale adores our Deities.
[c] *Maonides*, saith he, (he knew us well)
VVhile sad starres govern, and showrs fall (then fell
By chance a mightie showre) vouchsafe I pray
Beneath the shelter of my roofe to stay:
The Gods have entred humble Cottages.
Vrg'd by the weather, and such words as these;
VVe to his importunitie assent;
And yet no farther then the Lobby went.
It now held up: the vanquisht South-winds flie
Before the North; which purge the duskie skie.
Prest to depart: he shuts the doores; prepares
To offer force: with wings we scape his snares.
He presently the highest tower ascends;
And, as he would have flowne, his body bends:
The way you goe, said he, will I pursew;
And from the battlements himself he threw:
VVho falling, strikes the earth with dasht-out braines;
VVhich with his wicked blood, he dying, staines.
The Muse yet spake: when, wings were heard to clatter,
And from high trees saluting voices chatter.
Iove's daughter wonders, and enquires from whence
Those voices came, including humane sense.
Not men, but nine all-imitating Pies;
Bewailing their deserved destinies.
The Goddesse to th' admiring Goddesse said:
They, foyl'd by us, by us were thus repai'd.
Pierus, who rich *Pella* held by lot,
These on *Paonian Euippe* got.
Nine times she on [d] *Lucina* call'd aloud:
The foolish sisters, of their number proud,
Through all *Aemonia* and *Achaia* came;
And thus uncivilly their strife proclaime.
[e] *Thespiades*, th' unlearned multitude
No more with your vain harmony delude:
But cope with us (if hope excite your will)
As many; yet unmatcht, for voice or skill.
Surrender you to us, if we excell,
[f] *Hyantian Agenip*, [g] and *Gorgon's* VVell:
Th' *Emathian* VVoods to snowy *Paone*
Shall pay our losse. The Nymphs our judges be.
A shame it was to strive: more shame it were
To yeeld. The Nymphs by their own rivers sweare:
And sit on benches made of living stone.
Then, un-elected, rudely stept forth one;

THE CONTENTION BETWEEN THE MVSES AND THE PIERIDES.

Who sung the Giants warre: their fained acts
She magnifies; and from the Gods detracts.
How [h] *Typhon*, from earth's gloomy entrailes rais'd,
Struck all their pow'rs with feare: who fled amaz'd,
Till *Egypts* scorched soyle the weary hides;
And wealthy *Nile*, who in seven channels glides.
That thither Earth-born *Typhon* them pursu'd:
When as the Gods concealing shapes indu'd.
Iove turn'd himself, she said, into a Ram:
From whence the hornes of *Libyan Hammon* came.
Bacchus a Goat, *Apollo* was a Crow,
Phœbe a Cat, [i] *Iove's* wife a Cow of snow:
Venus a Fish, a Stork did [k] *Hermes* hide:
And still her voice unto her Harp apply'd.
Then call they us. But, ours perhaps to heare,
Nor leasure serves you, nor is't worth your eare.
Doubt not, said *Pallas*, orderly repeat
Your long'd for Verse; and takes a shady seat.
Then she; On one we did the task impose:
[l] *Calliope*, with Ivy crown'd, up-rose;
Who with her thumb first tun'd the quavering strings,
And then this Ditty to the musique sings.
The gleab, with crooked plough, first [m] *Ceres* rent;
First gave us corne, a better nourishment;
[n] First Laws prescrib'd: all from her bountie sprung.
By me, the Goddesse *Ceres* shall be sung.
VVould we could Verses, worthy her, reherse:
For she is more then worthy of our Verse.
[o] *Trinacria* was on wicked *Typhon* throwne;
VVho underneath the Ilands waight doth grone;
That durst affect the Empire of the skyes:
Oft he attempteth, but in vaine, to rise.
[p] *Ausonian Pelorus* his right hand
Down waighs; [q] *Pachyne* on the left doth stand;
His legs are under [k] *Lilybæus* spred;
And [r] *Aetna's* bases charge his horrid head:
VVhere, lying on his back, his jawes expire
Thick clouds of dust, and vomit flakes of fire.
Oft times he struggles with his load below:
And Towns, and Mountains labours to ore-throw.
Earth quakes therewith: [s] the King of shadows dreads,
For feare the ground should split above their heads,
And let-in Day t' affright the trembling Ghosts.
For this, he from his silent Empire posts,
Drawn by black horses; tracing all the Round
Of rich *Sicilia*; but, no breaches found.
Him [u] *Erycina* from her Mount survay'd
(Now feareless) and, her sonne imbracing, said.
My Armes, my strength, my glory; for my sake,
O *Cupid*, thy all-conquering weapons take;
And fix thy winged arrows in his heart,
VVho rules [x] the triple world's inferiour part.
The Gods, even *Iove* himself; [y] the God of waves;
And [z] who illustrates earth have been thy slaves.
Shall Hell be free? Thine, and thy mother's Sway
Inlarge, and make th' infernall Powr's obay.
Yet we (such is our patience!) are despis'd
In our own heaven; and all our force unpriz'd.
Seest thou not *Pallas* and the Queene of Night,
Far darting *Diana*; how my worth they slight?
And [a] *Ceres* daughter will a Maide abide,
If we permit; for she affects their pride.
But, if thou favour our joynt Monarchy,
Thy [b] Vnkle to the Virgin-Goddesse tie.

Thus

a The *Muses* long after these times so named in honour of *Homer*, who was called *Maonides* of *Maonia*, his great unkle and Tutor. Some think that the word is miswritten, and should be *Mycenides*, of *Mycena* a citie of *Phocis*.
PYRENEVS.
b A King of Thrace.
c The Muses.
d The Goddesse of Child birth, so called of bringing infants to light.
e The Muses of Thebes, a citie of Boetia, where they were worshipped.
f A fountain of Boetia (called of old *Bryseis*) sacred to the Muses.
g *Hippocrene*, raised by *Perseus*, the issue of the *Gorgon Medusa*.
TYPHON.
h The son of *Tellus* and *Tartarus*, called also *Typhœus*.
i *Homer* describes *Iuno* with the eyes of a Cow.
k *Mercury*.
l The chiefe of the Muses, her name signifies sweet-singing.
CERES.
m The Goddesse of Corn: taking her name from the inventing and affording of such nourishment.
n See the Comment.
o Sicilia, of her three Promontories.
p One of three Promontories of *Sicilia*, extending towards *Ausonia*, or Italy.
q Another, pointing towards *Africa*.
r The third, which stretcheth to the West.
s A flaming mountain on the Eastern shoare between *Tauromenium* and *Pelorus*.
t *Pluto*.
PLVTO.
u *Venus*, of *Erix* a mountain of *Sicilia*, whereon stood her Temple.
x Hell.
y *Neptune*.
z The Sun, *Apollo*.
a *Proserpina*.
b *Pluto*, brother to *Iupiter*.

Thus *Venus*. He his Quiver doth unclose;
And one, out of a thousand arrows, chose
At her arbitriment: a sharper head
None had; more ready, or that surer sped.
Then bends his Bowe: the string to his eare arrives,
And through the heart of [c] *Dis* the arrow drives.
Not farre remov'd from *Enna's* high-built wall,
A Lake there is, which men *Pergusa* call.
Cayster's slowly-gliding waters beare
Far fewer singing Swans then are heard there.
VVoods crown the Lake, and cloath it round about
VVith leavy veils, which *Phœbus* beames keep-out.
The trees create fresh ayre, th' Earth various flowres:
VVhere heat nor cold th' eternall Spring devoures.
VVhil'st in this grove *Proserpina* disports,
Or Violets pulls, or Lillies of all sorts;
And while she strove with childish care and speed
To fill her lap, and others to exceed;
[d] *Dis* saw, affected, carried her away,
Almost at once. Love could not brooke delay.
The sad-fac't Goddesse cryes (with feare appall'd)
To her Companions; oft her Mother call'd.
And as she tore th' adornment of her haire,
Down fell the flowr's which in her lap she bare.
And such was her sweet Youth's simplicitie,
That their losse also made the Virgin crie.
The Ravisher flies on swift wheeles; his horses
Excites by name, and their full speed inforces:
Shaking for haste the rust-obscured raignes
Vpon their cole-black necks, and shaggy maines.
Through Lakes, through [e] the *Palici* which expire
A sulphrous breath; through earth ingendring fire,
They passe to where *Corinthian Bacchides*
[f] His Citie built [g] between unequall Seas.
The Land 'twixt [h] *Arethusa* and *Cyane*
With stretcht-out hornes begirt th' included Sea.
Here *Cyane*, who gave the Lake a name,
Amongst *Sicilian* Nymphs of speciall fame,
Her head advanc't: who did the Goddesse know,
And boldly said, You shall not farther go;
Nor can you be unwilling *Ceres* son:
What you compell, perswasion should have won.
If humble things I may compare with great;
[i] *Anapis* lov'd me: yet did he intreat;
And me, not frighted thus, espous'd. This said,
With out-stretcht armes his farther passage staid.
His wrath no longer *Pluto* could restraine;
But gives his terror-striking Steeds the raigne;
And with his Regall mace, through the profound
And yeelding water, cleaves the solid ground:
The breach t' infernall [k] *Tartarus* extends:
At whose darke jawes the Chariot descends.
But *Cyane* the Goddesse Rape laments;
And her own injur'd Spring; whose discontents
Admit no comfort: in her heart she beares
Her silent sorrow: now, resolves to teares;
And with that Fountain doth incorporate,
Whereof th' immortall Deitie but late.
Her softned members thaw into a dew
Her nailes lesse hard, her bones now limber grew.
The slendrest parts first melt away: her haire,
Fine fingers, legs, and feet; that soone impaire,
And drop to streames: then, armes, back, shoulders, side,
And bosome, into little Currents glide.

Water, in stead of blood, fils her pale veines:
And nothing now, that may be graspt, remaines.
Mean-while, through all the earth, and all the Maine
The fearefull [l] Mother sought her childe in vaine.
Not dewy-hair'd *Aurora*, when she rose,
Nor [m] *Hesperus*, could witnesse her repose.
Two pitchy Pines at flaming *Aetna* lights;
And restlesse, carries them through freesing Nights:
Again, when Day the vanquisht Starres suppresst,
Her vanisht comfort seekes from East to West.
Thirsty with travell, and no Fountain nye,
A cottage thatcht with straw, invites her eye.
At th' humble gate she knocks: [n] An old wife shows
Her selfe thereat; and seeing, her, bestows
The water so desir'd; which she before
Had boyl'd with barly. Drinking at the doore,
[o] A rude hard-favour'd Boy beside her stood,
Who laught, and cald her greedy-gut. Her blood
Inflam'd with anger, what remain'd she threw
Full in his face; which forthwith speckled grew.
His armes convert to legs; a taile withall
Spines from his changed shape: of body small,
Lest he might prove too great a foe to life:
Though lesse, yet like a Lizard, th' aged wife
(That wonders, weeps, and feares to touch it) shuns,
And presently into a crevise runs.
Fit to his colour they [p] a name elect;
With sundry little starres all-over speckt. (through
What Lands, what Seas, the Goddesse wandred
Were long to tell: Earth had not roome enough.
To *Sicil* she returns: where ere she goes,
Inquires; and came where *Cyane* now flowes.
She, had she not been changed, all had told;
Now, wants a tongue her knowledge to unfold:
Yet, to the mother, of her daughter gave
A certain sign: who bore upon a wave
[q] *Persephone's* rich zone; that from her fell,
When, through the sacred Spring, she sunke to hell.
This seene, and known; as but then lost, she tare,
Without self-pitty, her dis-sheveled haire;
And with redoubled blows her best invades:
Nor knows what Land t' accuse, yet all upbraides;
Ingrate, unworthy with her gifts t' abound:
[r] *Trinacria* chiefly; where the steps she found
Of her misfortunes. Therefore there she brake
The furrowing plough; the Oxe and owner strake
Both with one death; then, bade the fields beguile
The trust impos'd, shrunk seed corrupts. That soile,
So celebrated for fortilitie,
Now barren grew: come in the blade doth die.
Now, too much drouth annoy's, now, lodging showres:
Stars smitch, winds blast. The greedy fowle devoures
The new-sowne grain: Kintare, and Darnell tire
The fetter'd Wheat; and Quitch that through it spire.
In *Elean* waves [s] *Alpheus* Love appear'd;
And from her dropping haire her fore-head clear'd:
O Mother of that far-fought Maide, thou friend
To life, said she; here let thy labour end:
Nor be offended with thy faithfull Land;
That blamelesse is, nor could her Rape with-stand.
I, here a guest, not for my Countrey plead:
[t] My Countrey *Pisa* is, in *Elis* bred;
And, as an Alien, in [u] *Sicania* dwell:
But yet no Countrey pleaseth me so well.

I,

c *Pluto.* THE RAPE OF PROSERPINA.

d *Pluto.*

e Hot lakes by *Palica* a citie of *Sicilia*, which spouted up the waters three cubits high.

f *Siracusa*; built by *Archias*, the son of *Bacchias*, the exiled *Corinthian*.

g The greater and lesser Haven, which make the site of the Citie a *Pen-insula*.

h A fountain in a little Iland almost adjoyning to the utter extent of *Siracusa*; and divided from *Cyane* by the greater harbour.

CYANE.

i Fained mutuall Lovers, in that their waters unite, and run together into the haven of *Siracusa*.

k The deph of Hell: so called in that all things there are in distemper & confusion.

l *Ceres.*

m The Evening starre.

ASTAS.

n *Mutatus.*

o *Abas.*

p *Stellio*; which we call an Eyet.

q *Proserpina*, the one the Greek name, & the other the Latin.

r *Sicilia*; of her three Promontories.

s *Arethusa*: see the Comment.

t See the Comment.

u *Siculus*, of the *Sicani*, a people of *Spaine*, who planted divers Colonies in that Iland.

I, *Arethuſa*, now theſe Springs poſſeſſe:
This is my ſeat: which, courteous Goddeſſe, bleſſe.
Why I affect this place, [a] t' *Ortygia* came
Through ſuch vaſt Seas; I ſhall impart the ſame
To your deſire; when you, more fit to heare,
Shall quit your care, and be of better cheare.
Earth gives me way: through whoſe dark caverns rol'd.
I here aſcend; and long-miſt ſtarres behold.
While under ground by *Styx* my waters glide,
Your ſweet *Proſerpina* I there eſpy'd.
Full ſad ſhe was: even then you might have ſeene
Feare in her face: and yet ſhe is a Queene;
And yet ſhe in that gloomy empire ſwayes;
And yet her will th' infernall King obayes.
Stone-like ſtood *Ceres* at this heavy newes;
And, ſtaring, long continued in a muſe.
When griefe had quickned her ſtupiditie,
She took her Chariot, and aſcends the skie:
There, veiled all in clouds, with ſcattered haire,
She kneels to *Iupiter*, and made this pray'r.
Both for my bloud and thine, O *Iove*, I ſue:
If I be nothing gracious, yet doe you
A Father to your Daughter prove; nor be
Your care the leſſe, becauſe ſhe ſprung from me.
Lo, ſhe at length is found, long ſought through all
The ſpacious World; if you a Finding call
What more the loſſe aſſures: but if, to know
Her being, be to Finde, I have found her ſo.
And yet I could the injury remit,
So he the ſtolne reſtore: 'Twere moſt unfit
That holy [b] *Hymen* ſhould thy daughter joyne
Vnto a Thiefe; although ſhe were not mine.
Then *Iove*: the pledge is mutuall, and theſe cares
To either equall: Yet this deed declares
Much love, miſ-called Wrong: nor ſhould we ſhame
Of ſuch a ſonne, could you but think the ſame.
All wants ſuppoſe, can he be leſſe then great,
And be *Iove's* brother? What, when all compleat?
I, [c] but preferr'd by lot? Or if you burne
In endleſſe ſpleene; Let *Proſerpine* returne:
On this condition, That ſhe yet have ta'ne
No ſuſtenance: ſo Deſtinies ordaine.
To fetch her daughter, *Ceres* poſts in haſte:
But, Fates with-ſtood: the Maid had broke her faſt.
For, wandring in the Ort-yard, ſimply ſhe
Pluckt a Pomegranet from the ſtooping Tree;
Thence took ſeven graines and eates them one by one:
Obſerved by [d] *Aſcalaphus* alone;
[e] Whom *Acheron* on *Orphne* erſt begot
In pitchy Caves: a Dame of ſpeciall note
Amongſt th' [f] *Avernall* Nymphs. This utter'd, ſtayd
The ſighing Queene of [g] *Erebus*; who made
The Blab a Bird: with waves of [h] *Phlegeton*
His face beſprinkles; plume appeares thereon,
Crookt beake, and broader eyes: the ſhape he had
He loſt, forthwith in yellow feathers clad.
His head o're-ſiz'd, his long nailes talons prove;
His winged armes for lazineſſe ſcarce move:
A filthy, ever ill-preſaging Fowle,
To Mortals ominous: a ſcreeching Owle.
Yet was the puniſhment no more then due
To his offence. But how offended you
[i] *Acheloïdes*, that wings and clawes diſgrace
Your goodly formes, yet keepe your Virgin-face?
Was it, you *Sirens*, that your deathleſſe Powers
Were with the Goddeſſe when ſhe gathered flowrs?
Whom when through all the Earth you ſought in vaine,
You wiſht for wings to fly upon the Maine;
That pathleſſe Seas might teſtifie your care:
The eaſie Gods conſented to your pray'r.
Streight, golden feathers on your backs appeare:
But, leſt that muſick, fram'd to inchant the eare,
And ſo great gifts of ſpeech ſhould be profan'd;
Your Virgin-looks, and humane voyce remain'd.
But *Iove*, [k] his ſiſters diſcontent to cheare,
Betweene her and [l] his Brother parts the yeare.
The Goddeſſe now in either Empire ſwayes:
Six moneths with *Ceres*, ſix with *Pluto* ſtayes.
Proſerpina then chang'd her minde, and looke
(Late ſuch as ſullen [m] *Dis* could hardly brooke)
And clear'd her browes; [n] *Sol*, obſcur'd in ſhrowds
Of exhalations, breaks through vanquiſht clowds.
Pleas'd *Ceres* now bade *Arethuſa* tell
Her cauſe of flight: [o] and why a ſacred Well?
Th' obſequious waters left their murmuring:
The Goddeſſe then above the Cryſtall Spring
Her head advanc't; and, wringing her greene haires,
She thus *Alpheus* ancient love declares.
I, of *Achaia* once a Nymph: none more
The Chace affected, or t' intoyle the Bore.
By beauty though I never ſought for fame;
Though maſculine; of faire I beare the name.
Nor took I pleaſure in my prayſed face,
Which others value as their onely grace:
But, ſimple, was aſhamed to excell;
And thought it infamy to pleaſe too-well,
As from [p] *Stymphalian* woods I made retreat
('Twas hot, and labor had increaſt the heat)
When well-nigh tyr'd; a ſilent ſtreame I found,
All eddileſſe, perſpicuous to the ground:
Through which you every pebble might haveſeene;
And ran, as if it had no river beene.
The Poplar, and the hoary Willow, fed
By bordering ſtreames, their gratefull ſhadow ſpred.
In this coole Rivulet my foot I dipt;
Then knee-deepe wade: nor ſo content, unſtript
My ſelfe forth-with; upon a Sallow ſtud
My robe I hung, and leapt into the flood.
Where, while I ſwim, and labour to and fro
A thouſand waies, with armes that ſwiftly row,
I from the bottome heard an unknowne tongue;
And frighted, to the hither margent ſprung.
Whither ſo faſt, O *Arethuſa*! twice
Out-cry'd *Alphaus*, with a hollow voice.
Vnclothed as I was, I fled for feare
(For, on the other ſide my garments were)
The faſter followed he, the more did burne;
Who naked, ſeeme the readier for his turne.
As trembling Doves the eager Hawkes eſchew;
As eager Hawkes the trembling Doves purſew;
I fled, He followed. To *Orchomenus*,
Pſophis, *Cyllene*, high-brow'd *Menalus*,
Cold *Erymanthus*, and to *Elis*, I
My flight maintained; nor could he come ny:
But, far unable to hold out ſo long;
He, patient of much labour, and more ſtrong.
And yet o're Plaines, o're woody hills I fled,
And craggy Rocks, where foot did never tread.

a A little Iland at the farthest extent of *Syracuſa*, wherein is the fountain *Arethuſa*.

b Marriage, or the God of Nuptials.

c The three ſons of *Saturne* divided the world among themſelves by lots.

ASCALAPHVS.

d The name ſignifies an accuſer.

e *Acheron* (an infernall River) importeth Trouble, and *Orphne* Darkneſſe: the reverend parents of an Informer.

f Infernall: of *Avernus* a lake in *Campania*, over which no bird could flie for the poyſonous exhalations, and thereof ſo called a ſuppoſed entrance into Hell.

g Hell: of *Erebus* the ſon of *Chaos*.

h A river of Hell, and ſignifies burning.

SIRENS.

i The Sirens, daughters to *Acheloüs*.

k *Ceres*.

l *Pluto*.

m *Pluto*.

n The Sun.

o In *Ortygia* all fountains being conſecrated to Nymphs, but this in particular to *Diana*, for her reſcue.

ALPHEVS AND ARETHVSA.

p Of *Stymphalus*, a citie of *Arcadia*.

The Sunne was at out backs: before my feet
I saw his shadow; or my feare did see't.
How-ere his sounding steps, and thick drawn breath
That fann'd my haire, affrighted me to death.
Starke tyr'd, I cry'd: Ah caught! help (O forlorne!)
Diana help thy Squire, who oft have borne
Thy Bow and Quiver! Mov'd at my request,
With mustling clouds she cover'd the distrest.
The River seeks me in that pitchy shrowd,
And searches round about the hollow clowd:
Twice came to where *Diana* me did hide;
And twice he [a] *Io Arethusa* cry'd.
Then what a heart had I! the Lamb so feares
When howling Wolves about the Fold she heares:
So Heartlesse Hare, when trayling Hounds draw nye
Her sented Forme; nor dares to move an eye.
Nor went he on, in that he could not trace
My further steps; but guards the cloud and place.
Cold sweats my then-besieged limbs possest:
In thin thick-falling drops my strength decreast.
Where-ere I step, streames run; my haire now fell
In trickling deaw; and, sooner then I tell
My destinie, into a Flood I grew.
The River his beloved waters knew;
And, putting off th' assumed shape of man,
Resumes his own; and in my Current ran.
Chaste [b] *Delia* cleft the ground. Then, through blind caves,
To lov'd [c] *Ortygia* she conducts my waves;
Affected for her name: where first I take
Review of day. This, *Arethusa* spake.
The fertill Goddesse to her Chariot chaines
Her yoked Dragons, checkt with stubborn raignes:
Her course, 'twixt heaven and earth, to *Athens* bends;
And to *Triptolemus* her Chariot sends.
Part of the seed she gave, she bade him throw
On untill'd earth; part on the till'd to sow.
O're *Europe*, and the *Asian* soile convay'd,
The Youth to *Scythia* comes; where *Lyncus* sway'd. LYNCVS.
His Court he enters. Askt what way he came,
His cause of coming, Country, and his Name:
Triptolemus men call me, he reply'd;
And in renowmed *Athens* I reside.
No ship through toyling Seas me hither bare;
Nor over-land came I; but through the ayre.
I bring you *Ceres* gift: which sowne in fields,
Corn-bearing crops (a better feeding) yeelds.
The barbarous King envies it: and, that he
The Author of so great a good might be;
Gives entertainment: but, when sleep oppresst
His heavy eyes, with steele attempts his brest.
Whom *Ceres* turn's t' a *Lynx*: and home-wards makes
The young [d] *Mopsopian* drive her sacred Snakes.
[e] Our Chiefe concluded here her learned Layes.
The Nymphs, with one consent, give us the Bayes:
The vanquisht raile. To whom the Muse: Since you
Esteeme it nothing to deserve the due
To your contention, but must adde foule words
To your ill deeds; nor this your pride affords
Our patience roome: we'll wreak it on your heads,
And tread the path which Indignation leads.
The [f] *Paons* laugh, and our sharp threats despise.
About to scold, and with disgracefull noyse
To clap their hands; they saw the feathers sprout
Beneath their nailes, and clothe their armes throughout:
Hard nebs in one another's faces spie;
And now, new birds, into the Forrest flie.
These sylvan Scolds, as they their armes prepare
To beat their bosomes; mount, and hang in ayre.
Who yet retaine their ancient eloquence;
Full of harsh chat, and prating without sense.

[a] Here an interjection of calling, as ho, or holla.

[b] *Diana*, of *Delos*, where she was born. [c] *Diana* imposed that name on this little Sicanian Iland: she her selfe being called *Ortygia* of *Ortygia* the ancient name of *Delos*. TRIPTOLEMVS.

d *Triptolemus* the *Athenian*; *Attica* once called *Mopsopia*; of *Mopsopus* their King. e *Calliope*. PIERIDES.

f The daughters of *Pierus*; so named of *Paonia* their country.

VPON THE FIFTH BOOK OF *OVIDS* METAMORPHOSIS.

PHINEVS.

PHineus, *the brother of* Cepheus, *precontracted to* Andromeda; *who lately durſt not attempt her delivery, now impatient that a ſtranger ſhould carry her away, converts the banquet into a bloudy battell. In which is expreſſed the ſightleſſe fury of warre; reſpecting neither old age, neutralitie, divine endowments, nor ſacred orders; but confoundeth all in a generall ſlaughter. Yet* Perſeus *aſſiſted by his ſiſter* Pallas; *that is, Valour protected and directed by Wiſedome; aſtoniſhing his enemies with feare and wonder, as ſtupified by the ſight of* Gorgon, *obtaineth a glorious victorie, the event of a juſt warre; which, as here, is ever favoured by the divine aſſiſtance: without which vaine is the ſtrength and courage of mortalls, whoſe hands are but the inſtruments of that power which inables them. And as victory is aſcribed onely unto God, (the Lord of Hoſts) by the Pen-men of the ſacred Hiſtories: ſo the ancient Poets either deriving it from them, or enlightned with the ſame truth, deſcribe no notable atchievement without the conduction of a Deitie: as every where apparant in* Homer; *from whom we receive this poſition,*

Semper mens Iovis præſantior eſt hominum mente.
Qui & fortem virum terret, & ei eripit victoriam,
Facile aliquando vero ad pugnandum incitat.
Iliad 1.

Joves ſpirit mans controules: with feare he ſhakes
The valiant minde; graſpt conqueſt from him takes:
And hearts, deteſting warre, couragious makes.

Quibus pater Iupiter gloriam concedere vult,
Illorum omnium tela tangunt, quiſquis illa mittat
Sive ignavus, ſive fortis. Cum a Iove omnia dirigantur
Hoſtium tela contra terram humi decidunt.
Iliad 1.

And againe,

Be they or faint or bold, the darts they throw
Are tipt with death, on whom Jove will beſtow
The victory; for *Iove* directs them all:
On earth their foes dull'd lances idly fall.

So aſſiſtant Pallas *here gives our* Perſeus *the victory in ſo great a diſparity of power. This fable may in generall allude to that which is in practiſe ſo common; How forrein aides drawn in by liberall promiſes, whereof the neceſsitated are prodigall, to the reliefe of a diſtreſſed kingdome (as* Perſeus *to the reſcue of* Andromeda) *when the danger is paſt, inſteed of the promiſed reward, are ungratefully ſleighted; an occaſion not ſeldome of warr between the delivered and their deliverers.*

PRÆTVS.

Perſeus *having extended his conqueſts far into the Eaſt, and left his name unto* Perſia; *now returning into his country, found* Acriſius *expulſed* Argos, *by his brother* Prætus *whom he queld with the like felicity, and reſtored his Grandfather to his kingdome; rather expecting a revenge for his, and his mothers expoſure. Yet could not prevent his deſtiny by* Perſeus *ſoone after accidentally ſlaine, according to the Oracle.*

POLYDECTES.

From Argos Perſeus *ſailes to* Seriphus; *and confutes the incredulous King* Polydectes, *the author of his dangers and envier of his glory, with the ſtupifying head of* Gorgon. *Of which though I have formerly ſpoken at large, yet will it not be ſuperfluous to adde this hiſtoricall relation.* Phorcus *a* Cyrenian, *the Lord of three Ilands, made a ſtatue of* Minerva *foure cubits high, all of maſſy gold.* Minerva *being called* Gorgon *by the* Cyrenians; *a name agreeing with her warlike diſpoſition. But* Phorcus *dyed before he could inſhrine it in her temple: who left three daughters behinde him,* Sthnelio, Euriale, *and* Meduſa. *They vowing virginity, liv'd a part in thoſe ſeverall Ilands; and equally ſhared his ſubſtance: yet would not divide the* Gorgon *ſtatue, nor dedicate it as intended; but kept it by turnes as a publique treaſure. They had among them a truſty ſervant, vigilant in all their affaires, as their common eye and ſo called him. Exiled* Perſeus *preying upon thoſe coaſts with a well appointed fleete (For Piracy in ancient times, as we reade in* Thucidides, *was held no reproach but a glory) and taking this* Gorgon *for a wealthy Queene, yet of ſmall reſiſtance, intended an invaſion: but better informed that nothing there was of value but that golden ſtatue, plyed too and fro betweene Cyrene and Sardinia; till at length he intercepted this ſervant their eye: nor would ranſome him to the ſiſters, now met together, unleſſe they would ſhew him this ſtatue: in the meane while landing, by the inforced information of the priſoner he ſurprized them, and threatned to kill whoſoever refuſed.* Meduſa *refuſing, was ſlaine: but revealed by* Stherelio *&* Euriale, *he reſtored their ſervant. Then breaking the Image, and diſperſing the pieces in ſeverall bottomes, he kept the head intire in his own, & called it* Gorgō. *Roving about, & every where extorting mony, with the death of thoſe who reſiſted; at length he arrived at this Ile of* Seriphus, *where he was ſtrongly repulſt at the firſt aſſault by the inhabitants: but entring at the ſecond, & finding none in the city (for the Citizens*

were

were ſecretly fled) *he ſcoffingly ſaid that the men were turned into ſtones at the ſight of* Gorgon: *and when others elſewhere denied contribution, he would threaten them with the fate of the* Seriphians. *Hence ſprung thoſe former fables of the* Græ *and* Gorgons, *if we may beleeve* Palephatus.

Minerva *now leaves her victorious brother and repaires to* Helicon *to viſit the fountaine* Hippocrene, *late raiſed by the hoofe of* Pegaſus, *and therefore ſo called, which is ſhowne her by the* Muſes. *This may be thus interpreted: How* Pegaſus, *or Fame, as ſoone as borne in the mouthes of mortalls, beginneth to fly: and raiſe the* Muſes *a fountaine in* Parnaſſus, *by miniſtring an argument to the* Poet *to ſing the illuſtrious actions of men. It ſhould ſeeme that* Cadmus *gave a ground to this fable: who riding up and downe* Bœotia *to finde a convenient ſite for his City, firſt lighted on that ſpring: and becauſe he was held to be the firſt that invented letters; they therefore dedicated the ſame to the Muſes: which is ſaid to inſpire the drinker with a ſacred fury. Of this the Satyre ironically.* HIPPOCRENE.

I of the horſes ſpring did never bowſe;
Nor, knowing, ſlept on forkt *Parnaſſus* browes,
That I, a ſudden Poet, ſhould Compoſe.
The Muſes, and Pirene pale, to thoſe
I leave, whoſe images the claſping twine
Of Ivy girt. Theſe ruder rimes of mine
A Satyre offers at the Poets ſhrine.

Nec fonte labra prolui Caballino,
Nec in bicipiti ſomniaſſe Parnaſſo
Memini, ut repente ſic poeta prodirem.
Heliconidaſque pallidamque Pirenen
Illa relinquo, quorum imagines lambunt
Hederæ ſequaces: ipſe ſemipaganus
Ad ſacra vatum carmen affero noſtrum.
Perſ. in prolo.

And our Ovid *in his Elegies,*

Let Hindes baſe things admire; let Phœbus ſtill
My cupps full of Caſtalian liquor fill.

Vilia miretur vulgus: mihi flavus Apollo
Pocula Caſtalia plena miniſtret aqua.
Lib. 1. El. 15.

Now we are arrived at Helicon *with the Muſes; ſo called of the connexion of Sciences: and ſaid to be the daughters of* Jove *and* Mnemoſyne, *becauſe that excellent faculty and divine affection which is requiſite to poetry, is not acquired by art or induſtry, but inſpired from above; yet foſtered and augmented by* Mnemoſyne, *or a happy memory. In vaine they therefore attempt to enter at the gates of Poeſy that are not apt by the Muſes. This gift is evident to be ſupernaturall, in that illiterate men not ſeldome prove excellent Poets, expreſsing thoſe arts and ſciences wherein they never were inſtructed: in ſo much as when the fury is abated, they hardly underſtand their owne compoſures.* Eupheme *is ſaid to be the Muſes Nurſe; in that praiſe and the deſire of glory doe nouriſh all noble indeavours, and are the onely ſpurres unto vertue. Their habitation* Parnaſſus, Tempe, *and* Helicon; *pleaſant, but ſolitary places: for no ſtudy ſo delighteth the minde as Poeſy, which cauſeth a ſequeſtration from frequent converſe and worldly imployments: the reaſon why Poetry and Poverty twine ſo unſeparably: or rather, where as others by other arts thirſt after riches as well as renowne; the Poet alone is incited by fame, and deſire to perpetuate his memory. The Muſes are crowned with Laurell: whoſe ever-greene and bitter leaves expreſſe the bitter and conſtant paines, which is to be undergone in the purſuite of learning.* Apollo *is their preſident: not onely in that the inventor of muſique, but for playing ſo harmoniouſly on the inſtrument of this world, moving in order and meaſure, and conſorting with every part; ſo that by his meanes there is no diſſonancy in nature; keeping a true diſtinction of time, and clearing the voyce by his ſiccity. They are ſaid to be women, in regard of the pregnancy of knowledge: and nine, of the triple trine which flowes from the perfection of number. The Muſes are alſo taken for the Intelligences, of the Cœleſtiall Spheares; which by being neerer or farther removed, by their ſwifter or ſlower motion, doe make a diverſitie of ſounds; and conſequently (according to* Pythagoras) *an incredible harmony. Yet this, ſaith* Macrobius, *is not to be heard, in that ſo vaſt a ſound cannot enter at the narrow labyrinth of the eare; as the* Egyptians *heare not the roaring of waters who dwell by the cataracts of* Nilus. *Some of our curious Modernes divide the opinion; denying with* Ariſtotle, *any reall ſound or tune, but maintaining an exactneſſe of muſicall harmony and proportion.* Calliope *is the melody which reſults from the reſt of the ſpheares:* Urania, *of the Spheare of the fixed Starres, ſo named of her dignitie:* Polymnia *of* Saturne, *for the memory of antiquitie, which he exhibits by his cold and dry qualitie:* Terpſichore *of* Jupiter, *propitious to mortalls:* Clio *of* Mars, *for the thirſt of glory:* Melpomene *of the Sunne, in that of all the World the moderator:* Frato *of* Venus, *in regard of love:* Euterpe *of* Mercury, *for the honeſt delights among ſerious affaires:* Thalia *of the* Moone, *for the vigour which ſhe infuſeth by her humiditie.* Apollo *is the vertue of the Sun, his harpe the body, and his ſeverall motions the ſtrings. Their particular faculties are expreſſed in theſe verſes which are attributed to* Virgil. The Muſes.

Clio geſta canens tranſacti temporis reddit.
Melpomene tragico proclamat maſta boatu.
Comica laſciva gaudet ſermone Thalia.
Dulciloquo calamus Euterpe flatibus urget.
Terpſichore affectus citharæ movet, imperat, auget.
Plectra gerens Erato ſaltat pede, carmine, vultu.
Carmina Calliope libris heroica mandat.
Vranie Cæli motus ſcrutatur & aſtra.
Signat cuncta manu, loquitur Polymnia geſtu.
Mentis Apollinee vis hos movet undique Muſas;
In medio reſidens, complectitur omnia Thebas.

Clio the acts of former ages ſings:
Melpomene, in tragick ſtraines, ſad things:
Comick *Thalia* joyes in amorous layes:
On ſweetly ſpeaking reeds *Euterpe* playes:
Terpſicheres harp the rais'd affections moves:
Erato muſique odes, and dances loves:
Calliope pens the lofty rage of warres:
Vrania obſerves the heaven-imbroidered ſtarres:
Polymnia to her words her geſture fits:
Apollo's ſoule illuminates their wits;
Who all informing, in the middle ſits.

Jupiter *the divine minde, inſpires* Apollo; Apollo *the Muſes; and they their legitimate iſſue. Who are called by* Plato *the fathers of wiſdome; and interpreters of the Gods (among the Heathen the onely Theologians, and therefore called by Saint* Paul *their Prophets) accuſtoming to celebrate their praiſes and the heroicall actions of men, inflaming the hearers with emulation: teaching the cauſes of things, the knowledge of the Cæleſtiall motions; how to order the minde, and curbe the rebellious affections. Nor could* Ægyſtus *corrupt* Clytimneſtra *till he had ſlaine her Poet, who confirmed her chaſtity by ſinging the praiſes of vertuous women.* Scaliger *avers that the reading of* Virgill *will make a man more honeſt then the precepts of all the* Philoſophers: *and* Horace

Trojani belli ſcriptorem, maxime Lolli,
Dum tu declamas Roma, Præneſte relegi:
Qui quid ſit pulcrum, quid turpe; quid utile, quid non,
Plenius ac melius Chryſippo & Crantore dicit. Epiſt. 2.

I at *Præneſte*, while you plead at Rome,
Reade *Homer*, who inſtructs, what doth become,
What's baſe; what profits, what not profits man;
Better then *Crantor*, or *Chryſippus* can.

Which he demonſtrates in the ſame Epiſtle. Moreover verſe hath a greater efficacy then proſe: which penetrates deeper, and makes a more laſting impreſſion. For as the voyce paſſing through the narrow conduit of a trumpet breakes forth more cleare and muſicall: even ſo the ſence contracted by the ſtrict neceſſity of members. The other is heard with more negligence, and leſſe impulſion: but when the excellent matter is reſtrained in meaſures, the ſame ſentence not onely allures but inforceth.

PYRENEVS. *The Muſe relates to Pallas the intended rape of* Pyreneus; *their eſcape by transforming themſelves into birds, and his deſerved deſtiny: intimating that no profane and ſenſuall wit ſhould dare to violate thoſe Cæleſtiall virgins; or preſume to follow their aery flight, leſt they headlong fall to the earth and ruine their eſteeme by their derided ambition. The Muſes, are ſaid to be virgins, for that true Poeſie is reſerved and modeſt: not fucuſt over, but adorned with a genuine beauty. Now* Pyreneus *having over-runne all* Phocis, *ſubverted with-all all nurſeries of good learning; and therefore is fained to have offered violence to the* Muſes: *when they eſcaped with wings, that is, by divine providence; which not ſeldome miraculouſly preſerves them from barbarous oppreſſors. So upon the violent incurſions of the* Goths *and* Vandals, *the ſchooles and libraries were forced; and all had periſhed but for this politick ſpeech of one among the reſt:* Let us leave them their books; that whiles they amuſe themſelves with ſuch follies we may ſubdue them at our pleaſure.

THE CONTENTION BETWEEN THE MVSES AND THE PIERIDES. TYPHON. Pallas *wondring at the chattering of birds, which imitated humane voices; was informed by the Muſe, how formerly they were the nine daughters of* Pierius, *converted into Pyes for ſaucily contending with the Muſes in Poeſie, being vanquiſhed by them. The* Pierides *ſung of the warres of the Gyants, and the flight of the Gods: chaſed by* Typhon *into* Egypt, *where they hid themſelves in ſeverall ſhapes to avoid his fury.* Typhon *is the type of Ambition; aſcending, as all other vices, from hell: and therefore the ſonne of the* Earth *and* Erebus. *He is ſaid to have reached Heaven with his hands, in regard of his aſpiring thoughts; to have feete unwearied with travell; as expreſſing his induſtry in accommodating all things to his owne deſignes; to have flaming eyes; as full of wrath and violence: the tongues of ſerpents; in that inſolent in language, apt to detract, founding his owne glory on the infamy of an others: and laſtly to have an hundred heads, for that ever troubled with diverſitie of cares and conceptions. But better this horrid figure of* Typhon *agrees with rebellion: having a hundred heads in regard of his divided forces; fiery mouthes, of his inflamed intents; a girdle of ſerpents, for his peſtilent malice, and ſeiges; iron hands, beſt ſuting with ſlaughter; Eagles talons, with rapine; and a body covered with feathers, in regard of perpetuall rumors, ſecret intelligences, feares*

and

and ſuſpitions. By ſuch rebellions not ſeldome Princes are chaſed out of their countries, inforced to hide themſelves in ſome obſcure angle: as here the Gods, purſued by Typhon, *fly into* Egypt; *concealing themſelves in the ſhapes of unreaſonable creatures. An invention of the* Grecians *in deriſion of the ſuperſtitious* Egyptians, *who adored the like for the benefit they did them. Of which fable perhaps this* Pierus *was another: by* Plutarch *mentioned to have written a poem of the Muſes; here taken for his daughters; and ſaid to contend with them, in regard of their arrogancy and irreligion.*

Iupiter Hammon.

Jupiter Hammon *lurkes among the reſt in the ſhape of a Ramme: whereupon he was figured with hornes, and worſhipped in that forme in his* Lybian *temple; aſſuming his name from thoſe ſands. Or rather being the ſame with* Ham *the ſonne of* Noah, *from whom Idolatry had her originall, who uſually wore the carved head of a Ram on his Helmet (the like* Amianus *reports of* Saphores) *whereupon his Idoll was ſo faſhioned. Diverſe of theſe have I ſeene in* Egypt. *But* Jupiter Hammon *is alſo taken for the Sunne;* Hammah *ſignifying heat in the Hebrew; and becauſe the yeare beginnes at his entrance into* Aries, *he therefore was painted with Rams hornes. The feigned change of the reſt was derived from the enſignes of thoſe Princes who were held to merit divine honour by the* Egyptians. *Theſe aſſumed with ceremony begot ſuperſtition in the vulgar: who ſuppoſed them no idle ſpectators, but authors, or at leaſt coadjutors, not onely in their victories, but ſucceſſfull governments; whereupon thoſe beaſts did ſhare in their honour, and had their images converted into Idols.*

Ceres.

The Pierides *having ended their ſong ſo full of blaſphemy and detraction;* Calliope, *for the Muſes, begins with the praiſes of* Ceres; *daughter unto* Saturn *and* Ops; *that is, of time and the Earth, the parents of all vegetables:* Ceres *being taken for corne it ſelfe; or hiſtorically for the firſt who invented the plough, and the ſowing of that graine which till then grew wild and neglected: giving the* Sicilians *bread, who before fed on acornes; and preſcribing lawes of diviſion, of bounders, bargaine and ſaile, and of teſtaments: thereby affording not onely the meanes of lively-hood, but juſtice to protect it. The Muſe proceeds with the puniſhment of* Typhon, *ſtruck by* Jove *with lightning, and throwne under that Iland. The deſtiny of audacious Rebellion; which though it rage and raigne for a ſeaſon, ſupported by popular fury; yet fals in the end under the arme of vengeance, and waight of a reunited kingdome.* Pelorus *is here ſaid to weigh downe his right hand,* Pachinus *his left, Lylibæus his feete (the three promontories of triangular* Sicilia;) *and* Ætna *his head: out of which the angry Gyant is* Ætna. *fained to breath forth ſmoke and fire, in regard of the perpetuall burning of that mountaine. For* Typhon *phyſically is a hot and impetuous winde, not onely above, but under the Earth, which ruſhing through her hollow caverns, with violent motion inflames the ſulphurous and bituminous matter wherewith* Sicilia *aboundeth; the foode of this and the like conflagrations. But heare we the Philoſophicall Poet.*

High Ætna hollow is through out; alone
Supported wellnigh with huge vaults of ſtone.
No cave but is with winde and aire repleat,
For agitated aire doth winde beget,
Which heats the impriſoning rocks when hot it growes,
The Earth chaft by his fury; and from thoſe
Strikes fire, and ſwifter flame: it ſelfe on high
It darts, and out at up-right jawes doth fly;
Flakes ſhedding a farre off, far off dead coles
Tranſports, and ſmoke in curles of darkneſſe roules;
Ejecting ſtones withall of wondrous ſize:
All which from ſtrength of ſtraitned windes ariſe.
Beſides, againſt that mountaines roote the Maine
Breakes her ſwolne waves and ſwallowes them againe:
From whence unto the ſummit of th'aſcent
The undermining caves have their extent;
Through which the billows breath, & flames out-thruſt:
Vomiting ſtones, and darkning ſhoures of duſt.

——Primum terram ſubcava montis
Eſt natura, ferè ſilicum ſubfulta cavernis.
Omnibus eſt porro in ſpelæis ventus, & aër.
Ventus enim fit, ubi eſt agitando percitus aër.
Hic ubi percaluit, caleſcitque omnia circum
Saxa fervi quæ contingit, terramque: & ad eam
Excoſſit calidam flammis volucribus ignem:
Tollit ſe, ac rellit ea faucibus ejicit alte,
Funditque avidem longe, longeque favillam
Differt, & craſſa volvit caligine fumum,
Extruditque ſimul mirando pondere saxa:
Nè dubites, quin hæc animi rabida ſit vis.
Præterea magnis ex partibus exit montis ad ejus
Radices fragor, ejulatus, flammique referbet.
Ex hoc uſque mari ſpelæum montis ad altum
Pervenere ſubter fauces. Hæc ire fatendum eſt,
Atque efflare foras, ex ore extollere flammas,
Saxaque ſubjectare & nivem tollere nimbis.
Lucre. l. 6.

Nor is there any mountaine that burnes but borders on the Sea. This hath flamed in times paſt ſo abundantly that by reaſon of the ſmoke, and aier involved with burning ſand, the inhabitants thereabout could not ſee one another (if we may credit Cicero) *for two daies together. Theſe extraordinary eruptions were reputed ominous; in ſo much that a little before the ſervile warre in* Sicilia; *wherein*

threeſcore

threescore and ten thousand slaves were slaine by the Prætors, it raged so violently, that Africa was
thereof an astonished witnesse. The strugling of Typhon under his burthen is here said to shake the
whole Iland: the windes imprisoned in the bowels of the Earth, and not finding a vent, be-
ing the naturall reason of earthquakes; to which Sicilia, in regard of the hollownesse thereof, is
much subject.

PLVTO. Pluto fearing lest the earth should crack with these tumults, and let in day to affright his Ghosts,
ascends in a chariot drawne by black horses,

Orphæus crudele micans, Æthonque sagitta
Ocyor, & Stygii sublime gloria Nycteus
Armenti, Ditisque nota signatus Alastor.
Stabant ante fores iussi, sævumque fremebant. Claud de Rap. Pro.

Dreadfull *Orphœnus*, *Æthon* swift of speed;
Nicteus the glory of the *Stygian* breed;
Alastor sign'd with *Plutos* impresse: they
Stand trampling at the gates, and fiercely ney.

signifying darkenesse, burning, night, and conscious terrors; well suting with that sad Monarch, and
Monarchy. In the division of the World betweene the three sonnes of Saturne, the Heavens were a-
lotted to Jupiter, the Seas to Neptune, and Hell unto Pluto, first named Agesilaus: the fable dis-
guising the truth of Jupiters raigne in the Orient, called the superior part, and metaphorically Hea-
ven, in that there the ascending light was exhibited to mortalls: as the Occident the inferior, or Hell,
on the contrary ground, assigned to Pluto. This tradition was derived from the partition of the Earth
among the three sonnes of Noah, Sem, Ham, and Japhet. And because those Westerne climats a-
bounded with gold and silver, wrapt in the secret bowels of the Earth, he was called the infernall De-
itie; as also the God of Riches, his name importing as much: nor unaptly was that fained to proceed
from Hell which carries such a number thither. But physically he is taken for the element of Earth:
and therefore not onely the king of riches, since all ariseth from thence; but also of the dead, because
whatsoever have life, againe resolve into that substance, from whence they had their originall: whose
occult generations are disfigured by his Helmet; as his infernall empire by his short and crooked scepter.
For the soules of the dead, whether good or bad were supposed to descend into the wombe of the Earth
unto severall mansions either of blisse or punishment, in generall named the house of Hades: an opi-
nion unworne out in the daies of the fathers. Amestris the wife of Xerxes, buried twelve alive of no-
ble birth, as an offering for the prorogation of her life unto Pluto: called also Dis and Hades; for that,
according to Plato, being full of humanity to man-kinde, wise, and rich withall, he was able to enter-
taine the soules of men with perswasions, and demonstrations.

THE RAPE OF PROSERPINA. Yet this inexorable Tyrant stoopes to the stronger tyranny of love: who impulsed by his power sur-
priseth Proserpina the daughter of Ceres, as she was gathering flowers; and hurries her away in his
Chariot: when withstood by Cyane the water Nymph, he forces his descent into Hell through her
fountaine. There is a story in Plutarch how Cyanippus of Siracusa, having sacrificed to all the Gods,
but neglected Bacchus: in revenge thereof he so inflam'd him with wine that he ravished in the darke
CYANE. his owne daughter Cyane: who stealing his ring from his finger reserved it to discover who it was
that had abused her, as Tamar by Judahs signet. Upon this a mortall pestilence raged in the City:
when consulting with Apollo, an answer was given by the Oracle, that they should sacrifice unto the
Gods that incestuous wretch, who had provoked their displeasure. The party knowne unto none but
Cyane, she hal'd her father by his haire to the altar, and having caused him to be slaine, slew her selfe
on his body. The pestilence ceasing in his death, the Siracusians decreed her divine honours, and called
that fountaine by her name: which joyning streames with the small Anapis discharge themselves
into that haven; whose conjunction gave this invention to their celebrated loves and nuptialls; and
whose statues the Siracusians erected in the similitude of mortals. But returne we to the exposition of
the rape of Proserpina. Ceres, as we have said, is taken for corne: her Proserpina for the fertilitie
of the seed, which of creeping forth is so called: begotten by Jove, that is, by the athereall vertue and
clemency: when corrupting, and dying (for even that which groweth dies before it be quickned) She
was said to be ravished by the earth or Pluto: and then when gathering of flowres, in regard of the
fertility, and temperate ayre, of Sicilia, producing flowres in all seasons. Ceres is said to have wan-
dred all the world over in search of her daughter: because of the obliquity of the Zodiack, which cau-
seth Summer at severall times in severall countries; without whose fervour the Corne cannot ripen:
and to have sought her with two torches kindled at Ætna, in regard of the superior and inferiour heat;
the one nourishing that part which is above the Earth, the other what is under.

ARAS. Ceres, thirsty in her travell, arrives at a poore cottage: who demands, and receiveth liquor of an
old woman: her sonne a hard favoured boy, deriding the Goddesse for her hasty drinking, is converted

by

by her into a Stellion or Evet. Nicander *calls the woman* Metanira, *and her ſonne* Abas. *This envious boy, and therefore hard favoured, ſince there is no vice more ugly, is aptly converted into that envious creature; who caſting his winter skin like a ſerpent, devoures it forthwith, to prevent mankinde of ſo precious a remedy for the Falling ſickneſſe: and therefore proverbially taken for one that is ſubtill and envious. Nor leſſe malicious when infuſed in wine:*

The little Stellion ſtarr'd with black, that crawles
In hollow ſepulchers, and ruin'd walls,
The Emblem of deceit and envy ſhowes:
Which, ah, too well the jealous matron knowes.
Who drinks the wine wherein a Stellion dy'd
Shall have her face with filthy freckles py'd.

Parva lacerta aſris ſtellatus corpora guttis
Stellio, qui latebras, & cava buſta colit,
Invidiæ, pravique dolí fert ſymbola picta.
Heu nimium noſtræ cognita ſolertiæ!
Nam turpi obtegitur facies lentigine quiſquis,
Sit, quibus immerſus ſtellio, vina bibat.
Alciat Emb. 49.

This creature is little, that want of power may bridle the will from doing much harme; which onely ſtupifies, and not kills with biting. So the light of vertue is rather eclipſed, then extinguiſhed by envy. This is here ſaid to reſemble a Lizard: yet that no leſſe a friend unto man, then the other an enemie; which will draw as neere as he dare, and gaze on his face as it were with affection. An acquaintance of mine fed one of theſe daily with crummes, frequenting a tree in his garden. Sleeping on a time under the ſhade thereof, as it was his cuſtome in the heat of the day, the Lizard by running oft over his face, and making a pittifull noyſe, awakened him: when he might perceive a huge Serpent creeping towards him, (whoſe biting is certaine death if not ſuddenly prevented, and therefore provident Nature hath placed a rattle in her taile to forewarne her approach) who, ſtarting up, kild her with the next weapon he could light on: and thus by this little and gratefull beaſt was his life preſerved.

Ceres *at length returning into* Sicilia, *and coming to the fountaine of* Cyane *findes* Proſerpina's *girdle floting on the water: which renews her ſorrow, as now aſſured of her deſtruction. Perhaps alluding to the hiſtory, thus related by* Firmicus. Proſerpina *had divers ſutors, among the reſt one* Pluto, *a wealthy Francling: who impatient with love, and deſperate of obtaining; having found her one evening in the confines of* Ænna, *gathering of flowres by the pleaſant lake of* Perguſa, *forced her into his Chariot, and carried her away.* Ceres *purſued the raviſher with armed troopes: who now as hopeleſſe of life as of retaining his prey, drave headlong into the depth of the water; where both of them were drowned. This yet unknowne, to comfort the mother, thoſe of* Ænna *fained how ſhe was raviſhed by* Pluto, *the infernall Deity. Others more probably, that* Aidoneus *or* Orcus, *King of the* Moloſſians, *raviſhed* Proſerpina *the daughter of* Ceres *Queene of* Sicilia; *as* Euſebius *out of* Theodoret. *For the* Moloſſians *were a people of* Epirus, *neere to the mountaine* Pindus; *from whence* Acheron, *the fained father of* Aſcalaphus, *ariſeth: ſaid to be a river of Hell, in that darke, and obſcured by the ſhades of high trees which grew on his borders. The inhabitants of theſe parts were much given to Piracy: whereof* Liburnian *ſhips are taken for ſwift ones, and good ſaylers.* Ceres *in the meane while wandring through moſt parts of the world in queſt of* Proſerpina, *inſtructed the* Athenians *in the art of tillage, the ſowing and reaping of Corne: who in gratitude of ſo great a benefit, decreed divine honours to her and her daughter.*

Ceres *full of indignation for her* Proſerpine, *ſtrikes the Earth with barrenneſſe; eſpecially* Sicilia, *where ſhe found the impreſſion of her loſſe; breaking the plough, killing the Oxen with their drivers, corrupting the ſeede in the ground, and infecting the ayre: the deſcription of ſome notable famine and mortalitie, which hapned in that countrey. When* Arethuſa *a river of* Elis, *running under ground, and lifting up her head in the fountaine of* Syracuſe, *(of which hereafter in that ſtory) informeth* Ceres *how ſhe ſaw her daughter, now the infernall Empreſſe, in her ſubterrene courſe, with* Pluto *in Hell. This knowne, ſhe aſcends into heaven, and complaines unto* Iupiter, *who ſigneth* Proſerpina's *returne; provided, that ſince her deſcent ſhe had taſted of nothing: meaning, as ſome ſuppoſe, if ſhe had not loſt her virginitie, alluding to the markes thereof in that fruit: becauſe a rape ſo conſummated is no way repairable but by marriage. A Spaniard of note, and in favour with* Spinola, *having raviſhed a virgin, was adviſed by the Marqueſſe to marry her; which he refuſed, as rather chooſing to dye, then diſparage his blood by ſo baſe a match. Yet when he ſaw there was no remedie, but that he muſt either doe the one, or ſuffer the other; in the end he conſented. No ſooner were the nuptialls ſolemnized, but he cauſed his head to be ſeparated from his ſhoulders: doing therein a two-fold*

ASCALAPHVS.

two-fold justice; both in giving reparation to the honour of the maide; and in punishing an offence so foule in it selfe, and so scandalous in his army. But Proserpina *having eaten seven graines of a Pomegranet (a fatall liquorishnesse, which retaines her in Hell; as the Apple thrust* Evah *out of Paradise, whereunto it is held to have a relation) and accused by* Ascalaphus; *her hopes were made frustrate: who notwithstanding transformes the intelligencer into a Screech-owle. A just reward, and agreeing well with the nature of an Informer: the scorne of all men; avoided as inauspicious, and in nature a prodigie.* Ascalaphus *therefore is not unaptly fained to be the sonne of* Acheron *and* Orphne, *of Trouble, and darkenesse: since such are the violaters of peace, and disturbers of securitie;* Borne (*saith* Tacitus) to the ruine of man-kinde: *who were banished out of all well-governed Commonwealths, and not seldome scourged to death by the* Romanes.

SIRENS. Ascalaphus *suffered deservedly. But the* Sirens *who accompanied* Proserpina *when she gathered flowers, at their owne intreatie were changed into Birds (retaining onely their virgin faces and musicall voices) the better to inable them in the search of their lost companion. These* Sirens *were Queenes of those Ilands which lye in the bay of* Pestano *not farre from* Capræ; *who held many places on the neighbouring Continent: especially the Promontory of* Minerva; *so called in that during their raigne an Academy was there erected for the propagation of learning: which became so famous for eloquence and all liberall sciences, that it gave an invention to this fable of the sweetnesse of voice and attracting songs of the* Sirens: *intimated by* Homer, *who attributes unto them the endowments of the Muses; as harmony, and absolute knowledge both in Philosophy and history. For thus he makes them sing to* Vlisses:

Huc age prosectus gloriose Vlysses, integrę gloria Græcorum,
Navem siste, ut nostram vocem audias.
Non enim unquam aliquis hac præternavigavit nave nigra,
Priusquam nostram suavem ab ore vocem audiret,
Sed hic delectatus abiit & plura dicitur.
Scimus enim tibi omnia quæcunque in Troja lata
Græci & Trojani deorum voluntate passi:
Scimus etiam quæcunque fiunt in terra multipascua. Odyss. l. 12.

Hither thy ship, of Greekes thou glory, stere:
That our songs may delight thee, anchor here.
Never did man in sable barke saile by,
That gave not eare to our sweet melody,
And parted pleas'd; his knowledge better farre.
We know what Greeks and Trojans in Troy's warre
Sustain'd by doome of angry Gods; and all
That doth upon the foodfull Earth befall.

They were saide to be the daughters of Achelous; *of the learned Professors invited thither from* Ætolia *and* Acarnania, *which are watered by that celebrated River; and of the Muse* Calliope, *for the sweetnesse of their voices. But those noble sciences there exercised with such fame and admiration, were by posteritie abused to the destruction of common-wealths, and corruption of manners; especially those more harmonious and delightfull, Poetry and Rhetorick: which caused* Plato, *defiling his owne nest (being indeed a Philosophicall Poet) to banish Poets from his Common-wealth; and* Socrates *continually to gird at the Rhetoritians: yet without dispraise to those Arts, since the corruption of the best degenerates into the worst: the students here wasting their patrimonies in luxury and riot. Insomuch, that the place grew infamous; the* Sirens *being fained to have beene converted into monsters, and to shipwrack such as came neere them: that is, in procuring their poverty and ruine. So that the* Sirens *are now taken for inticing pleasures, as formerly for the Muses: and their musick for that eloquence that perswades to destruction. They are called* Sirens *of attracting: their names* Leucosia, Parthenope, *and* Ligia, *which signifie no other then the motives of the minde to amorous delights, by beauty, youth, and bewitching eloquence. One is said to play on a Harpe, another on a Pipe, and the third to sing; that by such variety they might allure the various affections of men, and accommodate their musicke to their lust or ambition, as severall baites for severall fishes. They are therefore taken by some for Harlots, as according with their craft: and by* Horace *for sloth, the fuell of lasciviousnesse. They are said to have* Achelous, *a Bull to their father, in regard of the propensitie of that creature unto lust: and* Calliope, *a Muse, to their mother; for that the deceitfull suavity which allures us unto them: to have wings, in that they swiftly descend into the heart of a lover; and the feete of a Cocke, for the wastefull effects of affections. But* Pontanus *will have them converted by* Pallas *into Mermaides, for their loose attire, and adulterate beauties.*

If

If warned by th' infamous prodigy
Of monſtrous *Sirens*, borrowed beauty fly.
In learning, voice, and feature theſe ſurpaſt:
But too induſtrious to adorne the laſt.
O why ſhould art ſuch heavenly gifts diſgrace!
And lay the ſoules defection on the face!
Now went they to the temple with the reſt;
There where Ænarian waves that Ile inveſt:
Their faces with an oyly fucus ſpread,
Their lips ſo roſy, not with their owne red:
Their necks and breaſts ſhone with adulterate white;
Bare to the waſt, the better to invite;
With painted eyes, and treſſes of falſe haire;
Which joyntly beare of luſt, the badge and ſnare.
Whom when *Minerva* from her ſhrine had ſpy'd,
She hid her eyes, and turn'd her head aſide.
If I a Goddeſſe, nor in vertue faile,
If right, or force of modeſty prevaile,
They ſhall not, ſaid ſhe, herein glory long:
My griefe ſhall arme me to revenge this wrong.
Now ſcarce departed from her Temple doore,
When ſcarce their feete had preſt the beachy ſhore,
Their leggs united in a ſcaly hide;
And bones in finnes thruſt out on either ſide.
Nor yet their former mindes unchanged keepe,
But hold themſelves for monſters of the Deepe;
Who now upon the dancing billowes move:
Fiſhes below the waſt, and maids above.

Si modo vos moverunt Sirenum infamia monſtra,
Sollerti cultus quoque pulla fugat.
Ha facie, cantuque & Palladis arte placebant;
Sedula ſed ni mihi cura decoris obeſt.
Sæpe ille nutrix, ſi quid bona tanta per artem
Perdidit? & cauſam criminis ora gerunt?
Forte revendatis ibant ad templa papillis
Quæ brevis Ænaria eſt inſula cincta mari:
Ora madent, liquidoque madent & tempora fuco,
Infecit & roſeas non ſua labra rubor.
Colla nivei ſpoliant gemmæ, ac nuda papillas
Vitta tegit; nimia guttur ab arte nitet.
Pulla oculos, multumque alieno crine ſuperbe
Luxuriam facie teſtificante ſuam.
Quam Dea proſpiciens gradibus ſublimis ab altis,
Averſique oculos oppoſitique manum.
Nec ſi, inquit, Dea ſum, ſi quid mea numina poſſunt,
Si qua pudicitiæ, ſi qua viſque valent,
Hæc impune ferent, nec me laſſiſſe juvabit,
Et mea in pœnas iudet arma dolor.
Vix templo exierant, vix littora ſumma tenebant
Avida vix primos reperat alga pedes;
Senſerunt teneris ſquamas horreſcere planis,
Oſſa quoque in ſpinas ire cauſa novas.
Mens quoque mutata eſt, nec ſe velut ante puellas,
Sed vaſti credunt æquoris eſſe ferax.
Atque ita ſe in ſimilem, quæque æquora proxima mittunt;
Pube tenus piſces, cætera ut ante manent.
Ad uxorem.

This double forme expreſſeth the angelicall and brutiſh nature in man: the one ſuppreſſed where the other predominates. Some interpret the ſongs of theſe Sirens *by the flattery of* Sycophants: *a poyſon that takes from a man the knowledge of himſelfe, and kills with delighting. They are ſaid to have beene vanquiſhed by the Muſes, who pulled their wings, and made themſelves coronets of the feathers: in that pleaſure which ſprings from mirth and abundance, ſwiftly tranſporting the deſires of the Soule, as if with wings, is ſubdued and bridled by learning and Philoſophy; who are raiſed aloft with the ſpoyles of the other: the Muſe, the mother of the* Sirens *excepted; which is that ſuperficiall and delightfull ſtudy appropriated to Pleaſure. They are ſaid to dwell in ſolitary Ilands, becauſe pleaſure affecteth privacy and retirement: For which cauſe* Tiberius *confined himſelfe unto* Caprea, *an Iland infamous for his incredible beaſtlineſſe. The coaſts appeare white as they fable, with the bones of thoſe whom their ſongs have betrayed to deſtruction; to ſhow how the examples of calamities, though never ſo cleare and perſpicuous, not much deterre from thoſe alluring delights, which infaſcinate our ſenſes. Yet* Orpheus *ſailed ſafely by; who in ſinging aloud the praiſes of the Gods confounded their muſique; for divine contemplations doe not onely in power, but in ſweetneſſe tranſcend whatſoever is mortall. So* Vlyſſes *ſecured his men by the ſtopping of their eares; for the Vulgar are not to be expoſed to the incounter of too prevalent inticements: but himſelfe reſtrained by his reſolution and temper, heareth their charmes without farther danger; ſince heroicall ſpirits in the midſt of beſeiging delights are invincibly fortified by their proper vertue. This fable of the* Sirens *hath alſo a topographicall alluſion: for* Archippus *tells of a certaine Bay contracted within winding ſtraights and broken cliffes; which by the ſinging of the windes, and beating of the billowes, report a delightfull harmony, alluring thoſe who ſaile by to approach; when forthwith throwne againſt the rocks by the waves, and ſwallowed in the violent eddyes. Some as* Gaza *and* Trapezuntius, *affirme that they have ſeene ſuch creatures in the ſea: either the divells aſſuming ſuch ſhape to countenance the fable; or framed in the fantaſie by remote reſemblances: as we give imaginary formes unto Clouds, and call thoſe monſters of the deepe by the names of land-creatures, which imperfectly carry their ſimilitude.*

Proſerpina Queene of Hell and Heaven.

Jupiter, *compaſſionating* Ceres, *decreeth that her daughter ſhould live ſix moneth with her huſband, and as long with her mother. For the ſeed, which is* Proſerpina, *while the Sun is on the ſouth of*

the Æquinoctiall, lies hid in the earth, which is Pluto: *but when he travels through the Northerne ſignes, it ſhouteth up, and growes to maturitie; and then* Proſerpina *is ſaid to be above with* Ceres. *As alſo becauſe the Moone* (*which is taken for* Proſerpina) *hath halfe of the yeare her dominion in our hemiſphere: being Lady of the night, and by Idolaters ſtyled the Queene of Heaven* (*as of the Planets, and therefore called* Aſtroarch *by the* Syrians) *worſhipped with ſuch ſolemnitie on the firſt day of every moneth; not un-imitated by the* Jews, *as complained of by the Prophet.*

ALPHEVS AND ARETHVSA.

Now recomforted Ceres *is at leiſure to heare* Arethuſa *declare the purſuite of* Alpheus, *and her owne transformation.* Alpheus *who drew his pedegree from the Sunne, having ſlaine by misfortune his brother* Cercaphus, *threw himſelfe into the river* Nictimus; *which ever after carried his name. This runnes through* Arcadia, *by* Elis *and* Olympian Piſa; Arethuſa *ſpringing from the ſame fountaine: which in breaking from thence, is ſaid to fly from him; and to joyne in the end, in that they joyned in the beginning. But the fountaine* Arethuſa *here mentioned, aſcends in a little Iland at the fartheſt extent of* Syracuſa *betweene the two havens, called formerly* Ortygia: *and conſecrated to* Diana. *Whereupon it was fained that* Arethuſa *the* Arcadian *Huntreſſe, and a Nymphe of her train, was turned by her into a river, to ſave her from the luſtfull purſuite of* Alpheus, *and conducted under the Sea to* Ortygia: *ſaid to be followed in the ſame current by her violent lover; becauſe that river is ſwallowed by the earth not farre from the ſhore; and thought to riſe againe in this fountaine, in that troubled and ſmelling of the dung of beaſts in the time of the* Olympian *feſtivals when the excrements of the ſacrifices were throwne into that river. Yet* Strabo *writes that* Alpheus *ſinks not at all into the ground, but ruſheth into the* Adriatick *ſea with ſo ſtrong a current, that he preſerves his courſe and ſweetneſſe a great way off; even unto* Arethuſa, *as may be gathered from* Virgill.

Sic tibi, cum fluctus ſubterlabere Sicanus,
Doris amara ſuam non intermiſceat undam.
Ecl:

Her floods ſo may not bitter *Doris* joyne,
Whilſt thou glid'ſt under *Sicily*, with thine.

Anas, *now* Guadiana, *runnes thirteene leagues within the Earth, and breakes forth againe by* Villa Horta: *inſomuch as the* Spaniards *bragge how they have a bridge whereon they feede many thouſands of ſheepe. But what is this, or the like, to ſo long a paſſage under the Sea? yet the ſame is reported of a river, which from his fountaine in* Meiates *hath an unknowne channell under the ſea which conducts it to* Panormus *a Port of* Epirus. *So they write of* Æſculapius *a well in* Athens *that rendred whatſoever was throwne thereinto at* Phalerium, *a city of* Hetruria. *By this fable of* Alpheus *and* Arethuſa *the ancients expreſſed the divine affection of the ſoule, and excellency of vertue. For as the matter ſeekes after her forme, as her proper and onely good, without which ſhe is idle and uſeleſſe; even ſo is vertue purſued by the Soule.* Alpheus *which ſignifies blots or imperfections, is therefore ſaid to follow* Arethuſa, *which is by interpretation Vertue. But* Fulgentius *more fully, that* Alpheus *is the light of Truth, and* Arethuſa *the excellency of equity, and what can truth more affect then equitie; or light then excellency?* Alpheus *runnes unmixt through the ſea: becauſe illuſtrious truth, although invironed with vices, can never be diſſeaſoned with their bitterneſſe, but unpolluted falls into the boſome of* Arethuſa, *or noble integritie. He is ſaid in his paſſage through Hell to cauſe a forgetfulneſſe in the Ghoſts below: in that the light of truth deſcending into the receſſe of the conſcience, procures an oblivion of evills.*

TRIPTOLEMVS.

Ceres *ſends* Triptolemus, *in her chariot drawne by winged Dragons, all over the World, to teach the uſe of husbandry unto mortalls. So fained, in that* Triptolemus *was the firſt that invented the ſowing of Corne at* Eluſis, *a city neere* Athens; *receiving that skill from* Sicilia, *the countrey of* Ceres; *whereof called* Eluſina, *and there principally honoured. His travell is no other then the propagation of that knowledge unto other nations: as the volumes which he writ of tillage, and diſperſed abroad, the voluminous Dragons which drew him.* Euſebius *reports that this* Triptolemus *was the ſonne of* Eleuſus *king of* Eluſis, *who in a great dearth ſuſtained his ſubjects out of his owne granaries: which not able to performe on the like occaſion, and fearing the fury of the people, he went aboard a long veſſell which was called the Dragon, and ſhortly after returned with that ſhip full laden with corne; wherewith he relieved their hunger, and taught them the art of Tillage to prevent the like neceſsitie.*

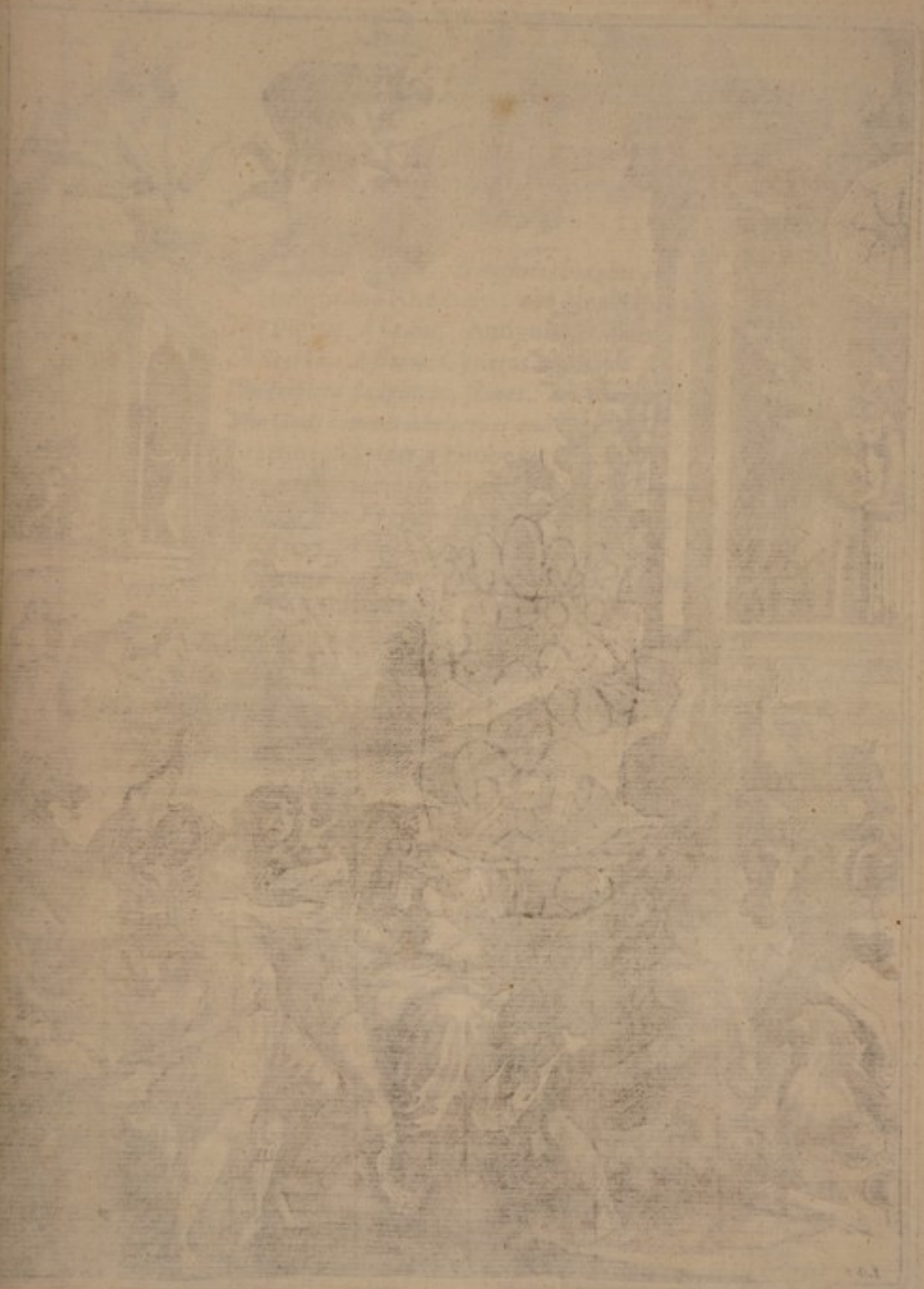
LYNCVS.

Now Celeus *named* Lyncus *by others, having in his abſence uſurped his kingdome, was expulſed by him at his returne: who in regard of his treaſon and ingratitude, was ſaid to have beene changed by* Ceres (Triptolemus *his fautrix*) *into that ſpotted and ravenous beaſt the image of his minde, which carries his name. But our* Ovid *maketh this* Lyncus *to be a King of* Scythia:

thia: *and perhaps out of the ingratefulneſſe of that barren ſoyle; ingratefull to* Triptolemus, *or the tiller.*

Calliope *here ends her ſong: the Nymphes give the Palme to the Muſes; by whom the railing* Pierides *are converted into Pyes. Then theſe not the Parrot more expreſſely imitates the voice of man rejoycing in what they ſpeake; not onely diligent to learne, but delighting to meditate, which ſhew their intention by their muſing.* Plutarch *tells of a talking Pye in his dayes which would counterfeit the language of men, the voice of beaſts, and ſounds of muſicall inſtruments, to the hearers no ſmall admiration. That on a time having heard a noiſe of trumpets, ſhe became mute the day following; inſomuch as ſuſpected to have beene poyſoned: but, as appeared by the ſequell, in a deepe meditation how to frame her voice in the expreſſion of thoſe notes, which after ſhe rendred with no leſſe art and variety. The aptneſſe in birds, conſiſts not ſo much in the conformity of the organs of ſpeech as in their attention, and naturall delight to practice. The Pye is the hieroglyphick of unſeaſonable loquacity: deciphering theſe illiterate Poetaſters (by the Satyre called the Pye-poets) who boaſt of their owne compoſures, and detract from the glory of the learned. Iuſtly therefore are the* Pierides *changed into thoſe ſilvan ſcoulds, for their arrogancy and impudence: but above all for extolling the flagitious Gyants, and vilifying the Gods, ſince Poeſy in regard of her originall, inſpired into the minde from above, ſhould chiefely, if not onely, be exerciſed in celebrating their praiſes; as here exemplified by the Muſes.*

PIERIDES




Lib 6

OVIDS

METAMORPHOSIS

The ſixth Booke.

THE ARGVMENT.

PAllas *an old-wife. Haughtie thoughts o're-throw*
Hæmus *and* Rhodope ; *who Mountains grow.*
The Pigmy, *a Crane.* Antigone *becomes*
A Storke. A ſtatue Cyneras *intombs:*
His impious daughters, ſtones. In various ſhapes
The Gods commit adulteries and rapes.
Arachne, *a Spider.* Niobe *yet drownes*
Her marble cheeks in teares. Vncivill Clownes
Are curſt to Frogs. From teares cleere Marſyas *flowes.*
His Ivory ſhoulder new-made Pelops *ſhowes.*
Progne, *a Swallow ; ſign'd with murders ſtaines.*
Sad Philomel *to ſecret night complaines.*
Rage to a Lapwing turnes th' Odryſian *king.*
Calais *and* Zetes *native feathers wing.*

ARACHNE'S CONTENTION WITH PALLAS.

a *Pallas* : of the Lake *Tritto*, or of *Tritogenia*, her excellent wiſdome.

b The daughter of *Idmon*, dwelling in *Colophon*, a citie of *Ionia*.

c A little towne at the foot of the mountaine *Tmolus*, from whence it taketh that name.

a *Tritonia* to the Muſe attention lends :
Who both her Verſe, and juſt revenge commends.
Then ſaid t' her ſelf : To praiſe is of no worth :
Let our revengefull Powre our praiſe ſet forth.
Intends *Arachnes* ruine. She, ſhe heard,
Before her curious webs, her own preferr'd.
Nor dwelling, nor her nation fame impart
Vnto the Damſell, but excelling Art.
b Deriv'd from *Colophonian Idmons* ſide ;
VVho thirſtie VVooll in *Phocian* purple dide.
Her mother (who had paid her debt to fate)
VVas alſo meane, and equall to her mate.
Yet through the *Lydian* townes her praiſe was ſpred ;
Though poore her birth, in poore c *Hypepa* bred.
The Nymphs of *Tmolus* oft their Vines forſooke ;
The ſleeke *Pactolian* Nymphs their ſtreames; to looke
On her rare works : nor more delight in viewing
The done (done with ſuch grace) then when adoing.
VVhether ſhe orbe-like roule the ruder wooll ;
Or, finely finger'd, the ſelected cull ;
Or draw it into clowd-reſembling flakes ;
Or equall twine with ſwift-turn'd ſpindle makes ;
Or with her lively-painting needle wrought :
You might perceive ſhe was by *Pallas* taught.
Yet ſuch a Miſtreſſe her proud thoughts diſclaime :
Let her with me contend ; if foyld, no ſhame
(Said ſhe) nor puniſhment will I refuſe.
Pallas, forth-with, an old-wives ſhape indues :
Her haire all white ; her limbs, appearing weake,
A ſtaffe ſupports : who thus began to ſpeake.

Old Age hath ſomething which we need not ſhun :
Experience by long tract of time is won.
Scorne not advice : with dames of humane race
Contend for fame, but give a Goddeſſe place.
Crave pardon, and ſhe will thy crime remit.
With eyes confeſſing rage, and eye-brows knit,
(Her labour-leaving hands ſcarce held from ſtrokes)
She, masked *Pallas* with theſe words provokes.
Old foole, that dot'ſt with age ; to whom long-life
Is now a curſe : thy daughter, or ſonnes wife,
(If thou haſt either) taught be they by this :
My wiſdome, for my ſelf, ſufficient is.
And leaſt thy counſell ſhould an entreſt claime
In my diverſion, I abide the ſame.
VVhy comes ſhe not ? why tryall thus delayes ?
She comes, ſaid *Pallas*, and her ſelf diſplayes.
Nymphs ; and d *Mygdonian* dames the Powre adore :
Onely the maide her ſelf undaunted bore :
And yet ſhe bluſht ; againſt her will the red
Bluſht in her cheeks ; and thence as ſwiftly fled.
Even ſo the purple Morning paints the ſkyes :
And ſo they whiten at the Suns upriſe.
VVho now, as deſperately obſtinate,
Praiſe ill affecting, runs on her own fate.
No more *Ioves* daughter labours to diſſwade ;
No more refuſeth ; nor the ſtrife delaide.
Both ſettle to their taskes apart : both ſpread
At once their warps, conſiſting of fine thread,
Ty'd to their beames : a reed the thred divides,
Through which the quick-returning ſhuttle glides,

d *Phrygian* : for the *Mygdonians*, a people of *Macedon*, planted divers Colonies in *Phrygia*. Others read *Maeonian*, of *Maeonia*, an ancient name of *Lydia*.

Shot

Shot by swift hands. The combs inserted tooth
Between the warp suppresst the rising woofe:
Strife less'ning toyle. With skirts tuckt to their waste,
Both move their cunning armes with nimble haste.
Here crimson, [a] dyde in *Tyrian* brasse, they weave:
The scarce distinguisht shadows sight deceave.
[b] So watry clouds, guilt by *Apollo*, show;
The vast sky painted with a mightie Bow:
With though a thousand severall colours shine,
No eye their close transition can define:
The next, the same so neerely represents;
As by degrees, scarce sensible, dissents.
Through-out imbellished with ductil gold:
And both reviv'd antiquities unfold.
Pallas, in *Athens*, [c] *Mars's* Rock doth frame:
And that old strife about the Cities name.
Twice six Cœlestialls sit inthron'd on hie,
Repleat with awe-infusing gravitie:
Iove in the midst. The suted figures tooke
Their lively formes: *Iove* had a royall looke.
The Sea-god stood, and with his Trident strake
The cleaving rock, from whence a [d] fountaine brake:
Whereon he grounds his claime. With speare & shield
Her self she armes: her head a murrion steild:
Her brest her *Aegis* guards. Her lance the ground
Appeares to strike; and from that pregnant wound
The hoary olive, charg'd with fruit, ascends.
The Gods admire: with victory she ends.
Yet she, to show the Rivall of her praise
What hopes to cherish for such bold affayes,
Add's foure contentions in the utmost bounds
Of every angle, wrought in little Rounds.
One, *Thracian Rhodope* and *Hæmus* showes,
Now mountains, topt with never melting snowes,
Once humane bodies: who durst emulate
The blest Cœlestialls both in style and state.
The next containes the miserable doome
Of that *Pygmean* matron, over-come
By *Iuno*; made a Crane, and forc't to jar
With her own nation in perpetuall war.
A third presents *Antigone*, who strove
For unmatcht beautie with the wife of *Iove*.
Not *Ilium*, nor [e] *Laomedon* her sire,
Prevail'd with violent [f] *Saturnia's* ire.
Turn'd to a Storke; who, with white pinions rais'd,
Is ever by her creaking bill self-prais'd.
In the last circle [g] *Cynaras* was plac't;
Who, charg'd with griefe, the temples staires imbrac't;
(Of late his daughters by their pride o're-throwne)
Appeares to weepe, and grovell on the stone.
The web a wreathe of [h] peacefull Olive bounds:
And her own tree her work both ends and crowns.
Arachne weaves *Europa's* rape by *Iove*:
The Bull appeares to live, the sea to move.
Back to the shore she casts a heavy eye;
To her distracted damsels seemes to cry:
And from the sprinkling waves, that skip to meet
With such a burden, shrinks her trembling feet.
Asteria there a strugling Eagle prest:
A Swan here spreds his wings o're *Leda's* brest.
Iove, Satyr-like, *Antiope* compels
Whose fruitfull womb with double issue swels:
Amphytrio for *Alcmena's* love became:
A showre for *Danaë*; for *Aegina* flame:
For beautifull *Mnemosyne* he takes
A shepheards forme: for [i] *Deois* a snakes.
Thee also, *Neptune*, like a lustfull Stere,
She makes the faire [k] *Aeolian* Virgin beare:
And get th' [l] *Aloides* in *Enipe's* shape:
Now turn'd t'a Ram in sad [m] *Bisaltis* rape.
The [n] gold-hair'd mother of life-strengthning Seed,
The [o] snake-hair'd mother of the winged Steed,
Found thee a Stallion: thee *Melanthe* findes
A Delphin. She to every forme assignes
Life-equall looks; to every place the same
Aspect. A Heard'sman *Phœbus* here became;
A Lion now; now falcons wings displayes:
[p] *Macarean Issa* shepheard-like betrayes.
[q] *Liber*, a grape, *Erigone* compresst:
And *Saturne*, horse-like, *Chiron* gets, halfe-beast.
[r] About her web a curious traile designes:
Flowres intermixt with clasping Ivy twines.
Not *Pallas* this, not Envy this reproves:
Her faire successe the vext Virago moves:
Who teares the web, with crimes cœlestiall fraught:
With shuttle from [s] *Cytorian* mountains brought,
Arachne thrice upon the fore-head smote.
Her great heart brooks it not. About her throte
A halter knits. Remorsefull *Pallas* stayd
Her falling waight; Live wretch, yet hang, she said.
This curse (least of succeeding times secure)
Still to thy issue, and their race, indure.
Sprinkled with [t] *Hecat's* banefull weeds, her haire
She forthwith sheds: her nose and eares impaire;
Her head grows little; her whole body so;
Her thighs and legs to spiny fingers grow:
The rest all belly. With thence a thred she sends:
And now, [u] a Spider, her old webs extends.
All *Lydia* stormes; the fame through *Phrygia* rung:
And gave an argument to every tongue.
Her, *Niobe* had known; when she, a maid,
[x] In *Sipylus*, and in *Mœonia* staid.
Yet slights that home example: still rebells
Against the Gods: and with proud language swels.
Much made her haughtie. Yet [y] *Amphion's* towne,
Their high descents; nor glory of a crowne.
So pleas'd her (though she pleas'd her selfe in all)
As her faire race. We *Niobe* might call
The happiest mother that yet ever brought
Life unto light; had not her selfe so thought.
[z] *Tiresian Manto*, in presages skild,
The streets, inspir'd by holy fury, fild
With these exhorts: [a] *Ismenides*, prepare:
To great *Latona*, and [a] her Twins, with prayer
Mix sweet perfumes; your brows with Laurell bind:
By me *Latona* bids. The *Thebans* wind
About their temples the commanded Bay:
And sacred fires, with incense feeding, pray.
Behold, the Queene in height of state appeares:
A *Phrygian* mantle, weav'd with gold, she weares:
Her face, as much as rage would suffer, faire.
She stops; and shaking her disheveled haire,
The godly troope with haughtie eyes survayes.
What madnesse is it unseene Gods (she sayes)
Before the seen Cœlestialls to prefer?
Or while I Altars want, to worship her?
Me *Tantalus* (alone allow'd to feast
In heaven) begot; my mother not the least

Pleias;

a The purple Fish that yeelded the best scarlet was taken about the Coasts of *Tyrus*.

b The Sun-beames beating on a dropping cloud beget the Rainbow.

NEPTVNES STRIFE VVITH PALLAS ABOVT THE NAMING OF ATHENS.

c *Areopagus* (the street or court of *Mars*) where the *Areopagites* the *Athenian Magistrates* sate in judgement d Divers fay a Horse: reading *Forum* for *Prorum*, alleadging *Virgils* authoritie: but the other, both by the history, and condition of *Athens*, as famous in navall fights as in the arts of Peace, appeares to be the meaning of the Author See the Comment. The name of her shield.

HÆMAS AND RHODOPE. GERANIA THE PYGMIE. ANTIGONE.

e King of *Ilium* or *Troy*. f *Iuno*: the daughter of *Saturne*.

THE DAVGHTERS OF CYNARAS

g King of *Assyria*.

h The symbol of Peace; and dedicated to *Pallas*, in that Peace is the end for which warre is made. Or expressing her virginitie; since Oyle will neither corrupt, nor mingle with any other liquor.

ARACHNES WEB. Of these following transformations, see the Comment.

i *Proserpina*.

k *Arne*, the daughter of *Aeolus*.

l *Otreus* and *Ephialtes*, the supposed sonnes of *Aloeus*.

m *Theophane*, the daughter of *Bisaltes*.

n *Ceres*.

o *Medusa*, the mother of *Pegasus*.

p The daughter of *Macareus*.

q *Bacchus*.

r Well suting with the wanton Argument. Lasciviousnesse. Hic. epiphetically presented by Ivy.

s *Cytorus* is a mountaine of *Papalagonia*, abounding with Box.

t Who first found out the use of magicall Simples.

u Called by the Grecians *Arachne*.

NIOBE.

x *Sipylus* is a citie of *Phrygia* and *Maonia* is the same with *Lydia*; both under the subjection of her father *Tantalus*.

y *Thebes*.

z The Theban Prophetesse, daughter to *Tiresias*.

a *Thebais* of *Ismenus* a river of *Beotia*.

b *Apollo* and *Diana*.

Pleias [a]; greateſt *Atlas* ſire to thoſe,
On whoſe high ſhoulders all the ſtars repoſe.
[b] *Iove* is my other Grandfither; and he
My father in law: a double grace to me.
Me *Phrygia*, [c] *Cadmus* kingdomes me obay:
My [d] husbands harp-rais'd walls we joyntly ſway.
Through out my Court behold in every place
Infinite riches I adde to this, a face
Worthy a Goddeſſe. Then, to crown my joyes,
Seven beauteous daughters, and as many boyes:
All theſe by marriage to be multiply'd.
Behold, have we not reaſon for our pride?
Dare you *Latona* then, by [e] *Cœus* got,
Before me place? to whom a little ſpot
The ample Earth deny'd t' unlade her wombe?
Heaven, Earth, nor Seas, afford your Goddeſſe roome.
A Vagabond, till [f] *Delos* harbour gave.
Thou wandreſt on the land, I on the wave;
It ſaid; and granted an unſtable place.
She brought forth two; the ſeventh part of my race,
I happy am: who doubts? So will abide:
Or who doubts that? with plentie fortifi'd.
My ſtate too great for fortune to bereave:
Though much ſhe raviſh, ſhe much more muſt leave.
My bleſſings are above low feare. Suppoſe
Some of my hopefull ſonnes this people loſe,
They cannot be reduced to ſo few.
Off with your bayes; theſe idle Rites eſchew.
They put them off; the ſacrifice forbore:
And yet *Latona* ſilently adore.
As much as free from barrenneſſe, ſo much
Diſdaine and griefe th' inraged Goddeſſe touch.
Who on the top of [g] *Cynthus* thus begins
To vent her paſſion to her ſacred Twins.
Lo I, your mother, proud in you alone;
(Excepting *Iuno*, ſecond unto none)
Am queſtion'd if a Goddeſſe: and muſt looſe,
If you aſſiſt not, all religious dews.
Nor is this all: that curſt [h] *Tantalian* Seed
Adds foule reproaches to her impious deed.
She dares her children before you prefer?
And calls me childleſſe: may it light on her!
VVhoſe wicked words [i] her fathers tongue declare.
About to ſecond her report with prayer;
Peace, *Phœbus* ſaid, complaint too long delayes
Conceiv'd revenge: the ſame vext *Phœbe* ſayes.
Then ſwiftly through the yeelding ayre they glide
To [k] *Cadmus* towres; in clouds their glories hide.
A ſpacious plaine before the citie lyes,
Made duſty with the daily exerciſe
Of trampling hooves; by ſtrifefull Chariots trackt.
Part of *Amphions* active ſons here backt
High-bounding ſteeds; whoſe rich capariſon
With ſcarlet blaſht, with gold their bridles ſhone.
Iſmenus from her womb who firſt did ſpring,
As with his ready horſe he beats a ring,
And checks his ſomy jawes; aye me! out cryes;
While through his groaning breſt an arrow flyes:
His bridle ſlackning with his dying force,
He leaſurely ſinks ſide-long from his horſe.
Next, *Siphilus* from claſhing quiver flies
VVith ſlackned raignes: as when a Pilot ſpies
A growing ſtorme; and, leaſt the gentle gaile
Should ſcape beſides him, claps on all his ſaile.
His haſte th' unevitable bowe o're-took,
And through his throat the deadly arrow ſtrook.
VVho, by the horſes mane and ſpeedy thighes
Drops headlong, and the earth in purple dies.
Now *Phœdimus*; and *Tantalus*, the heire
T' his Grand-ſires name; that labour done, prepare
To wraſtle. Whilſt with oyled limbs they preſt
Each others power, cloſe graſping breſt to breſt;
A ſhaft, which from th' impulſive bow-ſtring flew,
Them, in that ſad Conjunction joyntly ſlew.
Both grone at once, at once their bodies bend
With bitter pangs, at once to earth deſcend:
Their rowling eyes together ſet in death;
Together they expire their parting breath.
In ruſht *Alphenor* (bleeding in their harmes)
And raiſed their heateleſſe corſes in his armes:
But in that pious dutie fell. The threds
Of life, his heart-ſtrings wrathfull [l] *Delius* ſhreds.
Part of his lungs clave to th'extracted head:
And with his blood his troubled ſpirit fled.
But unſhorne *Damaſichthon* ſlaughtred lies
Not by a ſingle wound: ſhot where the thighes
Knit with the ham-ſtrings in the knotty joynt.
Striving from thence to tug the fatall point,
Another at his neck the bow directs.
Thick-guſhing blood the piercing ſhaft ejects;
Which ſpinning upward cleft the paſſive ayre.
Laſt *Ilioneus*, with ſucceſleſſe prayer,
His hands up-heaves: You Gods in generall
Said he (and ignorantly pray'd to all)
O pitty me! The [m] Archer had remorce;
But now irrevocable was that force:
And yet his life a little wound diſpateht,
His heart but onely with the arrow ſcratcht.
Ill newes, the peoples griefe, her houſholds teares
Preſent their ruine to their mothers eares:
Who wonders how the Gods their lives durſt touch;
And ſwels with anger that their power was ſuch.
For ſad *Amphion*, wounding his owne breſt,
Had now his ſorrow, with his ſoule releaſt.
How different is this *Niobe* from that!
Who great *Latona's* Rites ſuppreſt of late,
And proudly pac't the ſtreets; envi'd by thoſe
That were her friends; now pittied by her foes!
Frantick ſhe doth on their cold corſes fall,
And her laſt kiſſes diſtributes to all.
From whom, to heaven erecting her bruz'd armes:
Cruell *Latona*, feaſt thee with our harmes:
Feaſt, feaſt, ſhe ſaid, thy ſalvage ſtomach cloy;
Cloy thy wild rage, and in our ſorrow joy:
Seaven times, upon ſeaven Herſes borne, I dy.
Triumph, triumph, victorious foe. But why
Victorious? hapleſſe I have not ſo few:
Who, after all theſe funeralls, ſubdew.
This ſaid, the bow-ſtring twangs. Pale terror chils
All hearts ſave *Niobes*; obdur'd by ills.
The ſiſters, in long mourning robes array'd,
About their herſes ſtood, with haire diſplay'd.
One drawes an arrow from her brothers ſide,
And joyning her pale lips to his, ſo dide.
Another ſtriving to aſſwage the woes
That rackt her mother, forth-with ſpeechleſſe growes:
And bowing with the wound, which inly bled,
Shuts her fixt teeth; the ſoule already fled.

This,

a *Taygeta*: one of the *Pleiades*, daughters to *Atlas* and *Pleione*.
b Both *Tantalus* her father, and her husband *Amphion*, were the ſons of *Iupiter*.
c *Bœotia*.
d *Thebes* immured by *Amphion*, of this elſewhere.
e The Giant: the word Giant ſignifying the ſonne of the earth: baſe-borne and ignoble.
f An Iland of the Ægean Sea: which formerly flo-ted.
g A mountain of *Delos*.
h *Niobe*.
i Who being called to the Feſtivals and Counſells of the Gods, revealed their ſecrets.
k *Thebes* firſt erected by *Cadmus*.
l *Apollo*; of *Delos*, where he was born, and had his Temple.
m *Apollo*.

This, flying falls: that, her dead ſiſter makes
Her bed of death: this, hides her ſelfe: that quakes.
Six ſlaine by ſundry wounds; to ſhield the laſt,
Her mother, over her, her body caſt,
This one, ſhe cryes, and that the leaſt, O ſave!
The leaſt of many, and but one, I crave!
Whilſt thus ſhe ſues, the ſu'd-for [a] *Delia* hits.
She, by her husband, ſons, and daughters, ſits
A childleſſe widow; waxing ſtiffe with woes.
The winde wags not one haire; the ruddy roſe
Forſakes her cheeke: in her declining head
Her eye-balls fix: through-out appearing dead.
Her tongue, and palat robb'd of inward heat
At once congeale: her pulſe forbeares to beat:
Her neck wants power to turne, her feet to goe,
Her armes to move: her very bowels grow
Into a ſtone. She yet retaines her teares.
Whom ſtraight a whirle-winde to her countrey beares;
And fixes on the ſummit of [b] a hill.
Now from that mourning marble teares diſtill.
Th' exemplary revenge ſtruck all with feare:
Who offerings to *Latona's* altars beare
With doubled zeale. When one [c], as oft befalls,
By preſent accidents the paſt recalls.
In fruitfull *Lycia* once, ſaid he, there dwelt
A ſort of Peſants, who her vengeance felt.
'Twas of no note, in that the men were baſe:
Yet wonderfull. I ſaw the poole and place,
Fam'd by the prodigie. My Father, ſpent
Almoſt with age, ill brooking travell, ſent
Me thither for choice Steeres: and for my Guide
[d] A native gave. Thoſe paſtures ſearcht, we ſpy'd
An ancient Altar, black with cinders, plac't
Amidſt a Lake, with ſhivering reeds imbrac't.
O favour me! he, ſoftly murmuring, ſaid:
O favour me! I, ſoftly murmuring, praid:
Then askt, if Nymph, or Faun therein reſide,
Or rurall God. The *Lycian* thus reply'd.
O youth, no mountaine Powers this altar hold:
[e] She calls it hers, to whom *Joves* wife, of old,
Earth interdicted: ſcarce that ſloting Ile,
VVave-wandring *Delos*, finiſht her exile.
Where, coucht on Palmes and Olives, ſhe in ſpight
Of fretfull *Juno*, brought her [f] Twins to light.
Thence alſo, frighted from her painefull bed,
With her two infant Deities ſhe fled.
Now in [g] *Chimera*-breeding *Lycia* (fir'd
By burning beames) and with long travell tyr'd,
Heat raiſing thirſt the Goddeſſe ſore oppreſt:
By their exhauſting of her milke increaſt.
By fortune, in a dale, with longing eyes
A Lake of ſhallow water ſhe deſcries:
Where Clownes were then a gathering picked weeds,
With ſhrubby Oſiers, and plaſh loving reeds.
Approacht; [h] *Titania* kneeles upon the brinke:
And of the cooling liquor ſtoopes to drinke.
The Clownes with-ſtood. Why hinder you, ſaid ſhe,
The uſe of water, that to all is free?
The Sun, aire, water, Nature did not frame
Peculiar; a publicke gift I claime.
Yet humbly I intreat it: not to drench
My weary limbs, but killing thirſt to quench.
My tongue wants moiſture, and my jawes are drie:
Scarce is there way for ſpeech. For drink I die.
Water to me were Nectar. If I live,
'Tis by your favour: life with water give.
Pittie theſe babes: for pittie they advance
Their little armes! their armes they ſtretcht by chance.
With whom would not ſuch gentle words prevaile?
But they, perſiſting to prohibit, raile;
The place with threats command her to forſake.
Then with their hands and feet diſturbe the lake:
And leaping with malicious motion, move
The troubled mud; which riſing, flotes above.
Rage quencht her thirſt: no more *Latona* ſues
To ſuch baſe ſlaves: but Goddeſſe-like doth uſe
Her dreadfull tongue; which thus their fates imply'd:
May you for ever in this lake reſide!
Her wiſh ſucceeds. In loved lakes they ſtrive;
Now ſprawle above, now under water dive;
Oft hop upon the banke, as oft again
Back to the water: nor can yet reſtrain
Their brawling tongues; but ſetting ſhame aſide,
Though hid in water, under water chide.
Their voyces ſtill are hoarce: the breath they fetch
Swels their wide throats; their jaws w^th^ raſling ſtretch:
Their heads their ſhoulders touch; no neck between,
As intercepted. All the back is green:
Their bellies (every part o're-ſizing) white.
VVho now, new Frogs, in ſlimy pooles delight.
Thus much, I know not by what *Theban*, ſaid:
Another mention of a Satyre made,
By *Phœbus*, with [i] *Tritonia's* reede, o're-come:
VVho for preſuming felt a heavy doome.
[k] Me from my ſelf, ah why do you diſtract?
(Oh!) I repent, he cry'd: Alas! this fact
Deſerves not ſuch a vengeance! Whilſt he cry'd;
Apollo from his body ſtript his hide.
His body was one wound, blood every way
Streames from all parts: his ſinewes naked lay.
His bare veines pant: his heart you might behold;
And all the fivers in his breſt have told.
For him the Faunes, that in the forreſts keep;
For him the Nymphs, and brother Satyres weep:
His end, [l] *Olympus* (famous then) bewailes:
VVith all the ſhepheards of thoſe hills and dales.
The pregnant Earth conceiveth with their teares;
VVhich in her penetrated womb ſhe beares,
Till big with waters: then diſcharg'd her fraught.
This pureſt *Phrygian* Streame a way out fought
By down-falls, till to toyling ſeas he came:
Now called *Marſyas* of the Satyres name.
The Vulgar, theſe examples told, return
Vnto the preſent: for *Amphion* mourne,
And his loſt iſſue. All the mother hate.
[m] *Pelops* alone laments his ſiſters fate.
While with torn garments he preſents his woes,
The Ivory peece on his left ſhoulder ſhowes.
This once was fleſh, and coloured like the right.
Slain by his Sire, the Gods his limbs unite:
His ſcattered parts all found; ſave that alone
VVhich interpos'd the neck and ſhoulder bone.
They then with Ivory ſupply'd th' unfound:
And thus reſtored *Pelops* was made ſound.
The neighbouring princes met: the Cities neere
Intreat their kings the [n] deſolate to cheere.
Renown'd *Mycene*, *Sparta*, th' *Argive* State;
And *Calydon*, [o] not yet in *Diana's* hate;

a *Delia*: of the Iland *Delos*, where ſhe was born.

b *Siphylus* ſo ſained, becauſe the marble of that Mountain is much give to ſweat through the moiſture of the aire.

c Of the *Thebans*, which ſacrificed to *Latona*.

LYCIAN PESANTS

d A *Lycian*.

e *Latona*.

f *Apollo* and *Diana*.

g A Monſter, with the head of a Lion, the body of a Goat, and the taile of a Serpent. Of this hereafter.

h *Latona*: daughter to *Cœus*, one of the *Titans*.

MARSIAS

i *Minerva's* Pipe, whereon *Marſyas* the Satyre played. See the Comment.

k The words of *Marſyas*.

l An excellent Piper remembred by *Plato*, and beloved of *Marſyas*, of whom that mountaine in *Myſia* was ſo called.

PELOPS.

m The ſonne of *Tantalus*, and brother to *Niobe*.

n To condole with *Pelops* for the death of his ſiſters, and the Theban Princeſs. o For *Oeneus* their king had not yet by his neglect provoked *Diana*. Whereof in the 8 book.

Fertill

Fertill *Orchomenos*; *Corinthus*, fam'd
For high-priz'd brasse; *Messene*, never tam'd;
Cleone; *Patræ*; *Pylos*, *Nelius* crown;
And *Trœzen*, not as then [a] *Pittheus* town;
With all that [b] two sea'd *Isthmos* Straights include:
And all without, by two-sea'd *Isthmos* view'd.
Athens alone (who would beleev't?) with-held:
Thee, from that civill office, war compeld.
Th' inhabitants about the *Pontick* coast
Had then besieg'd thee with a barbarous hoast:
Whom *Thracian Tereus*, with his Aides, o'rethrew;
And by that victory renowned grew.
Powerfull in wealth, and people; from the loynes
Of *Mars* deriv'd: [c] *Pandion Progne* joynes
To him in marriage. This, [d] nor *Juno* blest;
Nor *Hymen*, nor the Graces grac't that feast.
The snake-haird furies held the sputtering light
From funeralls snatcht, and made the bed that Night.
Th' ill boading Owle upon the roofe was set.
Progne and *Tereus* with these omens met:
Thus parents grew. The *Thracians* yet rejoyce;
And thanke the Gods with one united voyce.
The marriage day, and that of *Itys* birth,
They consecrate to universall mirth.
So lyes the good unseene. By this the Sun,
Conducting Time, had through five Autums run:
When flattering *Progne* thus allures her Lord.
If I have any grace with thee, afford
This favour, that I may my sister see:
Send me to her, or bring thou her to me.
Promise my father that with swiftest speed
She shall return. If this attempt succeed,
The summe of all my wishes I obtain.
He bids them lanch his ships into the main:
Then makes th' *Athenian* port with sailes and ores;
And lands upon the wisht [e] *Piræan* shores.
Brought to *Pandion's* presence, they salute.
The King with bad presage begins his sute.
For loe, as he his wives command recites,
And for her quick return his promise plights,
Bright *Philomela* came in rich array;
More rich in beautie. So they use to say,
[f] The stately *Naiades*, and *Dryad's* go
In Sylvan shades; were they apparel'd so.
This sight in *Tereus* such a burning breeds,
As when we fire a heap of hoary reeds;
Or catching flames to Sun-dry'd stubble thrust.
Her face was excellent: but in-bred lust
Inrag'd his blood; to which those [g] Climes are prone:
Stung by his countries fury, and his own.
He streight intends her women to intice;
And bribe her Nurse to prosecute his vice;
Her self to tempt with gifts; his crown to spend:
Or ravish, and by warre his rape defend.
What dares he not, thrust on by wilde desire:
Nor can his brest contain so great a fire.
Rackt with delay, he *Progne's* sute renews:
And for himself, that but pretended, sues.
Love made him eloquent. As oft as he
Exceeded, he would say. Thus charged she.
And moving teares (as she had sent them) sheds.
You Gods! how dark a blindnesse over-spreds
The souls of men! whilst to his sin he climes,
They thinke him good; and praise him for his crimes:
Even *Philomela* wisht the same! now she
Hangs on her fathers neck: and what would be
Her utter ruine, as her safetie prest:
While *Tereus* by beholding pre-possest.
Her kisses and imbraces heat his blood:
And all afford his fire and fury food.
And wisht, as oft as she her Sire imbrac't,
Himself her Sire: nor would have bean more chast.
He, by their importunities is wrought.
She, over-joy'd, her father thanks: and thought
Her self and sister in that fortunate;
Which drew on both a lamentable fate.
The labour of the Day now neere an end,
From steepe [h] *Olympus Phœbus* steeds descend.
The boards are princely serv'd: [i] *Lyæus* flowes
In burnisht gold. Then take their soft repose.
And yet [k] th' *Odrysian* King, though parted, fries:
Her face and graces ever in his eyes.
Who parts unseen unto his fancy faines;
And feeds his fires: Sleep flies his troubled braines.
Day rose: *Pandion* his departing son
Wrings by the hand; and weeping, thus begun.
Deare Son, since Pietie this due requires;
With her, receive both your and their desires.
By faith, alliance, by the Gods above,
I charge you guard her with a fathers love:
And suddenly send back (for all delay
To me is death) my ages onely stay.
And Daughter ('tis enough thy sister's gone)
For pitty leave me not too long alone.
As he impos'd this charge, he kist with-all:
And drops of teares at every accent fall.
The pledges then of promis'd faith demands
(Which mutually they give) their plighted hands.
To *Progne*, and her little boy, said he,
My love remember, and salute from me.
Scarce could he bid farewell: sobs so ingage
His troubled speech; who dreads his soules presage.
As soone as shipt; as soone as active oares
Had mov'd the surges, and remov'd the shoares;
She's ours! with me my wish I beare! he cryes.
Exults; and barbarous, scarce defers his joyes:
His eyes fast fixt. As when *Joves* eagle beares
A Hare t' her Ayery, truss't in rapefull feares:
And to the trembling prisoner leaves no way
For hoped flight; but still beholds her pray.
The voyage made; on his own land he treads:
And to a Lodge [l] *Pandions* daughter leads;
Obscur'd with woods: pale, trembling full of feares;
And for her sister asking now with teares.
There mues her up; his foule intent makes known:
Inforc't her; a weake virgin, and but one.
Help father! sister help! in her distresse
She cries; and on the Gods, with like successe.
She trembles like a lambe, snatcht from the phangs
Of some fell wolfe; that dreads her former pangs:
Or as a dove, who on her feathers beares
Her bloods fresh staines, and late-felt talents feares.
Restor'd unto her minde, her ruffled haire,
As at a wofull funerall she tare;
Her armes with her own fury bloody made:
Who, wringing her up-heaved hands, thus said.
O monster! barbarous in thy horrid lust!
Treacherous Tyrant! whom my fathers trust;

a The father of *Aethra* (mother to *Theseus*) who after raigned in *Troezen*.
b The straights of Corinth: an *Isthmos* being a neck of land between two Seas.
TEREVS AND PROGNE.
c King of *Athens*.
d See the Comment.
e *Pireus* was the Haven to *Athens*, so called of the adjoyning promontory.
PHILOMELA.
f Nymphs of fountains and woods.
g The *Thracians*, a warlike people, were much addicted to Venus; and gloryed in the multitude of their wives, as succeeded by *Mela* and *Solinus*.
h Heaven: of the height of that Mountain, ever in the Sunshine.
i A name of *Bacchus*: here taken for wine.
k *Tereus*: of *Odrysa*, a Citie of *Thrace*.
l *Philomela*.

Impos'd with holy teares; my ſiſters love;
My virgin ſtate; nor nuptiall ties, could move!
O what a wild confuſion haſt thou bred!
I, an adultreſſe to my ſiſters bed:
Thou, husband to us both; my only hate;
And to expect a miſerable fate.
VVhy mak'ſt thou not thy villanies compleat;
By forcing life from her abhorred ſeat?
O would thou hadſt, e're I my honour loſt!
Then had I parted with a ſpotleſſe ghoſt.
Yet, if the Gods have eyes; if their Powers be
Not meerely names; nor all decay with me;
Thou ſhalt not ſcape due vengeance. Senſe of ſhame
I will abandon; and thy crime proclaime:
To men, if free; if not, my voice ſhall breake
Through theſe thick wals; and teach the woods to ſpeak:
Hard rocks reſolve to ruth. Let heaven this heare;
And Heaven-thron'd Gods, if there be any there!
  Theſe words the ſalvage Tyrant moves to wroth:
Nor leſſe his feare: a like provok't by both.
VVho draws his ſword: his cruell hands he winds
In her looſe haire: her arms behinde her binds.
Her throat glad *Philomela* ready made:
Conceiving hope of death from his drawn blade.
Whilſt ſhe reviles, invokes her father; fought
To vent her ſpleene; her tongue in pincers caught,
His ſword devideth from the panting root:
VVhich, trembling, murmurs curſes at his foot.
And as a ſerpents taile, diſſever'd, Leaps:
Even ſo her tongue: and dying ſought her ſteps.
After this fact (if we may rumor truſt)
He oft abus'd her body with his luſt.
Yet to his wife, even after this, retires:
VVho for her ſiſter haſtily inquires.
He funeralls belyes, with fained griefe:
And by inſtructed teares begets beliefe.
Progne her royall ornaments rejects:
And puts on black: an [a] emptie tombe erects;
To her imagin'd Ghoſt oblations burns:
Her ſiſters fate, [b] not as ſhe ſhould, ſhe mourns.
Now through twelve Signes the Sun had born his light.
What ſhould ſad *Philomela* do? her flight
A barbarous guard reſtrain'd; the walls were ſtrong;
Her mouth had loſt the Index of her wrong.
The wit that miſery begets is great:
Great ſorrow addes a quickneſſe to conceit.
A woofe upon a *Thracian* loome ſhe ſpreds;
And inter-weaves the white with crimſon threds;
That character her wrong. The cloſely wrought,
Gave to a ſervant, [c] by her looks beſought
To beare to her [d] Miſtreſſe: who preſents
The Queene therewith; not knowing the contents.
The wife to that dire Tyrant this unfolds:
And in a wofull verſe her ſtate beholds.
She held her peace: 'twas ſtrange! grief ſtruck her mute.
No language could with ſuch a paſſion ſute.
Nor had ſhe time to weep. Right, wrong, were mixt
In her fell thoughts: her ſoule on vengeance fixt.
It was that time; when, in a wild diſguiſe,
[e] *Sithonian* matrons uſe to ſolemniſe
[f] *Lyæus* three-yeares Feaſt. Night ſpreds her wings:
By night high [g] *Rhodope* with timbrels rings.
By night th' impatient Queene a javelin takes,
And now a Bacchanal, the Court forſakes.
Vines ſhade her brows: the rough hide of a Deare
Shogs at her ſide: her ſhoulder bare a ſpeare.
Hurried through woods, with her attendant froes,
Terrible *Progne*, frantick with her woes,
Thy farre more ſober fury, *Bacchus* ſtrives
To counterfeit. Now at the lodge arrives:
Howles; [h] *Evohe*, cries: breaks ope the doores, and took
Her ſiſter thence: with ivy hides her look:
In habit of a Bacchanal array'd:
And to her Citie the amaz'd convay'd.
That hated roofe when *Philomela* knew;
The poore ſoule ſhooke; her viſage bloodleſſe grew.
Progne with-draws; the ſacred weeds unlos'd;
Her wofull ſiſters baſhfull face diſclos'd:
Falls on her neck. The other durſt not raiſe
Her down-caſt eyes: her ſiſters wrong ſurvayes
In her diſhonour. As ſhe ſtrove t' have ſworn.
VVith up-rais'd looks; and call the Gods t' have born
Her pure thoughts witneſſe, how ſhe was compeld
To that loth'd fact; ſhe hands, for ſpeech, upheld.
Sterne *Progne* broiles; her boſome hardly beares
So vaſt a rage: who chides her ſiſters teares.
  No teares, ſaid ſhe, our loſt condition needs:
But ſteele; or if thou haſt what ſteele exceeds.
I, for all horrid practiſes, am fit:
To wrap this roofe in flame, and him in it:
His eyes, his tongue, or what did thee inforce,
T' extirp; or with a thouſand wounds, divorce
His guiltie ſoule. The deed I intend, is great:
But what, as yet, I know not. In this heat
Came *Itys* in, and taught her what to do.
Beheld with cruell eyes; Ah, how I view;
In thee, ſaid ſhe, thy father! then intends
Her tragick Scene: Rage in her looks aſcends.
But when her ſonne ſaluted her, and clung
Vnto her neck; mixt kiſſes, as he hung,
VVith childiſh blandiſhments: her high-wrought blood
Began to calme, and rage diſtracted ſtood.
Teares trickl'd from her eyes by ſtrong conſtraint.
But when ſhe found her reſolution faint.
VVith too much pittie; her ſad ſiſter viewes,
And ſaid, while both, her eyes by turnes peruſe.
Why flatters he? why tongueleſſe weeps the other?
Why ſiſter calls not ſhe, whom he calls mother?
Degenerate! thinke whoſe daughter; to whom wed:
All pietie is ſinne to *Tereus* bed.
Then *Itys* trailes: as when by *Ganges* floods
A Tigreſſe drags a Fawne through ſilent woods.
Retiring to the moſt ſequeſtred roome:
While he, with hands up-heav'd, fore-ſees his doome,
Clings to her boſome; mother! mother! cry'd;
She ſtabs him: nor once turn'd her face aſide.
His throat was cut by *Philomela's* knife:
Although one wound ſuffic'd to vanquiſh life.
His yet quick limbs, ere all his ſoule could paſſe,
She peece-meale teares. Some boyle in hollow braſſe,
Some hiſſe on ſpits. The pavements bluſht with blood.
Progne invites her husband to this food:
And faines her Countries Rite; which would afford
No ſervant, nor companion, but her Lord.
Now *Tereus*, mounted on his Grand-ſires throne,
With his ſonnes carved entrailes ſtuffes his own:
And bids her (ſo Soule-blinded!) call his boy.
Progne could not diſguiſe her cruell joy:

In

a As they anciently uſed for the abſent: in ſome ſort obſerved by Princes at this day.
b As dead, and not as diſhonoured.
c By ſignes.
d Progne.
e *Trackers* of *Scleuia* a province of *Thrace*.
f *Trieteries Bacchi*
g A mountain of *Thrace*.
h An acclamation in uſe with the *Bacchides*: ſignifying, we wiſh them well.

In full fruition of her horrid ire,
Thou haſt, ſaid ſhe, within thee thy deſire.
He looks about: asks where. And while again
He asks, and calls: all bloody with the ſlain,
Forth like a Fury, *Philomela* ſhew;
And at his face the head of *Itys* threw.
Nor ever more then now deſir'd a tongue;
T'expreſſe the joy of her revenged wrong.
He, with loud out-cryes, doth the boord repell;
And calls the Furies from the depth of hell.
Now teares his breſt, and ſtrives from thence in vain
To pull th'abhorred food: now weeps amain.
And calls himſelf his ſonnes unhappy tombe.
Then draws his ſword; and through the guiltie roome
Purſues the Siſters; who appeare with wings
To cut the ayre: and ſo they did. [a] One ſings
In woods; the [b] other neere the houſe remains,
And on her breſt yet beares her murders ſtains.
He, ſwift with griefe and fury, in that ſpace
His perſon chang'd. Long tufts of feathers grace
His ſhining crown; his ſword a bill became;
His face all arm'd: whom we a Lapwing name.
This killing news, ere halfe his age was ſpent,
Pandion to th'infernall Shadows ſent.
Erichtheus his throne and ſcepter held:
VVho, both in juſtice, and bold armes exceld.
To him his wife foure ſonnes, all hopefull, bare:
As many daughters: [c] two, ſurpaſſing faire.
Thee, *Cephalus*, thy *Procris* happy made:
[d] But *Thrace* and *Tereus*, *Boreas* nuptiall ſtayd.
The God belov'd *Orithya* wanted long;
VVhile he put off his powre, to uſe his tongue.
His ſuite rejected; horridly inclin'd
To anger (too familiar with that Wind.)
I juſtly ſuffer this indignitie:
For why, ſaid he, have I my armes laid by?
Strength, violence, high rage and awfull threats.
'Tis my diſhonour to have us'd intreats.
Force me befits. With this, thick clouds I drive;
Toſſe the blew billows, knotty Oakes up-rive;
Congeale ſoft ſnow, and beat the earth with haile.
VVhen I [e] my brethren in the ayre aſſaile,
(For that's our field) we meet with ſuch a ſhock,
That thundring skyes with our incounters rock,
And cloud-ſtruck lightning flaſhes from on high:
VVhen through the crannies of the earth I flie,
And force her in her hollow caves, I make
The Ghoſts to tremble and the ground to quake. (made.
Thus ſhould I have woo'd; with theſe my match have
Erichtheus ſhould have been compeld, not pray'd.
Thus *Boreas* chafes; or no leſſe ſtorming, ſhooke
His horrid wings; whoſe ayery motion ſtrooke
The earth with blaſts, and made the Ocean rore.
Trailing his dusky mantle on the flore,
He hid himſelf in clouds of duſt, and caught
Belov'd *Orithya*, with her feare diſtraught.
Flying, his agitated fires increaſt:
Nor of his ayery race the raignes ſuppreſt
Till to the walled [f] *Cicones* he came.
Two goodly Twins th'eſpous'd *Athenian* Dame
Gave to [g] the Icio ~~author~~ of her rape:
VVho had their fathers wings and mothers ſhape.
Yet not ſo born. Before their faces bare
The manly enſignes of their yellow haire,
Calais and *Zetes* both unplumed were.
But as the down did on their chins appeare;
So, fowle-like, from their ſides ſoft feathers bud.
VVhen youth to action had inflam'd their blood;
In the firſt veſſell, with the flowre of *Greece*,
Through unknown ſeas, they fought the Golden Fleece.

a *Philomela* a Nightingale.
b *Progne* a Swallow.

BOREAS AND ORITHYA

c *Orithya* and *Procris*.

d For the Rape of *Philomela*.

e The winds were fained to be the ſonnes of the Gyant *Aſtraus* and *Aurora*. Of this on the firſt book.

f A People of *Thrace*.

CALAIS AND ZETES.

g *Boreas*.

VPON THE SIXTH BOOK OF *OVIDS* METAMORPHOSIS.

ARACHNE'S CONTENTION VVITH PALLAS.

PAllas *excited by the example of the Muſes, proceeds to the puniſhment of* Arachne; *who durſt compare, and challenge her in that Art, which her ſelfe had taught her. Yet firſt the Goddeſſe indeavours to reclaime her by perſwaſion; and for that purpoſe takes upon her the ſhape of an old woman, as in experience and counſell of greater authoritie and opinion: adviſing her not vainly to contend with immortalls; but to aske forgiveneſſe for her arrogancy, with aſſurance of obtaining. So unwilling is ſhe to puniſh; and ſo glad to be prevented by repentance. But* Arachne *wickedly reſolute, the Goddeſſe re-aſſumes her own forme: when either, ſetling themſelves to their loomes, put their skill to the triall.*

NEPTVNES STRIFE VVITH PALLAS ABOVT THE NAME OF ATHENS.

Pallas *weaves the ancient contention between her and* Neptune *about the naming of* Athens: *the Gods their judges; who propoſe the victory to him or her, who ſhould produce what was moſt beneficiall to mortalls. The place* Areopagus; *after, the place of publique judicature among the* Athenians: *ſo called of* Mars, *who there had his triall for the ſlaughter of* Halirrhotus *the ſonne of* Neptune, *that had raviſhed his daughter* Alcippe. *A ſtory which* Varro *indeavours to diſprove, as too much detracting from the honour of their Gods; but yet admits of the former contention.* Pallas *portraits* Neptune *ſtriking the rock with his Trident; and the Sea from thence guſhing: her ſelfe with a ſhield, a lance, and a helmet; accoutred as when firſt ſhe ſprung from the Head of* Jupiter. *For the fable reports how* Jupiter *having marryed* Metis *and got her with childe, devoured her at once, together with her burthen. When, having cauſed* Vulcan *to cleave his skull, his braine was delivered of this armed iſſue.* Pallas *is taken for the Intelligence of* Jupiter; *(A notion, as ſome Authors report, derived by Tradition, of the ſecond Perſon, and ſoberly delivered by the* Sibyls, Triſmegiſtus, *and other Ethnicks, but after defaced by mixture of the Grecian vanities.) And therefore the Temples of Wiſdome were erected by the Ancient in her honour; and that on high places, as in the Tower of* Athens, *in reference to the head, the principall ſeat of the ſoule. His devouring of* Metis *doth intimate, how none can attaine unto wiſdome without the receipt and digeſtion of Counſell; for ſo her name ſignifies.* Vulcan *is ſaid to have plaid the part of a mid-wife: becauſe fire, which demonſtrates the puritie of the works of Nature, is the inſtrument of humane induſtry; which brings to light what is occult and ſecluded, reducing the Theory of art into practice: intended by* Homer, *when he ſpeaks of a cunning workman inſtructed by* Vulcan. Pallas *is ſaid to have been armed from her birth, in regard of the active and paſsive fortitude of Wiſdome; of power to encounter all oppoſition, and diſpoſe of Fortune.*

Nullum Numen abeſt, ſi ſit prudentia: ſed te
Nos facimus, Fortuna, Deam; Cœloq; locamus.
Iuv. Sat. 10.

Where Wiſdome, there the Gods: a Deitie
We thee, ô *Fortune*, make, and place on high:

This fable by the Vicount of S. Albanes *is referred to the politick uſe which Princes make of their Counſellors: to whom they are tied as it were (like* Jupiter *to* Metis) *in a nuptiall conjunction: whereby they not only preſerve their authoritie and dignitie, but augment the one and advance the other, in popular opinion: eſteeming it no diminution (and truely) to deliberate with them in their waightieſt affaires. But when their deſignes are elaborately formed, as it were in the wombe, they devoure this* Metis, *in appropriating all to themſelves, (except in matters diſtaſtfull and obnoxious to Envy) as the iſſue of their braines; no leſſe then the execution to their power, which becauſe it implies a neceſsitie, is elegantly diſguiſed under armed* Minerva. *Who in this contention produces an Olive tree; and by the ſentence of the admiring Gods, obtaineth the victory. As here ſhe is celebrated for the Olive, and elſewhere for the author of other arts: ſo was ſhe ſtyled, and adored for their Goddeſſe in generall: becauſe of that admirable wit, and little leſſe then divine inventions which flow from the fountain of the braine, the Temple of this Deitie. The fable of the former contention, ſprung from the change of that Cities name: firſt called* Poſidonius, *or* Neptune; *and after* Athens, *of* Athena *or* Minerva. *And the* Athenians *have a Moneth, beginning with the firſt new Moone in December, called in memory of this ſtrife Poſeideon. But morally it preferres the excellency of peace and publique tranquillitie, expreſſed by the Olive; before the trouble and diſtemper of a ſtate, decipherd by the Ocean: the one being the ſymbol of Peace, and the other of Turbulency; the firſt appropriated to* Minerva *and the latter to* Neptune. *Moreover, this fable decides, and by the ſentence of the*

Gods,

Gods, that a Citie is not to be ſo much renowned for riches and empire, purchaſed by navall victories; as by civill arts and a peaceable government. Deviſed alſo, as Plutarch *alleadgeth, by the wiſer* Athenians *to withdraw the people from their ſolely intending of maritim affaires, to the planting and cultivating of their countrey. It is by* Baptiſtus Pius *reported out of* Varro, *how in the raigne of* Cecrops *an Olive tree ſprung up by the towre of* Athens, *and hard by a fountaine of water. Conſulting with the Oracle of* Apollo *concerning this prodigie, he replyed, that the Olive ſignified* Pallas, *and the fountaine* Neptune; *who were in ſtrife about the naming of their City; which was by the ſuffrages of the people to be decided. The* Athenians *therefore put it to the Balloting: when the men were for* Neptune, *and the women for* Minerva; *who carried it onely by one pebble. Whereupon incenſed* Neptune *ſurrounded moſt of their territories: (which was, according to the truth of hiſtory, the Deluge of* Deucalion: *about the time of the* Iſraelites *delivery from the thraledome of the* Egyptians) *but after appeaſed by thus puniſhing the women; That they ſhould have no voices in publique decrees, that their children ſhould not carry their names, nor themſelves be called* Athenians. *Which forfeited priviledges, their* Plato *would reſtore in his imaginary Republique.* Neptune *was more eaſily reconciled to* Minerva; *both having in* Athens *one Temple, wherein an Altar was erected to* Oblivion.

HEMVS AND RHODOPE.

Pallas, *to ſhew her rival* Arachne *what ſhe was to expect for her preſumption: in the angles of her web, within little Ovals adds foure contentions. In the firſt ſhe delineates* Hæmus *and* Rhodope, *both begotten by one father; and in love with each other: inſomuch that* Hæmus *called his ſiſter* Juno, *and* Rhodope *her brother* Jupiter: *for which preſumption, they were fained to be by the angry Gods converted into theſe* Thracian *mountaines, bordering on the river* Strymon; *who was ſaid to have beene the mother of* Rhodope.

GERRANIA THE PYGMIE.

The ſecond contained the miſerable fate of the Pygmean *matron; by others called* Gerranica (*which ſignifies a Crane.*) *She, the male line failing, became the Queene of that nation: adored by her ſubjects, as if more then mortall, for the excellency of her feature. Wherewith ſhe pleaſed her ſelfe ſo much, that ſhe began to neglect the ſervice of the Gods, but eſpecially* Juno's: *who, as here fained, and perhaps in regard of her name, transformed her into a Crane; and made her war with her own Nation, as a puniſhment for her arrogancy: and to be a puniſhment unto thoſe who had given her undue honours. It ſhould ſeeme ſhe was low of ſtature (and conſequently proud, according to the Proverbe) whereupon, perhaps ſaid to have beene the mother of the* Pygmies. *Theſe are ſo called of a Cubit, in that commonly no taller. Some place them in* Caria, *ſome on the* Indian *Mountaines; others, as* Homer *in* Æthiopia.

Like Cranes who with lowd clangors fill the sky,
When they from cold and stormy winter fly
To th' Ocean, and that airs more temperate breath:
Inflicting on the *Pygmies* wounds and death.

Tanquam clangor gruum eſt in aere,
Quæ poſtquam hyemem fugerunt & immenſum imbrem,
Cum clangore ita volant ad Oceani fluenta,
Vitæ Pygmæis eadem & mortem ferentes.
Iliad. l. 3.

By which it appeares that they dwelt, if any ſuch were, non onely in one countrey. Pliny *alſo writes, that they were driven out of* Thrace *by the Cranes, frequenting the river* Strymon *in infinite numbers. Of this thus* Juvenal.

At view of *Thracian* fowle, and cloud-alarmes
The little Pygmy ſouldier runs to armes:
Straight, over-matcht by his fierce enemy
The Crane, truſs't up, and carried through the sky.
Youl'd ſhake with laughter, ſhould you ſee this fight
Here in our Clime: but there the uſuall fight
Begets no merriment; where none of all
Their army is above twelve inches tall.

Ad ſubitas Thracum volucres, nubemque ſonorum,
Pygmæus parvus currit bellator ad arma:
Mox impar hoſti, raptusque per aera curvis
Unguibus à ſæva fertur grue: ſi videas hoc
Gentibus in noſtris, riſu quatiere. Sed illic,
Quamquam eadem aſſidue ſpectentur prælia, rident
Nemo; ubi tota cohors pede non eſt altior uno.

Though Juvenal *will have them but one foot high, to make them the more ridiculous; yet* Pliny *and* Aulus Gellius *advance them to two and a halfe. And perhaps there hath been as low in all ages.* Nicephorus, *and Eccleſiaſtic all Author, tells us of one in body no bigger then a Partridge: yet indued with reaſon and elocution: and* Cardan, *that he ſaw a man at full age in* Italy, *not above a Cubit high, carried about in a Parrots cage. This would have paſt my beleefe, had I not beene told by a Gentleman of a cleere reputation, how he ſaw a man at* Siena *about two yeares ſince not exceeding the ſame ſtature (a Frenchman of the countrey of* Limoſun) *with a formall beard: who alſo was ſhowne in a cage for*

money;

money; at the end whereof was a little hutch, into which he retired: and when the assembly was full, came forth, and plaid on an instrument. We will conclude this section with that relation of Aristotles; *how the Cranes doe fly in the beginning of winter from the* Scythian *fields to those Lakes of* Æthiopia *which are filled by Nilus, and there are said to fight with the* Pygmies. Nor is it, *saith he,* a fable, but certaine; that there be in those parts a race of Dwarfes, who are called *Troglodytes*, in that they live in Caves; and have little horses proportionable to their statures.

ANTIGONE. *The third Oval presents the transformation of* Antigone, *the daughter of* Laomedon, *into a Storke, for presuming to preferre her beauty before* Juno's. *The metamorphosis well suting with a proud and talkative woman: for this fowle, though a stranger to all musick, so affects her untunable creakings, that she claps her wings in her owne plaudite. And perhaps the fable had an originall from her husbands giving a Stork for his Impresse.*

CYNERAS AND HIS DAVGHTERS. *In the fourth angle* Cyneras *was figured weeping and imbracing the staires of the Temple, into which his daughters were converted for the like presumption. His name signifies lamentation, to his fortunes agreeable. But this seemes not to be he who was both grandfather and father to* Adonis: *nor is there of him elsewhere any mention. Now* Pallas *both finisheth and crowneth her labour with a wreath of her owne tree: for the Olive was not onely the Symbole of peace, but also of victory.*

ARACHNES WEB. *These serve for instruction. But profane* Arachne *sets forth the rapes and adulteries of the Gods. She makes* Jupiter *in the likenesse of a Bull to steale away* Europa: *of which we have spoken already.*
Jupiter a Bull. *To compresse* Asteria *in the shape of an Eagle. For* Jupiter *having violated* Latona, *fell in love with her sister: who to avoid him, intreated the Gods to change her shape; who transformed her into a Quaile: but he converting himselfe into an Eagle, pursued, and caught her. Declaring how difficult it is, even for the most chast, to prevent the traines, and insolent lust of Great ones.*
An Eagle. Jupiter *here beguileth* Leda *in the likenesse of a Swan. For he not knowing how to gaine accesse, is said to have changed himselfe into that fowle, and caused an Eagle to pursue him: who flew into her lap, as it were, for succour. Pitty introduceth Love: Beauty, and the harmony of the tongue (expressed by the Swan) his prevailing solicitors.*
A Swan. *He dishonours* Antiope *in the shape of a Satyre: a forme well suting with his lust, expressed both in his nature and name: begetting on her* Amphion *and* Zetus. *But some affirme that he came disguised in the habit of a Pesant; the ground of this fable. So to* Alcmena *in the semblance of her husband* Amphitryo: *a deceit not unusuall. But* Jupiter *signifies the vertue of the minde, and* Alcmena *fortitude: the parents of* Hercules, *or noble achievements.*
A Satyre. *In a golden showre, which is, with gifts, he corrupted* Danae. *He couples with* Ægina *in a flame: heate and moisture (*Jupiter *the athereall heat, and* Ægina *the daughter of the river* Æsopus) *being the parents of generation.*
Amphitryo. *Besides divine puritie expressed by elementall fire, infused from above; begets* Æacus *on* Ægina, *or a minde indued with sincerity and Iustice.*
A showre of Gold. *He compresseth* Mnemosyne *in the shape of a shepheard: Memory replenished with cœlestiall knowledge, and delighting in contemplation, producing the Muses.*
A Flame. *And* Deois (*the same with* Proserpina) *in the forme of a Serpent. For athereall heat, which is* Jupiter, *by tract of time, deciphered by the Serpent, whose extension and circular windings, expresse (according to* Cirillus) *the series of daies and yeares sliding silently by; doth cherish* Proserpina, *or the seede in the ground, and makes it to fructifie: In memoriall whereof, the* Egyptians, *as* Eusebius *reports, exhibited a Serpent contracted in folds, among their sacred Mysteries.*
A Shepheard
A Serpent.

Neptune a Bull. Arachne *portraits* Neptune *defiling* Arne *in the forme of a Bull: said to take that figure, because the bellowing of a Bull resembles the roaring of the Sea, he being so called by the* Bœotians, *in that Bulls were usually sacrificed unto him. But historically for wearing a head-peece of Bulls leather: said in that shape to have laine with* Arne; *for being gotten with childe by* Neptune, *and banished to* Metapont *by her father, she was there delivered in an oxestall. To beget the* Aloides *in the shape of* Enipus *a turbulent River, and therefore the father of those Terrible Gyants,* Otheus *and* Ephialtes, *who waged warre against the Gods; begotten licentiously on* Ephimedia *the wife of* Alous.
The River Enipeus. *To ravish* Theophane *the daughter of* Bisaltus *in the shape of a Ram; having borne her away from the rest of her sisters, in a ship which carried that figure on her prow.*
A Ramme. *To have laine with* Ceres; *in that Neptune or moysture, swels the corne in the earth, which is* Ceres, *the cause of her pregnancy: and in the shape of a horse, in regard of the unbridled fury of water.*
A Horse. *And said in the same forme to have defiled* Medusa *in the temple of* Minerva, *for the brutishnesse of headstrong appetite; which violates all lawes both divine and humane.*
A Dolphin. *To deflowre* Melanthe, *the daughter of* Proteus, *in the shape of a Dolphin; because* Neptune *was worshipped in that forme: expressing the empire of the Ocean, as swifter then all other creatures, and next to man in intelligence; affecting his conversation, and subject to the passions of sorrow and love (the hieroglyphick of the latter) of which we have many examples; perhaps as true, as to some incredible. One neere* Iasius *cast himselfe on shore in pursuit of a boy*

whom

whom he loved: the youth was made Neptunes *Priest by* Alexander *the Great, as supposed to be affected by the Sea-god. Another not far from the same city accustoming to carry one* Hermias *on his back: on a time over-taken with a tempest, wherein the boy was drowned, the Dolphin brought the dead body to land, and thrusting himselfe a shore there dyed for company. To these adde we a third, reported by* Pliny *on the testimonies of* Mæcenas, Flavianus, *and* Flavius Alfius, *who inserted it in their Annals, hapning in their owne times, in the Reigne of* Augustus. *This Dolphin was enamoured on a poore mans sonne of* Baiæ, *that went daily to schoole at* Puteoli; *who about noone accustomed to stand on the shore, and call upon the Dolphin by the name of* Simo: *and by feeding him with bread so allured him, that in a short time he would come at his first summons; and offering him his back, convey him to* Puteoli, *and back againe.* Appian *doth witnesse as much; and* Solinus, *that it became so ordinary a spectacle as no man admired it. But what was stranger, the Dolphin long missing the deceased boy, pined away with sorrow: and being found dead on the shore, was buried in his sepulcher.*

Arachne *sets forth* Apollo *in the shape of a heards-man (whereof we formerly have spoken.) In the shape of a Falcon, agreeing with the Sunnes high mounted swiftnesse, cleare-sight, and devouring fervor: and therefore worshipped under this figure. In the likenesse of a Lion, because the heat of the Sun is most hot and violent when he enters that Signe. In the forme of a shepheard, that is, in such a disguise to have deflowred* Issa, *the daughter of* Macarius *King of* Lesbos.

Apollo, a Heardsman. A Falcon. A Lion. A Shepheard

She portraits Bacchus *to deceive* Erigone *in the likenesse of a grape (perhaps because wine is a provocative to* Venus, *and takes from a woman the guard of her honour.) This was the daughter of* Icarius, *to whom* Bacchus *had taught the planting of vines: and on the* Attick *rurals revenged their deaths with a pestilence. Of which more largely hereafter.*

Bacchus a Grape.

Lastly she produceth Saturne *to beget the Centaure* Chiron *on* Philyra *in the likenesse of a Horse: in regard of the furious lust of that Creature: excited in mortalls by the secret operations of his Planet, those exorbitant desires being nourished by melancholy. But why* Chiron *is said to be his sonne, and of his double forme is formerly declared.*

Saturne. A Horse.

These personages, with the places, being woven to the life by Arachne, *she incloseth the web with a traile of Ivy; well suting with the wanton argument and her owne ambition. Worne in garlands at lascivious meetings; and climing as ambitious men, to compasse their owne ends with the ruine of their supporters.* Minerva *teares in pieces what envy could not but commend, because it published the vices of great ones; and beats her with the shuttle to chastise her presumption: who not induring the indignitie hangs her selfe; and is by the Goddesse converted into a Spider: that she might still retaine the art which she had taught her, but toile without profit. For uselesse and worthlesse labours are expressed by the spiders web: by which the Psalmist presents the infirmity of man, and vanity of his actions; which woven with infinite industry and care, in regard of their imbecillitie, are broken through by every occurrent.*

The common people who envy the eminent, and pitty those whom they envied in adversitie; storme at the ruine of so excellent an artizan. Niobe *in times past had knowne* Arachne, *yet could not be admonished by her example, but exceeded her in insolency: proud of her high parentage, and of her husband* Amphion; *both descending from* Jupiter. *He then King of* Thebes, *who first incompassed that city with a wall, to defend it against the assaults of* Plegyas. *But fained here to have drawne the stones together, and built it with the musick of his harpe: in that by his wisedome and eloquence he brought the salvage people to civility, and caused them to cohabit.* Niobe, *glories besides in her beauty, her riches, her dependancy, but especially in her children; exalting her selfe above the reach of fortune, or degree of a mortall, affects divine honours: enraged at those which were given to another. Her anger transports her beyond decency, and eclipseth her beauty: whose intemperancy distorts the sweetnesse of the aspect, extends the veines, discolours the bloud, and darts those flames from the eyes which love never kindled. The prescribed remedy for this evill is a glasse, wherein they may see how they change themselves into* Gorgons, *and take an affright from their shadowes. For women who are enamoured on their precious beauties, had rather have their soules deformed then their faces. She now suppresseth the sacrifices of* Latona: *who complaining to* Apollo *and* Diana; Niobe, *by the slaughter of her children, and selfe murder of her husband, is left a childlesse, despised, and desolate widow; congealing with sorrow into a statue of marble, and is rapt by a whirle-winde to the* Styphalian *mountaines; who now might say if she had a tongue, and reason to direct it;*

Niobe.

Who proudly raigne in Princely towers,
Nor feare the easy-changing Powers,

Dejicuque —— magna potens
Dominator aula, nec leves metuit deas,

But

Animumque rebus credulum lætis dedit;
Me videat —— non unquam tulit
Documenta fors majora, quam fragili loco
Starent superbi. Sen: in Troad.

But too-much truſt their happy ſtate,
My change behold: for never fate
Produc't a greater Monument
Of ſlippery height, and Prides deſcent.

Niobe *is ſaid to be the daughter of* Tantalus, *and* Taygeta *one of the* Pleiades, *or rather of* Eurynaſſa, *that is, of Avarice and Riches, which ingender pride in hearts of Mortalls: from whence proceeds the contempt both of God and man, and an inſolent forgetfulneſſe of humane inſtability: when ſuch not ſeldome from the height of Glory are reduced by the divine vengeance to be the ſpectacles of calamitie, and ſubject to their pitty whom they formerly deſpiſed, who neither having the vertue to make uſe of, nor the courage to ſupport their afflictions; are aptly fained to be turned into ſtone, as beſotted and ſtupified with immoderate ſorrow. But to returne to the hiſtory. It is written how* Niobe *loſt all her children by the peſtilence, which then cruelly raged in* Bœotia; *and therefore ſaid to have beene ſuddenly ſlaine by* Apollo *and* Diana *with their arrowes of exceſsive heat and contagious vapours: whereof* Zetzes *among others.*

Vno die omnes liberi peſte interierunt:
Eos vero Apollinem & Dianam occidiſſe.
Hæc enim Soli & Lunæ attribuuntur,
Quiaex calido & frigido peſtifera gignuntur.
Hiſt. Chil.

