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Hudibras

In Three Parts, Written in the Time of The Late Wars

Butler, Samuel

Cambridge, 1744

The Argument of The First Canto.

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HUDIBRAS.

PART II.

THE ARGUMENT of THE FIRST CANTO.

*The Knight, by damnable Magician,
Being cast illegally in Prison;
Love brings his Action on the Case,
And lays it upon Hudibras.
How he receives the Lady's Visit,
And cunningly sollicit his Sute,
Which she defers; yet on Parole,
Redeems him from th' enchanted Hole,*

CANTO I.

BUT now, t' observe *Romantique* Method,
Let bloody Steel a-while be sheathed;

ARGUMENT, ver. 1. and 2. Thus alter'd. 1674. restor'd 1704.)
*The Knight being clapp'd by th' Heels in prison,
The last unhappy expedition.*

¶ 3. *Love brings his Action on the Case.*] An *Action on the Case*, is a Writ brought against any one, for an Offence done without force, and by Law not specially provided for. See *Manley's Interpreter*; *Jacob's Law Dictionary*; *Baily's Dictionary*.

¶ 5. *How he receives, &c.*] *How he reviv's, &c.* In the two first Editions of 1664.

CANTO, ¶ 1. *But now, t' observe, &c.*] * The beginning of this Second Part may perhaps seem strange and abrupt to those who do not know, that it was written on purpose in Imitation of *Virgil*, who begins the 4th Book of his *Aeneids* in the very same Manner, *At Regina gravi, &c.* And this is enough to satisfy the Curiosity of those, who believe, that Invention and Fancy ought to be measur'd (like Cases in Law,) by Precedents, or else they are in the Power of the Critick.

¶ 2. Alter'd to *Let rusty Steel* 1674. 1684. &c. to *rusty Steel*. 1700. restor'd 1704.

¶ 3.



And all those harsh and rugged Sounds
 Of Baffinado's, Cuts, and Wounds,
 5 Exchang'd to Love's more gentle Stile,
 To let our Reader breathe a-while:
 In which that we may be as brief as
 Is possible, by way of *Preface*,
 Is't not enough to make one strange,
 10 That some Men's Fancies should ne'r change,
 But make all People do, and say,
 The same things still the self-same Way?
 Some Writers make all *Ladies* purloin'd,

¶ 3. and the three following lines stood in the two first Editions of 1664, as follow,

*And unto Love turn we our Style,
 To let our Readers breath a-while,
 By this time tyr'd with th' horrid Sounds
 Of Blows, and Cuts, and Blood, and Wounds.*

¶ 9. *Is't not enough to make one strange.*] So some speak in the *West of England*, for to make one wonder. (Mr. D.)

¶ 10. *That some Men's Fancies.*] *That a Man's Fancy*, in the two first Editions of 1664.

¶ 13, 14. *Some Writers make all Ladies purloin'd, — And Knights pursuing like a Whirlwind.*] Alluding probably, to *Don Quixote's* account, of the Inchanted *Dulcinea's* flying from him like a *Whirlwind*, in *Montesino's Cave*. (see *Don Quixote*, vol. 3. chap. 23. p. 228.) or to other *Romance Writers*: The Author of *Grand Cyrus* represents *Mandana*, as stolen by three Princes, at different times, and *Cyrus* pursuing them from place to place. The like in *Cassandra*, and *Cleopatra*.

¶ 17. *Till drawing Blood o' th' Dames like Witches.*] 'Tis a vulgar opinion, that the Witch can have no power over the Person so doing. To this *Shakespear* alludes, (*Henry the Sixth*, First Part, act 1. vol. 4. p. 23.) *Talbot* upon *Pucelle's* appearing is made to speak, as follows. "Here here she comes, I'll have a bout with thee, Devil, or Devil's Dam; I'll conjure thee, Blood will I draw on thee, thou art a Witch, and straightway give thy Soul to him thou serv'st."

*Scots are like Witches, do but whet your Pen,
 Scratch till the Blood come, They'l not hurt you then.*

(*Cleveland's Rebel Scot*)

¶ 23,

- And *Knights* pursuing like a Whirlwind:
 15 Others make all their Knights in Fits
 Of Jealousy, to lose their wits;
 Till drawing Blood o' th' Dames, like Witches,
 Th' are forthwith cur'd of their Capriches.
 Some always thrive in their *Amours*,
 20 By pulling Plaisters off their Sores;
 As Cripples do to get an Alms,
 Just so do they, and win their Dames.
 Some force whole Regions, in despight
 O' *Geography*, to change their Site:
 25 Make former Times shake Hands with latter,
 And that which was before, come after.

¶. 23, 24. *Some force whole Regions, in despite — O' Geography, to change their Site.*] A Banter upon our *Dramatic Poets*, who bring distant Countries and Regions upon our Stage daily. In *Shakespear* one Scene is laid in *England*, and an other in *France*, and the third back again presently. The *Canon* makes this Observation to the Curate, (*Don Quixote*, vol. 2. chap. 21. p. 256) in his Dissertation upon Plays. "What shall I say of the Regard to the time, in which those Actions they represent, might, or ought to have happen'd: having seen a Play, in which the First Act begins in *Europe*, the second in *Asia*, and the Third ended in *Afric*: probably, if there had been an other Act, they had carried it into *America*." (See likewise *Zeli-Daura Queen of Tartaria, a Dramatic Romance*, act 3. p. 151.)

¶. 25, 26. *Make former Times shake Hands with latter — And that which was before come after.*] There is a famous *Anachronism* in *Virgil*, where he lets about 400 years slip to fall foul upon poor *Queen Dido*; and to fix the Cause of the irreconcilable Hatred betwixt *Rome* and *Carthage*. (Mr. S. of H.) *Shakespear*, in his *Marcus Coriolanus* (vol. 6 p. 35.) has one of near 650 years, where he introduces the famous *Menenius Agrippa*, and makes him speak the following words.

Menenius. "A Letter for me! it gives an Estate of seven years Health; in which I will make a lip at the *Physician*; the most sovereign Prescription in *Galen* is but *Emphyric*. (*Menenius* flourished anno U.C. 260, about 492 years before the Birth of our Saviour. *Galen* was born in the year of our Lord 130, flourished about the
 " year

But those that write in *Rhime*, still make
 The one *Verse* for the other's Sake ;
 For, one for *Sense*, and one for *Rhime*,
 30 I think's sufficient at one time.

But we forget in what sad Plight
 We whilom left the captiv'd *Knight*,
 And pensive *Squire*, both bruis'd in Body,
 And conjur'd into safe Custody :
 35 Tir'd with Dispute, and speaking *Latin*,
 As well as Basting, and *Bear-baiting*,
 And desperate of any Course,
 To free himself by Wit or Force ;

“ year 155, or 160, and lived to the year 200.” See this bantered, *Don Quixote*, vol. 2. chap. 21. p. 256. To which probably, in this and the two foregoing lines, he had an eye.

Ƴ. 32. — *Whilom*.] formerly, or some time ago, alter'd to *Lately*. 1674. restor'd 1704.

Ƴ. 46. *Ycleped Fame*.] called or named ; The word often used in *Chaucer*. He may be cleaped a God for his Miracles. *Chaucer's Knight's Tale*, Works, folio, 5th edit. 1602. *The Man of Law's Tale*, *ibid.* folio 20. *The Squire's Tale*, folio 24. &c. And often by Sir *John Maunde-vile*, *Shakespear*, and other English Writers.

Ƴ. 47, 48. *That like a thin Cameliion boards — Herself on Air, &c.*] The Simile is very just, as alluding to the general notion of the *Cameliion*.

*As the Cameliion who is known
 To have no Colours of his own ;
 But borrows from his Neighbour's Hue,
 His White or Black, his Green or Blue.* Mr. Prior.

So Fame represents herself, as *white* or *black*, *false* or *true*, as she is disposed. Mr. *Gay* in his Fable of the *Spaniel* and *Cameliion*, has the following lines,

*For different is Thy case and Mine ;
 With Men at least You sup and dine,
 Whilst I, condemn'd to thinnest Air,
 Like those I flatter'd live on Air.*

Sig

His only Solace was, that now
 40 His Dog-bolt Fortune was so low,
 That either it must quickly end,
 Or turn about again, and mend,
 In which he found th' Event, no less
 Than other Times, beside his Guefs.
 45 There is a tall long-sided Dame,
 (But wond'rous light) ycleped *Fame*,
 That like a thin *Camelion* boards
 Her self on Air, and eats her Words:
 Upon her Shoulders Wings she wears
 50 Like Hanging Sleeves, lin'd through with Ears,

Sir *Tho. Browne* (See *Vulgar Errors*, book 3. chap. 21.) has confuted this vulgar Notion. He informs us, That *Bellonius* (*Comm. in Ocell. Lucan.*) not only affirms, that the *Camelion* feeds on Flies, Caterpillars, Beetles, and other Insects, but upon Embowelling, he found these Animals in their Bellies: whereto (says he) we might add the experimental Decisions of *Peireschius*, and Learned *Emanuel Vizzanius*, on that *Camelion* which had been observed to drink Water, and delight to feed on Meal-worms. The same account we have in the Description of the *Camelion*, in a Letter from Dr. *Pocock*, at *Aleppo*, to Mr. *Edward Greaves*, *Life of Pocock*, prefixed to his Theological Works, by Dr. *Twells*, p. 4. *Philosophical Transactions*, vol. 3. numb. 49. p. 992. Vid. *Broddeii Miscel.* lib. 10. cap. 21. *Gruteri Fax. Arti.* tom. 2. pag. 562. *Lord Bacon's Nat. Histor.* cent. 4. f. 360. pag. 80. See *Fabulous Accounts of the Camelion*, *Auli Gellii Noct. Attic.* lib. 10. cap. 12. Mr. *Sandys's* Notes upon the 15th book of *Ovid's Metamorph.* pag. 287. edit. 1640. Sir *John Maundevile's Voyages and Travels*, Ed. 1727. pag. 351. They are eaten in *Cochin-China*, according to *Christopher Borri*. see *Churchill's Voyages*, 2d. vol. 2d. edit. 1732. p. 726. *Purchase his Pilgrims*, part 2, pag. 954.

ŷ. 48. ——— *And eats her Words.*] The Beauty of this, consist^s in the Double meaning: the first alludes to *Fame's living on Report*. The second is an insinuation, That if a Report is narrowly enquired into, and traced up to the Original Author, 'tis made to contradict itself. (Mr. W.)



And Eyes, and Tongues, as Poets list,
 Made good by deep *Mythologist*.
 With these she through the Welkin flies,
 And sometimes carries *Truth*, oft *Lies*;
 55 With Letters hung like *Eastern Pigeons*,
 And *Mercuries* of furthest Regions;

¶. 49, 50, 51. *Upon her Shoulders Wings she wears,— Like Hanging sleeves lined through with Ears,— And Eyes and Tongues, as Poets list, &c.*] Alluding to *Virgil's* Description of *Fame*, *Æn.* 4. 180, &c.

————— Pedibus celerem, et Pernicibus Alis:
 Monstrum horrendum ingens, cui quot sunt corpore plumae,
 Tot vigiles oculi subter (mirabile dictu)
 Tot linguae, totidem ora sonant, tot subrigit aures.

*Swift in her walk, more swift her winged haste,
 A monstrous Fantom, horrible and vast,
 As many Plumes as raise her lofty Flight,
 So many piercing Eyes enlarge her Sight:
 Millions of opening Mouths to Fame belong,
 And every Mouth is furnish'd with a Tongue,
 And round with listening Ears the Plague is hung.*

}
 Mr. Dryden.

¶. 53. *She through the Welkin flies.*]

Nocte volat Coeli medio. *Virgil. Æn.* iv. 184.

Welkin or *Sky*, as appears from many passages in *Chaucer*, Third Book of *Fame*. *Spenser's Fairy Queen*, vol. 2. book 3. canto 9. f. 11. pag. 490. *Shakespear's Tempest*, act 1. and many other parts of his Works. *Higden's Polychronicon* by *Trevisa*, fol. 194. and many other Writers. See *Welken, Junii Etymologic. Anglican. Oxon.* 1743.

¶. 54. *And sometimes carries Truth, oft Lies.*]

Tam ficti pravique tenax, quam nuntia veri.

(*Virgilii Æneid.* iv. 188.)

¶. 55. *With Letters hung like Eastern Pigeons.*] *Dr. Heylin (Cosmography, 5th edit. 1670. p. 786.)* speaking of the Caravans of *Bagdat*, observes, “ That to communicate the Success of their *Business* “ to the place from whence they came they make use of *Pigeons*, “ which is done after this manner. When the *Hen Pigeon* sitteth, “ or hath any *Young*, they take the *Cock*, and set him in an open “ *Cage*: When they have travell'd a *Day's Journey*, they let him “ go at liberty, and he straight flyeth home to his *Mate*: when they “ have trained him from one place to an other, and there be occa- “ sion

• *Diurnals* writ for Regulation
 Of Lying, to inform the Nation ;
 And by their publick Use to bring down
 60 The Rate of *Whetstones* in the Kingdom.
 About her Neck a *Pacquet-Male*,
 Fraught with Advice, some fresh, some stale,

“ sion to send any Advertisements, they tye a Letter about one of their
 “ Necks, which at their return is taken off by some of the house,
 “ advertis’d thereby of the State of the Caravan: the like also is
 “ used betwixt *Ormus* and *Balfora*.” This Custom of sending Let-
 ters by Pigeons, is mention’d by *Pliny*, (*Nat. Hist.* lib. x. 37.) to
 have been made use of, when *Mark Anthony* besieg’d *Modena*, An.
 U. C. 710. *Quin et Internuntia in rebus magnis fuere, Epistolas*
annexas earum pedibus, obsidione Mutinensi in castra Consulum De-
cimo Bruto mittente. (See *Fairfax’s Godfrey of Bulloign*, book 18.
 ft. 49, 50, 51, 52, 53. p. 543. and *Montaign’s Essays*, vol. 2. book 2.
 chap. 22. p. 529. Of *Posts*, *Purchase his Pilgrims*, part 2. lib. 9.
 p. 1616. vol. 5. p. 580. *Shute’s* translation of *Fougasse’s Hist. of Ve-*
nice, p. 93. *Justi Lipsii Saturnal.* serm. lib. 2. cap. 6. tom. 2. op. p.
 714. See the romantic account of the *Black Birds* at *Algiers*, which
 slept all day, and by the direction of a light at a proper distance in
 the Night, carried Letters from one Lover to an other, when they
 were depriv’d of other methods of corresponding. (*History of Don*
Fenise, a Romance, 1651. p. 179.)

ŷ. 57, 58, 59, 60. *Diurnals writ for Regulation — Of Lying, to*
inform the Nation ; — And by their publick Use to bring down — The
Rate of Whetstones in the Kingdom.] To understand this, we must
 consider it as an Allusion to a *Proverbial* Expression, in which, an
 Excitement to a Lye was called a *Whetstone*. This will explain a
 smart Repartee of *Sir Francis Bacon’s* before King *James*, to whom
Sir Kenelm Digby was relating, That he had seen the *True Philoso-*
pher’s Stone in the possession of a *Hermit* in *Italy*, and when the
 King was very curious to understand what sort of Stone it was, and
Sir Kenelm much puzzled in describing it: *Sir Fra. Bacon* inter-
 posed, and said, Perhaps it was a *Whetstone*. (*Mr. W.*) See this
 Proverbial Expression apply’d, *Cartwright’s First Admonition to the*
Parliament, p. 22. Preface to the Translation of *Mr. Henry Ste-*
phens’s Apology for Herodotus, p. 2. *J. Taylor* upon *Tom Coryat’s*
Works, p. 73. *R. Yaxley’s Panegyric Verses upon T. Coryat and his*
Crudities. Purchase his Character of Ctesias, Pilgrims, vol. 5. book
 5. p. 482. *A Whetstone for Lyars. A Song of Strange Wonders, be-*
lieve them who will: Old Ballads, Bibliothec. Petyfian. vol. 1. pag.



Of Men that walk'd when they were dead,
 And Cows of Monsters brought to Bed ;
 65 Of Hail-stones big as Pullets Eggs,
 And Puppies whelp'd with twice two Legs ;
 A Blazing-star seen in the West,
 By six or seven Men at least :
 Two Trumpets she does found at once,

522. *Cleveland's Defence of Lord Digby's Speech*, Works, 1677. p. 133. *Ray's Proverbs*, 2^d. edit. pag. 89. Might not this Proverbial Expression take its rise from the old Roman Story, of a Razor's cutting a Whetstone? Mr. Butler truly characterizes, those lying Papers, the *Diurnals*: of the Authors of which, the Writer of *Sacra Nemesis*; or *Levite's Scourge*, &c. 1644, speaks as follows. "He should do thee and thy three Brethren (of the Bastard Brood of *Maia*) right, who should define you, base Spies hired to invent, and vent Lies through the whole Kingdome, for the Good of the Cause."

ψ. 64. *And Cows of Monsters brought to Bed.*] See three instances of this kind, in Mr. *Morton's History of Northamptonshire*, chap. 7. pag. 447: and one in *Knox's History of the Reformation of Religion in Scotland*, pag. 93. edit. 1732, and of an other in the *Philosophical Transactions*, vol. 26. num. 320. pag. 310. But the most remarkable is the following one: *Calissæ* intra octavum diem *Natalis Christi*, (1269) Natus est vitulus cum duobus Caninis Capitibus, atque dentibus, et septem pedibus Vitulinis — ab ejus Cadavere Canes atque volucres abhorruere, (*Chronic. Chronicor. Politic.* lib. 2. pag. 278. vid. pag. 107. 300. 305. 404.) See an account of a Mare's foaling a Fox in the time of *Xerxes*, King of *Persia*, *Higden's Polychronicon* by *Treviza*, lib. 2. chap. 2. fol. 60; and a Hind with two Heads and two Necks in the Forrest of *Walmer*, in *Edward the Third's* time: *Tho. Walsingham Hist. Angliæ, Anglica, Normannic.* &c. a *Camden* 1603, pag. 135: and of two monstrous Lambs, *Philosophical Transactions*, vol. 1. num. 26. pag. 480.

ψ. 65. *Of Hail-stones big as Pullets Eggs.*] Alluding probably to the storm of Hail in and about *Loughborough* in *Leicestershire*, June 6. 1645, in which, "Some of the Hail-Stones were as big as small Hens Eggs, and the least as big as Musket Bullets. (*Mercurius Belgicus*, or *Memorable Occurrences* in 1645.) or to the Storm at *Chebbsey* in *Staffordshire*, the Sunday before *Saint James's Day*, 1659, where there fell a Storm of Hail (as *Dr. Plot* observes, *Staffordshire*, chap. 1. f. 48. p. 23.) "The Stones were as big as Pullets Eggs." (see

70 But both of clean contrary Tones;
 But whether both with the same Wind,
 Or one before, and one behind,
 We know not, only this can tell,
 The one sounds vilely, th' other well;
 75 And therefore vulgar *Authors* name
 The one Good, the other Evil *Fame*.

(see a remarkable Account of this kind, *Morton's Northamptonshire*, pag. 342.) In King *John's* Reign, anno 1207, a storm fell in which the Hail-Stones were as big as Hens Eggs, *Higden's Polychronicon*, by *Treviza*, lib. 7. cap. 32. fol. 300. (see an account of the Hail Storm in *Edward the First's* Reign, *Fabyan's Chronicle*, part 2. fol. 67.) Though these accounts seem to be upon the Marvellous, yet Dr. *Pope*, a Man of Veracity, in a Letter from *Padua*, to Dr. *Wilkins*, 1664, N S. concerning an extraordinary Storm of Thunder and Hail, (see Professor *Ward's Lives of the Professors of Gresham College*, pag. 116.) gives the following more remarkable account. "This Storm (says he) happen'd July 29, about three o' Clock in the afternoon, at the bottom of the *Euganean Hills*, about six Miles from *Padua*, it extended upwards of thirty Miles in length, and about six in breadth; and the *Hail-Stones* which fell in great quantities were of different sizes; the largest of an Oval form, as big as *Turkeys Eggs*, and very hard: the next size Globular, but somewhat compress'd: and others that were more numerous, perfectly round, and about the bigness of Tennis Balls." (See an account of a remarkable Hail Storm at *Venice*, *Tom Coryat's Crudities*, pag. 256, and at *Liste in Flanders* 1686. *Philosophical Transactions* vol. 1. N^o 26. pag. 481. vol. 16. N^o 203. pag. 858, the *Tatler's* banter upon *News Writers* for their Prodigies, in a Dearth of News, N^o 18.)

