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THE GIFT OF  
JAMES MORGAN HART  
PROFESSOR OF ENGLISH

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# PERICLES PRINCE OF TYRE.

A NOVEL BY GEORGE WILKINS,  
PRINTED IN 1608, AND FOUNDED UPON  
SHAKESPEARE'S PLAY.

EDITED BY  
PROFESSOR TYCHO MOMMSEN.

WITH  
A PREFACE

BY THE EDITOR;

AND

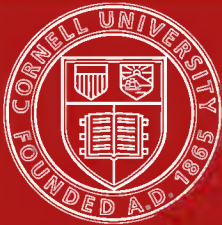
AN INTRODUCTION BY

J. PAYNE COLLIER ESQ.

OLDENBURG:

REPRINTED AND PUBLISHED BY GERHARD STALLING.

1857.



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WITH

A P R E F A C E

INCLUDING A BRIEF ACCOUNT OF SOME ORIGINAL  
SHAKESPEARE-EDITIONS ETC. EXTANT IN GERMANY AND SWITZERLAND,

AND

A FEW REMARKS ON THE  
LATIN ROMANCE OF APOLLONIUS KING OF TYRE

BY THE EDITOR;

AND

AN INTRODUCTION BY

J. PAYNE COLLIER ESQ.

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v.  
cb

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TO HIS ROYAL HIGHNESS

CHARLES ALEXANDER

GRAND-DUKE OF SAXE-WEIMAR

THE ILLUSTRIOUS PATRON OF DRAMATIC ART AND POETRY,  
UNDER WHOSE GOVERNMENT AND WITH WHOSE GRACIOUS ASSISTANCE  
THE EDITOR WAS ENABLED TO PROSECUTE  
HIS SHAKESPEARE-STUDIES,

THIS REPRINT,

PROBABLY THE FIRST AND LAST OF THE KIND IN GERMANY,

IS MOST RESPECTFULLY DEDICATED,

WITH PERMISSION;

BY HIS ROYAL HIGHNESS'S

MOST DEVOTED AND GRATEFUL SERVANT

TYCHIO MOMMSEN.



## PREFACE OF THE EDITOR.

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The circumstances, under which the interesting tract contained in this reprint has come to light, are as follows. I had already some years ago received intelligence that a few old English books of Shakespeare's time were in the public library of Zurich. Dr. J. Horner, the Chief Librarian of the "Stadtbibliothek", had the kindness to transmit them successively to me: amongst them I found also the novel of George Wilkins, and perceiving it to be identical with that mentioned by Mr. Collier in his *Shakespeare*, Vol. VIII. p. 267—269., and struck with a great many passages of surprising beauty, besides the fine narrative style of the whole, I had a mind to republish it. But before I set to work, I applied to my most honoured friend Mr. Collier to tell me whether it had been already reprinted or not: for, many books being only printed for private circulation, a foreigner, although attentive to every thing Shakespearean at home and abroad, may easily be mistaken, as to a novelty of the kind. Mr. Collier was kind enough to inform me, that there was only one perfect copy of it in England, and that in the possession of a gentleman, who was

unwilling to allow it to be reprinted. I then thought it my duty to give it instantly to the public, and an intelligent publisher allowing me the 'immediate use of his printing-office, and afterwards offering to publish the little book, Mr. Collier and myself abandoned the plan, first adopted, of reprinting it at our own expence as a private publication.

As to the origin of these books and their turning up in Switzerland, Dr. Horner states to me, that they were, nine in number, first bound together in one volume, which had formerly belonged to the Swiss poet Martin Usteri (b. at Zurich in 1741, d. there, 1827.), the author of the once most popular Anacreontic:

Freut Euch des Lebens,  
Weil noch das Lämpchen glüht;  
Pflücket die Rosen,  
Eh sie verblüht.

at whose auction Dr. Horner bought them for the "Stadtbibliothek" for the moderate price of six shillings. They are:

1. A geographical and anthological description of all the Empires etc. of the Globe. 4o. London. 1607.
2. B. Jonson: His Volpone etc. 4o. s. l. Printed for Thomas Thorppe. 1607.
3. A pleasant conceited comedy, wherein a man may choose a good wife from a bad. 4o. Lond. 1608.
4. The insatiate countesse. A tragedie. 4o. London. 1613. cf. Coll. Hist. of E. D. P. I. 356.

5. Ge. Hakewill. The ancient ecclesiasticall practise of confirmation. 4<sup>o</sup>. London 1613.

6. The first and second Part of the troublesome Raigne of Iohn King of England . . . . Written by W. Sh. 4<sup>o</sup>. Lond. by Valentine Simmes. for Iohn Helme . . . . 1611.

7. Shakespeare's Hamlet. 4<sup>o</sup>. London. 1611. Smethwicke.

8. (Shakespeare's) Romeo & Juliet. 4<sup>o</sup>. Lond. 1609. Smethwicke.

9. (Ge. Wilkins) The Painfull etc. 4<sup>o</sup>. Lond. 1608.

All these books are well preserved, including the present tract (although a little worm-eaten in the upper margin, which impairs the head-line), and the first of them bears the inscription: *Ex libris Ioh. Rodolphi Hessii Tigurini. Constat Londini.* 16.. The last figures were cut off by the binder, on separating and re-binding the pieces, but Dr. Horner remembers the date to have been either 1614 or 1618. This Johann Rudolph Hess (probably the same that was Director of the Arsenal (Zeughaus) and Member of the Great Council) was born in 1588 and died in 1655; he may, as was customary with young gentlemen in easy circumstances, have gone to England about 1614, to complete his education, and have brought home some of the plays which he saw acted at the London theatres, and which he liked best.

Respecting the importance of the tract, we refer our readers to what Mr. Collier, (to whom we are indebted for the first indication of this

novel in 1839, as also for its first application to the mutilated drama of Pericles as it has come down to us under the name of Shakespeare), says of it in his Work entitled *Shakespeare's Library*, 1841 vol. I., in the Preface to Twine's Novel p. II; and in his Edition of Shakespeare, vol. VIII. p. 267—269.

The same eminent critic then avails himself, in about a dozen passages, of the important aid the novel affords for the text of the play. We cannot nor will enter into every detail of the question, but will not omit to point out some passages in the beginning of the novel, which have struck us as conveying some explanation of the corresponding ones in the play.

Act I. Scene I. That the King throws down the Riddle from his throne, and that Pericles stoops to read it, was certainly conformable to the representation of the play at the Globe.

ibid. The words of the unhappy daughter of Antiochus, as they read in the first edition of 1609<sup>1</sup>

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<sup>1</sup> I avail myself of the Hamburg copy, for the use of which I am indebted to the kindness of Professor Petersen, Director of the Public Library there. I take the opportunity to state that it agrees *not* with Malone's copy, but with the others. It has, Coll. Sh. VIII. p. 275. twice *sayd* (not *say'd*) | 281<sup>4</sup>. *How dares the planets* | 282<sup>5</sup>. *feares* | 290<sup>4</sup>. *And hid intent to murder him;* | 319<sup>3</sup>. *Nature awakes a warme breath out of her;* | 323<sup>9</sup>. *Euen ripe for marriage sight: this Maide* | 326<sup>8</sup>. *why doe you weepe alone?* | 347<sup>7</sup>. *with feruor hyes* | .

This copy of the *Pericles*, 1609, belongs to a large volume, marked on the back "*Anglicana Varia*", which besides "*Pericles*" contains one black-letter tract:

THE MOST PLESANT HISTORIE OF BLANCHARDINE SONNE etc.  
... 1597. (The Name of the translator: Tho. Pope Goodwine

the only one that has any claims at all to be considered authentic:

Of all sayd yet, mayst thou prooue prosperous:

Of all sayd yet, I wish thee happinesse.

which have been altered by several commentators, and most unhappily rendered by Tieck:

Was du gesagt, sei dir zum Glück bescheert,

Was du gesagt, das wiensch' ich dir zum Heil.

suggesting ambiguity in the author, on account of his own uncertainty about the meaning: — these words are, in accordance with the judgment of Mr. Collier, supported as uncorrupted by the words of our novel:

Gent., is subscribed to the dedication; whether the same with Thomas Pope, the celebrated actor, who belonged to Shakespeare's company and headed the list of the Blackfriars players in 1596, I know not. Cf. Coll. Hist. of E. D. P. I, 298. III, 433.) and twelve plays by Tho Heywood, Chapman etc. dated all of them between 1606 and 1609, eleven of which are sufficiently known (though probably not very common either), whereas the remaining one (Nr. 11) seems to be hitherto unknown in England:

THE | TRAGICALL | History of the horrible | Life and death  
| OF | DOCTOR FAVSTVS. | Written by CH. MARL. | Imprinted  
at London by G. E. for John | Wright and are to be sold  
at | Christ-church gate | 1609. |

Black letter. 24 leaves; the last being a fly-leaf. The type is the very same with that of "The Painfull Aduentures of Pericles". The copy is quite complete.

At least the learned and sagacious Editor of Marlowe (in 1850), the Rev. Alex. Dyce, does not appear to have known of any edition of „Faustus“ between 1604 and 1616. cf. Vol. I. p. XVII. and II. p. 3. 87. It is the more curious, as the copies of 1604. and 1616. differ very materially; the Hamburg copy agrees almost exactly with the former. P. 5. (ed. Dyce) it has *daunt*; p. 6. *more*; p. 7. *the Oeconomy no and wouldst man* etc,

*Of all her eyes had ever yet beheld* etc. (17, 3.) and are, moreover, explained, as to the whole situation. It is an outbreak of natural feeling in the bosom of the unhappy victim, very fine, and most tragical, truly Shakespearean. It may seem more questionable whether the words (16, 34):

Desire flew in a robe of glowing blushes  
Into her cheeks . . . . .

are due to the "ambitious style" of Wilkins, or to some lost portion of the dialogue spoken aside by her jealous father. I think that most readers of "Pericles" will grant, that, if it be Shakespeare's, it must have come down to us in a very imperfect state.

In the Riddle proposed to the Prince, the last line but one reads according to all the earlier editions (from that of 1609 to that of 1685: p. 194.) as well as the modern ones:

How *they* may be, and yet in two,  
which was by Tieck more intelligibly translated:

Wie *das* geschieht, da zwei wir sind,  
and thus our novel has it (16, 25.):

How *this* may be, and yet in two,  
which seems to be preferable.

A few lines before the corruption of the original text:

I waite the sharpest blow (*Antiochus*)  
Scorning aduice; read the conclusion then:

is confirmed as such by our novel (16, 14), which makes the king throw down the riddle,

*"bidding him . . . . to reade and die."*



The conformity of the novel with the play being sometimes almost literal, many other instances might be brought forward of new and very plausible readings (e. g. to read III, 2. “*from Tyre*” instead of “*for Tyre*” Coll. Sh. VIII, 314, 23; Wilk. 6, 20. and 46, 14.), of conjectures supported (e. g. *ib.* III, 3. Coll. VIII. p. 321. not. 5. Wilk. 52, 34. to read *uncissar’d* and *hair* instead of *unsisterd* and *heir*) or confuted. But it is not our business here to anticipate the observations of future editors of “*Pericles*”; we wish only to direct the attention of our Shakespeareans to this curious novel, and to leave it to abler hands to make full use of it.

In fact the whole seems to have been worked up both from Shakespeare’s play and the novel of Apollonius Tyrius, as it was translated by Lawrence Twine, which, together with Gower’s version from Gotfridus Viterbiensis, is known to have been the source of Shakespeare, and was as such reprinted by Mr. Collier in his “*Shakespeare’s Library*”, Vol. I. p. 183—257. On a careful comparison it will appear, that the coincidences between Twine and Wilkins are too numerous and too literal to be ascribed to mere chance. The very title and head-line of our novel was taken from Twine, who inscribed it: *The Patterne of the painefull Aduentures*; only Wilkins had “*A Patterne etc.*”, but, by inadvertency, he seems to have left “*The*” in the first head-line (p. 12). Any direct dependance of Wilkins on Gower is not apparent.

On the other hand, we must confess, that our

novel is not only well written, and, for the easy flow of the narrative, tastes of Herodotean sweetness (as a friend of mine judiciously observed), but that it has also some passages, which, by their force of argument, by their descriptive vivacity or felicity of imagery and expression, seem vastly superior to the powers of any George Wilkins, and are, nevertheless, sought in vain in other sources, or in the Drama such as we possess it.

It must not, however, be overlooked, that Wilkins was a *poet*, and that we may suppose him to have copied the style of Shakespeare. Of his person we know little or nothing; at least G. Langbaine <sup>1</sup> only says of him, that he was "an author that liv'd in the reign of king Charles I. (we should rather say that he wrote under King James I.), who was the writer of a single comedy, besides that in which he joined with Day and Rowley: *The Travels of Three English Brothers*." His works are three in number:

1) The | Miseries of Inforst | Mariage | . As it is now playd by his Maiesties | Seruants. | *Qui Alios, (seipsum) docet*. By George Wilkins. | (the Arms of Geneva with the Legend POST TENEBRAS LUX) London | Printed for George Vincent and are to be sold at his shop in | Woodstreet. 1607. | 4<sup>o</sup>. 36 leaves.

It was reprinted in 1611. 1629. 1637. and has been inserted in Vol. V. of Dodsley's Collection p. 1—98 (a. 1825.) It is written in prose.

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<sup>1</sup> An Account of the English Dramatick Poets. Oxford. 1691. p. 512.

2) (Jointly with John Day and Wm. Rowley.)  
The Travels of the Three English Brothers, Sir  
Thomas, Sir Anthony, and Sir Robert Shirley,  
an Historical Play. 4<sup>o</sup>. 1607.

3) Three Miseries of Barbary—Plague, Famine,  
Ciuill Warre: with a relation of the death of  
Mahomet the late Emperour, and a brief report  
of the new present wars between the three bro-  
thers. Printed by W. J. for Henry Gosson, and  
are to be solde in Paternoster Rowe, at the signe  
of the Sunne. 4<sup>o</sup>. s. l. & a. (The name of  
Geo. Wilkins is subscribed to the Dedication.)

Of "*The Miseries*" we agree with Mr. Rapp,<sup>1</sup> that the style strongly rivals Shakespeare, and that we are everywhere reminded of the ludicrous scenes in Henry IV. As to the tract last mentioned (which I have not seen), it "is written in an ambitious style, and the descriptions are often striking, but there is nothing but the similarity of the name to connect it with *The Miseries of Inforced Marriage*."<sup>2</sup> To the uncommon rarity of "The Painfull Aduentures of Pericles" it must be ascribed, that the author's name, as connected with Shakespeare's Pericles, seems to have remained unknown hitherto. Being one of the minor dramatists of the time he was most probably employed by a bookseller, to adapt the incidents of the new and favourite play for the reading public, and what had been most unsuccessfully

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<sup>1</sup> Studien über das englische Theater in Herrigs Archiv für das Studium der neueren Sprachen: XVIII. p. 234, (1855.)

<sup>2</sup> Dodsley's Collection V. p. 3.

attempted in verse with earlier plays, as with *Romeo & Juliet* in 1597 and with *Hamlet* in 1603, was here, perhaps for the first and last time, attempted in prose in 1608. Unhappily, the first edition of the play immediately following in 1609. (as that of *Romeo and Juliet* in 1599., and that of *Hamlet* in 1604.) seems to have been, though in another way, yet equally piratical and equally imperfect, and thus we must perhaps for ever renounce the hope of forming a correct opinion of what is very likely to have been a masterpiece. If the Editors of the first Folio in 1623 had no manuscript of the poet's (which in many cases they had not), this condition of the printed text was a sufficient reason for omitting it from the collection. We, in our Epigonic days, may carefully gather the remnants,

Wie wir in einen engen Krug  
Die Asche des Geliebten sammeln,

but, if taken singly and out of its proper connexion, we must, of course, often remain uncertain what are sparks of that immortal fire which animated the greatest of modern poets, or what may be due to the ambitious pen of an imitator, who was by no means wanting in ability. <sup>1</sup>

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<sup>1</sup> He calls his novel "an infant of *his* brain," and seems to intimate that he has "put *his* wit in print": but we can hardly believe "the ragged philosopher" to have been even so much as a cooperator with Shakespeare. Wilkins does not with the slightest flourish of his pen hint at our poet, though speaking with much praise of the performance "by the King's Majesty's Players," and would make it appear as if nobody were concerned in the authorship but old

If we take a general view of the question, our novel is certainly of peculiar interest, forming one of the last and youngest links in the long chain of different shapes and revisions of the old fabulous story of King Apollonius of Tyre. It cannot be my intention to enter into the detail of this literary Question, widely diffused through many different nations and centuries, and very complicated. I refer the English readers to Douce <sup>1</sup> and the German to Grässe <sup>2</sup>. However, I may be allowed to take the opportunity of stating that, besides the Anglosaxon version, edited by Mr. Thorpe in 1834, the oldest forms that we know of hitherto, are written in Latin, and *three* in number:

1) *Historia Apollonii Tyrii*, edited first about 1470.

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Gower, though he was only introduced by the dramatist in the quality of "the Presenter."

As the query on the supposed cooperation of other poets in the play of "Pericles", so that on the existence of an earlier drama, founded on the same story, seems not to receive any light through the novel of Wilkins. But even if no traces of such an earlier play were discovered, we should think it "highly improbable that a story "so interesting and so popular" — we may call it that of the mediæval Ulysses — "should have remained unadapted to the English "stage until 1609", which are the words, Mr. Collier (*Hist. of E. D. P. II. 416*) applies very justly to *Romeo & Juliet*; and we may remind our readers that a play under the title of "The Painful Pilgrimage" was acted before Queen Elizabeth in 1567/8; nothing of which, however, is known, but that we may suppose it to have been no tragedy, but "a play", which would exactly tally with "Pericles". (*ib. I. 194 ff.*)

<sup>1</sup> Illustrations p. 398 ff. (ed. of 1839) = II. p. 135 ff. (ed. of 1807)

<sup>2</sup> *Literärgeschichte II. 3, 1. p. 257—260, (1842.)*

s. l. & a. in 8<sup>o</sup>.<sup>1</sup> and then by Mark Welser from an Augsburg MS., in 1595; repeated in his works 1682 p. 681—704; last edited by M. Lapaume, 1856, in the *Scriptores Erotici*, Paris. Didot, from a MS. of the XIVth. cent.<sup>2</sup>

2) Chapter the 153rd of the *Gesta Romanorum*. On a comparison of the text of Welser's Apollonius with A. Keller's Edition of the *Gesta Rom.* (1842), it appeared evident to me, that the additions of the G. R. were comparatively much more barbarous, as to the language, and that some details of incident and punctuation are also greatly worse in the G. R. and read as if they were corrupted from, and interpolated into, the text of Welser's Apollonius; which novel was, by him, assigned to the 5th century p. Chr.<sup>3</sup>

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<sup>1</sup> Described by Wolf in *Wiener Jahrb.* 1831. Vol. LVI. p. 255.

<sup>2</sup> There seem to exist about a dozen MSS. of this Latin Apollonius in England, some in Italy and France, seven at Vienna (some registered as of the XII. cent.), two at Breslau, three at Munich etc.; another on parchment is repeatedly quoted by Casp. Barth in his *Adversaria* 1624, as extant in the Academical library of Basle, but it seems not to be the same that was made use of by Welser. As for the latter, though in the 16th. century belonging to the Augsburg convent of St. Ulric and St. Afra, it is not now to be found in the Royal Library at Munich (where most of the MSS. of the same convent are at present) but must have wandered, with some other MSS. of St. Ulric and St. Afra, to Switzerland. In the MS. Catalogue of the *Bibliotheca monasterii S. Udalrici & S. Afrae*, it is entered thus: *Historia et miseria Apollonii antiquissima. MS. in membrana, quam ex nostra bibliotheca edidit Velserus in 4 Venetiis impressa.*

<sup>3</sup> While these sheets are going through the press, Prof. M. Haupt of Berlin University, states in a letter to the Editor, that he

3) Part XI. of Godfrey of Viterbo's Pantheon: Pistorius: Scriptt. Germ. II. p. 242—252. (1584): composed in Leonine hexameters, about 1186. Godfrey was Chaplain to the first Suabian Emperors, and dedicated his work to Pope Urban III. who reigned 1185—1187. <sup>1</sup>

It is only conjectured from some particulars of the language that the oldest Latin form was a translation from the Greek. This supposition, which may very possibly be wrong in itself, has engendered several slight mistakes of even good scholars.

1) That of Warton (1781) has already been pointed out by Douce (1807); <sup>2</sup> it has again been committed, in 1850, by Prof. Ettmüller, <sup>3</sup> who quotes amongst the Anglo-Saxon prose writings:

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knows about *one hundred* MSS. of the Latin Apollonius, the oldest of which is a Florentine Codex of the IXth or Xth century; adding that his researches enable him to fix precisely the time of the Latin Romance. We are sure to get it soon edited by this eminent critic in the Transactions of the Royal Academy.

<sup>1</sup> Which form of the Latin novel Vincentius Bellovacensis (about 1264) inserted in or rather epitomized for his *Speculum Historiale*, one of the first Cyclopædias compiled during the middle ages, I cannot make out, as the large Edition of Vincentius in two Folio-Volumes printed about 1460 (which alone I can make use of), though stating in the Index rather indefinitely *Historia Apollonii Tyrü in fine libri quarti*, appears to have no such story neither in the fourth nor in any other book of the text. In a Bodleian MS. (Catal. MSS. Angl. n. 2435) we find both *Vincentii Speculum Historiale* and the *Narratio de Apollonio Tyrü*, together with other fabulous stories.

<sup>2</sup> Illustr. p. 401.

<sup>3</sup> Anglosaxonum Poetae etc. Praef. p. XXI.

Vita Apollonii Tyrii, a Philostrato composita interprete ignoto.

confounding the anonymous Romance of Apollonius *Tyrius*, not known but to be written in Latin, with Philostratus' Life of Apollonius *Tyanensis*, composed in Greek, at the request of the Empress Julia (217 p. Ch.)

2) My fellow-countryman Jonsius (1659)<sup>1</sup> speaks of the *Stoic* Apollonius of Tyre, who about 75. a. Ch. made up a list of his brother philosophers and of their writings, which is lost for aught we know; and thinks it exists in the Oxford and Paris libraries, misconceiving what Vossius says about the fabulous story of our *King* Apollonius of Tyre. He is confuted by the learned Fabricius (1705) *Bibl. Gr.* vol. III. pag. 539 ed. Harl.

3) As to the supposed Greek original, the translation of the Latin text into *modern Greek* verse,<sup>2</sup> completed in January 1500 in the island of Crete, has led some writers into error. First Welser himself, the second and long thought first editor of the Latin Romance, and the inventor of the theory of its being originally written in Greek, in 1595; last M. Lapaume, the most recent editor, in 1856. The former says that he finds "Apollonii de Tyro Historia" mentioned in the Catalogue of the Imperial Library at Vienna, but this, if relating to Greek MSS., is most probably a mistake for a MS. of the said modern

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<sup>1</sup> De Scriptoribus Historiæ Philosophicæ lib. II. cap. XVIII.