All *Niobes* children in one day were ſlaine
By *Phœbus* and *Diana*. This they faine,
Becauſe the Sun and Moone dire plagues beget,
Through ſwift viciſſitude of cold and heat.

At which dyſaſter, Niobe (*her griefe too great to be expreſſed*) *neither lamented, nor ſhed a teare; but ſtanding like a ſtatue, was ſaid to be converted into marble.* Palæphatus *will have the fiction to proceede from her erecting of a monument for her children; whereon ſhe had ſet her owne image in a mournfull poſiture. There is this Epigram extant* (*rendred in latin by* Auſonius) *of her ſtatue carved by* Praxiteles.

Vivebam, ſum ſaxa ſtupe, quæ deinde polita
Praxitelis manibus, vivo iterum Niobe.
Reddidit artifex manus omnia: ſed ſine ſenſu:
Hunc ego cum laſi numina, non habui.
Auſonius in Epig.

I liv'd; became a ſtone: now poliſhed
By thee *Praxiteles*, no longer dead.
All by thy art reſtor'd: ſence wants alone:
And I, when I provokt the Gods, had none.

She is ſaid to have beene tranſported to the top of Siphylus; *in that ſolitude beſt ſutes with ſorrow. But* Pauſanias *reports, how himſelfe aſcending that mountaine, beheld this figure of* Niobe; *the place full of rocks and broken precipies, where nothing neere hand could be ſeene: but when a farre off, a woman, weeping, with a ſubmiſſe and ſorrowfull countenance: the teares no other in all likelyhood then the ſweating of marble, which proceeds from the thickning of the moiſt aire againſt a hard and unpenetrable body. Of her ſtatue thus* Auſonius *enigmatically.*

Hoc eſt ſepulchrum, intus cadaver non habens:
Hoc eſt cadaver, & ſepulchrum non habens:
Sed eſt idem cadaver, & ſepulchrum ſibi.
in Epig.

This is a ſepulcher without a body:
A body this without a ſepulcher:
Both ſepulcher and body unto her.

Latona.

Terrified with this fate of Niobe, *the* Thebans *worſhip* Latona *with the greater devotion: when one among the reſt relates the Metamorphoſis of certaine* Lycian *Clownes for their contumely towards her, as ſhe fled from* Juno *with her little infants.* Latona *is formerly ſaid to be the daughter of* Cæus, *as he the ſonne of* Cœlus; *becauſe oblivion of evils proceeds from divine compaſsion, which cures thoſe maladies of the minde which are incident to mortalls: and to be the mother of* Apollo *and* Diana, *in that muſique hath the ſame ſubordinate qualitie; the affections inflamed by the one, and allayed by the other. But* Latona *Phyſically is taken for the Earth, from whence the ſtarres at firſt were imagined*

to

to aſcend; among which the Sun and Moone, Apollo *and* Diana. *Their births here fained to have beene long protracted by* Juno, *becauſe the groſſe & moiſt aire obſcured thoſe greater lights at the beginning, which being then inviſible, were ſaid to be reſtrained in the wombe by her envy: Vntill* Delos, *which ſignifies apparent, roſe above the Deepe and afforded* Latona *a place for her delivery: which is, thoſe miſts and fogges being diſſipated by heat and dryneſſe, the Sun and Moone, became apparent, as if newly produced. Theſe exhalations were figured by* Python: *and therefore fained to be ſlaine by* Apollo, *(that is, conſumed by his rayes) for purſuing his mother. But to draw more neere to the hiſtory: After the flood of* Ogyges, *there aroſe ſuch abundance of thick fogges, that in* Attica, *and all along the coaſt of the* Ægean *ſea, neither Sun nor Moone for many dayes could be ſeen: till at length the aire beginning to cleare, the inhabitants of* Ortygia *a little before day eſpied the Moone, and the ſame morning the Sunne: who were ſaid hereupon to be born in* Ortygia, *called after* Delos, *of their manifeſtation.*

LYCIAN PEASANTS.

Latona, *in her flight from* Juno, *is churliſhly intreated by the* Lycian *peſants, and denied the publique benefit of water: for which incivility theſe bawling Clownes are changed into croaking frogs, and confined unto that Lake for ever. A kinde of halfe-ſold men, as malicious as unmannerly; inſolent when they have the power; and made by intreaty inexorable: addicted to raile and clamor aloud; the latter, as obſerved by* Ariſtotle, *an unfallible ſigne of ruſticity. And therefore to ſuch this tranſformation is not miſapplyed: the frogge being the Hieroglyphick of impudence and clamor. It is written that the frogs about a certaine Village grew ſilent at the command of offended* Auguſtus (*then but an infant*) *and ſo continued ever after. In reference to this, his favorite* Mecænas *had the figure of a frog ingraven on his Seale, as promiſing ſecreſie and ſilence. Yet the Emperour would complaine of his two friends,* Agrippa *and* Mecænas; *that the one wanted patience, and the other taciturnity. Theſe were ſent as a plague to the* Egyptians: *theſe drave the* Abderites *out of their countrey, whom* Caſſander *planted in* Macedon: *theſe depopulated a City in* France, *and now not a little infeſt* Virginia *in Summer: called* Pohatans *hounds by the* Engliſh, *of their continuall yelping. And as they croake and ride one upon another in ſhallow plaſhes: ſo Peſants haule and gamball at their meetings; ſouſed in liquor, as frogs in the water. It is worth the obſervation, that a frog, though ſhe have her heart and liver puld out, will skip up and downe notwithſtanding. There is a ſtory how the men of* Delos *ſiding with thoſe of* Rhodes *againſt the* Lycians, *landed to water at a certaine lake, where they were reſiſted by the Peſants of* Lycia; *whom the* Deleans *ſlew, and threw into the water. The war now ended, and they returning by that lake, could diſcover none of their bodies floating above, but heard an outragious croaking of frogs; whereupon grew this fable of their metamorphoſis.*

MARSYAS.

This ſtory is ſeconded by another of the excoriating of Marſyas: *a Muſician excelling in winde inſtruments; and called a Satyre, for his rude and laſcivious compoſures: who finding the flute, which* Minerva *caſt away, when ſhe beheld in the river how the blowing thereof diſtorted her viſage, was the firſt of mortalls that played thereon: and ſo cunningly, that he preſumed to chalenge* Apollo *with his Harpe: by whom overcome, he had his skin ſtript over his eares by the victor. It is ſaid that* Minerva *threw the flute away, not onely for deforming her face, but that ſuch muſique conferreth nothing to the knowledge of the Minde; preſented by that Goddeſſe, the patroneſſe of wit and learning. The fiction of the Satyres puniſhment was invented not onely to deterre from ſuch ſelf-exaltation: but to dehort the* Athenians *from the practiſe of an art ſo illiberal, whereunto the* Thebans *were generally addicted. To which purpoſe thus ſpake* Alcibiades: Let the *Thebans* play on the flute, who know not how to ſpeake: but for us *Athenians,* we have *Pallas* and *Apollo* for the Patrons of our countrey; of whom, in times paſt, the one threw away the pipe, and the other uncaſed the Piper. Marſyas *is fained to have the taile of a ſwine; in that audacious attempts have but ſhamefull ends. But the Rurals deplore the death of their piper, and raiſe a river with their teares which carries his name: the* Phrygians *themſelves beleeving that it ſprung from the bloud of the Satyre. A violent ſtreame, which meeting with* Mæander; *hath his ſpeede abated by the ſlowneſſe of the other.*

By *Mycale* into th' *Icarian* Deepe
Vnited *Marſyas* and *Mæander* creepe.
Straight *Marſyas* wondrous ſwift while yet his owne;
Now, dul'd by crook't *Mæander*, tardy growne.
Far otherwiſe, ſmooth *Araris* ſlow pace
Is raviſht, *Rhodanus*, by thy ſwift race.

Icarium pelagus, Mycalaque littora junxit
Marſya, Mæandrique petunt. Sed Marſya velox,
Dum ſuus eſt, flexoque caret: jam flumine miſſus
Mollior Mæandro tuo: contraria paſſus,
Rapta Rhodano ſimulatus Arar —— Claudian.

Of the latter.

So have I ſeene, where thoſe fine turrets reare
Their glittering tops, which fatall lightning feare;

The silent *Araris* so slowly passe
By *Rhodanus*, as if of solid glasse.
When with a lovers speed, th' impatient flood
There meetes her, where the fane of *Venus* stood.
Yet run unmixt together; till at length
He forces her with long resisted strength.

Mæander *and* Marsyas *were worshipped for Gods by the idolatrous Gentiles: and to increase their superstition, whatsoever was offered to* Mæander *would not mingle with the streames of* Marsyas; *and what to* Marsyas, *was cast up by* Mæander. Curtius *reports that the river* Marsyas *falls from the top of a mountaine on subjacent rocks with a mighty murmur, and passing from thence, glides on in a quiet curent: fained a Piper; and being stript of his skinne, to have dissolved into water; because that murmur renders a kinde of harmony; the river suddenly changing by his abated violence, as if uncased of his skinne, assuming another colour, and becoming more crystalline.* Marsyas, *the inventor of winde instruments, may resemble ambition and vaine-glory, which delight in loud shouts and applauses: but vertue and wisedome have a sweeter touch, though they make not so great a noyse in popular opinion.*

PELOPS. *These stories told, they convert their discourse to the present occasion. All pitty the wofull end of* Amphion *and his issue; but none the arrogant* Niobe, *her brother* Pelops *excepted: who whilest he teares his garment, a custome at funeralls, discovers his ivery shoulder. This* Pelops *was said to have been cut in peeces by his father* Tantalus, *and set before the Gods among other viands: either to see if they could discerne it; or for the greater magnificency, in sacrificing unto them what was most in his estimation. But all forbore to eate thereof: onely* Ceres, *distracted with griefe for her ravished daughter, fed ere aware on a peece of his shoulder: When the Gods, commiserating* Pelops, *rejoyned his lims, supplying that part which was wanting with ivory: and revoked his soule to his body. The feasting of their Gods with the blood of their owne children was a wretched custome, introduced by the subtiltie of the divell, and derived, as* Vives *conjectures, from the immolation of* Isaac: *used not onely by the Heathen but the* Jewes; *who offered their sonnes and daughters unto* Molock, *which bloody sacrifice was conveyed by the spirit of Darkenesse unto the salvages of* Florida; *in the same manner as* Diodorus *describes them to be offered unto* Saturne. *But this was detested and held odious to the Gods, by the more sober* Ethnicks. Tantalus *his feasting the Gods with his sonne, taken allegorically, and in the better sense, doth declare that nothing should be so deare unto us, which we would not voluntarily sacrifice to God and religion; who restores what we give in a greater perfection. For he, being rich, is said onely to have intended the service of the Gods (called elsewhere their friend, a title given to* Abraham *who first offered his sonne) despising riches, with all bodily pleasures; and therefore was fained to starve in plenty. To say something of the history: it is conjectured that* Pelops *was cruelly and inhumanely handled by his father: and therefore fained by him to have beene cut in pieces, and served to the Gods at a banquet: who rejoyned his lims and restored him to life; in that they recompenced his sufferings with future reputation, power, and abundance: for ivory signifies rich, as the shoulder strength and potency. Such* Pelops, *whose infinite wealth grew proverbiall; great his power, and great his fame; having subdewed all* Peloponnesus, *and left his name to that countrey; wherein he found divers mynes of gold and silver, which greatly inriched him.*

TEREVS AND PROGNE. *The neighbouring Cities intreat their Princes to visit and condole with* Pelops, *onely the* Athenians *could not performe that civill respect; being strictly besieged by those barbarous Nations that dwell about* Pontus. *But soone after relieved by the valour of* Tereus: *to whom* Pandion *in recompence gave his daughter* Progne. *But neither* Juno, Hymen, *nor the* Graces, *who use to accompany successefull nuptialls, were present at that wedding.* Juno *is fained to be the President of marriage, in that all things are produced to light by the aire: to whom they offered before the solemnities; and threw the gall of the sacrifice behinde the altar; to declare that there should be no bitternesse and dissention betweene the married couple.* Hymen *a beautifull youth of* Athens, *disguised in the habit of a maid for the love of another, was surprised with the rest of the virgins of that City, as they celebrated the feast of* Ceres Eleusina, *and carried away by pyrats: who taking him for the same he seemed, caben'd him with his beloved. But he, when the Pyrates were asleepe, cut all their throats; and then outrunning the rest to* Athens, *told their parents that he would restore their daughters, if they would assure him of her he affected. This granted, and that marriage proving extraordinary happy; it grew a custome among them, to invoke and reiterate the name of* Hymen, *as a lucky presage, in all their nuptiall solemnities: imitated as well by the* Romans *as the rest of the* Grecians, *as appears by this of* Catullus.

Thou

Thou that dwel'ſt on *Helicon*,
Heavenly faire *Vranias* ſon,
That to men do'ſt *Virgins* hale;
Hymen, O thy browes impale
With ſweet-flowred Margerum;
Take thy Saffron vaile and com:
With a ſmiling look appeare,
Yellow ſocks of wollen weare.
Let this day with pleaſure ſpring,
Shrill Epithalamiums ſing;
Nimbly dance; the flaming Pine
Shake in that faire hand of thine.
Mallius Iulia (*Venus* ſo
Did to *Phrygian Paris* ſhow)
With good auguries ſhall wed,
Spotleſſe Maid, to a happy bed:
Like a mirtle, ever greene,
On the ſhore of *Cyprus* ſeene;
Where the Nymphs their ſports purſue,
Foſtering it with roſy due.
Come, O with a willing minde!
Leave th' *Aonian* caves behinde,
Sunk in *Theſpian* rocks, where chill
Aganippe's waters drill.
To the Bride-groome call the bride,
In affections fetters tyde:
As when Ivyes creeping vines
Claſp the oake in amorous twines.
Chaſteſt virgins, you who may
Taſt the like another day;
Make the aire with *Hymen* ring:
Hymen, Hymenæus ſing.

Colle O Heliconii
Cultor, Vranie genus
Qui rapis teneram ad virum
Virginem, O Hymenæe Hymen,
Hymen O Hymenæe.
Cinge tempora floribus
Suaveolentis amaraci.
Flammeum cape, lætus huc,
Huc veni, niveo gerens
Luteum pede ſoccum:
Excituſque hilari die,
Nuptialia concinens
Voce carmina tinnula;
Pelle humum pedibus, manu
Pineam quate taedam.
Namque Iulia Mallio,
Qualis Idalium colens
Venit ad Phrygium Venus
Iudicem, bona cum bona
Nubit alite Virgo.
Floridis velut enitens
Myrtus Aſia ramulis
Quos Hamadryades Deæ
Ludicrum ſibi roſcido
Nutriunt humore.
Quare age, huc aditum ferens
Perge linquere Theſpia
Rupis Aonios specus,
Lympha quos ſuper irrigat
Frigerans Aganippe:
Ac domum domina voca,
Conjugis cupidam novi,
Mentem amore revinciens,
Vt tenax edera huc, & huc
Arborem implicat errans.
Vos item ſimul integræ
Virgines, quibus advenit
Par dies, agite, in modum
Dicite: O Hymenæe Hymen,
Hymen O Hymenæe.

Juno *and* Hymen *are accompanied by the* Graces; *the beſtowers of whatſoever is amiable or worthy: daughters to* Jove *and* Antonoe, *Divine bounty and Prudence, or a wiſe diſtribution. One is called* Aglaia, *or chearfull; in that benefits ſhould be conferred with alacritie: the ſecond* Thalia, *or ſtill-flouriſhing, becauſe they ſhould ever live in the memory of the receiver: the third* Euphroſyne, *of delight; ſince to give and to take ſhould be equally delightfull. They are ſaid to be naked, in that gifts ſhould be given without fraud or ſecond reſpects: and linked together, in that the league of benevolence ſhould be endleſſe. But the* Furies *kindled the nuptiall torches with funerall fires at this wedding of* Tereus *and* Progne; *the ominous Owle ſcreeching ſad preſages; confirmed by the ſequel:* Tereus *raviſhing* Philomela, *and revengefull* Progne *feaſting her husband with the fleſh of her owne ſon; as he before had contaminated his table with the fleſh of others.* Aſtyages *ſo ſerved his favorite* Harpalus: *who having ſuffered him to glut himſelfe with his misfortunes, produced their heads, and askt him how he lik't his viands: who replyed, that* all feaſts were pleaſant with a King. *An anſwer which ſet him in the high way to ſafety: as it would have done to revenge, had he ſo intended. Nor doth the former ſtory leſſe agree with the truth, but onely in the transformations: the two ſiſters fained to have beene changed into birds, for their ſpeedy flight unto* Athens, *by which they eſcaped the revenge of* Tereus. Philomela *into a Nightingall, and* Progne *into a ſwallow; in that no Nightingalls are ſeene in* Thrace, *as hating the countrey of* Tereus; *nor Swallow ever builds there; as is obſerved by* Pauſanias. *Such alſo fained for their mournefull ſongs and ſeeming lamentations. The Nightingall chanting in the ſolitary woods; deſervedly called* Philomela, *or a lover of muſicke, in that no bird hath ſo ſweete a voice among all the ſilvan muſitians: ſinging fifteene dayes and nights together, when the leaves begin to afford her a ſhelter, with little or no intermiſſion. So ſhrill a voyce in ſo little a body, & a breath ſo long extended, is worthy admiration; ſhe alone in her ſongs expreſſing the exact art of Muſick in infinite variety. Neither have all the ſame tunes and diviſions, which ſhewes their*

PHILOMELA.

skill to be be more then naturall. They ſtrive among themſelves in fervent contention: the vanquiſhed not ſeldome ending her life with her ſong, through griefe, or overſtraining. The young ones heare with attention; practiſe, and repeat their leſſon, which the old correct; and being perfect in that, proceed to a new. The ſpring neere an end, they ſurceaſe, as ſatiated, or weary: and in the ſummer, in that neither heard nor ſeene, are ſaid to change both ther voyce and colour: the latter diſproved by ſuch as are kept in cages. Perhaps ſhe ſleepes, or lies ſenſeleſſe all the winter; as her ſiſter the Swallow. For Swallowes, when the cold comes in, and flyes, their onely ſuſtenance, faile them; creepe into clefts of rocks, and ſinke to the bottome of waters: inſomuch as no extraordinary thing in Germany to drag them among fiſhes out of their ponds: theſe, ſeeming dead, when brought into their Stoves, or laid by the fire, will after a while revive with the heat, and betake them to their wings. As the other the woods, ſo theſe frequent houſes; building their neſts under arches, and in the corniſhes of windowes, with wonderfull architecture (which to rob, or pull downe, was held not onely unfortunate, but ſacrilegious) recording their complaints on the tops of chimnies. Yet ſurely birds rather ſing for delight then ſorrow.

Now Tereus, when he could not reduce his ſubjects to obedience, who for his cruelty towards them, and violence to Philomela, had rebelled againſt him, ſlew himſelfe at Megara: where he had a hill of Earth raiſed over him; an ancient faſhion among the Thracians of intombing their Kings; whereof many are to be ſeene at this day in that Countrey. Strabo places the Sceane of this Tragedy in the territory of Phocis; with whom Thucidides ſeemes to accord: and Pauſanias diſcovers the tombe of Tereus hard by the rock Mergis in Attica: which may well agree with the ſpeedy eſcape of the ſiſters unto Athens. For Daulis was a Colony of the Thracians; there planted perhaps by Pyreneus: of which our Poet in the former book:

He Daulis, with all Phocis had obtain'd
By Thracian armes; and there unjuſtly raign'd.

Concluding both to be of one nation; and now a confederate with the Athenians. Tereus is ſaid to be the ſon of Mars; not onely for his valour, but propenſity to Venus (the reaſons we have alleadged in the fabulous loves of that God and Goddeſſe:) Mars alſo being principally adored by the Thracians, a furious and barbarous people: of whom Sidonius in his panegyrick to Antemius.

Thracum terra tua eſt, horum fortiſſima gens.
Eripit hic natos glacies, & matris ab alvo
Artus infantum molles nix Cimbrica durat.
Tellure vix alitur quiſquam, ſed ab ubere vultus
Plus potat per vulnus equum; ſic laſſe rebelles,
Virtutem genus tota bibit: crevere parumper,
Mox pugnam ludunt jaculis; hos ſuggerit illa
Nutrix plaga jocos; pueri venabula apri
Luſtra ferè vacuant. Rapto ditata juventus,
Iura colit gladii; conſummatamque ſenectam
Non ferro ſubire pudet. Tali ordine vitam
Cives Martis agunt ——

The Souldier-bearing *Thrace* thy Empire knowes.
Here infants couch on ice, and Cimbrian ſnowes
Their ſoft limbs harden, then when newly borne.
Few nouriſht by the breaſt; but from thence torne
Suck blood, their milk, from horſes wounds; who grow
Thereby the fiercer. Now more ſtrong, they throw
Their darts in cruell ſport, whom ſtrokes incite.
Boyes, apt for hunting, ſavage beaſts delight
To rouſe from Dennes. The youth, inricht with ſpoyle,
Make ſwords their lawes; eſteeming ſpent Age vile
Which ſteele ſends not to death. Even ſuch a life
Lead *Mars his* brood.

A people who in their luſts were no leſſe outragious. So Tereus infected with the vice of his countrey, burnes with love of Philomela, by giving liberty to his eyes to gaze too much on her beauties, and draw in that affection, which ſhould have beene avoided by preventing the occaſion.

Sed fugitare decet ſimulacra, & fabula amoris
Abſterrere ſibi, atque alio convertere mentem.
Lucr. l. 4.

The object fly, and baties of love eſchew:
Divert thy minde, and other hopes purſew.

He therefore furiouſly affects; and raviſheth the affected. For over-violent love is little leſſe then madneſſe: which imboldens the frantick lover to ruſh on whatſoever is forbidden and horrid: one wicked deed begettins another; who violates firſt his faith and her honour; and then cuts out her tongue to conceale his offence, with as great an impiety. But flagitious crimes cannot long lie hid. All knowne to Progne, ſhe bends her thoughts on a ſtrange revenge; and through her owne bowels ſtrikes at her husband. So cruell is the rage of an injured woman. Of the ſiſters ſwift flight, and his fierce purſuite, they were ſaid to have beene changed into birds. The luſtfull Tyrant into a Lapwing: in that,

ſaith

saith Pausanias, *the Lapwing was first discovered upon that hill, under which he lay buried. A filthy fowle, delighting in dung, and therein making his nest. His long sharp bill represents the sword of his tyranny, the tuft on his head resembling a Diadem. The other have their bosomes stained with red: the eternall brand of their crueltie. All are said to have certaine articulate notes, whereby they expresse their infortunities: which I omit to rehearse, since they no way accord with our language.*

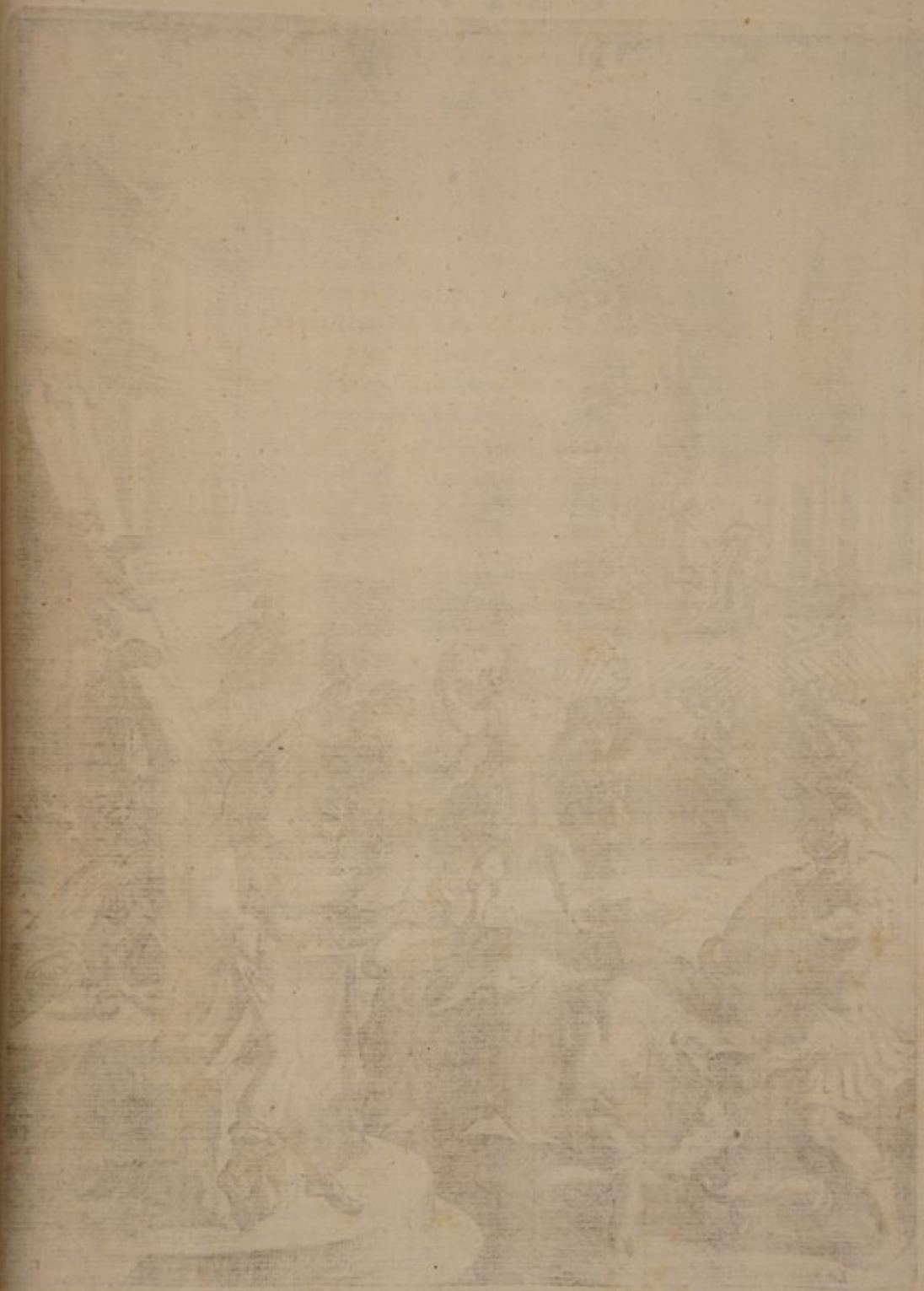
The Nightingall and Swallow are alluded to Poetry and Oratory: called sisters, because there is in both a similitude of Harmony: the one affecting solitary places; sequestred from the converse of men, but frequented by Gods and Muses; differing in argument, as in affection, from the other: who delights in cities, exercising her eloquence before tribunals, in Senates, and assemblies. Yet as the Nightingall excells the Shallow in sweetnesse, skill, and varietie; so doth Poesie Oratory.

Boreas and Orythia.

Pandion *dying with griefe, hath his throne supplyed by* Erichtheus: *a Prince highly extolled for his justice and valour; the subject happy in the one, and that happinesse protected by the other. The* Thracian Boreas *solicites his daughter* Orythia: *but* Thrace, *and the memory of* Tereus, *crosse his desires: who laying intreaties aside, now beares her away by force. Wherein the qualitie of the Northerne winde is lively described: with the causes of haile, and thunder, lightning, and earthquakes. The story reports how it was not the winde, but one of that name, the sonne of the* Thracian Strymon. *But* Plato *in his* Phædrus, *that she was blown from a cliffe into the river* Iliſſus; *and being never more seene, was fained to have been born into* Thrace *by* Boreas: *said to be a* Thracian, *because the Northern winds blow bitterly on* Greece *from those mountains.*

Calais and Zetes.

Calais *and* Zetes *are said to be the sonnes of* Boreas *and* Orythia: *not onely because male children are likely begotten when the winde is in that quarter (as females when Southerly) but in regard of their violent and fierce dispositions. They are said to have wings, of the fashion and changeable colours of their garments: or, according to* Zetzes, *of their faire long-dangling haire, which covered their shoulders. Why not of their swift running, or celeritie in warre; especially in Navall fights, wherein the sailes do carry their similitude? These winged brothers accompany* Jason *in his expedition to* Colchos *for the Golden Fleece; in the Argos; the first long ship that ever was made, so called of the builder. The voyage imposed on* Jason *by* Peleas, *his treacherous unkle, who had his kingdome in trust: and endeavoured his destruction under the pretence of a glorious enterprize. But of this in the next.*




Lib. 7.

OVIDS

METAMORPHOSIS

The seventh Book.

THE ARGVMENT.

MEn, Dragons teeth produce. Wing'd Snakes their yeers
By odors cast. A seire branch Olives beares.
Drops sprout to Flowres. Old Æson young became.
So Libers *Nurses. An old Sheepe a Lambe.*
Cerambus *flies. A Snake, a snake-like Stone.*
An Oxe, a Stag. Sad Mera *barkes unknown.*
Hornes front the Coân *dames. The* Telchines
All change. A Dove-turn'd Maide. The hard to please,
Becomes a Swan. *His mother* Hyrie *weeps*
Into a Lake. High-mounting Combe *keeps*
Her son-sought Life. A King and Queene estrang'd
To slightfull Fowle. Cephisus *Nephew chang'd*
Into a Seale. Eumélus *daughter flies,*
Through traceless regions. Men from Musbrums rise.
Phineus *and* Periphas *light wings assume.*
So Polyphemons *neece. From* Cerberus *spume*
Springs Aconite. Iust Earth a grave denies
To Scyrons *bones; which now in rocks arise.*
Arne, *a Cough. Stout* Myrmidons *are born*
Of toyling Ants. The late rejected Morn
Masks Cephalus. *The Dog, that did pursue,*
And Beast pursu'de; two marble Statues grew.

VVIth [a] *Pagasean* keele the [b] *Minye* plow
The curling waves & [c] *Phineus* see; who now
In endlesse night his needy age consumes.
The youthfull [d] sonnes of *Boreas*, rais'd with plumes,
Those greedy *Harpyes*, with the virgin face,
Far-off from his polluted table chace.
They, under *Iason*, having suffer'd much;
At length the banks of slimy [e] *Phasis* touch.
Now [f] *Phryxus* fleece the hardy *Minye* aske:
And from the King receive a dreadfull taske.
Meane while [g] *Aetias* fries in secret fires:
Who strugling long with over strong desires,
When reason could not such a rage restrain;
She said: *Medea*, thou resists in vain.
Some God, unknown, with-stands. What will this prove!
Or is it such as others fancie love?
VVhy seeme the Kings commands so too severe?
And so, in truth they be. Why should I feare
A strangers ruine, never seene before?
Whence spring these cares? Why feare I more & more?
These furies from thy virgin brest repell,
Wretch, if thou canst. Could I, I should be well.
A new-felt force my striving powres invades:
Affection this, discretion that, perswades.
I see the better, I approve it too:
The worse I follow. Why shouldst thou pursue
A husband of another world; that art
Of royall birth? Our countrey may impart
A choice as worthy. If this forrein mate,
Or live, or dye; 'tis in the hands of fate.
Yet, may he live! I such a sute might move
To equall Gods, although I did not love.
For what hath *Iason* done? his hopefull Youth
VVould move all hearts, that were not hard, to ruth;
His birth, his valour. Set all these apart;
His person would: I feele it moves my heart.

*Yet

a The ship called *Argo*, of *Argus* the builder: built at *Pagasa*, a citie of *Thessaly*.
b *Thessalians*: of *Minyas* the sonne of *Neptune*.
c See the Comment.
d *Calais* and *Zetes*.
e A River of *Colchis*.
f The Golden Fleece, brought thither by *Phryxus* out of *Grecia*.
MEDEA AND IASON.
g *Medea*, the daughter of *Æta* King of *Colchos*.

[a] Yet should not I assist, the flaming breath
Of Bulls would blast him; or assaults of death
Spring up in armes, from [b] *Tellus* hostill womb:
Or else the greedy *Dragon* proves his tomb.
This suffer, and thou halt a heart of stone;
Borne of a Tygresse, and more salvage growne.
Yet why stand I not by? behold him slaine?
And so my accessary eyes profane?
Adde fury to the Bulls? to [c] th' Earth-borne ire?
And sleeplesse Dragon with more spleene inspire?
The Gods forbid! yet rather helpe, then pray.
My fathers kingdome shall I then betray?
And save this stranger, whom I hardly know,
That sav'd by me, he should without me goe,
Marry another, and leave me behinde
To punishment? could he prove so unkinde,
Or for another my deserts neglect;
Then should he die. Such is not his aspect;
The clearenesse of his minde; his very grace;
That I should fraud suspect, or thinke him base,
Besides, before hand he shall plight his troth:
And binde the contract by a solemne oath:
What need thou doubt? goe on; delay decline:
Obliged *Iason* will be ever thine.
[d] *Hymen* shall crowne, and mothers celebrate
Their sons Protectresse through [e] th' *Achaian* State.
My sister, brother, father, countrey, Gods,
Shall I abandon for unknowne abodes?
Fierce is my Father, barbarous my land,
[f] My brother, a child, [g] my sisters wishes stand
With my desires; [h] the greatest God of all
My brest inshrines. What I forsake, is small;
Great hopes I follow. To receive the grace
For [i] *Argo's* safety: know a better place
And Cities, which, in these far distant parts,
Are famous; with civilitie, and arts:
And *Æsons* sonne, whom I more dearely prize
Then wealthy Earth and all her Monarchies.
In him most happy, and affected by
The bounteous Gods, my crowne shall reach the sky.
They tell of [k] Rocks that justle in the maine:
[l] *Charybdis*, that sucks in, and casts againe
The wrackfull waves: how in *Sicilian* straights,
Girt round with barking dogs, fierce *Scylla* waites.
My love possest; in *Iasons* bosome laid;
Let seas swell high: I cannot be dismaid
While I infold my husband in my armes.
Or should I feare; I should but feare his harmes.
Cal'st thou him husband? wilt thou then thy blame
Medea, varnish with an honest name?
Consider well what thou intendst to doe:
And, while thou maist: so foule a crime eschue.

Thus she. When Honour, Piety, and Right,
Before her stood; and *Cupid* put to flight.
Then goes where [m] *Hecates* old Altar stood;
O're-shadowed by a darke and secret wood.
Her broken ardor she had now reclaim'd:
Which *Iasons* presence forth-with re-inflam'd.
Her cheeks blush fire: her face with fervor flashes.
And as a dying cinder, rak't in ashes,
Fed by reviving windes, augmenting, glowes;
And tossed, to accustom'd fury growes:
So sickly Love, which late appear'd to dye;
New life assum'd from his inflaming eye.
Whose looks by chance more beauty now discover
Then heretofore: you might forgive the lover.
Her eager eyes she rivets on his face;
And, frantick, thinks him of no humane race:
Nor could divert her looks. As he his tongue
Began t' unloose, her faire hand softly wrung,
Implor'd her aide, and promis'd her his bed:
She answer made, with teares profusely shed.
I see to what events m' intentions move:
Nor ignorance deceives me thus; but love.
I by my cunning will preserve your life:
But sweare, that done, to take me to your wife.
He, by the Altar of the [n] Triple Power,
The groves which that great Deity imbowre,
Her fathers Sire, to whom the hid appeares,
His owne succesle, and so great danger, sweares
Beleev'd: from her th' inchanted hearbs receives;
With them, their use: and his Protectresse leaves.
The Morrow had the sparkling starres defac't;
When all in *Marse's* field assemble; plac't
On circling ridges. Seated on a throne,
The ivory-sceptred King in scarlet shone.
From adamant nostrils bras-hoov'd Bulls now cast
[o] Fierce *Vulcan*, and the grasse with vapors blast.
And as full forges, blowne by art, resound;
As lime of flints, infurneft under ground,
By sprinkled water fire conceive: so they
Pent flames, involv'd in hoyse full brests, display;
So rore their scorched throats. Yet [p] *Æsons* Haire
Came bravely on: on whom they turne, and stare
With terrible aspects; his ruine threat
With steele-tipt horne. Inrag'd, their cleft hooves beat
The thundring ground; whence clouds of dust arise;
And with their smoky bellowings rend the skyes.
The [q] *Minya* feare congeales, but he remaines
Untoucht: such vertue Sorcerie containes.
Their dew-laps boldly with his hand he strokes.
Inforc't to draw the plough with unknowne yokes.
The *Colcians* at so strange a sight admire:
The *Minya* shout, and set his thoughts on fire.
Then, in his casque, the Vipers teeth assumes:
Those in the turn'd-up furrowes he inhumes.
Earth mollifies the poys'nous seeds, which spring;
And forth a harvest of new People bring.
And as an Embryon, in the womb inclos'd,
Assumes the forme of man; within compos'd
Through all accomplisht numbers; nor comes forth
To breathe in ayre, till his maturer growth:
So when the bowels of the teeming Earth
Grew great, she gave mens perfect shapes their birth.
And, what's more strange; with them, their arms ascend:
Who at [r] th' *Æmonian* Youth their Lances bend.
When this [s] th' *Achaians* saw, they hung the head:
And all their courages for terror fled.
Even she, who had secur'd him was afraid,
When she beheld so many one invade.
A chill cold checks her blood; death looks lesse pale.
And least the hearbes she gave should chance to faile;
Vnheard auxiliarie charmes imparts:
And calls th' assistance of her secret Arts.
He hurles a massie stone among his foes:
Who on themselves convert their deadly blowes.
The Earth-borne brothers mutuall wounds destroy,
And civill war. The *Grecians* skip for joy,

And

[a] Of these hereafter.

[b] The element of Earth

[c] The armed men which ascended from the Earth.

[d] The God of marriage.

[e] *Greece*; a part taken for the whole.

[f] *Absyrtus*.

[g] *Chalciope*, formerly married to *Phrixus* who favored *Iason* for the courtesies which her shipwrackt children received from the Argonautes in their voyage to *Greece*, for the recovery of their fathers patrimony.

[h] *Cupid*.

[i] For the safety of that Ship. Some in the Latin read *Pelo* for *Puppe*: the safety of the Achaian youth.

[k] And therefore called *Symplegades*: lying in the Euxine Sea, at the mouth of the Thracian *Bosphorus*

[l] These she mentions to expresse the terrors of the sea; and not that *Scylla* and *Charybdis* lay in her passage to Greece: of which hereafter

[m] The daughter of *Perseus* the sonne of *Apollo*, and wife to her unkle *Æetes*; by whom she had *Chalciope* and *Medea*: deified for her knowledge in charmes and Magical simples.

[n] *Hecate*: called *Cynthia* in Heaven, *Diana* on earth, and *Proserpina* in hell: from whom she received the name of *Trivia*. The Sunne, the father of *Æetes*.

[o] The God of Fire, here taken for fire it selfe.

[p] *Iason*.

[q] The Thessalians.

[r] *Iason* of *Æmonia*; which is Thessaly.

[s] Grecians.

And throng t' imbrace the Victor. Her the same
Affection spurd, but was with-held by shame.
Yet that too weake if none had lookt upon her:
Not virtue checkt her, but the wrack of honour.
Now, in conceit, shee hugs him in her armes:
And thanks the Gods, [a] the authors of her charmes.
To make the Dragon sleepe that never slept,
Remaines; whose care the golden purchase kept.
Bright crested, triple tongu'd; his cruell jawes
Arm'd with sharpe phangs; his feet with dreadfull
When once besprinkled with [b] *Letheian* juice, (clawes.
And words repeated thrice; which sleepe produce
Calme the rough seas, and make swift rivers stand;
His eye-lids vail'd to sleepes unknowne command.
The [c] Heroe, of the Golden Fleece possest,
Proud of the spoyle, with her whose favour blest
His enterprize, another Spoile, now bore
To sea; and lands on safe [d] *Iolcian* shore.
Æmonian parents, for their sonnes returne,
Bring gratefull gifts, congested incense burne;
And chearfully with horne-gilt offrings pay
Religious vowes. But *Æson* was away;
Oppress with tedious age, now neere his tomb.
When thus [e] *Æsonides*: O wife, to whom
My life I owe: though all I hold in chiefe.
From thy deserts, which far surpasse beliefe;
If magick can (what cannot magick doe?)
Take yeares from me; and his with mine renue.
Then wept. His pietie her passion stirs:
Who sighs to thinke how she had used [f] hers.
Yet this concealing, answers: What a crime
Hath slipt thy tongue? thinkst thou, that with thy time
I can, or will, anothers life invest?
[g] *Hecat'* fore-fend! nor is't a just request.
Yet *Iason*, we a greater gift will give:
Thy father, by our art renew'd, shall live,
With-out thy losse; if so the [h] triple Powre
Assist me with her presence in that howre.
Three nights yet wanted, ere the Moone could joyn
Her growing hornes. When with repleni'sht shine
She view'd the earth; the Court she leaves; her haire
Vntrest, her garments loose, her ankles bare:
And wanders through the dead of drousie Night
With unseene steps. Men, beasts, and birds of flight,
Deepe Rest had bound in humid gyves; she crept
So silently, as if her selfe had slept.
No Aspen wags, moyst ayre no sound receives;
Starres only twincle: who to those up-heaves
Her armes: thrice turnes about; thrice wets her crown
With gatherd deaw; thrice yawnes: and kneeling down:
O *Night* thou freind to Secrets: you cleare fires,
That with the Moone, succeed whom Day retires:
Great *Hecate*, that know'st, and aid imparts
To our designes: you Charmes, and magick Arts:
And thou ô Earth, that to Magicians yeelds
Thy powrefull simples: aires, windes, mountains, fields;
Soft murmuring springs, still lakes, and rivers cleare:
You Gods of woods: you Gods of night, appeare!
By you, at will, I make swift streames retire
To their first fountaines, whilest their banks admire;
Seas tosse, & smooth; cleere clouds, with clouds deform;
Stormes turne to calmes, and make a calme a Storm.
With spels and charmes I break the Vipers jaw,
Cleave solid rocks, oakes from their seasures draw,
Whole woods remoove, the ayrie mountaines shake;
Earth force to grone, and ghosts from graves awake.
And thee [i] *Titania*, from thy spheare I hale:
[k] Though brasse resounding, thy extreames availe.
Our charmes thy charriot pale; our poys'nous weeds,
[l] That blushing Goddesse which the night succeeds
Flame-breathing bulls you tam'd; you made them bow
Their stubborne necks unto the servill plow;
The Serpents brood by you selfe slaughtred lyes;
Your slumbers clos'd the wakefull Dragons eyes;
At our command: and sent the Golden Fleece
(The guard deluded) to the towres of Greece.
Now need I drugs, that may old age indue
With vigour, and the flowre of youth renue.
Which you shall give. Nor blaze these starres in vaine:
[m] Nor Dragons vainely through the ayrie maine
This Charriot draw. Hard by the Chariot rests.
Mounting, she strokes the bridled Dragons crests;
And shakes the reignes. Rapt up, beneath her spies
Thessalian Tempe; and her snakes applies
To parts remote. The hearbs that *Ossa* beare,
Steepe *Pelion*, *Othrys*, *Pindus*; [n] ever-cleare
Olympus, who the lofty *Pindus* tops;
Vp-rootes, or with her brazen Cycle crops.
Much gathers on the bank of *Apidan*;
By *Amphrysus* much; and where *Enypeus* ran.
Nor *Sperchius*, nor *Peneus*, barren found:
Nor thee smooth *Bœbes* with sharp rushes crown'd.
And ravisht from *Emboian Anthedon*,
[o] That hearb, as yet by *Glaucus* change unknowne.
By winged Dragons drawne, nine nights, nine dayes,
About she romes; and every field survayes.
Return'd: her Snakes, that did but only smell
The Odors, cast their skins, and age expell.
Her feet to enter her own roofe refuse
Roofe by the sky: she touch of man eschewes.
Two Altars builds of living turfe: [p] the right
To *Hecate*, the left to *Youth*. These dight
With Vervin and greene boughs; hard by, two pits
She forthwith digs: and sacrificing, slits
The throats of black-fleec't Rams. With reaking blood
The ditches fils; and powres thereon a flood
Of honey, and new milke, from turn'd-up bowls;
Repeating powerfull words. [q] The King of Soules,
[r] His ravisht Queene, invokes; and Powres beneath,
Not to prevent her by old *Aesons* death.
They with long murmurings and prayers appeas'd:
She bids them to produce the age-diseas'd.
Her sleep-producing charme his spirits deads:
VVho on the grasse his senseless body spreads.
Charg'd *Iason*, and the rest, far-off with-drew:
Vnhallowed eyes might not such secrets view.
Furious *Medea*, with her haire unbound,
About the flagrant Altar trots a Round.
The brands dips in the ditches, black with blood;
And on the Altars fires th' infected wood:
Thrice purges him with waters, thrice with flames,
And thrice with sulphur; muttering horrid names.
Meane while, in hollow brasse the med'cine boyles:
And swelling high, in foamy bubbles toyles.
There seethes she what th' *Æmonian* vales produce;
Roots, juyces, flowres, and seeds of soveraign use.
Adds stones, from Orientall rocks bereft:
And others by the ebbing Ocean left.

a *Hecate*, and the infernall Powers.

b Procuring sleepe & oblivion; for so the word signifies.

c *Iason*.

d *Iolchos*; a maritime City of *Thessaly*

e *Iason* the sonne of *Æson*.

f Her father *Æta*, by her betrayed.

g Invoked by Witches.

h *Hecate*.

i The Moon; of her Grandmother *Titea*.

k See the Comment.

l *Aurora*.

m Eyying the charriot sent her by *Hecate*.

n The top thereof being above the clouds.

o Of this in the 14. book

p See the Comment.

q *Pluto*.

r *Proserpina*.

The dew collected ere the Dawning springs:
A Screech-owles flesh, with her ill-boading wings.
The entrails of ambiguous Wolves; that can
Take, and forsake the figure of a man.
The liver of a long-liv'd Hart: then takes
The scaly skins of small [a] *Cyniphean* snakes.
A Crows old head, and pointed beake, was cast
Among the rest; which had nine ages past.
These, and a thousand more, without a name,
Were thus prepared by the barbarous Dame
For humane benefit. Th' ingredients now
She mingles with a withered Olive bough.
Lo! from the caldron the dry stick receives
First virdure; and a little after, leaves;
Forth-with, with over-burd'ning Olives deckt.
The skipping froth which under flames eject,
Vpon the ground descended in a dew:
Whence vernall flowres, and springing pasture grew.
This seene, she cuts the old mans throat; out-scrus'd
His scarce-warm blood, and her receipt (infus'd)
His mouth or wound suckt in. His beard and head
Black haire forth-with adornes, the hoary shed.
Pale colour, morphue, meager looks remove:
And under-rising flesh his wrinkles smooth.
His limbs wax strong and lustie. *Aeson* much
Admires his change: himself remembers such
Twice twentie summers past. With all, indu'd
A youthfull minde: and both at once renew'd.
This wonder from on high [b] Lyæus views:
By [c] *Colchis* gift his [d] nurses dates renews.
Least fraud should cease, she, with her bed's Consort
Dissention faines, and flies to [e] *Pelias* Court.
His daughters (for sad Age the King arrests)
Her entertain. Who soone with sly protests
Of forged love allures their quick belief.
Her many merits mentions, but in chief
Of *Aesons* cure; insisting on that part.
This hope ingenders, that her able Art
Might so their father's vanisht youth restore:
Whom they, with infinite re wards implore.
She, musing, seemes to doubt: and, with pretence
Of difficultie, holds them in suspence.
But when she had a tardy promise made;
To winne your stedfast confidence (she said)
Take from your flocks the most age-shaken Ram;
And suddenly he shall become a Lamb.
Straight thither by the wreathed hornes they drew
A sunk-ey'd Ram; whose youth none living knew.
Now, at his riveled throat, out-lanching life
(Whose little blood could hardly staine her knife)
His carkasse she into a caldron throws:
With it, her drugs. Each limbe more slender grows;
He casts his hornes, and with his hornes his years.
Anon a tender bleating strikes their eares.
While they admire, out skips a frisking Lamb;
That sports, and seeks the udder of his dam.
Fixt with amaze: they, strongly now possest,
Her promise more importunately prest.
Thrice *Phœbus* had unyok't his panting Steeds,
Drencht in [f] *Iberian* Seas; whilst Night succeeds,
Studded with starres: when false *Medea* tooke,
With useless hearbs, meere water of the brooke.
On *Pelias*, and his drowsie Guard, she-hung
A death-like sleep with her inchanting tongue.
Whom now the so-instructed sisters led
Into his chamber; and besiege his bed.
Why pause you thus, said she, ô slow to good!
Vnsheath your swords, and shed his aged blood;
That I his veines with sprightly juyce may fill:
His life and youth depend upon your will.
If you have any vertue, nor pursue
Vnfruitfull hopes, performe this filiall due.
With steele your fathers age expulse, and purge
His dregs thrugh wounds. Their zeal her speeches urge.
VVho were most pious, impious first became:
And, by avoiding, perpetrate the same.
Yet hearts they had not to behold the blow:
But, with averted looks, blind wounds bestow.
He, blood-imbrew'd, his hoary head advanc't:
Half-mangled, strove to rise. Who now intranc't
Amidst so many swords, his armes up-held;
And, Daughters, cry'd, what do you! what compel'd
Those cruell hands t' invade your fathers life!
Down sunk their hands and hearts. *Medea's* knife,
His following speech and throat asunder cuts:
And his hackt limbs in seething liquor puts.
And had not Dragons wrapt her through the skies,
Revenge had tortur'd her. Aloft she flies
Ore shady *Pelion*, [g] God-like *Chirons* Den,
Aspiring *Othrys*, hils renown'd by men
For old [h] *Cerambus* safetie: who, by aide
Of favouring Nymphs, reliefefull wings displaid;
While swallowing waves the waightie earth confound:
And swolne *Deucalions* surges scap't undrown'd.
Aeolian Pitane on her left hand leaves;
That marble which the [i] Serpents shape receives;
Idean groves, [k] where *Liber* turn'd a Steere
(To cloake his sonnes sly theft) into a Deere;
The sand-heap which [l] *Corytus* Sire contains;
And where [m] new-barking *Mera* frights the plains:
[n] *Eurypilus* town, [o] where horns the Matrons sham'd
Of *Co*, when *Hercules* the *Coans* tam'd;
[p] *Phœbeian Rhodes*, [q] *Ialysian Telchines*,
Drencht by *Joves* vengeance in his brothers seas,
For all transforming with their vicious eyes:
By [r] *Cea's* old *Cartheian* turrets flyes,
Where fates *Alcidamas* with wonder move,
To think his daughter could become a Dove.
Then *Hyries* lake, [s] *Cycneian Tempe* view'd,
Grac't by a Swan with sudden plumes indu'd.
For *Phyllius* there, had, at a Boyes command,
Wild birds, and salvage Lions, brought to hand.
Who bid to tame a Bull, his will perform'd;
Yet at so stern a love not seldome storm'd,
And his last purchase to the Boy deny'd.
Pouting, You'l wish yo' had giv'n him me, he cry'd;
And jumpt from down-right cliffs. All held him slain;
When spredding wings a silver Swan sustain.
His mother (ignorant thereof) became
A Lake with weeping: which they *Hyrie* name.
Next [t] *Pleuron* lies; where [u] *Ophian Combe* shuns,
With trembling wings, her life pursuing sons.
Then neere *Latona*-lov'd [x] *Calaurea* rang'd;
In which the [y] King and Queen to birds were chang'd.

a Of Cyniphius a River of *Libya* which runs into the Sea between the two Syrtes.

b *Bacchus.*

c *Medea*; of her country *Colchis.*

d The *Nysaides.*

e *Iasons* Vnkle; who usurped his Kingdome of *Thessaly.*

f Spanish Seas; of *Iberus* a river of that country: here taken for the Western Ocean, into which the Sun appeareth to decsend.

g The just Centaure.

h Who is fained to have been changed into a Beetle & to have flowne unto the top of *Parnassus.*

i The *Lesbian* Serpent: whereof in the 11 Book.

k *Tityrus* having stolen an Oxe, and being pursued of the Heralles, was converted into a Hunter, and the Oxe into a Stag, by his father *Bacchus.*

l *Paris*, as some suppose who buryed neer *Oebrida* city of Troy. *Corytus* being his sonne by *Oenone.*

m This fable is not subject to objection: unlesse it be meant by *Hecuba*; who was turned into a Bitch not far from the place before mentioned. The Poet reciting those fables which happned in their places together the dates of *Medea.*

n *Co*: a citie and Iland of that name, where *Eurypilus* raigned: whom *Hercules* slew, together with his sons, for denying him his daughter *Chalciope.*

o Converted into Kine by *Venus*: a fable altogether unknown.

p The Ile of *Rhodes* was sacred unto *Phœbus*; because there is no day there passes wherein the Sun shineth not.

q *Ialysus*, is a city of *Rhodes* inhabited of old by the *Telchines*, a people addicted to sorcery and witch-craft.

Others write that they were excellent artizans, and had that aspersion cast upon them by the envy of such as were of their own profession. They were said to be drowned by *Iupiter*, because their citie was surrounded by the Sea. r An Iland of the *Aegean* Sea. wherein the citie *Carthaea*. s Not the *Thessalian*, but the *Boeotian Tempe*; called also the *Tranquill* (for the other lay not in *Medeas* course) here called *Cycneus*, of that boyes conversion into a Swan. t A citie of *Aetolia*; but rather it should be *Boeotia*, which lies on the *Attick* shoare not far from the lake *Hyrie*. u The daughter of *Ophion*: this fable is lost. x An Iland between *Crete* and *Peloponnesus*, where *Latona* was worshipped. y A fable unknown.

[a] *Cyllene* on the right hand (where that beast
Menephron would [b] his mother have compreſt)
[c] *Cephiſus* ſpies (who for his nephew mourn'd;
Into a Sea-calfe by *Apollo* turn'd).
[d] *Eumelus* Court, [e] whoſe daughter ſads her Sire,
With mounting wings. Her Snakes at length retire
To [f] *Piren Ephyr*: ſ men, if Fame ſay true,
Here at the firſt from ſhower-rayſd muſhrums grew,
But after [h] *Colchi* had [i] the new-wed Dame,
And *Creons* Palace, wrapt in Magicke flame;
When impious ſteele [k] her childrens blood had ſhed,
The ill-reveng'd from *Iaſons* fury fled.
Whom now the ſwift [l] *Titanian* Dragons draw
[m] To *Pallas* towres. [n] Thoſe thee, juſt *Phineus*, ſaw;
And thee, old *Periphas*, together thy:
Where *Polyphemons* Neece new wings ſupply.
Ægaus entertaines her (of his life
The onely ſtaine) and tooke her for his wife.
And now arrives unknowne *Ægaus* ſeede:
Who greate in name had [o] two-ſead *Iſthmos* freed.
Whoſe undeſerved ruin [p] *Phaſias* ſought
By mortall Aconite, from *Scythia* brought.
This from [q] th'*Echidneian* Dog dire eſſence drawes.
There is [r] a blinde ſteepe cave with foggy jawes,
Through which the bold [s] *Tirynthian* Heroe ſtrain'd
Drag'd *Cerberus*, with adamant inchain'd.
Who backward hung, and ſcouling, lookt a skew
On glorious Day; with anger rabid grew:
Thrice howles, thrice barks at once, with his three heads;
And on the graſſe his ſomy poyſon ſheds.
This ſprung; attracting from the fruitfull ſoyle
Dire nourithment, and powre of deathfull ſpoyle.
The rurall Swaines, becauſe it takes delight
In barren rocks, ſurnam'd it [t] Aconite.
Ægaus, by her ſly perſwaſions wonne;
As to to a foe, preſents it to his ſonne.
He tooke the cup: [u] When by his ivory hilt
He both his ſonne diſcovered, and her guilt;
And ſtruck the potion from his lips. With charmes
Ingendring clouds, ſhe ſcapes his lengthleſſe armes.
Though glad of his ſonnes ſafetie, a chill feare
Shooke all his powres, that danger was ſo neare,
With fire he feed's the Altars, richly feaſts
The Gods with gifts. Whole [x] Hecatombs of beaſts
(Their homes with ribands wreathed) imbrew the ground.
No day they ſay, was ever ſo renoun'd
Amongſt th' *Athenians*. Noble, vulgar, all,
Together celebrate that Feſtivall.
Thus ſinging, when full bowles their ſpirits raiſe:
[y] Great *Theſeus*, *Marathon* reſounds thy praiſe
For ſlaughter of the *Cretan* Bull. Secure
They live, who *Cremyons* waſted fieldes manure,
By thy exploit and bounty. [z] *Vulcans* Seed
By thee glad *Epidaure* beheld to bleed.
Salvage *Procruſtes* death *Cephiſia* viewd:
Eluſis, *Cercyon's*, *Scinis* ill indued
With ſtrength ſo much abus'd; who beeches bent;
And tortur'd bodies twixt their branches rent,
Thou ſlew'ſt. The way which to *Alcathoe* led
Is now ſecure, inhumane *Seyron* dead.
The Earth his ſcatter'd bones a grave deny'd;
Nor would the ſea his hated reliques hide:
VVhich toſſed to and fro, in time became
A ſolid rock: the rock wee *Seyron* name

If wee thy yeares ſhould number with thy acts;
Thy yeares would prove a cypher to thy facts.
Great ſoule! for thee, as for our publick wealth,
VVe pray and quaffe [a] *Lyæus* to thy health.
The Palace with the peoples praiſes rings:
And ſacred Ioy in every boſome ſprings.
Ægaus yet (no pleaſure is compleat:
Griefe twines with joy.) for *Theſeus* ſafe receit
Reapes little comfort. *Minos* threatens war:
Though ſtrong in men and ſhips, yet ſtronger far
Through vengeance of a father: who, his harmes
In ſlaine *Androgeus*, ſcourgeth with juſt armes.
Yet wiſely firſt indeavours forraine aid:
And all the Ilands of that Sea ſurvaid.
VVho *Anaphe* and *Aſtipalea* gaind;
The one by gifts, the other war conſtraind:
Low *Myconе*, *Cimolus* chalkie fields,
High *Scyros*, *Siphnus*, which rich metalls yeelds;
Champian *Seriphos*, *Paros* far diſplayd
VVith marble browes, and *Cythnos* il-betrayd
By impious [b] *Arne* for yet-loved gold,
Turn'd to a Chough, whom fable plumes infold.
Oliaros, *Didyma*, the Sea-lov'd ſoyle
Of *Tenos*, *Peparethos* fat with oyle,
Andros, and *Gyaros*; theſe their aid deny'd.
The *Gnoſſian* fleet from thence their ſailes apply'd
Vnto *Oenopia*, for her children ſam'd.
Oenopia by the ancient dwellers nam'd:
But *Æacus*, there raigning, call'd the ſame
Ægina, of his honour'd mothers name.
All throng to ſee a Prince of ſo great worth.
[c] Straight *Telamon* and *Peleus*, iſſuing forth,
VVith *Phocus*, youngeſt of that royall race,
Make haſt to meet him. VVith a tardie pace
Came aged *Æacus*, and askt the cauſe
Of his repaire. VVhen after ſome ſhort pauſe,
VVith ſighes, which his imboſom'd griefe diſplaid;
[d] The Ruler of the hundred Cities ſaid.
Aſſiſt our armes, borne for my murdred ſon;
And in this pious War our fortunes run:
Give comfort to his grave. The King reply'd:
In vaine you aske what needs muſt be deny'd.
No City is in ſtricter league then ours
Conjoynd to *Athens*: mutuall are our powres.
He, parting, ſaid: Your league ſhall coſt you deare.
And held it better far to threat, then beare
An accidentall warre; whereby he might
Conſume his force before he came to fight.
Yet might they ſee the *Cretans* under ſaile
From high built walls: when, with a leading gale,
The [e] *Attick* ſhip attain'd their friendly ſhore:
VVhich *Cephalus*, and his embaſſage, bore.
[f] Th' *Æacides* him knew (though many a day
Vnſeene) imbrace, and to the Court convay.
The goodly Prince, who yet the impreſſion held
Of thoſe perfections, which in youth excel'd,
Enters the Palace; bearing in his hand
A branch of *Attick* [g] Olive. By him ſtand
Clytus and *Butes*; valorous and young:
Who from the loynes of high borne [h] *Pallas* ſprung.
Firſt *Cephalus* his full oration made;
Which ſhew'd his meſſage, and demanded aid:
Their leagues, and ancient loves to mind recalls;
And how all *Greece* was threatned in their falls;

a Bacchus: here taken for wine.

b A maid of that Iland.

c The ſonnes of *Æacus*.

d *Minos* king of *Creet*, an Iland famous for her hundred Cities.

e *Athenian*.

f The ſonnes of *Æacus*.

g The enſign of Peace and Amity, which of old Embaſſadors uſe to carry, but eſpecially the *Athenians*, being under the Patronneſſe of *Minerva*, to whom the Olive was conſecrated.

h One of the ſonnes of *Pandion*, late King of *Athens*.

a A port-towne of *Elis* in *Peloponneſus*.
b *Bliada*.
c A a river of *Boetia*: of this fable there is nothing extant.
d *Perus*, a city in the Gulph of *Corinth*, where *Eumelus* firſt raigned.
e *Corinth*, ſo called of the adjoyning hill, wherein was the fountaine *Pirene*.
f The fable unknowne.
g Thoſe who firſt inhabited *Corinth* were fained in regard of their folly to have ſprung from muſhrums.
h *Medea*, of her countrey *Colchos*.
i *Creuſa*; ſee the Comment.
k *Mermerus* and *Pheres* her children by *Iaſon*.
l *Hecates*, deſcended of the *Titans*.
m *Athens*.
n Of the three following converſions there is nothing extant.
o The ſtreight betweene the *Ægean* and *Ionian* Seas.
p *Media*; of *Phaſis* a river of *Colchos*.
q *Cerberus* a whelp of *Echidna*.
r *Tenarus*, neere *Heraclia Pontica*.
s *Hercules*; of *Tyrynthe*, a city of *Peloponneſus*.
t Signifying ragged rocks.
u See the Comment.
x A ſacrifice of a hundred beaſts of one kind.
y See the Comment.
z *Periphetes*.

VVith eloquence inforc't his embassie.
VVhen God-like *Æacus* made this replie
(His royall sceptre shining in his hand)
Athenians, crave not succour, but command:
This Hands forces yours vouchsafe to call;
For in your ayde I will adventure all.
Souldiers I have enough, at once t' oppose
My enemies, and to repell your foes.
The Gods be prais'd and happy times, that will
Beare no excuses. May your Citie still
Increase with people; *Cephalus* reply'd.
At my approach I not a little joy'd
To meete so many youths of equall yeares,
So fresh and lusty. Yet not one appeares
Of those who heretofore your towne possest;
VVhen first you entertain'd me for a Guest.
Then *Æacus*, (in sighs his words ascend)
A sad beginning had a better end.
Would I could utter all: Day would expire
Ere all were told, and 'twould your patience tire.
Their bones, and ashes, silent graves inclose:
And what a treasure perished, with those!
By *Iuno's* wrath, a dreadfull pestilence
Devour'd our lives: who took unjust offence,
In that this Ile [a] her Rivalls name profest.
While it seem'd humane, and the cause unguest;
So long we death-repelling Physick try'd:
But those diseases vanquisht art deride.
Heaven first, the earth with thickned vapors shrouds;
And lazie heat involves in fullen clouds.
Foure pallid moones their growing homes unite,
And had as oft withdrawne their feeble light;
Yet still the death-producing [b] *Auster* blew.
Sunke springs, and standing lakes infected grew:
Serpents in untill'd fields by millions creepe;
And in the streames their tainting poysons steepe.
Dogs, oxen, sheepe, and salvage beast first dy:
Nor birds can from the swift infection fly.
Sad Swaines, amazed, see their oxen shrink
Beneath the yoke, and in the furrowes sink.
The fleecie flocks with anguish faintly bleat;
Let fall their woull, and pine away with heat.
The generous Horse that from the Race of late
Return'd with honour, now degenerate,
Vnmindefull of the glory of his prize;
Grones at his manger, and there deedlesse dyes.
The Bore forgets his rage: swift feet now faile
The Hart: nor Beares the horned Heard assaile.
All languish. Woods, fields, paths (no longer bare)
Are fild with carkasses, that stench the aire.
Which neither dogs, nor greedy fowle (how much
To be admir'd!) nor hoary wolves would touch.
Falling consume: which deadly Odors bred,
That round about their dire contagion spred.
Now raves among the wretched countrey Swaines:
Now in our large and populous City raignes.
At first, their bowels broyle, with fervor stretcht:
The symptomes; rednesse, hot winde hardly fetcht.
Their furr'd tongues swell; their dry jawes gaspe for breath;
And with the aire inhale a swifter death.
None could indure or coverture, or bed:
But on the stones their panting bodies spred:
Cold stones could no way mitigate that heat:
Even they beneath those burning burdens sweat.
None cure attempt: the sterne disease invades
The heartlesse Leech; nor art her author aides.
They neere ally'd, whose care the sick attends,
Sicken themselves, and dye before their friends.
Of remedy they see no hope at all,
But onely in approaching funerall:
All their desires obey: for helpe none care:
Helpe was there none. In shameless throngs repaire
To springs and wels: there cleave in bitter strife
T' extinguish thirst; but first extinguisht life.
Nor could th' or'e-charg'd arise; but dying, sink:
And of those tainted waters, others drink.
The wretches loth their tedious beds; thence break
With giddy steps. Or, if now growne to weake,
Roule on the floore: their quitted houses hate,
As guilty of their miserable fate;
And, ignorant of the cause, the place accuse: (use.
Halfe-Ghosts, they walke, while they their legs could
You might see others on the earth lye mourning;
Their heavy eyes with dying motion turning:
Stretching their armes to heaven, where ever death
Surpris'd them, parting with their sigh't-out breath.
O what a heart had I! or ought to have!
I loath'd my life, and wisht with them a grave.
VVhich way soever I convert my eye,
The breathlesse multitude dispersed lye.
Like perisht apples, dropping with the strokes
Of rocking windes; or acorns from broad okes.
See you yon' Temple, mounted on high staires?
'Tis *Iupiters*. Who hath not offered praiers,
And slighted incense there! husbands for wives;
Fathers for sons: and while they pray, their lives
Before th' inexorable altars vent;
With incense in their hands, halfe yet unspent!
How oft the oxe, unto the temple brought,
VVhile yet the Priest the angry Powers besought,
[c] And powr'd pure wine between his homes; fell down
Before the axe had toucht his curled crown!
To *Iupiter* about to sacrifice,
For me, my countrey, sonnes; with horrid noyse
Th'unwounded Offring fell; and now the wound
Scarce bloud, to wet the knife, that made it, found.
The [d] Inwards lost their signes of heavens presage;
Out-razed by the sterne Diseases rage.
The dead before the sacred doores were laid:
Before the Altars too; the Gods t' upbraid.
Some choke themselves with cords: by death eschue
The feare of death; and instant Fates pursue:
Dead coarses without Dues of funerall.
They weakely beare: the ports are now too small.
Or un-interr'd they lye: or else are throwne
On [e] wealthlesse pyles. Respect these give to none.
For Pyles they strive: on those their kinsfolke burne,
That flame for others. None are left to mourne.
Ghosts wander undeplor'd by sonnes or sires:
Nor is there roome for tombs, or wood for fires.
Astonisht with these tempests of extreames:
O *Iove*, said I, if they be more then dreames
That laid thee by *Ægina*; nor thy ire
Incensed be, that I should call thee sire;
Render me mine, or me afford a grave!
With [f] prosperous thunder-claps a signe he gave.
I take it, said I; let this Omen be
A happy pledge of thy intents to me!

Hard

a *Ægina*, the mother of *Æacus*, begotten by *Iupiter*.

b The South winde: which blowing long without raine (as here foure moneths together) is the author of Pestilence

c A ceremony among the ancient Pagans

d By which their Priests accustomed to divine.

e Of old they burnt their dead on high Pyles of wood, with great expense and solemnity according to the quality of the person.

f So interpreted, if they brake on the left hand. See the comment.

Hard by, [a] goodly Oake, by fortune, ſtood,
Sacred to *Iove*; [a] of *Dodonian* wood:
Graine-gathering Ants there, in long files I ſaw,
Whoſe little mouthes ſelfe-greater burthens draw;
Keeping their paths along the rugged rine.
VVhile I admire their number: O divine,
And ever helpfull! give to me, ſaid I,
As many men; who may the dead ſupply.
The trembling Oake his lofty top declin'd:
And murmured without a breath of wind.
I ſhook with feare: my treſſes ſtood an end:
Yet on the earth and oake I kiſſes ſpend.
I durſt not ſeeme to hope, yet hope I did:
And in my breſt my cherisht withes hid.
Night came; and Sleepe care-waſted bodies cheard:
Before my eyes the ſelfe-ſame Oake appeard;
So many branches, as before, there were;
So many buſie Ants thoſe branches beare;
So ſhooke the Oake, and with that motion threw
To under-earth the graine ſupporting crue.
Greater and greater ſtraight they ſeeme to ſight:
To raiſe themſelves from earth, and ſtand up-right.
Whom numerous feet, black colour, lankneſſe leave:
And inſtantly a humane ſhape receive.
Now ſleepe with-drew. My dreame I waking blame:
And on the ſmall-performing Gods exclaime:
Yet heard a mighty noiſe; and ſeem'd to have heard
Almoſt forgotten voyces: yet I feard
That this a dreame was alſo. Whereupon,
The doore thruſt open, in ruſht *Telamon*:
Come forth, ſaid he, O Father; and behold
What hope tranſcends; nor can with faith be told!
Forth went I; and beheld the men which late
My dreame preſented: ſuch in every ſtate
I ſaw; and knew them. They ſalute their King.
Iove prais'd: a party to the towne I bring;
Leave to the reſt the empty fields: and call
Them [b] *Myrmidons* of their originall.
You ſee their perſons: ſuch their manners are
As formerly. A people given to ſpare,
Patient of labour; what they get, preſerve.
They, like in yeares and mindes, theſe wars ſhall ſerve,
And follow your conduct; when firſt this winde
(The winde blew Eaſterly) that was ſo kinde
To bring you hither, will to your avail:
Convert it ſelfe into a Southerne gale.
Diſcourſe thus entertain'd the day; with feaſts
They crowne the Evening: Sleepe the night poſſeſt.
The morning Sun projects his golden rayes:
Still [c] *Eurus* blew; and their departure ſtayes.
Now [d] *Pallas* ſons to *Cephalus* reſort,
And *Cephalus*, with *Pallas* ſons, to Court
With early viſits: (ſleepe the King inchaines.)
Whom *Phocus* at the entrance entertaines.
For *Peleus*, with his brother *Telamon*,
To raiſe an army were already gone.
Phocus meane while into an inward roome,
Of faire receipt, th' *Athenians* led: with whom
They ſeated firſt, he ſits: His fancy fed
Vpon the Iavelin with the Golden head
Held by [e] *Æolides*: of what tree made
Being ignorant; ſome ſpeeches paſt, he ſaid:
I haunt the deſart woods; delight in blood
Of ſalvage beaſts; yet know not of what wood
Your dart conſiſts: For if of Aſh it were
Twould look more browne; if Cornel, 'twould appeare
More knotty: on what tree ſo 'ere it grew,
My eyes ſo faire a dart did never view.
One of th' [f] *Actæan* brethren made reply:
You would more wonder at the quality.
It hits the aim'd at not by fortune led;
And of it ſelfe returnes with ſlaughter red.
Phocus the cauſe deſireth much to know:
From whence it came; and who did it beſtow.
He yeelds to his requeſt; yet things well knowne,
Reſtrain'd by modeſty, he lets alone.
VVho toucht with ſorrow for his wife, that bleeds
In his remembrance; thus with teares proceeds.
This Dart, [g] O Goddeſſe-born, provoks theſe tears:
And ever would, if endleſſe were my yeares.
This me, in my unhappy wife, deſtroyd:
This gift I would I never had enjoy'd!
Procris Orithya's ſiſter was; if Fame
Have more inform'd you of *Orithya's* name.
Yet ſhe (ſhould you their mindes and formes conſer)
More worth [h] the rape. [i] *Erichtheus*, me to her,
And love, unite. Then happy! happy, I
Might yet have been. But O, the Gods envy!
Two moneths were now conſum'd in chaſt delight:
VVhen gray *Aurora*, having vanquiſht Night,
Beheld me on the [k] ever-fragrant hill
Of ſteepe *Hymettus*: and, againſt my will,
As I my toyles extended, bare me thence.
I may the truth declare without offence:
Though roſie be her cheeks; although ſhe ſway
The deawy Confines of the night and Day,
And Nectar drinke; my *Procris* all poſſeſt:
My heart was hers; my tongue her praiſe profeſt.
I told her of our holy nuptiall ties;
Of wedlocks breach; and yet ſcarce taſted joyes.
Fire-red, ſhe ſaid; thy harſh complaints forbeare:
Poſſeſſe thy *Procris*. Though ſo faire, ſo deare;
Thou'lt wiſh th'hadſt never knowne her, if I know
Inſuing fate: and angry, lets me goe.
Her words I pondred as I went along:
Began to doubt ſhe might my honour wrong.
Her youth and beauty tempt me to diſtruſt:
Her vertue checks thoſe feares, as moſt unjuſt.
But I was abſent: but [l] example fed
My jealouſie: but lovers all things dread.
I ſeeke my ſorrowes; and with gifts intend
To tempt the chaſte. *Aurora* proves a friend
To this ſuſpition; and my forme tranſlates.
Vnknowne, I enter the *Athenian* gates;
And then my owne. The houſe from blame was free:
In decent order, and perplext for me.
Scarce with a thouſand ſleights I gaind a view:
Viewd with aſtoniſhment, I ſcarce purſue
My firſt intent: ſcarce could I then forbeare
Due kiſſes; ſcarce not what I was appeare.
She ſtill was ſad: yet lovelier none then ſhe,
Even in that ſadneſſe: ſorrowfull for me.
How excellent, O *Phocus*, was that face,
Which could in griefe retaine ſo ſweet a grace?
VVhat need I tell how often I aſſaild
Her vexed chaſtitie! how often faild!
How often ſaid ſhe! One I onely ſerve:
For him, where-e'er, I my bed preſerve.
What mad man would ſuch faith have farther preſt,
But I? induſtrious to my owne unreſt. With

a Sprung from that oraculous oake which grew at *Dodona*, a city of *Epirus*.

b Which ſignifies Ants.

c The Eaſt winde.

d *Clytus* and *Butes*.

e *Cephalus*, the ſonne of *Deioneus*, who was the ſonne of *Æolus*.

f *Clytus*, or *Butes*: ſo called of their country.

g *Thetis*: begotten by *Æacus* on the Sea-nymph *Pſamathe*, ſiſter to *Thetis*.

h Of this in the former booke.

i King of *Athens*, and father to *Procris* and *Orythia*.

k A mountaine of *Attica* for flowers and honey renowned.

l Of *Aurora*.

With fervent vowes, and gifts ſtill multiply'd,
At length ſhe wavers. Falſe of faith, I cry'd,
Thou art diſclos'd: I no adulterer,
But thy wrong'd ſpouſe: nor can this tryall erre.
She made no anſwer, preſt with ſilent ſhame.
Th'unhappy houſe, and me, far more in blame,
Forſaking; man-kinde for my ſake eſchewes:
And *Diana*-like the mountain chace purſues.
Alas don'd hotter flames my bloud inceníe.
I pardon beg'd, confeſſing my offence:
And ſaid, *Aurora* might have me ſubdu'd
With ſuch inticements, had but ſhee ſo woo'd.
My fault confeſt, her wrong revenged, we
Grow reconcil'd; and happily agree.
Beſides her ſelfe, as though that gift were ſmall,
A Dog ſhe gave: which [a] *Cynthia* giving; All,
Said ſhe, ſurpaſſe in ſwiftneſſe: and this Speare
You ſo commend, which in my hand I beare.
Doe you the fortune of the firſt inquire?
Receive a wonder: and the fact admire.
Dark propheſies, not underſtood of old,
The [b] *Naiades* with ſearching wits unfold.
When ſacred [c] *Themis*, in that ſo obſcure,
Neglected grew. Nor could ſhe this indure.
A cruell Beaſt infeſts [d] th' *Aonian* plaines;
To many fatall: feard by countrey Swaines,
Both for their cattle, and themſelves. I met
The neighbouring youth, our toyles the fields beſet.
He nimbly skips above the upper lines:
And mounting over, fruſtrats our deſignes.
The dogs uncouple, from them all he ſprings
With no leſſe ſpeed, then if ſupply'd by wings:
All bid me let my *Lelaps* ſlip (for ſo
My dog was call'd) who ſtrugling long ago,
Halfe-throtled, ſtraind the leaſh. No ſooner gone,
Then out of ſight; his foot-ſteps left upon
The burning ſand: who vaniſht from our eyes
As ſwiftly as a well-driv'n javelin flyes;
Or as a ſinging pellet from a ſling;
Or as an arrow from a [e] *Cretan* ſtring.
I mount a hill which over-topt the place;
From thence beholding this admired chace.
The beaſt now pincht appeares, now ſhuns by ſlight
His catching jawes. Nor (crafty) runs out-right;
Nor truſts his heeles with nimble turnings ſhunning
His urgent foe; caſt back by over-running.
Who preſt, what onely might in ſpeed compare;
Appeares to catch th'uncaught; and mouths the aire.
My dart I take to aid: which, while I ſhooke,
And on the thong direct my haſtie looke
To fit my fingers: looking up againe,
I ſaw two marble ſtatues on the plaine.
Had you theſe ſeene, you could not chooſe but ſay
That this appeard to run, and that to bay.
That neither ſhould each other over-goe
The Gods decree'd: if Gods deſcend ſo low.
Thus he: here paus'd. Then *Phocus*; Pray'unfold
Your darts offence. Which *Cephalus* thus told.
Joy griefe fore-runs: that joy we firſt recite.
For O! thoſe times I mention with delight,
When youth and [f] *Hymen* crown'd our happy life:
She, in her husband bleſt; I in my wife.
In both one care, and one affection moves.
She would not have exchang'd my bed for *Joves*;
Nor *Venus* could have tempted my deſire:
Our boſomes flam'd with ſuch an equall fire.
When [g] *Sol* had rais'd his beames above the floods;
My cuſtome was to trace the leavy woods.
Arm'd with this dart, I ſolitary went,
Without horſe, huntſmen, toyles, or dogs of ſent.
Much kild; I to the cooler ſhades repaire:
And where the vallie breathes a freſher aire.
Coole aire I ſeek, while all with fervor gloes:
Coole aire expect, the cauſe of my repoſe.
Come aire, I uſe to ſing, relieve th' oppreſt;
Come, O moſt welcome, glide into my breſt:
Now quench, as erſt, in me this ſcalding heat.
By chance I other blandiſhments repeat;
(So Fates inforce) as, O my ſoules delight!
By thee I am fed and chear'd: thy ſweets excite
My affections to thoſe woods: O may thy breath
Still mix with mine, and ſo preſerve from death!
A buſie eare theſe doubtfull ſpeeches caught;
Who oft-nam'd aire ſome much-lov'd [h] *Dryad* thought:
And told to *Procris*, with a lewder tongue,
His falſe ſurmiſes; with the ſong I ſung.
Love is too credulous. With griefe ſhe faints;
And ſcarce reviving, burſts into complaints:
My ſpotleſſe faith with furie execrates:
Woe's me, ſhe cryes, produc't to cruell fates!
Tranſported with imaginary blame,
What is not, feares: an unſubſtantiall name.
Yet grieves (poore ſoule!) as if in truth abus'd:
Yet often doubts; and her diſtruſt accus'd.
Now holds the information for a lye:
Nor will truſt other witneſſe then her eye.
Aurora re-inthron'd th'inſuing Day:
I hunt, and ſpeed. As on the graſſe I lay,
Come Aire, ſaid I, my tyred ſpirits cheare.
At this an unknowne ſigh invades my eare.
Yet I; O come, before all joyes preferd.
I then among the leaves a ruſtling heard,
And threw my dart; ſuppoſing it ſome beaſt:
But O, 'twas *Procris*! wounded on the breſt,
She ſhreekt, ay me! Her voyce too well I knew:
And thither, with my griefe diſtracted, flew.
Halfe dead, all blood-imbru'd, my wife I found:
Her gift (alas!) extracting from her wound.
I rais'd her body, then my owne more deare:
To binde her wounds my lighter garment teare;
And ſtrive to ſtench the blood. O pitty take,
Said I, nor thus a guilty ſoule forſake!
She, weake, and now a dying, thus replies,
(Her laſt of ſpeech) By all our nuptiall ties;
By heaven-imbowred Gods; by thoſe below,
To whoſe infernall monarchy I goe:
By that, if ever I deſerved well;
By this ill-fated love, for which I fell,
Yet now in death moſt conſtantly retaine;
O, let not *Ayre* our chaſter bed prophane.
This ſaid; I ſhow'd, and ſhe perceived how
That error grew: but what avail'd it now?
She ſinks; her bloud along her ſpirits took:
Who lookes on me as long as ſhe could look.
My lips her ſoule receive, with her laſt breath:
Who, now reſolved, ſweetly ſmiles in death.
The weeping Heroe told this tragedy
To thoſe that wept as faſt. [i] The King drew nye
[k] And his two ſons, with well-arm'd Regiments,
New-rais'd; which he to *Cephalus* preſents. VPON

a *Diana*; of *Cynthus* a mountaine of *Delos*.
b Nymphs of fountaines and Lakes.
c The Goddeſſe of counſell.
d *Beotia*, called alſo *Aonia*.
e The *Cretans* were famous of old for their archery
f The God of Marriage.
g The Sun.
h A wood-Nymph.
i *Aacus*.
k *Telamon* and *Peleus*.

VPON THE SEVENTH BOOK OF *OVIDS* METAMORPHOSIS.

THe Argonauts *now sailing to* Colchos, *touch by the way at* Paphlagonia, *where* Phineus *the sonne of* Agenor *then raigned: deprived of his sight and spending his old age in penury. For he, having pulled out the eyes of* Crambus *and* Orythus, *his sonnes by* Cleopatra *daughter to* Boreas *and* Orythia, *at the instigation of their stepmother* Idæa, *the daughter of* Dardanus; *was struck blinde himselfe by the divine vengeance for his unnaturall cruelty: the* Harpyes *being sent to devoure his foode and contaminate his table.* Phineus.

More horrid Monsters, direr plagues then those,
Or wrath of Gods, from *Styx* yet never rose:
Like fowle with virgin faces, purging still
Their filthy panches arm'd with talons; ill,
And ever pale with famine ———

Tristius haud illis monstrum, nec sævior ulla
Pestis & ira deum Stygiis sese extulit undis.
Virginei volucrum vultus, fœdissima ventris
Proluvies, uncæque manus, & pallida semper
Ora fame.
Virg. Æn. l. 3.

Harpyes.

But now the Argonautes, *being nobly entertained by* Phineus, (*a Prince of their bloud and alliance; having likewise informed them concerning their voyage, and given them a Pilot*) *sent* Calais *and* Zetes, *the winged issue of* Boreas (*now reconciled for the injurie done to their innocent nephews*) *to chace them away. Who pursuing them as farre as the* Strophades, *were commanded by* Iris *to offer no farther violence to the Dogges of* Jupiter. *The* Harpyes *are so named of Rapine: said to be virgins, in that barren; because goods so gotten descend but seldome to posteritie: to fly, in that swift in extorting: to be covered with plumes, for cloking their prey: and to have the talons of vultures, of griping, and fast holding of their ill-got riches. These qualities are also charactered in their names.* Aello, Ocypetes, *and* Celeno: *signifying a taking away that which is an others, celeritie in the act, and subtilty in concealing. They are fained to be the daughters of* Neptune *and* Tellus; *of old esteemed the parents of prodigies and are called* Jupiters *dogs; that is, infernall Furies: here introduced to snatch the meat from* Phineus *table; because those were said* (*as* Servius *observes*) *to be afflicted by the Furies, who covetously abstained from the use of their own: thus expressed by* Virgil *in the punishment of* Tantalus.

On golden frames the lofty couches shine:
The board with royall banquets feast his eyes:
Hard-by the greatest of the *Furies* lyes;
Who, when about to feed, starts from her place,
Whisks her dire torch, and thunders in his face.

——— *lucent genialibus altis*
Aurea fulcra toris, epulasque ante ora parata
Regifico luxu Furiarum maxima juxta
Accubat, & manibus prohibet contingere mensas,
Exurgitque facem attollens, atque intonat ore.
Æn. l. 6.

Phineus *therefore is said to have lost his sight, and to suffer perpetuall famine, in that so blinded with avarice that he could not see into himselfe, nor afford those necessaries to life, which is contented with a little: the* Harpyes *called elsewhere his daughters, that is, his covetous desires, not suffering him to eate of the meat, which was set before him, himselfe polluting it with his sordid disposition. But* Calais *and* Zetes, *a calling of himselfe to an account, and a diligent inquiry into his owne condition, by a speedy reformation expell those ravenous* Harpyes. *But are forbidden utterly to destroy them, in that the dogges of* Jupiter: *the ministers of his wrath upon the covetous, who are ever their owne tormentors. Neither is this fable of the* Harpyes *unnaturally wrested to prodigall Sycophants, and greedy Officers, who consume the treasure, and pollute the fame of miserable Princes, abused in their trust, and blinded in their understandings:* Calais *and* Zetes *no other then timely advice and swift execution in freeing the State from such monsters.*

Jason *now arrived at* Colchos *demands the golden Fleece brought thither by* Phrixus. *This* Phrixus *with his sister* Helle, *to avoid the cruelty of their father* Athamas, *provoked by the treachery of their Stepmother* Ino, *were mounted, as was fained, by the compassionate Gods on a Ram with a golden fleece, and carried swiftly through the aire: when fearefull* Helle *fell from his back into that straight of the sea, which is of her called the* Hellespont. *But* Phrixus *arriving at* Colchos, *in gratitude sacrificed the Ram to* Jupiter (*converted into that Cœlestiall Signe*) *and hung up his fleece in the Grove of* Mars. Lucian *will have* Phrixus *to be a man much affected to Astronomy: and therefore fained by the devisers of fables to be carried into heaven on a Ram: rather shewing how they drew neere the immortals,* Phrixus and Helle.

mortals, who wisely and truely knew how to make use of the present; wherein Helle *failing, fell down and perished. But to cleare the history from the fable: This Ram was* Aries (*his name the same*) *the carefull and faithfull Tutor to* Phrixus: *who fled with him and his sister to preserve their lives from the malice of their step-mother: and in that he carried with him a masse of treasure for their supportance, he was said to be invested with a fleece of gold. When* Helle *accidētally drowned by the way, they arrived at* Colchos: *where* Phrixus *married* Chalciope *the daughter of* Æta. Aries *dying, in perpetuall memory of his fidelity they called that cœlestiall Signe by his name; and therefore fained to have beene sacrificed unto* Jupiter; *keeping the treasure he brought thither, expressed by the Golden fleece, in the temple of* Mars: *which* Jason *as* Phrixus *heire, now seekes to recover.*

IASON AND MEDEA.

In this he is assisted by the love of Medea; *who now debates with herselfe, and to the life presenteth the violent conflict between Reason and Passion. She sees and approves the better, but follewes the worse: For none of all the affections is so powerfull as love, nor lesse obedient to Reason: which* Seneca, *a constant imitator of our Author, thus expresseth in the person of his* Phædra:

——Quæ memoras scio
Vera esse Nutrix——
——sed furor cogit sequi
Peiora; video animus in præceps scit,
Remeatque frustra sana consilia appetens;
Sic cum gravatam navita adverſa ratem
Propellit unda; cedit in vanum labor,
Et ipſa prono puppis auferitur vado.
Quid ratio poſſit, vincit ac regnat furor.
Potensque tota mente dominatur Deus.
Hipp.

Good Nurse, thy counsell I confesse is true;
But forc't by fury I the worst pursue.
I know my minde to ruine runs amaine;
Which oft lookes back; and helpe desires in vaine.
So when with bootlesse toyle the Sayler strives
To stem the Tide, the current backward drives
The labouring Barke. Love all my powers ore-swayes,
To whose command the conquered soule obayes.

Yet Medea *in the end subdues her selfe to her Judgement: but at the review of* Jason *(to have been avoided by the rules of loves Physick) fals into a relaps. Who now, upon promise of marriage, secures him against those horrid incounters, to the ruine of her father and countrey, with her counsell, magicall drugs and inchantments. His first taske was to tame those furious Bulls, and subject their necks to the yoke: supposed no other then a garrison of mercenary souldiers of* Taurica (*called therefore Bulls*) *who kept the Fort which* Æta *had built about the temple of* Mars *where the treasure lay: who in regard of their robustious bodies, and fierce dispositions, were said to have hornes of iron, hoofes of brasse, horribly to bellow, and throw flames from their nostrils. Hither* Medea *conducting the* Argonautes *by night, and calling to the watch in the* Taurican *language to open the gates unto the daughter of the King, by that policy brought them in. When* Jason *sowing the serpents teeth, that is, raising a mutiny among them; some fighting in the defence of their charge, and others siding with* Medea; *they became masters of the place. Lastly with soporiferous hearbs he induced sleepe on the wakefull Dragon:* Draco *the priest of* Mars, *and keeper of the treasure, being corrupted with hopes, and charming perswasions. Others write that* Jason, *not to recover the treasure of* Phrixus, *but for the thirst of King* Æta's *infinite wealth; made warre on the* Colchians. *For by the testimony of* Strabo *that nation abounded with gold, by reason of the vicinity of* Caucasus: *from whence it descended in little drills, which the inhabitants gathered with sives, and fleeces of wooll; the ground of this fable. The fiery Bulls, the armed men rising out of the ground, and wakefull Dragon, may allude to the rocks, straights, quicksands, and other hazards in their perilous passage: the like described by* Homer *in the wandring of his* Vlysses, *neither is it improbable that in the search of those mines they encountred with wilde beasts and serpents, the inhabitants of such rough and unfrequented places. So* Solinus *affirmes that certain rich mountains in* Scythia Asiatica *are defended by winged Griffens against the* Armaspians, *as the pioners in the mines of* America *are not seldome endangered by Tygers and Lions: and the Divers for Pearle in the inland Lakes oft devoured by Alergatoes: not as if those creatures had any care of the treasure, but either for prey, or being disturbed, and fearing danger to themselves or their young ones. But* Suidas *interprets the actions of* Jason *to the knowledge of Chymistry: the Golden fleece to the Philosophers stone, obtained with such difficultie, and after so many transmutations of bodies: others that the golden fleece was a book of shipskins, wherein the making of Gold by that art was comprised. But he who would know too much of this, let him read* Mayerus; *who that way allegorizeth most of the fables. Now* Jason *by the* Mythologists *is interpreted for medicine; not for the body, but the mindes diseases; as* Medea *for counsell, which informes and directs it; otherwise of it selfe unusefull. So that* Jason, *assisted by* Medea, *suppresseth anger; imbosom'd conflicts, and restlesse envy (furious Bulls, intestine warres, and sleeplesse serpents) with all the turbulent passions of the soule, and subjects them to his reason: by which he obtaineth the Golden fleece, and returnes with honour into his countrey.* Philip

Duke

Duke of Burgundy, *instituted an order of the Golden fleece, in the yeare* 1429, *now retained with most of his Signories, by the* Spaniard.

The Thessalians *pay their vowes, and sacrifice to the Gods for the safe returne of their princes. Onely* Æson *was absent, by reason of his extreame old age, from these generall rejoycings.* Jason *entreats* Medea *to restore him unto his youth by power of her hearbs and inchantments. Which she undertakes: and now in the full of the Moone and silence of the Night, wanders abroad with her garments ungirt, her feet unshod, and her haire disheveled: the seasons and fashions observed by witches in their secret ceremonies. They of old supposed those hearbs to have the greatest efficacy in Magick (the Moone being the Patronesse of Magicians) that were gathered by her light, and then when at full: in that she was thought to sprinkle them with her spume. Of which* Lucan *in his* Erictho. Æson.

Her words to poyson the bright Moone aspire,
First pale, then red with darke and terren fire:
As when deprived of her brothers sight;
Earth interposing his celestiall light;
Perplext with tedious charmes, and held below,
Till she on under hearbs her gelly throw.

——Tùmque ferena
Non aliter diris verborum obsessa venenis
Palluit, ac nigro terrenus igne rubebat:
Inferretque suis flammam cælestibus umbram:
Et patitur tantos cantus depressa labores,
Donec suppositæ proprios defluxerit in herbas.
Phar. l. 6.

This they used in their sorceries: perhaps no other then the falling dew; the poyson of such simples increased by her virulent influence. Medea *turnes thrice about; which was to be done from the right hand to the left; as contrary to the diurnall motion of the heavens, or as spels are said backward: thrice she sprinkles her head with water, and yaunes as often, according to the forme of their superstition: and then kneeling downe, invokes the assistance of the* Night, *the friend to secresie, since none were to be present at their horrid solemnities: next of the starres, in regard of their influences, and dominion over sublunary bodies: of* Hecate; *said to have three heads, of her three denominations; called* Cynthia *in Heaven,* Diana *on Earth, and* Proserpina *in hell: said in her increase to be in Heaven, and to borrow light of her brother; when at full, to impart her owne to the Earth; and when waning, to decline unto Darknesse, and as it were to the infernall mansions; the Moone according to the distance of the Sun assuming severall figures; honoured by witches for her powerfull operations, giving vertue to such vegetables. But* Hecate *in whose temple* Jason *was contracted to* Medea, *was the daughter of* Perses *King of* Taurica; *who surpassing her father in cruelty, slew men, like beasts, with her arrows: chiefly imploying her study in magicall arts and poysonous confections, which she practised on strangers. When poysoning her father, and assuming his scepter, she built a Temple to* Diana: *sacrificing on her altar all such as arrived. After she married* Æta, *and had by him* Medea: *whom she instructed in the knowledge of hearbs and inchantments. Who now likewise invokes the Earth, Aire, Winds, Mountains, Rivers, Lakes, and Wood-gods; as either producing or virtuating magicall ingredients: lastly the infernall powers; thus particularized in her tragedy.* Hecate.

You rather whom Medea should of right
Implore; thou Chaos of eternall Night;
The Depths to heaven oppos'd: you infernall Soules,
The king who that sad monarchy controules,
And better ravisht Queene: Eumenides
With snaky curles, that on the guilty seaze;
Ascend.

——quæsoque Medeæ magis
Fas est precari; vultis æterna Chaos,
Adversa superis regna, manesque impios,
Dominumque regni tristis, & Dominam fide
Meliore raptam——
Adeste, adeste scelerum ultrices Deæ,
Crinem soluta squalida serpentibus.
Sen. Med.

By whose aide she boasts to have affected such wonders: forcing Rivers to retire unto their fountaines; calming the sea, and inraging it: performed as reported at this day by the witches of Lapland and Norway; who sell windes in hagges, or in handkerchers tyed with three knots; the first to be unknit when they set saile, the second at Sea, but the third not at all; for it includes a contrary tempest: who commonly crosse those with opposite stormes, that refuse to buy them. And no marvell, since the divel their Master is the Prince of the Aire. An old practice, as appears by those windes, which Æolus *gave in a bag to Vlysses. The breaking of serpents jawes with charmes, is likewise recorded by* Aristotle *and* Pliny; *as thus before by the sacred Poet:* They are like the deafe Adder that stoppeth her eare; which will not hearken to the voice of the charmer, charme he never so wisely.

And Jeremiah: Behold, I will ſend ſerpents among you, that ſhall not be charmed. *But theſe wonders, and the reſt here rehearſed, were not effected by the vertue of words, or skill of* Medea; *but rather by wicked Angels, who ſeeme to ſubject themſelves, the better to delude, to the art of the Inchantreſſe. Wherefore ſo many of theſe may be true, as are in the power of the Divell to effect, greater then can by man be imagined; either by giving an impediment to Nature, or working by naturall cauſes: whereby the Earth may appeare to grone, fountains may be ſtopt, and their currents reverted by the Seas redundancy; clowds produced, and diſperſed; ſtormes raiſed, and aſſwaged; rocks rent in peeces, woods removed, and mountaines forced to tremble with Earth-quakes. And often thoſe extraordinary commotions and prodigies, effected by the finger of God, they attribute to their owne power: as foreſeeing them, and ſecretly moving the mindes of their Votaries to crave them at that inſtant: which falling out upon the cloze of their invocations and ſacrifices, appeare to be procured by thoſe deluding Spirits at the interceſſion of their ſuperſtitious ſervants. But of themſelves they can remove no intire element, in that contrary to the divine inſtitution in the order of the univerſe: nor alter the courſe of the cœleſtiall Orbes; nor draw downe the Moone, as here is inferred, and was beleeved by no few of the Ancient. For when by the interpoſition of the Earth between her and the Sun ſhe loſt her light and changed her colour, they generally ſuppoſed her to be vext with inchantments: who by beating on kettles and baſons thought to deliver her, as thereby drowning the charmes of the Inchanter. The author of this opinion that the Moone could be drawne from her ſpheare was* Aglonice *the daughter of* Hegemon: *who, being skilfull in Aſtronomy, boaſted to the* Theſſalian *women (foreknowing the time of her eclips) that ſhe would performe it at ſuch a ſeaſon: which happning accordingly, and they beholding the diſtemper of the Moone, gave credit to her deception. By ſuch, but an honeſter deceipt the* Indians *were induced to relieve* Columbus. Great men, and learned, ſaith *Pliny*, who know more then other in naturall cauſes, feared the extinction of the ſtarres, or ſome miſchief to befall them in their eclipſes. Pindarus and Steſichorus *were ſubject to this feare; attributing the failing of their lights to the power of witchcraft.* Nor is it a wonder, *ſaith* Vives, that thoſe learned men ſhould beleeve that the Moone was drawne downe from heaven: when a ſort of men, ſince we can remember, beleeved that an Aſſe had drunk her up, becauſe as ſhe ſhone in the river where he drank, a cloud on the ſudden over-ſhadowed her: for this the Aſſe was impriſoned, and after a legall triall, ript up, to let the Moone out of his belly, that ſhe might ſhine as formerly. *But that of* Medea's *raiſing the dead from their graves, is more credible; ſince the like was acted on the body of a Saint by the witch of* Endor: *although whether done by divine permiſsion, or diabolicall illuſion, as yet is in controverſie. But more probable, ſince the Divell can transforme himſelfe into an Angell of light, that he aſſumed the ſhape of* Samuel. *Inſomuch that the apparitions of Saints and Angels (of no ſmall danger to the credulous and unſtable) are not ſecure from deception.*

Medea's *petition is ſigned by the unuſuall ſplendor of the ſtarres (the like* Virgill *introduceth* Jupiter *to give unto* Anchiſes) Hecats *charriot deſcending to tranſport her: ſaid to be drawne by Dragons, of the ſilent ſliding of the Night: and that as ſhe her orbe, ſo renew they their youths by the caſting of their skins: now befalling by the onely ſmell of the hearbs collected by* Medea, *in her nine nights abſence: cut with a brazen Syckle, according to the cuſtome of Magicians; agreeing with theſe verſes of* Virgill.

Falcibus & meſſa ad lunam quæruntur aëneis
Pubentes herbæ, nigri cum lacte veneni.
Æn. l. 4.

By Moone-light hearbs with brazen Syckle crops:
And poyſnous weeds that bleed in ſable drops.

Either in that braſſe is ſo operative in phyſicke; or here conducing to the purpoſe of Medea *in the reſtoring of Youth: for a brazen knife being ſtuck in a peece of fleſh will longer keepe the ſame from corruption.* Medea *being now returned, avoides her houſe, and the imbracements of* Jaſon: *for Magicians were to abſtaine from* Venus (*ſuch an ape is the Divell*) *when they went about their infernall ſacrifices. So none (as they report) at this day can ſee any thing in magicall glaſſes, that have been polluted with women: inſomuch as ordinarily they ſet boyes to look therein, and receive what is ſeene by relation. Or rather in that Beliefe and Imagination more eaſily work on their ſpirits. She erects two altars of turfe; the one to* Hecate *the fautreſſe of witches; and the other to* Hebe *the Goddeſſe of youth, of whom we ſhall ſpeake hereafter: tricking them with Vervin; an hearb to which the ancient Magicians did attribute wonders: as that thoſe who were anointed therewith ſhould obtaine their petitions; that it procured friendſhip, ſubdued the force of poyſon, and pacified the anger of the Gods: whereupon it was called ſacred. This was worne by the Roman Embaſſadors, out of a ſuperſtitious*

opinion,

opinion, that their persons could not be violated, as long as they carried it about them. There is a tradition, *saith a moderne Author*, which was old when I was young, and beleeved for canonical by such as told it; how a maid that liked well of the Divell, who courted her in the habit of a gallant youth, but could not injoy his company, nor he hers, as long as she had S. *Iohns* grasse and vervin about her: and to that effect he brake his minde unto her. *But if this should be so; how ill was it applyed by* Medea *in her infernall sacrifice? Hard by she digs two pits: for as to the cœlestiall Deities, they sacrificed on Altars; to the terrestriall on the earth; so did they in ditches to the Infernall: to whom black cattle, and by night, were offered; their heads held downwards, contrary to the other: cutting their throates (as here) over those trenches into which the bloud gushed; powring in milk and honey, and turning upward the bottome of the goblet. To these they sacrificed, not for any good they did; but to appease their wrath; and that they should not, as malicious to mankinde, prevent them in their purposes. For this* Medea *prayes to the Gods below; but especially to* Pluto (*held for the divine minde infused through the Masse of Earth, and penetrating to the center; there governing whatsoever is subterren*) *as also to* Proserpina, *not suddenly to take away the life of old* Æson, *before she could make a tryall of her art. For* Proserpina *was supposed, when their time was come, to divide the soule from the body: as in* Virgill *of the untimely death of* Dido.

Yet had not *Proserpine* bereft her head
Of her faire haire; nor doom'd it to the dead.

Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco.
Æn. l. 4.

And that they could not die before this ceremony was by her performed; called thereupon the arbitresse of life and death: perhaps because the aged or sick doe commonly die, a little before, or presently after the full of the Moone, which is Proserpine.

The infernall powers appeased with sacrifice, prayers, and tedious murmurings (words softly muttered, barbarous and unsignificant, lest they should disturbe the Imagination: although held by the deluded of a compulsative power) Medea *causeth* Æson *to be brought forth: and casting him into a dead sleepe with her inchantments (none now suffered to stand by) proceeds to her black and frantick ceremonies. Meane while her medicine boyles in a brazen Caldron; composed of sundry hearbs and roots of magicall vertue, and precious stones of like nature; the one dispersedly mentioned by* Pliny, *and the other by* Albertus, *to which she adds the dew of the Night, the spume of the Moone (whereof a little before) with the flesh and wings of infamous Screech-owles: so branded, in that they were thought to suck the bloud of infants as they lay in the cradle.*

By night they fly; on babes, by Nurses left
In cradles, seaze; and feast upon their theft;
Tearing their tender breasts with crooked beakes;
Who drink the bloud which from their entrailes breaks.

Nocte volant: puerosque petunt nutricis egentes,
Et violant cunis corpora tacta suis.
Carpere dicuntur lactantia viscera rostris,
Et plenum poto sanguine guttur habent.
Ovid.

Some have beleeved that Witches have converted themselves into those solitary birds, by a certaine ointment, and committed the fore-mentioned cruelties, as they have confest upon examination: as at Pompelona *in the yeare* 1583. *Yet surely but illuded by the Divell and their melancholy to their own destruction. And diverse wise Iudges have admonished, that men should not give too rash a beliefe to the confessions of Witches, nor yet to the evidence which is brought against them: because witches themselves are imaginative, beleeving oft-times that they do, what indeed they doe not; with all the vulgar are credulous in this kinde, too prone to impute meere accidents, and naturall operations, to the power of Witch-craft. Another ingredient is the entrailes of a Wolfe, that could resume the figure of a man, of which we have spoken in the fable of* Lycaon. *Yet will we adde this story reported by* Sabinus: *how one, accustoming to change himselfe into a Wolfe, and againe into a man, was lately taken, and brought before the Duke of* Prussia; *accused by the Pesants for worrying their cattle. A deformed fellow, and not much unlike a beast. He had a scarre on his face, the marke of a wound which was given him by a dog when he was a Wolfe, as himselfe reported. Vpon examination he confessed, that twice every yeare he was converted into that shape; first about Christmas, and againe at Midsummer: at which times he grew salvage, & was carried with a certain naturall desire to converse with Wolves in the Woods; afflicted with paine and horror while the haire was breaking out of his skin, and before he was throughly changed. For a triall he was shut up in prison, and carefully guarded; but continued unaltered. By which it appeares that this, as the like, proceedeth from a kinde of distraction,*

and ſtrength of the abuſed imagination: the Divell doubly deluding both themſelves and ſuch as behold them with phantaſtick reſemblances: although Bodin *affirmes, and ſtrives to maintaine the contrary. The reſt of* Medea's *ingredients ſeeme effectuall to her purpoſe: as the Liver of a Hart, and the head of a Crow (of all that have life the longeſt livers:) eſpecially Snakes: whereof the viper is a kinde: whoſe fleſh prepared and eaten, clarifies the eye-ſight, ſtrengthens the ſinewes, corroborates the whole body, and according to* Dioſcorides, *procures a long and a healthfull age. Inſomuch as they proverbially are ſaid to have eaten a Snake, who look younger then accuſtomed. Nor is the wine of vipers leſſe ſoveraigne. I have heard it credibly reported by thoſe who were eye-witneſſes, how a Gentleman, long deſperately ſick, was reſtored by theſe meanes unto health, with more then accuſtomed vigour: his gray haires, whereof he had many, falling all from his head, and ſo continuing for ſeven yeares after. And why might not this fable of* Medea's *renewing old* Æſon's *youth proceed from theſe and the like receipts; being ſo skilfull in the nature of ſimples and knowledge of Phyſick; purging his body, and by inciſion letting out his corrupt blood to ſupply his veines with better? making of a decrepite man an able and luſty; cauſing him to ſhed his gray haires, and with renewed juyce and fatneſſe ſmoothing his wrinkles? The* Germanes *have written of a bath of that nature: which may in ſome ſort effect it by clarifying the blood, and ſuppling the body. I have read in the hiſtories of the* Weſt Indies *of a ridiculous* Spaniard, *who with much coſt and labour, travelled in queſt of a fountaine, famous for rendring youth unto age; which is rightly ranked among incurable Diſeaſes. But* Medea *alſo reſtores a youthfull minde unto* Æſon: *that is, by curing the body ſhe expelled that moroſity and melancholy, which accompanies ſickneſſe.*

PELIAS. *And now* Medea, *to be revenged of* Peleas *for the injuries done to* Jaſon *in ſlaughtering his kinſfolke, and detaining from him the kingdome of* Theſſaly, *counterfeits a diſſention with her husband, and flies to his court, as it were for ſuccour. Where being entertained by his daughters, and inſinuating her ſelfe into their favour; by her relating of her merits, and the reſtoring of old* Æſons *youth, gave them hope that the like might be effected for their father: whereunto they importune* Medea; *who with ſome difficulty aſſents: and to ſtrengthen their beliefe, by the vertue of her bath converts an old ſheep into a lamb. Whereupon become confident, by her advice they murder their owne father, boyling his corps in uneffectuall water; ſhe avoyding their revenge by her winged Serpents. It is ſaid that* Medea *was the firſt that invented Phyſicall baths; whereby ſhe cured ſundry diſeaſes, eſpecially conſumptions, and reſtored men to their former alacritie. But leſt her skill ſhould grow common ſhe practiſed it in private. When onely knowne to ſeeth water in a caldron, and becauſe her compoſition was called a decoction, they fained that ſhe effected her cures by the boyling of her patients. But* Peleas *being old and weake, is ſaid to have died in the bath through extreame imbecillitie: the ground of this fable. Which alſo deciphers thoſe, who, ſeduced with deceitfull hopes, attempt impoſſible things, with fruitleſſe labour, and irreparable detriment.* Such are they (ſaith *Eraſmus*) who give themſelves to the vanity of Alchymy: for as the daughters of *Peleas*, by the perſwaſion of *Medea*, put their father (out of a deſire to revoke his youth) into a ſeething caldron, and ſo deſtroyed him: ſo thoſe who are drawne to that art by the cunning of Impoſtors, while they promiſe mountaines to themſelves by turning tinne into ſilver, and copper into gold, miſerably loſe both their labour and coſt, to their utter undoing.

CREVSA. Medea *eſcaping by inchantments, is drawne through the ayre by her Dragons over places where ſundry transformations had formerly hapned (which I paſſe over, as altogether obſcure) and at length arriveth at* Corinth: *whither* Jaſon *was fled from the revenge of* Acaſtus *for the murther of his father* Peleas: *entertained by King* Creon, *upon condition that he ſhould repudiate* Medea, *and marry his daughter* Creuſa: *accepted off out of his neceſſitie, and not his election.*

Baniſhed Medea *is full of diſtemper, and horrid conceptions.*

Flagrant genas rubentes,
Pallor fugat rubentem,
Nullum vagantis formæ
Servat diu colorem.
Vt tigris urbe gnatis
Cæſis furente noſtra
Gangeticum nemus: ſic
Huc fert pedes & illuc.
Frenare neſcit iras
Medea, nec amores.
Nunc ira, nunc que cauſam
Iuxtæra.
Sen. in Med.

Her cheekes now glow with fragrant fire,
Now paleneſſe makes that red retire:
Her lookes no conſtant colour ſhow.
Frantick, ſhe hurries to and fro:
As a rob'd Tigreſſe ſcoures the wood
By *Ganges* raviſht of her brood.
Now curbs her love, though not her hate:
Now joyne to make one deſperate.

Paleneſſe, the going and coming of the colour, are cauſed in the paſſion of anger by the burning of the

the ſpirits about the heart ; which call in more ſpirits from the outward parts to refreſh them. No hatred is ſo deadly as that which proceeds from alienated love : the one for the moſt part imitating the violence of the other. She intreats a dayes reſpite of Creon ; *in the interim ſends a Crowne and a robe to* Creuſa, *infected with magicall poyſons : which being put on, ſets her all on a flame ; conſuming* Creon *alſo, who came to her reſcue : and then murdred her children by* Jaſon *in ſight of their father. This appeareth, the manner of her flight excepted, to be meerely hiſtoricall. That, wherewith ſhe anointed the garment, is called* Naphtha *by* Plutarch : *the uſe thereof firſt found out by her ; and thereupon named* Medea's *Inchantment. Betweene this and fire there is ſuch a ſympathy, that it drawes it unto it, as the Loadſtone doth Iron ; and is alſo incenſed by the naturall heat of the body : inraged rather then ſubdued by water:*

Fire feeds on water, by ſuppreſſing burnes :
What ſhould extinguiſh, into fuell turnes.

Alit unda flammas, quæq; prohibetur magis
Magis ardet ignis, ipſa præſidia occupat.
Sen Med.

It is found in Parthia, *eſpecially about* Ecbatan. Alexander *at his being in thoſe parts, for his ſport made the garments of one of his Pages to be ſecretly anointed therewith and ſet on fire : which burnt him to death, although all poſſible meanes were uſed to preſerve him. This is a kinde of ſlymie chalke ingendred among the rocks :* Petreol *being the liquid* Naphtha, *and almoſt of like operation. Whereof* Mathiolus *relates a wonderfull ſtory, told him by a* Hungarian *Earle ; who had a Well in his grounds into which the Petreol diſtilled through the crannies of the Earth, together with the water. This Well being ruinous in the bottome, a Maſon was hired to repaire it : who not able to ſee without a light, carried a lanthorne and candle downe with him, ſhut as cloſe as poſſibly could be : when the Petreol ſuddenly attracting the flame, threw up the workman, blowing the cover of the Well into the ayre, and burning whatſoever was about it. But the* Italians *are no leſſe ſuperſubtil in miſchiefe then was our* Medea : *who have invented certaine hollow balls of mettle incloſing artificiall fire, and planted about with little piſtoll barrells. Theſe ſhut in a box with a ſuperſcription and direction unto thoſe to whom they intend the miſchiefe ; as ſoone as opened the traine takes fire, and the piſtolls ſuddenly diſcharge : mortall not ſeldome unto the ſtanders by, as well as to him that receiveth the preſent. This diveliſh device hath beene put in practice at* Florence, Millaine, *and* Venice : *where, in the Arſenall they keepe a Box which was preſented to one of their Dukes by a ſeeming petitioner : who in the delivery thereof, by pulling a trig with his finger, diſcharged foure piſtolls at once in his boſome.*

From Corinth, Medea *fled unto* Athens : *whom* Ægæus *eſpouſed, and had by her a ſonne called* Medus ; *who after left his name to* Media. *Now* Theſeus, *imitating the example of* Hercules, *having purged thoſe parts of the world from theeves and oppreſſors, arrived at* Athens ; *neither knowne, or ever ſeene by his father.* Medea *had perſwaded* Ægæus *to poyſon him as a man full of danger ; (but indeed that the kingdome of* Athens *might deſcend to her ſonne) and for that purpoſe had invited him to a feaſt ; preparing for him a ſtep-mothers love-cup infected with Aconite. This hearb is here ſaid to have ſprung, in regard of the venomous qualitie, from the foame of* Cerberus ; *which dropt from his jawes when* Hercules *drag'd him out of Hell through the Cave of* Tenarus, *called* Acheniſia, *not farre from* Heraclia, *where Aconite growes in abundance : and indeed the poyſon both of Serpents and mad dogs, is chiefly in their foame, and ſlaver of their teeth.* Cerberus *by others is ſaid to have beene a horrible ſerpent, there ſlaine by* Hercules : *whom* Homer *firſt called a Dog ; but left him undeſcribed. His name doth ſignifie (as we have formerly declared)* a devourer of fleſh ; *and allegorically is taken for he grave : whom* Hercules *inforceth ; in that vertue breakes through death and oblivion, and gives to it ſelfe a glorious immortality. The Grave is ever ravenous, but never ſatisfied : and ſuch is* Cerberus *the type of covetouſneſſe ; tormented and mad with griefe, when inforced to bounty : for this cauſe ſaid at the ſight of light to vomit his poyſon. He is fained to have many heads, in that covetouſneſſe is the root of all flagitious offences : to skulke in a dark Cave, and in the paſſage to Hell ; becauſe no vice ſo obſcures the underſtanding, nor leades a readier way to perdition. But* Hercules, *the vertue and magnanimity of the minde, hales* Cerberus *from infernall darkneſſe, to his perpetuall glory : ſince no heroicall action can proceed without treaſures, the ſinewes of warre, and fuell of magnificence.* Porphyrius *ſaith that the badge of* Serapis *and* Iſis (*the ſame with* Dis, *and* Proſerpina) *was a three-headed Dog ; repreſenting that triple natur'd Divell, which haunts the ayre, the earth, and the water. But to returne to the hiſtory.* Ægæus *at that inſtant knowing* Theſeus *for his ſonne by the hilt of his ſword, which he had left with his mother* Æthra *at the time of his conception, ſtruck the poyſon out of his hand, and ſo preſerved him from the practice of* Medea. *Who*

Theseus.

Cerberus.

now

now detected avoids his revenge by her accustomed arts; and returning into her countrey recovered her fathers kingdome. After her death the Colchians gave her divine honours: it being lawfull for no men to be present at her sacrifices, nor at any time to enter her Temple, in regard of the ingratitude of Jason.

Ægæus sacrificeth to the Gods for the deliverance of Theseus from so imminent a danger. The Athenians celebrate his praise in their songs; their spirits exalted with liberall cups; and mention his particular merits.

The Cretan Bull. As the slaughter at Marathon of the Cretan Bull who wasted their countrey. A Cretan Captain so called, who infested those parts with his Pyracies.

The Cromonian Sow. Then slew the Cromonian Swine, surnamed Phæa, that is, overgrown with age: who was indeed a licentious woman, a robber, and a murtheresse, committing severall outrages: and called a Sow, for her beastly life and salvage disposition.

Periphetes. In the territories of Epidaurus he slew Periphetes; said in regard of his rapine to be the sonne of Vulcan, or fire; who fought with a club, which ever after was carried by Theseus, as a marke of his conquest; and to show, how that which he had from the hands of another, was invincible in his own.

Procrustes. He put Damastres (called also Procrustes, of compelling) to that kinde of death which he had inflicted on others: who rackt out, or cut short, to the length of his bed such strangers as came to Harmionia.

Cercyon. Robustious Cercyon (who, among other insolencies, constrained passengers to wrastle, and murdred those whom he had vanquisht) was overcome and slain by Theseus; who first devised the slights of wrastling, which onely by strength was carryed before.

Sinis. He tyed Sinis (a cruell theefe, who rob'd in the straights of Peloponnesus) by the arms and legs to the bow'd-downe branches of trees; which jerking up-ward, tore him in peeces: himself having so abused his strength in the torturing of others. For according to the example of Hercules, he made such tyrants to undergo their own cruelties.

Scyron. Lastly he threw Scyron head-long from a cliffe; who in cruell pastime caused those whom he had robbed to wash his feet; and while they were about it, spurn'd them into the sea. Certain Rocks below, by the way which leads between Megara and the Corinthian Isthmos being called Scyron, gave an argument to the fable of his conversion into a Rock (the waters thereabout ever turbulent and unnavigable) the land, nor sea, affording him sepulture.

These were the atchievements of Theseus, while yet a youth: and thus the joyfull Athenians extoll his vertues; making publique vows for his safetie, and drinking his health, a custome which can only challenge antiquitie: observing yeerely this Festivall in his honour, which they called Theseia.

But no humane felicitie is either perfect or permanent.

Sic enim destinarunt dii miseris mortalibus,
Vt vivant tristes: ipsi vero sine curis sunt.
Duo quippe dolia jacent in Iouis limine
Munerum, qualia dat, alterum malorum, alterum v. bonorum.
Cui quidem mistos dederit Iupiter fulminator,
Interdum quidem malum ille consequitur, interdum v. bonum:
Cui autem ex tristibus dederit jugiter exponit;
Et ipsum mala fames in terra alma exagitat.
Vagatur, nec diis honoratus, nec hominibus.
Hom. Iliad. l. 24.

Alife repleat with grief the Gods decree
To wretched Man; themselves from sorrow free.
Two Tuns, with gifts of Good and Evill, stand
In *Joves* high porch, dispersed by his hand.
These mixt, on whom the Thunderer bestowes;
Taste the vicissitude of joyes and woes:
On whom the bad; they wander through the aboads
Of burdned Earth, despis'd by men and Gods.

Androgeus. Ægæus and his subjects have their joyes disturbed by a dreadfull preparation of warre: now threatned by Minos, the Cretan King, for the murder of his sonne Androgeus; secretly slain by their envy, because at the solemn Games he had won the prize from the Athenians. Others say, in that he claimed the Crown of Athens or some yeerly tribute from Ægæus by the bequest of Erictheus: who being aided by Asterius, called otherwise Zanthus, the father of Minos, in a great and dangerous warre against Eumolpius the sonne of Neptune, thereby obtaining the victory; made Zanthus his heire, or ingaged his countrey in an annuall tribute: for which Androgeus being sent by his father, was treacherously murdered. They had a Feast at Athens which they called Speedy Help, in memoriall of their delivery by Asterius. Minos, although strong in men, and the justice of his cause, yet providently seeks to augment his power by confederate forces; and sailes for that purpose to the adjacent Ilands: winning some to his partie by liberall promises, and others by armes. Cythmos betrayed unto him by

Arne. Arne for a reward; and therefore here fained to have been turn'd into a Daw: a bird that delights in stealth, but especially of gold and silver. Minos rejected by others, at length arriveth at Ægina, the

kingdome

kingdome of Æacus, *and intreats his assistance: who refuseth in regard of the ancient amitie between him and the* Athenians. *But he, holding it at that time better to threaten, then consume his forces by an accidentall warre, which if unsuccessefull would have much impayred his estimation, departs from* Ægina.

No sooner was the Cretan *navy out of sight, but* Cephalus *entred their haven. A Prince of noble endowments; and in his youth of extraordinary beautie: sent now from* Athens *upon the like occasion.* MERMIDONS. *To whom* Æacus *promiseth assistance: and relates (upon his admiring to see so many of equall yeers, yet none of those whom he formerly knew at his first being there) the miserable mortalitie, which befell them through the wrath of* Juno, *because he had called that Iland* Ægina, *of the name of his mother her rivall: wherein the naturall causes, symptomes, and lamentable effects of the pestilence are most accurately described. But the supernaturall cause is attributed by our Poet to his mothers adultery with* Jupiter, *and his honouring of the adultteresse: nor can the divine vengeance by humane help be diverted or mitigated. To this may that be compared, which befell in the raign of* Edward *the third: when the living were too few to bury the dead, and the King inforced to forsake his kingdome. The former is said to proceed from the anger of* Juno; *in that the aire, corrupted by the venemous vapours of the earth, or other accidents, is the author of infection. Nor are nasty savours lesse deadly, which suddenly strike to the brain, and poyson the spirits: lamentably experienced at the* Solemne Assizes *at* Oxford (*so called of that sad event*) *when* Bell *and* Barham, *the Iudges; the High Sheriffe, and most of the Iustices of the Bench, were kild by the stench of the Prisoners. Nor are those smells most pernicious which we reject and abhorre; but such as have some similitude with our bodies, and so insinuate and betray the spirits. Now* Æacus *flies to his devotion, the onely way to repaire his losses: who receives a successefull signe from* Jupiter *by lightning and thunder. Of these they held of old that there were two sorts: the one to punish the guiltie, and the other propheticall; which if proceeding from the left side, was a signe that their petitions were granted. For although the left was in other things esteemed unlucky; yet prosperous to such as prayed or sacrificed; because it is the right unto those who are adored: as* Virgil *intimates in the prayer of* Anchises;

Almightie *Iove*, if prayers do pierce the skie,
O now look down: and if our pietie
Be pleasing, help, this omen certain make.
As soone as said, a clap of thunder brake
On his left side: a long train'd Starre in night
Shot through the aire, and ran with blazing light.

Iupiter omnipotens, precibus si flectere ullis,
Adspice nos, hoc tantum & si pietate meremur,
Da deinde, auxilium pater, atq; haec omina firma.
Vix ea fatus eram: tonuit ficto; subitoq; fragore
Intonuit laevum, & de caelo lapsa per umbras
Stella facem ducens, multa cum luce cucurrit.
Æn. l. 2.

And in true divinitie the descending of fire from heaven to consume the sacrifice, was a note of acceptance: perhaps the ground of this counterfeit Tradition; which is not without some absurditie, since thunder in winter is very rare, and alwayes esteemed unlucky. Æacus *espying a multitude of Ants at the roote of an Oake, desired as many men from* Jupiter *to supply the number of those, whom the Pestilence had devoured: who dreames in the night of what he had seene in the day; and withall, that they were turned into men; which proved true in the morning. These he called* Mermidons; *a name expressing their discent, and affinitie in dispositions; given to parcimony, patient of labour, diligent in getting, and keeping what they have gotten. And such are these painfull and provident creatures; which provide for Winter in the Summer: to whom* Salomon *sendeth his sluggard. Of whose industry thus* Virgil.

As Ants that prey upon a heap of Corn;
To their dark caves, of winter mindfull, born.
The black bands issue forth; who beare their spoyle
Through narrow waies, and with industrious toyle
The grain shove with their shoulders: some the slow
Drive and chastise: the paths with labour glow.

Ac veluti ingentem formica farris acervum
Cum populant, hyemis memores, tectoq; reponunt.
It nigrum campis agmen, praedamq; per herbas
Conflant, angusto; per gramdia trudunt
Obnixae frumenta humeris: pars agmina cogunt,
Castigantq; moras: opere omnis semita fervet.
Æn. l. 4.

This fable was also invented of the few inhabitants of that Island: who by reason of the frequent piracies and incursions of other nations, dwelt in obscure caves; hid under the Earth like Pismires. When Æacus *taught them to build ships, and exercised them in martiall discipline: whereby they were both animated, and inabled to resist the injuries of strangers. So that in the end they forsooke their retreats, and cohabited in Cities (said therefore of Pismires to be converted into men) who of all those seas*

obtained

obtained the dominion. But Strabo *reports them to be fained such, in that they digged the earth like Ants to prepare it for the Sower; and dwelt in Caves, because at the first they wanted materialls for the building of houses. Lastly, in this is intimated the prevalency of prayer which proceeds from just men; for such was* Æacus: *and therefore not unworthily fained to be the sonne of* Jupiter, *and in an other world to judge the Souls of the Deceased. Yet in this fable there is (according to* Lactantius) *a glimps of the truth: for that doctrin of the Prophets how the sonne of God should judge the dead, being derived to the Ethnicks; they, not knowing any other God, who govern'd in heaven, but* Jupiter, *declared that the sonne of Iove was a judge of the infernals; not* Apollo, *nor* Bacchus, *nor* Mercury *(for these they esteemed cœlestials) but such a sonne who had been a mortall, and excelled in justice; as was this* Æacus: *the truth poetically corrupted, or rather impaired by the progresse through so many mouthes, and to places far distant.*

CEPHALVS AND PROCRIS.

Peleus *and* Telamon, *the sons of* Æacus, *now imployed in raising forces for* Cephalus; Phocus, *his youngest, entertains him in the meane time. When* Cephalus, *taking an occasion from the commendation of his javelin, relates the properties of the same, with the unfortunate end of* Procris *his wife, proceeding from their alternate jealousies. He is said to have been beloved and ravished by* Aurora; *in that he usually spent the Morning in the woods, transported with the delight of hunting: To reject her; in fore-slowing his accustomed exercises, as not indureing to be so long absent from his beloved wife: the foundation of his jealousie (here said to be infused by* Aurora, *or the practise of a rivall) an humor easily raised, and augmented by his own example. For jealousie springs from the abundance of love, which makes the lover under-value himself, and over-value the affected; imagining that no eye but must of necessitie look with the like admiration and desire, envious of every mans worth, and prone to beleeve what he feareth. In so much, that the felicitie of life, consisting in the fruition of beautie and noble endowments, by a melancholy and groundlesse suspition, converts to the deadliest of diseases; in the blood a continuall fever, and in the minde a Fury.* Cephalus, *seeking out what he feared to finde, returns disguised unto* Athens (*and therefore said to have been changed by* Aurora) *where he found his house in good order, and his wife perplexed for his absence. But not so contended, he vainly attempts her with all the subtilties of a lover; till by multiplying of gifts, she seemes to him in the end to waver. When discovering himself and upbraiding her disloyaltie; she overcome with shame and indignation to be so unworthily suspected and betrayed, abandoning her house, her husband, and for his sake the societie of men; flyes unto the solitary woods, and devotes her self to the service of* Diana. *By this* Ariosto *limn'd his Physition, and the derider of* Romancies *his* Curious Impertinent: *all tending to set forth the force of gifts, and danger of unnecessary trialls. The feare of losing what we love, suppresseth all other passions and more violently inflames the distracted affections. So* Cephalus *importunately solicits, accuseth himself, intreateth her pardon, and at length obtaines it. She gives him a Iavelin (now held in his hand) and a Dogge; both given her by* Diana. *The vertue of the one was never to misse the marke it was thrown at, And to return of it selfe to the owner: of the other; to surpasse all others in running.*

Lelaps and Alopex.

Cephalus *reports the wonderfull change of his Dogge unto* Phocus. *For the* Thebans *neglecting, in regard of their obscuritie, the oracles of* Themis; *preferring before them those of the* Naiades; *had their fields infested by the revengefull Goddesse with a cruell beast, which destroyed their cattell with their keepers. This hunted by the youth of* Greece, *and now pursued at the heeles by* Lelaps, Cephalus *his Dogge, they both in an instant were converted into marble, that neither might be out-run of either. The Oracle of* Themis *signifies good and wholsome advice, (she being the Goddesse of Counsell, perswading onely what is just and honest) as that of the* Naiades *foolish. So while the* Thebans *forsake the better to follow the worse, they draw on themselves a publique calamitie: in all estates not rarely exemplified. This beast was called the Fox of* Tumessus, *because he lurked in that hill: but that so little a creature should do so great mischiefe, is altogether incredible.* Palephates *reports him for a man of* Thebes *who was called* Alopix (*by interpretation a Fox*) *the most prudent and subtill among all the* Thebans; *whom the king, suspecting his popularitie, banished the Citie. He, gathering a great army, intrenched himself on* Tumessus; *from whence he pillaged those quarters: whereupon it was said that the* Tumessian *Fox, alluding to his name, so wasted their countrey. Whom* Cephalus *with his* Athenians, *in aide of the* Thebans, *slew in a set battell, and overthrew his forces.* Tzetzes *writes that* Lelaps *was also a man; formerly sent by* Minos *unto* Cephalus, *by whose intercession he was reconciled to* Procris: *who after encountring* Alopix *by sea, both perished together by falling on the rocks: and therefore fained to have been converted into Marble. I have heard of a Hare and a Gray-hound in the warren of* Hampton, *which ran so eagerly, that both, even then when the one was ready to seaze on the other, expired in an instant; and in that posture are there figured in stone. Why*

therefore

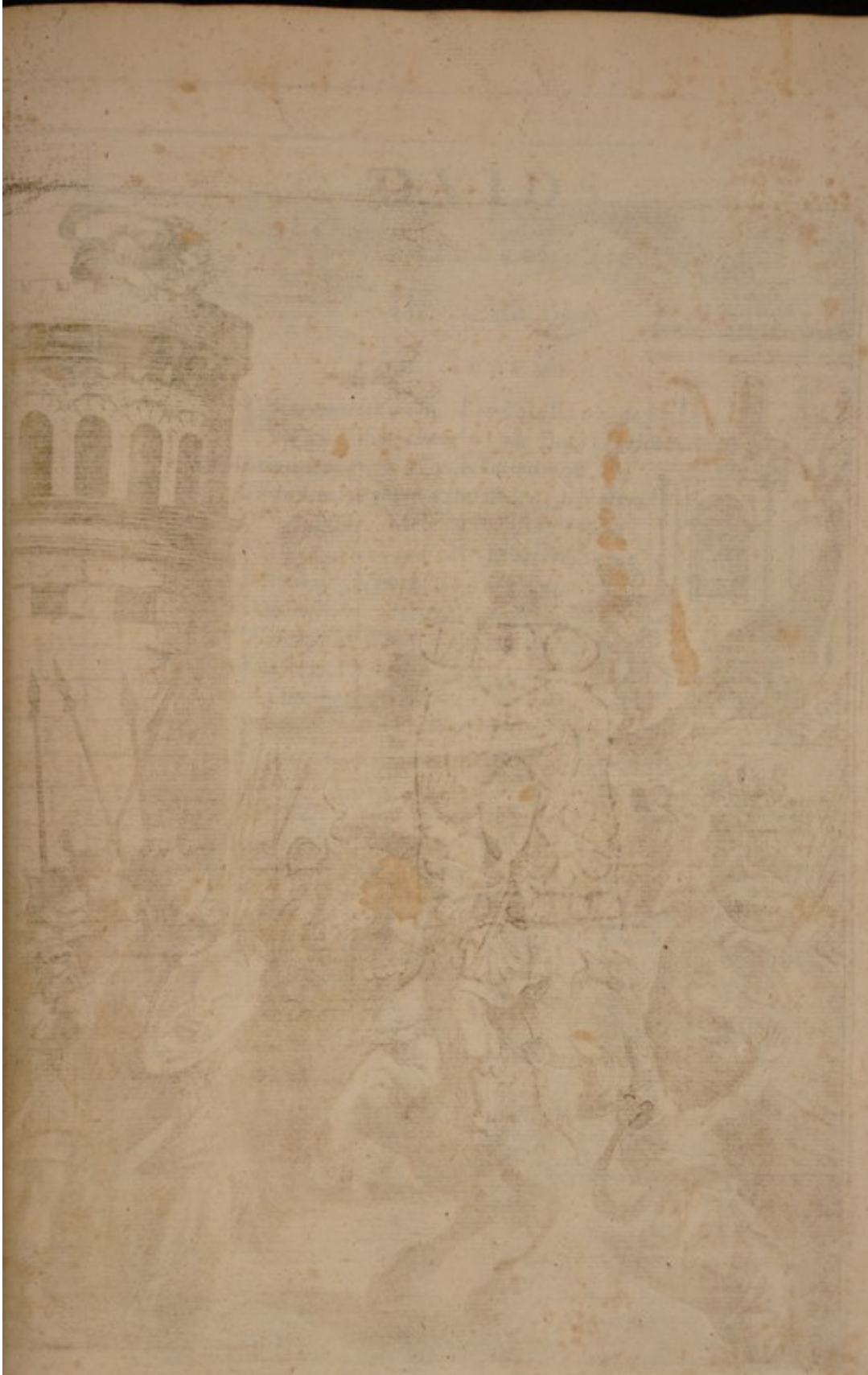
therefore may not this fable of the dagge and the Fox proceed from the like accident? Now the Iavelin which never missed the marke it was thrown at, doth only demonstrate the skill of the thrower Cephalus *being numbred among the excellent hunters of that Age by* Xenophon.

He concludes with the miserable death of Procris, *proceeding from her suspition, as unjust as formerly his own; grounded on mistakings and false informations. But lovers are full of feare, and apt to beleeve; in that no ardent affection is without some mixture of Iealousie; arising from the care of preserving the affected to themselves, who no more then Princes will admit of partners:*

My life, my fortunes; all are thine: my love
Forbeare; nor will I rival'd be by Jove.

Te socium vitæ, te corporis esse licebit,
Te dominum admitto rebus, amice, meis.
Lecto te solum, lecto te deposcor in æquo:
Rivalem possum non ego ferre Iovem. Tibull.

Yet Procris *feare is incountred by her hope, derived from her own innocency: insomuch as she will not credit the hated informer without the witnesse of her eyes: and therefore secretly steales into the woods; where she found her husband courting the Aire, supposed some wood-nymph: where at the sighs, and by rustling among the leaves is mistaken for a beast, and wounded to death by his javelin. Who dying conjures him by all the obligations of love and religion, never to take* Aire *to his bed and imbracements. So farre doth jealousie extend beyond life, that even in death it feares a Successor. But wretched* Cephalus *informes her of her error, in taking a name for a substance: who smiles, as glad to be so deceived, and dyes contentedly.* Petrarch *alluding to this, divides the name of his Mistresse* Laura *into* L'aura: *such is the favourable breath of the beloved; as essentiall to the content of the soule, as the aire to the life of the body. This fable was deviced to deterre from ill grounded jealousie, and to show how execrable they be who sow suspitions among the married; whose events are ever bitter, and not seldome tragicall.*




Lib: 8.

OVIDS

METAMORPHOSIS

The eighth Book.

THE ARGVMENT.

HArmonious walls. Lewd Scylla *now deſpaires;*
With Niſus, *chang'd: the Lark the Hobby dares.*
Ariadnes *Crown a Conſtellation made.*
Th' inventive youth a Partridge; ſtill afraid
Of mounting. Meleagers *Siſters mourn*
His Tragedie: to Fowle, ſo named, turn.
Five water Nymphs the five Echinades
Demonſtrate. Perimele, *neere to theſe,*
'Becomes an Iland. Iove *and* Hermes *take*
The formes of men. A Citie turn'd t' a Lake:
A Cottage to a Temple. That good pare,
Old Baucis *and* Philemon, *changed are*
At once to ſacred Trees. In various ſhapes
Blew Proteus *ſports. Oft ſelf-chang'd* Metra *ſcapes*
Scorn'd ſervitude. The Streame of Calydon
Forſakes his own, and other ſhapes puts on.

NOw [a] *Lucifer* exalts the Day: to hell (fell;
Old *Night* deſcends. The Eaſtern winds now
Moyſt clouds aroſe: when gentle Southern gales
Befriend returning *Cephalus*. Full ſailes
Wing his ſucceſſefull courſe: who, long before
All expectation, toucht the wiſhed ſhore.
Meane-while juſt *Minos* waſtes [b] *Lelegia's* coaſt,
And girts [c] *Alcathoes* Citie with his Hoaſt.
This *Niſus* held; whoſe head a Purple haire,
'Mong thoſe of honourable ſilver, bare:
His Kingdomes ſtrength. Six aged Moons grew young:
Yet warres ſucceſſe in equall ballance hung.
Slow Victory, in choice yet what to do,
With doubtfull wings 'twixt either armie flew.
A royall Tower, with ſounding walls, there ſtands;
Erected by *Apollo's* ſacred hands:
Whereon, they ſay, he lai'd his golden Lyre;
Whoſe ſtrings the ſtones with harmonie inſpire.
This, [d] *Niſus* daughter oft aſcends alone;
And drops ſmall pebbles on the warbling ſtone:
In time of peace. When warre had peace expeld,
From thence the conflicts of ſterne *Mars* beheld.
By this delay, the Princes names ſhe knows;
Their armes, horſe, habits, and [e] *Cydonian* bows:
[f] *Europa's* Sonne, the Generall, yet knew,
More then the reſt; more then 'twas fit to do.
For when he wore his fairely plumed eask;
She thought him lovely in that warlike mask:
Or when his braſſe-refulgent ſhield he rais'd;
His gracefull geſture infinitely prais'd.
Nor could his practis'd arme let flye a dart;
But ſtraight ſh'extolls his ſtrength, inform'd by art.
If he an arrow drew; ſh'would ſweare that ſo
Apollo ſtood, when he diſcharg'd his bow.
But when, his helmet off, he ſhew'd his face;
When clad in purple, with a gallant grace,
He on his hot-high bounding Courſer ſits:
O then ſhe ſcarce was miſtris of her wits!
Happy ſhe calls the lance his hand ſuſtaines:
Happy ſhe calls his hand-ſuſtained raignes.
And had ſhe powre, ſhe would have madly paſt
Through all the hoſtile ranks; her ſelf have caſt
Amid the *Cretan* tents, even from that towre;
Or ope the braſſe-rib'd gates to *Minos* powre:
Or what he elſe could wiſh. She then ſurvay'd
The [g] *Gnoſsian* Kings white Tent; and ſoftly ſaid:
Whether I ſhould for this ſo ſad a warre
Or joy, or grieve; within my ſelf I jarre.
Alas, that he I love ſhould be my foe!
I had not known him had it not been ſo.
Yet me in hoſtage might he take: of peace
A pledge; his ſpouſe; and bloody broyles surceaſe.
No marvell though a God her beautie took:
If ſhe that bare thee had ſo ſweet a look.
Thrice happy I, could I with wings prevent
This dull delay; and fly to *Minos* tent.

a The morning ſtarre.

b The coaſt of *Megara*; called formerly *Lelegia*, of *Lelex* the builder. c *Megara*, re-edified by *Alcathoe*.

NISVS AND SCYLLA.

d *Scylla*.

e *Cydonia* a Citie of *Crete*, whoſe inhabitants were excellent Archers. f *Minos*, *Iupiters* ſonne by *Europa*.

g *Minos*; who raigned in *Gnoſſus*, the principall citie of *Crete*.

My self I would disclose, confesse my flame;
And buy him, with what dowry he should name
But to betray these towers: dye desire,
E're I by treason to your ends aspire.
Yet, through the Victors clemency, it some,
Nay many, hath avail'd, t' have been o're-come.
Iust warre he wageth for [a] his Sons sad end:
His cause is strong: strong arms his cause defend.
Sure we must fall. If such our Cities fate;
Why should his powre inthrone him in this State,
And not my love? better, without delay,
His souldiers blood, his own, he conquer may.
For ill-presaging feares my rest confound,
Least some, not knowing him, should *Minos* wound:
For no heart is so hard, that did but know,
And would a lance against his bosome throw.
Then thus: with me, my countrey I intend
To render up; and give these warres an end.
What is't to intend? Each passage hath a guard;
My father keeps the keyes, and sees them bard.
'Tis he defers my joyes; 'tis he I dread:
Would I were not, or he were with the dead!
Tush, we are our own Gods. They thrive, that dare:
And Fortune is a foe to slothfull pray'r.
Long since, another, scorcht with such a fire,
By death had forc't a way to her desire.
And why should any more adventurous prove?
I dare through sword and fire make way to Love.
And yet here is no use of fire nor sword;
But of my fathers haire. This must afford
What I so much affect, and make me blest:
Richer then all the treasure of the East.
This said; Night, nurse of cares, her curtains drew:
When in the darke she more audacious grew.
In prime of rest, when tyr'd with day-bred cares
Sleep all infolds; she silently repaires
Into her fathers bed-chamber; and there
Picks out (ô horrid act!) his fatall haire.
Seaz'd of her wicked prey; with her she bore
The guiltie spoyle; unlocks a Posterne doore:
Then past the foe (bold by her merit made)
Vnto the King not un-astonisht, said.
Inforc't by Love, I *Scylla*, *Nisus* Seed,
Yeeld up my Countrey, and my Gods: no meed,
But thee, I crave. This purple haire receive,
My loves rich pledge: nor think a haire I give,
But my old fathers head. And therewith she
Presents the gift with wicked hand. But he
Rejects her proffer: and much terrifi'd
With horror of so foule a deed, reply'd:
The Gods exile thee (ô thou most abhord!)
Their world; to thee [b] nor Land nor Sea afford.
How-ere [c] *Ioves Creete*, the world wherein I raign,
Shall such a Monster never entertain.
This said: the most just Victor doth impose
Laws, no lesse just, upon his vanquisht foes.
Then orders, that they forthwith ores convay
Aboard the brasse-beakt ships, and anchors waye.
When *Scylla* saw [d] the *Gnossian* navy swim;
And that her treason was abhorr'd by him;
To violent anger she converts her prayers.
And Fury-like, with stretcht armes and spred haires;
Cry'd; Whither fly'st thou? leaving me, whose love
With conquest crown'd thee? ô prefer'd above
My Countrey! Father! 'twas not thou didst win;
But I that gave: my merit, and my sinne.
Not this; not such affection, could perswade:
Nor that on thee I all my hopes had laid.
For whither should I go, thus left alone?
What? to my Countrey? that's by me o're-thrown.
Wer't not? my treason doomes me to exile.
Or to my father; given unto thy spoyle?
Me worthily the Citizens will hate:
And neighbours feare th' example in their State.
I, out of all the world my self have thrown,
To purchase an accesse to *Creet* alone.
With which if deny'd; and left to such despaire;
Europa never one so thanklesse bare:
But swallowing [e] *Syrt's*, [f] *Charybdis* chaft with wind;
Or some fell Tygresse, of th' *Armenian* kinde.
Iove's not thy father; [g] nor with forged shape
Of Bull beguild, thy mother suffer'd rape.
That story of thy glorious race is fain'd:
For she a wild and loveless Bull sustain'd.
O father *Nisus*, thy revenge behold!
Rejoyce, ô Citie, by my treason sold!
Death, I confesse, I merit. Yet would I
Might, by their hands whom I have injur'd, dye.
For why shouldst thou, who onely didst subdue
By my offending, my offence pursue?
My Countrey and my father felt this sinne:
With which unto thee hath meritorious been.
Thou worthy art [h] of such a wife, as stood
A Bulls hot lust within a Cow of wood;
With whose shameless wombe [i] a monstrous burthen bare.
Ah! do my sorrows to thy eares repaire?
Or are my fruitless words born by that wind
That beares thee hence, and leaves a wretch behind?
No marvell though *Pasiphae* prefer'd
A Bull, thou farre more salvage then the Herd.
Woe's me! make hast I must: the waves with ores
Resound; his ship forsakes, with us, our shores.
In vain! I'le follow thee ungratefull King:
And while I to thy crooked vessell cling
Be drag'd through drenching seas. This having said,
Attempts the waves, by *Cupids* strengthning aid,
And cleaves t' his ship. Her father, now high flown
Strikes ayerie rings (a red-maild Hobby grown)
And stoops to cuffe her with his golden feares.
She slips her hold, infeebled by her feares.
While yet a falling, that she might eschue
The threatning sea, light wings t' her shoulders grew.
Now changed to a bird in sight of all:
This, of that ravisht haire, we [k] *Cirris* call.
No sooner *Minos* toucht the *Cretan* ground,
But by an hundred Bulls, with garlands crown'd,
His vows to conquest-giving *Iove* he payd:
And all his palace with the spoyle arrayd.
And now his families reproach increast.
That uncouth prodigie, half man, half beast,
[l] The mothers foule adultery descry'd.
Minos resolves his marriage shame to hide
In multitude of roomes, perplext, and blind.
The work t' excelling *Dædalus* assign'd.
Who fence distracts, and error leads a maze
Through subtill ambages of sundry wayes:
As *Phrygian Meander* sports about
The flowry vales; now winding in, now out;

Him-

a Adrastus; murdred by the Athenians.

b Alluding to the punishment inflicted anciently upon Parricides: who were sowne into a skin with an Ape, a Cock, and a Serpent; that they might neither see Heaven, nor rest on the Earth or water.

c For there he was born, and there reigned.

d Of *Gnossus*, the chiefe citie of *Creet*.

e Quicksands on the coasts of *Africa*.

f A dangerous Gulph at the entrance of the Straights of *Sicilia*.

g See the Comment on the second Book.

h *Pasiphae*. See the Comment.

i The Minotaure: half a man and half a Bull.

k Which signifies to clip, or pull out. A Lark.