‡ 66. *And Puppies whelp'd with twice two Legs.*] This is put for the sake of the Rhyme. With the help of *John Lilburn's Logic*, he might have made them twice four Legs. "That Creature, says he, which has two legs before, and two legs behind, and two Legs on each side has eight Legs: But as a *Fox* is a Creature which has two Legs before, and two Legs behind, and two Legs before, and two on each side; Ergo &c." (*J. Lilburn's Answer to nine Arguments* by T. B. 1645.)

‡ 69. *Two Trumpets she does sound at once.*] The Trumpet of Eternal Fame, and the Trumpet of Slander. Mr. *Pope's Temple of Fame*. See this applied *Dunciad*, part 4. 1741. p. 7.



This tattling *Gossip* knew too well,
 What Mischief *Hudibras* befell ;
 And straight the spiteful Tidings bears
 80 Of all, to th' unkind Widow's Ears.
Democritus ne'er laugh'd so loud,
 To see *Bauds* carted through the Crowd,
 Or Funerals with stately Pomp,
 March slowly on in solemn Dump,
 85 As she laugh'd out, until her Back,
 As well as Sides, was like to crack.
 She vow'd she would go see the Sight,

ŷ. 77. This tattling *Gossip*] *Trwatling Gossip* in the two first Editions of 1664. (see *Trwattle, Junii Etymologic. Anglican.*) altered as it stands here, 1674. Mr. Cotton in his *Virgile-Travestie* book 4. pag. 85. gives the following humorous description of *Fame*.

*At this, a Wench call'd Fame flew out,
 To all the good Towns round about ;
 This Fame, was Daughter to a Cryer,
 That Whilom liv'd in Carthage-shire :
 A little prating Slut, no higher
 When Dido first arriv'd at Tyre,
 Than this ——— But in a few years space
 Grown up a lusty strapping Lass :
 A long and lazie Quean I ween
 Was not brought up to sew and spin,
 Nor any kind of Housewifery
 To get an honest Living by:
 But saunter'd idly up and down,
 From House to House, and Town to Town.
 To spy and listen after News,
 Which she so mischievously brews ;
 That still what e'r she sees or hears,
 Sets Folks together by the ears.
 This Baggage, that still took a pride to
 Slander, and backbite poor Queen Dido ;
 Because the Queen once in detection,
 Sent her to the Mansion of Correction :
 Glad she had got this Tale by th' end,
 Runs me about to Foe and Friend,*

And

And visit the distressed *Knight* :
 To do the Office of a Neighbour,
 90 And be a *Gossip* at his Labour :
 And from his wooden Jayl, the Stocks,
 To set at large his Fetter-Locks,
 And by Exchange, Parole, or Ransome,
 To free him from th' enchanted Mansion,
 95 This b'ing resolv'd, she call'd for Hood
 And Usher, Implements abroad
 Which *Ladies* wear, beside a slender
 Young waiting *Damsel* to attend her.

*And tells 'um that a Fellow came
 From Troy, or such a kind of Name,
 To Tyre, about a Fortnight since,
 Whom Dido feasted like a Prince :
 Was with him always Day and Night,
 Nor could endure him from her sight :
 And that 'twas thought she meant to marry him,
 At this rate talk'd the foul-mouth'd Carrion.*

See *Shakespear's* Description of Rumour, Prologue to the Second Part of *Henry the Fourth*. *Spectator* N^o 256, 257. 273.

ÿ. 81. *Democritus ne'er laugh'd so loud.*] See *L'Esrange's Fables*, part. 2. fab. 182. "He was a Man of the largest Size, (says *Nestor Ironside*, *Guardian*, N^o 29.) which we may ascribe to his frequent exercise of his Risible Faculty." See the *Guardian's* Description of the several sorts of *Laughers*.

Si foret in terris, rideret
Democritus ————— *Horat. Epod. lib. 2. Ep. 1. l. 194.*
 Perpetuo Rifu pulmonem agitare solebat
Democritus ————— *Juven. Sat. x. 33, 34.*

ÿ. 90. *Gossip.*] See *Gossip*, and *Godsp.* *Junii Etymologic. Anglican.*

ÿ. 91. *And from his Wooden Jayl*] This and the following line stand in the two editions of 1664, thus,

*That is, to see him deliver'd safe
 Of's Wooden Burthen, and Squire Rapp.*

ÿ. 95, 96, 97, 98. ————— *She call'd for Hood — And Usher,
 Implements abroad — Which Ladies wear, besides a slender — Young
 waiting Damsel to attend her.]* With what Solemnity does the *Widow*



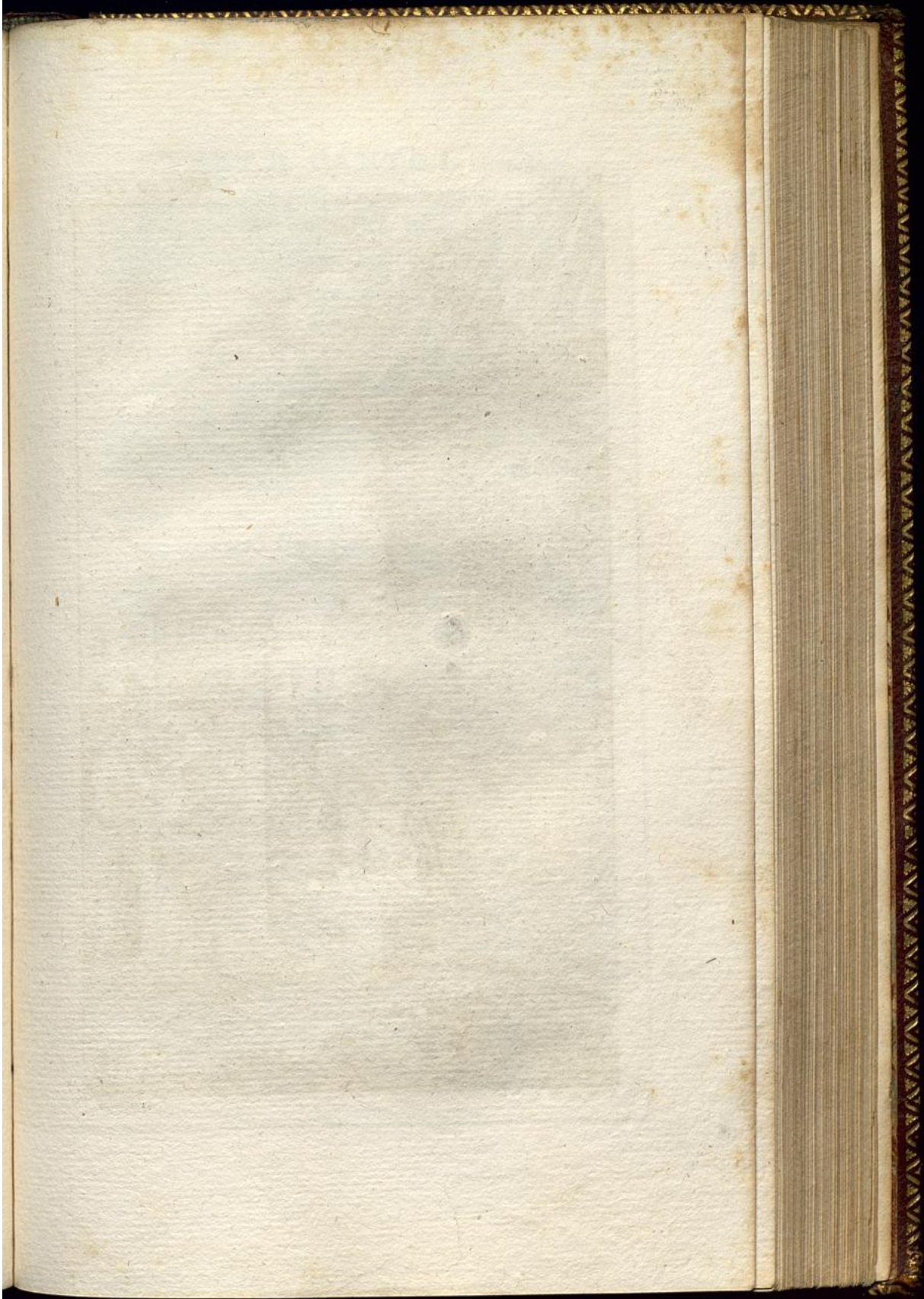
All which appearing, on she went,
 100 To find the *Knicht* in *Limbo* pent.
 And 'twas not long before she found
 Him, and his stout *Squire*, in the Pound;
 Both coupled in Inchar'd Tether,
 By further Leg behind together :
 105 For as he sat upon his Rump,
 His Head like one in doleful Dump,
 Between his Knees, his Hands apply'd
 Unto his Ears on either Side :
 And by him, in another Hole,
 110 Afflicted *Ralpho*, Cheek by Joul :
 She came upon him in his wooden
Magician's Circle, on the sudden,
 As *Spirits* do t' a Conjuror,
 When in their dreadful Shapes th' appear.
 115 No sooner did the *Knicht* perceive her,
 But straight he fell into a Fever,

How march out to rally the Knight? The Poet, no doubt, had *Ho-*
mer in his eye, when he equips the Widow with *Hood* and other
Implements : *Juno* in the 14th book of the *Iliad*, dresses herself, and
 takes an Attendant with her, to go a courting to *Jupiter*. The
 Widow issues out to find the Knight with as great Pomp and At-
 tendance, though with a design the very reverse to *Juno's*. (Mr. B.)

¶. 110. — *Cheek by Joul.*] See *Jig by Jole*, *Skinneri Etymolog.*
Junii Etymolog. Anglican.

¶. 111, 112. *She came upon him in his Wooden — Magician's Cir-*
cle on the sudden.] There was never certainly a pleasanter Scene ima-
 gined, than this before us : it is the most diverting Incident in the
 whole Poem. The unlucky, and unexpected Visit of the Lady ; the
Attitude, and Surprise of the Knight, the Confusion and Blushes of
 the Lover, and the satyrical Raillery of a Mistress, are represented
 in lively Colours : and conspire to make this Interview wonderful
 pleasing, (Mr. B.)

¶. 119.





W. Hogarth inv.

J. Mynde sc.

Inflam'd all over with Disgrace,
 To be seen by her in such a Place;
 Which made him hang his Head, and scowl,
 120 And wink, and goggle like an Owl:
 He felt his Brains begin to swim,
 When thus the Dame accosted him.

This Place (quoth she) they say's Inchant'd,
 And with *Delinquent Spirits* haunted,
 125 That here are ty'd in Chains, and scourg'd,
 Until their guilty Crimes be purg'd:
 Look, there are two of them appear,
 Like Persons I have seen somewhere.
 Some have mistaken Blocks and Posts
 130 For *Spectres, Apparitions, Ghosts,*
 With Saucer-Eyes, and Horns; and some
 Have heard the Devil beat a Drum:
 But if our Eyes are not false Glass'es,
 That give a wrong Account of Faces;

ſ. 119, 120. ——— and Scowl, — And wink, and goggle like
 an Owl.]

*When Ladies did him wooe,
 Though they did smile, he seem'd to scowl
 As doth the Fair broad-faced Fowl,
 That sings, To wbit, To wbooe.*

(First Copy of Panegyric Verses, upon T. Coryat, and his Crudities)

ſ. 131, 132. ——— and some — Have heard the Devil beat
 a Drum.] Alluding to the Story in *Glanvil*, of the *Dæmon* of *Ted-*
worth, see *Pref.* to *Sadducismus Triumphatus*, and the Narrative at
 large, part 2. pag. 89, to 117, inclusive. Mr. *Wood*, *Athen. Oxon.*
 vol. 2. col. 189, 1st edit. takes notice of this Narrative concerning
 the famed Disturbance at the House of *Tho. Mompeffon Esq.* at *Ted-*
worth in *Wilt*s, occasioned by its being haunted with Evil Spirits:
 and the *beating of a Drum* invisibly every night from February
 1662, to the beginning of the year after. To this Mr. *Oldham* al-
 ludes

135 That Beard and I should be acquainted,
 Before 'twas Conjur'd and Inchantèd ;
 For though it be disfigur'd somewhat,
 As if 't had lately been in Combat,
 It did belong to a worthy *Knight*,
 140 Howe'er this *Goblin* is come by 't.
 When *Hudibras* the *Lady* heard,
 Discourfing thus upon his Beard,
 And fpeak with fuch Refpect and Honour,
 Both of the Beard, and the Beard's Owner ;
 145 He thought it beft to fet as good
 A Face upon it, as he cou'd,
 And thus he fpoke : *Lady*, your bright
 And radiant Eyes are in the right ;
 The Beard's th' Identique Beard you knew,
 150 The fame numerically true :
 Nor is it worn by Fiend or Elf,
 But its Proprietor himfelf.

ludes, (Satyr 4. upon the *Jefuites*, edit. 6. pag. 73.) where fpeaking of *Popifh Holy-Water*, he fays :

*One Drop of this, if us'd, had pow'r to fray
 The Legions from the Hogs of Gadara:
 This wou'd have filenc'd quite the Wiltsbire Drum,
 And made the prating Fiend of Mafcon dumb.*

ŷ. 142. alter'd 1674, To take kind notice of his Beard. reftor'd 1704.

ŷ. 164. — In fuch a homely Cafe.] In fuch Elenctique Cafe, in the two firft Editions of 1664.

ŷ. 169. Though yours be fovery lugg'd and torn.] See *Shakespear's Comedy of Errors*, act 5. vol. 3. pag. 54. and an account of *Sancho Pancha* and the *Goatherd* pulling one an other by the Beard. In which fays Mr. *Gayton*, (*Notes upon Don Quixote*, book 3. chap 10. pag. 141.) they were verifying that fong,

*Oh! heigh brave Arthur of Bradley,
 A Beard without Hairs, looks madly.*

In

O Heavens! quoth she, can that be true?

I do begin to fear 'tis you :

155 Not by your individual Whiskers,
But by your Dialect and Discourse,
That never spoke to Man or Beast
In Notions vulgarly exprest.

But what malignant Star, alas!

160 Has brought you Both to this sad Pass?

Quoth he, the Fortune of the War,
Which I am less afflicted for,
Than to be seen with Beard and Face
By you in such a homely Cafe.

165 Quoth she, those need not be asham'd
For being honourably maim'd ;
If he that is in Battel conquer'd,
Have any Title to his own Beard,
Though yours be forely lugg'd and torn,

170 It does your Visage more adorn,
Than if 'twere prun'd, and starch'd and
lander'd,]

In some places the Shaving of Beards is a punishment, as among the *Turks*: *Nicephorus* in his *Chronicle*, makes mention of *Baldwin* Prince of *Edessa*, who pawn'd his Beard for a great sum of Money; which was redeemed by his Father *Gabriel*, Prince of *Mitilene*, with a large Sum, to prevent the Ignominy which his Son was like to suffer, by the Loss of his Beard, (*Dr. Bulwer's Artificial Change-ling*, sc. 12. pag. 200, 201.

§. 171. *Than if 'twere prun'd, and starch'd, and lander'd.*] In the Life of *Mrs. Elizabeth Thomas*, intitled, *Pylades and Corinna*, 1731, pag. 21. we have the following account of *Mr. Richard Shute*, her Grandfather, a *Turky Merchant*. "That he was very nice in the Mode of that Age, his *Valet* being some hours every morning in "Starching his Beard, and curling his Whiskers: during which "time, a Gentleman, whom he maintain'd as a Companion, al-
ways

And cut square by the *Russian* Standard,
 A torn *Beard's* like a tatter'd Ensign,
 That's bravest which there are most Rents in.
 175 That Petticoat about your Shoulders,
 Does not so well become a Souldier's;
 And I'm afraid they are worfe handled;
 Although i' th' Rear, your Beard the Van led:
 And those uneasy Bruises make
 180 My Heart for Company to ake,

"ways read to him upon some useful Subject." Mr. *Cleveland* in his *Hue and Cry after Sir John Presbyter*, Works, pag. 40, says,

*The Bush on his Chin, like a carv'd Story
 In a Box Knot, cut by the Directory.*

Shakespear, in his *Midsummer Night's Dream*, act 4. vol. 1. p. 134. hints at their wearing Strings to their Beards in his time. and *John Taylor* the *Water-Poet*, humorously describes the great variety of *Beards* in his time. (*Superbiæ Flagellum*, Works, p. 3.)

*Now a few Lines to Paper I will put
 Of Men's Beards strange, and variable cut,
 In which, there's some, that take as vain a pride,
 As almost in all other things beside;
 Some are reap'd most substantial like a Bush
 Which makes a nat'ral Wit, known by the Bush:
 And in my time of some men I have heard,
 Whose Wisdom have been only Wealth, and Beard:
 Many of these, the Proverb well doth fit,
 Which says, Bush natural, more Hair than Wit;
 Some seem, as they were starched stiff and fine,
 Like to the Bristles of some angry Swine:
 And some, to set their Loves-Desire on edge,
 Are cut and prun'd, like to a Quick-set Hedge;
 Some like a Spade, some like a Fork, some square,
 Some Round, some mor'd like Stubble, some stark bare;
 Some sharp, Stiletto-fashion, Dagger-like,
 That may with whiff'ring, a Man's Eyes outpike:
 Some with the Hammer cut, or Roman T.
 Their Beards extravagant, reform'd must be.
 Some with the Quadrate, some Triangle fashion;
 Some Circular, some Oval in translation;*

SOME

To see so worshipful a Friend
I th' Pillory set, at the wrong End.

Quoth *Hudibras*, this thing call'd *Pain*,
Is (as the learned *Stoicks* maintain)

185 Not bad *simpliciter*, nor good;
But meerly as 'tis understood.
Sense is deceitful, and may feign,
As well in counterfeiting Pain

*Some Perpendicular in Longitude ;
Some like a Thicket for their Craftitude :
That Heights, Depths, Breadths, Triform, Square, Oval, Round,
And Rules Geometrical in Beards are found.*

(See *Inigo Jones's Verses upon T. Coryat, and his Crudities.*)

¶ 172. *And cut square by the Russian Standard.*] Dr. Giles Fletcher, in his *Treatise of Russia*; (see *Purchase his Pilgrims*, 3^d part, lib. 3. p. 458.) observes, "That the Russian Nobility, and Quality accounting it a Grace to be somewhat *gross* and *burly*; they therefore nourish and spread their Beards to have them long and broad." This Fashion continued amongst them, till the time of the Czar, *Peter the Great*, "who compelled them to part with these Ornaments, sometimes by laying a swinging Tax upon them; and at others by ordering those he found with Beards, to have them pull'd up by the roots, or shaved with a blunt Razor, which drew the Skin after it, and by these means scarce a Beard was left in the Kingdom at his Death: but such a veneration had this people for these Ensigns of Gravity, that many of them carefully preserved their Beards in their Cabinets, to be buried with them; imagining perhaps, they should make but an odd figure in the grave with their naked Chins." *The Northern Worthies; or, the Lives of Peter the Great, and his Illustrious Consort Catherine*,—London 1728. p. 84, 85. see likewise p. 23. and a further account of the remarkable Fashions in Beards, Dr. *Bulwer's Artificial Changeling*, f. 12. p. 210, &c.

¶ 183, 184, 185, 186. — *This thing call'd Pain— Is (as the Learned Stoicks maintain) — Not Bad, simpliciter, nor Good: — But meerly as 'tis understood.*] See the Opinions of the *Stoicks*, *Cic. De Nat. Deor.* 2. 24. *De Finibus*, 5. 31. *Erasmi Moriae Epistolae*. to. 4. op. p. 430. Archbishop *Potter's Antiquities of Greece*, v. 1. cap. 8. Dr. *Middleton's Life of Cicero*, 4to. edit. vol. 1. p. 45. and an account of *Pompey's Visit to Possidonium, at Rhodes, Spectator*, n^o 312.