<sup>2</sup> cf. Douce *Illustr.* p. 400.



Greek Apollonius, mentioned by Lambecius *Bibl. Vindob.* vol. V. pag. 548. As to the latter, although Meursius, Barth, Vossius, and whoever following them had spoken of this modern Greek version, of which there exist no less than five editions, and which is mentioned in every bibliographical work and every larger Encyclopædia: M. Lapaume declares it to be of great antiquity, never printed, and finally assures us that it is lost; whereas it is very young, often printed, and *not* lost.

4) It would be at least as pardonable to believe the questionable Greek original to exist in "Apollonii *historiæ mirabiles*" or *Ἀπολλωνίου ἱστορίαι θαυμασῖαι*, as they are commonly registered or inscribed, e. g. in *Cod. Palat.* 398 at Heidelberg. This, however, is an Anthology of miraculous anecdotes, thought by Meursius to be identical with the "*Historia Commentitia*" or *περὶ κατεφενσμένης ἱστορίας*, put by Suidas among the works of Apollonius *Dyscolos* or Alexandrinus Minor, who came to Rome under Mark Antinine. It was edited as such by Meursius in 1620. 4<sup>o</sup>.

As little therefore as are the claims of our Pericles, the Tyrian hero of the old romance, to be akin to him, who, in days of more glorious antiquity, *ἦστραπεν, ἐβρόντα, ξυνεύκα τὴν Ἑλλάδα*, quite as illegitimate, we fear, is the title of his Alter Ego Apollonius <sup>1</sup> to being a relation of either the

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<sup>1</sup> The reason of this name being converted into that of the Athenian statesman is I think (with Douce) well accounted for by Steevens.

wonderful Magician of Tyana, or the Stoic philosopher, or the learned Grammarian; nay we think, that for every thread of his Greek pallium he is only indebted to the benevolent care of modern antiquaries.

We have, then, only to deal with Latin originals of the romance, the Greek ones being founded on mere error or speculation. Although we must refrain from settling the intricate question about the date and language of the oldest Latin form and its relation to the Riddles of Symposius and the old Anglo-Saxon version: a far more skilful and experienced hand being moreover engaged in the same researches; we will not omit to contribute our share on the occasion, a MS. having by accident fallen into our hands which seems to purport something new.

Marina or rather Tharsia, as she is called in the old legend, proposes some Riddles to her father, bowed down under affliction from his losses. They are in the Latin texts hitherto known both of Welser and the *Gesta Romanorum*, — Godfrey having no riddles at all — but three in number, namely: The Fish in the Sea, the Ship, and the Bath; corresponding to the 11th, 13th and 87th of *Symposii Aenigmata*.

In a fragmentary Tegernsee MS., however, certainly not younger than the 10th century<sup>1</sup> and probably written shortly after 900 p. Ch., we find this

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<sup>1</sup> Five small leaves of thin parchment, very well written (the "ductus" agrees most minutely with the fac-simile given in *Catal. of the MSS. of the Brit. Mus. Pl. II. of Cod. Arund. 241. fol. 77. b. Vetust.*), and almost without any abbreviations; they seem to have

passage enlarged by four other Problems of the kind on the Sponge, the Ball, the Looking-Glass, and the Stairs, which Tharsia proposing to Apollonius, he resolves them, alluding in his second answer to his skill at ball shown in Pentapolis.<sup>1</sup> They answer, — though with very material and partly very plausible variations of the text — to Nr. 62. 59. 68. and 77. of *Symposium*.

The same four additional Riddles are contained in another MS. Norimb.<sup>2</sup> and even augmented by a fifth on the Reed = *Sympos.* 2., inserted between the first and the second, and by a sixth on the Four Wheels = *Sympos.* 76., interposed between the eighth and the ninth: for thus they make up nine on the whole.

Both these MSS. (and there will surely exist more of this species<sup>3</sup>) agree, on an average, with

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belonged to the celebrated abbey of Tegernsee and to have served for the cover of a MS. of the 15th cent. Now at Munich, where the late and much lamented Mr. Schmeller bought them, about 1828, at Docen's sale.

<sup>1</sup> *Hanc ego in Pentapoli habui ducem.*

<sup>2</sup> Monac. Cod. Lat. 215. (fol. 194a. — 205a.) a large Volume of miscellaneous contents, part of which are, about 1467, written by the first (or second) owner, Hartmann Schedel M. D. of Nürnberg a learned man and great traveler. Written though very legibly throughout, yet, in this and other portions not penned by Schedel, himself, disfigured with the grossest blunders by an ignorant scribe; the date of 1462. is affixed to the Novel, which in the Index is called: *Historia Antiochi et Apollinaris (sic).*

<sup>3</sup> The Paris MS. made use of by M. Lapaume belongs to the same class. Cf. this Preface p. XXIII. not. 3.

each other, and differ so much from the texts of either Welsler or the Gesta, and generally not for the worse (though not devoid of peculiar Græcisms,<sup>1</sup> and having *deus* throughout, not *dii*), that we cannot but suppose this text to be one of the oldest, if not *the* oldest form of the Latin romance, unprinted hitherto, if we except that lately published by M. Lapaume, though it would indeed be very difficult to form a correct judgment of it from his edition.<sup>2</sup>

This is fully borne out by a collation of that single leaf of the Tegernsee MS., which contains a passage not omitted in the Anglo-Saxon version, with the latter; for the other four happen to fall within the large gap of the unique MS. which has preserved that precious relic. This coincidence of the supposed oldest MSS. with the oldest Version will best appear from the following confrontation :

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<sup>1</sup> The reading *Iacet sub sanio nauis in tenebris* instead of what Wels. Nor. Par. and even Gotfr. Viterb. read *sub sentinā* (G. R. *inferius*) is, if corrupted from *σάντις* the deck, very remarkable.

<sup>2</sup> As to the Riddles, M. Lapaume's edition has *ten* of them : 1. the Fish in the Sea, 2. the Reed, 3. the Ship, 4. the Bath, 5. *the Anchor* = Sympos. 98., 6. the Sponge, 7. the Ball, 8. the Looking Glass, 9. the Four Wheels, 10. the Stairs. — Though the Tegernsee MS. must have comprised more than five riddles and may have included that on "the Reed" (the leaf which could have had the three first numbers being wanting), it is not likely to have had "the Anchor". For the leaf which we possess has the Bath, the Sponge, the Ball, the Looking-Glass, and the Stairs; and "the Anchor" is likewise not in the Nürnberg MS. *Seven* riddles also are contained in the first edition: cf. Wien. Jahrb. LVI. 256. Of course, such a passage was very liable to interpolation.

<i>Anglo-Sax. Vers.</i>	<i>MSS. Teg. (Nor. Paris.)</i> <sup>1</sup>	<i>Welser (&amp; Gest. Rom.)</i> <sup>1</sup>
Dha smercode se cyng and heom to beseah and thus cwæðh.	Quos ut uidit rex subridens ait·	Quos intuens Rex ait:
And se cyngc nám tha gewrita and ge- inseglode hi mid his ringe and sealde a- pollonio thus cwe- dhende.	Rex accepit codicel- los. & anulo suo si- gnavit. & dat apollo- nio dicens·	Rex accepit codicel- los & legit, signa- vitque & dedit Apol- lonio dicens:
Dha nám apollonius tha gewrita and eode to dhare cyuelican healle.	Apollonius accepit codicellis· petit do- mum regiam. Intro- iuit cubiculum·	Apollonius acceptis codicellis introiuit cu- biculum. <sup>2</sup>
Dhæt mæden nám and rædde.	Puella accepit & le- git	Puella resignavit co- dicellos, et legit <sup>3</sup>
Aefter thisum word- um heo mid modes	Haec dicens instante <sup>4</sup> amoris audatia sui.	Haec dicens rescri- psit et signavit codi-

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<sup>1</sup> The variations of either the Nor. and Paris MSS. from that of Tegernsee, or of the Gesta from Welser, are, on the whole, of less importance. Some of them are stated in the following notes.

<sup>2</sup> The Gesta give it: *Apollonius recepit scripturas et puellae portavit*. In the foregoing passage G. R. read likewise *scripturam* instead of *codicellos*.

<sup>3</sup> The same have: *Puella codices aperuit, et legit* — rendering, as before, the meaning of Welser's text in a language somewhat different and not unfrequently somewhat more barbarous.

<sup>4</sup> Here the Nor. and Par. MSS. instead of *instante* read *tanta* and *tanti*, and both omit *sui*. In which the Teg. MS. appears to be right; but I must not forget to point out another passage, in which

<i>Anglo-Sax. Vers.</i>	<i>MSS. Teg. (Nor. Paris.)</i>	<i>Welser (&amp; Gest. Rom.)</i>
ánrædnesseawrátodher gewrit and thaet ge - ineglode and sealde apollonio. Apollonius hit tha út bæron dha stræte and sealde tham cyngc.	scripsit. & signato[s] codicellos apollonio tradidit Pert[u]lit apollonius in foro. <sup>1</sup> & tradidit regi	cellos, tradiditque Apollonio, ut eos regi deferret.

Dhu goda cyngc and min se leofesta fæder. . . . . Bone rex & pater<sup>2</sup> Rex et pater optime,

This result is confirmed by the language of the Tegernsee MS., which is considerably purer than that of Welser's text: e. g. *eius* instead of the incorrect *suam*: Vels. Op. p. 688 lin. 27; or *Magister, non tibi dolet quod ego nubo?* instead of *Magister Apolloni, ita non te dolet, quod ego alii nubam?* ib. 689, 1; the succinct answer: *Si amares, doleres* instead of what is much more languid: *Magister, magister, si me amares, doleres*: ib. 3; *sextertios* several times instead of

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Nor. & Par. coincide most strikingly with the Old A. S. Version and which is missing in the Teg. as well as in Welser and the Gesta:

AS. V.	Nor.	Ed. Paris.
ac heo ne funde na thone naman tharon the heo wolde.	Et nomen illius quem amabat non legit.	Sed non elegit (?) ejus quem volebat.

<sup>1</sup> Nor. and Par. read *forum*.

<sup>2</sup> Here ends the first leaf of the Tegernsee MS.

the barbarous *sextertias* over and over again repeated in Welser's MS: ib. 690; the Indicative Mood *deambulabat* instead of the blundering Conjunctive in the passage in Welser's MS.:

Tertia vero die unda maris ejecit loculum ad littus Ephesiorum non longè a praedio cujusdam medici Cerimonis nomine, qui cum discipulis suis eadem die in littore ambularet.

ib. 691; and vice versa *Uideamus quid desideret dolor* instead of the blundering Indicative *perquiramus, quid desiderat aut mandat dolor*: ib.; *sub capite positam* instead of the barbarous *subtus caput positam* etc. Also the spelling of the Tegernsee MS. is much more ancient, e. g. *petit* (*petiit*), *eiciunt*, *introisti*, *fabros naualis* (*navales*), *omnis* (*omnes*) etc.

Then, with respect to the long series of subsequent versions, we should think to have at least *four* Latin originals, viz.:

A. Three in prose:

- 1) That in the said and other MSS.
- 2) Welser's text.
- 3) That in the Gesta Romanorum ch. the 153rd.

B. One in verse:

- 4) Part XI. of Godfrey of Viterbo's Pantheon.

To return to the English translations, that of Lawrence Twine is, although indirectly, apparently more dependant on either Welser or the Gesta than on the above mentioned MSS. One instance may suffice. The third (or fourth) Riddle (The Bath) is

the only one not consisting of a triplet; the fourth line being an awkward and almost unintelligible addition. Twine has it as follows:

There is an house through which the fire  
doth passe, and doth no harme:  
Therein is heat, which none may moove:  
from thence, it is so warme:  
A naked house, and in that house  
guests naked doe desire  
To dwell, *from whence if boords you draw,*  
*then fall you in the fire.*

which agrees with Welser's text:

Per totas aedes innoxius introit ignis,  
Est calor in medio magnus, quem nemo removit:  
Non est nuda domus, nudus sed convenit hospes,  
Si Inctum poneres (*Vels. ponas*), insons intrares (*Vels. intrabis*)  
in ignes.

and with that of the Gesta, although it be much more corrupt and very bad verse:

Per rotas et aedes innoxius ille pertransit,  
Est calor in medio magnus, quem nemo removit;  
Non est nuda domus, nudus sed convenit hospes;  
Si luctum poneres, *innocens* intrares in ignes.

but by no means with the MSS. of Symposius,<sup>1</sup> which give it without any fourth line:

Per totas aedes innoxius introit ignis:  
Est calor in medio magnus, quem nemo *uerctur*.  
Non est nuda domus, sed nudus conuenit hospes.

nor with our Nürnberg MS.<sup>2</sup> which, though penned

<sup>1</sup> Wernsdorf, Poet. Lat. Min. VI. p. 553.

<sup>2</sup> The fragments of the Tegernsee MS. do not comprehend this passage.



by an ignorant scribe, at once decides on the questionable line:

per totas sedes <sup>1</sup> innoxius *irruit* ignis  
 ..... flammis hinc inde ..... <sup>2</sup>  
 nec ..... domus nudusque ..... hospes

*Apollonius ait: Ego si luctus deponerem, innocens intrarem in ignem cum intrarem balneum et hinc inde flamme per ..... <sup>3</sup>*

This, though very corrupt, shows that, what the other texts made part of Tharsia's riddle, was, in fact, part of Apollonius' answer, which tallies exactly with the genial turn of the other answers. The Gesta, therefore, and Welsler's MS., having only (very abruptly) after the four lines above mentioned: *Apollonius ait: intrarem balneum ubi hinc inde flammæ per tabulas surgunt*, by so striking an instance of coinciding corruption, evidently show, that they belong to one and the same class of corrupt texts, from which (and not from some genuine Greek original as Belleforest would make us believe) also the French and English translations were derived; and that the better text, which is more likely to be the true original, seems to be the Latin one contained in the Tegernseensis and other MSS. of the same class.

But, to please those of our readers who "know

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<sup>1</sup> Two MSS. of Symposius concur in this blunder with Nor.

<sup>2</sup> The omitted words are nonsensical: ..... *circumduta fl. h. i. vallata n. nostro vnda d. n. conruit h. A. .... per tulium silent.*

<sup>3</sup> Nearly the same reading was published by Mannert in 1823, from two Vienna MSS. of the 14th. cent. in Wien. Jahrb. Anzeige Blatt, p. 62. but without either comparing the text of Symposius or applying to the English translations.

little Latin and less Greek" and are not the worse for that, I hope, let us drop the subject, fully persuaded that a new edition of the Latin Apollonius, which we expect from the hand of an eminent critic, will state all the probabilities at their just value.

Having announced some of the literary curiosities relative to Shakespeare and his contemporaries, which are to be found in Germany, I must not forget the copy of the 1609 edition of Shakespeare's Sonnets, which I discovered some weeks ago in the Bentinck Library at Varel near Oldenburg. As two of the best English scholars are at variance with each other about the rarity of this edition as to its title-page, I insert a fac-simile of it. The copy is complete and in very good condition.

As for Wilkins' novel, I am responsible for the accuracy of the reprint. Only with regard to the type, I must state that the body of the tract is printed in black-letter, and the names of men, and contents of the chapters in Roman type, those of towns and countries and the foreign quotations in Italics. This we have inverted in our reprint. Every thing else has been reprinted as exactly as possible, page for page and line for line; only the numeration of both, included in brackets, being added by the Editor. The original tract consists of forty leaves.

Notwithstanding the small size of this publication, I am bound to acknowledge the material aid of several eminent Public Librarians, who have, through

their advice and the literary treasures at their command, most readily assisted me in my Shakespeare-researches in the course of the latter years. Besides those gentlemen already mentioned I name Dr. Pertz, Principal Librarian of the Roy. Libr. of Berlin; Prof. Höckh of Göttingen; and my kind friends Dr. Merzdorf Librarian, and Dr. Leverkus Keeper of the Archives, at Oldenburg; Prof. Halm at Munich, Prof. Preller at Weimar, Mr. C. H. Monicke at Leipzig; and, most of all, Mr. Collier, to whose Introduction we must now refer the reader for more and better information.

Oldenburg, 29. March 1857.

TYCHO MOMMSEN.





# SHAKE-SPEARES

## S O N N E T S.

Neuer before Imprinted.

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AT LONDON

By *G. Eld* for *T. T.* and are  
to be solde by *John Wright*, dwelling  
at Christ Church gate.

1609.



## INTRODUCTION.

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It is impossible to value too highly the tract of which an exact reprint is contained in the following sheets. The original is most probably the only complete copy in existence: I have a fragment of it, which I obtained about ten years ago; but it has neither beginning nor end: another exemplar, hitherto deemed perfect, containing both the title-page and the termination, is in the hands of a private English gentleman, who bought it at the cost of more than L. 20 at the sale of Heber's Library in 1834. Here the Dedication "to the right worshipful and most worthy Gentleman, Master Henry Fermor" is wanting; and when I wrote upon the subject of its intimate connexion with Shakespeare's "Pericles," about eighteen years ago, I was entirely ignorant of the important fact, that the production was the authorship of George Wilkins, a dramatist of considerable distinction, whose play, called "The Miseries of enforced Marriage" was so popular, that it went through four editions between 1607, when it was first published, and 1637, when the last old impression made its appearance. I did not become acquainted with the circumstance

that Wilkins was the writer of the ensuing novel, until after I had sent the following communication to the "*Athenaeum*," which I here beg leave to subjoin, as part of my Introduction.

"The readers of the *Athenaeum* may like to hear something more regarding a tract, with which my name was connected, in a paragraph in the *Athenaeum* of February 7. It was correctly stated that I formerly printed fifty copies of a small publication devoted principally to an account of that tract, which is certainly, on every ground, the most curious that has fallen under my observation in the course of my life: it is unique in its character, and until recently I never heard of more than one other perfect copy of it, independently of a considerable fragment in my own hands. It now turns out that there is a third perfect copy in a Swiss library, which had once belonged to a foreigner who visited London about the time of Shakespeare's death. I may add, that it is now being reprinted in Germany, and that it well deserves the distinction.

"It is a narrative founded upon Shakespeare's "*Pericles*," which was first acted in 1607 or 1608. Various novels are known of which Shakespeare availed himself in other plays, such as "*The Winter's Tale*," "*As You Like It*," &c.; but the production I am now speaking of differs from all others in this respect — that, instead of having had a drama founded upon it, it was itself founded upon a drama, and that drama "*Pericles*."



“It is now, I believe, generally admitted that, when a play was unusually popular, it was the habit of certain booksellers, in the time of Shakespeare, to employ shorthand writers to take down, in the theatre, as much of the dialogue as they could, and to publish the transcribed notes as the play itself. Such, we may be sure, was the case with “Hamlet” and “Romeo and Juliet,” to which the excellent letter of Prof. Mommsen, in the *Athenaeum* of February 7, separately applies. Why the same course was not pursued in the case of “Pericles” does not appear. Perhaps in 1607 or 1608 the trick was becoming somewhat stale, and the bookseller thought that he could make a better thing of a publication in a narrative form, but distinctly stated on the title-page to be derived from a play then daily represented with great applause. Hence the tract I am now directing attention to, which is called, and I quote the terms literally, “The painfull Adventures of Pericles Prince of Tyre. Being the true History of the Play of Pericles, at it was lately presented by the worthy and ancient Poet John Gower. At London. Printed by T. P. for Nat. Butter. 1608.” It is in quarto, and consists of forty leaves, including the title-page, in the centre of which there is a woodcut of John Gower, with a staff in one hand and a bunch of bays in the other; while before him, upon a table, lies a book, which we may suppose to be a copy of his “Confessio Amantis,” containing, as is well known, a version of the story of “Pericles,” under the name of Apollonius of Tyre. His dress, as represented in the

woodcut, merits notice, inasmuch as it is, in all probability, such as the actor wore who played the part of Gower, and who spoke the Prologue and interlutions in Shakespeare's "Pericles." It is merely a sort of gown, very plain, opening in front, and reaching just below the knee. In my fifty copies of the small publication relating to this subject, I gave a fac-simile of this interesting dramatic relic.

"Now, to speak a little more particularly of the contents of this literary rarity. It professes, as we have seen by the title-page, to give the "history of the Play of Pericles" as it had been recently acted on the stage; and, at the end of "the Argument" prefixed, the reader is entreated to receive the novel "in the same manner" as the play had been received when "by the King's Majesties Players it was excellently presented." The King's Majesty's Players of course consisted of the company to which Shakespeare had been always attached, which performed in the summer at the Globe on the Bankside, and in the winter at the Blackfriars.

"It has always been lamented that in so few old dramas lists of characters are supplied; but here they are furnished as the accompaniment to a mere narration; and, since the names almost entirely accord with those found in Shakespeare's "Pericles," though not prefixed to it, it is needless to insert them here. The divisions of the story do not follow the five acts of the play, for the tract is composed of eleven chapters, which include all the incidents, nearly in the course in which they are employed by Shakespeare.

“I am anxious in what follows, and with as much brevity as possible, to establish two points: — 1, That the novel before us very much adopts the language of the play; 2, That it not unfrequently supplies portions of the play, as it was acted in 1607 or 1608, which have not come down to us in any of the printed copies of “Pericles.” The last is infinitely the more important, because we may thereby recover, *pro tanto*, a lost portion of the language of Shakespeare. I proceed to prove, in the first place, that the novel and the play are, in some sort, identical.

“In the novel, when Pericles, undeterred by the warning of Antiochus, insists upon attempting the solution of the enigma, it is said, —

“But Pericles, armed with these noble armours, Faithfulness and Courage, and making himself fit for death, if death proved fit for him, replied, that he was come now to meet death willingly.”

In the play, Pericles tells Antiochus, —

“Like a bold champion I assume the lists,  
Nor ask advice of any other thought,  
But faithfulness and courage.” — (Act I, sc. 1.)

“The following is the account Pericles gives of himself — in the third person — in the novel:

“A gentleman of Tyre, his name Pericles, his education been in arts and arms, who, looking for adventures in the world, was, by the rough and unconstant seas, most unfortunately bereft both of ships and men, and, after shipwreck, thrown upon that shore.”

How does this passage appear in the play? It runs thus in Shakespeare’s verse: —

“A gentleman of Tyre (my name Pericles,  
My education been in arts and arms),

Who, looking for adventures in the world,  
 Was, by the rough seas, reft of ships and men,  
 And, after shipwreck, driven upon this shore.

(Act 2, sc. 3.)

“I shall pursue this point no farther (though it would be easy to multiply proofs), but proceed to the second point, in order to show, as I think, beyond contradiction, that the novel under consideration contains passages which must have been written by Shakespeare, but which have not come down to us in the play of “Pericles”, as printed in quarto in 1609, 1619, and 1630, or in folio in 1664 or 1685. This part of my undertaking is not so easy, because the evidence must necessarily be of a negative character: I have to adduce passages that are like Shakespeare, but that have never yet been imputed to him. In Act 2, sc. 5, of the play, we meet with these lines, put into the mouth of Pericles: —

“I came unto your court for honour’s cause,  
 And not to be a rebel to her state;  
 And he that otherwise accounts of me,  
 This sword shall prove he’s honour’s enemy.”