THE MINOTAVRE

l *Pasiphae's*.

Himselfe incounters, sees what followes, guides
His streames unto their springs; and, doubling, slides
To long mockt seas: so *Dædalus* compil'd
Innumerable by-waies, which beguild
The troubled sense; that he who made the same,
Could scarce retire: so intricate the frame.
VVhen in this fabrick *Minos* had inclos'd
[a] This double forme, of man and beast compos'd;
The Monster, with *Athenian* bloud twice fed,
His owne [b] the third Lot, in the ninth yeare, shed.
Then by a Clew reguided to the doore
(A virgins counsell) never found before;
[c] *Ægides*, with rapt *Ariadne*, makes
For *Dia*: on the naked shore forsakes
His confident and sleepe-oppressed Mate.
Now, pining in complaints, the desolate
Bacchus, with marriage, comforts: and that she
Might glorious by a Constellation be;
Her head unburthens of her crowne, and threw
It up to Heaven: through thinner ayre it flew.
Flying, the jewels that the verge inchace
Convert to fires; fast fixed in one place;
Th'old forme retaining. [d] They their station take,
Twixt Him that Kneeles, & Him who holds the Snake.
The Sea-impris'ned *Dædalus*, mean-while,
Weary of *Creet*, and of [e] his long exile;
Toucht with his countries love, and place of birth;
Thus said: Though *Minos* bar both Sea and earth;
Yet heaven is free. That course attempt I dare:
Held he the world, he could not hold the ayre.
This said; to arts unknowne he bends his wits,
And alters nature. Quils in order knits,
Beginning with the least: the longer still
The short succeeds; much like a rising hill.
Their rurall pipes, the shepheards long, agoe,
(Fram'd of unequall reeds) contrived so.
With threds the midst, with wax he joynes the ends:
And these, as naturall wings, a little bends.
Young *Icarus* stood by, who little thought
That with his death he playd; and smiling, caught
The feathers tossed by the wand'ring ayre:
Now chafes the yellow wax with busie care,
And interrupts his Sire. When his last hand
Had made all perfect: with new wings he fand
The ayre that bare him. Then instructs his sonne:
Be sure that in the middle course thou run.
Dank seas will clog the wings that lowly fly:
The Sun will burne them if thou soar'st too high.
'Twixt either keepe. [f] Nor on *Bootes* gaze,
Nor *Helice*, nor sterne *Orions* rayes:
But follow me. At once, he doth advise;
And unknowne feathers to his shoulders tyes.
Amid his work and words the salt teares brake
From his dim eyes; with feare his fingers shake.
Then kist him, never to be kissed more:
And rais'd on lightsome feathers flies before;
His feare behinde: as birds through boundlesse sky
From ayrie nests produce their young to fly;
Exhorts to follow: taught his banefull skill;
Waves his owne wings, his sonnes observing still.
These, while some Angler, fishing with a Cane;
Or Shepheard, leaning on his staffe; or Swaine;
With wonder views: he thinks them Gods that glide
Through ayrie regions. Now on his left side
Leaves [g] *Juno's Samos*, *Delos*, *Paros* [h] white,
Lebynthos, and *Calydna* on the right,
Flowing with hony. When the boy, much took
VVith pleasure of his wings, his Guide forsook:
And ravisht with desire of heaven, aloft
Ascends. The odor-yeelding wax more soft
By the swift Sunnes vicinitie then grew:
VVhich late his feathers did together glew.
That thaw'd he shakes his armes, which now were bare,
And wanted where withall to gather ayre.
Then falling, Help O father, cries: the blew
Seas stopt his breath; [i] from whom their name they
His father, now no father, left alone, (drew.
Cry'd *Icarus*! where art thou? which way flowne?
VVhat region, *Icarus*, doth thee containe?
Then spies the feathers floating on the Maine.
He curst his arts; interres the corpse, [k] that gave
The land a name, which gave his sonne a grave.
The Partridge from a thicket him survay'd;
As in a tombe his wretched sonne he laid;
Who clapt his fanning wings, and lowdly churd
T' expresse his joy: as then an onely bird.
So made of late (unknowne in former time)
O *Dædalus*, by thy eternall crime.
To thee: thy Sister gave him to be taught;
VVho little of his destinie fore-thought:
The boy then twelve yeare-aged; of a minde
Apt for instruction, and to Arts inclin'd.
He Sawes invented, by the bones that grow
In fishes backs; the steele indenting so.
And two-shankt Compasses with rivet bound;
Th' one to stand still, the other turning round
In equall distance. *Dædalus* this stung:
Who from [l] *Minerva's* sacred turret flung
The envi'd head-long; and his falling faines.
Him *Pallas*, fautor of good wits, sustaines:
Who straight the figure of a fowle assumes;
Clad in the midst of ayre with freckled plumes:
The vigor of his late swift wit now came
Into his feet, and wings: he keepes his name.
They never mount aloft, nor trust their birth
To tops of trees; but fleck as low as earth,
And lay their egges in tufts. In minde they beare
Their ancient fall, and lofty places feare.
Tyr'd *Dædalus* now in *Sicilia* lights:
In whose defence [m] hospitious *Coc'lus* fights.
Now *Athens* by [n] *Aegeus* glorious Seed
VVas from her [o] lamentable tribute freed.
They crowne their Temples: warlike *Pallas*, *Iove*,
Invoke; with all the Deities above.
VVhom now they honour with the large expence
Of bloud, free gifts, and heapes of frankincense.
Vast Fame through all [p] th' *Argolian* cities spred
His praise: and all that rich *Achaia* fed
His aide in their extremities entreat,
And *Calydon* (though *Meleagers* seat)
His aid implores. A Bore by *Dian* sent,
As her revenge, and horrid instrument.
For [q] *Oeneus*, with a plentious harvest blest,
To *Ceres* his first fruits of corne addrest,
To *Pallas* oyle, and to [r] *Lyæus* wine.
Ambitious honours all the Powers divine
Reape from the rurals; who neglect to pay
Diana dues; her Altars empty lay.

Anger

a See the Comment.

b *Theseus*. ARIADNE.

c *Theseus*, the son of *Ægeus*.

d This constellation, consisting of eight starres is placed betweene that of *Hercules*, called *Engonasis* of his kneeling; & *Ophiuchus*, or the Serpent holder. DÆDALVS AND ICARVS.

e Banished *Athens* for the murther of his nephew *Perdix*.

f Neither to observe the starres on the one side or the other: *Bootes* and *Helice*, or the greater Beare, being Northerne constellations; & *Orion*, a Southerne.

g Where she was borne, and had her Temple

h Invironed with cliffs of white marble.

i *Mare Icarium*.

k *Icariam* Iland in the *Ægæan Sea*. PERDIX.

l Which stood in *Athens*.

m Against *Minos*, who pursued him.

n *Theseus*.

o Of the children which they payed unto *Minos*, to be devoured of the *Minotaure*.

p The Cities of *Greece*.

THE CALYDONIAN BOARE.

q King of *Calydonia*, and father to *Meleager*.

r *Bacchus*.

Anger affects the Gods. This will not we
Vnpuniſht beare: nor unreveng'd, ſaid ſhe,
Though un-adored, ſhall they vaunt we be.
VVith that ſhe ſent into [a] *Oeneian* fields
A vengefull Bore. Rank-graſt *Epirus* yeelds
No big-bon'd bullock of a larger breed:
But thoſe are leſſe which in *Sicilia* feed.
His eyes blaze bloud and fire; his ſtiffe neck beares
Horrible briſtles, like a grove of ſpeares.
A boyling ſome upon his ſhoulders ſlowes
From grinding jawes: his tuſhes equall thoſe
Of *Indian* Elephants: his fell mouth caſts
Swift lightning; and his breath the paſtures blaſts.
Now tramples downe the corne, when in the blade;
The husbandmans ripe vowes now fruſtrat made,
And reapes the waighty eares. Their uſuall graine
The Barnes and threſhing floores expect in vaine.
Broad-ſpreading vines he with their burden, ſheares:
And boughs from ever-leavy olives teares.
Then falls on beaſts: the Herdſmen, now unfeard;
Nor Dogs, nor raging Bulls, defend their Heard.
The people fly; ſecurity ſcarce finde
In walled townes: till *Meleager*, joyn'd
With youths of choyceſt worth, inflam'd with praiſe,
Attempts his death. The [b] twin'd *Tyndarides*;
One for his horſemanſhip, the other fam'd
For [c] Whorl-bats; *Iaſon*, who the [d] firſt ſhip fram'd:
Theſeus with his *Pirithous*, a paire
Of happy friends; and *Lynceus*, *Aphar's* heire;
The [e] two *Theſtiade Leucippus* crown'd
For ſtrength; *Acaſtus*, for his dart renown'd;
Swift *Idas*, *Caneus*, [f] not a woman then;
Hippothous, *Dryas*; *Phœnix* (beſt of men)
Amyntors ſon; [g] th' alike *Actorides*,
And *Phyleus*, ſent from *Elis*, came with theſe:
[h] *Pheretes* hope; adventurous *Telamon*;
And [i] he who call'd the great *Achilles* ſonne;
Hyantian Iolaus, the well-grac't
Eurytius; and *Echion*, who ſurpaſt
In running; *Lelex* the *Narycian*,
With *Panopæus*, *Hyleus*, *Hippaſan*,
Now youthfull *Neſtor*: [k] ſonnes to that intent
Hippocoön from old *Amyclis* ſent:
[l] *Penelopes* father in law, *Parraſia*-bred
Ancæus, wiſe [m] *Ampycides* well read
In fates; [n] *Oiclides*, not as yet betray'd
B' his wife; *Tegeæan Atalant'*, a maid
Of paſſing beauty, ſprung from [o] *Schœneus* race:
Of high *Lycæan* woods the onely grace.
A poliſht Zone her upper garment bound;
And in one knot her artleſſe haire was wound:
Her arrowes ivory guardian clattering hung
On her left ſhoulder; and a bow well ſtrung
Her left hand held. Her lookes a wench diſplay'd
In a boyes face, a boyes face in a maid.
The [p] *Calydonian* Heros her beheld
And wiſht at once: his wiſhes fate repeld.
Who lurking flames attracts; and ſaid, O bleſt
Is he, whom thou ſhalt with thy joyes inveſt!
But time, and modeſty his courtſhip ſtay
By a more preſſing action call'd away.
A wood o're-growne with trees, yet never feld,
Mounts from a plaine, that all beneath beheld.
The glory-thirſting Gallants this aſcend.

Forth-with a part their corded toyles extend;
Some hounds uncouple; ſome the tract of feet
Together trace: and danger long to meet.
A Dale there was, through which the raine-rais'd flood
Oft tumbled downe, and in the bottome ſtood:
Repleat with plyant willowes, mariſh weeds,
Sharpe ruſhes, oſiers, and long ſlender reeds.
The Bore from thence diſlodg'd, like lightning cruſht
Through juſtling clouds, among the hunters ruſht:
Beares downe the obvious trees; the craſhing woods
Report their fall. The youths each others bloods
With high rais'd ſhoots inflame: who keep their ſtands:
And ſhake their broad-tipt ſpears with threatning hands
The dogges he ſcatters; thoſe that durſt oppoſe
His horrid fury, wounds with ganching blowes.
Echion firſt his javelin vainely caſt,
Which ſtruck a beech. The next his ſides had paſt,
But that with too much ſtrength it over-flew:
The weapon *Pagaſæan Iaſon* threw.
O *Phœbus*, ſaid [q] *Ampycides*, if I
Have honour'd, and doe honour thee, apply
Thy ſuccour in ſucceſſe of my intents.
The God, as much as lay in him, aſſents:
But from the dart the head *Diana* took;
Which gave no wound, although the Bore it ſtrook:
The beaſt like lightning burnes, thus chaft with ire:
His grim eyes ſhine, his breaſt breathes flames of fire.
And as a ſtone which ſome huge engine throwes
Againſt a wall, or bulwarke man'd with foes:
The deadly Bore with ſuch ſure violence
Aſſaults their forces. The right wings defence;
Eupalamon, and *Pelagonus*, caſt
On ſounding earth: drawne off with timely haſt.
Enaſimus, great *Hippocoons* ſon,
Could not ſo well his ſlaughtring tuſhes ſhun:
Which cut the ſhrinking ſinewes in his thigh,
Even as he trembled, and prepar'd to flye.
And *Neſtor* long had periſhed, perchance,
Before *Troyes* warre; but, vaunting on a lance,
Hee tooke a tree, which there his branches ſpred:
And ſafely ſaw the foe from whom he had fled.
Who, full of rage, his vengefull tuſhes whets
Vpon an Oake and dire deſtruction threats:
When, truſting to his new edg'd armes, the Bore
The manly thigh of great *Orithyus* tore.
The [r] Brother Twins, not yet cœleſtiall ſtarres;
Conſpicuous both, both terrible in warres;
Both mounted on white ſteeds, a loft both bare
Their glittering ſpeares, which trembled in the aire:
And both had ſped; but that the ſwine with-drew
Where neither horſe nor javelin could purſue.
In followes *Telamon*, hot of the chace;
And ſtumbling at a roote, fell on his face.
VVhile *Peleus* lifts him up, a winged flight
[ſ] *Tegæa* drew, which flew as ſwift as ſight:
Below his eare the fixed arrow ſtood,
And ſtain'd his briſtles with a little blood.
The Virgin leſſe re joyced in the blow
Then *Meleager*: who firſt ſaw it flow,
Firſt ſhow'd his mates the bloud: O moſt renown'd
Said he, thy honour hath thy vertue crown'd.
The men, they bluſh for ſhame; each other cheare;
And high-rais'd ſoules, with clamors higher reare:
Their ſpeares in cluſters fling; which make no breach

Through

a The fields of Calydon, where Oeneus raigned.

b Caſtor and Pollux; the ſons of Tyndarus by Leda.

c Plummets of lead hung at the ends of ſtaves: weapons eſpecially uſed in their ſolemne games.

d The Argo: whereof in the former booke.

e Taurus and Plexippus, the ſons of Theſtius, and brothers to Althæa, the mother of Meleager.

f Of him in the twelfth booke.

g Eurytus and Crearus, the ſonnes of Actor.

h Admetus.

i Peleus.

k Enaſimus, Amicus, Alcon, and Dexippus.

l Laertes, the father of her husband Vlyſſes.

m Mopſus, a Prophet, the ſonne of Ampycus.

n The Prophet Amphiaraus, the ſonne of Oeclius, betrayed by his wife Eriphyle See the Comment on the ninth booke.

o Rather the daughter of Iaſius. For Schœneus was the father of another Atalanta the wife of Hippomenes, mentioned in the twelfth book: this being of Arcadia, and the other of Bœotia, living long before her: yet confounded by the Poet, or the place corrupted by tranſcriptions.

p Meleager.

q Mopſus, the ſonne of Ampycus.

r Caſtor and Pollux; After tranſlated into the ſigne of Gemini.

ſ Atalanta, of Tegæa a city of Arcadia, where ſhe was born.

Through idle ſtore: and throws their throws impeach.
Behold, *Anceus* with a polax, ſterne
To his own fate; who ſaid, By me ô learne
You youths, how much a mans ſharp ſteel exceeds
A womans weapons, and applaud my deeds.
Though *Dian* ſhould take armes, and in this ſtrife
Protect her beaſt, ſhe ſhould not ſave his life.
Thus glorioufly he boaſts; in both his hands
Advanc't his polax, and on tip-toes ſtands.
VVhom, ere his armes deſcend, the furious Swine
Prevents; and ſheathes his tuſhes in his groyn.
Down fell *Anceus*, out his bowels guſht,
All gore; with blood the earth, as guiltie, bluſht.
Ixions ſon *Perithous* forward preſt:
And with an able arme his lance addreſt.
To whom [a] *Ægides*; O to me more deare
Then my own life! my better half; forbeare.
The wife in valour ſhould aloft contend:
Foole-hardy courage was *Anceus* end.
This ſaid, [b] his heavy cornell, with a head
Of braſſe, he hurles: which ſure had ſtruck him dead
(It was delivered with ſo true an aime)
But that a tall Beech interpos'd the ſame.
[c] *Aeſonides* then threw his thrilling lance;
Which hit (diverted from the mark by chance)
A dog between his baying jawes: the wound
Ruſht through his guts, and naild him to the ground.
[d] *Oenides* varying hand diſcharg'd two ſpeares:
The earth the one, the beaſt the other beares.
While now he raves, grunts, turns his body round,
Caſts blood and ſome; the author of his wound
Ruſht in; provokes his greater wrath; and where
His ſhields diſſever, thruſts his deadly ſpeare.
They all with chearfull ſhouts their joyes unfold;
Shake his victorious hands; the Beaſt behold
VVith wonder, whoſe huge bulke poſſeſt ſo much:
And hardly think it ſafe the ſlain to touch:
Yet dye their javelins in his blood. He lay'd
His foot upon his horrid head; and ſaid:
My right receive beloved [e] *Nonacrine*,
And let my glory, ever ſhare with thine.
Then gave the briſtled ſpoyle, and gaſtly head
With monſtrous tuſhes arm'd, which terror bred.
She in the Gift and giver pleaſure took.
All murmur, with prepoſterous envy ſtrook.
On whom the violent [f] *Theſtiade* frown;
And cry aloud with ſtretcht-out armes; Lay down:
Nor, Woman, of our titles us bereave,
Leaſt thee thy beauties confidence deceive;
He no fit judge, whom love hath reft of ſight:
And ſnatcht from her, her gift; from him, his right.
[g] *Oenides* ſwels; his looks with anger ſtern:
You raviſhers of others honours, learn
(Said he) the diſtance between words and deeds:
With impious ſteel ſecure *Plexippus* bleeds.
While *Toxeus*, whether to revenge his blood,
Or ſhun his brothers fortune, wavering ſtood;
He cleares the doubt: the weapon, hot before
By th' others wound, new heats in his hearts gore.
Gifts to the holy Gods *Althæa* brings
For her ſons victory; and [h] *Paans* ſings.
When back ſhe ſaw her ſlaughtered brothers brought;
At that ſad object ſhreecht; and griefe-diſtraught,
The Citie fills with out-cryes: off ſhe teares
Her royall robes, and funerall garments weares.
But told by whom they fell; no longer mourns:
Rage dries her eyes; her teares to vengeance turns.
The [i] triple Siſters earſt a brand convai'd
Into the fire; her belly newly laid;
Thus chanting, while they ſpun the fatall twine:
O lately born, one period we aſſigne
To thee, and to this brand. The charme they weave
Into his fate; and then the chamber leave.
His mother ſnatcht it with an haſtie hand
Out of the fire; and quencht the flagrant brand.
This in an inward cloſſet cloſely layes:
And by preſerving it, preſerves his dayes.
VVhich now produc't; a pyle of wood ſhe rais'd,
That by the hoſtile fire invaded, blaz'd.
Foure times ſhe proffers to the greedy flame
The fatall brand: as oft with-drew the ſame.
A Mother, and a ſiſter, now contend:
And two-contending names, one boſome rend.
Oft feare of future crimes a paleneſſe bred:
Oft burning Fury gave her eyes his red.
Now ſeemes to threaten with a cruell look:
And now appears like one that pittie took.
Her teares the fervor of her anger dryes:
Yet found ſhe teares again to drown her eyes.
Even as a ſhip, when wind and tyde contends
Feeles both their furies, and with either bends:
So [k] *Theſtias*, whom unſteddie paſſion drives;
By changes, calmes her rage, and rage revives.
A ſiſters love at length ſubdues a mothers:
That blood may calme the ghoſts of bleeding brothers,
Impiouſly pious. Flames, to aſhes turn
This brand, ſaid ſhe, and my loth'd bowels burn.
Then, holding in her hand the fatall wood;
As ſhe before the funerall altar ſtood:
You [l] triple Powers, who guiltie Souls purſue;
Eumenides; theſe Rites of vengeance view.
I act the crime I puniſh. Death muſt be
By death aton'd. On murder, murder we
Accumulate; redoubling funeralls.
This curſed houſe by throngs of miſchief falls.
Shall *Oeneus* joy in his victorious ſon?
Sad *Theſtius* rob'd of his? One fortune run.
Look up, ô you my brothers ghoſts; you late
Diſlodged ſouls; ſee how I right your fate.
Accept of this infernall ſacrifize,
Which coſt me deare: my wombs accurſed prize.
Aye me! ô whether am I rapt! excuſe
A mother, brothers. Trembling hands refuſe
Their fainting aide. He merits death: yet by
A mothers rage me thinks he ſhould not dye.
Then ſhall he ſcape? Alive, a victor, feaſt
In proud ſucceſſe; of *Calydon* poſſeſt?
You, little aſhes, and chill ſhades, forlorne?
I'le not indure it. Periſh Villaine, borne
To our immortall ruine. Ruinate
VVith thee, thy fathers hopes, his crowne and ſtate.
VVhere is a mothers heart? a parents pray'r!
Th' unthought-of burthen which I [m] ten moneths bare?
O would, while yet an infant, at firſt flame
Had thee devour'd; nor I oppos'd the ſame!
Thy life, I gave; by thine owne merit dye:
A juſt reward for thy impiety.
Thy twice-given life reſigne; firſt by my womb,

Laſt

a *Theſeus* the ſon of *Ægeus*.

b His dart made of that wood.

c *Iaſon*, the ſonne of *Æſon*.

d *Meleager*, the ſon of *Oeneus*.

e *Atlanta*, of *Nonacris*, a mountaine of *Arcadia*.

f *Toxeus* and *Plexippus*, *Meleagers* uncles by the mother, the ſons of *Theſtius*.

g *Meleager*, the ſonne of *Oeneus*.

MELEAGER.

h Hymnes in praiſe of *Apollo* anciently ſung upon the obtaining of victory.

i The three Deſtinies.

k *Althæa*, the daughter of *Theſtius*.

l The three Furies called *Eumenides* in that without remorſe.

m Lunary moneths, whereof ten make fourty weekes.

Last by this raviſht brand; or me intomb
VVith my poor brothers. Faine I would purſue
Revenge, yet would not. O, what ſhall I do!
Before my eyes my brothers wounds now bleed:
And the ſad image of ſo foule a deed.
Now pitty, and a mothers name controul
My ſtern intention, ô diſtracted ſoul!
You have won, my brothers; but, alas, ill won:
So that, while thus I comfort you, I run
Your fate. With eyes turn'd back, her quaking hand
To trembling flames expos'd the funerall brand.
The brand appears to ſigh, or ſighs expires:
Wrapt in th' imbracements of unwilling fires.
Vnknowing *Meleager*, abſent broyles
Even in thoſe flames: his blood, thick-panting, boyles
In unſeen fire. VVho ſuch tormenting pains
VVith more then manly fortitude ſuſtains.
Yet grieves that by a ſlothfull death he falls
VVithout a wound: [a] *Ancæus* happy calls.
His aged father, brothers, ſiſters, wife,
Now groaning names, with his laſt words of life:
Perhaps his mother. Flames and pains increaſe:
Again they languiſh; and together ceaſe.
To liquid aire his vaniſht ſpirits turn:
The fable coales in ſhrouds of aſhes mourn.
Low lyes high *Calydon*: the young, the old,
Ignoble, noble, all, their griefs unfold.
The *Calydonian* matrons [b] cut their haire;
Deflowre their beauties: cry, woe and deſpaire!
His hoary head with duſt his father hides;
Lyes groveling on the ground; and old age chides.
For now his mother, by her guilt purſu'd,
Revenging ſteel in her own breſt imbru'd:
Though *Phœbus* would an hundred tongues beſtow,
A wit that ſhould with full invention flow,
All [c] *Helicon* infuſe into my breſt;
His ſiſters ſorrows could not be expreſt.
Themſelves forgetting decency, deface:
VVhile he retains a body, that imbrace;
Kiſſe his pale lips: when turn'd to aſhes, they
The aſhes in their bruiſed boſomes lay:
Fall on his tomb; his name, that there appears,
Imbrace and fill the characters with teares.
But when *Diana's* wrath was ſatisfide
With *Oenius* miſery: they all (beſide
Faire *Gorge* and the lovely *Deianire*)
On plumy pinions, by her powre aſpire;
VVith long extended wings, and beakes of horn:
VVho through the aire in varied ſhapes are born.
Meane while to [d] *Pallas* towres [e] *Ægides* hyes
(His part perform'd in that joynt enterpriſe)
VVhoſe haſt rain-raiſed *Achelous* ſtaid.
Renoun'd [f] *Cecropian* Prince, the River ſaid,
Vouchſafe my roofe; nor to th' impetuous flood
Commit thy perſon. Oft huge logs of wood,
And broken rocks, down-tumbled, lowdly rore.
Herds with their ſtaules not ſeldome heretofore
Hurried away: nor was the Oxe of force
To keep his ſtand; nor ſwiftneſſe ſav'd the Horſe.
And when diſſolved ſnow from mountains pour'd,
Their violent whirlepits many have devour'd.
More ſafe to ſtay untill the current run
Within his bounds. To whom [g] *Ægeus* ſon:
Twere folly, if not madneſſe, to refuſe
Thy houſe and counſell: both I mean to uſe.
Then enters his large cave, where Nature playd
The Artiſan; of hollow Pumice made,
And rugged Tofus floor'd with humid moſſe:
The roofe pure white and purple ſhels imboſſe.
Now had [h] *Hyperion* paſt two parts of day:
VVhen *Theſeus*, with the partners of his way,
Pirithous, and [i] *Lelex* the renown
Of *Trazen*, now appearing gray; ſat down:
And whom the River, glad of ſuch a gueſt,
Preferd unto the honour of his feaſt.
Forth-with, barefooted Nymphs bring in the meat:
That ta'ne away, upon the table ſet
Crown'd cups of wine. When *Theſeus* turn'd his face
To under ſeas; and pointing, ſaid; VVhat place
Is yon', and of what name, that ſtands alone?
And yet me thinks it ſhould be more then one.
It is not one, the courteous Flood replyes;
But five; their neighbourhood deceives your eyes.
[k] The leſſe t' admire *Diana*, late deſpis'd,
Five Nymphs they were: who having ſacrifis'd
Ten beeves, invited to their feſtivall
The rurall Gods; my ſelf forgot by all.
At this I ſwell: and never greater, roul
VVith ſtreames as much inraged as my ſoul.
The woods from woods, and fields from fields I teare;
With them, the Nymphs (now mindfull of me) beare
In exile to the deep: whoſe waves, with mine,
That Then-united maſſe of earth diſ-joyn
Into as many peeces, as in ſeas
Are of the flood-imbrac't [l] *Echinades*.
Yet ſee one Ile, far, ô far off remov'd!
Call'd *Perimele*; once by me belov'd.
I, from this Nymph, her virgin honour took.
Hippodamas his daughter could not brook:
But caſt her from a rock into the deep.
Whom, while my loving ſtreames from ſinking keep;
I ſaid: O *Neptune*, thou that do'ſt command
The wandring waves that beat upon the land;
To whom we Rivers run, in whom we end;
Incline a gentle eare. I did offend
Whom I ſupport: ô kinde and equall prove!
Had but *Hippodamas* a fathers love,
Or had he not been ſo inhumane; he
Would both have pittied her, and pardon'd me.
Her whom his fury hath from earth exil'd,
When in the troubled waves he caſt his childe;
A place afford: or let her be a place
VVhich I may ever with my ſtreames imbrace.
His head the King of Surges forward ſhook;
And, in aſſenting, all the Ocean ſtrook.
The Nymph yet ſwims; although with feare oppreſt.
I layd my hand upon her panting breſt:
VVhile thus I handled her, I might perceive
The earth about her ſtifning Body cleave.
Now, with a maſſe infolded, as ſhe ſwims,
An Iland roſe from her transformed lims.
He held his peace. This admiration won
In all: derided by [m] *Ixions* ſon:
By nature rough, and one who did deſpiſe
All-able Gods: who ſaid; Thou tell'ſt us lyes,
And think'ſt the Gods too potent: as if they
Could give new ſhapes, or take our old away.
His ſaying all amaz'd, and none approv'd:

Moſt

a Slaine by the Bore.

b An ancient cuſtome in funeralls.

MELEAGERS SISTERS.

c The Muſes fountaine inſpiring with poeticall Rapture.

d *Athens*, devoted to *Pallas*.
e *Theſeus*, the ſon of *Ægeus*.
f *Athenian*; of Cecrops the firſt King of *Athens*.

g *Theſeus*.

h The father of the Sun, here taken, as uſually, for the Sun.
i Who was ſonne of *Pirithous* King of *Trazen*, and brother to *Æthra* the mother of *Theſeus*.

ECHINADES.
k Who converted *Meleagers* ſiſters into birds, for being formerly neglected by the *Calydonians*.

l Five Ilands lying at the mouth of that river.
PERIMELE.

m *Perithous*.

PHILEMON AND BAVCIS.

Most *Lelex*, ripe in age and wisedome, mov'd.
Heavens powre, immense and endles, none can shun;
Said he; and what the Gods would doe is done.
To check your doubt; on *Phrygian* hills there growes
An Oake by a Line-tree, which old wals inclose.
My selfe this saw, while I in *Phrygia* staid;
By [a] *Pittheus* sent: [b] where erst his father swaid.
Hard by, a lake, once habitable ground;
Where Cootes and fishing Cormorants abound.
Iove, in a humane shape; with *Mercury*;
(His heeles unwing'd) that way their steps apply.
Who guest-rites at a thousand houses crave;
A thousand shut their doores: One onely gave.
A small thatch't Cottage: where, a pious wife
Old *Baucis*, and *Philemon*, led their life.
Both equall-ag'd. In this, their youth they spent;
In this, grew old: rich onely in content.
VVho poverty, by bearing it, declin'd:
And made it easie with a cheerefull mind.
None Master, nor none servant, could you call;
They who command, obay; for two were all:
Iove hither came, with his [c] *Cyllenian* mate;
And stooping, enters at the humble gate.
Sit down, and take your ease, *Philemon* said.
While busie *Baucis* straw-stuft cushions layd:
Who stird abroad the glowing coales, that lay
In smothering ashes; rak't up yester-day.
Dry bark, and withered leaves, thereon she throwes:
Whose feeble breath to flame the cinders blowes.
Then slender clefts, and broken branches gets:
And over all a little kettle sets.
Her husband with the cole-flowrs, cuts their leaves;
Which from his gratefull garden he receives:
Took down a flitch of bacon with a prung,
That long had in the smokie chimney hung:
VVhereof a little quantitie he cuts:
And it into the boyling liquor puts.
This seething; they the time beguile with speech:
Vnsensible of stay. A bowle of beech,
There, by the handle hung upon a pin:
This fills he with warme water; and therein
Washes their feete. A mosse-stuft bed and pillow
Lay on a homely bed-steede made of willow:
A coverlet, us'd but at feasts, they spred:
Though course, and old; yet fit for such a bed.
Downe lye the Gods. The palsie shaken Dame
Sets forth a table with three legs; one lame,
And shorter then the rest, a pot-share reares:
This, now made levell, with greene mint she cleares,
Whereon they party-coloured olives set,
Autumnall [d] Cornels, in tart pickle wet;
Coole endive, radish, new egges rosted reare,
And late-prest cheese; which earthen dishes beare.
A goblet, of the selfe same silver wrought:
And bowles of beech, with wax well varnisht, brought.
Hot victualls from the fire were forthwith sent:
Then wine, not yet of perfect age, present.
This ta'ne away; the second course now comes:
Philberts, dry figs, with rugged dates, ripe plummes,
Sweet-smelling apples, diisht in osier twines;
And purple grapes new gather'd from their vines:
I'th'midst, a honey combe. Above all these;
A chearefull looke, and ready will to please.
Meane-while, the maple cup it selfe doth fill:
And oft exhausted, is replenisht still.
Astonisht at the miracle; with feare
Philemon, and the aged *Baucis*, reare
Their trembling hands in pray'r: and pardon crave,
For that poore entertainment which they gave.
One Goose they had; [e] their cottages chiefe guard;
Which they to hospitable Gods award:
Who long their slow pursuit deluding, flies
To *Iupiter*; so sav'd from sacrifice.
W'are Gods, said they; Revenge shall all destroy:
You in this ruine shall your lives injoy.
Together leave your house; and to yon' hill
Follow our steps. They both obey their will;
The Gods conducting: feebly both ascend;
Their staves, with theirs; they, with times burden bend.
A flight-shot from the top, review they take;
And see all swallowed by a mighty lake:
Their house excepted. While they this admire,
Lament their neighbours ruine, and desire
To see their cottage, which doth onely keepe
Its place; while for the places fate they weepe;
That humble shed, too little even for two,
Became a Fane. To columns crotches grew;
The thatch and roofe shine with bright gold; the doores
Divinely carv'd; the pavement marble floores.
VVhile fearefull *Baucis* and *Philemon* pray'd,
[f] *Saturnius* with a cheerfull count'nance said:
Thou just old man; and thou good woman, who
Deserv'st so just a husband: what doe you
In chiefe desire? They talke a while alone;
Then thus to *Iove* their common wish make knowne.
We crave to be your Priests, this Fane to guard.
And since in all our lives we never jar'd;
Let one houre both dissolve: nor let me be
Intomb'd by her, nor she intomb'd by me.
Their fate is sign'd. The Temple they possest,
As long as life. With time and age oppresst;
As now they stood before the sacred gate,
And call to memory that places fate;
Philemon saw old *Baucis* freshly sprout:
And *Baucis* saw *Philemon* leaves thrust out.
Now on their heads aspiring branches grew.
While they could speake, they spake: at once adieu
They joyntly said: at once the creeping rine
Their trunks inclos'd: at once their shapes resigne.
They of [g] *Tyana* to this present show
These neighbour trees, that from two bodies grow.
Old men, nor like to lie, nor vaine of tongue,
This told. I saw their boughs with garlands hung:
And hanging fresher, said; VVho Gods before
Receiv'd, be such: adorers, we adore.
The tale, and teller; wonder, and beliefe,
Provok't in all: but *Theseus* moves in chiefe.
Who covetous to heare such deeds as these:
The [h] *Calydonian* River, prest to please,
In this sort, leaning on his elbow, spake.
There be, who ever keepe the forme they take:
Others have power themselves, at will, to change;
As thou blew *Proteus*, that in seas dost range.
VVho now a Man, a Lion now appeares;
Now, a fell Bore: a Serpents shape now beares.
A Bull, with threatning hornes, now seem'st to be:
Now, like a Stone; now like a spreading Tree.
And sometimes like a gentle River flowes:

a His father.
b Who this should be is unknowne unlesse Tantalus, or *Pelops*, was the father for *Pittheus*.
c *Mercury*, of *Cyllene* a mountaine of *Arcadia*, where he was borne.
d A red fruit with a hard shell growing on a thick shrub, for the most part in mountainous places.
e Being waken'd and crying out at every noise.
f *Iupiter*, the sonne of *Saturne*.
g A citie of *Phrygia*.
h *Achelous*.

PROTEVS.

Sometimes like Fire, averſe to Water, ſhowes.
[a] *Autolycus* his wife, the daughter to
Leud *Eriſichthon*, things as ſtrange could doe.
He was her father, who the Gods deſpis'd:
Nor ever on their Altars ſacrifis'd.
Who *Ceres* groves with ſteele profan'd: where ſtood
An old huge Oake; even of it ſelfe a wood.
Wreathes, ribands, [b] grate full tables, deckt his boughs
And ſacred ſtem; the Dues of powerfull Vowes.
Full of the [c] *Dryades*, with Chaplets crownd,
Danc't in his ſhade; full oft they tript a Round
About his bole. Five cubits three times told
His ample circuit hardly could infold.
VVhoſe ſtature other trees as farre exceeds;
As other trees ſurmount the humble weeds.
Yet this his fury rather did provoke:
VVho bids his ſervants fell the ſacred Oke.
And ſnatches, while they paus'd, an axe from one:
Thus ſtorming: Not the Goddeſſe-lov'd alone;
But though this were the [d] Goddeſſe, ſhe ſhould down:
And ſweepe the earth with her aſpiring crowne.
As he advanc't his armes to ſtrike; the Oke
Both ſigh'd and trembled at the threatning ſtroke.
His leaves and acornes, pale together grew:
And colour-changing branches ſweat cold deaw.
Then wounded by his impious hand, the blood
Guſht from th'inciſion in a purple flood.
Much like a mighty Oxe, that falls before
The ſacred altar; ſprouting ſtreames of gore.
On all amazement ſeas'd: when One of all
The crime deterres; nor would his axe let fall.
Contracting his ſterne browes; Receive, ſaid he,
Thy pieties reward, and from the tree
The ſtroke converting, lops his head; then ſtrake
The Oake againe: from whence a voice thus ſpake;
[e] A Nymph am I, within this tree inſhrin'd,
Belov'd of *Ceres*. O prophane of mind,
Vengeance is neere thee. With my parting breath
I propheſie: a comfort to my death.
He ſtill his guilt-purſuits: who overthrowes
VVith cables, and innumerable blowes,
The ſturdy Oake: which, nodding long, downe rusht;
And in his lofty fall his fellowes cruſht.
Their ſiſter, and their grove, the Nymphs lament;
Who, hid in ſable vales, to *Ceres* went;
On *Eriſichthon* juſt revenge require:
VVho readily conſents to their deſire.
The faire-brow'd Goddeſſe ſhakes her ſhining haires:
With that, the fields ſhooke all their golden cares.
VVho to a mercileſſe revenge proceeds
(Had he deſerved mercy by his deeds)
By ſtarving. But, ſince not by fatall doome,
Ceres and *Famine* might together come:
A Nymph, one of the light [f] *Oreades*,
Diſpatcheth thither, with ſuch words as theſe.
In froſty *Scythia* lies a land, forlorne
And barren; bearing neither fruit nor corne.
Numb Cold, pale Hew, chill Ague, there abide;
And meager *Famine*. Bid that Fury glide
Into his curſed entrailes, and devoure
All plenty: let her rage ſubdue my powre.
But leaſt long waies thy journey tedious make:
My charriot and my yoked dragons take.
Taking her charriot; through the emptie skies
To *Scythia* and rough *Caucaſus* ſhe flies.
There, in a ſtony field, ſad *Famine* found;
Tearing with teeth and nailes the foodleſſe ground:
With ſnarled haire, ſunk eyes, lookes pale and dead;
Lips white with ſlime, thin teeth with ruſt ore-ſpred;
Through her hard skin the writhel'd guts appeare;
Her huckle-bones ſtuck up, a valley where
Her belly ſhould aſcend; her dry breaſts hung
So lanke as if they to her back had clung:
By falling fleſh the riſing joynts augment;
Round knees and ankles leanely eminent.
Eſpi'd far off (ſhe durſt not be ſo bold
To come too neere) the Nymph her meſſage told.
After a little ſtay, although ſhe were
Farre off, although but now arrived there;
She famine felt. Who wheeles about her Snakes;
And her high paſſage to [g] *Æmonia* takes.
Famine obayes the Goddeſſes command;
Though their endeavours ſtill oppoſed ſtand.
Who, by a tempeſt hurried through the skies,
Enters the wretches roofe: beſides him lyes,
Then faſt a ſleepe: (for now Nights heavy charmes
All eyes had cloſ'd) imbrac't him in her armes;
Her ſelfe infus'd; breathes on his face and breaſt:
And emptie veines with hungers rage poſſeſt.
This thus perform'd forſakes the fruitfull earth:
And back returnes to her abodes of dearth.
Sound Sleepe as yet with pleaſurable wings
On *Eriſichthon* gentle ſlumber flings.
Who dreames of feaſts, extends his idle jawes;
With labouring teeth fantaſtically chawes.
Deludes his throat by ſwallowing empty fare:
And for affected food devours the aire.
Awak't; hot famine raves through all his veines:
And in his guts, and greedy palat reignes.
Forth-with; what Sea, what Earth, what Ayre affords,
Acquires: complaines of ſtarving at full bords.
In banquets, banquets ſeekes. What might alone
Have Townes and Nations fed; ſuffice not one.
Hunger increaſeth with increaſt repaſt.
And as all rivers to the Ocean haſt;
VVho thirſty ſtill, drinkes up the ſtranger floods:
As ravenous fires refuſe no profferd foods;
Huge pyles receive; the more they have, the more
By much deſire; made hungry with their ſtore:
So *Eriſichthon*, of a minde prophane
Full diſhes empties, and demands againe.
Meat breeds in him an appetite to meat;
VVho ever emptie, ſtill prepares to eat.
His bellies gulfe his patrimony waſts:
Conſuming famine yet unfeſned laſts;
And his inſatiable throates extent.
Now all his wealth, into his bowels ſent:
A daughter left, unworthy ſuch a Sire,
The beggar ſold to feed his hungers fire.
Her noble thoughts baſe ſervitude diſdaine:
Who now her hands extending to the Maine;
O thou that hadſt my mayden-head, ſaid ſhe,
Thy raviſht ſpoyle from hated bondage free!
Neptune had this: who to her prayer conſents.
And, though then by her maſter ſeene, prevents
His following ſearch: transforming of his Rape
Into a man; maskt in a fiſhers ſhape.
Angler, her maſter, ſaid, that with thy bait

Conceal'ſt

a *Mæra*: on whom he begat *Autolycus*, the mother of *Ulyſſes*.

ERISICHTHON.

b See the Comment.

c Nymphs of the Woods.

d *Ceres*.

e A *Dryad* ſo called of Oakes; wherewith they were ſaid to flouriſh and periſh.

f So called in that they frequent the Mountaines.

g *Theſſaly*, *Eriſichthons* country.

MYRA.

Conceal'ſt thy hooke; ſo proſper thy deceit,
So reſt the ſea compoſd; ſo may the fiſh
Be credulous, and taken at thy with;
As thou reveal'ſt her, who in garments poore,
And ruffled haire, late ſtood upon this ſhore.
For here, but very now, I ſaw her ſtand:
Nor farther trace her foot-ſteps in the ſand.
She, *Neptunes* bounty finding; well appaid
To be inquir'd for of her ſelfe; thus ſaid.
Pardon me Sir, who er'e you are; my eyes
Have beene attentive on this exereiſe.
To win beliefe; ſo may the God of Seas
Aſſiſt my cunning in ſuch arts as theſe:
As late nor man nor maid I ſaw before
Your ſelfe, my ſelfe excepted, on this ſhore.
He credits, and beguil'd, the ſhore forſook:
When ſhe againe her former figure took.
Her father, ſeeing ſhe could change her ſhape,
Oft fold her; who as often made eſcape.
Now hurt-like, now a cow, a bird, a mare:
And fed his hunger with ill-purchaſt fare.
But when his maladie all meanes had ſpent;
And he had given it the laſt nouriſhment;
Now to devoure his proper fleſh proceeds,
And by diminiſhing, his body feeds.
What need I dwell on forraine facts? even we
Can vary ſhapes, though limited they be.
Now ſeeme I as I am; oft like a Snake:
And many times a Bulls horn'd figure take.
But while I hornes aſſum'd, one thus was broke,
As you behold. This, with a ſigh, he ſpoke.

VPON THE EIGHTH BOOK OF *OVIDS* METAMORPHOSIS.

Victory.

NOw Cephalus *with his auxiliary* Æginites *sets saile for* Athens. *Meane while* Megara *is besieged by* Minos: *Victory flying with doubtfull wings between either armie; declaring thereby the uncertaine event of Battle. Anciently she was painted with one foote on a globe, to shew her mutability: to whom the painter* Aglaophantes *first added wings; because the glory obtained thereby flyes farre and wide in an instant: who by her agilitie removes all barres and impediments. They faine her the daughter of* Styx; *but fostered by Pallas; that is, of Execution directed by counsell: or of the infernall effects of warre, and distribution of Victory by the divine appointment: and therefore held in the right hand of* Jupiter, *as appeared by divers of his statues.* Which since (*saith* Cicero) of so great a power as not to be governed without a God, they gave to the thing it selfe the name of a Goddesse: *adoring the gift for the giver; and honoured by superstitious Antiquitie with temples and altars.*

Nisvs And Scylla.

Nisus, *one of the sonnes of* Pandion, *raigned in* Megara: *who had on his head a purple haire; wherein consisted his owne, and his countries safety. So the strength of* Sampson, *a vowed* Nazarite, *consisted in his long haire: from whence the wearing of locks might proceed; and by abuse those Elfe-locks, whereunto so much was attributed by superstition. This story of* Nisus *and* Scylla *may allude to that of* Sampson *and* Dalilah, *who were in a manner contemporary. And perhaps from* Sampsons *losing his strength with his haire, the inventors of Hieroglyphicks presented imbecillitie by a woman with her haire cut short: as among the* Grecians *in a man it was the badge of Servitude. In this city of* Megara, *our Poet describes a tower with harmonious walls: which is in part confirmed by* Pausanias *that countrey-man.* The *Megarians, saith he,* report, how *Apollo* helpt *Alcathous* in the building thereof; and layd his Harpe on a stone, which struck with a pebble, ever renders the same musick, to my no small admiration. *Others say that this tower was built like a labyrinth with many hollowes and windings, the cause of so strange a reverberation. I have seene a stone within the* Ægyptian *Pyramis, which being struck, would ring, and retaine the sound as long as a bell; by reason of the places and its owne concavitie.* Scylla *the daughter of* Nisus, *from the top of this tower accustomed to behold their daily conflicts: and now by continuance knew the persons and names of the* Cretan *Captaines; but takes too much notice of* Minos, *and over-admires his severall graces. Love springs from admiration, and from love superlative praises, how ever undeserved. She intends to oblige him unto her by betraying her Countrey: and justifies her intension by the justice of his cause, his invincible power, and the benefit they should receive by being conquered by him. There are no vices that have not their apologies. She rejecteth religion, piety, and feare, with this wicked assertion:*

> We to our selves are Gods: they thrive, who dare:
> And Fortune is a foe to slothfull prai'r.

Thus resolved she puls the purple haire from the head of her sleeping father; and carries it through the enemies hoast unto Minos: *that is, revealed unto him the secrets and counsels of* Nisus; *withall how to surprize the City: by whose assistance he tooke it, with the slaughter of her father, and generall overthrow of the* Athenians. *So in the raigne of* Orcanes, *the successor of* Ottoman, *was* Abydos *betrayed to the Turke by the governours daughter: who bewitched with the person of* Abdurachman *and his valour, often seene from the turrets of the Castle; as he approached the walls, threw downe a letter tied to a stone wherein she manifested her affection, and promised the delivery of the Castle, if he would perswade the Generall to remove the siege, and returne himselfe in the dead of night to follow her directions. The Defendants overjoyed at the enemies departure, drunk freely, and slept soundly: when* Abdurachman, *with a selected crew, was let in at the posterne by his attending lover; who conducted him to the gates, where he slew the guard, and set them open to the rest of the army: surprising the Governour in his bed; whom he carried away, and fortified the place with* Mahometans. *But our noble* Minos (*for his justice fained to be the son of* Jupiter, *and after his death an infernall Iudge*) *although he made use of the treason, rejects and execrates the traitresse: who imposing just lawes on the vanquished, sets saile for* Creete, *and leaves her behinde him. With the like and greater generositie, the* Romanes *acquainted* Pyrrhus *with the treason of one, who offered to poyson him: and in corrupter times under the raigne of* Tiberius, *rejected* Andegastrius, *that proffered them to poyson* Arminius,

Arminius, *the great protector of the* German *Liberty: who would not make use of so detested a treason. Now desperate* Scylla, *losing the reward of her guilt; but retaining the sting; and more inflamed by her repulse; threw her self into the Sea; overtaking, and clinging to* Minos *his ship: but is beaten off by her father transformed into a Hobby; she her self now changed into a Larke; to expresse their naturall antipathy: the one pursuing; and the other hating, as fearing her pursuer.*

Now *Nisus*, touring in the liquid aire,
Doth punish *Scylla* for his purple haire.
Which way so-ever fearfull *Scylla* flies
Her cruell foe pursues her through the skies;
Which way so-ever *Nisus* takes his flight
Scylla with feare-swift wings avoids his fight.

Apparet liquido sublimis in aere Nisus,
Et pro purpureo poenas dat Scylla capillo.
Quacunque; illa levem fugiens secat aethera pennis,
Ecce inimicus atrox magno stridore per auras
Insequitur. Mistaque se ferre Nisus adaequat,
Illa levem fugiens rapidum secat aethera pennis.
Virg. Georg. 1.

And may not the terror of an afflicted conscience be meant by this fable, which fatally pursues the guiltie? punished in expecting punishment; and ever expecting what they have deserved. Skulking and trembling, as the Larke that is dared by the Hobby for feare of detection, and merited vengeance.

Be this thy tower of brasse; to lodge with-in
No guiltie secret, nor look pale with sin.

—— Hic murus aheneus esto,
Nil conscire sibi, nulla pallescere culpa.
Hora: Epist.

Some write that Minos *drag'd* Scylla *at the sterne of his ship, and so drowned her.*

Minos *now landing in* Creet, *payes his vowes to* Jupiter; *and offers an hundred Oxen on his altars; the greatest of sacrifices, called a Hecatomb. He adornes his palace with the spoyles of his enemies: an ancient custome, more particulariz'd by* Virgill.

Much armes beside on sacred pillars hung:
Captived Charriots, Battail-axes strong,
High-crested Helmes, huge barres from town-gates born,
Shields, lances; brazen beakes from Gallies torn.

Multáq; praterea sacris in postibus arma,
Captivi pendent currus, savaq; secures,
Et cristæ capitum, & portarum ingentia claustra,
Spiculaq; clypeiq; ereptaq; rostra carinis.

These also they hung on the truncks of trees, (as we their Ensignes at this day in Churches) Trophies erected in honour of the Conquerors valour and fortune: by such a glory inflaming the mindes of others to illustrious actions, and gratifying the Gods for their prosperous successes. But in these Triumphs and solemnities the Romans *exceeded all others; as they did in the greatnesse of their atchievements.*

Pasiphae *in the absence of her husband* Minos *falls in love with a Bull: who inclosed by the art of* Dedalus *in a Cow of wood, injoyed her infamy: and brought forth a monster, in his upper parts resembling a man, and in his nether, a beast; which of her husband and the brutish adulterer was called a* Minotaure: *whom* Minos *would not kill, in that a brother to his Children; but inclosed him in a Labyrinth invented by* Dedalus: *to whom he threw the ninth yeer Tribute of seven* Athenian *youths and as many Virgins, to be devoured, in satisfaction of the murder of his son* Androgius. *When* Theseus *in the eighteenth yeer allotted, with the rest, to that destiny, by the assistance of* Ariadne, *slew the* Minotaure, *and wound himself out of the Labyrinth.* Nero, *as* Suetonius *records, made this fable of* Pasiphae *a history, presenting that more then bestiall and unnaturall act in the publique Amphitheater: imitated by that other monster* Domitian: *whereof his flatterer* Martiall. THE MINOTAVR.

The Cretan Bull *Pasiphae* backs: in view
Of all; and what was fabulous, is true.
No more let Old Time boast: what fame records,
Cæsar, thy Amphitheater affords.

Iunctam Pasiphaen Dictæo, credite, tauro
Videmus; accepit fabula prisca fidem:
Nec se miratur, Cæsar, longeva vetustas:
Quicquid fama canit, donat arena tibi.
Spectac.

Although lesse prodigiously yet with no lesse cruelty, impos'd he the part of Scævola, *on an other: who performed it with equall resolution: thus extolled by the former Poet:*

Now *Cæsars* Amphitheater displayes
The only glorious act of *Brutus* dayes.
See how he graspes the flames! in pain delights!
While his triumphant arme the fire affrights.

Qui nunc Cæsarea lusus spectavit arena?
Temporibus Bruti gloria summa fuit.
Aspice, ut ignotas flammas, pœnasq; frementur
Ferre, & ad ultores regnat in igne manus!

His

Ipse sui spectator adest & nobile dextræ
Funus amat: tecto pascitur ille sacro.
Quod nisi rapta foret solenni pœna, parabat
Sævior in lævæ ferre sinistra faces.
Sæve piger post tale decus quid fecerit ante?
Quem vidi, sæva est hanc mihi visse manum.
Martial. l. 8. Ep. 30.

His own spectator, loves the funerall
Of his right hand, and sacrificed all.
But that with-held, more eagerly aspires
To thrust the left amidst the fainting fires.
This done, let not his former deeds be scand:
Suffice it us t' have known that noble hand.

Galba *would boast that he was descended by the fathers side from* Jupiter; *and by the mothers from this wicked* Pasiphae, *the daughter of the Sun; setting up her statue among the rest of his Ancestors; rather glorying in a high, then a vertuous Originall: when the more moderate* Vespasian *would frequently professe the meannesse of his Family; holding it perhaps more noble to be the sonne of his own merit. Although like prodigious lusts are forbidden by the Laws of* Moses, *as by ours, which argue a possibilitie of the prohibited offence: yet rather believe we with others that this* Taurus *was* Minos *Secretary, or a Captain of his Army; who, with the privacy of* Dedalus, *in his house dishonoured* Pasiphae: *the childe begotten in that adultery being called by the names of both his fathers, the one in repute, and the other in suspition: and in that* Taurus *signifies a Bull, he was fained from the navell downward to have carryed that shape, whom* Minos *would not put to death for the reason aforesaid; but caused* Dedalus *that excellent Architect to build the Labyrinth, no other then a prison under the earth, contrived with many intricate windings, to prevent the escape of such as were imprisoned) wherein he inclosed him. Into this he also threw the* Athenian *Tribute: who never more seen (either remaining there ever; or secretly, as some write, conveyed from thence, and imployed in husbandry) were said to have been devoured by the* Minotaure. *But* Theseus, *with others, being now to be committed to prison;* Ariadne, *falling in love with his person, by the advice of* Dedalus, *conveyed a sword into his hand, and a clew of thred; who with the one is said to have slain the* Minotaure, *or rather the keepers of the prison; and with the other to have conducted himself and his countreymen out of that intricate Labyrinth: who forthwith fled with* Ariadne *to Sea, in the self same ship, which had brought him thither. The* Cretan *Labyrinth was made in imitation of the* Ægyptian; *yet hardly comprising the hundreth part.* Pliny *writes that no tract thereof remained in his time: yet at this day the inhabitants undertake to shew it unto strangers. For between the ruines of* Gortina *and* Grossius, *at the foot of* Ida; *are many Meanders, hewn out of the rock, under ground: in so much as not to be entred without a Conductor. I have heard a Merchant say, who had seen it, that it was so intricate and vast, that a Guide who for twentie yeers together had shewn it to others, there lost himself and was never more heard off. By a Labyrinth the Ancient deciphred the perplexed condition of man, combred and intangled with so many mischiefs: through which impossible to passe without the conduct of wisdome, and exercise of unfainting fortitude. But now to the morall, thus rendred by some:* Pasiphae *the daughter of* Sol *and* Persis, *is the Soul of man; inriched with the greater reason and knowledge, by how much the body is more sublimated by the vertue and efficacy of the Sun;* Persis *being that humidity where of it is ingendred. This Soul espoused to* Minos (*Iustice and Integritie*) *where carried away with sensuall delights, is said to forsake her lawfull husband, and to commit with a Bull: for so brutish and violent are the affections when they revolt from the obedience of Vertue; producing Minotaures and monsters, by defaming nature through a wicked habit, and so become prodigious. Nor possible to get out of that intricate Labyrinth of Vice, without the counsell and wisdome of* Dedalus, *imparted by* Ariadne, *or sincere affection.* Lucian *reports, how* Pasiphae, *informed of the cœlestiall Bull by* Dedalus, *and much affecting the art of Astronomy, was therefore fained to fall in love with that beast, and to know him by his procurement. The* Romans *bore a Minotaure in their ensignes, to declare that the counsells and stratagems of a Generall should be muffled in the unsearchable darknesse of secresie, such as not to be traced or discovered by the Enemy: nay often to be concealed from their neerest friends, according to that saying of* Metellus. If I thought that my shirt knew my purpose, I would teare it from my body.

THESEVS AND THE MINOTAVRE.

ARIADNE

Now Theseus *arriving at* Dia, *forgetfull of the many merits of* Ariadne, *steales away by night, and forsakes his sleeping Preserver: whom* Bacchus *recomforts, and takes to his wife: who, the more to honour her, converts her Crown into a Cœlestiall Constellation. Love not seldome makes friends of enemies, as here appeares in the person of* Ariadne, *who saveth* Theseus, *when the* Athenians *were the murderers of her brother; and foes to her countrey. But no benefits can oblige the ungratefull, or those mindes which are alienated: who render evill for good; and seek their destruction from whom they received their safetie. Yet* Bacchus, *or the divine power, is ready to relieve the innocently miserable; by whose assistance they overcome their calamities, and receive an ample reward for their vertues.*

For

For those benefits which we do unto others, are done, as it were, unto God; who joynes us for the same unto himself, and crowns us with true beatitude; that flourishing garland of immortall flowers.

Which *Boreas* frosts shall not defeate;
Nor scorched be by *Sirius* heat.

Quos neq; frigoribus Boreas,
Nec Sirius ureis afflabit.

Ariadne *therefore is not unaptly said to have beene married unto* Bacchus (*called* Lyæus, *a freer from cares; as Eleleus of* compassion) *and to have her crowne converted into starres. This, for the excellent workmanship, was fained to have beene made by* Vulcan: *and that the refulgency thereof gave a light to* Theseus *through the errors of the Labyrinth. The Constellation consisteth of eight starres, whereof there is one of the second magnitude.*

DEDALVS AND ICARVS.

Now Dedalus, *weary of his long exile, makes himselfe and his sonne artificiall wings, to escape the restraint of* Minos: (*the first, according to* Thucidides, *who collected a navie, and held those seas in subjection*) *when* Icarus, *neither following the advice nor example of his father, by soaring so neere the Sunne, made that sea famous by his fall, and the neighbouring Iland by his sepulture. This fable applauds the golden Meane, and flight of vertue betweene the extreames.* Icarus *falls in aspiring. Yet more commendable then those, who creepe on the earth like contemptible wormes, such the other extreame: whereas this hath something of magnanimity, and mounts like the bird of* Jove *to his kindred Heaven. So that of two vices, the one is the braver, and the other the safer. But he who flies in the middle course, above the lownesse of contempt, and under the malice of Envy; shall neither clog his wings with the dull vapors of the Earth, nor melt their wax by the Sunnes vicinitie.*

Winged *Dedalus* through empty aire
To *Latium* made his safe repaire,
While he the middle course did keepe:
Nor gave a name unto the deepe.
While Eagles *Icarus* out-flies,
Whose thoughts his fathers pitch despise,
And mountes, O *Phœbus*, to thy flame;
To unknowne seas he gave a name.
Great heightes great downfalls ballance still.
Be great and glorious they that will:
Let none for potent me adore.
May my small Bark coast by the shore
Unfroct to sea by lofty windes:
Calme bayes proud Fortune never mindes:
But ships on high-wrought Seas assailes,
Whose top-sailes swell with cloudy gales.

Medium cæli dum fulcat ire,
Tenuit Latios Dædalus ortus,
Nullique dedit nomina ponto:
Sed cum volucres vincere veras
Icarus audet, patriasque petit
Deflexit alas, Phœbumque volat
Proximus ipse, dedit ignoto
Nomina ponto,
Male pensantur magna ruinis.
Felix altus, magnusque velit,
Me nulla vocet turba potentem.
Stringat tenuis littora puppis,
Nec magna meos aura phaselos
Iubeat medium scindere pontum.
Transit tutos fortuna status,
Mediique tutos quærit in alto,
Quatum ferient sæpe cacumina nubes.
Sen. Hercul. Oet.

But for men to flye is impossible, although I am not ignorant that the like is reported of Simon Magus; *which others by the breaking of their necks, have as miserably, as foolishly, attempted.* Nero *exhibited this spectacle to the* Romanes *in their Amphitheater: the poore youth fell not far from his throne; whose blood, to upbraid his cruell pastime, besprinkled his garments. But this fable hath an allusion to the history. For* Dedalus *being by* Minos *shut up in the prison of the Labyrinth, in that of counsell with* Ariadne *about the delivery of* Theseus, *got out by a wile, and put to sea in two small vessels; the one guided by himselfe, and the other by his sonne* Icarus: *when by the helpe of their sailes, invented by* Dedalus, *they out-stript their pursuers. And because they were displayed like wings, and carried them with so strange a celerity, they were fained to fly. But* Icarus, *by bearing too great a saile, over-set his Barke, and perished in that sea, which as yet is so called.* Lucian *will have* Dedalus *an excellent Astrologian; who instructed his sonne* Icarus *in that art: when he, not content with a competent knowledge, but searching too high into those heavenly mysteries, and so swerving from the truth, was said to have fallen from aloft into a sea of errors.*

PERDIX.

The Partridge rejoyceth at the miseries of Dedalus, *now while he interred his son. Who was once a youth, and so called; the sonne of his sister, committed to his care and instruction. He envying the boyes excellent inventions of the Saw and the Compasses; threw him from the top of* Minerva's *tower in* Athens: *supported by the Goddesse, and by her converted into a bird of that name and nature. There is no envy so great and deadly, as is betweene men of the same profession. And perhaps it is onely among*

mong such: who will violate all obligations to remove the rivalls of their praises, and those who may in time obscure them. But Pallas, *or admirable Art, sustaines, and gives them life in their happy indeavours. But to return to the history.* Dedalus *for the death of* Perdix *was banished* Athens *by the* Areopagites; *from whence he fled into* Creete *unto* Minos, *who entertained him with extraordinary respect and bountie. For excellent artificers are every where acceptable: so that banishment to such is rather a preferment, and not in policy to be inflicted. Men of other condition do hardly gain estimation abroad: but the admiration of an excellent workman, propagates, and is increased among forreiners: it being a generall inclination to value a stranger in any profession, before those of our own countrey. Such a rare artificer was* Dedalus; *who beautified the Earth with Temples and other admirable edifices: insomuch as all delicate structures were called, as they are at this day,* Dedalean. *So cunning a statuary, that* Aristotle *writes how his statues would go by themselves: and* Plato, *that they would runne away, unlesse they were bound like fugitive servants. Which report proceeded from this: that whereas all statues were formerly made in one posture with their feet connexed together, he carved his to the lively representation of all varietie of gestures. No marvell therefore, though* Minos *were loth to part with such a treasure; who pursued him into* Sicilia: *When* Cocalus *the King, taking armes in his defence, slew* Minos *in battell. Others record how he entertained him at* Camarina: *when discoursing in a bath about the surrender of* Dedalus, *he detained him therein so long, till he was stifled.* Virgil *writes that* Dedalus *first arrived at the* Italian Cumæ, *mistaken for the* Ionian; *as appeares by the course of his flight: those seas being called* Icarian, *and an Iland in them* Icaria.

Theseus *meane while arriving at* Athens, *is magnified by his Citizens for their delivery from that lamentable Tribute, who consecrated his ship to* Apollo, *and sent it yearly to* Delos (*where upon it was called* Delia) *to carry certain annuall sacrifices. Vntill the return of the same, it was not lawfull to put any to death: the occasion that* Socrates *was so long detained in prison, before they executed his condemnation: who kept it in repaire, supplying the old timber with new, even to the dayes of* Demetrius Phalereus. *Glory is the shadow of vertue, and accompanies even those who would reject her: which now had so hightned his actions, that* Meleager *invites him, with the rest of the* Grecian *Worthies, to the hunting of the* Calidonian *Bore, which wasted their countrey: sent by* Diana *as a punishment for her neglected sacrifice. For there is no evill befalls unto man, but either proceeds from his omission of divine duties, or actuall impietie. And although they often seeme to proceed from naturall causes, in that concealed from our understandings; yet are they ever inflicted by the Supreme appointment.* Strabo *will have this* Calidonian *Bore to be born of* Phæa *sirnamed the* Cromonian *Sow, of whom we have formerly spoken. A sonne not degenerating from such a mother: both cruell robbers, ravenous, wastfull, beastly of life, and no lesse in behaviour. Wherefore every way agreeing with Swine, who delight in uncleanesse, and detest the contrary.*

THE CALIDONIAN BORE.

Denique amaracinum fugitat sus, & timet omne
Vngventum: nam scelerum subus acre venenum est,
Quod nos interdum tanquam recreare videtur.
At contra nobis omnem terrimacum ex
Spurcitiis, eadem subus hæc res munda videtur,
Insatiabiliter tetri ut volvantur ibidem.
Lucr. lib. 6.

The nasty swine sweet-Margerum flyes, and hates
All fragrant oyntments: for what recreates
Our sences, unto theirs is pestilent;
What we think filthy, what offends our sent,
To them is cleane and pleasant: who desire
Insatiably to wallow in the mire.

And no marvell although so many Grecian *princes, as here are mentioned, tooke armes against this salvage and inhumane thiefe; when the Senate and People of* Rome *led all their forces (and no more then sufficient) against the Fencer* Sparticus; *who lay in the concaves of* Vesuvius, *and depopulated* Campania *with his robberies.* Atalanta, *a Virago of excellent beautie, first wounded this thiefe. Nor is there any history almost, that makes not mention of warlike women, who have conducted armes successfully, and fought in their own persons. Not only allowed off, but commanded in* Plato's *Republique: whose opinions since not a little poetically expressed, are best apparelled in numbers.*

ATALANTA.

But heare we him whom men do call divine.
I dare affirme that martiall Discipline
As well to women as to men pertaines.
And now where *Sarmatian* shoare restrains
The *Pontick* floods, we know a people dwell;
Where women in bold deeds of armes excell:

Who mannage ſteeds, ſubdue the ſtubborn Bow;
And ſeverall uſe of every weapon know.
Some, like *Diana*, painted quivers beare:
Minerva-like, ſome arm'd with ſhield and ſpeare:
As if deſcended from th' impoveriſht skies;
Or ſtrove to imitate thoſe Deities.
Such are to women men; to men a mirror:
And well befit the field, were't but for terror.
So ſhould our dames, the one-half of our might,
For honour, freedome, and their children fight.
Their weapons therefore let them exerciſe;
And dance in armour: learn how to ſurpriſe;
To order battells; to aſſaile, retire,
Remove, or fortifie, if need require.
So either they the citie may defend,
While on the foe we all our forces bend:
Or, if unequall multitudes oppreſſe,
Put armour on; and ſuccour our diſtreſſe.
A maime it is unto the publique ſtate,
That women ſhould become degenerate
By ſloth and ſervill breeding: of leſſe ſprite
Then feeble birds, who for their young ones fight
With ravenous beaſts: but to the altars fly,
Half-dead with feare; and intimate thereby,
That none, by wide Earth nouriſht, are ſo baſe,
And poore in ſpirit, as our humane race.

But return we to the fable. Ioyfull Meleager *firſt eſpied the wound which the virgin gave. A lovers eyes are alwayes intentive on the beloved: laying hold upon every occaſion to extoll and divulge their praiſes. Who now killing the Bore, preſents her with the ſpoyle: and attributes to her merits what was due to his own.* Pauſanias *writes that a tuſk of this Bore, being half an ell in length, was brought out of* Greece *by* Auguſtus Cæſar, *and hung up for a wonder in the Temple of* Bacchus, *which ſtood in his gardens: there placed perhaps as the ſpoyle of an enemy; ſince the Bore is ſo great a deſtroyer of Vineyards. Now* Plexippus *and* Toxeus Meleagers *uncles by the mother, envying that a woman ſhould carry the honour; took the gift from* Atalanta, *and the right from their Nephew: who ſlew them both in his rage for the diſgrace they had done her: an injury, to a lover implacable and mortall. The like befell to the ſurviving* Horatio: *who, after his victory over the three* Curatii, *returning in triumph, and meeting with his ſiſter, who frantickly upbraided him for the loſſe of her lover (one of the ſlain brethren) impatient to have his glory and the publique acclamations blemiſhed by her unſeaſonable griefe and revilings; ſtabb'd her to the heart (for as love in her, ſo ambition in him, forgot all the bonds of nature) and from a triumph was preſently drawen to a trial for his life, as a murderer: although he ſped better then our unfortunate* Meleager. *For* Althæa *was then a ſacrificing to the Gods for the victory of her ſon, when newes was brought her of the ſlaughter of her brothers: in whoſe perſon our Poet hath unimitably deſcribed the miſerable conflict between the affections of a ſiſter and a mother: but the former prevailes, and her ſon muſt ſuffer by her vengeance. This may ſeeme ſtrange, and contrary to opinion: yet we reade in* Herodotus, *that* Darius, *having left it to the choice of the wife of* Intaphernes, *whether her ſon or her brother ſhould be delivered out of priſon; ſhe elected the freedom of her brother.* MELEAGER.

Althæa *now throwes the fatall brand into the fire: wherewith the life of* Meleager *conſumes, and extinquiſheth. This it ſhould ſeeme ſhe effected by witch-craft: the brand perhaps being carved with his image.* Plato *ſpeakes of the waxen images that were made by Magitians; which our latter ages have more amply diſcovered; wherewith they wrought on the lives of the preſented. One I will relate from* Buchanan, *in that it ſo parallels this of* Meleager. Duff, *the threeſcore and eighteenth King of* Scotland, *laboured with a new and unheard of diſeaſe: no cauſe apparent, all remedies booteleſſe; his body languiſhing in a perpetuall ſweat, and his ſtrength apparently decaying. Inſomuch as ſuſpected to have beene bewitched: which was increaſed by a rumor that certaine witches of* Forreſt *in* Murry *practiſed his deſtruction; ariſing from a word which a girle let fall, that the King ſhould dye*

shortly. Who, being examined by Donald, *Captain of the Caſtle, and tortures ſhown her, confeſſed the truth; and how her mother was one of the aſſembly. When certain ſouldiers being ſent in ſearch, ſurpriſed them a roſting the waxen Image of the King before a ſoft fire: to the end, that as the waxe melted by degrees, ſo ſhould the King diſſolve into ſweat by little and little, and his life conſume with the conſumption of the other; as here is deſcribed in the death of* Meleager. *The image broken, and the witches executed, it is reported that the King recovered his health in a moment.* Piſo *haſtned by ſuch diveliſh means the untimely death of* Germanicus. There were found, *ſaith* Tacitus, pull'd out of the ground, and from hollow walls, the reliques of humane bodies; charmes and inchantments; the name of *Germanicus* ingraven on ſheets of lead; aſhes half burnt, and tempered with putrifi'd blood; with which ſorceries it is beleeved that ſouls are dedicated to the Powers Infernall. *But* Homer *will have the death of* Meleager *to proceed from magicall imprecations.*

Huic ſe accubabat, iram cruciantem animum digerens,
Propter imprecationes matris iratæ quæ diu
Multum deûm ſupplicabat, propter fratris cædem.
Multum autem & terram multa nutrientem
manibus pulſabat,
Invocans Plutonem *& gravem* Proſerpinam,
In genua concidens: rigabatur autem lacrymis ſinus,
Vt filio daretur mortem: hanc autem per aures
vagans Erinnys
Exaudit ex Erebo, implacabilem animum habens. Iliad. lib. 9.

He, by his frantick mother curſt, retires;
And inly burnes with diſcontented fires.
She vegeance for her ſlaughtred brothers threats:
With impious hands the foodfull Earth ſhe beats;
Invoking *Pluto* and ſad *Proſerpine*
(Fixt on her knees, her eyes drown'd in their brine)
To take her ſons loth'd life. Which ô, too well
Implacable *Erinnys* heard from Hell.

Nidorus *alſo reports, how he ſaw a witch who could kill with curſing: and no doubt but the divell is ready, if performed, to accompliſh any thing that may tend to the deſtruction of man. The curſes and imprecations of Parents are often ratified by the divine Iuſtice: to be trembled at, when cauſeleſſe; but upon preceding demerit ever ominous and fatall. So* Meleager *dyes by the impietie of his mother: by her deſperate hands on her ſelf revenged. Her daughters diſtracted with griefe for the loſſe of their brother, were all converted (ſaving* Gorgé *and* Deianira) *into a kinde of fowle which are called* Meleagrides: *taken by ſome for Ginny Cocks, or Turkies: by the deſcription of others reſembling a Hawk; black of colour, and feeding only on ſeeds; which at certain ſeaſons of the yeer, from* Africa *flye into* Bœotia; *and in multitudes frequent the place where* Meleager *was intombed; ſcreaming, and tearing one another. Fained for this to have been his transformed Siſters, and yeerly to lament at his ſepulchre.*

MELEAGRIDES SISTERS.

Theſeus, *with his friend* Perithous *and* Lelex, *returning from the death of the* Calydonian *Bore, are intertained and feaſted by the river* Achelous: *who tells of his converting of five Nymphs into as many Ilands, for forgetting him at their ſacrifices: declaring how the neglect of divine duties are ſeldome unpuniſhed. And anciently men by the Anſwers of the Oracles, were often commanded to ſacrifice to* Achelous: *as deſiguring the puritie and vertue of water; from whence all things were ſuppoſed to have had their originall; he being taken of old for the water in generall: as appeares by this of* Virgils, *in imitation of* Orpheus.

ECHINADES.

Liber & alma Ceres, veſtro ſi munere tellus
Chaoniam pingui glandem mutavit arista
Pocula ſunt fontis Acheloia miſcuit unda.

Bacchus and *Ceres*; If the Earth hath born,
By you, inſteed of akornes, ſtrengthning Corn
And mingled *Acheloan* cups with wine.

Now rivers were honoured for Gods, not only in that ſo diverſly beneficiall to mortalls; but in regard of their perpetuall motion and ſucceſſion of waters, without any viſible ſupply or originall. Theſe Ilands, the Echinades (*ſo called of their abounding with Vrchins*) *lye at the mouth of this river; which flows from* Pindus, *and divides* Ætolia *from* Acarnania: *named formerly* Thoas; *and after* Achelous, *of an* Ætolian *King therein drowned. They are ſaid to have been by him converted into Ilands; becauſe thoſe parcells of land were worn and born from the continent by the violence of his waters: as the Nymphs were fained to neglect their ſacrifice, when through a mightie dreuth they could not pay their accuſtomed tribute to that River.*

PERIMELE.

He tells with different paſsion of another Iland, a little more remote; into which Perimele, *whom he had divirginated (and therefore thrown into the river by her father) was, by his petition unto* Neptune, *converted. From which we may gather, that no ſhame is ſo great, or ingenders a deadlier hatred in parents, then to have their blood contaminated by the luſt of their iſſue. Who ſo*

offend

offend at this day in Italy are commonly made away by their brothers or necreſt of kindred: whereof the Dutcheſſe of Melfi *affords a memorable example. Now why* Perimele *is ſaid to have been made an Iland by* Neptune, *proceeds from a naturall reaſon: ſuch newly appearing, either by receſſe of the Sea; or by violent windes impriſoned in the ground underneath; which ſtrugling to burſt forth, lift up the reſiſting Earth above the ſuperficies of the water, as not long ago the* New Mountaine *roſe out of the ſea at the bottome of the Bay of* Puteolum. *And there are two Ilands of the* Azores, *amidſt the great weſtern Ocean, in ſight and not many leagues diſtant, called* Flores *and* Corves; *whereof it is credibly reported, that the one was diſcovered by the* Spaniard *many yeers before the other: which approves the former aſſertion.*

PHILEMON AND BAVCIS.

Prophane Perithous *derides* Achelous; *and denies that the Gods have any ſuch power, as to take away our old, and give us new figures: who is reprehended by religious* Lelex;

Heavens power, immenſe, and endleſſe none can ſhun;
(Said he) and what the Gods would do, is done.

Confirming this by the ſtory of Philemon *and* Baucis: *the patterns of chaſt and conſtant conjugall affections: as of content in povertie; who make it eaſie by bearing it cheerfully. A condition as full of innocency, as ſecuritie: and no mean bleſſing, if we could but think ſo.*

A turfe, more ſoft then coverlets
Of Scarlet, peaceſull ſleep begets.
The guilded roof Repoſe affrights:
And purple cauſeth wakefull Nights.
O could we of the mightie know,
What boſome Feares high fortunes throw
On thoſe they flatter! *Aeolus* raves
Not ſo upon the *Brutian* waves.
The Poore poſſeſſe ſecurer Souls:
Although they drink in Beechen boles,
Yet tremble not their hands with feare.
Although unbought, and courſe their cheare,
Their eyes are on no terrors fixt.
Blood is in golden Goblets mixt.
A wife to a mean husband wed,
Though not the bountie of the Red-
Rich ſea in carquenets ſhe weares,
Nor orient pearle ore-charge her eares;
Nor robes, as far from coſt as pride,
Be twice in *Tyrian* purple dide;
Nor by *Maeonian* needle wrought,
With ſilke from fartheſt *Seres* brought,
Subjacent to the Suns up-riſe;
But every hearb her woollen dies,
Courſe-woven, of a home-ſpun thred;
Yet warmes ſhe no adulterate bed.
Their ſouls *Erinnys* torch affright,
Whoſe births are crown'd with ſumptuous Rites.
The poore themſelves unhappy call,
Vntill they ſee the happy fall.

Coſſet Tyrio mollior oſtro,
Solet impavidos ducere ſomnos.
Aurea rumpunt tella quietem,
Vigilesq; trahit purpura noctes.
O ſi pateam pectora dirum,
Quantos iactus ſublimis agit
Fortuna metus! Bruttia Coros
Pulſante freta maior nulla eſt.
Tellera pauper ſerena gerit.
Tenet e patula pocula fagi,
Sed non trepida tenet ipſa manu.
Carpit faciles villoſq; cibos,
Sed non ſtrillos reſpicit enſes.
Aurea miſcet pocula ſanguis.
Coniux mollem nupta marito
Non diſpoſito clara monili
Geſtat pelagi dona rubentis,
Nec gemmiferum detrahit aurem
Lapis Eoa lectus in unda;
Nec Sidonia mollia lana
Repetita bibit lana rubore;
Nec Maonia diſtinguit acus
Quæ Phrygiis ſubditus Eurus
Legit Eoa Ser arboribus.
Qualibet herba tinxere colos,
Quas indoſta nevere manus:
Sed non dubites fervet ibi torus
Sequitur dira lampida Erinnys
Quorum populi odere diem
Nec ſibi felix pauper habetur
Niſi felices cecidiſſe videt.

Sen. Herc. Oet.

Thoſe cannot want much, who deſire but a little: nor they ever have enough, whoſe deſires are unbounded. Neither are means wanting to the poore to be hoſpitable; when they afford what they have, and entertaine with alacritie: as Jupiter *and* Mercury, *diſguized in humane formes, are here at the humble Cottage of* Philemon *and* Baucis, *by others every where excluded whoſe homely and heartie entertainment is moſt conceitedly expreſſed by our wittieſt of Authors. They diſcovered their Gueſts to be Gods by the wines repleniſhing of it ſelfe in the cup, as often as emptied; and fall to adoration. Soupon the miraculous cure of the Criple, the* Lyſtrians *cryed out that the Gods were come downe amongſt them in the likeneſſe of men: calling* Barnabas, Jupiter, *and* Paul, Mercury, *in regard of his eloquution: who might have robbed thoſe Gods of their honours, and by the furtherance of their owne Prieſts, if they would have conſented. But this our fable was deviſed to deterre from*

inhumanitie, and perſwade to hoſpitalitie: when the diſguized Gods not ſeldome converſe with men, and in recompence of their charitie and devotion, ſnatch them from a generall deſtruction. Which may be alluded (if rather not taken from thence) to the hiſtory of Lot. Lot *received two Angels, and* Philemon *two Gods (by the reſt of the citizens uncivilly intreated) in the ſhapes of men, and feaſted them in their houſes. The Angels revealed themſelves to the one, and the Gods to the other, together with their intentions of deſtroying thoſe places for the impietie of the inhabitants. The Angels conducted old* Lot *and his wife out of* Sodom; *ſo theſe Gods old* Philemon *and* Baucis; *that they might not periſh with the reſt of their citizens: The ſite of* Sodom, *the town being burnt with fire from heaven, was turned into a lake; and ſo was this* Phrygian *Citie: the names of Gods and Angels confounded by the Poets, held the miniſters to that ſupreme Power, their father and director. But the fiction proceedeth? declaring how their poore cottage was only preſerved; and changed by the remunerating Gods into a glorious Temple. As the body is the Temple to a vertuous ſoule; ſo is that houſe to the body, where religion and pietie is exerciſed. The Gods bid them aske what they would: who, after a ſhort conſultation, deſire that they might have the cuſtody, and during their lives live as prieſts in that Temple: which is, not to change their contented condition; but to ſpend their old age at home, as in the temple of the Gods, in prayer, and devotion. As this part of their petition was full of zeale; ſo was the following of mutuall affection: That ſince they had lived ever lovingly together; they might together dye; nor either ſurvive to grieve for the other. A happy life: a death to be envied. Nor could the Gods deny a requeſt ſo full of divine and humane pietie: who now in the extremitie of age, convert them both at one inſtant into flouriſhing trees before the ſtayres of the Temple, that the memory of the good might have a ſacred reſpect, and be never forgotten: whereon the religious hang garlands; that is, celebrate their praiſes; reverencing their memories, who had ſo reverenced the immortals.*

PROTEVS. *This ſtory told,* Achelous *ſeconds the ſame with the transformations of* Proteus. Diodorus *writes, how the* Ægyptians *(the line of* Menis *failing in the fifth deſcent) elected* Cetes, *called* Proteus *by the* Grecians, *for their king, hard upon the time of the* Trojan *warres. A man who was ſaid to excell in knowledge; and to have changed himſelf into ſundry ſhapes; now ſeeming a beaſt, now a tree, now fire, or what elſe he pleaſed; as regiſtred in the records of the* Ægyptian *Prieſts: attaining to that skill by his continuall converſation with Aſtrologians and Magicians; of whoſe ſtrange, and not inferiour performancies, the ſacred Scriptures do teſtifie. In memoriall of whom the ſucceeding kings wore the ſhapes of Lions, Bulls, and Dragons, on their heads, as markes of regalitie: ſometimes trees, fire, and fragrant oyntments; either for ornament, wonder, or Superſtition: from whence the* Grecians *derived their fiction. But* Proteus *rather was a wiſe and politique prince; who could temper his paſſions, and ſhape his actions according to the varietie of times and occaſions, in the adminiſtration of government: now uſing clemency, and again ſeveritie; ſaid therefore to convert into water, into fire; ſometimes a fruitfull tree, then a terrible beaſt; of his rewarding vertue and puniſhing offences: now proceeding by force like a Lion; and now like a Fox with ſubtiltie and ſtratagems. For thoſe of high undertakings are to have a verſatile wit, that can accommodate themſelves to all times and diſpoſitions. Such* Alcibiades: *in* Sparta, *homely in his diet, auſtere and laborious; in* Ionica *voluptuous and diſſolute; in* Thrace, *drinking hard, or on horſeback; and in* Perſia, *ſumptuous and magnificent.* Alciat *applyes this fable to the uncertaintie of Antiquitie:*

Pallenes ſenex, cui forma eſt hiſtrica, Proteu
Qui modo membra viri fers, modo membra fera?
Dic age, quæ ſpecies rarie te vertit in omnes,
Nulla ſit ut varie certa figura tibi?
Signa vetuſtatis, primævi & prodere ſecli:
De quo quiſq; ſuo ſomnian arbitrio.
Alciatus.

Old *Proteus*, player-like Pallenian,
That now appear'ſt a beaſt, and now a man;
Say, wherefore do'ſt thou vary thy diſguize?
Nor ever ſeem'ſt the ſame to mortall eyes?
Antiquities true character I ſhow:
Whereof all dreame at will, but nothing know.

Proteus *phyſically is taken for the Firſt Matter, converting into all diverſitie of formes; which againe reſolve into their own originall: and ſaid to be the ſonne of* Neptune, *becauſe the operation and diſpenſation of Matter is exerciſed chiefly in liquid bodies. So is he taken for aire, (and therefore ſaid to reſt in a Cave, which is under the cœleſtiall Concave) which ariſeth from extenuated water: by whoſe ſecret operation both plants and living creatures are produced from the ſelf ſame Matter, and the matter it ſelf converted into Elements; which the Ancient expreſſed by* Proteus *his multiplicitie of changes.*

ERISICHTHON. Achelous *proceeds with the ſtory of* Metra, *the daughter of* Eriſichthon. *A man who contemned*

the

t he Gods, nor ever-ſacrificed on their Altars: who now had cut downe the ſacred Grove of Ceres: *For Groves were ever conſecrated by the Ancient to ſome Deitie or other. Becauſe ſuch ſhady and delightfull places affected the minde, and reduced it to ſequeſtred contemplations; compoſing the thoughts, and inſpiring a ſecret propenſity to devotion, begetting an apprehenſion of ſome latent and inviſible Power.* In every good man, *ſaith Seneca,* there inhabits a God; but what God, is uncertaine. If thou light on a thick Grove, adorned with ancient trees of unuſuall height; which deprive thee of the ſight of heaven with their interwoven branches: the ſtately taleneſſe of the woods, the ſecrecie of the place and admiration of that darke and continued ſhade, preſent to thy beliefe the preſence of ſome Deity. *But what, if well applied, might nouriſh devotion, was converted by abuſe to Idolatry: wicked Spirits moſt haunting ſuch places, as conduced to divine contemplation, that they might pervert it to their ſervice. The* Jews *were oft guilty of this ſuperſtition; who made thoſe Groves the feſtivall bowers of their Idols: exclaimed againſt by the Prophets, and hewn downe by their beſt Princes. Yet continued in ſuch eſtimation among the heathen; that to offer them any violence was reputed a ſacriledge ſo fearefull, as would inſtantly draw downe the divine vengeance: as here exemplified in* Eriſichthon; *who not onely violated the Grove of* Ceres, *but laid the axe to the root of that ſtately Oake which was in particular conſecrated unto her; and, as appeareth, gave Oracles like that of* Dodona: *being garniſhed with tables, hung up by ſuch as there had payed their vowes either for their recovery of health, or delivery from dangers; wherein the manner of both were painted. An ancient cuſtome among the Pagans, and now in uſe; as is to be ſeene, and not ſeldome in ſtatue, through-out all* Italy; *eſpecially in the Churches of thoſe Saints who are chiefly celebrated for miracles; where one hath hardly roome to hang or ſtand by another. This Oake is deſcribed to be fifteene cubits in circuit, and of an anſwerable altitude. Perhaps a Poeticall Hyperbole: yet over-topt both by an Hiſtorian and a Philoſopher. For* Bembus *writes in his* Venetian *Hiſtory that trees were found under the Antartick Circle, which twenty men could not fathome: and* Cardan, *that there is a tree in the* Indies *called Ceiba (by the* Spaniards Gorda) *which riſeth in three disjoyned ſtems from the earth, every one twenty feete in compaſſe, and diſtant below as far from each other; inſomuch as a cart well laden might drive betweene either: but when they unite in the bole, which is above fifteene feet from the ground, the tree is no leſſe then five and fourty feet in circumference; and from the bottome of the united trunk to the thruſting out of the branches, foure-ſcore; having a top of an uncredible extention: which ſo huge a magnitude, ſaith he, proceeds from the fœcunditie of the ſoile, the vigor of the Sun, and nature of the tree; for the wood thereof is light, partaking little of earth, and abounding with moiſture. But this of ours is violated by the ſacrilegious* Eriſichthon; *bloud guſhing from the gaſhes as it were from a wound: when the included* Dryad, *now dying, propheceies of his deſtruction. For thoſe* DRYADES *Nymphs were ſuppoſed to have the tuition of trees; to be borne, and to dye, with them. Whereof* Apollonius, *ſpeaking of the unfortunate* Parædius:

He ſuffer'd for his Sire: who durſt provoke
The *Dryades*, by cutting down their Oke.
The Nymph full oft petition'd him with teares
To ſpare her Tree, of equall birth and yeares;
Since both their lives did flouriſh in that bole.
But no intreats could his raſh youth controle;
Who hewes it downe. The Nymph reveng'd her fall:
To him, and to his iſſue, tragicall.

--Stultique ſui jam deſit ille parentis;
Cadere ut ſolet quercus in montibus olim,
Fertur Hamadryadis Nymphæ ſpreviſſe querelas.
Sæpius illa ſuldem ſupplex hanc voce rogavit,
Ne truncum quercum excideret, ipſa coæva
Quod foret, ambarumque viveret in arbore vita.
Viribus hic fretus, fretus juvenilibus annis;
Treſſenit Quercum: ſuneſtam quam ſibi Nympha
Figuribuſque ſuis ſcivit.

They are called Dryades, *and* Hamadryades; *becauſe they begin to live with Oakes, and periſh together. If theſe be meere fictions; then were they invented by ſuperſtitious antiquity, to beget a reverend feare of the Gods, by informing that they were every where, and in every creature. But if believed by the divulgers, then were they Divels that appeared, and ſpake out of trees, unto mortals: as that of the* Dodonian *Oake, which will admit of no contradiction. This, tottering with innumerable blowes, now cruſheth the under trees in his downefall. So great men fall not alone; but with their ruine ruinate their dependants.* Sejanus *his followers, after his fall, were queſtioned in ſuch multitudes, that it deterr'd the Hiſtorians to record them.*

The Dryades *mourning for the loſſe of the Tree, and death of their Siſter, joyntly complaine unto* Ceres: *who reſolves to deſtroy* Eriſichthon *by famine; of all deaths the moſt miſerable. And in that ſhe her ſelfe might not approach that Hag (for what hath plenty to doe with hunger?) She ſends unto her one of the* Oreades; *ſo called, in that borne and converſing on Mountaines, whereof they are the* Oreades. *Preſidents, and attendants on the Virgin Huntreſſe.*

As

Qualis in Eurota ripis, aut per juga Cynthi
Exercet Diana choros: quam mille secutæ
Hinc atque hinc glomerantur Oreades.
Æn. lib. 1.

As when *Diana*, preſt to revels, crownes
Eurota's banks, or *Cynthus* lofty Downes;
Troopes of *Oreades* about her throng.

Theſe were ſaid to be the firſt that diverted men from the eating of fleſh; giving an example by feeding on Cheſnuts and Akornes. When one of them, named Meliſſa *finding by chance a combe full of hony, gave a taſte thereof to the reſt of the Nymphs: who delighting in the ſweetneſſe, and rejoycing in the invention; cal'd the Bees themſelves* Meliſſa's *in her honour. Wherefore certaine Prieſts in the names of thoſe Nymphs were anciently admitted to the ſolemnities of* Ceres: *in that they, as* Ceres, *gave unto man a better kinde of ſuſtenance. From hence proceeded their affinitie. The Nmyph delivers her meſſage to* Famine; *whom ſhe found in the fartheſt extent of* Scythia, *accompanied with Paleneſſe and Trembling: the effects of hunger and cold, as the latter is the cauſe of the barrenneſſe of that Countrey; ſo far removed from the Sun, the fountaine of heat, and fruitfull productions. Yet this meager Fury, for the puniſhment of man, not ſeldome viſits the moſt fertill Climats: as ſhe did our Iland in the reigne of* Edward *the Second; when horſes, yea men and children, were ſtolne for food: and what more horrible; thoſe theeves committed to priſon, were torne in peeces, and eaten halfe alive, by thoſe who had been longer in durance. But no life can be added to this figure of Famine here painted by our Poet: who now breathes her venome into the bowels of ſleeping* Eriſichthon; *who dreames of eating, and chawes the aire with his labouring jawes. Awaked with hunger, by feeding he increaſeth his appetite; and conſumes his whole patrimony on his belly.* Wood *of Hollingborne in Kent would have ſtarv'd him ſooner had he beene of his family: who being a landed man, and a true labourer, could hardly compaſſe better food then the livers of Bullocks. He hath devoured at one meale as much as was provided for twenty men. I have heard thoſe ſay that knew him, how he eat a whole hog at a ſitting: and at another time time thirty dozen of Pigeons. Now beggerly* Eriſichthon, *having conſumed all but his hunger, was forced to ſell his daughter for foode: who often deceiving her ſeverall Maſters by the changing of her ſhape, returned againe; and ſo for a while prolonged the life of her miſerable father. But that not ſufficient, he devours his owne fleſh; and feeds his body by diminiſhing it.* Eriſichthon *is ſaid to have beene a prodigall Glutton; and by his vaſt expences to have reduced himſelfe unto beggery; inſomuch as he was glad to proſtitute his daughter for his ſuſtenance: who had horſes, oxen, ſheepe, and the like proviſions, given her by her Lovers: whereupon it was reported ſcoffingly, that* Metra *was changed into thoſe ſeverall creatures. For in thoſe dayes, having little uſe of ſilver or gold, they made cattle their money (called* Pecunia *of* Pecus) *which they gave in dowry, and exchanged for other commodities. Whereof* Homer *on the death of* Iphydomas:

METRA.

Sic ille quidem ibi lapſus, dormivit aereum ſomnum,
Miſer procul à deſponſata uxore, pluribus auxiliaris,
Juvenis, cujus nullam voluptatem vidit: multa ei dederat,
Primum centum boves dedit, deinde quoque mille promiſit
Caprea ſimul & oves quæ ei multæ paſcebantur. Ilı. l. 11.

There fell, and ſlept a brazen ſleepe, in aid
Of *Troy*; farre from his Spouſe, as yet a maid;
Nor reapt the pleaſure of his love, that howre
Bereft of all: yet much had given in dowre,
A hundred Beeves; Sheepe, Gotes, a thouſand more
Had promis'd her; his fields inricht with ſtore.

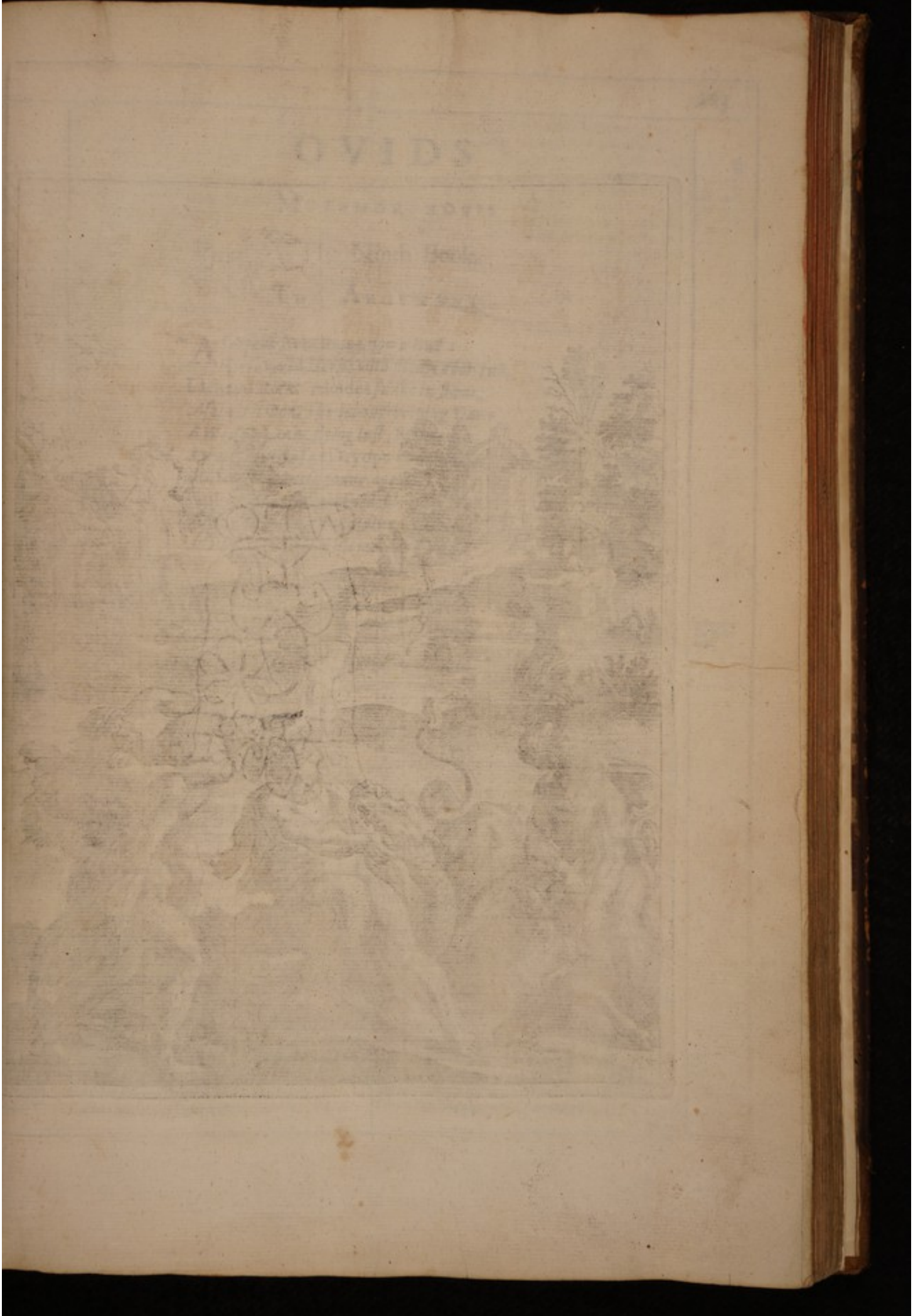
And againe,

Tum vero Glauco ſatuvidæ mentem extulit Jupiter.
Qui cum Tydide Diomede arma permutavit,
Aurea aureis, 100. bobus valentia, 9. bobus valentibus. Il. l. 6.

Iove, Glaucus minde, inlarg'd: who *Diemed* gave,
For armes of braſſe, his armes of burniſht gold:
Thoſe for nine Steeres, theſe for a hundred ſold.

We read that Judah *ſent ſuch a reward to his miſtaken daughter in law* Thamar. *This puniſhment of* Eriſichthon *may perhaps have beene a Wolfe in his breaſt: as unſatiable as uncurable, if not taken in time; eating into the body untill it gnaw on the heart. There be alſo thoſe who have a dog-like appetite, ever hungry, and never thriving: of which diſeaſe* Euſebius *reports that* Herod, *the cruell murderer of the Innocents, pined, and periſhed. But the fable affordeth this morall: that none who deſpiſe the Gods, or neglect their ſervice, can long avoid domeſticall calamities: Miſerie being alwaies the companion of Impiety: and that an impudent man muſt of neceſsitie fall into many dyſaſters. As irreligious and fooliſh* Eriſichthon; *who having conſumed his eſtate in gurmandizing, was conſtrained to feed his hunger by baſe and infamous courſes; which faile in the end, and ſuffer him to famiſh.*

UPON




Lib. 9.

OVIDS

METAMORPHOSIS

The Ninth Book.

THE ARGVMENT.

A *Serpent* Achelous; *now a Bull:*
His ſevered Horne with plenty ever full.
Lichas *a Rock.* Alcides *ſunke in flame,*
Aſcends a God. The labour-helping Dame
A Weeſel. Lotis, *flying luſt, becomes*
A tree: the like ſad Dryope *intombs.*
Old Iolaus *waxeth young agen.*
Callirrhoe's *Infants ſuddenly grow Men.*
Byblis *a weeping Fountaine.* Iphis, *now*
A Boy, to Iſis *paies his maiden Vow.*

HE, [a] who his high deſcent from *Neptune* draws,
Of his ſo ſad a ſigh demands the cauſe, (ceeds:
And maimed brow. When thus [b] the God pro-
His dangling curles impal'd with quivering reeds.
A heavie task you impoſe: his owne diſgrace
Who would revive? Yet was it not ſo baſe
To be ſubdude, as noble to contend:
And ſuch a victor doth my foyle defend.
Have you not heard of faire-cheekt *Deianire*?
The envi'd hope of many: the deſire
Of all that knew her. We, with others, went
To *Oeneus* Court, to purchaſe his conſent.
[c] *Parthaons* ſonne, make me thy ſonne in law;
I, and [d] *Alcides* ſaid: the reſt with-draw.
He, with his father *Iove*, his Labours fame,
And [e] Step-dames vanquiſht tasks, infore't his clame.
'Twere ſhame, ſaid I, that deathleſſe Gods, to men
Who dye, ſhould ſtoope. (A God he was not then)
Theſe ever-living waters I command,
That winde in endleſſe currents through thy land.
Thy Son no ſtranger is, if I be He:
But of thy countrey and a friend to thee.
And be 't no prejudice; that *Iuno's* hate,
Nor puniſhing imployments preſſe my fate.
If from *Alcmena* you your being drew:
Iove's your falſe father, or the crime is true.
You ſeek a father in a mothers ſhame,
Or be not *Iove's*, or take a baſtards name.
He, all this while, with eyes that ſparkle fire,
Vpon me frownd: and weakly rules his ire.
Then onely ſaid; My hand my tongue exceeds:
Winne thou with words, ſo I ſubdue with deeds.
With that, fell on. To ſpeak ſo big, and ſhrink,
I ſhame: and let my [f] wave-greene mantle ſink;
My armes oppoſe, my hands for ſeaſure preſt;
And every fitted part for fight addreſt.
He throws [g] duſt on me with his hollow hand:
And I againe beſprinkle him with ſand.
Now catches at my neck, now at my thighes;
Or proffer makes: and every lim applies.
But me my waight defends; in vaine he ſtrives.
Much like as when a roring billow drives
Againſt a rock: the rock repels his pride;
By his owne poiſure firmely fortifi'd.
Both for a while with-drew: againe we meet,
And ſtrongly keepe our ſtands; feet joyne to feet.
With that I ruſht upon him with my breſt.
My fingers, his; my brow his fore-head preſt.
So have I ſeene two Buls with horrid might
Together cloſe; the motive of their fight
The faireſt Cow in all thoſe fields: the Heard
With feare expecting which ſhould be preferr'd.
Thrice *Hercules* did all his force incline
(As oft in vaine) to free his breſt from mine.
The fourth aſſay my ſtrong imbrace unbound:
And from my graſping armes his body wound.
Then turning me about (truth guides my tongue)
Vpon my back with all his burden hung.
If I have faith (this ly can finde no way
To praiſe) on me, me thought a mountaine lay.
Scarce could I claſpe my armes, all frotht with ſweat:
Scarce from his gripes could I my body get.
Still preſſing on, he gives nor time to breathe
Nor gather ſtrength: my powers my truſt deceave.
At laſt, his yoking armes my neck command:
When, puld upon my knees, I bit the ſand.
My native ſlight my weaker force ſupply'd:
I from him like a lengthfull Serpent glide.

Now

a *Thoſeus*, the ſon of *Aegeus* the ſon of *Neptune*.
b The river *Achelous*.
ACHELOVS AND HERCVLES.
c *Oeneus*.
d *Hercules*.
e *Iuno's*.
f A colour attributed to Rivers, in regard of the green banks and over-ſhadowing treet, reflected by the water.
g To take the better hold.

Now in contracted folds I forward ſprung:
Horidly hiſſing with my forked tongue.
He laughs; and flouts my cunning in this ſort:
To ſtrangle Serpents [a] was my cradles ſport.
Though other dragons to thy conqueſt bow:
To dire [b] *Lernean Hydra* what art thou?
Her wounds were fruitfull: from each ſever'd head;
Each of her hundred necks two fiercer bred:
More ſtrong by twining heires. Theſe thus renu'd
And multiply'd by death, I twice ſubdu'd.
VVhat hope haſt thou, a forged Snake, to ſcape?
That fight'ſt with others armes; and begſt thy ſhape.
This ſaid; my neck his graſping fingers clincht;
And ſcruz'd my throate; as if with pincers wrincht:
While from his gripes I ſtrove my jawes to pull,
Twice over-come; now, like a furious Bull,
Once more his terrible aſſaults oppoſe.
His armes about my ſwelling cheſt he throwes,
And following, hales: my horne (my head turn'd round)
Fixt on the earth; and threw me on the ground.
My brow (that not ſufficing) diſ-adornes:
By breaking one of my ingaged homes.
The [c] *Naiades* with fruits and flowers this fill:
[d] VVherein abundant plenty riots ſtill.
Here *Achelous* ends. One lovely faire;
Girt like *Diana's* Nymph, with flowing haire,
Came in; and brought the wealthy Horne; repleat
VVith Autumnes ſtore, and fruit ſerv'd after meat.
Day ſprung; and mountain ſhown with early beams;
His Gueſts depart: nor ſtay till peacefull ſtreames
Glyde gently downe, and keepe their bounded race.
Sad *Achelous* now his ruſtick face
And mayned head within the current ſhrouds.
This blemiſh much his former beauty clouds:
All elſe compleat. The dammage of his browes
He ſhades with flaggie wreaths, and ſallow boughes.
But *Deianira*, *Neſſus*, was thy wracke
A deadly arrow piercing through thy backe.
[e] *Joves* ſon, with his new wife; to *Thebes* his courſe
Directing; came t' *Euenus* rapid fourſe.
The big-ſwolne ſtreames increaſt with winters raine,
And whurling round, their paſſage now reſtraine.
For her he feares: feare for himſelfe abhor'd.
When ſtrong-lim'd *Neſſus* came, who knew the Ford,
And ſaid; I ſafely will tranſport thy Bride:
Meane-while ſwim thou unto the other ſide.
To him [f] *Alcides* his pale wife betakes:
VVho, fearing both the flood, and *Neſſus*, quakes
Charg'd with his quiver, and his Lions skin
(His club and bow before throwne over) in
The Heros leapes, and ſaid; How ever vaſt,
Theſe waves, ſince undertaken, ſhall be paſt.
And confident, nor ſeekes the ſmootheſt wayes:
Nor by declining entertaines delayes.
Now over; ſtooping for his bow, he heard
His wives ſhrill ſhreekes; and *Neſſus* ſaw, prepard
To violate his truſt. Thou raviſher,
VVhat hope ſaid he, can thy vaine ſpeed confer?
Holla, [g] thou halfe a beaſt; with-hold thy flight:
I wiſh thee heare; nor intercept my right:
If no reſpect of me can fix thy truſt:
Yet, let thy [h] Fathers wheele reſtraine thy luſt.
Nor ſhalt thou ſcape revenge; how ever fleete,
Wounds ſhall or'e-take thy ſpeed, though not my feete.
The laſt, his deeds confirme; for as he fled,
An arrow ſtruck his back: the barbed head
Paſt through his breſt. Tug'd out, a crimſon flood
Spouts both waies; mixt with [i] *Hydras* poyſ'nous blood.
This *Neſſus* took; and ſoftly ſaid: yet I,
[k] *Alcides*, will not unrevenged dy.
And gave [l] his Rape a robe, dipt in that gore:
This will (ſaid he) the heat of love reſtore.
Long after (all the ample world poſſeſt
With his great acts, and *Junoes* hate increaſt)
From raz'd [m] *Oecalia* haſting his remove,
To ſacrifice unto [n] *Cenæan Jove*:
Fames bablings *Deianira's* eares ſurpriſe
(Who falſhood adds to truth, and grows by lies)
How *Iole*, [o] *Amphitryoniades*
With love inthral'd. Stung with this ſtrong diſeaſe
The troubled lover credits what ſhe feares.
At firſt ſhe nouriſheth her griefe with teares:
Which weeping eyes diffuſe. Then ſaid; But why
VVeepe we? the Strumpet in theſe teares will joy.
Since ſhe will come, ſome change attempt I muſt;
Before my bed be ſtained with her luſt.
Shall I complaine? be mute? ſhift houſes? ſtay?
Returne to *Calydon*, and give her way?
Or call to minde that I am ſiſter to
Great *Meleager*, and ſome miſchiefe doe?
VVhat injur'd woman; what the ſpleenefull woe
Of jealouſie; by harlots death, can ſhow?
Her thoughts, long toyld with change, now fixed ſtood
To ſend the garment dipt in *Neſſus* blood;
To quicken fainting love. The Preſent ſhe
To *Lycas* gave (as ignorant as he)
And her owne ſorrow. VVho with good intent
And kinde reſpects, the robe t' her husband ſent.
Which now the unſuſpecting Heroe wore:
Wrapt in the poyſon of [p] *Echidna's* gore.
VVho praying, new-borne flames with incenſe fed:
And bowles of wine on marble altars ſhed.
The ſpreading miſchiefe workes: with heat diſſolv'd,
The manly limmes of *Hercules* involv'd.
VVho, whilſt he could, with uſuall fortitude
His grones ſuppreſt. All patience now ſubdu'd
VVith ſuch extreames; the altar downe he flings:
And ſhady [q] *Oeta* with his clamor rings.
Forth-with, to teare the torture off, he ſtrives:
The riven robe, his skin that lines it, rives;
Or to his limmes unſeparably cleaves;
Or his huge bones and ſinewes naked leaves.
As fire-red ſteele in water drencht; ſo toyles
His hiſſing bloud, and with hot poyſon boyles.
No meane! the greedy flames his entrails eat;
And all his body ſowes with purple ſweat:
His ſcorched ſinewes crack, his marrow fries.
Then, to the ſtars his hands advancing, cries.
Feaſt, *Juno*, on our harmes. O, from on high
Behold this plague! thy cruell ſtomach cloy.
If foes may pitty purchaſe (ſuch are we;)
This life, with torments vext; long ſought by thee;
And borne to toyle, receive. For death would prove,
To me a bleſſing: and a Step-dames love
May ſuch a bleſſing give. [r] Have I this gain'd,
For ſlaine *Buſiris*; who *Joves* temple ſtain'd
With ſtrangers bloud? That from the earth earth-bred
Antæus held? VVhom *Geryons* triple head,

Nor

a Two'ſent by *Juno* to deſtroy him in his cradle b See the Comment.

c Water Nymphs. d *Copia Cornu*

Nessvs.

e *Hercules*.

f *Hercules*, ſo called of his ſtrength.

g A Centaur. h *Ixion* fained to be turned in Hell on a reſtleſſe wheele, for attempting *Juno*: who deceived him with a cloud in her likeneſſe; on whom he begot the Centaures.

i With which *Hercules* arrowes were infected. k *Hercules*. l *Deianira*.

Hercv-les.

m A City of *Eubœa*, which he ſack: with the ſlaughter of *Eurytus* and his ſonnes, for denying him his daughter *Iole*, whom he bore away with him.

n So called of a Promontory in *Eubœa*, where he had his altar.

o *Hercules*; begotten by *Jove* in the ſhape of *Amphitryo* *Alcmena* husband.

p *Hydra's* whoſe mother was *Echidna*.

q A mountaine of Theſſaly famous by the death, the funerall pyle and Sepulcher of *Hercules*. But how could he, who even now ſacrificed in *Eubœa* be ſo ſuddenly tranſported to the Continent? Diodorus writes, that after the poyſon began to worke, he, diſmiſſing his army, came to *Trachin*. His torment increaſing, he ſent *Iolaus* to *Delphos* to conſult with *Apollo* about his recovery; and in the meane time aſcended the mountaine where he caused himſelfe to be burnt alive

r Of theſe his ſeverall exploits ſee the comment.

Nor thine, ô *Cerberus*, could once dismay?
These hands, these made the *Cretan* Bull obay:
Your labours, *Elis*; smooth *Stymphalian* floods,
Confesse with praises; and *Parthenian* woods.
You got the golden belt of *Thermodin*:
And apples from the sleeplesse Dragon won.
Nor cloud-borne *Centaures*, nor th' *Arcadian* Bore,
Could me resist: nor *Hydra* with her store
Of frightfull heads, which by their losse increast.
I, when I saw the *Thracian* Horses feast
With humane flesh, their mangers over-threw:
And with his steeds, their wicked Master slew.
These hands the *Nemean* Lion chokt: these queld
Huge *Cacus*, and these shoulders heaven up-held.
Joves cruell wife grew weary to impose:
I never to performe. But ô, these woes,
This new found plague, no vertue can repell;
Nor arms, nor weapons! Hungry flames of hell
Shoot through my veines; and on my liver prey.
[a] *Eurystheus* yet triumphs: and some will say
That there be Gods! Here his complaints he ends;
And high-rais'd steps or'e lofty *Oeta* bends,
Hurried with anguish: like a Bull, that beares
A wounding javelin; whom the wounder feares.
Oft should you see him quake, oft grone, oft striving
To teare his garments; solid trees up-riving,
Inraged, with the mountaines, and then reares
His scorched armes unto his fathers spheares.
Hid in a hollow rock, he *Lycas* spies:
When torture had possest his faculties
With all her furies. *Lycas* didst thou give
This horrid gift, said he? Think'st thou to live:
I dying by thy treason? While he quakes,
Lookes gastly pale, unheard excuses makes;
While yet he spake, while to his knees he clung;
Caught by the heeles, about his head thrice swong,
[b] Him into deepe *Euboan* surges threw;
(As engines stones) who hardned as he flew.
As falling shoures congeal'd with freezing windes
Convert to snow; as snow together bindes,
And rouling round in solid haile descends:
So while the aire his forced body rends,
Bloodlesse with terror, all his moisture gone;
That age reports him chang'd to rugged stone:
And still within *Euboas* gulphy deepes:
A small rock lies, which mans proportion keepes:
Whereon the mariners forbeare to fall,
As if't had sence. And this they *Lycas* call.
But thou, [c] *Joves* God-like son (a Pyle with store
Of trees advanc't, which lofty *Oeta* bore)
Thy Bow and ample Quiver [d] wherein ly
Those arrowes, that againe must visit Troy)
Bequeath'st to [e] *Peans* Heire: who catching fire
Puts to the Pyle. While greedy flames aspire;
Thou on the top thy Lions spoyle didst spread:
And lay'st thereon (thy club beneath thy head)
With such a looke; as if a crowned Guest
Amidst full goblets, at a mirthfull feast.
Now all imbracing flames a crackling made:
And their Contemners patient limmes invade.
The Gods much thought for Earths Defender tooke:
When thus [f] *Saturnius*, with a cheerefull looke:
This griefe, you Gods, is our delight: with all
Our soule we joy, that such a people call
Vs King and Father; who so gratefull are,
And of our progeny expresse such care:
For though his noble acts deserve as much;
You us oblige. But lest vaine terrors touch
Your loyall hearts; let not these flames displease:
Who conquered all, shall also conquer these.
[g] *Vulcan* shall but his mothers part subdue:
For that's immortall which from us he drew;
And can nor taste of death, nor stoope to fire.
Which, freed from earth, shall to our joyes aspire.
This all your Deities I think will please.
If any grudge such grace to *Hercules*,
Nor would his honour; let them envy still:
They shall confirme our act against their will.
The Gods assent. And *Juno's* selfe accords;
At least in show: yet *Jupiters* last words
Vnsmooth her forehead with observ'd distaste.
VVhat flame could vanquish, [h] *Mulciber* doth waste.
And *Hercules*, not knowne by face, remaines;
VVho nothing of his mothers forme retaines:
Now onely *Jove*-like. As a snake his yeares
Casts with his skin, and sprightly young appeares
VVith glittering scales: so, the [i] *Tirynthian*,
Having put off the habit of fraile man,
Shines in his better part, and seems more great:
With awe-infusing majesty repleat.
Rapt in a charriot by almighty *Jove*,
Through hollow clouds, unto the starres above.
[k] Prest *Atlas* feels his waight. *Eurystheus* ire
Ends not in death: his hatred to the Sire
Pursues his race. *Alcmena*, worne with care;
Had [l] *Iole* to whom she might declare
Her old-wives plaints, her sons hard labours (known
Through broad-spred Earth) his fortunes, and her own.
Her [m] *Hyllus*, by *Alcides* testament,
Took to his bed, with loves unforc't consent;
And fild her womb with generous seede: when thus
Alcmena: Be the Gods propitious,
And quick in working, when thy time drawes neare
To call [n] *Ilithyia*, whom sad mothers feare:
To me made difficult by *Juno's* spight.
For ten accomplisht signes did now excite
My travell to *Alcides* birth; whose waight
My belly stretcht: which bare so great a fraight,
That you might sweare it was begot by *Jove*:
VVhen with intolerable paines I strove.
Now also, speaking, horror chils my heart:
And griefes remembred addes to griefe a part.
Seaven nights, seaven dayes, thus rackt; with anguish
My hands upheld, with out-cries, I desir'd (tir'd,
[o] *Lucina's* aid, my burden to unty.
She came indeed, but pre-corrupted by
Joves wife, to execute her deadly hate.
Hearing my groanes, she sate before the gate
On yonder Altar: her right knee upholds
Her crosse left ham; whose fingers knit in folds
Delay'd delivery: and with mutter'd spels
Of secret powre, the pressing birth repels.
I strive; and raving, task ingratefull *Jove*:
Desire to die; and breath complaints might move
Relentlesse flints. The [p] *Cadmean* Dames were there;
Who pray for me, and comfort my despaire.
Red-hair'd *Galanthis*, one of meane descent;
In all employments stoutly diligent,

a Who had unjustly imposed his so many labors.

LYCAS.

b Some say he threw him from the Ceraun Promontory, before he came unto Oeta.

c Hercules.

d For without the arrowes of Hercules Troy could not be taken: brought thither before when Hercules sackt that city in the dayes of Laomedon.

e Philoctetes.

f Jupiter the son of Saturne.

g The God of fire here taken for fire it selfe.

h Vulcan, or fire.

i Hercules; of Tirynthia, a city of Peloponesus, where he was fostered.

k Supposed to support the Heavens.

ALCMENA.

l The daughter of Eurytus, brought by Hercules from Euboea.

m Hercules son by Deianira.

n A name of Lucina, in that assistant at the Labours of women.

o The Goddesse of child-birth so called in that she brings them to light.

p Thebans; of which city Cadmus was the founder.

GALANTHIS.

Beloved for her dutie; doth misdoubt
Malicious *Iuno*. Passing in and out,
She saw the Goddesse on the altar sit;
Her armes about her knees her fingers knit.
What ere you be, rejoyce with us, she said;
Ioyfull *Alcmena* hath her belly layd.
a *Lucina*. [a] The Goddesse, ruling child-birth, starting, rose:
And parting her linckt fingers, eas'd my Throwes.
They say *Galanthis* laught at this deceit:
Whom straight the flouted Goddesse, in a fret,
Drags by the haire; nor suffers her to rise:
Forth-with her arms convert to legs and thighes:
Agility and colour still abide:
Her shape transform'd. In that her mouth supply'd
Help to that child-birth, at her mouth she beares.
Nor now our still-frequented houses feares.
This said, she sighes for her old servants sake:
b *Iole*, wife to *Hyllus Alcmenas* Grand-child DRYOPE. To whom [b] her daughter like wise sighing, spake.
You, Mother, sorrow for no kinreds fate.
But what if I the wondrous change relate
Of my poore Sister? Teares, and sorrow seaze
My troubled speech. Of all [c] th' *Oechalides*
For forme few might with *Dryope* compare;
The onely childe her dying mother bare:
I borne by a second wife. Her virgin flowre
Being gathered by [d] that over-maistring powre,
Who in *Delos*, and in *Delphos* doth reside;
Andræmon weds her: happy in his Bride.
A Lake there is, which shelving borders bound,
Much like a shore; with fragrant myrtles crownd.
Hither came simple *Dryope*, (what more
Afflicts me) to those Nymphs she garlands bore.
Her armes her childe, a pleasing burden, hold;
Who suckt her brests: not yet a twelve-month old:
Hard by the lake a flowry Lotus grew,
(Expecting berryes) of a crimson hew.
Thence pulling flowers, she gave them to her son
To play with all; so was I like t'have done:
For I was there. I saw the blood descend
From dropping twigs: the boughs with horror bend.
And heard, too late; how that a Nymph, who fled
From lustfull [e] *Priapus*; to quit her dread,
Assum'd this shape: the name of *Lotus* kept.
My Sister, this not knowing backward stept;
And would depart, as soone as she had pray'd:
But rootes her feet, for all her strugling, stay'd.
Who onely moves above. The bark increast:
Ascending from the bottome to her breast.
This seen; she thought t'have tome her haire: but teares
Leaves from their twigs: her head green branches bears.
The childe *Amphisus* (for his grand-father
Eurytus, did that name on him confer)
Now findes his mothers brests both stiffe and dry:
I, a spectator of thy tragedy,
Deare sister, had in me no powre of aid.
Yet, as I could, thy growing trunk I stayd,
Clung to thy spredding boughs; and wisht that I
Intomb'd with thee, might in thy Lotus ly.
Behold, *Andræmon* comes; with him, her Sire;
(Both wretched!) and for *Dryope* inquire:
When I for *Dryope* the Lotus show'd.
They kisses on the yet warme wood bestow'd:
And, groveling on the ground, her rootes imbrace.
Now all of thee, deare Sister, but thy face
Th' incroaching habit of a tree receives.
With teares she bathes her new created leaves.
Who, while she might, while yet a way remain'd
For speaking passion; in this sort complain'd.
If Credit to the wretched may be given;
I sweare by all the Powers inbowr'd in Heaven,
I never this deserv'd. Without a sin
I suffer: innocent my life hath bin.
Or if I lye, may my greene branches fade:
And, feld with axes, on the fire be laid.
This Infant from his dying mother beare
To some kinde Nurse: and often let him here
Be fed with milke; oft in my shadow play.
Let him salute my tree; and sadly say.
(When he can speake) This Lotus doth containe
My deerest mother. Let him yet refraine
All lakes; nor e ver dare to touch a flowre:
But think that every tree inshrines a Powre.
Deare Husband, Sister, Father, all farewell.
If in your gentle hearts compassion dwell,
Suffer no axe to wound my tender boughes;
Nor on my leaves let hungry cattaile brouse.
And since I cannot unto you decline,
Ascend to me; and joyne your lips to mine.
My little son, while I can kisse, advance.
But fate cuts off my failing utterance.
For now the softer rine my neck ascends:
And round about my leavy top extends.
[f] Remove your hands: without the help of those,
The wrapping bark my dying eyes will close.
So left to speak, and be. Yet humane heat
In her chang'd body long retain'd a seat.
While *Iole* this story told; her eyes,
Fill'd with her teares, the kinde *Alcmena* dryes;
And weeps her selfe. Behold, a better change
With joy defers their sorrow: nor lesse strange.
For [g] *Iolaus*, twice a youth, came in:
The doubtfull downe now budding on his chin.
Faire [h] *Hebe*, at her Husbands sute, on thee
This gift bestow'd. About to sweare that she
Would never give the like; wise [i] *Themis* said,
Forbeare; [k] Warre raves in *Thebes* by discord sway'd:
And [l] *Capaneus* but by *Iove* alone
Can be subdu'd. [m] The brothers then shall grone
With mutuall wounds. The sacred [n] Prophet lost
In swallowing earth, alive shall see his Ghost.
His [o] Sons red hands [p] his mothers life extract
T'appease his Sire: a just yet wicked fact.
Rapt from his home and senses, with th' affright
Of staring furies, and his mothers Sprite,
Vntill [q] his wife the fatall gold demands:
Her husband murder'd by [r] *Phegides* hands.
Then *Achelojan Callirrhoe*
Shall *Iove* importune, that her infants may
Be turn'd to men: and due revenge require
([s] As he, for his) of those who slew their sire;
Her prayers shall win consent from *Iove*: who then
Will bid thee make *Callirrhoe's* children men.
This, *Themis* with prophetick rapture sung.
Among the Gods a grudging murmur sprung,
Why she this gift should not to others give.
Aurora for [t] her husbands age doth grieve;
Ceres complaines of [u] *Iasius* hoary haire;
Vulcan would [x] *Erichthonius* youth repaire;

And

c The deformed God of Propagation.

f An ancient custome for the neerest in blood or affection to close the eies of the dying. IOLAVS.

g The son of *Iphiclus*, who was *Alcmenas* sonne by *Amphitryo*.

h The Goddes of youth, espoused in Heaven unto *Hercules*.

i The prophetical Goddesse of Equity. CALLIRRHOES CHILDREN.

k See the Comment.

l Slaine by lightning.

m *Eteocles* & *Polynices*.

n *Amphiaraus*.

o *Alcmeon*.

p *Eriphile*, who had betrayed her husband to those wars, wherein he fore-knew he should perish, for Hermiones carquenet: a jewel belonging to the house of *Cadmus*.

q *Alphesiboea* the daughter of *Phegeus*, whom he won with the carquenet, fatall to all that wore it.

r *Axionus* & *Temesus* the sons of *Phegeus*; who slew *Alcmeon* for repudiating their sister *Alphesiboea*, & marrying with *Callirrhoe* the daughter of *Acheloüs*.

s *Alcmeon* having slain his mother for betraying his father.

t *Tithonus*. See the comment on the 3. book.

u The sonne of *Iupiter* and *Electra*, by whom *Ceres* had *Plutus*.

x Of whom in the second book.

And cares of time to come in *Venus* raigne,
That her [a] *Anchises* might wax young againe.
All fue for ſome: ſeditious favour ſtrove
In height of tumult; thus ſuppreſt by *Iove*.
What mutter you? Or where is your reſpect?
Think you, you can the powre of Fate ſubject?
Old *Ioalus* was by fate renew'd:
By fate *Callirrhoe's* babes ſhall be indew'd
With youth: not by ambition, nor by warre.
Even we, that you may better brook it, are
Preſcrib'd by Fate. Which could we change; not thus
Should time ſuppreſſe our God-like [b] *Æacus*:
Eternall youth ſhould [b] *Rhadamanthus* crowne:
Nor ſhould our [b] *Minos* loſe his old renowne;
Deſpiſed now through age: who heretofore,
VVith ſuch a brave command his ſcepter bore.
These words of *Ioves* the yeelding Gods aſſwage;
Sith *Rhadamanth'* and *Æacus*, with age
Decline: and *Minos*, whoſe youths active flame
Made mighty nations tremble at his name.
But now in minde and body impotent,
[c] *Deionides Miletus* fear'd aſcent
T' his throne ſuſpects; adorn'd with youth, and ſtyle,
Of *Phœbus* ſon: nor durſt his feares exile.
But thou, *Miletus*, of thy owne accord
Forſook'ſt thy native home: and now abord
Through deepe *Ægæan* ſeas to *Aſia* came:
Erecting there [d] a city of thy name.
He, as the Nymph *Cyanee* (excellent
For beauty) daughter to *Meander*, went
Along his winding banks, compreſt her there:
Who *Byblis* at one birth with *Caunus* bare.
Byblis example lawleſſe love reproves:
Byblis [e] *Apollinean Caunus* loves,
Not as a ſiſter ſhould a brother doe:
Nor at the firſt her owne affections knew.
Nor thought it ſin ſo eagerly to kiſſe:
Nor by imbracing to have done amiſſe.
Whom ſhadow of falſe piety beguiles;
Love by degrees corrupts. Her dreſſe, and ſmiles,
She frames t' attract; to ſeeme too faire deſires:
And envies whom ſo ever he admires.
Yet knowes not her diſeaſe: no wiſhes riſe
In ſighes as yet; and yet within ſhe fries.
Now cals him Lord; the due of blood diſclaim'd:
VVho would be *Byblis*, and not ſiſter nam'd.
Nor waking durſt ſhe harbour in her breſt
A wanton hope: but in diſſolving reſt
Her lover oft enjoyes; her ſenſes keepe
A feſtivall; yet bluſhes in her ſleepe.
Sleepe fled; long mute; her dreame againe renues
By repetition: which ſhe thus purſues.
Woe's me! what bode theſe fantaſies of night!
If true, how wretched! why ſhould ſuch delight?
His heavenly forme by envy is approv'd:
VVho might, if not a brother, be belov'd;
And merits my affections (ô too well)
If I were not his ſiſter; there's my hell!
VVhile waking, I indeavour no ſuch ill,
May theſe bewitching dreames inchant me ſtill!
No Spie could blab that imitated joy.
O *Venus*, and with thee, [f] thou winged Boy!
What pleaſure, what content, had I that night!
How lay I all diſſolved in delight!
With how much joy remembred! ſhort thoſe joyes;
And haſtie Night our happineſſe envies.
Would I could change this wretched name of mine!
Or he the intreſt in his bloud reſigne!
How well, ô *Caunus*, might our father be
A father in law, or to thy ſelfe, or me!
O would to *Iove* we all in common held,
Except our birth! though mine his birth exceld!
Who then (ô faireſt!) wilt thou make a mother?
How ill hath Nature linkt us to each other!
Still muſt thou be my brother; what I hate,
I onely have. What then prognoſticate
Theſe flattering viſions? VVhat in theſe extreames,
Can dreames availe? or is their waight in dreames?
The Gods forbid! Yet Gods their Siſters wed.
Saturne and *Ops* had both one wombe and bed.
So *Tethys* with *Oceanus*; ſo *Iove*
Combines with *Iuno* in externall love.
Gods have peculiar lawes: how dare I draw
From them examples, bound t' another law?
Die, die, forbidden flames; or let me die.
Then may my brother kiſſe me when I lye
On fable herſe. Beſides, the joynt conſent
This craves of two. Say it ſhould me content:
He may abhorre it. Yet [g] *Æolides*
Imbraced his. Whence ſpring ſuch proofes as theſe!
O whether rapt! you wicked flames, remove:
A brother, as befits a ſiſter, love.
Yet ſhould he firſt affect, perhaps I then
His love might cheriſh, and affect again.
Then ſhall I, who would not his ſuite reject,
Sue firſt? What, canſt thou ſpeak? thy thoughts detect?
I can: Love prompts. If ſhame my ſpeech ſuppreſſe;
Yet letters may my hidden flames confeſſe.
This pleas'd her; and a little ſatisfi'de
Her doubtfull minde. VVhen rais'd on her left ſide,
And leaning on her elbow; Hap what may,
VVe will (ſaid ſhe) our frantick love diſplay.
O, whither ſlide I! ô what flames excite
Theſe thoughts? then fits her trembling hands to write:
One holds the wax, the [h] ſtyle the other guides.
Begins, doubts, writes, and at the tables chides;
Notes, razes, changes oft, diſlikes, approves,
Throwes all aſide, reſumes what ſhe removes;
Her will ſhe knowes not; no compoſure brookes:
Soft ſhame and impudence ſtrive in her lookes.
She had writ Siſter: that, as moſt unfit,
Defacing, took the tables, and thus writ.
Health to her onely Love that Lover ſends;
Whoſe health alone upon your love depends.
To tell you who I am; alas, I ſhame.
If you would know my ſuite: without a name
O let me plead, nor be for *Byblis* knowne,
Vntill my hopes be to aſſurance growne.
Pale colour, leanneſſe, ruthfull lookes, wet eyes,
Long ſighes which from concealed paſſion riſe,
Frequent imbracements, and (if you ſo much
Obſerved) kiſſes of too hot a touch
To ſuite a ſiſters coldneſſe: theſe expreſt
The deepe diſtemper of my wounded breſt.
And yet, although my ſoule the wound ſuſtain'd,
Although in me a firy fury raign'd;
Heavens witneſſe, that I might at length be well,
I try'd the utmoſt; ſtriving to repell

a Who long after begat *Æneas* on *Venus*.

b The three ſons of *Iupiter*; who for their juſtice were fained to judge the ſoules in another world.

c The ſon of *Deione* by *Apollo*.

d *Miletum*.

BYBLIS.
e The ſon of *Miletus*, who was the ſon of *Apollo*.

f *Cupid*.

g *Macarius* the ſonne of *Æolus*, who lay with his ſiſter *Canace*.

h The yron pin, wherewith (as now) they anciently writ on tables covered with wax: from whence what is elegantly indited is called a good ſtyle.

The violent darts of *Cupid*: and farre more
Then you would think a woman could, I bore.
Against my will, I now become your slave:
And with afflicted language pitty crave.
You may preserve; you onely can undoe:
Choose which you will. Nor sues a foe to you;
But who, too neere ally'd, would neerer joyne:
And in a stricter league of love combine.
Let old men know what's lawfull, good, or ill:
And to their frosty rules subject their will.
Rash *Venus* fits our yeares. Yet know not we
Intangling lawes: let us think all things free,
And imitate the Gods. Paternall awe,
Respect of fame, nor feare can us with-draw:
Alone all diffidencie lay aside.
Our easie stealths a brothers name will hide.
VVe may in privat talk; converse, and kisse,
VVho ever by. What wants to crowne our blisse?
O pitty me, who have my love confest;
Nor would, had not my utmost ardor prest:
Lest thy remorseleesse crueltie be read
Vpon my monument, when I am dead.
The wax thus fill'd with her successeleesse wit;
She verses in the utmost margent writ.
Then seales her shame: her parched tongue deny'd
To wet her gemme; which weeping eyes supply'd.
She, blushing, cals a servant of knowne trust
And flattering him awhile; My friend, thou must
See these with care, and secrecie, convaid
To my (there paus'd, and after) brother, said,
In their delivery the tables fell:
She, at that Omen, starts; yet bids farewell.
The wary messenger attends his time:
And gives to *Caunus* her infolded crime.
Amaz'd [a] *Meandrius* high in choler grew:
And on the ground the halfe-read tables threw.
About to strike; Thou wicked instrument
Of horrid lust, said he, by slight prevent
My swords revenge: but that our infamy
Thy death would publish; villan, thou shouldst dy.
He, frighted, flies; and to his mistresse beares
The wrath of *Caunus*. *Byblis* quaking heares
Her sad repulse: a death-resembling cold
Besieg'd her heart, and vitall heat controld.
Yet, with her soule, her frantick love returnes:
Who, with scarce moving lips, thus softly mournes.
And worthily. Why, ô too rash! have I
Disclos'd this wound? affections secrecie.
VVho would so soone to heady lines commit?
First, with ambiguous words it had been fit
T' have felt his thoughts; and train'd him to pursue.
I should have noted how the weather grew;
And chosen a fitt Sea: but now my sailes
Swell desperately with unexpected gales.
Now borne on crushing rocks, the floods or'e-beare
My sinking barke; nor can I back-ward steere.
Could not that Omen check the cherisht scope
Of my desires; when, with our blasted hope,
The tables fell? should I not have assign'd
Another day; or wholly chang'd my mind?
O no, the day. This, Heaven fore-shew'd by sad
And sure presages; had not I beene mad.
My selfe, before my letters, should have su'd;
And lively love expreest: he should have view'd
My moving teares; a Lovers pleading eyes:
More could I have spoke then letters can comprise.
About his neck my armes I might have wound;
And, had he cast me off, appeare to sound;
Clung to his feet, and groveling, life implore.
This passion might have acted, and much more:
Whereof, though each particular had fail'd;
Yet altogether joyn'd might have prevaild.
Perhaps the blame-deserving messenger
In choice of time, or circumstance, did erre:
Nor took him, when his minde was pleas'd and free.
This wrackt my hopes. For of no Tygresse he,
Nor Lioness, was borne: his gentle brest
Rough flint, hard steele, nor adamant invest.
He must be won: no sowre repulse shall make
My suite surcease, till life my brest forsake.
The best, if what is done were to begin,
Is not t' attempt: next, what w'attempt, to win.
For never would he, though I should ore-sway
My strong desires, forget this lewd assay.
Desisting, would condemne my love for light;
Or that I tri'd to intraphim by this slight:
Or may conceive that brutish lust did move
These extasies; and not the God of love.
Nor can I but have had a wicked mind;
My will polluted; which my hand hath sign'd.
No giving back can make me innocent:
Nought can I adde to sinne, Much to content.
This said; one thought another doth controule:
So great a discord wracks her wavering soule!
Dislikes; yet acts: who never satisfi'd;
(Accurst) attempteth, to be oft deni'd.
This scene, he flies his countrey for her crime:
[b] And builds a City in a forraigne clime.
When wofull *Byblis*, raving through despaire,
Her garments, from her bruised bosome tare;
Striking her armes through fury, and proclames
In high distraction, her incestuous flames.
Hopelesse, her hated mansion she eschues:
And frantickly, her brothers flight pursues.
And as [c] *Ismarian Bacchanals* (great [d] son
Of *Semele*) struck with thy [e] Thyrsus, run
In thy [f] Triennialls: so [g] *Bubasian* Dames
Saw howling *Byblis* hurrying o're their plaines.
From these she wanders through the *Carian* bounds,
The warlike *Lelages*, and *Lycian* grounds:
Cragus, *Lymira's* streames; the silver waves
Of [h] *Xanthus* past; and where [i] *Chimera* raves
On craggy rocks; with Lions face and mane,
A Goates rough body, and a Serpents traine.
The woods were past: when thou, ô *Byblis*, faint
With long pursuit, and passions strong constraint,
Sunk'st downe; thy rufled haire on earth displaid:
Thy face upon the withered leaves low-layd.
The kinde *Lelegian* Nymphs oft in their armes
Attempt to raise her: and with powerfull charmes
Of counsell, strive to cure her love-sick minde.
Which at her deafned heart no entrance finde.
She, grasping the green rushes, silent lyes:
And bathes them in the rivers of her eyes.
The [k] *Naiades* thrust under these a spring:
Their bounty could not give a greater thing.
As pitch distilleth from the barks black wound,
As stiffe [l] Bitumen issues from the ground;

As

a *Caunus*, the sonne of *Cayer*, daughter to *Meander*.

b In *Caria*; called *Caunus*: unhealthfull in the Summer and Autumne.

c *Thyrsus* women (so called of *Ismarus*, a mountaine in that countrey) which celebrate his festivals.

d *Bacchus*.

e A javelin covered with Ivy, here taken for his fury.

f *Bacchus* feasts; in that solemnized every third yeare.

g Of *Bubasa* a Province in *Caria*.

h A River of *Lycia*; and not that by *Troy*.

i See the Comment.

k The waters Nymphs.

l A clammy and combustible mineral.