¶ 201,

As other groſs *Phænomena's*,
 190 In which it oft miſtakes the Caſe.
 But ſince th' immortal Intellect
 ('That's free from Error and Defect,
 Whoſe Objects ſtill perſiſt the ſame)
 Is free from outward Bruiſe or Maim,
 195 Which nought external can expoſe
 To groſs material Bangs or Blows ;
 It follows, we can ne'er be ſure,
 Whether we Pain or not endure :

ſ. 201, 202. *Some have been wounded with Conceit, — And dy'd of meer Opinion ſtraight.*] Remarkable are the Effects both of Fear, and Fy. A Tryal of the former kind was made upon a *condemn'd Malefactor*, in the following manner. A Dog was by *Surgeons* let blood, and ſuffered to bleed to Death before him ; the *Surgeons* talking all the while, and deſcribing the gradual Loſs of Blood, and of courſe a gradual Faintneſs of the Dog, occaſioned thereby : and juſt before the Dog died, they ſaid unaniouſly, Now he is going to die. They told the *Malefactor*, that he was to be bled to death in the ſame way ; and accordingly blindfolded him, and ty'd up his Arm ; then one of them thruſt a Lancet into his Arm, but purpoſely miſ'd the Vein : however they ſoon began to deſcribe the poor man's gradual Loſs of Blood, and of courſe a gradual Faintneſs occaſioned thereby : and juſt before the ſuppoſed Minute of his Death, the *Surgeons* ſaid unaniouſly ; *Now he dies.* The *Malefactor* thought all this real, and died by meer conceit, though he had not loſt above twenty drops of Blood. — See *Athenian Oracle*, (Mr. S. of B.) Almoſt as remarkable was the caſe of the Chevalier *Jarre* “ who was upon the Scaffold at *Troyes*, had his Hair cut off, the Handkerchief before his Eyes, and the Sword “ in the Executioner's hand to cut off his Head : but the King pardoned him : being taken up, his Fear had ſo taken hold of him ; “ that he could not ſtand nor ſpeak : they led him to bed, and “ opened a vein, but no blood would come. (Lord *Strafford's Letters*, vol. 1. p. 166.) There are three remarkable inſtances, of Perſons whoſe Hair ſuddenly turned ; one from Red to White: upon the apprehenſion, That they ſhould be put to death. (Mr. *Daniel Turner's* book, *De Morbis Cutaneis*, chap. 12. 3^d edit. 1726. p. 163, 164. ſee *Spectator* ; n^o 615. on the ſubject of Fear.) Nay, if my
 memory

And juſt ſo far are fore and griev'd,
 200 As by the Fancy is believ'd.
 Some have been wounded with Conceit,
 And dy'd of meer Opinion ſtraight;
 Others, though wounded fore in Reaſon,
 Felt no Contuſion, nor Diſcretion.
 205 A Saxon Duke did grow ſo fat,
 That *Mice* (as Hiſtories relate)
 Eat Grots and Labyrinths to dwell in
 His Poſtique Parts, without his feeling :

memory fails me not, there are accounts to be met with in hiſtory, of Perſons who have dropp'd down dead before an Engagement, and before the Diſcharge of one Gun. An Exceſs of Joy has been attended ſometimes with as bad an effect. The Lady *Poynts* (in the year 1563.) by the ill uſage of her Husband, had almoſt loſt her Sight, her Hearing, and her Speech; which ſhe recovered in an inſtant, upon a kind Letter from Queen *Elizabeth*: but her Joy was ſo exceſſive, that ſhe died immediately after kiſſing the Queen's Letter. (*Strype's Annals of Queen Elizabeth*, vol. 1. p. 239. 2^d edit.) No leſs remarkable was the Caſe of one *Ingram* upon a large unexpected Acceſſion of Fortune. (ſee Lord *Strafford's Letters*, vol. 1. p. 509.) And Mr. *Fenton* obſerves upon thoſe Lines of Mr. *Waller*,

*Our Guilt preſerves us from Exceſs of Joy,
 Which ſcatters Spirits, and would Life deſtroy.*

“ That Mr. *Oughtred*, that famous *Mathematician*, expired in a
 “ Tranſport of Joy, upon hearing, that the Parliament had ad-
 “ dressed the King to return to his Dominions. (*Observations on
 Waller's Poems*, p. 67.) Many are the Inſtances of this kind in ancient
 Hiſtory, as that of *Polycrata* a Noble Lady in the Iſland *Naxos*;
Philippides a Comic Poet; and *Diagoras* the *Rhodian*, &c. *Auli Gellii
 Noſt. Attic.* lib. 3. cap. 15. vid. *Valerii Maximi*, lib. 9. *De Mor-
 tibus non vulgaribus*, p. 828. edit. varior. 1651.

‡ 205, 206, 207, 208. *A Saxon Duke did grow ſo fat, — That
 Mice (as Hiſtories relate) — Eat Grots and Labyrinths to dwell in —
 His Poſtique Parts without his Feeling.*] He certainly alludes to the
 Caſe of *Hatto* Biſhop of *Mentz*, (who was devoured by mice) whom
 he

Then how is't possible a Kick
210 Should e'er reach that Way to the Quick?

Quoth she, I grant it is in vain
For one that's basted, to feel Pain,
Because the *Pangs* his Bones endure,
Contribute nothing to the Cure:

215 Yet *Honour* hurt, is wont to rage
With *Pain* no Med'cine can assuage.

Quoth he, that *Honour's* very squeamish,
That takes a Basting for a Blemish:
For what's more hon'able than *Scars*,
220 Or Skin to Tatters rent in *Wars*?
Some have been beaten till they know
What Wood a *Cudgel's* of by th' Blow:

he mistakes for a Saxon Duke, because he is mentioned to have succeeded in that *Bisshoprick*, a Person who was advanced to the Dukedom of Saxony. Quo anno hoc factum sit, dissentiunt autores: verum nos ex *Fuldensis Monasterii*, ac *Moguntinensium Archiepiscoporum Annalibus*, deprehendimus, id contigisse, dum præfuisset *Moguntinæ* sedi post *Gulielmum Saxonie Ducem*, mense undecimo, a restituta nobis per Christum Salute 969. murium infestatione occubuit, & in templo *Sancti Albani* sepultus est; (*Chronic. Chronicor. Politic.* lib. 2. p. 228.) No less remarkable is the Story mentioned by *Giraldus Cambrensis*, (*Itinerar. Cambriæ*, lib. 2. cap. 2. *Camdeni Anglic. Normannic. &c.* p. 861.) See as remarkable a Story, of a Person devoured by *Toads*, id. ib. chap. 2. p. 859. *Stowe's Chronicle* by *Howes*, p. 156. The above Story of the Saxon Duke could not, in this circumstance of the Mice, suit any of them: though amongst them there were some that were very fat. namely *Henry* firnamed *Crassus*, who liv'd in the Twelfth Century; vide *Chronic. Rhdagabufens: Meibomii Rer. German.* t. 111. p. 344. or an other *Henry* made mention of by *Hoffman*, *Lexic. Universal.* or *Albertus*, great Grandson to *Henry Duke of Saxony*, who was called in his own time the *Fat Albert*; *Meibomii Rer. Germanic.* tom. 1. p. 40. *Albertus Pinguis* obiit 1318. *Meibomii Rer. Germanic.* tom. 3. p. 166.
f. 232.

Some kick'd, until they can feel whether
 A Shoe be *Spanish* or *Neat's* Leather;
 225 And yet have met, after long running,
 With some whom they have taught that *Cun-*
 The furthest Way about, t' o'ercome, [ning.
 In th' End does prove the nearest Home;
 By *Laws* of learned *Duellists*,
 230 They that are bruise'd with *Wood* or *Fists*,
 And think one beating may for once
 Suffice, are *Cowards* and *Pultrons*:
 But if they dare engage t' a second,
 They'r *Stout* and *Gallant* Fellows reckon'd.
 235 Th' old *Romans* Freedom did bestow,
 Our *Princes* Worship, with a Blow:

ŷ. 232. — *Pultrons.*] *Pultrons* in all editions, to 1716. Includ-
 alter'd afterwards to *Poltrons*. vid. *Junii Etymologic. Anglicanum*.

ŷ. 235, 236. *Th' old Romans Freedom did bestow — Our Princes*
Worship, with a Blow.] The Old Romans had several Ways of *Mā-*
numitting, or bestowing Freedom: Aut *Vindicta*, aut inter *Ami-*
cos, aut per *Epistolam*, aut per *Testamentum*, aut per *aliam quam-*
libet ultimam voluntatem: (vid. *Justiniani Institut.* lib. 1. tit. 5.
 s. 1. cum *Not. Vinnii*) *Vindicta* inquit *Boetius* in *topica Ciceronis*, est
Virgula quædam, quam *Lictor* manumittendi *servi* capiti impo-
 nens: eundem *servum* in *libertatem* vindicabat. vid. *Calvini Lexic.*
 sub voce. *Vindicta*. *Vindicius* a *Slave*, discover'd *Junius Brutus's*
 design of delivering the *Gates of Rome*, to *Sextus Tarquinius*; for
 which discovery he was rewarded, and made free; and from him
 the *Rod* laid upon the head of a *Slave*, when made free, was call'd
Vindicta: vid. *Livii Histor.* lib. 2. cap. 5. vol. 1. p. 93. edit. *Jo.*
Clerici, Amst. 1710. In some Countries, it was of more advantage
 to be a favourite *Slave*, than to be set Free. In *Egypt* (see *Prince Can-*
temir's Growth, &c. of the Ottoman Empire.) the manner of inherit-
 ing was as follows: The dying Person excluding all his Sons, made
 some *Slave*, or *Captive* of approv'd fidelity, his Heir, who imme-
 diately after his Master's Death, enjoy'd all his Effects, and made



King *Pyrrhus* cur'd his splenetick
 And testy Courtiers with a Kick.
 The *Negus*, when some mighty *Lord*
 240 Or *Potentate's* to be restor'd,
 And pardon'd for some great Offence,
 With which he's willing to dispence;
 First has him laid upon his *Belly*,
 Then beaten *Back* and *Side*, t' a *Jelly*;
 245 That done, he rises, humbly bows,
 And gives Thanks for the princely Blows;
 Departs not meanly proud, and boasting
 Of his magnificent *Rib-roasting*.
 The beaten *Soldier* proves most manful,
 250 That, like his *Sword*, endures the *Arvail*;
 And justly's held more formidable,
 The more his Valour's malleable :

the Sons of the deceas'd, his *Seiz* or *Grooms*; with which condition they were forc'd to be content, and to obey their Father's Slave all their Lives. This (says he) is vulgarly ascrib'd to *Joseph's* Benediction of Slaves, in force to this Day.

ψ. 237, 238. *King Pyrrhus cur'd his splenetick— And testy Courtiers with a Kick.*] — *Pyrrhus* King of *Epyrus*, as *Pliny* says, had this occult Quality in his Toe, *Pollicis in dextro Pede tactu Lienosis medebatur*, — vide *Plutarshi* Op. tom. 1. edit. *Lutet. Paris*, 1624, p. 384.

ψ. 239. *The Negus, when some mighty Lord, &c..]* *Negus Æthiopia* Rex. vid. *Ludolfi Histor. Æthiopic.* lib. 2. cap. 2. sect. 23. Mr. *Collier* (*Dictionary*, see *Abyssinia*) gives us his several Titles. This account of the *Negus*, is true, with regard to the lower Part of his subjects. (see *Le Blanc's Travailles*, part 2. p. 203.) but the Prince of *Melinde* was the person, who punish'd his *Nobility* in the manner describ'd. “ If a Nobleman (says *Le Blanc, Travailles*, part 2. chap. 4. p. 190. edit. 1660.) “ is found guilty of a Crime, the King leads him to “ his Chamber, where being disrob'd, prostrate on the ground, “ begging

But he that fears a *Bastinado*,
 Will run away from his own Shadow :
 255 And though I'm now in *Durance* fast,
 By our own Party basely cast,
Ransome, Exchange, Parole, refus'd,
 And worse than by the Enemy us'd;
 In close *Catasta* shut, past Hope
 260 Of *Wit*, or *Valour*, to elope :
 As *Beards*, the nearer that they tend
 To th' *Earth*, still grow more reverend :
 And *Cannons* shoot the higher Pitches,
 The lower we let down their *Breeches* :
 265 I'll make this low dejected *Fate*
 Advance me to a greater Height.
 Quoth she, Y'have almost made me in Love
 With that which did my Pity move.

“ begging pardon ; he receives from the King's own hand certain
 “ Stripes with a Cudgel, more, or fewer in proportion to the Crime,
 “ or Services he hath done : which done, he reverts, kisses the King's
 “ Feet, and with all humility thanks him for the Favour received.”
Artaxerxes's method was much better, who when any of his No-
 bility misbehaved ; he caus'd them to be stripp'd, and their Cloths
 to be whipp'd by the Common Hangman, without so much as
 touching their bodies, out of respect to the Dignity of the Order.
 (See Sir Roger L'Estrange's *Fables*, part 2. Moral to Fable 83.
Montaigne's Essays, vol. 2. book 2. p. 148.)

§. 241. *And pardon'd for some great Offence.*] This and the fol-
 lowing line in the two editions of 1664. stand thus.

*To his good Grace, for some Offence
 Forfeit before, and pardon'd since.*

Romans lock'd up their Slaves that were to be sold.

§. 259. *In close Catasta shut,*] A Cage, or Prison, in which the

—— Ne fit præstantior alter
Cappadocas rigida pingues plauisise Catastâ.

(*Persi Sat.* 6. 76, 77. *Casauboni Not.* p. 513, 514, 515.)

U 2

§. 273,



Great *Wits* and *Valours*, like great *States*,
 270 Do sometimes sink with their own *Weights*:
 Th' *Extreams*, of *Glory*, and of *Shame*,
 Like *East* and *West* become the same:
 No *Indian Prince* has to his *Palace*,
 More Foll'wers than a *Thief* to th' *Gallows*.
 275 But if a *Beating* seem so brave,
 What *Glories* must a *Whipping* have?
 Such great *Atchievements* cannot fail,
 To cast *Salt* on a *Woman's Tail*:
 For if I thought your *Nat'ral Talent*
 280 Of *Passive Courage*, were so gallant,
 As you strain hard, to have it thought,
 I could grow *Amorous*, and *Dote*.
 When *Hudibras* this *Language* heard,
 He prick'd up's *Ears*, and strok'd his *Beard*:
 285 Thought he, this is the *lucky Hour*,
Wines work, when *Vines* are in the *Flow'r*;

γ. 273. 274. No *Indian Prince* has to his *Palace*— More *Followers* than a *Thief* to th' *Gallows*.] (see *Don Quixote*, vol. 4. chap. 56. p. 560.)

γ. 275, 276. But if a *Beating* seem so brave, — What *Glories* must a *Whipping* have?] Alluding probably to the Injunction to *Sancho Pancha*, for the disenchanting of *Dulcinea del Toboso*, *Don Quixote's* Mistress, (see vol. 4. chap. 35. p. 349.)

Merlin's Speech.

— 'Tis *Fate's Decree*, that *Sancho thy good Squire*
 On his bare *brawny Buttocks* should bestow
Three thousand Stripes, and eke *Three hundred more*
 Each to afflict, and sting, and gall him sore.
 So shall relent the *Author* of her *Woes*;
 Whose awful *Will*, I for her ease disclose.

γ. 286. *Wines* work, when *Vines* are in the *flow'r*.] Sir *Kenelm Digby* confirms this Observation. (*Discourse concerning the Care of Wounds*

PART II. CANTO I. 309

This *Crisis* then I'll set my Rest on,
And put her boldly to the *Question*.

Madam, What you wou'd seem to doubt,
290 Shall be to all the World made out;
How I've been *drubb'd*, and with what *Spirit*
And *Magnanimity*, I bear it;
And if you doubt it to be true,
I'll stake my self down against you:
295 And if I fail in *Love* or *Troth*,
Be you the *Winner*, and take both.

Quoth she, I've heard old cunning *Stagers*
Say, Fools for *Arguments* use *Wagers*;
And though I prais'd your *Valour*, yet
300 I did not mean to baulk your *Wit*;
Which if you have, you must needs know
What I have told you before now,
And you b' Experiment have prov'd,
I cannot *Love* where I'm *below'd*.

Wounds by Sympathy, p. 79.) "The Wine-Merchants (says he) observe every where, (where there is Wine) That during the Season that Vines are in the Flower, the Wine in the Cellar makes a kind of Fermentation, and pusheth forth a little white Lee (which I think, says he, they call the Mother of the Wine) upon the Surface of the Wine; which continues in a kind of Disorder till the Flower of the Vines be fallen, and then this Agitation being ceas'd, all the Wine returns to the same state it was in before.

ŷ. 297, 298. Quoth she, I've heard old cunning *Stagers*—Say, Fools for *Arguments* use *Wagers*;] I believe this 298th Line is quoted as any one in *Hudibras*. Mr. Addison calls it a celebrated Line, *Spectator*, N^o. 239. and from thence we may conjecture, it was one of his finest pieces of Wit in the whole Poem, (Mr. B.) See this practice humorously expos'd, *Spectator*, N^o. 145.



305 Quoth *Hudibras*, 'Tis a *Caprich*
 Beyond th' *Infliction* of a *Witch*;
 So Cheats to play with those still aim,
 That do not understand the Game.
Love in your Heart as idly burns
 320 As Fire in Antique *Roman Urns*,
 To warm the *Dead*, and vainly light
 Those only that see nothing by't.
 Have you not Power to *entertain*,
 And render *Love* for *Love* again;
 315 As no *Man* can draw in his *Breath*
 At once, and force out *Air* beneath?
 Or do you love your self so much,
 To bear all *Rivals* else a Grutch?
 What *Fate* can lay a greater Curse
 320 Than you upon your self would force?

ψ. 305. — *Caprich.*] See *Capricious. Junii Etym. Angl.*

ψ. 310, 311. *As Fire in Antique Roman Urns, — To warm the Dead, &c.*] *Pancirollus* gives the following remarkable account, of the Sepulchre of *Tullia*, *Cicero's* Daughter, (though it must be a mistake, for she was buried at *Tusculum*.) *Præparabant enim veteres Oleam incombustibile, quod non consumebatur: id nostrâ quoque ætate, sedente Paulo 3. visum fuit, invento scilicet sepulchro Tullie filie Ciceronis, in quo Lucerna fuit etiam tunc ardens, sed admisso aere extincta: arserat autem annos plus minus 1550. (De Rebus Memorab, part 1. tit. 35. De Oleo Incombustibili, p. 124. vid. Sal-multhi Not. See Cowley's *Davidis*, sect. 37. vol. 2. p. 496.] The continued burning of these Sepulchral Lamps, is endeavour'd to be accounted for, by *Dr. Plot*. (*Staffordshire* chap. 3. f. 57. p. 144. and his *Discourse, concerning the Sepulchral Lamps of the Ancients: Philosophical Transactions*, vol. 14. N^o. 166 p. 896. See an account of *Incombustible Cloth* expos'd to the Fire, before the *Royal Society; Philosophical Transactions*. N^o. 172. vol. 15. p. 1049. and of *Roscercius's Sepulchre*, with regard to the Burning Lamps of the Ancients; *Speſtator* N^o. 379.)*

ψ. 321.

For *Wedlock* without *Love*, some say,

Is but a *Lock* without a *Key*.

It is a kind of *Rape* to marry

One that neglects, or cares not for ye:

325 For what does make it *Ravishment*,

But b'ing against the *Mind's Consent*?

A *Rape* that is the more inhuman,

For being acted by a *Woman*.

Why are you *fair*, but to entice us,

330 To *Love* you, that you may despise us?

But though you cannot *Love*, you say,

Out of your own *Fanatique Way*,

Why should you not at least allow

Those that *Love* you, to do so too?

335 For, as you fly me, and pursue

Love more averse, so I do you;

¶ 321, 322. For *Wedlock* without *Love*, some say, — Is but a *Lock* without a *Key*.]

For what is *Wedlock* forced, but a *Hell*,
An *Age* of *Discord*, of continual *Strife*;
Whereas the contrary bringeth forth *Bliss*,
And is a *Pattern* of *Celestial Peace*.