How does this passage, addressed to Antiochus, appear in the novel founded upon the play? Thus:

“That were it any in his court, except himself, durst call him traitor, even in his bosom he would write the lie, affirming that he came into his court in search of honour, and not to be a rebel to his state. His blood was yet untainted, but with the heat got by the wrong the king had offered him, and that he boldly durst and did defy himself, his subjects, and the proudest danger, that either tyranny or treason could inflict upon him.”

“Therefore, for the passage from “His blood was yet untainted” to the end of the paragraph, there is

no parallel in the play; and, omitting only a few unimportant particles, it will be seen in an instant how easily it may be put into blank-verse. Read it thus: —

“His blood was yet untainted, but with heat  
Got by the wrong the king had offer’d him;  
And that he boldly durst and did defy him,  
His subjects, and the proudest danger, that  
Or tyranny or treason could inflict.”

Would the above have run so readily into blank-verse if it had not, in fact, been so originally written, and recited by the actor when “Pericles” was first performed?

“Act 3, sc. 1, of the play, as printed, relates mainly to the birth of Marina at sea during a storm, — and in the prose novel Pericles thus addresses the infant: —

“*Poor inch of nature!* ..... thou art as rudely welcome to the world, as ever princess’ babe was, and hast as chiding a nativity as fire, air, earth and water can afford thee.”

“In the play, as printed, we find no corresponding commencement of the apostrophe, “*Poor inch of nature!*” which must have come from Shakespeare’s pen — no mere hackney scribe could have invented it, — but we meet with the following lines, in other respects nearly identical with what we have above quoted: —

“For thou’rt the rudeliest welcome to this world  
That e’er was prince’s child. Happy what follows!  
Thou hast as chiding a nativity,  
As fire, air, water, earth, and heaven can make.”

“Here, “*Poor inch of nature!*” is all that is wanting, but, that away, how much of the characteristic beauty of the passage is lost! In Act iv. we have the

famous scene in the brothel, where Marina reforms Lysimachus and thus addresses him: —

“Do you know this house to be a place of such resort, and will you come into it? I hear say, you are of honourable parts, and are the Governor of this place.”

This is all she is made to utter in the play at this time, with the exception of the subsequent lines, which come after a short speech of persevering importunity by Lysimachus:

“If you were born to honour, show it now:  
If put upon you, make the judgment good,  
That thought you worthy of it.”

“Instead of these two passages we read as follows in the prose narrative: —

“If as you say, my lord, you are the governor, let not your authority, which should teach you to rule others, be the means to make you misgovern yourself. If the eminence of your place came unto you by descent, and the royalty of your blood, let not your life prove your birth a bastard: if it were thrown upon you by opinion, make good that opinion was the cause to make you great. What reason is there in your justice, who hath power over all, to undo any? If you take from me mine honour, you are like him that makes a gap into forbidden ground, after whom too many enter, and you are guilty of all their evils. My life is yet unspotted, my chastity unstained in thought: then, if your violence deface this building, the workmanship of heaven, made up for good, and not to be the exercise of sin's intemperance, you do kill your own honour, abuse your own justice, and impoverish me.”

“If these thoughts and this language be not the thoughts and the language of Shakespeare, I am much mistaken, and have read him to little purpose. I might add much more, and furnish many other quo-

tations to the same effect, but I hope soon to receive a few copies of the whole of the tract from Germany, in a reprinted shape, and then such as think with me, as regards the preceding extracts, will be able to gratify themselves to the full. I have here necessarily adverted to some points that I have touched elsewhere; but I dare say that few of the readers of the *Athenaeum* have seen my remarks."

I should have been happy to have said a great deal more upon the subject, had I been aware, at an earlier period, that some prefatory matter was expected from me by my accomplished friend the Editor of the present Reprint, so well known in Germany for his intimate and critical acquaintance with English dramatic literature. In the ensuing tract we have distinct evidence that Wilkins attended the public performance of Shakespeare's "Pericles" for the purpose of taking notes of the drama as it was delivered from the mouths of the Actors; and being himself a poet of reputation and genius, he afterwards put his memoranda into a narrative which was published by one of the most celebrated booksellers of the day. It is this novel, so compounded and composed, that is now, after the lapse of nearly two centuries and a half, most accurately reprinted; and it is my firm conviction that it supplies many passages, written by Shakespeare and recited by the performers, which were garbled, mangled, or omitted in the printed Play of "Pericles," as it has come down to us in the quartos of 1609, 1619 and 1630, and in the folios of

1664 and 1685. May not the same course have been pursued with some of the greater works of Shakespeare, with his "Hamlet," "Macbeth," "Lear," "Tempest" or "Othello"?

J. PAYNE COLLIER.



THE  
Painfull Aduentures  
of *Pericles* Prince of  
Tyre.

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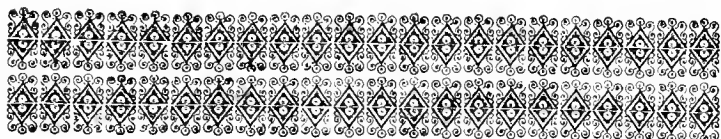
*Being*

The true History of the Play of *Pericles*, as it was  
lately presented by the worthy and an-  
cient Poet *John Gower*.

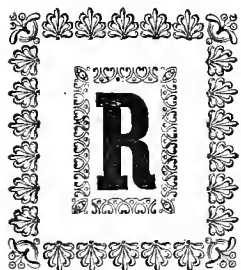


AT LONDON  
Printed by T. P. for Nat: Butter,  
1608.





TO THE RIGHT WOR-  
 shipfull and most woorthy Gentle-  
 man *Maister Henry Fermor, one of*  
 his Maiesties Iustices of Peace for the Countie  
 of Middlesex, *health and eternall* [5]  
 happinesse.



Ight woorthy Sir, Opinion, that  
 in these daies wil make wise men  
 fooles, and the most fooles (with  
 alittle helpe of their owne arro- [10]  
 gancie) seeme wise, hath made  
 me euer feare to throw my selfe  
 vpon the racke of Censure, the  
 which euerie man in this latter  
 Age doth, who is so ouer hardie to put his witte in [13]  
 print. I see Sir, that a good coate with rich trappings  
 gets a gay Asse, entranee in at a great Gate (and with-  
 in a may stalke freely) when a ragged philosopher with  
 more witte shall be shutte fourth of doores: notwith-  
 standing this I know Sir, that Vertue wants no bases [20] ✓  
 to vpholde her, but her owne kinne. In which cer-  
 taine assuraunce, and knowing that your woorthie  
 Selfe, are of that neere alliaunce to the noble house of  
 Goodnesse, that you growe out of one stalke. A poore  
 infant of my braine comes naked vnto you, without o- [23]  
 a ther

[4]

*The Epistle.*

ther clothing than my loue, and craues your hospitalitie. If you take this to refuge, her father dooth promise, that with more labored houres he can inheighten your Name and Memorie, and therein shall appear [5] he will not die ingratefull. Yet thus much hee dares say, in the behalfe of this, somewhat it containeth that may inuite the choicest eie to reade, nothing heere is sure may breede displeasure to anie. So leauing your spare houres to the recreation thereof, and [10] my boldenesse now submitting it selfe to your censure, not willing to make a great waie to a little house, I rest

*Most desirous to be held*

*all yours,*

GEORGE WILKINS.



*The Argument of the whole  
Historie.*



*Antiochus* the Great, who was the first founder of *Antioch*, the most famous City in all *Syria*, hauing one onelie daughter, in the [5] prime and glory of her youth, fell in most vnnatural loue with her; and what by the power of his perswasions, and feare of his tyranny, he so preuailed with her yeelding heart, that he became maister of his desires; which to continue to himself, his [10] daughter, being for her beauty desired in marriage of many great princes, he made this law, That whoso presumed to desire her in marriage, and could not vnfold the meaning of his questions, for that attempt should loose his life. Fearelesse of this Lawe, many Princes aduentured, and in their rashnesse [15] perished: amongst the number *PERICLES* the Prince of *Tyre*, and neighbour to this tyrant King *Antiochus*, was the last who vndertooke to resolue this Riddle, which he accordingly, through his great wisedome, performed: and finding both the subiltie and sinne of the Tyrant, for his owne safetie [20] fled secretly from *Antioch* backe to *Tyre*, and there acquainted *Helycanus* a graue Counsellour of his with the proceedings, as also with his present feare what might succeed, from whose counsell he tooke aduise, for a space to leane his kingdome, and betake himselfe to trauell; to which yeelding, *Pe-* [25] *ricles* puts to sea, ariues at *Tharsus*, which he finds (thorow the dearth of corne) in much distresse: he there relieues *Cleon* and *Dyonysa* with their distressed City, with the prouision which he brought of purpose; but by his good Counsellour *Helycanus* hearing newes of *Antiochus* death, he intende for *Tyre*, [30] puts againe to Sea, suffers shipwracke, his shippes and men

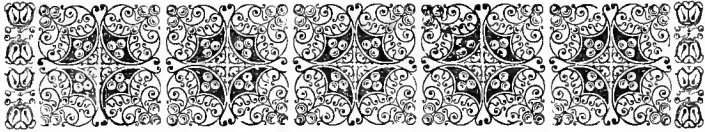
all lost, till (as it were) Fortune tyred with his mis-happes, he is throwne vpon the shoare, releened by certaine poore Fishermen, and by an Armour of his which they by chauce dragged vp in their nettes, his mis-fortunes being a little repaired, *Pericles* arrines at the Court of good *Symonides* King of *Pentapolis*, where through his noblenesse both in Armes and Arts, he winnes the loue of faire *Thaysa* the kings daughter, and by her fathers consent marries her.

In this absence of his, and, for which absence the *Tyrrians* his subiects muteny, would elect *Helycanus* (whome *Pericles* ordained his substitute in his absence) their King, which passion of theirs *Helycanus* by his graue perswasions subdewed, and wonne them to goe in quest of their lost Prince *Pericles*: In this search he is found, and with his wife *Thaysa*, who is now with childe, and *Lycorida* her Nurse; hauing taken leaue of his kingly Father, puts againe for *Tyre*, but with the terrour of a tempest at Sea, his Queene falles in trauell, is deliuered of a daughter, whome he names *Marina*, in which childe-birth his Queene dies, she is throwne ouer boorde, at departure of whome *Pericles* altereth his course from *Tyre*, being a shorter cut, to his hoste *Cleon* in *Tharsus*; hee there leaues his young daughter to be fostered vp, vowing to himselfe a solitary & pensiuie life for the losse of his Queene.

*Thaysa* thus supposed dead, and in the seas buried, is the next morning on the shore taken vp at *Ephesus* by *Cerimon* a most skilfull Physition, who by his Arte practised vpon this Queene, so preuailed, that after fiue houres intranced, she is by his skill brought to able health againe, and by her owne request, by him placed to liue a Votary in *Dianaes* Temple at *Ephesus*. *Marina* *Pericles* sea-borne daughter, is by this grown to discreete yeares, she is enuid of *Dyonysa* *Cleons* wife, her foster mother, for that *Marinaes* perfection exceedeth a daughter of hers, *Marina* by this enuy of hers should haue bene murdered, but being rescued by certaine Pyrates, is as it were reserued to a greater mishap, for by them she is carried to *Metelyne*, sold to the deuils broker a bawd, to haue bin trained

trained vp in that infection, shee is courted of many, and how wonderfully she preserues her chastitie.

*Pericles* returnes from *Tyre* toward *Tharsus*, to visite the hospitable *Cleon*, *Dyonysa*, and his yoong daughter *Marina*, where by *Dyonysaes* dissembling teares, and a Toombe that [5] was erected for her, *Pericles* is brought to beleue, that his *Marina* lies there buryed, and that shee died of her naturall death, for whose losse hee teares his haire, throwes off his garments, forswears the societie of men, or any other comfort. In which passion for many moneths continuing, hee at [10] last arrines at *Metetyne*, when being seene and pittied by *Lysimachus* the Gouvernour, his daughter (though of him vnknown so) is by the Gouvernour sent for, who by her excellent skill in Song, and pleasantnesse in discourse, with relating the story of her owne mishap, shee so winnes againe her [15] fathers lost sences, that hee knowes her for his childe, shee him for her father; in which ouer-ioy, as if his sences were nowe all confounded, *Pericles* falles asleepe, where in a dreame he is by *Diana* warned to goe to *Ephesus*, and there to make his sacrifice. *Pericles* obayes, and there comes to the [20] knowledge of *Thaysa* his wife, with their senerall Ioyes that they three so strangely diuided, are as strangely mette. *Lysimachus* the Gouvernour marrieth *Martina*, and *Pericles* leauing his mourning, causeth the bawde to be burned. Of his reuenge to *Cleon* and *Dyonysa*, his rewarding of the Fi- [25] shermen that releued him, his iustice toward the Pyrats that made sale of his daughter, his returne backe to his kingdome, and of him and his wifes deaths. Onely intreating the Rea-✓ der to receiue this Historie in the same maner as it was vnder the habite of ancient *Gower* the famous English Poet, by the [30] Kings Maiesties Players excellently presented.



*The names of the Personages mentioned  
in this Historie.*

<p><i>John Gower</i> the Presenter.</p> <p><i>Antiochus</i> that built <i>Antioch</i></p> <p>[5] His daughter.</p> <p><i>Pericles</i> Prince of <i>Tyre</i>.</p> <p><i>Thulyart</i> a villaine.</p> <p><i>Helycanus</i> } Twoo graue</p> <p><i>Eschines</i> } Counsellors.</p> <p>[10] <i>Cleon</i> Gouvernor of <i>Tharsus</i>.</p> <p><i>Dyonysa</i> his wife.</p> <p>Two or three Fishermen.</p> <p><i>Symonides</i> king of <i>Pentapolis</i></p> <p><i>Thaysa</i> his daughter.</p>	<p>Fiue Princes.</p> <p><i>Lycorida</i> a Nurse.</p> <p><i>Cerimon</i> a Phisition.</p> <p><i>Marina Pericles</i> daughter.</p> <p>A Murtherer.</p> <p>Pirates.</p> <p>A Bawde.</p> <p>A <i>Leno</i>.</p> <p>A Pander.</p> <p><i>Lysimachus</i> Gouvernour of <i>Meteline</i>.</p> <p><i>Diana</i> Goddess of chastitie.</p>
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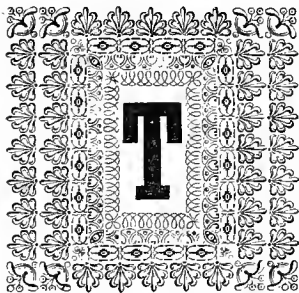
THE  
PAINFULL ADUENTURES  
of PERICLES Prince

of Tyre.

*The first Chapter.*

[3]

**W**herein Gower describes how Antiochus surnamed the Great committed incest with his daughter, and beheaded such as sued to her for marriage, if they could not resolute his question, placing their heades vpon the top of his Castle gate, whereby to astonish all others that came to attempt the like. [10]



He great and mighty King Antiochus, who was as cruell in tyranny, as hee was powerfull in possessions, seeking more to enrich himselfe by shewes, than to renown his name by vertue, caused to be built the goodly Cittie of Antioch in Syria, and called it after his owne name, as the chiefest [20] seat of all his Dominions, and principall place of his abode. This Antiochus had increase by his Quéene one onely daughter, so excellent in beauty, as if Nature and all Perfection had long studied to seeme onely absolute at her birth. This Ladie growing to like ripenesse of age, as shee had full endowment of outward ornaments, was re- [23] sorted

[2]

sorted vnto by many youthfull Princes, who desired her in marriage, offering to make her Ioynture as noble in possessions, as shée by beauty was royall in her selfe. While the King her father euermore requiring deliberation vpon [5] whome rather than other to bestow this his so inestimable a Iewell, he beganne sodainely to haue an vnlawfull concupiscence to growe in himselfe, which hée augmented with an outrageous flame of cruelty sparkling in his hart, and accompted her so worthy in the world, that shée was [10] too worthy for any, but himselfe. Thus being wrapped with this vnnaturall loue, he sustained such a conflict in his thoughts, wherein Madnesse puts Modesty to flight, giuing ouer his affections to the vnlawfulnessse of his will, rather then subdued them with the remembraunce [15] of the euill hée had then in practise, so that not long after comming into his daughters Chamber, and commaunding all that were néere at her attendance to depart, as if he had had some carefull and fatherly busines, the necessitie of whose import desired some priuate conferencé with [20] her, he beganne to make motion of that vniust loue to her, which euen Lust it selfe, had it not in a father béene so brased with impudencie, would haue blusht but euen to haue thought vpon. Much perswasion, though to little reason, he vsed, as, that he was her father, whome shée was bound [25] to obey, he was a King that had power to commaund, he was in loue, and his loue was resistlesse, and if resistlesse, therefore pittillesse, either to youth, blood, or beauty: In briefe, he was a tyrant and would execute his will. These wordes thus vttered with that vehement passion which [30] such sinnefull Louers fitte themselues vnto in such desires, and such immodest sillables were by him contracted together, that my penne grubbes to recite them, and made the schoole of his daughters thoughts, (wherein were neuer taught such euills) to wonder at the strangenesse, as vnderstanding them not, and at last, to demaund of her vnkingly father, what hée meant by this, when he forgetting

thing the feare of heauen, loue to his childe, or reputation amongst men; though by her withstoode with prayers and teares, (while the power of weakenesse could withstand) throwing away all regard of his owne honesty, hee vnloosed the knotte of her virginitie, and so left this weeping braunch to wyther by the stocke that brought her forth; so fast came the wet from the sentinells of her ransackt cittie, that it is improper to say they dropped and rayned downe teares, but rather, that with great floods they powred out water. It is beyond imagination to thinke whether her eyes had power to receive her sorrowes brine so fast as her heart did send it to them. In briefe, they were nowe no more to be called eyes, for griefes water had blinded them: and for wordes, she had not one to vtter, for betwixt her hearts intent, and tongues vtterance, there lay such a pile of lamentable cogitations, that she had no leisure to make vp any of them into wordes, till at the last, a Nurse that attended her comming in, and finding her face hlubbered with teares, which shee knew were strange guests to the table of her beauty, first standing in amaze thereat, at last, by the care shee had in charge of her, being more inheartned; Deare childe and Madam (quoth shee) why sit you so sorrowfully? which question, getting way betwixt grieve and her vtterance, Oh my beloved Nurse, answered the Lady, euen now two noble names were lost within this Chamber, the name of both a Father, and a Child. The meaning of which secret the Nurse vnderstanding not, shee intreated her to be more plaine, that by knowing the cause of her grieve, shee might vse means to redresse it, or else, that her selfe in her owne wisdom would alay the violence of that tempest which did wrong to so goodly a building. But shee loath to be the bellows of her owne shame, and blushing more to rehearse than her Father was to commit, sate sighing, and continued silent, vntill Antiochus, not satisfied with the fruit obtained by his former desire, returned, and like

[14]      *A patterne of the painefull Adventures*

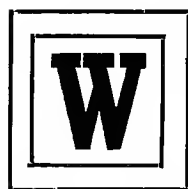
him that by stealth hath filched a taste from foorth a goodly Orchard, is not therewith contented, but eyther waiteth his opportunity to steale, till hée be glutted with his stealth, or so aduenturons, that hée is taken, to his euer-  
 [5] lasting shame; so this *Antiochus* comming backe into the Chamber, and finding his daughter as full of wette, as winter is, commaunded the absence of the Nurse (which shée accordingly obeying) he beganne to perswade her, that actions past are not to be redéemed, that whats in secret  
 [10] done, is no sinne, since the concealement excuses it, that euills are no euills, if not thought vpon, and that himselfe her Father had that power to gag all mouthes from speaking, if it were knowen. Besides her state, his greatnes, his kingdome, her beauty, were ornaments enow to draw  
 [15] the greatest Princes to ioyne with her in marriage, and hée would further it. So with these and such like perswasions preuayling with his daughter, they long continued in these foule and vniust imbracements, till at last, the custome of sinne made it accompted no sinne. And while  
 [20] this wicked Father shewed the countenance of a louing sire abroade in the eyes of his subiects, notwithstanding at home he reioyceth to haue played the parte of a husband with his owne childe, with false resemblaunce of marriage: and to the intent he might alwayes enioy her, he in-  
 [25] uented a strange pollicie, to compell away all suters from desiring her in marriage, by propounding strange questions, the effect and true meaning whereof was thus published in writing, *Whoso attempteth and resolucth me of my Question, shall haue my Daughter to wife: But whoso at-*  
 [30] *tempteth and faileth, shall loofe his head.*

Which will of his, when Fame had blowne abroade, and that by this his Lawe there was found a possibilitie for the obtayning of this Lady, such was the singular report of her surpassing beautie, that many Princes, and  
 [35] men of great Nobilitie, to that purpose repaired thither, who not béeing able to explane his Riddle propounded, lost their  
 their

their heades, which to the terrifying of others that should attempt the like, were placed for open view on the toppe of his Castle gate.

*The second Chapter.*

How Pericles arriving at Antioch, resolved the Kings Que-<sup>[5]</sup> ✓  
 stion: And how Thalyart Antiochus Steward was sent  
 to murder him.



Hilest Antiochus continued thus exercising his tyrannies on the lines of seuerall princes, Pericles the Prince of Tyre, wonne<sup>[10]</sup> with the wonderfull report of this Ladies beauty, was (as other Princes before) drawne to the vndertaking of this desperate aduventure; and approaching néere Antioch, where there were no sooner newes that he was comming, but<sup>[15]</sup> there was as great a preparation for the receiuing of him: the Lords and Péeres in their richest ornaments to intertaine him, the people with their gréedy and vnsatisfied eyes to gaze vpon him; for in that part of the world there was in those dayes no Prince so noble in Armes, or excel-<sup>[20]</sup> ✓ lent in Artes, and had so generall and deserued a report by fame as Pericles Prince of Tyre. Which drew both Péere and People, with a ioyfull and frée desire to allow him their imbracements, and to wish him happy successe, requiring no other but such a happy Soueraigne to hope<sup>[25]</sup> in: for so cunningly had Antiochus dealt in this incest with his daughter, that it was yet vnsuspected of the néerest that attended him. With which solemnity and suffrages, being brought into the presence of the tyrant, and by him demaunded the cause of his arriuall at Antioch: and<sup>[30]</sup> being by the Prince answered, that it was in loue to his daughter, and in hope to enioy her by resoluing of his ques-

[16]      A patterne of the painefull Adventures

stion. Antiochus then first beganne to perswade him from the enterprise, and to discourage him from his proceedings, by shewing him the frightfull heads of the former Princes, placed vpon his Castle wall, and like to whome [5] he must expect himselfe to be, if like them (as it was most like) hee failed in his attempt. But Pericles armed with these noble armours, Faithfulnesse and Courage, and making himselfe fitte for Death, if Death prooued fitte for him, replied, That he was come now to meete Death wil- [10] lingly, if so were his misfortune, or to be made euer fortunate, by enjoying so glorious a beauty as was inthroned in his princely daughter, and was there now placed before him: which the tyrant receiuing with an angry brow, threw downe the Riddle, bidding him, since perswasions [15] could not alter him, to reade and die, being in himselfe confident the mysterie thereof was not to be vnfolded: which the Prince taking vp, read aloude, the purpose of which was in these wordes:

I am no viper, yet I feede  
 [20]      On mothers flesh, that did me breede;  
 I sought a husband, in which labour  
 I found that kindeesse from a father:  
 Hee's Father, Sonue, and Husband milde,  
 I Mother, Wife, and yet his Childe:  
 [25]      How this may be, and yet in two,  
 As you will liue, resolue it you.