As floods, which frosts in icie fetters bind,
Thaw with th' approching Sun, and Southern wind;
Even so [a] *Phœbeian Byblis*, spent in teares,
Becomes a living fountain, which yet beares
Her name: and under a black Holme that grows
In those rank vallies, plentifully flows.
The fame of this so wonderfull a fate
Had [b] fill'd *Crees* hundred Cities; if of late
The change of *Iphis*, generally known,
Had not produc't a wonder of their own.
For *Phæstus*, neer to *Gnossus*, fostered
One, *Lygdus*, of un-noted parents bred:
How'ever, free. Nor did his wealth exceed
His parentage: yet both in word and deed
Sincerely just, and of a blameless life.
Who thus bespake his now down-lying wife.
Two things I wish: that you your belly lay
With little pain; and that it prove a boy.
A daughter is too chargeable, and we
Too poore to match her. [c] If a girle it be,
I charge, what I abhorre (ô Pietie
Forgive me!) that, as soon as born, it die.
This having utter'd; the Commanded wept
And the Commander; teares no measure kept.
Yet *Telethusa* still with fruitless praire,
Desires he would not in the Gods despaire.
But he too constant. Now her time was come,
And the ripe burden stretcht her heavy womb:
When [d] *Inachis*, with all her sacred band;
In dead of night, or flood, or seem'd to stand
Besides her bed. Her brows a crown adornes,
[e] With eares of shining corn, and *Cynthian* hornes.
Barking [f] *Anubis*, and [g] *Bubastis* bright,
Black [h] *Apis* spotted variously with white,
[i] He whose mouth-sealing finger silence taught,
[k] *Tymbrells*, [l] *Osiris* never enough sought,
And [m] forrein serpents, whose dire touch constrain
A deadly slumber, consummate her train.
Then (as if seen awake) the Goddesse said:
My *Telethusa*, be not thus dismaid;
Reject these cares, thy husband disobay:
And when [n] *Lucina* shall thy belly lay,
Foster what ere it be. A Deitie
Auxiliary to Distresse am I;
Ready to help, and easily implor'd:
Nor shall it grieve thee that thou hast ador'd
Vngratefull *Isis*. This admonished,
She leaves the roome. When, rising in her bed,
Her hands to heaven glad *Telethusa* threw:
And humbly prayes her vision may prove true.
Increasing throws at length a girle disclos'd.
Both by the father and the world suppos'd
To be a boy; so closely hid: and known
But to the mother, and the nurse alone.
[o] He paies his vows, and of his Fathers name
It *Iphis* calls; which much rejoyc't the dame,
To each sex common; nor deceives thereby:
Who still with pious fraud conceales her lie.
A boy in show; whose looks should you assigne
To boy or girle, love would in either shine.
At thirteen yeers her Father her affide
To yellow-tresst *Ianthe*: she the pride
Of *Phæstian* virgins for unequal'd faire:
*Teleste*s daughter, and his onely heire,
Like young, like beautifull, together bred,
Inform'd alike, alike accomplished:
Like darts at once their simple bosomes strike;
Alike their wounds; their hopes, ô far unlike!
The day they expect. *Ianthe* thought time ran
Too slow; and takes her *Iphis* for a man.
Poore *Iphis* loves, despaires; despaire ejects
Far fiercer flames: a maid, a maid affects.
What will become of me (she weeping said)
Whom new, unknown, prodigious loves invade!
If pittifull, the Gods should have destroy'd:
Or else have given what might have been injoy'd.
No Cow a Cow, no Mare a Mare pursues:
But Harts their gentle Hindes, and Rams their Ewes.
So Birds together paire. Of all that move,
No Female suffers for a Female love.
O would I had no being! Yet, that all
Abhord by Nature should in *Creet* befall;
[p] *Sol's* lust-incensed daughter loy'd a Bull:
They male and female. Mine, ô farre more full
Of uncouth fury! for she pleas'd her blood;
And stood his errour in a Cow of wood:
She, for her craft, had an adulterer.
Should all the world their daring wits confer:
Should *Dædalus* his waxen wings renue,
And hither fly; what could his cunning do?
Can art convert a virgin to a boy?
Or fit *Ianthe* for a maidens joy?
No, fixe thy minde; compose thy vast desires:
O quench these ill advis'd and foolish fires!
Think of thy sex, [q] or even thy self abuse:
What may be, seek; and love as femals use.
Hope wings desire; hope *Cupids* flight sustains:
In thee thy Sex this deads. No watch restrains
Our deare imbrace, nor husbands jealousies,
Nor rigorous Sires; nor she her self denies:
Yet not to be injoy'd. Nor canst thou be
Happy in her; though men and Gods agree!
Now also all to my desires accord:
What they can give, the easie Gods afford;
What me, my father, hers, her self, would please;
Displeaseth Nature; stronger then all these.
She, she forbids. That day begins to shine;
Long wisht! wherein *Ianthe* must be mine:
And yet not mine. Of mortalls most accurst!
I starve at feasts, and in the river thirst.
[r] *Iuno*, ô *Hymen*, wherefore are you come?
We both are Brides: but where is the Bride-groome?
Here ended. Nor lesse burnes the other Maid;
Who, *Hymen*, for thy swift apparance pray'd.
Yet *Telethusa* fearing what she affects:
Protracting time: for want of health objects;
Ill-boding dreames, and auguries oft faines;
But now no colour for excuse remaines.
Their nuptiall rites, put off with such delay;
Were to be solemniz'd the following day.
When she unbinds, hers, and her daughters haire;
And holding by the Altar form'd this praire:
Isis; [s] who *Paratonian*, [t] *Pharos* Ile,
Smooth [u] *Mareotis*, and seven-channeld [x] *Nile*,
Chear's with thy presence: thy poore suppliants heare:
O help in these extreames, and cure our feare!
Thee Goddesse, thee of old; these ensignes, I
Have seen, and know: thy lamps, attendancie,
And

a Of her Grandfather *Thalus*.
b Her father lately of *Crete*. Ipsus.
c It was usuall among the Grecians to expose, or make those children away, which they would not, or were not able to foster.
d *Io* the daughter of *Inachus* after deified by the *Aegyptians*, and called *Isis*.
e Taken also for the Moone, as the Moone for *Ceres*.
f *Mercury*; worshipped by the *Aegyptians* in the forme of a dog.
g *Diana*; so named of *Bubastis*, a citie in *Egypt*, where she had her Temple.
h An Oxe, adored by the *Egyptians*.
i *Harpocrates*, the God of Silence.
k *Sistrum*: a lowd instrument peculiar to the *Egyptians*.
l The husband of *Isis*: see the Comment.
m *Aspes*, which the *Egyptians* worshipped.
n The Goddesse of Child-birth.
o *Lygdus*.
p *Pasiphae*.
q As well as others, by seeming what thou art not.
r Invoked at Nuptials.
s A citie in *Egypt*, consecrated to *Isis*.
t Adjoyning now to *Alexandria*.
u A Lake not far distant.
x The only river of *Egypt*.

a Sistra.

And sounding [a] Timbrells: and have thee obay'd.
To me, impunitie: life, to this maid,
Thy saving counsell gave: to both renue
Thy timely pittie. Teares her words pursue.
The Goddesse shakes her Altar; when the gate
Shooke on the hinges: hornes that imitate
The waxing Moons, through all the Temple flung
A sacred splendor: noyse-full Timbrells rung.
The Mother, glad of this successefull signe,
Though not secure, returns from *Isis* shrine.
Whom *Iphis* follows with a larger pace
Then usuall; nor had so white a face.
Her strength augments; her look more bold appeares;
Her shortning curles scarce hang beneath her eares;
By farre more full of courage, rapt with joy:
For thou, of late a Wench, art now a Boy.
Gifts to the Temple beare, and [b] *Io* sing!
Sing Joy! Their gifts they to the Temple bring;
And adde a title; in one verse display'd:
What *Iphis* vow'd a Wench, a Boy he pay'd.
The Morning Night dismasks with welcome flame:
[c] When *Iuno*, *Venus*, and free *Hymen* came
To grace their marriage; who, with gifts divine,
Iphis the Boy, to his *Ianthe* joyne.

b An acclamation in triumphs.

c Deities propitious to marriage.

VPON

VPON THE NINTH BOOK OF *OVIDS* METAMORPHOSIS.

ACHELOVS CONTENTION WITH HERCVLES.

ACHelous, *esteeming it no disgrace to be over-come by such an adversary, relates his contention with* Hercules *for the Love of* Deianira. *Such a complement* Hannibal *in* Livy *bestowes upon* Scipio: My comfort is, that by thee I am inforced to sue for a peace. Achelous *in strength inferior, flyes to his slights, and converts himself into a Serpent: subdued by* Hercules *with a scoffe; as the exercise and conquest of his infancy. For* Juno *is said to have sent two serpents to destroy him in his cradle; who strangled them both before he was so old as to know them: the* Grecians *naming him* Hercules *of the glory he had atchieved by* Juno; *by which they would have us to know, that those who are markt for great actions, and are covetous of a vertuous praise; should betimes, and as it were from their cradles, accustome themselves to dangers; and exercise their fortitude in subduing of pleasures; which infeeble the minde, and destroy it with serpentine imbracements. Nor is pleasure and lust unaptly expressed by serpents; not onely for their naturall subtiltie and inveterate hatred to man; but also for their inbred lasciviousnesse: the female viper (our Adder) according to* Pliny, *out of a frantick delight, biting off the head of the Male in the time of their coiture. And we read in* Plutarch *that sometimes Serpents have been in love with women, manifesting all the signes of a wanton affection. As one with a maide of* Ætolia, *which nightly crept into her bed, gliding to and fro, and winding about every part of her body; retiring alwayes about the dawning of the Day. This observed, the maide was forthwith removed by her Guardians. The serpent missing her for divers dayes together, at length found her out: who now not loving and gentle as accustomed, but horrid and full of danger, leapt upon her, pinnioning her armes with his folds, and lashing her thighs with the remainder of his length: yet with such an anger as seemed to be mixt with indulgency, as rather intending to chastise, then to hurt her. A Serpent was said to have been found about* Olympia's *bed, that night wherein she conceived with* Alexander; *which gave a colour to the claime of his descent from* Jupiter. *The like the* Romanes *divulged of* Scipio Africanus, *both reports no doubt but proceeding in part from the Serpents amorous inclination. The* Scythians *painted* Araxa, *a woman infamous for her lust, with the tayle of a serpent. But* Achelous, *well-nigh suffocated by* Hercules *in that counterfeit shape, now puts on the forme of a furious Bull: but speeds no better then formerly; having one of his hornes broken off by the Conqueror, which the* Naiades *repleniſh with fruits and flowers, ever after called the Horne of Plentie. These Nymphs take their names from fluency; supposed of old to be the Deities of springs and originalls of Rivers: being indeed that moysture of the Earth which so much conferres to fertilitie and propagation: thus delivered by* Orpheus.

NAIADES.

> *Lyæus* Nurses, whom the Earth imbowers,
> Fertill and frolick in your fruits and flowers;
> Who cattell feed, and men sustaine with feasts:
> *Ceres* and *Bacchus* nourisht by your brests.

Nutrices Bacchi, quibus est occulta domus; quæ
Fruſtifera & læta pratorum floribus estis:
Pascitis & pecudes, & opem mortalibus ipsæ,
Cum Cerere & Baccho vitam portatis alumnæ.
In Hymn.

And therefore aptly here fained to bring in the Horne of Abundance to Achelous *his table. Divers of the* Romane *Emperours stamped this on their Coynes: some expressing thereby (as appeared by their Inscriptions) Liberalitie; others Felicitie, Concord, Peace, and Plentie; or what soever was delightfull or profitable to man. Now the strife between the* Ætolians *and* Acarnanians (*whose Countryes are watred by that River*) *concerning their bounders (arbitrated for want of umpires by the sword, wherein the stronger prevailed) was the ground of this fiction of* Hercules *his subduing of* Achelous: Deianira *the daughter of* OEneus (*for it should seeme the* Ætolians *had the better*) *the reward of his victory.* Achelous *is said to convert himself into a Serpent; because of the wrigling and many flexures of his Current: as into a Bull, for the bellowing of waters, and their violent Course, when raised by raine. But* Hercules *is said to over-come his fury and to breake off one of his hornes: in that, to gratifie his father in law, he restrained the river with banks, extenuating his force by digging of sundry trenches, and draining those grounds which his overflowes had surrounded; whereby they became extraordinary fruitfull; which here is deciphered by the horne of Plentie. This fable hath also a relation to the condition of warre:* Hercules, *the stronger, and invading partie, proceeding with maine strength and expedition:* Achelous, *the weaker, and invaded, by delay and policie; who changeth the forme and order of his fights according to occasion; now like a subtill Serpent, avoiding,*

avoiding, or with stratagems circumventing his enemies; now like a furious Bull upon advantage assaling. When beaten in battle, he is inforced to retire unto his holds of strength; and leave the riches of his Countrey (the horne of Plenty) to the spoyle of the Conqueror.

NESSVS. Hercules *returning with* Deianira *to* Thebes *from* Calydon, *have their passage impeached by the swelling of* Eunus: *to whom the Halfe-horse* Nessus, *as acquainted with the ford, doth tender his service; and undertakes to transport his wife, while he himselfe swom over: who now being landed on the other side, the perfidious Centaure attempts to ravish her; but is prevented, and his speed overtaken, by a mortall wound received from his arrow. This* Nessus *was one of those who fled from the Battle betweene the* Centaures *and the* Lapethites (*which is in the twelfth book related by* Nestor) *wherein* Hercules *was a principall actor: who now contrary to humane policy, gives credit to a reconciled enemy; wherein an* Italian *would never have offended, who rather hate whom they have injured, as ever suspecting them. But credulity proceeds from a mans owne integritie: a vice more honest then safe; the overthrow and death of the Great Duke of* Burgundy, *who committed a maine part of his army to an Earle whom he had formerly strucken; the respects and services of such, being no other then a maske to disguise their treacheries.* Nessus, *though dying, meditates on revenge, and gives* Deianira *a garment dipt in his bloud, infected by the impoysoned arrow, as a receipt to revive in the wearer decaied affection. A pretence to tempt a womans acceptance, who are either too effeminate, or too apt to be jealous. Not considering withall that it was the gift of an enemy, which ever tends, as this did, unto mischiefe. But more circumspect was that* Trojane, *if he could have beene beleeved:*

Timeo Danaos & dona ferentes
Virg Æn. l. 2.

The Greeks, though bringing gifts, I feare.

HERCVLES. *For* Hercules, *having now fil'd the world with the fame of his actions, was about to sacrifice unto* Cenæan Jupiter: *when newes was brought to* Deianira *of his love to* Iole *(of whom we shall speak hereafter) who easily beleeves what she feares, and greedily swallowes that mortall poyson, which infects her soule with all varieties of distemper: now full of indignation, and purpose of revenge; which she thus expresseth in his tragedy,*

—— O nulla dolor
Contenta pœna! quære supplicia horrida,
Inexpiata, infanda: Iunonem doce
Quid odia valeant: nescit iratos facit.
Sen. Herc. OEt.

O sorrow, which no vengeance can suffice!
Some unknowne horrid punishment device.
What hate can doe, let *Iuno* learne of me:
She is too patient.

But againe retracts that cruell intention, out of the alternate raigne of affection; which then is most great when most in danger of losing: confirmed sometimes in the truth of the wrong, and presently hoping the contrary. All diseases of the Minde but Doubt have their remedies. Nor are the actions of the Body lesse inconstant: content with no one place, or setled posture; sorrow wandring through the visage in like variety of aspects and complexions. Deianira *at length resolves to regaine her husband with the garment which* Nessus *had given her. But according to* Seneca *he gave her his infected bloud in one of his hooves; with this instruction:*

—— Ille iam quærens diem
Tabem fluentis vulnerum dextra excipit,
Tradiditque nobis munda insertam sua
Quam forte sæva fuderat avulsam manu.
Tum verba morienti addit: Hoc inquit, maga
Dixere amorem posse desci male.
Hoc della Mycale Thessalas docuit nurus
Vnam inter omnes luna quam sequitur magã,
Astris relatis. Hoc tu vestes dabo
Hæc inquit, ipsa tabe si pollex tuus
Iuvisa thalamos tetigit, & conjux levis
Aliam parauit delevit alitibus nurum.
Hoc nulla lux aspiciat: hoc tenebræ tegant
Tantum remota. Sic potent vires suas
Sanguis recluit.
Sen. Her. OEt.

Dimne with approaching death, the gore that drild
From his black wound he took, and gave me, fild
In his tuffe hoofe; thence violently rent:
And said; This will loves fickle flight prevent.
Thus *Mycale Thessalian* Matrons told:
Whose powerfull art the strugling Moone contrould.
With this, if thy inconstant husband rove,
And give another daughter unto *Ieve*,
Anoint his robe. That it the vertue may
Retaine, conceale it from the sight of Day.

The poyson likewise which was given to Alexander *was so strong as nothing but the hoofe of an Asse could containe it.* Diodorus *reports that he had her take of the seede which he had shed to mixe it with oyle, and the bloud which dropt from the arrow, infected with the bloud of* Hydra: *and to use it as aforesaid, when she had occasion to practice the experiment: which now she doth, and sends it by*

Lycas.

Lycas. *Put on by* Hercules, *he broyles with heate, which ſubdues his fortitude with intolerable torments: who in his anguiſh diſputes with the Gods, for ſo rewarding his vertues (an impatience unto which the beſt of morall men have been ſubject, as* Germanicus *and* Titus *charged the Gods with their untimely and undeſerved deaths) then briefly relates his particular merits.*

Buſiris. Buſiris, *a king of* Ægypt, *who built* Buſiris *and* Nomos *in a barren and unhoſpitable part of his Countrey; was ſaid to have killed his gueſts, becauſe the paſſengers by the Heardſ-men there about were robd and aſſaſinated. Or, according to* Diodorus, *that they ſacrificed onely red oxen and red-hair'd men to the ſoule of* Oſyris; *for that* Typhon *his brother, who ſlew him, had his haire of that colour. Inſomuch that* Ægypt *having few red-heads, and other countreyes many, it was reported that he ſacrificed ſtrangers at the tomb of* Oſyris: *the crueltie rather proceeding from that inhumane cuſtome. Yet was he a wicked Tyrant; of whom that Countrey was delivered by* Hercules. *He is held to be that king of* Egypt *who ſo grievouſly oppreſſed the Iſraelites: and the author of that inhumane Edict of drowning their male-children; whence aroſe the tradition of his ſacrificing ſtrangers: his daughter ſuppoſed to be the ſame who foſtered* Moſes. Reinecius *proves that he was a king of a new Family, who uſurped that crown: as intimated by this text in Exodus;* There aroſe a new king, who knew not *Ioſeph.*

Antæus. Antæus *was a Gyant of* Lybia, *the ſuppoſed ſon of the Earth; who compelled forreiners to wraſtle, and ſtrangled them with his unmatchable ſtrength. Him* Hercules *incountred: who as oft as thrown to the ground, roſe up again with redoubled vigour. This perceived; he held him aloft ſo long, till he had cruſhed the breath out of his body.* Hercules, *here taken for the heat of the Sunne, overthrows* Antæus, *which ſignifies the contrary, with his too much fervor: when by the touch of the Earth, being naturally cold, his ſtrength is reſtored: approving that Axiome in Phyſick, how Contraries are to be cured by Contraries; Yet neither too much to exceed, leſt the one be made more violent by the oppoſition of the other: which holds as well in a Politick Body. But the morall is more fruitfull:* Hercules *being the ſymbol of the Soul, and* Antæus *of the Body; Prudence the eſſence of the one, and ſenſuall Pleaſure of the other; between whom there is a perpetuall conflict. For the Appetite alwaies rebells againſt Reaſon: nor can Reaſon prevaile; unleſſe it ſo raiſe the body, and hold it aloft from the contagion of earthly things, that it recover no more force from the ſame, till the deſires and affections thereof, which are the ſons of the Earth, be altogether ſuffocated.* Antæus *is alſo ſaid to be the ſonne of the Earth, in that the* Tingitani *whoſe king he was, did boaſt themſelves to be originally* Africans. By which Citie, *ſaith Mela,* there is a little hill in the forme of a man, lying with his face upward, which they report to be his ſepulcher: and that when at any time diminiſhed, how it never ceaſeth raining untill it be again repaired.

Geryon. Geryon *was a Prince of* Spain, *as great in power as in riches; who is fained to have had three heads; if ſo to have, be not impoſſible. For ſome Hiſtorians have written of the like: and one abated, this Iland in the memory almoſt of the living hath exhibited an uncontrollable example; which I will inſert for the rareneſſe. This Monſter was below the waſt an ordinary man; but had above two bodies of exact proportion, and every limbe of vigour and uſe. King* James *the fourth tooke an eſpeciall care of his education and inſtruction: but chiefely in muſick, wherein he became moſt excellent, as in divers languages. In theſe two bodies were two different wills: ſometimes they would bitterly contend in argument, ſometimes fall together by the eares; and often conſult about their common utilitie. But what more memorable; both under the navill were ſenſible of one hurt, but neither above felt the anguiſh of the other: which was in their death more apparent. For the one body dying many dayes before the other, the ſurviver pined away with the ſtench thereof. This Monſter lived eight and twentie yeares; and dyed when* Ione *was Regent in* Scotland. Which I have writ, *ſaith Buchanan,* with the greater confidence, in that yet many live of honeſt reputation, who have ſeen it. *But the triple figure of* Geryon *was fained of three brethren; who governed the three Ilands,* Maiorca, Minorca, *and* Yvica *with ſuch unanimitie, as if they had all but one will: whereupon* Geryon *the eldeſt was ſaid to have three heads to one body: by their concord, mutuall counſell, and aſſiſtance, becoming both wealthy and formidable. With the like union the* Scribonian *brethren governed the Vpper and the Lower* Germany: *untill* Nero *growing jealous of their greatneſſe, they were both accuſed: when by opening their own veines they dyed together. So the other were a bait to the avarice, and a ſpur to the valour of* Hercules: *who diſpoſſeſt them by force of armes, and bore away their ſubſtance.* Palephates *will have this fiction to grow from his dwelling in* Tricarenia (*a citie on the* Euxian *Sea*) *which ſignifies three-headed. Others allude it to the three ſouls in man, the vegetative, the ſenſitive, and rationall: as concord to the number of three, and ſtrength to the triangular figure.*

Cerberus. *Of* Cerberus *we have ſpoken more then in one place: to which we will adde this hiſtoricall relation,*

together with the allegory. Aideus (*from whom came the name of* Ades, *for the receptacle of the dead*) *the king of* Molossus, *called himselfe* Pluto, *his wife* Ceres, *his daughter* Proserpina (*or rather his wife whom he had stolne*) *and his Ban-dogge* Cerberus *of his fierce and churlish conditions.* Theseus *and* Perithous, *attempting to steale away his daughter, were both taken prisoners:* Theseus *retained in chaines; but* Perithous *worried by his Mastive* Cerberus. Hercules *delivered* Theseus *soone after by force: and brought the Ban-dog away with him. Hereupon grew the fable of* Hercules *descent into Hell, and of his dragging the Hell-hound thence:* Molossus *ordinarily called Hell, in that it lyeth West of* Attica *and* Bœotia; *whereof we have formerly rendred the reason. Now* Cerberus *was after stolne by the procurement of a noble man of* Mycena, *and shut up with divers bitches in the cave of mount* Tenarus; *whereof* Hercules *having intelligence fetcht him from thence: upon this it was fained that he drag'd him from Hell through that Cave, the supposed infernall passage. From hence we may collect; that the reason and vertue of the Minde, which is* Hercules *subdues all vice and base earthly affections* (Cerberus *being taken for the Earth*) *but especially Gluttony* (*his name importing a devourer of flesh*) *which is said to have three heads, of his triple desires, consisting in the superfluitie of quantitie, of the expence of time, and pleasing of the Palat. All which are suppressed by vertue, who moreover redeemes from Hell whatsoever is captivated by the mindes infirmities.*

The Cretan Bull.

The Cretan *Bull representeth the* Cretan *Generall* Taurus; Pasiphaes *sweet-heart. A cruell enemy to the* Athenians: *whom* Hercules *vanquished* (*not without the connivence of* Minos *who mortally hated him* (*and brought into* Peloponnesus: *which also allegorically declares the conquest over brutish affections.*

Augeus his stable.

Augeus *was king of* Elis; *who had a stable so full of dung, that it became proverbiall. This* Hercules *cleansed upon a compact between them by turning* Alpheus *thorow it: or rather by means of diverting that River, made a barren part of his Countrey fertill. But* Augeus *refused to give him his reward, as done with so little difficultie: for fooles more consider the labour of the body, then that of the brain. Whereat incensed, he demolished his citie, and drave him out of his kingdome. This filthy stable representeth the Court of* Augeus; *contaminated with luxury, and all sorts of uncleanesse: which by the expulsion of the vitious king and his Parasites, was said to have been purged by* Hercules.

The Stymphalides.

The Stymphalides *were birds so called of a lake in* Arcadia, *which they chiefly frequented: chased away by* Hercules; *partly with his arrows, and partly with the sound of a brazen Cymball which was given him by* Pallas: *A greedy and filthy fowle which fed upon man-flesh: killing men with their feathers which they shot from their bodies as they flew; or poysoning them with the stench of their ordure. Alluding to the avarice and filthy converse of Harlots; who devoure the substance, pollute the fame, and infect the bodies of their desperate lovers. Such therefore are to be chased away with the arrows, or indignation, of Vertue: But especially by* Minerva's *Cymball; divine instructions, and precepts of Philosophy; which penetrate the eare like the sound of a Trumpet. Nor are they unaptly said to be man-eaters; who suck their blood like leeches, and devoure them like the ravenous* Lamiæ. *But historically the* Stymphalides *are taken for theeves who forraged that Countrey; as appeares by these verses of* Claudian.

Audieram memorande tuæ Stymphale *volucres*
Spicula vulnifico quondam sparsisse volatu.
Claud.

I, *Stymphalus*, heard of thy fowle, that threw
Thick showres of darts; and slaughtered as they flew.

The Parthenian Hart.

Parthenius *is a mountain of* Arcadia, *which took that name from the virgin Huntresse, where* Hercules *with indefatigable labour pursued and caught the Hart, which had feet of brasse and hornes of Gold: signifying not only his subjecting of Feare, expressed in the nature of that creature, an enemy to all noble indeavours; but that unwearied and constant course of vertue, by which immortall fame can be only obtained; more durable then brasse, then gold more refulgent.*

The Amazons.

About the river of Thermodon, *which runnes through* Cappadocia *into the* Euxine *Sea, the* Amazons *were said to inhabit. A race of warlike women; who suffered no men to live among them, but such as they imployed in their drudgeries: managing couragious horses; expert themselves, and instructing their daughters in military exercises. For during two moneths in the spring they accompanied with their neighbours; and when they were delivered, sent back the male issue to their fathers: fearing the right brest of the femals* (*from whence they took their denomination*) *that it might not hinder their shooting, nor the throwing of their javelings. These became so famous and formidable, that in the end it drew on the courage of* Hercules, *together with the desire of* Hippolyta's *rich Belt, to assaile them: who slew* Antiope *their Queene, and took* Hippolyta *prisoner, whom he gave to*

Theseus,

Theſeus, *his companion in that warre. In this battell he ſo weakned their forces, that they became a prey to their neighbours; who after a while extinguiſhed in thoſe parts both their name and nation.* Pentheſilea *with the remainder, flying her countrey, aſſiſted* Priamus *in the warres of* Troy.

With *Amazonian* troops, and moon-like ſhields
Pentheſilea ſcoures the trampled fields;
Her ſeared breſt bound with a golden Bend:
Bold maid, that durſt with men in armes contend.

Ducit Amazonidum lunata peltis agmina Penthesilea furens, mediisq; in millibus ardet; Aurea subnectens exerta cingula mamma Bellatrix; audetq; viris concurrere virgo. Virg.

Who there was ſlain by Achilles. Pliny *reports that ſhe was the firſt that invented the Battailaxe.* Plato *affirmes that there was a nation of* Amazons *in his time in* Saamatia Aſiatica *at the foot of* Caucaſus: *from whence it ſhould ſeeme that their Queen* Thaleſtria *came into* Hircania *unto* Alexander, *that ſhe might have a daughter by him; who participating of both their ſpirits, might conquer the whole univerſe. But* Strabo *doubts by the uncertaintie of authors, and unlikelineſſe thereof, that there ever were any ſuch woman: and* Palephates *writes that the* Amazons *were a people couragious and hardy, who wore linnen ſhaſhes on their heads, and gownes to their heeles (as now the* Turks *do) ſuffering no haire to grow on their faces: and therefore in contumely, called women by their enemies.* Goropius, *a late author, conceives them to be the wives and ſons of the* Sarmatians; *who invaded* Aſia, *together with their husbands, and after planted in* Cimbria; *which he endeavours to prove by certain* Dutch *etymologies.* Francis Lopez *and* Vlrichus Schimdel *finde them in the River* Orellana *in* America; *called thereof the River of* Amazons: *and* Edward Lopez *affirmes that there are of theſe in* Monomotapa *in* Africa, *nineteene Degrees Southward of the line; the ſtrongeſt guard of that Emperour, as the Eaſt Indian* Portugalls *acknowledge.*

The Golden Apples of the Heſperides, *with the Dragon that kept them, we have interpreted at large in the ſtory of* Perſeus. *An adventure reſerved for* Hercules: *who killing the Shepheard* Ladon, *called a Dragon for his immanitie, brought away the Golden Apples; which was* Atlas *ſheepe with the yellow fleeces; the name equivocall to either: ſheep being ſo honoured by the ancient for inriching their owners, that riches in money or cattell was of them ſo named. But allegorically,* Hercules, *or Vertue, cannot reap the fruit of his indeavours, thoſe golden Apples, untill he have killed the Dragon, Malice and Envy, which continually watch to fruſtrate his reward.* Heſperian Apples.

Of Hercules *fight with the* Centaures *you ſhall read in the Mythologie upon the twelfth book, where that battell is particularly deſcribed.* The Centaures.

The Erymanthian *Bore, which waſted all* Arcadia, *was ſlain by* Hercules: *meant by ſome notable and cruell theefe, either of that name, or bearing that beaſt for his device, which infeſted that countrey, and was ſubdued by him: but morally denoting the vertue of the minde, which ſubjects all terrors and difficulties.* The Erymanthian Bore.

Hydra, *was ſaid to be a venomous Serpent, which did much ſpoyle in the* Argive *territories; lurking in the lake of* Lerna: *and to have had many heads; whereof one being cut off, two roſe in the roome more terrible then the former: which* Hercules *aſſailed and deſtroyed, by ſuddenly cauterizing her headleſſe necks. This fable hath relation to that place; which by the eruptions of waters annoyed the neighbouring cities, when one being ſtopt many roſe in the roome: this* Hercules *perceiving, burnt it with fire, and ſo choaked the paſſages. For* Hydra *ſignifies water: and that this might be done, theſe verſes might inferre.* Hydra.

Corruption boyles away with heat;
And forth ſuperfluous vapours ſweat.

Exsuperat virium, atq; exudat inutilis humor.

Or rather the Sun (preſented by Hercules, *according to* Macrobius) *with his extraordinary fervor dryed up thoſe noyſome and infectious waters. Another writes that* Lernus *was a petty King; who built a ſtrong fort on the confines of his kingdome, and called it* Hydra; *placing therein a garriſon of fiftie ſouldiers. This* Hercules *beſieged. As often as any one was ſlain on the battlements, two ſtept in his place, not inferiour in fortitude: nor would yeeld untill the fort it ſelf was conſumed with fire. And there be who write that this ſerpent with many heads were as many brothers united in inviolable concord: when one cut off in battell, others ſeemed as it were to riſe in his place with freſh and more ſtrong preparations. Like the Band among the* Grecians, *which, in that continually reinforced, was called Immortall.* Plato *delivers* Hydra *for a Sophiſter whoſe confutation begat more wrangling. Therefore to cut off a head from* Hydra, *is to take away one inconveniency that more may ſucceed:*

ſucceede: like ſutes in law, which begin where they end, and continually multiply. But Hydra *in truth is a kinde of water-ſnake; which will turne on the aſſailant, and repulſe him with his ſtinking exhalations: whoſe mortall and terrible poyſon is noted by the infected arrow dipt in her gall, and raving death of the* Heroe.

Diomedes Horſes.

Diomedes, *that bloody king of* Thrace, *fed his horſes with mans-fleſh; whom* Hercules *fed with the fleſh of the Tyrant. A puniſhment agreeable to the law both of God and man, that offenders ſhould ſuffer what themſelves inflicted. But* Palephates, *a confuter of ſuch like ſtories, reports how* Diomedes *was one who had waſted his eſtate by keeping of Horſes: a prodigality derived from the* Greeks *to the* Romanes:

Cum ſu eſſe putes eadem ſperare cohortis,
Qui bona dominis præſepibus, & caret omni
Majorum cenſu, dum pervolat axe citato
Flaminiam.
Iuv. Sat. 1.

He dares preſume t' expect a Regiment,
Who all his ſubſtance hath in mangers ſpent.
And, what his Anceſtors had left, forſakes;
While he *Flaminia* with ſwift charriot rakes.

For which cauſe Diomedes *friends cal'd his horſes man-eaters. But other Authors affirme that* Diomedes *horſes were his laſcivious daughters, who waſted the ſubſtance and ſtrength of their lovers: horſes being the ancient Hieroglyphick of luſt; as ſuch deſires in the ſacred Scriptures are compared to their neighings. For there is no creature ſo prone unto* Venus *as a Mare; and therefore fained to conceive with the Winde:*

Scilicet ante omnes furor eſt inſignis equarum
Et mentem Veneris ipſa dedit, quo tempore Glaucus
Potniades malis membra absumpſere quadrigæ.
Illæ ducit Amor trans Gargara, trans ſonantem
Aſcanium, ſuperant montes, & flumina tranant.
Continuoque avidis ubi ſubita flamma medullis,
Vere magis (quia vere calor redit oſſibus) illæ
Ore omnes verſæ in Zephyrum ſtant rupibus altis,
Exceptantque leves auras, & ſæpe ſine ullis
Conjugiis vento gravidæ (mirabile dictu)
Saxa per & ſcopulos, & depreſſas convalles
Diffugiunt, non Eurum, non ſolis ad ortus,
In Boream, Caſumque, aut unde nigerrimus Auſter
Naſcitur, & pluvio contriſtat frigore cælum.
Hinc demum Hippomanes vero de nomine dicunt
Paſtores, lentum diſtillat ab inguine virus:
Hippomanes, quod ſæpe malæ legere novercæ,
Miſcuerunt que herbas & non innocua verba.
Virg. Georg. l. 3.

But Mares moſt furious: then by *Venus* ſtung
When *Potnean* Charriot wretched *Glaucus* ſlung,
And tare in peeces. Led by love, they skud
O're *Gargarus Aſcania's* roring flood;
Swim rivers, mountaines clime, when that fire ſtewes
Their greedy marrowes, and the Spring renewes
Heat in their bones. They to high cliffes repaire;
And yawning to the weſt, that gentle aire
Suck in with pleaſure: when (what's ſtrange to tell:)
Unbackt by horſe, with Foles their bellies ſwell.
O're cragges, high hills, and lowly dales they runne:
Not to thee *Eurus* and the riſing Sunne,
Boreas, nor *Caurus*; or where *Auſter* vailes
Sad heaven with clowds, and earth with ſhowres aſſailes.
That poyſon tickles from the groynes of theſe,
Which rightly rurals call *Hippomanes*:
Hippomanes, which oft dire ſtep-dames uſe;
With wicked charmes, and banefull weeds infuſe.

Others apply this fable to his riotous followers, maintained by his exceſsive tributes and exactions; feeding as it were, on the bowels of his miſerabe ſubjects. But Diomedes *horſes, together with their maſter, were ſlaine by* Hercules: *cruelty, avarice, and uncleanneſſe, chaſtized, or confounded by the zeale of vertue.*

The Nemæan Lion.

A Lion of huge proportion, whoſe skin no ſteele could penetrate, frequenting the Nemæan *woods and fields of* Mycena, *was encountred and ſtrangled by* Hercules; *who ever after wore his hide for defence and terror. This may be no fable, ſince the like was performed by* Sampſon (*ſuppoſed by ſome the ſame man*) *and after by little* David. *Yet hereby is underſtood the fortitude of the minde, againſt which no bodily ſtrength can prevaile; being ever adorned with the ſpoile of the vanquiſhed. But* Heraclides *conceives that the ſame was deviſed in regard of the ſelfe-cure of his owne furious melancholy, producing a temporary diſtraction; which gave an argument to the tragicall Poets. And ſurely theſe his conqueſts over beaſts and monſters were chiefly invented to expreſſe the excellency of Vertue in ſubduing inordinate affections: as Intemperance by the Bore, raſh Temeritie by the Lion, by the Bull Anger, Panick Feare by the Hart, Vncleanneſſe of life by* Augeas *his ſtable, by the* Stymphalides *Avarice, by* Hydra *Ignorance, by the* Centaures *luſt, &c. And therefore many of them placed by* Virgil, *as vices, before the gates of Hell.*

There

There *Centaures*, there the hissing *Hydra* stands,
Scylla, *Briareus* with his hundred hands,
Fire-arm'd *Chimæra's*, *Harpyes* full of rape,
Snaky hair'd *Gorgons*, *Geryons* triple shape.

Centauri in foribus stabulant, Scyllæque bifarmes.
Et centum geminus Briareus ac belua Lernæ
Horrendum stridens, flammisque armata Chimæra,
Gorgones, Harpyiæque, & forma tricorporis umbræ. Æn lib 6

Hercules *is mystically taken for the Sunne, to whom the Lion is sacred, it that his mayne resembles the raies of the other; the one called* Juba, *and the other* Jubar.

Cacus, *a mighty Gyant, the sonne of* Vulcan, *depopulated that part of* Italy *which lyes about Mount* Aventine *with his robberies: said to vomit fire, in that he burnt the corne on the ground, and enviously destroyed, what he could not reape. He, while* Hercules *slept, stole away the fairest of his Oxen; and drew them into his Cave by their tayles, that no impression might be seene of any feet going thither. A subtilty derived from the she Beare, who ever backward retires to her den, that she might not be traced by the Hunter. But these discovered by their bellowings,* Hercules *forced his Cave, and brained* Cacus, *breathing clowds of smoke, with his Club. Now* Cacus *is by interpretation Evill; which lurkes in Caves, in that never secure: when* Hercules, *or Vertue, vindicates his owne, by the destruction of the other; although with hypocrisie and fraudulent mists he endeavour to conceale himselfe.* Cacus.

Hercules *sustaineth heaven, his last labour, on his shoulders: of which thus* Juno *in his tragedy.* Heaven supported by Hercules.

He shewes, by bearing Heaven, how he may gaine
Heaven by his force. Whose shoulders did sustaine
The world: nor shrunk beneath so great a fraught;
Prest with the Poles, the starres; what more, my waight.

Et, posse cœlum viribus vincí sibi,
Didicit ferendo, subdidit mundo caput,
Nec flexit humeros molis immensæ labor.
Medioque collo sedit Hercules polus.
Immota Cervix sidera & cœlum tulit;
Et me prementem. Sen. Herc. Fur.

For the fable goes how Atlas, *who sate on a mighty mountaine, and supported Heaven on his back, desired* Hercules, *having heard of his surpassing strength, to ease him for a while in bearing of his burthen; who readily undertooke it. As* Atlas *was said to have supported Heaven in regard of the height of that mountaine which carries his name, and of his excellency in Astronomy: so* Hercules, *skilfull in that art, having travelled to the uttermost bounds of the Earth to increase his knowledge by conferring with* Atlas, *is said to have assisted him, by informing him in many secrets which before he knew not. Nor wants the fable a morall; declaring how those who patiently undergoe the burthens which are imposed by Heaven, shall at length with* Hercules *injoy even Heaven it selfe, the reward of their sufferance.*

And here is an end of the Heroicall actions of Hercules: *whereof those mentioned in these ensuing verses have onely the repute of his labours.*

Firſt he the grim *Cleonian Lion* slew:
Next *Hydra* did with sword and fire subdew:
The *Erimanthian Bore*, with Javelin strook:
The *Brasse-hov'd Stagge* with golden antlers took:
The chac'd *Stymphalides* his arrowes felt:
From th' *Amazonian* won his precious belt:
Then cleans'd *Augeas* stalls with ordure full:
And vanquished the furious *Cretan Bull*:
Sterne *Diomed* t' his ravenous horses threw:
Three-headed *Geryon* in *Iberia* slew:
The *Hesperian* Dragon-guarded Apples won:
And skowling *Cerberus* shewed to the Sun.

Prima Cleonæi tulerunt nemora leonis:
Proxima Lernæam ferro & face contudit Hydram:
Mox Erimanthæum vis tertia peredit Aprum:
Aeripedis quarto tulit aurea cornua Cervi:
Stymphalidas pepulit volucres discrimine quinto:
Thracium sexto spoliavit Amazona baltei:
Septima in Augeæ stabula impexa labores;
Octava expulso mugirent ubera Tauro:
In Diomeden villosa nona quadrigis:
Geryone extincto decimam dat Iberia palmam:
Undecimum mala Hesperidum distraxit triumphum:
Cerberus extremi suprema est meta laboris.
Virg. in frag.

Although there were many Herculeses, *as the* Egyptian, *the* Lybian, *and the* Tirinthian; *yet the acts of them all were attributed by the Poets to this our* Theban, *the son of* Jupiter *and* Alcmena.

He continues his complaint against the malice of Juno: *not without some doubt that the Gods regarded not the actions of men, when the wicked prospered, and the good were oppressed with miseries and torments: cruell and unjust* Euristheus *living in prosperity, the instrument and imposer of all his calamities. But his tragicall end approved the contrary. This* Euristheus *was the sonne of* Sthenelius *king of* Mycene, *who by* Juno's *instigation imposed these labours on* Hercules *with purpose to destroy him;*

him; being commanded to obey him in all things by Jupiter: the Oracle at Delphos fore-telling, how he, having finished those enterprizes, should obtaine a Deity. So are the vertuous not seldome advanced by the malice of their enemies; and so craggy and thorny is that steepe ascent which leads unto Glory.

LYCAS. Discovered Licas, who brought the impoysoned garment halfe dead with feare now clings to the knees of Hercules: the custome of such as implored pitty, as appeares in all histories; and therefore the knee was called the seat of Mercy. But Isidorus renders a naturall reason, in regard of the affinity betweene the knees and the eyes, since they were contiguous in the wombe of the mother: insomuch as the knees relent, and the eyes (the silent petitioners) shed teares when they rejoyne, as renewing in the memory their former neighbourhood, and affecting the minde with a mutuall sufferance. But infuriated Hercules, not giving time to the plea of his innocency, swings him about his head by the heeles, and throwes him into the Euboean seas: there turn'd into a rock which carries his name, and signifies Impulsion. Expressing thereby the effects of feare, which congeales the bloud, and stupifies the senses, as if altogether stony. Nor was this throw of his incomparable: for it is reported by Mayolus, an Italian Bishop, how he saw a man at Aſt in the presence of the Marquesse of Pescara take up a pillar of marble, three feet in length, and one in diameter; oft tossing it aloft in the ayre, and catching it againe before it fell to the ground, with as much facility as if it had been a tennis-ball. But this fable withall presents the usuall infortunity of such, who minister to the exorbitancies of Princes, though unacquainted with their secret intentions. This Rock lies against the Cenæan Promontory; and gave, in that it resembles a man, an argument to the fiction.

Now Hercules ascending the funerall Pyle, gives Philoctetes his bow and fatall arrowes to set it on fire: who lying on his Lions skin, and making his Club his pillow, entertaineth death with as much alacritie, as if so composed at a festivall. For paine and sorrow, together with all the injuries of malice or fortune, are swallowed up by the immensitie of Vertue; and lost, like showres that fall into the Ocean. Some say that his disease was a setled melancholy, breaking forth all over his body in burning ulcers: which hapned in the thirtieth yeare of his age; but according to others in the two and fifty. There are who write that he being an excellent Astronomer, burnt himselfe hard before a great eclipse of the Sunne, to confirme the opinion of his divinity. As the Sicilian Empedocles with the like ambition threw himselfe into Ætna. But the earthly parts of our Hercules being consumed with fire; his cœlestiall in a more glorious figure, having put off the robe of Mortality, is carried unto Heaven in a triumphat charriot, and deified by Jupiter. The soules of all men, saith Cicero, are immortall; but those of the good and valiant, divine: and for that cause divine honours were given unto such by the Ancient. But never before their funeralls, when censure is neither infected with Flattery nor Envy. Yet could not Alexander stay so long; who would in his life time be styled the sonne of Jupiter, a presage of his untimely death: as was that vote of Cerealis Anicius to him whom he flattered; which was, that a temple should be erected to divine Nero. But more modest was Agesilaus, who thus scoft at the Thassians that would have decreed him divine honors: If your city have the art of making of Gods, let us see what Gods you can make of your selves: and then perhaps I will be a God of your making. Yet Hercules better deserved a Deity then all the rest of the Heroes: who conquered nothing for himselfe: who raged all over the world, not to oppresse it, but to free it from oppressors, and by killing of Tyrants and Monsters preserved it in tranquillity.

Nunquam Stygias ferrur ad umbras
Inclyta Virtus. Vivite fortes;
Nec Lethæus seva per amnes
Vos fata trahent; sed cum summa
Exiget horas consumpta dies,
Iter ad superos gloria pandet.
Sen. Herc. Oet.

High vertue never sinks to Hell.
Be valiant mortalls, and live well.
Nor shall severe Fates hale you through
The floods of *Lethe*: but when you
Shall have accomplisht your last day;
Glory to heaven shall make your way.

As they held that the soules of such Worthies ascended into Heaven, and that their bodies resolved to Earth: so they supposed that their naked and incorporeall resemblances descended to the infernall habitations: whereof Homers Vlysses when in Hell.

Post hunc vidi vim Herculeam
Idolum: ipse vero apud immortales dea
Oblectatur in convivio; & habet pulchras
talis Heben,
Filiam Iovis magnanimi, & Junonis aureis
sandaliis. Odyss. l. 11.

Then saw the idoll of great *Hercules*:
He feasting with the deathlesse Deities;
White ancled *Hebes* spouse; the Thunderers
And *Iuno's* seede, who golden sandals weares.

Deianira

Deianira *hearing of the death of* Hercules, *procured by her error, ſlew her ſelfe at* Trachin: *and had her ſepulcher at the foot of the mountaine* Oetus; *which was to be ſeene in the dayes of* Pauſanias. Hercules *was ſaid to be the ſonne of* Jupiter, *for his noble actions and eminent vertues; and beſides it was the cuſtome to derive thoſe worthies, whoſe anceſtors they knew not through the obſcuritie of Hiſtory (wherein all things among the* Ethnicks, *before the ſubverſion of* Thebes *and wars of* Troy, *were involved, if not loſt) from one God or other: as we imagine the earth and the ſky to touch, when our ſight is bounded by the Horizon. As* Jupiter *his father, ſo was* Alcmena *his mother, which ſignifies ſtrenuity.* Hercules *therefore, or the fortitude of the minde, the ſonne of the Divine goodneſſe and valour, purchaſeth among mortalls an immortall fame, together with that name: a word compounded of* Juno, *or the aire, and glory, in that atchieved by her inſtigation; being called before* Alcides, *which ſignifies ſtrong.* Hercules *is alſo taken for the Sun; as his twelve labours by* Porphyry *for the twelve ſignes in the Zodiack. Hercules,* ſaith *Macrobius,* is the power of the Sunne, which actuates vertue in the minde of man to the ſimilitude of the Gods, nor was *Bœotia* the countrey of *Alcmena,* nor he at the firſt called *Hercules*; but long after was honoured with that name; meriting by his admirable fortitude to be ſtyled the God of vertue. For what ſignifies *Hercules* but the Glory of the Aire? and what is the Glory of the Aire, but the Suns illumination, which expelleth the Spirit of Darkneſſe? *The Conſtellation of* Hercules *is by* Ariadnes *Crowne; where he ſeemes to leane, and kneele on his knee; as weary with his labours.*

Euriſtheus *proſecutes his hatred to him, upon his poſteritie: (or rather out of feare that in time they ſhould ſeek to revenge his injuries, and deprive him of his kingdome) who fled to* Trachis, *and from thence to* Athens, *as to the altars of the Gods for refuge.* Euriſtheus *importunes the* Athenians *to deliver them by his Embaſſadours: who contrarily furniſh them with an army under the conduct of* Iolaus *the kinſman of* Hercules, *and* Hyllus *his ſon: who kill* Euryſtheus *in battell, and cruſh him under the wheeles of their charriots. Meane while* Alcmena *had onely* Iole *for a companion in her ſorrow; the daughter of* Euritus, *and bequeathed by* Hercules *for a wife to his ſon* Hyllus. *To whom (now great with childe)* Alcmena *wiſheth better ſucceſſe, then ſhe had in her travell with* Hercules; *reſtrained with miſerable torments by the envy of* Juno. *For it was anſwered by the Oracle, that he who firſt was borne of* Hercules, *or* Euryſtheus, *ſhould have the command of the other. Which known unto* Juno, *ſhe haſtned the birth of* Euryſtheus, *who was borne in the ſeventh moneth, and proroged the others untill the Tenth. This ſome have referred to the influence of the ſtarres, portending Empire to the one by their fortunate Aſpects and Conjunctions in his nativity: and glory by their different diſpoſitions to the other, to be attained with much labour and danger: and becauſe theſe ſecretly worke according to the quality and inclination of the Aire, the food of our Spirits, which we firſt draw in; they are therefore ſaid to be borne either ſooner or later by the favour or malevolency of* Juno. *But* Lucina, *the Preſident of Childbirth (ſo called becauſe ſhe brings them to light; as* Ilithyia *by the* Græcians, *in that aſſiſtant at the labours of women; being no other then the Moone, and expreſſing her operations in that king) precorrupted by* Juno, *is here ſaid by ſitting croſſe-leg'd, knitting her fingers within one another, and muttering of charmes to have hindred* Alcmena's *delivery. Which in likly-hood hath a reference to the practice of Witches in former ages; and perhaps not unpractiſed in ours: as well as the* Græcians *and* Frenchmen *at this day, by knitting a knot on a poynt, can diſable the bride-groome from touching the Bride. In Gaſconie called* Noverl'eguillette; *and practiſed alwaies at the mariage: which is of no light regard, ſince by the Civill law it is puniſhable. If this be naturall, it muſt be referred to the imagination of him that tyed the poynt: which is conceived to have the leſſe affinity with witchcraft, in that not onely witches, but any other may performe it. Nor was this unknowne unto* Virgill.

Euriſtheus. ALCMENA. Lucina.

Three knots knit on three threads of different dy
Haſt *Amarillis*: ſay *loves bands I ty.*

Nodo tribus nodis ternas Amarylli colores:
Necte Amarylli modo, & Veneris dic vincula nectu. Virg. Eclog. 8.

But as theſe are delivered by the unkitting of thoſe knots; ſo here the womb of Alcmena *by* Lucina's *unlocking her legs and fingers: ſuſpected and deceived by* Galanthis, *a ſtout and wily Goſhip; whom the angry Goddeſſe turnes into a Weſell, to produce her young at her mouth, as her mouth had procured the Ladies delivery. But* Ariſtotle *confutes that vulgar opinion, proceeding onely from a miſtake, in that they carry their young ones in their mouthes from one place to another. I have ſeene a Beaſt, which the* Indians *call a* Poſſoun, *that hath two flaps beneath her belly, which ſhe can ſhut and open at pleaſure: within which, when affrighted, ſhe receives her broode, and runnes away with them: whereupon, by a like miſtake, it was ſuppoſed at firſt by ſome of the* Engliſh *that they reentr'd her*

GALANTHIS.

her belly. Now the Weſel is the hieroglyphick of a Virago; red-hair'd, frequenting houſes; and therefore every way ſuiting with Galanthis. A beaſt, for this ſervice to Alcmena, as Ælianus reports, much honoured by the Thebans.

DRYOPE. Jole relates a ſadder ſtory of her ſiſter Dryope: devirginated by Apollo, and after married to Andremon the ſon of OEnius: who playing with her child under a Lotus tree, into which a Nymph was converted to avoyde the luſt of purſuing Priapus, by pulling a ſprig from the ſame was her ſelfe converted into a Lotus. So fained perhaps in that Dryope ſignifies an Oake, of the affinity of thoſe trees: both alike ſolid, ſound, and long-laſting: as to be deflowred by Apollo, in regard of the nature of the Lotus; which unfolds her leaves by degrees as the Sunne exalteth his beames; and as he declineth ſhuts them up againe, as only applyable to that Deity. So by this tranſformed Dryope with her child in the midſt of her boughes, the Ægyptians expreſſed the world repleniſhed throughout with the Godhead. For the Lotus fructifies beſt in watry places, generation chiefly proceeding from moyſture, whereupon the Ocean is called the parent of all things; his ſhape, his fruit, and leaves orbicular; the forme of the Vniverſe, and figure of the Mindes perfection: the Infant deciphering the Divine Power, as the only and perpetuall originall of all, never growing old, nor ſubject to alteration; at quiet in himſelfe, and not be moved; the latter expreſſed by his ſitting. The Lotophagi a people of Africa, took their names from feeding on Lotus, and gave it to their country: a fruit ſo wholſome and delicate, that it was the occaſion of that fiction in Homer;

Neque ſane Lotophagi paratam ſuis malum quippiam
Noſtris, ſed ipſis præbuerunt Lotum guſtare.
Horum quicunque Loti comediſſet dulciſſimum fructum,
Non jam renunciare rurſum voluit vel redire
Sed illic volebat cum viris Lotophagis
Lotum edendo manere, reditumque obliviſci.
Odyſſ. I. 9.

Nor did the *Lotophagi* ill intreat
Our men, but made them of their Lotus eate.
Who ever taſted of that pleaſant fare,
Forgot their meſſage, with their countries care:
And with the *Lotophagi* would remaine
To feed on Lotus, nor returne againe.

In ſo much as they are proverbially ſaid to have eaten Lotus, who linger in forraigne countryes, as forgetfull of their owne. Which Eraſmus applyes unto thoſe who once have taſted of honeſt delights, nor can be drawne back to their former vices. So ſhould we abandon whatſoever is deare in our eſteeme, that may be a hindrance to our piety, having taſted once of the heavenly Lotus. Among the fortunate trees this was reckoned for one: under which the Veſtall Virgins buried their haire, cut off when they entred into that order.

PRIAPVS. By the Nymph converted formerly into this tree, to eſcape the purſuite of Priapus, that ancient opinion is unfolded, how every tree had his Genius, which they called Nymphs or Hamadryades, and therefore fained to bleed when their branches were violated: thereby to increaſe the ſuperſtitious reverence which they bare to their Groves; of which we have formerly ſpoken. She is ſaid to be purſued by Priapus of the fecundity of Orchards; wherein he had his image erected, as their protector, and the God of Propagation. Fained therefore to be the ſonne of Dionyſius and Nais: Dionyſius taken for the Sunne, and Nais for moyſture, whereby all things are conceived; his name no other then the generall ſeede of things. It is ſaid that Venus hid him for his deformity: to ſhew how many things are neceſſary in Nature, which are yet to be concealed for their unſeemelineſſe. But his obſcene ſtatue and filthy Ceremonies can neither be ſpoken of, nor heard with modeſty. S^t Jerome and Iſidorus were of opinion that thus Priapus was the ſame with Bel-peor, the God of the Midianites: worſhiped alſo by Maach, whoſe Idoll her ſonne Aſa burnt, and removed her from all her dignity, in that the principall in thoſe beaſtly cuſtomes.

IOLAVS. HEBE. The ſorrowes of Alcmena and Jole are ſomething abated by the approach and wonderfull change of Jolaus their kinſman: his youth now reſtored by Hebe, at the ſuite of her husband Hercules. This Hebe was held for the Goddeſſe of youth, her name importing as much; and to have been married unto Hercules in Heaven, to reconcile all diſpleaſure between him and Juno, ſhe being her daughter by Jupiter: ſignifying how ſtrength and youth are to concurre in thoſe, who are qualified for noble atchievements. This Goddeſſe was chiefly honoured by the Phlyaſii (a people of Peloponneſus) in ſo much as whoſoever fled to her Altar was delivered from puniſhment: at the entrance of whoſe temple they hung up the chaines and fetters of captives. She had her ſtatue in the forme of a beautifull young woman, crowned with flowers; and her mantle waried with orient colours. She was fained not only to reſtore youth unto men, but to the Gods themſelves; as if even they grew old like a garment: and ſaid to be the daughter of Jupiter and Juno, in that all vegetables ſheut up and bud through the gentle temperature of the ayre; derived from Jupiter, or the etheriall ſerver. Now Jolaus was reported to have growne young again, for that in his old age he performed great things; ſuffering little or no alteration either in the vigour of his mind or ſtrength of his body. So Moſes when he was fixeſcore years old had

had his ſight, and the habit of his naturall powers unimpaired. Although in him miraculous; yet in ancient times, before luxury had made a breach for diſeaſes to enter, they acquired a luſty age through abſtinence from wine and a temperate diet; the nobleſt part, and moſt aſſured of Phyſick.

Hebe, *about to ſweare that ſhe would never againe give unſeaſonable youth unto any, is withheld by Propheticall* Themis: *who obſcurely toucheth the warres of* Thebes *betweene the two ſonnes of* Oedipus *by his mother* Jocaſta. *For they agreeing to governe by turnes,* Eteocles, *the elder, refuſed at the expiration of his yeare to reſigne his throne to* Polynices: *who fled to* Adraſtus *for ſuccour; and marrying his daughter* Argia, *was by him aſſiſted: drawing* Tydeus, Hypponecdon, Parthenopeus, Capanæus, *and the Prophet* Amphiaraus *into their confederacy.* Capaneus, *ſcaling the walls of the* Thebes, *was ſtruck dead with lightning,* Eteocles, *and* Polynices *ſlew one another in ſingle combat; and* Amphiaraus, *was ſwallowed alive by the Earth: who foreknowing how he ſhould periſh in that warre, had concealed himſelfe; till in the end betrayed by his wife* Eriphile, *for the avarice of* Hermiones *carquenet, given her by* Polynices. *This diſcovered, he commanded his ſon* Alcmæon *that after his death he ſhould kill his treacherous mother; which he performed accordingly. When agitated by the* Furies, *the terrors of his conſcience, he fled to* Phegeus, *to be purged of that guilt, and married his daughter* Alphesibæa; *having won her conſent with the fatall carquenet. But finding there no cure, he repaired to* Achelous *by the advice of the Oracle: whoſe daughter* Callirrhoe *he likewiſe eſpouſed; upon promiſe of that Iewell. Returning to fetch it from* Alpheſibæa, *he was ſlaine by her brothers* Themenus *and* Axionus *as they by their ſiſter, for the death of her inconſtant husband. But our Poet will have them ſlaine by* Alcmæons *ſonnes by* Callirrhoe: *ſhe here petitioning* Jupiter, *that of Infants he would make them ſuddenly men, to revenge the murder of their Father, which* Hebe *was now to performe, at his commandement. Expreſsing thereby the forward courage of thoſe noble youths, whoſe illuſtrious actions tranſcended their ages. So writes he in his Arts of* Caius, *the Nephew to* Augustus:

CALLIRHOES CHILDREN.

He leads an Army in his tender yeares:
A boy, not like a boy in act appeares.
Forbeare the birth-dayes of the Gods to tell:
The *Cæſar's* vertues far their age excell.
Their heavenly wits, more ſwift then time, diſplay
Their birth, nor brook the loſſe of dull delay.

—— primiſque ducem profitetur in annis:
Bellaque non puero tractat agenda puer.
Parcite natales timidi numerare Deorum:
Cæſareum virtus contigit ante diem:
Ingenium cœleſte ſuæ velocius ætas
Surgit, & ignava ſors male damna mora.
Art. Aman. l. 1.

They muſt beginne betimes, that aime at great actions. Alexander *had conquered the world ten yeares before he could have beene Conſul, had he beene a* Romane: *which made* Cæſar *ſigh when he ſaw his image at* Gades *in the temple of* Hercules; *accuſing his owne ſloth; who then as old as* Alexander *when he had ſubdued the Orient, could boaſt of no memorable atchievement; although inflamed with as great an ambition.*

The Gods demand of Hebe *the like reſtauration, which ſhe had beſtowed on* Iolaus *for their affected mortalls: whoſe tumult* Jupiter *compoſes, as not able himſelfe to revoke the youth of decrepit* Minos: *who formerly was feared by all; but now both feeble in body and minde, doth feare the aſpiring of youthfull* Miletus, *the ſonne of* Apollo. *But he to cleare his ſuſpition (ſo adviſed by* Jupiter) *forſaketh* Creet, *and erects* Miletum *in* Aſia: *there marrying* Cyana *the daughter of the* Meander. *Yet this is not ſpoken by the Poet, as if Rivers could ingender men, but that thoſe men were begotten by ſuch, as left their names to theſe rives.* Cyane *by* Miletus *at one burden had* Caunus *and* Byblis; *whoſe inceſtuous love to her brother is our preſent argument. Affording neither allegory nor hiſtoricall alluſion: but lively diſplaying the impotency of Paſſion, and of a wicked affection: juſtifying her owne vices by the example of great ones, who corrupt the world with a fatall contagion. Theſe were their Gods; but in truth of hiſtory* Caine *and his ſonnes (as formerly declared) who out of neceſsity married their ſiſters, but after forbidden by the Law of Nature, as acknowledged by all Nations: although* Cambiſes, *perſwaded by his ſycophants that a King was liable to no law, durſt infringe it. Nay among the* Romanes, Claudius *was the firſt who married his Neece:* followed onely by one, *ſaith* Tacitus, to flatter the Emperour. *She extenuates her offence by loves unreſiſtible compulſion: ſo apt are we to palliate our beloved vices; imputing that to an over-ruling Power, which proceeds from our owne depraved affections. But* Phædra's *Nurſe could have told her*

BYBLIS.

Deum esse amorem, turpitèr vitio favens
Fecit libido: quique liberior foret,
Titulum furori nomen falsi addidit.
Natum per omnes fertur errasse locos
Erycina mittit: Ille per cælum volans
Præterea tecta tela molitur manu;
Regnumque tantum misceris in superbo lare.
Vana ista demens animus assivit sibi,
Veneris que numen finxit, atque arcum dei.
Quisquis secundis rebus exultat nimis,
Fluitque luxu, semper insolita appetens;
Hunc illa magna dira fortuna comes
Sibit Libido.
Sen. in Hip.

Luſt, baſely favouring vice, a Deity
Firſt made of love; and to become more free,
A forged Power to that wild Fury adds:
How *Cupid*, ſent by *Erycina*, gadds
Through all the Earth, flyes up to Heaven, there ſtrayes,
And ſhootes his ſhafts; whom every God obayes.
Thus frantick Mindes, to excuſe their guilt, beſtow
A Power on *Venus*, on her Son a Bow.
Who too-much in proſperitie delight,
And riot with unbridled appetite;
Thoſe, wicked luſt, the dire aſſociate
Of high-ſwolne fortune, drives t' a deſperat fate.

Praxiteles *made two images of* Venus; *one naked, and the other covered with a vaile: this latter is adored by our* Biblis; *which corrupts her by degrees, beguiling her at the firſt with the diſguize of fraternall piety, ſeconded with too much familiaritie and liking of his Perſon: next inflaming her with deſires which ſhe durſt not think of; contracted in her ſleeps, and revealed in her bluſhes; then imboldens her to attempt; and laſtly to contemne her fame, the height of all Impudency. But* Caunus *to avoyd her importunity abandons his countrey, and builds a city in* Caria *which carries his name; whom frantick* Biblis *purſues: who now tyred with travell, and pining with deſpaire, diſſolves into a fountain; the monument of her puniſhment & eternall ſorrow; which had not befalne her had ſhe practiſed this precept.*

Opprime, dum nova sunt, subiti mala semina morbi:
Et tua, incipienti ire, reſſtat equus.
Principiis obsta: sero medicina paratur,
Dum mala per longas invaluere moras.
Ovid rem. amor. l. 1.

Of ſwift diſeaſes choak the dangerous ſeede:
And when he preſſeth forward, check thy ſteede.
Reſiſt beginnings: Phyſick no reliefe
Affords, when time inveterates the griefe.

But Canace *and* Canulia, *the one a* Grecian *Lady, and the other a* Romane, *found their brothers* (Mucareus *and* Papyrius) *more plyable: when conceiving, and diſcovered, their fathers ſent a naked ſword unto either; who rightly interpreting their meanings, fell upon the points thereof; and were ſeconded by their inceſtuous lovers.*

Our Poet in the wandring of Biblis *ſpeaks of that* Carian *mountaine, the receptacle of* Chimæra: *a monſter which vomited fire; having the head of a Lion, the body of a Goate, and the taile of a Serpent: which by* Fulgentius *his morall may ſomething ſort with the former fable. For* Chimæra *demonſtrates the changeable condition of Love; in the beginning thereof, the fruition, and ending: aſſailing with the fierceneſſe of a Lion, poſſeſſing with the luxury of a Goate, and concluding like a Serpent with ſhame and deteſtation. But* Servius *gives it a topographicall conſtruction: the* Chimæra *deſcribed to be ſuch, becauſe that mountaine flamed at the top, the upper part frequented by Lions, the middle by Goates, and the bottome by Serpents.* Bellerephon *for making it habitable was ſaid to have ſlaine the* Chimæra. Acoſta *makes almoſt the like deſcription of the* Andes *in* Peru. *Others interpret* Chimæra *for a cruell Pyrat of* Lycia; *whoſe ſhip had in her prow the figure of a Lion, in the midſt of a Goat, and on her poope of a Serpent: whom* Bellerephon *took with a Gally of ſuch ſwiftneſſe* (*by reaſon of the newly invented ſailes*) *that it was called* Pegaſus, *or the flying horſe; the ground of that fable.*

Ipuers. *The fame of this wonderfull change of* Biblis *would have filld* Creets *hundred Cities, had not* Pheſtos *at that time produced a wonder of their owne. For* Lyctus *had charged his wife* Telethuſa, *now great with childe, to kill, or expoſe it to the mercy of the Deſarts* (*a cuſtome among the* Græcians *to thoſe, whom they would not, or could not for their poverty foſter*) *if ſo be it ſhould prove a daughter. But the Goddeſſe* Iſis *appeares unto her in her ſleepe, and commands the contrary: here deſcribed with hornes, in that taken for the Moone, as the Moone for* Ceres (*of which we have formerly ſpoken*) *and therefore crowned with the eares of Corne: accompanied with a rable of* Egyptian *Gods. Barking* Anubis, *fained to have the head of a dogge, and ſo figured in his ſtatues: whereof I brought one out of* Egypt, *taken out of the belly of an inbalmed body. This* Anubis *was ſaid to be the ſonne of* Oſyris, *who following his father in his warres, gave a dog for his creſt; and therefore worſhipped in that forme. But more probably* Mercury, *who came into* Egypt *with* Iſis, (*then* Iô) *and informed her in ſundry knowledges: Who by reaſon of his ſagacity and quick apprehenſion, was both ſo called and carved.* Bubaſtis *is a name of* Diana, *adored by the* Egyptians; *a city and a privince in* Egypt *ſo called; taken alſo for* Iſis. Apis *was a black oxe with a white ſquare in his forehead, or on his right ſide; his hornes reverſed like a Creſcent, as ſacred to the Moone or* Iſis. *When he dyed or was drowned by the Prieſts* (*for he was ſuffered to live but to ſuch a time*) *with much ſorrow ſeeking,*

Iſis.

Anubis.

Bubaſtis.

Apis.

they

they never ceased untill they had found an other in all respects like the former. This beast they adored for a God, kept secretly in a Parke at Memphis. When they led him abroad, he was ushered by his priest in great solemnity, and followed with strange devotion by the multitude; not seldome, as reported, bellowing forth propheſies. Some derive the worshipping of this Oxe from the institution of Isis and Osyris, in that so usefull in tillage. It is recorded that Osyris himselfe was an Oxe, and Isis a Cow: because of Io's transformation in the one, and the transmigration of Osyris Soule into the other. Others affirme that Isis incloſed the dissevered lims of Osyris in a cow of wood, covered over with an Ox-hide; whereupon the vulgar held that he was changed into an Oxe, and worshipped him in that forme. But Plutarch writes how Osyris of old set up certaine markes for the people to meet at in their devotion: carving on one the figure of a Dog, on another of a Serpent, on a third of an Oxe, &c. That these remaining, and the reason why the were erected forgotten, they fell to worship the Signes themselves. Now Apis signifies a face, and Serapis (the same with Apis) the head of an Oxe: the very name which the Fathers use to expresse this Idolatry; derived from the Egyptians to the Israelites; first set up in the wilderneſſe, and after at Dan and Bethel by Jeroboam. Some interpret the first institution of the same to have beene in memory of Joseph; who by his providence relieved Egypt in the seven yeares of famine: confirmed by the testimonies of Suidas, Ruffinus, and others. For what fitter Embleme (saith a moderne Author) to continue the remembrance of Joseph (if it had not after proved an Idol) then an Oxe, the true and lively Hieroglyphick of an industrious husband-man; by whose care and industry their lives were preserved? He who here is mentioned with his finger on his mouth was called Harpocrates, the God of Silence: intimating how sacred mysteries were not to be divulged. Especially this great one, that Osyris and Isis were mortals whose sepulcher was among their Priests; but by no meanes to be disclosed to the People, leſt it should slacken their devotion: with all that the language of men concerning the Deity should be reserved and reverent. Isis, assisted by Orus, Apollo having killed Typhon (who had slaine his brother Osyris, and scattered his lims about the countrey) sought the reliques of her husband throughout all Egypt, with much sorrow and lamentation: who found and incloſed them in a sepulcher, surceasing from thence forth to mourne: from whence this ceremony in the search of Apis proceeded; as that custome of the Egyptian Priests, to goe forth lamenting, and returne againe singing. Now Isis and Osyris for teaching the Egyptians agriculture were after their deaths by them Deified: Osyris adored in the Sunne, and Isis in the Moone; because heat and moysture doe procure fertility. Isis is also taken for the land of Egypt, in that so extraordinarily fruitfull: and is said to mourne for the losse of Osyris; that is when the Sunne is in the winter Tropick, the Earth being then disrobed and barren. We will conclude with that ancient Inscription on the Columne of Isis. I am *Isis*, the Queen of *Egypt*, instructed by *Mercury*. The lawes which I have made let no man dissolve. I am the wife of *Osyris*, the Inventreſſe of Tillage, and mother to *Orus*. In Heaven I am the refulgent Dog-starre. The citie *Bubasta* was built to my honour. Rejoyce, rejoyce, ô *Egypt*, in that thou hast nourished me. *Said to be the Dog-starre, in that the* Egyptian *Astronomers, having the benefit of a plaine countrey and perpetuall serenity, from their high* Pyramides *observed when that starre first appeared before the sun-rising, not eclipsed by his greater light, then being, when twelve Degrees distant from the Sunne in starres (as this is) of the first magnitude; from thence accounting, untill discovered as before the yeare following. And because the vines and fruits then ripen, the bountifull* Nilus *begins to flow, and contagious sicknesses to cease, (which in that season in other regions is most outragious) they attributed all those notable benefits to the influence of that starre; and therefore worshipped it under the name of* Isis. *But how comes the* Aspe *into the traine of the* Egyptian *Gods? This deadly Serpent they also worshipped, as resembling the Planet of the Sunne; never growing old, and swiftly moving without the instruments of motion. And not onely the Annuall course of the Sunne in the Zodiack, obliquely winding to and from the Aequator, resembles a Serpent (in which respect the course of the Moone, which is oblique to the Ecliptick, is compared to a Dragon; the two points where she cuts the Ecliptick being called the Dragons head, and his taile) but even his diurnall course is not perfectly circular, but passeth as it were with Serpentine windings.*

Harpocrates.

The Aspe.

But to returne to the fable. Telethusa *being brought a bed of a girle, made her husband beleeve that it was a boy: who called it* Iphis (*a name which suted with either sex*) *by their parents at the age of fifteene espoused to* Ianthe: *both fervently affecting each other; but the one as much beguiled in her hopes, as the other was desperate of injoying. The evening before the appointed nuptials,* Telethusa *and her daughter repaire to the shrine of* Isis: *from whence* Iphis *by the favour of the Goddesse returnes a boy, and marries his beloved* Ianthe; *the marriage graced with the presence of* Juno, Venus, *and auspitious* Hymen. *By this the Ancient declared, that men should despaire of nothing; since all things were*

in the power of the Gods to give; and give they would what was justly implored. And by the example of Lictus *we may observe, how Poverty not seldome provokes even the good, distrusting the divine Providence, to use unlawfull and unnaturall meanes to preserve themselves from the oppression of necessity; not remembring how dangerous a presumption it is, to prescribe him rules, who knowes our wants farre better then our selves, for the dispensation of his benefits. Nor shall we be hardly induced to beleeve that women have beene changed into men, if we give any credit to Authors either ancient or moderne.* Pliny *writes that it is recorded in the* Romane *Annalls, how a maid of* Cassinum, *in the Consulships of* Licinius Crassus *and* Cassius Longinus, *being under the tuition of her parents, became a boy; who by the command of the Aruspici was transported to a desert Iland: How* Licinius Mutianus *reports that he saw one* Arescon *at* Argos, *formerly a married woman, and named* Arescusa; *who had then a beard, and was married himselfe to another: and that himselfe had seene in* Africa *a virgin turned into a man on her wedding day, called* Lucius Cossicus, *a citizen of* Tisdrita. Pontanus, *who lived in the last Century, makes mention of a Fishermans wife of* Cajeta *who suddenly became a man, after she had beene fourteene yeares married: of another, called* Æmilia, *the wife of* Antonio Spensa, *a citizen of* Ebulano *who married and begot children: and of a third when she had had a childe. That in the time of* Ferdinand *King of* Naples, Caroletta *and* Franciſca, *the daughters of* Lodovico Quarna *of* Salern, *at fifteene yeares old exchanged their sexes.* Montaigne *reports that he saw by* Vitry *in* France *a man, whom the Bishop of* Soysons *had then in Confirmation, called* German (*known from her childhood to have been a woman, untill the age of two and twenty, by all the inhabitants there about, and then named* Mary) *well strucken in yeares, and having a long beard who said that on a time by straining to over-leap another, he suddenly felt those parts to descend. And how at this day the Maidens of that Towne and Countrey have a merry song, wherein they admonish one an other not to leap too much for feare of the fortune of* Mary German. *But it is without example that a man at any time became a woman. From whence we may derive this morall, that as it is preposterous in Nature, which ever aimes at perfection, when men degenerate into effeminacy; so contrarily commendable, when women aspire to manly wisdome and fortitude.*

OVIDS




Lib: 30.

OVIDS

METAMORPHOSIS

The Tenth Book.

THE ARGVMENT.

FEare turns a man to Flint. Lethæa's *blame*
Olenus *beares: now ſtones; their ſhapes the ſame.*
Vext Cybele *to Pine her* Atys *turns.*
Sweet Cypariſſus *in a Cypreſſe mourns.*
Enamoured Jove *an Eagles wings diſplayes;*
And lovely Ganymed *to Heaven convayes.*
Slain Hyacinthus *ſighes in his new Flowre.*
The cruell Sacrificers by the powre
Of Venus *turn'd to Bulls. The Proſtitute*
To Stones. Pygmalion *weds the living fruit*
Of his rare Art. Erigone *doth ſhine*
In heaven; converted to the Virgin Sign.
Myrrha, *a weeping Tree.* Hippomenes
And Atalanta, *Lions.* Cyprides
(Inform'd by Mentha's *change) her Paramoure*
Turns to a faire, but quickly fading flowre.

Orpheus and Eurydice.

HEnce, to the [a] *Cicones*, through boundleſſe skies,
In ſaffron mantle, [b] *Hymenæus* flies:
By *Orpheus* call'd. But neither uſuall words
Nor cheerfull looks, nor happy ſignes affords.
The torch his hand ſuſtain'd, ſtill ſputtering, rais'd
A ſullen ſmoke: nor yet, though ſhaken, blaz'd.
Th' event worſe then the Omen. As [c] his Bride
Troopes with the [d] *Naiades* by *Hebrus* ſide;
A Serpent bit her by the heele: which forc't
Life from her hold, and nuptiall tyes divorc't
Whom when the *Thracian* Poet had above
Enough bewail'd; that his complaints might move
The under Shades, by [e] *Tenarus* deſcends
To *Stygian* floods; and his bold ſteps extends
By ayrie ſhapes, and fleeting Souls, [f] that boaſt
Of ſepulture, through that unpleaſant coaſt
To *Pluto's* Court. When, having tun'd his ſtrings,
Thus to his harp the God-like Poet ſings.

You Powres that ſway the world beneath the Earth,
The laſt abode of all our humane birth:
If we the truth without offence may tell;
I come not hither to diſcover Hell,
Nor bind that ſcouling [g] Curre, who barking ſhakes
About his triple brows *Meduſa's* ſnakes.
My wife this journey urg'd: who, by the tooth
Of trod-on Viper, periſht in her youth.
I would, and ſtrove t' have born her loſſe: but Love
Won in that ſtrife. A God well known above:
Nor here, perhaps, unknown. [h] If truly Fame
Report old rapes, you alſo felt his flame.
By theſe obſcure abodes, ſo full of dread;
By this huge [i] *Chaos*, and deep Silence, ſpread
Through your vaſt Empire; by theſe prayers of mine;
Euridices too-haſtie fate untwine.
We all are yours: and after a ſhort ſtay;
Early, or late; we all muſt runne one way.
Hither we throng; for our laſt home aſſign'd:
Th' eternall habitation of man-kinde.
She, when her time by nature ſhall expire,
Again is yours: I but the uſe deſire.
If fate deny me this, my ſecond choice
Is here t' abide: in both our deaths rejoyce.

While thus he ſung, and ſtruck the quavering ſtrings,
The bloodleſſe Shadows wept: [k] nor flattering Springs
Tempt *Tantalus*; *Ixions* Wheele ſtood ſtill;
Their Vrne the *Belides* no longer fill:
The Vultures feed not; *Tityus* left to grone:
And *Siſyphus* ſate liſtning on his Stone.
The Furies, vanquiſht by his verſe, were ſeen
To weep, that never wept before. [l] Hels Queen,
[m] The King of Darkneſſe, yeeld t' his powrefull plea.
Among the late-come Souls, *Euridice*

They

a A People of *Thrace*, by the River *Hebrus*.
b The God of Marriage.
c *Euridice*.
d Nymphs of that River.
e A Promontory of *Laconia*; wherein a Cave, as they held, deſcended to Hell.
f For none could paſſe, before their funerall Rites were performed.
g *Cerberus*.
h For *Pluto* had raviſhe *Proſerpina*: Whereof in the fifth book.
i Which ſignifies confuſion.
k Of theſe ſee the Comment on the fourth book.
l *Proſerpina*.
m *Pluto*.

They call: she came; yet halting of her wound.
Given *Orpheus*, with this law: Till thou the bound
Of pole [a] *Avernus* passe, if back thou cast
Thy carefull eyes, thou loosest what thou hast.
A steep ascent, dark, thick with fogges, they clime
Through everlasting Silence. By this time
Approach the confines of illustrious Light.
Fearing to lose, and longing for a sight,
His eyes th' impatient lover backward threw:
When she, back-sliding presently with-drew.
He catches at her, in his wits distraught;
And yeelding ayre for her (unhappy!) caught.
Nor did she, dying twice, her spouse reprove:
For what could she complain of, but his love?
Who takes her last farewell: her parting breath
Scarce reacht his eares; and so revolves to death.
Her double losse sad *Orpheus* stupifi'd;
With equall terror unto his, [b] who spi'd
Three-headed *Cerberus*: whom feare alone,
Oppressing nature, turn'd into a stone:
Or like *Olenus*, who t' excuse his wife
Accus'd himself, and text his guiltlesse life:
With thee *Lethæa* [c] whose proud beautie late
Drew on thy self and him a cursed fate:
Vnited bodies once; but for thy pride
Now Marble statues on fount-fruitfull *Ide*.
He kindly (pressing to return) intreats
The [d] Ferry-man: who answers him with threats.
Vpon the banks seven daies he sate; forlorn
And comfortlesse; all sorts of food forborn:
Care, grief of minde, and teares, his only cheare,
Calling the Gods of [e] *Erebus* severe,
At length to snowie [f] *Rhodope* he hasts;
And [f] *Hæmus*; beaten with the Northern blasts.
Now [g] *Titan* thrice had finished his yeers
In watery [h] *Pisces*. *Orpheus* still forbeares
The love of women. Or through bad successe:
Or former vows. Yet many ne'retheless
Th' affected Poet seek; but none injoyes:
[i] Who beautie first admir'd in hopefull boyes.
A Hill there was; a plain upon that hill;
Which in a flowrie mantle flourisht still:
Yet wanted shade. Which, when the [k] Gods Descent
Sate down, and toucht his well-tun'd instrument,
A shade receiv'd. Nor trees of *Chaony*,
The Poplar, various Okes that pierce the sky,
Soft Linden, smooth-rinde Beech, unmarried Bayes;
The brittle Hasel, Ash, whose speares we prayse,
Vnknottie Firre, the [l] solace shading Planes,
Rough Chesnuts, Maple fleckt with different graines,
Streame-bordering Willow, Lotus loving Lakes,
Tuffe Boxe whom never sappy spring forsakes,
The slender Tamarisk, with trees that beare
A purple figge, nor Myrtles absent were.
The wanton Ivie wreath'd in amorous twines,
Vines bearing grapes, and Elmes supporting Vines;
Straight Service trees, trees dropping Pitch, fruit-red
Arbutus, these the rest accompanied.
With limber Palmes, of Victory the prize:
And up-right Pine, whose leaves like bristles rise;
Priz'd by [m] the Mother of the Gods: for she
[n] Her last-stain'd *Atys* turn'd into that tree.
The [o] spyre-like Cypresse in this throng appeares.
Of late a Boy: lov'd by [p] that God who beares
The silver bow, and strikes the quavering strings.
Sacred to Nymphs that haunt [q] *Carthæan* Springs.
A Stag there was; whose hornes, on high displayde
With spreading palmes, afford the head a shade.
His antlers shone with gold; a carquenet
His neck imbrac't, with sparkling Diamonds set.
A silver bell upon his forehead hung
By silken strings, which every motion rung.
Round pearl, of equall size, from either eare
Hung on his cheeks: who, void of native feare,
Frequented houses: and well pleas'd, would stand
The gentle strokings of a strangers hand.
This *Cyparissus*, was thy only joy,
(Of all that [r] *Cea* bred, the fairest boy)
By thee full oft, to change of pasture led:
To purling streames that part the ranker mead.
With various flowres, now wouldst thou trick his horns:
Now on his back (who no such burden scornes)
About the spacious fields in pleasure ride;
And with a purple raigne the willing guide.
'Twas Summer, and high Noone: Dayes burning eye
Made [s] *Cancers* crooked claws with fervor fry.
Vpon the ground the panting Hart was laid,
Coole ayre receiving from the spreading shade.
Whom silly *Cyparissus* wounds by chance:
And seeing life pursue his tug'd-out lance,
Resolves to dye. What did not *Phœbus* say,
That might a grief, so slightly cans'd, allay?
He answers him in sighes: this last good-turn
Implores; That he might never cease to mourn.
His blood now shed in teares, a greenish hiew
His body dimmes: the locks that dangling grew
Vpon his ivory fore-head, bristling rise;
And pointing upward, seeme to threat the skies.
When *Phœbus*, sighing: I for thee will mourn:
Mourn thou for others: Herses still adorn.
Such trees attracting; and inviron'd round
With birds and beasts, upon the rising ground
The Poet sits: who, having tun'd his strings,
Though dissonant, yet musicall, thus sings.
From *Iove*, ô [t] Muse, my Mother, draw my verse;
All bow to *Iove*: *Ioves* powre we oft rehearse.
And late [u] of Giants sung, in loftie straines,
Foil'd by his thunder on [x] *Phlegræan* plaines.
Now, in a lower tune, to lovely boyes
Belov'd of Gods, turn we our softer layes:
And women well deserving punishment,
On interdicted lust, with fury bent
Heavens King, young *Ganymed* inflames with love:
There was what *Iove* would rather be then *Iove*:
Yet dames no other shape then hers, [y] that beares
His awefull lightning in her golden seares.
Who forthwith stooping with deceitfull wings,
Trust up [z] *Iliades* by *Ida's* springs.
Who now, for *Iove* (though jealous *Iuno* scoules)
Delicious Nectar fils in flowing bowles.
And [a] *Amyclides*, thee in azure skies
Had *Phœbus* fixt; if cruell Destinies
Had not prevented: yet in some sort made
Eternall. For, as oft as Springs invade
Sharp winters, and to [b] *Aries Pisces* yeelds:
So oft renu'd, thy Flowre adornes the fields.
[c] My Fathers love to thee did mans excell.
Their president the Delphians misse, who dwell

On

a A lake of *Campania* consecrated to *Pluto*, and believed to be an entrance unto Hell, because the birds fell in that attempted to flye over it (and thereupon called *Avernus*) proceeding either from the impoysoning damps, or aire extenuated by sulphureous exhalations.

b This and the following fable are altogether obscure, nor elsewhere mentioned by any.

c For contending with the Goddesses.

d *Charon*.

e Here taken for hell.

f Mountains of *Thrace*.

g The Sun.

h The last sign of the *Zodiack*; wherin the Sun gives a period to the yeer with the Winter.

i Not rendering the Latin fully; of purpose omitted.

ATTRACTED TREES.

k *Orpheus*, the sonne of *Apollo* and *Calliope*.

l Plane trees were planted for delight, in whose shadow they accustomed to banquet and solace.

ATYS.

m *Cybele*.

n See the Comment.

CYPARISSVS.

o For it grows in the forme of a *Pyramis*.

p *Apollo*.

q *Carthæa* is one of the three Cities of *Cea*, an Iland in the *Ægæan* Sea, the country of *Cyparissus*.

r An Iland, one of the *Cyclades*.

s One of the summer signes in the Zodiack.

ORPHEVS HIS SONG.

t *Calliope*.

u See the Comment.

x A place in Campania so called of the flames which ascend from the Earth.

GANYMEDES.

y The Eagle.

z *Ganymed*, of *Ilus* his grand-father; or elder brother, according to *Homer*.

HYACYNTHVS.

a *Hyacinthus*, the sonne of *Amyclas*.

b The first vernall signe in the Zodiack: as the other the last of the three winter Signes.

c *Apollo*.

On round Earths Navill: while the God of Beames
Haunts[d] wall-lesse *Sparta*, and *Eurotas* streames.
Now, neither for his Harp, nor quiver, cares:
Himself debasing, beares the corded snares;
Or leades the dogs; or clambers mountains; led
By Lordly *Love*, and flames by custome fed.
Now [e] *Titan* bore his equall-distant Light,
Betweene fore-running and ensuing Night:
When lightned of their garments, [f] either shone
With suppling oyle, in strife to throw the stone.
This swinging through the ayre first *Phœbus* threw:
The obvious clouds dispersing as it flew;
On solid earth, though flying long, at length
Descends; and shews his art-inabled strength.
Th' imprudent Boy attempts with fatall hast
To take it up; when Earth, by boundings, cast
The stone, ô *Hyacinthus*, at thy head.
The Boy lookt pale; so lookt the God, who bled
Even in his bleeding. Raised from the ground;
He sought t' asswage, and dry the bitter wound.
And would with hearbs his flying soul have stayd:
That wound was cureless; art affords no ayde.
As violets, or lillies loving streames,
Or Poppie, bruised in their yellow stemmes,
Wither forth-with, and hang their heavy heads;
Nor raise themselves, but bow to their first beds:
So hung his dying looks; so over-swaid.
His limber neck upon his shoulder laid.
Sweet flow'r said *Phœbus*, blasted in the prime
Of thy faire youth: thy wound presents my crime.
Thou art my grief and shame. This hand thy breath
Hath crusht to ayre: I, author of thy death.
Yet what my fault? unlesse t' have playd with thee,
Or lov'd thee (ô too well!) offences be.
I would, sweet Boy, that I for thee might die!
Or die with thee! but since the fates deny
So deare a wish; thou shalt with me abide:
And ever in my memory reside.
Our Harp, and verse thy praises shall resound:
And in thy Flowre my sorrow shall be found.
[g] A valiant Heroe shall in time, to it
Another adde; and in the same be writ.
While thus *Apollo* truely propheci'd:
Behold! the blood which late the grasse had dide;
Was now no blood: from whence a flowre full-blown,
Farre brighter then the *Tyrian* scarlet shone:
Which seem'd the same or did resemble right
A Lillie; changing but the red to white.
Nor so contented; (for the youth receiv'd
That grace from *Phœbus*) in the flowre he weav'd
The sad impression of his sighes: which beares
Ai! *Ai*! displaid in funerall Characters.
Nor shame to [h] *Sparta Hyacinth* procures;
Whose adoration to this day indures:
For now, as then, they yeerly celebrate
The *Hyacinthian* Feast in solemne State.
Perhaps if [i] *Amathus* you aske (whose earth
Abounds with metals) if she like the birth
Of her [k] *Propœtides*; she would reply:
As well as theirs, for their impietie,
In former time, with monstrous hornes defam'd:
Whereof they stily were [l] *Cerasta* nam'd.
Before their doores the tragick Altar stood
Of *Jove* [m] the Hospitable, stain'd with blood
Of stranger guests. Who had this shambles seen,
Would think that blood the blood of calves had been.
A Guest new sacrific'd; faire [n] *Cyprides*
Offended with such cruell Rites as these,
Her towns and [o] *Ophiusa's* fields prepares
T'abandon. Yet said she, what guilt of theirs
In me so great a detestation breeds.
Rather with death reward such bloody deeds;
Or exile: if from these extreames they scape,
What middle course, but to transforme their shape?
When musing to what forme, she cast her look
Vpon the horned Heard; who from them took
A resolution so to arme their skulls:
And turns their mightie limmes to monstrous Bulls.
Yet durst th' obscene *Propœtides* deny,
O *Venus*, thy all-ruling Deitie.
The first that ever gave themselves for hire
To prostitution; urged by thy ire.
Their looks imboldned, modestie now gone,
Convert at length to little-differing Stone.
[p] *Pygmalion* seeing these to spend their times
So beast-like; frighted with the many crimes
That rule in women; chose a single life:
And long forbore the pleasure of a wife.
Mean-while, in ivory with happy art
A Statue carves; so gracefull in each part,
As women never equall'd it: and stands
Affected to the fabrick of his hands.
It seem'd a virgin, full of living flame;
That would have mov'd, if not withheld by shame.
Such Art his art conceal'd: which he admires;
And from it draws imaginary fires:
Then often feeles it with his hands, to try
If 'twere a body, or cold ivory.
Nor could resolve. Who kissing, thought it kist:
Oft courts, imbraces, wrings it by the wrist;
The flesh impressing (his conceit was such)
And feares to hurt it with too rude a touch.
Now flatters her; now sparkling stones presents,
And orient pearle (loves witching instruments)
Soft-singing birds, each severall colour'd flowre,
First Lillies, painted balls, and [q] teares that powre
From weeping trees. Rich Robes her person deck;
Her fingers, rings; reflecting gems her neck;
Pendants her eares; a glittering zone her brest.
In all, shew'd well; but shew'd, when naked, best.
Now layes he her upon a gorgeous bed:
With carpets of *Sidonian* purple spred.
Now calls her wife. Her head a pillow prest,
Of plumy downe, as if with sense possest.
Now came the Day of *Venus* Festivall:
Through wealthy *Cyprus* solemniz'd by all.
White heifers, deckt with [r] golden hornes by strokes
Of axes fall: ascending incense-smokes.
He, with his gift, before the Altar stands:
You Gods, if all we crave be in your hands,
Give me the wife I wish: one like, he said,
But durst not say, give me my ivory Maid.
The golden *Venus*, present at her feast,
Conceives his wish; and friendly signes expresst:
The fire thrice blazing, thrice in flames aspires.
To his admired Image he retires:
Lyes down besides her, rais'd her with his arme;
Then kist her tempting lips, and found them warme.

That

d The *Spartans* would not wall their citie, esteeming their valour a sufficient defence.
e The Sun.
f They used to annoynt themselves in this and the like exercises, which were called *Gymnastica*, in that they were performed naked.
g *Alas.* See the 13 book.
h Where he was born.
i A province and citie of *Cyprus*, celebrated for mines of Copper.
k Prostitutes of that Citie.
CERASTÆ. l Signifying horned. See the Comment.
m In that a lover of Hospitalitie.
n *Venus*, of *Cyprus*, where she was principally adored. o *Cyprus*; Of that Ilands abounding with Serpents.
PROPŒTIDES.
PYGMALION. p The sonne of *Cilex*; far more ancient then he who was the son of *Belus*, and brother to *Dido*.
q *Amber.*
r They not seldome guilt the hornes of the camell which they sacrifice.

That leſſon oft repeates; her boſome oft
With amorous touches feeles, and felt it ſoft.
The ivory dimpled with his fingers, lacks
Accuſtom'd hardneſſe: as [a] *Hymettian* waxe
Relents with heat, which chafing thumbs reduce
To pliant formes, by handling fram'd for uſe.
Amaz'd with doubtfull joy, and hope that reeles;
Again the Lover, what he wiſhes, feeles.
The veines beneath his thumbs impreſſion beat:
A perfect Virgin full of jayce and heat.
The [b] *Cyprian* Prince with joy expreſſing words,
To pleaſure-giving *Venus* thanks affords.
His lips to hers he joynes, which ſeeme to melt:
The bluſhing Virgin now his kiſſes felt;
And fearefully erecting her faire eyes,
Together with the light, her Lover ſpies.
Venus the marriage bleſt which ſhe had made:
And when nine [c] Creſcents had at full diſplayde
Their joyning hornes, repleat with borrowed flame,
She *Paphus* bore: who gave that Ile a name.
He, *Cinyras* begot: who might be ſtil'd
Of men moſt happy, if without a child.
MYRRHA. I ſing of Horror! Daughters, farre, ô farre
From hence remove! and You, who fathers are!
Or if my winning verſe your mindes allure:
Let them no credit in this part procure.
Or if you will beleeve the fame for true:
Beleeve withall the judgements that inſue.
If nature could permit ſo foule a Crime:
I joy for you [d] *Iſmarians*; for this Clime;
This world of ours; ſo diſtant from that earth,
That gave to ſuch a curſed Monſter birth.
In Coſtus, Cinnamon, and Amomum,
Rich let [e] *Panchaia* be: let precious Gum
Sweat from her trees; affected flowres bring forth;
So't *Myrrha* beare. No new tree of that worth.
Cupid denies t' have us'd his darts therein:
And vindicates his flames from ſuch a Sin.
[f] *Alecto*, with ſwolne ſnakes, and [g] *Stygian* fire
That fury rais'd. 'Tis ſinne to hate thy Sire:
This Love, a greater. Princes their abodes
Leave in all parts; and for thee fall at oddes:
Of all, ô *Myrrha*, make thy choice of one;
So one of all be in that number none.
She knew't: and ſtriving; to her ſelf thus ſpake:
Ah whether rapt! what is't I undertake!
O Gods! O pietie! divine Reſpect
Of Parents guard me! and this ſinne eject!
If ſo a ſinne it be. No pietie
Condemnes ſuch *Venus*; Natures common tye.
Horſes their fillies back, ſires Heifers beare;
Goats kids beget on thoſe whoſe kids they were:
Birds of that ſeed conceive, whereof but late
Conceiv'd themſelves: nor they degenerate.
Happy in this are thoſe! But humane care
Hath fram'd malignant laws: and we who are
By nature free, malicious cuſtomes bind.
There is [h] a Nation to their blood more kinde;
Where ſons their mothers, fathers daughters wed;
Affection doubled by their birth and bed.
Woe's me, that there I was not born! the place
Makes this a crime. What thoughts are theſe! Hence
Hence wicked hopes. Though he all-worthy be: (baſe,
Yet, as a father, muſt be lov'd by thee.
Were I not daughter to great *Cinyras*;
All I conceive in my deſires might paſſe.
Now, in that mine, not mine: proximitie
Diſ-joynes us; neerer, were we not ſo nigh.
Hence would I flye by un-returning waies,
To ſhun this ſinne: dire Love my journey ſtayes;
To feaſt my hungry eyes with his deare ſight,
Talke, touch, and kiſſe; or more, if more I might.
O wicked Virgin, canſt thou more propound!
Knowſt thou what laws and names thy luſts confound!
Thy fathers whore! a rivall to thy mother!
Thy own ſons ſiſter! mother to thy brother!
Nor fear'ſt the *Furies* with their hiſſing haire,
Who on the faces of the guiltie ſtare,
With dreadfull torches! From thy ſoule exile
This miſchief, ere it actually defile.
Nor with thy horrid luſt infringe the law
Of powerfull Nature: but in time with-draw.
Would I, he would not: too too well inclin'd.
O that like fury would inflame his minde!
Thus ſhe. But *Cinyras*, preſt with the ſtore
Of worthy ſuiters who his voice implore;
In his own choice irreſolute, demands
(Their names rehearſing) how her fancie ſtands.
She, thoughtfull ſilent; gazing on his face,
Fluſht with imboſom'd flames, and wept apace.
He, taking this for maiden feare; Deſiſt
From weeping, ſaid: then dri'd her cheekes, and kiſt.
This too much pleas'd her. Once more asked, who
She beſt could like: repli'd, One, like to you.
Be ſtill, ſaid he, ſo pious. At that name
She hung the head, as conſcious of her blame.
'Twas now the mid of night: when Sleep beſtows
On men, and on their cares, a ſweet repoſe.
But *Myrrha* watches, rapt with raging fires;
Retracting her implacable deſires.
Deſpaires, hopes; will not, will; now ſhames, again
Deſires; nor knows what courſe to take. As when
A mightie Oake (now almoſt feld) his fall
On each ſide threatens; and is fear'd on all:
Even ſo her minde, impair'd with various wounds,
Waves to and fro; and changes ſtill propounds.
No mean, no cure, was left for love but death:
Death pleas'd. Reſolv'd to choake her hated breath;
Vp-ſtarting, to a beame her girdle ties.
Deare *Cinyras* farewell, (ſhe ſoftly cries)
And of my ruine underſtand the cauſe.
That ſaid, the nooſe about her neck ſhe draws.
Her wakefull Nurſes faithfull eares, they ſay,
A whiſpering heard: who in the Lobby lay.
Straight roſe; unlockt the doores; the inſtrument
Of death beholding, ſchreecht: together rent
Her haire and boſome: and, with trembling heſte,
The girdle from her pallid neck diſplac't.
Now had ſhe time to weep; t' imbrace her Care:
And aske the cauſe of ſuch accurſt deſpaire.
She, ſilent, fixes on the earth her eyes:
And grieves at deaths prevented enterpriſe.
Baring her hoary haires and emptie breſt,
The Nurſe, by her [i] firſt food, and cradle, preſt
Her griefes diſcloſure. *Myrrha* turns aſide,
And ſighes. The Nurſe would not be ſo denied:
Nor onely promiſt ſecrecie; but ſaid:
Tell me, my childe, and entertain my aid.

My

a *Hymettus* is a mountaine of *Attica*, abounding with Bees.

b *Pygmalion.*

c Increaſing Moones.

d *Thracians*; of *Ismarus*, a Mountain of *Thrace.*

e A part of *Arabia* the Happy, producing ſpices and odoriferous gums.

f One of the Furies.

g Fire of Hell.

h The *Troglodytes* a dwarfiſh People on the hatt of *Aethiopia*; who have their women (as all things elſe) in common, without diſtinction of blood or alliance.

i The milke which ſhe ſucke from her breſt.

My old age is not fruitleſſe: charmes have we,
And powerfull med'cines, if it fury be.
If witchcraft; magick ſhall thy torments eaſe:
If wrath of Gods; the Gods we will appeaſe
With ſacrifice. What can be elſe ſurmiz'd?
Thy fortunes by incurſions unſurpriz'd;
Thy mother, and thy father, well? That name
Drew from her ſoul a ſigh, that ſcorcht like flame.
Nor in the Nurſe did this ſuſpition move
Of ſuch a Crime: and yet ſhe ſaw 'twas Love.
Importunate to know what leaſt ſhe feares,
Laid in her lap now watred with her teares,
Sh' infolds her in her feeble armes, and ſaid;
I know thou lov'ſt: wherein (nor be afraid)
Thou maiſt on my ſedulitie relye:
Nor ſhall thy father ever this deſcry.
At that, in fury from her lap ſhe ſprung;
Then on the bed her proſtrate body flung:
Muffling her guiltie looks: Be gone, ſhe ſaid,
And ſpare the bluſhes of a wretched maid.
Still urg'd: Begone, replyde; or elſe forbeare
T' inquire of that which is a ſinne to heare.
The Nurſe loſt in amaze: her hands with yeares
And terror trembling (kneeling to her) reares:
Now ſpeaks her faire, now threatens to diſcloſe
(Vnleſſe ſhe made her privie to her woes)
Her purpos'd violence: and vows to prove
Both ſecret, and aſſiſtant to her love.
At that, her head ſhe rais'd; her Nurſes breſt
With weeping bathes: oft ſtrove to have confeſt;
As oft with-held: at length ſhe hid her head:
And ſaid, ô Mother, happy in thy bed!
There ends: then grones. The Nurſe cold horror ſhooke;
Now too much knowing: with a gaſtly looke,
Her hoarie haire ſtar'd on her head: Who ſaid,
What not? that might ſo foule a luſt diſſwade,
The Virgin could not ſuch a truth deny:
But ſtands reſoly'd, or to poſſeſſe, or die.
Live, ſaid ſhe, and poſſeſſe (there ſtopt; as loath
To ſay; thy Sire) and bound it with an oath.
Now Matrons celebrate the yeerly Feaſt
Of *Ceres*; whom long linnen ſtoles inveſt:
And offer garlands of their firſt ripe corn;
Forbidden *Venus* for nine nights forborn,
And touch of man. In ſpotleſſe ornaments,
With theſe, the Queen her ſecret Rites frequents.
Lying alone, [a] the lewdly diligent
Doth *Cinyras*, o're-charg'd with wine, preſent
With proffer of true love, though falſely maſkt:
And prais'd her beautie. Of what age being askt?
Of equall age with *Myrrha*, ſhe replyes.
When bid to bring her: home in haſte ſhe highes;
Rejoyce, ſaid ſhe, I bring thee victory.
Th' unhappy Virgin felt but little joy;
Such ill ſucceſſe her troubled Soul divin'd:
And yet ſhe joy'd: ſuch diſcord rackt her minde.
Now Silence over all the world did raigne:
And ſlow [b] *Bootes* had declin'd his Waine.
(To ſinne addreſt) from heaven bright [c] *Cynthia* flies;
Stars ſhroud their heads in clouds: Night loſt her eyes.
Erigone, *Icarius*, firſt remove:
[d] She plac'd in Heaven for her paternall love.
Thrice ſtumbled ſhe; the funerall Owle thrice rent
The ayre with ominous ſhrieks: yet on ſhe went:
By pitchy Night, of modeſty bereft.
Her Nurſes right hand holding with her left,
And groping with the other hand, explores
Her blinde acceſſe. Now came ſhe to the doores
Of that dire chamber; now the way to ſinne
She boldly opens; and now enters in.
Yet bloud and courage her at once forſooke;
Her knees, unknitting, one another ſtrooke:
The neereneſſe to her crime removes deſire:
Who now repents, and would unknown retire.
Protracting, by the hand the Nurſe her led;
And, having rendred her unto his bed,
Here *Cinyras*, ſaid ſhe, receive thy own.
And joynes their curſed boſoms. He, unknown,
His bowels to his bed aſſumes: and cheares
With comfortable words, her maiden feares:
By chance he call'd her daughter (being old)
And ſhe him father: that their names might hold.
Now his inceſtuous bed his daughter leaves.
With wicked ſeed her curſed wombe conceaves:
Who beares about the burden of her ſhame:
Next night, and next, and next, re-acts the ſame.
When *Cinyras*, who longs to ſee his Lover,
So oft imbrac't; did with a light diſcover
His ſinne, and daughter. Sorrow not a word
Could utter: he unſheaths his ſhining ſword.
Shee ſwiftly flies: whom nights black ſhelter ſhields
From threatned death; and ſtrayes through ſpacious fields.
Palme-clad [e] *Arabia*, and *Panchaa* paſt;
Now having wandred by nine Moones, at laſt
Reſt to her wearie limbs *Sabaa* gave.
Charg'd with her womb; not knowing what to crave;
Betweene the hate of life, and feare of death,
Thoſe thoughts ſhe utters with her fainting breath.
You Powers! If Penitency pierce your eare;
I have deſerved, nor refuſe to beare,
Your juſt inflictions: yet leſt I prophane
Or thoſe who live, or who in death remaine,
O baniſh me from either Monarchie;
That, chang'd by you, I may nor live, nor die!
Confeſſion ſome cœleſtiall pittie found.
Thoſe wiſhes had their Gods. Even then the ground
Cover'd her legs: a down-ward-ſpreading root
Burſt from her toes; whoſe ever-fixed foot
Suſtain'd the lengthfull bole. Bones turne to wood,
To pith her marrow, into ſap her blood:
Her armes great branches grow, her fingers ſpine
To little twigs, her ſkin converts to rine.
Now her big wombe the riſing tree poſſeſt,
Her boſome folds, and now her neck oppreſt:
When ſhee, delay il-brooking, downward ſhrunk
And vales her viſage in the cloſing trunk.
Though ſenſe, with ſhape, ſhe loſt; ſtill weeping, ſhe
Sheds bitter teares, which trickle from her tree:
Teares of high honour; theſe their Miſtreſſe name
As yet preſerve, and ſtill ſhall beare the ſame.
This ill-got infant, now at perfect growth
Within the tree; indeavours to get forth.
The ſtrict imbracing barke, her belly wrings,
With torment ſtretcht: nor had their griefe a tongue;
Nor could ſhe call [f] *Lucina* to her throwes:
And yet the tree like one in labour ſhowes;
Bowes down with paine, and grones and weeps a flood.
Lucina by her trembling branches ſtood;

[a] Her Nurſe

[b] A conſtellation following the Waine, or thoſe ſeven ſtarres, which wheele about the Northern Pole.

[c] The Moon, of *Cynthus* a mountain of *Delos*.

[d] Converted into the ſign of *Virgo*, and her father into *Arctophylax*. See the Comment.

[e] *Arabia Petræa* beyond which lies *Arabia Felix*, containing the countries of *Panchæa* and *Sabæa*.

[f] The Goddeſſe of Child-birth.

Her hand impos'd, and utterd powerfull words.
The yawning tree the crying Babe affords
A passage; whom those Nymphs receive with joy:
And in his mothers teares anoint the Boy.
Nor Envy could but praise his beauty: so
The naked *Cupids*, lively painted, show.
But, lest their habits some distinction make;
A quiver give, or his from *Cupid* take.
VENVS AND ADONIS. Time glides away with undiscovered hast;
And mocks our hopes, no wings can fly so fast.
He, whom his sister bore, his grandsires son;
Late tree-inclos'd, who lately life begun,
But now a most sweet infant, now as rare,
A boy, now man, now then himselfe more faire.
And now on *Venus* for his mothers fires
Revenge inflicts; who dotingly admires.
For kist by quiver-bearing *Love*, his dart
By fortune raz'd her tender brest; with smart
Incenst, she thrust him from her; nor then found
The wounds deceitfull depth, yet deepe the wound.
a An Iland in the Ægæan Sea, whereof *Venus* was called *Cytherea*. Not now [a] *Cythera* could the Lover please;
b *Cyprus*; or rather a city in that Iland renowned for her Temple. Nor [b] *Paphos*, grasping with resulting Seas.
c An Iland neere *Rhodes*, where she had her Temple and celebrated flame. High [c] *Gnidos*, [d] *Amathus*, renown'd for brasse,
d A city of *Cyprus*. Nor heaven frequents: her heaven *Adonis* was.
Him woo's, accompanies, besides him lies
In gratefull shades; and strives to please his eyes.
Now like *Diana* she her selfe attires;
And trips o're hils and rocks, through brakes and briers:
Hollowes the hound; pursuing beasts of chace,
Bucks, high-horn'd Harts, and Hares, who fly apace:
But rapefull Wolves, rough Beares, fell Bores eschues;
And Lions, whom the bloud of Beeves imbrues.
And thee *Adonis*, her misdoubts disswade
From such encounters; had they beene obayd.
VVho fly, said she, be bold in following those:
Valour unsafely copes with valiant foes.
Sweet Boy! subject not me to fortunes stroke;
Nor cruell beasts by nature arm'd provoke,
For feare such glory but too costly prove.
Thy youth and beauty, though they *Venus* move;
Nor bristled Swine, nor shaggy Lion touch:
Pitty ne'r piere't the eyes nor hearts of such.
Bores, in their crooked tushes lightning have:
And Lions with impetuous fury rave.
I hate them. Asked why? We will relate
Old crimes, said she, and wonder-striking fate.
But now un-usuall toyle my strength invades:
And loe, yond Poplar courts us with her shades;
The grasse affords a bed: there let us rest.
When, lying downe, the grasse and him she prest.
Her head now in her Lovers bosome laid:
Thus (words with kisses intermixing) said.
HIPPOMENES AND ATALANTA. Perhaps you of a maid have heard, who wan
The prize in running from the swiftest man.
'Tis true; She, won indeed: nor could you tell
VVhether her speed or beauty did excell.
Enquiring of a husband; this reply
Apollo gave. The use of husband fly
O *Atalant*! yet thou shalt vainely strive
Against thy fate; and lose thy selfe alive.
Frighted herewith in shadie woods she lives:
And troopes oppressing Suters from her drives
With this reply: Except out-run I be,
I am a wife for no man; Runne with me.
My bed, and I, are both the winners meed:
The Tardie dies. Vpon this law proceed.
She, cruell: yet so powerfull was her look,
That many a youth the perill undertook.
Hippomenes beheld this tragick strife.
VVill any through such danger seek a wife?
(Said He) and taxt their follies that pursewd.
But when her face and naked forme he viewd;
Such as is mine; or thine, wer't thou a Maid:
Amaz'd! with hands upheav'd, forgive (he said)
O you whom I late blam'd! not then I knew
The Prizes worth. Love still by praising grew:
Who wishes now that none might run so fast:
Envies and feares. Why linger I, nor hast
(Said he) to try my fortune? Gods still aid
The adventurous. While this in thought he said;
The Virgin with a winged pace past by:
Though seeming to [e] th' *Aonian* Youth to fly
As swift as *Scythian* shafts; her forme the more
Admires; by motion lovelier then before.
The winde reverberates her ankles [f] wings,
And whisks her ham-bound buskins purple strings,
Tossing her haire, on ivery shoulders spred.
Her pure white body so receive the red:
As when carnation curtaines are display'd
On pure white walls, and dye them with their shade.
While this the stranger viewd, the race was run
And *Atalanta's* browes the garland won.
The vanquisht sighe, and pay their forfeiture.
Nor could so sad successe his feare procure:
Who rose; and fixing on the Maid his eyes;
VVhy seek you praise by easie victories?
Contend with us: if we obtaine the Bayes,
Our victory will not eclipse your praise.
Megarius me begot, [g] *Onchestius* blood;
He *Neptunes*, Ruler of the sacred Hood:
Nor we degenerate. My soyle, your name
Will honour; and immortalize your fame.
This while, a well-pleas'd eye She on him threw:
Nor knows her wish; to lose, or to subdue.
VVhat God, a Foe to beauty, would destroy
This Youth, said she, who seeks my bed t' injoy
VVith his lifes forfeiture? If I may be
The judge, there is not so much worth in me.
Nor is't his beauty moves, though it might move;
But that a Boy. We pitty, and not love.
Besides; his courage, and contempt of death;
Who from great *Neptunes* [h] sonne derives his birth!
And then, his Love; content to part with life,
If harder fate deny me for his wife!
Begone, ô Stranger; shun my bloudy bed,
While yet thou maist: this Match will lose thy head.
No Virgin is there who would not be thine:
And such would seek, whose lustures darken mine.
Yet why regard I him, so many slaine?
Look to thy selfe, or perish: since in vaine
Admonisht by such numbers, whom this strife
Hath sent to death. Th' art weary of thy life.
And must he dye, because hee'd live with me?
Must death, adventurous Love, thy wages be?
This murder will our victory defame;
And purchase hate: yet am not I in blame.
O would thou wouldst desist, and dangers shun!
Or since so mad, would thou couldst faster run!

e *Hippomenes* of *Aonia*, after called *Beotia*.

f Those who anciently ran races, wore little wings tied to their heeles (in imitation of *Mercury* the messenger of the Gods, and swiftest of the Planets) to expresse their celerity: worne also by the *Romane* Poets on their shoulders.

g The son of *Neptune*, and father of *Megarius*.

h *Onchestius* the sonne of *Neptune* being his Grand-father.

How

How Boy and Virgin glory in his face!
Ah poore *Hippomenes*! O would this place,
Th' hadst never seene! thou well deserv'st to live.
Were I more happy, and hard fate would give
Me leave to marry; thou art he alone,
To whom my bed and beauties should be knowne.
Thus she: Who raw, and pierc't with loves first touch
Erres in her thoughts; and loves; nor knew so much.
Now King and People call upon the Race:
When [a] *Neptune* Ilsie thus implor'd my grace.
O *Venus*, favour my attempts, he said:
And those affections, which you gave me, aid!
This friendly windes convai'd unto my eare:
I pitty, and no longer helpe forbeare.
A field there is, so fertill none, through all
Rich *Cyprus*; which they *Damascenus* call.
Antiquitie this to my honour vow'd:
And therewith all my Temples had indow'd.
A Tree there flourisht on the pregnant mold,
Whose glittering leaves, and branches, shone with gold.
Three golden apples, gathered from that tree,
By chance I brought: and, so as none could see,
Himselfe excepted, to *Hippomenes*,
Together with their use, deliver'd these.
The trumpets sound. Both from the [b] Barrier start.
Whose nimble steps scarce touch earths upper part.
Their feet, unwet, the sea might well have borne:
Or unsuppressed stalkes of standing corne.
Favour and Clamor, joyning in remorse,
The youth thus hearten: Now thy speed inforce,
Make haste *Hippomenes*; delay decline;
Collect thy powers: the victory is thine.
'Tis doubtfull whether, what the people said,
More joy'd the Heros or [c] *Schœneian* Maid.
How often lagg'd she, when she might o're-goe!
And gazing on him, sigh't t'out-strip him so!
Short breath from panting bosomes scorching flew;
The Gole farre off: when *Neptunes* Nephew threw
One apple of the three. The Maide admires:
And greedy of the shining fruit, retires
To catch the rowling gold: the Youth past by;
And all the field resounded shouts of joy.
This hindrance she repaires with winged hast:
Againe *Hippomenes* behinde her cast.
The second fruit, throwne farther then before,
Declin'd her steps; yet him out-strips once more.
The Race now neere an end, he said, O save!
Great Goddesse, give successe to what you gave!
And threw the shining gold another way
With all his vigor; to prolong her stay.
When I compeld her, doubtfull what to doe,
To take it up, and added waight thereto:
With-held; both by diverting her pursuit;
And with the burden of the ponderous fruit.
But lest my words the Race in length exceed;
She was out-run, and he receiv'd his Meede.
Deserv'd not I both thanks and frankincense,
Thin'k you *Adonis*, for his lifes defence?
He neither gave. Provokt with sudden rage
At this contempt; and lest the future age,
By such examples should my God-head slight;
Against them both I due revenge excite.

a *Hippomenes*

b A Barre which restrained the runners untill the signe was given; and then let downe, that they might start together.

c *Atalanta* the daughter of *Schœneus*.

The Fane, erected by [d] *Echions* vow
Vnto the [e] Mother of the Gods, they now
Had past; obscur'd by darke and secret shades:
When their long journey them to rest perswades.
Hippomenes, incensed by my fires;
Here lusteth with unseas'nable desires.
A gloomy grot, much like unto a Cave,
Stood neere this Fane; to which light pumice gave
A naturall cover; by devotion grac't:
VVithin this Cell the reverent Priest had plac't
The wooden Images of ancient Gods:
This entring; he pollutes their chaste abodes.
The Statues wry their lookes. The Mother, [f] crownd
VVith towres, had struck them [g] to the *Stygian* Sound:
But that she thought that punishment too small.
When yellow maines on their smooth shoulders fall;
Their armes, to legs; their fingers turne to nailes;
Their brests of wondrous strength: their tufted tailes
VVhisk up the dust; their looks are full of dread:
For speech, they rore: the woods become their bed.
These Lions, fear'd by others, *Cybel* checks
VVith curbing bits; and yokes their stubborne necks.
These, ô my Deare, and all such kindes of beasts
As will not turne their backs, but bend their brests
T' incounter with the rash Assailant, shun:
Lest by thy courage We be both undone.
This said: thence flew She, rais'd by yoked Swans.
But Valour such admonishments with-stands.
By chance the dogs, pursuing long before
His senting footings, had dislodg'd a Bore.
Whom, rushing from his covert, the bold Youth
Obliquely wounds. The Bore with crooked tooth
VVrithes out the javelin, with his blood imbrude,
Who now his safetie-seeking Foe pursude;
Sheathing his tushes in his groyne: and threw
To earth they dying Boy. The Swans that drew
[h] *Idalia's* waightlesse charriot through the ayre,
Yet reacht not *Cyprus*: when the heavenly Faire
Thence heard his dying grones; and wheeling round,
Her silver birds directs to that sad sound.
But when she saw him weltring in his Gore;
Downe jumping from the skies, at once she tore
Her haire and bosome: then her brest invades,
VVith bitter blowes; and Destinie upbraides.
Not all, said she, is subject to your wast:
Our sorrowes monument shall ever last.
Sweete Boy! thy deaths sad image, every yeare
Shall in our [i] solemniz'd Complaints appeare.
But be thy bloud a Flowre. Had *Proserpine*
The power to change a [k] *Nymph* to Mint? is mine
Inferior? or will any envy me
For such a change? This having utter'd, she
Powr'd Nectar on it, of a fragrant smell.
Sprinkled there-with; the bloud began to swell:
Like shining bubbles, which from drops ascend.
And e're an houre was fully at an end,
From thence a [l] Flowre, alike in colour, rose.
Such as [m] those trees produce, whose fruits include
VVithin the limber rine their purple graines.
And yet their beauty but a while remaines:
For those light-hanging leaves, infirmely plac't,
The windes, that blow on all things, quickly blast.

d The companion of *Cadmus*: who was of *Bœotia*, the country of *Hippomenes*.

e *Cybele*.

f For *Cybele* is the same with the Earth; and therfore fained to be crowned with towers.

g To the Mansion of the dead.

h *Venus*; of *Idalium*, a wood in *Cyprus*, which was consecrated to her

i See the Comment.

k *Myntha*, *Plutoes* Concubine.

l Called *Anemony*,

m Pomegranet Trees.

VPON THE TENTH BOOK OF *OVIDS* METAMORPHOSIS.

ORPHEVS AND EVRIDICE.

INvoked Hymen *repaires to the Nuptialls of* Orpheus *and* Euridice: *but with unusuall silence, and an ominous sadnesse. He is said to be clothed in a mantle of a saffron dy, in that Brides accustomed to cover their faces with vailes of that colour: not onely for modesty, and to conceale their resembled blushes, but as a happy presage, since continually worne by the wives of the* Flamins, *between whom and their husbands there could be no divorcement. The nuptiall Torches among the* Romanes *were borne by five comely Youths of her kindred; pretending concord by that uneven number, which cannot be divided into an equall fraction; but one will remaine to compose the difference: and declaring by their light how the wife is the splendor and glory of her husband. But among the* Grecians *they used onely a single Torch, and that carried by one who represented* Hymen: *which, if it burnt not clearely (as here) but crackled, and cast up a black and clowdy vapour, was held to prognosticate infelicity; and therefore they not seldome made the staffe of White Thorne, which afforded but a little light, yet free from smoke or ill savour. But truer presages they are of the weather: if the lights burne bright, of faire; if blew, of frosty; if obscurely and with spungeous weikes, of foule and rainy.*

Nec vellunva quidem carpentes fila puellæ
Nescivere hyemem, testa cum ardente viderent
Scintillare oleum, & putres concrescere fungos. Geor.

Night-working Spinsters know, when they behold
Oyle sputter in the blazing lamp, or view
The spungy weike, foule will insue.

So the trembling and flexuous burning of the flame prognosticates windes and a troubled sky: because no winde, till it hath driven the Aire, is apparent to the Sence, the flame then the Aire more easily shaken. These omens fore-run the death of Euridice; *bit on the heele by a Serpent, as she sported with the* Naiades; *and followed by her husband to the infernall Kingdome.*

—— facilis descensus Averni;
Noctes atque dies patet atri janua Ditis:
Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est: pauci quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus;
Dijs geniti potuere. Virg. Æn. 6.

—— To Hell descends an easy way:
Black *Pluto's* gates stand open night and day.
But to retire to that pure light above,
Most hard! A few belov'd of equall *Iove*,
By ardent vertue rais'd to blest aboads,
Could this atchieve: the sonnes of powerfull Gods.

Such was our Orpheus, *the sonne of* Apollo, *and* Calliope *one of the Muses: who with the sweetnesse of his musick and sad lamentations drawes teares from the eyes of the remorslesse* Furies, *and a consent from* Pluto *and* Proserpina *of his wifes restitution: provided that he looked not back to behold her, before they had past the confines of the* Stygian *Empire. But,*

Odit verus amor, nec patitur moras:
Munus dum properat cernere perdidit. Sen. Herc. Fur.

True love detests; and no delay can brook:
Hasting to see, he lost her with a look.

I have heard a fable (*saith* Sabinus) not unlike to this, *if it be* to be reputed a fable, which the testimonies of many affirme for a history. A Gentleman in *Bavaria* of a noble family, so extreamely grieved for the death of his wife, that he abandoned all the comforts of life and fed his constant sorrow with solitarines; until at length he regained her: who told him how she had finished the time prescribed by Nature; but by his importunate prayers was restored to life, & commanded by God to accompany him longer: upon these conditions, that their matrimony dissolved by death should be again solemnized; and withall, that he should abstaine from his former blasphemous execrations; for which he lost, and should lose her againe, upon the like commission. This said, she followed her houshold affaires as before, and bare him some children; but was ever pensive and of a pale complexion. Divers yeares after, the Gentleman, heated with wine and choler, rapt out horrible oathes, and bitterly cursed his servants; when his wife, withdrawing into another roome, was never more heard off: her apparell, without her body, standing upright, as if an apparition. This (*saith he*) have I heard from many credible

credible perſons; who affirme that the Duke of *Bavaria* told it for a certaine truth to the Duke of *Saxony*. Pauſanias *reports, how* Orpheus *after the death of* Euridice, *repaired to* Aorrhus *in the countrey of the* Theſports, *where Oracles were given by raiſing of the dead (not in the power of Negromancy to effect, the divell rather aſſuming their formes to delude his votaries) when imagining that his wife followed him, but looking back, and finding the contrary, forth-with for ſorrow ſlue himſelfe. In emulation of* Orpheus *the dames of his Countrey accuſtomed to throw themſelves into the funerall fires that burnt their dead husbands (uſed not onely of old, but frequently at this day in divers places of the Eaſt* Indies) *to teſtifie their affections, and out of hope to injoy in another world their beloved ſocieties. So* Dido *who laid the foundation, and* Aſdrubals *wife who beheld the ruine of* Carthage, *followed their husbands to the infernall Manſions. But the fable ſeemes to allude to the former ſtory, differing not much but in the Cataſtrophe: and invites us to a moderation in our deſires, leſt we loſe what we affect by too much affecting: Hell, the Furies, and infernall torments, being no other then the perturbations of his minde for the death of his beloved; pacified, and at length compoſed by the hamony of reaſon: when looking back, that is, recalling her to his remembrance, he falls into a deſperate relaps, and as it were a ſecond time loſeth her.*

Orpheus *retires to* Hæmus *and* Rhodope, *who with the muſick of his harpe and voice, attracts even beaſts and ſenceleſſe trees to heare and admire him. The morall of which fable may parallel with that former of* Amphion: *whereof* Horace *in his art of Poetry.* ATTRACTED TREES.

Orpheus, the Gods interpreter, from blood
Rude men at firſt deter'd, and ſavage food:
Hence ſaid to have Tigers and fell Lions tam'd.
Amphion ſo, who *Theban* bulwarks fram'd,
T' have led the ſtones with muſick of his lute,
And milde requeſts. Of old in high repute
Publique from privat, ſacred from profane,
To ſeparate; and wandring luſt reſtraine
With matrimoniall tyes: faire Cities raiſe,
Lawes ſtamp in braſſe. This gave the honour'd bayes
To ſacred Poets, and to verſe their prayſe.

Sylveſtres homines ſacer interpresque deorum
Cædibus & victu fœdo deterruit Orpheus.
Dictus ab hoc lenire tigres rabidosque leones.
Dictus & Amphion Thebanæ conditor arcis
Saxa movere ſono teſtudinis, & prece blanda
Ducere quo vellet. fuit hæc ſapientia quondam
Publica privatis ſecernere, ſacra profanis:
Concubitu prohibere vago, dare jura maritis:
Oppida moliri: leges incidere ligno:
Sic honor et nomen divinis vatibus atque
Carminibus venit.
Hor. Art. Poet.

Yet muſick in it ſelfe moſt ſtrangely works upon our humane affections. Not in that the Soule (according to the opinion of the Platoniſts) *conſiſting of harmony, & rapt with the ſphearicall muſick before it deſcended from Heaven, to inhabite the body, affects it with the like deſire (there being no nation ſo barbarous, or man ſo auſtere and ſtupid, which is not by the melody of inſtruments & numerous compoſures, either incited to pleaſure or animated to Vertue) but becauſe the Spirits which agitate in the heart, receive a warbling and dancing aire into the boſome, and are made one with the ſame wherewith they have an affinitie; whoſe motions lead the reſt of the Spirits diſperſed through the body, raiſing or ſuppreſsing the inſtrumentall parts according to the meaſures of the Muſick; ſometimes inflaming: and againe compoſing the affections: the ſence of hearing ſtriking the Spirits more immediately, then the reſt of the ſences. So thoſe who become frantick by the mortall biting of a Tarantula, are onely appeaſed with Muſick, when the Muſitian lights upon ſuch a ſtraine as ſympathizeth with their Spirits; and by continuing the ſame are perfectly cured.* Homer *makes the Gods to pacifie their diſſention with muſick: and* Achilles *with his owne to digeſt his anger.*

His minde with his ſweet harp he ſolac't, brought
From ſackt *Eetian Thebes*, divinely wrought,
Which at a baldrick, purl'd with ſilver, hung;
To this the deeds of great *Heroës* ſung.

Illum autem levarunt animum oblectantem citharæ dulciſono,
Pulchra, ingeniose facta, ſuperne autem argenteum fugum erat,
Quem reperat è ſolio, ubi Eetionis deſtruxerat
Hac is animam oblectabat, canebat autem gloriosa geſta virorum.
Iliad. l. 10.

David (*who with his harpe ſubdued the evill Spirit which vexed* Saul) *introduced harmony into the Temple, as ſuting well with that divine ſervice: yea even the glorified Spirits are deſcribed with harpes in their hands, and ſinging the praiſes of the Almighty. But the fable of* Orpheus, *and the walking trees that followed his harp and ditties (more ſenſible then the Emperour* Tacitus, *who could not indure the melody of numbers) had an originall, as they ſay, from this ſtory. The* Bacchides, *having much damnified the countrey by their furious ſolemnities, and the citizens fearing an increaſe of*

of miſcheife, intreated Orpheus *to reduce them by one ſtratageme or other. He having ordained a feaſt to* Bacchus, *ſo calmed their rage, and allured their affections with his muſick, that he drew them downe from the mountaine where they were aſſembled: who laying aſide their javelins, took branches of trees in their hands; and appeared a farre off like a moving wood to ſuch as beheld them: whereupon it was ſaid that he attracted the ſenceleſſe trees with his Harmony.* William *the Conqueror was ſo deluded by the Kentiſhmen; and the uſurper* Macbeth *by the expulſed* Milcolmb.

ATYS. *Among theſe aſſembled trees, which made a theater for the Sacred Singer, the Pine was one, into which the* Phrygian Atys *was converted. A beautifull boy, beloved of* Cybil *the mother of the Gods, and created the preſident of their ſolemnities: who for affecting the Nymph* Sangritis *was caſtrated by her jealouſie; as all her Prieſts ever after; whom they called* Galli, *of* Gallus *a River of* Phrygia, *whoſe waters made the drinker frantick.* Atys *is ſaid to have his members cut off, and to be transformed into a Pine, in regard of that trees infertility; as to be beloved by* Cybil, *in that conſecrated unto her. But this fable is alſo referred to a hiſtory: How* Cybil, *daughter to* Menos *king of* Phrygia, *ſo called of a mountaine where ſhe was expoſed; fell in love with* Atys, *a young man of that countrey, by whom ſhe was gotten with childe. This knowne to her father, he cauſed* Atys *to be ſlaine, together with her Nurſe, and interdicted their burials. When* Cybil, *diſtracted with love and ſorrow, ranne about the Countrey; her haire diſheveled, dancing, and playing on a timbrell: imitated after by her gelded Prieſts; in the celebration of her ſolemnities; gaſhing withall their faces and bodies; like the Prieſts of* Baal *in their contention with* Eliah. *Not long after afflicted with a grievous peſtilence, the* Phrygians *conſulting with the Oracle, were commanded to give* Atys *interment, and worſhip* Cybil *for a Goddeſſe.*

CYPARISSVS. *The Cypreſſe tree crowded hither with the reſt: the ſpirelike monument of* Cyparissus. *A lovely boy beloved of* Apollo: *who killing by chance a ſtagge which he childiſhly affected, pined away with ſorrow; and deſiring the Gods that he might ever mourne, was changed into that funerall tree. Weake and effeminate Spirits are afflicted with triſles. He is fained to have beene beloved of* Apollo, *in that he was ſtudious in Poetry, for ſuch are ſaid to be affected by* Apollo *and the Muſes. And becauſe the Cypreſſe tree, being cut downe or lopt, (as man by the ſithe of Death) reflouriſheth no more; it therefore was uſed at funeralls. Yet onely at the exequies of the more noble: and urnes were alſo wrought of the ſame to incloſe their bones who ſuffered death for the publique utility; upon an opinion that it preſerves from putrefaction. The branches they ſtuck at the doores of the Deceaſed, leſt any ignorantly entring ſhould be polluted by the dead body; according with the* Leviticall *law. Our* Orpheus *had his ſtatue in* Lebethrius (*a city of* Macedon) *made of this wood, which ſwet exceedingly in the dayes of* Alexander. *The people not a little frighted with the prodigy,* Ariſtander *ſaid, How it was to be hoped that* Alexander *was now in accompliſhing, what would make all the Poets ſweat to celebrate in their verſes.*

ORPHEVS HIS SONG. Orpheus *begins his ſong (containing the reſt of this book) with the praiſes and omnipotency of* Jupiter: *it being the true and originall uſe of Poetry, to ſing the praiſes of the Higheſt, and to inflame the minde with zeale and devotion. Such* Moſes *among the* Hebrews, *among the* Grecians, Orpheus; *who ſeemes to make mention of the former in one of his hymnes by the name of the River-borne. And although he is ſaid by the perſonating of qualities to have introduced Idolary, the allegory forgot, and the fable received for hiſtory: or mingling bad ſeede with the good, in imitation of* Triſmegiſtus; *who concludes his divine ſpeculations of the Trinitie borrowed no doubt from Moſes, with his owne idolatrous fancies: yet is it apparent by his Teſtament to his ſcholler* Muſæus, *whereof certaine verſes are recited by* Juſtin Martyr, *that his opinion in divinity was in the maine part agreeable with the ſacred Scriptures, which he had learnt in* Egypt (*there left by the* Iſraelites) *and brought from thence into* Greece. *As of one God, the Creator of Heaven and Earth, the authour of all good, and puniſher of all evill; exhorting him to the hearing and underſtanding of that knowledge, which was revealed from Heaven.*

Reſpiciens vero ad divinum hunc ſermonem et diligenter animum adverte, intendens cordis rationis capax conceptaculum: rectam autem aſcende viam, et ſolum aſpice mundi Regem. Vnus ex ſe genitus, ex eo omnia nata ſunt: ipſe vero in illis verſatur, nec quicquam eum intueri poteſt mortalium; ſed ipſe nihilominus omnes intuetur.

This ſacred ſaw with all thy heart attend
(Thy reaſons throne) the right high way aſcend,
And ſee the onely king of Heaven and Earth;
Borne of himſelfe, from whom all take their birth:
Who moves in all; unſeene by mortall eyes;
Yet nothing from his ſight concealed lies.

As for the many names which he gives to the Gods; no other thereby is meant, but divine and naturall

Vertues:

Vertues: ſhadowing God himſelfe under the name of Jupiter, *to avoid the envy and danger of the times, as is evident by theſe attributes.*

Omnipotent *Iove*, the firſt and laſt of things;
The head, the midſt: all from his bounty ſprings.
Foundation of the Earth, and ſtarred sky:
A male, a female; who can never dy.
Spirit of all; the force of awfull fire;
Sourſe of the Sea; Sun, Moone; th' originall,
The end of all things; and the King of all.
At firſt conceal'd, then by his wondrous might,
And ſacred Goodneſſe, all produc't to light.

Iupiter omnipotens, & primus et vltimus idem:
Iupiter eſt caput & medium: Iouis omnia manant.
Iupiter eſt fundamen humi, & ſtellantis Olympi.
Iupiter et mas eſt, & fœmina virgilia nutrix.
Spiritus eſt cunctis, validi vis Iupiter ignis.
Et pelagi radix, Sol, luna, eſt Iupiter ipſe
Rex, & origo ſimul rerum eſt, & terminus idem.
Nam prius occultat, magno poſt numine ſacrum
Cor referans bonus in dulcem dedit omnia lucem.

THE BATTLE OF PHLEGRA.

Formerly he ſung (as here he intimates) of the Gyants (ſo called of their inhumanity and arrogancy) foyled by Jupiter *in the fields of* Phlegra: *who being invaded by* Hercules, *by the abundance of lightning, which then flaſht in their faces, were put to flight; and therefore ſaid to be overthrowne by* Jupiter: *whereupon grew the fable of their fighting with the Gods. Now* Phlegra *ſignifies to burne: a name appropriated to the place; which lies betweene* Naples *and* Puteoli. *A plaine invironed with high chalky cliffes, out of which on every ſide black and ſmoky exhalations aſcend, of a ſulphurous ſavour. The Earth roareth under foot, and at divers vents caſts up boyling water mingled with flames. To this, which I have ſeene, adde we that deſcription of* Petronius.

A place deepe ſunk in yawning cliffes, twixt great
Dicarchea and *Parthenope*, repleat
With black *Cocytus* waves: for windes that ſtraine
To ruſh forth there, a deadly heat containe.
Th' earth fruits in Autumne beares not, nor ſad field
Once puts on greene; nor ſprouting branches yeild
Their vernall ſongs: but Chaos and ragg'd ſtone,
Smircht with black pumice, there inſult; or'e-growne
With mournefull Cypreſſe. *Dis* his head here raiſes,
Cover'd with aſhes pale, and funerall blazes.

Eſt locus excelſo penitus demerſus hiatu
Parthenopen inter magnaque Dicarchidas arua,
Cocyti perfuſus aqua; nam ſpiritus extra
Non furit effuſus fœtifer ſtygius eſtu.
Non hac autumno tellus viret, aut alit herbas
Ceſſite lætus ager; non verno perſona cantu
Mellia diſcordi ſtrepitu volucres loquuntur:
Sed Chaos & nigro ſpiraculorum pumice ſæua
Gaudent ſerali circumtumulata cupreſſo.
Hæ inter ſedes Ditis pauor exulat vrnæ,
Buſtorum flammis, & cana ſparſa fauilla.
in Satyric.

GANYMEDES.

Orpheus *now ſings in a lower ſtraine of boyes beloved of Gods, and inordinate affections of women. And firſt of all of* Ganymedes, *rapt by* Jupiter, *in the forme of an Eagle. Wherein he differs from his former character, if not vindicated by the allegory. This* Ganymede *was the ſonne of* Tros, *the brother of* Ilus *and* Aſſaracus. *A youth of ſurpaſſing beauty: ſtolne away from* Ida *by* Jupiter. *And becauſe he wore an Eagle on his creſt (for that, as he ſacrificed before the battle with the* Titans, *an Eagle flying over his head, gave a happy augury) he was ſaid to have raviſh't him in that forme. But others report that he was ſecretly murdered by the envy of his brothers and as ſecretly interred: when to comfort his penſive parents, the people gave him divine honours, and deviſed this fable of his aſſumption, and converſion into the ſigne of* Aquarius. *And becauſe that Cœleſtiall conſtellation is reſembled to a boy, powring water out of a goblet, he is fained to fill Nectar for* Jupiter *in the roome of* Hebe *the daughter of* Juno: *ſuppoſed not the leaſt occaſion of her hatred to the* Trojans.

Old ſeeds of wrath, and bitter hate, infeſt
As yet her minde. Deepe rooted in the breſt
Was *Paris* Judgement, and the injury
Of her deſpiſed forme; his kindred high
In her diſtaſt; and *Iove*-rapt *Ganymed*
To honours rais'd: her flames this fuell fed.

Nec dum etiam cauſæ irarum, ſæuique dolores
Exciderant animo, manet alta mente repoſtum
Iudicium Paridis, ſpretæque injuria formæ,
Et genus inuiſum, & rapti Ganymedis honores.
His accenſa ſuper —— Virg. Æn. 1. 1.

But Ganymed, *according to Xenophon; was rather aſſumed into heaven for the beauty of his mind, then that of his body: not ſo called of banquetting and indulgency, but to expreſſe the excellency of Wiſdome and Counſell.* Ganymed *therefore, or a wiſe and underſtanding Soule, uncontaminated with the vices of the fleſh, and drawing neereſt unto the nature of God, is by him beloved, and rapt into heaven, (as* Enoch, *or* Eliah *in a fiery charriot) and on the wings of an Eagle, in regard of her high-*

touring

touring and perſpicuity. He is fained to fill Nectar for Jupiter, in that prudence and innocency is ſo acceptable to God; whereby we feaſt him, as it were, with cœleſtiall viands. But Phyſically Hebe is ſaid to be removed from that office, for ſtumbling and undecently ſhewing her nakedneſſe; becauſe Hebe, which is the youth and flouriſhing eſtate in plants and vegetables, by the fall of the leafe doe ſhew their deformity, and ſo loſe their honour: when Ganymed is entertained in her roome, which is winter; and therefore fained to have been converted into the winter ſigne of Aquarius; and becauſe abundance of raine is powred upon the Earth from the clouds when the Sunne is in that Signe, he is ſaid to be Jupiters Cup-bearer.

HYACINTHVS. As Jupiter Ganymed, ſo had Apollo advanced his beloved Hyacinthus, had he not beene prevented by the death, which he unfortunately gave him: yet changeth him into a beautifull flower; which not onely carries his name but expreſſeth his owne ſorrow; *Ai, Ai*, an afflicted ingemination, charactred in the leaves: into which he propheſies that the great in valour (meant by Ajax Telamon) ſhould hereafter be converted; which alſo preſents the two firſt letters of his name: whereof Virgill ænigmatically.

Die quibus in terris inſcripti nomina regum
Naſcantur flores, & Phillida ſolus habeas.
Eclog. 3.

Tell me, where grows thoſe flowers, whoſe leaves inſhrine
The names of Kings; and *Phillis* ſhall be thine.

But no ſuch impreſſion there is in that which we call a Hyacinth. Yet Lazarus Bonamicus affirmeth that at Venice he once ſaw a flower, brought thither from Alexandria, which agreed with our Poets deſcription. This flouriſheth in the end of March and beginning of Aprill: which not onely preſenteth the ſeaſon and beauty of youth; but keepes the haire from ſprouting on the chin if anointed with the oyle thereof. Now Apollo, the God of wit, of learning, and the Muſes, is fained to affect the young Hyacinthus for his beauty, and after his death to have turned him into a flower: becauſe the naturall underſtanding, when innocent and uncorrupted, reſembles a boy; that is, wanting wiſedome, yet repleat with beauty, in that it exciteth the minde to a ſelfe contemplation: whereby at length putting off the affections and fervor of youth, by his owne vigour it produceth the flower of knowledge and wiſedome, ſweetly ſmelling with the fragrant odours of Vertue; whoſe memory by monumentall letters is derived to poſteritie. The Poets, ſhadowing under their fables Philoſophicall and Theologicall inſtructions, by the love of the Gods unto boyes expreſſe the graciouſneſſe of ſimplicity and innocency: and like little children, or not at all, muſt we aſcend the celeſtiall habitations. Now flowers are Phyſically ſaid to be beloved of Apollo, becauſe they receive by the heat and vertue of the Sun their growth and production.

CERASTE. Hyacinthus was an honour to Sparta; whoſe feſtivalls they celebrated yearely. But no leſſe a ſhame were the Propætides, then the Ceraſtæ to Cyprus; transformed by Venus into Bulls for their inhoſpitality and humane ſacrifices. Few Nations there are, that were not contaminated with this barbarous ſuperſtition: yet found it alwaies ſome oppoſers. Diphilus King of Cyprus made this Idoll of Jupiter, contented with an oxe in ſtead of a man; and Hercules taught the Italians to drowne a man made of ſtraw, in ſtead of the living. But when civility and knowledge had informed them better, they were generally abrogated. Tiberius crucifying the African Prieſts, even in thoſe groves where they had butchered ſo many: and Adrian ſuppreſſed this abhorred cuſtome of our Cypriots in Salamina. But although aboliſhed among civill nations; yet the Divell whoſe malice is ſtill the ſame, hath introduced theſe bloudy Ceremonies among the ſalvage Americans, not differing from thoſe in the cruell ſacrifices to Saturne, deſcribed by Diodorus; to ſhew that both had one teacher. Ceraſte ſignifies horned; and theſe Cypriots were fained to have beene changed into Bulls, in regard of their bruti∫h immanity: or rather taking their name from that Iland, called formerly Ceraſtis, of her many Promontories ſo called of their ſimilitude; as in Phillis to Demophoon:

Eſt ſinus adductos malice falcatus in arcus:
Vltima præruptæ cornua mole rigent.
Ovid Epiſt. 2.

A bay there is, like to a bow when bent;
Rough hornes advancing on the ſhores extent.

PROPŒTIDES. Yet would the obſcene Propætides deny the Deity of Venus: by whoſe revenge inflamed with luſt and avarice, they proſtituted themſelves unto every ſtranger. The fable derived from the ancient cuſtome of the Cypriots: who at certaine times of the yeare brought their daughters to the Sea coaſt to purchaſe their dowries with the loſſe of their virginities: and willingly offered their forfeited Chaſtities to Venus. A law which was left them by their laſcivious Goddeſſe: the firſt that taught them to play the mercenary Curtizans: being her ſelfe the concubine to Cyneras king of Cyprus who built her

her a temple, and inſtituted ſundry new Ceremonies to this his Cyprian Venus; amongſt the reſt, that thoſe who would be initiated, ſhould ſecretly convey a halfepenny into the hand of her ſtatue, in name of a reward. Well therefore (ſaith Firmicus) did the lover Cyneras obſerve the rules of a ſtrumpet, in commanding her Prieſts to give her a hire, as unto a proſtitute. The Armenians had the like cuſtome in ſelling the honour of their daughters: and the Babylonians, being poore, ſo purchaſed their ſuſtenance. There is nothing ſo impudent as a woman, when once ſhe begins to contemne her fame, and is hardned by cuſtomary evill. And therefore the Propœtides abandoning their ſhamefaſtneſſe, are aptly fained to have their bloud congealed in their faces; and little to differ from the ſtones whereinto they were converted: whereof Menander.