(*Warner's Albion's England*, book 11. chap. 65. pag. 280.) *Farquhar's Beaux Stratagem*, act 3. *Spectator*, N^o. 490. A remarkable instance of *Conjugal Affection*; *Baker's History of the Inquisition*, chap. 6. p. 39, 40. and a merry and remarkable account of the *Petty King of Canton's* marrying his *Male and Female Prisoners* by *Lot*; *Gemelli Careri's Voyage*, *Churchill's Collections*, vol. 4. p. 352.

¶ 331, 332.] But though you cannot love, you say, — Out of your own *Fanatique way*.] *Fanatique* in some of the first editions: and *Fanatick* in the rest from 1700. (if not sooner) to this time. might not *Fantastick* have been as proper? as his *Mistress* expresses her self, ¶ 545, 546.

And yet 'tis no *Fantastick Pique*
I have to *Love*, nor coy *Dislike*.

U 4

¶ 346.



And am by your own *Doctrine* taught
To practise what you call a *Fault*.

Quoth she, If what you say is true,
340 You must fly me as I do you;
But 'tis not what we do, but say,
In *Love* and *Preaching*, that must sway.

Quoth he, To bid me not to *Love*,
Is to forbid my *Pulse* to move,
345 My *Beard* to grow, my *Ears* to prick up,
Or (whem I'm in a *Fit*) to *Hickup*:
Command me to piss out the *Moon*,
And 'twill as easily be done.

Love's Pow'r's too great to be withstood
350 By feeble *Humane Flesh* and *Blood*.
'Twas he that brought upon his *Knees*

ψ. 346. Or (*when I'm in a Fit*) to *hickup*.] A thing which he could not help: though such a thing might have been prohibited in the *Inquisition*, as well as *involuntary Sneezing*; of which Mr. *Baker* (see *History of the Inquisition*, p. 98.) gives the following instance. "A Prisoner (says he) in the *Inquisition* cough'd: the Keepers came to him, and admonish'd him to forbear coughing, because it was unlawful to make a Noise in that place: He answer'd, 'Twas not in his power: However they admonish'd him a second time to forbear it; and because he did not, they stripp'd him naked, and cruelly beat him: this increas'd his Cough, for which they beat him so often, that at last he died, through the pain and anguish of the *Strypes*."

ψ. 347. *Command me to piss out the Moon*.] This had been an unreasonable Command, had he been even possess'd with *Pantagruel's Romantic Faculty*; who is said to have destroyed a whole Army of *Giants*, or *Dipsodes* in this way; and to have occasion'd a *Deluge* nine miles round: (*Rabelais's Works*, vol. 2. b. 2. ch. 28. p. 206.)

ψ. 355, 356. *Seiz'd on his Club, and made it dwindle*—*'T' a feeble Distaff, and a Spindle*.] Alluding to *Hercules's Love* for *Omphale*, and *Iole*:

Inter

The *Hee'ring* Kill-Cow *Hercules* ;
 Transform'd his *Leager-Lion's* Skin
 T' a *Petticoat*, and made him spin ;
 355 Seiz'd on his *Club*, and made it dwindle
 T' a feeble *Distaff*, and a *Spindle*.
 'Twas he that made *Emperors* Gallants
 To their own *Sisters*, and their *Aunts* ;
 Set *Popes* and *Cardinals* agog,
 360 To play with *Pages* at Leap-frog :
 'Twas he that gave our *Senate* Purges,
 And fluxt the *House* of many a *Burgefs* :
 Made those that represent the *Nation*,
 Submit, and suffer *Amputation* :
 365 And all the *Grandees* o' th' *Cabal*
 Adjourn to *Tubs*, at *Spring* and *Fall*.

Inter *Ionias* Calathum tenuisse Puellas
 Diceris ; & *Dominæ* pertimuisse Minas.
Deianira Herculi, *Ovid.* Ep. ix. L. 73, &c.

Sly Hermes took *Alcides* in his *Toils*,
 Arm'd with a *Club*, and wrapt in *Lion's* *Spoils* ;
 The surly *Warrour* *Omphale* obey'd,
 Laid by his *Club*, and with her *Distaff* play'd.
 (Mr. Luck's *Miscell. Poems*, 1736. p. 163.)

vid. *Diodori Siculi Rer. Antiquar.* lib. 5. cap. 3. *Montfaucon's Antiquity explain'd*, vol. 1. part 2. b. 1. ch. 9. p. 141. *Benedick* (see *Shakespeare's Much ado about Nothing*, vol. 1. p. 423.) speaking of *Beatrice*, says, "That she would have made *Hercules* Turn Spit, yea and have cleft his *Club* to have made the *Fire* too.

ŷ. 365, 366. *And all the Grandees o' th' Cabal — Adjourn to Tubs, at Spring and Fall.*] see *Shakespeare's Timon of Athens*, act 4. vol 5. p. 274, 275. with Mr. *Warburton's* Note. *Beaumont and Fletcher's Knight of the Burning Pestle*, edition 4to. p. 38. That the Stories told of some of the *Godly Members*, are not *Slanders* is certain, from Mr. *Walker's* Accounts, in his *Hist. of Independency*. He calls

He mounted *Synod-Men*, and rode 'em
 To *Durty-Lane*, and *Little Sodom*;
 Made 'em curvet, like *Spanish Jenets*,
 370 And take the Ring at Madam——
 'Twas he that made Saint *Francis* do
 More, than the Devil could tempt him to,

calls *Harry Martyn* Colonel of a Regiment of Horse, and a Regiment of Whores. Colonel *Scot*, (the Brewer's Clerk) the Demolisher of Old Palaces (*Lambeth*) and Deflowerer of Young Maidenheads before they are ripe: and relates an Intrigue of Sir *Henry Mildmay's*, That pretending himself taken with the Wind-Colick, he got an opportunity to insinuate himself into a Citizen's House in *Cheapside*, and tempted his Wife, and had a shameful Repulse: *Hist. of Independency*, part 2. p. 257. Nay *Cromwell* himself, whose knowledge and veracity, can scarce be disputed in this case, when he turn'd the Members out of doors, publickly called *Harry Martyn*, and Sir *Peter Wentworth*, Whoremasters: *Echard's History of England*, vol. 2. p. 275.

Here comes Sir Henry Martyn,
 As good as ever pist;
 This wenching Beast
 Had Whores at least
 A Thousand on his List.

Collection of Loyal Songs, vol. 2. p. 7.

ψ. 367, 368. He mounted *Synod-men*, and rode them — To *Durty-lane*, and *Little Sodom*.]

Made Zealots of hair-brain'd Letchers,
 And Sons of *Aretine* turn Preachers:
Kimbolton, that rebellious Boanerges,
 Must be content to saddle Dr. Burges;
 If Burges got a Clap, 'tis ne'er the worse,
 But the Fifth time of his Compurgatours.

(*Cleveland upon the mixt Assembly*, Works, p. 45.) 'Tis remarkable, that the Knight a stickling *Synodist*, could not forbear acknowledging, that *Synod-men* had sometimes stray'd to *Dirty-lane*, and *Little-Sodom*: The Satire is more pungent out of his mouth. (M. B.) Qu. whether by *Little Sodom*, he does not allude to what Mr. *Walker* (*History of Independency*, part. 2. p. 257) calls "the New Statesmen's new-erected *Sodomies*, and the *Spinstries*, at the *Mulberry-Garden* at St. *James's*."

ψ. 370. And take the Ring at Madam——] *Stennet* was the Person whose Name was dash'd (says Sir *Roger L'Esrange*, *Key to Hudibras*.)

In cold and frosty Weather grow
Enamour'd of a Wife of *Snow*;

375 And though she were of *Rigid* Temper,
With melting *Flames* accost, and tempt her:
Which after in *Enjoyment* quenching,
He hung a *Garland* on his *Engine*.

Hudibras.) "Her Husband was by profession a *Broom-man*, (and Lay-Elder: see *Key to a Burlesque Poem* of *Butler's*, p. 12.) "She follow'd the laudable employment of Bawding; and managed several Intrigues for those Brothers and Sisters, whose Purity consisted chiefly in the Whiteness of their Linnen," she was of the same stamp with *Widow Purecraft*, in *Ben Johnson's Bartholomew Fair*, act 5. sc. 2.

§. 371. [Twas he that made Saint Francis do, &c.] *St. Francis*, was Founder of the Order of *Franciscans* in the Church of *Rome*, and *Mr. Butler* has scarce reach'd the extravagancy of the *Legend. Bonaventure* (says the Learned *Mr. Wharton, Entbusiasm of the Church of Rome*, 1688. p. 109.) "gives the following Story of *Saint Francis*. The Devil putting on one night a handsome Face, peeps into *St. Francis's* Cell, and calls him out: The Man of God presently knew by Revelation, that it was a Trick of the Devil; who by that artifice tempted him to Lust; yet he could not hinder the effect of it; for immediately a grievous Temptation of the Flesh seizeth on him: To shake off this, he strips himself naked, and begins to whip himself fiercely with his Rope, Ha, Brother Ass (saith he) I will make you smart for your rebellious Lust: I have taken from you my *Frock*, because that is sacred, and must not be usurp'd by a Lustful Body: if you have a mind to go your ways in this naked condition, pray go. Then being animated by a wonderful Fervour of Spirit, he opens the door, runs out, and rolls his naked body in a great heap of Snow: next he makes seven Snow-balls, and laying them before him, he thus bespeaks his Outward Man. Look you, this great Snow-ball is your Wife, those Four are your Two Sons and Two Daughters, the other two are a Man and a Maid, which you must keep to wait on them. make haste and clothe them all, for they die with Cold: But if you cannot provide for them all, then lay aside all thought of Marriage, and serve God alone." Now see the Merits of rolling in the Snow, (saith *Mr. Wharton*) "the Tempter being conquer'd departs, and the Saint returns in triumph to his Cell." (see *Misson*, vol. 1. p. 271.) Less Scrupulous were the *Beguins*, of *St. Francis's* Order. who held, "That to kiss Women, and to embrace them, provided they did not consummate the Carnal Sin, was highly meritorious."

see



Quoth she, if *Love* have these Effects,
 380 Why is it not forbid our *Sex*?
 Why is't not damn'd, and interdicted,
 For *Diabolical* and Wicked?
 And sung, as out of Tune, against,
 As *Turk* and *Pope* are by the Saints?
 385 I find, I've greater Reason for it,
 Than I believ'd before, t' abhor it.
 Quoth *Hudibras*, these sad Effects
 Spring from your *Heathenish* Neglects
 Of *Love's* great Pow'r, which he returns

see *Baker's History of the Inquisition*, chap. 5. p. 28. The *Cordeliers* tell a Story of their Founder, *Saint Francis*, "That as he pass'd the Streets in the dusk of the Evening, he discover'd a young Fellow with a Maid in a corner: upon which the Good Man (say they) lifted up his Hands to Heaven, with a secret Thank-giving, that there was so much *Christian Charity* in the World: the Innocence of the Saint, made him mistake the Kiss of a Lover, for the Salute of Charity." (*SpeStator*, N^o. 245) Less charitable was *Chalcocondilas*, an *European Historian*, and *Christian*, upon the Custom of saluting Ladies upon a Visit. who reports, "That it is an universal Custom among the *English*, that upon an Invitation to a Friend's house, the Person invited, should in compliment lie with his Neighbour's Wife: (see Mr. *Baker's Reflections upon Learning*, chap. 10.)

ψ. 393, 394. *This made the beautiful Queen of Crete — To take a Town-Bull for her Sweet.*] Thus *Ovid* represents it, *Epist. Heroid. Ep. 4.* 57, 58.

Pasiphaë mater decepto subdita *Tauro*
 Enixa est utero, crimen onusque suo.

vid. *Ovid. de Arte Amandi*, lib. 1. 295. *Remed. Amor.* 63. *Taurus* a Servant of *Minos*, King of *Crete*, got his Mistress *Pasiphaë* with Child, (whence the Infant was call'd *Minotaurus*) which occasion'd this Fable.

ψ. 397, 398. *Others to prostitute their great Hearts — To be Baboons and Monkeys Sweet-hearts.*] See some instances of this, in *Le Blanc's Voyages*, &c. edit. 1660. p. 80. and, *Dr. Gemelli Careri's Voyage round the World*, part 3. b. 2. chap 2. *Churchill's Collections*, vol. 4. p. 217, 218. edit. 1732. (see *Sempronio's Words to Calisto*; *Spanish Barwd.* 1631. p. 7.) Sir *John Birkenhead* alludes to something

- 390 Upon your selves with equal Scorns ;
 And those who worthy *Lovers* slight,
 Plagues with prepos't'rous Appetite :
 This made the beauteous *Queen of Crete*
 To take a *Town-bull* for her *Sweet* :
 395 And from her Greatness stoop so low,
 To be the Rival of a Cow :
 Others to prostitute their great *Hearts*,
 To be *Baboons* and *Monkeys* Sweet-hearts :
 Some with the Dev'l himself in League grow
 400 By's Representative a *Negro*.

thing that happened in those times, as bad as this. (*Paul's Church-yard*, class. i. f. 13.) "*Cujum pecus?* The Law of *Cofin Germans* clear'd in this Case. An Elder's Maid took a *Mastiff Dog*; an "*Independent Corporal* espous'd a Bitch; may not the *Presbyterian* "*Dog's Son*, marry the *Independent Bitche's* Daughter, they being "*Brother's* and *Sister's* Children? upon which he remarks in the *Margin*; *Scribi expedit, scribere tamen horreo, quod vel perpetrasse Pseudo-Sancti non videntur*. This, as *Cervantes* observes upon an other occasion, (*Don Quixote*, vol. 1. ch. 7. p. 228.) was so odd, and intricate a medley of kindred, that it would puzzle a *Convocation of Casuists*, to resolve the Degrees of *Consanguinity*. This is expos'd in a *Traët*, intitled, *The Marquis of Argyle's Last Will and Testament*, published 1691. p. 6. "Item, for a perpetual Memory of *Presbytery*, I give a Hundred Pound for the casting of the Figure of "*the Dog in Brass*, that lay with the Elder's Maid, to be placed, "*where the last Provincial Classis* was held in *London*, as a Desk for "*the Directory*." See the *Four-legg'd Elder: or, a Relation of a horrible Dog and an Elder's Maid*; *Collection of Loyal Songs against the Rump*, vol. 2. p. 14. *The Four-legg'd Quaker*: (*Ralph Green*) *Collection of Loyal Songs*, vol. 1. p. 231. 235.

ψ. 399, 400. *Some with the Dev'l himself in League grow*, — *Py's Representative a Negro*.] Alluding probably to *Tamora* Queen of the *Goths*, (afterwards Wife to the Emperour *Saturninus*) and *Aaron the Moor*, her Gallant: by whom she had a *Black Child*. (*Shakespear's Titus Andronicus*, act 4.) This kind of coupling is girded by *Jago* (in *Othello*, *Moor of Venice*: *Shakespear*, vol. 7. p. 377.) to *Brabantio*, "Z — ds Sir, — you'l have your Daughter cover'd "*with a Barbary Horse, you'l have your Nephews neigh to you*; "*you'l have Courfers for Colins, and Gennets for Germans*.

ψ. 401,



'Twas this made *Vestal*-Maids love-fick,
And venture to be bury'd Quick:
Some by their *Fathers*, and their *Brothers*

ŷ. 401, 402. 'Twas this made *Vestal*-Maids love-fick — And venture to be bury'd Quick.] The *Vestal Virgins* (if they broke their Vow of Virginitie) were buried alive in a place without the City Wall, allotted for that peculiar use, (*Plutarch* in *Num.*) and thence it was called, *Campus Sceleratus*, according to *Festus*. This was generally the practice, tho' there are some few Exceptions to the Rule. *Juvenal* condemns *Crispinus* for deflouring a *Vestal Virgin*, though he had interest enough with *Domitian*, to prevent the usual Punishment.

Nemo malus felix, minimè corruptor, & idem
Incestus, cum quo Vittata nuper jacebat
Sanguine adhuc vivo, terram subitura sacerdos.

Juv. Sat. 4. ŷ. 8, 9, 10.

No ill Man's happy, least of all is He
Whose study 'tis to corrupt Chastity:
Th' Incestuous Brute, who the veil'd *Vestal Maid*
But lately to his impious Bed betray'd,
Who for her Crimes, if Larus their Course might have,
Ought to descend alive into the Grave— *Mr. Dryden.*

Dr. Middleton (*Life of Cicero*, vol. 1. p. 144) says that *Catiline* was suspected of an Incestuous Commerce with *Fabia*, one of the *Vestal Virgins*, and Sister to *Cicero*; but upon her Tryal, either through her Innocence, or Authority of her Brother, she was acquitted. See the remarkable Proof of *Tuccia's* Innocence. *Plinii Nat. Hist.* lib. 28. cap. 2. *Valer. Maxim.* lib. 8. cap. 2. *Dionys. Halicarnas. Antiqu. Rom.* lib. 2. p. 124. edit. *Oxon.* 1704. *Wier. de Praestig. Dæmon.* lib. 2. cap. 7. p. 175. *Fontanini de Antiquitat. Hortae.* cap. 9. p. 180. edit. *Romæ*, 1723. This severe condition was recompenc'd with several considerable Privileges: for an account of which, I beg leave to refer the Reader to the following Authorities. *Alexand. ab Alexandr.* lib. 5. cap. 12. *Plutarch.* in *Num.* *Dionys. Halicarn. Antiqu. Rom. passim*; *Montfaucon's Antiquity explain'd*, vol. 2. part. 1. b. 1. chap. 8. p. 20. *Kennet's Antiq. of Rome*, part 2. chap. 6. Those that corrupted a *Vestal Virgin*, were whipp'd to Death. vid. *Dionys. Halicarnas. Antiq. Rom.* lib. 8. p. 533. id. ib. p. 571.

ŷ. 403. Some by their *Fathers*]

Myrrha Patrem, sed non quo filia debet, amavit.
Ovid. de arte amandi, lib. 1. 285.

Incest was but too common in those times; *Mr. Whitelock* (*Memo-rials*, 2^d edit. p. 148.) makes mention of a person in *Kent*, who in
the

To be made *Mistresses* and *Mothers*.

405 'Tis this that proudest *Dames* enamours
On *Lacques*, and *Varlets des Chambres*;

the year 1647, married his Father's Wife, and had a Child by her: a remarkable instance of this kind, is that of *Lucretia* Daughter of Pope *Alexander* the Sixth, who not only lay with her Father, (not unknown to him) but with her Brother the Duke of *Candy*, who was slain by *Cæsar Borgia*, for being his Rival in his Sister's Bed: of whom this *Építaph* was wrote,

Hic jacet in tumulo, *Lucretia* nomine, sed re
Thais, *Alexandri*, Filia, Sponsa, Nurus.

Here *Lucrece* lies, a *Thais* in her Life,
Pope *Sixtus*' Daughter, Daughter-in-Law, and Wife.

vid. *Wolffi Lection. Memorab. par. 1. pag. 935.* Mr. *George Sandys*'s notes on the 10th book of *Ovid*'s *Metamorphosis*, p. 199. edit. 1640. see *J. Taylor*'s Works, p. 93. But the most remarkable Story of this kind may be met with in *Henry Stephens*'s *Prep. Treat. to his Apology for Herodotus*, 1. book chap. 12. from the *Queen of Navarre*'s *Narrations*: to which I refer the Reader: and of the *Dogzim* or *Dru-sians*, *Purchase his Pilgrims*, vol. 5. p. 220. and of the *King of Benin*, who makes Wives of his Daughters as soon as grown up: and the *Queens* with the like incestuous abomination use their Sons, ib. vol. 5. b. 6. p. 716. vid. *Ferchard*,—54 *Reg. Scot. Buchanani Rer. Scoticar. hist. lib. 5. cap. 41.*

Ibid. — [And their Brothers.] Alluding probably either to the Fabulous Incest of *Jupiter*, and his Sister *Juno*. *Epist. Heroid. Ovidii 4. Phædra Hippolyto*, 133, 134. or the Story of *Biblis* and *Cæmus*, (*Ovid. de Arte Amandi*, lib. 1. 283. *Oldham*'s *Poems*, 6th edit. p. 104.) or to *Ptolomey Philadelphus*, King of *Egypt*, who married his Sister *Arfinoe*; (see *Dean Prideaux*'s *Connexion*, folio edit. vol. 2. p. 18. *Sexti Philosophi Pyrrhon. Hypot.* lib. 1. p. 31. lib. 3. p. 153. 158. edit. 1621.) or the *Inguas* of *Peru*, who married their own Sisters, (*Acosta*'s *Natural and Moral Hist. of the Indies*, lib. 6. ch. 12. p. 455. *Purchase his Pilgrims*, part 4. book 7. p. 1478.) vid. *plura Gruteri Fax Art. to. 2. p. 998. 1136.*

ÿ. 405, 406. 'Tis this that proudest *Dames* enamours — On *Lacques*, and *Varlets des Chambres*.] *Varlets des Chambres*, in all edit. to 1704. inclusive. *Varlet*, *Servus*, idem cum *C. Valet*, pro quo tamen *Varlet* scribebant, sicuti ostendit *Menagius*. vid. *Junii Etymologic. Anglican.* This Foible in the French Ladies, is banter'd, by *Baron Polintz*, *Memoirs*, vol. 2. p. 274, 275. see *Gayton*'s Notes upon *Don Quixote*, book 3. ch. 10. p. 141. *Spectator*, N^o 45.