Which secret, whilst Prince Pericles was reading, Antiochus daughter, whether it were, that shee now lo- [30] thed that vnecessary custome in which shee had so long continued, or that her owne affection taught her to be in loue with his perfections, our storie leaues vnmentioned: but this for certaine, all the time that the Prince was studying with what trueth to vnfolde this darke Enigma, Desire flew in a robe of glowing blushes into her cheekes, and



and loue inforced her to deliuer thus much from hir owne tongue, that he was sole soueraigne of all her wishes, and he the gentleman (of all her eies had euer yet behelde) to whome shée wished a thriving happinesse. By which time the Prince hauing fully considered vpon what he had [5] read, and found the meaning, both of the secret, and their abhominable sinnes, Antiochus rising vp, demanded the solution of his Question, or to attend the sentence of his death. But the gentle Prince wisely foreknowing, that it is as dangerous to play with tyrants euills, as the [10] flie to sport with the Candles flame, rather séemed to dissemble what he knew, than to discouer his insight to Antiochus knowledge, yet so circumspectly, that Antiochus suspected, or at least, his owne knowen guilt made him so suspect, that hée had found the meaning of his foule [15] desire, and their more foule actions; and séeming (as it were) then to pittie him whom now in soule he hated, and that he rather required his future happinesse, than any blemish to his present fortunes, he tolde him, that for the honour of his name, the noblenesse of his woorth, nay his [20] owne déere and present loue to him (were it not against the dignity and state of his owne loue) in his tender and princely disposition, he could from the whole world select him as a choice husband for his daughter, since hée found him so farre wide from reuealing of the secret; yet thus [25] farre hée should perceiue his loue should extend towards him, which before time had not beene seene to stretch it selfe to any of those decaied princes, of whose falls, his eies were carefull witnesses, that for forty dayes he gaue him onely longer respite, if by which time (and with all the [30] indeuours, counsell and aduise hée could vse) he can finde out what was yet concealed from him, it should be euident how gladly he would reioyce to ioy in such a sonne, rather than haue cause of sorrow by his vntimely ruine: And in the meane time, in his owne Court, by the roy- [35] altie of his entertainment hée should perceiue his welcom.

With which, and other such like gratulations their presences being diuided, Antiochus betooke himselfe to his Chamher, and princely Pericles to diligent consultations of his present estate, where when hée had a while considered with himselfe, that what he had found, was true, and this substantially was the true meaning of his Riddle, hée was become both father, sonne, and husband by his vncomely and abhorred actions with his owne child, and shée a deuourer of her mothers flesh, by the vnlawful couplings with her owne father, and the defiling of her mothers bed, and that this curtesie of Antiochus toward him, was but his hypocrisie, to haue his sinne concealed, till he found fit occasion to take fit reuenge (by the instrumēts of tyrants,) poyson, treason, or by any meanes, he resolved himselfe with all expedition, (the next darknesse being his best conductor,) to flie backe to Tyre, which he effecting, and Antiochus being now priuate in his lodging, and ruminating with himselfe, that Pericles had found out the secret of his euill, which hée in more secret had committed; and knowing, that he had now power to rip him open to the world, & make his name so odious, that as now heauen did, so at the knowledge thereof all good men would contemne him. And in this study, not knowing how otherwise to helpe himselfe from this reproofe, he hastily calleth for one Chalpart, who was Steward of his housholde, and in many things before had receiued the imbracement of his minde; this Chalpart, (as Pericles fore-thought,) hée presently bribde with gold, and furthered with poyson, to be this harmles gentlemans executioner. To which purpose, as hée was about to receiue his othe, there came hastily a Messenger that brought him newes, the Tyriann shippes were that night departed his harbor, and that by intelligence hée had learned the Prince also was fled for Tyre: at whose escape Antiochus storming, but not desisting from his former practise, hée commaunded his murdering minister Chalpart, to dispatch his best performance after him,

some-

some time perswading him, at others threatening him, in Tyre to see him, in Tyre to kill him, or back to Antioch neuer to returne, which villainous mind of his as ready to yeeld, as the tyrant was to commaund. Thaliart in all secrecie is shipt from Antioch, while Pericles in this interim is arri- [5] ued at Tyre, where, knowing what was past, and fearing what might succeed, not to himself, but for the care he had of his subiects, remembring his power, too weake if occasion were offered, to contend with the greatnes of Antiochus: he was so troubled in mind, that no aduise of counsell could [10] perswade him, no delights of the eye content him, neither any pleasure whatsoever comfort him, but still taking to heart, that should Antiochus make warre vpon him, as fearing lest he should speake his shame, which he intended not to reueale, his misfortune should be the ruine of his [15] harmelesse people.

In this sorrowe consisting, one Helicanus a graue and wise Counsellor of his (as a good Prince is euer knowne by his prudent Counsell) as much grieued in mind for his Princes distemperature, as his Prince was troubled [20] with the feare of his subiects mishap, came hastily into the chamber to him, and finding him so distasting mirth, that he abandoned all familiar society, he boldly beganne to reprove him, and not sparingly tolde him, he did not well so to abuse himselfe, to waste his body there with pynning [25] sorrow, vpon whose safety depended the liues and prosperity of a whole kingdome, that it was ill in him to doe it, and no lesse in his counsell to suffer him, without contradicting it. At which, although the Prince, bent his brow steernely against him, he left not to go forward, but plain- [30] ly tolde him, it was as fit for him being a Prince to heare of his owne error, as it was lawfull for his authority to commaund, that while he liued so shut vp, so vnseene, so carelesse of his gournment, order might be disorder for all him, and what detriment soeuer his subiects should re- [35] ceieue by this his neglect, it were iniustice to be required at his

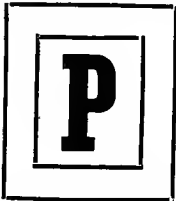
[20] A patterne of the painefull Aduentures

his hands, which chiding of this good olde Lord, the gentle Prince courteously receiuing, tooke him into his armes, thank him that he was no flatterer, and commaunding him to seat himselfe by him, he from poynt to poynt related [5] to him all the occurrents past, and that his present sorrow was for the feare he had of Antiochus tyranny, his present studies were for the good of his subjects, his present care was for the continuing safety of his kingdome, of which himselfe was a member, which for slacknesse chide him: [10] which vprightnes of this Prince calling teares into the olde mans eyes, and compelling his knées to the earth, he humbly asked his pardon, confirming that what he had spoke, sprung from the power of his dutie, and grew not from the nature of disobedience. When Pericles no longer [15] suffring such honored aged knées to stoope to his youth, lifting him vp, desired of him that his counsell now would teach him how to auoide that danger, which his feare gaue him cause to mistrust: which in this manner was by the good Helicanus aduised, and by princely Pericles yélded [20] vnto. That he should forthwith betake himselfe to trauel, kéeping his intent whither, as priuate from his subiects, as his journey was suddaine, that vpon his trust he should leaue the government, grounding which counsel vpon this principle, Absence abates that edge that Presence whets. [25] In breefe, Pericles knew Helicanus trusty, and consented: so with store of corne and all necessaries fit for a kingly voyage, he in secret hath shipt himselfe from Tyre Helicanus is protector of the kingdome in his absence: and our Story now hath brought vs to the landing of Thaliart, with a boldly fraught as full of treason against Pericles, as his maister Antiochus was of tyranny, who no sooner a shore, but he had his eares fild with the generall lamentation of the Cyriau people, the aged sighed, the youth wept, all mourned, helping one another how to make vp sorrow to the [35] highest heape, as if with the absence of their Prince they had lost their Prince, and with his losse they had present féeling

feeling of a succéeding ouerthrow, which the vilaine vnderstanding, and finding himselfe, both bereft of his purpose, and his maister of his intent, he, as traitors do, stole backe to Antioch resolving Antiochus of what he knew: by which time, the clamors of the multitude being for a time pacified [3] by the wisdome of Helicanus, and the peace of the common wealth by his prudence defended, our princely Pericles with spread sailes, faire winds, and full successe, is now arriued at Tharsus.

*The third Chapter.*

How Pericles arriuing at Tharsus releued the Cittie, almost famished for want of foode, and how Helycanus sent him word of what had happened at Tyre, with his departure from Tharsus.



Since Pericles by the aduise of his good [15] Counsellor Helicanus, hauing left Tyre, and intended his whole course for Tharsus, of which City lord Cleon was gouernor, who at this instance with Dyonysa his wife, were relating the present misc- [20]

ries wherein themselues and their City Tharsus consisted: the ground of which forced lamentation was, to see the power of change, that this their City, who not two summers younger, did so excell in pompe, and bore a state, whom all hir neighbors enuid for her greatnes, to whom [25] strangers resorted, as to the schoole of variety, where they might best enrich their vnderstandings with experience, whose houses were like so many Courts for Kings, rather than sléeing places for subiects, whose people were curious in their diet, rich in attire, enuidous in lookes, where [30] was plenty in abundance, pride in fulnesse, nothing in scarcenesse, but Charitie and Lone, the dignitie of whose

[22]      A patterne of the painefull Aduentures

pallats the whole riches of Nature could hardly satisfie, the ornaments of whose attire Art it selfe with all inuention could not content, are now so altered, that in steade of  
 ✓ downy beds, they make their pillowes on boords, in stead  
 [5] of full furnished tables, hunger calles now out for so much bread, as may but satisfie life: sacke-cloth is now their wearing instead of silke, teares instead of inticing glaunces, are now the acquaintance of their eyes, in briefe, riot hath héere lost all her dominion, and now is no excesse, but  
 [10] whats in sorrow, héere standes one wéeeping, and there lies another dying, so sharpe are hungers teeth, and so rauinous the deuouring mouth of famine, that all pittie is exiled betwéene the husband and the wife, nay all tendernesse betwéene the mother and the children, faintnesse  
 [15] hath now got that emperie ouer strength, there is none so whole to reléue the sicke, neither haue the liuing sufficiencie to giue buriall to the dead. Thus while this Cleon Lord Gouvernour of Charfus, and Dyonysa his Lady, ✓with  
 interchanging wordes were describing the sorrows which  
 [20] their almost vnpeopled Citty felt, who from the height of multiplication were substracted, almost to nothing: (for, what is life,) if it want sustenance? a fainting messenger came slowly into them, his fearefull lookes described that he brought sorrowe, and in slowe wordes hée deliue-  
 [25] red this, that vpon their coastes there was discovered a fléete of shippes making thither ward, which Cleon supposing to be an army, which some neighbour nation (taking aduantage of their present mishap) had sent for their vtter ouerthrowe, hée commaunded the bringer, vpon their  
 [30] landing, to this purpose to salute their Generall, That Charfus was subdued before their comming, and that it was small conquest to subdew where there was no abilitie to resist, that they desired but this, that their citty might still stand, and that for the riches which their prosperitie  
 [35] had purchased, they fréely resigned to them, they though their enemies, (for humanities sake) in the place of bréeding

ding, would afford them buriall. Pericles by this is landed, and no sooner entred into their vnshut gates, but his princely eies were partaking witnesses of their widowed desolation. The messenger by this also hath deliuered the pleasure of the Gouvernour, which the Prince weeping to [5] attend, who rather came to reléuee than to ransacke, he demaunded of the fellow, where the Gouvernour was, and forthwith to be conducted to him, which being effected, in the market place they mette, where Pericles without further hinderance deliuered to him, that his thoughts were [10] deceued, to suppose them for enimies, who were now come to them for comfortable friends, and those his shippes which their fears might cause them to think were fraughted with their destruction, were intreaured with corne for their reliefe: at which the feeble soules not hauing [15] strength enough to giue a showte for ioy, gazing on him, and heauen, fell on their knées, and wept. But Pericles going to the place of Judgement, causing all the liuing to be assembled thither, thus fréely deliuered to them: You Citizens of Charfus, whom penury of victual pin- [20] cheth at this present, Know you, that I Pericles Prince of Cyre am come purposely to reléuee you, in respect of which benefit, I doubt not but you will be thus thankfull as to conceale my arriuing héere, and for a while to giue me safe harborage, and hospitalitie for my shippes and [25] men, since by the tyranny of Antiochus, though not driuen, yet for a while I am desirous to leaue mine owne Countrey, and continue my residence héere with you, in recompence of which loue, I haue brought with me a hundred thousand bushells of wheate, which equally for your [30] reléefe shall be distributed amongst you, each man paying for euery bushell eight péeces of brasse, the price bestowed thereon in my owne Country. At which, as if the verie name of bread only had power to renew strength in them, they gaue a great showt, offering their City to him as [35] his owne, and their repaired strength in his defence: with

[24] A patterne of the painefull Aduentures

which corne their necessities being supplied, and every man willingly paying his eight péesces of brasse, as hée had appoynted, **Pericles** demaunded for the Governour and the chiefe men of the gouernement, disdainning to bée a  
 [5] Merchant to sell corne, but out of his princely magnificence, bestowed the whole reuenuew thereof to the beautifying of their City. Which when the Cittizens vnderstood, to gratifie these large benefites, and to acknowledge him their patron and reléuer sent them by the gods,  
 [10] they erected in the Market place a monument in the memoriall of him, and made his statue of brasse, standing in a Charriot, holding corne in his right hand, and spurning it with his left foote, and on the bases of the pillar whereon it stode, was ingrauen in great Letters this inscripti-  
 [15] on: **Pericles** Prince of **Tyre** gaue a gift vnto the City of **Charfus**, whereby he deliuered it from cruell death. So a while we desire the Reader to leaue **Pericles** heartning vp the decayed Cittizens of **Charfus**, and turne their eyes to good **Helycanus** at **Tyre**.

[20] Good **Helycanus** as prouident at home, as his Prince was prosperous abroade, let no occasion slip wherein hée might send word to **Charfus** of what occurrents soeuer had happened in his absence, the chiefe of which was, that **Chalyart** by **Antiochus** was sent, with purpose to mur-  
 [25] ther him, and that **Antiochus**, though fayling in his practise by his absence, séemed not yet to desist from like intents, but that he againe, suborned such like Instruments to the like treason, aduising him withall for his more certaine safetie, for a while to leaue **Charfus**, as a refuge too  
 [30] néere the reach of the tyrant. To which **Pericles** consenting, hée takes his leaue of his hoste **Cleon** and **Dyonysa**, and the Cittizens as sory to leaue him, as sorrow can bée for the lacke of comfort.



*The fourth Chapter.*

How Pericles puts forth to Sea, suffers shipwrecke, is relieued by certaine poore Fishermen, at last arriues at Simonides Court, king of Pentapolis, where in feates of Armes hee exceedeth all the Princes that came to honor the birth<sup>[3]</sup> day of his faire daughter Thaysa, and with purpose also to sue to hir for marriage.



Rince Pericles hauing thus reléueed Charfus, and bin warnd (for the auoydance of a greater danger) by his good Counsellour<sup>[10]</sup> Helycanus to forsake the Citie, though not without much sorrow of the Cittizens for his de parture, he is once againe at sea, séeking anew refuge, and accounting any cuntry his best Inne, where he found the best safety. No sooner were his<sup>[15]</sup> wooden castles floating on the vnconstant déepes: but as if Neptune himselfe, chiefe soueraigne of that watery empire, would haue come in person to haue giuen calme gratulations, and friendly welcomes to this curteous prince, the whole nation of the fouds were at quiet, there were<sup>[20]</sup> no windes blustering, no surges rising, no raines showring, no tempest storming, but all calmnesse was vpon the face of this kingdome, only a troupe of chéerfull Dolphins, as Amhassadours, sent from their kingly Maister, came dauncing on the waters, for the entertaining of him.<sup>[25]</sup> At which, his ioyfull Marriners being scarce from sight of land, with pleasant notes spread forth their comely sailes, and with their brasen kéeles, cut an easie passage on the gréene medowes of the fouds. At last, fortune hauing brought him héere, where she might make him the fittest<sup>[30]</sup> Tennis-ball for her sport: euen as sodainely as thought ✓ this was the alteration, the Heauens beganne to thunder,

and the skies shone with flashes of fire: day now had no other shew but only name, for darkenes was on the whole face of the waters, hills of seas were about him, one sometimes tossing him euen to the face of heauen, while another [5] sought to sincke him to the roofo of hell, some cryed, others laboured, hée onely prayed: at last, two rauenuous billowes méeting, the one, with intent so stoppe vp all clamour, and the other, to wash away all labour, his vessels no longer able to wrestle with the tempest, were all [10] split. In briefe, he was shipwrackt, his good friends and subiectes all were lost, nothing left to helpe him but distresse, and nothing to complaine vnto but his misery. O calamity! there might you haue heard the windes whistling, theraine dashing, the sea roaring, the cables cracking, [15] the tacklings breaking, the ship tearing, the men miserably crying out to saue their liues: there might you haue seene the sea searching the ship, the boordes fleeting, the goodes swimming, the treasure sincking, and the poore soules shifting to saue themselues, but all in vaine, for [20] partly by the violence of the tempest, and partely thorow that dismall darkenesse, which vnfortunately was come vpon them, they were all drowned, gentle Pericles only excepted, till (as it were Fortune being tyred with this mishap) by the helpe of a plancke, which in this distresse [25] hée got holde on, hee was, with much labour, and more feare, driuen on the shore of Pentapolis, where a while complaining him of his mishaps, and accusing the Gods of this iniury doone to his innocencie, not knowing on what shoare, whether friend or foe he had, being certayne Fishermen, who had also suffered in the former tempest, and [30] had béene witnesses of his vntimely shipwracke: (the day being cléered againe) were come out from their homely cottages to dry and repaire their nettes, who being busied about their work, and no whit regarding his lamentation, [35] passed away their labour with discourse to this purpose, in comparing the Sea to Brokers and Usurers, who séeme

séeme faire, and looke louely till they haue got men into their clutches, when one tumbles them, and an other tosses them, but seldome leauing vntill they haue suncke them. Againe comparing our rich men to Whales, that make a great shew in the worlde, rowling and tumbling [5] vp and downe, but are good for little, but to sincke others: that the fishes liue in the sea, as the powerfull on shoare, the great ones eate vp the little ones: with which morall obseruations driuing out their labor, and prince Pericles, wondring that from the finny subiects of the sea these poore [10] country people learned the infirmities of men, more than mans obduracy and dulnes could learne one of another: at length ouercharged with cold which the extreimity of water had pressed him with, and no longer being able to endure, he was compelled to demaund their simple helpe, offering to their eares the mishap of his shipwracke, which [15] hée was no sooner about to relate, but they remembered their eies, not without much sorrow, to haue bin the witnesses thereof: and beholding the comely feature of this Gentleman, the chiefe of these Fishermen was moued [20] with compassion toward him, and lifting him vp from the ground, himselfe with the helpe of his men, led him to his house, where with such fare as they presently had, or they could readily prouide, they with a hearty welcome feasted him, and the more to expresse their tendernesse to his mis- [25] fortune, the master dishabited himselfe of his outward apparell to warme and cherish him, which curteous Pericles as curteously receiuing, vowing, if euer his fortunes came to their ancient height, their curtesies should not die vurecompensed, and being somewhat repayed in [30] heart by their reléefe, he demaunded of the country on the which he was driuen, of the name of the King, and of the manner of the gouernement. When the maister Fisherman commaunding his seruants to goe dragge vp some other nettes, which yet were abroade, he seated himselfe [35] by him, and of the question he demaunded to this purpose, resolved

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resolved him; Our country héere on the which you are driuen sir, is called *Pentapolis*, and our good king thereof is called *Symonides*: the Good King call you him, quoth *Pericles*? Yea, and rightly so called sir, quoth the poore  
 [5] Fisherman, who so gouernes his kingdome with iustice and vprightnesse, that he is no readier to commaund, than we his subjects are willing to obey. He is a happy King, quoth *Pericles*, since he gaines the name of Good by his gouernement, and then demaunded how farre his Court  
 [10] was distant from that place: wherein he was resolved, some halfe a dayes iourney, and from point to point also informed, that the King had a princely daughter named *Thapsa*, in whome was Beauty so ioyned with Vertue, that it was as yet vnresolved which of them deserued the  
 [15] greater comparison: and in memory of whose birth day, her father yéerely celebrated feasts and triumphes, in the honour of which, many Princes and Knights from farre and remote Countries came, partly to approue their chiuallry, but especially (being her fathers only child,) in  
 [20] hope to gaiue her loue: which name of Chiuallry to approue, that all the violence of the water had not power to quench the noblenesse of his minde. *Pericles* sighing to himselfe he broke out thus: Were but my fortunes aunswerable to my desires some should féele that I would be  
 [25] one there. When as if all the gods had giuen a plaudite to his wordes, the Fishermen, who before were sent out by their Maister to dragge out the other nettes, hauing found somewhat in the botome too ponderous for their strength to pull vp, they beganne to lewre and hallow to  
 [30] their Maister for more helpe, crying that there was a fish hung in their net, like a poore mans case in the Lawe, it would hardly come out, but Industry being a preuayling workeman, before helpe came, vp came the Fish expected, but prooued indéede to be a rusty armour. At the name  
 [35] of which word Armour, *Pericles* being rowzed, he desired of the poore Fishermen, that he who better than they, was acquainted

acquainted with such furniture, might haue the view of it. In briefe, what hée could aske of them, was granted: the Armour is by Pericles viewed, and knowne to be a defence which his father at his last will gaue him in charge to kéepe, that it might prooue to be a defender of the sonne, [5] which he had knowne tō be a preseruer of the father: so accompting all his other losses nothing, since he had that a-gayne, wherby his father could not challenge him of disobedience: and thanking Fortune, that after all her crosses, shée had yet giuen him somewhat to repayre his for- [10] tunes, begging this Armour of the Fishermen, and telling them, that with it hée would shew the vertue hée had learned in Armes, and trie his chiuallry for their Princesse Thaysa, which they applauding, and one furnishing him with an old gowne to make Caparisons for his horse, [15] which horse hée prouided with a Iewel, whom all the raptures of the sea could not bereaue from his arme, and other furnishing him with the long sideskirtes of their cassockes, to make him bases, his Armour rusted: and thus disgracefully habilited, Prince Pericles with their con- [20] duct is gone to the Court of Symonides, where the Fishermen had fore-tolde him was all the preparation, that eyther Art or Industrie might attaine vnto, to solemnize the birth day of faire Thaysa the good King Symonides daughter. This is the day, this Symonides Court, where the [25] King himselfe, with the Princesse his daughter, haue placed themselues in a Gallery, to beholde the triumphes of seuerall Princes, who in honour of the Princes birth day, but more in hope to haue her loue, came purposely thither, to approue their chiuallrie. They thus seated, [30] and Prince Pericles, as well as his owne prouiding, and the Fishermens care could furnish him, likewise came to the court. In this maner also 5. seuerall princes (their horses richly caparasoned, but themselues more richly armed, their Pages before them bearing their Deuices on their [35] shields) entred then the Tilting place. The first a prince