Who have no feare, nor bluſh at their offence,
Are hardned with a ſtony impudence.

Qui vere nec erubeſcere ſcit neque metuere,
Ille primus tenet univerſa impudentia.

Impudence, according to Xenophon, being the conductreſſe to all diſhoneſty. Plato compares our life to a journey; Reaſon the directer of the charriot; the two horſes, one white and the other black, our ſublime, and our baſe affections. The divine Providence determining to reſtraine us from vice and provoke us to vertue hath given us an inbred modeſty and magnanimity; that our charrioter might curbe us, as it were with the bridle of ſhame, from what is diſhoneſt, though never ſo pleaſing; and incite us to that which is honeſt, though never ſo difficult, with the ſpur of magnanimity.

PYGMALION.

Pygmalion (not that King of Tyrus who was Didos brother, but the ſonne of Cilax the Cypriot) deterred by the beaſtly life of the Propœtides, and the many vices which reigned in women, reſolved to live a ſingle life: who carving the Image of a Virgin in Ivory, ſurpaſſing the perfection of Nature, fell in love with his owne workmanſhip. Nor is it extraordinary for excellent artizans to admire their owne skill, which addes to induſtry, as induſtry to perfection. And perhaps the life which was given it by the Goddeſſe, was no other then the grace and beauty of the figure; which Apelles, in his pictures, called the Venus; which made it live in the eſtimation of thoſe times, and admiration of Poſteritie: as his ſonne by her might be taken for the honour acquired by his admirable art; the Grecian and the Romane ſtatues, after ſo many hundred of yeares, affording as long a life to the fame of the Artificer. But taken hiſtorically, this ſtatue may be ſome Virgin on whom Pygmalion was enamored, who long as obdurat as the matter whereof ſhe was made, was mollified at length by his obſequiouſneſſe: the Ivory expreſſing the beauty of her body, and her bluſhes the modeſty of her minde.

His lips to hers he joynes, which ſeeme to melt.
The bluſhing Virgin now his kiſſes felt:
And fearefully erecting her faire eyes,
Together with the light her lover ſpies.

Bluſhing is a reſort of the bloud to the face; which, in the paſsion of ſhame, labours moſt in that part, and is ſeene in the breſt as it aſcendeth: but moſt apparent in thoſe that are young; in regard of their greater heat, and tender complexions. Which proceeds not from an infirmity of the minde, but the novelty of the thing; nor can be either put on or reſtrained. The enſigne of native Modeſty, and the colour of vertue. A beautifull and modeſt wife is therefore here ſaid to be given him by the Goddeſſe, in reward of his devotion, as the greateſt temporall happineſſe. Neither may Pygmalions being in love with an image be altogether fictitious: ſince both Pliny and Lucian make mention of a Youth of no ignoble family (his name ſuppreſſed for the foulneſſe of the fact) who grew ſo deſperatly enamored on that celebrated Statue of naked Venus, carved in Parian marble by Praxitiles, and inſhrined in her Temple at Gnidos; that all the day long he would gaze thereon, moving his lips as if he ſued for acceptance, ſigh, change colour, and expreſſing all the diſtemperatures of a lover; offering at her Altar whatſoever his meanes would afford. And ſo farre his fury increaſed, that hiding himſelfe one evening in the Temple, and being lockt in by the Sexton, he ran to the Statue, imbraced it ſtrictly in his armes, warming the cold marble with his burning kiſſes, and ſo contaminated it with his luſt, that the ſtaines ever after remained, as a monument of his impiety. Who either ſtruck with the horror of the deed, or that it was not in Nature to ſatiſie his deſires; threw himſelfe from a rock and ſo periſhed. Beautifull women, though metamorphized into ſtone, would not want their lovers.

Pygmalion on his wife Euburnia begot Paphus; who gave a name to the Iland, and that celebrated City where Venus was principally adored.

Ipſa Paphum ſublimis abit, ſedeſque reviſit
Læta ſuas: ubi templum illi centumque Sabæo
Thure calent aræ, ſertisque recentibus halant.
Virg. Æn. l. 1

The pleaſant Queene to *Paphos* then retires,
Where ſtood her temple: there a hundred fires,
Whoſe fragrant flame *Sabæan* gums devoures,
Blaze on as many altars crown'd with flowers.

MYRRHA. Paphos *begot* Cyneras, *and* Cyneras Myrrha. Cupid (*which is a deſire of generation according to the order of Nature*) *denies to have kindled her unnaturall flames: imputed to infernall* Alecto, *or the Divell, who begets in the impious ſoule, deſerted by Vertue, ſuch helliſh affections. She excuſes, accuſes, her fury; and deſpairing attempteth to hang her ſelfe: the laſt and ſureſt of theſe three remedies preſcribed by* Crates.

Fames amorem ſedet, hoc ſi non poteſt;
Hoc grande ſæpe tempus offert: niſi
Præſtare tempus hoc queat; reliqua ſalus
Eſt loqueni, quem optes tibi ——

Hard fare will famiſh love: if not, then will
Time and long abſence cure that fatall ill.
If neither of theſe remedies ſucceed,
Then take a halter; that will doe the deed.

But Myrrha *is prevented by her Nurſe; who comforts, inquires and promiſeth the aſſiſtance of her Arts, as cunning belike as the* Maſſilian *Prieſt:*

Hæc ſe carminibus promittit ſolvere mentes
Quas velit, aſperas dira ſi mittere curas.
Virg. Æn. l. 4.

She can with charmes releaſe the love-ſick minde:
And whom ſhe will in amorous feters binde.

Which is neither in the power of the Divell, nor thoſe black arts to effect: as appeared by the vaine aſſaies of Saint Cyprian, *at firſt a* Negromancer, *and after a ſouldier of* Chriſts, *as recorded by* Laurentius Surius. Bodin *obſerves that Witches for the moſt part are old women (not one among an hundred a man) as more eaſily ſeduced by the Divell in regard of their melancholy and envy. Though* Myrrha *at the firſt was aſhamed to confeſſe ſo deteſted a guilt; yet could the experienced old woman diſcover it to be love; which as other diſeaſes hath his unfallible ſymptomes: being too ſtrong an affection of the ſoule, allied, and like unto Melancholy; which continually agitates the minde, and inflames it with the conceived beauty and graces of the beloved; let in by the eye, and inthroned in the heart of the lover. This arder increaſeth daily, incenſed by deſire, and fomented by hope, untill it attaine to fruition. Their eyes grow immoderate dry, wanting teares to relieve the oppreſſed heart, unleſſe they fall into a violent weeping. Their eye-lids twinkle in a frequent motion: inſomuch as their lookes ſometimes expreſſe a ſmiling alacrity, as if with delight they either ſaw or heard the object of their contemplations. Their affections are tranſported with joy, ſorrow, hope, feare, audacity, and diffidence: eſpecially when the power of Love is in diſcourſe; the toyle, the injuries, and miſeries thereupon depending. Their lookes are macilent and pale, their eyes hollow, their eye-lids galled with teares, and blew with inordinate watchings. Often they ſigh, to refreſh the hot and labouring heart with a greater quantitie of breath; the voyce expelled in grones by the ſtrugling of the over-charged ſpirits. Their pulſes keep no time, but either beat too faintly or too faſt, according to the diſpoſition of their tempeſtuous mindes; by which their affections, and to whom, may be knowne, however they indeavour to conceale it: for if the beloved come in by chance, or many names be repeated, when you light upon his, or hers, the pulſe will ſuddenly change, and pant with extraordinary violence. So* Eraſiſtratus *diſcovered the concealed affections of love-ſick* Antiochus. *Yet this diſcovery may be the better confirmed by the reiterated praiſes of the beloved: and withall, the joy thereof inlightens the lookes, and gives a vigour to the eye, through the dilating of the ſpirits, and drawing of them forth to the outward parts. But* Myrrha *with much adoe confeſſing her impious affections, is diſſwaded in vaine, and at length aſſiſted by her Nurſe, who baſely preferres her life before her vertue or honour.*

Contemne famam: fama vix vera favet,
Pejus merenti melior, & pejor bono.
Sen. in Hippol.

Contemne we fame: fame ſeldome truth befriends;
Oft blaſts the good, as oft the bad commends.

And drives whom ſhe could not reſtraine, unto ruine. The Witch and Baud now puts in practice her horrid deſignes:

Not

Not *Stygian Pluto* ever durſt purſue,
What a bold Monk, or fraudulent Hag durſt doe.

Non audet Stygius Pluto tentare, quod audet
Effraenis Monachus, plenaque fraudis anus.
Æneas Sylvius.

Who takes her opportunity at the Feſtivall of Ceres: *to which none were admitted that were either uncleane, or whoſe conſciences accuſed them of any ſecret crime: the Crier proclaiming*; Fly, fly farre hence, O you that are prophane. *Wherefore* Nero *durſt not come to the like, in regard of his guilt. and* Antonius *would needs be invited, to prove himſelfe innocent. The Queene, a votareſſe, and ſeparated for that time from her husband*; Cyneras, *full of wine, is tempted and deceived by the Nurſe. Wine is a ſpurre unto* Venus, *and prodigall cups beſot the underſtanding: exemplified by* Lot *who then lay with his two daughters (wherewith this fable agrees in ſundry particulars) at that time removed from his knowledge. For drunkenneſſe confounds the memory, and ſo bemiſts the eye, that things appeare not the ſame that they are: and therefore ſaid to ſee all things double:*

Mad *Pentheus* ſuch, whom troopes of furies fright:
Who ſaw two Sunnes, *Thebes* doubling in his ſight.

Eumenidum demens velati vidit agmina Pentheus,
Et Solem geminum, & duplices ſe oſtendere Thebas.
Virg. Æn. l. 4.

But Myrrha *at the knowledge of her Nurſes ſucceſſe, is diſtracted at once with all the foure effects of the minde; whereof two are delightfull, and two ſorrowfull. Of the firſt, the one belongs to things preſent, which is joy; and is an opinion of a preſent good: the other, deſire unto the future; and is an opinion of a good to come. Of the two ſad ones, ſorrow is an opinion of a preſent evill; and Feare, of a future. Hence all imboſomed perturbations are derived. Now led by the Nurſe to the bed of her father. The ſtarres hid their heads in clouds as deteſting ſo horrible a ſpectacle; but firſt of all* Icarius *and* Erigone.

Icarius and Erigone.

This Icarius *was a Gueſt to* Bacchus, *who gave him a Borachio of wine, and bad him communicate it to others. Certaine ſhepheards, in his returne into* Attica, *drinking thereof immoderatly, intoxicated fell on the Earth: and imagining that he had poyſoned them, ſlew him with their ſtaves. His dog* Nerea, *by running before and howling, ſhew'd* Erigone *her father where he lay unburied: who after ſhe had interred him, aſcended the mountaine* Hymettus, *and there hung her ſelfe. It is fained that* Jupiter, *at the intreaty of* Bacchus, *changed them both into Conſtellations: calling* Erigone, *Virgo; one of the ſix Northerne ſignes, who carries in her left hand an eare of corne, with a ſtarre of the firſt magnitude; and her father* Bootes; *between whoſe legs ſhines the eminent* Arcturus, *which in revenge of his murder ariſeth in tempeſts. The* Athenians *afflicted with peſtilence, had an anſwer from the Oracle, that it then ſhould ceaſe, when they offered their firſt fruits to* Icarius *and* Erigone; *who moreover erected Altars unto them, and appointed feſtivall dayes; deviſing certaine games of ſwinging in the ayre, to repreſent the manner of her death. The like were introduced by* Aſcanius *for the loſſe of his father* Æneas: *in uſe among the* Turks *at this day; as I have ſeene at the feaſt of their greater Biram. But* Icarius *his dog, which died at the feet of his hanging Miſtris, was called* Aſtricyon, *by us the Dog-ſtar: his malignancy, as they faigne, proceeding from the former occaſion; cauſing burning fevers, frenzies, and infections: whoſe reigne determines with the riſing of* Arcturus; *the ſeaſon then ſuffering an alteration. The riſing and ſetting of theſe, and the like notable ſtarres (or rather their diſparition, from the beames of the Sun, and there being obſcured by his greater light) was to the mariner and husbandmen inſteed of a Kalender.*

Myrrha *attaines to an horrid fruition. And leſt this ſhould ſeeme fabulous, it is paralleld in hiſtory, if not tranſcended, by* Lucretia *the daughter of Pope* Alexander *the ſixth: who not onely lay with her father (not unknowne to him, as* Myrrha *to* Cyneras) *but with her brother the Duke of* Candy, *who was ſlaine by* Cæſar Borgio, *for being his rivall in his ſiſters bed. Of whom this Epitaph is extant.*

Here *Lucrece* lyes; a *Thais* in her life:
Pope *Sixtus* daughter, daughter in law, and wife.

Hic jacet in tumulo Lucretia nomine, ſed re
Thais, Alexandri filia, ſponſa, nurus.

And Sanazarus

Muſt *Sextus, Lucrece,* ſtill burne in thy fire?
O fatall! this adulterer thy Sire.

Ergo te ſemper cupiat Lucretia Sextus?
O fatum dixi omnivi! hic pater eſt.
Epig. l. 2.

Myrrha *at length discovered by her father, flyes from his fury; and wandring as farre as* Sabæa, *fearing to die, and not desiring to live, is changed into a tree (so fained, in that she concealed her selfe ever after) by the compassionate Gods, who accept of her repentance: and although insensitive, sheds bitter teares (meant by the odorous Gum which distilleth from thence) for her former transgressions. This tree growes onely in* Arabia *the* Happy, *of which* Sabæa *is a part; being high and thorny; prespering the better by boring the root, and lancing the rine: and then when the windes most bluster, sheds her precious juyce in the greater plenty; which preserves the bodies of the dead from corruption. So a Minde upright and constant to it selfe, remaines unviolated by the turbulent tempests of Envy: but rather so exercised, produceth the fruit of vertue with the greater alacritie; and becomes thereby more perspicuous.*

Iustum & tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida: neque Auster
Dux inquieti turbidus Adriæ;
Nec fulminantis magna Iovis manus.
Si fractus illabatur orbis,
Impavidum ferient ruinæ.
Hor. carm. l. 3. Od 3.

Nor wicked sway of popular heat,
No nor the haughty Tyrants threat,
Can shake the just and solid Minde
To vertue true: nor high South-winde
Which *Adrias* toyling waves commands;
Nor thundring *Ioves* almighty hands.
Who, should the heavens dissolve, would beare
Their fearefull ruine without feare.

The tree, according to the time of women, is delivered of Adonis; *which signifies sweetnesse, and may be taken for that fragrant gumme; as the story of* Myrrha's *affecting her father, for the sunne, the father of all vegetables; this plant delighting, and fructifying only with immoderate fervor, which chaps the rine, and opens a passage for that delicate liquer.*

VENVS AND ADONIS.

Adonis *now growne a boy, and of mortalls the most beautifull, is beloved by* Venus (*so fained perhaps in that Myrrhe is so great a provocative to lust*) *who preferreth earth, and the fruition of a mortall, before heaven (a vice not rare in a lover) and now turnes Huntresse to comply with her beloved: for love begets a similitude in disposition, and facilitates all labour, even in the naturally lazie. Out of a lovers feare she perswades him to avoide such beasts as are naturally cruell: and by her expressed hatred to the Lion, relates the story of* Hippomenes *and* Atalanta. *She, deterred from marriage by the Oracle, indents with her suiters, that he onely should have her (the lover rewarded with death) who had the power to out-runne her: which* Hippomenes *performes by the deceit of three golden apples, which were given him by* Venus. *This fable is said to signifie the contention betweene Art and Nature. Art expressed by* Atalanta; *which in her owne vertue, if not interrupted, is swifter by far then Nature, or* Hippomines; *and sooner arrives at the proposed end, as almost is evident in all things. Fruits are long in growing from kernells, but quickly produced by grafting: clay long ere it generate a stone, yet suddenly changed into brick by the fire. So in morality, continuance of time procures an oblivion of sorrow, and comforts as it were by the benefit of Nature: but Philosophy, which may be called the Art of living, expects not time but prevents it. Yet these Golden Apples give impediment to this prerogative and vigor of Art, to the infinite detriment of humane affaires. Neither is there any of the Arts and sciences which constantly proceed in a true & legitimate course to the end prefixed; but interrupt their undertakings, and desert the Palme, like* Atalanta *diverted by inticing lucre. And therefore no marvell though Art overcome not Nature, and destroy not the vanquished, according to the compact of their contention: when contrarily it falls out, that Art is under her command, and obeyes her as a wife doth her husband. This Fable deciphers also the unconstant minde of a woman; diverted by gold, or pleasure, from her intended course, and obedience to the heavenly Oracle, to her fore-knowne and assured destruction. Now apples were consecrated to* Venus, *by which the fruits of love were expressed: and therefore she was stamped on divers coynes with her left hand holding by a tree, and proffering an apple with the right, with one of these inscriptions,* VENVS S.C. *or* VENVS FÆLIX.

HIPPOMENES AND ATALANTA.

Hippomenes *ingratefull to the Goddesse for her timely assistance, by her instigation pollutes a sacred Grotte with his unseasonable lust: when both he and his wife are converted by* Cybel *into Lions, and forced to draw in her chariot. Ingratitude to man is a hatefull vice, but to God a flagitious. It is seconded, saith* Xenophon, *by Impudence, and Impudency is the conducter to all uncleanesse. Wherefore ingratefull* Hippomenes *becoming impudent and unchast, defiles even holy places with his unbridled concupiscence: and in regard of the salvage fury of lust, is fained with* Atalanta *to have beene changed into furious Lions. The Images of the Gods are here said to turne their faces a-*

side

ſide from ſo beaſtly a ſpectacle: nor greatly to be wondred at, if poſſeſſed by hypocriticall Divels, according to the opinion of Triſmegiſtus. Our fathers, *ſaith he,* exceedingly erring in incredulitie concerning the Deity, and never penetrating into the depth of Divine religion, invented the art of making of Gods: whereunto they joyned a vertue out of ſome part of the nature of the world, alike to the other, and conjoyning theſe two, becauſe they could create no Soules, framed certaine Images, into which they invoked either Angels or Divells; and ſo by theſe myſteries, gave thoſe Idols power both to hurt and helpe them. *To this adde we that of* Lactantius. Theſe ſubtill and vagrant Spirits perturbe the quiet of all things, mingle falſhoods with truths, and ſow the ſeeds of errors in the mindes of mortals. *And ſurely both the ſweating, motion, weeping, and ſpeaking of Images, was formerly frequent: wherewith at this day the common people in ſundry countries are not rarely illuded. But* Hippomenes *and* Atalanta *were not puniſhed by* Venus, *to whom they proved ungratefull; becauſe it becomes not them, who beſtow a benefit, to puniſh ingratitude, leſt thereby they loſe the glory of their munificence; wherefore* Venus, *as if thereof unſenſible, leaves them to be confounded by the wrath of* Cybel: *who is fained to be crowned with towers, in that taken for the Earth which ſupporteth ſo many: ſaid to be the mother of the Gods; or rather the generall mother of all things: from whom we have both our ſubſtance and ſuſtenance; who when we are caſt from the abodes of the living, receives us againe into her peacefull boſome. She is ſaid to be drawne by Lions, in regard of their heat and rapacitie, repreſenting the Heavens, wherein the Ayre, which carrieth the Earth, or* Cybel, *is contained.* Marcus Antonius, *after the battle of* Pharſalia, *had his chariot drawn by two Lions: as after* Heliogabalus, *which by him were named* Cybelenſes.

Venus, *having admoniſhed* Adonis, *is drawne through the ayre by her ſilver Swans: a fowle dedicated unto her in regard of his beauty and cleanlineſſe. But the courage and youth of* Adonis, *uncapable of advice, thruſt him on to encounter with a Bore; by whom he was ſlain: whoſe dying groanes revoke the affrighted* Venus; *who bewailes his death, and converts him into a flower now called Anemony. Men of excellent beauties have likely beene ſubject to miſerable deſtinies.* ADONIS.

Beauty in men (ſearch former times)
Hath ſtill beene puniſhed, as crimes.

Rara forma viris (ſæcula proſpice)
Impunita fuit.
Sen. in Hip.

Of which Muretus *and* Cantarus *produce a number of examples. Now beauty conſiſts not onely (as ſome imagine) in the favour of the face and delicacy of the complection; but in the dignity of the ſtature, the apt compoſition of the limbs, and harmonious ſummetry of the lineaments: whoſe ſmalleſt diſcord is forthwith apprehended by the eye, and as ſoone diſtaſted. The face is to be thrice the length of the noſe: the halfe circles of the eares being joyned together, are to equall the wideneſſe of the mouth when extended; ſo are the united eye-browes. The length of each lip, of the noſe, and of either eare holding one proportion, being meaſured as before. The circles of both the eyes and the mouth alike. Eight times the length of the face ſhould be the length of the body, of equall breadth when the armes are diſplayed. Vnto theſe are to be added a bright ſparkling of the eye, well mixed colours and a concinnitie of the lineaments. This being annexed to the beauty of the body, which* Athenæus, Euripides *and* Iſocrates *held to be moſt exquiſite.* Hippocrates *obſerves that thoſe who are tall of ſtature are moſt comely in their youth, but in their age moſt deformed: yet ſurely that is the beſt which neither procureth contempt nor wonder.*

The feaſts of Adonis *were yearely celebrated by the* Phœnicians *(of which countrey they report him to be) beating their breaſts and tearing their garments, with univerſall ſorrow: offering ſacrifices to his Manes; yet affirming the day following that he liv'd, and was aſcended into heaven. The women that would not cut their haire, were enjoyned to proſtitute themſelves unto ſtrangers, and to offer the hire of their bodies unto* Venus. *This lamentation for the death of* Adonis *is mentioned by the Prophet* Ezechiel: *for ſo* Thamuz *is interpreted in the vulgar tranſlation; although* Tremelius *take it for* Oſyris: *howſoever, both are the ſame in the allegory.* Solomon *is ſaid in the firſt of the* Chronicles *to have followed* Aſtarten; *which ſome interpret to be this* Venus, *the Goddeſſe of the* Sidonians. *She had her ſtatue in mount* Libanus *in a mournefull poſture: her head covered with a vaile; leaning her cheeke on her left hand, and ſuſtaining her mantle with the other, into which her teares appeared to deſcend. Now* Adonis *was no other then the Sun, adored under that name by the* Phœnicians; *as* Venus *by the name of* Aſtarten: *for the Naturaliſts call the upper Hemiſphere of the Earth, in which we inhabit,* Venus; *as the lower* Proſerpina: *Therefore they made the Goddeſſe to weepe, when the Sunne retired from her to the ſix winter ſignes of the Zodiack; ſhortning the daies and depriving the Earth of her delight and beauty: which againe he reſtores by his approach into* Aries.

Adonis

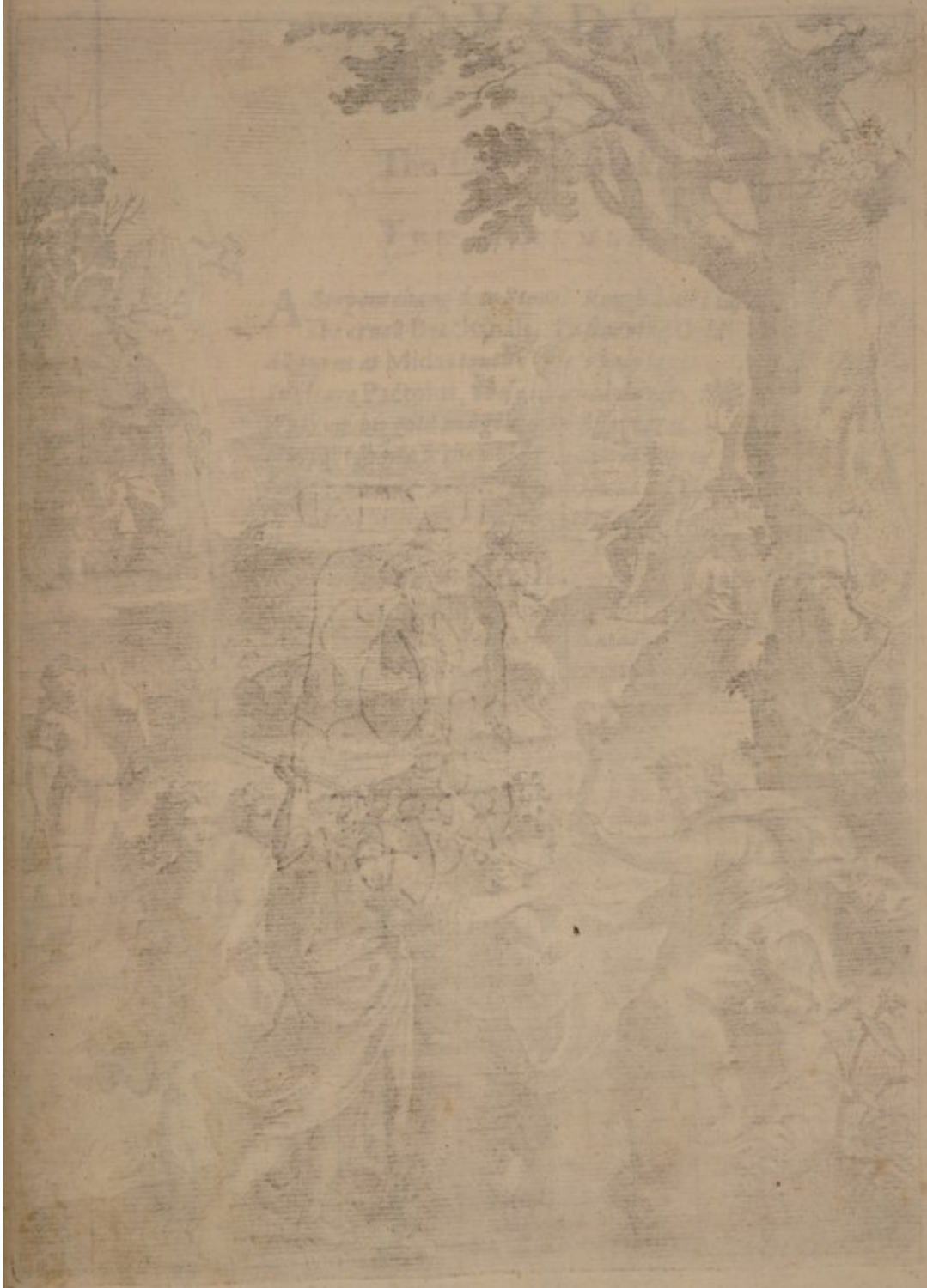
Adonis *is said to be slaine by a Bore, because that beast is the Image of Winter; salvage, horrid, delighting in mire, and feeding on akornes, a fruit which is proper to that season. So the Winter wounds, as it were, the Sunne to death, by diminishing his heate and lustre: whose losse is lamented by* Venus, *or the widowed Earth, then covered with a vaile of clouds; Springs gushing from thence, the teares of her eies, in greater abundance; the fields presenting a sad aspect, as being deprived of their ornament. But when the Sunne returnes to the Æquator,* Venus *recovers her alacrity; the trees invested with leaves, and the earth with her flowrie mantle: wherefore the ancient did dedicate the moneth of Aprill unto* Venus. *And not onely the* Phœnicians, *but the house of* Judah *did worship the Sunne under the name of* Tamuz, *the same with* Adonis: *for* Adon *in Hebrew signifies Lord, and he the Lord and Prince of the Planets: they calling his entrance into the signe of* Cancer, *the revolution of* Tamuz.

The lovely Adonis *is fained to have beene changed into Anemony; a beautifull, but no permanent flower: to expresse the fraile condition and short continuance of Beauty.*

Accepta forma bonum mortalibus,
Exigui donum breve temporis,
Vt velox celeri pede laberis!
Non sic prata novo vere decentia
Æstatis calida dissipat vapor,
Sævis solstitio cum medius dies
Et nullem brevibus præcipitat umbris,
Languescunt folio ut lilia pallido;
Et gratæ capiti desuetæ rosæ:
Vt fulgor teneris quæ radiat genis,
Momento rapitur, nullaque non dies
Formosi spolium corporis abstulit.
Res est forma fugax: quis sapiens bona
Confidat fragili?
Sen. Hipp.

Beauty, a doubtfull good, the grace
And bounty of a little space,
How more then swiftly dost thou run!
Not so the fervor of the Sun
Deflowers the meadowes of their pride
When in his Solstice, at noone tide;
And Night on hasty charriot flies.
The Lilly languishes and dies;
Nor Roses long thy garland grace:
So the sweet splendor of the face
Fades in a moment: and no day
But beares from thence some spoyle away.
O fleeting shadow! who is wise,
That on so fraile a good relies!

Thus ends the tenth book; together with the song of Orpheus.





OVIDS

METAMORPHOSIS

The Eleventh Book.

THE ARGVMENT.

A *Serpent chang'd to Stone. Rough barks infold*
The cruell Bacchanals. *To ſtarving Gold*
All turns at Midas *touch: He's body laves*
In cleare Pactolus, *whoſe inriched waves*
Waſh off his gold and gilt: an Aſſes eares
His folly ſhame: the whiſpred Secret beares
Like ſounding-Reeds. Apollo, *and the Guide*
Of ſacred Seas, in humane ſhapes reſide.
Forc't Thetis *varies formes.* Dædalion
T' a Falcon turn'd. A Wolfe congeal'd to Stone.
Morpheus *to mortals,* Probetor *to Brutes,*
And Phantaſus *to ſhapes inanimate ſutes.*
Transform'd Halcyone *and* Ceyx *flye.*
So Æſacus, *who vainly ſtrives to dye.*

THus while the [a] *Thracian* Poet with his ſongs
Beaſts, trees & ſtones, attracts in following throngs:
Behold, [b] *Ciconian* dames (their furious breſts
Clad with the ſpotted skinnes of ſalvage beaſts)
The ſacred Singer from a hill eſpy'd,
As he his dittie to his harp apply'd.
Of theſe, One cry'd, and toſt her flaring haire;
Lo he who hates our ſex! then threw her ſpeare
At his melodious mouth; [c] which ivie-bound,
Kiſt his affected lips without a wound.
An Other hurles a ſtone; this, as it flew,
His voice and harps according tunes ſubdue:
Which ſelf-accus'd for ſuch a rude aſſay,
Before his feet, as in ſubmiſſion lay:
Raſh violence, the mean exil'd, increaſt:
And mad [d] *Erinnys* raign'd in every breſt.
His ſongs had all their weapons charm'd, if noyſe
Of [e] *Berecynthian* ſhalmes, clapt hands, loud cryes,
Drums, howling *Bacchanals*, with frantick ſound
Had not his all-appeaſing muſique drown'd.
The ſtones then blush with ſilenc't *Orpheus* blood.
But firſt on raviſht beaſts that liſtning ſtood,
On Fowle, and Serpents, they their ſpight inferre:
[f] And raze the glory of his Theater.
Then all with cruell hands about him fly:
And flock like birds, when they by day eſpy
[g] The bird of Night. And as a Stag at bay,
[h] In th' Amphitheater now made a prey
To eager hounds; ſo they together flung
Their leavy ſpeares, not fram'd for ſuch a wrong;
Some clods, ſome armes of trees, ſome ſtones let fly,
And leſt wilde Rage ſhould weapons want, hard by
By chance ſlow Oxen drew the furrowing plowes;
And ſwaines, providing food with ſweating browes,
Dig'd with their brawny armes: who feare-inclin'd,
Before them fled, and left their tooles behind.
Their mattocks, rakes, and ſpades diſperſed lay
About the emptie fields: theſe ſnatcht away,
(The ploughs from threatning Oxen torn) their hate
Hurries them back unto the Poets fate.
Him, holding up his hands, who then in vain
Firſt ſpent his breath, nor pittie could obtain,
That Rout of ſacrilegious Furies ſlew!
Even through that mouth (ô *Jupiter*!) which drew
From ſtones attention, which affection bred
In ſalvage beaſts, his forced ſpirits fled!
Sad birds, wilde Heards, hard ſtints, and woods of late
Led by thy verſe, then wept: at thy ſad fate
[i] Trees ſhed their leaves; ſtreames with their teares in-
The [k] *Naiades* and [k] *Dryades* inveſt (creaſt:
Themſelves in ſullen ſables, and diſplay
Their ſcattered haire. Thy limbs diſperſed lay.
His head and harp they into [l] *Hebrus* flung,
The harp ſounds ſomething, ſadly; the dead tongue
Sighs out ſad ditties: the banks ſympathize
(That bound the river) in their ſad replies.

Now

a *Orpheus.* THE THRACIAN BACCHANTS.
b Of the *Cicones*, a people of *Thrace.*
c *Thyrſus.*
d A Fury, ſignifying the diſtraction of the minde.
e Inſtruments uſed in the feaſts of *Cybele*, called *Berecynthia*, of *Berecynthus*, a citie and mountaine of *Phrygia*, dedicated unto her.
f By diſperſing thoſe who ſtood about him in that forme.
g The Owle. h Exhibited among other ſports, in their Amphitheaters.
i Alluding to that cuſtome of cutting the haire at funerals.
k Nymphs of Waters and Woods.
l A River of *Thrace.*

Now them to Sea their native current bore;
Both cast upon [a] *Methymnian Lesbos* shore.
A Dragon on the forrain sand prepires
To seaze his head, and lick his dropping haires.
VVhen gaping to devoure the [b] Hymnists face,
Phœbus descends; and in that very space
Into a stone converts him by his powre,
VVith jawes extended ready ro devoure.
His Ghost retires to under shades: [c] once more
He sees, and knows, what he had seen before.
Then through the [d] *Elysian* fields among the blest
Seeks his *Eurydice*. Now repossest
VVith strict imbraces, guided by one minde,
They walke together: oft he comes behinde,
Oft goes before: now *Orpheus* safely may
His following *Eurydice* survay.
Yet *Bacchus* renders vengeance for their hate:
VVho vexed at his [e] Prophets cruell fate,
Fixt all th' [f] *Edonian* Dames that then were by
VVith spreading roots; and who more eagerly
Pursu'd his death, their toes he deeper drew
VVithin the solid earth, which down-ward grew.
And even as fowle whose feet intangled are
VVithin the subtile fowlers secret snare,
Become by fearefull fluttering faster bound:
So, each of these, now cleaving to the ground,
With terror struggle to escape in vain;
For faster-binding roots their flight restrain.
One, looking for her nailes, her toes, her feet:
Behold, her twinning legs in timber meet:
In passion, thinking to have struck her thighes,
She strikes hard oake; hard oake her brest supplies;
Her shoulders such: her armes appeare to grow
In naturall branches: and indeed did so.
Nor thus content, their fields [g] *Lyæus* leaves:
Whom [h] *Tmolus*, with a better troop receives,
And swift [i] *Pactolus*, who did then infold
No precious sands, nor graines of envi'd gold.
Satyres and *Bacchanals* to him repaire,
His usuall train: [k] *Silenus* then not there.
Him erst the *Phrygian* Rurals reeling found
With age and wine; and now, with ivie crown'd,
To *Midas* bring: whom *Orpheus* [l] Orgies taught,
And sage [m] *Eumolpus* from [n] *Cecropia* brought.
When known to be his partner in those Rites;
Full twice five daies, with their succeeding nights,
He entertain'd him with a sumptuous feast.
Eleven times [o] *Lucifer* the starres suppreſt:
When, with wild mirth, he treads the *Lydian* fields;
And to the God his Foster-father yeelds.
He in his safe return doth much rejoyce:
Whose bountie *Midas* frustrates by his choice.
For, wil'd to wish; Let all, said he, I touch
Convert to gold. His ignorance was such.
Forth-with to him his wish [p] *Lyæus* gives:
And at his folly not a little grieves.
But in his curse the [q] *Berecynthian* joyes:
And home-ward bound, the truth by touching tries:
Scarce trusting his own sense, a tree bereaves
Of slender boughs; they shone with golden leaves.
Takes up a stone; that stone pale gold became:
Takes up a clod; the clod presents the same:
Crops stalks of corn; these yeeld a sheafe of gold:
An apple pulls; therein you might behold
[r] Th' *Hesperian* purchase: toucht by him alone,
The marble pillars with rich metall shone.
And when he washt; that water, showr'd in rain,
Might simple [s] *Danaë* have deceiv'd again.
His brest scarce holds his hopes; whose fancie wrought
On golden wonders: when his servants brought
Meat to the table. Sooner had not he
Toucht [t] *Ceres* bountie, but that prov'd to be
A shining masse: the carved viands straight
Between his greedy teeth convert to plate.
About to drink [u] mixt wine; you might behold
His thirstie jawes o're-flow with liquid gold.
Struck with so strange a plague; (both rich and poore)
He hates and shuns the wealth he wisht before.
His plentie feeds him not; he burns with thirst:
By loathed gold deservedly accurst.
Then, lifting up his shining armes, thus pray'd:
Father [x] *Lenæus*, ô, afford thy aid!
I have offended; pitty thou: and me
From this so glorious a mischiefe free.
The gentle Powre the penitent restor'd:
And for [y] his faith, affords what he implor'd.
Least ill-wisht gold about him still abide;
Go, said he, to those [z] Crystall streames that glide
By potent [a] *Sardis*: keep the banks that lead
Along th' incountring Current to his head.
There, where the gushing fountain fomes, dive in:
And, with thy body, wash away thy sinne.
The King obayes: who in the fountain leaves
That golden vertue, which the Spring receives.
And still those ancient seeds these waters hold,
Who gild their shores with glittering grains of gold.
He, hating wealth, in woods and fields bestows
His time with [b] *Pan*; whom mountain Caves include.
Yet his grosse wit remaines: his shallow brain
And sottish senses punish him again.
High *Tmolus* with a steep ascent displayes
His rigid brows, and under-seas survaies:
Whose stretcht-out bases here to *Sardis* joyn;
There to [c] *Hypæpis*, girt in small confine.
Where boasting *Pan*, while he his verse doth praise
To tender Nymphs, [d] and pipes to rurall layes;
Before *Apollo's* durst his songs preferre.
[e] They meet (ill-matcht) great *Tmolus* arbiter.
Th' old Iudge on his own Mountain sits; and cleares
His eares from trees: alone a garland weares
Of Oake, with akornes dangling on his brow.
Who thus bespake the God of Shepheards: Now
Your judge attends. He blows his wax bound reeds:
And *Midas* fancie with rude numbers feeds.
Then sacred *Tmolus* to divine *Apollo*
Converts his looks: his woods his motion follow.
[f] He, his long yellow haire with laurell bound,
Clad in a *Tyrian* robe that swept the ground,
A Violl holds, with sparkling gemmes inchac't
And [g] *Indian* teeth; the bow his right hand grac't.
A perfect Artist shew'd. Then sweetly plaid
When *Tmolus*, ravisht with his musick, said,
Pan to the Violl yeeld thy ruder reed.
All like of what the Mountain had decreed,
But *Midas* onely; whose exclaimes traduce
The Censure. *Phœbus* for this grosse abuse
Transformes his eares, his folly to declare:
Stretcht out in length, and cover'd with gray haire:

Instable,

a Of *Methymna*, the principall citie of that Iland.
THE LESBIAN SERPENT.
b *Orpheus*; whose Hymnes in honour of the Gods are yet extant.
c Whereof in the first fable of the tenth book.
d See the Comment.
e For he not onely made Hymnes in his praise, but added much to his Orgies: whereupon they were called *Orphea*.
f The same with *Orestiani* of the *Edones*, a people of *Thrace*.
MIDAS.
g *Bacchus*.
h A mountain of *Lydia*.
i A river of *Lydia*.
k An old Satyre, Foster father to *Bacchus*.
l The Rites of *Bacchus*.
m The son of *Musæus*; a Prophet, and Priest of *Bacchus*.
n *Athens*; of *Cecrops*, the first King of that citie.
o The morning Starre.
p *Bacchus*.
q *Midas* 1 of *Berecynthus* a citie of *Phrygia*.
r The golden Apples of the *Hesperides*.
s As formerly by *Iupiter*.
t Bread: *Ceres* being the Goddesse of Corn.
u Wine mingled with water.
x *Bacchus*: so called of the wine-presse.
y In the delivery of his Foster father *Silenus*, taken by the *Phrygian* shepheards.
z *Pactolus*.
a A famous citie of *Lydia*.
b The God of Shepheards.
MIDAS HIS ASSES EARES.
c A little towne of *Lydia*.
d *Apollo* and *Pan*: *Tmolus*, that is, the Deitie of that Mountaine, their Iudge.
e *Pan*.
f *Apollo*.
g Ivory: *India* abounding with Elephants.

Instable, and now apt to move. The rest
The former figure of a man possest.
Punisht in that offending part: who beares
Vpon his skull a slow-pac't Asses eares.
He strives to cover such a foule defame:
And with a red [a] Tiara hides his shame.
But this his servant saw that cut his haire:
VVho bigge with secrets, neither durst declare
His Soveraignes seene deformitie, nor yet
Could hold his peace. Who digs a shallow pit,
And therein softly whispers his disgrace:
Then turning in the earth, forsooke the place.
A tuft of whispering Reeds from thence there grows;
Which comming to maturitie, disclose
The husbandman: and by soft South-winds blown
Repeat his words, and his Lords eares make known.
Reveng'd *Apollo*, leaving *Tmolus*, flies
Through liquid ayre; and on [b] the land which lies
On that side [c] *Helles* straightned surges stands:
VVhere far obay'd *Laomedon* commands.
Between [d] *Rhœteum* and *Sygæum* stood
An ancient Altar, high above the flood,
Vow'd to the [e] *Panomphæan* Thunderer:
From whence he saw the King begin to reare
New *Troy's* scarce founded walls; with what ado,
And with how great a charge they slowly grew.
VVho, with [f] the Father of the swelling Main,
Indues a mortall shape: both entertain
Themselves for unregarded gold to build
The [g] *Phrygian* Tyrants walls. That work fulfild:
The King their promised reward denies:
And falsehood by forswearing multiplies.
Revengefull *Neptune* his wild waves unbound;
VVhich all the shores of greedy *Ilium* drown'd,
And made the Land a Lake: the countrey Swain
His labour lost beneath that liquid Plain.
Besides the [h] daughter of the King demands:
VVho chained to a Rock exposed stands
To feed a Monster of the Sea; set free,
By strenuous *Hercules*. Yet could not He
The horses of *Laomedon* enjoy;
His valours hire: who sacks twice perjur'd *Troy*;
And gives his fellow Souldier [i] *Telamon*
Hesione: for *Peleus* now had won
[k] A Deitie; nor in his [l] Grandfather
Took greater pride, then in [m] his Sire by her.
For *Jupiter* had nephews more then one:
But he a Goddesse had espous'd alone.
For aged *Proteus* thus fore-told the truth
To wave-wet *Thetis*: Thou shalt beare a Youth,
Greater then him from whom he took his birth
In armes and fame. Least any thing on earth
Should be more great then *Jove*, *Jove* shuns the bed
Of Sea-thron'd *Thetis*, though her beautie led
His strong desires: who bids [n] *Æacides*
Succeed his love, and wed the Queen of Seas.
A Bay within [o] *Æmonia* lies, that bends
Much like an arch, and far stretcht armes extends:
VVhich were, if deep, a harbour lockt by land;
VVhere shallow seas o're-spread the yellow sand.
The solid shore (whereon no sea-weed grows)
Nor clogs the way, nor print of footing shows.
Hard by, a mirtle-grove affords a shade:
In this, a cave; rather though doubtfull, made
By art then nature: hither *Thetis* swims
On Delphins back, here laid her naked limbs.
In this the sleeping Goddesse *Peleus* caught:
VVho, when she could not by his words be wrought,
Attempts to force, and clasp't her in his armes.
And had she not assum'd her usuall charmes
In varying shapes, he had his will obtain'd.
Now, turns t'a fowle, yet he her flight restrain'd:
Now seemes a massie tree adorn'd with leaves;
Close to the bole th'inamor'd *Peleus* cleaves.
A spotted Tygresse she presents at last:
VVhen he, with terror struck, his armes unclasp't.
VVho powring wine on seas, those Gods implores;
And with perfumes and sacrifice adores:
Till the [p] *Carpathian* Prophet rais'd his head,
And said; [q] *Æacides*, injoy her bed.
Do thou but binde her in her next surprise,
VVhen in her cold moist cave she sleeping lyes:
And though she take a thousand shapes, let none
Dismay; but hold, till she resume her own.
This *Proteus* said, and div'd to the Profound:
His latter word in his own waters drown'd.
Now hasty [r] *Titan* to *Hesperian* seas
Descends; when beautious *Thetis*, bent to ease
Forsooke the flood, and to her Cave repair'd.
No sooner she by *Peleus* was insnar'd,
But forth-with varies formes; untill she found
Her virgin limbs within his fetters bound.
Then, spreading forth her armes. She sighing said,
Thou hast subdu'd by some immortall aid:
Appeares her self; nor his imbrace repeld;
VVhose pregnant wombe with great *Achilles* swell'd.
Happy was *Peleus* in his sonne and wife:
And had not [s] *Phocus* murder soil'd his life,
All-fortunate. VVith brothers blood defil'd,
Thee [t] *Trachis* harbours, from thy home exil'd.
VVhere courteous *Ceyx*, free from rigor, raign'd;
The sonne of [u] *Lucifer*; whose looks retain'd
His fathers luster: then disconsolate,
Nor like himself, for his lost [x] brothers fate.
Hither, with travell tyr'd, and clog'd with cares,
The banisht with a slender train repaires:
His Flocks and Heards, with men for their defence,
Left in a shadie vale not farre from thence.
Conducted to his royall presence, He
VVith [y] Olive branch't, down bending to his knee,
His name and birth declares: the murder masks
VVith forged cause of flight: a dwelling askes
In field, or citie. *Ceyx* thus replies:
Our hospitable bountie open lies
To men of vulgar ranke: what owes it then
To your high spirit, so renoun'd by men?
Of monumentall praise? Whose blood extracts
His sourse from *Jove*, improved by your Acts?
To sue, is times abuse: your worth assures
Your full desires; of all, the choice is yours:
I wish it better. And then wept. The cause
[z] *Joves* Nephew askes: when, after a short pause;
Perhaps you think this Bird which lives by rape
To all a terror, ever had that shape.
He was a man; as constant in his minde
As fierce in warre, to great attempts inclin'd.
Dædalion nam'd; sprung from that [a] Star which wakes
The dewie Morn; the last that heaven forsakes.

SPEAKING READS.
a An ornament for the head, worne of old by the Easterne Princes, much like a Turkish Turbant.

APOLLO AND NEPTVNE
b *Phrygia.*
c *Hellespont*, where *Helle*, the sister of *Phrixus*, was drowned.
d Two Promontories of *Troas*.
e Honoured by the voice of all men.
f *Neptune.*
g *Laomedont* all Kings being anciently called Tyrants.
h *Hesione.*
i The son of *Æacus*, and brother to *Peleus.*
PELEVS AND THETIS.
k Thetis.
l *Jupiter*, the father of his father *Æacus.*
m *Neptune*, a Sea-god, the son of *Oceanus* and *Tethis.*
n *Peleus* the son of *Æacus.*
o *Thessaly.*
p *Proteus*; who frequented those Seas.
q *Peleus* the son of *Æacus.*
r The Sun.
s Slain out of envy by *Peleus* and *Telamon*, in that more beloved by their father *Æacus* for his vertues.
t A citie at the foot of the Mountain *Oeta.*
u The Morning Starre.
x *Dædalion.*
y The signe of Peace; and when wound about with woollen, of a suppliant.
z *Peleus*, the son of *Æacus* the son of *Jupiter.* DEDALION.
a *Lucifer.*

Affected peace I foſter'd, with the rites
Of nuptiall joyes: He joy'd in bloody fights.
His valour Kingdomes with their Kings ſubda'd;
By whom the [a] *Thisbian* doves are now purſu'd.
His daughter *Chione*, whoſe beautie drew
A thouſand ſutors, ripe for marriage grew.
By fortune *Phœbus*, and the [b] ſonne of *Maia*,
From *Delphos*, and *Cyllene*, came this way:
Here meeting, look, and like. The God of Light
Deferres his joy-imbracing hopes till night.
Hermes ill-brookes delay: who on her laid
[c] His drowſie rod, and fore't the ſleepie Maid.
Night ſpangs the skie with ſtarres. An old wives ſhape
Apollo took, and ſeconds *Hermes* rape.
Now when the fulneſſe of her time drew nye,
Autolichus was born to *Mercury*.
Nor from the Sire the Sonne degenerates,
Cunning in theft, and wily in all ſleights:
Who could with ſubtiltie deceive the ſight;
Converting white to black, and black to white.
To *Phœbus* (for ſhe bare two ſonnes) belongs
Philammon, famous for his harp and ſongs.
What is't t' have had two ſonnes? two [d] Gods t'inflame?
[e] A valiant father? [f] *Jupiter* the ſame?
Is glory fatall? ſure t'was ſo to Her:
Who to *Dianas* durſt her face confer,
And blame her beautie. With a cruell look,
She ſaid; Our deeds ſhall right us. Forthwith took
Her bow, and bent it; which ſhe ſtrongly drew;
And through her guiltie tongue the arrow flew.
It bleeds; of ſpeech and ſound at once bereft:
And life, with blood, her falling body left.
What griefe (ô Pietie!) oppreſt my heart!
What ſaid I not, t'aſſwage my brothers ſmart!
Who heares me ſo as rocks the roaring waves
That beat their brows; and for his Daughter raves.
But when he ſaw [g] her burne, foure times aſſail'd
To ſack the flamie Pile: as often fail'd.
Then turns his heeles to flight (much like a Bull
By Hornets ſtung) whom ſcratching brambles pull:
Yet ſeem'd to run far faſter then a man,
As if his feet had wings; and all out-ran.
Who ſwift in chace of wiſhed death, aſcends
Parnaſſus top. As he his body bends
To jump from down-right cliffes, compaſſionate
Apollo, with light wings, prevents his fate:
With beake and tallons arm'd; with ſtrength repleat
Above his ſize: his courage ſtill as great.
This Falcon, friend to none, all fowle purſu'th:
And grieving, is the cauſe of common ruth.
As *Ceyx* thus his brothers change relates:
[h] *Phocean Anetor* ruſheth through the gates;
(Who kept the Heard) and cry'd (half out of breath)
Peleus, I bring thee news of loſſe and death.
Report, ſaid *Peleus*, we are bent to beare
The worſt of fortunes. While the King with feare
Hangs on his tongue. He panting, ſtill afeard:
To winding ſhores we drave the wearie Heard,
When *Phœbus* from the height of all the sky
The Eaſt and Weſt beheld with equall eye.
A part on yellow ſands their limbs diſplay,
And from their Reſt the wavie fields ſurvay:
While other ſlowly wander here and there:
Some ſwim in ſeas, and loftie fore-heads reare.
A Fane, undeckt with gold, or [i] *Parian* ſtone,
Of blocks adjoynes; within a grove o're-grown.
This the [k] *Nereides* and *Nereus* hold:
By ſea-men, who there dry'd their nets, ſo told.
Neere it, a Mariſh, thick with ſallows, ſtood;
Made plaſhie by the interchanging flood.
A Wolfe, a monſtrous beaſt; with hideous noyſe
That frights the confines, from thoſe thickets flies.
His lightning jaws with blood and foame beſmear'd:
In whoſe red eyes two darting flames appear'd.
Though fell with rage and famine; yet his rage
More greedy far: nor hunger ſeeks t' aſſwage
With blood of beeves, and ſo ſurceaſe; but all
He meets with, wounds; inſulting in their fall.
Nor few of us, while we his force withſtood,
Fell by his cruell phangs. The ſhoare with blood,
With blood the ſea-brimme bluſht, and bellowing lakes.
Delay is loſſe; who doubts, himſelf forſakes.
Arme, arme, while ſomething yet is left to loſe:
And joyning force, this mortall plague oppoſe.
[l] The Heardſman ends. Nor did this loſſe incenſe
Aeacides; remembring his offence:
Born, as the juſtice of ſad [m] *Pſamathe*,
To celebrate her *Phocus* Obſequie.
The King commands his men to arme: provides
To go in perſon. Buſie rumour guides
This to *Alcyone*: her paſſion bare
Her ſwiftly thither; running with her haire
Half uncompos'd: and, that diſordering, clung
About his neck: then weeps; and with a tongue
That ſcarce could ſpeak, intreats, that they alone
Might go; nor hazard both their lives in one.
To whom [n] *Aeacides*; Faire Queen forbeare
(Too much your bountie flows) your vertuous feare.
No force availes in ſuch extreames as theſe:
'Tis prayer that muſt the [o] ſea-thron'd Powre appeaſe.
A loftie towre within a fortreſſe ſtood;
[p] A friend to wandering ſhips that plough the flood.
They this aſcend; and ſighing, ſee the ſhore
With cattell ſtrew'd; the Spoyler drencht in gore.
Here *Peleus* fixt on ſeas, with knees that bend,
Blew *Pſamathe* implores at length to end
The juſtice of her wrath. She from his ſpeech
Diverts her eares: till [q] *Theris* did beſeech,
And got her husbands pardon: nor yet could
The ſalvage Wolfe from thirſt of blood with-hold;
Till ſhe the beaſt, as he a heifer ſlew,
Transform'd to marble; differing but in hew:
All elſe intire. [r] The colour of the ſtone
Shews him no Wolfe: now terrible to none.
Yet Fate would not permit [s] *Aeacides*
To harbour here; nor found in exile eaſe;
Till at [t] *Magneſia*, in a happy time
Acaſtus purg'd him from his bloody crime.
Mean-while perplext with former prodigies
Both of [u] his neece and brother; to adviſe
With ſacred Oracles, the joyes of men,
Ceyx prepares for [x] *Claros*. *Phorbas* then,
With his *Phlegyan* hoaſt, alike prophane,
The paſſage ſtopt to [y] *Delphian Phœbus* Fane.
Yet firſt to thee his ſecret purpoſe told,
Faith crown'd *Alcyone*. An inward cold.
Shot through her bones: her changing face appeares
As pale as box, bedewed with her teares.

Thrice

a Of *Thisbe*, a citie of *Bœotia*, abounding with Pigeons.
b *Mercury* the ſonne of *Maia*, one of the *Pleiades*.
c His *Caduceus*.
d *Apollo* and *Mercury*.
e *Dædalion*.
f The father of *Apollo* and *Mercury*, by whom ſhe had her two ſonnes.
g As of old they accuſtomed to burne their dead.
h Of *Thetis*, a Region of *Greece*.
PSAMATHES WOLFE.
i Marble of *Paros*, excelling in whiteneſſe.
k Sea nymphs, the daughters of *Nereus*.
l *Peleus*, the ſonne of *Æacus*.
m The daughter of *Nereus*, and mother to his brother *Phocus*, whom he had murdered.
n *Peleus* the ſon of *Æacus*.
o *Pſamathe*, a Sea-goddeſſe.
p A Sea-mark.
q Siſter to *Pſamathe*, and wife unto *Peleus*.
r Being of white marble.
ſ *Peleus* the ſon of *Æacus*.
t A citie of *Theſſaly* where *Acaſtus* raigned. See the Comment.
CEYX AND ALCYONE.
u *Ceyx* and *Dædalion*.
x A citie of *Lycia*, famous for the Oracle of *Apollo*.
y To his Oracle at *Delphos*: farre neerer to *Trachin*.

Thrice ſtrove to ſpeak, thrice weeps through deare con-
Sobs interrupting her divine complaint. (ſtraint:
What fault of mine, my Life, hath chang'd thy minde?
Where is that love that late ſo clearely ſhin'd?
Canſt thou thy ſelf enjoy, from me remov'd?
Do long waies pleaſe? is now my abſence lov'd?
Yet didſt thou go by land, I ſhould alone
Grieve without feare: now both combine in one.
Seas fright me with their tragicall aſpect.
Of late I ſaw them on the ſhore eject
Their ſcattered wracks: and often have I read
Sad names on [a] ſepulchers that want their dead.
Nor let falſe hopes thy confidencie pleaſe;
In that my father, great [b] *Hippotades*,
The ſtrugling windes in rockie cavernes keeps.
And at his pleaſure calmes the raging Deeps.
They once broke looſe ſubmit to no command;
But rage through all the Sea, on all the land;
Perplex the clouds, with ſterne encounters rore,
And ſtrike forth flames: I feare, by knowledge, more.
Theſe knew I, and oft ſaw their rude comport;
While yet a Girle, within my fathers Court.
But if my prayers no favour can procure;
And that, alas, thy going be too ſure;
Take me along: let both one fortune beare;
Then ſhall I onely what I ſuffer feare.
Together ſaile we on the toyling Maine:
And equally, what'ever hap, ſuſtain.
Thus ſpake *Alcyone*: whoſe ſorrows melt
Her [c] ſtar-like ſpouſe; nor he leſſe paſſion felt.
Yet neither would his firſt intent forſake
Nor her a Partner in his danger make.
Much ſaid he to aſſwage her troubled breſt:
As much in vain. This addes unto the reſt,
(Which anſwer only could her paſſion tame)
All ſtay is irkeſome; by [d] my fathers Flame,
I ſweare, if Fate permit, return I will
E're twice the Moone her ſhining Creſcents fill.
Reviv'd with promiſe of ſo ſhort a ſtay;
He bids them lanch the ſhip without delay,
And fit her tacklings. This renews her feares;
Preſaging ill ſucceſſe: abortive teares
Flow from their ſprings; then kiſt: a ſad farewell,
Long firſt, at length ſhe takes; and ſwowning, fell.
The Sea-men call aboard: in double ranks
Reduce their oares, up-riſing from their Banks
With equall ſtrokes. She reares her humid eyes,
And firſt her husband on the Poope eſpies
Shaking his hand: that, anſwers. Now from ſhore
The veſſell drives, and thence her object bore.
Her following eyes the flying ſhip purſue:
That loſt, the ſailes her eager gazes drew.
When all had left her, to her chamber goes;
And on the emptie bed her body throws:
The bed and place, with teares, to minde recall
That abſent part, which gave eſteeme to all.
Now farre from Port; the windes began to blow
On quivering Shrowds; their oares the Sailers ſtow:
Then hoiſe their Yards a trip, and all their ſailes
At once let fall to catch th' approching gales.
The ſhip ſcarce half her courſe, or ſure no more,
By this had run; farre off from either ſhore:
When, deep in night, fierce [e] *Eurus* ſtifly blew,
And high-wrought Seas with chafing foamie grew.
Strike, ſtrike the Top-ſaile, let the Main-ſheat fly,
And furle your ſailes, the Maſter cri'd; his cry
The bluſtring winds and roring ſeas ſuppreſſe.
Yet of their own accord in this diſtreſſe
They ply their tasks: ſome feeling yards beſtride
And take-in ſailes; ſome ſtop on either ſide
The yawning leakes; ſome ſeas on ſeas eject.
While thus Diſorder toyles to ſmall effect,
The bitter Storme augments; the wilde Windes wage
Warre from all parts, and joyn with *Neptunes* rage.
The Maſter, loſt in terror, neither knew
The ſtate of things, what to command, or do;
Confeſſing ignorance; ſo huge a maſſe
Of ills oppreſſe! which ſlighted Art ſurpaſſe.
Lowd cryes of men reſound; with ratling ſhrowds,
Floods juſtling floods, and thunder-craſhing clouds.
Now toſſing Seas appeare to touch the ſky,
And wrap their curles in clouds, frotht with their ſpry:
The ſand now from the bottome lave, and take
Their ſwarter dye; now black, [f] as *Stygian* lake;
Sometimes depreſt, with hiſſing foame all white.
The [g] *Trachin* ſhip ſuch horrid changes fright.
Which now, as from a mountain rockt with ſlaws,
Views under-vales, and [h] *Acherons* dark jaws:
Now head-long with the tumbling billows fell;
And heaven ſurvayes from that low depth of Hell.
Her wave-beat ſides a hideous noyſe report:
As when a battering [i] Ram beats down a Fort.
As chafed Lions, whom no terrors fright,
Ruſh on extended ſteele with horrid might:
So Seas invade with ſtorme-imbatled powre
The ſhips defence; and o're her hatches towre.
Her yeelding planks now ſpring: ſterne *Neptune* raves,
Charging her breaches with his deadly waves.
The prodigall clouds in ſhowres their ſubſtance ſpend:
Ambitious ſeas to gloomy heaven aſcend;
All heaven deſcending to the loftie Main:
At leaſt ſo ſeeme. Sailes ſuck the falling rain;
Showres joyn with floods. No friendly ſtar now ſhone:
Blind Night in darkneſſe, tempeſts, and her own
Dread terrors loſt: theſe horrid lightning turns
To light more fear'd; the Sea with lightning burns.
Now vaulting floods her upper deck oppreſt.
And as a Souldier, braver then the reſt,
Tempting to ſcale the walls with loſt aſſaies,
At length injoyes his hopes; and ſpurd with praiſe,
Among a thouſand only ſtands the ſhock:
So while aſſailing waves the veſſell rock,
The [k] tenth bold Billow ruſheth in, nor ſhrinks
Vntill the ſhip beneath his furie ſinks.
Thoſe ſeas, without, the labouring Bark aſſaile;
Theſe ſack her Hold. All tremble, and look pale;
As at a ſiege, when foes inforce a wall;
While ſome within to execution fall.
Art failes, hearts ſinke: on every riſing wave
Death ſits in triumph, and preſents a grave.
He weeps; He ſtands amaz'd; He calls them bleſt
Whom funerals grace: He vows to heaven addreſt,
Looking at what he ſees not, and beſought
The Gods in vain: He on his parents thought,
His children, houſe, and what he left behinde.
Alcyone poſſeſt all *Ceyx* minde;
Her onely names: now in her abſence joy'd
Whoſe preſence was his heaven: and had imploy'd

a Preſentative Sepulchers, in honour of ſuch as were drowned.
b *Æolus*: of *Hippotes* the father of his mother *Arneſta*.
c *Ceyx* the ſon of *Lucifer*, or the Morning Starre.
d *Lucifer*.
e The Eaſt wind.
f A lake of Hell.
g Of *Trachin*, whereof *Ceyx* was King.
h Hell; of *Acheron* an infernall River.
i A great engine of timber, ſhod with braſſe, faſhioned like the head of a Ram, uſed anciently at ſieges, to break down the walls of cities and fortreſſes.
k Obſerved heretofore for the greateſt: whereupon the tenth in all things is ſo taken.

His eyes laſt dutie to deſcry the way
To her abode; but knew not where it lay.
The giddie ſeas ſo whirle, ſuch pitchy clouds
Obſcure the skie: Night, two-fold darkneſſe ſhrouds.
Lowd howling whirle-winds over-boor'd now bore
The ſhivered maſt; and now the rudder tore.
A Billow with theſe ſpoyles incourag'd, raves
Who Victor-like the under waves:
Nor lighter falls, then if ſome God had torne
[a] *Pindus* and *Athos* from their roots, up-born
As high as heaven, and tumbled on the Main.
Nor could the ſhip ſuch force and waight ſuſtaine;
But to the bottome ſinks. Moſt of her men
The ſeas infold; who never ſeen again
Accompliſhed their fates: while other ſwim
On ſcattered plankes; a planke upholding Him
Who late a ſcepter held. [b] His father in law,
And [c] father, now invokes: but could not draw
(Alas!) from either ſuccour. Still his wife
Runs in his thoughts in that ſhort ſpan of life.
He wiſht the waves would caſt him on the ſands
Of *Trachis*, to be buried by her hands.
Who ſwimming, ſighs *Alcyone*; her name
His laſt-of ſpeech: in ſeas conceives the ſame.
Behold! an arch of waters, black as hell,
Aſunder breaks: the breaking ſurges quell
Their ſinking Burthen. *Lucifer* that night
Became obſcure, nor could you ſee his light.
And ſince he might not render up his place,
With pitchie clouds immur'd his darkned face.
Meane-while *Alcyone*, (his fate unknown)
Computes the tedious nights; by day wrought on
A garment for her Lord; another makes
To weare her ſelfe: whoſe flattering hope miſtakes
In his return. Who holy fumes preſents
To all the Gods: but moſt of all frequents
The Fane of *Iuno*: at her altars pray'd
For him that was not. Grant ſucceſſe! (ſhe ſaid)
A quick return! Give he our right to none!
Of all her prayers the laſt ſucceeds alone.
The melting Goddeſſe could no longer brooke
Her death-croſt prayers; but from her altar ſhooke
[d] Her tainted hand; and thus to [e] *Iris* ſpake:
Haſte faithfull Meſſenger, thy journey take
To drowſie *Sleepes* dimme palace: bid him ſend
A dreame that may preſent the wofull end
Of *Ceyx* to *Alcyone*. This ſaid;
She, in a thouſand-coloured robe arraid,
Her ample Bow from heaven to earth extends:
And in a cloud to his abode deſcends.
Neere the [f] *Cimmerians* lurks a Cave, in ſteep
And hollow hills; the Manſion of dull *Sleep*:
Not ſeen by *Phabus* when he mounts the skies,
At height, nor ſtooping: gloomie miſts ariſe
From humid earth, which ſtill a twi-light make.
No [g] creſted fowles ſhrill crowings here awake
The cheerfull Morn: no barking Sentinell
Here guards; nor geeſe, who wakefull dogs excell.
Beaſts tame, nor ſalvage; no wind-ſhaken boughs,
Nor ſtrife of jarring tongues, with noyſes rouſe
Secured Eaſe. Yet from the rock a ſpring,
With ſtreames of [h] *Lethe* ſoftly murmuring,
Purles on the pebbles, and invites Repoſe.
Before the Entry pregnant [i] Poppie grows,
With numerous Simples; from whoſe juycie birth
Night gathers ſleep, and ſheds it on the Earth.
No doores here on their creeking hinges jarr'd:
Through-out this court there was no doore, nor guard.
Amid the [k] *Heben* cave a downy bed
High mounted ſtands, with ſable coverings ſpred.
Here lay the lazie God, diſſolv'd in reſt.
Fantaſtick Dreames, who various formes expreſt,
About him lay: then Autumn's eares far more;
Or leaves of trees, or ſands on *Neptunes* ſhore.
The Virgin entring, parts the obvious Dreames:
And fills the ſacred Concave with the beames
Of her bright robe. The God with ſtrife diſ-joynes
His ſeeled lids; again his head declines,
And knocks his chin againſt his breſt. Anon
Sleep caſts off ſleep; and ſoftly leaning on
His elbow, asketh (for he knew her) why
She thither came? when *Iris* made reply:
Thou Reſt of things, moſt meeke of all the Gods;
O *Sleep*, the Peace of mindes, from whoſe abodes
Care ever flies; reſtoring the decay
Of toile-tir'd limbs to labour-burd'ning Day:
Send thou a Dreame, reſembling truth, in poſt
T'[l] *Herculean Trachis*; that like *Ceyx* Ghoſt,
May to *Alcyone* his wrack unfold.
[m] *Saturnia* this commands. Her meſſage told,
Iris with-drew; who could the power of Sleep
Reſiſt no longer. When ſhe found it creep
Vpon her yeelding ſenſes, thence ſhe flies:
And by her painted Bow remounts the skies.
The Sire among a thouſand ſonnes excites
Shape-fayning [n] *Morpheus*: of thoſe brother Sprites
None (bid t'aſſume) with ſubtler cunning can
Vſurp the geſture, viſage, voice of man,
His habit, and known phraſe. He onely takes
A humane forme: an Other ſhews a ſnakes,
A birds, a beaſts. This [o] *Icelos* they call,
Whom heaven imbowre; though [p] *Phobetor* by all
Of mortall birth. Next [q] *Phantaſus*; but he,
Of different facultie, indues a tree,
Earth, water, ſtone, the ſeverall ſhapes of things
That life enjoy not. Theſe appear to Kings
And Princes in deep night: the reſt among
The vulgar ſtray. Of all the airy throng
Their aged father onely *Morpheus* choſe
To act [r] *Thaumantia's* charge. His eyes then cloſe
Their drowſie lids, and hanging down his head,
Oppreſt with ſlumber, ſhrinks into his bed.
His noiſeleſſe wings by night ſly *Morpheus* ſtrains;
And with the ſwiftneſſe of a thought attains
Th'[s] *Aemonian* towres: then laid them by, and took
The forme of *Ceyx*. With a pallid look
He naked ſtood, like one depriv'd of life,
Before the bed of his unhappy wife:
His beard all wet, the haire upon his head
With water dropt; who leaning on her bed,
Thus ſpake; while teares from ſeeming paſſion flow.
Doſt thou, ô wretched Wife, thy *Ceyx* know?
Or am I chang'd in death? look on the Loſt:
And for thy husband thou ſhalt ſee his Ghoſt.
Thy pious prayers no favour could obtain:
Lo! I am drown'd; no longer hope in vain.
Cloud-cruſhing South-winds in [t] *Aegeum* caught
Our raviſht ſhip, and wrackt her with her fraught.

My

a Two high mountains: the one of *Theſſaly*, and the other of *Macedon*.

b *Aolus* the father of his wife *Alcyone*.

c *Lucifer*.

d For ſuch as had any dead in their family were held to be pollluted; nor allowed to ſacrifice untill they were purified.

e The Rainbow.

f A people who dwell between the *Euxine* ſea and the Lake of *Maeus*.

g A Cock.

h Which ſignifies forgetfulneſſe. For what more inviteth ſleep then an oblivion of cares?

i A ſomniferous flower, whereof they make *Opium*.

k That wood repreſenting Darkneſſe the nurſe of ſleep.

l Built by *Hercules*.

m *Iuno* the daughter of *Saturn*.

n Signifying forme.

o Similitude.

p Terror.

q Phantaſie.

r *Iris*, the daughter of *Thaumas*, or wonder.

s *Trachis*, a citie of *Theſſaly*, called formerly *Aemonia*.

t The *Aegean* Sea.

My voyce the floods oppreſt, while on thy name
I vainely cal'd. This, neither wandring Fame,
Nor doubtfull author tells: this I relate;
I, that there periſht by untimely fate.
Ariſe, weep, put on black: nor undeplor'd
For pitty ſend me to the [a]*Stygian* Ford.
To this he addes a voyce, ſuch as ſhe knew
Expreſt her Lords; with teares appearing true,
And geſture of his hand. She ſigh't and wept;
Stretcht out her armes t'imbrace him as ſhe ſlept,
But claſpt the empty ayre. Then cry'd; O ſtay!
Ah, whither wilt thou! Let us goe one way.
Wak't with her voyce, and husbands ghoſt; with feare
She lookes about for that which was not there.
For now the maids, rais'd with her ſhreeks, had brought
A taper in. Not finding what ſhe ſought,
She ſtrikes her cheekes, her nightly linnen tare,
Invades her breſt; nor ſtayes t'unbinde her haire,
But tugs it off. Her Nurſe the cauſe demands
Of ſuch a violence. She wrings her hands,
And in the paſſion of her griefe repli'd:
There's no *Alcyone*; none, none! ſhe dy'd,
Together with her *Ceyx*. Silent be
All ſounds of comfort. Theſe, theſe eyes did ſee
My ſhipwrackt Lord. I knew him; and my hands
Thruſt forth t'have held him: but no mortall bands
Could force his ſtay. A Ghoſt: yet manifeſt:
My husbands Ghoſt: which ô but ill expreſt
His forme and beauty, late divinely rare!
Now pale, and naked, with yet dropping haire.
Here ſtood the miſerable; in this place:
Here, here (and ſought his ayrie ſteps to trace.)
O this my ſad miſ-giving ſoule divin'd;
When thou forſook'ſt me to purſue the wind.
But ſince imbarqu'd for death, would I with thee
Had put to ſea: a happy fate for me!
Then both together all the time aſſign'd
For life had liv'd; nor in our death diſ-joyn'd.
Now here, I periſht there: on that [b] Profound
Poore I was wrackt; yet thou without me drown'd.
O I, then flood more cruell; ſhould I ſtrive
To lengthen life, and ſuch a griefe ſurvive?
Nor will I, nor forſake thee, nor defer.
Though one [c] Vrne hold not both, one ſepulcher
Shall joyne our titles: though thy bones from mine
The ſeas diſſever, yet our names ſhall joyne.
Griefe choak't the reſt. Sobs every accent part:
And ſighes aſcend from her aſtoniſht heart.
Day ſprings: She to the ſhore addreſt her haſte,
Even to that place from whence ſhe ſaw him laſt.
And while ſhe ſadly utters, Here he ſtaid;
Here parting, kiſt me; from thence anchor waid;
While ſhe ſuch ſights recals; her ſteady eyes
Fixt on a Sea, farre of ſhe ſomething ſpies;
But knows not what: yet like a coarſe. Firſt ſhe
Doth doubt; driven neerer (though not neere) might ſee
A body plainely. Though unknowne, yet much
The Omen mov'd her, ſince his fate was ſuch.
Poore wretch, who'ere thou art: and ſuch (ſhe ſaid)
Thy wife (if wed) by thee a widow made!
By floods driven neerer; the more neere, the more
Her ſpirits faint: now nigh th'adjoyning ſhore.
She ſees now what ſhe knows; her husbands Cor's.
VVoe's me! 'tis He, ſhe cries! at once doth force
Her face, haire, habit: trembling hands extends
To ſoule-leſſe *Ceyx*, and then ſaid: Here ends
My laſt of hopes: thus, ô then life more deare;
O Husband, thus return'ſt thou! Art a Peere
Had ſtretch into the ſurges; which with-ſtood,
And brake the firſt incurſion of the flood.
Thither forth-with (ô wonderfull!) ſhe ſprings;
Beating the paſſive ayre with new-growne wings.
VVho, now a bird, the waters ſummit rakes:
About ſhe flies, and full of ſorrow, makes
A mournefull noyſe; lamenting her divorce:
Anon ſhe toucht his dumbe and bloodleſſe Cor's;
With ſtretched wings imbrac't her periſht bliſſe;
And gave his colder lips a heatleſſe kiſſe.
Whether he felt it, or the floods his look
Vprais'd, the vulgar doubt: yet ſure he took
Senſe from her touch. The Gods commiſerate:
And change them both, obnoxious to like fate.
As late, they love: their nuptiall faiths they ſhew,
Now little birds; ingender, parents grow.
Seaven winter dayes with peacefull calmes poſſeſt,
Alcyon ſits upon her floating neſt.
Then ſafely ſaile: then [d] *Æolus* incaves
For [e] his, the windes; and ſmooths the ſtooping waves.
Some old man ſeeing theſe their pinions move
O'r broad-ſpread Seas, extols their endleſſe love.
By theirs, a Neighbour, or Himſelfe, revives
Anothers fate. Yon' fable fowle that dives;
(And therewith ſhewes the wide-mouth'd Cormorant) Of royall parentage may alſo vant.
Whoſe anceſtors from *Tros* their branches ſpred:
Ilus, *Aſſaracus*, [f] *Iowes Ganymed*,
Laomedon, and *Priamus* the laſt
That reign'd in *Troy*: to *Hector* (who ſurpaſt
In fortitude) a brother. If by powre
Of Fate unchanged in his youths firſt flowre,
He might perhaps as great a name have wonne:
Though *Hector* were great [g] *Dymas* daughters ſonne.
For *Alixothoe*, a countrey Maide,
Bare *Æſacus* by ſtealth in *Idas* ſhade,
He, hating Cities, and the diſcontent
Of glittering Courts; the lonely woods frequents,
And un-ambitious fields; but made repaire
To *Ilium* rarely: yet, he debonaire,
Nor unexpugnable to love. Who ſpyde
Eperia, oft deſir'd, by [h] *Cebren's* ſide
(Her fathers river) drying in the Sun
Her flowing haire. Away the Nymph did run,
Swift as a frighted Hinde the Wolfe at hand;
Or like a fearefull fowle thruſt over-land
Beneath a falcon. He purſues the chace:
Feare wings her feet, and love inforc't his pace.
Behold! a lurking Viper in this ſtrife,
Seas'd on her heele; ſuppreſſing fight with life.
Frantick, his trembling armes the dead include:
Who cry'd, Alaſſe that ever I purſude!
I fear'd not this; nor was the victory
Worth ſuch a loſſe. Ay me! two, one deſtroy.
Thy wound the Serpent, I the occaſion gave:
I, ô more wicked! yet thy death ſhall have
My life for ſatisfaction. There-with flung
His body from a cliffe which over-hung
The undermining Seas. His falling limmes
Vpheld by *Tethys* pitty; as he ſwimmes

With

a The River over which they were to paſſe to the internall kingdome.

b The Ægean Sea.

c A pot or chell of ſtone, wherein they incloſed the aſhes of the dead.

d God of the Windes.

e For thoſe birds, the of-ſpring of his daughter *Alcyone*. ÆSACVS.

f Raviſht by *Iupiter*.

g *Hesiod* the daughter of *Dymas*.

h A river of *Troas*.

With feathers cloth'd; nor power of dying gives.
To be compel'd to live the Lover grieves:
Diſdaining that his ſoule, ſo well appaid
To leave her wretched ſeate, ſhould thus be ſtaid.
And mounting on new wings, againe on Seas
His body throwes: the fall his feathers eaſe.

VVith that, inrag'd, into the deepe he dives:
And ſtill to drowne himſelfe as vainely ſtrives.
Love makes him leane. A long neck doth ſuſtaine
His ſable head; long-joynted legs remaine.
Nor ever the affected Seas forſakes:
And now a ſuted [a] name from diving takes.

a Called in latin *Mergus*, which ſignifies a Diver.

VPON

VPON THE ELEVENTH BOOK OF *OVIDS* METAMORPHOSIS.

THE Thracian Bacchides, *by drowning with their out-cryes the muſick of* Orpheus, *made his diſsipated auditory fly back to their former retreats and condition: and then frantickly invade the life of their Prophet for the contempt of their ſex; avoided as a hinderance to the ſtudy of Philoſophy, and adminiſtration of civill affaires: he eſteeming the propagation of wiſdome and vertuous endeavours, more noble and immortall then that of poſterity. As* Epaminondas *anſwered his friends bewailing his death and want of iſſue; That he left two faire daughters behinde him, the Battels of* Leuctra *and* Mantinea, *in whom his memory ſhould flouriſh. Therefore well may theſe drunken* Bacchides *be taken for the heady rage of mutiny and Sedition, which ſilence the authority of the law, and infringe that concord (the muſick of* Orpheus) *which had reduced wilde people to civility; returning now to their former pravitie and naturall fierceneſſe: himſelfe, the life of philoſophy, torne in pieces by their furie. Moreover; nothing more endangers the harmony of government then the diſtemperature of* Bacchus, *which by inflaming the ſpirits, make them deafe to perſwaſion, and intractable to Authority; thoſe Nations which are the greateſt drinkers, either not receiving, or ſoone caſting off, the yoake of obedience.* Orpheus *his head and harpe being throwne into* Hebrus; *are borne away by the murmuring current. So the ſcattered reliques of learning, expulſed from one countrey, are tranſported to another, as here unto* Lesbos: Pittacus, Arion, Sappho, *and* Alcæus, *being all of that Iland, who ſucceeded* Orpheus *in the fame of Lyricall Poeſy. A Serpent attempts to devoure his head; preſenting Detraction and ſerpentine Envy: whom* Apollo, *the eternity of divine compoſures, converts into a ſtone, or confounds and ſtupifies. His Harpe was fained to have beene tranſlated into that cœleſtiall conſtellation which conſiſteth of nine ſtarres, in reference to the nine Muſes: and one more bright then the reſt, expreſsing* Apollo. *But indeed hung up it was in* Apollo's *Temple at* Lesbos: *when* Neanthes, *the ſonne of the Tyrant* Pittacus; *emulating the glory of* Orpheus, *by corrupting of the Prieſt, conveyed it from thence: who ſuppoſing that the taming of wilde beaſts had been inherent to the inſtrument (as* Mahomet *attributed the wonderfull exploits of* Scanderbeg *to the admirable temper of his ſword) retired by night into the ſuburbs, and playing thereon, was torne in pieces by the dogs that gathered about him: imitating herein not his skill, but his deſtiny. But the Soule of* Orpheus *deſcends into* Elizium: *and now without feare of loſing reinjoyes his* Euridice. *The ancient, ignorant of the true beatitude, conceived the reward after death (as now the* Mahometans *doe) conſiſted in the fruition of ſenſuall delights: and therefore, the better to incite the minde unto vertue, invented this fiction of thoſe happy fields (perhaps derived from the terreſtriall Paradiſe) thus deſcribed by* Virgil.

THE THRACIAN BACCHIDES.

THE LESBIAN SERPENT.

Elizium.

This to the Goddeſſe giv'n; they enter ſtraight
Thoſe joyfull Fields, and Groves, cal'd Fortunate:
The pleaſant habitation of the bleſt.
Which larger skies with purple light inveſt:
Where their peculiar ſunne and ſtarres are ſeene,
Some exerciſe upon the flow'ry greene,
Contend in ſport, and wraſtle with fine ſlight:
Others ſoft dances lead, and verſe recite.
The *Thracian Prieſt*, clad in long garments, ſings
In numbers to the tune of his ſev'n ſtrings:
And ſtrikes as earſt his Ivory inſtrument.
Here th' ancient lineage, *Teucres* faire deſcent;
Great *Heroes* borne in better times:

His demum exactâ perfecta ſenectus
Devenere locos lætos, & amœna virecta
Fortunatorum nemorum, ſedeſque beatas.
Largior hic campos æther, et lumine veſtit
Purpureo, ſolemque ſuum ſua ſidera norunt,
Pars in gramineis exercent membra paleſtris,
Contendunt ludo, & fulva luctantur arena.
Pars pedibus plaudunt choreas, & carmina dicunt.
Nec non Threiciæ longa cum veſte ſacerdos
Obloquitur numeris ſeptem diſcrimina vocum;
Iamque eadem digitis, jam pectine pulſat eburno.
Hic genus antiquum, Teucri pulcherrima proles,
Magnanimi Heroes, nati melioribus annis.
Virg. Æn. l. 6.

But firſt they were to be purged from the ſtaines of their vices by temporary torments.

Nor with their lives doe wretched mortalls end
Their miſeries; ſince their foule crimes tranſcend
That mortall bound. The long contracted ſtaines
Drawne from the body, the ſick ſoule retaines.

Quin & ſuperæ cum lumine vitæ reliquit,
Non tamen omne malum miſeris fert funditus omne;
Corporea exedunt peſtes, penituſque neceſſe eſt
Multa diuturna morbi ſanleſcere mira.

And

Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt: aliæ pendentur in auras
Suffensæ ad ventos: aliis sub gurgite vasto
Infectum eluitur scelus aut exuritur igni.
Quisque suos patimur manes: exinde per amplum
Mittimur Elisium, & pauci læta arva tenemus,
Donec longa dies perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Ætherium sensum, atque aurai simplicis ignem.
Virg. Æn. l. 6.

And therefore punisht; the affliction finde
Of their old guilt. Some hang in th' empty winde;
Some rinced in vast deepes; some purg'd by fire;
All tortures feele. From whence a few retire
T' *Elizium*, and possesse that happy place;
Till length of time, and the prefixed space
Cleanse all their spots; with puritie repaire
Th' ætheriall sense, and fire of simple aire.

The salvage and truculent Bacchides *(such usually feigned, to have beene produced by Oakes, and againe converted into the same, by the Poets) are now changed into those trees by* Bacchus *in revenge of his Prophet. For* Orpheus *was the the first that instituted his Orgies in honour of the House of* Cadmus; *by whom he had beene highly advanced; now deservedly falling by those frantick Rites, which himselfe had introduced: being taught, and professing, as before declared, a more divine religion. These, abolished in all civill Common-wealths, were by the author of evill transported to the salvages of* Peru, *and* New Spaine: Where they solemnize (*saith* Acosta) their principall times of devotion with drunkennesse (procured instead of wine, by certaine intoxicating rootes and berries) accompanied with all kinde of impudency, as a service acceptable to their Idols. Bacchus *abhorring the stage of this tragedy, removes to* Tmolus, *a mountain of* Lydia; *bearing better and more generous wines then* Rhodope: *the ground of his feigned transmigration.*

MIDAS. Midas *King of* Phrygia *entertaines his foster father* Silenus, *and feasts him for ten dayes: by whom demanded what was best for man, or what he should chiefly desire? It is said, that after a long silence, and much importunitie, he rendred this answer:* O generation of a small continuance, wretched and miserable! the seed of laborious Destiny, and issue of Fortune! why would you know your owne deplorable condition, whereof it is better to be ignorant? The best is not to be borne at all; and the next to die quickly. *A truth discovered to others by the light of Nature, and to us by the wisest of Men. But this made no impression in the stupidity of* Midas; *to whom* Bacchus *granted his wish for restoring unto him his foster father* Silenus; *which he converts into a punishment, in desiring that all might be gold which he touched. How much wiser and happier had he beene, had he followed this instruction.*

Nil ergo optabunt homines? si consilium vis,
Permittes ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt di.
Charior est illis homo, quam sibi: nos animorum
Impulsu, & cæca magnaque cupidine ducti,
Conjugium petimus partumque uxoris: at illa
Nicum qui pueri, qualisque futura sit uxor.
Vt tamen & possim aliquid, votisque facilis
Exta, & candiduli divina tomacula porci,
Orandum est, ut sit mens sana in corpore sano,
Fortem posce animum & mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscunque labores,
Nescius iræsci, cupiat nihil, & putet esse
Hercule ærumnas credat sævosque labores,
Et Venere, & cœnis, & plumis Sardanapali.
Monstro quod ipse tibi possis dare. Semita certè
Tranquilla per virtutem patet unica vitæ.
Nullum numen abest si sit prudentia: sed te
Nos facimus fortuna deam, cœloque locamus.
Iuven. Sat. 10.

Shall men wish nothing? be advis'd, referre
That choice unto the Gods, who cannot erre;
For better then our selves our wants they know,
And will true joyes, for false delights, bestow:
Their love to us our owne transcends. By blinde
Affections spurr'd, and fury of the minde,
We wife and sonnes desire; the Gods above
Know what this wife, and how those sons would prove.
Yet to aske something; when in temples thou
With sacrifice present'st thy holy vow,
A sound minde, pray for, in a body sound;
A courage which death's terrors cannot wound;
Esteeming thy last houre among the chiefe
Of Natures gifts; not subject unto griefe,
Desire, or rage: whose judgement, *Hercules*
Dysasters, and hard labours better please;
Then *Sardanapalus* lust, high food, and ease.
All this is in thy pow'r: one way alone
Leads to a happy life, by vertue showne.
Where wisdome, there the God: a Deity
We thee, O *Fortune* make, and place on high.

So Solomon *being promised whatsoever he would desire, elected wisedome: receiving also both honour and wealth as the shadowes of that substance.* Midas *is the image of a covetous man; who while he seekes to augment his riches, denies to himselfe the use of his owne, and starves in abundance. Co-*

vetousnesse

vetousneſſe is Idolatry; and of this divine verity the barbarous Indians had a naturall notion; who imagined that gold was the God of the Spaniards, in that they hunted after it ſo greedily. There is a ſtory in Plutarch, not unlike, nor unworthy the recitall, of one Pythius, an avaritious Prince, in the dayes of Xerxes; who exhauſted his ſubjects in the digging and refining of gold. When his wife, commiſerating the cries of the people, cauſed certaine admirable workmen, in the abſence of her husband, to make a golden table with variety of viands, all of the ſame metall; which at his returne ſhe cauſed to be ſet before him. Who long feaſting his eyes with ſo rare and beloved a ſpectacle, at length called for meat to ſatisfie his hunger; when the like artificiall food was ſet before him: who in rage crying out that he was like to famiſh; his wife replied: We have nothing, Sir, to entertaine you with but this: for while you imploy the labours of the Citizens, and their art in the getting of gold, a number dying in the Mines, and all for that which is leaſt uſefull, the fields lie uncultivated, the vineyards undreſt, and the Hortyards unplanted: ſo that you muſt eate your gold, or prevent the cauſe of this ſcarcity. By which device ſhe reformed his avarice: as now our Midas upon a ſurvey of his miſerable condition, inlargeth his minde, and deſires to be rid of that, which he formerly coveted: effected by waſhing himſelfe in Pactolus, which beareth gold ever ſince in his Channell. The fable alluding to the precious productions of that River; from whence Crœſus and his anceſtors had their treaſure. And almoſt all the gold, that is gathered at this day, deſcends in ſmall graines downe little drills from the mountaines (as here from Tmolus, where Pactolus hath his fountaines) into the hollowes of rocks, made by nature or of purpoſe; there retained by the heavineſſe thereof; from whence it is taken. They alſo fiſh for it in rivers with hollow Canes. But the finding of that which is under the earth, as of all other Mines of metall, is almoſt miraculous. They cut up a ground hazell of a twelvemoneths growth, which divides above into a forke; holding the one branch in the right hand, and the other in the left, not graſpt too ſlightly nor too ſtrictly. When paſſing over a Mine, or any other place where gold and ſilver is hidden, it will diſcover the ſame, by bowing downe violently. A common experiment in Germany; nor proceeding from any incantation, but a naturall ſympathy, as Iron is attracted by the loadſtone. Now Midas is alſo fained to have waſhed off, and left his golden vertue to Pactolus, becauſe he derived that river into a number of branches: making the Countrey extraordinary fruitfull, by the expence of that, which he had gotten by his avarice. Midas ſignifies a foole: and ſuch are they who make their riches their maſters, which were created for ſervants.

His converſation with Pan, denotes the bruitiſh and ignorant life, which he led: cleanſed from covetouſneſſe, but retaining his folly. For Pan contending with Apollo in muſick, the mountaine Tmolus being their Iudge, gave the palme to Apollo: but ſottiſh Midas proteſts againſt the ſentence; for which Apollo produceth his eares to the length and inſtability of an Aſſes. Pan preſents illiterate ruſticity; Apollo a minde imbued with the divine endowments of art and nature. Midas an ignorant Prince, unable to diſtinguiſh betweene that which is vile and excellent; and therefore preferres the one before the other; for which he is juſtly branded by the learned with the enſignes of folly. But to ſore more high: the contention betweene theſe muſicians, and the event thereof, exhibits a healthfull doctrine, which may reſtraine our vaine-glory and judgements with ſobriety. For there is a twofold harmony or muſick; the one of divine providence, and the other of humane reaſon. To humane judgement (which is as it were to mortall eares) the adminiſtration of the World, of the creature, and more ſecret decrees of the higheſt, ſound harſh and diſconſonant; which ignorance, though it be deſervedly markt with the eares of an aſſe, yet is it not apparent, or noted for a deformity by the vulgar. Theſe long eares are alſo attributed to Midas, as being a ſuſpitious Prince; who heard whatſoever was done afarre off by his ſpies and intelligencers: who (by their falſe informations) becoming ſuſpitious of his beſt deſerving ſervants, and confident of his worſt, might well be ſaid to heare with ſuch eares; ignorant of the true eſtate of his affaires; irreſolute, and waving through ſeverall ſuggeſtions. But then moſt dangerous when (as here) unexamined and concealed, the accuſer never brought before the accuſed, but all taken upon truſt: ſo that not ſeldome the moſt noble are ſubverted by the ſervile inſtruments of his vices; to whoſe ſafety neither innocency nor diſcretion are available. Caliſthenes makes mention of two hills in Phrygia, which were called the Aſſes eares, whoſe tops were crowned with two ſtrong fortreſſes poſſeſſed by Theeves. Theſe aſſailed and taken by Midas, it became proverbiall, that Midas had got the eares of an aſſe.

MIDAS His Aſſes Eares.

Theſe he hides with a Tiara; an ornament for the head appropriate to Princes. The deformities and follies of great ones, being covered or qualified at the leaſt, by the awe and repute of their dignity; yet knowne to their neere attendants; as this of Midas to the ſervant that trimmed him, who dares not reveale, nor yet could conceale it, therefore whiſpers, and buries the ſecret in a pit, which after by

SPEAKING REEDS.

the reeds, which grew from the same was discovered. The vices and defects of Princes are likely palliated or obscured in their lifetime: but dead; these vocall Reeds arise, the pens of historians to divulge them to posteritie. This Midas, in the end much troubled in his mind with dreames and apparitions, fell into so deep a melancholy, that he made himselfe away by the drinking of Bulls bloud.

APOLLO AND NEPTUNE

Apollo flies from hence into Phrygia: who enduing a mortall shape; together with Neptune; assists Laomedon, for a proposed reward, in the immuring of Troy. The fable derived according to Herodotus from Laomedons imploying the treasure, which had beene offered to Apollo and Neptune, in the building of the walls of his City. So Nero robbed the temples at Rome (as those of Greece, not onely of their gifts, but of the golden Idolls to whom they were consecrated) to rebuild the City, set on fire by his appointment. But the treasure not restored by Laomedon, it was fained that Neptune surrounded his Countrey; and commanded the exposure of his daughter Hesione, to be devoured by a whale. Palephatus would have this a King of that name; who powerfull by sea, made many incursions upon the Coasts of Phrygia, and took away, with their wealth, their daughters, among whom Hesione, delivered soone after by Hercules. Incensed in that Laomedon denied him the promised horses, he sackt his City, and gave his daughter to Telamon, by whom he had Ajax and Teucer. From hence we may produce this allegory; that no common-wealth or City can be raised but by the divine assistance; or continue without religion, justice and performance of promise; which violated, is the cause, if not of utter ruine, of infinite calamities. Plutarch observes that Troy was thrice ruinated by horses: First by these with-held from Hercules through the perjury of Laomedon; next by the Epean horse and treachery of Sinon; and lastly by a horse which stood in the port (the same perjury pursuing them) insomuch as they could not shut their gates soone enough, against the sudden surprise of Charidemus.

PELEVS AND THETIS.

Telamon had married Hesione; but his brother Peleus a Goddesse, by the appointment of Jupiter; who durst not himselfe, though desirous, approach her; in that Proteus had prophesied, how Thetis should beare a sonne, who should become more great then his father. Proteus was a man of great wisdome; and accounted a Prophet, in that he could foretell what would happen by the disposition of the starres; aiming also at the future, by the times foregoing. By his Counsell Peleus obtained Thetis, who by changing of her formes had deluded him long. Thetis is taken for the water, whom Jupiter espoused to Peleus, which signifies clay: for of earth and water they held that man was ingendred. Wherefore Jove would not lye with Thetis, for feare he should beget a greater then himselfe, who might deprive him of his kingdome: for Jupiter, whih is fire, is extinguished, if it joyne, by the humidity of water. And therefore the Persians accustomed to carry their Idoliz'd fire to the river, threatning to extinguish it, if it would not grant them their petitions. But there is no discord betweene Peleus and Thetis, for of the concord of these two elements man is begotten: of Peleus the flesh, and of Thetis the humors, both quickned by the soule, or the fire of Jupiter.

Thetis is said to have changed her selfe into sundry shapes e're Peleus could possesse her; which is the various transmigration of water, before it produce that moysture, which is serviceable to the body. Jupiter is fained to have invited all the Gods to this marriage; because they held that every part of a man belonged to a particlar deity: Jupiter governing the head, Minerva the eyes, Juno the armes, Neptune the breast, Mars the loynes, Venus the reynes, and Mercury the feete. Betweene Peleus and Thetis, Achilles, an absolute man, is begotten: whom his mother dips in the river of Styx; that is, hardens his body to labour, and fortifies his minde against dangers. But historically taken; this borrowed name of Thetis should be some Lady of an excellent beauty (perhaps Philomela the daughter of Actor the Mermydon) said to be a Goddesse of the Sea, in that a Queene of some maritime Citie or Iland: who long rejecting the sute of Peleus, then king of Thessaly (feigned to vary her shape for the variety of her minde and sundry disguises) at length was fixed in her proper forme, and obtained by his importunitie. And it may be she was called Thetis, in that such an abundance of water fell at her wedding: as observed by Staphilus: wherein they feigned for her greater honour, that the Gods descended to celebrate her nuptialls; this also hapning in a great drought when raine was most welcome. Neither is it unusuall in the Ethnick divinity, to call the Gods by the names of the second causes; or to suppose them in person to accompany their operations; as in that of Virgil.

Iupiter & lata descendit plurimus imbre. And cheerefull *Iove* descends in plentious showres.

The felicities of Peleus were eclipsed by the murder of his brother Phocas; whom he slew, as it were by chance, in Throwing the Stone, at the games of the Five Exercises; either to gratifie his mother; for Phocas was the sonne of Æacus by another; or envying him, in that, more respected by his

his father for his vertues. Expulsed for this he fled unto Trachis, a city at the foot of the mountaine OEtus, where peaceable Ceyx, the sonne of Lucifer then reigned; by whom he was bountifully received; though pensive at that time for the slaughter of Chione his Neece, and the wonderfull fate of his warlike brother Dedalion. This Chione, so called for her beauty, was got with childe by Mercury, and againe the night following by Apollo; which seemes to dissent from the old philosophy, and opinion of the ancients: yet is, by the distant births of divers, not rarely confirmed. A Dutch-woman in Southwarke, some twenty yeares since, having invited divers of her neighbours to her up-sitting, found her selfe not well on a sudden; and rising from the table, was forthwith brought a bed of another. This falling on a time into our discourse, one then present reported, that the like befell a sister of his; who three moneths after the birth of her first sonne was delivered of a second. But can we beleeve that Divels, for these Gods were no better, can carnally lust and ingender with mortals? Yet Vives reports that there is a nation at this day, which glories in such an originall. That such there were, was almost the generall opinion of the ancient; not onely of the Pagans; but of some of the Fathers: among whom Lactantius; The Angels whom God hath appointed to guard mankinde, being commanded to beware of losing their cœlestiall dignitie by earthly pollution; notwithstanding were allured by their daily conversation with women, to know them carnally: For which they were kept out of heaven and throwne downe to earth; whom the Divell entertained for his agents. But those whom they begot, being neither absolute Angels nor men, but mixed of either, were not cast into Hell, as their parents, nor yet assumed into heaven. Thus became there two sorts of Divels, the one cœlestiall and the other terrestriall. And thus was this Father deceived, by taking the sonnes of God (meant by the sonnes of Seth) which lay with the daughters of men, for Angels. That fable related by Orpheus and Hesiod, how the Gyants were the sonnes of heaven and earth, is supposed to have beene drawne from this parcell of Scripture: by heaven intending the sonnes of God, and by earth the daughters of men, which misunderstood, begot that opinion of the Incubi, and that the Gods had a reall copulation with women, from whence proceeded that multitude of Gods and Semi-Gods, which the Ethnicks adored. But the Gods, saith Plato, cannot ingender with mortals: and Seneca.

Chione.

Nor can the seed divine
With that of mortalls joyne.

Mortale cælo non potest jungi genus. Seneca.

Which cleane overthrowes the genealogies of the Heroes, who are said of one side to spring from cœlestiall parentage. Plutarch affirmes that the love of the Gods to mankinde, hath reference to their piety and vertue; and that neither Gods, nor the Genii (that is Angels) are delighted or covet to mix with corporall beauties. The contrary opinion is confuted by Saint Chrysostome, and exploded by Scaliger. Yet by a French Gentleman I was told a strange accident, which befell a brother of his: who saw on Saint Germans bridge by the Louure a Gentlewoman of no meane beauty, sitting on the stones (there laid to finish that worke) and leaning on her elbow with a pensive aspect. According to the French freedome he began to court her; whom she intreated for that time to forbeare; yet told him if he would bestow a visit on her at her lodging about eleven of the clock, he should finde entertainment agreeable to his quality. He came, she received him and to bed they went; who found her touch too cold for her youth; when the morning discovered unto him a Coarse by his side, forsaken by the soule the evening before: who halfe distracted ran out at the doore and carried with him a cure for his incontinency. Although this story have no place in my beleife; yet it is not incredible that the Divell can enter and actuate the dead by his spirits; as sufficiently appeares by that kinde of witchcraft, which gives answers by dead bodies, reported by divers historians.

By Chione Mercury had Autolycus, a notable Impostor: feigned to be his sonne, as borne under his Planet, or participating those conditions: who by his thefts and cousonage attained to great riches. He had a daughter called Anticlea; after wife unto Laertes, and mother to Vlysses, who nothing degenerated in subtilty from his grandfather. Vpon the same reason Philammon was said to be the sonne of Apollo; infusing vertue, and a naturall inclination to knowledge. A man admired for his excellency in Musick and Poetry: the father of Tamyris the celebrated musitian, who lost his eyes for contending with the Muses. An ambition derived from his Grandmother Chione; who elated with her beauty, the love of two Gods and height of posterity, durst preferre her selfe before despised Diana: For which she was slaine by her arrowes. A fate deservedly inflicted on those, who dote on their owne gifts, and value them more then the giver: Diana's arrow not unusually taken for the pestilence.

DEDALION.

Dædalion, *distracted for the death of his daughter, throwes himselfe from the top of* Parnassus: *but is by commiserating* Apollo *converted into a Faulkon. Sorrow is the greatest of all the mindes perturbations, which dethrones the reason, and headlong drives to desperation.* Dædalion, *a fierce and truculent souldier, is aptly changed into a creature, which delights in bloud, and lives by the slaughter of others. The transmigration effected by* Apollo; *because the* Egyptians *expressed the Sunne by a Faulkon, in regard of her vivacity, fruitfulnesse, and celeritie; towring aloft, and seeing all beneath her; who can gaze on his beames with undazled eyes, and oppose them, without hurt to the lightning. And as the Sunne is the soule of the world, so the soule of man was presented by this Fowle, which mounts from earth unto heaven with the wings of divine speculation. Sacred therefore she was to* Apollo; *and is called by* Homer *his messenger, in that a bird of presage; as he the God of Divination.*

Sic igitur ei locuta volavit dextra avis
Accipiter, Apollinis velox nuncius.
Hom. Odyss. l. 15.

This said the Faulkon, with good augury,
Apollo's speedy messenger, flew by.

PSAMATHES. WOLFE.

While Ceyx *relates these dysasters, afflicted* Anetor *acquainteth* Peleus *with slaughter of his men and cattell by a ravenous Wolfe; and craves his instant assistance. But he beares it patiently, as a punishment inflicted by the divine justice for the murder of his brother* Phocas: *nor will take armes but flyes to his prayers; the onely way to divert what no force can encounter. When* Psamathe, *appeased by Thetis entreaty; the beast was by the Goddesse converted into marble. This was a kinsman to* Psamathe *the mother of* Phocas, *sent by her to revenge the death of her sonne; who persecuting* Peleus *and his followers with fire and sword, was for his cruelty and rapine called a Wolfe: for into such beasts, the soules of such men were supposed to enter. But the mother pacified by his repentance, and her sisters entreaty, surceased to afflict him: and therefore the Wolfe, restrained from farther mischiefe, was feigned to have beene so transformed. The banished* Peleus *departs to* Magnetia, *where* Acastus *purgeth him of his murther. For he who had slaine a man in those times was so avoided, that none would entertaine him untill his offence was expiated by certaine Charmes and ceremonies; washing him all over with the water of the Sea, whereunto they attributed a purifying vertue. But* Plato *saith, that* temperance purgeth the minde, the onely cure of an infected conscience: and that no lotions nor enchantments can cleanse the soule from corruption.

CEYX AND AL-

Ceyx *is feigned to be the son of* Lucifer, *or the Morning Starre, in regard of his excellent beauty, and early hopefulnesse: happy in his faire and affectionate wife, in his peaceable government, and other felicities of fortune: which swelled him, as others have written, so farre above the sense of his mortality, that he caused himselfe to be called* Jupiter, *and his wife* Alcyone Juno; *for which by the divine vengeance, he was shipwrackt and drowned in his voyage to* Claros. *Our Poet hath excelled himselfe in the description of this tempest: wherein is to be observed the tumor of the sea before the windes arise, a certaine presage of a following storme; proceeding either from a naturall instinct, or the impulsion of water from the waves a farre off. The windes incounter one another: yet* Aristotle *writes that they cannot blow at once in an opposite diameter, though the contrary was manifested in that inundation, raised by the North and South windes which surrounded* Buris *and* Helice: *and* Virgil.

Vna Eurusque, Notusque ruunt, creberque procellis
Africus. Virg. Æn. l. 1.

Eurus, black *Notus*, *Africus*, from Caves
Rush out at once.
(*a little after*)
and *Boreas* frothes the Waves.

I have seene two winde-mills goe together with contrary windes: neither is it to be doubted, but they were concurrent, which blew downe the foure corners of the house, where the children of Job *were a feasting. The Sea sometimes appeares troubled on either side, and smooth in the middle, an argument that the windes coming from contrary parts, break the force of one another at their meeting; succeeded by a generall calme. We see the Rack carried one way, and the winde blowing right against it: the high clowdes to be carried, and passe by the lower, as it were by contrary currents. Certainly therefore they may blow together, though long last they cannot; because the one of necessitie must quickly yeeld to the overmastering strength of the other. This darke and dismall night is onely enlightned with lightning: if not also with those Meteors which often hang in tempests about the Masts and yards of ships; by the ancient named* Castor *and* Pollux, *of these celebrated Twins the sonnes of* Jupiter *and* Leda: *who were said to be propitious to Sailers, because they cleared the seas from Pirats.* Diodorus *writes that*

in

in the voyage of the Argonauts, *when the windes began to rage, and* Orpheus *had made his vowes, these two well boading lights sate on the heads of those brothers: whereupon the tempest miraculously ceased: called ever after by their names: as now by the* Italians *S.* Nicholas *and S.* Hermes, *and by the* Spaniard Corpos Santos: *whereof if two appeare, they prognosticate safetie; if one, extreame danger; if these resigne to a third, unavoidable shipwracke. But here the tenth billow accomplisheth the destiny of* Ceyx, *which is observed to exceed the fore-going in greatnesse: whereupon the word* Decumanus *is ordinarily taken for great and mightie.*

Yet Alcyone *implores all the Gods for the safe return of her husband, but especially* Juno, *the Goddesse of conjugall affections, who pitying her prevented prayers, shakes her polluted hand from the Altar, (for they were held uncleane for a season who had any dead in their family, nor could enter the temples of the Gods before they were purified, borrowed belike from the Leviticall Law) and by her Messenger* Iris *commandeth* Sleep *to send a Dreame that might present to* Alcyone *the fate of* Ceyx. *The Palace of* Sleep *is aptly placed among the* Cymmerians, *a miserable people inhabiting about the* Scythian Bosphorus, *living incaved in the rocks, the ayre ever dull and obscure by reason of the distant Sunne and high-hanging mountains, whence sprung the proverb of* Cymmerian *darknesse. And there be vallies in* Wales, *wherein the Sun shines not for six moneths together, if we may credit their owners. No Cock here crowed to disturbe his repose and awaken the morning.* A creature, *saith* Pliny, ordained by Nature to sentinell the night and rouse up mortalls to their labours; *by which in their Hieroglyphicks they presented vigilancy. It is feigned that* Alectryon *(which signifies a Cock) was a youth beloved by* Mars, *and conscious to his adultery with* Venus; *who accustomed to watch at the doore, and give notice if any approached: but falling on a time asleep, they were discovered by the* Sun, *and caught in a net by* Vulcan; *for which angry* Mars *converted him into a Fowle with a Crest on his Crown, representing his Helmet, who mindfull of his former neglect, continually crowes before the Suns up-rise, lest he should take any one tardy. But the Cock was sacred unto* Mars *in that so couragious a Bird; and the* Swisse, *a martiall people, as heretofore, so now when they go to the warres have them alwaies in their pavilions. It is generally believed, that the Cock crows thrice, and those at set times, in the night: which* Scaliger *condemnes by his experience for fictitious. But to omit other reasons of his nightly crowing, as that of his burning desire unto* Venus; *all creatures have in their kinde a peculiar instinct proceeding from their qualitie and temperature: so that a Cock, being extraordinary hot, and of a quick digesture, awakens alwaies about mid-night with hunger; at which time he crows and claps his wings out of the instinct of his phantasie. No Dog solicitous for his Masters safetie (and therefore the symbol of fidelitie) was here hard to barke: or more wakefull goose to gaggle; by whose clamour roused, the* Romanes *repulsed the* Gaules, *who then had ascended the walls of the Capitoll: in memory whereof they ever after fed geese in that place at the publique charges; by whose image they represented Safe-custody. A creature naturally fearefull, and therefore subtle to finde any appearance of danger, and easily awaked. These, nor any other noyses, were here to disturbe him, onely a streame of* Lethe, *which invited sleep by purling on the pebbles. To worke the like effect* Augustus Cæsar *had water poured long and constantly by his beds-head into a Cisterne. Foure Rivers there be which were named* Lethe: *one supposed Infernall and most friendly to the miserable: for their Ghosts having drank thereof, forget forthwith whatsoever in this life had befall'n them. So feigned, because death procures a generall oblivion; the name of* Lethe *importing as much: and therefore well placed by the mansion of* Sleep, *who seldome girts their brows with Poppy, that are perplexed with too restlesse a remembrance. For such soporiferous weeds grow here in his garden; repealing sleep by cooling and moistning of the brain, before exiled by intemperate heat and drinesse. The* Sycionians *painted* Sleep *subduing of Lions: in that no sorrow was so outragious, which sleep could not vanquish.*

Sleep.

O *Sleep,*
Thou charme to all our cares, that art
Of humane life the better part:
Wing'd issue of a peacefull mother,
Of rigid death the elder brother,
Father of all things, of life the Port,
The daies repose, and nights consort;
To Kings and vassals equall free,
The labour-tir'd refresht by thee:
Who man (whom death doth terrifie)
Inur'st continually to die.

——Tuq; o demitte
Somne malorum, requies animi,
Pars humanæ melior vitæ,
Volucer, matris genus Astræa,
Frater dura languide mortis,
Pater aterni, pacem age,
Luctu requies, nullisq; curas
Qui par regi, famulog; venis;
Placidam fessum laxisq; fores;
Pavidam lethi, genus humanum
Cogis longam discere mortem.
Sen. Her. fu.

Now

Now dreames are those Images which are formed in our sleeps by the various discursion of the spirits in the brain (the spirits being the Chariot of the soule) which follow concoction, when the blood is least troubled, and the phantasie uninterrupted by ascending vapors. These our Poet divides into three kinds; the one imitating the Rationall, the other the Animall, and the third the inanimate: the first called Morpheus, *which signifies Forme; the second* Icelos *by the Gods, which is similitude; but Phobetor or Feare, by mortalls; in regard of the terrors apprehended by beasts and Monsters: and the last* Phantasius, *of the Imagination. And as the cogitations of Princes farre differ from those of the vulgar; so their dreams are unvulgar and different. But* Sleep *among a thousand of his sonnes (for sleep is the parent of dreames) makes choice of* Morpheus *to perform the command of* Juno; *who so lively presents her drowned husband to* Alcyone, *that she weeps in her sleep, and is wakened by her own screeches; proceeding from an appetite of expelling that which suddenly striketh our spirits. We dream of those things for the most part, which we most thinke of waking. And as sleep was created to recreate the body, and free the minde from care for a season: so, dreames are oft sent to terrifie the guiltie, to confirme the good; and were not seldome propheticall. Yet such divine revelations were often imitated by spirits of darkenesse, to beget a superstition; which in the end so increased, that* Aristides *compiled an Ephemerides of his own dreames; and* Mithridates *of those of his concubines. But the* Romanes *finding the inconveniences thereof (because all dreames without distinction of causes were drawn to divination) forbade the same by a publique decree. We read that* Alexander *was taught a cure in his dreame for* Ptolomies *wound, being made by a poysoned weapon: and* Antonius *a remedy for two grievous diseases. Saint* Augustine *reports how a* Millanoise, *being demanded a debt already paid, was told by his dead father in a dreame where the acquittance lay. And here our* Alcyone *is in her sleep presented with the fate of her husband; whose floating Corps she beholds the day following.*

Parce pia tumulare Deos miseranda querelis:
Nam tibi jam fati copia certa viri.
Terra dedit; rapuit pelagus tenet aura; caeli
Fax pater est: horum pars ego sirus, & ero.
Scaliger.

Force not the Gods with thy divine complaint;
Thou from thy husband shalt have no restraint.
Earth gave, Seas took, th' aire holds him; partly he
Heaven-born: of these thou wert, art, and shalt be.

For the Gods compassionating her sorrow, convert them both into birds of her name, which we call Kings-fishers; *who still retain their conjugall affections. For they keep in paires, and never part but when the hen sits; the one feeding and supporting the other when old and feeble; lamentably deploring the death of her fellow; and not long surviving. These as if mindfull of their former shipwrack, build their floating nests of thornes and the fins of fishes: in forme of guord, with such admirable art that they can neither sinke nor be subverted by the water. They breed in the winter, being unapt to propagate in the summer by reason of the dryenesse of their bodies, which become more moist, when their pores are closed by the cold. Seven daies before the Solstice she is a laying of her eggs; and hatcheth them seven daies after: in which season the sea is for the most part calme, especially about the shores of* Sicilia. *And therefore* Alcyone *is fained to be the daughter of* Æolus: *who is said to imprison the winds in her favour: in so much as by the* Alcyon daies *they designe peace and tranquillitie. Nor is this unremarkable, and perhaps conducing to the same, that the Kings-fisher being dead and hung up by the Neb, turnes alwaies her belly to the wind.*

ÆSACVS. *Neither might the Cormorant vaunt of lesse noble parentage; Once* Æsacus *the sonne of* Priamus *by the Nymph* Alixothoe. *Who hating the glorious miseries of the Court; enjoyes his freedome in the open fields and Forrests of* Ida.

O fortunatos nimium, sua si bona norint,
Agricolas, quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus.
Si non ingentem foribus domus alta superbis
Mane salutantum totis vomit aedibus undam:
Nec varios inhiant pulchra testudine postes,
Illusasque auro vestes, Ephyreiaque aera,
Alba nec Assyria fucatur lana veneno,
Nec casia liquidi corrumpitur usus olivi.
At secura quies, & nescia fallere vita,
Dives opum variarum: at latis otia fundo,
Speluncae, vivique lacus: at frigida Tempe

O happy swaines, too happy if you knew
Your blest estate! just earth prepares for you
Un-purchas'd food; farre from warres dire debates.
Though no proud palaces, with loftie gates,
Steame with the breath of clients ev'ry Morn;
Nor Ivory the carved poasts adorn;
No brasse of *Corinth*, rich imbroadery,
No woolle infected with *Assyrian* dye;
Nor oyle with *Cassia* mixt: you gentle peace
Enjoy, pure innocence, the rich increase
Of various gifts: what pleasure the broad fields,
Caves, living waters, and coole *Tempe* yeilds;

Lowing

Lowing of beasts, sweet sleepes by shades obscur'd,
Woods, salvage chace; the hardy youth inur'd
To live with little, whom no labour tires,
Cœlestiall Gods ador'd, and sacred Sires.
Justice høre left her last impression, when
She fled from the defil'd abodes of men.

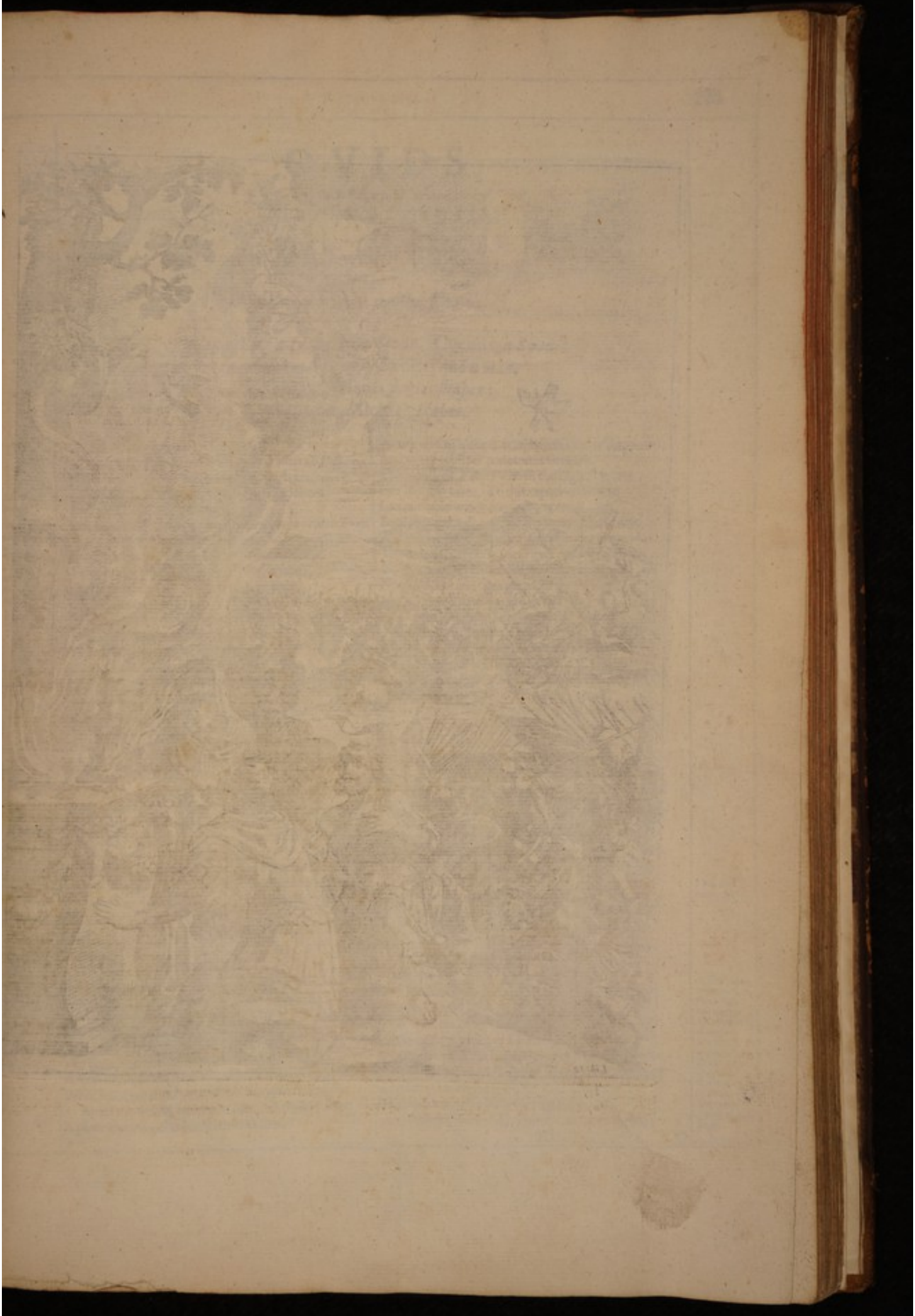
Maximus ille Deum, maximus sub arbore somni,
Non absunt illic saltus ac lustra ferarum,
Et patriæ operum, parvoque assueta juventus:
Sacra Deum, sanctique patres, extrema per illos
Justitia excedens terris vestigia fecit.
Virg Geor. l. 2.

But Love, *who is winged with excesse and ease, finds* Æsacus *out amidst his homely fare, and laborious exercises. When pursuing the Nymph* Eperia; *by the biting of a serpent her flight and life were at once suppressed. He, distracted with sorrow, threw himself from a rock, into the sea; and by the pittie of* Tethys *was turned into a Cormorant; who disdaining to be forced to live, still attempts to drown himself. Wherein the nature of that fowle is expressed, which is called* Mergus *of his often diving: and by his leannesse peresents the macilency of lovers: whereof* Virgil.

How leane my bull looks in a fruitfull pasture?
Love macerates the bull, and the bulls Master.

Heu quam pingui macer est mihi taurus in arvo?
Idem amor exitium est pecori, pecorisque magistro. Virg Ecl. 3.

Proceeding from bad disgestion, and too great an emission of spirits, through their restlesse thoughts and consuming Melancholy. From hence we may gather how men not seldome lose what they most affect by too eagerly pursuing: when too late repenting, and too timely dispairing, they endeavour to ruinate what they should defend; but are often prevented by Tethys, *or the divine protection. This fable is thought to have been derived from a Merchant; who by diving into the Sea to recover a part of his shipwrackt goods, was alluded to a Cormorant. And the like have I seene by certaine sailers of* Simo, *continuing so long under water as if it had been their habitable Element. But the fishing with the Cormorant is a sport no lesse rare then delightfull; who pursues the fishes under water with incredible celeritie; and having taken, brings them to land, and layes them at the feet of his master, a ring about his neck impeaching his swallowing; who taking it off, rewards him with a part of his bootie. This fowle by flying from the Sea foreshews a succeeding Tempest.*




Lib: 12.

OVIDS

METAMORPHOSIS

The Twelfth Book.

THE ARGVMENT.

A *Snake*; *a ſnake-like Stone.* Cycnus, *a Swan*:
Cænis *the maid, now* Cæneus *and a man,*
Becomes a Fowle. Neleius *varies ſhapes*:
At laſt an Eagle; *nor* Alcides *ſcapes.*

OLD *Priam* mournes for *Aeſacus*; nor knew
That he ſurviv'd, and with light feathers flew.
While *Hector* and his brethren dues, with teares,
Pay to [a] the tombe which his inſcription beares.
But *Paris*, abſent from that obſequy,
Straight with his [b] Rape, brought ten yeers war to *Troy*.
A thouſand ſhips, in one confederate,
Purſue his ſtealth, with all [c] the *Achaian* State.
Nor vow'd revenge ſo long had been delaid;
If wrathfull ſeas had not their paſſage ſtaid:
[d] At fiſhie *Aulis*, in *Baeotia*,
Their wind-bound Navie in expectance lay.
Here (as of old) to *Iove* they ſacrifice.
While from the antique altar flames ariſe;
A blew-ſcal'd Dragon, in the Armies view,
Aſcends a tree, which neere the altar grew.
A neſt there was upon an upper bough,
With twice foure birds: theſe, and their dam (wᶜʰ now
Flutter'd about her young) the greedy ſnake
At length devour'd. This all with wonder ſtrake.
When *Calchas* cry'd (who could the truth divine)
Rejoyce, [d] *Pelaſgans*, 'tis a happy ſigne!
Proud *Troy* ſhall fall though with long toyle and care:
Theſe thrice three birds, thrice three yeers war declare.
She wound about a bough, gorg'd with her rape;
Became a Stone, that held the ſerpents ſhape.
Still [e] *Nereus* in [f] *Aonian* ſurges raves:
Nor warre transfers. Some thinke [g] the God of Waves
Would *Troy* preſerve; and ſave the walles he made.
[h] *Theſtorides* diſſents: who knew, and ſaid,
[i] A Virgins blood muſt *Diana* reconcile.
Now did the publike cauſe the private foyle;
A King a father: [k] *Iphigenia* ſtood
Before the altar to reſigne her blood.
The Prieſt then wept; ſo pittie did ſubdue
The Goddeſſe, who a cloud about her threw;
And while they proſecute her Rites, and praid;
Produc't a Hinde to repreſent the Maid.
When fitter ſacrifice had dull'd her rage;
Her furie, and the Seas, at once aſſwage.
A fore-winde then their thouſand Veſſels bore:
Who, ſuffering much, attain the *Phrygian* ſhore.
Amid the world, between Aire, Earth, and Seas,
A place there is; the confines to all theſe.
Where all that's done, though farre remov'd, appeare:
And every whiſper penetrates the eare.
The Houſe of *Fame*: who in the higheſt towre
Her lodging takes. To this capacious bowre
Innumerable waies conduct; no way
Barr'd up; the doores ſtand open night and day.
All built of ringing braſſe; through-out reſounds:
Things heard, reports; and every word rebounds:
No reſt within, no ſilence: yet the noiſe
Not loud, but like the murmuring of a voice.
Such as from farre by rowling billows ſent;
Or as *Ioves* fainting Thunder almoſt ſpent.
Hither the idle Vulgar come and go:
Millions of Rumors wander to and fro;
Lyes mixt with truths, in words that vary ſtill.
Of theſe, with news unknowing eares Some fill;
Some carry tales: all in the telling grows;
And every Author addes to what he knows.
Here dwels raſh Error, light Credulitie,
Dejected Feare, and vainly grounded Ioy;
New rais'd Sedition, ſecret Whiſperings
Of unknown Authors, and of doubtfull things.
All done in Heaven, Earth, Ocean, Fame ſurviews:
And through the ample world inquires of news.
She notice gave, how with a dreadfull hoaſt
The *Grecian* Navie ſteered for their coaſt.
Nor unexpected came; the *Trojans* bend
Their power t' incounter, and their ſhores defend.
[l] Firſt thou thy life, *Proteſilaus*, loſt
By *Hectors* fatall lance: the battle coſt
The *Greekes* much noble blood: ſo clearely ſhone
Their fortitudes, great *Hector* yet unknown.
Nor no ſmall ſtreames of blood their valours drew
From *Phrygian* wounds, who felt what *Greece* could do.
And now their mingled gores [m] *Sigæum* ſtain:
Now [n] *Neptunes Cycnus* had a thouſand ſlain.
Now on the Foe the fierce *Achilles* flew;
And with his lance whole ſquadrons overthrew:
Seeking for *Cycnus*, or for *Hector*, round
About the field; at length brave *Cycnus* found:
([o] For *Iove* nine yeers great *Hectors* life ſuſtaines.)
Cheering his horſes with the flaxen maines,
His thundring chariot drives againſt his foe,
And ſhakes his trembling lance: about to throw;

a See the Comment.

b *Helena*, the wife of *Menelaus*.

c The *Grecian* Princes under the command of *Agamemnon*.

THE SERPENT AT AVLIS.

d *Grecians*.

e A ſea God

f That part of the *Aegean* ſea which borders on *Baotia*.

g *Neptune*, who with *Apollo* built the walls of *Troy*.

h *Caſſandra* the ſonne of *Priam*.

i See the Comment. IPHIGENIA.

k The daughter of *Agamemnon*.

FAME.

l See the commentary

m The Sea adjoyning to that Promontory, where the *Grecians* landed.

n *Cycnus* the ſonne of *Neptune*. CYCNVS.

o Slaine in the tenth yeare of that ſiege.

O youth, he said, what e'r thou art, rejoyce:
Achilles honours thee with death. His voice
His speare pursues: the steele no wound impresst (breast
Though strongly throwne. When, bounding from his
He said, Thou [a] Goddesse-born, Fame bruites thee such;
Why wondrest thou? (*Achilles* wondred much)
This helme with [b] horse-taile deckt, this shield I beare,
Defend not me: for fashion these I weare.
[c] So *Mars* his person armes. Should I display
My naked breast, thy force could finde no way.
The grace to be [d] *Nereïs* sonne is small:
I [e] his, who *Nereus*, who his Nymphs, who all
The Ocean guides: Then at *Achilles* threw
His lance, that pierc't his plated shield, and through
Nine Ox-hides rusht: the tenth did it restraine.
The Heroe caught it, and retorts againe
The singing steele; againe it gave no wound.
The third assay no better entrance found,
Though *Cycnus* bar'd his bosome to the blow.
He rages like a Bull in [f] Circian shew;
Whose dreadfull homes the [g] skarlet, which provokes
His furie, tosse with still deluded strokes.
Then searches if the head were off: that on;
What, is my hand, said he, so feeble growne?
On one is all my vigour spent? my powre
VVas more, when first I raz'd [h] *Lyrnessus* towre:
VVhen [i] *Tenedos*, [k] *Eetian Thebes*, were fild
VVith bloud of theirs; by my encounters spild.
The red [l] *Caycus* slaughtered natives dyde:
Twice [m] *Telephus* my jav'lin powrefull tryde.
Behold these heapes of bodies! these I slew:
Much could my hand have done; as much can doe.
This said, his former deeds almost suspects,
And at *Menetes* breast his aime directs,
(A *Lycian* of meane rank:) the thrilling dart
Quite through his faithlesse curasse pierc't his heart:
Whose dying body struck the groning ground.
Snatching the weapon from his reeking wound;
This hand, he said, this now victorious lance
Shall urge thy fate: assist me equall chance!
With that, th' unerring dart at *Cycnus* flung.
Th' unevitated on his shoulder rung;
Which like a rock the lance repeld againe:
Yet where it hit it left a purple staine;
By vainely glad [n] *Æacides* descry'd:
He woundlesse: this *Menetes* blood had dy'd.
Then roring, from his chariot leaps; and made
A horrid on-set with his flaming blade:
VVho breaches in his helme and shield beheld;
Yet he secure: his skin the steele repeld.
Now all impatient, with the hilt his Foe's
Hard front invades with thick redoubled blowes:
Prest on as he, gave backe, pursues, insists;
Nor lets the astonisht breath. He faints; blew mists
Swim over his dim eyes: whose backward steps
A stone with-stood. On whom *Achilles* leapes
VVith all his strength, and *Cycnus* up-ward cast
On sounding earth: there held the Heroe fast.
Then sets his sheild and knees upon his brest;
And, drawing hard his helmet strings, oppresst
His gasping jawes: the breathing-path and way
Of life shuts up. About t'unarme his prey,
The body mist. To a fowle as white as snow
By *Neptune* chang'd; whom by that name [o] we know.

This toyle, this fight gave many dayes of rest:
And either part from deeds of armes surceast.
VVhile on their walls the watchfull *Phrygians* ward,
And while the watchfull *Greekes* their trenches guard,
A feast was kept: wherein [p] *Æacides*
For *Cycnus* death with heifers bloud did please
Propitious *Pallas*. When the entralls laid
On burning altars, to the Gods convaid
An acceptable smell: a part addrest
To sacred use; the boord receiv'd the rest.
Downe lay the Heroes, fed on rosted flesh,
And generous wines their cares and thirst refresh.
Nor musick now, nor songs their eares delight;
But in discourse consume the shortned night.
The subject, Valour: of the valour showne
By their couragious foes, and of their owne,
Promiscuously of passed dangers tell,
And former enterprizes. What so well
Could great *Achilles* speake of? or what were
A fitter theame for great *Achilles* eare?
Then spake he of his conquest, in the fall
Of noble *Cycnus*: wondred at by all,
That weapons had no power to penetrate
His woundlesse body, which could steele rebate.
This the [q] *Pelasgans*, this [r] *Æacides*
Himselfe admires. VVhen *Nestor* said to these:
Cycnus is he, who in your age alone
Contemned steele, and could be hurt by none.
I saw [s] *Perrhæbian Caeneus* once indure
A thousand strokes; yet he from wounds secure.
Perrhæbian Caeneus, excellent in deeds,
On [t] *Othrys* dwelt: and what beleefe exceeds,
A woman borne. This prodigie begets
Their greater wonder. Every one intreats;
Achilles thus: Divinely eloquent;
O thou the wisdome of our age; consent
To our desires; for all desire the fame:
Of *Caeneus* tell; how he a man became;
In what contention, or what battell knowne;
By whom, if so by any, overthrowne.
Then He: Though age impaire my memory,
And much beheld in youth my knowledge fly,
I much remember: yet, of all that are
Among so many acts of peace and warre,
None deeper is imprinted in my braine.
And if the length of time, not spent in vaine,
Can many accidents to knowledge give;
Two [u] Ages finish, in the third I live.
Not all the Virgins that *Thessalia* bare
With [x] *Elateian Canis* could compare
For beauty. From the cities bordering,
And those, [y] *Æacides* which call thee King
(For she her birth to your [z] *Æmonia* ought)
A world of lovers her affection sought.
And *Peleus* too perhaps had woo'd her bed;
But that already to [a] thy mother wed,
Or else assured. *Canis* still forbore
All nuptiall ties. As on the secret shore
She walkt alone, the [b] Sea-god her dissent
Inforc't to Rape: for so the rumor went.
Rapt with the joy of loves first tasted fruit;
All shall, said *Neptune*, to thy wishes suite;
Wish what thou wilt. So I ame the story told.
My wrong, said *Canis*, makes my wishes bold:

That

a *Achilles*, the sonne of *Thetis*.
b The ancient Heroes wore horse-tailes (as we weare plumes of feathers) in their helmets
c For ornament; and not (being a God) for defence.
d *Thetis*, of her father *Nereus*.
e *Neptune*
f Baiting of wilde beasts, and other sports, exhibited to the people in the *Circus* at *Rome*, built round with seats like an Amphitheater.
g A Colour which they naturally hate.
h A City of *Thrygia* from whence he tooke away *Briseïs*.
i An Iland at the mouth of the *Hellespont*, wasted by *Achilles*.
k A City of *Cilicia* where *Eetion*, the father of *Andromache* reigned, whom he slew in the taking thereof.
l A River of *Mysia*, the countreys about it wasted by *Achilles*, lest they should succour the *Trojans*.
m The sonne of *Hercules*, and King of *Mysia*, wounded in the thigh by *Achilles*, as he interrupted the passage of the *Grecians*, and cured by the rust of his speare. See the Comment.
n *Achilles*, of his grandfather *Æacus*.
o *Cycnus*: a Swan.
p *Achilles*.
q *Grecians*, of the *Pelasgi*, an ancient people of that countrey.
r *Achilles*.
s Of the *Perrhabi*, a people of *Thessaly*, his countrey.
t A mountaine of *Thessaly*.
u An Age was accounted an hundred yeares. CANIS.
x The daughter of *Elatus* the *Lapithite*.
y *Achilles*.
z *Thessaly*, the countrey of *Achilles*.
a To *Thetis*.
b *Neptune*.

That never like inforcement may befall,
Be I no woman; and thou giv'it me all.
Her latter words a deeper voice expreſſe,
Much like a mans: for now it prov'd no leſſe.
The Sea-god had aſſented to her will:
And further addes, that ſteele ſhould neither kill
Nor wound his perſon. Young [a] *Atracides*
Departs; rejoycing in ſuch gifts as theſe:
VVho great in every manly vertue grows;
And haunts the fields through which [b] *Peneus* flows.
The [c] ſonne of bold *Ixion* now had wed
Hippodame: the ſalvage Centaures, [d] bred
Of claſped Clouds, his invitation grac't;
In ſhady bowres at ſundry tables plac't.
There were th' *Aemonian* Princes; there was I:
The palace rung with our confuſed joy.
They [e] *Hymen* ſing; the altars fume with flames:
Forth came th' admired Bride with troopes of dames.
We call *Pirithous* happy in his choice:
But ſcarce maintain the Omen of that voice.
For *Eurytus*, more heady then the reſt,
Foule rapine harbours in his ſalvage breſt;
Inceanſt by beautie, and the heat of wine:
Luſt and Ebrietie in out-rage joyn.
Straight, turn'd-up boords the feaſt prophane: the faire
And tender ſpouſe now haled by the haire.
Fierce *Eurytus Hippodame*; all took
Their choice, or whom they could: ſackt cities look
With ſuch a face. The women ſhreeke: we riſe.
When *Theſeus* firſt; ô *Eurytus*, unwiſe!
Dar'ſt thou offend *Perithous* as long
As *Theſeus* lives? in one two ſuffer wrong.
The great-ſould *Heroe*, not to boaſt in vain,
Breakes through the throng, and from his fierce diſdain
The Rape repris'd. He no reply affords;
Such facts could not be juſtifi'd by words:
But with his fiſts the brave redeemer preſt;
Aſſailes his face, and ſtrikes his generous breſt.
Not farre off ſtood an antique goblet, wrought
VVith high rais'd figures: this [f] *Aegides* caught;
Hurl'd at the face of *Eurytus*: a flood
Of reeking wine, of braines, and clotted blood
At once he vomits from his mouth and wound;
And falling backward, kicks the ſtained ground.
The Centaures, frantick for their brothers death,
Arme, arme, reſound, with one exalted breath.
Wine courage gives. At firſt an uncouth fiight
Of flaggons, pots, and bowles, began the fight:
Late fit for banquets, now for blood and broyles.
Firſt *Amycus*, *Ophions* iſſue, ſpoyles
The ſacred places of their gifts; who ramps,
Teares down a braſen Creſſet ſtuck with lamps:
This ſwings aloft, as when a white-hair'd Bull
The Sacrificer ſtrikes; which cruſht the ſkull
Of *Celadon* the [g] *Lapithite*, and left
His face unknown: confuſion forme bereft.
Out ſtart his eyes; his batterd noſe betwixt
His ſhiver'd bones ſat to his palat fixt.
[h] *Pellean Pelades* a treſſell tore
That propt the boord, and feld [i] him to the flore.
He knocks his chin againſt his breſt, and ſpude
Blood mixt with teeth. A ſecond blow purſude
The firſt; and ſent his vexed ſoul to hell.
Next, [k] *Grynens* ſtood; his looks with vengeance ſwell:
Serves this, ſaid he, for nothing? there with rais'd
Aloft a mightie altar: as it blaz'd,
Among the *Lapithites* his burden threw;
VVhich *Broteas*, and the bold *Orion* ſlew.
Orions mother *Mycale*, with feare
Could pale the Moon, and hale her from her ſphere.
[l] *Exadius* cry'd, Nor ſhalt thou ſo depart
Had I a weapon. Of [m] a voted Hart
The Antlers from a pine he puls; they fixe
Their forkes in *Grynens* darkned eyes: one ſticks
Vpon the horn, the other in thick gore
Hung on his beard. A fire-brand [n] *Rhatus* bore,
Snatcht from the altar; and *Charaxus* head
Crackt through the ſkull, with yellow treſſes ſpred.
The rapid flame his blazing curles ſurround,
Like corn on fire; blood broyling in his wound
Horribly hiſſes: as red ſteele that gloes
VVith fervent blaſts, which pliant tongs diſpoſe
To quenching coole-troughs, ſputters, ſtrives, conſumes;
And hiſſing under heated water, fumes.
The Wounded from his ſinged treſſes ſhakes
The greedy flame; and on his ſhoulders takes
A ſtone torne from the threſhold, which alone
Would load a waine, at diſtant *Rhoetus* thrown.
This, falling ſhort, *Cometes* life invades:
And ſent his friend to everlaſting ſhades.
When *Rhoetus*, laughing; May you all abound
In ſtrength ſo try'd; and aggravates his wound
By blows redoubled with his burning brand.
Cruſht bones now ſinke in braines. Then turns his hand;
On [o] *Coritus*, [o] *Enagrus*, [o] *Dryas* flew:
Who *Corytus*, a youth, too timely flew.
What glory can the ſlaughter of a boy
Afford, *Enagrus* ſaid? nor more could ſay:
For *Rhoetus*, e'r his jaws together came,
Hid in his throat and breſt the choking flame.
Then whisks the brand about his brows; aſſailes
The valiant *Dryas*; but no more prevailes:
For through his ſhoulder, who had triumpht long
In daily ſlaughter, *Dryas* fixt his prong.
Who groning, tugs it out with all his might:
And ſoild with blood, now ſaves himſelf by fiight.
[p] So *Lycidas*, *Arnaus*, *Medon* (red
With his own blood) *Piſenor*, [p] *Caumas*, fled:
Wound-tardie *Mermerus*, late ſwift of pace;
[p] *Meneleus*, *Pholus*; *Abas*, us'd to chace
The Bore; and *Aſtylos*, who fates fore-knew:
Who vainly bad his friends that warre eſchue;
And ſaid to frighted *Neſſus*, [q] Fly not ſo;
Thou art reſerv'd for great *Alcides* bow.
But yet *Eurynomus*, nor *Lycidas*,
Areus, nor *Imbreus*, unſlaughtred paſſe:
All ſlain by *Dryas* hand. Thee *Caneus* too,
[r] Though turn'd about to fly, a fore-wound ſlue:
For looking back; the point between his ſights,
There where the noſe joynes with the fore-head, lights.
Vnwakened with the tumult of this fray,
Diſſolv'd in death-like ſleep, [t] *Aphidus* lay
Vpon a Beares rough hide on *Oſſa* kild:
VVhoſe lazie hand a [t] mixed goblet held.
[u] *Phorbas* farre off the vainly hurtleſſe ſpy'd,
And to the thong his fingers fitting, cry'd,
Thy wine hence-forth with *Stygian* water brew.
This ſaid, at ſlumber-bound *Aphidus* threw

a *Caneus*; of *Atrax*, a citie of *Theſſaly*.
b A river of *Theſſaly* which runs between *Oſſa* and *Olympus*.
c *Perithous*.
d See the Comment.
e Marriage ſongs in honour of *Hymen*.

THE BATTELL BETWEEN THE CENTAVRES AND THE LAPITHITES.

f *Theſeus*, the ſon of *Aegeus*.
g The *Lapithites* were a people of *Theſſaly*, dwelling about *Pindus* and *Othrys*; over whom *Pirithous* then raigned.
h Of *Pelle*, a citie of *Theſſaly*, and not that of *Macedon*.
i *Amycus* the Centaure.
k A Centaure.
l A *Lapithite*.
m The head thereof conſecrated to *Diana*, and nailed on a Pine tree.
n A *Centaure*.
o *Lapithites*.
p All *Centaures*.
q Whereof in the ninth Book.
r In this particular the Poet glances at one *Pompeius*, who would often boaſt how he had received a wound like this in fighting for *Caeſar* who bad him take heed that he look'd no more behind him when he ran away.
ſ A *Centaure*.
t Wine mingled with water.
u A *Lapithite*.