ÿ. 408.

Their haughty *Stomachs* overcomes,
 And makes 'em stoop to dirty *Grooms*;
 To slight the *World*, and to disparage
 410 *Claps*, *Issue*, *Infamy*, and *Marriage*.

Quoth she, these *Judgments* are severe,
 Yet such as I should rather bear,
 Than trust Men with their *Oaths*, or prove
 Their *Faith* and *Secresy* in *Love*.

415 Says he, there is as weighty Reason
 For *Secresy* in *Love*, as *Treason*.

Love is a *Burglarer*, a *Felon*,
 That at the *Windore-Eye* does steal in
 To rob the *Heart*, and with his Prey

420 Steals out again a closer Way,
 Which whosoever can discover,

ψ. 408. *And makes 'em stoop to dirty Grooms. I*

*For, if Inconstancy doth keep the Door,
 Lust enters, and my Lady proves a Whore;
 And so a Bastard to the World may come,
 Perhaps begotten by some Stable Groom:
 Whom the fork-headed, her cornuted Knight,
 May play, and dandle with, with great delight.*

(*John Taylor's Motto Works*, p. 52. see *Spanish Bawd*, a Tragick-Comedy, act 1. p. 6. London 1661.)

ψ. 417, 418. *Love is a Burglarer a Felon, — That at the Windore-Eye does steal in*] Thus it stands in all edit. to 1684. inclus. altered to *Window-Eye*, edit. 1700. restored again 1726, if not sooner, alluding to the Laws against Burglary, which is breaking, or entering a Mansion-House by Night, either by breaking open a Door, or opening a Window, with an intent to commit some Felony there; (see *Wood's Institut. of the Common-Law*, book 3. ch. 1. *Jacob's Law Dictionary*.)

ψ. 429, 430. *'Tis like that sturdy Thief, that stole — And dragg'd Beasts backwards into's Hole:]* Alluding to the Story of *Cacus*, who robb'd *Hercules*. At furis *Caci* mens effera, &c. *Virgil. Æn.* lib. 8. 205, &c.

Allur'd

He's sure (as he deserves) to suffer.

Love is a Fire, that burns, and sparkles

In *Men*, as nat'rally as in *Charcoals*,

425 Which footy *Chymists* stop in Holes
When out of Wood they extract Coles;

So *Lovers* should their *Passions* choak,

That though they burn, they may not smoak:

'Tis like that sturdy *Thief*, that stole

430 And dragg'd Beasts backwards into's Hole:

So *Love* does *Lovers*; and us *Men*

Draws by the Tails into his Den;

That no *Impression* may discover,

And trace t' his *Cave*, the wary *Lover*:

435 But if you doubt I should reveal

What you entrust me under Seal,

*Allur'd with hope of Plunder, and intent
By Force to rob, by Fraud to circumvent:
The brutal Cacus, as by chance they stray'd,
Four Oxen thence, and four fair Kine convey'd;
And lest the printed Footsteps might be seen,
He dragg'd them backwards to his rocky Den:
The Tracks averse, a lying notice gave,
And led the Searcher backward from the Grave.*

Mr. Dryden.

vid. *Juven. Sat.* 5. l. 125, &c. *Livii Histor.* lib. 1. ch. 7. *Propertii Eleg.* 10. lib. 4. *Erasmi adag. chil.* 2. cent. 1. prov. 19. *Waller's Poeni* on taking of *Salle*, Mr. *Fenton's* edit. 4to p. 15.

¶ 435, 436. *But if you doubt I should reveal — What you entrust me under Seal.*] Might he not have in view, the 113th canon of 1603. by which 'tis enjoyned; that secret Sins confessed to the Minister, should not be revealed by him; (unless they were such Crimes as by the Laws of this Realm his own Life might be call'd in question for concealing them) under pain of Irregularity: which was suspension from the execution of his Office. *Multo enim latius sigilli secretum, quam sigillum Confessionis virum innodat: in omni enim casu Confessionis sigillum sive de crimine committendo, sive com-*

VOL. I.

X

missio



I'll prove my self as close, and vertuous,
As your own *Secretary Albertus*.

- Quoth she, I grant you may be close
440 In hiding what your Aims propose:
Love-Passions are like *Parables*,
By which Men still mean something else:
Though *Love* be all the World's Pretence,
Money's the *Mythologique* Sense,
445 The real Substance of the Shadow,
Which all Address, and Courtship's made to.
Thought he, I understand your *Play*,
And how to quit you your own Way;
He that will win his *Dame*, must do
450 As *Love* does, when he bends his *Bow*:
With one Hand thrust the *Lady* from,
And with the other pull *her* Home.
I grant, quoth he, *Wealth* is a great
Provocative to am'rous Heat:

missio, tam hæresis, quam perduellionis crimine est Obligatorium: non sic autem hominem sigillum secreti astringit. (*Jo. Majoris de Gest. Scotor. lib. 5. fol. 88.*) See a remarkable form of *Papish Confession. Glossary to Robert of Gloucester's Chronicle*, by Mr. Hearne, p. 683. and an account of the great secrecy of the *Venetian Nobility*, *Boccalini's Advertisements from Parnassus*, cent. 1. Advert. 25.

ψ. 438. *As your own Secretary Albertus.*] *Albertus Magnus* was Bishop of *Ratisbon*, he flourish'd about the year 1260. and wrote a book *De Secretis Mulierum*. See a further account of him, *Fabricii Bibliothec. Græc. lib. 6. cap. 9. vol. 13. p. 45.*

ψ. 443, 444. *Though Love be all the World's pretence, — Money's the mythologique Sense.*] See this exemplify'd, in the case of *Inkle and Yarico. Spectator*, N^o xi.

ψ. 460. *At their own Weapons are outdone*] *i. e.* The splendour of Gold is more refulgent, than the rays of those *Luminaries*. (*Mr. W.*)
ψ. 465.

- 455 It is all *Philters*, and high Diet,
That makes *Love* rampant, and to fly out:
'Tis Beauty always in the Flower,
That buds and blossoms at Fourscore:
'Tis that by which the *Sun* and *Moon*,
460 At their own Weapons are out-done:
That makes *Knights Errant* fall in Trances,
And lay about 'em in *Romances*:
'Tis *Virtue*, *Wit*, and *Worth*, and all
That Men *Divine* and *Sacred* call:
465 For what is *Worth* in any Thing,
But so much *Money* as 'twill bring?
Or what but *Riches* is there known,
Which Man can solely call his own;
In which, no Creature goes his half,
470 Unless it be to *squint* and *laugh*?
I do confess, with *Goods* and *Land*,
I'd have a *Wife* at second Hand;

¶ 465, 466. For *what is Worth in any Thing*,—But *so much Money as 'twill bring*?] A covetous Person (says the *Tatler*, N^o 122.) in *Seneca's Epistles*, is represented as speaking the common Sentiments of those, who are possess'd with that Vice, in the following Soliloquy. "Let me be call'd a Base Man, so I am called a Rich one: if a Man is Rich, who asks if he be good? the Question is, "How much we have; not from whence, or by what Means we have it: Every one has so much Merit as he has Wealth. for my part, Let me be Rich, Oh ye Gods! or let me die: The man dies happily, who dies increasing his Treasure: There is more pleasure in the Possession of Wealth, than in that of Parents, Children, Wife, or Friends."

¶ 470. *Unless it be to squint, &c.*] * *Pliny* in his *Natural History* affirms, that *Uni animalium homini oculi depravantur, unde Cognomina Strabonum & Paetorum*, lib. xi. cap. 37."

¶ 471, 472. *I do confess, with Goods and Land, — I'd have a Wife at second-hand*] By this one might imagine, that he was much



And such you are: Nor is't your Person
 My Stomach's set so *sharp*, and *fierce* on;
 475 But 'tis (your better Part) your *Riches*,
 That my enamour'd Heart bewitches;
 Let me your Fortune but possess,
 And settle your Person how you please,
 Or make it o'er in *Trust* to th' *Devil*,
 480 You'll find me *reasonable* and *civil*.
 Quoth she, I like this Plainness better,
 Than false *Mock-Passion*, *Speech*, or *Letter*,
 Or any Feat of *Qualm* or *Sowning*,
 But *Hanging* of your self, or *Drowning*;
 485 Your only Way with me, to *break*

of the mind of a Rakish Gentleman; who being told by a Friend, (who was desirous of having him married, to prevent his doing worse) That he had found out a proper Wife for him: his Answer was, Prithee, whose Wife is she? Captain *Plume* seems to have been in the same way of thinking. (*Recruiting Officer*, by *Farquhar*, act 1. pag. 14.)

‡. 475. *But 'tis (your better part) your Riches,*] *Petruchio* (see *Shakespeare's, Taming the Shrew*, Works vol. 2. p. 291.) argues upon this head in the following manner. "Signior *Hortensio*, 'twixt such
 " Friends as us, few words suffice; and therefore, if you know one
 " Rich enough, to be *Petruchio's* Wife (*As Wealth is th' Burthen*
 " *of my wooing Dance*)

" Be she as foul as was *Florentius's* Love,
 " As old as *Sybil*, and as curst and shrewd
 " As *Socrates's* *Xantippe*, or a worse,
 " She moves me not, or not removes at least,
 " Affections edge in me: were she as rough
 " As are the swelling *Adriatic Seas*,
 " I come to wive it wealthily in *Padua*,
 " If wealthily, then happily at *Padua*.

Grumio.— " Why give him Gold enough, and marry him to a
 " *Puppet*, or an *Aglet-Baby*, or an *Old Trot* with ne'er a *Tooth* in
 " her head, though she have as many *Diseases* as two and fifty
 " *Horses*. Why nothing comes amiss, so *Money* comes withal."
 (see

Your Mind, is *breaking* of your Neck :
 For as when *Merchants* break, o'rethrown
 Like *Nine-pins*, they strike others down :
 So, that would break my *Heart*, which done,
 490 My tempting *Fortune* is your own.
 These are but Trifles, ev'ry *Lover*
 Will damn himself, over and over,
 And greater Matters undertake
 For a less worthy *Mistress's* fake :
 495 Yet th' are the only Ways to prove
 Th' unfeign'd *Realities* of *Love* ;
 For he that hangs, or beats out's Brains,
 The *Devil's* in him if he feigns.

(see *Cacofogo* in *Fletcher's, Rule a Wife, and have a Wife*, ed. 1640. pag. 31.)

ÿ. 477, 478. *Let me your Fortune but possess, — And settle your Person how you please,*] Much of this Cast was Esq; *Sullen*, (see *Farquhar's Beaux-Stratagem*, act 4. p. 70.) who offered his Wife to an other, with a Venison Pasty into the bargain. But when the Gentleman desired to have her Fortune. " Her Fortune! (says *Sullen*) " why " Sir, I have no quarrel with her Fortune, I only hate the Woman, " Sir, and none but the Woman shall go." And under this disposition, *Sir Hudibras* would have been glad to have embraced the Offers of that Lady (see *Earl of Strafford's Letters*, vol. 1. p. 262.) " who offered the Earl of *Huntington* 500 *l.* a year during his Life, " and 6000 *l.* to go to Church and marry her: and then at the " Church-door to take their leaves, and never see each other after." or the old *French* Marchioness of *De L.* — who married the young *Marquis de L.* — t. see *Baron de Polintz Memoirs*, vol. 2. p. 285.

ÿ. 483. — *Swooning,*] Thus it stands in all Editions to 1684. inclusive, altered to *Swooning* 1700.

ÿ. 497, 498. *For he that hangs, or beats out's Brains, — The Devil's in him, if he feigns.*] No one could have thought otherwise, but *Young Glincher*, (see *Farquhar's Constant Couple*, edit. 1728. p. 55.) who when he met *Errand* the Porter, that had exchanged Cloths with his Elder Brother, to help him out of a scrape, and was told by him, " That his Brother was as *Dead as a Door-Nail*, he having
 X 3 " given

Quoth *Hudibras*, This Way's too rough
 500 For meer *Experiment*, and *Proof*;
 It is no jesting, trivial Matter,
 To swing i' th' Air, or douce in Water,
 And, like a Water-Witch, try *Love*;
 That's to destroy, and not to prove:
 505 As if a Man should be dissected,
 To find what Part is disaffected:
 Your better Way is to make over
 In *Trust*, your Fortune to your *Lover*;
Trust, is a *Trial*, if it break,
 510 'Tis not so desp'rate as a *Neck*:
 Beside, th' *Experiment's* more certain,
 Men venture *Necks* to gain a Fortune:
 The Soldier does it ev'ry Day
 (Eight to the Week) for Six-pence Pay;
 515 Your Pettifoggers damn their Souls,

“ given him seven Knocks on the Head with a Hammer: put
 “ this Query, Whether his Brother was dead in Law, that he might
 “ take possession of his Estate? or Young *Loveless*: see the Dia-
 logue between him, and his Elder Brother in Disguise. (*Scornful
 Lady*, by *Beaumont and Fletcher*, act. 2.)

ψ. 507, 508. *Your better way, is to make over — In trust, your For-
 tune to your Lover.*] This was not much unlike the Highwayman's
 advice to a Gentleman upon the Road: *Sir, be pleased to leave your
 Watch, your Money and Rings with me, or by— you will be robb'd.*

ψ. 513, 514. *The Soldier does it ev'ry day,—(Eight to the Week) for
 Six-pence pay.*] (these two, and the four following lines, added 1674.)
 If a Soldier received Six-pence a day, he would receive Seven Six-
 pences for Seven Days, or one Week's pay: but if Six-pence per
 Week of this Money be kept back for Shoes, Stockings, &c. then
 the Soldier must serve one day more, viz. Eight to the Week, be-
 fore he will receive Seven Six-pences, or One Week's pay clear.
 (Dr. W. W.)

ψ. 517.

To share with Knaves, in cheating Fools:
 And Merchants, vent'ring through the Main,
 Slight Pirates, Rocks, and Horns, for Gain:

This is the Way I advise you to,
 520 Trust me, and see what I will do.

Quoth she, I should be loth to run
 My self all th' Hazard, and you none,
 Which must be done, unless some *Deed*
 Of your's aforefaid do precede;

525 Give but your self one gentle *Swing*
 For Trial, and I'll cut the *String*:
 Or give that rev'rend *Head* a Maul,
 Or two, or three, against a Wall;
 To shew you are a Man of Mettle,

530 And I'll engage my self to *settle*.

Quoth he, My Head's not made of Brass,
 As Friar *Bacon's* Noddle was:

ŷ. 517. *And Merchants vent'ring through the Main.*] See *Spectator*, N^o 450.

ŷ. 525, 526. *Give but your self one gentle Swing — For trial, and I'll cut the String.*] 'Tis plain from *Hudibras's* refusal to comply with her Request, that he would not have approv'd that *Antique Game* invented by a People among the *Thracians*, who hung up one of their Companions in a Rope, and gave him a Knife to cut himself down; which if he fail'd in, he was suffer'd to hang till he was dead, (*Memoirs of Martin Scriblerus*, book 1. ch. 6.)

ŷ. 531, 532. *Quoth he, My Head's not made of Brass, — As Friar Bacon's Noddle was.*] * The Tradition of Friar *Bacon* and the Brazen Head, is very commonly known; and, considering the Times he liv'd in, is not much more strange than what another great Philosopher, of his Name, has since deliver'd of a Ring, that being ty'd in a String, and held like a Pendulum in the middle of a Silver Bowl, will vibrate of it self, and tell exactly against the



Nor (like the *Indian's* Skull) so tough,
 That, *Authors* say, 'twas *Musket-proof* :
 535 As it had need to be, to enter
 As yet, on any new *Adventure* :
 You see what Bangs it has endur'd,
 That would, before new *Feats*, be cur'd :
 But if that's all you stand upon,
 540 Here strike me Luck, it shall be done.
 Quoth she, the Matter's not so far gone

Sides of the Divining Cup, the same Thing with, *Time is, Time was, &c.*" See the Story of *Friar Bacon* banter'd by Chaucer, in his *Yeoman's Tale*, fol. 57. edit. 1602. 'tis explain'd by Sir *Tho. Browne*, *Vulgar Errours*, b. 7. ch. 17. f. 7. in the following manner. "Every
 " Ear, (says he) is fill'd with the Story of *Friar Bacon*, that made
 " a *Brazen Head* to speak these Words: *Time is*, Which though
 " they want not the like relation, is surely too literally received ;
 " and was but a mystical Fable, concerning that *Philosopher's* great
 " Work, wherein he eminently laboured ; implying no more by
 " the *Copper Head*, than the Vessel, where it was wrought : and by
 " the Words *it spake* ; than the Opportunity to be watch'd about
 " the *Tempus Ortus*, or Birth of the Mystical Child, or *Philosophi-*
 " *cal King of Lullius* : the rising of the *Terra Foliated* of *Arnoldus* ;
 " when the Earth sufficiently impregnated with the Water, ascend-
 " eth *White*, and *Splendent* ; which not observed, the Work is irre-
 " coverably lost, according to that of *Petrus Bonus* ; *Ibi est Ope-*
 " *ris Perfectio, aut Annihilatio, quoniam ipsa die orientur Elementa*
 " *simplicia, depurata, quæ egent statim compositione, antequam volent*
 " *ab igne*. Now letting slip this Critical Opportunity, he mis'd the
 " intended Treasure : which had he obtain'd, he might have made
 " out the tradition, of making a *Brazen Wall* about *England*, that
 " is, the most powerful Defence, or strongest Fortification, which
 " Gold could have effected." (vid. *Wier's Lib. Apologeticæ de Prestig.*
Dæmon, &c. Mr. *Stow's* *History*, republish'd by *Howes*, p. 302.) makes
 mention of a *Head of Earth*, made at *Oxford*, by the Art of *Nec-*
romancie in the Reign of *Edward the Second*, " That at a time ap-
 " pointed, spake these words : *Caput decidetur ; The Head shall be*
 " *cut off : Caput elevabitur ; The Head shall be lift up : Pedes ele-*
 " *vabuntur supra Caput ; The Feet shall be lifted above the Head.*
 " See an account of *Inchanted Heads*, [*Don Quixote*, vol. 4. ch.
 62. pag. 626. *History of Valentine and Orson*, chap. 20. p. 98, &c.
 and *Naudæus's History of Magic*, translated by *Davies*, cha. 17. who
 pretends

As you suppose, *Two Words t' a Bargain* ;
 That may be done, and time enough,
 When you have given downright Proof ;
 545 And yet 'tis no *Fantastick Pique*
 I have to *Love*, nor coy *Dislike* ;
 'Tis no implicit, nice *Aversion*
 T' your *Conversation, Mein, or Person*,
 But a just Fear, lest you should prove
 550 False, and perfidious in *Love* :

pretends to account rationally for these *Miraculous Heads*, ch. 18. pag. 249.