[30] A patterne of the painefull Aduentures

of *Macedon*, and the Device hée bore vpon his shield, was a blacke Ethiope reaching at the Sunne, the word, *Fu-  
tua vita mihi*: which being by the knights Page deliuered  
to the Lady, and from her presented to the King her father,  
[5] hée made playne to her the meaning of each imprese: and  
for this first, it was, that the Macedonian Prince loued  
her so well hée helde his life of her. The second, a Prince  
of *Corinth*, and the Device hée bare vpon his shield was a  
wreathe of Chualry, the word, *Me pompae prouerxi apex*,  
[10] the desire of renoune drew him to this enterprise. The  
third of *Antioch*, and his Device was an armed Knight,  
✓ being conquered by a Lady, the word, *Pne per doleera  
qui per sforza*: more by lenitie than by force. The fourth  
of *Sparta*, and the Device he bare was a mans arme enui-  
[15] roned with a cloude, holding out golde thats by the touch-  
stone tride, the word, *Sic spectanda fides*, so faith is to be  
looked into. The fift of *Athens*, and his Device was a  
flaming Torch turned downeward, the word, *Qui me alit  
me extinguit*, that which giues me life giues me death. The  
[20] sixt and last was *Perciles*, Prince of *Cyrc*, who hauing nei-  
ther Page to deliuer his shield, nor shield to deliuer, ma-  
king his Device according to his fortunes, which was a  
withered Braunch being onely gréene at the top, which  
proued the abating of his body, decayed not the noblesse  
[25] of his minde, his word, *In hac spe uiuo*, In that hope I  
liue. Himselfe with a most gracefull curtesie presented it  
vnto her, which sbée as curteously receiued, whilst the  
Péeres attending on the King forbare not to scoffe, both at  
his presence, and the present hée brought, being himselfe  
[30] in a rusty Armour, the Caparison of his horse of plaine  
country russet, and his owne Bases but thé skirtes of a  
poore Fishermans coate, which the King mildely reproo-  
uing them for, hée tolde them, that as Vertue was not  
to be approoued by wordes, but by actions, so the out-  
[35] ward habite was the least table of the inward minde, and  
counselling them not to condemne ere they had cause to ac-  
cuse:

cuse: They went forward to the triumph, in which noble exercise they came almost all, as short of Pericles perfections, as a body dying, of a life flourishing. To be short, both of Court and Commons, the praises of none were spoken of, but of the meane Knights (for by any other name he was yet vnknowne to any.) But the Triumphes being ended, Pericles as chiefe, (for in this dayes honour hée was Champion) with all the other Princes, were by the Kings Marshall conducted into the Presence, where Symonides and his daughter Thyrsa, with a most [5] stately banquet stayed to giue them a thankfull intertainment. At whose entraunce, the Lady first saluting Pericles, gaue him a wreathe of Chivalry, welcommed him as her knight and guest, and crowned him King of that dayes noble enterprise. In the end, all being seated by [10] the Marshall at a table, placed directly ouer-against where the king and his daughter sate as it were by some diuine operation, both King and daughter, at one instant were so stricke in loue with the noblenesse of his woorth, that they could not spare so much time to satisfie themselues [20] with the delicacie of their viands, for talking of his prayes: while Pericles on the other side obseruing the dignity wherein the King sate, that so many Princes came to honour him, so many Péeres stoode ready to attend him, hée was stricke with present sorrow, by remembring the losse [25] of his owne. Which the good Symonides taking note of, and accusing himselfe before there was cause, that Pericles spirites were dumpt into their melancholy, through some dislike of the slackenesse hée found in his entertainment, or neglect of his woorth, calling for a boule of wine, [30] hée dranke to him, and so much further honoured him, that he made his daughter rise from her seate to beare it to him, and withall, willing her to demaund of him his name, Countrey, and fortunes, a message (gentle Lady) shée was as ready to obey vnto, as her Father was to com- [35] maund, reioycing that shée had any occasion offered her

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whereby shée might speake vnto him. Pericles by this time hath pledged the King, and by his daughter (according to his request) thus returneth what hée is, that hée was a Gentleman of **Tyr**, his name Pericles, his education [5] béene in **Artes** and **Armes**, who looking for aduentures in the world, was by the rough and vnconstant Seas, most vnfortunately bereft both of shippes and men, and after shipwreкке, throwen vpon that shoare. Which mis-haps of his the king vnderstanding of, hée was strucke with [10] present pittie to him, and rising from his state, hē came forthwith and imbraced him, bade him be cheered, and tolde him, that whatsoeuer misfortune had impayred him of, Fortune, by his helpe, could repayre to him, for both himselfe and Countrey should be his friendes, and pre- [15] sently calling for a goodly milke white Steede, and a payre of golden spures, them first hee bestowed vpon him, telling him, they were the prises due to his merite, and ordained for that dayes enterprise: which kingly curtesie Pericles as thankfully accepting. Much time hée- [20] ing spent in dauncing and other renells, the night béeing growne olde, the King commaunded the Knights shoulde be conducted to their lodgings, giuing order, that Pericles Chamber should be next his owne, where wée will leane them to take quiet rest, and returne backe to **Tyr**.

[25]

*The fift Chapter.*

How Helicanus heard newes of Antiochus and his daughters deaths, and of his sending of other Lords in search of their Prince Pericles.

[30]



Antiochus, who as before is discoursed, hanning committed with his owne daughter so foule a sinne, shamed not in the same foulesse to remaine in it with her, neither had shée that touch of grace, by repentaunce to  
con-



constraime him to abstinence, or by perswasion to deny his  
 continuance: long, like those miserable serpents did their  
 greatnesse flourish, who vse fairest shewes for fowlest e-  
 nills, till one day himselfe seated with her in a Charriot,  
 made of the purest golde, attended by his péeres, and ga- [5]  
 sed on by his people, both apparrelled all in Jewells, to  
 out face suspition, and beget wonder (as if that glorious  
 outsides were a wall could kéepe heauens eye from know-  
 ing our intents) in great magnificence rode they through  
 Antioch: But see the Iustice of the Highest, though sinne [10]  
 flatter, and man perseuere, yet surely Heanen at length  
 dooth punish. For as thus they rode, gazing to be gazed  
 vpon, and proud to be accompted so, Vengeance with a  
 deadly arrow drawne from foorth the quiuer of his wrath,  
 prepared by lightning, and shot on by thunder, hitte, and [15]  
 strucke dead these proud incestuous creatures where they  
 sate, leauing their faces blasted, and their bodies such a  
 contemptfull obiect on the earth, that all those eyes, but  
 now with reuerence looked vpon them, all hands that ser-  
 ued them, and all knées adored them, scorned now to [20]  
 touch them, loathd now to looke vpon them, and disdained  
 now to giue them buriall. Nay, such is heauens hate to  
 these and such like sinnes, and such his indignation to his-  
 present euill, that twixt his stroke and death, hée lent not  
 so much mercy to their liues, wherein they had time to [25]  
 crie out; Iustice, be mercifull, for we repent vs. They  
 thus dead, thus contemned, and instéede of kingly monu-  
 ment for their bodies left, to be intoombed in the bowelles  
 of rauenous fowles, if fowles would eate on them. The  
 strangenesse of their deaths were soone rumored ouer that [30]  
 part of the world, and as soone brought to the eares of Hec-  
 lycanus, who was a carefull watchman to haue know-  
 ledge of whatsoener happed in Antioch, and by his know-  
 ledge to preuent what daunger might succede, eyther to  
 his Prince, or to his subiectes in his absence, of which [35]  
 tragedy he hauing notice, presently he imparted the news

[34]      A patterne of the painefull Adventures

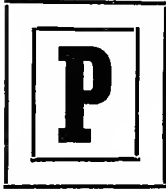
thereof to his graue and familiar friend Lord *Eschines*, and now told him what till now hee had concealed, namely of their incest together, and that onely for the displeasure which princely *Pericles* feared *Antiochus* bore towardes  
 [5] him, and might extend to his people, by his knowledge thereof, hee thus long by his counsell had discontinued from his kingdome.

Now it hapned that these tydings arriued to his eares, iust at the instant, when his graue counsell could no lon-  
 [10] ger alay the head-strong multitude from their vnciuil and  
 ✓ giddy muteny: and the reason of them (who most commonly are vureasonable in their actions) to drawe themselves to this faction, was, that they supposed their prince was dead, and that being dead, the kingdome was left  
 [15] without a successfull inheritor, that they had bin onelie by *Helicanus* with vaine hope of *Pericles* returne, deluded, and that euen now the power being, by his death, in their hands, they would create to themselues a new soueraigne, and *Helycanus* should be the man. Many reasons hee vsed  
 [20] to perswade them, many Arguments to withstand them: nothing but this onely preuailed with them, that since he only knew their Prince was gone to trauell, and that, that trauell was vndertaken for their good, they would abstaine but for threé months longer from bestowing that  
 [25] dignity which they calld their loue, though it was his dislike vpon him, and if by that time (which they with him should still hope for) the gods were not pleased for their perpetuall good to restore vnto them their absent Prince, hee then with all willingnesse would accept of their suffra-  
 [30] ges. This then (though with much trouble) was at last by the whole multitude accepted, and for that time they were all pacified, when *Helicanus* assembling all the pées vnto him, by the aduise of all, chose some from the rest, and after his best instructions, or rather by perswasions  
 [35] and graue counsell giuen, hee sent them to inquire of their Prince, who lately left at *Pentapolis* was highly honoured by good *Symonides*. *The*

*The sixth Chapter.*

How Prince Pericles is married to Thaysa king Symonides daughter, and how after he hath heard newes of Antiochus death, hee with his wife departeth toward his owne Country of Tyre.

[5]



Since Pericles hauing had (as before is mentioned) his lodging directed next adioyning to the kings bed-chamber, whereas all the other Princes vpon their coming to their lodgings betooke themselues [10] to their pillowes, and to the nourishment of a quiet sleepe, he of the Gentlemen that attended him, (for it is to be noted, that vpon the grace that the king had bestowed on him, there was of his Officers toward him no attendance wanting) hee desired that hee might be left [15] priuate, onely that for his instant solace they would pleasure him with some delightfull Instrument, with which, and his former practise hee intended to passe away the tediousnesse of the night insteade of more fitting slumbers. His wil was presently obeyed in all things since their ma- [20] ster had commaunded he should be disobeyed in nothing: the Instrument is brought him, and as hee had formerly wished, the Chamber is disturnished of any other company but himselfe, where presently hee beganne to compell such heauenly voyces from the sencelesse workemanship, [25] as if *Apollo* himselfe had now beene fingering on it, and as if the whole Sinode of the gods, had placed their deities round about him of purpose, to haue beene delighted with his skill, and to haue giuen prayes to the excellencie of his art, nor was this sound onely the rauisher of al hearers, [30] but from his owne cleere breast hee sent such cheerefull notes, which by him were made vp so answerable to the others sound, that they seemed one onely consort of musike, and

and had so much delieacie, and out of discordes making vp so excellent a coniunction, that they had had power to haue drawne backe an eare, halfe way within the graue to haue listned vnto it, for thus much by our story we are certaine [5] of, that the good Symonides (being by the height of night, and the former dayes exercise, in the ripenesse of his contentfull sleepe) hée reioyced to be awakend by it, and not aecompting it a disease that troubled him in the hearing, but a pleasure wherewith hée still wished to be delighted. [10] In briefe, hée was so satisfied to heare him thus expresse his excellence, that hée aecompted his Court happy to entertaine so worthy a guest, and himselfe more happy in his acquaintance. But day that hath still that soueraigntie to drawe backe the empire of the night, though a while [15] shée in darkenesse vsurpe, brought the morning on, and while the king was studying with what aunswerable present, wherewith to gratifie this noble Princee for his last nights musicke, a Gentlewoman (whose seruiee was thither commaunded by his Daughter) brought him a [20] Letter, whose in-side had a sute to him to this purpose.

The Lady Chanfaes Letter to the King  
her Father.

**M**ost noble Father, what my blushing modesty forbids me to speake, let your fotherly loue excuse that I [25] write, I am suddude by loue, yet not inthralld through the licentiousnes of a loose desire, but made prisoner in that noble battell twixt Affection and Beale: I haue no life but in this liberty, neither any liberty but in this thraldome, nor shall your tender selfe, weighing my affections truely in the Scale [30] of your Judgement, haue cause to contradict me, since him I loue hath as much merite in him, to challenge the title of a Sonne, as I blood of yours to inherite the name of a daughter,

ter, then if you shall refuse to giue him me in marriage, deny not I pray you to make ready for my funerall.

Tis the stranger Pericles.

Which request of hers, when the king her father had thus vnderstood of, hée beganne first to examine with him [5] selfe, what vertue was in this choice, that should hind her thoughts to this liking, and what succéeding comfort hée might expect, the expectation of which, might inuite him to his consent. First hée beganne to remember himselfe, that he came vnto his Court but poore, and for po- [10] uerty, quoth the good king, tis a woorkemanship, that Nature makes vppe euen for others to contemne, and, which in these times, is growne odious to kéepe companie withall, that to marrie her which was his onely childe, and the expectation of his subiectes, with one of so lowe [15] blood and meane discent, would returne, rather a dishonour than a dignitie to his name, since Parents rather expect the aduancement of Titles, and the raising of their houses, in the vnitng of their issue, than the declining: but in the end, when hée had put all the Interiecti- [20] ons he could betwéen her loue and his liking, his vprightnesse made him see, that in vertue consisted mans onely perfection, and in him, as her befitting Court, she thought it fittest to kéepe her royall residence, and in that opinion allowing of his daughters choice, hée thought himselfe [25] happy to liue Father to such a vertuous sonne, and his daughter more happy to be coupled to so noble a husband. And as hée was now thus contracting them together in his reioycng thoughts, euen in the instant came in Pericles, to giue his Grace that salutation which the morning [30] required of him, when the king intending to dissemble that in shew, which hée had determined on in heart, hée first tolde him, that his daughter had that morning sent vnto him

E him

him that Letter, wherein shée intreated of him, that his Grace would be pleased, that himselfe (whom shée knew to call by no other name but the Stranger *Pericles*) might become her Schoolemaister, of whose rariety in musicke, [5] excellencie in song, with comelinesse in dauncing, not onely shée had heard, but himselfe had borne testimonie to be the best, that euer their iudgements had had cause to iudge of. When *Pericles*, though willing to yéelde any [10] courtesies to so gracious a Lady, and not disdainig to be commaunded any seruices by so good a Lord, yet replied, Though all his abilities were at his Graces pleasure, yet he thought himselfe vnwoorthy to be his daughters schoolemaister. I but quoth *Symonides*, shée will not be denied to be your Scholler, and for manifest prooffe thereof héere [15] is her owne Character, which to that purpose shée hath sent vnto vs, and we to that purpose giue you leaue to reade: which *Pericles* ouerlooking, and finding the whole tenour thereof to be, that his daughter from all the other Princes, nay from the whole worlde, sollicitid him for [20] her husband, he straitway rather coniectured it to be some subtiltie of the father to betray his life, than any constancy of the princessse to loue him: and forthwith prostrating himselfe at the kings féete, hée desired that his Grace would no way séeke to staine the noblenesse of his minde, [25] by any way séeeking to intrappe the life of so harmelesse a Gentleman, or that with euill he would conclude so much good which he already had begunne toward him, protesting, that for his part, his thoughts had neuer that ambition, so much as to ayme at the loue of his daughter, nor [30] any action of his, gaue cause of his princely displesure: but the king faining still an angry brow, turned toward him, and tolde him, that like a traitour, hée lyed. Traytour, quoth *Pericles*? I, traytour, quoth the king, that thus disguised, art stolne into my Court, with the witchcraft of [35] thy actions to bewitch, the yéelding spirit of my tender Childe. Which name of Traytor being againe redoubled,

*Pericles*

Pericles then, instead of humbleness seemed not to forget his auntient courage, but holdely replied, That were it any in his Court, except himselfe, durst call him traytor, euen in his bosome he would write the lie: affirming, that he came into his Court in search of honour, and not to be [5] a rebell to his State, his bloud was yet vntainted, but with the heate, got by the wrong the king had offered him, and that he boldly durst, and did defie, himselfe, his subiectes, and the prowdest danger, that eyther tyranny or treason could inflict vpon him. Which noblenesse of his, [10] the king inwardly commending, though otherwise dissembling, he answered, he should prooue it otherwise, since by his daughters hand, it there was evident, both his practise and her consent therein. Which wordes were no sooner vttered, but **Thayfa** (who euer since she sent her Fa- [15] ther her Letter, could not containe her selfe in any quiet, till she heard of his answer) came now in, as it had benee her parte, to make aunswere to her Fathers last sillable, when prince Pericles yeelding his body toward her, in most curteous manner demaunded of her by the hope she had of [20] heauen, or the desire she had to haue her best wishes fulfilled héere in the worlde, that shée would now satisfie, her now displeased Father, if euer he, by motion, or by letters, by amorous glaunces, or by any meanes that Louers use to compass their disseignes, had sought to be a [25] friend in the noblenesse of her thoughts, or a copartner in the worthinesse of her loue, when she as constant to finish, as she was forward to attempt, againe required of him, that suppose he had, who durst take offence thereat, since that it was her pleasure to giue him to knowe [30] that he had power to desire no more than she had willingness to performe? How minion, quoth her Father (taking her off at the very word, who dare be displeased withall?) Is this a fit match for you? a stragling **Thescus** borne we knowe not where, one that hath neither bloud nor merite [35] for thée to hope for, or himselfe to challenge euen the least

allowaunce of thy perfections, when she humbling her princely knées before her Father, besought him to consider, that suppose his birth were base (when his life she wed him not to be so) yet hée had vertue, which is the very  
 [5] ground of all nobilitie, enough to make him noble: she intreated him to remember that she was in loue, the power of which loue was not to be confined by the power of his will. And my most royall Father, quoth shée, what with my penne I haue in secret written vnto you, with my  
 [10] tongue now I openly confirme, which is, that I haue no life but in his loue, neither any being but in the enjoying of his worth. But daughter (quoth *Symonides*) equalles to equalles, good to good is ioyned, this not being so, the hauine of your minde in rashnesse kindled, must  
 [15] againe be quenched, or purchase our displeasure. And for you sir (speaking to prince *Pericles*) first learne to know, I banish you my Court, and yet scorning that our kingly inragement should stoope so lowe, for that your ambition sir, Ile haue your life. Be constant, quoth *Thayfa*, for euerie  
 [20] droppe of blood hée sheades of yours, he shall draw an other from his onely childe. In briefe, the king continued still his rage, the Lady her constancie. While *Pericles* stode amazed at both, till at last the Father being no longer able to subdue that which he desired as much as shée,  
 [25] catching them both rashly by the handes, as if hée meant strait to haue inforced them to imprisonment, heclapt them hand in hand, while they as louingly ioyned lip to lip, and with tears trickling from his aged eyes, adopted him his happy sonne, and bade them liue together as man and  
 [30] wife. What ioy there was at this coupling; those that are Louers and enjoy their wishes, can better conceine, than my pen can set downe; the one reioycing to be made happy by so good and gentle a Lord, the other as happy to be enriched by so vertuous a Lady. What preparation  
 [35] there was for their marriage, is sufficiently expressed in this, that she was the onely daughter to a King, and had her  
 her



her fathers liking in her loue: what spéede there was to that marriage, let those iudge who haue the thoughtes of **Thayfa** at this instant, only conceiue the solempnities at the Temple are doone, the feast in most solempne order finished, the day spent in musicke, dauncing, singing, and [5] all Courtly communication, halfe of the night in masks and other courtly shewes, and the other halfe in the happy and lawfull imbracements of these most happy Louers. The discourse at large of the liberall Challenges made and proclaimed, at Tilt, Barriers, running at the Ring, iocco [10] di can, manning fierce horses, running on foote, and dauncing in armours, of the stately presented Playes, Shewes disguised, Spéeches, Maskes and Mummeries, with continuall harmony of all kinde of Musicke, with banquetting in all delicacie, I leaue to the consideration [15] of them who haue behelde the like in Courtes, and at the wedding of princes, rather than afford them to the description of my penne, only let such conceiue, all things in due order were accomplished, the duties of marriage performed: and faire **Thayfa** this night is conceiued with child. [20]

The next day Ioy dwelling thorow the whole kingdom for this coniunction, euery man arose to feasting and iollity, for the wedding triumphs continued a whole moneth, while Time with his feathered wings, so fanned away the houres, and with his slippery féete, so glided ouer [25] the dayes, that nine Moones had almost chaunged their light, ere halfe the time was thought to be expired, when it happened, that as the good **Symonides** and princely **Pericles** with his faire **Thayfa** were walking in the garden adioyning to their pallace, one of the Lords, who (as before) [30] were sent by graue and carefull **Heircanus**, in search of their abseut Prince, came hastily in to them, who vppon his knée deliuered vnto the yoong Prince a Letter, which being opened the contents therein spake thus vnto him: That **Antiochus** and his daughter (as is before described) [35] were with the violence of lightning (shot from heauen,)

strucke sodainely dead. And moreouer, that by the consent of the generall voyces the Cittie of *Antioch*, with all the riches therein, and the whole kingdome were reserued for his possession and princely gouernment. Which Letter [5] when he had read, he presently imparted the news thereof to his kingly Father, who vpon view receined, hée strait knew (what vntill then the modesty of *Pericles* had concealed) that his soune whome from pouerty hée aduanced to be the bedfellow of his daughter, was Prince of [10] *Cyre*, who for the feare he had of *Antiochus*, had forsooke his kingdome, and now had giuen vnto him the kingdome of *Antiochus* for recompence, that graue *Helycanus* had not without much labour, appeased the stubborne mutiny of the *Cyrians*, who in his absence would haue elected him [15] their king, and that to auoyde a future insurrection, (his whole state) in safety, how necessary it was for him to make a spéedy returne, which gladnesse *Symonides* imparted to his Daughter, who as gladly receiued them. While *Pericles* intending a while to leaue his déerest déere [20] behinde him, considering how dangerons it was for her to trauell by sea, being with childe, and so néere her time, he beganne to intreate of his kingly father of all necessarie prouision for his departure, since the safety of twoo kingdomes did importune so much: when on the other side [25] *Thayfa* falling at her fathers fête, her teares speaking in her sute faster than her wordes, shée humbly requested, that as his reuerend age tendered her, or the prosperitie of the Infant wherewith shée thought her selfe happy to be imburthened, hée would not permitte her to remaine be- [30] hinde him. Which teares of hers preuayling with the aged King, though compelling his teares to take a loth and sorrowfull departure of her. Their Shippes being strongly appoynted, and fraught with all things conuenient as golde, siluer, apparrell, bedding, victualls, and armour, [35] and fearing what too vnfortunately hapned, causing an aged Nurse called *Pyroclida* a Midwife, with other hand-  
maidens

maidens to attend her. They are shipt, and hée on shoare, like one gasing after the other with a gréedy desire, vntill he high vsurping waters tooke away the sight from them both.