His trembling dart: the steeled ash made way
Through's naked neck, as he supinely lay.
Death was unfelt: his full throat voids a flood:
The hide and goblet, drown'd and fild with blood.
I saw *Petraus* tearing from the ground
A well growne Oake: while he imbrac't it round
With his strong armes, now, this, now that way hal'd;
Perithous to the bole his bosome nail'd.
[a] Stout [a] *Lycus* by *Perithous* valour fell:
Perithous valour [a] *Chromis* sunke to hell.
These lesse the glory of his acts elate
[a] Then *Helops* death, and [a] *Dictys* stranger fate.
His eager javelin *Helops* temples cleft:
Which at the right eare rushed through the left.
But *Dictys* from a broken mountaine slides,
As he [b] *Ixions* furious sonne avoids,
And head-long fell: his waight asunder brake
A mighty Ash; the stumps his entrailes stake.
In rusht revengefull [c] *Pherœus* with a stone
Torne from a rock: his mighty elbow-bone
(About to hurle) in shivers *Theseus* crackt:
Nor leasure had, or further care, t' exact
His useless life. Then nimbly vaults upon
[d] *Byanor's* back, before bestir'd by none,
His knees claps to his sides, his shaggie haire
His left hand hales: his eyes, that grimly stare
And threaten, crushes with his knotty Oke.
[e] Dart-fam'd *Lycespes*, and *Medimnus* stroke
To humble earth: so *Hippasus*, whose beard
Reacht to his brest; and *Ripheus*, who appear'd
More tall then trees; with *Therœus*, who caught
Wilde beares on *Othrys* heretofore, and brought
Th' inraged purchase to his home alive.
Demoleon frets to see [f] *Ægides* thrive
With such successe; and from the center strives
To teare a Pine: which when he could not, rives
The yeelding bole, and darts it at his foe.
Theseus farre off espi'd the deadly throw;
Who by *Minerva's* counsell (for so he
Would have us think) with-drew: and yet the tree
Not idly fell; but *Crantors* shoulder, brest,
And throate divides; which tortur'd life releast.
He was ([g] *Æacides*) thy [h] fathers Squire;
Given by subdude *Amyntor* to thy sire
([i] *Amyntor* the well-train'd *Dolopians* Guide)
In hostage for their peace, and faith affide.
When *Pelens* saw that spectacle of ruth;
Receive, ô *Crantor*, ô beloved youth,
This sacrifice, he said: and sent a dart
With all the rigor of his hand and heart,
At proud *Demoleon*; which the bones that joyne
His ribs transfixt; and quaver'd in the chine.
His hands from thence the headlesse Iav'lin pluck
And hardly that: the head behinde it stuck.
Anguish it selfe the heat of wrath improves:
He reares afore, and pawes him with his hooves.
Who with his shield and burganet defends
The sounding strokes: yet still his sword extends,
And twixt his shoulders at one thrust doth gore
[k] His double brest. Yet had he slaine before
[l] *Phlegræus*, *Hyles*, with his lances slight;
Hiphinous and *Danis*, in close fight.
Addes *Dorylas* to these; who wore a skull
Of Wolfe-skin tann'd; the sharpe hornes of a Bull.
Insteed of other weapon, fixt [m] before,
And dyde in crimson with *Lapithian* gore.
To whom, with courage fir'd, [n] I said in scorne;
Behold how much our steele excels thy horne.
And threw my lance: not to be shund, he now
Claps his right hand upon his threatned brow;
Which both together naild. [o] They rore: and while
Th' ingaged with his bitter wound doth toyle;
[p] Thy father, who was neerest, neerer prest:
And thrust his sword deepe in, below his brest.
He bounds aloft, on th' earth his bowels trailes;
The trailed kicks, the kickt in peeces hales;
Which winding, fetter both his legs and thighes:
So falls; and with a gutlesse belly dies.
Nor thee thy beauty, *Cyllarus*, could save:
If such a two-form'd figure beauty have.
His chin began to bud with downe of gold;
And golden curles his ivory back infold:
His lookes a pleasing vigor grac't; his brest,
Hands, shoulders, neck, and all that man expresst,
Surpassing arts admired images.
Nor were his bestiall parts a shame to these:
Adde but a horses head and crest, he were
For [q] *Castors* use; his back so strong to beare,
So largely chested; blacker then the crow:
His taile and feet-locks, white as falling snow.
A number of that nation sought his love;
VVhom none but faire *Hylonome* could move:
None for attracting favour so excell,
Of all the halfe-mares that on [r] *Othrys* dwell.
She, by sweet words, by loving, by confest
Affection, onely *Cyllarus* possest.
With combes she smoothes her haire; her person trims
VVith all that could be gracefull to such limmes
Of roses, rosemarie, and violets,
And oft of lillies curious dressings pleats.
Twice daily washt her face in springs that fall
From [r] *Pagasæan* hills: twice daily all
Her body bathes in cleansing streames: and ware
The skins of beasts, such as were choice and rare,
Which flowing from her shoulder crosse her brest,
Vaile her left side. Both equall love possest:
Together on the shadie mountaines stray,
In woods and hollow caves together lay:
Then to [t] the palace of the *Lapithite*
Together came; and now together fight.
A javelin from the left hand flung, thy brest
O *Cyllarus*, beneath thy neck imprest.
His heart though slightly hurt (the dart out-hal'd)
Grew forth-with cold; and all his body pal'd.
Hylonome his dying limbs receives;
Foments his wound: close to his lips she cleaves,
To stay his flying soule. But when she found
Lifes fire extinct; with words in clamour drown'd,
Even on that steele, which through his bosome past,
She threw her owne: and him in death imbrac't.
Me thinkes I see grim *Phaocomes* yet:
Who with two Lions skinnes, together knit,
Protect's [u] his double forme. A log he took,
Which scarce two teeme could draw; this darted, strook
The crowne of [x] *Phonolenides*; his braines
It through his battered skulls deepe crannies straines;
Which from his mouth, eyes, eares, and nostrils gusht,
Like curds through wicker squeas'd; or juyces crusht

Through

a All Centaures.
b Peritheus.
c A Centaure.
d A Centaure.
e All Centaures.
f Theseus the son of Ægeus.
g Achilles of his Grandfather Æacus.
h Pelens.
i King of the Dolopians, a people of Thessaly, and father to Phœnix; to whom Peleus gave the command of that Nation in the Trojan expedition.
k Of Man and Horse.
l Centaures.
m Upon his head.
n Nestor, who tels the story.
o The Centaures.
p Pelens: Nestor directing his speech to Achilles.
q Brother to Pollux, begot by Jupiter on Leda: celebrated for his excellent horse-manship.
r A mountain of Thessaly.
r Hills about Pagasa, a citie of Thessaly. fruitfull in fountains.
t Of Perithous.
u A Centaure, halfe man halfe horse.
x The son of Phonolenus the Lapithite.

Through draining colendars. As he the dead
Prepares t' unarme, my ſword his bowels ſhred.
[a] Your father ſaw his downefall. *Chthonius* too,
And ſtout *Teleboas* our fawchion ſlew.
The firſt a forked branch, the other bore
A lance; the lance this wound had given before;
Whereof you ſee the ancient ſcarre. Then I,
Then ſhould I have beene ſent t' have ruin'd *Troy*.
Then might I have reſtrain'd, if not o're-throwne
Great *Hector*. But, [b] he either then was none,
Or elſe a childe. Now ſpent with age, I waine.
What ſpeake I of two-ſhapt *Pyretus*, ſlaine
By *Periphas*? Thy dart, without a head,
Brave [c] *Ampycus*, foure-hov'd *Ocles* ſped.
Macareus, born by [d] *Pelethronian* rocks,
Huge [e] *Erigdupas* with a leaver knocks
To ecchoing earth. His dart [f] *Cymelus* ſheath'd
Deepe in [g] *Neſſaus* groyne, and life bereav'd.
Nor would you think [h] *Ampycides* alone
Could fate fore-tell; a lance by *Mopſus* throwne
Odites ſlew: this, as the Centaure raild,
His tongue t' his chin, his chin t' his boſome nail'd.
Five [i] *Caneus* ſlew; *Bromus*, *Antimachus*,
Axe-arm'd *Pyracmus*, *Helius*, *Stiphelus*.
Although forgetfull by what wounds they fell;
Their names, and number, I remember well.
Gyant-like [k] *Latreus* lightneth to theſe broyles;
Arm'd with [l] *Emathian Aleſus* ſpoyles:
His yeares, twixt youth and age; nor age impaires
The ſtrēgth of youth, though ſprinkled with gray haires.
[m] A *Macedonian* ſpeare, a ſword, and ſhield,
Confirme his pride: o're-viewes the well-fought field,
Claſhes his armes; and trotting in a round,
Inforc'd the ayre with his diſdainefull ſound.
Shall I indure thee [n] *Canis*? ſtill to me
Thou art a woman, and ſhalt *Canis* be.
Thou haſt forgot thy births originall,
And [o] for what fact rewarded; by what fall
Advanc't to this man-counterfeiting ſhape.
Think of thy birth; think of thy eaſie rape.
Goe, take a ſpindle and a diſtaffe; twine
The carded wooll; and armes to men reſigne.
VVhile thus he ſcoffes; and circularly ran;
Caneus his ſides gores with his lance, where man
And horſe unite. He, mad with anguiſh, flings
His ſpeare at the [p] *Phyllean* youth, which rings
On his unwounded face; and back recoyles,
As pebbles dropt on drummes, or haile on tyles.
Then ruſhing on, with thruſts aſſayes to wound
His hardned ſides; the ſword no entrance found.
Nor ſhalt thou ſcape; the edge ſhall lance thy throate,
Although the point be dull. This ſaid, and ſmote
At once. The blow, as if on marble, ſounds:
And from his neck the broken blade rebounds.
When he his charmed limmes had open laid
Enough to wounds and wonder, *Caneus* ſaid:
Now will we try, if thou our ſword canſt feele.
Then 'twixt his ſhoulders thruſts the fatall ſteele
Vp to the hilts; which to and fro he waves
Deepe in his guts, and wounds on wounds ingraves.
The frighted Centaures with a horrid cry,
On him alone, with all their weapons, fly.
Their darts rebated fall, but draw no blood:
For *Caneus* ſtill in-vulnerable ſtood.

This more amaz'd. Ah, *Monychus* exclaymes,
One foyles us all, to all our endleſſe ſhames!
He ſcarce a man! nay he the man, and we
Are [q] what he was: ſo poore our actions be.
What bootes our mighty limbs? our double force?
The ſtrongeſt of all creatures, man and horſe,
In us by nature joyn'd? ſure we are not
[r] A Goddeſſe birth; nor by *Ixion* got,
Who durſt the Queene of Deities imbrace:
This [s] Halfe-man conquers his degenerate race.
Stones, maſſie logs, whole mountaines on him roule;
And with a pyle of trees cruſh out his ſoule.
Let woods oppreſſe his jawes: ore-whelm with waight,
Inſtead of idle wounds. Thus he: and ſtraight
An Oake, up-rooted by the furious blaſts
Of frantick windes, on valiant *Caneus* caſts.
Th' example quickly [t] *Othrys* diſarraide
Of all his trees; and [t] *Pelion* wanted ſhade.
Preſt with ſo huge a burthen, *Caneus* ſweats:
And to th' o're-whelming Oakes his ſhoulders ſets.
But now the loade above his ſtature climes,
And choakes the paſſage of his breath. Sometimes
He faints; then ſtruggles to advance his crowne
Above the Pile, and throw the timber downe:
Sometimes the burthen with his motion quakes;
As when an earth-quake [u] high-brow'd *Ida* ſhakes.
His end was doubtfull: ſome there be, who tell
How with that weight his body ſunke to hell.
[x] *Mopſus* diſſents; who ſaw a fowle ariſe
From thence with yellow wings, and mount the skies;
(The firſt I ever ſaw) which flying round
About our tents, ſent forth a mournfull ſound.
This he purſuing with his ſoule and ſight,
Cry'd, Haile thou glory of the *Lapithite*!
O *Caneus*, late a man at armes; but now
An unmatcht fowle! His witneſſe all allow.
Griefe whets our fury; brooking ill, that one
By ſuch a multitude ſhould be ore-throwne:
And ſorrow ſo long executes the fight,
Till halfe were ſlaine: halfe ſav'd by ſpeed, and night.
[y] *Tlepolemus* could not his tongue debarre:
Since in the repetition of that warre,
Of *Hercules* he had no mention made.
Old man, how can you ſo forget (he ſaid)
[z] *Alcides* praiſe? my father oft would tell,
How by his hand the [a] Cloud-borne Centaures fell.
To this ſad *Neſtor* anſwer'd: Why ſhould you
Compell me to remember, and renue
My ſorrow loſt in time? or iterate
Your fathers guilt; together with my hate?
His acts tranſcend beliefe; his high repute
Fils all the world: which would I could refute.
But not [b] *Polydamas*, [b] *Deiphobus*,
Nor valiant *Hector*, are extold by us.
For who commends his foe? [c] *Meſſene's* walls
He raz'd: faire [c] *Elis*, [c] *Pylus*, in their falls
Deteſt his fury; Cities which his hate
Had not deſerv'd: with them, did ruinate
Our Houſe with ſword and fire. Not now to tell
Of others, who by his ſterne out-rage fell;
Twice ſix faire-fram'd [d] *Nelejde* were we;
Twice ſix [e] *Alcides* ſlew, excepting me.
Others have beene ſubdu'd: but more then ſtrange
Was *Periclymen's* ſlaughter! who could change

And

a *Telemus*; *Neſtor* ſpeaking to *Achilles*.

b Valorne.

c A *Lapithite*
d A craggy mountaine of *Theſſaly*.
e A *Centaure*
f A *Lapithite*
g A *Centaure*.
h *Mopſus* the ſon of *Ampycus*, a Prophet.
CENTAVS.
i The *Lapithite* that was un-vulnerable.

k A *Centaure*.
l Of *Emathia* a part of *Macedon*.

m Taken from *Aleſus*, whom he had ſlaine.

n The name of *Caneus* when he was a woman.

o Devirginated by *Neptune*.

p *Caneus*, of *Phyllus* a city of *Theſſaly*

q Women.

r Iunot.

s In that once a woman.

t Mountains of *Theſſaly* adjoyning.

u A mountaine above *Troy* in ſight of the *Grecian* Navy.
x The Prophet.

y The ſon of *Hercules*.

z *Hercules*.

a See the Comment. PERICLYMENES.

b *Troian* Commanders.
c Cities of *Peloponneſus* whereof *Pylus* was the ſeat of *Neleus*, *Neſtors* father.

d Sonnes of *Neleus*.
e *Hercules*.

And rechange to all figures. Such a grace
Great *Neptune* gave; [a] the root of *Nelens* race.
He, forc't to vary formes, at length appeares
Like [b] *Joves* lov'd Fowle, who in her talons beares
Impetuous thunder; and in his descent
His face with his strong beake and pounces rent.
At him his bow, too sure, [c] *Alcides* drew,
As to wring in the lofty clouds he flew,
And struck his side-joyn'd wing. The wound was slight;
But sunder'd nerves could not sustaine his flight.
When tumbling downe, his weight the arrow smote
In at his side, and thrust it through his throate.
Now brave [d] *Commander* of the *Rhodian* Fleete;
Think'st thou *Alcides* praise a subject meete
For my discourse? Alone with silence we
Revenge our slaughtred brothers; and love thee.
When *Nestor* with mellifluous eloquence
Had thus much utter'd; they with speech dispense,
And liberall [e] *Bacchus* quaffe: then all arose;
And give the rest of night to soft repose.
[f] The God, whose Trident calmes the Ocean,
For strangled *Cycnus*, turn'd into a Swan,
Grieves with paternall griefe. *Achilles* fate
He prosecutes with more then civill hate.
Ten yeares now well-nigh laps'd in horrid fights,
Thus unshorne [g] *Smintheus* his sterne rage excites.
Of all [h] our brothers sonnes to us most deare;
Whose hands, with ours, *Troys* walls in vaine did reare:
O sigh'st thou not to see the *Asian* towres
So neere their fall? their owne, and aiding powres
By millions slaine? the last of all their joy
Dead *Hector* drag'd about his fathers *Troy*?
Yet dire *Achilles*, who our labour gives
To utter spoyle, then Warre more cruell, lives.
Came he within my reach, he then should try,
The vengeance of my Trident: [i] but since I
Cannot approch t' incounter with my foe;
Let him thy close and mortall arrowes know.
[k] *Delius* assents: [l] his uncles wrath intends;
With it, his owne; and in a cloud descends
To th' *Ilian* hoast: amid the battle seekes
For *Paris*, shooting at un-noted *Greekes*.
Then shew'd a God, and said: Why dost thou loose
Thy shafts so basely? nobler objects choose;
If thou of thine at least hast any care:
Thy brethrens death revenge on [m] *Peleus* heire.
Then shew'd him sterne *Achilles*, as he slew
The *Troian* troopes: and, while his bow he drew,
Directs the deadly shaft. This onely might
Old *Priam*, after *Hectors* death, delight.
Him, who with conquest cloyd the jawes of death,
A faint adulterer deprives of breath.
If by th' effeminate to be o're-throwne,
Then should the Pollax of the [n] *Amazon*
Have forc't thy fate. The *Phrygian* feare; the fame,
And strong protection of the *Grecian* Name,
Invincible [o] *Æacides* now burnes:
[p] The God, who arm'd, his bones to ashes turnes,
And of that great *Achilles* scarce remaines
So much as now a little [q] Vrne containes.
Yet stil he lives; his glory lightens forth,
And fills the world: this answers his full worth.
This, ô divine [r] *Pelides*, soares as high
As thy great spirit; and shall never dye.
And even his armes, to instance whose they were;
Procure a warre, Armes for his armes they beare.
Aiax Oïleus, *Diomedes*, nor
The [s] lesse *Atrides*; not in age and warre
The [t] Greater: no nor any: but the Son
Of old [u] *Laertes*, and bold [x] *Telemon*,
Durst hope for such a prize. [y] *Tantalides*,
To shun the burden, and the hate of these,
The Princes bids to sit before his tent:
And put the strife on their arbitrement.

a *Neleus*, the father of *Nestor*, was the sonne of *Neptune*.
b The *Eagle*.
c *Hercules*.
d *Tlepolemus*, who commanded the *Rhodians* at the siege of *Troy*.
e Here taken for wine.
f *Neptune*.
g *Apollo*, so called of *Mice* (the cause too long to insert) or of the fervent rayes of the Sunne.
h *Jupiters*.
i The sea being bounded.
k *Apollo*, of the Iland *Delos* where he was born.
l *Neptunes*.
m *Achilles*, the sonne of *Peleus*.
n *Penthesilea* who aided the *Trojans*.
o *Achilles*, of *Æacus* his Grandfather.
p *Vulcan*, who made an armor for *Achilles* at the sute of his mother *Thetis*. The God of fire, here taken for the funerall fire which burnt his body.
q A vessel of stone wherein they preserved the ashes of the dead.
r *Achilles*, the sonne of *Peleus*.
s *Menelaus*, the younger son of *Atreus*.
t *Agamemnon*, the elder son of *Atreus*.
u *Ulysses*.
x *Ajax Telamonius*.
y The generall *Agamemnon*, son to *Atreus*, the sonne of *Pelops*, the sonne of *Tantalus*.

VPON

VPON THE TVVELFTH BOOK OF *OVIDS* METAMORPHOSIS.

ÆSacus, *supposed dead, is lamented by* Priamus, *and his brethren: who performe his funeralls and erect him a sepulcher. For such was the custome of the ancient; even then when the body was not to be found: supposing that the Ghosts of those who wanted these rites, wandred up and downe on the bankes of the infernall River; and could not passe over to the aboads of rest, untill their exequies were accomplished: powring milke, hony, bloud, and wine, on their tombs, and invoking the soules of the departed. But* Paris *was absent at these ceremonies: then on his fatall voyage to* Sparta; *who brought back the revenge of his guilt, and subversion of his Countrey: revealed to* Hecuba *in a dreame, while yet he lay in her belly.*

Paris his Rape of Helena.

She dreamt her wombe brought forth a mighty flame:
Affrighted, wakes, to *Priam* told the same:
He to his Prophets, they this sense returne,
How *Paris* fires should lofty *Ilium* burne.

Illa sibi ingestum visa est sub imagine somni,
Flammiferum pleno vidisse vtero facem,
Territa consurgit: mentemque malum opprimit,
Visa seni Priamo, vaticinor ide refert.
Arserunt Paridis vates cecidit Ilion igni.
Paris Helenæ.

Wherefore Paris *as soone as borne was exposed by his father. So* Aystages *dreamt that his daughter* Mandane *made water in so great quantity, that it surrounded all* Asia. *Whereof the Astrologians gave this judgement; that the childe in her belly (which was* Cyrus) *should subject all that part of the world to his dominion: whereupon his Grandfather exposed him to the mercy of wilde beasts; the infant-fortune of sundry great Princes. But* Paris *through the care of his mother was taken up and secretly nourished by the shepheards on* Ida *with the milke of Goats, whereupon he was called* Paris: *so* Alexander (*as himselfe testifies in his Epistle to* Helena) *for the recovery of the Kings Heard that was stolne, and slaughter of the* Pirats. *By obtaining the victory in certaine publique exercises, performed with great strength and activity; he was knowne to the King, and received into favour.* Priamus *had sent* Antenor *into* Greece *to negotiate the surrender of his sister* Hesione, *taken from* Troy *by* Hercules, *and given to* Telamon. *But his embassy was ill accepted, and himselfe no better intreated. This injury added to the other, the King intends a warre, and for that cause assembles his Princes. Their opinions differ according to their severall conceptions and courages: when* Paris *intreats that a Fleet may be prepared and committed to his conduct; not doubting but to recover his Aunt, and revenge the death of his Grandfather* Laomedon. *For he had dreamt in* Ida, *how* Juno, Venus, *and* Minerva, *were presented unto him by* Mercury, *that their contention concerning their beauties might be decided by his judgement:* Venus *promising him the faireſt Dame among all the* Greeks *in reward of his giving her the preheminency, and therefore he knew, that she would be propitious to his enterprise. No marvell then, though the successe were tragicall, when Pleasure was preferred before Glory and Vertue. For such was* Venus: *whose Cestus or Zone is thus described by* Homer.

Then from her breſt her Zone divinely wrought
Unties, with all inciting pleasures fraught.
In it, Love, Longings, courtly conference,
Faire language, which inchants the wiſeſt sense.

A pectoribus solvit ante pallam cingulum,
Variatum: in eo autem ei in illecebræ omnes
facta sunt:
Ibi inest quidem amor, inest autem desiderium, inest colloquium,
Blandiloquentia, quæ decipit mentem valde etiam prudentium. Ili. l. 4.

And therefore the image of Venus, *as* Plutarch *observeth, was anciently placed by the image of* Mercury. *But* Suidas *approaching neerer the truth; derives this fable of the judgement of* Paris, *from an eloquent oration which he made (being learned in the knowledge of the* Grecians) *in the praise of* Venus, *preferring her before either* Juno, *or* Minerva: *who also composed a Hymne in her honour. A while after he was sent by his father into* Greece, *not to offer violence, but to sacrifice to the Gods of that countrey: although he had the rape of* Helena *in his intention. He puts to sea, for all, the prophetical dehortations of* Helenus *and* Cassandra; *and arrives at the Iland* Cythera, *at such time as* Menelaus *was on his voyage for* Pylos; *and* Castor *and* Pollux *the brothers of* Helena, *were gone to* Argos: *with whom pretending occasions, he thereby pacifies the feare of the* Ilanders. Helena *had an eager desire to see him, and under a show of devotion repaired to a maritime city of her name, where stood the temple of* Apollo *and* Diana. *This knowne to* Paris, *he there accosts her, confident in his own perfections. For he was of a comely stature, and delicate composition: his skin white, his eyes shining,*

his

his aspect full of favour and sweetnesse, his haire yellow and soft, of speech alluring, and in ambition unlimitable. They are taken with the beauties of each other; and by their eyes contract a fatall affection. For the Platonists hold (agreeable with this their assertion, how sight proceeds from the emission of beames to the Object, and not by receiving the species of the object into the eye, as maintained by Aristotle) that the spirits of the lover passe through the eye into the spirits of the beloved; which procures a desire of returning into that body from whence they were emitted, whereupon insues that appetite of conjunction betweene lovers. The night following this interview; Paris surpriseth Helena; and together with many Prisoners and much treasure, carries her aboard; then hoysing sailes, shapes his course for Phrygia. Menelaus at his returne from Pylos, incensed with the wrong, convents the Grecian Princes; who take it as a publique injury, and joyne in the revenge; electing Agamemnon for their Generall; who now imbarqued in one thousand foure score and six ships, lies winde-bound at Aulis, a Haven of Boeotia, which tooke that name from their long detention. As the Grecians sacrificed to Jupiter, a Serpent in sight of the army, creeping up a tree, devoured eight young sparrowes, together with the old one. This the Augur Calchas thus interprets, that Troy after nine yeares siege should be taken. For by the Sparrow the Egyptians deciphered the yeare; as time by the Serpent, which devoureth all things (and therefore the Serpent is the Hieroglyphick of Saturne) Here turn'd into a stone, to expresse the irrevocable decree of destiny. Not unlike was that which befell unto Marius when he hid himselfe in the Marishes of Minturnæ; who having found an Eagles nest with seven young ones, reassumed his courage upon this interpretation; That he should survive to be seven times Consul; which fell out accordingly.

THE SERPENT OF AVLIS.

IPHIGENIA.

The windes continue still contrary through the wrath of Diana; in that Agamemnon, as Cicero writes, had not paid his Vow; who vowed unto her the fairest of that yeares birth: falling out to be his daughter Iphigenia; which Calchas urgeth him to accomplish for the publike utilitie. Superstition is more prevalent then the truth in the blindly devoted. But unadvised vowes are punished in the performance; not required by God, but perswaded by the author of impiety. This bloody sceane thus described and censured by Lucretius.

Illud in his rebus vereor, ne forte rearis
Impia te rationis inire elementa, viamque
Indagare sceleris, quod contra saepius olim
Religio peperit scelerosa atque impia facta:
Aulide quo pacto Trivia virginis aram
Iphianassai turparunt sanguine foede
Ductores Danaum delecti prima virorum:
Cui simul infula virgineos circumdata comptus
Ex utraque pari malarum parte profusa est:
Et maestum simul ante aram adstare parentem
Sensit, & hunc propter ferrum celare ministros:
Aspectuque suo lacrymas effundere civis:
Muta tum terram genibus summissa petebat:
Nec miserae prodesse in tali tempore quibat,
Quod patrio princeps donarat nomine regem.
Nam sublata virum manibus, tremebundaque ad aras
Deducta est, non ut solemni more sacrorum
Perfecto, posset claro comitari Hymenaeo:
Sed casta inceste nubendi tempore in ipso
Hostia concideret mactatu moesta parentis:
Exitus ut classi felix, faustusque daretur.
Tantum religio potuit suadere malorum.
Lucr. l. 1.

I feare you think that wicked reasons I
Inforce; which lead unto impiety.
As how religion it selfe oft-times
Hath perpetrated foule and bloudy crimes.
As when the *Grecian* Chiefes of prime repute
Unwed *Diana's* altar did pollute
With *Iphigenia's* bloud, by *Aulis* sound.
The sacred fillet which her temples bound
In labels hang: who seeing her sad Sire
By th' Altar stand in funerall attire;
And how the Prieft the sword concealed kept,
While all the people round about her wept:
Struck mute with feare, she lowly kneeles on earth:
Nor then poore wretch avail'd her princely birth,
Her fathers regall style. The trembling maid
Now to the Altar by the armes convai'd,
(Not so, as when in Hymeneall rites
The bride is led to nuptiall delights)
Where the pure marriageable sacrifice,
By her sad sires consent impurely dies;
That prosp'rous gales their flagging sailes might fill.
Religion could perswade so great an ill.

As indeed the Divell was so greedy of humane bloud, that few great enterprises there were which found not some interruption, untill they either offered their owne, or the childrens unto him. And to this purpose were the solemne answers of their Wizards, and Oracles. So in the warres of Thebes Menæcius *the sonne of* Creon (*as the last of the race of* Cadmus) *must vow himselfe unto* Mars; Codrus *King of* Athens *disguis'd his person to be slaine;* Curtius *leapt into the yawning gulph; the* Decii *devove themselves to the Infernall Gods: and so farre the Divell had prevailed, that those wicked sacrifices performed before but upon extraordinary occasions, were brought into ordinary practise; and the*

the moſt effectuall and acceptable oblations. When the light of true religion (*ſaith* Tertullian) had aboliſhed theſe inhumane ſuperſtitions, he revenged his loſſe on the innocent *Chriſtians:* if *Tyber* over-flow, or *Nilus* over-throw not; if there happen either Drought or Earthquake, Famine or Peſtilence; the *Chriſtians* as a remedy muſt be throwne to the Lions. Timantes *the painter preſenting this ſacrifice of* Iphigenia; *drew* Chalchas, Ulyſſes, *and* Menelaus, *with ſad and afflicted countenances: but made a vaile over the face of* Agamemnon; *in that no penſill could expreſſe ſo frantick a ſorrow. Or perhaps having ſpent the height of his fantaſie in drawing the other: as hapned to* Euphranor; *who about to portrait the twelve Gods at* Athens, *and beginning with* Neptune, *repreſented him with ſuch exquiſit Art, that deſpairing to finiſh the reſt with the like felicity (eſpecially* Jupiters) *he forbore to proceed any farther. If this be fabulous, it alludes; if hiſtoricall, it parallels that act of* Jeptha; *who to performe a raſh vow inhumanely ſacrificed his onely daughter. So* Marius *in his warres againſt the* Cymbrians *ſacrificed his daughter* Calphurnia; *promiſed in his dreame, that in ſo doing he ſhould obtaine the victory. Yet our Poet makes* Iphigenia *not to ſuffer, but to be conveyed from thence by* Diana; *a Hinde in the roome ſupplying the ſacrifice.* Which might (ſaith S^t. *Auguſtine*) be done by the ſubtilty and power of ſome wicked Angel. *The Mythologiſts will have this (as many have their originalls from the ſacred Scriptures) to be feigned from the hiſtory of the immolation of* Iſaac, *and the Hinde put in for the Ram:* Whereof the unwarrantable imitation (*ſaith a moderne Author*) produced that Sonne-facrificing divinity. *But* Agamemnons *forwardneſſe to ſacrifice his daughter may include this precept, that the common good ſhould be priſed by Princes before their owne lives, or the lives of their children. So* Paulus Æmilius, *loſing his onely remaining ſons (not given in adoption) the one five dayes before, and the other three dayes after his triumph for the conqueſt of* Macedon, *ſeemed not ſo much affected with ſo neere a loſſe as ſwallowed up in the publique felicitie.*

Diana *appeaſed, the winde now ſings in their ſhrouds and drives them ſwiftly through* Ægæum; *yet are they out-ſtripped by Fame; who forewarnes, and armes the* Trojans: *whoſe manſion and diſpoſition is here deſcribed to admiration. And ſhewes that no warre can be intended or ſo ſecretly prepared, but fame will diſcover it, among ſo many ſuſpitions, diviſions, and whiſperings; and as ſpeedily divulge it. Not unaptly therefore have they placed wings on her ſhoulders. It is reported by* Juſtin, *that the newes of the overthrow of* Mardonius *by* Epaminondas *in* Bœotia, *was carried before night over ſo many lands and ſeas into* Aſia. *And by* Plutarch *that the newes of* Lucius Antonius *ſlaughter with the overthrow of his army (who had rebelled in the upper* Germany) *was divulged at* Rome *with ſuch aſſurance of truth, that the City was filled with publike rejoycings; but the heat thereof being a little abated, there could be no Author found of thoſe tidings. Yet* Domitian, *being before on his march to ſuppreſſe that rebellion, met with letters of the ſame tenour; and conferring the times, found the victory and the firſt report to have befallen on the ſame day; although in places above two thouſand miles diſtant. Neither need it ſeeme ſtrange (though ſometimes ſuch accidents depend upon ſupernaturall cauſes) that among ſo many rumours, begotten by miſtakings or forgery, and foſtered by credulity, ſome one or other ſhould prove true; which among ſuch infinite failings are onely obſerved; as in dreames, and the predictions of Aſtrologians. They have a way by Pigeons to give intelligence a farre off with wonderfull celerity. They take them when they ſit on their neſts, tranſporting them in open Cages; and returne them with letters, bound about their legges like Ieſſes; who will never give reſt to their wings, untill they come to their young ones. So* Taurofthenes *by a Pigeon ſtained with purple, gave notice of his victory at the* Olympian *games, the ſelfe ſame day to his father in* Ægina.

FAMA.

The Trojans *impeach the landing of the* Grecians: *when the ſonne of* Iphiclus *firſt leapt aſhore, and thereupon had the name of* Proteſilaus, *who was called* Iolaus *before. But* Auſonius *will have him to have had it from his nativity.*

PROTESILAVS.

Proteſilaus I, b'inſtinct of Fate:
The firſt that fell in *Greece* and *Troys* debate.
That boldly leapt on the *Sigæum* ſhore,
Deceiv'd by ſly *Vlyſſes*, who, before
Appear'd t' have trod upon the fatall ſtrand,
But lighted on his ſhield, firſt throwne to land.
Why grieves my Ghoſt? this death the fates proclaim'd;
When at my birth *Proteſilaus* nam'd.

Fatale adſcripsere nomen mihi Proteſilaon
Nam primus Danaum belli ebii Phrygii,
Audaci ingreſſus Sigeia littora ſalto,
Cepum fallaci Laertiada inſidiis,
Dum ne Troiana premeret pede littora terra,
Ipſe ſuper proprium deſiluit clypeum.
Quid queror? hoc letum jam tum mea fata canebant,
Tale mihi nomen cum pater impoſuit.
Auſonius.

For by the Oracle it was foretold, that he should dye, who first set his foot on the Trojan *earth. Vpon his Sepulcher, close by the* Hellespont, *grew certaine trees, whose branches toward* Troy *soone flourished, and as suddenly lost the ornament of their leaves; the rest continuing greene; presenting his untimely death, being slaine in the twentieth yeare of his age. This* Pliny *reports to have indured till his time.*

CYCNVS. Achilles *encounters* Cygnus, *the sonne of* Neptune; *but can with no weapon penetrate his skin; which causeth him to misdoubt his former exploits, whereof he makes a recitall. Among the rest of* Telephus *King of* Mysia, *wounded and cured by his speare. Which Naturalists impute to the brasen point (for the ancient Heroes had all their weapons forged of brasse) which hath in it selfe a sanative vertue. Others report, that his wound being ill healed and inwardly impostumated; was lanced in a second fight by the same hand and speare, which gave an issue to the corruption. As that valiant, and after cowardly souldier, under* Antigonus, *was cured of an inveterate griefe by a wound received in battle. The like is reported of* Jason Phereus, *who being given over by the Physicians, and desperately rushing on to seeke his death, found an unexpected cure from the sword of the enemy. But why could the cure be onely effected by that weapon which hurt him?*

Nemo, ea vel usus, vel qui mihi volnera fecit
Solus Achilleas tollere more potest.
Ov. Trist. Eleg. 1.

Who hurt me (as *Achilles* speare alone
Could cure the wound it gave) must heale or none.

It may therefore be conjectured, Telephus *was cured by the Magneticall ointment, applied to the speare that wounded him; which many at this day (and some in my hearing) affirme that they have used with seldome failing successe. The receipt is at large set downe in* Grollius *his Dispensatory, extracted out of* Paracelsus. *But this is by a neerer way, and lesse troublesome effected: without any Astronomicall observations, or ingredients hard to be had, (which perhaps are inserted to amuse the reader, and make difficult the performance) as I have received from those whom I cannot but credit. For a handkerchiefe (as they say) dipped in the bloud of the wounded, or any part of his garment whereon it hath fallen, being put into a wide mouth'd glasse or gally pot containing a quart of faire water, wherein an ounce of a certaine Minerall, every where to be had, is dissolved, and closely covered, will performe as much without farther trouble. If the bloud of a part thereof be easily washed out with the aforesaid water, it is a certaine signe of recovery: if not, of death: so the powder of the Minerall being sprinkled upon the cloath, before the bloud be dry, if it incorporate therewith it assures the cure; but if otherwise, the contrary. If you take the handkerchiefe out of the vessell and expose it to the ayre, it will put the patient to much paine; but if held to the fire, to intolerable: which againe will cease when closed in the water. And this may be done when the party is farre distant.*

But returne we to Achilles, *who could give no wound unto* Cygnus, *though he exposed his brest to the blow. Intimating that he was an expert souldier, and so skilfull in his weapon as hardly to be touched by his adversary; confirmed by the finding of his body unwounded (for he was throwne backward and strangled by* Achilles) *whereupon divulged unvulnerable. As* Julius Cæsar, *who received not one wound (although upon all occasions exposing himselfe unto danger) in two and fifty set battels. Yet why not preserved from wounds by Enchantments? as many are said to be at this day in the Low Countries and* Germany; *some stick-free, others shot-free. The Divel deludes his servants with imaginary safety. For although a bullet of lead, as they report, will not enter, one of silver will: Not unknowne as they say, to those Peasants, who are oppressed by these Charmed Free-booters. Now* Cygnus *is feigned to have beene converted into a Swan: partly in regard of his name and partly of his white haire.*

——*aut Neptunius*
Cana nitentem pervolat juvenem cycnus.
Sen. Tra.

Or *Neptunes* youthfull sonne o'rethrowne:
Whose head with snowy tresses shone.

Said to be the son of Neptune; *because that Fowle affecteth the water; or rather in that esteemed a Heroe for his heroicall actions; and such were held to descend on one side from cœlestiall parentage.*

CÆNIS. *The* Trojans *retire to their wals, and the* Grecians *to their Campe, when* Achilles *at a festivall relates the wonderfull story of* Cygnus; *which is parallel'd by* Nestor *with another of* Cæneus, *once a maid, then called* Cænis *and devirginated by* Neptune; *who bid to wish what she would, desires that she might no longer continue a woman to be obnoxious to the like violence; and thereupon is changed into a man. Of such conversions we have formerly spoken. But this by* Plutarch (*and before by* Plato) *is said to have beene feigned of* Cæneus; *in that of a sloathfull and effeminate youth, he became a*

couragious

THE BATTELL BETWEENE THE CENTAVRES AND THE LAPITHITES.

couragious and expert ſouldier. As among the Romanes Valerius Flaccus; *who having behaved himſelfe ſo unworthily, that his neereſt friends were aſhamed to acknowledge him; ſhewed ſo ſudden a change in the execution of a publique office, that he became an example of moderation and fortitude. So here our valiant* Cæneus *in the battell with the* Centaures *and the* Lapithites *at the nuptials of* Perithous, *to which they were invited.*

Be they admoniſht by the wine-rais'd fight
Betweene the *Centaure* and the *Lapethite*,
Who too much in their liberall cups delight.

At neque medici tranſilit munera Liberi,
Centaurea monet cum Lapithis rixa ſuper mero,
Debellata.
Mor. Od. 18. l. 1.

Ixion is ſaid to have begotten them on a Clowd, formed like, and miſtaken for Juno: *repreſenting the vaine purſuite of imaginary glory, attempted by unlawfull meanes; and the prodigious conceptions of Ambition: for from the navell downeward they carried the ſhapes of horſes. But this was meerely fictitious.*

For never was, nor ever could there be
Such two-fold ſhapes; nor can in one agree
So diſproportion'd limbs; nor ſympathy
In ſtrength of time: what man will this deny?
A horſe at three yeares growth is in his prime;
An Infant hardly weaned in that time:
And when the horſe grows old, and worne with yeares,
The other in his pride of youth appeares:
Nor their deſires the ſame. Bee't then decreed,
No Centaure can from man and horſe proceed.

Sed neque Centauri fuerunt, neque tempore in ullo
Eſſe queat duplici natura, & corpore bino
Ex alienigenis membris compoſita poteſtas,
Hinc illinc paribus ut non ſit eſſe pares ſit.
Id licet hinc quamvis habeas cognoſcere corde,
Principio circum tribus actis impiger annis
Floret equus: puero haud quaquam quin ſæpe etiamtum
Vbera mammarum in ſumma lactentia quærit.
Poſt ubi equum validæ vires ætate ſenecta,
Membraque deficiunt fugienti languida vita:
Tum demum puero ætas florente juventus
Incipit, & molli veſtit lanugine malas:
Ne ſuere ex homine, & veterino ſtemine equorum
Confleri credas Centaurea poſſe neque eſſe.
Lucr. l. 5.

But the fable hath an alluſion to this hiſtory. Ixion *king of* Theſſaly, *having a part of his countrey infeſted with wilde Bulls, proclaimed a reward to ſuch as ſhould deſtroy them; which the inhabitants of Mount* Pelion *undertooke (who dwelt in the City of* Nephete, *which ſignifies a Clowd; and therefore feigned to have had from the Clowds their originall) the firſt that ever backt horſes; who by the addition of their ſpeed overtook the Buls, and goared them with their Iavelins; whereupon they were called* Centaures. *Theſe being ſeene by the borderers, as they watered their horſes at the river* Peneus, *amazed at ſo uncouth a ſight, they ſuppoſed both to be but one creature. So did the* Mexicans, *when* Ferdinando Cortez, *the* Spaniard, *firſt invaded that Empire. Now the* Centaures *and the* Lapithites *were all one people, inhabiting one countrey; and no otherwiſe diſtinguiſhed then the* Romanes *and the* Latines. Servius *writes that this fable was invented to declare the ſwift paſſage of the life of man. But rather that they were a cruell and libidinous people injurious to ſtrangers; and therefore the Poets inveſted their beaſtly mindes with ſuch monſtrous bodies; which is not obſcurely expreſſed in their names. For* Aphidas (*as obſerved by* Delreus) *ſignifies contentious,* Antimachus *an enemy,* Bromus *a railer,* Bianor *violent,* Craneus *obdure,* Brialus *a theef; and ſo in moſt of the other. Theſe were ſaid to dwell upon mountaines; for ſuch are not onely more ſalvage but of higher ſtatures, and withall more daring, as generally obſerved. Whereupon* Cyrus *would not ſuffer the* Perſians *to leave their rough and barren countrey, for another more plaine and fertile, leſt by the exchange they ſhould change their manners, and become effeminate. But valiant* Cæneus *is preſſed to death,* CÆNEVS. *though he could not be wounded, by a pyle of trees throwne on him by the* Centaures: *and changed by the God, ſome ſay into an Eagle, others into a Swan, which flew from thence to the aſtoniſhment of the beholders. So feigned in his honour; as at the funeralls of the* Romane *Emperours whom they intended to Deifie, an Eagle was let forth at the top of the flaming Pyle: which the vulgar beleeved to carry the ſoule of their Emperour into heaven. But our* Cæneus *after his death was ſaid to be ſeene in the ſimilitude of a Swan; by which is meant his ſurviving fame; the Swan being conſecrated to* Apollo *and the Muſes, whoſe pens beſtow immortality on the Heroicall. (Wherefore the* Lacedemonians, *before they went to the battell, accuſtomed to ſacrifice to the Muſes, that their actions might have a noble memoriall.) Who rather elect a ſhort life, accompanied with dangers, and ſucceeded by glory, then a long conſumed in obſcuritie; which nevertheleſſe muſt in the end be reſigned. This* Homer *admirably expreſſeth in the perſon of* Sarpedon, *thus exhorting his kinſman:*

Glauce, cur autem nos honoramur maxime
Sessionesque curulibusque & pleno poculo
In Lycia, omnes autem, Dees tanquam nos inspiciunt,
Et gradivum incolimus magnum Xanthi juxta ripas,
Amænum, fili arboribus consiti, & arvi frugiferi?
Quare nunc oportet Lycios inter primos existentes
Stare, & pugnæ ardenti interesse,
Vt aliquis se dicat Lycionum accurate armatorum,
Nequaquam inglorii Lyciam administrant
Nostri reges: edunt que pingues oves,
Vinumque dulcissimum bibunt: sed ante & vires sunt illis
Valida, quoniam Lycios inter primos pugnant.
O amice siquidem enim bellum hoc devitaremus,
Perpetuo jam essemus superstesque senii immortalisque
Futuri, neque ipse quidem inter primos pugnarem,
Neque te mitterem pugnam ad illustrem:
Nunc vero quandoquidem fata instant mortis
Infinitæ, quæ non licet effugere hominem, neque evitare:
Eamus, vel alicui gloriam dabimus, vel aliquis nobis.

Hom. Il. lib. 12.

Why *Glaucus* are we honour'd above all,
With Thrones, Crown'd Cups, and frequent festivall,
In fruitfull *Lycia*; gaz'd on as their Gods;
On *Xanthus* banks possesse such large aboads;
Fields ranke with corne, Groves, Gardens for delight;
But that we now in fervor of the fight
Appeare the firſt and best? that some may say
Among the neat arm'd *Lycians*, these are they
Who governe not ingloriously; these feed
On dainties, drinke choice wines; withall exceed
In fortitude and still in danger shine.
O friend, could we mortality decline
By our retreat, nor stoope to age or death;
I would not thus advance; nor with vaine breath
Thy bloud inflame. But since diversity
Of Fates attend us, and we needs must dy:
Come, fall we bravely on, and glory so
Either afford, or force it from the foe.

The Lapethites *revenge the death of* Cæneus *with the slaughter of the* Centaures, *and flight of the survivers, who driven out of their Countrey, the reward of their injustice and insolence; seated themselves in a part of* Arcadia.

PERICLYMENES. Nestor *having finished his discourse, is reproved by* Tlepolemus *the sonne of* Hercules, *for making no mention of his father, the prime Actor in that enterprize; which he excuseth, as not fit for him to magnifie the subverter of his countrey and killer of his brethren. For* Hercules *had besieged* Pylos, *because* Neleus *would not purge him for the slaughter of* Iphitus: *as also for the insolency of his twelve sonnes: who gloried in their number, and fame of their actions. The warre continued long; nor could the city be taken but by the death of* Periclymenes, *who could change himselfe into any shape; and in the end was slaine by* Hercules *in the forme of an Eagle. Then dismantling* Pylus, *he slew the rest of his brethren:* Nestor *onely escaping, before conveyed to* Grenios. Periclymenes *transformations represent the subtilty of envy; which changeth it selfe into all shapes, to eclipse and ruine the renowne of heroicall actions; and now an Eagle (the symbole of pride) is wounded by the arrowes of* Hercules; *the fame which ascends from noble endeavours, finally confounding envy and arrogancy. Others write that* Periclymenes, *concealing himselfe in the shape of a fly, was discovered by* Pallas, *and so killed by* Hercules: *from whence his other morall is drawn by* Delreus. Periclymen, *as he will have it, signifies to forge, a name suting with a parasite, prepared to invent, and transforming himself into any shape to claw the abused, who Camelion like can assume all colours: wherein uncheckt untill he arrive at the height of impudency, when growing intolerable, discovered, and hated, even by those who formerly swallowed his flatteries, at length he tumbles downe from his ill purchased advancement into contempt and ruine: slaine by* Hercules, *or vertue, in the likenesse of a fly, the figure of Impudence; and that by the inquisition of* Pallas, *or Wisdome.*

ACHILLES. *But* Neptune *inraged for the death of his sonne* Cygnus, *inciteth* Apollo *to ruine* Achilles; *who kills him by the arrow of* Paris. *So fell the illustrious by the most effeminate: to shew how the weakest hand can confound the most strong, when directed by the deity. Yet is it a misery above death to the valiant to fall by a weake and unworthy instrument.* Even they, *saith* Germanicus, who envied me living, will be grieved that he, who sometimes flourished, and survived so many great battels, should fall by the treachery of a woman. *Our Poet declares how he shot him in the field, as he pursued the* Trojans. *Others that falling in love with* Polyxena, *and drawne into the Temple of* Apollo, *borne in hand that he should there espouse her; he treacherously shot him in the heele, in which part he was onely vulnerable. For his mother* Thetis *had dipt him in the river of* Styx, *which is, had hardned and fortified his minde against all dangers and encounters: but the soales of his feete, by which she held, were untoucht by the water. Which fable is thus unfolded by* Eustathius: *that the wounding in the heele doth signifie the sting of lustfull desires: for from the heele, as Physicians affirme, runne certaine veines and slender sinewes, which cut asunder according to* Hypocrates *make the partie cold and unfruitfull: the heele being therefore called the seat of incontinence, by* Orpheus; *which declares how humane vertue, how ever confirmed against other vices, yet open lyes to the wounds of lust. So our strenuous* Achilles *perisheth by his love to* Polyxena, *and is slaine in the heele of incontinency.*

For

For Polyxena *signifies a various wanderer; either for that love makes the minde to wander from his owne discretion, or else because lust delights in variety.* Achilles *so glorified by* Homer, *the onely scope of his immortall* Iliads; *is thus introduced by* Scaliger.

I *Asia's* ſtrong ſupports, my fathers fame
And *Roman* Godlike Anceſtors, o're came.
Immortall Honours, which to mortall ſeed
Even *Iove* envy'd, I purchaſt by my meed.
Heroick lives with terror men invade;
But I, before I was, made *Iove* affraid.

Qui magna nomena Aſie, qui fata parentum
Vici, & Romulidum Semina dia Deum,
Quod celum adjecto mortali invidit honore
Iupiter, hoc per me nemove dante tuli.
Terrori Heroum vita eſt mortalibus. Ante
Foci ero quam ſuerem poſſe timere levem,
Scaliger.

Alluding to that prophecy in the Eleventh booke.

For aged *Proteus* thus foretold the truth
To wave-wet *Thetis*: thou ſhalt beare a youth
Greater then him from whom he took his birth
In armes and fame. Leaſt any thing on earth
Should be more great then *Iove*, *Iove* ſhuns the bed
Of Sea-thron'd *Thetis*, though her beautie led
His ſtrong deſires: who bids *Aeacides*
Succeed his love, and wed the Queen of Seas.

He was buried on the Promontory of Sigæum.

Achilles tomb, loe on [a] *Sigean* ſhores:
Whom here faire footed *Thetis* oft deplores.
This ſtill-green Amaranthus doth imply
How that great *Heroes* fame ſhall never die.
The *Grecians* Bulwarks, *Hectors* bane: ſet forth
By *Homer*, as much honour'd by his worth.

[a] *Rhetæan* in the Latine but miſtaken.

Æacidæ tumulum Rhetea in Litore cernis
Quem plerumque pedes viſunt alba Thetis.
Obtegitur ſemper viridi lapis hic Amarantho,
Quod nunquam hereis ſit moriturus honor.
Hic Grecum murus, magni nec Hectoris. Haud plus
Debet Maeonide, quam ſibi Maeonides.
Alci. Em. 135.

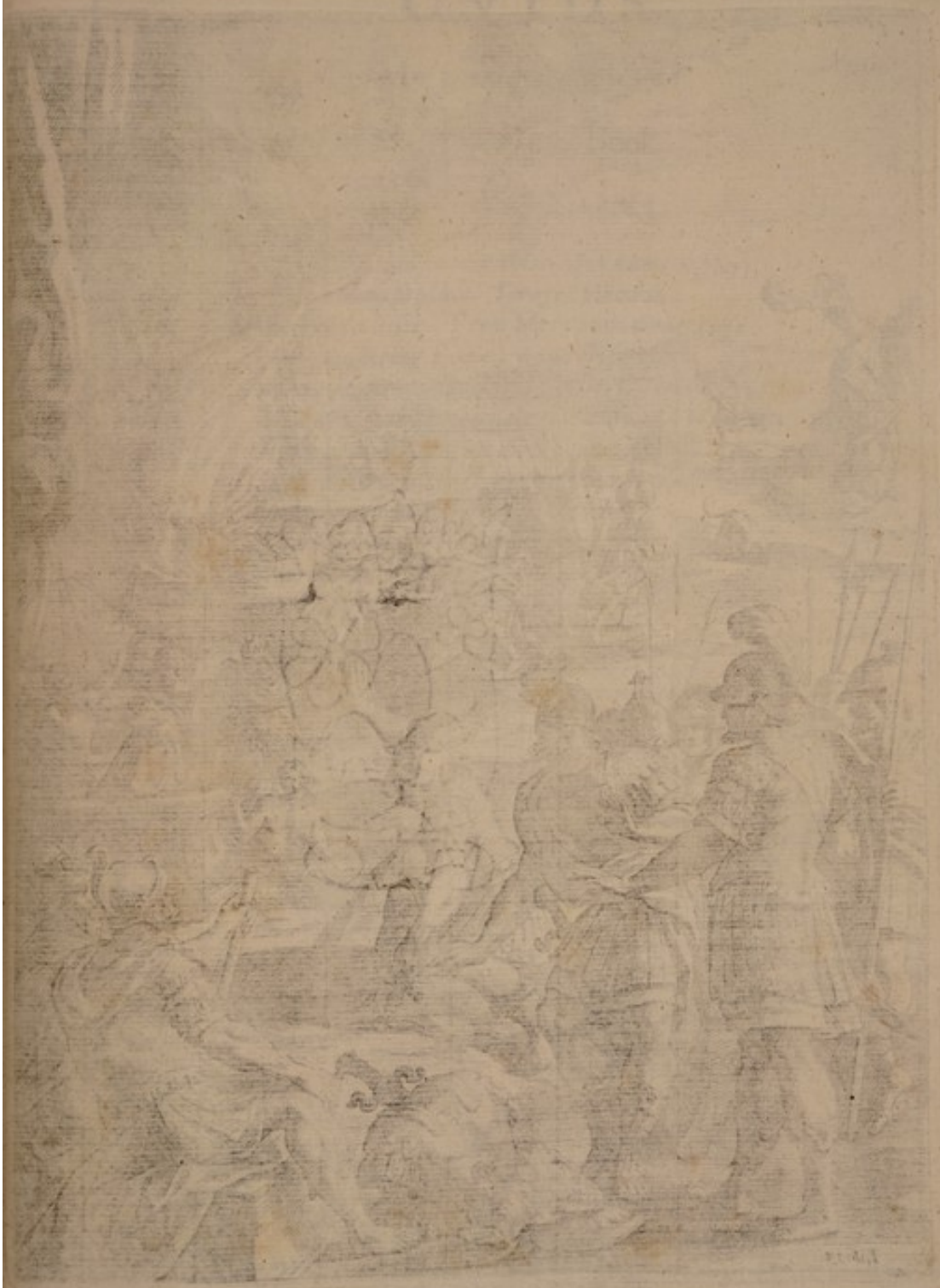
This Amaranthus, *of colour purple, and ſomething figured like the eares of Corne (called by others the flower of love, in that frequently worne by Virgins in their Garlands) is ſo named of immortality, becauſe it never fadeth: ſymbolizing the ſtill-flouriſhing fame of that Heroe. So the* Mahometans *at this day plant Sempervivum, a kinde of Alloes, on their graves. The* Theſſalians *every yeare, by the admonition of the* Dodonian *Oracle, brought expiations and ſacrifices to his ſepulcher, with all that appertained to thoſe Ceremonies, out of their owne Country. As two tame Bulls, one white, and another blacke: Wood cut from mount* Pelion, *fire from* Theſſaly, *meale and water from* Sperchius, *but eſpecially Garlands of Amaranthus, in that they would not wither with the Sunne, the winde, or length of the voyage. But man no more permanent then the leaves of Trees, which ſometimes are blaſted in the ſpring, (as here our* Achilles; *to all but death invincible) oft torne from their branches in the Summer, but ever falling in the Autumne: whereof incomparable* Homer.

Hyppolacus illuſtrious ſonne replies:
Great ſoul'd *Tydides*, why vaine progenies
Explore you thus? mans race the race of leaves
Preſents; which now *Autumnus* breath bereaves
From lofty Trees: now tender buds diſplay:
So ſonnes of Mortalls flouriſh and decay.

Hunc a. verſus Hippolaci allocutus eſt filius illuſtris,
Tydide magnanime, cur genus percontaris?
Quale foliorum genus, tale & virorum.
Folia alia quidem ventus humi fundit, alia a. ſylva
Germinans producit: veris autem ſuccreſcunt tempore:
Sic virorum genus hoc quidem naſcitur: illud a. deſinit. Hom. Iliad. l. 6.

Ulyſſes *and* Aiax Telamon *durſt onely contend for the Armes of* Achilles, *which* Agamemnon *refuſeth to arbitrate; but referres it to the Colonels of the Army: declaring how wiſe Princes ſhould decline both hatred and offence in deciding ſuch controverſies; and leave them to a legall triall. Which yet not alwayes anſwers expectation;* Becauſe all, *ſaith Tacitus,* draw the glory of worthy actions to themſelves; but the burden of blame lights upon the Principall.

OVIDS




Lib: 13.

OVIDS

METAMORPHOSIS

The Thirteenth Book.

THE ARGVMENT.

THose purple flowres which Ajax *name display,*
His blood produce. Inraged Hecuba
Becomes a Bitch. From Memnons *cinders rise*
Self slaughtring Fowle: a yeerely sacrifice.
What ever Anius *daughters handle, proves*
Corn, wine, or oyle: themselves transform'd to Doves.
From honour'd virgins ashes Sonnes ascend
Th' Ambracian *Iudge a Stone. Light wings defend*
Molossus *royall issue.* Scylla *grows*
A horrid Monster. Murder'd Acis *flows*
With speedy streames. The kinde Nereides
For Glaucus *sue: inthron'd in sacred Seas.*

THE CONTENTION FOR ACHILLES ARMOR.

THE Princes sat; the Souldier crowns the field:
Vprose the [a] Master of the seven-fold Shield.
With wrath impatient, his stern eyes survay
[b] *Sigæum*, and the Navy which there lay.
Then throwing up his hands, ô *Iove*, he said;
Before the Fleet must we our title plead?
And am I rivald by *Vlysses* claime?
Who made no doubt to fly from [c] *Hectors* flame.
This, I sustain'd; from this that Navie freed.
'Tis safer to contend in word then deed.
I cannot talke, nor can he fight: as farre
His tongue excells, as I exceed in warre.
Nor need I to rehearse what you have seen
In act, renowned *Greeks*: what his hath been
Let [d] *Ithacus* declare; perform'd by slight,
Without a witnesse, only known to Night.
Great is th' affected prize, I must confesse:
But such a Rivall makes the value lesse.
For me 'tis no ambition to obtain,
(Though great) what ever he could hope to gain.
Who now in this is honour'd, that can boast
He strove with me, when he the palme hath lost.
But were my valour question'd, I might on
My birth insist; begot by *Telamon*,
Who under *Hercules* [e] *Troy's* bulwarks seal'd:
In [f] *Pagasæan* keele to *Colchis* sail'd.
His father, *Aeacus*; [g] the Iudge of Souls,
Vnder [h] *Sisyphus* his [i] restlesse torment rouls.
High *Iupiter* upon [k] a mortall Love
Got *Aeacus*: I *Aiax* third from *Iove*.
Nor let this pedegree assist my clame,
[l] If great *Achilles* joyn'd not in the same.
He was my brother, his I aske. Why thus
Shouldst thou, thou sonne of damned *Sisyphus*,
Alike in theft and fraud, a stranger to
Achilles race, the right of his pursuit?
Because I first assumed armes, [m] descryde
By no detector, are these armes denyde?
Or rather for the last in field design'd;
Who with fain'd lunacie the warre declin'd:
Till *Palamed* more politick, though more
Vnhappy, did his coward-guile explore,
And drew him to avoided armes? Must he
Now weare the best, who all eschew'd? and we
Vnhonour'd, robbed of a kinsmans right
Because we at the first appear'd in fight?
And would to *Iove* he had been truly mad;
Or still so thought: nor this companion had,
This tempter to foule actions, ever seen
The *Phrygian* towres. Then shouldst not thou have been
O[n] *Peans* sonne, exposed by our crime
To *Lemnian* rocks: where thou consum'st thy time
In lonely caves obscur'd with woods, the stones
Provok't to pittie with thy daily grones;
And wisheſt him, what he deserves, thy pain;
If Gods there be, thou wisheſt not in vain.

a *Aiax*.
b A Promontory neere Troy, under which was the station of the Grecian Fleet.
c *Hector*, pursuing the *Grecians* into their trenches, attempted to set their Navy on fire.
d *Vlysses*; of *Ithaca* an Iland in the *Ionian* sea, where he was born.
e in the reign of *Laomedon*.
f With *Iason* for the Golden Fleece, in the *Argoi* built at *Pagasa*, a citie of *Thessaly*.
g Who for his justice on Earth was feigned to be a Iudge in Hell.
h Spoken in disgrace of *Vlysses*. For it was reported that *Sisyphus* (a famous theefe who robbed on the *Corinthian Isthmus*) intercepted *Autolicus*, as he was on her journey to *Laertes*, and begot on her *Vlysses*.
i Of this see the Comment on the fourth Book.
k *Ægina*.
l *Aiax* was the sonne of *Telamon*, and *Achilles* of *Peleus*, both the sonnes of *Aeacus*, cozengermans, anciently called brothers.
m Vpbraiding *Vlysses* who fained himself mad to avoid that warre, sowing salt instead of corn: when *Palamedes*, laying his sonne *Telemachus* in the furrow, by his lifting the plow over him, discovered his dissembling, for which he bare him a grudge, and after procured his ruine.
n *Philoctetes*: to whom dying *Hercules* gave his arrows. The *Grecians* understanding by the Oracle that *Troy* could not be taken without them, carryed *Philoctetes* along: when hurt on the foot by the casuall fall of one of them, the wound, by reason of the blood of *Hydra* wherein the arrow was dipped, intolerably stinking, and he outragiously tormented, by the councell of *Vlysses* they left him behinde in the Ile of *Lemnos*.

Now

Now our Confederate (a Prince of brave
Command) to whom his shafts *Alcides* gave;
Broken with pain and famine, doth imploy
Those arrows, that import the fate of *Troy*,
For food and clothing: yet he lives the while,
In that removed from *Vlysses* guile.
And *Palamed* might wish t' have been so left.
Then had he liv'd, or been of life bereft
[a] Not by our crime. He, hellishly inclin'd,
Beares his convicted madnesse in his minde;
And falsely him accus'd to have betraid
Th' *Achaian* hoast; confirming what he said
By shewing summes of gold, which in his tent
Himselfe had hid. [b] Thus he by banishment
Or death, our strength impaires; for this preferd:
So fights, so is *Vlysses* to be fear'd.
Though faithfull *Nestor* he in eloquence
Surpasse; [c] his leaving *Nestor*, no defence
Of words can salve: who slow, through his hurt horse,
And clog'd with age, implor'd *Vlysses* force
To fetch him off; who left to oddes of foes
His old acquaintance. This [d] *Tydides* knows
For no forg'd crime; who vainly cald, to stay
His trembling friend, reviling his dismay.
The Gods with justice view our humane deeds.
Who would not late assist, [e] assistance needs:
And now to be forsaken by the law
Himself preserib'd. He cry'd; I came, and saw
The coward quaking, pale, about to yeeld
His ghost for feare. I interpos'd my shield;
Bestrid him as he lay; and from that strife
Redeem'd (my least of praise) his coward life.
But if thou wilt contend, rejoyn we there;
Revoke the foe, thy wounds, and usuall feare;
Behind my target sculk: then plead. This man,
Who reeld with wounds; freed, as unwounded, ran.
[f] Now *Hector* came, and brought the Gods along;
Rusht on all parts: not thou alone, the strong
And best resolved shrink: so great a dred
He drew on all. Him, [g] as he Conquest led
Through blood and slaughter, with a mightie stone
I struck to earth: [h] Him I sustain'd alone,
When he to all so bold a challenge made;
When for my lot you all devoutly pray'd,
Nor pray'd in vain: if you enquire the summe
Of this our fight, I was not overcome.
[i] With bloody weapons, flames, and *Iove*, the men
Of *Troy* invade our navie: where was then
Your eloquent *Vlysses*? I, even I
A thousand ships preserv'd; whereon relie
The hope of your return. These armes for all
Your Fleet afford. The meed more honour shall
Receive then give: our glories justly pease;
These armes do *Aiax* seek, not *Aiax* these.
[k] *Rhesus* surprise, with ours let him compare;
That poore Spie [l] *Dolon's*, [m] *Helenus* despaire;
The rapt [n] *Palladium*: nothing done by day;
He of no worth, take *Diomed* away.
If to such meane deserts these armes accrue;
Divide them: to [o] *Tydides* most is due.

VVhy would he these? who still unarmed goes,
Conceal'd; and cunningly intraps his foes?
This radiant Cask that shines with burnisht gold;
Will his deceit, and lurking steps unfold.
His neck can scarce *Achilles* helmet beare;
Nor can his feeble arme imploy this speare:
His shield, [p] whose orbe the figured world adornes;
A cowards arme, inur'd to theeving, scornes.
O foole, that thus thy own undoing seeks!
If given thee by th' error of the *Greeks*,
It will not make thee dreadfull to thy foe;
But give occasion of thy overthrow.
And flight, wherein thou only dost exceed,
Clog'd with so huge a waight, will faile thy need.
Besides, thy shield in battle rarely born,
Is yet entire: but mine, all hackt and torn
With stormes of blows, a new successor needs.
What boots so many words? behold our deeds.
These armes deliver to the foes defence:
And let him keep, that takes the prize from thence.
Here *Aiax* ends. The Souldier in the close
A murmur rais'd; till [q] *Ithacus* arose:
Who having fixed on the earth a space
His eyes, unto the Princes rais'd his face;
And now expected, spake unto this sense;
With all the grace of winning eloquence.
Gracians; if heaven, with yours, had heard my praire;
What now we seek, had found no doubtfull Heire:
Th' hadst kept thy armes, *Achilles*, and we thee.
But since sterne Fate, averse to you and me,
So coveted a happinesse denies;
(With that appears to weep, and wipes his eyes)
Who great *Achilles* with more right succeeds,
Then he, [r] who gave you great *Achilles* deeds?
Favour not him because he seemes to be,
And is a sot: nor blame this wit in me,
So blest in your affaires: or take offence
That for my self I arme my eloquence;
(If I have any) oft for you imploid.
Let none the glory of his owne avoid.
For Ancestors, divine originall,
And deeds by us not done, we ours mis-call.
Yet in that *Aiax* vants himself to be
Great-Grandchild unto *Iove*; no lesse are we.
Laertes was my Sire, *Arcesius* his;
His, *Iupiter*: in this descent [s] none is
Condemn'd, nor banisht. By [t] the mother I
From *Hermes* spring: in both a Deitie.
Not that more noble by the mothers side,
Nor that [u] my father had his hands undide
In brothers blood, do I inforce this clame:
Weigh but our worths; and censure by the same.
That *Telamon* and *Peleus* brethren were,
In *Aiax* is no merit. Not the Neere
In birth, but Great in act, deserve this grace.
Or if proximitie in blood have place,
Peleus his father, *Pyrrhus* is his sonne:
What right remaines for *Aiax Telamon*?
To [x] *Phthia* then, or [y] *Scyros* carry these.
[z] *Teucer* is cozen to *Æacides*

a Being innocently condemned by the Grecian Princes.

b *Philoctetes* exposed, and *Palamedes* executed.

c *Nestor* terrified with *Iupiters* lightning, and not able to fly, having one of his horses wounded by *Turn.* ready to suffer under the fury of *Hector*, cryed out in vaine to *Vlysses* for succour: rescued in the end by *Diomedes*.

d *Diomedes*, the sonne of *Tydeus*.

e Then when he had slain *Socus*; being wounded by him, and prest upon by the *Troians*.

f *Homer. Iliad. lib.* 13.

g *Homer. Iliad lib.* 14.

h *Homer. Iliad lib.* 7.

i *Homer. Iliad lib.* 15.

k A King of *Tracia* who came to the aid of *Troy*, surprised, and slain the first night after his arrivall by *Vlysses* and *Diomedes*.

l Sent by *Hector* for that purpose by night into the Grecian armys taken and slain by *Vlysses* and *Diomedes* by whom they were directed to the tents of *Rhesus*. *Homer. Iliad l.* 10.

m The sonne of *Priamus*, a Prophet, and despairing of the safetie of *Troy*; whom *Diomedes* and *Vlysses* stole from thence in the night time, who revealed the *Trojan* fates to the *Grecians*.

n An image of *Pallas*, which they stole away at the same season. For as long as the *Trojans* were possessed thereof their citie could not be taken.

o *Diomedes*, the sonne of *Tydeus*.

p Of this see the Comment.

q *Vlysses*, of *Ithaca* his country.

r How, he declares a little after.

s Secretly upbraiding *Ajax*, whose father *Telamon* had a hand in the death of his brother *Phocus*, for which he was banished *Aegina* by his father *Aeacus*, who came from thence unto *Salamis*; an Iland with a Citie of that name not farre from *Athens*.

t For *Mercury* begot *Autolycus* upon *Clitone* whose daughter *Anticlea* was mother to *Vlysses*.

u As the father of *Ajax*, who had slaine his brother *Phocus* by *Deidamia* the daughter of *Lycomedes* King of *Scyros*.

x A citie of *Thessaly* where *Peleus* then raigned.

y *Pyrrhus* the sonne of *Achilles* by *Deidamia* the daughter of *Lycomedes* King of *Scyros* was not yet sent for to the Army.

z Brother to *Ajax*, and cozen german to *Achilles*.

As

As well as he; yet ſtirres not he herein:
Or if he ſhould, ſhould he the honour win?
Then ſince our actions muſt our fate advance;
Although my deeds ſurmount my utterance,
Their abſtract yet in order to relate:
Thetis, fore-knowing great *Achilles* fate,
Diſguis'd her ſonne: [a] ſo like a virgin dreſt,
That all miſtooke, and *Aiax* with the reſt.
When, Armes, with womens trifles, that might blinde
Suſpect, I brought to tempt a manly minde.
Yet was the Heroe virgin-like arraid;
Who taking up the ſpeare and ſhield, I ſaid:
O [b] Goddeſſe-born, for thee the fate of *Troy*
Her fall reſerves: why doubts thou to deſtroy
Great [c] *Pergamus*? then made him leave thoſe weeds:
And ſent the Mightie unto mightie deeds.
His acts are therefore ours. We *Telephus*
Foild with our lance; the ſuppliant [d] cur'd by us.
Strong [e] *Thebes* we ſackt: ſackt *Lesbos* us renownes.
Chryſa and *Tenedos* ([f] *Apollo's* townes)
Cilla, and Sea-girt *Scyros*, in their falls
Our fame advance: we raz'd *Lyrneſſus* walls.
To paſſe the reſt; I gave, who could ſubdue
The brave [g] *Priamides*: I *Hector* ſlue.
For th' armes that found *Achilles*, theſe I crave:
He dead, [h] I aske but what, alive, I gave.
The [i] griefe of one, with all the *Greeks* prevailes:
[k] *Euboean Aulis* held a thouſand ſailes.
The long-expected winds oppoſed ſtand,
Or ſleep in calmes. When cruell Fates command
[l] Afflicted *Agamemnon* to aſſwage
With *Iphigenia's* death, *Diana's* rage.
But he diſſents; the Gods themſelves reproves:
And in a King a fathers paſſion moves.
His noble diſpoſition neere the leſſe
I to the publike wonne: and muſt confeſſe
([m] *Atrides*, pardon) we did proſecute
Before a partiall judge a hatefull ſute.
Yet him his brother, ſcepter, publike good
Perſwade to purchaſe endleſſe praiſe with blood.
Then went I to [n] the mother for her child:
Now not to be exhorted, but beguild.
Had *Aiax* thither gone, our flagging ſailes
Not yet had ſweld with ſtill-expected gales.
[o] Then on a bold embaſſage I was ſent
To haughtie *Troy*: to th' *Ilian* Court I went,
Yet full of men: and feareleſſe, urg'd at large
The common cauſe committed to my charge.
False *Paris* I accuſe: rapt *Helena*
I re-demand, with all they bore away.
Old *Priam* and *Antenor* juſt appeare.
But *Paris*, with his brethren, and who were
His followers in that ſtealth, from wicked blows
Could ſcarce refraine. This [p] *Menelaus* knows.
[q] The firſt of dangers wherein you and I
Together joyn'd. But what my policie
And force perform'd, behooſefull to this State,
In that long warre, too long is to relate.
The firſt great battell fought, our warie foes
Long live immur'd: nor durſt their powers expoſe.
Nine yeares expir'd, warres all the fields affright.
Meane-while what didſt thou, onely fit to fight?
What uſe of thee? inquire my actions; I
The foe intrap, our trenches fortifie.
Incouraging the wearie Souldiar
To brooke the tediouſneſſe of lingring warre
With faire expectance: teach them wayes to feed,
The uſe of armes. Imployd at every need.
[r] The King deluded in his ſleep by *Iove*,
Bids us the care of future warre remove.
The author was his ſtrong apologie.
Aiax ſhould have with-ſtood: the ſack of *Troy*
He ſhould have urg'd; done what he could, have fought.
Why was the nobler ſeige by him unfought?
Why arm'd he not? a ſpeech he might have made,
That would the wavering multitude have ſtaid:
To him not difficult, who looks ſo high,
And ſpeaks ſo bigge. What, if himſelf did fly?
I ſaw, and ſham'd to ſee thee turn thy back
To hoyſe thy ſailes unto thy honours wrack.
What do you? ô what madneſſe, mates, ſaid I
Provokes you to abandon yeelding *Troy*?
Ten yeares nigh ſpent, what will you beare away
But infamie? I this, and more did ſay;
Wherein my ſorrow made me eloquent:
They thus perſwaded, alter'd their intent.
The King a Councell calls; diſtruſts afford
No ſound advice: durſt *Aiax* ſpeake a word?
VVhen baſe [s] *Therſites* durſt the King provoke
VVith bitter words: who felt my ſcepters ſtroke.
Their doubts with hope of conqueſt I inſpire:
And ſet their fainting courages on fire.
Since when, what [t] he hath nobly done, by right
To me belongs, that thus reſtrain'd his flight.
Beſides, what one of all the wiſer *Greeks*
Makes choice of thee; or thy aſſiſtance ſeeks?
[u] *Tydides* us approves, builds on our will;
Is confident in his *Vlyſſes* ſtill.
Among ſo many, 'tis a grace for me
To be his conſort; and the choice ſo free.
[x] The danger of the foe, and night deſpis'd;
I *Dolon*, then a counter-ſcout, ſurpris'd.
Nor him, till I had ſearcht his boſome, ſlew;
Informed what perfidious *Troy* would do.
All known, and nothing left to be inquir'd;
I now with praiſe enough might have retir'd.
[y] Yet not ſo ſatisfide, I forward went;
And *Rheſus* ſlew, with his, in his own tent.
When like a Victor, on his charriot I
Return'd in triumph. Can you then deny
Achilles armes, [z] whoſe horſes were aſſign'd
For one nights hazard? *Aiax* is more kinde.
[a] What ſhould I of *Sarpedons* forces tell,
O're-throwne by us? by us *Caranos* fell,
Iphitides, *Alaſtor*, *Chromius*,
Alcander, *Prytanis*, *Noemonus*,
Halius, ſtout *Thoön*, bold *Pheridamat*,
With *Charopes*: *Eunomus* fatall Paſſe
Sign'd by my lance: and many more in view
Of hoſtile *Troy*, of meaner ranke, I ſlew.
And I, ô Countrymen, have honour'd wounds,
Faire in their ſcarres: nor truſt to emptie ſounds;
Behold (ſaid he, with that his boſome bares)
This breſt, ſtill exercis'd in your affaires.
No blood for *Greece* in all theſe lengthfull warres
[b] Hath *Aiax* ſhed: let him produce his ſcarres.
VVhat boots it, though his deeds his brags approve;
That for our fleet he fought with *Troy* and *Iove*?

[a] Living among the daughters of *Lycomedes*; in which diſguiſe he begot *Pyrrhus*.

[b] *Achilles*, the ſonne of *Thetis*.
[c] A name of *Troy*.

[d] Of this in the Comment upon the former book.
[e] *Cilician Thebes*.
[f] Sacred to *Apollo*.
[g] *Hector*, the ſonne of *Priamus*.
[h] An Armour for an Armour.
[i] Of *Menelaus*, for the rape of *Helena*.
[k] A Haven towne in *Beotia*, lying on the *Euboean* Seas.
[l] See the Comment on the twelfth book.

[m] *Agamemnon*, the ſon of *Atreus*.

[n] To *Clytemneſtra* at *Mycenæ*, perſwading her that her daughter *Iphigenia* was to be married to *Achilles*.
[o] Whereof *Homer*, Iliad. l. 3.

[p] Who was joyned with him in that Embaſſage.
[q] Speaking to *Menelaus*, one of the Iudges.

[r] *Homer*, *Iliad. l.* 2

[s] A railing Grecian, not leſſe deformed in body then in mind.

[t] *Agamemnon*.

[u] *Diomedes*, the ſon of *Tydeus*: who in moſt of his enterprizes made choice of *Vlyſſes* for his compaſſion.
[x] *Homer. Iliad. l.* 10.

[y] *Homer. Ibid.*

[z] *Dolon*, upon compact, if the *Troians* had overcome, was to have had *Achilles* his horſes in reward of that nights diſcovery.
[a] Moſt of theſe were of *Sarpedons* troopes whom *Vlyſſes* ſlew. *Homer. Iliad. l.* 5.

[b] Made by *Hercules* invulnerable.

I grant, he did so: nor will we detract
With hated envy from a noble act.
So he ingrosse not to himself alone
A common praise, but render us our own.
[a] *Alcorides* (for great *Achilles* held)
Troy's flames and [b] Fautor from our ships repeld.
He vainly glories that himself alone
Could answer *Hectors* opposition:
[c] The King, [d] his brother, and my self forgot;
[e] Of nine the last, and but prefer'd by lot.
But what event, ô great in valour, crown'd
Your famous combat? *Hector* had no wound.
Woe's me! with what a tide of griefe I call
That time to minde; wherein the *Grecian* Wall,
Achilles, fell! teares, feares, nor sorrow staid
My forward zeale; [f] his raised corps I laid
Vpon these shoulders: these, even these did beare
Him and his armes; which now I hope to weare.
Our strength can such a waight with ease sustaine:
Our knowledge can your honour'd gift explaine.
Was *Thetis* so ambitious for her Son;
That such a brainlesse Souldier should put on
[g] This heavenly gift, of so divine a frame?
Whose figured shield his ignorance would shame.
[h] Wherein, the Ocean; Earth with cities crown'd,
Skies deckt with starres; cold [i] *Arctos* never drown'd,
[k] Sword-girt *Orion*, sad *Pleiades*;
The rainie *Kids*. He seeks, yet knows not, these.
Vpbraids he me, that I this warre did shun,
And time defer'd till others had begun?
Nor can consider how he wounds in me
Achilles honour. If a crime it be
To counterfeit; [l] we joyne in that defame:
If, in that tardy; I before him came.
Me, [m] my kinde wife; [n] his mother him with-drew:
Our flowre to them we gave; the fruit to you.
Nor feare I, should I quit my own defence,
To suffer with so cleare an Excellence.
Nor was it *Aiax* found out me: and yet
Achilles was discover'd by my wit.
Least I should wonder, why his foolish tongue
Should slander me, he you upbraids with wrong.
If *Palimedes* was accus'd by me
Without just cause; must not his judgement be
To you reprochfull? neither [o] *Nauplius* Seed
Could justifie so evident a deed:
Nor heard you only of his treacheries;
The [p] hire of treason laid before your eyes.
[q] *Peantius* in *Lemnos* left, was none
Of my offence; do you defend your own:
You to his stay consented. Yet again
I must confesse I advis'd him to abstain
From travell, toyles of warre: and to appease
The anguish of his bitter wound with ease.
He did: he lives. Th' advice was good: successe
As fortunate approves it for no lesse.
[r] Since Fate designes him for the fall of *Troy*:
Spare me, and *Aiax* industry imploy.
His tongue the mad with wrath and anguish will
Appease: hee'l fetch him with some reach of skill.
First [s] *Simois* shall retire, [t] *Ide* want a shade,
[u] *Achaia* promise to the *Troians* ayd;
E're my endeavours in your service faile,
And sottish *Aiax*, with his wit, prevaile.
And, *Philoctetes*, though obdure, thou be
Incenst against the King, these Lords, and me;
Though curses lighten from thy lips, though still
Thou covet my accesse, my blood to spill;
Yet I'le attempt thee; and will bring thee back;
That neither may, [x] what we so wisht for, lack.
Thy shafts I must possesse (so Favour Fate)
As I possest the [y] *Dardan* Prophet late;
As [z] I unknit the *Troian* destiny,
And doubtfull answer of the Gods; as I,
Amid a world of foes, [a] the fatall Signe
Of *Phrygian Pallas* ravish from her shrine.
Compare with me will *Aiax?* this untane,
Troy's hopt-for expugnation had been vain.
Where was strong *Aiax?* where the glorious boast
Of that great Souldier? why in terror lost?
How durst *Vlysses* trust himself to night,
Passe through the watch, their threatning weapons
The walls not only, but the highest towre (slight?
Of *Ilium* scale: and from her Fane [b] the Powre
That beares their fate inforce: and with this prey,
Repasse the dangers of that horrid way?
Which had not I atchieved, Yet in Field
Had *Aiax* vainly born his seven-fold Shield.
That night *Troy* fell before [c] *Laertes* son:
Won, when I made it that it might be won.
VVhy do'st thou fleere on my *Tydides* so:
And nod'st at me: [d] our praises joyntly grow.
Nor for our Navie didst thou fight alone:
Thou by an host assisted, I by [e] one.
Who knew that wisdome valour should command;
That [f] these belong'd not to a strenuous hand:
Else he himself had joyn'd in this debate;
Or [g] th' other *Aiax*, farre more moderate;
Brave *Thoas*, fierce *Eurypylus*; with these
Idomeneus and *Meriones*
Of *Crete*; or *Menelaus*. For they are,
As strong, nor second unto thee in warre:
Yet look to our advise. Thou, fit for fight,
Dost need my reason to direct thy might.
Thy valour wants fore-cast; my care is set
Vpon the future: thou can'st fight; and yet
The time and place must be by us assign'd:
Thou only strong in body; I in minde.
As skilfull Pilots those surpasse, who row;
As wise Commanders, common souldiers; so
I thee excell. Our vigor is lesse great
In bones and sinews, yet my soul compleat.
Then ô remunerate my vigilance:
And, Princes, for so many yeares expence
In anxious cares, this dignitie extend
To my deserts. Our work is at an end:
With-standing fates remov'd: I, in that I
Have made it feisable, have taken *Troy*.
Now by our mutuall hopes, *Troy's* overthrow,
[h] Those Gods which late I ravisht from the foe;
If ought remaine to be discreetly done,
That courage craves, through danger to be won;
If in the *Ilian* destinie there be
A knot yet to unknit; remember me,
Or if you can forget; these Armes resign
To this: and shews [i] *Minerva's* fatall Sign. (charmes:
The Chiefes were mov'd. Here words approv'd their
And Eloquence from Valour wins those armes.

He

[a] *Parthaon*, the sonne of *Menetius* the sonne of *Aller*, who fought in *Achilles* his armor. *Hom. Iliad. l. 16.*
[b] *Iupiter.*
[c] *Agamemnon.*
[d] *Menelaus.*
[e] Nine Grecian Princes accepted of *Hectors* challenge, of whom *Vlysses* was one. *Hom. Il. l. 7.*
[f] Not alone, but among the rest of the Grecian Princes, according to *Calaber.*
[g] Given and forged by *Vulcan.*
[h] See the Comment.
[i] The lesser Beare, which is always above our Horizon, and therefore said never to descend into the sea.
[k] Of these Constellations elsewhere.
[l] Who was concealed in the habit of a woman.
[m] *Penelope*, to whom then he was newly married.
[n] *Thetis.*
[o] *Palamedes*, the sonne of *Nauplius.*
[p] The gold which was found in his tent.
[q] *Philoctetes* the sonne of *Paean.*
[r] Who had the arrow of *Hercules*, without which *Troy* could never be taken.
[s] A river of *Troy.*
[t] A mountain not farre removed.
[u] *Greece.*
[x] For *Philoctetes* wished the fight of *Vlysses* to kill him; as *Vlysses* his, to appease him, and bring him and his arrowes to *Troy.*
[y] *Helenus*, the sonne of *Priamus*, descended from *Dardanus.*
[z] Reveled by the Prophet *Helenus*, whom he had taken prisoner.
[a] The *Palladium*: an Image of *Pallas*, brought by *Cyssus* to *Dardanus* in dowry: after set up by *Troes* in the most secret part of her Temple at *Ilium*: an oracle foretelling, that as long as they kept the *Palladium*, so long their city should flourish.
[b] The Image of *Pallas*, that fatall *Palladium.*
[c] *Vlysses.*
[d] A partner in all his enterprises.
[e] *Diomedes.*
[f] *Achilles* his Armes.
[g] *Oileus.*
[h] *Pallas.*
[i] The *Palladium.*

He who alone, *Iove*, *Hector*, ſword and fire
So oft ſuſtain'd; yeelds to one ſtroke of ire.
Th' unconquered, ſorrow conquers. Then his blade
In haſt unſheath'd: Sure thou art mine, he ſaid;
Or ſeeks *Vlyſſes* this? this ſhall conclude
All ſenſe of wrong. And thee, ſo oft imbrude
In *Phrygian* blood, thy Lord's muſt now imbrue:
That none but *Aiax Aiaxe* may ſubdue.
This ſaid; his breſt, till then with wounds ungor'd,
The deadly ſword, [a] where it could enter, bor'd.
Nor could draw back the ſteele with all his ſtrength;
Expeld by guſhing gore. The blood at length,
A purple floure ingendred on the ground;
[b] Created firſt by *Hyacinthus* wound.
The tender leaves in different letters paint;
Both of [c] His name, and of [d] the Gods complaint.
The [e] Conqueror, now hoyſing ſailes, doth ſtand
[f] For mild *Hyſiphile's* and *Thoas* land;
([g] Defam'd by womens curſed violence)
To fetch the [h] ſhafts of *Hercules* from thence.
Theſe, with their owner to the camp convay'd,
On that ſo long a warre an end they made.
Now *Troy* and *Priamus* together fall.
Th' unhappie [i] wife of *Priam* after all,
Her humane figure loſt: whoſe raving Sprite
And uncouth howlings forrein fields affright.
The flames of *Ilium* ſtretch their hungry fire
To narrow *Helleſpont*; nor there expire.
[k] That little blood which *Priams* age could ſhed,
Ioves altar drinks. By her annointed head
[l] *Apollo's* Prieſt they drag, her hands in vain
To heaven upheld. The Victor *Greeks* conſtrain
[m] The *Dardan* Dames; a deadly-hating prey:
Who imbrace their country Gods; and while they may,
Behold their burning Fanes. Dire violence
[n] *Aſtyanax* threw from that towre; from whence
He had ſeen his father, by [o] his mother ſhown,
Fight for his Kingdomes ſafetie, and his own.
North-winds to ſeas invite, and proſperous gales
Sing in their ſhrowds: they haſt to trim their ſailes.
The *Troian* Ladies cry, Deare ſoyle fare well!
We are hal'd to loth'd captivitie! then fell
On earth now kiſt: and leave, with much delay,
Their countries ſmoking ruines. *Hecuba*
Her ſad departure to the laſt deferres:
Now found among her childrens ſepulchers,
(A ſight of ruth!) ſpread on their tombs: bewailes;
Their cold bones kiſſing: [p] whom *Vlyſſes* hales
From that ſad comfort. Some of *Hectors* duſt,
Vp-ſnatcht, delivers to her boſomes truſt.
Vpon his tomb ſhe left her hoarie haires
(A poore oblation!) mingled with her teares.
Oppos'd to *Ilium's* ruines [q] lyes a land,
Till'd by the [r] *Biſtones*; in the Command
Of *Polymneſtor*. Danger to prevent,
To him [s] his father *Polydorus* ſent.
And wiſely; had he not withall conſign'd
A maſſe of gold, to tempt his greedy mind.
His foſter-child, when lingring *Ilium* drew
To her laſt date, the *Thracian* Tyrant ſlew.
Whom, as if he his murder with the ſlain
Could caſt away, he caſts into the Main.
Now rode [t] *Atrides* at the *Thracian* ſhore;
Till winds forbore to ſtorme, and ſeas to rore.
When from the yawning earth *Achilles* roſe;
Like mightie as in life: whoſe looks diſcloſe
As ſteme a wrath, [u] as when his lawleſſe blade
Was on *Atrides* drawn; and frowning, ſaid;
Achaians, ô ingratefull! can you thus
Depart? are our deſerts intomb'd with us?
Now honour me with what I covet moſt:
Let ſlain [x] *Polyxena* appeaſe my Ghoſt.
Then vaniſh. They th' ungentle Ghoſt obay'd;
And from her Mothers boſome drew the Maid,
(High-ſould, unhappie, more then feminine,)
To his [y] reſembled tomb; life to reſigne
VVith Rites infernall. Of her birth ſhe thought:
And now unto the bloody altar brought;
Seeing herſelf the ſacrifice prepar'd,
And that [z] *Neoptolemus* upon her ſtar'd
With ſword advanc't; ſhe ſaid; untoucht with dred:
Our generous blood to your intentions ſhed:
Diſpatch; in throat or breſt (I am prepar'd)
Your weapon ſheath. (With that her boſome bar'd)
Polyxena doth ſervitude deſpiſe:
And yet no God affects ſuch ſacrifice.
I onely wiſh my death might be unknown
To my afflicted [a] mother. She alone
Diſturbes the joyes of death: though *Priams* wife
My death ſhould leſſe bewaile, then her own life.
Nor let the touch of man pollute a maid:
That my free ſoul may to the *Stygian* ſhade
Vntainted paſſe. If this be juſt, remove
Your hand: I ſhall more acceptable prove
Vnto that God or Ghoſt, what ere he be
To whom I am offer'd, if my blood be free.
And if a dying tongue prevaile at all;
I, late great *Priams* daughter, now a thrall,
Solicit that my corps may not be ſold;
But given my mother: nor exchange for gold
Sad rites of ſepulture. In former yeares
Sh' had gold to give, now poore, accept her teares.
This having ſaid; for her, that would not weep,
The people wept: the [b] Prieſt could hardly keep
His eyes from teares; yet did what he abhord;
And in her proffered boſome thruſt his ſword.
On doubling knees ſhe ſinks, with ſilent breath;
And cheerefully imbraceth ſmil'd-on Death.
Then when ſhe fell, ſhe had a care to hide
What ſhould be hid; and chaſtly-decent dide.
Her corps was carryed by the *Troian* dames:
VVho in a funerall ſong repeat the names
Of *Priams* mourn'd-for Seed; what ſtreams of gore
One Houſe had ſpent. Thee, [c] Virgin, they deplore:
And thee, ô [d] royall Wife, entitled late
The mother Queene, and Glory of that State:
A Captive now, caſt by a ſcorned lot
On conquering [e] *Ithacus*; refus'd, if not
For bearing *Hector*. *Hector*, ſo renound,
A maſter hardly for his mother found.
She hug's [f] the corps that ſuch a ſpirit kept.
Who for her countrey, children, husband, wept
So oft; now weeps for her: her lips ſhe preſt,
Her wounds fils with her teares. Then beats her breſt:
Her hoarie haire beſmear'd with clotted gore,
And boſome torn, this ſpake ſhe; and much more.
Poore daughter, our laſt ſorrow: (what is left
For Fortunes ſpight!) by bloody death bereft.

On

[a] Invulnerable only but in that part.
[b] Whereof in the 10 book.
[c] Ai ai! the two firſt letters in *Ajax*.
[d] Of *Apollo*, ai ai, being an ejaculation of ſorrow.
[e] *Vlyſſes*, in the ſtrife for *Achilles* armor.
[f] *Lemnos* the countrey of *Hyſipyle*, the daughter of *Thoas*.
[g] The *Lemnian* women deſpiſed by their husbands, or rather out of jealouſie that they lay with their captives, at their returne from the warres ſlew them all, together with their ſonnes, leaſt they ſhould, when they grew to be men, revenge the death of their fathers: only *Hyſipyle* ſaved her father *Thoas*.
HECVBA.
[h] With *Philoctetes* left in *Lemnos*; *Troy* being not to be taken without the arrowes of *Hercules*.
[i] *Hecuba* converted into a Bitch.
[k] Slaine by *Pyrrhus* at the altes of *Iupiter Herceus*.
[l] *Caſſandra* the daughter of *Priamus*, a Propheteſſe and Prieſt to *Apollo*, raviſhed by *Ajax Oileus*.
[m] *Troians*.
[n] The ſon of *Hector* thrown from the *Sigean* tower by *Vlyſſes*.
[o] *Andromache*.
[p] Whoſe ſlave ſhe was.
[q] The *Thracian Cherronneſus*.
[r] A people of *Thrace*.
[s] *Priamus*.
[t] *Agamemnon* the ſonne of *Atreus*, the Grecian generall.
[u] When *Agamemnon* took *Briſeis* from him. *Hom. Il. 1.*
[x] The daughter of *Priamus* whom alive he lov'd, and now dead would have offered unto him.
[y] For his ſepulcher ſtood on *Sireum*, and this was in *Thrace*.
[z] A name of *Pyrrhus*, the ſonne of *Achilles*, who was to ſacrifice her.
[a] *Hecuba*.
[b] *Pyrrhus*, then executing the office of the Prieſt.
[c] *Polyxena*.
[d] *Hecuba*.
[e] *Vlyſſes*, of his country *Ithaca*.
[f] *Polyxena's*.

On thee I see my wounds. That of my seed
None may unwounded dye, even thou must bleed.
In that a woman, thee I held secur'd:
But thou, a woman, suffer'st by the sword.
This Bane of *Troy*, our utter ruine, who
So many of thy princely brothers slue;
Hath slain thee also. When he a corse was made
[a] By *Paris* and *Apollo's* shafts, I said,
Now is *Achilles* to be fear'd no more.
Now dead, to us as dreadfull as before.
Against my race his ashes rise: his tomb
Presents a foe. O my unhappy womb!
T' his fury fruitfull! Ruin'd *Troy* descends;
And sad successe the publick sorrow ends:
Yet they are ended. [b] *Ilium* alone
To us remaines: our sorrows freshly grone.
I, late so potent and so fortunate
In husband, sons, and height of humane State;
To exile now am hal'd: despis'd and torn
From my own sepulchers, from *Phrygia* born
To serve [c] *Penelope*; that while I sew
Or spin at her commandment, she may shew
Her slave to [d] *Ithacensian* dames, and say,
Loe, *Hectors* mother, *Priam's Hecuba*!
My sorrows sole reliefe, so many lost,
Is offerd to appease an hostile Ghost.
Infernall sacrifices to the dead,
Even to my foe, my cursed womb hath bred.
Hard heart, why break'st thou not? What hopes ingage
Thy expectation? Mischievous Old-age,
For what reserv'st thou me? You cruell Powres,
Why lengthen you a poore old womans houres
To see new funeralls? O *Priam*, I
May call thee happie, after ruin'd *Troy*.
Happie in death. Thou seest not this sad fate:
Thou lost thy life together with thy state.
[e] Rich funeralls attend thee, royall Maide:
And by thy Ancestors thou shalt be laid.
O no! thy mothers teares, a heap of sand,
Must now content thee in a [f] forrein land.
All, all is lost! Yet lives a little [g] Boy
My last, and youngest joy, when I could joy;
For whom I condescend to live a space;
Here foster'd by the courteous [h] King of *Thrace*.
Meane while why stay we with the cleansing flood
To wash these wounds, and looks besmeard with blood?
Then with an aged pace, her hoarie haires
All torne and scatt'red, to the sea repaires.
And while the wretched said; You [i] *Troades*,
A pitcher bring to draw the brinish Seas:
She saw the cast-up corps of *Polydor*
Stuck full of wounds upon the beachie shore.
The Ladies shreek; she dumb with sorrow stood:
Whilst inward griefe her voice, her teares, her blood,
At once devour'd. And now, as if intrane't,
Stares on the earth; sometimes to heaven advanc't
Her scouling brows: oft on his visage gaz'd;
But oftner on his wounds. By anger rais'd,
Arm'd, and instructed, all on vengeance bent,
Still Queen-like, destinates his punishment.
And as a Lioness, rob'd of her young,
Pursues the unseen hunters steps: so, stung
With fury, when her sorrow with her rage
Had joyn'd their powres; unmindfull of her age;
But not of former greatnesse, ran with speed
To *Polymnestor*, author of this deed.
And craving conference, the Tyrant told
How she would shew him summes of hidden gold
To give her *Polydor*. This held for true;
He thirsty of his prey, with her with-drew.
And flattering her thus craftily begun:
Delay not, *Hecuba*, t' inrich thy sonne:
By all the Gods we justly will restore
What thou shalt give, and what thou gav'st before.
She with a truculent aspect beheld
The falsely swearing King: with anger swel'd.
Then calls the captive dames, upon him flyes;
Who hides her fingers in his perjur'd eyes,
Extracts his eye-balls: more then usuall strong
With thirstie vengeance, and the sense of wrong,
Her hand drownes in his skull; the roots up tore
Of his lost sight, imbrude with guiltie gore.
The men of *Thrace* incensed for their King,
Weapons and stones at *Hecuba*, now sling.
She, gnarling, bites the follow'd flints, her chaps,
For speech extended, barke. Of whose mis-haps.
[k] That place is nam'd. She, mindfull of her old
Mis-fortunes, in [l] *Sithonian* deserts howld.
The *Troians*, *Gracians*, those who love or hate;
Yea, all the Gods commiserate her fate.
Even [m] spitefull *Juno* did to this descend;
That *Hecuba* deserv'd not such an end.
Aurora had no leasure to lament
([n] Although those armes she favour'd) the event
Of *Troy* or *Hecuba*. Domesticall
And neerer griefe, afflicts her for the fall
Of *Memnon*; whose life blood the lance imbrude
Of stern *Achilles*. This when first she view'd,
The rosie dio, that deckt the Mornes up-rise
Grew forth-with pale, and clouds immur'd the skies.
Nor could indure to see the body laid
On funerall flames: but with her haire displaid,
As in that season, to high *Jove* repaires;
And kneeling, thus, with teares, unfolds her cares.
To all inferiour, whom the skie sustaines
(For mortals rarely honour me with Fanes)
A Goddesse yet, I come: not to desire
Shrines Festivals, nor Altars bright with fire;
Yet should you weigh what I, a woman, do,
The night confine, and sacred Day renue,
I merit such: such suite not now our state;
Nor such desires affect the desolate.
Of *Memnon* rob'd, who glorious armes in vain
Bare [o] for his unkle, by *Achilles* slain
In flowre of youth (so would you Gods) come I.
O chiefe of Powres, a mothers sorrow, by
Some honour given him, lessen: death with fame
Recomfort! *Jove* assents. When greedy flame
Devour'd the funerall Pile; and curling fumes
Day over-cast: as when bright [p] *Sol* assumes
From streames thick vapors, nor is seene below
The flying sparkles dying joyntly grow
Into one body. Colour, forme, life, spring
To it from fire, which lightnesse now doth wing.
First like a fowle, forth-with a fowle indeed:
Innumerable sisters of that breed
Together whiske their feathers. Thrice they round
The funerall Pile; thrice raise a mournfull sound.

In

a Whereof in the end of the former Book.

b The same with *Troy*.

c Wife to *Ulysses*, whose slave she now was. d Dames of *Ithaca*.

e Speaking to the dead *Polyxena*.

f In *Thrace*.

g *Polydore*.

h *Polymnestor*.

i Women of *Troy*.

k *Cynossema*, which is the toombe of the bitch.

l *Thracian Sithonia* being a part of *Thrace*.

m Who hated the *Trojans*.

n *Tithonus* her husband being brother to *Priamus*.

MEMNON.

o For *Priamus* brother to his father *Tithonus*.

p The Sun.

In two battalions then divide their flight;
And like two strenuous nations fiercely fight:
Their oppolites with beake and tallons rend;
Cuffe with their wings; in sacrifice descend,
Now dying, on the ashes of the dead:
Remembring they were of the Valiant bred.
These new sprung fowle, men of their author call
Memnonides. No sooner [a] *Sol* through all
The Signes returnes; but reinforc't againe
In civill warre they dye upon the plaine.
While others therefore doe commiserate
Poore barking *Hecuba* in her chang'd fate:
Aurora her owne griefe intends; renewes
Her pious teares which fall on earth in dewes.
Yet fates resist that all the hopes of *Troy*
Should perish with her towers. [b] The Sonne and Ioy
Of [c] *Cytherea*, with [d] his houshold Gods,
[e] And aged Sire, his pious shoulders lodes.
Of so great wealth he onely chose that prize,
And his [f] *Ascanius*: from [g] *Antandros* flies
By Seas, and shuns the wicked *Thracian* shore,
Defil'd with bloud of murdred *Polydore*:
VVith prosperous windes arriving with his traine
[h] At *Phœbus* towne, where *Anius* then did raigne,
Apollo's holy Priest; who, with the rest,
Into the Temple leads his honour'd Guest:
The city, with the sacred places, showes;
And [i] trees held by *Latona* in her throwes.
Incense on flames, and wine on incense powr'd;
Entrailes of slaughtered beeves by fire devour'd;
His Guests conducts to Court: on carpet spred.
[k] With *Ceres* and *Lyæus* bountie fed.
When thus *Anchises*: ô to *Phœbus* deare!
I am deceiv'd; or, when I first was here,
Foure daughters and a sonne thy solace crown'd.
He shook his head, with sacred fillets bound;
And sighing said: ô most renownd of men,
I was the father of five children then:
VVhom now (such is the change of things!) you see
Halfe childlesse; for my absent sonne to me
Is of small comfort; who, my Vice-roy, raignes
In sea-girt [l] *Andros*, which his name retaines.
Him, [m] *Delius* with prophetick skill inspir'd.
A gift past credit, still to be admir'd,
My daughters *Bacchus* gave; above their sute:
That all they toucht should presently transmute
To wine, to corne, and to *Minerva's* [n] oyle.
Rich in the use. To purchase such a spoile,
Great *Troy's* Depopulator, [o] *Atreus* Heire,
(Lest you should thinke we have not borne a share
In your mis-haps) with armed violence
Inforc't them from me: charged to dispence
That heavenly gift unto th' [p] *Argolian* Host.
They scape by flight: two to *Eubœa* croft;
Two fled to *Andros*: these the Souldier
Persu'd, and threatned (if unrender'd) warre.
Feare nature now subdude: his sisters were
By him resign'd; forgive a brothers feare.
Not *Hector* not *Æneas* then were by
To guard his towne; who so long guarded *Troy*.
About to binde their captive armes in bands;
Rearing to heaven their yet unhaired hands,
O father *Bacchus* helpe! While thus they praid,
The Author of that gift presents his aid.
(If such a losse may be accounted so)
Yet how they lost their shapes I could not know;
Nor yet can tell. It selfe the sequell proves;
Converted to thy [q] Wives white-feather'd Doves.
With such discourse they entertaine the feast:
That ta'ne away, dispose themselves to rest.
With day they rose; the Oracle exquire:
VVho bids them to their [r] ancient Nurse retire,
And kinred shores. Now ready to depart
The King presents rich gifts, wrought with rare art
A sceptre to *Anchises* gives: a brave
Robe, and a quiver, to *Ascanius* gave:
A cup to *Æneas*, which surpast the rest;
By *Theban Therses* sent him once his Guest.
Mylean Alcon made what *Therses* sent;
And carv'd thereon this ample argument.
A City with seven gates of equall grace;
[f] These serve for names to character the place.
[t] Before it, exequies, tombes, pyles, bright fires,
Dames with spread haire, bare brests, and torne attires,
Decipher mourning: Nymphs appeare to weepe
For their dry Springs: sap-fearing cankers creep
On naked trees: Goats lick the foodlesse ground.
In midst of *Thebes*, [u] *Orion's* daughters crownd
VVith fillets stand: This proffers to the sword
Her manly brest; Her hands her death afford,
For common safety. All the people mourne;
And with due funeralls their bodies burne.
Yet lest the world should such a linage lose,
Two youths out of their virgin ashes rose.
These Orphans wandring Fame *Corona* calls:
VVho celebrate their mothers funeralls.
The antick brasse with burnisht figures shin'd:
Whose brim neat wreaths of guile [x] *Acanthus* bind.
Nor were the *Troian* gifts of lesse expense:
Who gave a *Censer* for sweet frankincense,
An ample *Chalice* of a curious mold;
With these a crowne, that shone with gems and gold.
In that the *Teucrians* sprung from [y] *Teucers* blood,
They saile to *Crete*: [z] but *Iove* their stay with-stood.
Leaving those [a] hundred Cities, now they stand
For wisht [b] *Ausonia's* destinated strand.
Tost by rough Winter and the wrath of seas,
They anchor at the faithlesse *Strophades*,
Thence frighted by [c] *Aello*; saile away
By steepe *Dulichium*, stonie *Ithaca*,
Samus, high *Neritus* clasp'd by the Maine;
All subject to the sly *Vlysses* raigne.
Then at [d] *Ambracia* touch, the strife and grudge
Of angrie Gods; [e] the Image of the Iudge
Behold, by them converted into stone:
Now by [f] *Actiacan Apollo* knowne.
Then the *Dodonean's* [g] speaking Oake they view;
Chaonia, where [h] *Molossus* children flew
With aiding feathers from the impious flame;
Next to *Phæacia*, rich in Orchards came;
Then to *Epirus*: at *Buthrotos* staid,
Whose sceptre now the [i] *Phrygian* Prophet swaid;

a Accomplishing the yeare.

b *Æneas*.
c *Venus*: Of the Iland *Cythera* consecrated unto her.
d Their Images.
e *Anchises*.
f His son by *Creusa*.
g A Port towne of Thessalia.
h *Delos*, a city of the same name with the Iland.
i A Palme and an Olive: then when delivered of *Apollo* and *Diana*.
k Bread and Wine.

ANIYS DAVGHTERS.

l An Iland of the Ægæan sea, the first of the *Cyclades*.
m *Apollo*, of *Delos* where he was born, and honored
n For *Minerva* produced the Olive tree.
o *Agamemnon*.

p Grecian.

ORION's DAVGHTERS.

q *Venus* the wife of *Anchises*.

r *Italy*; mistaken by *Anchises* for *Crete*.

t See the Comment.

u *Molpadia* and *Menippa*

x An hearbe so called.

y Who came from *Creete* into *Phrygia*.
z For the former Oracle meant *Italy*, from whence *Dardanus* came into *Asia*, and marrying the daughter of *Teucer* commanded that people, called afterward *Troians* of King *Troes* the third in descent from *Dardanus*.
a *Creete* had a hundred cities.
b *Latium*, a part of *Italy*.
c One of the Harpyes.
d A City of *Epirus*, See the Comment.
e A fable unknowne.
f So named for favouring *Augustus* in the battell of *Actium*, against *Marcus Antonius*, who amplified his temple with the city, which of that victory he called *Nicopolis*.
g The Oake of *Dodona* which gave Oracles.
h Were turned into birds an obscure fable.
i *Helenus*. See the Comment.

And

And see resembled *Troy*. Fore-told of all
By *Priam's Helenus*, that would befall,
They reach [a] *Sicania*. This [b] three tongues extends
Into circumfluent Seas. *Pachynus* bends
To showrie *Auster*; flowry *Zephyr* blowes
On *Lilybæus* browes; *Pelorus* showes
His Cliffes to *Boreas*, [c] and the frozen *Beare*
That shuns the *Ocean*. Vnder this they steare
And stretch their oares; who favourd by the tide,
That night in *Zancle's* [d] crooked harbor ride.
The right side dangerous [e] *Scylla*, turbulent
[f] *Charybdis* keepes the left: on ruine bent.
[g] She belches swallowed ships from her profound:
[h] Her sable wombe, dogs, ever rav'ning, round;
Yet beares a virgins face: if all be true
That Poets sing, she was a virgin too.
By many sought, as many she despis'd:
To Nymphs of Seas, of Sea-nymphs highly priz'd,
She beares her visits; and to them discovers
The history of her deluded lovers.
To whom thus [i] *Galatea*, sighing, said;
While *Scylla* comb'd her haire. You, lovely Maid,
Are lov'd of generous-minded men, whom you
VVith safety may refuse, as now you doe.
But I, great *Nereus* and blue *Doris* Seede,
Great in [k] so many sisters of that breede;
By shunning of the [l] *Cyclops* love provok't
A sad revenge. Here teares her utterance chok't.
These cleansed by the [m] marble-finger'd maid;
Who, having comforted the Goddesse, said:
Relate, ô most ador'd, nor from me keep
The wretched cause that makes a Goddesse weep;
For I am faithfull. [n] *Nereis* consents,
And thus her griefe to [o] *Cratis* daughter vents.
The Nymph [p] *Simethis* bore a lovely Boy
To *Faunus*, *Acis* cald; to them a joy;
To us a greater. For the sweetly-Faire
To me an innocent affection bare. (crowne,
His blooming youth twice-told eight birth-dayes
And clothe his cheekes with scarce-appearing downe.
As I the gentle boy, so *Polypheme*
My love persude; our loves alike extreame.
Whether my love to *Acis*, or my hate
To him were more, I hardly can relate.
Both infinite! ô *Venus*, what a powre
Hath thy command! He, still austere and sowre,
A terror to the woods, from whom no guest
With life escapes, accustomed to feast
On humane flesh; who all the Gods above,
With them [q] *Olympus* scorn'd; now stoopes to love.
Forgetfull of his flocks and caves, a fire
Feeds in his breast, inflamed with desire.
His feature now intends, now bends his care
To please: with rakes he combs his stubborne haire;
His bristles barbes with scithes: and by the brook's
Vnsolid mirror calmes his dreadfull lookes:
His thirst of blood, and love of slaughter cease;
Lesse cruell now: ships come and goe in peace.
When *Telemus* came from *Sicilian* seas,
The Augur *Telemus* [r] *Eurymides*,
And said to *Polypheme*, thy browes large sight
[s] Shall by *Vlysses* be depriv'd of light.
O foole, he laughing said, thou tell'st a lye;
[t] A female hath already stolne that eye.
Thus flouts the Prophets true prediction:
And with extended paces stalkes upon
The burdned shore; or weary, from the wave-
Beat beach retireth to his gloomie cave,
A promontorie thrust into the maine;
Whose cliffie sides the breaking Seas restraine:
The *Cyclop* this ascends: whose fleecie flock
Vnforced follow. Seated on a rock;
His staffe, a well-growne Pine, before him cast,
Sufficient for a yard-supporting mast;
He blowes his hundred reeds: whose squeaking fils
The far-resounding Seas, and ecchoing hils.
Hid in a hollow rock, and laid along
By *Acis* side, I heard him sing this song.
O *Galatea*, more then lilly-white,
More fresh then flowrie meads, then glasse more bright,
Higher then Alder tree, then kids more blithe,
Smoother then shels whereon the surges drive,
More wisht then Winters Sun, or Summers aire,
More sweet then grapes, then apples farre more rare,
Clearer then Ice, more seemely then tall [u] Planes,
Softer then tender curds, or downe of Swans,
More faire, if fixt, then gardens by the fall
Of springs inchac't. Though thus, thou art withall
More fierce then salvage bulls, who know no yoke,
Then waves more giddy, harder then the oke,
Then vines or willow twigs more eas-lie bent,
More stiffe then rocks, then streames more violent,
Prowder then peacocks prais'd, more rash then fire,
Then Beares more cruell, sharper then the brier,
Deafer then Seas, more fell then trod-on snake;
And, if I could, what I would from thee take,
More speedy then the hound-pursued Hinde,
Or chaced clouds, or then the flying winde.
If knowne to thee, thou wouldst thy flight repent;
Curse thy delay, and labour my content.
For I have caves within the living stone;
To Summers heat, and VVinters cold unknowne:
Trees charg'd with apples; spreading vines that hold
A purple grape, and grapes resembling gold.
For thee I these preserve, affected Maide.
Thou strawberries shalt gather in the shade,
Autumnal cornels, plummes with azure rinde,
And wax-like yellow of a generous kinde;
Nor shalt thou chest-nuts want, if mine thou be;
Nor scalded wildings: serv'd by every tree.
These flocks are ours: in vallies many stray,
VVoods many shade, at home as many stay.
Nor can I, should you aske, their number tell:
Who number theirs, are poore. How these excell,
Beleeve not me, but credit your owne eyes:
See how their udders part their stradling thighes.
I in my sheepe-coats have new-weaned lambs;
And frisking kids late taken from their dams.
New milk, fresh curds & cream, with cheese well prest,
Are never wanting for thy palats feast.
Nor will we gifts for thy delight prepare
Of easie purchase, or what are not rare:
Deere, red and fallow, Roes, light-footed Hares,
Nests scal'd from cliffe, and Doves produc't by paires.
A rugged Beares rough twins I found upon
The mountaine late, scarce from each other knowne,
For thee to play with: finding these, I said,
My Mistris you shall serve. Come lovely Maid,

Come

a *Sicilia*.
b Three Promontories, *Pachinus* stretching to the South, *Lilybæus* to the West, and *Pelorus* to the North.
c A Northerne constellation never under our Horizon d Called thereof *Zancle* after *Messana*.
e A rock on the North side of those straights.
f A Gulph at the entrance of the straights of *Messana*.
g *Charybdis*.
h *Scylla*.
i A Sea Nymph, the daughter of *Nereus* and *Doris*.
k The *Nereides*, of whom there were fifty.
l *Polyphemus*.
m So called of their whitenesse.
n *Galatea* the daughter of *Nereus*.
o *Scylla*, the daughter of *Crotis*, a River of *Calabria*.
p The daughter of the River *Simethus*.
GALATEA AND ACIS.
q Heaven.
r The son of *Eurimus*, a Prophet among the *Cyclops*.
s *Homer. Odyss. l. 9.* See the Comment on the fourteenth booke.
t *Galatea*.
u Plane trees.
Red berries with hard stones which are not ripe untill October.

Come *Galatea*, from the surges rise,
Bright as the Morning; nor our gifts despise.
I know my selfe; my image in the brooke
I lately saw, and therein pleasure tooke.
Behold, how great! not *Jupiter* above
(For much you talke I know not of what *Jove*)
Is larger siz'd: curles, on my browes displaid,
Affright; and like a grove my shoulders shade.
Nor let it your esteeme of me impaire,
That all my body bristles with thick haire.
Trees without leaves, and horses without maines,
Are sights unseemely: grasse adornes the plaines,
Wooll sheepe, and feathers fowle. A manly face
A beard becomes: the skin rough bristles grace.
[a] Amid my fore-head shines one onely light;
Round, like a mighty shield, and cleare of sight.
The Sun all objects sees beneath the skie:
And yet behold, the Sun hath but one eye.
Besides, your Seas obey my [b] fathers throne:
I give you him for yours. Doe you alone
Vouchsafe me pitty, and your suppliant heare;
To you I onely bow; you onely feare.
Heaven, *Jupiter*, his lightning I despise:
More dread the lightning of thy angry eyes.
And yet your scorne my patience lesse would move,
Were all contemn'd. Why should you *Acis* love,
And slight the *Cyclop*? why to him more free?
Although himselfe he please; and pleaseth thee,
(Which frets me most) could I your darling get,
He then should finde my strength and me like great.
His guts I would extract, squeaze out his braines,
Throw his dissevered limbs about the plaines:
And if with thee he mingle, mixe thy wave
With his hot bloud; and make thy deepe his grave.
For ô, I frye! despis'd affection burnes
With greater rage: my bulke to [c] *Ætna* turnes,
And all her flames are in my bosome pent:
Yet *Galatea*, wilt not thou relent.
This said, he rose; (for I beheld him well)
Nor could stand still; but terrible and fell,
Hurries about the woods and well knowne coast;
Much like a Bull that hath his Heifer lost.
Who me and *Acis*, too secure, espy'd:
And with a voyce that futes a *Cyclop*, cry'd,
This houre shall be the last of all your joyes.
Affrighted *Ætna* rored with the noyse.
I under water div'd: he flying said;
Helpe *Galatea*! you, ô parents, aid
The utterly undone; and entertaine
[d] Your issue in the Empire where you raigne:
A torne off rock the following *Cyclops* threw:
Whose corner over-whelmed *Acis* slew.
VVe did, what could be licensed by Fate:
Resuming *Acis* to [e] his Grand-sires state.
The purple blood from his crusht body fled;
VVhich presently forsooke the native red:
First like a raine-discoloured streame appeares;
Then crystalline. The rock in sunder teares:
Whose crannies with up-starting reeds abound;
And in the breach insulting waves resound:
From whence a youth arose above the waist;
[f] His horned browes with quivering reeds imbrac't.
'Twas wondrous strange: but that his lookes appeare
More blew, and he more great, it *Acis* were.
And so it was: although he now became
A living streame, which still preserves his name.
Here *Galatea* ends; th' assembly brake:
To smiling Seas the Nymphs themselves betake.
Scylla returning, dares not trust the Deepes:
But naked, nigh the thirstie gravell keepes;
Or wearie, in the more sequestred waves
Her comely limmes in cooling water bathes.
Loe, *Glaucus* in the Sea but lately knowne.
Transformed neere [g] *Euboan Anthedon*,
Through yeelding waves arrives: rapt with her sight;
By gentle words attempts to stay her flight.
She faster fled: who swift with feare ascends
A lofty hill, which neere the shore extends:
Whose round congested summit, crownd with wood,
Did over-peere the under-swelling flood.
There stayes, secured by the place; nor knew
If God, or Monster: much admires his hiew,
His spreading locks, which all his shoulders veile;
And hinder parts, that beare a fishes taile.
Perceived; leaning on a rock, he said:
I am no beast, nor prodigie, faire Maid:
Not *Proteus*, *Triton*, [h] *Athamantides*,
Are greater Gods, or more command in Seas.
Yet once a mortall; and did then frequent
Th' affected Seas. On those my labour spent.
Sometimes with nets I fishes hale to land:
Sometimes the line directed with my wand.
The shore a meadow bounds; whereof one side
Is fring'd with weeds, the other with the tyde.
On this nor horned cattle ever fed,
Nor harmelesse sheepe, nor goats on mountaines bred.
No bees from hence their thighes with hony lade;
Those flowers no marriage garlands ever made:
That grasse ne'r cut with sithes. Of mortals I
First thither came; my nets hung up to dry.
While I expos'd the fishes which I tooke;
By their credulity hung on my hooke,
Or masht in nets; (what would a lye behove?
Yet such it seemes) my prey began to move,
Display their finnes, and swim as on the flood.
While I neglect their stay, and wondring stood;
They all by slight avoiding my command,
Together left their owner and the land.
Amaz'd, and doubting long; the cause I sought,
If either God or Hearb, this wonder wrought.
What hearb, said I, hath such a power? in hast
An hearb I puld, and gave it to my tast.
No sooner swallowed, but my entrailes shook:
VVhen forth-with I another nature took.
Nor could refraine; but said, ô Earth, my last
Farewell receive! in seas my selfe I cast.
The Sea-gods now vouchsafing my receit
Into their sacred fellowship, intreat
Both *Thetis* and *Oceanus*, that they
VVould take, what ever mortall was, away.
Whom now they hallow, and with charmes nine times
Repeated, purge me from my humane crimes:
And bad me dive beneath a hundred streames.
Forth-with the rivers rusht from sundry Realmes;
And sea-rais'd surges roule above my crowne.
As soone as streames retire, and seas were downe;
Another body, and an other minde;
Vnlike the former, they to me assign'd

Thus

a See the Comment.

b *Neptune.*

c A burning mountaine whereon he dwelt.

d The sonne of a River.

e The river *Simethus.*

f River-gods were fained to have hornes, as resembled to Bulls, in regard of the noise of the waters, and fierce of their currents.

GLAVCVS.

g *Anthedon* is a city of *Baotia*, here called *Euboan*, the Iland of *Euboa* joyning by a bridge to *Baotia*.

h *Melicerter* the sonne of *Athamas* converted into a Sea-God and called *Palemon*.

Thus much of Wonder I remember well;
Thenceforth insensible of what befell.
Then first of all this sea greene beard I saw,
These dangling locks, which through the deepe I draw;
Broad shoulder-blades, blew armes of greater might;
And thighes which in a fishes taile unite.

VVhat bootes this forme? my grace with Gods of seas?
Or that a God? if thou affect not these?
VVhile thus he spake, and would have uttred more,
Coy *Scylla* flyes. He with impatience bore
His loves repulse: whom strong desires transport,
To great [a] *Titanian Circes* horrid Court.

a The daughter of the Sunne, of the Race of the Titans.

VPON

VPON THE THIRTEENTH BOOK OF *OVIDS* METAMORPHOSIS.

THE CONTENTION FOR ACHILLES ARMOR.

That our Poet was one of the beſt Orators of his times, need not much the teſtimony of Seneca *the elder, his admiring auditor: it being abundantly confirmed by theſe his unparallel'd Orations of* Ajax *and* Ulyſſes *for the armes of* Achilles; *feigned to have beene forged by* Vulcan, *at the intreaty of his mother* Thetis: *and ſo admirably temperd as not by weapon to be penetrated. By which is to be underſtood, how they continue unvulnerable, maugre all the aſſaults of men, and malice of Fortune; who are inveſted with the divine protection. His myſticall ſhield (here objected to be too heavy for the one, and not underſtood by the other) is rarely deſcribed by* Homer. *Of which to give onely a touch.*

Achilles ſhield.

He tinne, hard braſſe, rich gold, and ſilver, caſt
Amidſt the fire, then his huge anvill plac't
On the broad ſtock: his tongs in his left hand;
His right a miſſy hammer doth command.
Firſt forg'd a ſtrong and ample ſhield, of hew
Moſt rarely diverſe: round about he threw
Three radiant rings (a ſilver lore behinde)
The ſhield charg'd with five files, in which his minde
Expreſſed in divine variety
The fruitfull earth, blew ſeas, the figur'd ſky,
The never-wearied Sun, the Moone unhorn'd,
And heaven with all his ſparkling fires adorn'd,
The *Pleiad's*, *Hyades*, *Orion* ſtout;
The Beare ſur-nam'd the Waine, which wheeles about
Heavens Axeltree, and ſtill *Orion* eyes:
Repulſed by the watry Deities.
Two goodly Cities he erected then;
Inhabited by divers-languag'd men, &c.

Æs autem in ignem fecit praduram flammamque
Et aurum pretioſum & argentum, ac deinde
Poſuit in trunco magnam incudem: accepit autem manu
Malleum gravem: altera vero accepit forcipem.
Fecit autem primum Clypeum magnumque firmumque,
Undique variegans, circumque fecit lucidam
Triplicem, ſplendentem: extra autem argenteum larum.
Quinque autem ipſius erant Clypei ſtrica, ſed in ipſo
Fecit varia multa ſapienti mente.
In eo quidem terram effinxit, inque cælum, inque mare,
Solemque infatigabilem, lunamque plenam:
In eoque ſydera omnia, quibus cælum coronatum eſt,
Pleiadaſque, Hyadaſque, roburque Oriones,
Urſamque quam & Plauſtrum cognomine vocant,
Quæ ibidem vertitur & Orionа obſervat:
Sola autem expers eſt undarum Oceani:
Inque ea duas fecit civitates varia lingua habentes
Pulchras. Hom. Il. l. 18.

The one frolick in nuptialls, diſtributing Iuſtice, and injoying the plenty and delights of peace: the other beſieged; exerciſed with martiall ſtratagems and conflicts. Another part preſented the culture of the earth, with her harveſts and vintages. Here, Heardſmen graſed their Heards: there ſhepheards their flocks, and ſolaced themſelves with their rurall paſtimes: the confines of all was the Ocean. To conclude, it contained the whole world, expreſſed by the orbicular forme of the ſhield: the foure metals whereof it was made the foure Elements; Gold preſenting fire; in regard of his puritie; Braſſe, Earth, in that hard and ſolid; Tinne, Water; of its ſoftneſſe, and facility in melting; and Silver, Ayre, in regard of the dulneſſe and obſcuritie thereof, before it be refined. The three incircling rayes deſiguring the Zodiack, treble in reſpect of the breadth (comprehending ſix Degrees on either ſide of the Ecliptick, as is uſually computed for the latitude of the Planets, although ſome expatiate farther, and others not ſo farre) in which the twelve ſignes have their motion; and ſhining, in that the way of the Sunne. The ſilver handle is taken for the Axeltree, about which the heavens rowle: and by the five files the Æquator, the two Tropicks the Artick and Antartick Circles. How ever this may be carpt at, as the meere conjecture of Euſtathius, *yet the figures in the ſhield informe the minde and erect it to no mean contemplations. For here* Vulcan *had formed the variety of the ſtarres; the arts and imployments both of peace and warre; and whatſoever conduceth to a perfect government. Neither commends he unto us a ſlothfull and unactive Philoſophy: but that which for knowledge and execution might comply with ſo great a ſpirit as* Achilles.

In this contention for the Armor, that difference is arbitrated, how the courage of the minde, and ſtrength of the body, is of leſſe uſe in affaires of warre, then counſell and policy; the one perſonated in Ajax, *and the other in* Vlyſſes. *Wherein our Poet hath admirably ſuted the words to the matter, and both to the qualitie of the perſons.* Ajax *Oration is ſouldier-like; vehement, diſdainefull, boaſting of his birth and glory of his actions:* Vlyſſes, *on the other ſide, compoſed, rhetoricall, and prevalent to his purpoſe; by which he obtaineth the Armour. Such is the power of Eloquence: agreeable to the an-*

ſwer

swer of Thucidides to Archidamus *King of* Sparta, *asking him pleasantly who wrastled best, either he or* Pericles: (*they ever opposing one another in the Senate*) When I throw him, *replyed* Thucidides, he yet perswades the lookers on that I have the fall. AJAX. Ajax *at this indignity growes distracted with wrath, and in his madnesse slaughters whole flocks of sheepe, mistaking them for the Grecian Army; hanging up two of an extraordinary size (whipping, and insulting over them with a furious mirth) for his Iudge and Competitour: When recovering his senses, through griefe and impatience, he fell on that sword which* Hector *had formerly given him. Fatall in that given by an enemy; as he complaineth in* Sophocles: *so was the Belt, which he gave to the other, by which his body was dragged about the walls of* Troy *at* Achilles *his Charriot. This selfe-slaughter of* Ajax, *exemplifies the frailtie of humane vertue. He, whom no force could subdue, is vanquished by sorrow. An act that deserves not the name of valour, but rather proceeding from a faintnesse of spirit, and disability to suffer.*

Robur in adversis facile est contemnere vitam.
Fortius ille facit qui miser esse potest.
Martial.

The miserable easily life despise:
More valiant he who beares his miseries.

And expects the resolution of fortune: as Iosephus, *who constantly rejecting the advice of self-slaughter, was delivered beyond all humane apprehension: when* Cassius *contrarily, fatally misinterpreting the gratulation of friends, even within view and hearing, for the insultation of enemies; by a precipitate dispaire, both lost himselfe, and the publique liberty. Yet the killing of a mans self was by the Stoick in some cases allowed of, and dignified by the practice of former ages.* At *Marseiles* in *France*, a city, *saith* Tacitus, well tempered with *Grecian* civility and *Provinciall* frugality, they accustomed to keepe poyson for such as desired to make themselves away; first having their reasons approved by the Senate. *But O deceitfull physick! which by curing the short sorrowes of this life, transmits us to eternall! where we vainely wish our former condition, and ever labour with a fruitlesse penitence. A truth not unknowne to the ancient* Pagans: *vindicated by the Poet from the tyranny of custome, and seducing Philosophy.*

Proxima deinde tenent mœsti loca, qui sibi letum
Insontes peperere manu, lucemque perosi
Proiecere animas: quam vellent æthere in alto
Nunc & pauperiem, & duros perferre labores!
Fata obstant, tristique palus inamabilis undæ
Alligat, & novies Styx interfusa coercet.
Virg. Æn. l. 6.

The next those pensive wretches hold, which slew
Themselves, and cast away their soules, t'eschew
The hated light. How faine would they again
Returne to want and toyle! but Fates restraine;
And the unrenavigable *Stygian* sound, (bound.
Whose nine times winding streames their mansions

His bloud is feigned to have beene converted into an Hyacinth: either because that flower was after his death first discovered by the inhabitantts of Salamina, *which was his city; or that it presents the two first letters of his name, both the one and the other expressing lamentation. Of the* Hyacinth *enough hath beene spoken in the fable of* Hyacinthus. Ajax *was intombed on the Promontory of* Rhæteum. *The* Æolians, *who inhabited reedified* Ilium, *reported how after the shipwrack of* Ulysses, *the armes of* Achilles *were cast by the sea on the bases of his monument.*

Æacida Hectoreo perfusum sanguine scutum
Quod Graiorum Ithaco concio iniqua dedit,
Insuper arripuit Neptunus in æquora fallum
Naufragio, ut dominum posset adire suum.
Alc. Em. 28.

Achilles shield, which *Hectors* blood distain'd
By partiall sentence fly *Vlysses* gain'd:
Which wrackt, on *Ajax* tomb just *Neptune* threw.
Though men with-hold, the Gods give each their due.

So their owne Apollo *gave the deserved Palme of wisdome to* Socrates, *whom they unjustly condemned of Atheisme.* Ulysses *after his victory, sets saile for* Lemnos: *and brings back* Philoctetes, *with the arrowes of* Hercules: *without which* Troy *could not be taken, as foretold by the Oracle; to declare how no great matter can be atchieved without heroicall assistance.*

HECVBA. *Now* Ilium *flames in one funerall Pile, and suffers whatsoever a remorselesse enemy could inflict. But no calamity was like that of* Hecuba, *to whom old age became the worst of punishments.*

Incolumi Troia Priamus veniisset ad umbras
Asseruti magnis solemibus, Hectore fratre

Priam, Troy flourishing, in pompe had gone
To great *Assaracus*; then borne upon

The

The necks of his brave ſonnes amidſt a throng
Of weeping *Ilians*; ere *Caſſandra* ſung
Neglected truths, or faire *Polyxena* tore
Her golden haire; if he had dy'd before
Bold *Paris* built his ſhips. What did his age
Produce? He ſaw all ruin'd by the rage
Of ſword and fire, the *Aſian* Powers ore-thrown.
The feeble Souldier puts his armor on,
And at *Ioves* Altar falls: reſembling now
An aged Oxe, worne by th' ungratefull plow:
Which his leane withered throate and uſeleſſe life
Submits unto his cruell Maſters knife.
Yet men thus dye: but his ſurviving Queene
Barkt with fierce jawes. Old age too much had ſeene.

Fortunæ, ut reliquis fratrum cervicibus, ſuæ
Iliadum lachrymas, ut primus edere plauſus
Caſſandra inciperet, ſciſſaque Polyxena palla:
Si foret extinctus diverſo tempore, quæ jam
Cœperat audacis Paris ædificare carinæ.
Longa dies igitur quid contulit? omnia vidit
Everſa, & flammis Aſiam, ferroque cadentem.
Tunc miles tremulus poſita tulit arma tiara,
Et ruit ante aram ſummi Iovis, ut vetulus Bos,
Qui Dominæ cultris tenue, & miſerabile collum
Præbet, ab ingrato jam ſæpe ferendus aratro.
Exitus ille utcunque hominis: ſed tervacanino
Latravit rictu, quæ poſt hunc vixerat, uxor.
Iuv. Sat. 10.

She having loſt by violent death ſo many of her valiant ſonnes, ſeene her husband ſlaughtered before the Altar of Jupiter, Caſſandra *raviſh't in the Temple of* Minerva, Aſtyanax *throwne from the top of a tower,* Polyxena *ſacrificed on the tombe of* Achilles, *fallen from the greatneſſe of birth, and glory of Empire, to that contempt and poverty, that none would have accepted her for a ſervant, had ſhe not beene caſt by lot upon* Ulyſſes: *which affords a ſad conſideration of humane inſtability, and may abate their pride and confidence who too-much inſult in proſperitie; high fortunes confining ſteepe precipitations. Laſtly: that ſorrow might proceed to diſtraction, poore* Hecuba *encounters with the corps of her young* Polydorus, *murdered by greedy* Polymneſtor, *to whoſe charge he was committed; who with the helpe of the* Troian *women pulls out the eyes of the Tyrant: when ſtoned by the* Thracians, *ſhe became a bitch, and bit the ſtones they threw at her. This feigned converſion, was not onely derived from her contemptible condition; but from the acerbity and fury of her ſorrow, expreſſed in revilings and execrations: for which they threw ſo many ſtones at her, as buried her under their burden. On whom* Auſonius *beſtowes this Epitaph;*

A Queene, great *Dima's* daughter, *Priams* wife;
Who gave the all illuſtrious *Hector* life:
Here lies, oppreſt with ſtones upon me flung;
Yet firſt reveng'd with curſes of my tongue.
Truſt they to thrones, high birth, and glorious ſeed,
Who on the Bitches monument this read.

Quæ regina fui, quæ clara nata Dymante,
Quæ Priami conjux, Hectora quæ genui,
Hic Hecuba invenſa perii ſuperobruta ſaxis,
Sed Rabies linguæ eſt ne tamen ulta prius.
Fidite ne regnis, & prole, & ſtirpe parentum,
Quicunque hoc noſtram viſa ſuper legitis.
Auſonius.

In the Thracian Cherſoneſus *there is a place called* Cynoſema, *which ſignifies the tombe of the Bitch, renowned for her ſepulcher.*

The dyſaſters of Hecuba *were deplored by all the Cœleſtialls:* Aurora, *onely excepted; confounded with a neerer ſorrow for the death of* Memnon, *lately ſlaine by* Achilles. *Her ſonne by* Tythonius *the brother of* Priamus, *whom the inamoured Goddeſſe tooke to her husband, and obtained for him immortality from* Jupiter. *Notwithſtanding growing old and decrepit ſhe loathed his bed; the cauſe why ſhe riſeth ſo timely. Which fable ſignifieth pleaſure: ſo affected in the morning and prime of our youth, that we make it our onely darling; deſire a perpetuitie thereof, and how to ingroſſe it to our ſelves: forgetfull of that ſatiety and tediouſneſſe, which like to old age, ere we are aware, it begets by continuance.* Memnon *is ſaid to have led an army from* Æthiopia *unto* Troy *in ſuccour of his unkle. Perhaps ſuppoſed an* Æthiopian *in regard of his complection. But as others write he reigned in* Suſa *a City of* Perſia: *who in that he came from the Eaſt, was ſaid to be the ſonne of the morning. For* Arianus *reports that* Alexander *incountred with black men in thoſe countries. And ſuch I verily beleeve were the* Cuſſites, *who inhabited thereabout (I know not by what naturall cauſe or ſupernaturall judgement) who after removed into* Æthiopia. *For it can be neither the ſoyle nor fervor of the Sun which produceth that colour: ſince it is well knowne that blacke men dwell on the one ſide the river* Niger *and tawnie on the other. Neither are there any Negro's but of that race in the Vniverſe. Who though they change their clime, never change their complections, if unmixed with others. Notwithſtanding it is to be ſuppoſed that* Memnon *extended his conqueſts as farre as* Æthiopia; *for it is written that he vowed his haire unto* Nilus, *when he ſhould returne from the* Troian *warre. And neere* Egyptian Thebes *in the grove of* Serapis, *he had his miraculous ſtatue; ſitting and conſiſting*

MEMNON.
Tythonius.

of a hard darke marble: made with ſuch admirable art, that when the riſing Sunne caſt his beames thereon, it would render a mournefull ſound, and ſalute as it were his approaching mother: which Tacitus *reporteth (as a wonder and no fable) to have beene ſeene by* Germanicus *at his being in* Egypt. *Neither is this much to be doubted, if we but conſider the wonderfull skill of the* Egyptians: *Nor unlike or leſſe to be admired, is that experiment of* Cornelius Dribles, *who without touching of a key, by the cooperating rayes of the Sunne, will play on the Virginalls. Now* Jupiter, *in honour of* Memnon, *converts the ſparkles into Fowle which aſcend from his funerall Pyle; who fly over his aſhes, and teare one another with miſerable ſcreeches: in the ſame ſort yearely ſolemnizing his exequies. The fable derived from a kinde of birds, blacke of colour, with crooked beakes and hooked talons, who at a certaine ſeaſon flock to thoſe parts that neighbour his ſepulcher; which ſtood by the river* Belus *in the valley of* Acre, *not farre from a City of that name; who thereupon were called* Memnonides. *This Metamorphoſis was likewiſe deviſed to glorifie their dead Prince, and flatter his ſucceſſor. Alluding alſo to the cuſtome of thoſe Eaſterne Countreys where the neereſt ſervants and favorites of Princes, having compaſſed the funerall Pyle with howlings and lamentations, threw themſelves into the fire, that they might be ready in another world to give their attendance. So farther Eaſt, the wives of the* Indians *would eagerly contend for the honour of burning themſelves with their dead husbands: performed with great alacritie and triumph: nor out of uſe in thoſe parts at this day, if we may give credit to* Linſcot *and the relation of others. The whole fable of* Memnon *perhaps expreſſeth the lamented ends of ſuch hopefull youths, as had poſſeſt the world with high expectation. Who like the ſonnes of the Morning, elated with empty and externall apparances, attempt what is above their abilities: provoking and incountring with thoſe valiant* Heroës, *by whoſe oddes of ſtrength they fall; and extinguiſh; whoſe deaths are accompanied with great commiſeration. For nothing in humane deſtiny is more deplorable, or ſo powerfully works upon our compaſsion, as when budding vertue is cropt by an untimely accident. For the firſt age of man neither gluts with ſatiety, nor laſts to be envied; which might leniſie ſorrow at their deaths, or moderate pitty. Wherefore griefe and lamentation, not onely like theſe funerall birds fly about their Pyles; but continue and propagate: eſpecially when renued in our deſires, as by the rayes of the morning Sunne; through new occaſions, motives, and enterpriſes.*

Yet Æneas *ſurviving, all the hopes of* Troy *were not ruinated with her walls: this propheſie of* Homer *confirm'd in his poſterity; who dyed before they were of any eſteeme.*

——Fatale enim eſt evitare ut ne ſine prole genitus pereat
Dardanis: quem Saturnides præ omnibus dilexit liberis
Qui ex fœmina ſunt, mulieribus mortalibus.
Jam enim Priami genus odit Saturnius.
Nunc autem jam Æneæ vis Troiam imperabit,
Et nati natorum qui deinceps naſcentur.
Homer. Ili. l. 20.

——— Fate doth his ſcape intend
For feare the ſtock of *Dardanus* ſhould end:
Whom *Iove*, (who now doth *Priams* race deteſt)
Of all begot on mortall dames lov'd beſt.
Æneas and his childrens children, ſhall
The *Troyans* rule, and re-erect their fall.

Who now by bearing away his houſe-hold Gods, and aged father on his ſhoulders (as his chiefeſt treaſure) purchaſed the perpetuall attribute of Pious. *Nor much inferior was the piety of thoſe women, when* Conrade *the third beſieged the Duke of* Bavaria; *who having their lives granted them by the Conqueror, upon the ſurrender of their City, with as much of their goods as they could carry about them, tooke up their husbands and ſons on their backs; and by that honeſt deceit preſerved them from ſlaughter. The like libertie being given at the taking of* Cales, *by that victorious and noble Earle (deſirous to ſecure the honour of the women) a Spaniſh Lady, neglecting whatſoever was precious, though young and beautifull, bore away her old and decrepit husband, whom before ſhe had hidden. This piety of* Æneas *was rewarded in his poſteritie with the greateſt, and longeſt continuing Empire, that ever vertue or fortune afforded. Nor ſhall the fame of the* Sicilian *brethren, for the like preſervation of their parents from the Conflagration of* Ætna, *be ever forgotten, if ſtatues of braſſe, or the Muſe of* Claudian, *can promiſe eternitie.*

Aſpice ſudantes veneranda pondera fratres,
Diviſo meritos ſemper honore deos.
Luſtra quibus rapida ceſſit reverentia flamma,
Et mirata vagas reppulit Ætna faces,
Complexi mutuum fulcis cervice parentes,
Attollant vultus accelerentque gradus, &c.

Lo! how they ſweat beneath their reverent loads!
Who merit equall honour with the Gods.
The furious flame in reverence retires:
And wondring *Ætna* checks her wandring fires.
Their hands their parents on their ſhoulders ſtay,
And with erected lookes inforce their way, &c.

O youths well taught in natures ſacred laws:
Of young and old the glory and applauſe.
Who ſlighting wealth, ruſh through the violent rage
Of fire; alone to reſcue feeble age.
The vertue which in theſe triumphed thus,
Shut up the jawes of fierce *Enceladus:*
Ev'n *Vulcan*, to preſerve theſe monuments
Of pietie, chokes *Aetna's* flaming vents.
The Elements had ſenſe Their father Aire
And mother Earth aſſiſts them with their care.
If the two *Lacon's* won immortall fame;
Or he who bore his father from *Troys* flame:
If glory the *Argolian* brethren crown,
Who to their mothers yoaks their necks held down;
Why ſhould not the *Sicilians* temples raiſe
T' *Amphinomus*, and bold *Anapis* praiſe.
Although *Trinacria* have great things brought forth,
Yet none that can compare with ſo great worth.
Nor ſhould ſhe mourn her loſſe, her people burn'd,
Her fields laid waſte, her towres to cindars turn'd:
Elſe ſuch a pietie ſhe had not ſhown;
Now by calamitie renowned grown.

O bene nate tuæ memores, Decumeia ſuperna
pubſitia, Iovenum Numina, vota ſenum:
Qui ſtrenis opibus mediis properaſtis in ignes.
Nil prater ſanctam tollere cauſſium.
Haud equidem immerito tantum virtute repreſſa,
Enceladi fauces obrigueſſe ferox.
Ipſe reduadunctum franavit Mulciber Aetnam,
Ladoret exempli ne monumenta pii.
Seruerunt elementa fidem, patrem aſſuit æther,
Terraque maternum ſedula ſuvit onus.
Quod ſi natus amor provexit in aſtra Lacones,
Æneam Phrygio raptus ab igne pater?
Si vetus Argolicos illuſtret gloria fratres,
Qui ſua maternis colla dedere jugis:
Cur non Amphinomo, cur non tibi fortis Anapi
Æternum Siculis templa dicavit hospes?
Fluxa licet ſumma dederit Trinacria Laudi,
Noverit hoc meſſus ſe genuiſſe nihil.
Nec doleat damnis, quæ devius intulit ardor
Nec gemat exuſtas igne ſaverente domos.
Num parvit pietas flamma ceſſante probarit?
Empturn eſt ingenti clade perenne decus.

Æneas *flying from* Troy, *took ſhip at* Antandros, *and ſailed from thence unto* Delos, *where* Anius *the Prieſt of* Apollo, *then raigned. The concurrence of thoſe two dignities in one perſon, declare that ſupreme authoritie ſhould ever be accompanied with the care and protection of Religion. Of diverſe ſuch we read both in ſacred and prophane ſtories;* Triſmegiſtus *taking his name (as obſerved by* Alexander ab Alexandro) *from being a King, a Prieſt, and a Philoſopher. And* Julius Cæſar, *the High-Prieſt, obtaining the Empire; that office, with the other, was ever after united in the perſon of the Emperour; untill* Gratian *caſt off both the name and attire as contrary to the profeſſion of a Chriſtian.* Anius *relates the change of his foure daughters, who could turne whatſoever they handled into Corn, Wine or Oyle; and for that cauſe were ſurpriſed by* Agamemnon *to ſuſtaine his Army, but by being converted into Doves, they avoided their durance. This* Anius *was a carefull and provident Prince in providing for his family; and his daughters as frugall in diſpoſing; whereupon it was feigned, how all that they toucht converted into ſuſtenance. Now the* Græcians *ſuffering much ſcarcitie at the Siege of* Troy; *and hearing that* Delos *abounded with all neceſſaries (the Ilands thereabouts prohibited to trade) they inforced* Anius *to furniſh them with proviſions, and carryed away his daughters in hoſtage. When the plentie of the Ilands being utterly exhauſted and they ſent back, they were ſaid to have been converted into Doves, (as great devourers of Corn) becauſe all was conſumed. A hungry conceit: but* Sabinus *is my Author.*

ANIVS DAVGHTERS.