§. 533, 534. *Nor like the Indian's Skull so tough — That Authors say, 'twas Musket-proof.*] Oviedo, in his *General History of the Indies*. (see *Purchase's his Pilgrims*, part 3. ch. 5. p. 993.) observes, "That *Indian Skulls*, are four times as thick as other men's: so that coming to Handy-strokes with them, it shall be requisite not to strike them on the Head with Swords, for many Swords have been broken on their Heads with little hurt done." Dr. *Bukwer* observes (from *Purchase*, see, *Artificial Changeling*, scene 1. p. 42.) "That *Blockheads* and *Loggerheads* are in request in *Brasil*, and *Helmets* are of little use, every one having a natural *Murian* of his Head: for the *Brasilians* Heads some of them are as hard as the Wood that grows in the Country, for they cannot be broken." *R. Higden* (in his *Polychronicon*, translated by *Treviza*, lib. 2. ch. 1. fol. 58.) mentions an Englishman, one *Thomas Hayward* of *Barkley*, "who had in the Mould of his Hede Polle, and Forehede, but one Bone, all hole, therefore he maye well suffre greete Blows above his Hede without hurt." (the Skull of a Man above three quarters of an Inch thick, found at *St. Katharine's Cree Church*. See *Stow's Survey of London*, by *Mr. Strype*, book 2. p. 65.) The Author of the printed Notes, on the contrary observes, "That there are *American Indians*, among whom there are some whose Skulls are so soft, to use their Authors words," *ut Digito perforari possunt.*"

§. 539, 540. *But if that's all you stand upon, — Here strike me Luck, it shall be done.*] This expression used by *Beaumont* and *Fletcher*, *Scornful Lady*, act 2. And this unpolite way of courting, seems to be banter'd, by *Shakespeare*. (1st Part of *Henry 6th*, act. 5. vol. 4. p. 195.)

"So worthless Peasants bargain for their Wives,
 "As Market-men for Oxen, Sheep, and Horse;
 "But Marriage is a matter of more worth."

§. 552.

For if I thought you could be true,
I could *love* twice as much as you.

Quoth he, my Faith as *Adamantine*,
As Chains of *Destiny*, I'll maintain :

555 True as *Apollo* ever spoke,

Or *Oracle* from Heart of *Oak*;

And if you'll give my *Flame* but vent,
Now in close hugger-mugger pent,
And shine upon me but benignly,

560 With that one, and that other *Pigsney*,
The *Sun* and *Day* shall sooner part,
Than *Love*, or you, shake off my Heart ;
The *Sun* that shall no more dispence
His own, but *your* bright Influence;

565 I'll carve your Name on Barks of *Trees*,
With *True-loves-knots*, and *Flourishes* ;

ψ. 552. *I cou'd love twice as much as you.*] The Widow is practicing Coquetry, and Dissimulation, in the highest perfection; she rallies, and soothes the Knight, and in short plays all the Arts of her Sex upon him: He alas! could not penetrate through the Disguise; but the false Hopes she gives him, make him joyous, and break out into rapturous Asseverations of the Sincerity of his Love: the Extacy he seems to be in, betrays him into gross Inconsistencies: the Reader may compare his Speech which immediately follows; with what goes before ψ. 473, &c. but this Humour and Flight in him may be excused, when we reflect, that there is no other way to be reveng'd of a *Coquet*, but by retorting Fallacies and Coquetry. (Mr. B.)

ψ. 553, 554. *Quoth he, my Faith as Adamantine, — As Chains of Destiny, I'll maintain.*] See *Spanish Mandevile*, 4th Dif. fol. 101, &c.

ψ. 556. *Or Oracle, &c.*] * *Jupiter's Oracle in Epirus, near the City of Dodona, Ubi Nemus erat Jovi sacrum, Querneum totum, in quo Jovis Dodonæi templum fuisse narratur.*"

ψ. 559, 560. *And shine upon me but benignly, — With that one, and that other Pigsney,*] See *Pigsney Skinneri Etymologicon Lingue Anglicanæ.*

That shall infuse Eternal *Spring*,
 And everlasting flourishing :
 Drink ev'ry Letter on't in *Stum*,
 570 And make it brisk *Champaign* become :
 Where-e'er you tread, your Foot shall set
 The *Primrose* and the *Violet* ;
 All *Spices*, *Perfumes*, and *sweet Powders*,
 Shall borrow from your Breath their *Odors* ;
 575 *Nature* her *Charter* shall renew,
 And take all *Lives* of things from you ;
 The *World* depend upon your *Eye*,
 And when you frown upon it, die :
 Only our *Loves* shall still survive,
 580 New Worlds, and Natures to out-live ;
 And like to *Heralds Moons*, remain
 All *Crescents*, without *Change* or *Wane*.

Anglican. Junii Etymolog. Anglican. Don Quixote, vol. 2. ch. 3. p. 45.
 vol. 3. ch. 5. p. 44. vol. 4. ch. 68. p. 697.

ŷ. 565. *I'll carve your Name on Barks of Trees.*] See *Don Quixote*,
 vol. 1. ch. 4. p. 195. vol. 4. ch. 73. p. 720.

ŷ. 569. *Drink ev'ry Letter on't in Stum,*] alluding to the ancient,
 customary way of drinking a Mistress's Health ; by taking
 down so many Cups or Glasses of Wine, as there were Letters in
 her Name.

Naevia sex *Cyathis*, septem *Justina* bibatur,
Quinque Lycas, *Lyde* quatuor, *Ida* tribus.
 Omnis ab infuso numeretur amica *Falerno*, &c.

Martialis Epigrammat. lib. 1. 72. 1, 2, 3. cum Not. *Vincent. Colles*.
 in *Us. Delphini.* Paris 1680.

Det numerum *Cyathis* instantis *Litera Rusi*

Epigram. lib. 8. 51. See *Gayton's Notes upon Don Quixote*, book 4.
 ch. 5. p. 196.

ŷ. 581, 582. *And like the Heralds Moons, remain — All Crescents,*
without Change or Wane.] See *Guillim's Display of Heraldry*.

ŷ. 598.



Hold, hold, quoth she, no more of this,
 Sir Knight, you take your Aim amifs:
 585 For you will find it a hard Chapter,
 To catch me with *Poetique Rapture*,
 In which your *Mastery of Art*
 Doth shew it self, and not your *Heart*:
 Nor will you raise in mine *Combustion*,
 590 By dint of high *Heroick Fustion*:
 She that with *Poetry* is won,
 Is but a *Desk* to write upon;
 And what Men say of her, they mean

ψ. 598. *Their Haut-goufts, Bouillies, or Ragoufts*] *Haut-gout*, Fr. *High Relish*: *Bouillon*, Fr. *Broth*, made of several sorts of boil'd meat, *Ragoo*, *Ragout*, Fr. a high season'd Dish of meat; a Sauce or seasoning to whet the Appetite. *Baily's Dictionary*. *Haut-goufts, Bouillies, or Ragoufts*, in all editions to 1704. inclusive.

ψ. 600. *To grind her Lips upon a Mill*.] The meaning is this; The Poets used to call their Mistresses Lips *Polish'd Rubies*: now the *Ruby* is polish'd by a Mill. (Mr. W.)

ψ. 601. *Until the Facet Doublet doth, &c.*] *Facet Doublet* signifies a false-colour'd Stone, cut in many *Faces*, or *Sides*. the *French* say, *Une Diamante taillé a facette*. Why the *False Stones* are called *Doublets* may be seen in *Tournefort's* account of the *Mosaic Work* in the *Sancta Sophia*, at *Constantinople*. "Les Incrustations de la
 "Galerie sont des *Mosaique* faites la plus part avec ces dez de verre,
 "qui se detachent tous les jours de leur ciment. Mais leur Couleur
 "est inalterable. les dez de verre sont de *Veritable Doublets*, car
 "la feuille coloree de differente maniere est converte d'une piece
 "de verre fort mençe collee doar dessus." vol. 2. p. 189.—90. *The Humour of this term is, in calling the Rubies of the Lips False Stones.* (Mr. W.)

ψ. 603, 604. *Her Mouth compar'd t' an Oyster's, with — A Row upon Don Quixote, for his high-flown Compliments upon his Mistress.* vol. 4. chap. 73. p. 720. "The curling Locks of her bright flowing
 "Hair of purest Gold; her smooth Forehead, *The Elysian Plain*:
 "Her Brows are Two Celestial Bows; her Eyes, Two glorious
 "Suns; her Cheeks, Two Beds of Roses: her Lips are Coral; her
 "Teeth are Pearl, her Neck is Alabafter; her Breasts, *Mayble*;
 "her

No more, than on the thing they *lean*.

- 595 Some with *Arabian Spices* strive
 T' embalm her cruelly alive ;
 Or *season* her, as *French Cooks* use
 Their *Haut-goufts*, *Bouillies*, or *Ragoufts* :
 Use her so barbarously ill,
 600 To grind her Lips upon a *Mill*,
 Until the *Facet Doublet* doth
 Fit their *Rhimes* rather than her Mouth :
 Her Mouth compar'd t' an *Oyster's*, with
 A Row of *Pearl* in't, stead of *Teeth* ;

“ her Hands, Ivory; and Snow would lose it's whiteness near her
 “ Bosom. see more vol. 1. b. 2. ch. 5. vol. 3. ch. 11. p. 98. (see
 “ *Calisto's* Description of his Mistress *Melibeia*, *Spanish Barwd*, act 1.
 p. 9, 10.) This piece of Grimace is exposed in *Lovers*; *Don Quixote*,
 vol. 4. ch. 38. p. 376. in a Tract, intitled, *Female Preeminence*; by
 Henry Cornelius *Agrippa*, translated by Henry *Care*, 1670. p. 15. &c.
 by Dr. *Echard*, *Observation upon the Answer to Grounds and Rea-*
sons, &c. 7th edit. p. 132. *Anatomy of Melancholly*, by *Democritus*
Junior, p. 518. and with great humour, by *John Taylor*, the *Water*
Poet, in his Poem, intitled, *A Whore*; Works, p. 110. in the
 following lines.

To seek to merit ever-living *Bayes*,
 For sordid Stuff (Like *Ovid's* lustful *Layes*)
 With false bewitching *Verses* to entice
 Frail Creatures from fair *Vertue* to foule *Vice*,
 Whose Flattery makes a *Whore* to seem a *Saint*,
 That sinks like *Carrion*, with her *Pox* and *Paint* :
 Comparing her (with false and odious *Lies*)
 To all that's in, or underneath the *Skies* ;
 Her Eyes to *Sunnes*, that do the *Sunne* eclipse,
 Her Cheeks are *Roses*, (*Rubies* are her *Lips*)
 Her White and Red, *Carnation* mixt with *Snow*,
 Her Teeth, to *Oriental Pearls* a *Row*,
 Her Voice, like *Musicke* of the beavenly *Spheres* ;
 Her Hair, like thrice refined *Golden Wires*,
 Her Breath more sweet, than *aromatick Drugs* ;
 Like *Mounts* of *Alabaster*, are her *Dugs* :
 Her *Bracclets*, *Rings*, her *Scarfe*, her *Fan*, her *Chain*,
 Are *Subjects* to inspire a *Poet's* *Brain*.

‡. 608.



605 Others make *Posses* of her *Cheeks*,
 Where *Red* and *Whitest* Colours mix ;
 In which the *Lilly*, and the *Rosè*,
 For *Indian Lake*, and *Ceruse* goes.
 The *Sun*, and *Moon*, by her bright Eyes
 610 *Eclips'd*, and *darken'd* in the *Skies*,
 Are but *black Patches*, that she wears,

ψ. 608. For *Indian Lake*, and *Ceruse* &c.] *Lake*, a fine Crimfon sort of Paint. *Ceruse*, a Preparation of Lead with Vinegar, commonly called White Lead: *Baily*. see *Cerusse*, *Junii Etymologic*.
 ψ. 609, 610. *The Sun and Moon, by her bright Eyes — Eclips'd, and darken'd in the Skies.*] *Shakespear* (in his *Romeo and Juliet*, act 2. vol. 7. p. 153.) has something like this.

Rom. — “ But soft! What Light thro’ yonder Window breaks ?

“ It is the East, and *Juliet* is the Sun.

“ Arise, fair Sun, and kill the envious Moon,

“ Who is already sick, and pale with grief,

“ That thou her Maid, art far more fair than she,

“ Be not her Maid, since She is envious.

“ Her vestal Livery is but sick,

“ And nought but Fools do wear it,— cast it off.

ψ. 611. *Are but black Patches that she wears,*] *Sir Kenelm Digby* makes mention of a Lady of his acquaintance, who wore many Patches: upon which he used to banter her, and tell her that the next Child she should go with, whilst the sollicitude and care of those Patches was so strong in her Fancy, would come into the World with a great *Black Spot* in the midst of it's Forehead; which happened accordingly. (*Treatise of Bodies*, ch. 27. p. 404. *Discourse of the Powder of Sympathy*, edit. 1660. p. 182, &c.) Humorous is the account of the opinion of the *Indian Kings*, concerning the Patches worn by our *English Ladies*, (*Spectator*, N^o 50.) “ As for the Women of the Country — they look like Angels, and would be more beautiful than the Sun, were it not for the little black Spots, that break out in their Faces: and sometimes rise in very odd Figures — I have observed, that those little Blemishes wear off very soon; but when they disappear in one part of the Face, they are very apt to break out in an other, inso much, that I have seen a spot in the Forehead in the Afternoon, which was upon the Chin in the Morning.”

ψ. 612. *Cut into Suns, and Moons, and Stars:*] Thus *Angelina* to *Eustace*, (*Beaumont and Fletcher's Comedy*, intitled *The Elder Brother*, act

Cut into *Suns*, and *Moons*, and *Stars* :
 By which *Astrologers*, as well
 As those in *Heav'n* above, can tell
 615 What strange Events they do foreshow
 Unto her Under-World below.
 Her Voice, the *Musick* of the *Spheres*,
 So loud, it deafens Mortals Ears ;

act 3. scene 11.) "'Tis not a Face I only am in Love with — No
 " nor Visits each day in New Suits: nor your Black Patches you
 " wear variously: some cut like Stars, some in Half Moons, some
 " Lozenges." This is fully explain'd by Dr. *Bulwer*, in two Prints.
Artificial Changeling, scene 15. p. 252. 261. *Appendix* intitled, *The*
English Gallant, p. 535. he deduces the Original of Patches, from
 the barbarous Painter-stainers of *India*, id. ib. p. 534.

γ. 613. and the three following Lines, not in the two first edit.
 of 1664. but added 1674.

γ. 617. *Her Voice the Musick of the Spheres.*] Mr. *Elisha Fenton*,
 (see *Observations upon some of Mr. Waller's Poems*, 4^{to} p. 52.) is of
 opinion, "That *Pythagoras* was the first that advanc'd this Doct-
 " rine of the *Musick of the Spheres*, which he probably grounded on
 " that text in *Job*, understood literally: *When the Morning Stars*
 " *sang together*, &c. ch. 29. ver. 7. " For since he studied Twelve
 " years in *Babylon*, under the direction of the learned Impostor
 " *Zoroastres*, who is allow'd to have been a Servant to one of the
 " *Prophets*, we may reasonably conclude, That he was conversant
 " in the *Jewish* Writings, (of which the Book of *Job* was ever
 " esteem'd of most authentic Antiquity) *Jamblicus* ingenuously con-
 " fesseth, That none but *Pythagoras* ever perceived this *Cælestial*
 " Harmony: and as it seems to have been a native of Imagination,
 " the Poets have appropriated it to their own Province: and our
 " admirable *Milton* applies it very happily in the Fifth book of his
 " *Paradise Lost* ;"

That Day, as other solemn Days he spent
In Song, and Dance about the Sacred Hill;
Mystical-Dance! which yonder Starry Sphere
Of Planets, and of Fix'd in all her Wheels
Resembles nearest Mazes intricate,
Excentrick, intervolv'd; yet regular
Then most, when most irregular they seem:
And in their motions Harmony Divine
So smooths her charming Tones, that God's own Ear
Listens delighted.—————

Mr.

- As wise *Philosophers* have thought,
 620 And that's the Cause we hear it not.
 This has been done by some, who those
 Th' ador'd in *Rhime*, would kick in *Prose*;
 And in those *Ribbons* would have hung,
 Of which melodiously they sung:
 625 That have the hard *Fate* to write best
 Of those still that deserve it least;
 It matters not how *false*, or *forc'd*,
 So the *best* Things be said o' th' *worst*;
 It goes for nothing when 'tis said
 630 Only the *Arrow's* drawn to th' Head,
 Whether it be a *Swan* or *Goose*
 They level at: So *Shepherds* use
 To set the same *Mark* on the *Hip*,
 Both of their *sound* and *rotten Sheep*:
 635 For *Wits* that carry *low* or *wide*,

Mr. Milton wrote a little Tract, intitl'd, *De Sphærarum Conventu Cantabrigiæ in Scholis Publicis a Joanne Milto*. See that Tract, with the Translation of it by Mr. Fra. Peck; *New Memoirs of the Life, and Poetical Works of Mr. John Milton*. vide *Reusneri Symbol. Imperator*. clas. 2. symbol. 37. p. 115, &c. edit. 1627. *Shakespear's Merchant of Venice*, 2^d vol. p. 78. with Mr. Theobald's and Mr. Warburton's Notes. Mr. George Sandys's Notes upon the 5th b. of *Ovid's Metamorphosis*, p. 95. *Chambers's Cyclopædia*. This opinion of *Pythagoras* inser'd by *Vallesus*; vid. *Sacr. Philosoph.* ch. 26, &c. p. 446. edit. 1588.

ÿ. 618, 619, 620. *So loud, it deafens Mortals Ears — As wise Philosophers have thought, — And that's the Cause we hear it not.*] *Pythagoras* prodidit hunc totum Mundum Musica factum ratione. Septemque Stellæ inter Cælum et Terram vagas, quæ Mortalium geneses moderantur, motum habere εἰρημον, intervallis Musicis Diastematis habere congrua, sonitusque varios reddere pro sua quæque altitudine ita concordet, ut dulcissimam quidem concinant Melodiam, sed nobis inaudibilem, propter vocis magnitudinem, quam

Must be aim'd *higher*, or *beside*
 The *Mark*, which else they ne'r come nigh
 But when they take their Aim *awry*.
 But I do wonder you should chuse

- 640 This Way t' attack me with your *Muse*,
 As one cut out to pass your Tricks on,
 With *Fulbams* of *Poetique Fiction*:
 I rather hop'd, I should no more
 Hear from you o' th' *Gallanting Score*:
 645 For hard *Dry-bastings* us'd to prove
 The readiest Remedies of *Love*;
 Next a *Dry-diet*: But if those fail,
 Yet this uneasy Loop-hold *fail*,
 In which y' are *hamper'd* by the *Fet-lock*,
 650 Cannot but put y' in mind of *Wedlock*;
Wedlock, that's worse than any Hole here,
 If that may serve you for a *Cooler*,

quam non capiant Aurium nostrarum angustiae. *Censorin. De Dei Natal.* cap. 11. vide *Ciceronis Somnium Scipionis*, *Macrob. in Somn. Scipionis*, lib. 2. cap. 3, &c. *Riccioli Alm.* l. 9. f. 5. c. 7. *Dr. Long's Astronomy*, book 2. ch. 22. p. 341.

γ. 625, 626. *That have the hard Fate to write best—Of those still, that deserve it least.*] *Mr. Warburton* is of opinion, That he alludes to *Mr. Waller's Poems on Saccharissa*. He might likewise have *Mr. Waller's Panegyric to the Lord Protector*, in view, compared with his *Poem to the King, upon His Majesty's happy Return*. When he presented this Poem to the King, *Mr. Fenton* observes, (*Observations on some of Mr. Waller's Poems*, p. 67. from the *Menagiana*.) "That His Majesty said, He thought it much inferiour to his "*Panegyric on Cromwell*. Sir! reply'd *Mr. Waller*, we Poets never "succeed so well in writing Truth, as in Fiction."