*The seauenth Chapter.*

[5]

How faire Thaysa died in trauell of childe-birth vppon the Sea, and being throwen for buriall in the waters, was cast ashoare at Ephesus, and how by the excellent labour of Lord Cerimon a skilsfull Physitiou, she was restored to her life againe, and by her owne request placed to liue a [10] Notary in the Temple of Diana.



Since Pericles, with his Quéene Thaysa, being thus on shippe-boorde, and their marriners merrily hauing hoysed vppe their sayles, their vessels, as prowde of [15] such a fraught wherewith they were enriched, galloped chéerefully on the Ocean. Fortune did now séeme to looke fairely, neyther was there promise of any other alteration, the day looked louely, and the sea smiled for ioy, to haue her bosome pressed [20] with these burthens: But nothing in this world that is permanent, Time is the father of Fortune, hée is slippery, and then of necessitie must his childe be fickle: and his was his alteration, a cloude séemed to arise from forth the south, which being by the Maister and Marriners be- [25] held, they tolde Prince Pericles, that it was messenger of a storme, which was no sooner spoken, but as if the seaueus had conspired with the waters, and the windes in assistant to both, they kept such a blustering, and such in vnruely stirre, that none could be heard to speake but [30] hemselues, seas of waters were receiued into their ships while others fought against them to expell them out, stop  
the

[4]

the leage there cries out one, hale vppe the maine howlings there calles out another, and with their confusion (neither vnderstanding other, since the storme had gotte the maistry) they made such a hideous noyse, that it had [5] had power to haue awakened Death, and to haue affrighted Patience: nor could it choose then but bring much terror to our sea-sicke Quéene, who had beene vsed to better attendance, than was now offered her by these ill tutored seruantes Winde and Water: but they who neither re- [10] spect birth nor blood, prayers nor threats, time nor occasion, continued still their boysterous hauocke. With which stirre (good Lady) her eies and eares, hauing not till then bin acquainted, she is strucke into such a hasty fright, that welladay she falles in trauell, is deliuered of a daugh- [15] ter, and in this childe-birth dies, while her princely husband being aboute the hatches, is one while praying to heauen for her safe deliuerance, an other while suffering for the sorow wherwith he knew his Quéene was imburthened, he chid the contrary storme (as if it had been sensible of hearing) to be so vnmanerly, in this vnfitting season, and when so good a Quéene was in labor, to keep such a blustering: thus while the good Prince remayned reproo- [20] uing the one, and pittying the other, vp comes *Lycorida* the Nurse, sent along by good *Symonides* with his daugh- [25] ter, and into his armes deliuers his Sea-borne Babe, which he taking to kisse, and pittying it with these words: Poore inch of Nature (quoth he) thou arte as rudely welcome to the worlde, as euer Princesse Babe was, and hast as chiding a natiuitie, as fire, ayre, earth, and water [30] can affoord thée, when, as if he had forgot himselfe, he abruptly breaks out: but say *Ficorida*, how doth my Quéene? O sir (quoth she) she hath now passed all daungers, and hath giuen vppe her griefes by ending her life. At which wordes, no tongue is able to expresse the tide of sorrowe [35] that ouer-bounded *Pericles*, first looking on his Babe, and then crying out for the mother, pittying the one that had lost

lost her bringer ere shée had scarce saluted the worlde, lamenting for himselfe that had béene bereft of so inestimable a Iewell by the losse of his wife, in which sorrowe as he would haue procéded, vppe came the Maister to him, who for that the storme continued still in his tempestuous height, brake off his sorrowe with these sillables. Sir, the necessitie of the time affoordes no delay, and we must intreate you to be contented, to haue the dead body of your Quéene throwne ouer-boorde. How varlet! quoth Pericles, interrupting him, wouldest thou haue me cast that body into the sea for buriall, who being in misery receiued me into fauour? We must intreate you to temperance sir (quoth the Maister) as you respect your owne safety, or the prosperitie of that prety Babe in your armes. At the naming of which word Babe, Pericles looking mournfully vpon it, shooke his head, and wept. But the Maister going on, tolde him, that by long experience they had tried, that a shippe may not abide to carry a dead carcasse, nor would the lingering tempest cease while the dead body remayned with them. But the Prince séeking againe to perswade them, tolde them, that it was but the fondnes of their superstition to thinke so. Call it by what you shall please sir (quoth the Maister) but we that by long practise haue tried the prooffe of it, if not with your graunt, then without your consent (for your owne safety, which wée with all duety tender) must so dispose of it. So calling for his seruants about him, he willed one of them, to bring him a chest, which he foorthwith caused to be well bitumed and well leaded for her coffin, then taking vp the body of his (euen in death) faire **Thayfa**, he arrayed her princely apparrell, placing a Crowne of golde vpon her head, with his owne hands, (not without store of funerrall teares) he layed her in that Toombe, then placed hée also store of golde at her head, and great treasure of siluer at her féeete, and hauing written this Letter which he layd vpon her breast, with fresh water flowing in his eyes, as

[46] A patterne of the painefull Aduentures

loath to leaue her sight, he nayled vp the Chest, the Tenor of which writing was in forme as followeth;

[5] If ere it hap this Chest be drinen  
 On any shoare, on coast or haue,  
 I Pericles the Prince of Tyre,  
 (That loosing her, lost all desire,)  
 Intreate you giue her burying,  
 Since she was daughter to a King:  
 This golde I giue you as a fee,  
 [10] The Gods requite your charitie.

The Chest then being nayled vp close, he commaunded it to be lifted ouer-boorde, and then naming his Childe **Marina**, for that she was borne vppon the Sea, he directed his Maister to alter the course from **Tyre**, (being a [15] shorter cutte to **Charfus**) and for whose safety he thither intended, where with his hoste **Cleon** and **Diomyssa** his wife, he intended to leaue his little infant, to be fostered and brought vp. The dead body being thus throwne ouer-boorde, when as if Fortune had bethought her, that shee [20] had wrought her vtmost spight to him, by bereauing him of so great a comfort, euen in the instant the tempest ceaseth, where we will leaue Prince **Pericles** vppon calme waters, though not with a calme winde, sayling to **Charfus**: and beholde, the next morning, by which time, the [25] waues had rouled, from waue to waue this Chest to land, and cast it ashoare on the coast of **Ephesus**, in which City liued a Lord called **Cerimon**, who, though of noble bloud, and great possessions, yet was he so addicted to studie, & in searching out the excellencie of Arts, that his felicitie con- [30] sisted in contemplation, wisely fore-knowing, so icie is the state of riches, that it is thawed to nothing, by the least aduersitie, that carelesse heires may dispend, and riot consume them, when one vertue, and our deserued fame attendeth immortality, this consideration made him so to  
 apply

apply his time in Letters, and in searching out the nature of Simples, that he grew so excellent in the secret of Physicke, as if Apollo himselfe, or another Asculapius had béene his Schoolemaister: nor was he of this plentie a niggard to the néedie, but so bonnifull to the distressed, [5] that his house and hand were accompted the hospitalls for the diseased. This Lord Cerimon had his residence built so neare the shoare, that in his windowes he ouer-looked the Sea: and being this morning in conference with some that came to him both for helpe for themselues, and reliefe [10] for others; and some that were relating the crueltie of the last nights tempest, on a sodayne casting his eye from forth his casement towards the maine, he might espie the waters, as it were, playing with the Chest wherein the dead Quéene was ineoffind, and which was vpon the so- [15] dayne, by a more eager billow, east on his bankes, when presently thinking it to be the remnant of some shippe-wracke, caused in the last nights storme, calling for his seruants, hée forthwith commaunded them to haue it brought vppe to him as forfeited vnto him, being cast on [20] his ground, which accordingly performed, hée as presently gane charge it should be opened, when not without much wonder he straitway viewed the dead body of the Quéene, so crowned, so royally apparelled, so intrea- [25] sured as before, and taking vp the writing which he likewise found placed vpon her breast, hée read it to the Gentlemen, who at that time accompanied him, and knowing it thereby to be the dead Quéene to Prince Pericles. Now surely, quoth Pericles, thou hast a bodie euen drowned with woe for the losse of so goodly a creature: for Gen- [30] tlemen, sayde he, as you may perceiue, such was the excellencie of her beauty, that grimme Death himselfe hath not power to suffer any deformitie to accompany it. Then laying his hand gently vpon her chéeke, he bethought him that life had not lost all the workemanshippe that Nature [35] had bestowed vppon her, for euen at the opening of the

[48]      A patterne of the painefull Aduentures

Chest, & as it were she then receiuing fresh aire, he might perceue, a new but calm glowing to recspire in her chéecks, with which being somewhat amazed. Now surely Gentlemen, quoth hée turning to them, who were gréedily set [5] round about him, this Quéene hath not long béene in-  
 ✓ traunced, and I haue read of some Egyptians, who after foure houres death, (if man may call it so) haue raised impouerished bodies, like to this, vnto their former health, nor can it be disparagement to me to vse my best practise [10] on this Quéene, to which by the Gentlemen that accompanied him, hée was encouraged to attempt, since that the recouery of her could not but appeare to be a worke of wonder, and since that his fortune was so successefull in his ministring, that all *Ephesus* was repleate with his [15] helpe, so calling for a seruant of his to attend him with certayne boxes which he named were in his studie, as also with fire and necessary linnen, inuoking *Apollo* to be gracious to his empericke, and the worke in hand, he began to apply to her, First pulling downe the clothes from [20] off the Ladies bosome, he powred vppon her a most precious oyntment, and bestowing it abroad with his hand, perceiued some warmth in her breast, and that there was life in the body, whereat somewhat astonished, he felt her pulses, layde his chéeke to her mouth, and examining all [25] other tokens that he could deuise, he perceiued how death stroue with life within her, and that the conflict was dangerous, and doubtfull who should preuaile. Which béeing done, he chafed the body against the fire, vntill the bloud which was congealed with colde was wholly dissol- [30] ned, when powring a precious liquor into her mouth, hée perceiued warmth more & more to encrease in her, and the golden fringes of her eyes alitle to part: then calling softly to the Gentlemen who were witnesses about him, he bade them that they should commaund some still musicke to [35] sound. For certainly quoth he, I thinke this Quéene will liue, and suppose that she hath bin much abused, for she



she hath not béene long intraunced, condemning them for rashnesse so hastily to throwe her ouer-boorde. And when he had so said, he tooke the body reuerently into his armes, and bare it into his owne Chamber, and layed it vpon his bed groneling vpon the breast, then tooke hée certaine hote [3] and comfortable oiles, and warming them vpon the coles, he dipped faire wooll therein, and fomented all the bodie ouer therewith, vntill such time as the congealed bloud and humours were thorowly resolued, and the spirites in due forme recouered their woonted course, the veines wa- [4] xed warme, the arteries beganne to beate, and the lungs drew in the fresh aîre againe, and being perfectly come to her selfe, lifting vp those now againe pricelesse diamonds of her eyes, O Lord (quoth shée) where am I? for it sée- meth to me that I haue béene in a strange Countrey. And [15] wheres my Lord I pray you? I long to speake with him. But Cerimon, who best knew, that now with any thing to discomfort her, might bréede a relapse, which would be vnrecouerable, intreated her to be chéered, for her Lord was well, and that anone, when the time was more fit- [20] ting, and that her decayed spirites were repayed, hée would gladly speake with her: So, as it were, being but newly awaked from death, to the great amasement of the beholders, she presently fell into a most comfortable slumber, which Lord Cerimon giuing charge none should di- [25] sturbe her of, he in the meane time, and against she should awake, prouided cherishing meates, and as her strength grew, gaue wholesome clothes to refresh her with. But not long after, weakenesse being banished from her, and Cerimon, by communication knew, that shée came of the [30] stocke of a King, he sent for many of his friendes to come vnto him, and adopted her for his owne daughter, and related vnto her, howe after so gréeuous a tempest, in what manner shée was found. In which tempest she sup- posing her kingly husband to be shipwrecked, shée with [35] many teares intreated, that since he had giuen her life, he



uen this cause, to prooue your thankfulnessse. When both vowing by solemne oath, their care should be on her, as reason vnto themselues, who is the guider of mans life: he satisfied with that their promise, thanked them, telling them moreouer, that with them also he woulde [5] leane **Lycorida** her mothers nurse, (and giuen vnto him by her good father **Symonides**) that shée might be a nurse vnto her child, only further requesting them, and so charging **Lycorida**, that if it pleased the gods to lend her life to the yéeres of vnderstanding, they should not till his returne, [10] make knowne vnto her, that she was a braunch sproong from him, but onely be brought vppe as the daughter of **Clcon** and **Dyonysa**, lest that the knowledge of her high birth, should make her growe proud to their instructions. Of which hauing likewise promise, he deliuered the in- [15] fant and the nurse to **Clcon**, and therewithall, great sums of golde, siluer, and apparrell, and vowing solemnelly by othe to himselfe, his head should grow vncisserd, his beard vntrimmed, himselfe in all vncomely, since he had lost his Quéene, and till he had married his daughter at ripe [20] years. When they much wondring at so strange a resolute, and promising to be most faithfull with all diligence according to his directions, **Pericles** tooke his leaue, departed with his Ship, sayling euen to the vttermost parts of all **Egypt**, while his yong daughter **Marina** grew vp to more [25] able discretion, and when she was fully attaind to 5. yéers of age, being to her selfe knowne no other but to be frée borne, she was set to Schoole with other frée children, alwayes ioyntly accompanied with one onely daughter that **Dionysa** had, being of the same time that she was of, where [30] growing vp, aswel in learning, as in number of yéeres, vntill she came to the reckoning of louretéene, one day when she returned from Schoole, she found **Lycorida** her Nurse sodainely fallen sicke, and sitting beside her vpon the bed, she as in care of her, demaunded the cause and manner of [35] her sicknesse: when the Nurse finding her disease to haue

no hope of recovery, but a harbinger that came before to prepare a lodging for death, answered her to this purpose; For my sicknesse, quoth she, it matters not (deare childe) since it is as necessary to be sicke, as it is needefull to die, [5] onely I intreate of you to hearken vnto a dying womans wordes that loueth you, and laying them vppe in your heart, perswade your selfe, that in these houres no sinner should, or can be so wretched, to spare a minute to finde time to lie. Knowe then, that you are not the daughter [10] of **Clcon** and **Dyonysa**, as you till this haue supposed: but hearken vnto me, and I will declare vnto thee the beginning of thy birth, that thou mayest knowe how to guide thy selfe after my death: **Pericles** the Prince of **Tyre** is thy father, and **Thayfa** king **Symouides** daughter was thy mo- [15] ther: which father and mother departed from thy grandsir at **Pentapolis** toward their kingdom of **Tyre**, thy mother being at Sea, fell in trauell with thee, & died after thou wert borne: when thy Father **Pericles** inclosed her body in a Chest with princely ornaments, laying twenty talents of [20] golde at her head, and as much at her fete in siluer; with a Scedule written, containing the dignitie of her birth, & manner of her death, then caused he the Chest to be thrown ouer-boorde into the Sea, thorow a superstitious opinion which the mariners beleued, leauing her body so inriched, [25] to the intent, that whither soeuer it were driuen, they that found it, in regarde of the riches, would bury her according to her estate. Thus Lady were you borne vppon the waters, and your fathers Ship with much wresling of contrary windes, and with his vnspeakeable grieue of [30] minde, arriued at this shoare, and brought thee in thy swadling clowtes vnto this City, where he with great care deliuered thee vnto this thine hoste **Clcon** and **Dyonysa** his wife, diligently to be fostered by, and left me here also to attend vppon thee, swearing this oath to keepe in- [35] uiolate, his haire should be vnclisserd, his face vntrimmed, himselfe in all things vncomely continually to mourne for  
mother,

your dead mother, vntill your ripe yeares gaue him occasion to marry you to some prince worthy your birth and beauty; wherefore I now admonish you, that if after my death, thine hoste or hostesse, whom thou calst thy parents, shall happily offer thee any iniury, or discourteously taking [5] aduantage of thy absent father as vnbecfitting thine estate intertain thee, haste thee into the market place, where thou shalt finde a Statue erected to thy father standing, take hold of it, and crie aloude; You cittizens of **Tharsus**, I am his daughter, whose Image this is, who being mindefull [10] of thy fathers benefits will doubtlesse reuenge thy iniurie. When **Marina** thanking **Lycorida** for making that known to her, which till then was vnknowne, and happily either thorow Time or Death might haue béene buried in her ignorance: and vowing, if euer néede should so require (of [15] which as yet she had no cause to doubt) her counsell should be followed. And so **Lycorida** through sickenesse growing more weake, and **Marina** for this knowledge and aduise still tending on her, in her armes at last shée gaue vp the Ghost. [20]

*The ninth Chapter.*

How after the death of Lycorida the Nurse Dyonyssa enuying at the beauty of Marina, hired a seruant of hers to haue murderd her, and how she was rescned by certaine Pyrates, and by them carried to the Cittie of [25] Meteline, where among other bondslaues, shee was solde to a common Pawde.



**M**arina hauing thus by **Lycoridacs** meanes had knowledge of her parentes, and **Lycorida** hauing béene in her life, her most [30] carefull Nurse, shée (not without iust cause) lamented her death, and caused

G her

[54]      A patterne of the painefull Aduentures

her body to be solempnely interred, in a field without the walles of the Cittie, raising a monument in remembrance of her, vowing to her selfe a yeares solemne sadnesse, and that her eies also for so long a time should daily pay their [5] dewy offerings, as lamenting the losse of so good a friend.

But this decreée of hers being accomplished, and all the rites thereof faithfully fulfilled, she dismissed her bodie of her mourning attire, and againe apparrelled her selfe as before, in her most costly habilliments, frequenting the [10] Schooles, and diligently endeououring the studies of the Liberall Sciences, wherein she so out-went in perfection, the labours of all that were studious with her, that shée was rather vsed amongst them as their Schoolemistris to instruct, than their fellow Scholler to learne, onely for [15] her recreation betwixt the houres of study, dauncing, singing, sowing, or what experience soeuer (for in no action was she vnexpert, as also euey morning, and at noone, before she made her meale) she forgotte not to reuisite her Nurses sepulchre: and entring into the monument, vpon [20] her knées she there offered her funerall teares for the losse of her mother, and desiring the gods in their holy Synode to protect the safety of her father, accusing her selfe as an vnfortunate childe, whose béeing, caused the death of her mother, so good a Quéene, and the sorrow of her father, so [25] curteous a Prince: and in very déede, the whole course of her life was so affable and curteous, that she wonne the loue of all and euey man, accompting his tongue (the father of spéech) a trewant, which was not liberall in her prayses: so that it fortunéd as she passed along the stréete, [30] with **Dyonysa** her daughter, who was her companion and Schoole-fellow, and who till then she supposed had béene her sister. The people, as at other times, came running out of their doores with gréedy desire to looke vpon her; and beholding the beauty and comelinesse of **Marina** so farre [35] to out-shine **Dyonysas** daughter, who went side by side with her, could not containe themselues from crying out,

Hap-

Happy is that father who hath *Marina* to his daughter, but her Companion that goeth with her is fowle and ill-fauoured. Which when *Dionysa* heard, her enuy of those prayes bred in her a contempt, and that contempt soone transformed it selfe into wrath, all which shée for the instant dissembling, yet at her comming home withdrawing her selfe into a priuate walke, she in this maner with her selfe beganne to discourse; It is now quoth she, foure-  
tēene yéers since *Pericles* this out-shining gerles father departed this our Citty, in all which time we haue not re-  
ceiued so much as a Letter, to signifie that he remembers her, or or any other token, to manifest he hath a desiré to acknowledge her, whereby I haue reason to coniecture, that he is either surely dead, or not regardes her, though I must confesse, at his departure from hence, and his com-  
mitting her to our protection, he left her not vnfurnished of all things fitting the education of his childe, and a priu-  
cesse of her birth, both of golde, plate, and apparrell, euen competent enough to foster her according to her degré, nay (if néede were) to marry her according to her blood. But  
what of all this? he is absent, and *Ercorida* her Nurse is dead: Shée in beauty out-shines my childe, and I haue her fathers treasure in possession, (though giuen for her vse) shall make my daughter out-shine her. What though I knowe her father did reléene our Citty? I agayne doe  
knowe, that bnt few in these dayes requite benefites with thanks, longer than while they are in receiuing. In briefe, I enuy her, and she shall perish for it. With the which wordes she had no sooner concluded, but in comes a seruant of hers, and she now intended to make him the  
diuells. With this *Coniuc* she thus began to interpret her will: *Coniuc* quoth she, thou knowst *Marina*. And uadame, quoth he, for a most vertuous Gentlewoman. Talke not of vertue, quoth *Dionysa*, for thats not the bu-  
sinesse which we haue in hand; but I must haue thée learne  
to know her now, that thou mayest neuer know her after-

ward, I understand you not quoth *Æconine*. When she replied, Take this at large then, Thou art my bond-slaue, whom I haue power to enfranchise or captiue, if thou wilt obey me, first then receiue this golde as the earnest which [5] promisseth vnto thee a greater reward: but if thou deny to accomplish my desire, in bondage and imprisonment, I will fetter thee, and by no other meanes conclude my reuenge, but by thy death. Speake on my taske then good Madam, quoth *Æconine*, For what is it that a bondman [10] will not attempt for liberty, which is déerer to man then life, and what not I then? Thou knowest, quoth *Dyonysa* then, that *Marina* hath a custome, as soone as shee returneth home from schoole, not to eate meate before she haue gone to visite the sepulchre of her nurse. There at her [15] next deuotion, doe thou méete her, stand ready, and with thy weapon drawn, sodainely kill her. How kill her quoth *Æconine*, why tis an acte vnconscionable, & deserues damnation but to conspire in thought, since she is a creature so harmlesse, that euen Innocencie it selfe cannot be more [20] pure, nor inwardly be more decently arrayed than is her minde: yet to fulfill your pleasure, for the hope of golde, and the releasement of my bondage, were she as spotlesse as Trueth, héere are two monsters (drawing his sworde into his hand) shall effect it for you, when she rewarding [25] him with more golde, and commending his resolution, he goes forward to attend for her at *Æcoridæes* Toombe, and *Marina* being returned from Schoole, is also come thither to offer on the monument her diurnall deuotion, when on the sodaine, while her knées kissed the earth, and her eyes [30] saluted heauen, while prayers were in her mouth, and teares in her eyes, all tributary offerings, giuen vnto the gods for the prosperitie of her father, on the sodaine toward her, out rushed this *Æconine*, and with a looke as cruell as his heart, and spéech as harsh as his intent, he re- [35] solued her in blunt wordes, that he was come to kill her, that hee was hired vnto it by *Dyonysa* her foster mother, that



that she was too good for men, and therefore he would send her to the gods, that if she would pray, pray, for hee had sworne to kill her, and he would kill her, and a thousand more, ere he would be damned for perjury. When she that was on her knées before making her orisons to heauen, [5] was now compelled to turne her intreaties to him: and first demaunded of him what offence her ignorance had done (for wittingly shée knew shée coulde doe none) eyther to him. that (as himselfe said) came to murther her, or to her that hired him. But the villaine neyther regar- [10] ding her innocencie or teares, though showred in abundance, but drawing out his sword wherewith to haue shed her blood, and haue damned his own soule, there were certaine pyrates that were newly put to water, in at a Créeke neare adioyning, where the villaine intended this [15] most inhumane murther, and being come vp ashoare to forrage, for what pillage soeuer they could happen vpon, enen as he was about to haue giuen the fatall blow, whom all her intreaties could not perswade him from, beholding so bloody a villaine, offering violence to so goodly a beau- [20] ty, they running all at once toward him cried out aloude; Holde monstrous wretch, as thou louest thy life, hold, for that Mayden is our prey, and not thy victory. Which when the villaine heard, and perceiuing his intent to be intercepted; making his héeles his best defence, till ha- [25] uing fledde some distance from them, and obseruing them not to pursue, he secretly stole backe, to note what the enent would be, which was, that the pyrates who had thus rescued *Marina*, carried her to their shippes, hoysed sayles, and departed. At which the vilaine returned home [30] to his Mistris, declaring to her that he had doone what she commaunded him to doe, namely murdered *Marina*, and from the toppe of a high cliffe, throwne her body downe for buriall into the Sea, aduising her withall, that since it was done, the chieftest meanes to anoyde suspition, was [35] to put on mourning garments, and by counterfeiting a

great sorrow, in the sight of the people report, that she was dead of some daungerous disease: and withall, to bleare the eies of the multitude (who with faire shewes are soone flattered) néere to her fathers Statue to erect a monu-  
 [5] ment for her. According whereunto, she attyred her selfe and her daughter in solempne atire, and counterfeiting a fained sorrow, and dissembling teares. And going now to erect her monument (to the view of which, all the Cit-  
 [10]izens flocked) She in publike assembly thus spake vnto them. Déere Friends and Cittizens of *Tharsus*, If you shall happily wonder, why we thus vnwoontedly wéep and mourne in your sight, it is because the ioy of our eyes and staffe of our olde age *Marina* is dead, whose absence hath  
 [15] left vnto vs nothing but salt teares, and sorrowfull harts, as if by her death we were diuided from all comfort, yet haue we here taken order for her funeralls, and buried her (as héere you see) according to her degré, which losse of hers was right grienous to all the people, nor was there any that was capable of sorrowe, but spent it for her, so  
 [20] that with one voyce and willing handes, they attended *Dyonysa* to the Market place whereas her fathers Image stode, made of brasse, and erected also another to her with this Inscription:

*Marinaes Epitaph.*

[25]      The fairest, chastest, and most best lies heere,  
 Who wythred in her spring of yeere:  
 In Natures garden, though by growth a Bud,  
 Shee was the chieftest flower, she was good.