Anius *preſents* Æneas *with a Goblet, whereon was ingraven the ſtory of* Orions *daughters who ſacrificed themſelves for their Countrey: from whoſe funerall Pile, two youths aſcend, who celebrate the obſequies of their mothers; The names of the virgins,* Meliocha *and* Menippa: *of thoſe who ſprung from their aſhes* Coronæ. *And what were theſe, but the Crowning of their merits, and propagation of their glory to poſteritie? For* Bœotia *labouring with a deadly drought, it was anſwered by the Oracle, that the anger of the Gods was onely to be appeaſed by their ſacrificing of two virgins. When theſe* Thebane *Ladies, all other refuſing, offered themſelves for the publique ſafetie. It is feigned how* Pluto *and* Proſerpina, *commiſerating their deaths, tooke away their bodies, and raiſed two ſtarres in their roome, which forthwith aſcended the Firmament. This may unforcedly admit of the former interpretation. A temple was dedicated unto them in* Orchomenus; *whither the young men and virgins of that Countrey brought preſents yearely; and celebrated their memories.*

ORIONS DAVGHTERS.

Æneas *here conſulting with* Apollo, *to know where he ſhould plant himſelfe and his* Trojans, *the Oracle replyed.*

You *Dardans*, let that fruitfull Land, the Seat
Of your firſt fathers, harbour your retreat:
Your ancient mother ſeeke.

Dardanida duri, quæ vos a ſtirpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces: antiquam exquirite matrem.
Virg. Æn. l. 3.

Which

Which Anchiſes *interprets for* Creet, *in that* Teucer *their anceſtor came from thence into* Phrygia: *Thither they ſaile: where they began to build and manure the earth; when a mortall peſtilence cauſed them to ſuſpect the miſtaking of the Oracle who were thus reformed by their* Penates.

Mutanda ſedes, non hæc tibi littora ſuaſit
Delius, aut Creten juſſit conſidere Apollo.
Eſt locus, Heſperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebæ.
Oenotrii coluere viri: nunc fama, Minores
Italiam dixiſſe ducis de nomine gentem.
Hæ nobis propriæ ſedes, hinc Dardanus ortus,
Iaſiuſque pater, genus a quo principe noſtrum.
Virg. Æn. l. 3.

This Soyle is not deſign'd you; lanch your fleet:
Nor did *Apollo* bid you, plant in *Creet*.
There is an ancient Land, *Heſperia* nam'd
By men of *Greece*, for warre and plentie fam'd,
Till'd by th' *OEnotrii*; by their off-ſpring ſince
Call'd *Italy* by *Italus* their Prince:
There muſt we fix. From whence great *Dardanus*
And *Iaſus* ſprung: the root of *Troy* and us.

Æneas *therefore departing from* Creet *in the ſearch of* Italy, *is driven by tempeſts on the Ilands of the* Strophades, *the ſeat of the* Harpyes, *of whom we have ſpoken before; proceeding on their voyage they paſſe by* Dulichium, Ithaca, Samos, *and* Neritus; *all under the command of* Vlyſſes. *From then to* Ambracia, *a Citie of* Epirus: *where our Poet mentions the ſtrife of the Gods, and a judge converted into marble. A fable no where elſe to be read of. Vpon the top of the Cliffe, overlooking the Sea, ſtood the temple of* Apollo; *from whence by leaping into the Sea, it is ſaid, that ſuch, as unfortunately loved, were cured of that fury. To this the Poetreſſe* Sappho *was thus adviſed.*

Quoniam non ignibus æquis
Vteris, Ambracia eſt terra petenda tibi.
Phœbus ab excelſo, quantum patet, aſpicit æquor:
Actæum populi, Leucadiumque vocant.
Hinc ſi Deucalion Pyrrhæ ſuccenſus amore
Miſit, & ikaſo corpore preſſit aquas.
Nec mora, verſus amor fugit lentiſſima merſi
Pectora: Deucalion igne levatus erat.
Hanc legem locus ille tenet: pete proximus altam
Leucada: nec ſævo deſilliſſe time.
Ovid. Ep. 21.

Hie to *Ambracia*, ſince unequall fires
Conſume thee. From a rock that there aſpires
Phœbus doth all the ample deep ſurvay:
Men call't *Actæum* and *Leucadia*.
Deucalion, mad for *Pyrrha*, griefe to eaſe,
Leapt down from thence, and ſafely preſt the ſeas.
Forthwith chang'd love fled from the careleſſe breſt
Of drencht *Deucalion*: and his fury ceaſt.
That place retaines this vertue: thither haſt:
And feare not from on high thy ſelf to caſt.

Superbam nimium venata gloriam,
Furioſo deſiderio præcipitem dedit.
Ah aerio ſiſa ſcopulo, cum rex tibi,
Phœbe vota feciſſet.

And ſo ſhe did if we may credit *Menander*.
Who with ambitious glory ſtung
And ſcorn'd loves fury, headlong flung
Herſelf from high Cliffs; after ſhee,
Phœbus, had made her vows to thee.

Artemiſia, *after the death of* Mauſolus, *contemned by* Dardanus, *a youth of* Abydos *in revenge thereof pulled out his eyes: notwithſtanding ſtill deſperately affecting, repaired to this rock for a remedy; who periſhed in the fall, and had here her ſepulcher. Next came they to* Dodona, *a Citie of* Chaonia: *cloſe by in a grove of Oakes ſtood the temple of* Jupiter: *in with his oracle, of all among the* Græcians *the moſt ancient. It is reported (as here by our Author) that the Oakes themſelves gave oracles; others that they were given from their boughs by* Pigeons. *Whom* Herodotus *interprets to be certaine old women with beards, tranſperted thither from* Ægyptian Thebes; *appearing at the firſt to coo like Doves, in that their language was not underſtood; and thereupon ſo called. Then entred they the bay of* Chaone, *where our Poet tells of the Sonnes of a* Moloſſian *king, converted into birds, to avoyd the flames that inviron'd them, a fable altogether unknown. From hence they ſailed unto* Phæacia, (*now called* Corcyræ) *an Iland famous for the Hortyards of* Alcinous, *and wonderfull pregnancy of the ſoyle (a fable derived from the terreſtriall Paradiſe) whoſe happie inhabitants, (beloved of the Gods for their hoſpitalitie) in that excellent ſea-men, were feigned to deſcend from* Neptune. *And now they arrive at* Buthrotas; *where amazed* Æneas *meets with the Prophet* Helenus, *and* Andromache *his wife, late widow unto* Hector. *Theſe among the ſpoyles of* Troy *became ſlaves unto* Pyrrhus *the ſonne of* Achilles: *who now ſoliciting the marriage of* Hermione *the daughter of* Menelaus, *gave* Andromache *to* Helenus, *who ſucceeded him in a part of his Kingdome, (*Pyrrhus *being murdered by his rivall* Oreſtes *before the Altar of* Apollo) *which he called* Chaonia *of his brother* Chaone, *whom he had formerly ſlain accidentally: ſo called he the Citie* Troy, *and the river* Simois, *in memoriall of his native Countrey.* Æneas *informed by him*

of

his native Countrey. Æneas informed by him of his future affaires, puts again to Sea: and after a few daies saying, thrusts into the straights of Zancle, now called Messena. On the left hand lay Charybdis: once, as they fable, a ravenous woman, struck with lightning by Jupiter, and thrown into the Sea for stealing Hercules Oxen. This whirlepit is said to belch up her swallowed wracks as farre as Tauromenia.

But Scylla ariseth aloft neere the opposite shoare: her waist hem'd round with barking dogs, yet retaining in her upper part the face and proportion of a Virgin. For such she formerly was: who making her many suitors the subject of her scorne, accustomed to repaire to the Nymphs of those seas, and acquaint them with the stories of her slighted lovers. But Galatea could not so safely put off the pursuit of Polyphemus: whose hated affection, with the tragicall end of her beloved Acis, she relates unto Scylla. This Polyphemus was one of the Cyclops, and chosen Prince of the rest, in regard of his bodily strength, and more then Gyant-like proportion; who inhabited that part of Sicilia which borders on Ætna. Yet is this monster, as well in minde as in body, mollifyed by love; if love can harbour in so monstrous a bosome: rather a furious desire, and naturall impulsion to Venus, wherein the reasonable soule is no agent; and proper to beasts as well as to men. GALATEA AND ACIS.

Fierce bulls, when *Venus* stings incite,
Lowd-bellowing, for their heifers fight.
The jealous heart, not then inclin'd
To feares, dares combate for his hind;
And ambient aire with braying teares.
The *Indian* then the Tyger feares.
Fell bores their wounding Tushes whet;
And froth'd with champed laver fret.
Their manes then *Lybian* Lions shake;
And with their hideous roarings make
The forrest grone. The Elephant,
Nor huger Whale, these furies want,
All are oblig'd in natures band:
Not one exempt. At loves command
Hate sinks to hell, and wrath expires;
Consum'd to ashes in his fires.

Venere iussorum fusciis audax
Grege pro toto bella juvencus,
Si conjugis timuere sua.
Petunt timidi prælia cervi,
Et mugitu dant concepti
Signa furoris: tunc virgatæ
India Tigres decolor horret.
Tunc vulnifices acuit dentes
Aper, & toto ore spumat ira.
Pavi quatiunt colla Leones,
Cum movit amor: tum silva gemit
Murmure sævo. Amat insanâ
Bellua pecti, Lucanque bovem.
Vendicat omnes natura sibi.
Nihil immune est, odiumq; perit,
Cum jussit amor; veteres cedant
Iguibus ira.
Sen. Hippo.

So Polyphemus puts off for a while his fierce disposition, and vents his amarous passions in songs which our Poet hath so suted to his person and character, as not to be esteemed the worst of his master pieces. At length espying unhappy Acis, laid in the bosome of his Galatea, he quasheth him under a rock; whom the compassionate Sea-Gods convert into a river. By the huge proportion of Polyphemus the Physiologists present wrath, violence, and dissolute appetite: by his shaggy locks and skin all hairy, a cruell disposition: according to that of Juvenall.

Rough limbs, all briftled o're with haire,
A sterne and salvage minde declare.

Hispida membra quidem, & duro per corpora setæ
Ostendunt atrocem animum.

He was feigned to have had but one eye, of the round visor in the front of his helmet, declaring how oppression and injustice is ever armed to do mischiefe; said to be the sonne of Neptune, in regard of the rage and immanitie of the sea; which is called the father of prodigies. His violent love to Galatea, no other then brutish concupiscence; of whom he is hated. For Galatea, begot by Nereus on Doris, to expresse her divine originall, signifies beautie: and what sympathy hath beautie with deformitie, be it either in person or manners? who contrarily delights in her loving and beloved Acis: For love is the ciment of love; and beautie affects her own similitude in another. But by the jealousie and envy of Polyphemus their happy union is divorced: yet now a River makes hast (for Acis signifies swift) to mingle his streame with Galatea; nor are they in their immortall parts to be separated. The physicall construction of the fable of Polyphemus we have formerly delivered in that of the Cyclops: and of him more hereafter.

Scylla returning along the shoare, is no sooner seen then affected by Glaucus: when frighted with his uncouth shape, he relates unto her the story of himself: how once a fisherman of Anthedon, a town of Bœotia; transformed by the Marine Gods; and received into their societie. But first they cleanse

cleanse him from his humane corruptions, since no impuritie can partake of immortalitie; by spouting him with sea water; which the ancient held to have a purifying vertue. Philostratus *describeth him to have a mossie beard, of colour blew, his haire shaggy and dishevel'd; thick and arched eye-browes which touch one another, armes formed to swim, his breast all furr'd with sea-weeds, his belly lanke, the rest of his body like a fish, with a taile reversed. On the* Bœotian *shore there is a Promontory called the leap of* Glaucus. *He was said to have his originall from the* Genius *of the sea; in that so excellent a swimmer: who often would swim from the haven of* Anthedon, *the Townesmen looking on, so farre into the sea, as they could no longer discerne him: when concealing himself in some desart place, and swimming back a day or two after, he would make them believe, that all the while he had feasted with the sea-Gods, and enjoyed their conversations. But in the end being lost in the sea (devoured belike by some fish) they reported that he was changed into a Sea-God: and withall to be* Nereus *his Prophet; in that out of long observation at sea, by the rising of the starres, and complexion of the sky, he could foretell what weather would follow. But the later age hath produced a man more deserving this honour; his name* Colon, *his Countrey* Sicilia, *of the Citie of* Catane; *who was called the Sea-fish, for his admirable swimming and affection to that Element. Who abode in the water, more then on the land: not onely out of his inclination but a strong necessitie; and would say how he neither could breath nor live, should he long forbeare it. From what fate or influence this sprung surpasseth all humane apprehension: which grew to such a habite, that he would swim like a Dolphin about five hundred furlongs together, even in a Tempest and against the rake of the billow, with incredible celeritie. And what is as strange to report, would overtake a ship when under saile before a stiffe wind; hailing her, and calling the Mariners by their names: so well known to them all thereabout, that as a lucky signe they would receive him a board, enquire from whence he came and whither he went, with the accidences which had befallen him at sea; refreshing him with their best provisions. Who after a while (having undertaken to deliver their severall messages, and to dispatch what they trusted him withall) would leap from the Poope of the ship into the midst of the surges; now swimming to* Caieta, *now to the coasts of* Salentina, Brutia, *or* Lucana, *and sometimes to his native* Sicilia: *performing faithfully his severall ingagements. This was his practice: when at a solemne festivall in the* Phare *of* Messena, *the King of* Naples *before a multitude of people caused a piece of Plate to be thrown into the Haven a reward for him who should fetch it from the bottome; which* Colon *attempted, but was never seene after. Either devoured by a fish or ingaged in the concaves of the rock (whereof there are many) cast in, and choaked by the violent eddies and turnings of the waters: where he found a concealed sepulcher. But by the deifying of* Glaucus *they declared, that there is none of so humble and meane a condition; whom an extraordinary eminency in commendable arts cannot make immortall: as this of* Glaucus *may not improperly allude to the skill of Navigation; by which* Barbarossa *of a fisher mans sonne became King of* Tunis; Andrew Doria *was courted by* Charles *the fifth, and* Francis *the first; steering as it were the fortunes of those powerfull Monarchs; and* Columbus *by his glorious discoveries more justly deserved a place for his ship among the Southerne Constellations, then ever the* Argonautes *did for their so celebrated* Argo.





OVIDS

METAMORPHOSIS

The Fourteenth Book.

THE ARGVMENT.

INchanted Scylla, *hemb'd with horrid ſhapes,*
Becomes a Rock; Cercopeans *turn'd to Apes.*
Sibylla *weares t' a Voice.* Vlyſſes *men*
Transform'd to Swine, are re-transform'd agen.
Picus *a Bird? his Followers Beaſts. Deſpaire*
Reſolves ſad-ſinging Canens *into Aire.*
The Mates of Diomed *unreconcil'd*
Idalia *turns to Fowle. An Olive wild*
Rude Apulus *deciphers.* Turnus *burns*
Æneas *ſhips: theſe* Berecynthia *turns*
To Sea-nymphs; who Alcinous *ſhip with joy*
Behold a Rock. The Trojan *flames deſtroy*
Beſieged Ardea; *from whoſe aſhes ſprings*
A meager Herne, that beares them on her wings.
Æneas, *Deifi'd.* Vertumnus *tries*
All ſhapes. Rhamnuſia, *for her cruelties,*
Congeales proud Anaxarete *to Stone.*
Cold Fountains boyle with heat. T' a heavenly throne
Mars Romulus *aſſumes.* Herſilia
Like grace receives: who joyn in equall ſway.

SCYLLA.
a Whereof in the firſt book.
b The Cyclops, who dwelt about *Ætna*, were all of them Sheepheards and Heardſmen.
c *Meſſina*, built in a ſemicircle.
d A citie in *Calabria*, oppoſite to *Meſſina*.
e *Italy*.
f A Promontory in *Italy* called *Circe*, am abounding with medicinable ſimples.
g The daughter of *Perſes*.
h *Circe*.
i *Circe*, deſcended of *Titan*.

NOw *Glaucus*, thron'd in tumid floods, had paſt
High *Aetna*, [a] on the jaws of *Typhon* caſt;
Cyclopian fields, [b] where never Oxen drew
The furrowing plough, nor ever tillage knew;
Crookt [c] *Zancle*; [d] *Rhegium* on the other ſide;
The wrackfull Straights, whoſe double bounds divide
Sicilia from [e] *Auſonia*: forward drives
Through ſpatious *Tyrrhen* Seas; at length arrives
At [f] hearbie Hills, [g] *Phœbean Circes* ſeat,
With ſundry formes of monſtrous beaſts repleat.
When, mutually ſaluting, *Glaucus* ſaid:
A God, [h] ô Goddeſſe, pitie: on your aid
Alone relies (if my deſert might move
So deare a grace) th' aſſwagement of my Love.
For none then I, [i] *Titania*, better knows
The powre of hearbs, that was transform'd by thoſe:
T' informe you better, in *Italia*
Againſt *Meſſena*, on a ſandie Bay,
I *Scylla* ſaw: it ſhames me to recite
My ſlighted court-ſhip, anſwered by her ſlight.
Do thou, if charmes availe, in charmes untie
Thy ſacred tongue: or ſoveraign Hearbs apply,
If of more power. Yet I affect no cure,
Nor end of Love: like heat let her indure.
But *Circe* (none to ſuch deſires more prone,
Or that the cauſe is in her ſelf alone;
Or ſtung by *Venus* angry influence,
In that her [k] Father publiſht her offence)
Reply'd: The willing with more eaſe perſue;
VVho wiſh the ſame; whom equall flames ſubdue.
For Thou ô well deſerv'ſt to be perſuade:
Give hope, and, credit me, thou ſhalt be woo'd.
Reſt therefore of thy beautie confident:
Loe, I, a Goddeſſe, [l] radiant *Sols* deſcent:
In hearbs ſo potent, and no leſſe in charmes;
Proffer my ſelf, and pleaſures to thy armes.
Scorne her that ſcornes thee; her, that ſeeks, perſue;
[m] And ſo at once be thou reveng'd of two.
Glaucus reply'd to her who ſought him ſo:
Firſt ſhadie groves ſhall on the billows grow,

k The Sun who diſcovered her adultery with *Mars*.
l The daughter of the Sun.
m On me who would not grant thy requeſt, and on *Scylla* who contemnes thee.

And Sea-weeds to the mountain tops remove;
Ere I (and *Scylla* living) change my love.
The Goddesse frets: who since she neither could
Destroy a Deitie, nor, loving, would;
On her, preferr'd before her, bends her ire:
And high-incensed with repulst desire,
Forth-with infectious drugs of dire effects
Together grinds; and [a] *Hecat's* charmes injects:
A sea-green robe puts on, the Court forsakes
Through throngs of fawning beasts: her journey takes
To *Rhegium* opposite to *Zancle's* shore;
And treads the troubled waves that lowdly rore.
Running with unwet feet on that Profound;
As if sh' had trod upon the solid ground.
[b] A little Bay, by *Scylla* haunted, lies
Bent like a Bow; scourst from the Seas and skies
Distemper, when the high-pitcht Sun invades
The world with hottest beames, and shortest shades.
This with portentuous poysons she pollutes;
Besprinkled with the juyce of wicked roots:
In words dark and perplexed nine-times thrice
Inchantments mutters with her magick voice.
Now *Scylla* came; and, wading to the wast,
Beheld her hips with barking dogs imbrac't.
Starts back: at first not thinking that they were
Part of her self; but rates them, and doth feare
Their threatning jaws: but those, from whom she flies,
She with her hales. Then looking for her thighes,
Her legs, and feet; in stead of them she found
[c] The mouthes of *Cerberus*, inviron'd round
With rav'ning Curres: the backs of salvage beasts
Support her groine; whereon her belly rests.
Kinde *Glaucus* wept; and *Circes* bed refus'd:
Who had so cruelly her Art abus'd.
But *Scylla*, still remaining, *Circe* hates;
[d] Who for that cause destroy'd *Vlysses* mates.
And had the [e] *Troian* navie drown'd of late,
If not before transform'd by powerfull Fate
Into a Rock: the stony Prodigie
Yet eminent, from which the Sea-men flie.
This, and [f] *Charybdis* past with stretched oares;
The *Troian* fleet, now neer th' [g] *Ausonian* shoares,
Crosse windes, and violent, to *Libya* drave.
There, in her heart, and [h] palace, *Dido* gave
Aeneas harbour: with impatience beares
Her [i] husbands flight: forth-with a Pile she reares,
Pretending sacrifice; and then doth fall
Vpon his sword: deceiv'd, deceiving all.
Flying from *Carthage*, [k] *Eryx* he re-gain'd;
There where his faithfull friend [l] *Acestes* raign'd.
His [m] fathers funeralls re-solemniz'd,
He puts to Sea, with ships well-nigh surpriz'd
By [n] *Iris* flames. [o] *Hippotades* Command,
The [p] sulphur-fuming Iles, [q] the rocky Strand
Of [r] *Acheloian Sirens* leaving, lost
His [s] Pilot: to [t] *Inarime* then crost,
To [u] *Prochyta*, and [x] *Pithecusa*, wall'd
With barren hills; [y] so of her people call'd.
For *Jupiter*, detesting much the slie
[z] And fraudulent *Cercopeans* perjurie,
Into deformed beasts transform'd them then;
Although unlike, appearing like to men:
Contracts their limbs, their noses from their brows
He flats, their faces with old wrinkles plows;
And, covering them with yellow haire, affords
This dwelling; first depriving them of words,
So much abus'd to perjurie and wrongs:
Who jabber, and complain with stammering tongues.
Then on the right-hand left [y] *Parthenope*,
[x] *Misenus* on the left, far-stretcht in Sea,
So named of his Trumpetor: thence, past
By slimie Marishes, and anchor cast
At *Cuma*; entring [a] long-liv'd *Sibyls* Caves
A passage through obscure [b] *Avernus* craves
T' his [c] Fathers *Manes*. She erects her eyes,
Long fixt on earth, and with the [d] Deities
Reception fild, in sacred rage repli'd.
Great things thou seek'st, ô thou so magnifi'd
For mightie deeds: [e] thy pietie through flame,
Thy arme through Armies consecrate thy name.
Yet feare not, *Troian*, thy desires enjoy:
T' *Elysian* Fields, th' infernall Monarchie,
And Fathers shade, I will thy person guide:
No way to noble Vertue is denide.
Then to a Golden bough directs his view,
Which in [f] *Avernian Juno's* Hort-yard grew:
[g] And bade him pull it from the sacred tree.
Aeneas her obayes: and now doth see
The Spoyles of dreadfull Hell; his [h] Grand-sires, lost
In death, and great *Anchises* aged Ghost.
There knows the customes of the [i] *Latian* State,
The toyle of future warre, and following fate.
Then, in retreat, his weary steps applyde:
And by discourse with his [k] *Cumæan* Guide
His toyle beguiles; as in that horrid way,
Through gloomie twy-light, he remounts to Day.
Whether, said he, thou bee'st a Deitie,
Or of the Gods belov'd; for ever I
Will serve thee as a Goddesse: and confesse
That by thy favour I have wonne accesse
Vnto th' abodes of Death; that by thee I
Escape from his infernall Monarchie.
And therefore will, when I to day return,
A Temple build, and incense to thee burn.
The Propheteesse on him reverts her eye;
And sighing, said; I am no Deitie:
To mortalls offer no immortall Dues;
Least ignorance thy gratitude abuse.
Yet had been free from deaths impetuous powre,
Had I to *Phœbus* given my virgin flowre.
While hopefull; tempting me with gifts, he said,
Aske what thou wilt, my faire *Cumæan* Maid,
And take thy wish, I shew'd a heap of sand,
And wisht as many Birth-daies as my hand
Contained grains: forgot to adde the prime
Of youthfull yeares, w[ch] should have crown'd my time.
VVho this had granted also, if my bed
He could have won. His gifts despis'd, I led
A single life. Those happier times are gone;
And crasie age with trembling steps comes on.
[l] Seven Ages have I liv'd; and live I must
Till yeares have equalled those grains of dust.
Three hundred Harvests consummate the summe;
Three hundred Vintages. The time will come,
VVhen length of dayes my body shall abate,
And little leave in quantitie or weight.
None then will think that I belov'd had been,
Or pleas'd a God. [m] He, by whom all is seen,

(Such

a The Inventresse of sorcery.
b The true description of the place.
c Like those of that infernall Dog
d The Poet here speaks of what befell after *Vlysses* beloved of *Circe*, losing most of his men in those straights. *Hom. Odyss.*
e *Troian* his fleet.
f A dangerous Gulph at the entrance into the straights of *Messina*.
g The shores of *Latium*.
h At *Carthage*.
i *Æneas*; the marriage consummated in a Cave:
k A citie in *Sicilia*, on the top of a mountain, dedicated to *Venus*; whereof she was called *Erycina*.
l His mother being a *Troian* who before had entertained him and his father; where his father died.
m *Anchises*.
n Who by *Iunos* appointment perswaded the *Troian* women to set them on fire.
o *Æolus* the son of *Aeolathe* daughter of *Hippotes* the *Trojan*.
p Called the *Æolian* Ilands lying West of *Lybium*.
q The Promontory of *Minerva*.
r The daughters of *Achelous*.
s *Palinurus*.
t Hands in the Bay of *Puteoli*.
u *Pithecusa*. signifying an Ape.
x CERCOPEANS.
z See the Comment.

y *Naples*; so called of *Parthenope* the Siren.
x A Promontory on the South-side of the Bay of *Puteoli*.
SIBYLLA.
a Who them had lived seven hundred yeers.
b A Lake not farre from *Cuma*; so infectious that no Bird could flie over it; and therefore so named: supposed a passage to Hell.
c *Anchises* Ghost.
d *Apollo*; whose Priest she was.
e Who carryed his father on his shoulders through the flames of Troy.
f *Proserpina*, called *Avernus* or Infernall *Juno*; as *Pluto* the Infernall *Jupiter*.
g See the Comment.
h His Ancestors the offspring of *Dardanus*.
i *Italian*.
k *Sibylla*.

l Seven hundred yeers.

m *Apollo*.

(Such change shall I indure) or, will not know,
Or else deny, that he had lov'd me so.
No eye shall see me: [a] yet a voice alone
Fate will afford; by which I shall be known.
Thus *Sibyl*, as they clim'd that steep ascent:
Pious *Æneas* through this *Stygian* vent
At *Cuma* rose: and sacrificing, came
To shoares since called of his [b] Nurses name.
[c] *Neritian Macareus*, the friend
Of [d] *Ithacus* did here his travells end.
Who knowing *Achemenides*, of late
On *Ætna* left, admires to see his mate
Long given for dead. What chance, or God, said he
O *Achemenides*, hath set thee free?
How comes a *Grecian* souldier to be found
In *Troian* vessell? for what Countrey bound?
When *Achemenides*: (not now forlorne,
Now like himself, his rags not pind with thorne)
May I fell *Polyphem* behold again,
[e] Whose jaws ore-flow with blood of strangers slain;
If I this home preferre not farre above
Vlysses ship; or lesse *Aeneas* love
Then my own father. Could I render more
Then all my All, the recompence were poore.
That now I speake, I breath, Heaven, Sun-shine see
(Can I unmindefull or ungratefull be?)
Is by his bountie: that the *Cyclops* foule
And hungry maw had not devour'd my soule:
That now I may be buryed when I die;
Or at the least, not in his entrailes lie.
O what a heart had I! with feare bereft
Of soul and sense! when I behind was left,
And saw your flight! I had an Out-cry made,
But that afear'd to have my self betray'd:
Yours, [f] almost had *Vlysses* ship destroy'd.
I saw him rive out of the mountains side
A solid rock, and dart it on the Main:
I saw the furious Giant once again,
When mightie stones wth monstrous strength he flung:
Like quarries by a warlike engine slung.
Lest ship should sinke with waves and stones I feare:
Not then remembring, that I was not there.
He, when your flight had rescu'd you from death,
O'r *Ætna* paces; sighing clouds of breath:
And groping in the woods, [g] bereft of sight,
Incounters justling rocks: mad with despight
Extends his bloody armes to under waves,
The *Greeks* persues with curses; and thus raves.
O would some God *Vlysses* would ingage,
Or some of his, to my insatiate rage!
I'd gnaw his heart, his living members rend,
Gulpe down his blood till it again ascend,
And crash his panting sinews. O, how light
A losse, or none, were then my losse of sight!
This spake, and more. My joynts pale horror shook,
To see his grim, and slaughter-smeared look,
His bloody hands, his eyes deserted seat,
Vast limbs, and beard with humane gore concreat.
Death stood before mine eyes (my least dismay:)
Now thought my self surpriz'd; now, that I lay
Drown'd in his paunch. That time presents my view,
When two of ours on dashing stones he threw:
Then on them like a shagged Lion lies;
Their entrailes, flesh, yet moving arteries,
White marrow, with crasht bones, at once devoures.
I, sad, and bloodlesse stood: feare chil'd my powres,
Seeing him eat, and cast the horrid food;
Raw lumps of flesh, wine mixt with clotted blood.
Even such a fate my wretched thoughts propound.
Long lying hid, afraid of every sound,
Abhorring death, yet coveting to die;
With mast, and hearbs repelling famine; I,
Forlorn, to death and torment left, at last
This ship espy'd: and wafting it, in hast
Ran to the shoare, nor safetie vainly seek:
A *Troian* vessell entertain'd a *Greek*.
Now, worthy friend, your own adventures tell;
And what, since first you put to sea, befell.
He told how *Aeolus* raign'd in *Thuscan* Seas,
Storme-fettering *Aeolus* [h] *Hippotades*,
Who nobly gave to their [i] *Dulichian* Guide
A winde, inclosed in an Oxes hide.
Nine dayes they sailed with successefull gales;
Sought shores descry'd: the tenth had blancht their sailes
When greedy Sailers, thinking to have found
A masse of envi'd gold, the wind unbound.
This through rough seas the Navie backward drives,
Which at th' *Aeolian* port again arrives.
To *Lastrigonian* [k] *Lamus* ancient [l] town
From thence, said he, we came. That countries crown
Antiphates then wore. Three thither sent,
Two of us scarce by flight our death prevent:
The third the [m] *Lastrigonians* teeth imbrude
With his hot gore. *Antiphates* persude
Our flights; incites his troops; who tumbling down
Huge stones and trees, our men and vessels drown.
One scap't; which us, and stid *Vlysses* bore.
Ioyntly our lost companions we deplore;
And grieving reach that [n] Sea inviron'd land,
Which farre from hence you see: Still may it stand
Farre from my sight! beware thou [o] Goddesse Sonne,
Iust *Troian* Prince; (for now the warres are done,
With them for ever end our enmitie)
From *Circes* Mansion, ô *Aeneas* flie.
There anchoring; mindfull of the *Cyclops* strand,
And fell *Antiphates*, we feare to land.
But casting lots, the lot elected us,
Faithfull *Polites*, sage *Eurylochus*,
[p] *Elpenor* prone to wine, and eighteene more
To visit *Circe* on that unknown shore.
Approching, we before the Portall staid:
A thousand Lions, Beares, and Wolves invade
Our hearts with feare, which needed not for they
Insteed of teeth their flattering tailes display,
And fawning follow; till her hand-maids came
And led us through that marble-coverd frame
Vnto their Mistris. On a throne of State,
She in a sumptuous inward chamber sate.
With gold her under garment richly shone;
And over it a purple mantle thrown.
[q] *Nereides*, and Nymphs, nor carded woodl,
Nor following twine with busie fingers pull:
But weeds dispose in order; mingled flowres
Select in maunds, and hearbs of different powres,
At her direction: who the vertue knew
Of every simple, of their compounds too;
And gives them their due weight. Saluted, she
Salutes again; her cheerefull looks as free,

a See the Comment.

b *Cajeta.*

c *Macareus* of *Neritus* a mountain of *Ithaca.*

d *Vlysses*; of *Ithaca*, where he was born.

POLYPHEMVS.

e See the Comment.

f *Hom. Odyss. l. 6.*

g His eye burnt out by *Vlysses.*

h Of *Hippotes* the Troian father to his mother *Arne.*

i *Vlysses*, of *Dulichium* an Iland not farre from *Ithaca*, under his government.

k An ancient King of the *Lastrigonians*, the son of *Neptune.*

l Called after *Formiæ.*

m *Cannibals* who fed on mans flesh.

n *Circeium*, a Promontory in *Campania*, once an Iland.

o *Aeneas*, the son of *Venus.*

VLYSSES MATES.

p In which place they now shew his Sepulcher.

q The daughters of *Nereus.*

As her full bountie to supply our need.
Who bids her ready damsels mixe with speed
The pulp of barley, honey, curds, strong wines;
And to this sweet receit hid juyces joynes.
Then gave the cup with her own sacred hand;
Which thirstily we drunk, while with her wand
The direfull Goddesse strokes our crowns. I shame
To tell; yet tell: I presently became
With bristles rough: thinking, as I was wont,
T' have spoke, and shew'd my griefe in words, I grunt.
My looks hung down, my mouth extends t' a snout,
My stiffer neck with swelling brawns sticks out;
And go upon those hands, where with of late
I took the cup. With those whom frightfull fate
Had thus un-mand (so great a potencie
In potions lurks) included in a Stie.
Alone *Eurylochus* the shape of Swine
Avoyds: alone refus'd the proffered wine.
Which had not he rejected, with the rest
Himself had be en a bristle-bearing Beast.
Nor should *Vlysses* our mis-haps have known:
Or forced *Circe* to restore his own.
[a] Peace-bearing *Hermes* gave him a white flowre;
Call'd *Moly* by the Gods; of wonderous powre,
Sprung from a Sable root: inform'd withall
By heavenly counsell, enters *Circe's* Hall.
Proffering th' insidious Cup, her magick wand
About to raise, he thrusts her from her stand;
And with drawn sword the trembling Goddesse frights.
When vowed faith with her faire hand she plights;
And grac't him with her nuptiall bed: who then
Demands in dowri: his transfigur'd men.
Sprinkled with better juyce, her wand reverst
Above our crowns, and charmes with charmes dispers't;
The more she sings, we grow the more upright,
Our bristles shed, our cloven feet unite,
Shoulders and armes possesse their former grace.
VVith teares our weeping [b] Generall we imbrace,
And hang about his neck: nor scarce a word
Breathes through our lips, but such as thanks afford.
From hence our Passe was for a yeare deferr'd;
In that long time much saw I, and much heard:
Of which, a Maid ([c] one of the foure, prepar'd
For sacred service) closely this declar'd.
For while my [d] Chiefe with *Circe* sports alone,
She shew'd a young-mans Image of white stone
Clos'd in a Shrine, with crowns imbellished;
Who bare a Wood-pecker upon his head.
Demanding whose it was, why placed there,
Why he that Bird upon his summit bare?
I will, reply'd she, ô *Macareus*, tell
In this my Mistresse power: observe me well.
[e] *Saturnian Picus* in [f] *Ausonia* raign'd,
[g] Who generous horses for the battell train'd.
His forme, such as you see: whom had you known,
You would have thought this feature were his own.
His minde as beautifull. Nor yet could he
Foure *Grecian* wrastlings in [h] th' *Olympicks* see.
The [i] *Dryades*, in *Latian* mountains born,
His looks attract: nor Nymphs of fountains scorn
To sue for pittie. Those whom [k] *Albula*,
[k] *Numicus*, [k] *Anio*, *Almo* short of way,
And headie [k] *Nar* sustain; the shadie Flood
Of [k] *Farfarus*, the [l] *Scythian Cynthias* woo'd-
Inviron'd marishes, and neighbouring lakes.
Yet for [m] one only Nymph the rest forsakes:
Whom whilome on [n] Mount *Palatine*, the faire
Venilia to the [o] two fac'd *Ianus* bare.
The Maid, now marriageable, honoured
[p] *Laurentian Picus* with her nuptiall bed.
Her beautie admirable: yet more him'd
For artfull song; and thereof *Canens* nam'd.
Her voice the woods and rocks to passion moves,
Tames salvage beasts, the troubled Rivers smooths,
Detaines their hastie course; and, when she sings,
The birds neglect the labour of their wings.
While her sweet voice coelestiall musick yeelds,
Young *Picus* follows in *Laurentian* Fields
The salvage Bore, upon a fiery Steed;
Arm'd with two darts: clad in a [q] *Tyrian* weed
VVith gold close-buckl'd. Thither also came
The [r] Daughter of the Sun; who left her name-
Retaining fields, and on those fruitfull hills
Her sacred lap with deawie Simples fills.
Seeing unseen, his sight her sense amaz'd:
The gathered hearbs fell from her as she gaz'd:
VVhose bones a marrow-melting flame inclos'd.
But when she her distraction had compos'd;
About t' impart her wish, the following presse,
And swiftnesse of his horse, forbid accesse.
Thou shalt not so escape, said she, although
The winds should wing thee; if my self I know,
If hearbs retain their powre, if charmes at least
My trust deceive not. Then creates a Beast
VVithout a body, bid to run before
The Kings pursuit; and made the ayrie Boro
To take a thicket, where no horse could force
His barr'd accesse. He leaves his foming horse
On foot to follow a deceitfull Shade,
VVith equall hopes: and through the forrest straid.
New Vows she straight conceiveth, aid implores:
And [f] Gods unknown with unknown charmes adores.
VVherewith inur'd t' eclipse the pale-fac't Moone:
And cloud her [t] Fathers splendor at high Noone.
And now with pitchie fogs obscures the day,
From earth exhal'd. His Guard mistake their way
In that deceitfull Night, and from him straid.
When she, the time and place befitting said:
By those faire eyes, which have inthralled mine;
And by that all-alluring face of thine,
VVhich makes a Goddesse sue; asswage the fire
By thee incenst; and take unto thy Sire
The all-illuminating Sunne: nor prove
Hard-hearted to [u] *Titanian Circes* love.
Her, and her prayers, despis'd; VVhat ere thou art,
I am not thine, said he: my captive heart
Another holds; and may she hold it long.
Nor with a stranger will I ever wrong
Our nuptiall faith, so long as Nature gives
Life to my veines, and *Ianus* daughter lives.
[x] *Titania*, tempting oft, as oft in vain;
Thou shalt not scape my vengeance, nor again
Return to *Canens*. VVhat the wrong'd can do,
A wronged Lover, and a Woman too,
Thou shalt, said she, by sad experience prove.
I or I am woman, wrong'd, and wrong'd in love.
Twice turnes she to the East, twice to the VVest;
Thrice toucht him with her wand, three charms expresst.

He

a *Mercury*, bearing his *Caduceus*, the ensigne of Peace.

b *Vlysses*.
c See the Comment.
d *Vlysses*.
e The son of *Saturne*.
f *Latium* a part of *Italy*
g A great Souldier, so *Homer* calls *Agamemnon* the Horse-tamer.
h Games solemnized every fifth yeare neere *Olympia*, a citie at the foot of *Olympus*: by which the Grecians computed the time.
i Wood-nymphs
k Rivers of *Latium*.
l *Diana*, who had her temple in *Scythian Taurus*, to whom these maidens were also dedicated.

m *Canens*.
n One of the seven hills whereon *Rome* was afterwards built.
o See the Comment.
p Of *Laurentum*, a citie by him built in *Latium*, so called of the Laurell trees which grew about that place.
q Scarlet.
r *Circe*.
f The Gods of that place.
t The Sun.
u Descended of the Titans.
x *Circe*.

He flyes; at his unwonted speede admir'd;
Then saw the feathers which his skin attir'd:
Who forth-with seeks the woods; and angry still,
Hard oakes assailes, and wounds them with his bill.
His wings the purple of his cloake assume;
The gold that clasp't his garment turnes to plume,
And now his neck with golden circle chaines:
Of *Picus* nothing but his name remaines.

PICVS HIS SERVANTS.

The Courtiers *Picus* call, and seek him round
About the fields, that was not to be found.
Yet *Circe* finde (for now the day grew faire,
The Sun and Windes set free to clense the aire)
And charge her with true crimes: their King demand
With threatning lookes, and weapons in their hand.
She sprinkles them with juyce of wicked might.
From [a] *Erebus* and [b] *Chaos* conjures *Night*,
With all her Gods; and [c] *Hecate* intreates
With tedious mumblings. Woods forsake their seates,
Their leaves look pale, Hearbs blush with drops of gore,
Earth grones, dogs howle, rocks hoarcely seeme to rore:
Vpon the tainted ground black Serpents slide;
And through the ayre unbodyed Spirits glide.
Frighted with terrors, as they trembling stand,
Shee strokes their wondering faces with her wand:
Forth-with the shapes of salvage beasts invest
Their former formes; not one his owne possest.

a Hell.
b Confused darkenesse.
c The Patronesse of Witches.

CANENS.

Phœbus now entring the [d] *Tartessian* Maine,
Sad *Canens* with her eyes and soule, in vaine
Expects her Spouse. Her servants she excites
To runne about the woods with blazing lights.
Who not content to weepe, to teare her haire,
And beat her brests (though these expresse her care)
In haste forsakes her roofe; and frantick, strayes
Through broad-spread fields. Six nights, as many dayes,
Without or sleepe, or sustenance, she led
O're hils and dales, the way which fortune led.
Now tir'd with griefe and travell, [e] *Tyber* last
Beheld the Nymph: on his coole bankes she cast
Her feeble limmes: there weeps, and weeping sung
Her sorrowes with a softly warbling tongue:
Even so the dying Swan with low-raisd breath,
Sings her own exequies before her death.
At length her marrow melts with griefes despaire:
And by degrees she vanisheth to Ayre.
Yet still the place doth memorize her fame:
Which of the Nymph the Rurals *Canens* name.

d The Westerne of *Tartessus* a maritime city of *Spaine*.
e A River which runs through *Rome*.

In that long yeere, much, and such deeds as these
I saw and heard. Vn-nerv'd with slothfull ease;
Againe we put to Sea: by *Circe* told
Of our hard passage, and the manifold
Dysasters to ensue, I grew afraid
(I must confesse) and here arriving, staid.
Macareus ends. [f] *Caieta* [g] Vrne-inclosd,
This verse had on her marble tombe impost.
Here, with due fires, my pious Nurse-child me
Caieta burnt; from *Grecian* fires set free.
They loose their cables from the grassie strand;
Avoyding *Circes* guilefull palace, stand
For those tall groves, where *Tyber*, dark with shades,
In *Tyrrhen* Seas his sandy streames unlades.
The throne of [h] *Faunus* sonne, the *Latian* starre
[i] *Lavinia* gaines; but not without a warre.
Warre with a furious Nation is commenst;
Steme [k] *Turnus* for his [l] promist wife incenst:
While all [m] *Hetruria* to *Latium* swarmes:
Hard victory long sought with pensive armes.
To get Recrutes from forraine States they try.
Nor *Troians*, nor *Rutulians* want supply.
Nor to [n] *Evanders* towne *Aeneas* went
In vaine: though vainely *Venulus* was sent
To [o] banisht *Diomeds* [p] City, late immur'd:
Those fields [q] *Iapygian Daunus* had assur'd
To him in dowre. When *Venulus* had done
His embassie to [r] *Tydeus* warlike sonne:
The Prince excusd his ayde; as loath to draw
The subjects of his [s] aged father in-law
T'unnecessary warre: that none remaine
Of his to arme. Least you should think I faine;
Though repetition Sorrow renovates;
Yet, while I suffer, heare the worst of fates.
After that [t] *Pergamus* our prey became,
And lofty *Ilium* fed the *Grecian* flame:
[u] A Virgin, for [x] a Virgins rape, let fall
Her vengeance, to *Oileus* due, on all.
Scattered on faithlesse Seas with furious stormes,
VVe, wretched *Grecians*, suffer'd all the formes
Of horror: lightning, night, showres, wrath of skies,
Of Seas, and dire [y] *Caphæan* cruelties.
To abridge the story of so sad a fate;
Now *Priam* would have pittied our estate.
Yet *Pallas* snacht me from the swallowing Maine;
[z] Then from my ungratefull Country chac't againe,
[a] For *Venus*, mindfull of her ancient wound,
New woes inflicts. Much on the vast Profound,
Much suffering in terrestriall conflicts, I
Oft call'd them happy, whom the injury
Of publick tempests, and the harborlesse
[b] *Caphareus* drown'd: envy'd in our distresse.
The worst indur'd; with seas and battles tyr'd,
My men an end of their long toyle desir'd.
But *Acmon*, full of fire, and fiercer made
By usuall slaughters: VVhat remaines (he said)
O mates, which now our patience would eschue?
Though willing, what can [c] *Cytherea* doe
More then sh'hath done? when worse mis-haps affright,
Then prayers availe: but when mis-fortunes spight
Her worst inflicts, then feare is of no use:
And height of ills, securitie produce.
Let *Venus* heare: although she hate us all,
(As all she hates that serve our [d] Generall)
Yet let us all despise her emptie hate;
[e] VVhose Powre hath made us so unfortunate.
[f] *Pleuronian Acmon* angry *Venus* stung:
Revenge reviving with his lavish tongue.
Few like his words: the most severely chid
His tongues excesse. About to have reply'd,
His speech, and path of speech, at once grew small,
His haire converts to plume; plumes cover all
His neck, back, bosome: larger feathers spring
From his rough arme, his arme was now a wing.
His feet divide to toes, hard horne extends
From his chang'd face, and in a bill descends.
Rhetenor, *Nycteus*, *Lycus*, *Abas*, *Ide*,
Admire! and in their admiration try'd
Like destiny. Most of my Souldiers grew
Forth-with new Fowle; and round about us flew.
If you inquire, what shape their owne un-mans;
They are not, yet are like to silver Swans.

f *Æneas* his Nurse.
g Her bones inclosed in an Vrne.
h *Latinus*, King of *Latium*.
i The daughter of *Latinus*.
k King of the *Rutulians*.
l *Lavinia*.
m *Tuscany*, which aided *Æneas*.
n *Palantean*; built by him on Mount *Palatine*.
o By his wife *Ægiale*, who living in adultery with *Cyllabarus*, at his returne from *Troy* drave him out of his Kingdome of *Ætolia*.
p *Agyrippa* in *Apulia*.
q King of *Apulia*, called formerly *Iapygea*.
r *Diomedes*.
s *Daunus*.
DIOMEDES SOVLDIERS.
t *Troy*.
u *Pallas*.
x *Cassandra*, ravished by *Ajax Oileus* in *Minervas* temple.
y A Promontory of *Eubœa*, where *Nauplius* in revenge of the death of his sonne *Palamedes* hung out a light in a tempestuous night, when the *Grecians* imagining that it directed to the harbor, fell upon the rockes.
z By his wife *Ægiale*.
a See the Comment.
b Where the *Grecians* were wrackt in their return from *Troy*.
c *Venus*, of the Iland *Cythera* where she had her Temple.
d *Diomedes*.
e In chacing us out of our country.
f Of *Pleuron*, a city of *Ætolia*.

These

These barren fields, with this poore remnant, I,
As sonne in law to *Daunus*, scarce injoy.
Thus farre [a] *Oenides*. *Venulus* forsakes
[b] *Tydides* Kingdome: by *Puteoli* takes
His way, and through *Mesapia*: there survaide
A Cave, inviron'd with a sylvan shade,
Distilling streames. By [c] halfe-goate *Pan* possest;
Which erst the Wood-nymphs with their beauties blest.
They terrifi'd at first with sudden dread,
From home-bred *Apulus*, the shepheard, fled.
Straight, taking heart, despised his persuit:
And danced with a measure-keeping foot.
He scoffes: their motion clowne-like imitates:
Nor onely raileth, but obscenely prates.
Nor ceaseth, till a tree invests his throte;
A tree whose berries his behaviour note.
An Olive wild, which bitter fruit affords,
Becomes; dis-seasned with his bitter words.
[d] Th'Embassador returnes without the fought
[e] *Ætolian* succours: the *Rutulians* fought
Gainst foes and fortune; of that hope depriv'd:
Whole streames of bloud from mutuall wounds deriv'd.
Loe, fire-brands to the Navy *Turnus* beares:
And what escaped drowning, burning feares.
Pitch, rozen, and like ready food for fire,
Now [f] *Vulcan* feede: the hungry flames aspire
Vp to the sailes along the lofty mast;
And catch the yards, with curling smoke imbrac't.
But when the [g] Mother of the Gods beheld
[h] Those blazing Pines, from top of *Ida* feld;
Lowd Shalmes and Cymballs usherd her repaire:
Who, drawne by [i] bridled Lyons through the ayre,
Thus said: Thy wicked hands to small effect,
O *Turnus*, violate, what we protect.
Nor shall the greedy fire a part of those
Tall Woods devoure, which sheltred our repose.
With that she thunders, powring downe amaine
Thick stormes of skipping haile, and clouds of raine.
[k] Th' *Astræan* Sons in swift concursions joyne;
Tossing the troubled ayre, and *Neptunes* brine.
One she imployes, whose speed the rest out-strips;
That brake the Cables of the *Phrygian* Ships,
And drave them under the high-swelling Flood.
The timber softens, flesh proceeds from wood,
The crooked Sterne to heads and faces growes,
The Oares to swimming legs, fine feet, and toes;
What were their holds, to slender sides are growne,
The lengthfull keele presenting the back-bone.
The yards to armes, to haire the tackling grew:
As formerly, so now, their colour blew.
And they, but lately of the flouds afraid;
Now in the flouds, with virgin pastime, plaid.
These Sea-nymphs, borne on mountaines, celebrate
The Seas, forgetfull of their former state.
Yet weighing, what themselves so oft indur'd
On high-wrought waves, oft sinking ships secur'd;
Excepting such, as *Grecians* carry: those
They hate, yet mindfull of the *Troian* woes.
Who saw *Ulysses* ships in surges queld
With pleased eyes; with pleased eyes beheld
[l] *Alcinous* ship, in swiftnesse next to none,
Vnmoveable, the wood transformd to stone.
'Twas thought this wondrous prodigie would fright
The *Rutuli*, and make them cease from fight.

Both parts persist, both have their Gods to friend;
And Valour no lesse potent: nor contend
Now for *Lavinia*, for *Latinus* crowne,
Nor dotall Kingdome; but for faire renowne:
Asham'd to lay their brused armes aside;
Till death or conquest had the quarrell tride.
Venus [m] her sonne victorious sees at length.
Great *Turnus* fell; strong [n] *Ardea* falls, of strength
While *Turnus* stood, devour'd by barbarous flame,
In dying cinders buried. From the same
A Fowle, unknowne to former ages, springs;
And fannes the ashes with her hovering wings.
Pale colour, leaneneſse, shreeking sounds of woe,
The image of a captive citie show.
Who also still [o] the Cities name retaines:
And with selfe-beating wings of Fate complaines.
And now *Æneas* vertues terminate
The wrath of Gods, and [p] *Junos* ancient hate.
An opulent foundation having laid
For young [q] *Julus*, by his merit made
Now fit for Heaven: [r] the Powre, who rules in Love
The Gods solicits; then, imbracing *Jove*:
O Father, never yet to me unkind;
Now ô inlarge the bounty of thy minde.
A Deity, meane, so it a Deity be,
Æneas give; that art to him by me
A Grand-father: th'unamiable realmes
[s] Suffice it once t'have seene, and *Stygian* streames.
The Gods agree; nor *Juno's* lookes dissent.
Who with a chearefull freeneſse forward bent.
Then *Jove*; He well deserves a Deity:
Thy sute, faire Daughter, to thy wish enjoy.
Shee, joyfull, thankes returnes: and through the ayre,
Drawne by her yoked doves, lights on the bare
Laurentian shores: where smooth [t] *Numicius* creepes
Through whispering reeds into the neighbour Deepes.
Who bids him from *Æneas* wash away
All unto death obnoxious, and convay
It silently to Seas. The horned Flood
Obeyes; and what subsists by mortall food,
With water purg'd, and only left behinde
His better parts. His mother the refinde
Anoints with sacred odors, and his lips
In *Nectar*, mingled with *Ambrosia*, dips;
So deifi'd: whom [u] *Indiges Rome* calls;
Honour'd with altars, shrines, and festivalls.
[x] Two-nam'd *Ascanius Latium* then obeyd,
And [y] *Alba*: next, the sceptre *Sylvius* swaid.
His sonne *Latinus*, held that ancient name,
And crowne. Him *Epitus*, renound by Fame,
Succeeds. Then *Capys*. *Capetus*, his Son
Succeeded him. Next *Tiberine* begun
His raigne: who, drownd in *Thuscan* waters; gave
[z] Those streames his name: who *Remulus* got, and brave-
Sould *Acrota*. But *Remulus* was slaine
With thunder; who the Thunderer durst faine.
More moderate *Acrota* resign'd his throne
To *Aventine*, upon the Mount whereon
He raign'd, intomb'd, [a] which yet his name retaines.
Over the [b] *Palatines* next *Procas* raignes.
Pomona flourisht in those times of ease:
Of all the *Latian* [c] *Hamadryades*,
None fruitfull Hort-yards held in more repute;
Or tooke more care to propagate their fruit.

Thereof

a *Diomedes*, of his grand-father *Oeneus*.
b *Diomedes*.
c See the Comment.
APVLVS.
d *Venulus*.
e *Diomedes* and his *Ætolians*.
TROIAN SHIPS.
f The God Fire, here taken for Fire
g *Cybele*.
h Both the Pine-tree and that Phrygian mountaine, being consecrated unto her.
i See the Comment on the tenth book.
k The Winds, sons of the Gyant *Astræus*.
ALCINOVS Ship
l King of the Phæacians. See the Comment
m *Æneas*.
n His Regall City.
ARDEA.
o *Ardea*, in English a *Heron*.
ÆNEAS.
p Which she bare to the Trojans.
q *Ascanius*, called formerly *Julus*.
r *Venus*.
s In his descent into Hell with *Sibyll*.
t A River of *Latium*.
u A God made of a mortall.
x *Ascanius* and *Julus*.
y *Alba longa*.
z *Tiber*.
a One of the seven hils of *Rome*.
b Who dwelt on Mount *Palatine* another of the seven hils.
c Wood-Nymphs.

Thereof so nam'd. Nor streames, nor shadie groves,
But trees producing generous burdens loves,
Her hand a hooke, and not a javelin bare:
Now prunes luxurious twigs, and boughes that dare
Transcend their bounds: [a] now slits the barke, the bud
Inserts; inforc't to nurse anothers brood.
Nor suffers them to suffer thirst, but brings
To moisture-sucking rootes, soft-sliding Springs.
Such her delight, her care. No thoughts extend
To loves unknowne desires: yet to defend
Her selfe from rapefull Ruralls, round about
Her Hort-yard wall's; t'avoid, and keepe them out.
VERTVMNVS. What left the skipping *Satyres* un-affaid;
Rude *Pan*, whose hornes Pine-bristled garlands shade;
Silenus, still more youthfull then his yeares;
Or [b] he who theeves with hooke, and member feares,
To taste her sweetnesse? but farre more then all
[c] *Vertumnus* loves; yet were his hopes as small.
How often, like a painefull Reaper, came,
Laden with weightie sheafes; and seem'd the same!
Oft wreathes of new-mow'd grasse his browes array;
As though then exercis'd in making hay.
A goad now in his hardned hands he beares,
And newly seemes to have unyok't his Steeres.
Oft vines and fruit-trees with a pruning hooke
Corrects, and dresses; oft a ladder tooke
To gather fruit: now with his sword the God
A Souldier seemes; an Angler with his rod:
And various figures daily multiplies
To winne accesse, and please his longing eyes.
Now, with a staffe, an old-wife counterfeits;
On hoary haire a painted [d] miter sets.
The Hort-yard entering, admires the faire
And pleasant fruits: So much, said he, more rare
Then all the Nymphs whom [e] *Albula* enjoy,
Haile spotlesse flower of Maiden chastitie:
And kist the prais'd. Nor did the Virgin know,
(So innocent) that old-wives kist not so.
Then, sitting on a bank, obserueth how
The pregnant boughes with Autumns burthen bow.
Hard by, an Elme with purple clusters shun'd:
This praising, with the vine so closely joyn'd;
Yet, saith he, if this Elme should grow alone,
Except for shade, it would be priz'd by none:
And so this Vine, in amorous foldings wound,
If but dis-joyn'd, would creepe upon the ground.
Yet art not thou by such examples led:
But shun'st the pleasures of a happy bed.
I would thou wer't: not *Helen* was so sought,
Nor [f] she, for whom the lustfull *Centaures* fought,
As thou shouldst be; no nor the wife [g] of bold
Or cautelous *Vlysses*. Yet, behold,
Though thou averse to all, and all escheue;
A thousand men, Gods, Demi-gods, persue
Thy constant Scorne; and every deathlesse Powre
Which [h] *Albas* high and shady hills imbowre.
If thou art wise, and would'st be well married be;
Or an old woman trust, who credit me,
Affects thee more then all the rest, refuse
These common wooers, and *Vertumnus* choose.
Accept me for his gage; since so well none
Can know him; by himself not better knowne.
He is no wanderer; this his delight:
Nor loves, like common lovers, at first sight.
Thou art the first, so thou the last shalt be:
His life he only dedicates to thee.
Besides, his youth perpetuall; excellent
His beauty; and all shapes can represent.
Wish what you will, what ever hath a name;
Such shall you see him. Your delights, the same:
The first-fruits of your Hort-yard are his due;
Which joyfully he still accepts from you.
But neither what these pregnant trees produce,
He now desires, nor hearbs of pleasant juyce:
Nor ought, but only You. O pittie take!
And what I speak, suppose *Vertumnus* spake.
Revengefull Gods, [i] *Idalia*, still severe
To such as slight her, and [k] *Rhamnusia* feare.
The more to fright you from so foule a crime,
Receive (since much I know from aged Time)
A story, generally through *Cyprus* known;
To mollifie a heart more hard then stone.
Iphis, of humble birth, by chance did view
The high-borne *Anaxarete*, who drew
Her bloud from [l] *Teucer*. Seeing her, his eyes
Extracts a fire, wherein his bosome fries.
Long strugling, when no reason could reclaime
His furie, to her house the Suppliant came.
Now to her Nurse his wretched love displaid;
And by her foster'd hopes implor'd her ayde:
Now humbly sues to some of most repute
In her affection, to prefer his suit.
The pleading [m] Wax his sad lines often beares
Oft mirtle garlands, sprinkled with his teares,
Hangs on the posts: on the hard threshold laid
His tender sides, his sighs the doores up-braid.
But she more cruell then the seas, imbroild
With rising stormes; more hard then iron, boyld
In fire-red furnaces; or rooted rocks;
Disdaines the lover, and his passion mocks.
Who to her froward deeds addes bitter words
Of no lesse scorne; nor hope to love affords.
Impatient of his torment, and her hate;
These words, his last, he utters at her gate.
O *Anaxarete*, thou hast o'r-come!
Nor shall my life be longer wearisome
To thy disdaine. Triumph, ô too unkind!
Sing [n] *Paans*, and thy browes with laurell bind.
Thou hast o'r-come; loe, willingly I dye:
Proceed, and celebrate thy cruell joy.
Yet is there something in me, ne'r the lesse,
That thou wilt praise; and my deserts confesse.
Thinke how my love and life together left
My brest: at once of [o] two cleare lights bereft.
Nor rumour, but even I will death present
In such a forme, as shall thy pride content.
But ô you Gods, if you our actions see
(This only I implore) remember me!
Let after ages celebrate my name:
And what you take from life, afford to fame.
Then heaves his meager armes and watry eyes
To those known posts, [p] oft crownd with wreathes, and
A halter to the top. Such wreathes, he said, (tyes
Best please; hard-hearted, and inhumane Maid!
Then, turning toward her, he forward sprung:
When by the neck th'unhappy lover hung.
Struck by his sprawling feet, wide open flye
The sounding doores; and that sad deed descry.

[a] Inoculates.
[b] *Priapus.*
[c] A God among the *Romans* so; called of changing himselfe into sundry formes.
[d] A head attire which old women wore with labels hanging downe at their ears.
[e] The river *Tyber.*
[f] *Hippodama.*
[g] *Penelope.*
[h] A City neere *Rome* erected by *Æsanius.*
[i] *Venus*, of *Idalium*, a wood in *Cyprus* dedicated unto her.
[k] *Nemesis* of *Rhamnus* a towne in *Attica*, where she had her Temple.
ANAXARETE.
[l] The son of *Telamon*; who, banished by his father for not revenging the death of his brother *Ajax*, came unto *Cyprus*, and there built the city *Salamis*.
[m] Taken for the Tables spread with wax wherein they anciently writ.
[n] Songs of victory sung to *Apollo.*
[o] Hers, and the Sunnes.
[p] A custome of old to hang garlands at the doores of their beloved.

The

The servants shreeke; the Vainely raised bore
T' his mothers house; his father dead before.
His breathlesse corps she in her bosome plac't;
And in her armes his heatlesse limmes imbrac't.
Lamenting long, as wofull parents use:
And having paid a wofull mothers dues;
The mournfull Funerall through the City led:
And to prepared fires conveyes the dead.
This sorrowfull Procession passing by
Her house, which bordred on the way, their cry
To th' eares of *Anaxarete* arrives:
Whom now sterne [a] *Nemesis* to ruine drives.
Wee'l see, said she, these sad solemnities:
And forth-with to the lofty window highes.
When seeing *Iphis* on [b] his fatall bed;
Her eyes grew stiffe; blood from her visage fled,
Vsurpt by palenesse. Striving to retire,
Her feete stuck fast; nor could to her desire
Divert her lookes: the hardnesse of her heart
It selfe dilated into every part.
This [c] *Salamis* yet keepes, to cleare your doubt,
In *Venus* temple; calld, the *Looker-out*.
Inform'd by this, ô lovely Nymph, decline
Thy former pride, and to thy lover joyne.
So may thy growing fruits survive the frost:
Nor ripening by the rapefull windes be lost.
When this the God, [d] who can all shapes endue,
Had said in vaine: againe himselfe he grew:
Th'-abiliments of heatlesse Age depos'd.
And such himselfe unto the Nymph disclos'd.
As when the Sun, subduing with his rayes
The mustling clouds, his golden brow displayes.
Who force prepares: of force there was no need;
Struck with his beauty, mutually they bleed.
Vnjust *Amulius*, next th' *Ausonian* State,
By strength usurpt. [e] The nephewes to the late
Deposed *Numitor*, him re-inthrone:
Who *Rome*, in [f] *Pales* Feast, immur'd with stone.
Now *Tatius* leads the [g] *Sabine* Sires to warre.
[h] *Tarpeia's* hands her fathers gates unbarre:
To death with armelets prest; her treasons meed.
The *Sabine* Sires like silent Wolves proceed
T' invade their sleeping [i] sonnes, and seeke to seaze
Vpon their gates; barr'd by [k] *Iliades*.
One [l] *Iuno* opens: though no noise at all
The hinges made; yet by the barres lowd fall
To [m] *Venus* knowne: who this had shut; but knew
That Gods may not, what Gods have done, undoe.
Ausonian Nymphs the places bordering
[n] To *Ianus* held, inclosed with a spring.
Their aide sh' implores. The Nymphs could not deny
A suite so just, but all their floods untie.
As yet the Fane of *Ianus* open stood:
Nor was their way impeached by the flood.
Beneath the fruitfull spring they sulphur turne;
Whose hollow veines with black bitumen burne:
VVith these the vapours penetrate below;
And waters, late as cold as *Alpin* snow,
The fire it selfe in fervour dare provoke:
Now both the posts with flagrant moisture smoke.
These new rais'd streames the *Sabine* Power exclude,
Till [o] *Mars* his Souldiers had their armes indu'd.
By *Romulus* then in Battalia led:
The *Romane* fields the slaughtered *Sabines* spred;
Their owne the *Romanes*: [p] Fathers, [q] Sons in law,
VVith wicked steele, bloud from each other draw.
At length conclude a peace; nor would contend
Vnto the last. Two Kings one throne ascend
VVith equall rule. [r] But noble *Tatius* slaine,
Both Nations under *Romulus* remaine.
VVhen *Mars* laid by his shining caske; and then
Thus spake unto the [s] Sire of Gods, and men.
Now, Father, is the time (since *Rome* is growne
To such a greatnesse, and depends on One)
To put in act thy never-fayling word;
And *Romulus* a heavenly throne afford.
You, in a synod of the Gods, profest
(VVhich still I carry in my thankfull brest)
That one of mine (this ô now ratifie!)
Should be advanc't unto the starry skie.
Iove condescends: with clouds the day benights;
And with flame-winged thunder earth affrights.
Mars, at the signe of his assumption,
Leanes on his lance, and strongly vaults upon
His bloody charriot; lashes his hot horses
With sounding whips, and their full speed inforces:
VVho, scouring downe the ayrie region, staid
On faire [t] mount *Palatine*, obscur'd with shade:
[u] There *Romulus* assumeth from his throne,
Rendering [x] not King-like justice to his owne.
Rapt through the aire, his mortall members wast,
Like [y] melting bullets by a Slinger cast:
More heavenly faire, more fit for lofty shrines;
Our great and scarlet rob'd [z] *Quirinus* shines.
Then *Iuno* to the sad *Hersilia*
(Lost in her sorrow) by a crooked way
Sent [a] *Iris* to deliver this Command.
Starre of the *Latian*, of the *Sabine* land;
Thy sexes glory: worthy then, the vow
Of such a husband, of *Quirinus* now;
Suppresse thy teares. If thy desire to see
Thy husband so exceed, then follow me
Vnto those woods, which on [b] mount *Quirin* spring:
And shade the temple of the [c] *Romane* King.
Iris obayes: and by her painted Bowe
To earth descending, told *Hersilia* so.
VVhen she, scarce lifting up her modest eyes:
O Goddesse (which of all the Deities
I know not; sure a Goddesse) thou cleare light,
Conduct me, ô conduct me to the sight
Of my deare Lord: which when the Fates shall shew;
They heaven on me, with all their gifts, bestow.
Then, with [d] *Thaumantiat*, entering the high
Romulian Hills, a starre shot from the skie,
Whose golden beames inflam'd *Hersilia's* haire;
When both together mount th' enlightned Aire.
The builder of the *Romane* Citie tooke
Her in his armes, and forth-with chang'd her looke:
To whom the name of [e] *Ora* he assignd.
This Goddesse now is to *Quirinus* joynd.

a A Goddesse punishing the proud and arrogant.
b Whereon he was carried to the funerall fire.
c A City of *Cyprus*, built by *Teucer*.
d *Vertumnus*.
e *Romulus* and *Remus*.
f Kept in honour of *Pales* the Goddesse of shepheards.
g Whose daughters the *Romans* had surpized.
h See the Comment.
i The *Romans* who had ravished and married their daughters.
k *Romulus* descended of *Ilus*.
l An ancient foe to the *Trojans* and their offspring.
m From whom *Romulus* was descended.
n See the Comment.
SCALDING STREAMS.
o *Romulus* being the son of *Mars*.
p *Sabines*.
q *Romanes*.
r See the Comment
s *Iupiter*.
ROMULUS.
t A hill in *Rome*.
u See the Comment.
x Not imperiously or tyrannically: the tyranny of *Tarquin*, and rape of *Lucretia* by his son ever after made the name of King odious among the *Romanes*.
y By the violence of the throw.
z *Romulus*, See the Comment.
MERSILIA
a Her messinger the Rainbow.
b One of the seven hills in *Rome*.
c *Romulus*.
d *Iris* the daughter of *Thaumas*.
e See the Comment.

VPON

VPON THE FOVRTEENTH BOOK OF *OVIDS* METAMORPHOSIS.

GLaucus, *rejected by* Scylla, *sollicits the arts of* Circe; *daughter to the* Sun *and* Perſis, *ſiſter to* Æta, *and Aunt to* Medea; *who having poyſoned her husband* Scythus *king of* Sarmatia, *aſſumed that government: but ſhortly after expelled for her tyranny; ſhe fled with a few of her women into* Italy; *ſeating her ſelfe on a little Iland in the* Tyrrhen *ſea, now joyned to the continent, and called at this day by her name. A famous inchantreſſe; and skilfull in all magicall ſimples; who luſtfull by nature, or the revenge of* Venus, *for her fathers detecting her adultery, endeavours to divert the affections of* Glaucus *to her ſelfe from* Scylla. *But failing, and full of indignation, infects the bay, by the Nymph frequented, with her charmed poyſons: wherein* Scylla *bathing, contracts that monſtrous deformity; her loynes invironed with howling Wolves and barking dogs, now a part of her body; deſtroying all that came neere her.* Scylla *repreſents a Virgin; who as long as chaſt in thought, and in body unſpotted, appeares of an excellent beauty, attracting all eyes upon her; and wounding the Gods themſelves with affection. But once polluted with the ſorceries of* Circe; *that is, having rendred her maiden honour to be deflowred by bewitching pleaſure, ſhe is tansformed to an horrid monſter. And not ſo onely, but endeavours to ſhipwrack others (ſuch is the envy of infamous women) upon thoſe ruinting rocks, and make them ſhare in the ſame calamities. That the upper part of her body, is feigned to retaine a humane figure, and the lower to be beſtiall; intimates how man, a divine creature, endued with wiſdome and intelligence, in whoſe ſuperiour parts, as in a high tower, that immortall ſpirit reſideth, who onely of all that hath life erects his lookes unto heaven, can never ſo degenerate into a beaſt, as when he giveth himſelfe over to the low delights of thoſe baſer parts of the body, Dogs and Wolves, the blinde and ſalvage fury of concupiſcence.* SCYLLA.

Some ſay, how reaſon governs in the heart;
Some, in the braine; none, in the nether part.

Cordi alii ſapiam; alii tribuere cerebro:
Inferiora modus, nec ratio ulla tenet.
Alciat.

This monſter Scylla *was ſaid ſoone after to have been changed into a rock; in regard of the impudency of laſcivious women, hardued by cuſtome. Right againſt the Promontory of* Pelorus, *there is a ſteepe round cliffe, which thruſts it ſelfe farre out into a bay; reſembling (as ſome fancy) the forme of a woman, which is called* Scylla: *below are many ſharpe rocks full of holes and concavities, frequented by great fiſhes. Among theſe the inraged Seas make a noyſe, the dogs that are imagined to barke; whereon thoſe ſhips, which too fearefully avoyded* Charybdis, *formerly fell, and were cruſhed in peeces; the miſerable Mariners devoured by the fiſhes. From hence ſprung this fable, and her fabulous forme. The dangerous ſailing betweene* Scylla *and* Charybdis, *commends the ſafety of the middle courſe, and deterres from either extremitie. Thus allegorized.* Scylla and Charybdis.

Detracting envy *Scylla's* curres imply;
Charybdis, the deepe Gulph of poverty.
Who ſhun *Charybdis*, upon *Scylla* fall:
Still ſnarling Envy barks, Want ſwallowes all:
If prudent, of two evills chooſe the leaſt:
Rather be envi'd, then by need oppreſt.

Invidia obtrectator monſtrb eſt Scylla canina.
Paupertas at mergens pauperias, vaſta Charybdis.
Incidit in Scyllam, qui vult vitare Charybdin.
Allatrat hinc nos dens, abſorbet egeſtas.
Ex utroque malo mitem eligejque ſapit, optat
Invidioſus eſſe magis, quam miſerabilis eſſe.
Anulus.

And ſuch advice Ulyſſes *received from* Circe. *But both of theſe dangers have now loſt their terrors by the altering of the current: expreſſed by that marble fountaine in* Meſſena, *where* Neptune *holds* Scylla *and* Charybdis *in chaines; with theſe under written verſes.*

Faſt binding fetters wicked *Scylla* hold:
Saile ſafely through our ſtraights, brave ſhips be bold.
Th' infamous theeſe, who kept theſe ſeas, is tane;
And fell *Charybdis* rageth now in vaine.

Impia vadeſis cohibetur Scylla catenis;
Pergite ſecurè per freta noſtra rates.
Capta eſt prædatrix, ſicutoque infamia Pontî,
Nec fremit in mediis ſæva Charybdis aquis.

The Trojan *fleet, having ſubdu'd theſe difficulties, is driven by contrary windes on the coaſts of* Lybia, *where* Æneas *was fatally entertained by* Dido. Dido.

Infelix Dido nulli bene nupta marito;
Hoc prænante fugo, hoc fugiente ferro.
Auſo. in epig.

Poore *Dido*, ſtill unfortunately wed!
Th' one murdred, flying; dying, when this fled.

But others upon better grounds have determined that this was meerely a fiction of Virgils; *and that* Æneas *never came thither. Among the reſt* Auſonius *on her picture.*

Illa ego ſum Dido vultu, quam conſpicis hoſpes,
Affimulata modis, pulchræ ſaque mirificæ,
Talis eram; ſed non Maro quam mihi finxit erat mens:
Vita nec inceſtis læta cupidinibus,
Namque nec Æneam vidit me Troius unquam,
Nec Lybiam advenit claſſibus Iliacis.
Sed furias fugiens, atque arma precacis Iarbæ,
Servavi fateor morte pudicitiam.
Pectore tranſiixo caſtæ quod pertulit enſis,
Non furor aut læſo crudus amore dolor.
Sic occidiſſe juvat, vixi ſine vulnere famæ,
Vita virum, pectus mentibus ægris.
Auſon. in Epig.

I *Dido* whom this table doth impart,
Of paſſing beauty, drawne by happy art;
Such was when living: not of ſuch a minde
As *Maro* feign'd, to furious luſt inclin'd:
Me *Troys* Æneas never ſaw; nor bore
The *Ilian* ſhips unto the *Lybian* ſhore:
But flying outrage and *Iarbas*; I
By death ſecur'd my ſpotleſſe chaſtity.
This thruſt the ſword through my undaunted breſt:
Not rage, nor injur'd love, with griefe oppreſt.
So fell unforc'd: liv'd undefam'd, (bely'd)
Reveng'd my husband, built a city, dy'd.

For it is more then probable, that Dido *arrived in* Africa, *two hundred eighty and nine yeares after the deſtruction of* Troy; *being ſuppoſed to be the Neece of* Jezabell. *But to follow our Author:* Æneas *from* Carthage *returnes to* Sicilia; *where he had buried his father* Anchiſes: *and ſailing from thence by ſundry places, arrived at the Iland of* Pithecuſa, *lying in the* Tyrrhen *Sea; ſo called of the* Circopians, *whom* Jupiter *for their fraudulent perjurie converted into Apes, and there planted them. For when* Jupiter *had contracted with theſe to ſerve him in his warres againſt* Saturne, *and bound them by an oath;* Candalus *and* Atlanthus, *two brothers, in deceit incomparable, being the principall; they not onely perjurd themſelves and kept back the pay, but ſent him away with ſcoffes and deriſion. They therefore were aptly metamorphos'd into Apes: a Creature in generall ſo like a man, both in ſcorne and imitation; as in particular to theſe leering* Circopians: *The ſymbols of impudence and petulancie. From which conſideration it was deviſed by* Plato *that the ſoule of* Therſites (*of all that came to* Ilium *the baſeſt and moſt ſhameleſſe*) *entred into an Ape; ſtill intimating the actions of men, but retaining his old manners agreeable to that creature. For as in his manhood he was ſo deſperately inſolent as not to ſpare the ſacred dignitie of Princes; ſo now a beaſt, inceſſantly moleſts the Lion, the King of Beaſts, with his ſpightfull gamballs, betweene whom there is an innated Antipathy.*

CIRCOPIANS.

SIBYLLA.

Æneas *now landing at* Cuma, *came to the cave of* Sibyll; *who undertakes to conduct him unto his father in* Elizium: *firſt ſhewing him a golden tree in the gloomy grove of* Proſerpina; *and then ſending him to crop a branch from the ſame; without which there could be no admittance. By this, ſaith* Servius, *the Poets expreſſed, that pureneſſe of life, which leads to felicity; ſaid to be covered with ſhady woods; becauſe in the confuſions of this world, the integritie of vertue is clowded with infinity of vices. Not unlike, but more theologically allegorized by* Mantuan *to be our faith and confidence in God, without which there is no entrance into eternall joyes; called truely the golden bough in regard of the honour and puritie of the metall; and to be hid in a wood, becauſe the wiſedome thereof is obſcured through ſo great a diverſity of Sects and opinions: Nor can be found out, if not ſhowne by* Sibyll; *which is, the will of the Almighty revealed by his Prophets.* Palingenius *a little otherwiſe.*

Non cuivis facile eſt ipſum cognoſcere verum,
Hic eſt ille ramus, medium qui maxima ſilva
Arboribus denſis circumdat atque erroribus atris
Obſcultum celat, nec multis aurea virga
Conſpicitur, niſi cui pura oſtendere columba.

Truth is not eaſily found: that bough of gold
Which gloomy errors (obſcure woods) withhold
From ſight of humane ſearch, is ſeene of none,
Unleſſe, by thoſe pure Doves direction ſhowne.

For others write, that Æneas *was conducted thither by two white Doves: interpreted by ſome for Charity and Innocence.*

Sibyll, *in her returne from the lower world with* Æneas, *declines his promiſed honours, as being a mortall. A modeſty in other* Ethnicks *not to be found; and reſembling that of the Saints and Angels, who refuſed divine worſhip, as onely due unto God; perhaps taught her by that Spirit, which*

by

by an extraordinary dispensation revealed unto her those excellent Mysteries, whereby she yet speaketh. She tells him how she might have lived ever, if she would have consented to Apollo; *yet must live untill she had accomplished a thousand yeares: who now worne with age, should hereafter consume into a voyce.* Sibyll *was feigned to be beloved of* Apollo, *in that a propheteſſe: Propheſying of old ascribed unto him, and to proceede from his spirit unto others; and because she propheſied of the warres and Empire of the* Romanes, *she was said to reveale what should follow to* Æneas, *as to the originall of that nation. Her verses contained the Oracles of a thousand yeares; and therefore said to have lived so long; after to be changed into a voyce, in that the fame of her verse should continue for ever. Besides, it is reported, how a voyce from the inward receſſe of her Cave long after her death gave answers.*

Æneas departing from Cuma, *arrives at* Cajeta; *so called of his Nurse, whom he there interred. Here* Macareus *with joy and wonder meets with* Achemenides; *both companions to* Ulysses: *the latter casually left behinde him in* Sicilia, *whom* Æneas, *though formerly an enemy, brought off from the terrours of* Polypheme. *For* Ulysses, *there landing in his returne from* Ilium, *entred his Cave,* POLYPHEMVS. *with twelve of his fellowes. Of whom the Gyant eat two to his supper, two more the next morning at his breakfast, and at night as many. When drunke with the wine which* Ulysses *gave him, and fettered with surfet and sleepe, he had his onely eye burnt out by him with a firebrand (according to the propheſie of* Telemus) *who among his sheep, together with the rest of his Companions, escaped his search and so got a ship-board. Now the* Cyclops (*as formerly said*) *were a salvage people given to spoyle and robbery; unsociable amongst themselves, and inhumane to strangers: And no marvell; when lawleſſe, and subject to no government, the bond of society; which gives to every man his owne, suppreſsing vice, and advancing vertue, the two maine columnes of a Common-wealth, without which it can have no supportance. Besides man is a politicall and sociable creature: they therefore are to be numbred among beasts who renounce society, whereby they are deſtitute of lawes, the ordination of civility. Hence it ensues, that man, in creation the best, when averse to justice, is the worst of all creatures. For injustice, armed with power, is most outragious and bloudy. Such* Polyphemus, *who feasts himselfe with the flesh of his guests; more salvage then are the* West-Indians *at this day, who onely eat their enemies, whom they have taken in the warres; whose slighting of death and patient sufferance is remarkable; receiving the deadly blow, without distemper, or appearance of sorrow; their fellowes looking on, and heartily feeding on the meate which is given them; yet know how they are to supply the shambles perhaps the day following. The heads of men they account among their delicates, which are onely to be eaten by the great ones, boyling oft times not so few as a dousen together, as hath beene seene by some of our Countrey-men. Injustice and cruelty, are ever accompanied with Atheiſme and a contempt of the Deity: which* Polyphemus *himselfe thus profeſſeth in* Homer:

O foole! that hither com'st from farre aboads,
To bid me feare or reverence the Gods.
We *Cyclops* care not for the Goat-nurst *Iove*;
More to be fear'd then those who sway above.
Nor will I, for *Ioves* wrath, forbeare to kill
Thee or thy Mates: My God is my sterne will.

Stultus es & hospes, quod longè advenisti,
Qui me Deos jubes sive timere,
sive observare.
Non enim Cyclopes Iovem ægida metuimus eorumve,
Neque Deos beatos, quoniam multo præstantiores sumus.
Neque ego Iovis inimicitias evitavi, parcam.
Neque tibi, neque sociis, si me animus jubeat.
Hom. Odyss. l. 9.

Like the Scythians *who in their barbarous devotions accustomed to fix a speare in the ground, and worship it, as the onely God they acknowledged. But this contemner of Gods and men, this inhumane Monster, is surprised in his drunkenneſse, and deprived of his onely eye by deſpised* Ulysses; *who would not kill him, the longer to protract his punishment. In the person of* Ulysses, *that wisedome is deſigured, which undauntedly and victoriously runs through all dangers: in* Polyphemus, *the folly of barbarous strength, infeebled with vices. He is also physically said to be subdued by the other, in that wisdome discovers the secrets of nature; which before they be knowne seeme wonderfull and formidable. Now* Servius *will have* Polyphemus *a prudent person: feigned to have had his one eye in his forehead; in that neerer the braine, the throne of the understanding; and put out by* Ulysses, *as overcome by his greater wisdome.*

Achemenides *having told his owne misadventures, deſires* Macareus *to tell what befell* Ulysses, ÆOLVS. *after his departure from the* Cyclops. *Who informes him how from thence they came to the* Æolian *Ilands. These lye on the west of* Sicilia: *the principall* Lipara; *but* Strongyle (*so called of its rotundity, whose lofty top at this day flames like a Beacon*) *was the habitation of* Æolus; *who is said to be beloved of the Gods, in regard of his piety; and of men for his temperance and hospitality: insomuch as the neighbouring nations, though in contention among themselves, submitted to his Empire.*

He is feigned to command the windes by the procurement of Juno: *which thus is by himselfe acknowledged.*

—— Tuus, ô Regina, quid optes,
Explorare labor, mihi jussa capessere fas est.
Tu mihi (quodcunque hoc regni) tu sceptra, Iovemque
Concilias, tu das Epulis accumbere divum,
Nimborumque facis, tempestatumque potentem.
Virg. l. 1. Æn.

------- O Queene, tis thine to will,
My duty thy commandment to fulfill.
This Kingdoms Scepter and my grace with *Iove*
Sprung from thy bounty; that I feast above
Among the Gods: by thee so potent made
Ore tempests and proud stormes.-----

For the windes by the motion of the aire, which is Juno, *are created. The fable of this his dominion proceeding from his knowledge in Astronomy, especially in that part which concernes the nature of the windes, as also in that he could prognosticate of the weather by the rising of the Clowds, the tides of the Sea, and flaming of the mountaine; declaring withall that nothing happens without the divine providence, when the windes themselves of a condition so light and inconstant, are not without their commander. No lesse a power hath he, who can bridle the tempests of his affections. He is said to be the Grandchilde of* Hippotus, *of the swiftnesse of the winde; in relation to the speede of a horse, and to have had six sonnes, and as many daughters, of the severall windes whereof there were twelve, according to the ancient division, the barren being called masculine, and the fruitfull feminine.* Æolus *feasteth* Ulysses, *and gives him the windes in a bag (the West onely let loose to waft him into his Countrey) which, while he slept, was opened by one of his Companions; when contrary gusts arose, and drave them back to the place they came from. The ordinary effects of curiositie and covetousnesse. Some, who have searched the closet of nature, affirme that a bag of a Dolphins skin, with the addition of certaine ceremonies, will procure the desired winde, and that onely: the ground, they say, of this invention of* Homers. *But the wisdome of* Ulysses *was then as secure and sleepy as himselfe, who could not watch so neere the end of his voyage: the consummation whereof would have crowned his vigilancy. Manifested by the dysaster; which admits in this kinde of no second error; nor leaves any other comfort, but teares to the miserable. Whom formerly courteous, but now angry* Æolus *rejects; as a man in disfavour with the Gods, and who by his sloth had frustrated his bounty.*

LÆSTRIGONIANS. Macareus *told how from thence they sailed to* Lamia *now* Formiæ, *inhabited by the* Læstrigonians; *man-eaters, and no lesse inhumane then the* Cyclops; *where their men were destroyed, and all their ships lost, but that alone which carried* Ulysses. *Then came we, said he, to yond-rising hill; and points to the Promontory of* Circes. Circe *naturally signifying the circumvolution of the Sunne, whose heat and directer beames do quicken whatsoever is vegetive; and therefore aptly seated in this place, producing such a number of Plants and herbes of different vertue. We have said before that* Circe VLYSSES MATES. *was a famous enchantresse, who could turne men into beasts (as here* Ulysses *mates into Swine) among her other miracles by making them drink of her charmed cup, and waving her rod over them. Wherein the devill perhaps aped that rod of* Moses *wherewith he performed such wonders; or derived from the* Egyptian *Sorcerers, as now in use among those of that profession. But she could not prevaile over the person of* Ulysses, *secured by the hearbe Moly, which was given him by* Mercury (*a more cunning Magician, and inventer of that art*) *who forced her to restore their former shapes to his servants. For as the earth produceth malignant simples, so doth it Antidotes to resist their virulency; among those of this kinde they reckon the Sarr-fish, the Iasper-stone, Christs-thorne, Agnus castus, and Fleawort; especially this Moly, which growes most naturally in* Egypt, *and was lately brought from thence into Italy by one* Guillandinus *a Physician of* Padoa; *as reported by Earle* Bothwell, *unto whom he shew'd it, which is not to be extirped by man; in that deadly, as they say, unto those who attempt it; or rather in that the root thereof, according to* Pliny, *is thirty foot long: whereof* Homer.

Radix quidem nigra erat, lactì quidem similis flore,
Moly autem ipsum vocant dii: difficile autem effossu,
Diris utique mortalibus. Hom. Od. l. 10.

The sable root thrust forth a milk-white flower,
Calld Moly by the Gods; by mortall power
Hardly extirpt.

As there are remedies in nature against naturall evills; so are there charmes against the malice of charmes: one witch undoing what another hath done (whom they commonly call wise-women) as here Circe *her selfe disinchants the Mates of* Ulysses. *But that a man can be transformed into a beast, is utterly against the opinion of* S^t Augustine, *who affirmes, that the Divell can create nothing being himselfe a creature, nor change that shape but onely in shew, which God hath created. Although*

Spondanus

Spondanus *with much fervor oppose him; alleadging that place in* Aquinas, *how the Angels, both good and evill, have a naturall propertie and power to Metamorphize our bodies, going about to confirme it by sundry histories. But search we a little higher, and first into the naturall sence of this fable.* Circe *is feigned to be begot by* Sol *on* Persis, *the daughter of* Oceanus; *in that what ever hath being, is by the heat of the Sunne and moisture ingendred.* Circe *is so called of mixing, because the mixture of the elements is necessary in generation which cannot be performed but by the motion of the Sunne:* Persis, *or moisture supplying the place of the female, and the Sunne of the male, which gives forme to the matter: wherefore that commixtion in generation is properly* Circe, *the issue of these parents. Her foure Hand-maids, which gather and select her magicall hearbs and flowers, are no other then the foure Elements, administring unto us, according to their power, the nature of all motion. Others take them for the foure seasons of the yeare, from this description in* Homer.

Foure damsels serv'd her, daughters of the woods,
Of sacred springs and sea ingulphed floods.
The first rich cloths of state hung ore their heads:
And on the floore faire-figur'd Carpets spreads.
One, silver tables sets before the throne;
And Cates in golden dishes plac't thereon.
A third in flagons mixt mellifluous wine,
And precious goblets fills to the divine.
The fourth upon a mightie Tripod sets
A Chaldron, and with fire faire water heats.

Ancilla autem intereà quidem intra domum satagebant
Quarum, quæ ei domi administra erant.
Natæ autem hæ erant ex fontibus & sylvis,
Et ex sacris fluminibus, quæ ad mare profluunt:
Harum una quidem injecit thronis stragula pulchra,
Purpurea superne subtus linea tenuia substravit
Altera vero ante eorum extendit mensas
Argenteas, illi autem apposuit aureas lances.
Tertia vero in cratere mulcissimum vinum miscebat
Dulce in argenteis, dispribuit autem aurata pocula.
Quarta vero aquâ fervebat, & succendit ignem
Magnum sub tripode magno, calefiebat autem aqua. Hom. Odyss. l. 10.

The first decyphering Spring, the second Summer, the third Autumne, and the fourth Winter. Circe *was held to be immortall, in regard of the perpetuall generation of the Elements: and to turn men into severall sorts of beasts, because the corruption of the one begets a forme farre different from it self. The Iland where she was supposed to dwell was called* Ææa, *which is an ingemination of sorrow, for the diseases and complaints of the Creatures, who by the wasted strength of their naturall compositions, are afflicted with sundry diseases. Yet* Ulysses *could not lose his shape with the rest, who being fortifyed by an immortall power, was not subject to mutation. For the divine and cœlestiall soule, subsisting through the bountie of the Creator, can by no assault of nature be violated, nor can that be converted into a beast, which so highly participates of reason: although her Companions, the foure Elements, uniting in a humane body are daily obnoxious to changes: by which is expressed the immortalitie of the one, and frailtie of the other.* Servius *will have* Circe *not onely an Inchantresse, but a notorious strumpet; and therefore feigned the daughter of the Sun, in that nothing more apparant; who by her lascivious arts drew many from a morall life to a brutish; and therefore said to have changed them. But* Comes *more fully. How* Circe *was said to be the daughter of* Sol *and* Persis, *in that lust proceeds from heat and moisture, which naturally incites to luxury; and getting the dominion, deformes our souls with all bestiall vices; alluring some to inordinate* Venus; *others to anger, cruelties, and every excesse of passion: the Swines, the Lions, and the Wolves, produced by her sensuall charmes; which are not to be resisted, but by the divine assistance, Moly, the gift of* Mercury, *which signifies temperance. So the fortitude and wisdome of* Ulysses *preserves him in the midst of vices against their strongest invasions; when some of his Companions are devoured by the* Cyclops, *some destroyed by the* Læstrigonians, *and others converted into beasts by* Circe: *their headstrong appetites, which revolt from the soveraignitie of reason (by which we are onely like unto God, and armed against our depraved affections) nor ever return into their Countrey (from whence the soul deriveth her cœlestiall originall) unlesse disinchanted, and cleansed from their former impuritie. For as* Circes *rod, waved over their heads from the right side to the left, presents those false and sinister perswasions of pleasure, which so much deformes them: so the reversion thereof, by discipline, and a view of their own deformitie, restores them to their former beauties.*

Macareus *proceeds with the story of* Picus (*told him by one of the foure Damsells*) *who rejecting the love of* Circe, *was by her converted into a Wood-pecker.* Saturne, *his father, formerly flying into Italy, had been entertained by* Janus, *then raigning in* Ausonia, *to whom he taught the unknown art of husbandry: and therefore was by him made a partner in his Kingdome: stamping on their coine a head with two faces, to shew their united government. Whereupon* Janus *was said to have had two foreheads: as also of his excellent wisdome; who by looking back to the times that were past, and comparing them with the present could better judge of the future.* Picus *having married his daughter* PICVS.

Canens

Canens (*ſo called for her melodious ſinging*) *ſucceeded* Janus *in the* Laurentine *Kingdome. Who loſt in hunting by the* Circean *Promontory and never more heard of, was feigned to have been transformed by* Circe: *and into a Wood-pecker (a bird of no ſmall eſtimation in Augury) in that ſo cunning an Augur; keeping one continually in his houſe, by which he divined. And therefore his ſtatue was made with an Augurs ſtaffe in his hand, and that bird on his head. A Wood-pecker lighting on the head of* Lucius Tubero *the Citie Prætor, ſate there ſo gently that he took him off with his hand. The Prophets divining that it portended deſtruction to the Empire, if it were let go; or if kill'd, to the Prætor; the Prætor forthwith tare it in pieces; and not long after fulfilled the propheſie. This Bird was conſecrated to* Mars, *in that hardy, piercing tuffe Oakes to the marrow with his bill; being alſo derived from* Picus, *a couragious ſouldier. They will clamber up trees like Cats: and by jobbing againſt the barke do know if the worme lye under. They breed in round holes, which they digge with their bills in the bole or branches: theſe being ſtopt with pins of Iron, they will open them again with a certain hearb; as reported by ſundry Authors. Although this tranſcend my beliefe, yet I am certain that a pilfering thiefe confeſſed on the ladder, how by the advice of one of his receitors he compaſſed this hearb; which being put into the key-hole would make the lock fly back: whereby not ſeldome he had entred mens houſes, and opened their Coffers. And I knew a fellow, who ſixe or ſeven yeares had been a ſlave to the* Spaniard *in the* Weſt-Indies, *who with deſperate oathes would averre, how ſuch an hearb was common in thoſe countries; inſomuch as the ſhackles would often unbolt, and fall from the feet of the horſes, as they fed in the paſtures; and how himſelf therewith had often opened a paſſage to the ſtuffing of his emptie belly. Whether true or no, no doubt but he believed himſelf in telling it ſo often. The ſervants of* Picus *are converted by* Circe *into ſalvage beaſts: that is through rage and paſsion for the loſſe of their Maſter, for a time deprived of their reaſon: the onely deſtinction between the one and the other.*

PICVS HIS SERVANTS.

CANENS.

His wife Canens, *now Swan-like ſinging on the banks of* Tiber, *conſumes into aire with immoderate ſorrow: ſorrows aſſociates being paleneſſe, macilency, drooping ſpirits, and killing conſumptions. The change well ſuting with her name (ſince the ſound of the voice evaporates into aire) which the place retaines, as a monument of her conjugall affections.*

As Picus, *ſo* Faunus *his ſonne was deified by poſteritie: the father of* Latinus (*the author of the* Latine *name*) *whoſe daughter* Lavinia *was now the cauſe of a fatall warre between* Æneas *and* Turnus. *The latter ſending* Venelus *to* Diomedes, *to entreat his confederacy and aſſiſtance: himſelf originally a* Græcian *and not ignorant of the ancient hatred which the other bore to the* Trojans. Diomedes *then dwelt in* Argarypa *a citie of* Apulia. *For returning into* Ætolia *through many dyſaſters from the ſack of* Ilium, *he found his wife* Egiala *revolted from her dutie and honour, for the love of* Cyleborus, *the ſonne of* Scheneleus: *incited, as they feigne, thereunto by* Venus, *for the wound ſhe received from his launce in the* Trojan *warres by* Minerva's *inſtigation.*

At cum tantem aſſecutus eſt multam per turbam inſequens,
Tunc pertecta lancea magnanimi Tydei filius
Summam vulneravit manum infligens acuta lancea
Imbecillam: ſtatim autem eatem perſinavit
Divinum per peplum, quem ei Charites elaborarant ipſæ;
Extremam ſub volam; fluebat autem immortale ſanguis Dee,
(Cruor qualis fluit ompe beatis Diis.
Non enim panem edunt, neq; bibunt ardens vinum:
Ideo exangues ſunt & immortales appellantur)
Hom. Il. l. 5.

The Son of great ſoul'd *Tydeus* her perſues
A midſt the throng; and his ſharp launce imbrues
In her faire hand; pierc't through her heav'nly vaile,
Wrought by the graces: her freſh cheeks grew pale:
And from her palme th' immortall crimſon bleeds;
Such blood as from the happy Gods proceeds,
That neither feed on bread, nor taſt ſtrong wine:
Who therefore bloodleſſe, and are ſtyl'd divine.

DIOMEDES SOVLDIERS.

Diomedes *deteſting his ungratefull Country, puts again to Sea; & was wrackt by tempeſts on an Iland, lying in the* Adriatick *Gulph right againſt mount* Gargarus: *which after bore his name, and was honoured with his ſepulcher and temple: where not a few of his ſouldiers, execrating, as they feigne, the eternall malice of* Venice, *were turn'd into Fowles, not unlike to Swans, by her fury.* Pliny *writes how by* Juba *they be called* Cataractæ; *that their eyes are of the colour of fire, their feathers white; one leading the ſhole like a Captain, and another bringing up the reare: who would waſh his temple with the water which they brought in their beakes; and at the arrivall of ſtrangers ſet up a menacing cry; but be gentle to the* Græcians, *as acknowledging them for their Countrey-men; being onely ſeen in that Iland.* Yet ſince a generation of birds (*ſaith* S^t. Auguſtine) I hold them to be no transformed men; but that the men, being never more ſeen, were deſtroyed by evill Angels, and the birds brought thither in their roome from unknown habitations. As for the waſhing of his Temple, their love to the Greeks and rage to other nations, theſe may well proceed from

from the instinct of the divell, to perswade men that *Diomed* was deified, and injure the true God, by adoring a false one. *But* Diomedes *departing from hence, arrived in* Italy, *where he was entertained by* Daunus; *who gave him his daughter in marriage, with the barreneſt part of the countrey, in reward of a victory in his behalfe obtained: throughout his kingdome erecting his ſtatues. Thus was* Diomed *much honoured, but poore in ſubſtance and ſubjects, when* Venulus *came thither, by which he excuſeth himſelf for not taking armes in the aid of* Turnus. *But the hiſtory proceeds, and declares how* Daunus, *having his kingdome afflicted with famine, inquired the cauſe of the Oracle; who anſwered how it proceeded partly from the imprecations of* Diomed (*perhaps in that he rewarded his ſervice with ſo barren a poſſeſſion*) *but chiefly from the wrath of* Venus. *Whereupon* Daunus, *watching his opportunitie, cut off his head, and overthrew his ſtatues, as a man deteſted by the Gods, and to his benefactor ungratefull, who after was intombed in the Iland and honoured with a temple as aforeſaid. By this ſtory we may contemplate the unavoidable vengeance, which proſecutes ſuch as are elated with the glory of their actions to that height of arrogance, as to fight with the Gods themſelves, and wound them as it were with their inſolency; when by how much the greater our proſperitie, by ſo much the more ſhould our gratitude and adoration increaſe for their bounties. His companions are ſaid to have been changed into Fowle: not becauſe infelicitie and miſery give wings to our former friends to deſert us; but rather in that they truely loſe the excellency of men, who with bruiſh impatiency blaſpheme and repine at that which God hath ordained; nor ſhould we, with theſe Swan-like birds, ſo much as deplore their calamities, who ſuffer by divine vengeance. Others, by* Diomed, *conceive a man tranſported with zeale; who is fervent to ſuppreſſe ſome ſect of Religion* (*corrupt indeed, and infamous; as ſhadowed here under* Venus) *not by argument and ſinceritie of life, but by fire and ſword, provoked by* Pallas, *or the ſeveritie of prudence, whereby he atchieveth much glory; eſpecially among the vulgar, to whom nothing can both be gratefull and moderate, as the Champion and ſupporter of truth and religion. But this glory is ſeldome long liv'd; ſince all violent proſperitie, by a fatall viciſſitude, in the end is unhappy. For if, in the change of things, the ſuppreſſed ſect gather ſtrength, and grow into favour, then the former fierce zeale is condemned, the party hated, all his honours demoliſhed; and* Diomed *murdered by his father: differences in religion among neereſt kinsfolk begetting deceipt and trechery. Now* Diomedes *companions; men of the ſame ſect and opinion, by deploring his calamitie, and divulging their griefe, are feigned to have been converted into Swan-like birds, or fowles of* Diomed; *flying in the faces of the* Trojans, *the favorites of* Venus, *or of the contrary faction.*

PAN.

Venulus *in his return ſees a Cave in* Meſſapia, *frequented by the halfe-goat* Pan; *whoſe body and habit expreſſeth Vniverſall Nature, as his name importeth. The hornes on his head expreſſing the rayes of the Sun and Moone:* (*So* Moſes *for the radiancy of his face was ſaid to be horned*) *the upper part of his body, like a mans, repreſenting the heavens; not only in regard of the beautie thereof, but of his reaſon and dominion: His goatiſh nether parts carrying the ſimilitude of the earth; rough, overgrown with woods and buſhes; his feet cloven in regard of the earths ſtabilitie.* Stat vi terra ſua, vi ſtando Veſta vocatur. *Whereupon* Ariſtarchus Samius, *who held the motion of the earth from Weſt to Eaſt in foure and twentie houres, to ſalve the apparant rapture of the heavens from Eaſt unto Weſt was accuſed before the* Areopagites, *as preſumptuouſly attempting the removall of* Veſta; *and not a few at this day are guiltie of the ſame abſurditie. The brows of* Pan *are crowned with Pine branches, becauſe thoſe trees adorne the tops of the Mountains: his mantle the skin of a ſpotted Panther, preſenting according to* Probus, *both ſtars and flowers;* (*as flowers may be called the ſtars of the Earth, and ſtarres the flowers of the heavens*) *or rather the rare diverſitie of things. The ſevenfold pipe which he blows on, the varietie of winds, with their inconſtant changes. He is ſaid to live ſolitarily, in that there is but one world; to be the God of ſhepheards, and Heardſmen, becauſe the earth affordeth paſture for their flocks and heards; of whoſe ſudden frights, and flights at every noiſe from the woods or rocks, thoſe are ſaid, who feare without cauſe, to be poſſeſt with a Panick terrour; and laſtly he follows the Nymphs with inſatiate luſt, for that the world doth continually procreate, wherein moiſture is chiefly requiſite, as a matter moſt fit and proper for generation: Man being the greater worlds moſt exact epitome. But heare we* Alciatus.

Men worſhip nature by the name of *Pan*,
A man half-goat, withall, a God half-man.
Above a man, where ſacred reaſon raigns;
Born in the heart and toured in the brains.
Below a Goat, ſince nature propagates
By coiture, in all whom life inſtates.

Pana colunt gentes (naturam hoc dicere verum eſt)
Semicaprumq; hominem, ſemivirumq; Deum.
Eſt vir pube tenus, quod nobis inſita virtus
Corde micat, celſa verticis arce ſedet.
Hinc caper eſt, quia nec natura in ſecla propagat
Concubitu, & volucres, ſquamea, ſruta, ferae.

Rough

Quod commune alijs animantibus, oſt caper ardet
Luxuria, veneris ſignaq; aperta gerit.
Corda alijs Sophiam, alijs tribuere cerebro;
Inferiora regat, nec ratio ulla tenet.
Alciat Emb. xcvii.

Rough Goates, as other animals, expreſſe
Ranke luxury, and brutiſh luſts exceſſe.
Some ſay that wiſdome governs in the heart;
Some in the brain; none in the nether part.

APPVLVS. *This Cave was alſo haunted by the Nymphs, till frighted from thence by the obſcene behaviour and revilings of the ruſtick* Appulus: *for which they converted him into a wild Olive, whoſe fruit is as bitter as formerly was his tongue, which gave an invention to the fable.*

TROIAN SHIPS. *The* Rutilians, *failing of their ſuccour, fight without ſucceſſe; when* Turnus *ſets the* Trojan *ſhips on fire; by* Cybele *converted into Sea-Nymphs; perhaps ſo feigned becauſe they ſunke them to prevent their burning. But* Plutarch *writes, how they were fired by the* Trojan *women, in the abſence of their husbands, to give a period to their wanderings; who meeting them in their return, with imbracements and kiſſes, ſome to their husbands, and ſome to their kinsfolk, appeaſed their angers. Whereupon a cuſtome aroſe among the* Romans, *which continued as long as their Empire, that none in ſaluting ſhould kiſſe their lips, who either were of their blood or alliance. And like enough they were ſet on fire by the ſecret inſtruction of* Æneas, *as* Agathocles *and others burnt their Navies after their landings, to inforce the ſouldier to an obſtinate valour, by taking away all meanes of retiring. The former fable of their transformation was only* Virgils *invention; thoſe ſuppoſed Nymphs rejoycing when they ſaw* Alcinoes *ſhip converted into ſtone, which was lent to their ancient enemy* Vlyſſes; ALCINOES SHIP. *as this latter* Homers, *in regard of a rock which lay before the harbour of* Phœacia *retaining that figure.*

ARDEA. Æneas *having overthrown the* Rutilians, *with the ſlaughter of* Turnus, *ſets* Ardea *his regall Citie, on fire; from whoſe aſhes, a meagre Heron aſcended. This was feigned by our Poet, partly in that the fowle and citie have both one name in the* Latin; *and partly in regard of his vigilant feare, pale colour, macilency, and pittifull ſcreamings; which denote the condition of a Town beſieged, and after ſackt by the enemy. The name alſo ſignifies in* Greeke *a ſweating of blood, the effects of warre; for that blood guſheth out of their eyes in the time of their Coiture: whoſe loftie flight prognoſticates ſtormes.*

Iam ſibi cum curvis male temperat unda carinis,
Quam medio celeres revolant ex æquore mergi,
Clamoremq; ferunt ad littora; quumq; marina
In ſicco ludunt fulicæ; vnctaſq; paludes
Deſeruit, altam ſupravolat Ardea nubem.

The waves themſelves, and ſhips, diſorder, when
Swift Cormorants from ſeas to ſhoares reſort
With farre-heard cryes; or chattring ſeamews ſport
Within the land: or when the Hernſhaw flies
From haunted Lakes, and climbs the loftie skies.

For the Heron, being a water Fowle, taketh pleaſure in the condenſed ayre; needing alſo the help of the groſſer, in that her wings are ſo heavy and unwildie.

ÆNEAS. Æneas *having eſtabliſhed his kingdome in* Latium; *with the conſent of the Gods is new deified by his mother* Venus: *waſhing away what was mortall in the River* Numicus: (*For they held that none could be entertained into the cæleſtiall aſſemblies, who firſt were not purged from their humane pollutions*) *and making him immortall with the infuſions of Nectar and Ambroſia: Ambroſia ſignifying immortalitie, and Nectar a not being obnoxious unto death; the food of the Gods, and alluding (as diverſe have obſerved) to that tree of Life which was planted in Paradiſe. But the hiſtory relates how* Æneas *periſhed in the river* Numicus; *and being never found after, was deified by his ſonne* Aſcanius; *which he did not only in honour of his father, but to augment the reputation of himſelf and his poſteritie; calling him* Jupiter Indiges (*that is a Deitie made of a mortall.*) *The* Latines *dedicated a temple to him with this inſcription.* To our holy Father and Terreſtriall God; the governour of the waters of Numicus. *He was ſaid to be the ſonne of* Venus, *of his goodly forme, and affabilitie; or in that begotten by* Anchiſes *on an incontinent Dame, but of exquiſite beautie.*

Aſcanius *ſucceeded his father; him his brother* Silvius (*of whom his ſucceſſors were named* Silvii) *the ſonne of* Lavinia, *through the favour of the* Latines: Julius, Aſcanius *ſonne, contented with the Sacerdotall dignitie; from whom the family of the* Julii *deſcended; the occaſion that* Julius Cæſar *was ſo ambitious of the high Prieſthood.* Latinus (*to follow our Author, for the Catalogue of the* Alban *Kings do not a little differ*) *ſucceeded* Silvius; *then* Epitus, Capys, Capetus, Tyberinus (*whoſe deſtiny gave a name unto* Tiber) Remulus, Acrota, Aventine, *and* Procas.

Pomona *flouriſhed in the raigne of this King, the Goddeſſe of the Hortyards and their fruitfull production*

productions, taking from thence her name; who had her Temple, Flamen, and festivals. Beloved she was by Vertumnus: a Deitie also; (for Idolatrous antiquitie made not only Gods of whatsoever was to life beneficiall, but even of their passions, affections, vertues and vices) who changing himself, to purchase accesse, into sundry shapes, at length becomes his own bawd in the shape of an old woman: And to mollifie her the more, relates the story of Iphis, who hang'd himself for the love of Anaxarete, converted into a statue of stone for her cruelty; By which is presented the hardnesse of her heart, and punishment of arrogancy; as in Iphis, the miseries of rejected love, with the desperate consequences, hapning especially to those who are naturally melancholy. For though love with much difficultie enters into the hearts of such, yet entred once, he for ever keeps his possession: These alwaies are prone to complaine and grieve, and not seldome hasten their own destinies. Vertumnus, not prevailing in a false, reassumes his own winning shape, and now enjoyes his equally wounded Pomona. He was feigned to be that God, which turned the yeere about; and thereof so named; as in respect of the many mutations and seasons to change himself into so many formes; now a Plow-man, now a Harvest-man, a gatherer of fruit, or one imployed in the vintage. Lastly, an old woman, which is when in the declination of the yeere he marries with Pomona; in that all fruits come then to maturitie; and therefore his festivals were celebrated in October. Vertumnus is also taken for the inconstant mutabilitie of our humane affections. VERTVMNVS. ANAXARETE.

Amulius the sonne of Procus, next raigned in Ausonia, having not only deposed his eldest brother Numitor, but murdered his sonne Ægesteus, and forced his daughter Ilia to become a Vestall, who was not then to marry by her vow; intending thereby to cut off all his posteritie. But Ilia bare two sons at a birth, begotten, as pretended, by Mars, to cloake her inconstancy: for to conceive by a God was counted an honour. Amulius gave in charge that the twins should be drowned; and Ilia buried alive, according to the law, in that she had violated her vow of chastitie. But she was pardoned at the intercession of Antho, daughter to the Tyrant, and her sonnes preserved by the relenting executioners, who were nourished, as was said, by a Wolfe; whereof there are many statues at this day extant: but as some will have it, by a harlot the wife of Faustulus; called Lupa by the Latines, as their vaulting houses Lupanaria. But why might not a Wolfe give them suck, as a Bitch gave suck unto Cyrus; being both one creature, & differing in nothing but the tamenesse of the one & wildnes of the other? For those fierce Mastives carried by the Spaniard into the West Indies, to hunt and worry the Natives: turning after wild, became Wolves, and preyed upon the Cattle of their rejected masters. And it is ordinary at this day in some parts of France for Goats to suckle the children of those poore women who either want milk; or have other imployments, which they do with as great affection and sedulitie, as if they were their own Kids. These brothers, the one called Romulus, and the other Remus, now men, and made acquainted with their originall: deposed Amulius, and restored their Grandfather to his kingdome. Romulus succeeded Numitor: who built a Citie on the banks of Tiber, which of his own name he called Rome, as his nation Romans. Now wanting wives, at a solemne shew they surprise the daughters of the Sabines, their neighbours (like those two hundred Benjamites, who stole the daughters of Shiloh, agreeable to those lawlesse times, and perhaps by necessitie justifiable) the originall of a mortall warre. The Sabines led by Tatius, took the fort of Tarpeia through the treason of the Governours daughter, upon promise to receive what they wore on their left armes for her reward, she meaning their bracelets of gold; which they not onely gave her, but threw their shields upon her (a part of the bargain) and so prest her to death. From thence by night the Sabines attempted to have entred the Citie; but were repulsed by the late cold springs, now gushing sulphurous and scalding waters, which overflowed by the temple of Janus. This fable hath relation to an order of souldiers, initiated with certaine ceremonious superstitions at the Lake of Vadimonius, which boyled with brimstone, who sallying that night out of Port Janualis, repulsed the enemy. But Macrobius reports it thus out of Varro. The Romans, in the Sabine warres commenced for the ravished Virgins, made haste to shut a gate at the foot of Mons Viminalis (called after Ianualis of the event) the enemy falling on that quarter; which as often as they shut it, of it self flew open; whereupon they there placed a strong guard to defend it. While in another part the battell was fought with great fury, a sudden rumour arose, that Tatius had overthrown us; at which the terrified Romans who kept that passage took themselves to their heeles. When the Sabines were ready to enter, it is reported that a mightie torrent rusht through that gate from the temple of Ianus, whose scalding waters either burnt the enemy, or devoured them in their whirlpits. Whereupon it was decreed, that in the time of warre, the doore of Ianus his Temple should stand open, that the God might come forth to the succour of the Citie. The Romans and Sabines, at length reconciled by the mediation of the women, became one nation, Romulus and Tatius governing Scalding Streames. ROMVLVS.

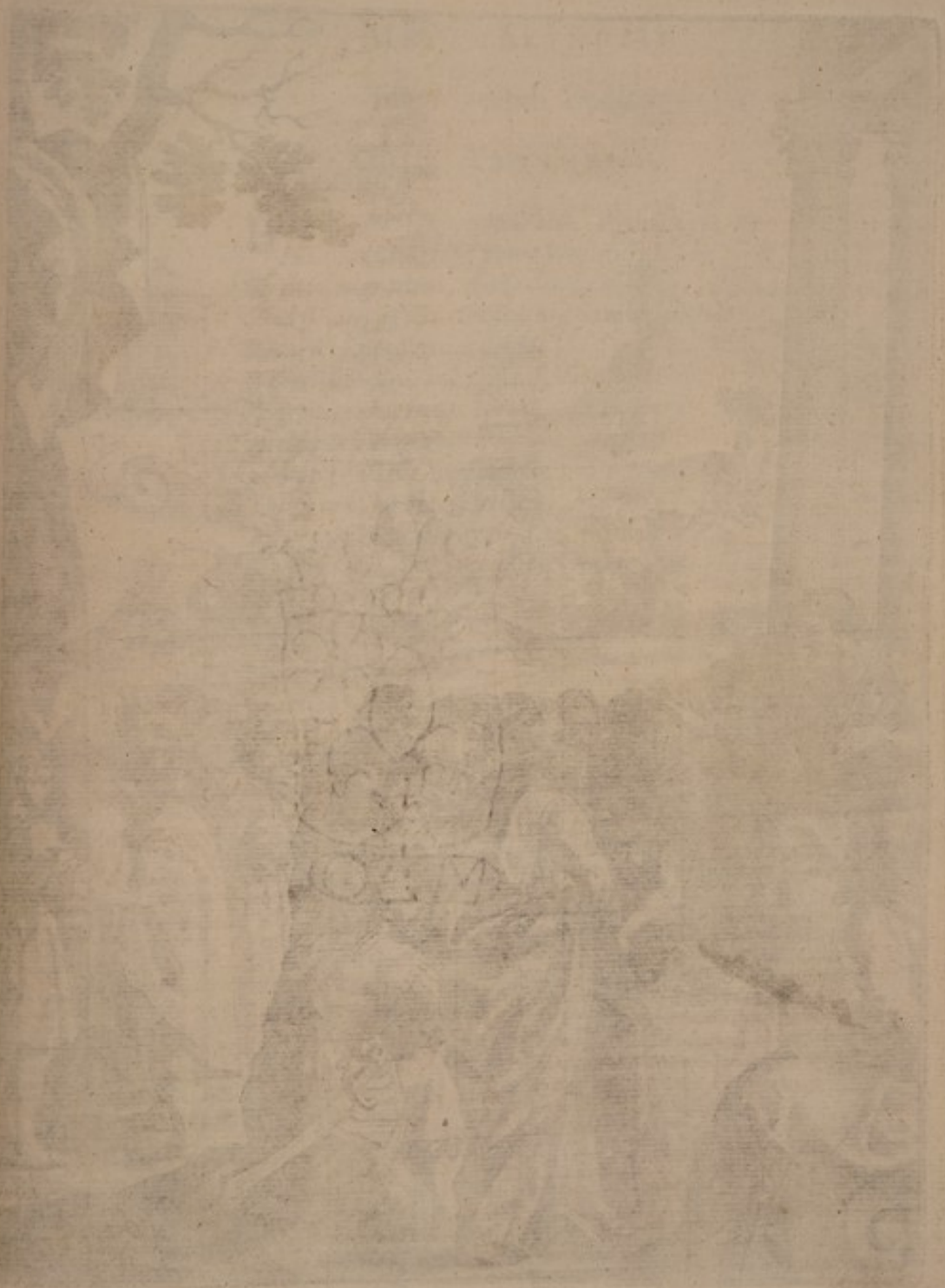
governing together. But Tatius being murdered by the Lavinians, for not righting their injur'd Embassadors, the other raigned alone, untill he was deified by Jupiter and carryed by Mars his father into heaven, called perhaps his sonne in that so eminent a souldier; Mars esteemed the God of warre, for teaching men first of all, how to arme, to order battells, and what else belongs to that great profession. Feare and Terror, the names of his horses, which well comport with warres horrid encounters. Plutarch writes that Romulus was begotten by his unkle Amulius: then disguised in Armour (and therefore said to be the sonne of Mars) when he ravished his mother; which he did, not only to satisfie his lust, she being a woman of surpassing beautie; but to procure her destruction as the heire of his elder brother, the law condemning a defiled Vestall to be buried alive. Romulus was rumor'd to have been assumed by Mars into heaven; in that lost in a sudden tempest of lightning and thunder (so perished Strabo the father of Pompey; and the Emperours Anastasius and Caius) as he was making an Oration to his army. But the inraged people suspecting (which comes neerer the truth) that he was made away by the Lords of the Senate, who for his rigour to them, and too much indulgency to the other, hewed him asunder in the Senate house, and conveyed him away in small pieces under their long robes: (as the Senators of Orchomene rid themselves of the Tyrant Pysistratus) were appeased by Julius Proculus; who swore how he saw him ascend into heaven; whereupon they consecrated Temples unto him, and gave him divine honours; changing his name into Quirinus, to gratifie the Sabines.

Sive quod hasta, Quiris prisci est dicta Sabini,
Bellicus à telo venit in astra Deus:
Sive suo regi comes posuere Quirites,
Seu quia Romanis junxerat ille Cures.
Ovid. Fast.

Or of a speare which Romans *Quiris* call;
The souldier made by warre cœlestiall:
Or so nam'd by his Speare-men; or assign'd
For that the *Cures* he and *Romans* joyn'd.

Of whom the Romans *were called* Quirites.

HERSILIA. Hersilia *the wife of* Romulus (*one of these maids which were ravished from the* Sabines) *was also for her conjugall love assumed by* Juno, *the president of nuptials, into heaven to her husband; her name changed into* Ora; *the same with the* Latines, *that* Hebe *is with the* Grecians, *the Goddesse of Youth; called also* Horta, *in that, according to* Plutarch, *she exhorteth young men to vertue and noble indeavours. This Goddesse was placed in one shrine with* Quirinus; *signifying that an Empire is not to be purchased nor conserved by sloath; but by vertue and fortitude, the flowre of youth best suting with warfare. Thus changed they the names of those, whom they deified, that they never might be thought to have been mortall.*





OVIDS

METAMORPHOSIS

The Fifteenth Book.

THE ARGVMENT.

BLack Stones convert to White. Pythagoras
In Ilium's *lingring warre* Euphorbus *was.*
Of transmigrations, of the change of things,
And strangs effects, the learned Samian *sings.*
Recur'd Hippolytus *is deifide;*
Whom safer Age, and name of Virbius *hide.*
Ægeria *thawes into a Spring. From Earth*
Prophetick Tages *takes his wondrous birth.*
A Speare a Tree. Grave Cippus *vertues shun*
The Crown, his Horns present. Apollo's *Son*
Assumes a Serpents shape. The Soul of War,
Great Cæsar, *slain, becomes a blazing Star.*

MEane while, a man is sought that might sustaine
So great a burthen, and succeed the raigne
[a] Of such a King: when true-foreshewing Fame
To God-like *Numa* destinates the same.
He, with his *Sabine* rites unsatisfi'd,
To greater things his able minde appli'd
In Natures search. Incited with these cares,
He leaves his countries [b] *Cures*, and repaires
To [c] *Croto's* Citie: asks, what *Grecian* hand
Those walls erected on *Italian* land?
A Native then, in time and knowledge old,
VVho much had heard and seen, this story told.
[d] *Joves* sonne, inricht with his [e] *Iberian* prey,
Came from the [f] Ocean to [g] *Lacinia*
VVith happie steps: who, while his cattle fed
Vpon the tender clover, entered
Heroick *Croto's* roofe; a welcome Guest:
And his long travell recreates with rest.
VVho said, departing; In the following age
A citie here shall stand. A true presage.
There was one *Mycilus, Argolian*
Alemons issue: in those times, no man
More by the Gods affected. [h] He, who bears
The dreadfull Club, to him in sleep appears;
And said: Be gone, thy countries bounds forsake;
To stonie [i] *Aesarus* thy journey take.
And threatens vengeance if he dis-obay.
The God and Sleep together flew away.
He, rising, on the Vision meditates:
VVhich in his doubtfull soul he long debates.
The God commands; the Law forbids to go:
Death due to such as left their Country so.
Cleare [k] *Sol* in seas his radiant fore-head vail'd,
Swart Night her brows exalts, with starres impal'd;
The self same God the same command repeats:
And greater plagues to disobedience threats.
Afraid, he now prepares to change his own
For forrein seats. This through the Citie blown;
Accus'd for breach of laws, arraign'd, and try'd;
They prove the fact, not by himself deny'd.
His hands and eyes then lifting to the skie:
O thou, [l] whom twice Six Labours deifie;
Assist, that art the author of my crime!
VVhite stones and black they us'd in former time;
The white acquit, the black the pris'nor cast:
And in such sort this heavie sentence past.
Black stones all threw into the fatall Vrne:
But all to white, turn'd out to number, turn.
Thus by [m] *Alcides* powre the sad Decree
Was strangely chang'd, and *Mycilus* set free.
Who, thanking [n] *Amphitryoniades*,
With a full fore-wind crost th' *Ionian* Seas,
[o] *Lacedemonian Tarentum* past,
Faire *Sybaris*, [p] *Neethus* running fast
By *Salentinum*, *Thurin's* crooked Bay,
High *Temesis*, and strong *Iapygia*:
Scarce searching all that shoares sea-beaten bound,
The fatall mouth of *Aesarus* out-found.
A Tombe, hard by, the sacred bones inclos'd
Of famous *Croto*: here, as erst impos'd,
[q] *Alemons* sonne erects his citie walls:
VVhich of th' intombed he *Crotona* calls.
Of this Originall, this Citie boasts:
Built by a *Grecian* on *Italian* coasts.

a Of *Romulus*.
b A Citie of the *Sabines*.
c *Crotona*; standing in the bay of *Tarentum*.
d *Hercules*.
e *Geryons* Oxen brought out of *Spaine*.
f Without *Hercules* Pillers.
g A Promontory in *Italy*, which divides the *Ionian* seas from the *Adriatick*.
MICYLVS.
h *Hercules*.
i A River of *Calabria*, not farre from *Crotona*.
k The Sun.
l *Hercules*; of whose Labours, see the Commentary on the ninth book.
m *Hercules*.
n *Hercules*; of *Amphitryo* his mothers husband.
o *Tarentum* built by the *Lacedemonians*.
p A River of *Calabria*.
q *Mycilus*.

Here dwelt a [a] *Samian*, who at once die flie
From *Samos*, Lords, and hated [b] Tyrannie:
Preferring voluntary banishment.
Though farre from heaven, his mind's divine ascent
Drew neere the Gods; what nature self denies
To humane Sight, he saw with his Souls eyes.
All apprehended in his ample brest,
And studious cares; his knowledge he profest
To silent and admiring men: and taught
The Worlds originall, past humane thought:
What Nature was, what God: the cause of things;
From whence the Snow, from whence the lightning
Whether *Iove* thunder, or the winds, that rake (springs:
The breaking Clouds: what caus'd the Earth to quake;
What course the Starres observ'd; what e'r lay hid
From vulgar sense: and first of all forbid
VVith slaughtred creatures to defile our boords,
In such, though unbeleev'd; yet learned Words.
PYTHAGORAS HIS ORATION.
Forbeare your selves, ô Mortalls, to pollute
VVith wicked food: fields smile with corn, ripe fruit
Weighs down their boughs; plump graps their vines at-
There are sweet hearbs, & savory roots, which fire (tire;
May mollifie; milk, honey redolent
VVith flowers of thyme. Thy pallat to content
The prodigall Earth abounds with gentle food;
Affording banquets without death or blood.
Brute beasts with flesh their rav'nous hunger cloy:
And yet not all; in pastures horses joy:
So flocks, and heards. But those whom nature hath
Indu'd with crueltie, and salvage wrath,
(Wolves, Beares, *Armenian* Tigres, Lions) in
Hot blood delight. How horrible a Sin,
That entrailes bleeding entrailes should intomb!
That greedy flesh, by flesh should fat become!
VVhile by one creatures death another lives!
Of all, which Earth, our wealthy mother, gives;
Can nothing please, unlesse thy teeth thou imbrue
In wounds, and dire [c] *Cyclopean* fare renue?
Nor satiate the greedy luxury
Of thy rude panch, except another die?
But that old Age, that innocent estate,
VVhich we the [d] Golden call; was fortunate
In hearbs, and fruits, her lips with blood undy'd.
Then Fowle through aire their wings in safetie ply'd:
The Hare, then feareless, wandred o'r the plaine;
Nor Fish by their credulitie were ta'ne.
Not treacherous, nor fearing treacherie,
All liv'd secure. VVhen he, who did envie
(What God so e'r it was) those harmeless cates,
And cramb'd his guts with flesh; set ope the gates
To cruell Crimes. First, Slaughter without harme
(I must confesse) to Pietie, did warme
(VVhich might suffice) the reeking steele in blood
Of salvage beasts, which made our lives their food:
Though kild; not to be eaten. Sinne now more
Audacious; the first sacrifice, the Bore
VVas thought to merit death; who, bladed corn
Vp-rooting, left the husband-man forlorn.
Vine-brouzing Goates at *Bacchus* altar slain,
Fed his revenge: in both, their guilt their bane.
You Sheep, what ill did you? a gentle beast,
VVhose udders swell with *Nectar*, born t' invest
Exposed man with your soft wooll; and are
Alive, then dead, more profitable farre.
Or what the Oxe? a creature without guile,
So innocent, so simple; born for toyle.
He most ungratefull is, deserving ill
The gift of corn; that can un-yoke, then kill
His painfull Hinde: that neck with axe to wound
In service gall'd, that had the stubborn ground
So often tild; so many crops brought in.
Yet not content therewith, t' ascribe the sin
To guiltlesse Gods: as if the Powres on high
In death of labour-bearing oxen joy.
A spotlesse sacrifice, faire to behold,
('Tis death to please) with ribbands trickt, and gold,
Stands at the altar, hearing prayers unknown:
And sees the [e] meale upon his fore-head thrown,
Got by his toyle: the knife smear'd in his gore,
By fortune in the [f] laver seen before.
[g] The entrailes, from the panting body rent,
Forth-with they search; to know the Gods intent.
VVhence springs so dire an appetite in man
To interdicted food? ô Mortals, can,
Or dare you feed on flesh? henceforth forbeare
I you intreat, and to my words give eare:
When limbs of slaughtred Beeves become your meat;
Then think, and know, that you your Servants eat.
Phœbus inspires; his Spirit we obay:
[h] My *Delphos*, heaven it self, I will display;
The Oracle of that great Powre unfold:
And sing what long lay hid; what none of old
Could apprehend. I long to walke among
The loftie starres: dull earth despis'd, I long
To back the clouds; to sit on [i] *Atlas* crown:
And from their hight on erring men look down
That reason want: those thus to animate
That feare to dye; t' unfold the book of Fate.
O you, whom horrors of cold death affright;
VVhy feare you *Styx*, vain names, and endlesse Night;
The dreames of Poets, and fain'd miseries
Of forged Hell? Whether [k] last-flames surprise,
Or Age devoure your bodies; they nor grieve,
Nor suffer paines. Our Souls for ever live:
Yet evermore their ancient houses leave
To live in new; which them, as Guests, receive.
In *Troian* warres, I (I remember well)
Euphorbus was, *Panthous* sonne; and fell
By *Menelaus* lance: my shield again
At *Argos* late I saw, in *Iunoes* Fane.
All alter, nothing finally decayes:
Hither and thither still the Spirit strayes;
Guest to all Bodies: out of beasts it flyes
To men, from men to beasts; and never dyes.
As plyant wax each new impression takes;
Fixt to no forme, but still the old forsakes;
Yet it the same: so Souls the same abide,
Though various figures their reception hide.
Then least thy greedy belly should destroy
(I propheste) depressed Pietie,
Forbeare t' expulse thy kindreds Ghosts with food
By death procur'd; nor nourish blood with blood.
Since on so vast a sea, my saile's unfurld,
And stretcht to rising winds; in all the World
There's nothing permanent; all ebbe and flow:
Each image form'd to wander to and fro.
Even time, with restlesse motion, slides away
Like living streames: nor can swift Rivers stay,

Nor

a Pythagoras.
b Polycrates, then Tyrannizing in Samos.
c The Cyclops were Man-eaters.
d Described in the first book.
e A Ceremony instituted by Numa.
f Laid before in cleare water, that all might be clean which was imployed about the sacrifice.
g By which the Aruspices divined of good and bad fortune.
h By him beloved; a Citie of Phocis, where Apollo gave oracles.
i A high Mountain in Africa, feigned to support the heavens.
k Funerall fires, where in they burnt their dead.
Hom. Iliad. l. 17.
TRANSMIGRATION OF SOULS.
THE VICISSITUDE OF THINGS.

Nor light-heel'd Howers. As billow billow drives,
Driven by the following; as the next arrives
To chace the former: times so fly, persue
At once each other; and are ever new.
VVhat was before, is not, what was not, is:
All in a moment change from that to this.
See, how the Night on Light extends her shades:
See, how the Light the gloomy Night invades.
Nor such heavens hew, when Midnight crown's repose,
As when bright [a] *Lucifer* his taper showes:
Yet changing, when the Harbinger of Day
Th' inlightned World resignes to [b] *Phœbus* sway.
His raised Shield, earths shadowes scarcely fled,
Lookes ruddie; and low-sinking, lookes as red:
Yet bright at Noone; because that purer skie
Doth farre from Earth, and her contagion flie.
Nor can Night-wandring [c] *Dian's* wavering light
Be ever equall, or the same: this night
Lesse then the following, if her hornes she fill;
If she contract her Circle, greater still.
Doth not the image of our age appeare
In the successive quarters of the Yeare?
The Spring-tide, tender; sucking Infancie
Resembling: then the juycefull blade sprouts high;
Though tender, weak; yet hope to Plow-men yeelds.
All things then flourish: flowers then gaudy fields
With colours paint: no vertue yet in leaves.
Then following Summer greater strength receives:
A lusty Youth: no age more strength acquires,
More fruitfull, or more burning in desires.
Maturer Autumne, heat of Youth allaid,
The sober meane twixt youth and age, more staid
And temperate, in Summers waine repaires:
His reverent temples sprinkled with gray haires.
Then comes old Winter, void of all delight,
With trembling steps: his head or bald, or white.
So change our bodies without rest or stay:
VVhat we were yester-day, nor what to day,
Shall be to morrow. Once alone of men
The seeds and hope; the wombe our mansion: when
Kinde Nature shewd her cunning; not content
That our vext bodies should be longer pent
In mothers stretched entrailes, forth-with bare
Them from that prison, to the open aire.
We strengthlesse lye, when first of light possest;
Straight creepe upon all foure, much like a beast;
Then, staggering with weake nerves, stand by degrees,
And by some stay support our feeble knees:
Now, lusty, swiftly run. Our Youth then past,
And those our middle times, we post in hast
To inevitable Age: this last devours
The former, and demolisheth their powers.
Old [d] *Milo* wept, when he his armes beheld,
Which late the strongest beast in strength exceld,
Big, as [e] *Alcides* brawnes, in flaggie hide
Now hanging by slack sinewes: *Helen* cry'd
VVhen she beheld her wrinckles in her Glasse;
And askes her selfe, why she [f] twice ravisht was.
Still-eating Time, and thou ô envious Age,
All ruinate: diminisht by the rage
Of your devouring teeth. All that have breath
Consume, and languish by a lingring death.
Nor can these Elements stand at a stay:
But by exchanging alter every day.

Th' eternall world foure bodies comprehends,
Ingendring all. The heavie Earth descends,
So Water, clog'd with weight: two light, aspire,
Depresst by none; pure Aire, and purer Fire.
And though they have their severall seates; yet all
Of these are made, to these againe they fall.
Resolved Earth to VVater rarifies;
To Aire extenuated VVaters rise;
The Aire, when it itselfe againe refines,
To elementall Fire extracted, shines.
They in like order back againe repaire:
The grosser Fire condenseth into Aire;
Aire, into Water: Water thickning, then
Growes solid, and converts to Earth againe.
None holds his owne: for Nature ever joyes
In change, and with new formes the old supplies.
In all the world not any perish quite:
But onely are in various habits dight.
For; to begin to be, what we before
Were not, is to be borne; to dye, no more
Then ceasing to be such: all though the frame
Be changeable, the substance is the same.
For nothing long continues in one mold.
You Ages, you to Silver grew from Gold;
To Brasse from Silver; and to Ir'n from Brasse:
Even places oft such change of fortunes passe:
VVhere once was solid land, Seas have I seene;
And solid land, where once deepe Seas have beene.
[g] Shels, far from Seas, like quarries in the ground;
And anchors have on mountaine tops beene found.
Torrents have made a valley of a plaine;
High hills by deluges borne to the Maine.
Deepe standing lakes suckt drie by thirsty sand;
And on late thirsty earth now lakes doe stand.
Here Nature, in her changes manifold,
Sends forth new fountaines; there, shuts up the old.
Streames, with impetuous earth-quakes, heretofore
Have broken forth; or sunk, and run no more.
So *Lycus*, swallowed by the yawning Earth,
Takes in another world his second birth.
So *Erasinus*, now is hid, now yeelds
His rising waters to *Argolian* fields.
And *Mysus*, his first head and banks disclaim'd,
Else-where ascends and is *Caicus* nam'd.
Coole *Amasenus*, watering *Sicily*,
Now fills his banks; now leaves his channell dry.
Men formerly drunk of *Anigrus* streames:
Not to be drunk (if any thing but dreames
The Poets tell) since *Centaures* therein washt
Their wounds, by great *Alcides* arrowes gasht.
So *Hypanis*, deriv'd from *Scythians* Hills,
Long sweet, with bitter streames his channell fills.
Antissa, *Tyrus*, and *Ægyptian Phare*,
The floods imbrac't: yet now no Ilands are.
Th' old Planter knew *Leucadia* Continent:
Which now the Sea hath from *Epirus* rent.
So [h] *Zancle* once on *Italie* confin'd;
Till interposing waves their bounds dis-joyn'd.
If *Bura* and *Helice* (*Gracian* townes)
You seek; behold, the Sea their glory drownes:
Whose buildings, and declined walles, below
Th' ambitious flood as yet the Sailers show.
A Hill by [i] *Pitthean Trœzen* mounts, uncrownd
With sylvan shades, which once was levell ground.

For

a The Day-starre.

b The Sunne.

c The Moones.

d A Wrastler of *Crotona*: famous for his prodigious strength.

e *Hercules.*

f By *Theseus* first, and after by *Paris.*

g Such have I seene in *America.*

Lycus.

Erasinus.

Mysus.

Amasenus.

Anigrus.

Hypanis.
Antissa.
Tyrus.
Pharos.
Leucadia.
Zancle.

h *Messina* in *Sicilia.*

Bura.
Helice.
The Mountaines.
Neere Trœzen.

i Built by *Pittheus* the Grandfather of *Theseus.*

For furious windes (a storie to admire)
Pent in blinde caver nes, strugling to expire;
And vainely seeking to injoy th' extent
Of freer aire, the prison wanting vent;
Puffs-up the hollow earth extended so,
As when with swelling breath we bladders blow.
The tumor of the place remained still,
In time growne solid, like a lofty hill.
To speake a little more of many things
Both heard and knowne: New habits sundry Springs
HAMMONS FOVNTAINE. ATHAMAS. THE CICONIAN RIVER. Now give, now take. Horrid *Hammons* at high Noone
Is cold; hot at Sun-rise, and setting Sun.
Wood, put in bubling *Athamas* is fir'd
The Moone then farthest from the Sun retir'd.
Ciconian streames congeale his guts to stone
That thereof drinkes: and what therein is throwne.
CRATHIS AND SYBARIS. *Crathis*, and *Sybaris* (from your mountaines rold)
Colour the haire like amber, or pure gold.
Some Fountaines, of a more prodigious kinde,
Not onely change the body, but the minde.
SALMACIS TH'ÆTHIOPIAN LAKE. Who hath not heard of obscene *Salmacis*?
Of th' *Æthiopian* lake? for who of this,
But onely tast, their wits no longer keep,
Or forth with fall into a deadly sleep.
THE CLITORIAN FOVNTAINE. Who at *Clitorius* Fountaine thirst remove;
Loath wine, and abstinent, meere water love.
VVhether it by antipathie expell
Desire of wine; or (as the Natives tell)
a See the Comment. [a] *Melampus* having with his hearbes and charmes
Snatcht *Proetus* frantick daughters from the harmes
Of entred Furies, their wit's physick cast
Into this spring; infusing such distast.
LYNCESTVS. With streames to these oppos'd, *Lyncestius* flowes:
They reele, as drunk, who drink too much of those.
A Lake in faire *Arcadia* stands, of old
PHENEVS. Call'd *Pheneus*; suspected, as two-fold:
Feare, and forbeare, to drink thereof by night:
By night unwholsome, wholsome by day-light.
So other lakes and streames have other powre.
ORTYGIA CYANES. *Ortygia* floted once; fixt at this houre:
b The Ship which carried the Grecians to *Colchos*. Once [b] *Argo* feard the justling *Cyanes*;
Which rooted now, resist both windes and seas.
ÆTNA. Nor *Ætna*, burning with imboweld fire,
c The Earth. Shall ever, or did alwayes, flames expire.
For whether [c] *Tellus* be an Animall,
Have lungs, and mouthes that smoking flames exhale;
Her organs alter, when her motions close
These yawning passages, and open those.
Or whether windes, in caves impris'ned, rave;
Iustling the stones, and minerals which have
The seeds of fire, inkindled with their rage:
Their furious flames the falling windes asswage.
Or if Bitumen doe the fire provoke;
Or sulpher burning with more subtill smoke:
VVhen Earth that food and oylie nourishment
With-drawes, the matter by long feeding spent;
The hungrie fire of sustenance bereft,
Ill-brooking famine, leaves by being left.
TRITONS LAKE. In *Hyperborean Pallene* live
A People, if to fame we credit give,
Who, diving three time thrice in *Tritons* lake,
Of Fowle the feathers and the figure take.
SCYTHIAN WITCHES. The like, they say, the *Scythian* Witches doe
With magick oyles: incredible though true.