γ. 642. *With Fulbams of Poetique Fiction.*] *High*, and *Low Fulbams* in the *Merry Wives of Windsor*, were Cant Words (as I am inform'd by the Rev^d. *Mr. Smith* of *Harleston*) for *False Dice*; the *High*
 VOL. I. Y Fulbams



- T' allay your *Mettle*, all agog
 Upon a *Wife*, the heav'i'r Clog :
 655 Nor rather thank your gentler *Fate*,
 That for a bruis'd or broken *Pate*,
 Has freed you from those *Knobs* that grow
 Much harder on the marry'd *Brow* :
 But if no Dread can cool your *Courage*,
 660 From vent'ring on that *Dragon*, Marriage;
 Yet give me *Quarter*, and advance
 To nobler Aims your *Puissance* :
 Level at *Beauty*, and at *Wit*,
 The fairest *Mark* is easiest hit.
- 665 Quoth *Hudibras*, I'm beforehand
 In that already, with your *Command* ;
 For where does *Beauty* and high *Wit*
 But in your *Constellation* meet ?
 Quoth she, What does a *Match* imply,
 670 But *Likeness* and *Equality* ?
 I know you cannot think me fit
 To be th' *Yoke-Fellow* of your *Wit* :
 Nor take one of so mean *Deserts*,

Fulhams being Dice which always ran high ; and the *Low Fulhams* those that ran low. To the former, Mr. *Cleveland* alludes probably, in his *Character of a Diurnal-maker*, Works, 1677. p. 108. " Now " a Scotchman's Tongue runs *High Fulhams*.

ψ. 691. *Buyers you know are bid beware ;] Caveat Emptor !*

ψ. 692. *And worse than Thieves, Receivers are.]* Αμφοτεροι κλωπις, κη ο διεξαμενος, κη ο κλειψας, *Phocyl.* *Ray's Proverbial Sentences.* see *Receiver* (*Receptor*) *Jacob's Law Dictionary*, 1732.

ψ. 693. *How shall I answer Hue and Cry,]* From *Huer* to hoot, or shout, to give notice to the Neighbourhood to pursue a *Felon* ; *Spelmanni*

PART II. CANTO I.

339

To be the *Partner* of your *Parts* ;

675 A *Grace*, which if I cou'd believe,
I've not the *Conscience* to receive.

That *Conscience*, quoth *Hudibras*,
Is mis-inform'd ; I'll state the *Case* :

A Man may be a *legal Doner*

680 Of any thing, whereof he's *Owner* ;

And may confer it where he lists,

I' th' Judgment of all *Casuits* :

Then *Wit*, and *Parts*, and *Valour* may

Be ali'nated, and made away,

685 By those that are *Proprietors*,

As I may give, or sell my *Horse*.

Quoth she, I grant the *Case* is true,

And proper, 'twixt your *Horse* and you ;

But whether I may *take*, as well

690 As you may give *away*, or sell ?

Buyers you know are bid beware ;

And worse than Thieves *Receivers* are.

How shall I answer *Hue* and *Cry*,

For a *Roan-Gelding*, twelve Hands high,

Spelmanni Glossar. in voc. *Hutesum.* *Wood's Institute of the Laws of England*, p. 372. 3^d edit. *Jacob's Law Dictionary.* The Constable's Office in this respect, is humorously banter'd, by *B. Johnson*, *Tale of a Tub*, act. 2. sc. 2.

Y. 694. For a *Roan-Gelding*, twelve Hands high.] This is very satyirical upon the poor Knight, if we consider the signification of That Name ; and from what the Widow says, we may infer, the Knight's Stature, was but Four foot high : Could he have met with his Match in a Lady of the same Stature, they might have rivall'd Mr. *Richard Gibson*, a favourite Page of the Back-Stairs, and Mrs. *Anne Shepberd*, whose Marriage King *Charles* the First honour'd

Y 2

with



- 695 All spurr'd and switch'd, a *Lock* on's Hoof,
 A *forrel Mane*? Can I bring Proof,
 Where, when, by whom, and what y' were fold
 And in the open Market toll'd for? for,
 Or should I take you for a Stray,
 700 You must be kept a Year and Day,
 (Ere I can own you) here i' th' Pound,
 Where, if y' are sought, you may be found:
 And in the mean time I must pay
 For all your *Provender*, and *Hay*.
 705 Quoth he, It stands me much upon
 T' *enervate* this *Objection*,
 And prove my self, by *Topique* clear,
 No *Gelding*, as you would infer.
 Loss of *Virility's* averr'd
 710 To be the Cause of Loss of *Beard*,
 That does (like *Embryo* in the Womb)
 Abortive on the *Chin* become :

with his presence, and gave the Bride: They were of an equal Stature, each measuring Three feet, ten Inches. See *Waller's* Poem, *Of the Marriage of the Dwarfs*. and Mr. *Fenton's* *Observations*, p. 5. See an account of the Marriage of the Dwarfs, attended by a hundred Dwarfs of each Sex at the Court of *Peter the Great*, Czar of *Moscovy*, (*Northern Worthies*, p. 92, 93.)

¶ 698. *And in the open Market toll'd for.*] Alluding to the two Statutes, relating to the Sale of Horses, anno 2, and 3. *Philippi & Mariae*. and 31 *Eliz.* cap. 12. and publickly tolling them in *Fairs*, to prevent the Sale of such as were stoln, and to preserve the Property to the right Owner.

¶ 699, 700. *Or should I take you for a Stray, — You must be kept a Year and Day*] *Estrays* (*Estraburæ*) Cattle that stray into an other man's grounds, and are not own'd by any man: in this case if they are proclaim'd on two Market-Days, in two several Market-Towns next adjoining; and if the Owner does not own them within a Year

This first a *Woman* did invent,
 In Envy of *Man's* Ornament,
 715 *Semiramis* of *Babylon*,
 Who first of all cut Men o' th' *Stone*,
 To mar their *Beards*, and laid Foundation
 Of *Sow-geldering* Operation:
 Look on this *Beard*, and tell me whether
 720 *Eunuchs* wear such, or *Geldings* either?
 Next it appears, I am no *Horse*,
 That I can argue and discourse;
 Have but two *Legs*, and ne'er a *Tail*:
 Quoth she, that nothing will avail;
 725 For some *Philosophers* of late here,
 Write, Men have four *Legs* by *Nature*,
 And that 'tis Custom makes them go
 Erroneously upon but two;
 As 'twas in *Germany* made good,
 730 B' a *Boy* that lost himself in a *Wood*,

Year and a Day, they belong to the Lord of the Liberty: vid. *Spelmani Glossar.* in voc. *Extraburæ.* *Wood's Institute of the Laws of England*, 3d. edit. p. 213.

ÿ. 715. * *Semiramis of Babylon.*] *Semiramis*, Queen of *Assyria*, is said to be the first that invented *Eunuchs*. *Semiramis teneros mares castravit omnium prima.* Am. Marcel. l. 24. p. 22. Which is something strange in a Lady of her Constitution, who is said to have received *Horses* into her Embraces, (as another Queen did a Bull) but that perhaps may be the Reason why she after thought Men not worth the while."

ÿ. 725, 726.] For some *Philosophers* of late here, — Write, Men have four *Legs* by *Nature*.] See *Tatler*, N^o 103.

ÿ. 729, 730. As 'twas in *Germany* made good — B' a *Boy* that lost himself in a *Wood*.] A Boy in the County of *Liege*, who, when he was little, flying with the People of his Village upon the *Allarm*



And growing down t' a Man, was wont
 With Wolves upon all four to hunt,
 As for your Reasons drawn from *Tails*,
 We cannot say they're true, or false,
 735 Till you explain your self, and show
 B' Experiment 'tis so or no.

Quoth he, If you'll joyn Issue on't,
 I'll give you satisfactory Account;
 So you will promise, if you lose,
 740 To settle all, and be my *Spouse*.
 That never shall be done (quoth she)
 To one that wants a *Tail*, by me:
 For *Tails* by Nature sure were meant,

of Soldiers, lost himself in a Wood, where he lived so long amongst Wild Beasts, that he was grown over with Hair, and lost the use of Speech, and was taken for a *Satyr* by those that discover'd him. Sir *K. Digby's Treatise of Bodies*. c. 27. p. 310. *P. Camerarius* mentions a Lad of *Hesse*, who was in the year 1543. taken away, and nourished, and brought up by Wolves — They made him go upon all four, 'till by the use and length of time, he could run, and skip like a Wolf: being taken, he was compell'd by little and little to go upon his Feet, (*Webster's displaying of suppos'd Witchcraft*, chap. 5. p. 91.) We have a later instance of the Wild Youth who was found in a Wood near *Hanover*, when the late King was there, and by his order brought into *England* to be humaniz'd. See a Poem, intitled, *The Savage*, occasioned by the bringing to Court a Wild Youth taken in the Woods in *Germany*, 1725. *Miscellany Poems*, publish'd by Mr. *D. Lewis*, 1726. p. 305.

§. 737. Quoth he, If you'll joyn Issue on't, &c.] Joyning Issue generally signifies the point of matter, issuing out of the *Allegations*, and *Pleas* of the *Plaintiff* and *Defendant*, in a Cause to be tried by a Jury of Twelve men. See the word *Issue*; *Jacob's Law Dict.*

§. 741, 742. That never shall be done (quoth she) — By one that wants a *Tail*, by me.] A Sneer probably, either upon the old fabulous Story of the *Kentish Long-Tails*. “ A Name, or Family of Men
 “ some time inhabiting *Stroud*, (saith *Polydore*) had *Tayles* clapp'd
 “ to their *Breeches* by *Thomas of Becket*, for revenge and punish-
 “ ment

As well as *Beards* for Ornament:

- 745 And though the *Vulgar* count them homely,
 In *Men* or *Beast* they are so comely,
 So *Gentee*, *Alamode*, and handsome,
 I'll never marry *Man* that wants one:
 And till you can demonstrate plain,
 750 You have one equal to your *Mane*,
 I'll be torn Piece-meal by a *Horse*,
 E're I'll take you *for better or worse*.
 The *Prince of Cambay's* daily Food
 Is *Aspe*, and *Basilisk*, and *Toad*;
 755 Which makes him have so strong a Breath,
 Each Night he stinks a *Queen* to Death;

"ment of a despite done him, by cutting off the Tayle of his Horse:
 ("Lambard's Perambulation of Kent, edit. 1576, p. 315.) Mr. Ray
 says, "That some found the Proverb of *Kentish Long-Tails*, upon
 "a Miracle of *Austin the Monk*, who preaching in an *English Vil-*
 "lage, and being Himself and his Associates beat and abused by
 "the *Pagans* there, who opprobriously tied Fifth Tails to their
 "Back-sides; in revenge thereof, such Appendants grew to the
 "Hind Parts of all that Generation." At *Mexico* in the Holy
 Week, Men are mask'd and disguis'd, and some have long Tails
 hanging behind them: "These, they say, represent some *Jews*,
 "which they pretend are born after this manner; because of their
 "Executioners, who crucified our Saviour *Jesus Christ*. *Baker's*
History of the Inquisition, p. 385, 386. *Purchase* mentions Men with
 Tails among the *Brazilions: Pilgrims*, part 4. p. 1290. And there
 are monstrous Relations of this kind, in *Torquemada*, or *Spanish Man-*
devile: first Discourse, fol. 13. Dr. *Bulwer's Artificial Changeling*,
 sc. 22. p. 410, 411, &c. *Philosophical Transactions*, vol. 14. N^o 160.
 p. 583, 600.

ψ. 753, 754, 755. 756. *The Prince of Cambay's daily Food — Is*
Aspe, and Basilisk, and Toad; — Which makes him have so strong a
Breath, — Each Night he stinks a Queen to Death.] Alluding to the
 Story of *Macamut, Sultan of Cambaya*, who eat Poyson from his
 cradle, and was of that Poysonous Nature: that when he deter-
 mined to put any Nobleman to death, he had him stript naked, spit
 upon him, and he instantly died. He had Four thousand Concu-



Yet I shall rather lie in's *Arms*
Than yours, on any other *Terms*.

Quoth he, What *Nature* can afford

760 I shall produce, upon my *Word*;
And if she ever gave that *Boon*

To Man, I'll prove that I have one;
I mean by *postulate Illation*,

When you shall offer just *Occasion*;

765 But since y' have yet deny'd to give
My *Heart*, your *Pris'ner*, a Reprieve,

But made it sink down to my *Heel*,
Let that at least your *Pity* feel;

And for the Sufferings of your *Martyr*,

770 Give it's poor Entertainer *Quarter*;

And by *Discharge*, or *Main-Prize*, grant
Deliv'ry from this base *Restraint*.

bines, and She with whom he lay, was always found dead the next morning; and if a Fly did light accidentally upon his Hand, it instantly died. (see *Purchase* his *Pilgrims*, 2^d part. book ix. chap. 8. p. 1495. vol. 5th. book 5. ch. 8. p. 537. *J. C. Scaligeri Exercitat. de Subtilitate advers. Cardan. Exer. 175. Mouseti Insector. Theatr. 78. Montaigne's Essays*, part 1. chap. 22.) Mr. *Purchase* gives other Instances of this kind, one from *Calius Rhodiginus*; *Pilgrims*, book 5. pag. 537. of a Maid nourished with Poysons, and such as lay with her, died immediately. (Sir *Thomas Browne* seems to question the Credibility of such Stories; *Vulgar Errors*, b. 7. chap. 17.) an other from *Avicenna*, of a Man of so venomous a nature, that he poysoned other venomous Creatures that bit him. See an account from *Albertus*, of a Maid that liv'd upon Spiders; *Montaigne's Essays*, part 1. chap. 22. p. 130. *Shakespear* (see *King Lear*, act 3. vol. 5. p. 167.) seems to sneer such Romantick Accounts. *Basilique*, in the three first editions.

§. 771, 772. *And by Discharge, or Main-Prize, grant — Deliv'ry from this base Restraint.*] Why does the Knight petition the Widow to release him, when she was neither necessary to his Imprisonment, nor appears to have any power to put an end to it? This seeming Incongruity may be solv'd, by supposing, that the *Usher* that attended

Quoth she, I grieve to see your Leg
 Stuck in a Hole here like a *Peg*,
 775 And if I knew which way to do't,
 (Your *Honour* safe) I'd let you out.
 That *Dames* by *Fail-Delivery*
 Of *Errant-Knights* have been set free,
 When by *Enchantment* they have been,
 780 And sometimes for it too, laid in;
 Is that which *Knights* are bound to do
 By *Order*, *Oath*, and *Honour* too:
 For what are they *renown'd*, and *famous* else,
 But aiding of distressed *Damozels*?
 785 But for a *Lady*, no ways *Errant*,
 To free a *Knight*, we have no Warrant
 In any Authentical *Romance*,
 Or *Classique Author* yet of *France*;

tended her, was the Constable of the Place: so the Knight might mean, That she would intercede with him to discharge him absolutely, or to be *Mainprize* for him; (That is *Bail*, or *Surety*, see canto 3. §. 65.) By this conduct She makes the Heroe's Deliverance, Her own Act and Deed; after having brought him to a Compliance with her Terms, which were more shameful, than the Imprisonment itself. (Mr. B.)

§. 781, 782. *Is that which Knights are bound to do—By Order, Oath, and Honour too:*] (see *Don Quixote*, part 1. book 1. chap. 3. vol. 3. p. 315. vol. 4. p. 364.) See the *Oath of a Knight*, *Selden's Titles of Honour*, 2^d part. chap. 7. p. 850, 851. edit. 1631. the Sixth Article. “Ye shall defend the just Action and Queruelles of all “Ladies of Honor, of all True and Friendless Widowes, Orpheelins and Maides of Good Fame.”

§. 785. *But for a Lady, no ways Errant, &c.*] see *Ben. Johnson's Masque of Augurs*, vol. 1. p. 87. *Ladies of Knights of the Garter*, wore Robes, and were call'd *Dames*. *Dominæ de Seclâ, & Liberaturâ Garter*. *Anstis's Register of the Garter*. vol. 1. p. 123.

§. 787, 788. *In any Authentical Romance,—Or Classique Author yet of France.*] The French were the most famed of any Nation
 (the

And I'd be loth to have you break
 790 An ancient *Custom* for a Freak,
 Or *Innovation* introduce
 In place of Things of *Antique Use* ;
 To free your Heels by any Course,
 That might b' unwholsome to your *Spurs* :
 795 Which if I should consent unto,
 It is not in my Pow'r to do ;
 For 'tis a Service must be done ye,
 With solemn previous Ceremony ;
 Which always has been us'd t' untie
 800 The *Charms* of those who here do lie :
 For as the *Ancients* heretofore
 To *Honor's Temple* had no Dore
 But that which thorough *Virtue's* lay ;
 So from this Dungeon, there's no Way
 805 To *honour'd Freedom*, but by passing
 That other *virtuous School of Lashing*,

(the Spaniards excepted) for *Romances*. see *Verfegan's Restitution of decay'd Intelligence*, p. 200. edit. *Antwerp*. Huetius says, That *Romances* were so call'd a *Fabulis Romanensibus*. *Commentar. de Rebus ad se pertinentibus*, p. 254. Monsieur Huet, in his *Treatise of the Original of Romances*, p. 10. distinguishes in the following manner betwixt *Fables* and *Romances*. " A *Romance*, he observes, is the Fiction of Things, which may, but never have happen'd : *Fables* are the Fictions of Things, which never have, nor never can happen. " That the Original of *Romances* is very ancient, and that the Invention is due to the *Oriental's*," I mean (says he) to the *Egyptians*, *Arabians*, *Persians*, and *Syrians*, and gives instances in proof; see *Romant, Junii Etymologic. Anglican.*

†. 801, 802. For as the *Ancients* heretofore — To *Honor's Temple* had no Dore.] See Dr. Baily's *Romance*, intitled, *The Wall-Flower of Newgate*, in fol. 1650. p. 124. *Spectator*, N^o 123.

†. 807, 808. Where *Knights* are kept in narrow Lists, — With wooden Lockets 'bout their *Wrists* ;] Alluding to the whipping of Petty Criminals in *Bridewell*, and other Houses of Correction.

Where *Knights* are kept in narrow Lists,
 With wooden *Lockets* 'bout their Wrists;
 In which they for a While are *Tenants*,
 810 And for their *Ladies* suffer *Penance* :
Whipping, that's *Virtue's* Governess,
 Tutrefs of *Arts* and *Sciences* ;
 That mends the gross Mistakes of *Nature*,
 And puts new Life into dull Matter ;
 815 That lays Foundation for *Renown*,
 And all the *Honors* of the *Gown*.
 This suffer'd, they are set at large,
 And freed with honorable Discharge :
 Then in their *Robes*, the *Penitentials*
 820 Are freight presented with *Credentials*,
 And in their Way attended on
 By *Magistrates* of ev'ry Town :
 And all Respect and Charges paid,
 They're to their ancient *Seats* convey'd.

‡ 811, 812. *Whipping, that's Virtue's Governess, — Tutrefs of Arts and Sciences.*]

*I think a Fayle a School of Vertue is,
 A House of Study, and of Contemplation ;
 A Place of Discipline, and Reformation.*

(*The Vertue of a Fayle*, by J. Taylor, Works, p. 818.)

‡ 819, 820. *Then in their Robes, the Penitentials — Are freight presented with Credentials, &c.*] He alludes to the Acts of Queen Elizabeth, and King James the First, against Rogues, Vagabonds, and sturdy Beggars. By Stat. 39 Eliz. chap. 4. 'Tis enacted, That every Vagabond, &c. shall be publickly whipped, and shall be sent from Parish to Parish by the Officers thereof, to the Parish where he or she was born, or if that is not known, then to the Parish where he or she dwelt by the space of one whole Year before the punishment: and if that be not known, then to the Parish through

825 Now if you'll venture, for my Sake,
 To try the Toughness of your *Back*,
 And suffer (as the rest have done)
 The laying of a *Whipping* on ;
 (And may you prosper in your Suit,
 830 As you with equal Vigour do't)
 I here engage my self to loose ye,
 And free your *Heels* from *Caperdewsie*.
 But since our *Sex's* Modesty
 Will not allow I should be by,
 835 Bring me on *Oath*, a fair Account,
 And *Honour* too, when you have don't ;

through which he or she passed last without punishment. After which whipping, the same Person shall have a Testimonial, subscribed with the Hand, and sealed with the Seal of the said *Justice*, &c. testifying, that the said Person has been punish'd according to this Act, &c. This Statute was confirm'd and enlarg'd by 1 *Jac.* 1. c. 7. but both in a great measure repeal'd, by 1 *2th* of *Q. Anne*, c. 23.