So with this flattery, (vvhich is like a Skréene before  
 [30] the grauest Iudgements) deceiuing the Cittizens, and all doone, vnsuspected she returned home, when *Cleon*, who not at all consented to this treason, but so soone as he heard thereof, being strucke into amazement, he apparelled himselfe in mourning garments, lamenting the vntime-  
 [35] ly ruine of so goodly a Lady, saying to himselfe, Alas now, what

what mischief am I wrapped in, what might I do or say héerein? The Father of that Virgine deliuered this Cittie from the perill of death, for this Citties sake hée suffered shipwracke, lost his goodes, and endured pennury, and now he is requited with euill for good, his daughter which hée [3] committed by my care to be brought vp, is now deuoured by the cruelty of my wife, so that I am deprived, as it were, of mine owne eyes, and forced to bewaile the death of that Innocent, she in whose presence, as in the fortune of mine own posterity I should haue had delight. And then [10] demaunding of *Dionysa* how she could giue prince *Pericles* accompt of his childe, hauing robbed him of his childe, how she could appease the fury of his wrath, if her acte were knowne to him? or how alay the displeasure of the gods, from whome nothing can be hid. For *Pericles* quoth [15] she, if such a pious innocent as your selfe do not reueale it vnto him, how should he come to the knowledge thereof, since that the whole Cittie is satisfied by the monument I caused to be erected, and by our dissembling outside, that she died naturally, and for the gods, let them that list be of [20] the minde to thinke they can make stones speake, and raise them vp in euidence, for my parte I haue my wish, I haue my safety, and feare no daunger till it fall vpon me. But *Cloten* rather cursing then commending this obduracy in her, he continued mourning vnfainedly, but she [25] according to her sinful condition. By this time the pirats (who before rescued *Marina*, when she should haue béene slaine by trecherous *Leontine*) are now ariued at *Micilinc*, and in the Market place of the Cittie, according to the custome, amongst other bondslaues, offered her to be solde, [30] whither all sorts of people, comming to supply their purposes, *Marina* was not without much commendations gazed vpon of the buyers, some commending her beauty, others her sober countenance, all pittying her mishap, and praying her perfections, which prayses of her, were [35] so spread through the Cittie, that from all parts they came

crow-

crowding to see her, amongst the number of which, was a  
 £uro or bawde, yet one who had not set vp shop and kept  
 trade for himselfe, but was yet but iourney-man to the  
 deuill. This £uro amongst others, staring vpon her, and  
 [5] knowing her face to be a fit faire signe for his maisters  
 house, and with which signe he made no doubt, but to  
 lodge vnder their rooffe, all th'intemperate (euen from youth  
 to age) thorow the whole Citty, hee foorthwith demaun-  
 ded the price, intending to buy her, at what rate soener,  
 [10] and in the end, went thorow, and bargained to haue her,  
 paying a hundred Sestercies of golde, and so presently  
 hauing giuen earnest, he takes *Marina*, and the rest of the  
 Pirates home with him to his Maisters house, *Marina*  
 was there to be taught how to giue her body vppe a prosti-  
 [15] lute to sinne, and the Pirates for their new stulle to re-  
 ceiuie their money.

*The tenth Chapter.*

*How Marina being thus solde to a Bawde, preserved her  
 virginitie, and how shee conuerted all that euer came  
 [20] to make hire of her beauty from the loosenesse of their  
 desires.*

[25] **M**arina was no sooner thus concluded for, by  
 the hee Bawde, but the Pyrates were as  
 soone brought home to his masters house,  
 and receiued their payment, when after  
 their departure, she giuing commaund to  
 the Pander her man, that he should goe  
 backe into the Market place, and there with open crie  
 proclaime, what a picture of Nature they had at home, for  
 [30] euery lasciuious eie to gaze vpon. The she Bawd beganne  
 to instruct her, with what complement she should enter-  
 taine her customers: she first asked her, if she were a vir-  
 gine.

gine. When *Marina* replyed, she thanked the Gods, shée neuer knew what it was to be otherwise. In so being quoth the she bawde, you haue béene well: but now in plaine tearmes I must teach you how to be worse. It is not goodnesse in you (quoth *Marina*) to teach me to be so: [5] for goodnes answerd the bawd, it is a Lecture, such as we vse seldome, & our consciences neuer reade one to another, & therefore attend vnto me: you must now be like a stake for enery man to shoote at, you must be like a foord that must receiue all waters, you must haue the benefite of all nati- [10] ons, and séeme to take delight in all men. I thanke my starres, answered *Marina*, I am displeasd with none: for by this answeere it appeared such was the puritie of her minde, that she vnderstoode not what this deuills sollicitor pleaded vnto her: but she quickly taking her off, told [15] in more immodest phrase, that shée had payde for her, and that she and all her body was hers, that will ye mill ye she must now be what she her selfe had béene, (and there is seldome any bawde, but before time, hath béene a whoore) that to conclude, shée had bought her like a beast, and shée [20] meant to hire her out.

When she vnderstanding vnwillingly what all these wordes tended vnto, she fell prostrate at her féete, and with teares showred downe in abundance, she intreated her, not to make hire of her bodie to so diseasefull a [25] vse, which shée hoped the gods had ordained to a more happy purpose. When the bawde answered her, Come, come, these droppes auaille thée not, thou arte now mine, and I will make my best of thée: and I must now learne you to know, we whom the worlde calles Bawdes, but [30] more properly are to be stiled Factors for men, are in this like the hangman, neither to regard prayers, nor teares, but our owne profite. So calling for her slaue, which was gouernour oner her she-houshold, this was her appoyntment vnto him, Goe quoth shée and take this Mayden, [35] as shée is thus decked in costly apparell (for it is to be re-

membred, that the former Pirates had no way dispoyled  
 her of her ornaments, with purpose to prise her at the  
 higher rate) and leading her along, this be the crië tho-  
 row the whole Citty, That whosoeuer desireth the pur-  
 [5] chase of so wondrous a beauty, shall for his first enioying  
 her, pay tenne pièces of golde, and that afterward shée  
 shall be common vnto the people for one pièce at a time.  
 Which will of hers, *Marina* being no way able to resist,  
 but with her sorrowe, onely desiring of the good gods, to  
 [10] be protectors of her chastitie: She with this her slaue was  
 hurried along, and who with the tenour of his priapine  
 proclamation, had so awaked the intemperance of the  
 whole Citty, that against her returne, of high and low  
 there was a full crowding at the doore, euery man carry-  
 [15] ing his money in his hand, and thinking him the happi-  
 est man that might first haue accesse. But heauen who is  
 still a protector of Vertue against Vice, ordayned this for  
 Marina, that the sending her abroad, with purpose, first  
 to shew her, and after, to make sale of her to the worlde,  
 [20] was the onely meanes to defend her in the state of her vir-  
 ginitie. For as she was (as before is saide) led along, and  
 thousands of people wondring about her, and flocking as  
 it had béene so many flies, to infect so delicate a preserua-  
 tive, it happened that *Eufimadus* the chéefe gouernour of  
 [25] *Attelinc*, looking out at his windowe, to obserue what  
 strange occasion drew the giddy hauocke of people, to mu-  
 ster themselues into such throngs: he, not without great  
 admiration obserued, that it was to make boote of so pre-  
 tious a beamy, whose inflaming colours which Nature  
 [30] had with her best Arte placed vppon her face, compelled  
 him to censure, that she was rather a deseruing bedfel-  
 low for a Prince, than a play-fellow for so rascally an as-  
 sembly: so pittying awhile her misfortune, that it was  
 so hard to be throwne into the iaws of two such poisonous  
 [35] and deuouring serpents, a Pandar, and a Bawdc, yet  
 at last, being inflamed with alittle sinnefull concupiscence,  
 by

by the power of her face, he resolued himselfe that since shée must fall, it were farre more fitter, into his owne armes, whose authoritie could stretch to doe her good, than into the hote imbracements of many, to her vtter ruine; so presently dismissing away a seruant of his, he gaue him [5] charge, to giue in charge to the Bawd, that at the returne home, of this new péece of merchandise of hers, as shée respected, or in time of néede would be beholding to his fauour, (and Heauens forfend but Bawdes nowe and then should stand in néede of authoritie) she should kéepe [10] her priuate from the conference of any, for hée himselfe that night late in the euening, in secret, and in some disguise, would (for her guests sake) visite her house. There néeded no further incouragement to bid the Bawde stirre yp her damnable limbes to make all fit. It was e- [15] nough in this, that the Governour had sent worde, it was he that was to come. But hauing giuen the best garnish she could to her sinnefull habitation: and *Marina* being returned home againe by the Pandar, who had ledde her vp and downe as Beare-heards leade beares for shew [20] first, and to be baited after: Shée tooke her vp with her into a priuate Chamber, when the fruite of her instructions were, how she should now learne to behaue her selfe, for she had fortunes comming vpon her, she was nowe ✓to be receiued, respected, and regarded of a man that was [25] honourable. Heauen graunt that I may finde him so, quoth *Marina*. Thou néedest not doubt it swéete heart, quoth the Bawde, for though I tell it thée in priuate, which for a million he would not haue to be knowne publickly: Hée is no woorse a man thou arte shortly to deale [30] withall, than the Governour of this whole Cittie, a Gentleman that is curteous, a fauourer of our calling, one that will as soone haue his hand in his pocket, as such a pretty dilling as thou shalt come in his eye, and not as most of our Gentlemen doe, drawe it out empty, but fil- [35] ling it full of golde, will most Ioue-like rayne it downe in-

to his Danaes lap. In brieft, he is a Noblen<sup>man</sup>, and, which is a thing which we respect more than his nobilitie, he is liberall: he is curteous, and thou mayest commaund him, he is vertuous and thou mayest learne of him. All [5] these indéede, answered *Marina*, are properties, due vnto so worthy a Gentleman, whom you picture him to be: and if he be liberall in good, I shall be glad to taste of his bountie: if curteous, I shall as willingly become his seruant: and if vertuous, it shal be in me no way to make him vici- [10] ous. Well, well, well, sayes the Bawde, we must haue no more of this puling, and I must haue you learne to know, that vice is as hereditary to our house, as the olde barne to your countrey beggar. But as shée would haue procéded with more of these her diuelish counsells, hasti- [15] ly into the Chamber came the Pandar vnto them, who as hote as a toste, with his haste to bring the newes he told, them, that the Lorde *Pyfmachus* was come, and as if the word Come had béene his kew, he entred the Chamber with the master bawde, when \*the whole tric of sinners [20] cursying about him, he very largely, as the Prologue to his entertainment, distributed golde among them, and then as roundly demaunded, for that same fresh péce of stuffe, which by their proclamation they tolde, they had now to make sale of, and he of set purpose was come to [25] haue a sight of.

When they all poynting toward *Marina*, told him there shée was, and for our selues, quoth they, we hauing done the office of right Chamberlaines, brought you together, we will shut the doore after vs, and so leaue you. Who no [30] sooner departed, but *Pyfmachus* the Gouvernour began to demaund of her the performaunce of that for which he came. When shée prostrating her selfe at his féete, intreated him to take pittie of her, and from poynt to poynt (excepting her birth, and death of her parents) discoursed [35] vnto him the whole story of her misfortunes: as that by the practise of *Dyonysa*, and cruelty of *Leouine*, she should haue



haue béene murdered. And how it pleased the Gods to rescue her from that ruine by certaine Pyrates, who after solde her to this brothell, where, most vnhappy, he was witness she remayned. Then gentle Sir, quoth shée, since heauen hath béene so grations, to restore me from death, let not their good to me, be a meanes for you, to be author of my more misfortune. But the Gouvernour suspecting these teares, but to be some new cunning, which her matron the Bawde had instructed her in, to drawe him to a more large expence: He as fréely tolde her so, and now beganne to be more rough with her, vrging her, that he was the Gouvernour, whose authoritic coulde wincke at those blemishes, her selfe, and that sinnefull house could cast vpon her, or his displeasure punish at his owne pleasure, which displeasure of mine, thy beauty shall not priuiledge thee from, nor my affection, which hath drawen me vnto this place abate, if thou with further lingering withstand me. By which wordes, she vnderstanding him to be as confident in euill, as she was constant in good, she intreated him but to be heard, and thus she beganne.

If as you say (my Lorde) you are the Gouvernour, let not your authoritie, which should teach you to rule others, be the meanes to make you mis-gouerue your selfe: If the eminence of your place came vnto you by discent, and the royaltie of your blood, let not your life prooue your birth a bastard: If it were throwne vpon you by opinion, make good, that opinion was the cause to make you great. What reason is there in your Iustice, who hath power ouer all, to vndoe any? If you take from mee mine honour, you are like him, that makes a gappe into forbidden ground, after whome too many enter, and you are guiltie of all their euilles: my life is yet vnspotted, my chastitie vnstained in thought. Then if your violence deface this building, the workemanship of heauen, made vp for good, and not to be the exercise of sinnes intemperaunce, you do kill your owne honour, abuse your owne iustice, and impo-

uerish me. Why quoth Eysimachus, this house wherein thou liest, is euen the receptacle of all mens sinnes, and nurse of wickednesse, and how canst thou then be otherwise then naught, that liest in it? It is not good, answered **Marina**, when you that are the Gouvernour, who should liue well, the better to be holde to punish euill, doe knowe that there is such a rooffe, and yet come vnder it. Is there a necessitie (my yet good Lord) if there be fire before me, that I must strait then thither flie and burne my selfe? Or if suppose this house, (which too too many feele such houses are) should be the Doctors patrimony, and Surgeons feeding; folowes it therefore, that I must needs infect my self to giue them maintenance? O my good Lord, kill me, but not deflower me, punish me how you please, so you spare my chastitie, and since it is all the dowry that both the Gods haue giuen, and men haue left to me, do not you take it from me; make me your seruant, I will willingly obey you; make mee your bondwoman, I will accompt it freedome; let me be the worst that is called vile, so I may still liue honest, I am content: or if you thinke it is too blessed a happinesse to haue me so, let me euen now, now in this minute die, and Ile accompt my death more happy than my birth. With which wordes (being spoken vpon her knées) while her eyes were the glasses that carried the water of her mis-hap, the good Gentlewoman being moued, hee lift her vp with his hands, and euen then imbraced her in his hart, saying aside: Now surely this is Vertues image, or rather, Vertues selfe, sent downe from heauen, a while to raigne on earth, to teach vs what we should be. So in stéede of willing her to drie her eyes, he wiped the wet himselfe off, and could haue found in his heart, with modest thoughts to haue kissed her, but that hee feared the offer would offend her. This onely hee sayde, Lady, for such your vertues are, a farre more worthy stile your beuty challenges, and no way lesse your beauty can promise me that you are, I hither came with

with thoughtes intemperate, foule and deformed, the which your paines so well hath laued, that they are now white, continue still to all so, and for my parte, who hither came but to haue payd the price, a péece of golde for your virginitie, now giue you twenty to reléeue your honesty. It shall become you still to be euen as you are, a péece of goodnesse, the best wrought vppe, that euer Nature made, and if that any shall inforce you ill, if you but send to me, I am your friend. With which promise, leauing her presence, she most humbly thanked the Gods for the preservation of her chastitie, and the reformation of his mind.

*Epimachus* though departed, thus intended not to leaue her so, but with diligent eyes to attend, how shée behaued her selfe to all other, who should haue admittance to her, and for that purpose, hauing power to commaund the Bawde, hée placed himselfe in the next Chamber, where he might heare, euen to a sillable, whatsoere passed, where he was no sooner settled with a former charge giuen to the bawd, that any man should haue accesse to her, but by turnes, he heard she had also won others, and preserued herselfe from them, as she had formerly done against him, gaining tenne times as much of profite by her prayers and teares, as she should haue doone by prostituting her beauty to their willes: at last, all of them being departed, and the house vnfrequented, onely of their owne housholde, and of the Gouvernour, the bawde standing ready at the doore, as hée should goe out, making his obeysaunce vnto him as hée should retuene, in hope of his fee or rewarde, hée with an angry brow turned towards him saying, *Vilaine*, thou hast a house héere, the weight of whose sinne would sincke the foundation, euen vnto hell, did not the vertue of one that is lodged therein, kéepe it standing; and so, as it were intraged, gining them nothing he departed. By which displeasure of his, the whole swarme of bawdes (as truely it was) ghesed, that their new tenant

naunt, had not béene pliant to his will: and all rushing in hastily vpon her, first taking away the golde which the charitie (and not iniury of all who had béene there) had giuen her to reléue her with, they cried against her, they [35] should be all vndoone by her, their house would grow vncustomed, and their trading would fall to decay, by her squeamishnesse, and want of familiaritie to their Clients, resolving now, that there was no way to bring her vnto their howe, but by hauing her rauished. For it is to be [10] noted, not any that parted the house besides *Eysinachus*, but enen as he did, so they in like manner rayled against them, so forcibly had hir perswasions preuailed with them: whereupon, for that purpose they gaue her vp to the Pandar, who first agréed for her, saying; That he that had [15] bargained for the whole ioynt, it was fittest for him to cut a morsell from off the spit. So leaning them together, and telling him, they gaue her vp to his power, to doe euen what he would with her: the man and wife (though both bawdes) departed, when the pandar going to her, tolde [20] her, that he, his master, nor their antient family would as thus long they had béene, be vndoone by ere a Puritane péce of them all. And therefore quoth he; Come on and resolute your selfe without more whining, for I am but the bawdes seruant. The bawde hath commaunded me, [25] and euery seruant by the Indenture of his duety, is bound to obey his master: So catching her rashly by the hand, as he woul haue inforced her to his will; she first calling on *Diana* patronesse of Chastitie to defend her, fell likewise downe at his léete, and besought him but to heare her: [30] which being graunted, she demaunded of him what thing he could wish himselfe to be, which was more vile than he was, or more hatefull than he would make himselfe to be? Why my master or my mistris (quoth the villaine) I thinke, who haue all the sinnes subiect to mankind raign- [35] ing in them, and are (indéede) as bad as the Dinell himselfe: yet (quoth *Marina*) thou goest about to be worse then they,

they, and to doe an office at their setting on, which thy ma-  
 ster himselfe hath more pittie then to attempt, to robbe me  
 of mine honour, which in spite of them and thee, the Gods  
 (who I hope will protect it still) haue till this breathing  
 protected, to leprous my chaste thoughts, with remembrance [5]  
 of so foule a déede, which thou then shalt haue doone, to  
 damne thine owne soule, by vndoing of mine. At which  
 word, the Villaine being stricke into some remorse, and  
 standing in a pawse, *Marina* went forward, and tolde  
 him; If thou wantest golde, there is some for thee (part of [10]  
 that she had reserued which before was giuen hir, from the  
 bawdes knowledge :) or if thou wantest maintenaunce,  
 prouide mee but some residence in an honest house, and I  
 haue experience in many things which shall labour for  
 thee, as namely, I am skilfull in the seauen Liberall Sci- [15]  
 ences, well exercised in all studies, and dare approoue this,  
 that my skill in singing and playing on Instruments ex-  
 ceeds any in the city: therefore (quoth she) as thou before  
 didst proclame my beuty in the market to the open world,  
 whereby to haue made me a common prostitute, so now a- [20]  
 gayne proclame my vertues vnto them, and I doubt not  
 but this honorable citty will alfoord schollers sufficient, the  
 instructing of whome will returne profite enough, both to  
 repay the Maister what hee payed out for me, prouide an  
 honester course for thee then this thou liuest in; and giue [25]  
 a quiet content vnto my selfe. Sooth (quoth the Villaine)  
 being now moued vnto much more compassion of her; If  
 you haue (as you say) these qualities, I will labour with  
 my Master, and doe my best for your release. If not (an-  
 swered *Marina*, I giue thee free leaue to bring me backe a- [30]  
 gayne, and prostitute me to that course which was first  
 pretended for me. In briebe, the Villaine so laboured  
 with the bawde his maister, that though hee woulde not  
 giue her leaue to depart his house, yet in hope of the pro-  
 fit, which would come in by her other qualities, she should [35]  
 stay in his house, and none, with her former gréeuances

disturbe her, and withall, charged the Pander, to set vp a Bill in the Market place, of her excellencie in speaking, and in singing. At the report of which there crowded as many to the bawdes great profite to be delighted with her [5] woorth, as there came before to haue made spoyle of her vertue, and not any man but gaue her money largely, and departed contented, onely aboue the rest the Lorde *Pyfmachus* had euermore an especiall regarde in the preseruati-  
 [10] ded from himselfe, and rewarded the villaine very liberally for the diligent care hee had ouer her.