If we may trust to triall, see you not
Small creatures of corrupted flesh begot? BEES.
Burie your slaughtered Steere (a thing in use)
And his corrupted bowels will produce
Flower-sucking Bees; who, like their parent shine,
Love labour, fields, and toyle in hope of gaine.
Hornets from buried horses take their birth. HORNETS.
Breake off the Crabs bent clawes, and in the earth
Bury the rest; a Scorpion without faile SCORPIONS.
From thence will creep, and menace with his taile.
The Catterpillers, who their cop-webs weave BVTTERFLIES.
On tender leafes (as Hindes from proofe receive)
Convert to poysnous Butterflies in time.
Greene Frogs, ingendred by the feed of slime, FROGS.
First without feete, then leggs assume; now strong
And apt to swimme, their hinder parts more long
Then are their former, fram'd to skip and jump.
The Beares deformed birth is but a lump BEARES.
Of living flesh: when licked by the Old,
It takes a forme agreeing with the mold.
Who sees the Young of honie-bearing Bees GEVES.
In their sexangular inclosure, sees
Their bodies limme-lesse: these unformed things
In time put forth their feet, and after, wings.
BIRDS. [d] The starre-imbellisht Fowle, which *Iuno* loves, d The Peacock.
[e] *Ioves* Armour-bearer, [f] *Cytherea's* Doves, e The Eagle.
And birds of every kinde; did we not know f Consecrated to *Venus*.
Them hatcht of egges, who would conjecture so?
Some thinke the pith of dead-men, Snakes becomes; THE PITH OF A MANS BACK-BONE.
When their back-bones corrupt in hollow tombes.
Yet these from others doe derive their birth.
One onely Fowle there is in all the Earth, THE PHENIX.
Call'd by th' *Assyrians* Phœnix, who the waine
Of age repaires and sowes her selfe againe.
Nor feedes on graine nor hearbs, but on the gumme
Of Frankincense, and juycie Amomum.
Now, when her life [g] five ages hath fulfild; g Five hundred yeares.
A neast her horned beake and talons build
Vpon the crownet of a trembling Palme:
This strew'd with Cassia, Spicknard, precious Balme,
Bruz'd Cinnamon, and Myrrh; thereon she bends
Her bodie, and her age in odors ends.
This breeding Corps a little Phœnix beares:
Which is it selfe to live as many yeares.
Growne strong; that load now able to transferre;
Her cradle, and her parents sepulcher,
Devoutly carries to [h] *Hyperions* towne: h *Heliopolis* in *Ægypt*; the city of the Sunne.
And on his flamy Altar layes it downe.
If these be wonderfull, admire like strange HYENA. CAMELION.
Hyæna's, who their sex so often change:
Those foodlesse creatures, fed by ayre alone;
Who every colour, which they touch, put on.
The Lynx, first brought from conquered *India* LYNX.
By vine-bound *Bacchus*, his hot pisse, they say,
Congeales to stone. So Corall, which below CORALL.
The water is a limber weed, doth grow
Stone-hard, when toucht by aire. But Day will end,
And *Phœbus* panting Steeds to Seas descend,
Before my scant oration could pursue
All sorts of shapes, that change their old for new.
For this we see in all is generall:
Some Nations gather strength, and others fall.
Troy, rich and powerfull, which so proudly stood;
That could for ten years spend such streams of blood;

For

For buildings, onely her old ruines ſhowes;
For riches, tombs; which ſlaughtred Sires incloſe.
Sparta, *Mycena*, were of *Greece* the flowres;
[a] So *Cecrop's* City, and [b] *Amphion's* towres:
Now glorious *Sparta* lyes upon the ground;
Lofty *Mycena* hardly to be found;
Of [c] *OEdipus* his *Thebes* what now remaines,
Or of [d] *Pandion's Athens*, but their names?
Now fame reports that *Rome* by [e] *Dardans* Sons
Begins to riſe, where yellow *Tyber* runs
From fountfull [f] *Appennines*; and there the great
Foundation of ſo huge a fabrick ſeat.
This therefore ſhall by changing propagate,
And give the World a Head. Of ſuch a fate
The Prophets have divin'd. And this of old,
As I remember, [g] *Priams Helen* told
To ſad *Æneas*, of all hope forlorne,
In ſinking *Troy's* eclipſe. O [h] Goddeſſe borne;
If our *Apollo* can preſage at all;
Troy, thou in ſafety, ſhalt not wholly fall.
Both fire and ſword ſhall give thy vertue way:
Flying, with thee, thou *Ilium* ſhalt convay;
Vntill thou finde a Land, as yet unknowne,
To *Troy*, and thee, more friendly then thy owne.
[i] A City built by *Phrygians* I fore-ſee;
So great none ever was, is, or ſhall be.
Others ſhall make it great: but [k] He, whoſe birth
Springs from *Iulus*, Soveraigne of the Earth.
He, having rul'd the World, ſhall then aſcend
Æthereall thrones, and Heaven ſhall be his end:
This, I remember, with prophetick tongue,
Sage *Helene* to divine *Æneas* ſung.
We joy to ſee [l] our kindreds City grow:
The *Phrygians* happy in their Over-throw.
But leſt our heedleſſe Steeds too farre ſhould range
From their propoſed courſe; All ſuffer change:
The heavens themſelves, what under them is found;
Earth, what thereon, or what is under ground.
We, of the World apart, ſince we as well
Have Soules as Bodies, which in beaſts may dwell:
To thoſe, which may our parents Soules inveſt,
Our brothers, deareſt friends, or men at leaſt;
Let us both ſafety, and reſpect affoord:
Nor heape their bowels on [m] *Thyeſtes* boord.
How ill inur'd! to ſhed the blood of man
How wickedly is he prepar'd, who can
Aſunder cut the throats of calves; and heares
The bellowing breeder with relentleſſe eares!
Or ſilly Kids, which like poore infants cry,
Stick with his knife! or his voracity
Feed with the fowle he fed! ô to what ill
Are they not prone, who are ſo bent to kill!
Let Oxen till the ground, and die with age:
Let Sheepe defend thee from the winters rage:
Goates bring their udders to thy payle. Away
With nets, grins, ſnares, and arts that doe betray:
Deceive not birds with lime; nor Deere incloſe
VVith [n] terrors; nor thy baits to fiſh expoſe.
The hurtfull kill: yet onely kill: nor eate
Defiling fleſh; but feed on fitter meate.
VVith other, and the like Philoſophy
Inſtructed; *Numa*, now return'd, was by
Th'intreating *Latines* crownd. [o] T aught by his Bride
The Nymph *Ægeria*, by the Muſes guide,
Religion inſtitutes; a People rude
And prone to warre, with laws and peace indu'd.
His raigne and age reſign'd to funerall,
Plebeians, *Romane* Dames, Patricians, all
For *Numa* mourne. [p] His wife the City fled:
Hid in [q] *Aricia's* Vale, the ground her bed,
The woods her ſhroud, diſturbs with grones and cries
[r] *Oreſteam Diana's* ſacrifice.
How oft the Nymphs who haunt that Grove and Lake
Reprov'd her teares, and words of comfort ſpake!
How oft the [s] *Theſean* Heroe, moderate
Thy ſorrow, ſaid! nor onely is thy fate
To be deplor'd: on worſe miſ-fortunes looke;
And you will yours with greater patience brooke.
Would mine were no example to appeaſe
So ſad a griefe: yet mine your griefe may eaſe.
Perhaps y'have heard of one *Hippolytus*;
By Step-dames fraud, and fathers credulous
Beliefe bequeath'd to death. Admire you may
That I am he, if credit, what I ſay.
Whom *Phaedra* formerly ſolicited,
But vainely, to defile my fathers bed.
Fearing detection, or in that refus'd;
She turnes the crime, and me of her's accus'd.
My father, baniſhing the innocent,
Along with me his winged curſes ſent.
Toward [t] *Pitthean Trœzen* me my charriot bore:
And driving now by the *Corinthian* ſhore,
The ſmooth ſeas ſwell; a monſtrous billow roſe,
Which, rouling like a mountaine, greater growes;
Then, bellowing, at the top aſunder rends:
When from the breach, breſt high, a Bull aſcends;
Who at his dreadfull mouth and noſthrills ſpouts
Part of the ſea. Feare all my followers routs:
But my afflicted minde was all this while
Vnterrifi'd; intending my exile.
When the hot horſes ſtart, erect their eares:
With horror rapt, and chaced by their feares,
O'r ragged rocks the totterd charriot drew:
In vaine I ſtrive their fury to ſubdew,
The bits all frotht with foame: with all my ſtrength
Pull the ſtretcht raynes, I lying at full length:
Nor had their heady fright my ſtrength o'r-gon;
Had not the fervent wheele, which roules upon
The bearing Axel-tree, ruſht on a ſtump:
Which brake, and fell aſunder with that jump.
Throwne from my charriot, in the raignes falt-bound,
My guts drag'd out alive, my ſinewes wound
About the ſtump, my limbs in peeces hal'd;
Some ſtuck behinde, ſome at the charriot traild;
My bones then breaking crackt, not any whole,
While I exhal'd my faint and weary ſoule.
No part of all my parts you could have found
That might be know'ne: for all was but one wound.
Now ſay, ſelfe-tort'red Nymph, or can, or dare
You your calamities with ours compare?
I alſo ſaw thoſe realmes, to Day unknowne:
And bath'd my wounds in ſmoking [u] *Phlegeton*.
Had not [x] *Apollos* Son imploid the aid
Of his great Art; I with the dead had ſtaid.
But when by potent hearbs, and [y] *Paons* skill,
I was reſtor'd, againſt ſterne *Pluto's* will:
Leſt I, if ſeene, might envie have procur'd:
Me, friendly [z] *Cynthia* with a cloud immur'd:

And

a *Athens*, of *Cecrops* the firſt King.
b *Thebes* built by *Amphion*.
c Where *OEdipus* reigned.
d Of *Pandion* King of *Athens*.
e *Troians* deſcended from *Dardanus*.
f A ridge of mountaines that extend through all *Italy*.
g The Prophet *Helenus* the ſonne of *Priamus*.
h *Æneas* the ſonne of *Venus*.
i *Rome*.
k *Auguſtus Cæſar*, derived by his Mother from *Iulus* (called elſe *Aſcanius*) the ſonne of *Æneas*.
l *Rome*, built by the ſpring of the *Troians*. *Pythagoras* in times paſt having been the *Troians Euphorbus*.
m *Atreus* feaſted his brother *Thyeſtes* with the limbes of of his owne ſonnes.
n Lines whereon feathers were tied, with which they drove the Deere into their Toyles.
o See the Comment.
p *Ægeria*.
q A towne not far from *Rome*.
r *Oreſtes* brought the image of *Diana* from *Taurica*, and placed it in this grove of *Aricia*.
s *Hippolytus* the ſonne of *Theſeus*.
t A city of *Peloponneſus*, where *Pittheus* the Grandfather of *Theſeus* by his mother *Æthra* once reigned.
u A burning river in Hell.
x *Æſculapius*.
y Phyſick; of *Paon* an excellent Phyſician.
z *Diana*, of *Cynthus* a mountaine in *Delos*.
Ægeria.
HIPPOLYTVS.

And that, though ſeene, I might be hurt by none;
She added age, and left my face unknowne.
VVhether in *Delos*, doubting, or in *Creet*;
Rejecting *Creet* and *Delos* as unmeet,
She plac't me here. Nor would I ſhould retaine
The memory of One by horſes ſlaine:
[a] But ſaid; hence forward *Virbius* be thy name
That wer't *Hippolytus*; though thou the ſame.
One of the Leſſer Gods, here, in this Grove,
I *Cynthia* ſerve: preſerved by her love.
But others miſeries could not abate
Ægeria's ſorrowes, nor prevent her fate.
Who, couched at the baſes of a hill,
Thawes into teares, that ſtreame-like ran; untill
Apollo's Siſter, pittying her woes,
Turn'd her t' a Spring; whoſe current ever flowes.
The Nymphs and [b] *Amazonian* this amaz'd;
No leſſe then when the [c] *Tyrrhen* Plough-man gaz'd
Vpon the fatall clod, that mov'd alone:
And, for a humane ſhape, exchang'd its owne.
With infant lips what was but earth of late
Reveal'd the Myſteries of future fate:
Whom Natives *Tages* calld. He firſt of all
Th' [d] *Hetrurians* taught to tell what would befall.
Or when aſtoniſht *Romulus* of old
Did, on Mount *Palatine*, his lance behold
To flouriſh with greene leaves: the fixed foot
Stood not on ſteele, but on a living root.
Which, now no weapon, ſpreading armes diſplaid;
And gave admirers unexpected ſhade.
Or when as *Cippus* in the liquid glaſſe
Beheld his homes, which his beliefe ſurpaſſe.
Who lifting oft his fingers to his brow,
Felt what before he ſaw: nor longer now
Condemnes his ſight. Returnd with victorie;
His eyes and homes erecting to the skie:
You Gods, what e'r theſe prodigies portend;
If proſperous, he ſaid, let them deſcend
On *Romanes* and on *Rome*: but if they be
Vnfortunate, ô let them fall on me!
An Altar then of living turfe erects;
The fire feeds with perfumes, pure wine injects:
And with the panting entrailes of a beaſt
New ſlaine, conſults; to know the Gods beheſt.
This, when the *Tyrrhen* Augur had beheld,
And ſaw therein endeavours that exceld,
Although obſcure; he from the ſacrifice
To *Cippus* homes converts his ſteady eyes:
Haile King, to thee, and to thoſe homes of thine,
This place, and [e] *Latian* towres, their rule reſigne.
Delay not; enter thou the yeelding gate:
Haſt, *Cippus*, haſt: ſuch is the Will of Fate.
Thou ſhalt be crownd a King upon that day:
And ſafely an eternall ſcepter ſway.
He, ſtarting back, from *Rome* diverts his face
And ſaid; You Gods, far hence this Omen chace.
Better that I in baniſhment grow old;
Then me, a King, the [f] Capitoll behold.
Hiding his homes with leavy ornaments,
The people and grave Senate he convents.
Then mounts a Mound, late by the Souldier made,
And praying firſt (as was the cuſtome) ſaid:
Vnleſſe expeld your City, here is One
Will be your King: though not by name, yet knowne
By his ſtrange homes. I heard the Augur ſay,
If once in *Rome*, you all ſhould him obay.
He might, unſtopt, have entred without feare:
But I with-ſtood; though none to me more neare.
Be he, [g] *Quirites*, into exile ſent:
Or, if he merit ſuch a puniſhment,
Binde him in heavy chaines, and keepe him ſure:
Or with the Tyrants death your feares ſecure:
The troubled people ſuch a murmuring make;
As when farre off the roaring ſurges rake
On ratling ſhores; or when lowd [h] *Eurus* breakes
Through tufted Pines: then one diſtinctly ſpeakes
In this confuſion; asking, Which is he?
All ſeeking for the homes they could not ſee,
Cippus repli'd; 'Tis I for whom you looke.
Then from his head (with-held) his garland tooke;
And ſhew'd the homes which on his fore-head grew.
Not one but ſigh'd, and downe his count'nance threw:
And thoſe cleere browes (a thing beyond beliefe)
Adornd with merit, they behold with griefe.
Nor ſuffer him his honour to debace:
But on his head a laurell garland place.
And ſince he his owne entrance did with-ſtand:
The nobles, in due favour, ſo much land
To *Cippus* gave, as well two oxen might
Round with a plough from morning untill night.
The monumentall figure of his homes,
So much admir'd, the golden Poſts adornes.
Now Muſes, Goddeſſes of Verſe, relate
(You know, nor yeares your memory abate)
How *Æſculapius* in [i] our City found
A Temple, by circumfluent *Tyber* bound.
A deadly plague the *Latian* ayre defil'd:
Soules from their ſeats the pale diſeaſe exil'd.
Wearied with funeralls, when phyſick faild;
Nor any humane induſtry prevaild;
They ſeeke cœleſtiall aid. To [k] *Delphos* ſent,
Built in the round Earths navell, and preſent
Their prayers to *Phœbus*; that he would deſcend
To their reliefe, and give their woes an end.
His Temple, Laurell, and his Quiver, ſhake:
Who thus, they trembling, from his [l] Tripod ſpake.
What here you ſeek, you neerer ſhould have ſought:
And ſeek it neerer yet. *Apollo* ought
Not now to cure you, but [m] *Apollo's* Seede.
Goe with ſucceſſe; and fetch my Sonne with ſpeede.
The Senate having heard this Oracle,
The Citie ſearch, where *Phœbus* ſonne ſhould dwell:
The ſhore of *Epidaure* the [n] Legate ſeekes:
There anchoring, he intreats th' aſſembled *Greekes*
To ſend their God: who might th' *Auſonian* State
To health reſtore; and urg'd the [o] charge of Fate.
They varie in opinion, ſome aſſent
To ſend this ſuccour; many, not content
To loſe their owne in giving others aid,
Strive to retaine him, and the reſt diſſwade.
While thus they doubt, the Day declin'd his Light:
And Earth-borne ſhadowes cloath'd the world in night.
[p] Th' Health-giving God, in ſleep, appeares to ſtand
As in his Fane; a ſtaffe in his left hand:
And ſtroking with his right his reverend beard;
From his hope-rendring breſt theſe words were heard.
Feare not, I come; my ſhape I will forſake:
View, and mark well this ſtaffe-infolding Snake:

Such

a Twice a man.

ÆGERIA.

TAGES. b *Hippolytus*, the ſonne of *Theſeus* by *Hippolyta* the *Amazon*. c *Thuſcan*.

d *Thuſcans*.

ROMVLVS HIS LANCE.

CIPPVS.

e *Rome*.

f The Palace in *Rome* although built long after by *Tarquinius Superbus*, and ſo called of the head of a man, found as they digd the foundation.

g *Romans*.

h The Eaſt-winde.

ÆSCVLAPIVS.

i At *Rome*.

k A city at the foot of *Parnaſſus* ſuppoſed to ſtand in the midſt of the Earth.

l A Tripos whereon the *Pythoniſſa* ſat when *Apollo* by hermouth returned his anſwer.

m *Æſculapius* his ſon by *Coronis*.

n *Ogulnius*.

o *Apollos* Oracle.

p See the Comment

Such will I seeme, yet shew of greater size;
So great as may a Deity comprize.
He with the Voyce, with him and Voyce away
Sleepe slew: fled Sleepe perfude by chearefull Day.
The starres now vanquisht by the mornings flame;
The doubtfull [a] Nobles to the Temple came,
Intreat him by coelestiall signes to shew
Whether he were content to stay or goe.
This hardly said, the God in Serpents shroud,
His high crest gold-like glistering, hist aloud.
His statue, altar, gates, the marble flore,
And golden roofe, shooke at th' approaching Powre.
He in his Fane, brest-high his body rais'd:
Rouling about his eyes that flame-like blaz'd.
All tremble. The chast Priest, his tresses ty'd
With sacred fillet, knew the God, and cry'd
'Tis he! 'tis he! all you who present are
Pray with your hearts and tongues: ô heavenly-Faire,
Propitious prove to those who thee implore!
All that were there the present Powre adore;
Reiterating what the Priest had said:
With heart and tongue the *Romans* also prayd.
He, by the motion of his lofty crest,
And doubled hisses, signe's to their requeste.
Then sliding downe the polisht staires, his looke
Reverts on his old altars; now forsooke:
Salutes his shrine, and Temple deckt with towres.
Then creeping on the ground, strewd with fresh flowres
Indenteth through the Citie, stopping where
The Harbour is defended by a [b] Peere.
The following troopes, and those whose zeales assist
In honouring him, with gentle lookes dismist;
He climbes th' [c] *Ausonian* ship: which felt the waight,
And shrunk with bearing of so great a fraight.
The joyful *Romanes*, offering on the strand
A Bull to *Neptune*; anchor weigh and land
Forsake with easie gales. Rais'd on his traine,
He, leaning, lookes upon the blew-way'd Maine.
Through [d] *Ionian* Seas by friendly [e] *Zephyrus* borne,
They fell with *Italy* on the sixth morne.
[f] *Lacinian Iunos* Fane, *Scyllaan* shores,
Iapygia past; they shun with nimble ores
Amphrysian rocks; *Ceraunian*, weather cleft;
Romechium, *Caulon*, and *Narycia* left:
Sicilian Straights o'r-come, and wrackfull seas;
Saile by the [g] mansion of *Hyppotades*:
By *Temesa*, in [h] metals fruitfull; by
Leucosia, and the [i] *Pastan* Rosary.
Neere *Capree*, and *Minerva's* [k] Fore-land row,
Surrentine hils, where wines so generous grow;
Heraclea, *Stabiæ*, *Naples* borne to ease,
Cumæan Sibyl's Temple: next to these,
Hot Baths; *Linternum*, sweet with mastick flowres;
Vulturnus, who his sandy channell skoures;
Sinvessa, swarming with white Snakes; ill-air'd
Minturnæ, and [l] were piety prepar'd
His Nurse a tombe: forth-with [m] the mansions make
Offell *Antiphates*; and then the Lake-
Beseiged [n] *Trachas*: thence directly bore
To *Circe's* Ile, and *Antium's* solid shore.
The Sea now swelling high, this harbor holds
The Saile-wing'd ship. [o] The God his wreathes unfolds:
And, with huge doublings, o'r the yellow sand
Slides to [p] his fathers temple on that strand.
Rough waves asswag'd, the [q] *Epidaurian* Guest
His fathers altar leaves; to Sea-ward prest,
Slicing the sandy shore with rustling scales:
And, by her sterne the ship ascending, sailes
Till he to *Castrum*, to *Lavinia's* name-
Retaining Seat, and mouth of *Tyber* came.
All hither throng; sonnes, daughters, mothers, sires.
The [r] Nunnes who keepe the *Phrygian Vesta's* fires,
With lowd salutes of joy. On either side
The River, as the Vessell stemmes the tyde,
Altars, with incense fed, the aire perfume:
And knives from Sacrifices heat assume.
Rome entring, the Worlds Head, He windes about
The loftie mast; and from on high thrusts out
His glittering head, to chuse a fitting place.
The armes of *Tyber* doe an Ile imbrace,
Which equall streame from either banke divides;
Thither [s] *Apollo's* sacred Serpent slides:
Who now coelestiall shape assuming, ends
Their miseries, and health to all extends.
He here, a forraigne Power makes his aboad.
In [t] his owne City *Cæsar* is a God.
Glorious in Peace and War: whom war's surcease
With triumphs crownd, his government in peace,
Nor race of wonder with such quickneese runne;
More make a blazing Star, then [u] his great Sonne.
For of all *Cæsars* acts, none may compare
With his adopting so divine an Heire.
[x] For, was it more, t' o'r-come the *British* Ile?
Fill the seven mouthes of [y] paper-bearing *Nile*
With conquering sailes? [y] *Numidians* rebelling,
[z] *Cinyphian Juba*, *Pontus* proudly swelling
In [a] *Mythridates* to subject to *Rome*?
Meriting many, to triumph for some?
[b] Then him beget, in whose dominion
The Gods so abundantly have favour'd man?
To [c] th' other they a Deity decreed;
That [d] this might not from mortall birth proceed.
Which, when faire [e] *Venus* saw; and saw with all,
Conspiring weapons threat [f] the High-priests fall;
Her colour fled: to every God she met,
She said, behold, what frares for me are set!
To murder me in him how Treason strives;
Who onely of [g] *Iulus* race survives!
Still must I undeserv'd afflictions beare?
How lately wounded by [h] *Tydides* speare!
Now ill-defended [i] *Troy* againe is lost:
My Sonne *Æneas*, with long errors tost
On wrathfull Seas, [k] I saw descend to Hell:
Then [k] war with *Turnus*; or, the truth to tell,
With [l] *Juno* rather. How remember I
Old harmes sustaind in my posterity?
I, through this feare, all former feares forget.
Loe; they their wicked swords against me whet:
O help! restraine their furies! nor, for shame,
With the High-Priests bloud extinguish [m] *Vesta's* flame.
Thus, through all heaven, her Sorrowes vainely speak;
And melt the Gods: who, since they could not break
The ancient, [n] Sisters adamantine doome,
By sure Ostents demonstrate Wos to come.
Armes, clashing in the aire with clouds o'r-cast;
Terricle trumpets, and the comet's blast,
Proclaime the murder: [o] *Sols* afflicted look
And pale eclipse, the World with terror strook.

a Of *Epidaurus*.

b Made of stone and timber.

c *Romane*: *Rome* standing in that part of Italy which was called *Ausonia*.

d Which joyne to the Adriaticke.
e The West winde.
f Which stood on the Promontory of *Lacinium*.

g The *Æolian* Ilands.
h Mines of Gold.
i A maritime towne of *Lucania*, celebrated for abundance of excellent Roses.
k Promontory.
l *Caieta*, so called of *Æneas* his nurse by him there intombed.
m *Formiæ*, where he reigned, of whom in the former book.
n *Terracina*.
o *Æsculapius*.
p *Apollo*.

q *Æsculapius* of *Epidaurus*.

r The *Vestall* Virgins who kept the fire of *Vesta* still burning, whose Rites *Æneas* brought with him out of *Phrygia*.

s *Æsculapius*, disguised in that shape

IVLIVS CÆSAR.
t *Rome*.

u *Augustus*.
x See the Comment.
y A great rush, whereof the first paper was made, and from whence ours is so called.
z Of *Cinyphus* a river of *Africa*.
a The great King of *Pontus*, father to *Pharnaces* whom *Cæsar* overthrew.
b In that he adopted him.
c To *Iulius*.
d *Augustus*.
e From whom the *Iulii* descended.
f For *Iulius Cæsar* was their High Priest.
g The sonne of *Æneas*, called also *Ascanius*.
h *Diomedes* the sonne of *Tydeus*, who Wounded *Venus* in the hand.
i Whereof *Venus* was the fautrix.
k Whereof in the two former books.
l An enemy to the *Trojans*.
m Ever kept burning in her Temple by the Vestall Virgins, intimating Religion and Piety.
n The Destinies.
o The Suns,

Oft,

Oft, Meteors through the aire their flames extend:
Oft, drops of blood from purple clouds descend.
Black rust obscures dimme [a] *Lucifers* aspect:
And [b] *Cynthia's* charriot bloody staines infect.
The [c] *Stygian* Owle each where disturbes their sleepe
With ominous shreeches: Ivory Statues weepe.
The sacred Groves resound with yelling cryes.
And fearefull menaces. No [d] sacrifice
The Gods appease: the headlesse inwards shew
Signes of succeeding Tumults, Death, and Woe.
Dogs nightly, in the Court, about the Gods,
And holy Temples howle. From sad abodes
The Dead arise, and wander here and there:
Rome trembling, both with Earth-quakes & with feare.
These VVarnings of the Gods no changes wrought
In Fate, or Treason. Murderous swords were brought
Into the Temple: for no place might sort
VVith such a slaughter, but the sacred [e] Court.
Then *Venus* smote her brest: who sought to shroud,
And snatch him thence in that Æthereall cloud,
[f] VVhich *Paris* from *Atrides* rage convaid:
And [g] freed *Æneas* from *Tydides* blade.
[h] Daughter, said *Iove*, canst thou resist the doome
Of conquering Fates? Into their mansion come.
There shalt thou see Decrees that needs must passe,
VVrit in huge folds of solid steele and brasse.
VVhich safe, eternall, ever fixed there;
My thunder, lightnings rage, nor ruine feare.
In lasting Adamant there maist thou reed,
VVhat shall to [i] thy great Progenie succeed.
I read, remember well, and will relate
VVhat may informe thee in succeeding fate.
[k] He, whom thou striv'st to save, his race hath runne
Of Time and Glory: whom, thou and [l] his Sonne
Shall make in heaven a God; on Earth, with praire
And Temples dignifi'd. [m] His names great Heire
Alone his Load shall beare: and strongly shall
By our conduct revenge his fathers fall.
By his good fortune [n] *Mutina* shall owe
To him her peace: *Pharsalian* fields shall flow
With bloud; [o] bloud twice *Philippi* shall imbrue:
On red *Sicilian* Seas he shall subdue
[p] A mighty name. [q] Th' *Egyptian* Spouse shall fall,
Ill trusting to her *Romane* Generall:
To make our stately [r] *Capitoll* obay
Her proud [s] *Canopus*, shall in vaine assay.
VVhat need I of those barbarous people tell,
And Nations, which by either Ocean dwell?
He shall the habitable Earth command;
And stretch his Empire over sea and land.
Peace given to Earth; he shall convert his care
To civill Rule, just Lawes; and by his faire
Example Vertue guide. Then looking to
The future times, and Nephewes to ensue;
A [t] Sonne shall blesse him from a holy wombe:
To him he shall resigne his name, and roome.
Nor shall, till full of age, ascend th' aboads
Of heavenly Dwellers, and [u] his kindred Gods.
Meane-while from this shine corps his soule convay
Vp to the starres, and give it a cleare Ray:
That *Julius* may with friendly influence
Shine on our Capitol and Court from thence.
This said: invisible faire *Venus* stood
Amid the Senate; from his corps, with blood
Defil'd, her *Cæsars* new-fled spirit bare
To heaven, not suffer'd to resolve to aire.
And, as in her soft bosome borne, she might
Perceive it take a Powre, and gather light.
When once let loose, It forth-with up-ward flew;
And after it long blazing tresses drew.
The radiant Starre his Sonnes great acts beheld.
Out-shining his: and joy'd, to be exceld.
Though he would have his Fathers deeds prefer'd
Before his owne: yet free-tongu'd Fame deter'd
By no commandement, yeelds th' avoided Bayes
To his cleare browes; and but in this gaine-layes.
So *Atreus* yeelds to *Agamemnons* fame;
Ægeus so to *Theseus*: *Peleus* name
Stoopes to *Achilles*. That I may confer
Th' illustrious to their equals, *Jupiter*
To *Saturne* tops. *Iove* rules the arched skie,
And triple world; the Earths vast Monarchie
T' *Augustus* bowes: both Fathers, and both sway.
You Gods, [x] *Æneas* guides, who made your way
Through fire and sword; [y] you Gods of men become;
[z] *Quirinus*, Father of triumphant *Rome*;
Thou *Mars*, invincible *Quirinus* Sire;
Chast *Vesta*, with thy ever-burning fire,
[a] Among Great *Cæsars* Housheld-Gods inshrin'd;
Domestick *Phœbus*, with his *Vesta* joyn'd;
Thou *Iove* [b] whom in *Tarpeian* towres we adore;
And you, all You, whom Poets may implore:
Slow be that day, and after I am dead,
Wherein *Augustus*, of the world the Head,
Leaving the Earth, shall unto heaven repaire:
[c] And favour those that seeke to him by prayer.

And now the worke is ended, which, *Iove's* rage,
Nor fire, nor Sword shall raze, nor eating Age.
Come when it will my death uncertaine howre;
Which of this body onely hath a powre:
Yet shall my better part transcend the skie;
And my immortall name shall never die.
For, where-so-ere the *Romane* [d] Eagles spread
Their conquering wings, I shall of all be read:
And, if we Poets true presages give,
I, in my Fame eternally shall live.

a The morning Starre.
b The Moones.
c Infernall, as presaging death.
d See the Comment.
e The Senate house.
f In his single combat with *Menelaus* the son of *Atreus*. Iliad. 13.
g As *Diomedes* the son of *Tydeus* was about to kill him. Iliad. 5.
h His daughter by *Dione* a Sea-nymph
i Descended from her son *Æneas*.
k *Julius Cæsar*.
l *Augustus*, his sisters daughters son, by him adopted.
m *Cæsar Augustus*.
n In this I have not precisely rendred the words of the Author but followed the history. For *Antonius* having besieged *Decius Brutus* in *Mutina*. *Augustus* by the command of the Senate raised the siege with the overthrow of *Antony*.
o A city in *Thessaly* where he overthrew *Brutus* and *Cassius*, and neer where *Julius* had formerly vanquished *Pompey*.
p *Sextus Pompeius*, the son of *Pompey* the Great, vanquished in a Navall fight not far from *Sicilia*.
q *Cleopatra*, who had married *Marcus Antonius*; their united forces overthrown by *Augustus* at *Actium*.
r The principal palace in *Rome*.
s A City in *Ægypt* of notorious for luxury.
t *Tiberius*, the son of *Livia* his wife, by her former husband the adopted Heire of his name and Empire.
u *Romulus*, and *Iulius*.
x Whose Images he brought with him from *Troy*.
y *Æneas*.
z *Romulus*.
a *Vesta* had her chapell in his Pallace, and *Phœbus* a magnificent Temple of his owne erecting.
b *Jupiter Capitolinus*; his Temple adjoyning to the Capitoll, called *Tarpeia*, of her who betrayed that place to the *Sabines*.
c Yea in his life time he suffered himselfe to be adored for a God; nor restrained the erecting of Temples to his honour.
d Their ensignes borne on the tops of speares.

VPON

VPON THE FIFTEENTH BOOK OF *OVIDS* METAMORPHOSIS.

NOw are we in ſight of ſhore: arrived at the laſt book of this admirable Poem. Wherein his Muſe flags not after ſo long a flight (the infelicitie almoſt of all other Poets) but rather flies a more lofty pitch, both in matter and expreſsion.

Numa Pompilius, *by the election of the people ſucceeded their deified* Romulus. *A* Sabine *of the citie of* Cures, *retaining his nationall ſeveritie, and ſtrictneſſe in manners. The wiſeſt man of that age, in all knowledges whatſoever: not obſcurely profeſſed by* Virgill.

What's he, farre off, with Olive crown'd who weares
Thoſe ſacred robes? The *Romane* Kings white haires
I know; who firſt for *Rome* ſhall lawes provide:
From poore and little *Cures* ſent, to guide
A mighty Empire.

Quis procul ille autem ramis inſignis oliva
Sacra ferens? noſco crines incanaque menta
Regis Romani, primam qui legibus urbem
Fundabit, Curibus parvis, & paupere terra
Miſſus in Imperium magnum.
Virgil. l. 6.

Servius *writes how his haire was white from his childehood.* Strabo *reports as much of* Tarquinius; *and* Sidonius *of* Socrates; *all men of great wiſdome.* Numa *to increaſe his knowledge travelled to* Crotona, *a city in the fartheſt extent of* Italy, *built by the* Argive Mycilus *by divine appointment;* MYCILVS. *who accuſed by his Citizens, and condemned to die according to their law, for going about to abandon* Argos; *the black ſtones, by which they gave the ſad ſentence; were changed into white, and he miraculouſly acquitted. Declaring that they were to endeavour whatſoever the Gods ſhall command, who would preſerve the obedient from all danger and detriment, even then when leſt in humane apprehenſion.*

Hither Numa *came to heare the learning of* Pythagoras; *the firſt, who declining the arrogancy of others that would be called* Sophi, *named himſelfe a* Philoſopher, *or a lover of wiſdome. Borne he was in* Samos, *and went into* Egypt *with* Amaſis *to learne the knowledge of the* Egyptians, *inſtructed therein by* Oenupheus *the Prieſt of* Heliopolis; *and that he might more freely participate of their myſteries, initiated in their orders, and withall circumciſed: a cuſtome derived belike from their ill intreated Gueſts, the* Hebrewes; *which even the* Copties, *the reliques of the ancient* Egyptians, *obſerve at this day, although they be Chriſtians. And as theirs, ſo were all his expreſsions enigmaticall. Then travelled he to* Babylon *to be informed by the Magi in the courſe of the ſtarres, and naturall cauſes: from thence returned into his Countrey. But hating the tyranny of* Polycrates, *he underwent a voluntary baniſhment: then ſailed into* Creet, *and after to* Lacedemon: *informing himſelfe in the lawes of* Minos *and* Lycurgus, *at that time in great veneration; and finally came unto this* Crotona, *where he taught his acquired knowledges.* PYTHAGORAS.

How pleaſant in that Temple to reſide
By learning rais'd, and wiſdome fortifi'd!
From thence to ſee how wandring mortals ſtray;
And through thick miſts of error grope their way:
Contend in wit, in vaine nobility;
Both day and night their induſtry apply
To gather endleſſe wealth, and climb on high.
O wretched mindes of men! depriv'd of light!
Through what great dangers, ô how darke a night,
Force you your weary lives! and cannot ſee
How Nature onely craves a body free
From hated paine; a cheerefull Minde poſſeſt
Of ſafe delights, by care nor feare oppreſt.

Sed nil dulcius eſt, bene quam munita tenere
Edita doctrina ſapientum, templa ſerena,
Deſpicere unde queas alios, paſſimque videre
Errare, atque viam palantes quærere vitæ:
Certare ingenio, contendere nobilitate:
Noctes atque dies niti præſtante labore
Ad ſummas emergere opes, rerumque potiri.
O miſeras hominum mentes! ô pectora cæca!
Qualibus in tenebris vitæ, quantiſque periclis
Degitur hoc ævi, quodcunque eſt! nonne videre,
Nil aliud ſibi naturam latrare, niſi ut, cum
Corpore ſeiunctus dolor abſit, mente fruatur
Iucunda ſenſu, cura ſemota, metuque?
Lucret. lib. 2.

But this is a thinne diet to be preſcribed by an Epicure: more ſenſually ſupplyed by an other of the ſame ſect and profeſsion.

Vitam quæ faciunt beatiorem
Iucundissime Martialis, hæc
sunt :
Res non parta labore, sed relicta :
Non ingratus ager, focus perennis,
Lis nunquam, toga rara, mens quieta,
Vires ingenuæ, salubre corpus,
Prudens simplicitas, pares amici,
Convictus facilis, sine arte mensa,
Nox non ebria, sed soluta curis :
Non tristis torus, attamen pudicus,
Somnus qui faciat breves tenebras.
Quod sis esse velis, nihilque malis
Summum nec metuas diem, nec optes.
Martial lib. 10. Epig. 47.

These make a happy life compleat:
Goods left, not got by care and sweat
Rich grounds, good fiers, no sutes, unprest
With state affaires; a quiet breast:
Cleane strength, a healthfull body, wise
Simplicity; friends that simpathize:
Food easily had, no curious fare;
No drunken nights, yet freed from care,
A chast wife, apt to move delight;
Sound sleepes, which shorten the long Night,
That wouldst be what thou art; t'envy
No highth; nor feare, nor wish to dy.

Pythagoras *withdrew the* Crotonians, *with his doctrine, and example, from luxury and idlenesse, to temperance and industry; Calming the perturbations of the minde with the musick of his harpe; for he held, that vertue, strength, all good, and even God himselfe, consisted of harmony. He imposed on his schollers a five yeares silence (for learners should not argue but beleeve) and honoured fishes, above other creatures, for their taciturnety: insomuch, as he would buy whole draughts of the fisher-men, onely to set them at liberty: which gave to* Scaliger *that conceit upon his picture.*

Ipsa tacens species, sensis ipsa tacentis imago,
Obsessa æterna mentis habet
Pythagoram nobis naturæ haud exprimit, & nunc
Defunctis sapiens umbra silere docet.
Scalig. in Horo.

These silent features, with his silence sign'd,
The sober vaile of his æternall minde;
Pythagoras Nature could not better show;
Now preaching silence to the shades below.

He held that God was the soule of the world; from whom each creature received his life, and dying restored it. And lest it might be doubted that the souls of all had not one originall, in regard of their different understandings; he alleadged that to proceed from the naturall complexion and composition of the body, as more or lesse perfect: whose opinions are thus delivered by Virgill.

Principio cœlum, & terras, camposque liquentes,
Lucentemque globum lunæ Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem & magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmorea fert monstra sub æquore pontus.
Igneus est Ollis vigor, & cœlestis origo
Seminibus, quantum non noxia corpora tradunt
Terrenique hebetant artus, moribundaque membra,
Hinc metuunt, cupiuntque, dolent, gaudentque, nec auras
Respiciunt clausa tenebris, & carcere cæco.
Virg. Æn. l. 6.

The arched heav'ns, round earth, the liquid Plaine
The Moones bright orb and starres *Titanian*,
A Soule within sustaines: whose vertues passe
Through every part, and mix with that huge masse.
Hence men, hence beasts, what ever fly with wing,
And monsters in the marble Ocean, spring:
Of seed divine, and fiery vigor full,
But what grosse flesh, and dying members dull.
Thence feare, desire, grieve, joy; nor more regard
Their heavenly birth, in those blind Dungeons bar'd.

But this opinion is confuted by Saint Augustine *for the corruptible flesh made not the soule to sinne; but the sinning soule made the flesh corruptible, from which corruption many sinnes are derived. But pride, infidelitie, envy, and the like, are properly corruptions of the soule; and reigne in those wicked Angels which have no bodies. Moreover that this soule, or Godhead, diffused through all the world, got it selfe such diversitie of names by the manifold operations, which it effected in every part of the visible universe. Of the same opinion was* Varro, *placing severall soules in severall parts of the world, all derived from God, or the greater Soule; and participating of his divine nature. He was so pittifull even to irrationall creatures, that he exclaimed against the killing, much more detested the eating of any; as proceeding from injustice, cruelty, and corruption of manners; not known in that innocent age which was called the golden. And it is apparant by the sacred Scriptures, that before the Deluge men fed not on flesh; but onely of such hearbes and fruits as the earth produced; a priviledge granted after to* Noah; *because they then had lost much of their nourishing vertue. Yet there is a nation at this day in the* East-Indies, *(with whom our Merchants frequently trade (who are so far from eating of what ever had life, that they will not kill so much as a flea; so that the birds of the aire, and beasts of the Forrest, without feare frequent their habitations, as their fellow Citizens.* Pythagoras

the

the more to dehort, divulgeth his doctrine of the transmigration of the soul, not onely from one man into another, but from man into beast, either cleane or uncleane, according to the life which he formerly led, and from beasts again into men; so that by the killing of these, they wickedly might expulse the souls of their friends, their kinsfolk and parents. He remembers himself to have been once Euphorbus, the sonne of Pantheus, *slain by* Menelaus *in the warres of* Troy (*a* trick, *saith* Lactantius, to innoble his family, *in it selfe obscure, by the verses of* Homer) *after that a Peacock, then* Homer *the Poet,* Piranda, Calidena, Alcea *a beautifull Curtesan,* Hermotinus, Pyrrhus, *a Fisherman of* Delos, *and lastly* Pythagoras. *But first of all* Æthalides *the sonne of* Mercury, *who granted his sute of retaining his memory after death: affected by his not drinking of infernall* Lethe, *the river of forgetfulnesse. Whereupon* Æneas *is made by Virgil to aske* Anchises *this question in* Elisium. TRANSMIGRATION OF SOVLS.

O Father must these happy souls review
Ætherealll rayes? and to dull flesh retire?
Of light have wretches such a vain desire?
Who answer him out of the opinion of Pythagoras.
A thousand yeers spun out, in generall
All these the Gods to drowsie *Lethe* call;
Who then forgetting what in life befell,
Would now again in mortall mansions dwell.

O Pater anne aliquas ad cœlum hinc ire putandum est,
Sublimes animas? iterumque ad tarda reverti
Corpora? quæ lucis miseris tam dira cupido.
Virg. Æn. l. 6.
Has omnes, ubi mille rotam volvere per annos,
Lethæum ad fluvium Deus evocat agmine magno.
Scilicet immemores supera ut convexa revisant
Rursus & incipiant in corpora velle reverti.
Virg. Æn. l. 6.

This doctrine (originally received from the Ægyptians) *so possessed the world through the renowne of the author, that the farre-sequestred* Gaules *were taught it by their* Druides; *thereby imboldned to fight couragiously for their countrey; as feareless to part with that life, which should be again restored. Neither were the* Jews *uninfected with this error;* Herod *the Tetrarch conceiving that the soul of* S^t. John *the* Baptist, *by him wickedly murdred, was entred into the body of our* blessed Saviour. *And thus* Josephus *in his oration to his desperate Companions in the cave of* Jotapata. Those pure souls, who depart from this life by the law of Nature, and obediently render what from God they received, shall by him be placed in the highest heavens; and from thence again, after a certaine revolution of time, descend by command to dwell in Chast bodies; When those who murder themselves are imprisoned in infernall darknesse. But this absurditie *saith* Lactantius, is not to be disputed against, least it should be thought that any believed it. Plato *held truely that soules should return into him humane bodies.* Porphery, *falsely denying this, as truely maintained, that souls once in blisse should never revert to the evills and miseries of this world.* Varro *out of certaine wisards* (*interpreting and refining* Plato's *opinion*) *saith, that* there is a regeneration or second birth, when the soul and body shall return to the same union and conjunction, which they had before. *These three united opinions agree with the truth of our bodies resurrection unto joyes eternall* (*as observed by* S^t. Austin) *whereof the Ethnicks by tradition, and the books of the* Sybils *had an obscure notion.* Pythagoras *in the continuation of his oration, declares the vicissitude of all things through alternate generation and corruption; illustrated by various similitudes and examples; inferring, how the birth of things received increase, by increasing attained to their perfect vigour; from thence declining to old age, and after to corruption; the corruption of one being the generation of another; but not any thing reduced into nothing. Then proceeds to the miracles, and changes of things in particular.* THE VICISSITVDE OF TAINGS.

Lycus, *a river of* Phrygia, *swallowed by the earth not farre from* Colossus, *ariseth eight furlongs off, and falls into* Meander: Erasinus *flowing from the* Arcadian *Lake* Stymphalides, *sinks, and conceales his Current, untill he ascend in the field of* Argos; *thither conveyed, as they feigne, by* Juno. *So* Mysus *a river of* Mysia, *forsakes the day and running through subterren passages, when againe emergent is called* Caicus. *Like these a brooke in* Surrey *looseth it self at the foot of a hill; which breaking forth on the other side in sundry drills, reunites, and augmenteth the* Thames *with his waters. The cause is manifest: for under the earth there are many hollowes; and water by nature presseth to those emptie places, where the rivers maintain their obscured currents, untill they meet with some solid opposition of matter which withstands and forces their ascension.* Amasenus *may be paralell'd by our Naile-bours, which sometimes flow and as often show a dry Channell.* Anigrus *a river of* Thessaly, *formerly sweet became bitter; as they fable, by the* Centaures *washing of their wounds which they had received from* Hercules, *in the defence of his hoast* Pholus, *drawn thither by the excellent odor of his wine. This river often stopt with barres of sand thrown up by the sea, which* LYCVS. ERASINVS. MYSVS. AMASENVS. ANIGRVS.

which ſwelling (in Nature of a Quickſand) with the freſh, makes it altogether unpaſſable. Not farre from his fountain it evaporates a filthy ſavour, inſomuch as altogether without fiſh, untill it be augmented by the ſtreames of Acidan; nor are thoſe to be eaten, the water contracting that ſtink from the qualitie of the ſoyle. HYPANIS Hypanis runs through a part of Scythia; and after a long progreſſe falls into the Lake Meotis, becomming bitter by the receipt of a ſpring, neere the borders of the Halizones: bitter being no other then ſalt, as bitter Doris is uſed by Virgil for the ſea. And many Fountains we have in the Inland parts of this Kingdome, affording the beſt and whiteſt ſalt, which ſpring by the ſides of freſh Rivers. ANTISSA. Then ſpeaks he of Ilands converted into continents: as Antiſſa formerly ſeperated from Lesbos: PHAROS. Pharos, whereof Homer.

Inſula dicitur quædam eſt valde undoſo in portu,
Ægyptum ante (Pharum vero ipſam vocant)
Tantum ſemota, quantum tota die cava navis
Confecit, cui ſecundus ventus aſſirat a puppi.
Hom. Od. l. 3.

An Ile there is by ſurging ſeas imbrac't,
Which men call *Pharos*, before *Aegypt* plac't;
As farre removed as a ſwift ſhip may
Before a whiftling wind faile in a day.

Which now, by the earths encroaching on the ſea, adjoynes to the haven of Alexandria. On this Ptolomeus Philadelphus cauſed a Tower to be built of a wonderfull hight, aſcended by degrees, with Lanthorns on the top to direct the night ſailing mariner; eſteemed for the worlds ſeventh wonder. TYRUS. Tyrus, a famous Citie, which poſſeſſed the whole circuit of that Iland, was joyned unto the continent by the bold and undefatigable endeavours of Alexander: as formerly by Nebuchadnezar; once diſtant ſeven hundred paces from Phænicia. Ilands contrarily have been torn from their continents: as LEUCADA SICILIA. Leucada, taking her name from the whiteneſſe of her Cliffs, was cut from Epirus by the labour of the inhabitants. So Sicilia adjoyned to Italy by the Promontory of Pelorus: and England unto France, if we may give credit to antiquitie.

HELICE AND BURA. Helice and Bura two Cities ſeated by the Gulph of Corinth, were overthrown by earth-quakes, and after ſurrounded by the violent incurſion of the ſea. Shall I feare to periſh, ſaith Seneca, when the earth doth periſh before me? when thoſe are ſhaken which ſhake us; and ruine us not without their own ruine? The ſea hath ſwallowed Helice and Bura: and ſhall I be afraid of this little body? Two Cities are now ſailed over; two which we knew; derived by record to our knowledge. How many others in other places? how many people hath the earth, and ſea devoured? ſhall I repine, when I know I muſt have an end: and that all things are finite? So ſundry Cities at this day in the Netherlands are covered with the waters. They ſay that thoſe Quickſands which lye before Deale were once firme land, and the poſſeſſions of Earle Goodwin: and that (the Biſhop imploying the revenues aſsigned to maintain the banks againſt the incroaching of the Sea; upon the building and endowing of Tenterden Church) the ſea overwhelmed it. Whereupon grew that Kentiſh Proverb, that Tenterden ſteeple was the cauſe of Goodwin Sands.

THE MOVNTAINE NEERE TRÆZEN. Neere Træzen, a Citie of Peloponneſus, a Mountain, by the eruption of ſubterren winds, and trembling of the earth, roſe out of a Plaine. But what was this to that by Putzol in the Kingdome of Naples, which befell in the memory almoſt of the living? aſcending partly out of a Lake, and partly out of the retiring ſea affrighted with earth-quakes, with hideous roarings; horribly vomiting ſtones, and ſuch ſtore of Cinders, as overwhelmed the adjacent buildings. The fearefull inhabitants of Putzol, flying through the dark with their wives and children; naked, defiled, crying out, and deteſting their calamities. Nor can what they ſuffered be ever forgotten, the monument of their terror being ſtill in their eyes, advanced not much leſſe then a mile from his baſis. The cauſe of this and the like, proceeding from the hollowneſſe of the ſoyle; wherein eaſily ingendred exhalations, hurryed about with a violent motion, inflame the dry and bituminous matter; caſting it upward, and making way for their fiery expirations: to which the retreat of the ſea may likewiſe be attributed; for ſtrugling to breake forth they rariſie, and ſo raiſe the earth; which thereby made as it were more thirſty, ſucks the water through crannies into her ſpungy and hot entrailes; increaſing the vapors, nor decreaſing the fire by reaſon of the Bitumen.

HAMMONS FOVNTAINE. A Fountain in the Lybian deſerts by the Temple of Jupiter Hammon, is at noone day Icy cold, and ſeething hot in the night time. Of this a number of Authors have writ: among whom Lucretius, who having confuted the falſe, thus renders the true reaſon.

Quæ ratio eſt igitur talium rerum magis quod
Rara teget circum hunc fontem, quam cætera tellus:

What then's the cauſe? this ground then other ground
By much leſſe groſſe, which *Hammons* fountain bounds;
Wherein

Wherein the sulphurous seeds of fire reside.
When this the nights dew-dropping shadows hide,
It shrinks with sudden cold; and by the same
Compresst, as with a hand, the food of flame
Into that spring extrudes: whose fervors make
The waters of their scalding heat partake,
But when the morning Sun erects his beames,
And rarefies the earth with piercing gleames;
The fiery vigor makes a swift retreat,
And from the water draws his active heat.
Thus grows it hot by night and cold by day.
Besides the beames, which on the water play
Raise and concoct it with their trembling light,
Abolishing the former fervor quite.
As often frosts remit what they retain;
Vnknit their Ice, and so resolve again.

Multaque sunt ignis prope semina corpus aquai
Hinc ubi resiluit terram nox obruit umbris
Exemplo subrus frigescit terra, coitque.
Haec ratione fit, ut tanquam compressa manus sit,
Excipiunt in foveam quae semina cumq; habet ignis,
Quae calidum faciunt lacticis tellum atque saporem.
Inde ubi sol radiis terram dimovit obortis,
Et rarefecit calido miscente vapore:
Rursus in antiquas redeunt primordia sedes
Ignis, & in terram cedit calor omnis aquai.
Frigidus hanc ob rem fit fons in luce diurna.
Praterea solis radiis sollatur aquai
Humor, & in luci tremulo rarescit ab aestu:
Proptereà fit, uti quae semina cumque habet ignis,
Dimittat, quasi sapi gelum, quod continet in se,
Muriat, & exsolvit glaciem, nodosq; relaxat.
Lucret. l. 6.

ATHAMAS. *Of the fountain* Athamas, *thus* Antigonus *in his history of wonders:* In *Athamania*, neere a Temple dedicated to the Nymphs; there is a Fountain; exceeding cold of it self, yet heats whatsoever hangs over it: and sets dry wood on fire, or any combustible matter. Pliny *writes of the like in* Epirus. *I have seen a little Lake that would boyle an Egge as hard as a stone in an instant: and water so mingled with fire as might easily kindle a flame: but that the water it self should be cold (whereof our author is silent) is hardly subject to beliefe; although a reason for the same be alleaged by the former Poet; which is this in substance: That those seeds of fire, proceeding and bursting out from the bottom of the water, are not actually hot; whereby they neither inflame nor heat the water, of a contrary and resistive Nature; so as the water rather by Antiperistasis becomes the colder: but meeting abroad in the aire with matter combustible, having the seeds of fire and an aptnesse to kindle, as pitch, brimstone, torches, and the like; these take hold of those fiery seeds issuing through the water, as evaperations from the subterranian fires which at distance (although it touch not) inflames and kindles those apt and prepared bodies. And that there is in earth the vigour of fire is thus affirmed by* Aristotle: In many places there are Springs and Rivers of all tasts and favours: the cause of all, either of those which are within, or proceed from the earth, is to be ascribed to the efficacy of fire: for the earth while it burnes: assumes, more or lesse, all sorts of formes, tasts, smells, and colours. *By this fire our moderns conceive that the earth hath a soul: who judge that her wonderfull operations; generation of mettalls, and mineralls, in her bowels; hearbs, plants, and trees, on her superficies; exhalation of the springs, of mysts and clouds; the severall shapes of her stones, resembling men, beasts, fishes, &c. and expressing the five regular bodies in her stones, sexangular in her Christalls, and the like; may challenge a soul for the efficient cause: not a sensitive or reasonable one, but a different species, working all by an originally infused instinct.*

THE CICONIAN RIVER. *Among the* Cicones, *a people of* Thrace, *there is a River, which congeales their bowels who drink thereof, and converts whatsoever it receives into stone; for it hath a slime of such a nature as cleaves together and indurates; as the dust of* Putzol, *which being touched by water becomes stony: like the ash by the ruins of the not farre distant temple of* Venus, *which still retaines the forme of a tree, reported by such as have seen it, by my self forgotten, or never observed. So contrarily this water, if it touch what is solid cleaves thereunto, and candies about it: insomuch as whatsoever is thrown in, is taken out a stone within a few dayes after. A spring of the like nature there is in the Forrest of* Knaresbrough.

CRATHIS AND CIBARIS. Crathis *and* Sibaris, *two Rivers of* Calabria *change other colour'd haire into yellow; proceeding belike from the Minerall, through which they runne.* Aristotle *reports as much of* Scamander: *and thus* Vitruvius; *Cephisus* and *Melas* rivers of *Baotia, Crathis of Lucania, Xanthus* of *Troy*, and sundry floods and fountains in the fields of the *Cazomenians, Erytheans*, and *Laodicians*, have the propertie to make Cattell (at the time of conception when they daily drive them thither to drinke,) produce their young of severall colours according to the place, in some brown, in some black, and in others yellow; *Which perhaps may proceed from the colour of the water, or the sand, or the weeds therein growing; as* Jacobs *pyed Lambs from the pilled sticks which he layd before them: effected by the strength of the imagination, fixing upon the proposed object at that instant. So a black More hath produced a white childe, resembling a beautifull picture which hung*

hung in her chamber: and another woman a Monſter hairy all over (ſuch as is now to be ſeen at London) by fixing her eyes upon that of S^t. John Baptiſt *in his ſhaggy attire.*

SALMACIS. Salmacis *a Fountain of* Caria *even alters the minde and makes it effeminate. Of this we have commented in the fourth book. But ſurely no water can have ſuch a power: rather ſo feigned, in that ſome infamous bath; frequented onely for luxury and pleaſure, which infeeble the minde, and convert a man as it were, into a woman. Such an aſperſion had the baths at* Baiæ, *both of old and in latter times.*

Salaces refugit Marina Baias,
Et fontes nimium libidinoſos,
Quid mirum? ſenibus nocet libido?
An vos, o Tomacelle, vina profunt
Et prodeſt ſenibus liquor Falerni,
Et præſunt Latices Thyniadæ?
An non eſt ſenibus Marina ſomnus,
Et prodeſt requies? ſopeque prodeſt?
Baiis ſomniculoſius quid eſſet?
Quid Thermæ, niſi molle lenæ, mixtæ
Rarantes Cyathos meranque, peſtes.
Panta.

Thou wanton *Baiæ* ſhunſt *Marinus*;
And fountains too libidinus.
What marvell? luſt doth age undo:
O *Tomacell*, doth wine ſo too?
Falernian liquor old age cheeres;
And liberall draughts of *Thyons* teares.
Takes age in eaſe, and ſleep content?
Then *Baiæ* what more ſomnolent?
What crave the baths, but ſolace, fouls
Diſcharg'd from cares, and flowing bools?

And Feſtus *writes how this Fable was rais'd of that Fountain; becauſe, the entrance thereunto being narrow, and incloſed with walls, both boys and women (no way being left for their eſcape) were there violated by the luſt of ſuch, as lay in waite for that purpoſe. Whereupon* Ennius: Salmacida ſpolia ſanguine & ſudore. *The like is reported by* Cicero.

ÆTHIOPIAN LAKE. *Lakes there are in* Æthiopia, *which procure either madneſſe to the drinker or a death like Lethargy: having a like operation with wine, although farre more violent. For as drunkenneſſe, untill the fumes be dried up, is the ſame with madneſſe, and in that too heavy reſolves into ſleep: ſo hath the ſulphurous ſtrength of theſe waters a ſtronger poyſon through the virulency of the aire; which either oppreſſeth the ſoul with ſleep, or provokes it to fury.*

THE CLITORIAN FOVNTAINE. *By* Clitor *a Citie of* Arcadia, *a Fountain there is* (Pliny *calls it a Lake, and* Vetruvius *a Well*) *which makes thoſe that drink loath wine, and withall the ſmell thereof. The reaſon he annexeth* (*if any can be given for Antipathies*) *and withall the ſmell thereof. The reaſon he annexeth* (*if any can be given for Antipathies*) *and withall the Fable. For* Mera, Euryale, Lyſippe, and Iphianaſſa, *the daughters of* Prætus *King of* Argos, *deprived of their wits by* Juno, *conceived themſelves to be beaſts, and madly ranged about the paſtures; untill they were reſtored by the charmes and potions of* Melampus *the ſonne of* Amithaon; *who threw the remainder of his Phyſick into this Fountain, which gave it that propertie; Pride, which proceeds from exceſſe, whereby we are bereft of our reaſon, being cured by ſobrietie and abſtinence.*

LYNCESTVS. Lynceſtus, *a River of* Macedon, *called alſo* Acidula *of his acrimony, is of a contrary qualitie; inebriating thoſe that drink too liberally of his waters.* Seneca *will have it the ſame in nature and operation with the formerly mentioned, which produced madneſſe; but ſomething leſſe violent.* And in the Ile of *Andros* there is, ſaith *Pliny*, the Fountain of *Bacchus*, whoſe liquor in the Nones of January taſts like wine; but carryed out of the ſight of his temple converts again into water.

PHENEVS. Pheneus *a Lake of* Arcadia *is deadly to drink of in the night time, but in the day time wholſome; proceeding perhaps from thoſe infectious damps which riſe thereabouts, and fall thereon in the abſence of the purifying Sun. This brings to my remembrance that tree which grows in the* Eaſt-Indies, *called there the* Sorrowfull, *which diſplayes his bloſſomes by night, but by day conceales them.*

ORTYGIA. Ortygia, *called after* Delos, *was ſaid to have once floated on the* Ægæan *Sea.*

Quam pius arcitenens, ora & littora circum
Errantem, Micone ſuperſa, Gyaroque nivoſa;
Immotamque coli dedit, & contemnere ventos.
Virg. Æn. l. 3.

Which kinde *Iove* (ſhifting too and fro) did tie
To *Gyaros*, and high brow'd *Micony*
For culture fix'd, and bold winds to defie.

Said perhaps to be unſtable, in that heretofore, as Zant *at this day, ſhaken miſerably with Earth-quaks.*

CYANE. *The* Cyanæ *or* Stymphalides, (*the firſt name given them of their blackiſh colour, and the latter of their ſuppoſed concurſions*) *are two great Rocks, which lye where the* Euxian *ſea runſheth in at the* Thracian Boſphorus; *and in that ſo neere, as oft appearing but as one to the ſayler, ſeeming alſo to move by the motion of the ſhip, they were feigned by the Poets unſtable, and at ſundry times to juſtle*

one

one another. Yet this disproves not but that Ilands there are which swim on the water. I my self have seen one (*saith* Seneca) in the Lake of *Cutilia*, adorned with trees and fruitfull in pasture, carryed hither and thither, not onely by the winde but the aire, insomuch as never constant to one station; proceeding from the gravitie of the water and levitie of the earth, though bearing trees, yet of no soliditie. *Created perhaps with the concretion of whatsoever floated on the Lake by the glutinous moisture; the stones pory, and not subject to sink, of the nature of Pumice. I have heard a Sea-man constantly avouch, and that with oaths how being about the close of the evening within sight of an Iland, and lowering their sailes, lest they should fall upon it in the dark, could neither see it in the morning, nor finde it for all their search; not doubting of the removall thereof in the mean season.*

The mutations of Ætna, *and causes of her flaming exhalations, the Poet here sufficiently, and we elsewhere have at large discussed.* ÆTNA.

Those who wash themselves in a Lake called Triton, *neere the Hyperborean* Palene, *were said to have their bodies covered with plume.* Herodotus *writes that the feathers signifie snow, which fell in those Northern parts so thick on the inhabitants. And* Pliny, *that neere the* Ryphæan *mountains (where* Palene *is supposed to have stood) in regard of the continuall snow which fell in flakes like feathers the countrey was called* Pterophoros, *which added to the other, might make up the fiction.* TRITONS LAKE.

The Scythian *women turn men into Birds by sprinkling them with poyson: why not, as well as into Asses and Wolves; for which there are both histories and convictions? But leave we this to* Wierus, *and his Antagonist* Bodin. SCYTHIAN WITCHES.

Bury an Oxe and Bees will spring from his putrified bowels. An experiment first found out by Aristæus. *A creature loving labour: the legitimate progeny of laborious parents. Of whom* Virgil *among his other praises.* BEES.

Bees have a part of the diviner minde
And breath æthereall.

Est apibus partem divinæ mentis, & haustus
Ætherios dixere —— Virg. Georg. l. 4.

For the wisdome of the creature, according to Servius, *is derived from the divine Minde, as his body from the Elements: which since in Bees as in men (for they feare, desire, sorrow, and joy; approved by their conflicts, their gatherings from flowers, and sense of the weather (to which may be added their forme of government, obedience to authoritie, punishment of sloath, of sedition, and disburdening themselves by sending forth Colonies) that something they have in them of divinitie. Nor is this way of producing Bees unlikely; since* Sampson *found honey in the carkasse of a Lion: Bees being bred thereof, and not setling therein, as the Riddle importeth. And it is no unusuall practise to ingender Silk-wormes in like manner with a Calfe; first fed with mulberry leaves, and then beaten to death with cudgels: store of the same leaves being buryed with him in his belly.*

The martiall horse produceth Hornets: alluded to those who degenerate from the strenuous vertues of their parents: and turning high-way theeves, surprise the suspectlesse passenger. HORNETS.

Crabs with their Clawes broken off, and buried in the ground, convert into Scorpions. The same is affirmed by Pliny. *Yet are they unlike in shape, and more differ in magnitude. Nay some of the former so huge, as we read in the* East Indian *History, compiled by no unfaithfull Author, that they have torne the legs and armes of men from their bodies. But the Scorpion is not so bigge as a Creyfish; alike and much of that colour. The only creature, (some flies excepted) that stings with his tayle, mortall, if the sore be not presently anointed with their oyle, to be had in every house in those countries which produce them.* SCORPIONS.

Catterpillers convert into Butterflies. So Silk-wormes eating through their own made prisons, become white flies; alike, but greater then moths: the male dying in coiture, and the female no longer surviving then onely to cast her seed, like that of a plant; which quickens the yeare following together with the sprouting of the Mulberry tree. BUTTERFLIES.

Frogs are ingendred of the knotty seed of that slime, which froths from their bodies. These quickning, at the first are all head and taile; and after, thrusting forth feet, and changing their forme, creep out of the water. Some of the seed not seldome attracted by the Sunne, falls down in little frogs with the rain. After sixe moneths they resolve again, as they say, into slime, and renew the spring following. FROGS.

The whelpe of the Beare is no other then a lump of living flesh, before it be lickt into forme by the Dam. By which the Ægyptians *presented a man deformed by Nature but beautified by art; or one who in his first of youth is dissolute and undigested in minde, but after in his riper yeares adorned by* BEARES.

discipline and experience. For the naturall histories record that the birth of the Beare is without eyes, without haire, or distinction of members; onely having eminent pawes, the rest like a clot of concreted blood, which the Dam broods over with her brest and thighs, and by little and little gives it shape with her tongue. But Delecampus *reports how he saw a Beare bigge with whelpe, killed, and ript up by the hunters, whose young ones were perfect in all their proportions. That ancient error proceeding from that tuffe thicke skin which infolds them, not to be got off, but by her long licking, appearing before like a lump without forme. This creature sleeps all Winter in some close and warme Cave, a part of which time they stirre not at all; another part stirre, but remove not. When the* Dutch-men *wintred in* Nova Zembla, *the Beares went to sleep about the midst of November, and then the Foxes began to come forth, which durst not before. It is noted by some of the ancient, that the she Beare breedeth and lyeth in with her young, during the time of her rest; and that a Beare bigge with whelpe hath seldome been seen.*

GRUBS BIRDS. *Grubs convert into Bees. So Cod-bates, and Straw-bates which lye under water into May-flies: and Magots in the end have wings. Who would beleeve that Pigeons, Peacocks, Eagles (but especially Ostriges) were produced from the yoalke of an egge, if we did not know it? Some thinke that the Pith of the Backbone of a man, converts in his sepulcher to a Serpent. Which* Pliny *also affirmes that he hath heard of many: for diverse creatures proceed from blind and occult originalls.* Plutarch *reports that a Serpent was taken about the dead body of* Cleomenes. *And* Paulus Æmilius, *that one was found in the tombe of* Charles Martel: *which may confirme the former opinion; nothing but the corps being there to produce them. In the beginning the Serpent infused his poyson into man; and no marvell if from that contagion a Serpent should be ingendred of his marrow.*

THE PITH OF A MANS BACK-BONE.

THE PHŒNIX. *From the dead body of a Phœnix another ascends, who solemnises his funeralls: which here is elegantly inlarged.* They say, (saith *Pliny*) I know not whether fabulous or no, that there is but one of that kinde, and he seldome seen in the world: of the bignesse of an Eagle, glittering about the neck like gold, the rest of his body purple, his azure train distinguisht with rose-colour, and his head adorned with a plumy Coronet: *in the rest agreeing with our Author.* Neither, *saith* Scaliger, is the Phœnix altogether fabulous: for such we read of in the Commentaries of the *East Indian* Navigations; although they discredit the history with their annexed fictions; as that his bill hath three tonnels, through which he makes a melodious sound, imitated by the inhabitants in their unmusicall instruments. Tacitus *writes how a Phœnix was seen in* Ægypt *in the raign of* Tyberius; Paulus Fabius, *and* Lucius Vitellius *then Consuls.* The first care of the young one is to bury the old, who tries his strength by carrying the stone Murrha; and after transporting his fathers corps to the Altar of the Sun, there sacrificeth it unto him; to whom it is consecrated. These things, *saith he,* are uncertain, and fabulously augmented, but no doubt but sometimes in *Egypt* such a bird is seen. *Of his death, restauration, and long life, thus singeth the excellent* Claudian.

O felix, hæresq; tui, quos fovimus ortus,
Hæc tibi suppeditat vires: prælatus origo
Per cineres: moritur te non perunte senectus.
Vidisti quoteunq; fuit te sæcula testes
Conditæ revolvuntur: nosti quo tempore Pœnus
Fuderit clarus stupuit flagrantibus undis?
Quis Phaetontæis erroribus arserit annus.
Et clades te nulla rapit, solusq; superstes
Edomita tellure manes: non flamma parca
In te dira leguit, non jus habuere necandi.
Claud. Epig.

O happy! thine own heire: what ruins all
Adds strength to thee; restor'd by funerall.
Age, thou not dying, dyes: The ages gon
Were seen by thee; the revolution
Of time thou knowst; then when the tumid Main
Swallow'd the mountains in his liquid Plain;
When *Phaetons* errors set the world on fire,
None toucht thy safetie, nor didst thou expire
With stifled earth. The Destinies nor draw,
Nor cut thy thread; not subject to their law.

By this narration, how ever fabulous, and example of the Phœnix, the ancient fathers, Tertullian, Epiphanius, *and* Ambrose, *go about to illustrate the immortalitie of the soule, and resurrection of the body. These are said to be such who excell in pietie and vertue: rare, if any, and renewed but once in five hundred yeares with the Phœnix: Indifferent things are common; but the excellent are valued for their raritie.*

HYENA. *The* Hyena *alternately changeth the sex. A beast alike in shape but bigger then a Wolfe, with longer feet and greater legs; more resembling a mans. Wonderfull things of this creature are written; how among the sheep Coats, he will imitate the voice of a man, call the shepheards by their names, and then worry them; counterfeit the vomiting of a dog to allure others thither, that he may satisfie his*

his hunger. He sculks in Caves, and is so in love with mans flesh, that he will scratch the buried out of their graves. The hunters take him, as Scaliger observes, by training him into their Snares with songs and musick. The ancient opinion that they were of both sexes is rejected by Aristotle; the male having onely the marke of the female, and she of the male. But by the fiction of his yearely change, the Ægyptians presented a man inconstant to himself, and his own intentions, now vertuous, strong, and courageous, a subduer of his minde as well as of his body; and againe most vitious, miserably weake, and impotent in all his affections. Sabinus compares those Divines to Hyenaes, who in the weightie controversies of the Church, declare not themselves, but teach so ambiguously, as not appearing to adhere unto either.

CAMELION. The aire-fed Camelion partakes of those colours which he toucheth. A creature not altogether unlike a Lizard; about the length of a mans hand. His head unproportionably bigge, his eyes great and moving without the writhing of his neck, which is unflexible; his back crooked, his skin spotted with little tumors, lesse eminent as neerer the belly; his taile slender and long; on each foot he hath five fingers, three on the outside and two on the inside: slow of pace but swiftly extending his tongue, of a marveilous length for the proportion of the body, wherewith he preyes upon flies, the top thereof being hollowed by nature for that purpose. So that deceived they be, who thinke they only feed upon ayre, though surely ayre is their principall sustenance. For those who have kept them a whole yeare together, could never perceive that they fed upon any thing else, and might perceive their bellies swell, after they had drawn in the aire and closed their jawes, which they open against the rayes of the Sunne. Greene they be of colour, and of a dusky yellow; brighter and whiter towards the belly; yet spotted with blew, with white and with red. They change not into all colours, as reported; laid upon greene, the greene predominates; upon yellow, the yellow; but laid upon blew, or red, or white, the greene retaineth his hue notwithstanding, only the other spots receive a more orient lustre; laid upon blacke, they looke blacke, yet not without a mixture of greene. All of them in all places are not coloured alike. They have little blood in them, and that onely about the heart, the want whereof maketh them naturally cold, and their coldnesse fearefull; the cause, as Aristotle conjectures, of their changing of colour; but rather proceeding from their glasie and almost transucent bodies, which take and reflect the colours which are neerest. The ancient opinion was that the Camelion could change into all colours, red and white excepted: which Alciat together with his feeding on the aire, thus applies out of Plutarch.

On popular aire so flatt'ry feeds
And palliats princes black misdeeds:
All colours taking to invite
But modest red and spotlesse white.

Sic & adulator populari vescitur aura,
Hianssi cuncta devorat:
Et solum mores imitatur Principis aurei;
Alibi & publici nescius.
Alciat. Em. CIII.

Expressing also those versatile wits that can sute themselves to all times and occasions.

LYNX. The Lynxes urine converts into stone. This is a salvage beast with a spotted skinne, which preyes upon others; insomuch as in Scandia, where they most abound, there are few wild beasts besides to be seene. Their urine was said to turne into a hard and glasie substance, shining with a fiery lustre, not unlike a Carbuncle, whereof they called it Lyncarius. This knowing they envyously cover their pisse with the earth, which notwithstanding growes thereby the sooner solid. But such a stone either never was, or not now to be found. Of all creatures the Lynx is the sharpest sighted: alluded to those, who can cleerely discerne, and see a farre off, as well with the eyes of the minde as their body.

CORALL. Corall under the water a plant; soft, greene and bearing white berries; drag'd out of the sea becomes and red equalls a stone in hardnesse: but of this enough formerly.

Pythagoras proceeds to the mutation of nations, kingdomes and Cities; their increase and fatall diminution: how heaven and earth, all under the one, and upon the other, are obnoxious to alteration. Milo lost his prodigious strength, and Helena wept when she beheld in her glasse the deformitie of that face, which had set all Greece and Asia on combustion. And it was an antient custome among women to offer, when they grew old, their looking glasses to Venus, that they might not behold so killing a spectacle.

He concludes with his former disswasion from the slaughter and eating of the Creature, as a disturbance to the soules departed, and an introduction to crueltie. Him also will we leave with this Encomium, which is given him by Justine. Pythagoras came to Crotona, and by the authoritie of his wisdome, reduced that people from luxury to frugalitie; praising vertue and condemning excesse; putting them daily in minde how many Cities had perished by that pestilence.

To the women he commended chaſtitie and conjugall obedience: to the young men modeſty, and profitable ſtudies; above all extolling abſtinency, as the mother of every vertue. From Crotona *he removed to* Metapont; *where after his death they converted his houſe into a Tem-*
ple, and decreed him divine honours. In the warres which the Romans *had with the* Samnites, *it was told them by the oracle of* Apollo, *that they then ſhould prevaile, when they had ſet up two ſtatues, one of the wiſeſt, and another of the valianteſt of all the* Grecians, *in the moſt frequented place of the Citie: whereupon they erected the ſtatues of* Pythagoras *and* Alcibiades *in the angles of the Comitium.*

NVMA POMPILIVS. But *Numa could be no diſciple to* Pythagoras; *who flouriſhed according to* Halicarnaſſeus, *foure ages before him; and foure yeares before* Crotona *was erected by* Mycilus. *Of whom formerly* Livy: They falſely aſcribe the learning of *Numa* to the inſtruction of *Pythagoras*; who above a hundred yeares after (*Servius Tullius* then raigning in *Rome*) had his ſchooles at *Crotona* and *Metapont*, ſeated in the moſt remote parts of *Italy*; From whence what fame of him, had they been Coætanei, could have arrived at the *Sabines?* had he deſired to have learnt, what commerce of language? or with what ſafetie could one man have travelled, through ſo many nations, diſſonant in ſpeech, and differing in manners? Rather I think that his minde had a naturall inclination to vertue; inſtructed not by forreigne arts, but by the auſtere and rigid diſcipline of the Ancient *Sabines*, then which none of old was more uncorrupted. *Yet our Poet ſurely not out of ignorance, erred with others; but rather to introduce the doctrine of* Pythagoras, *containing ſuch diverſitie of changes agreeable to his argument.*

Numa; *elected king of the* Romans, *governed that warlike nation with great peace and tranquillitie; yet rather like a Prieſt then a Prince; initiating many ſuperſtitious Ceremonies, grounded upon naturall cauſes: which made the Senate to burn his books (long after found in his unknown ſepulcher by the turning up of a Plow) as derogating from the honour of their Gods, and contrary to the religion then in uſe, as the Prator offred himſelf to be ſworn. For the poyſon of his politique Ceremonies (invented to bridle the barbarous people) had ſo farre prevailed, as the antidote of his better doctrine, adminiſtred out of his grave, which he had concealed as unſeaſonable for that ruder age, had no power to expell. He built Temples to the Gods, but erected no Images, not beleeving that they were Corporeall, or to the eye apprehenſible.* Had that cuſtome, *ſaith* Varro, continued, the Gods had been worſhipped more purely. *Of which opinion were divers of the wiſeſt Heathen Law-givers.*

He dying, his wife Ægeria *forſook the Citie to vent her ſorrow (which deſires no witneſſe) in the woods of* Aricina. *For* Numa *gave out that he nightly lay with this Nymph or Goddeſſe* Ægeria; *who together with the* Muſes, *revealed theſe his laws and myſteries; to give them the greater authoritie. For the ancient Law-givers aſcribed the receipt of their laws from one deitie or other to amuſe the mindes of the ſuperſtitious vulgar with ſome forged miracle. As* Oſyris *from* Mercury, Minos *from his omnipotent father with whom for nine yeers ſpace he converſed;* Lycurgus *from* Apollo, Solon *from* Jupiter; *and the lowſie* Mahomet *from the Angel* Gabriel.

HIPPOLYTVS. Virbius *once* Hippolytus, *now a God of thoſe groves, goes about to comfort* Ægeria; *and extenuate her ſorrow with the relation of his former calamities; torn in pieces by his horſes through his ſtepmothers fraud and fathers imprecations. The Curſes of Parents fall heavy on their Children, although underſerved, as this of credulous* Theſeus. *Raſh beliefe is the author of much miſchiefe, and unſuſpended rage of too late repentance. The chaſte youth ſuffers for anothers unchaſtitie. But vertue, though afflicted for a time, can never be finally ſuppreſſed. Eminent in the example of* Bellerophon; *but eſpecially of* Joſeph *and his miraculous advancement. Miſerably diſjoynted* Hippolytus *is ſet together and reſtored to life by* Æſculapius; Diana, *his patroneſſe (changing his youth into age, and his former ominous name into* Virbius, *which ſignifies twice a man, the better to conceale him) conveyed him hither, and made him one of the Inferior Deities. But what ſaith* Lactantius? *Diana* when ſhe had almoſt loſt her lover, much bruiſed and torn by his unruly horſes, called *Aeſculapius*, an excellent Phyſician (and therefore feigned to reſtore life unto the Dead) to his timely help, whom ſhe as ſoone as he was recovered, conveyed to thoſe ſequeſtred aboads. What ſhowed this diligence in his concealed cure? theſe private retreats? his long converſation with a woman, and that in a place unfrequented? the change of his name? and laſtly her deteſtation of horſes? but the guilt of her incontinency, and of ſuch a love as agreed not with a virgin. *This* Virbius, *who boaſted to have been* Hippolytus *was according to ſome authors a cunning Impoſter, ſuborned by the Prieſts of* Diana Aricina, *to draw a greater concourſe to that Grove, that their gain might increaſe by more frequent devotion. Nor have others in latter ages ſerved their turns with leſſe incredible forgeries.*

But

ÆGERIA.

But nothing can comfort Ægeria; *she resolves into teares; and those teares into a fountaine.* Numa *is said to have beene her husband, as* Saint Augustine *reports out of* Varro, *in that often he repaired thither privately, and made use of that water in his Hydromancy. Thus the actions of men are mingled with falsehoods, and converted into fables. Hydromancy is an art of divining by water, first practised by the* Persians. *In which they also raised their Gods, or rather the infernall spirits by whom they were instructed. But as* Psellus *observes, their answers were still delivered in a confused sound, which could not be fully understood (as their oracles elsewhere in words that admitted of severall constructions) to cover their deceit and uncertainty: From these this curious King is said to have received those superstitious lawes, which he gave to the* Romanes. *Many also in springs themselves (as he belike in this fountaine) did see apparitions of things to come.* Pausanias *makes mention of a well in* Ægina *by the Temple of* Ceres, *where the sick having sacrificed, beheld the end or continuance of their diseases.* Iamblicus *of another in a Cave at* Colophon; *of whose waters the Priest having tasted, after certaine night sacrifices, became invisible and gave answers.* Apuleius *writes out of* Varro, *that the* Trallians *enquiring by this kinde of Magick of the event of the warres of* Mithridates, *one appeared in the spring to the boy who looks in, in the shape of* Mercury, *and sung the future successe thereof in three hundred and sixty verses.*

The transformation of Ægeria *no lesse amased* Virbius *and the neighbouring Nymphes, then that moving clod did the* Thuscan *Plowman, which tooke a humane forme and was called* Tages. *Of whom thus* Cicero *in his second booke of divination. Tages* when the earth was turned up, and the Plow had made a deeper impression, rose up, as they say, in the *Tarquinian* fields, and spake to the Tiller. It is written in the *Hetrurian* records, that he was seene in the forme of a boy, although old in his wisdome. The husbandman amazed, and exalting his voyce in admiration, drew thither a great concourse of people, and within a while all *Thuscany*; who spake many things in that populous audience, by them remembred and committed to writing. His oration contained onely the discipline of divination by the entrailes of beasts, which after increased by experience, but is referred unto this originall; wherefore (*saith that author in another place*) the Senate in the dayes of our Ancestors, and flourishing estate of the Empire, did well decree, that six youths of principall parentage should be consigned to as many *Thuscans*, to be instructed in that knowledge; left so great an art, by the meanes of the teacher, should diminish the authoritie of Religion in becoming mercenary. *Now* Tages *his birth from a clod, declares him to have beene some obscure fellow and of unknowne originall (for such were called the sonnes of the earth) who suddenly grew famous by his skill in divination. Which kinde of Prognosticks, though frivolous in themselves, have that notable effect of raising the imagination and confidence of the souldier (the generall excuse by which such curious and superstitious Arts are palliated) yet had this religious truth interwoven with their vanity, that Victory was disposed by the divine appointment.*

No lesse wonderfull then this was the transformation of Romulus *his lance into a Cornell Tree: for* Romulus *as* Plutarch *relates, throwing for exercise his Cornell Lance on* Mount Palatine, *stuck it so deepe in the earth, as it could not be pulled up, though attempted by many, which after sprouted and became a tall tree: the prodigie declaring how that common-wealth should flourish by armes. It prospered as long as their Empire, and in the beginning of their civill warres began also to wither. In the end, the root being violated by the uncircumspect workmen, imployed by* Julius Cæsar *in his adjoyning buildings, it utterly perished.*

CIPPVS.

As much to be admired were the hornes of Genutius Cippus, *a* Romane *Prætor. The history, agreeing with our Poets relation, is recorded by* Valerius Maximus *and others; but not in this particular believed by* Plinie. *Yet* Delcampus *makes mention of a certaine maide of a noble family, called* de Fortive, *who had a horne on her forehead as long as her finger; cut off by little and little with a thread, which was bound about it: and* Fabritius, *a Chirurgion of our times, of a youth in* France, *who had one so great, that it resembled a Rams both in shape and magnitude. Now hornes were the symbols of honour, fortitude, and Empire, not onely among the Ethnicks, but the* Hebrewes *themselves: insomuch as radiancy, the crowne, and horne, are in the sacred Scriptures univocall expressions of glory and dignity. So* Moses *was said to have hornes in regard of his faces refulgency: and such the Pagans did attribute to* Bacchus *and* Isis; *the one taken for the Sunne and the other for the Moone; as the Aruspici here, by the hornes of Victorious* Cippus, *foretell his succeeding Empire, if he did but enter the City. But observe the never to be imitated vertue of this* Romane; *who rather elected voluntary exile then to use his power, and the favour of the people, to deprive them of their liberty.*

The

ÆSCVLAPIVS.

The Romanes *afflicted with peſtilence, ſent* Ogolenus *unto* Delphos *to conſult with the oracle. When humane helpe failes us, we are to flye to the heavenly Phyſitian; to whom even the Ethnicks could aſcribe their recovery.*

Non hæc humanis opibus, non arte magistra
Proveniunt, neque te Æneæ vota dextera servat.
Major agit Deus, atque opera ad majora reservat. Virg. Æn. l. 12.

From humane helpe nor power of art this ſprings:
Nor hath my hand, but that great King of Kings,
Cur'd, and preſerv'd thy life for greater things.

Apollo *directs them to his ſonne* Æſculapius *at* Epidaurus; *who forſaking his Temple, comes aboard their ſhip in the forme of a ſerpent, and ſailing to* Rome, *makes choice of his ſeat in the Iland of* Tyber. *But the* Tyrians *and* Lacedemonians *bound their Gods in chaines to prevent their departure. This* Æſculapius (*of whom we have formerly ſpoken at large*) *was ſaid to be begot by* Apollo, *in that the Sunne is the authour of ſalubrity. He was figured with a grave long beard, but* Apollo *beardleſſe; not onely to ſhew how perfection in Phyſicke is not obtained but by long experience; but alſo how all things which are generated grow old, when the author of generation continues ſtill youthfull.* Dionyſius *of* Syracuſe *tooke his golden beard from the Chin of his ſtatue, ſaying,* that it was unſeemely for him to weare a beard, when his Father was without one. *He was called* Æſculapius *of reſiſting, and ſubduing the deadly inclination of diſeaſes. But to come to the hiſtory: It is reported by* Lactantius *how he was borne of unknowne parents; who being expoſed, was found by hunters and committed to* Chiron; *who inſtructed him in Phyſick; that by birth he was a* Meſſenian, *but dwelt at* Epidaurus; *from whence, as* Saint Auguſtine *writes, he came to* Rome; *that ſo expert a Phyſician might practice with the greater reputation in ſo famous a City.* He was numbred among the Gods, *ſaith* Celſus, for adding ſuch excellency and luſtre to that art, which before was but rude and undigeſted. *The* Epidaurians *therefore conſecrated a Temple unto him without the wals of their City, where he had his ſtatue in the forme of a Phyſician, holding his long beard in one hand, and a ſtaffe involved with a ſerpent in the other. For the Serpent was ſacred unto him; not onely, according to* Macrobius, *for the quickneſſe of his ſight. Whereof* Horace.

Cur in amicorum vitiis tam cernit acutum
Quam aut aquila aut ſerpens Epidaurius?

Why of thy friends defects, doſt thou ſuch notice take?
Sharpe ſighted as *Iove's* bird, or *Epidaurian* ſnake.

But becauſe ſo reſtorative and ſoveraigne in Phyſicke; and therefore deſervedly the Character of health. So the Braſen Serpent, the type of our eternall health, erected by Moſes, *cured thoſe who beheld it. How many ancient medals bore the figure thereof, with theſe inſcriptions;* Salus Publica, Salus Auguſti, Salus Antonii, &c? *And here* Æſculapius *is ſaid to have converted himſelfe into that forme, in that men, by diſeaſes growing ſuddenly old; by health, as it were, renew their youth, as a Snake that hath caſt her skinne. In this ſhape he ſailed unto* Rome (*whom* Lactantius *affirmes, to have beene the great Divell; called a Serpent in the ſacred Scriptures, and ſaid to have ſerpentine feet by* Pherecydes) *who choſe his ſeat in the Ile of* Tyber, *and then vaniſhed out of ſight; where his Temple was built, and his feſtivals kept in the Calends of* January. *And in the Hortyards of* Saint Bartholomeus *at* Rome *there is a ſhip of marble to be ſeene, with a ſerpent on the hatches, in memoriall of his tranſmigration. His Temple was placed in that Ile, for the ſalubrity of the aire, the phyſicall uſe of water, and in that his Temple at* Epidaurus *ſtood without the City.*

IVLIVS CÆSAR.

Yet he a forraigne power: But Romane Cæſar *was deified in* Rome. *Some few of whoſe atchievements are here revived: As his conqueſt of our* Britaine, *wherein the conquered were the gainers, having got thereby civility and letters, for a hardly won, nor a long detained dominion. In* Egypt *he overthrew the trecherous* Ptolomey: *at once revenging the death of* Pompey, *and gratifying the ominous love of* Cleopatra *with the gift of that Kingdome. At the battell of* Thapſus *in* Africa *he put* Scipio *to flight, with his aſſociat* Juba; *the one wounding and throwing himſelfe into the Sea, that* Africa *might not boaſt of the ſepulcher of a vanquiſht* Scipio, *which a* Scipio *had conquered; the other with* Petreius, *flying into* Mauritania, *at a ſumptuous Feaſt invited one another to mutuall wounds; the royall and* Romane *bloud polluting the funerall banquet:* Pharnaces *King of* Pontus, *and ſonne to the great* Mithridates, *falling upon* Cappadocia *a* Romane *Province, was ſet upon by* Cæſar *with ſuch incredible celerity, that like lightning he cruſht him, as ſoone as ſeene; and as ſuddenly departed: whereupon he writ to the Senate,* Veni, vidi, vici, *and often called to minde the good hap of* Pompey, *who had got his principall honour in ſubduing a nation ſo feeble, as himſelfe had vanquiſhed in the ſpace of foure houres with a peece of an Army. His victories merited many, and for ſome*

he

he triumphed. The first presented the Rivers of Rhene *and* Rhodanus, (*the one in* Germany, *and the other in* Gaule) *with the fettered Ocean. The second,* Nilus, Arsinoe, *and the flaming tower of* Pharus. *The third the Charriot of* Pharnaces, *and the spoiles of* Pontus. *The fourth King* Juba *with his* Mauritanians; *and* Spaine *twice conquered. But no trophies were showne for those his greater victories of* Pharsalia, Thapsus, *and* Munda; *For civill warres were not honoured with triumphs. Neither would he triumph for the conquest of* Gaule, *that it might not barre his standing to be Consul. But all these glories was not like unto that, saith our Author* (O Ovid *fore-see thy exile!*) *of his adoption of* Augustus, *the sonne of the daughter of his sister* Julia; *and therefore to be deified, that the other might proceede from no mortall parentage. But to this he must swim through his bloud, of which the Gods give certaine, but unavaileable Ostents; wherein our Author rather useth the liberty of a Poet then the strictnesse of an historian; not a few of those ætheriall tumults being peculiar forerunners of the generall Iudgement; which perhaps he borrowed from these verses of the* Sibyls.

Armes, trumpets, fearefull fragors, yelling cries,
All eares shall heare about the suns uprise.

Ensis atque tuba sonus, & sale exorieute
Terribilem sonitum, magnumque audiet omnis
Mundus —— Sib. Ora. l. 4.

And in another.

Swords in the spangled heavens shall then by night
In th' East and West extend their blazing light.
Ashes in showres upon the earth shall fall:
Luster desert the Sunne in hight of all
His towring pitch. The Moone shall then looke red,
And teares of bloud from her dark Charriot shed.
Hard rocks shall groan. Arm'd troops of foot and horse
Incounter in the aire with horrid force.

Cum visi fuerint cœli scelerati in ore
Nocturni gladii, ruitus ad solis & ortus.
Pulvis & è cœlo terram descendet in omnem
Prærivus, & medio cursu lux aurea solem
Deficet, & terram fulgens lumine lunæ,
Sanguineo gutta stillantibus irradiabit,
Signaque sæva dabunt, & in alta prælia nube
Cernetur peditumque equitumque sonantibus auris.
Sib. Ora. lib. 3.

Of the Latter we not onely read, but have heard of in our times. And even this last yeare, 1629. *reported it was by some of good credit, how they saw two opposite Battalions, lancing out their speares, and discharging, as it were, their muskets in the aire, victory now reeling, and in the end one giving chase to the other. Of the Sunne and the Moones defects we have else-where spoken. Those fiery Meteors which are seene in the aire, are of diverse shapes, and distinguished by diversitie of names; as Torches, Beames, Lances, Goats, and Dragons: all terren and humid exhalations, inglobed in aire, and set on fire by agitation, extinguished with the dissolution of the incloSure, or consumption of the matter. But the rayning of bloud must needs be miraculous; whereof many histories, and our owne among others, make mention. The weeping of Images was ever held fatall to those whom they affected, as* Apollo's *Statue at* Cuma, *and* Juno's *at* Lavinium: *the one pretending destruction by warre to the* Grecians (Cuma *being a* Greeke *Colony although seated in* Italy) *and the other by pestilence to the* Lavinians. For such, saith *Plutarch*, to sweat, to weepe, and shed seeming bloud, is not altogether impossible. For wood and stone, oft gather that rust from moysture which may againe dissolve, and contract the different colours of the former. *Yet this denyes not but that the like proceeded not seldome from their Gods (or much rather Devils) as presages of future calamities: and not seldome from the impostury of their Priests; as in our age an Image in* Italy, *famous for the sweating of bloud, was discovered by the tast to be the joyce of mulberies, conveyed into the hollowes thereof: found out as* Blackwell *the Arch-Priest reported by the Prelates deputed by the Pope to examine the truth of the miracle. So may Images appeare to sigh or grone; by the unseene breaking of some inward part, or a violent division. But no inanimate body can utter articulate sounds; or spirit without corporeall instruments. It was held an ill signe when the liver of the sacrificed Beast had neither head nor heart. And* Cæsar, *saith* Suetonius, having at that time sacrificed many, and finding the entrailes in all unfavourable (*that is, displaced, ill coloured, or some part thereof wanting*) would notwithstanding goe unto the Senate in contempt of religion. *Ghosts or rather Devills, assume an aiery, thin, and therefore fluxative body; which by heate is extenuated, and consequently dissipated; but condensed, and confirmed by cold; insomuch as not to be seene by the heatfull light of the day. Whereupon grew that opinion (as here) how Ghosts and other apparitions of terror, did wander onely in the night, and vanished with the dawning. So the Ghost of* Anchises *before the rising of the Sun was forced to part with* Æneas.

And

Iamque vale, torquet medios nox humida cursus
Et me sævus equis oriens afflavit anhelis.
Dixerat, & tenues fugit ceu fumus in auras.
Virg. Æn. l. 12.

And now farewell: the humid night descends.
I sent Dayes breath in his too swift repaire.
This said, like smoake he vanisheth to aire.

But these forewarnings, and others more true, recorded by historians, could not prevaile, or keepe Cæsar *at home; all his honours and triumphs now proving no other then those ribands and Garlands which garnish an Ox prepared for the sacrifice; basely and ingratefully slaine by those he trusted most, and of whom he had best merited. For unto* Marcus Brutus *he had given the government of* Macedonia; *to* Cassius *that of* Syria; *and had made the* Sinon, Decimus Brutus, *one of his heires in remainder. Who through his wounds gave a greater to the publique; which exhausted more* Romane *bloud then all the rest of their civill Contentions; who endeavouring by an ignoble way to recover, lost their liberty for ever. And withall themselves; abhorred and chaced out of the City by the incensed people; some dying by their owne hands, and all of them violently within three yeares after. Thus fell the perfection of man (who even in death had a care to dye decently) excellent in arts, and glorious in armes; whose actions no penne but his owne (and yet how modestly!) could expresse. The great inlarger of the* Romane *Empire; nor lesse to be renowned for the sweetnesse of his inclination, his facility in forgetting of injuries, munificency and clemency; more deserving divine honours, then any of those so celebrated sonnes of* Jupiter; Bacchus, Alcides, *or* Alexander.

Destinies.

Afflicted Venus (*the supposed mother of the* Julian *family, whose effigies* Cæsar *bore for his impresse*) *endeavours (as here feigned) to prevent the decree of the destinies: but by* Jupiter *informed how vainely, since irrevocable and permanent. And therefore feigned to be the daughters of* Necessity.

Fatis agimur: cedite fatis,
Non sollicitæ possunt curæ
Mutare rati stamina fusi.
Quicquid patimur mortale genus,
Quicquid facimus, venit ex alto.
Omnia certo tramite vadunt,
Primusque dies dedit extremum.
Senec. in Oedi.

Fates guide us; unto Fates yeeld wee
Care cannot alter their decree.
For what we suffer, what we doe,
Cœlestiall orbes, proceeds from you.
All goe in a perfixed way:
The first prescribeth the last day.

They are called Parcæ *of producing, in that they conferre at our births either good or evill: the one supposed to draw forth the thread of humane life; the second to twist, and the third to cut it asunder.* They are three, saith *Aristotle*, in regard of the triple division of time. *Atropos*, hath a respect to that which is past, signifying how things past can neither be changed nor revoked; she who hath the care of the future is called *Lachesis*; because the events of naturall causes are certaine: but *Clotho* intends the present; and therein onely discharged her duty. *Yet* Plato *more divinely: how there is one God the Creator of the Vniverse, the Prince and Father of the Gods and cœlestiall vertues: who are onely his ministers, and order all things at his obeyed direction; his lawes constant and unevitable, and therefore called Fate or necessity; whose effects no force, no art, nor wisdome can impeach or alter. The Stoicks held all things to be governed by Fate, and the Epicures by Fortune.*

Sive parens rerum cum primum infirmia regna,
Materiamque rudem flammæ cedente recepit,
Finxit in æternum causæ, quæ cuncta coercet,
Se quoque lege tenens & fœcula jussa ferentem,
Fatorum immoto divisit limite mundum;
Sive nihil positum est, sed sors incerta vagatur,
Fertque refertque vices, & habent mortalia casum.
Lucan. l. 2.

The Sire of all, when he the world had made
Of *Chaos* first, and circumscrib'd the flame,
Or fixt eternall lawes, and to the same
Himselfe subjected, with the world beside;
To Destiny unseparably ty'd:
Or wandring chance at randome rules the state
Of mortall things, not preordain'd by Fate.

But this must first be warily understood. For God hath not tied himselfe to the chaine and connection of second causes, as appeared by the standing still, and going back of the Sunne; with other miracles that are contrary to the course of Nature: neither may we suppose his providence to be like a clock, whose plummets were wound up at the beginning, and ever after goe of themselves. From this transcendent power of the Destinies over-ruling Jupiter, *the scoffer* Lucian *drew arguments to dethrone him. Much lesse must we think that any thing happens by chance: for even in lots and accidentall*

deaths

deaths he challengeth the disposition. But in common speech we call that fortune which falls out beyond the expectation of the agent. Betweene either opinion the graveſt among the Heathen ſtood in ſuſpence. When I heare of theſe and the like, ſaith *Tacitus*, I can give no certaine judgement, whether the affaires of mortalls be governed by Fate and immutable neceſſitie, or have their courſe and changes from fortune.

Jupiter *comforteth* Venus *with revealing the future merits of* Auguſtus; *who ſhould revenge the death of his father (which he did at the battle of* Philippi; *having alſo cauſed three hundred Senators and* Romane *gentlemen of the contrary party, to be ſlaine, like ſacrifices, on the Ides of* March, *at the tombe of* Julius) *and ſhould by armes ſubject the habitable world to his Empire: that after he ſhould governe with juſtice and give peace to mankinde (rather given by the King of peace who then entred the world.) For the gates of the Temple of* Janus *were at that time ſhut: which never hapned but twice before; once in the dayes of* Numa, *and againe in the Conſulſhip of* Manlius Torquatus. *Of this tranquillity thus* Virgill (*here imitated by our Poet*) *makes* Jupiter *foretell.*

Inſuing times ſhall ſacred peace inſtall:
Religion, ancient faith, and concord, ſhall
Juſt lawes ordaine: the doores of horrid warre
Huge Links of Braſſe and Iron bolts ſhall barre.
Dire Furie breathing bloud within ſhall ſit
On heapes of armes; his hands behinde him knit.

Aſpera tum poſitis mitescent ſæcula bellis,
Cana fides & vesta, Remo cum fratre Quirinus
Iura dabunt: diræ ferro & compagibus arctis
Claudentur belli portæ: furor impius intus
Sæva ſedens ſuper arma, & centum vinctus ahenis
Poſt tergum nodis, fremet horridus ore cruento.
Virg. Æn. l. 1.

This temple was built by Romulus, *upon the peace concluded with* Tatius; *wherein ſtood the Image of* Janus *with two faces, to expreſſe the union of thoſe two nations. The doores locked up in the time of peace, were onely to be diſplayed when warres began, by the inſtitution of* Numa. *Either (as we have ſaid before) becauſe the ſudden eruption of the ſulphurous fountaines in that place repulſed the ſurpriſing* Sabins, *and therefore to ſtand open in dangerous times, that from thence againe they might expect their ſafety; or that in warre they ſhould thinke of peace, it being erected upon a reconcilement; or rather, that when they went to the warres they ſhould pray and make vowes for their owne and the publike ſafety.*

Blazing Starres.

Now Cæſars *ſoule, expiring through three and thirty wounds; is received by aſcending* Venus; *and in her odorous boſome contracting a deity, mounts up in a blazing ſtarre unto heaven. Such Meteors are ſaid to portend warre, peſtilence, and famine, this then foreſhewing the divine diſpleaſure for his murder. Yet as themſelves, ſo their effects proceed from naturall cauſes, being of the ſame matter with the ſtarres, and generated by the concretion of ſome aetherall ſubſtance. The hayry buſh is the irradiation of the ſunne-beames through the body of the comets, for by manifold obſervation they are alwaies found to be directly oppoſite. Theſe Meteors were held to be above the Moone two thouſand yeares ſince by* Hipparchus; *and halfe as long agoe by* Albumazaro; *although hardly believed by any. Yet this latter age hath not onely diſcovered the ſame for truth by exact obſervation, but that many have beene above the orbe of the Sunne. Thoſe with buſhy traines laſt not long, becauſe the matter is looſely compacted, and thereby afford the ſunne-beames a paſſage. The other (which differ onely from the ſtarres in continuance) continue commonly above a yeare, and ſometimes as that in* Cygnus, *for many. Theſe, as anciently held, by their hot and dry qualities drink up and inflame the bloud, which procures an exceſsive choler; and conſequently incites the minde, which followes the temperature of the body, to impatience, wrath, and hoſtility. So the earth having her pregnant juyce exhauſted by that thirſty heat, becomes barren, and famiſheth her ſons: the aire infected with ſtinking vapours, and diſtempered with immoderate fervor, joyning with the ill inclination of the body, ingenders burning feavers, frenſies, and peſtilence. This the ancient referred to the matter of the comet, conceiving the buſh to be a fiery and inflamed exhalation, which diſſipated and diſſolved, ſpreads abroad its fervor. But the Moderne judging the comet to be of a pellucid and diaphanous matter, conjecture that the conſequent heat proceeds from the uniting of the ſunne-beames in their paſſage through the ſame, as we ſee by experience in burning glaſſes: which others deny, becauſe that onely happens in the center of union, or concourſe of the recollected beames, whereas the ſtreamings of the comet are diſſipated rayes, and largely diſplayed. Great changes in the world have ſometimes beene ſigned with prophetical wonders; but that theſe ſhould portend the death of peculiar Princes, is perhaps but an old error, proceeding from an ignorant obſervation of ſuch as dye the yeare following, which among ſo many will continually happen.* Nero *endeavoured to divert from himſelfe their ſuppoſed malignity by the ſlaughter of his nobles, ſo adviſed by the Aſtrologian* Babalus. *More couragious and diſ-*

creet was Vespasian, who, when one was judged to portend his death, made reply: This bushy haire doth not aime at me who am bald, but at the comet-like locks of the King of Parthia. But this appeared after the death of Julius; arising at the eleventh houre, and blasing for seven dayes together, the people beleeving that it was his soule assumed into Heaven; whereupon a starre was set upon the crowne of his statue; who decreed him divine honours, erecting to his service Temples and Altars; placing his name in the Zodiack, for so exactly conforming the computation of the yeare to the course of the sunne, although insensibly it hath gone awry. For the vernall Æquinctiall, which at the Nicean councell Anno Dom. 328. was upon the one and twentieth of March, falls out in our uncorrected Julian yeare on the tenth; because of the Sunnes finishing his annuall course, in three hundred threescore and five dayes, and neere eleven minutes lesse then sixe houres; when putting a whole day betweene every fourth yeare, and neglecting to subtract those exceeding minutes, in processe of time the Sunnes place in heaven did vary from his place in the Calender. This error is reformed (at lest in part) by the Gregorian Account; reckoning the Julian yeare over-long by so many minutes, as in one hundred thirty and three yeares accomplish one day; making the period to consist of foure hundred yeares: in each of the first three Centuries upon the hundred yeare they forbeare the supernumerary leap day, but the last century they follow the usuall course of intercalation; so that in foure hundred yeares they have three leap-yeares lesse then the Julian. This deification of Cæsar was a custome, which had beene discontinued from the dayes of Romulus (who fatally met with the same fortune in the Senate) but maintained long after; the succeeding Prince first setting fire to the funerall Pyle; when an Eagle was let out of the highest turret to carry his soule into heaven (whereof we have formerly spoken) reputed and adored for a God ever after. And some of account were suborned to sweare that he saw him ascend: as Proculus for Romulus and Geminius for Drusilla; the latter receiving seven thousand and eight hundred pounds for reward. This custome endured so long, that even some of the Christian Emperours so deified their fathers and Predecessors. Julius joyes to see himselfe from heaven excelled by Augustus; in whose transcendent praises, and prayers for his safety, our Poet concludes this admirable Poem; now arriving at the end of his first intention. Nor overvalued in his prophetivall rapture, it having so long outlasted the Romane Empire, and his fame outstretched the bounds of their Conquests.

FINIS.

To the Reader.

DIvers yeares are now paſt ſince I began the Tranſlation of Virgils Æneis: *but finding it too heavy a burthen (my minde being alſo diverted from theſe ſtudies) I gave it over, even in the firſt entrance. Yet I have publiſhed this aſſay, in tender of my obedience to Soveraigne command; although with all my owne inability: having faire hopes that ſo Great an Authority attended by my free acknowledgment, will excuſe my preſumption, and mitigate the ſeveritie of Cenſure.*

To the Reader.

The First Book of
VIRGILS
ÆNEIS.

The Argvment.

ÆNeas, *by wilde tempeſts croſt,*
Is throwne upon the Libyan *coaſt:*
Whom while Eliſa *entertaines,*
Love *ſheds his poyſon in his veines.*

LO I, who whilom ſoftly warbling plaid
On oaten reeds; the woods then leaving, made
The neigbouring fields obey the avarice
Of husbandmen; to theſe a worke of price:
Now horrid warre, and of that Heroe ſing;
Who fatally from *Ilium* wandering,
Firſt reacht *Italia* and *Lavinia's* ſtrand.
Much ſuffer'd he by ſea, and much by land,
Through wrath of Gods, by *Iuno's* hatred wrought,
And much by warre: while he to *Latium* brought
His Gods; a City built: whence Latines come,
Great *Alban* Sires, and walls of lofty *Rome.*
The cauſe, ô *Muſe*, relate: what God his foe?
What made Heavens Queene a man ſo pious throw
Into ſo many dangers, ſo great toyle?
Doe ſoules cœleſtiall with ſuch hatred boyle?
There was an ancient City, peopled by
The *Tyrian* Colonies, to *Italy*,
And farre-removed *Tyber* oppoſite;
Hight *Carthage*, proud in wealth, and fierce in fight.
In *Iuno's* love then all on earth more deare;
More prais'd then *Samos*: here her chariot, here
Her armes ſhe plac't: this foſter'd, this had made
The Worlds great Head, had *Deſtinyes* obayd.
But ſhe had heard the *Troian* Progeny,
Hereafter ſhould the *Tyrian* towers deſtroy:
Thence that farre-ruling Race, in battle bold,
Should *Libya* waſt: This fate the *Parca* told.
This feares, thoſe armes remembers, which before
Troys walls ſhe for her much-lov'd *Argos* bore:
Old ſeeds of wrath, and bitter griefe, infeſt
As yet her minde: deepe rooted in her breſt
VVas *Paris* Iudgement, and the injury
Of her deſpiſed forme; his kindred high
In her diſtaſt; and *Iove*-rapt *Ganymed*
To honours rais'd: her flame this fuell fed.
VVho farre from *Latium* drove the *Troians*, toſt
On Seas; poore Reliques, which the *Grecian* Hoaſt
And dire *Achilles* fury left unſlaine:
VVandring through all th' unhoſpitable maine
For many winters, driven by force of Fate.
A worke ſo great to raiſe the *Romane* ſtate!
Sicilia yet in ſight, they hoiſe their ſailes
And plow the foming brine with proſperous gailes:
VVhen *Iuno*, who in rancled boſome bare
Eternall wounds, thus ſaid; Muſt I deſpaire
And yeeld my ſelfe as vanquiſht? Cannot I
This *Troian* Prince devert from *Italy*?
Becauſe the *Fates* forbid. Could *Pallas* fire
The *Grecian* Fleete, and drowne them in her ire,
For one mans ſin; *Oileus* rapefull love?
She horrid lightning from the clouds of *Iove*
Flung on their ſhips, and ſeas with ſtormes up-turnd:
Him, vomiting hot flames, his entrailes burnd,
Her whirle windes fixt on poynted rocks. But I,
Iove's ſiſter, wife, and empreſſe of the ſky,
Still with one nation warre: who will adore
Our Power, or offer on our altars more?
She this revolving in her burning breſt,
T' *Æolia* flyes, the land of windes, poſſeſt
By *Æolus*: who here in fetters bindes
The howling Tempeſts, and ſtill ſtrugling windes;
Pent in vaſt caves: they muteny the more,
And in the hollow mountaine lowdly rore.
Great *Æolus*, thron'd in a lofty tower,
With ſceepter calmes their rage, and curbes their power;
Elſe Sea, Earth, and high Heaven, that heady throng
Would ſweepe away, and hurry all along.
Almighty *Iove*, this fearing, theſe incloſ'd
In pitchy caves; high hills thereon impoſ'd:
And gave a King, who knew how to reſtraine,
To calme their ſtrife, and when to give the reine.
Whom *Iuno* thus intreats. O *Æolus*,
(For unto thee, the King of men, and us,
Give power to ſmooth, and lift the floods on high:)
A nation, long with me at enmitie,
Now ſailes through *Tyrrhen* Seas; who *Ilium*
Would bring to *Italy*, and Gods 'ore-com:
Their ſhips ſtrike with thy ſtormes; or bury theſe
In the vaſt deepe, or ſcatter on the ſeas.
Twice ſeven Nymphs ſerve me, elegantly faire;
Yet none with *Deiopea* may compare:
Her for her merit, I to thee will joyne
In conſtant wedlock, to be onely thine:

She ſhall thy bed and boord for ever grace
And make thee father to a goodly race.
Then *Æolus*: O Queene, 'tis thine to will;
My duty thy commandment to fulfill.
This kingdome, ſceepter, and my grace with *Iove*,
Sprung from thy bounty; that I feaſt above
Among the Gods: by thee ſo potent made
O're tempeſts and proud ſtormes. This hardly ſaid,
His lance into the hollow mountaine puſht:
Windes as in troopes through that wide paſſage ruſht
Earth rend with whirlewindes: on vaſt ſeas now rave.
Eaſt, South, South-Weſt windes, joyntly quit the cave
In hideous guſts; high billowes drive to ſhore:
Shrouds rattle, men cry out, and ſurges rore.
Forth-with darke clowds from *Troians* take the ſight
Of Heaven, and Day; the Sea uſurpt by Night.
Skies thunder, and quick lightning fires the aire:
All menace inſtant ruine. Cold deſpaire
Diſſolves *Æneas* feeble knees: diſmaid,
He ſighs, and hand to heaven erecting, ſaid:
Thrice happy you, who in your parents ſight
Before *Troy* fell in honourable fight!
O *Diomed*, of *Greeks* the moſt renoum'd;
Why could not thy ſtrong hand this life confound
In *Phrygian* fields? Where great *Sarpedon*, where
Brave *Hector* fell by fierce *Achilles* ſpeare:
Where *Simois* in his tainted ſtreames o're whelmes
So many worthies, heapes of ſhields and helmes.
This utter'd, from the North the lowd winde warres;
Flats all their ſailes; ſwolne ſeas advanc'd to ſtarres.
Oares crack: the winding ſhips their ſides expoſe
To cruſhing floods, which in huge mountaines roſe.
Theſe on high billowes hang; the yawning waves
Shew thoſe their bottome ſands, and troubled graves.
By South-windes rapt: on hidden rocks three fall,
(Thoſe fatall rocks th' *Italians* Altars call)
The ſeas all-wracking Ridge: three *Eurus* ſpight
Drove on dire *Syrts*, (a lamentable ſight)
Bilg'd on the flats, in quick-ſands wrapt. Before
His eyes, a mightie Sea 'ore that which bore
Faithfull *Orontes*, and his *Lycians*, flew;
And from the Poope the Maſter head-long threw:
Then in ſwift eddies turnes; thrice hurries round
The foundred veſſell, in that whirlepit drownd.
Armes, plancks, and *Troian* riches, here and there
Flote on broad ſeas. And now theſe tumults tere
Ilioneꝰ ſtrong ſhip; the ſhips which bold
Achates held; which *Abas*, which the old
Alethes bore: the hoſtill water breaks
Through all their ript-up ſeams, and ſpringing leaks.
Neptune meane while perceiv'd the ſea to rore
With bluſtring windes, which from the bottome tore
The toſt-up waves, incenſt, the cauſe ſuſpects;
And o're the flood his ſacred head erects.
There ſees *Æneas* wretched fleet diſtreſt:
His *Troian* friends by ſeas and skies oppreſt.
Iuno's deceit and hate her brother knew;
Who *Zephyrus* and *Eurus* hales: Are you
(Said he) ſo confident in your high birth;
That dare, without our leave, mix heaven with earth,
And with your tumults ſwell th'inraged Seas?
Which I — Yet firſt we will our floods appeaſe:
Nor ſhall like inſolencies be forgot.
Fly timely hence; and tell your King, the lot
Gave us, not him, the empire of the Deepes,
And this fear'd Trident. Ragged rocks he keepes;
Eurus, your court: there let him domineare;
And o're th'inceaved windes his Sceptер beare.
Sooner then ſaid, he calmes the boiſtrous maine;
Scatters the clouds, the Sun reſtores againe.
Cymothoe, *Triton*, now their force unite;
Ships ſhove from rocks, rais'd by his Tridents might:
He looſens the vaſt *Syrts*, the ſurges raignes;
And rakes with nimble wheeles the liquid Plaines.
As when Sedition often flames among
A mighty People, the ignoble throng
To out-rage fall: then ſtones and fire-brands fly;
Rage armes provides: when they by chance eſpy
One reverenc'd for his worth, all ſilent ſtay
With liſtning eares; whoſe grave perſwaſions ſway,
And pacifie their mindes: ſo when the rude
Tumultuous Seas their King and Father viewd,
Their fury fell. Who under clear'd-up skies
With ſlack rein'd ſteeds on proſperous charriot flyes.
Altering their courſe, the weary *Troians* ſtand
For neareſt ſhores, and reach the *Libyan* ſtrand.
Deepe in a Bay an Ile with ſtretch-out ſides
A Harbor makes, and breakes the juſtling tides:
The parting floods into a land-lockt ſound
Their ſtreames diſcharge, with rocks invirond round:
Whereof two, equall lofty, threat the skyes;
Vnder whoſe lee the ſafe Sea ſilent lies:
Their browes with darke and trembling woods arrayd,
Whoſe ſpreading branches caſt a dreadfull ſhade.
Within the hanging rock a cave, well knowne
To ſacred Sea-nymphs, bencht with living ſtone,
In fountaines fruitfull. Here no hauſer bound
The ſhaken ſhips, nor anchor broke the ground.
Hither *Æneas* brought ſeven ſhips: (no more
Were left of all) the much deſired ſhore
The *Troians* now poſſeſſe: who land in haſt,
And on the beach the Sea-ſick bodies caſt.
Then fire from flints *Achates* ſtrikes: touch-wood
The ſparkes receives, inlarg'd with flaming food.
Corne, in ſalt water drencht, they ſpent and pin'd,
In haſt produce; ſome parch on coles, ſome grind.
Meane-while *Æneas* climbes a ſteepe aſcent;
And throwes his eyes on all the ſeas extent,
In ſearch of *Phrygian* ſhips: for *Antheus*, chac't
By ſtormes; for *Caphus*; for the bright armes plac't
On *Caicus* high poope: but none deſcry'd.
Three ſtragling ſtaggs then on the ſhore eſpy'd,
Who all the heard, that followed ſlowly, led;
And now along the ranker valley fed.
His bow and quiver, which *Achates* bore,
In haſt he ſnatcht; and thoſe that ſtalkt before
(Their branched hornes aloft advancing) ſlew:
Then to the covert they the reſt purſew;
Nor left, till ſeven lay bathed in their blood:
The number of thoſe ſhips which ſcap't the flood.
Return'd to every one doth one afford:
Then wine (by good *Aceſtes* laid aboard
When lately they *Trinacria* left) imparts
In flowing bowels; thus chearing their ſad hearts.
O Mates, (for we to ſorrowes are inur'd)
O you who greater miſchiefes have indur'd,
God alſo will impoſe an end to theſe.
You rabid *Scylla*, rocks inraging Seas,

And dire *Cyclopian* cliffes, have ſeen, and paſt:
Raiſe up your ſpirits; from your boſomes caſt
Dejecting feare. The memory of theſe
Perhaps in future times as much may pleaſe.
Through various fortunes, dangers more then great,
VVe *Latium* ſeek; where *Fates* a quiet ſeat
For us intend; there ſhall we *Ilium* raiſe:
Be bold; your ſelves preſerve for better dayes.
This ſaid, with cheere full looks the care oppreſt
Diſguiz'd his ſorrow, ſmothered in his breſt.
They take the quarry, for repaſt provide;
And from their bodies ſtrip the ſpotted hide:
Some ſpit their panting lims, in pieces cut;
Fire under brazen caldrons others put:
Then ſtrength with food reſtore; the ground their bed;
VVith old wine heated, and fat ven'ſon fed.
Hunger with feaſts ſubdu'd, the boords remov'd;
They now their griefe expreſſe for their belov'd
Companions loſt: perplext twixt hope and feare,
VVhether alive, or dead; nor eald could heare.
But moſt *Æneas* cares compaſſionate
The ſtout *Orontes* death, the cruell fate
Of *Lycus*, *Amicus*, *Cloanthes* bold,
And valiant *Gyas*. Now the day grew old
VVhen *Jupiter* from heavens high arch explores
Ship-forrowed Seas, broad earth, reſounding ſhores,
And people farre diſpers't: then from the ſky
Vpon the *Libyan* kingdomes fixt his eye.
To whom, poſſeſſed with theſe cares, thus ſpake
Sad *Venus*, while ſalt teares, through anguiſh, brake
From her faire eyes: O thou eternall King
Of men and Gods, whoſe armes the thunder fling:
VVhat hath *Æneas*, what could *Troians* do?
That all the world ſhould thus reject theſe few
(So many ſlain) and all for *Latium?*
It was thy promiſe that in time to come
The *Roman* Chiefes, deriv'd from *Teucer's* blood
Should rule the ample Earth and *Neptunes* flood.
O what hath chang'd thy will! Some hope of Ioy
Declin'd my ſorrows in the fall of *Troy*,
And her ſad ruine; that a friendlier fate
Should cure thoſe wounds, and re-erect their ſtate.
Now like misfortunes no leſſe ſpight extend:
O King of Gods, when ſhall their travels end!
Antenor yet could paſſe the *Gracian* Hoaſt,
And ſafely land on the *Illyrian* coaſt;
March o're *Liburnia*, and *Timavus* ſpring,
VVhich in nine channels lowdly murmuring
Sweeps to the ſea, and all the fields ore-flows
With roaring waves: there for his *Troians* choſe
A conſtant ſeat; there, to his living fame,
Immur'd *Patavium* built, and gave a name
To his own nation: there the armes of *Troy*
They fixt; who now untroubled peace injoy.
But we thy off-ſpring, to be deifi'd,
Rob'd of our fleet! Betray'd by *Junos* pride!
From *Italy* repulſt! Is this the meed
Of Vertue? Thus inthroneſt thou thy ſeed?
The ſire of Gods and men his daughter cheares
With ſuch a ſmile as ſtormes and darkneſſe cleares:
Then kiſſing her, repli'd; ô *Erycine*
Diſpaire not; fates are firme to thee and thine.
Lavinium's promiſt walls thou ſhalt behold,
And to the ever-fixed ſtarres great ſoul'd
Æneas raiſe: this is our doome. Since care
So pales thy cheeks, I will their fate declare.
Sterne warres he ſhall in *Latium* wage, fierce foes
Subdue; a citie build, and laws impoſe:
Whom Winters three, three Summers following,
(The *Rutili* o're-thrown) ſhall ſee a King.
But young *Aſcanius*, now *Iulus* nam'd,
VVho *Ilus* was ere ſtately *Ilium* ſtam'd;
VVhile ſlowly-ſliding moneths fill up the date
Of thirtie yeares, ſhall rule the *Latian* State.
Removing from *Lavinium*, he ſhall place
His throne at *Alba*; where great *Hectors* Race
Shall for three hundred yeares that Scepter ſway:
Till that faire Veſtall, high-born *Ilia*,
Two ſons to *Mars* ſhall at one burden beare:
Then wolfe-nurſt *Romulus* the crown ſhall weare,
And build the high *Mavortian* walls: he ſhall
Of his own name the people *Romans* call.
No limit nor no period we intend
To their extent: their raign ſhall never end.
Curſt *Juno*, who ſea, earth, and heaven above,
VVith her diſtemper tires, ſhall friendly prove;
And joyne with us in gracing the long-gown'd
And ſoveraign *Romans*, ſtill with conqueſt crown'd.
The time ſhall come, ordain'd by *Fate*, and us,
VVhen as the Line of great *Aſſaracus*
Shall *Phthia*, high *Mycene*, captivate;
And triumph o're the down-trod *Argive* ſtate.
Troyes Ceſar, from divine originall
(Whom they will *Julius* of *Iulus* call)
Shall then ſucceed: his far-ſtretcht victories
The Ocean waves ſhall bound; his, fame, the skies.
Laden with Eaſtern ſpoyle, him ſhalt thou then
To heaven aſſume; on earth ador'd by men.
Inſuing times ſhall ſacred *Peace* inſtall:
Faith, *Veſta*, *Romulus* with *Remus*, ſhall
Iuſt laws enact. The doores of horrid warre
Huge links of braſſe and iron bolts ſhall barre.
Dire *Fury*, breathing blood, within ſhall ſit
On heaps of armes; his hands behind him knit.
This ſaid, he ſends the ſonne of *Maia* down
That th' unknown land, and new erected town
Might harbour give: leaſt *Dido* from her ſtate
Should chace the *Troians*; ignorant of Fate.
VVith winged heeles fiſt ſtooping from the ſky
He lights on *Libya*, and his embaſſy
Performes. The *Moores* aſide their rudeneſſe lay;
And readily the will of *Jove* obay.
The gentle Queene, to pittie firſt inclin'd,
Receives them with a free and bounteous mind.
Pious *Æneas*, having ſpent the night
In wakefull cares, aroſe with early light;
To make diſcovery on what Countrey caſt;
VVhether by beaſts (ſince all lay wild and waſt)
Or men poſſeſt: this ſeriouſly intends;
And to impart his knowledge to his friends.
Vnder a hanging rock the Navy lay,
Conceal'd with trees, which made a night of day.
VVith him he bold *Achates* onely took
And in his hand two ſteele-tipt javelins ſhook.
His mother meets him in the ſilvan ſhade;
Arm'd and accoutred like a *Spartan* Maid:
Or like the ſwift *Harpalice* of *Thrace*;
Out-ſtripping ſteeds, and *Hebers* heady Race.

The

The huntresse on her shoulder hung her bow;
In amarous winds her dangling tresses flow,
Her spreading garments tuckt above the knee;
VVho thus began: Harke young-men, did you see
None of my quiver-bearing sisters, clad
In Lynxes skins? Nor heard them when they had
The foming bore in chace, with shouts and cryes?
This *Venus* spake; thus *Venus* sonne replies:
We nor thy sisters saw, nor heard their cry.
But ô what art thou! sure a deity!
Such beautie shines not in a mortall face;
Nor speake they so that are of humane race;
Or *Phœbus* sister, or a Nymph thou art:
VVhat ere, ô favour! and reliefe impart:
Say, under what strange clime? In all the round
Of Earth, what land have our misfortunes found?
Here wander we, the place nor people known;
By Seas and tempests on this countrey thrown:
Thy Altars our fat offering shall imbrew.
She thus reply'd: Such honours are not dew.
The *Tyrian* virgins quivers use to beare:
And purple buskins, bound with ribands, weare.
The *Punick* Realmes, *Agenors* Citie, man'd
By *Tyrians*, know; though in the *Libyan* land:
A Nation great in armes. Here *Dido* raigns;
VVho fled from *Tyrus*, and her brothers trains.
The injuries and circumstance to tell
At large, were long: in briefe it thus befell.
Sychæus was her spouse, in wealth above
All that *Phœnicia* knew; nor lesse her love.
To him her sire, with sacred Auguries,
In nuptiall bands the modest Virgin tyes.
And now her brother, dire *Pigmalion*, held
The *Tyrian* scepter: he in ill exceld
Even men possest with hellish Furies: who
VVith trecherous hands before the altar slew
Secure *Sychæus*: by the blind desire
Of gold inconst; and slights his sisters fire.
The murder long conceal'd, with many wiles
And flattering hopes, the lovers griefe beguiles.
VVhen lo, her husbands Ghost (he un-inter'd)
In dead of sleep, with gastly look appear'd:
The bloody altar, his deep wounds displaies;
VVithall the secret murderer bewrayes.
Then charg'd her to forsake that place with speed:
And hidden treasure to supply her need
Reveales. These motives *Dido's* thoughts incite:
VVho mustering up her friends, prepares for flight.
Such flock about her; who or hate or feare
The Tyrant: Now in feaz'd-on ships they beare
Their wealth to Sea; with it ill purchased
Pygmalions treasure; by a woman led:
And there arriv'd, where now to loftie skies
The stately walls and towers of *Carthage* rise
The purchas'd soyle called *Byrsa*: built within
The compasse of a Bulls extended skin.
But what are you? whence come you? whither bound?
He sighing said, his words in passion drown'd:
Goddesse, should I from their originall
Our sufferings tell; should you give eare to all
The Annals of our toyles; approaching Night
First in *Olympus* would inclose the light.
We ancient *Troians* (if that name be known)
Long tost on sundry seas; by tempests thrown
On *Lybian* shoares: *Æneas* is my name,
VVho bring with me my rescu'd Gods; my fame
Surmounts the starres: now *Italy*, the place
From whence we sprung, we seek; *Joves* sacred Race.
Lost *Phrygia* I with twentie ships forsook;
And, by my mother-Goddesse counsell, took
The way which fates prescrib'd: seven, unbereft
By seas, and cruell stormes, alone are left.
Vnknown, distressed, on the *Libyan* wast
VVe stray; from *Asia* and from *Europe* chas't.
Venus the sad expressions of his heart
Thus gently interrupts: What ere thou art,
Thou by the favour of the heavenly Powers
Surviv'st to see the *Carthaginian* towers.
Go on to *Dido's* Court: thy men again
(Vnlesse my skill in Augury be vain)
And scattered ships, thou shalt in safetie find;
Born into harbour by the Northern wind.
Twelve joyfull swans behold, late chased by
Joves towring Eagle through the emptie sky;
VVhich now in ordred files together light
On under earth; or thither bend their flight;
How, freed from danger, sporting in a ring,
They clap their silver wings, and joyntly sing:
Even so those storme-chas'd ships in glad consort
Are entred, or now safely saile to Port.
Proceed, and tread that ready path. This said
In turning she her rosie neck display'd;
Her tresses with Ambrosia dewd expire
A heavenly odor; her inlarg'd attire
Trailes on the ground: her gate a goddesse shows.
He by these signes his flying Mother knows;
And thus pursues her: Art thou cruell grown!
VVhy dost thou, to deceive thy sonne, put on
Such varied figures? O, why may not we
Joyn hands, discourse, and seeme the same we be!
Accusing thus, his way to *Carthage* holds:
VVhom *Venus* in a dusky cloud infolds;
That none might see them in that gloomy mask,
Hurt, hinder, or their cause of coming ask.
The pleased Queene to *Paphos* then retires,
VVhere stood her Temple: there a hundred fires,
(VVhose fragrant flames *Sabean* gums devoures)
Blaze on as many altars, crown'd with flowers.
Meane while they both the trodden path pursue,
And from a hill the neighbouring Citie view:
That ample Pile (a village late) they then
Admire; the gates, the streets, and noise of men.
The *Tyrians* ply their tasks: some bulwarks reare,
Strong walls extend, and stones or roule or beare:
Some seats for houses choose; some laws project,
Grave Magistrates and Senators elect.
Here these an ample Haven dig; there they
For loftie Theaters foundations lay:
Others in quarries mightie Pillars hew,
To grace the Spectacles that should ensew.
Industrious Bees so in the prime of May
By Sun-shine through the flowry meadows stray,
When they produce their young, or store their hive
With liquid honey, or in cabins stive
That pleasant Nectar: when they take the loads
VVhich others bring, or chase from their aboads
The lazy drone; the honey redolent
VVith flowers of thyme: all hot on labour bent.

O happy you whose citie thus aspires!
(*Æneas* said) and her high roofes admires.
VVith that (ô wonderfull!) wrapt in a clowd,
Invisible he mingles with the crowd.
A shady grove amidst the Citie stood:
Here *Tyrians* erst, when by the raging flood
And furious tempest on those borders thrown,
Dig'd up a Horses head, by *Iuno* shown:
VVhich never failing Plentie did fore-tell;
And that they should in glorious armes excell.
Here *Tyrian Dido Iuno's* Temple plac'd;
In offerings rich, by her faire statue grac'd:
The staires of brasse, the beames with brasse were bound,
The brazen doores on grinding hinges sound.
The sights within this sumptuous Fane his feare
Did first asswage; and first *Æneas* here
Durst hope for safetie, his sad spirits rais'd:
For as on all those rarities he gaz'd,
(The Queene expecting) their felicities
And emulous arts admiring, he his eyes
Now fixt on *Iliums's* fatall fights, through all
The world divulg'd: the *Grecian* Generall,
Old *Priam* sees; and stern *Æacides*,
Cruell to both. Struck with such sights as these,
To *Achates* said; what place, what region
So distant, where our labours are unknown!
Loe *Priamus*! here vertue hath her meed:
And our misfortunes humane pittie breed.
This fame may help procure: suppresse thy dread.
This said, his thoughts upon the picture fed;
His heart with sighs, his eyes with rivers fraught:
For now he sees how they at *Ilium* fought.
Here fled the *Greeks*, the *Troian* youth pursue:
Bright-helm'd *Achilles* there the *Phrygians* slew.
Not farre of *Rhasus* white pavilion stood,
By cruell *Diomed* through streames of blood
In dead of night surpriz'd; who bare away
His Horses to the *Grecian* Camp, e're they
Of *Xanthus* drank, or of *Troyes* pastures fed.
Here *Troilus* disarm'd and wounded fled;
Poore boy, too weake to match *Achilles* force:
Cast from his chariot by his frighted horse,
Yet holds the reines; his neck and tresses trail'd
On purpled earth; his speare the dust ingrail'd.
Now with a robe the *Ilian* dames repaire
To partiall *Pallas* Fane, with flowing haire;
While they their bosomes beat, and sue for grace,
The angry Goddesse turn'd away her face.
About *Troys* wall thrice *Hector* uncontrol'd
Achilles drags, and sels his coarse for gold.
Deep grones and sighs *Æneas* heart oppresse;
VVhen he beheld th' insulting foe possesse
The body, armes, and chariot of his friend;
While *Priams* knees to proud *Achilles* bend.
Then sees himself amidst those sterne alarmes:
The Eastern squadrons, and black *Memnons* armes.
With *Amazonian* troops, and moon-like shields,
Penthesilea scoures the trampled fields;
Her seared brest bound with a golden bend:
Bold Maid that durst with men in armes contend.
While he these wonders sees: while yet amaz'd
Dardan Æneas on each object gaz'd;
Faire featur'd *Dido*, with a goodly train
Of gallant Courtiers, entred *Iuno's* Fane.
As when *Diana*, prest to revels, crowns
Eurotas banks, or *Cynthus* lofty downs;
A thousand mountain Nymphs about her throng:
She with her quiver on her shoulder hung,
Marching in state, surmounteth all the rest,
And fills with joy *Latona's* silent brest.
Such, chearfull *Dido*; in such port past by:
Hastning the work, and future monarchy.
Then in the Temple, on a throne prepar'd,
High-mounted sits; inviron'd by her guard:
VVho justice distributes, their taskes divides
In equall shares, or else by lot decides.
VVhen lo *Æneas*, entring in a throng,
Antheus, *Sergestus*, spies, *Cloanthes* strong,
And other *Troians*, scatter'd by the blast
Of furious windes, on shoares farre distant cast.
He stood amaz'd, amaz'd *Achates* stands,
VVith joy and feare; now greedy to joyn hands,
But troubled with unknown events forbore:
Who cloathed in that hollow clowd, explore
The fortune of their fellows; in what Port
They left their fleet, and cause of their resort.
For some by choice from every ship were sent
To sue for help; who now their wrongs present.
Accesse and audience given, the ablest man,
Vndaunted *Ilioneus*, thus began:
O Queene, by *Iove* inabled to erect
A Citie, and with justice to subject
A stubborn people: we, wrackt *Troians*, crave
Thy succour; from dire flame our navy save.
Pittie a pious Race; respect our state:
VVe come not hither to depopulate
The *Libyan* towns, nor prey upon your coast:
Such power, such pride, the vanquished have lost.
There is an ancient land, *Hesperia* nam'd
By those of *Greece*; for warre and plentie fam'd:
Till'd by the *Oenotrii*; by their off-spring since
Call'd *Italy*, of *Italus* their Prince:
Hither our Course we bent.
When with the sudden flood *Orion* rose,
Wrapt all in stormes: the violent Southwind throws
Our ships on flats, twixt rocks and breaches tost;
Whereof a few were driven upon your coast.
What race of men is this! what barbarous guize
So much defames your countrey! which denies
To wretched men the hospitable strand!
But takes up armes, not suffering us to land.
If that mankinde, and mortall power you slight;
Yet feare the Gods, who censure wrong and right.
Æneas was our prince; none more compleat,
More just, more pious, nor in warres more great.
VVhom if the *Fates* preserve, if yet he breath,
Nor cruell shades his generous soul receive;
You never shall repent to have begun
In courtesie, nor of the favour done.
Sicilia too, our armes and towns sustains;
VVhere *Troian*-born renown'd *Acestes* raigns.
Bee't lawfull that we hale our ships ashore;
Rig, and repaire, what seas and tempests tore.
Our Prince and Mates refound, for *Italy*
VVe will (if *Fates* so please) our course apply.
But if our stay be lost; if *Libyan* waves,
O best of *Troian* Fathers, prove your graves;
Nor of *Iulus* any hope remains;

Then

Then back we saile to where *Aceſtes* raigns.
Thus *Ilioneus*: all the *Dardans* joyn
In loud conſent.
Then modeſt *Dido* briefly thus reply'd:
You *Troians* ceaſe to feare, lay care aſide.
Strong foes, and our new kingdome, us inforce
To guard our bounds, and take ſo ſtrict a courſe.
Who not *Æneas*, who not *Ilium* knows?
Their vertues, valiant Worthies, warres and woes?
We *Moores* are not ſo dull: nor doth the Sun
With frighted ſteeds ſo much our Carthage ſhun.
Whether you great *Heſperia*, *Inno's* land,
Or *Eryx* ſeek, *Aceſtes* new command;
Depart you ſafely ſhall with aid and gold.
VVill you with us this riſing Empire hold?
My Citie 's yours; hale up your ſhips: to me
Troians and *Tyrians* ſhall one people be.
And would the ſame South-winde had hither brought
Your Prince *Æneas*! ſoone he ſhall be ſought
Through all our confines: happily he may,
Wrackt on the ſhore, in woods or cities ſtray.
Chear'd with theſe words, *Æneas* and the bold
Achates, long their perſons to unfold.
Thus firſt *Achates* urg'd his princely friend:
O Goddeſſe-born, what do thy thoughts intend?
Thou ſeeſt all ſafe, thy fleet and followers found;
One only loſt, which in our ſight was drown'd:
The reſt fore-told thee by the heavenly Faire.
VVith that the breaking cloud reſolves to aire.
Æneas ſhining in the light abode;
His looks and ſhoulders equall to a God:
His mother curl'd his haire, his viſage deckt
VVith roſie rayes of youth, and ſweet aſpect.
Such art to Ivory adds; ſuch we behold
In *Parian* marble, garniſhed with gold.
VVho thus beſpake the Queene, while all that were
In preſence wonder; Lo, the ſought is here:
Troian Æneas rapt from *Neptunes* ſpoyles.
O thou who only pittieſt our ſad toyles,
We *Gracians* reliques, who have ſuffered all
The ills that can by land or ſea befall,
And thus neceſſitated, are by you
To harbor ta'ne: to render what is due,
We *Dido* are too poore, for ſuch a grace:
Though adding all the ſcattered *Dardan* race.
The Gods (if they love vertue, if inclin'd
To favour juſtice, and a noble minde)
Thy bountie ſhall reward. What parentage
Brought forth ſuch goodneſſe! ô what happy age!
VVhile ſhades the mountains caſt, ſtreames to the Main
Their tribute pay, or skyes the ſtarres ſuſtain;
(VVhat land ſo e're I tread) we will proclame
Thy honour, praiſes, and deſerved fame.
Then *Ilioneus* by his right-hand takes,
Sergeſtus by the left; bold *Gyas* ſhakes,
And ſtout *Cloanthus*. This in *Dido* breeds
Wonder with pittie mixt; who thus proceeds:
VVhat fortune hurries thee, ô Goddeſſe-born,
Through ſo great dangers! by what tempeſts torn!
Art thou *Æneas* which faire *Venus* bore
To *Troyes Anchiſes* by ſwift *Simois* ſhore?
For *Teucer*, baniſht *Greece*, for *Sidon* made;
To win another realme by *Belus* aid:
My father *Belus* then in *Cyprus* fought;
And that rich kingdome in ſubjection brought.
Since when, the deſtiny of *Troy* I knew;
Your honour'd name, and *Gracian* princes too.
He, though a foe, did much the *Troians* grace:
And ſaid himſelf was of the *Troian* Race.
O young-men, therefore enter our free Court.
VVe, through a world of perils, in ſuch ſort,
By fortune toſt, at length were hither brought:
To help th' afflicted by affliction taught.
This ſaid, *Æneas* to her Palace led,
Gives thanks unto the Gods, their altars fed:
Meane while t' his followers on the beachy ſhores
Sends twentie bulls, a hundred briſtled bores;
Fat lambs a hundred, and their mother ewes;
VVith mirth-exalting wine.
The inward Chambers exquiſitely dreſt
VVith princely ryot, they prepare to feaſt.
The rare-wrought coverlets with purple ſhine:
In gold, on ſilver boords, with art divine
Their grand-ſires valiant acts were carv'd; and all
The ſtory from their firſt originall.
Æneas (whoſe paternall love no reſt
Affords) *Achates* to his fleet adreſt
To bring *Aſcanius* to the court in haſt;
For all his care was on *Aſcanius* plac't;
VVith preſents which from *Ilium* he brought,
Rapt from thoſe ſpoyles: a Robe with tiſhue wrought;
A vale with bright Acanthus wreath'd, th' attire
Of *Argive Helen*, when luſts fatall fire
She brought from *Sparta*, which ſhould *Troy* devoure;
Her mother *Leda's* admirable doure:
A Scepter, which *Ilione* the faire,
The eldeſt daughter of King *Priam* bare:
A Carquenet of pearle; a Crown inchaſt
VVith precious ſtones. *Achates* went in haſt.
But *Venus* to new arts and counſels flies:
That *Cupid*, in *Aſcanius* diſguiſe,
Should beare theſe preſents; wounding with deſire
The furious Queene, her bones imbrac'd with fire.
That wavering court, deceitfull *Moores*, the ſpight
Of *Inno*, feares: theſe cares increaſe with night.
She therefore thus to winged *Love* begun:
My ſtrength, my power, my glory; ô my ſon,
That *Iov's Typhoean* thunder ſlight'ſt: I fly
To thee; a ſuppliant to thy Deitie.
Thy brother, my *Æneas* wretched ſtate,
Rapt on all ſeas and ſhores by *Inno's* hate.
To thee is known: our ſorrow oft was yours:
Whom *Dido* holds, and with kinde words allures.
But yet I feare theſe hoſpitable rites
May ſtrangely change, through ſly *Saturnia's* ſlights.
Prevent we therefore fraud with fraud; and wind
The Queene inflames, leaſt *Inno* change her mind;
That ſhe with me may my *Æneas* love:
VVhich how to compaſſe my advice approve.
The Royall Boy, the chiefe of all my cares.
Call'd by his ſire, for *Carthage* now prepares,
VVith gifts ſav'd from the flood of flaming *Troy*:
Lull'd in ſoft ſleep, I will conceale the Boy
In high *Cythera*, or *Idalian* ſhade;
Leaſt by ſome ſpy our practice be betray'd.
Do thou but for one night this fraud purſue;
And boy, the figure of a boy indue,
That when glad *Dido* layes thee on her breſts,

Amidſt

Amidſt full bowles of wine, and royall feaſts;
VVhen ſhe ſhall cull and kiſſe, thou maiſt inſpire
Sweet poyſon, and inflame with ſecret fire.
His mother *Love* obayes: his wings he ſtraight
Puts off, and jets in young *Iulus* gate
But *Venus* with ſoft ſleep *Iulus* charmes;
And to *Idalia* beares him in her armes:
VVhom ſweet Amaracus infolds with flowers,
And fannes with odors in thoſe ſhady bowers.
Cupid with gifts to Court, without delay
(Conducted by *Achates*) takes his way.
Now entred; *Dido* on a golden bed
Her perſon plac'd, with ſumptuous carpets ſpred.
Divine *Aeneas* and the youth of *Troy*
Now meet, and on *Sidonian* purple lye.
Some water for their hands; ſome baskets bare
VVith *Ceres* gifts; ſome towels ſmooth and faire.
The meat within prepar'd by fiftie Dames:
VVho like wiſe incenſe threw on ſacred flames.
A hundred maids, and youth as many, wait;
The boord with diſhes charge, and maſſie plate.
The joyfull *Tyrians* by command reſort
To this great feaſt; whom figured beds ſupport:
Aeneas gifts, *Iulus* they admire,
The Gods fain'd ſpeech, his looks that ſparkle fire;
The Robe, and vale with wreath'd Acanthus bound.
The wretched Queen, now ready for a wound,
Cannot behold enough; beholding fries;
The Boy, and gifts, at once her heart ſurpries.
He having hung about his neck, and ſhown
Much love unto a father not his own;
The Queen acoſt: fixt was her ſoul, her look:
Now ignorant *Dido* to her boſome took
The treacherous God. He of *Idalia*,
His mother, mindfull, ſtrives to ſteale away
Her thoughts from dead *Sychens*; and remove
Deſires long buried to a living love.

The ſilent firſt feaſt paſt, and boords unſpread,
They ſet on crowned Goblets in their ſtead.
Loud voices through the ample palace rung.
On gilded yards, light-bearing creſſets hung;
VVhich ſullen night ſubdue with flaring beames.
When *Dido* took a bowle, impoſt with gems,
Fill'd full of wine; by *Belus* us'd, and thoſe
Of *Belus* Race: then ſilence doth impoſe.
O *Iupiter*, be this a day of joy,
Said ſhe, to us of *Tyre*, and theſe of *Troy*;
For ſtrangers thou protect'ſt: let after dayes
This day record, thou *Bacchus*, thou doſt raiſe
Free mirth; pleas'd *Iuno*; all propitious prove:
This night, O *Tyrians*, celebrate with love.
Vpon the boord the honour of the wine
She powres: then ſips; and doth the health aſſigne
To *Bitias*; rouz'd, the ſparkling bowle he quaft
At once, and ſteept himſelf in a full draught.
Next other Lords. On harp, with Ivory wrought,
Vnſhorn *Iopas* playes; by *Atlas* taught.
He *Cynthia's* wanderings, and *Sol's* labours ſung;
Whence man & beaſt, whence rain & lightning ſprung:
Of both the *Beares*, *Arcturus*, *Hyades*,
Why winters Suns ſo haſt to ſet in ſeas;
And what delay the tardy night with-draws.
Troians and *Tyrians* joyn in loud applauſe.
Poore *Dido* in diſcourſe conſumes the night;
And fatall love carouſeth with delight.
Of *Priam* much, of *Hector* much inquir'd;
The armour which *Aurora's* ſonne attir'd.
Now of *Tydides* horſes; now how great
Achilles force. My gueſt, ſaid ſhe, repeat
The *Grecian* treacheries, *Troys* finall fall:
Your wanderings from their ſad originall;
That now have ſeven tempeſtuous winters paſt:
Toſt on all ſeas, and on all countries caſt.

The end of the firſt booke of
Virgils Æneis.

Splendidis longum valedico nugis.

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