‡. 828. *The laying of a Whipping on*] Alluding probably either to the *Disciplinarians* in *Spain*, who gain very much upon their Mistress affections, by the Severity of their Flogging. (see *Lady's Travells into Spain*, part 2. letter 9. pag. 155, &c.) or to the *Heresy* in *Italy*, at the end of the Thirteenth Century, intitled, *The Heresy of the Whippers*, or *Floggers*; *Flagellantium* Hæresis in Italiâ orta, per *Galliam*, & *Germaniam* vagatur; multa *Romanæ Ecclesiæ* damnanans, & in errores incidens gravissimos. *Bernardi Lutz*, *Chronograph. Ecclesiæ Christi*, &c. *Henrici Pantaleonis*, 1568. pag. 102. *Wolffius* (*Lection. Memorab.* par. 1. pag. 637.) observes, That this Sect took its rise in the year 1349, and seems to doubt, whether in *Tuscany*, or *Hungary*, (vid. *Krantzii Wandal.* lib. 8. cap. 20. pag. 194. lib. 9. cap. 6. pag. 207. *Gobolini Personæ Cosmodromii*, æt. 6. cap. 69, 70. *Meibomii Rer. Germanicar.* tom. 1. pag. 285. 287.)

‡. 831. *I here engage my self to loose ye*] This and the following Line thus alter'd 1674, &c. *I here engage to be your Bayl — And free you from the unknighthly Jayle*, thus continued to 1700 inclusive, restor'd 1704.

‡. 845, 846. *A Persian Emp'ror whip'd his Grannam — The Sea —*]
 * *Xerxes*, who us'd to whip the Seas and Wind.

In Corum atque Eurum solitus sævire Flagellis. *Juv. Sat.* 10.
 See

And I'll admit you to the Place,
 You claim as *due*, in my good Grace.
 If *Matrimony* and *Hanging* go
 840 By *Dest'ny*, why not *Whipping* too?
 What *Med'cine* else can cure the *Fits*
 Of *Lovers*, when they lose their *Wits*?
Love is a *Boy*, by *Poets* stil'd,
 Then *Spare the Rod*, and *spoil the Child*.
 845 A *Persian* Emp'ror whip'd his *Grannam*
 The *Sea*, his *Mother Venus* came on ;
 And hence some *Rev'rend Men* approve
 Of *Rosemary* in making *Love*.

vid. *Herodoti Polyhimm.* pag. 452. edit. *Hen. Stephan.* 1592. *Kanute* the *Dane* was humbled by the *Water of the Sea's*, not obeying him. (*Robert of Gloucester's Chronicle*, by *Hearne*, pag. 321. 322.)

ÿ. 846. *The Sea, his Mother Venus came on.*] The Parentage of *Venus*, the Goddess of *Love* and *Beauty*, is thus described by *Ausonius*: *Orta Salo, suscepta Cælo, Patre edita solo. Jupiter virilia amputabat, ac in mare projiciebat, e quibus Venus oriebatur. Natalis Comit. Mytholog.* lib. 2. cap. 1. vid. *Chartarii Imagin. Deorum, qui ab Antiquis colebantur*, pag. 310. 341.) "As to the Birth of *Venus* (says *Mr. Fenton*, *Remarks upon Mr. Waller's Poems*, p. 6.) "It is not much to be wondered at, amongst so many ridiculous "Stories in the *Heathen Theogony*, to hear, that She sprang from "the *Foam of the Sea*, from whence the *Greeks* called her *Aphrodite*. This Tradition probably began from *Divine Honours* being paid to some beautiful Woman, who had been accidentally "cast on *Shore* in the *Island Cythera*, when the *Savage Inhabitants* "were ignorant of *Navigation*." (See likewise *Notes on Creech's Lucretius*, vol. 1. pag. 4. edit. 1714.) The *West Indians* had the same thought of the *Spaniards* upon their *First Invasion*, imagining that they sprang from the *Foam of the Sea*. *Eorum animis penitus hæc infedit opinio, nos Mari esse ortos, & venisse in Terras ad vastandum & perendum Mundum; Urbani Calvetonis, novæ Novi Orbis Histor.* lib. 3. cap. 21. p. 405, 406. edit. 1578. see *Acosta's Hist. of the Indies*, lib. 5. cap. 2. pag. 335. *Purchase his Pilgrims*, part 4. lib. 7. pag. 1454. 1458.

ÿ. 847, 848. *And hence some Rev'rend Men approve — Of Rosemary in making Love.*] As *Venus* was reported to have sprung from the
 the

- As skilful *Coopers* hoop their *Tubs*
 850 With *Lydian*, and with *Phrygian Dubs*;
 Why may not *Whipping* have as good
 A Grace, perform'd in Time and Mood,
 With comely Movement, and by *Art*,
 Raise Passion in a *Lady's Heart*?
 855 It is an easier Way to make
Love by, than that which many take.
 Who would not rather suffer *Whipping*,

the Foam of the Sea, he intimates that *Rosemary*, (*Ros Marinus* in Latin,) or Sea Dew, as resembling in a Morning the Dew of the Sea, was in use in making Love.

γ. 849, 850. As skilfull *Coopers* hoop their *Tubs*.—With *Lydian*, and with *Phrygian Dubs*.] Alluding to the *Lydian* and *Phrygian* measures, as a worthy Friend [redacted] observes to me. The *Lydian Musick* was Soft and Effeminate, and fit for Feasting and good Fellowship. *Plat. de Repub. μαλακή & συμποσική Ἀρμονία*, lib. 3. accordingly, *μυζολυδισὶ & σπυρολυδισὶ* are *θερωδέεις ἀρμονίας*. *Phrygian* on the contrary, was Masculine, and Spirited, fit to inspire Courage and Enthusiasm; and therefore used in War. see *Cic. de Divinatione*, lib. 1. cap. 50. *Horat. Epod. 9*, with the old Commentators Notes. *Lucian Harmon.* in init. *Magni Aurelii Cassidori de Musica*. viii. 10. Oper. 4to. Paris 1588. fol. 308. *M. Antonii Mureti Theaur. Critic.* lib. 4. cap. 6. *Gruteri Fax. Art.* tom. 2. pag. 1119. *Martini Lexic. Philologic.* in voc. *Lydius Modus*, *Phrygius Modus*. vol. 2. *Memoirs of Martin Scriblerus*, chap. 6. The *Cooper of North Wales*, who might be skilful in both *Lydian* and *Phrygian Dubs*, when these failed, made use of an other method to bring in custome. “ He having spent (says the Author of *The Dialogue between Timothy and Philatheus*, vol. 3. pag. 81.) a considerable quantity of “ Lungs and Leather, in footing the Country, and crying his “ Goods to no purpose, took an other method to bring in Custom- “ ers. He applied to a Friend of his, a shrewd Blade, who makes “ *Almanacks*; twice a Year, and by his advice was induced to alter “ his Method. He looked over all his bundle of Hoops, and chalk- “ ed upon one, *Orbis Lunæ*; upon an other, *Orbis Saturni*; upon “ a third, *Cælum Crystallinum*; and so on to the largest, which he “ named *Primum Mobile*: and styling himself *Atlas*, he soon found “ Custome in abundance: not a Pipe, nor a Hogshhead, but he had “ an Orb to fit it: and so proportionably for smaller *Vortexes*: as “ *Firkins*, and *Kilderkins*. Such a way could not fail of universal “ appro-

Than swallow *Toasts* of Bits of *Ribbin*?
 Make wicked *Verses*, *Treats*, and *Faces*,
 860 And spell Names over, with *Beer-Glasses*?
 Be under Vows to *hang* and *die*
Love's Sacrifice, and all a *Lie*?
 With *China-Oranges*, and *Tarts*,
 And whining *Plays*, lay Baits for Hearts?
 865 Bribe *Chamber-Maids* with *Love* and *Money*,
 To break no roguish *Jests* upon ye?

“ approbation; because every Hostels in Town can not but know, that the Weather has great Influence on Beer and Ale, and therefore it is good to scrape acquaintance with *Mars*, *Saturn*, and their Adherents.” Dr *Plot* (*Oxfordshire*, chap. 3. pag. 168.) takes notice of an invention of Barrels without Hoops.

† 857, 858. *Who would not rather suffer Whipping, — Than swallow Toasts of Bits of Ribbin?*] The Author of a Tract, intitled, *A Character of France*, 1659, pag. 12. observes of the *French Gallants*, “ That in their Frolicks, they spare not the Ornaments of their Madams; who cannot wear a piece of Ferret Ribbon, but they will cut it in pieces, and swallow it in Urine, to celebrate their better Fortune.”

† 863. *With China - Oranges, and Tarts.*] Such little Presents might then be thought instances of Gallantry. ’Tis observed of the *Turks* by Mr. *Fenton* (*Observations upon Waller*, pag. 38.) “ That they thought *Sucar Birparon*, that is a Bit of Sugar, to be the most polite, and endearing Compliment, they could use to the Ladies: whence Mr. *Waller* probably celebrated his Lady under the Name of *Saccharissa*.”

† 865, 866. *Bribe Chamber-Maids with Love and Money — To break no Roguish Jests upon ye.*]

Sed prius Ancillam captandæ nosse Puellæ
 Cura sit: accessus molliat illa tuos.
 Proxima consiliis Dominæ fit ut illa videto,
 Neve parum tacitis conscia fida jocis.
 Hanc tu pollicitis, Hanc tu corrumpe rogando.

Ovid. de Arte Amandi, lib. 1. 351, &c. vid. not. edit. varior. 1683. pag. 538.

First gain the Maid: by her thou shalt be sure
 A free access, and easy to procure;
 Who knows, what to her office does belong,
 Is in the secret, and can hold her Tongue.

Bribe

- For Lillies limn'd on *Cheeks*, and *Roses*,
 With painted Perfumes, hazard *Noses*?
 Or vent'ring to be brisk and wanton,
 870 Do Penance in a *Paper Lanthorn*?
 All this you may compound for now,
 By suffering what I offer you :
 Which is no more than has been done
 By *Knights* for *Ladies* long ago :
 875 Did not the Great *La Mancha* do so
 For the *Infanta Del Tabofo*?

*Bribe her with Gifts, with Promises, and Prayers ;
 For her Good Word goes far in Love Affairs.*

Mr. Dryden.

ŷ. 870. *Do Penance in a Paper Lanthorn.*] Alluding probably to the *Penitentiaries* in the Church of *Rome*, who do penance in *White Sheets*, carrying *Wax Tapers* in their hands. (*Lady's Travels into Spain*, part 2. letter 9. pag. 157.) *Archbishop Arundel*, enjoyed such as abjured the *Heresy of Wickliff*, this Penance: "That in the
 "publick Prayers, and in the open Market, they should go in
 "Procession only with their Shirts on, carrying in one Hand a
 "burning Taper, and in the other a Crucifix; and that they should
 "fall thrice on their Knees, and every time devoutly kiss it. (*Baker's History of the Inquisition*, chap. 6. pag. 33.)

ŷ. 875, 876. *Did not the Great La Mancha do so, — For the Infanta Del Tabofo?*] Alluding to *Don Quixote's* intended Penance on the Mountain, in imitation of the *Lovely Obscure*, (see part 1. book 2. chap. 11.)

ŷ. 877, 878. *Did not th' Illustrious Bassa make — Himself a Slave for Missè's sake?*] Alluding to *Monseur Scudery's* Romance, (the Translator of *Monseur Huet's* Treatise of Romances, says, 'twas *Madam de Scudery*,) intitled, *Ibrahim the Illustrious Bassa*, translated into *English* by *Mr. Cogan*, in folio, and publish'd 1674, *His being made a Slave for Missè's sake*, is a proof: For *Jusinião*, afterwards the *Illustrious Bassa*, hearing that *Isabella* his Mistress, and Princess of *Monaco*, was married to the *Prince of Masseron*, (a groundless report,) he was determined to throw away his Life in the Wars; but was taken Prisoner, by *Chairadin King of Argiers*; and by him presented to *Sinan Bassa*; by whose means, he became a Slave to *Solyman the Magnificent*. See *Cogan's Translat.* book 2. pag. 29. b. 3. p. 67.

ŷ. 879.

Did not th' illustrious *Bassa* make
 Himself a *Slave* for *Misse's* sake?
 And with Bull's Pizzle, for her *Love*,
 880 Was taw'd as gentle as a Glove?
 Was not young *Florio* sent (to cool
 His Flame for *Biancafiore*) to School,
 Where *Pedant* made his *Pathick* Bum
 For her sake suffer *Martyrdom*?
 885 Did not a certain *Lady* whip
 Of late her Husband's own Lordship?

ŷ. 879, 880. *And with Bull's Pizzle, for her Love,—Was taw'd as gentle as a Glove?*] Alluding to the Emperour's ill usage of him, on account of his Mistress, with whom he was enamoured; and his Design of taking away his Life: notwithstanding his Promise, that he should never be cut off during his own Life: and yet though the *Musri's* Interpretation, at the instance of *Roxolana* his favourite *Sultana*, was, that as Sleep was a resemblance of Death, he might be safely put to Death when the Emperour was asleep: yet *Solyman* (if we may credit *Mons. Scudery*) got the better of his Inclination, saved his Life, and dismissed him, and his Mistress. As to the Expression of being *taw'd*, &c. 'tis probable, that 'twas borrowed from *Don Quixote* (part 1. book 2. chap. 11. pag. 278.) or from *Ben Johnson*, *Bartholmew Fair*, act 4. sc. 5. see *Taw*, *Junii Etymologic. Anglican.*

ŷ. 881, 882. *Was not young Florio sent (to cool—His Flame for Biancafiore) to School,*] The Story of *Florio* and *Biancafiore* is published I am told in *French*, where I suppose this Fact is represented, as literally true.

ŷ. 883, 884. *Where Pedant made his Pathick Bum—For Her sake suffer Martyrdom?*] See the Antiquity of whipping Boys at School, with Rods: *Libanii Sophistæ, Orat. 12. ad Theodos.* tom. 2. pag. 400.

ŷ. 885, 886, 887, 888. *Did not a certain Lady whip—Of late her Husband's own Lordship?—And though a Grandee of the House,—Claw'd him with Fundamental Blows? &c.]* (*Legislative Blows* in the two first Editions of 1664.) This was *William Lord M—n—n* who lived at *Bury Saint Edmonds*: of whom my Friend *Mr. Smith* of *Harleston*, had the following account from a Gentleman of that place. That notwithstanding he sate as one of the King's Judges,
 VOL. I. Z (but

And though a Grandee of the *House*,
 Claw'd him with *Fundamental* Blows;
 Ty'd him stark naked to a Bed-post,
 890 And fir'd his Hide, as if sh' had rid Post:
 And after in the *Sessions-Court*,
 Where *Whipping's* judg'd, had *Honour* for't?
 This *swear* you will perform, and then
 I'l set you from th' *Inchanted Den*,
 895 And the *Magician's* Circle clear.

(but did not sign the Warrant for his Execution) yet either by shewing Favours, not allowable in those days of Sanctity, to the Unsanctified Cavaliers, or some other Act which discovered an Inclination to forsake the *Good Old Cause*: he had so far lessened his Credit with his Brethren in Iniquity, that they began to suspect, and to threaten, that they would use him as a *Malignant*: His Lady who was a Woman of more refined Politicks, and of the true Disciplinary Spirit, to shew her Disapprobation of her Lord's naughty Actions, and to disperse the gathering Storm: did, by the help of her Maids, tye his Lordship stark naked to a Bed-Post, and with Rods, made him so sensible of his Fault, that he promised upon his Honour, to behave well for the future, and to ask Pardon of his Superiours: for which salutary Discipline she had Thanks given her in open Court. To this, or a Whipping upon some other occasion, the Old Ballads allude;

*Lord M—n—n's next, the Bencher
 Who waited with a Trencher,
 He there with the Buffie Head
 Is called Lord, and of the same House
 Who (as I have heard it said)
 Was chastised by his Lady Spouse:
 Because he run at Sheep,
 She and her Maids gave him the Whip:
 And beat his Head so addle,
 You'd think he had a Knock in the Cradle:*

(*Loyal Songs*, reprinted, 1731. vol. 2. Num. 17. pag. 68. see Num. 14. ft. 26. pag. 58.) Of this stamp was Sir *William Waller's* Lady (see *Cleveland's Character of a Diurnal*,) Mrs. *May*, (see *Butler's Remains*, 1727. pag. 270.) and Sir *Henry Mildmay's* Lady, (*History of Independency*, part 2. pag. 257.) This in the Opinion of *Barbara Crabtree* (see *Spectator*, N^o. 252.) was good Doctrine; who put this Quære to the *Spectator*, "Whether in some cases a Cudgel may not
 " be

Quoth he, I do *profess* and *swear*,
And will perform what you enjoyn,
Or may I never see you *mine*.

Amen, (quoth she) then turn'd about,
900 And bid her *Squire* let him out.
But e're an *Artist* could be found
T' undo the *Charms*, another bound,
The *Sun* grew low, and left the Skies,
Put down (some write) by *Ladies Eyes* :

"be allowed as a good Figure of Speech? and whether it may not
"be lawfully used by a Female Orator?" So remarkable were
those times for Whipping, that *Zachary Crofton* a famous Puritan
Divine whipped his Maid for a Fault, and was so bold as to print
his Defence. (see Bp. *Kennet's Register and Chronicle*, pag. 797.)

§. 894. *I'll set you from th' Incharmed Den,*] in all editions to
1734, inclusive. *I'll free you*, in later editions.

§. 896. *Quoth he, I do profess, and swear,*] After all the fine
Encomiums bestowed on Love; it must be mortifying to a Man of
Sense, whether successful in it, or not; to look back upon the in-
finite number of silly things, and servile Compliances he has been
guilty of, in the Course of his Amours. The Widow has very
frankly told the Knight, (and in him all the World) what Tortures,
Penances, and base Condescensions a Lover must unavoidably un-
dergo, and comply with; to all which she artfully gives the pre-
ference to *Whipping*, which was necessary for the Designs she had
in view: she cajoles the silly Knight with specious Commendations
of its Practice; and alledges many Instances of it; and particu-
larly one, of which the Knight could not be ignorant: and on the
other hand has made the slavish Parts of Love so formidable, that
'tis no wonder, that he was frighted into a Whipping Resolution:
Nothing can excuse him in this juncture, but the Uneasiness in his
present Embarrassment, and an ardent Desire of regaining that va-
luable Blessing, Liberty. (Mr. B.)

§. 903. *The Sun grew low, and left the Skies, &c.*] The *Even-
ing* is here finely described; the *Epics* are not more exact in de-
scribing Times and Seasons, than our Poet: we may trace his *Hero*
Morning and Night; and it should be observed in the conclusion
of this *Canto*, (conformable to the practice of the *Critics* upon *Ho-
mer* and *Virgil*), that one day is only passed since the opening of the
Poem. (Mr. B.)

- 905 The *Moon* pull'd off her Veil of Light,
 That hides her Face by Day from Sight,
 (Myfterious Veil, of Brightnefs made,
 That's both her Luftre and her Shade)
 And in the Lanthorn of the Night,
 910 With fhining Horns hung out her Light ;
 For Darknefs is the proper Sphere,
 Where all falfe Glories ufe t' appear.
 The twinkling *Stars* began to mufter,
 And glitter with their borrow'd Luftre,
 915 While Sleep the weary'd *World* reliev'd,
 By counterfeiting *Death* reviv'd.
 His *whipping* Penance till the Morn,
 Our *Vot'ry* thought it beft t' adjourn,
 And not to carry on a *Work*
 920 Of fuch *Importance* in the Dark,
 With erring Haffe, but rather ftay,
 And do't in th' open Face of *Day* :
 And in the mean Time, go in queft
 Of next *Retreat* to take his Reft.

†. 905. *The Moon pull'd off her Veil of Light.*] *Sullen* fpeakes thus of *Amoret* (*Fletcher's Faithful Shepherdes*, act 3. fc. 1.)

“ Methought, the Beams of Light that did appear
 “ Were shot from her ; methought the Moon gave none,
 “ But what it had from her.

†. 907, 908. *Myfterious Veil, of Brightnefs made, — That's both her Luftre, and her Shade.*] Extremely fine ! the Rays of the Sun being the Caufe, why we cannot fee the Moon by Day, and why we can fee it by Night. (Mr. W.) fee Dr. *Harris's Astronomical Dialogues*, pag. 97.

†. 911, 912. *For Darknefs is the proper Sphere, — Where all falfe Glories ufe t' appear.*] Thefe two Lines not in the two firft editions of 1664, and firft inferted 1674.