*The eleuenth Chapter.*

How *Pericles* after foureteene yeeres absence, arriued at *Tharsus*, and not finding his daughter, lamented her [15] supposed death: and how taking ship againe, he was by crosse windes driuen to *Metelie*, where his daughter *Marina* was: and how by the meanes of *Prince Lysimachus* comming aboorde his shippe to comforte him, he came to the knowledge of his lost daughter, and [20] also of his wife *Thaysa*.

[25] **H** Auing thus preserued *Marina*, our Story giues vs now leaue to returne againe to *Prince Pericles*, who after foureteene yeeres absence arriued at *Tharsus*, and was receiued into the house of *Elcon* and *Dyonysa*, with whome hee had left his yong daughter *Marina* to be fostered vp. At the newes of whose comming, *Elcon* and *Dyonysa* againe apparrelled themselves in mournfull habites, went out to meete him: [30] who when *Pericles* beheld in so sad an out-side; My trusty friends, what cause inforceth you to giue so sad a welcome to my entertainement? O my good Lord, answered *Dyonysa*, would any tongue but ours might be the herald of  
 of

of your mis-hap: but sorrowes pipes will burst, hane they not vent, and you of force must knowe *Marina* is dead. Which when *Pericles* heard, the very word Death séemed like an edge that cut his heart, his flesh trembled, and his strength failed: yet in that agony a long time standing a-<sup>[5]</sup> mased, with his eyes intently fixed on the ground, and at length recouering himselfe, and taking breath, hée first cast his eyes vppe to heauen, saying; O you Gods! extremitie of passion dooth make mee almost ready to accuse you of iniustice. And then throwing his eyes gréedi-<sup>[10]</sup> ly vpon her. But woman, quoth hée, If (as thou sayest) my most déere *Marina* be dead, is the money and the treasure which I also left with you for her, perished with her? When she aunswered; Some is, and some yet remaineth. And as for your daughter (my Lord) lest you shoulde anie<sup>[13]</sup> way suspect vs, we haue sufficient witsnesse: for our Citizens being mindefull of your benefites bestowed vpon them, haue erected vnto her a monument of brasse fast by yours. And when she had so said, she brought forth such money, iewells, and apparrell as it pleased her to say were<sup>[20]</sup> remayning of *Marinacs* store. Wherevpon *Pericles* giuing credite to this report of her death, he commaunded his seruants to take vp what she had brought, and beare them to his shippes, while he himselfe would goe visite his daughters monument. Which when he beheld, and<sup>[23]</sup> had read the Epitaph, as before written, his affection brake\_out into his eies, and he expressed more actuall sorrow for the losse of her then Inditement can expresse: first, tumbling himselfe vpon her monument, he then fell into a swownd, as if, since he might not leaue all his life with<sup>[30]</sup> her, yet he would leaue halfe at least, from which trance being at the length recouered, hée apparesses himselfe in sacke-cloth, running hastily vnto his shippes, desireth the Sea to take him into their wombe, since neither land nor water was fortunate vnto him; for the one had bereft<sup>[33]</sup> him of a daughter, the other of a wife. But as befitted

thē, being most careful of his safty, they vsed their best perswasions, to asswage this tempest of his sorrow; presently, as much as might be in such a case, they preuayled, and partly by time, which is a curer of all cares, continu-  
 [5] ally mittigated some part of the grieffe. When hēe perceiuing the winde to stand fitte for their departure, hēe hoy-  
 sed vpppe sailes, and gaue farewell to the shoare, nor had they long sailed in their course, but the winde came about  
 [10] into a contrary quarter, and blew so liercely that it trou-  
 bled both sea and shippes, the raine fell fiercely from a-  
 boue, and the sea wrought woonderously vnderneath, so  
 that the tempest being terrible for the time, it was in that  
 extremitie thought fittest to strike sayle, to let the Helme  
 goe, and to suffer the shippe to driue with the tide, whi-  
 [15] ther it would please the gods to direct it: But as Ioy euer-  
 more succēdeth Heauinesse, so was this sharpe storme  
 occasion of a ioyful mēeting, betwixt this sorrowful father,  
 and his lost daughter; for while Prince Pericles shippe is  
 thus gouerned at randon, by fortune it striketh vppon the  
 [20] shoare of the Cittie Antioch, where now Marina remain-  
 ed, of whose death he (as before) being fully perswaded,  
 in whose life he had hope his decayed comfortes should a-  
 gaine haue had new growth. And being now agayne at  
 sea, he vowed to himselfe neuer more to haue fellowshippe  
 [25] or conference with any man, charging all his folowers, of  
 whome Glycauus was one, that none of them vpon the  
 paine of his displeasure (and who is ignorant that the dis-  
 pleasure of kings is as dangerous as death) should dare  
 to speake vnto him: no not so much as they who attended  
 [30] him with meate, and withall commaunded them, that  
 they should not ordayne for him any more but so small a  
 competence, as might euen scarcely maintaine nature,  
 accompting now that life which he possessed, tedious to  
 him, and wishing death in the most vnfriently languish-  
 [35] ment. In which state while he consisted, pining of his bo-  
 dy, and perplexed in minde, it happened, that at one selfe  
 same



same time Lord Helicanus going from the Princes shippe, and landing on the shoare, the Gouvernour Eysimachus, who (as before is mentioned) tenderd Marina, was standing at the hauen, and noting Pericles ships riding there at anker, he beganne with himselfe to commend the comel-<sup>[5]</sup> linessse of the vessells, and applaude the state they vphelde in their burthens, and in especially, that of the Admirall, wherein the Prince himselfe was, who séeing Helicanus come on shoare, and his graue and reuerent countenance promising him, to be a father of experience, and worthy of<sup>[10]</sup> his conference, hée in curteous manner saluted him, and demaunded of him, of whence those shippes were, for sir quoth he, by their armes and ensignes I perceiue they are strangers to our harbours, as also that it would please him to deliuer to him who was the owner of them, when He-<sup>[15]</sup> licanus, as in the whole Storie, discoursed vnto him his misfortunes, as also of his former woorth, and his present languishment, from which he could not be remooued, neither by his owne wisdom, nor by the counsell of his friends. When Eysimachus pittying his ruine, intreated<sup>[20]</sup> Helicanus that he might speake with him, whereby to try if his perswasions had power to preuayle with him more then the will of himselfe, or power of his subiects. Which being by Helicanus graunted, he forthwith conducted him downe where his Maister lay: whom when Eysima-<sup>[25]</sup> chus beheld, so attired from the ordinary habite of other men, as with a long ouer-growne beard, diffused hayre, vndecent nayles on his fingers, and himselfe lying vpon his cowch groueling on his face. He somewhat astonished at the strangenes thereof, caled vnto him with a soft voice,<sup>[30]</sup> Prince Pericles, who hearing himselfe named, and thinking it to be some of his men, that called vpon him contrary to his commaundement, hée arose vp sodainely with a fierce countenance: but séeing him to be a stranger, verie comely and honourably attyred, hée shruncke himselfe<sup>[35]</sup> downe vpon his pillow, and held his peace. When Eys-

fimachus demaunded of Helicanus if it were his custome to be so silent to all men. Sir, it is quoth he, and hath continued so for the space of this moneth, neither dare any of vs his subiects, though we suffer much sorrow for him, by  
 [5] our perswasions seeke to alter him. How surely quoth Eysimachus, though his misfortunes haue beene great, and by which he hath great cause for this sorrow, it is great pittie he should continue thus peruerse and obstinate, or so noble a gentleman come to so dishonorable a death: and  
 [10] thereuppon bethinking with himselfe what honourable meanes he might vse to recouer him. He sodainely remembering the wisdom that he had known Marina had in perswasion: and hauing heard since of her excellent skill in musicke, singing and dauncing: he by the consent of  
 [15] Helicanus caused her to be sent for, resolving with himselfe, that if the excellencie of her ministry had no power to worke on him, all phisicke was in vaine, and he from thence would resigne him ouer to his graue. The messenger speedily is returned, bringing Marina along with him:  
 [20] whome when Eysimachus beheld, Marina quoth he, let me request of thee, thy help and vttermost knowledge in comforting the owner of this shippe which lieth in darkenesse, and will receiue no comfort, nor come abroade into the light, for the sorrow that he conceiueth through the losse of  
 [25] a wife and a daughter. From which if thou recouer him, and to his former health restore him, I will, as I am a Gentleman, giue thee in recompence thirtie sistercies of golde, and as many of siluer, and though the bawd hath bought thee, according to the laws of our citty, from whom  
 [30] no authoritie can compell thee, yet for thirtie dayes will I redéeme thee. Which when Marina heard, shee went boldly downe into the cabine to him, and with a milde voyce saluted him, saying; God saue you sir, and be of good comfort, for an innocent Virgin, whose life hath bin  
 [35] distressed by shipwrack, and her chastity by dishonesty, and hath yet bin preserued from both, thus curteously saluteth thee:

thée: but perceuing him to yéeld her no answer, she began to record in verses, and therewithall to sing so swéetely, that Pericles, notwithstanding his great sorrow, woondered at her, at last, taking vp another instrument vnto his eares she preferred this. [5]

Amongst the harlots foule I walke,  
 Yet harlot none am I;  
 The Rose amongst the Thornes doth grow,  
 And is not hurt thereby.  
 The Thiefe that stole me sure I thiuke, [10]  
 Is slaine before this time.  
 A Sawde me bought, yet am I uot  
 Defilde by fleshly crime:  
 Nothing were pleasanter to me,  
 Then parents mine to know. [15]  
 I am the issue of a King,  
 My blood from Kings dooth flow:  
 In time the heauens may mend my state,  
 And send a better day,  
 For sorrow addes vnto our griefes, [20]  
 But helps not any way:  
 Shew gladnesse in your countenance,  
 Cast vp your cheerefull eies,  
 That God remaines, that once of nought  
 Created Earth and Skies. [25]

With this Musicke of Marinacs, as with no delight else was he a whit altered, but lay groueling on his face, onely casting an eye vppon her, as hée were rather discontented than delighted with her indeuour. Whereupon she beganne with morall precepts to reprooue him, and tolde [30] him, that hée was borne a Prince, whose dignity being to gouerne others, it was most foule in him to misgouerne himselfe. Which while he continued in that sullen estate, he did no lesse, thus to mourne for the losse of a wife and childe,

[76] A patterne of the painefull Aduentures

childe, or at any of his owne mis fortunes, approoued that he was an enemy to the authoritie of the heauens, whose power was to dispose of him and his, at their pleasure: and that it was as vnfitte for him to repine (for his conti-  
 [5] nuing sorrow shewed he did no lesse) against their deter-  
 minations and their vnaltered willes, as it was for the  
 Giants to make warre against the Gods, who were con-  
 founded in their enterprise. Not fitte to sorrow, quoth he,  
 ✓ rising vp like a Cloude, that bespeakes thunder; presump-  
 [10] tuous bewty in a childe, how darest thou vrge so much?  
 and therewithall, in this rash distemperature, strucke her  
 on the face. When she, who neuer vntill that time knew  
 what blowes were, fell sodainely in a swowne: but bée-  
 ing againe recouered, shée cryed out; O humilitie! ordai-  
 [15] ned especially for Princes, who hauing power ouer all,  
 shuld contemne none, whither art thou fled? then wée-  
 ping a while; And O you Gods! creators both of heauen and  
 earth, looke vppon my afflictions, and take compassion  
 vppon me, that am vnfortunate in all things, I haue bin  
 [20] tossed from wrong to iniurie, I was borne amongst the  
 waues and troublesome tempests of the Sea, my mother  
 died in paines and pangs of child-birth, and buriall was  
 denyed her on the earth, whome my father adorned with  
 Iewelless layd golde at her head, and siluer at her féete, and  
 [25] inclosing her in a Chest, committed her to the Sea: As  
 for me vnfortunate wretch, my father, who with prince-  
 ly furniture, put me (in trust) to Cleon and Dyonyssa, who  
 commanded a seruant of theirs to murder me, from whose  
 cruelty by Pirates I was rescued, brought by them to  
 [30] this Citty, and sold to haue béene hackneyd by a common  
 Bawle, though (I thanke the heauens) I haue preser-  
 ued my chastity; and now after al these crosses, for my cur-  
 tesies to be strucke thus to bléeding! O cruel fate! By  
 which tale of hers, Pericles being moued, since by all the  
 [35] circumstances he ghesed she was his childe, and yet not  
 knowing whether he might beléue himselfe to be awake,  
 or

or in a dreame, he beganne agayne to capitulate with her, of her former relation, as namely, where she was borne, who were her parents, and what her name was. To the which she answered, My name is *Marina*, and so called because I was horne vpon the sea. O my *Marina* cryed out [3] *Pericles*, being strucke into such an extasie of ioy that hée was not able to containe himselfe! willing her agayne to discourse vnto him the storic of her misfortunes, for hée could not heare too much. Which she obeying him in, and he knowing her to be his childe, séeing that the supposed [10] dead was risen again, he falls on hir necke, and kisses her, calles vpon *Helycanus* to come vnto him, shewes him his daughter, biddes him to knéele to her, thanketh *Eysimachus* that so fortunately had brought her to begette life in the father who begot her; so one while wéeeping at others [15] ioying, and his senses being masterd by a gentle conquest, in that extremitie of passion, he fell into a slumber: in which swéet sléepe of his, hée was by *Diana*, warned to hie to *Ephesus*: and there vpon the Altare of that Goddess to offer vppe his sacrifice before the Priests, and there to [20] discourse the whole progresse of his life: which he remembering, being awake, he accordingly shipped himselfe with *Eysimachus*, *Marina*, and his owne subiects to perfourme. Who landing at *Ephesus*, and giuing notice of the purpose, for which he was come, he was by all the Priests and Vo- [25] taries attended to the Temple; and being brought to the Altare, this was the substance of his sacrifice, I *Pericles* borne Prince of *Tyre*, who hauing in youth attained to all kinde of knowledge, resolued the Riddle of *Antiochus*, to the intent to haue married his daughter, whome [30] he most shamefully defiled. To preserue my selfe from whose anger, I fled to sea, suffered shipwracke, was curteously entertained by good *Symonides* king of *Pentapolis*, and after espoused his faire daughter *Thayssa*. At the naming of whome, she her selfe being by, could not choose but [35] starte: for in this Temple was she placed to be a Nunne,

by Lord Cerimon, who preserued her life. But Pericles going on, when Antiochus and his daughter, quoth he, were by lightning stricke dead from heauen, I conducted my Queene with me from her fathers Court, with purpose [5] to receiue againe my kingdome: where vpon the sea shée was deliuered of this my daughter, in that trauell she died, whom I inclosed in a Chest, and threw it into the Sea. When Thaisa standing by, and no longer being able to temper her affections, being assured he was her Lord, shée [10] ranne hastily vnto him, imbraced him in her armes, and would haue kissed him. Which when Pericles sawe, hée was mooued with disdain, and thrust her from him, accusing her for lightnes, whose modesty and good grace hée at his first entrance did commend, when she falling at his [15] féete, and powring foorth her teares abundantly, gladnesse compelled her to crie out, O my Lord Pericles, deale not vngently with me, I am your wife, daughter vnto Symonides, my name is Thaisa, you were my Schoolemaster, and instructed me in musicke, you are that Prince [20] whome I loued, not for concupiscence, but desire of wisdom, I am she which was deliuered and died at the sea, and by your owne hands was buryed in the déepes; which wordes of hers, Lord Cerimon standing by, he was ready to auerre, but it néeded not: for Pericles, though at the [25] first astonished, ioy had now so reuiued his spirites, that hée knew her to be herselfe: but throwing his head into her bosome, hauing nothing but this to vtter, he cried aloude, O you heauens! my misfortunes were now againe blessings, since wée are agayne contracted; so giuing his [30] daughter to her armes to embrace her as a child and Cysimachus to enfolde her as a wife, and giuing order the solemnity of marriage should strait be provided for: he then caused the bawd to be burnt, who with so much labor had sought to violate her princely chastitie, whilst Marina [35] rewarded the pandar, who had béene so faithfull to hir: and then after he had séene hir mariage with Cysimachus, he leaueth

ueth Ephesus, and intendes for Tyre, taking Pentapolis in  
 his way, whome by the death of good Symonides, as law-  
 ful heire, he was made soueraigne. He also highly rewar-  
 ded the poore Fisher-men, who had relieued him. From  
 thence he arriued at Charsus, where hee reuenged himselfe [5]  
 of Cleon and Dyonysa, by stoning them to death. From  
 thence to Tyre, where peaceably he was receiued into his  
 kingdome, and giuen also possession of all the territories  
 of Antiochus, where by his wife, though in the declining  
 of both their yeeres, it pleased the Gods to blesse him [10]  
 with a sonne, who growing to the lusty strength of youth,  
 and the father declining to his graue, age being no lon-  
 ger able to be sustained by the benefite of nature, fell into  
 certayne colde and dry diseases: in which case, the know-  
 ledge of his Physitions, could stand him in little steade, [15]  
 eyther by their cunning or experience, (so as no remedie  
 being to be found against death) being in perfect memorie,  
 he departed this life in the armes of his beloued Chayfa,  
 and in the midst of his friendes, nobles, alies and chil-  
 dren in great honour, his kingdome of Tyrus he gaue by [20]  
 will to Cysmachus and his daughter Marina, and to their  
 heires after them for euer, who liued long together, and  
 had much comfort by their issue. Vnto his Quéene Chay-  
 fa he gaue the two kingdomes of Antioch and Pentapolis for  
 tearme of her life, and at her death to descend to her yong [25]  
 sonne Symonides. But Chayfa who could not then be yong  
 since Pericles died olde, continued not long in her widows  
 estate, but pining much with sorrow, and wearing with  
 age, forsooke the present worlde, leauing her two  
 kingdomes (according to her fathers will) [30]  
 to her yong sonne Symonides.

(\* \* \*)

FINIS.





## A list of the typographical errors of the original edition, intentionally repeated in this reprint.

(The mere variations of spelling and minor instances of negligent punctuation  
are excluded)

Page	3.	line	24.	<i>instead of</i>	stalke. A	<i>read</i>	stalke: A
"	7.	"	28.	" "	him	"	his
"	18.	"	13.	" "	tyrants,) poyson . . . meanes, he	<i>read</i>	tyrants, poyson . . . meanes), he
"	"	"	21. 22.	<i>instead of</i>	life,) . . . sustenance?	<i>read</i>	life, . . . sustenance?)
"	25.	"	14.	<i>instead of</i>	ref uge	<i>read</i>	refuge
"	26.	"	7.	" "	so	"	to
"	"	"	14.	" "	theraine	"	the raine
"	27.	"	9.	" "	Pericles,	"	Pericles
"	28.	"	3. 4.	" "	him, quoth Pericles?	<i>read</i>	him? quoth Pericles.
"	"	"	22,	" "	minde.	<i>read</i>	minde,
"	29.	"	17. 18.	" "	other	"	others cf. 67, 15.
"	"	"	21.	" "	Fisher  men	"	Fisher- men
"	"	"	30.	<i>It is hardly discernible, whether the old text have seated or feated.</i>			
"	30.	"	9.	<i>instead of</i>	prouext	<i>read</i>	prouexit
"	"	"	13.	" "	qui	"	que
"	"	"	26.	" "	liue.	"	liue:
"	31.	"	2.	" "	all, as	"	all as
"	32.	"	1.	" "	him.	"	him:
"	"	"	19.	" "	accepting.	"	accepting:
"	33.	"	29. 30.	" "	them. The strangenesse		
"	"	"	<i>we may read</i>				them: The strange newes
"	34.	"	26.	<i>instead of</i>	dislike vpon him,		
"	"	"	<i>we may read</i>				dislike, vpon him,
"	40.	"	22.	" "	constancie. While	<i>read</i>	constancie, while
"	"	"	26.	" "	heclapt	"	he clapt
"	41.	"	2.	<i>the s of thoughtes is turned.</i>			
"	"	"	32.	" n	absent	"	"
"	42.	"	16.	<i>instead of</i>	state) in safety,	<i>read</i>	state in safety)
"	"	"	32.	" "	of her.	"	of her:
"	43.	"	26. 27.	" "	of of	"	of
"	44.	"	1.	" "	there	"	there,
"	44.	"	2.	" "	there	"	there,
"	46.	"	15.	" "	cutte to	Charfus)	and
"	"	"	<i>read</i>				cutte) to Charfus, and Cf. p. 6. l. 21.

- Page 46. line 34. *instead of* ,this read .This
- " 47. " 29. " " quoth ~~Pericles~~, read quoth he, ~~Pericles~~,
- " 48. " 2. " " respire " respire
- " " " 14. " " ~~Ephesus~~ " ~~Ephesus~~
- " " " 19. " " her, " her.
- " 49. " 12. *the y of ayre is turned.*
- " " " 29. 30. *brackets seem to be required.*
- " 50. " 13. cf. 48, 14.
- " " " 23. *the first h of which is turned.* "
- " " " 31. 32. *instead of* you, and all this City  
read you and all this City,
- " 52. " 7. *instead of* year read your
- " " " 33. *the second e of fostered is turned.*
- " " " " *instead of* bp read vp
- " " " 37. " " mother read your
- " 53. " 22. " " ~~Nurse~~ " ~~Nurse~~
- " 54. " 17. " " vnexpert, . . . meale)  
read vnexpert) . . . meale,
- " 55. " 12. *instead of* or or read or
- " 56. " 1. " " ward, " ward.
- " 57. " 9. " " him. " him,
- " 59. " 10. " " of " of
- " " " 15. " " hid. " hid:
- " 60. " 4. " " ~~Acron~~ " ~~Acron~~
- " 61. " 2. " " otherwise. read otherwise:
- " 62. " 29. *the t of beauty is turned.*
- " 64. " 16. *instead of* he told, read ,he told
- " 66. 67. *The head-line of page 66. ought to stand on page 67.,  
and vice versa.*
- " 66. " 2. *instead of* sinn es read sinnes
- " " " 25. 26. " " Gentlewoman read Gentleman
- " 67. " 13. " " other " others cf. 29, 17. 18.
- " 68. " 3. " " iniury of . . . there) read iniury) of . . . there,
- " 69. " 30. " " ~~Marina~~, read ~~Marina~~)
- " 72. " 1. " " safty " safety
- " 73. " 29. " " face. " face:
- " 74. " 2. " " men. " men:
- " " " 11. " " him. " him:
- " 76. " 1. " " mis fortunes " misfortunes
- " 77. " 5. " " ~~Marina~~ " ~~Marina~~!
- " " " 7. " " himselfe! " himselfe,
- " " " 15. " " at " ,at





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