

SUMMARY: How Robert Greene acquired sufficient fluency in Italian to translate the work below is unknown.

Speroni has high praise for the quality of Greene's translation. See Speroni, Charles, 'The Aphorisms of Orazio Rinaldi, Robert Greene, and Lucas Gracian Dantisco', *University of California Publications in Modern Philology*, Vol. 88, (Berkeley: University of California Press, 1968) at:

https://www.researchgate.net/publication/37015882_The_Aphorisms_of_Orazio_Rinaldi_Robert_Greene_and_Lucas_Gracian_Dantisco

I should like to say here that, in my opinion, Greene is a more precise translator than Dantisco. His translations are sharp, and the liberties he takes are mostly stylistic. Greene is not a slave to the original, which at times is clumsy and even odd. He expands and clarifies only when he deems it necessary.

It will be recalled that grazia, "grace," along with sprezzatura, was one of the requisites of the perfect courtier to which Castiglione gave a great deal of attention in his famous work [=Il Cortegiano]. Note too, that this is frequently true with Greene, that he rearranges the original text somewhat: he translates 'la facondia della lingua' as 'an eloquent tongue'. Usually, Greene's paraphrasing is well done; indeed, it is needed to render better the meaning of the original Italian.

See also:

<https://books.google.ca/books?id=rQeNBgAAQBAJ&pg=PT823&lpg=PT823&dq=%22The+aphorisms+of+Orazio+rinaldi%22&source=bl&ots=muTk7Thc9E&sig=ZrvVE71BkNcJm90UGxASLVdiGXQ&hl=en&sa=X&ved=0ahUKEwiQzfrBiLlAhVB7WMKHQqVDtIQ6AEILzAG#v=onepage&q=%22The%20aphorisms%20of%20Orazio%20rinaldi%22&f=false>

THE ROYAL EXCHANGE

Containing sundry aphorisms of philosophy, and golden principles of moral and natural quadruplicities

Under pleasant and effectual sentences discovering such strange definitions, divisions, and distinctions of virtue and vice as may please the gravest citizens or youngest courtiers

First written in Italian and dedicated to the Signory of Venice; now translated into English and offered to the City of London

Rob. Greene *in Artibus Magister*

At London

Printed by I. Charlewood for William Wright

Anno. Dom. 1590

To the right honourable Sir John Hart, Knight, Lord Mayor of the City of London, and to the right worshipful Ma. Richard Gurney and Ma. Stephen Soame, Sheriffs of the same City, Robert Greene wisheth increase of honour and worship.

When the golden tripes (right honourable, and no less worshipful) whereon was written *Detur sapienti* was found in the promontories of Grecia, they presented it to Socrates, and such antiquaries as could from the gymnosophists draw any special principle of government brought all their opinions to the library of Themistocles, the Grecians doing the one because Socrates was a wise man, the antiquaries the other for that Themistocles was a great politician. Apollo is worthy of his laurel, Mercury of his caduceus, Jupiter of his sceptre; Caesar must have his due, kings their fealty, and magistrates their honours, even with reverence. Having (right honourable and worshipful) read over an Italian pamphlet dedicated to the Signory of Venice called *La Burza Reale*, full of many strange & effectual aphorisms ending in short-contrived quadruplicities, translating it into our vulgar English tongue & keeping the title, which signifieth *The Royal Exchange*, I presumed, as the Italian made offer of his work to the Venetian state, so to present the imitation of his labours to the pillars of this honourable city of London, which to countervail their *Burza Reale* have a Royal Exchange flourishing with as honourable merchants as theirs with *valorosissimi mercadori*. But to leave off comparisons because such insertions are odious, yet this boldly we may boast out of the antiquaries, that our city of London, that famous Troynovant plotted and erected by Brute and after famous by King Lud and his successors, is more ancient far than their city of Venice. For their magistrates, although their chief governor be a duke, yet his estimation is so circumscribed within the counterchecks of the *Consiliadori* that his dukedom is a bondage, his authority small, and his command little, and *Ex contemptu semper manca est iustitia*, insomuch that the very poor citizens will in derision call him *Aureo seruidore*, whereas the Lord Mayor of London, intituled with honour and knighthood purchased by his predecessors' valour, under whom the Sheriffs are next in authority, hath by a special charter and privilege granted him from the crown the lieutenantship and absolute governance and regiment of the city in such ample manner as his command stretcheth to the setting up and advancing of virtue and to the suppressing and abolishing of vice and vanities, provided that the honourable citizens, always careful for the commonwealth, elect such a grave an [sic?] ancient magistrate as for his virtue, religion, wealth, & worthiness may rightly be called *Pater Patriae*. For our merchants and other citizens, though they generally attain not to that excess of riches that the Venetians do, yet for the enlargement of the liberties of their city they stand so much upon their credits as they grudge not to disburse any sum either necessary to their private *poluteia* or helpful to the common profit of their country. For religion they have the gospel, for justice a severe law executed with clemency, being merchants with their friends and traffic fellows, otherwise martial-minded soldiers to resist the violence either of any private mutiny or any common enemy, as valiant to attempt in wars as to counsel in peace. And although Venice be a city seated in the ocean and environed round about with the sea, standing much upon their armado and naval fight, yet our citizens of London (her Majesty's royal fleet excepted) have so many ships harboured within the Thames as will not only match with all the argosies, galleys, galleons and pataches in Venice, but to encounter by sea with the

strongest city in the whole world; considering therefore (right honourable and worshipful) the excellency of this city, the honour of the magistrates, the worship of the merchants, and the general worthiness of all in one sympathy, I thought good, as the Italian presented his *Burza Reale* to the Venetians, so to presume the patronage of this *Royal Exchange* unto your honour, being worthily advanced to the regiment of the city, and to the right worshipful Sheriffs, for their virtues called to their special offices, hoping your lordship and their worships will vouchsafe to patronize the labours of so mean a scholar, if not for the worthiness of the matter, yet for the name and title of the pamphlet, from which *Royal Exchange*, if any citizen or other gather any principle of worth, or have insight for the following of virtue or avoiding of vice, their profits shall be noted to proceed from your honourable and worshipful dispositions under whose patronage this book is shrouded. And thus resting upon your gracious and favourable acceptance, I commit your lordship and their worships to the tuition of the Almighty.

Bounden to the honourable and worshipful of the city,

Rob. Greene.

To the right honourable citizens of the city of London.

When I enter into the consideration how honourable the estate of this your city is, famous with great & ancient buildings, excelling for laws executed with justice, renowned for worthy magistrates, & peopled with warlike merchants and politic citizens, I cannot but compare it to the imagined commonwealth of Plato, and say: O fortunate city for so famous citizens. Seeing therefore the parts and members of your *politeia* are *homogenei*, concordant and consonant in one unity to erect virtue and abolish vanities, having translated a book called *The Royal Exchange* into English, I thought good, as it was patronaged under the L. Mayor and Sheriffs, so to shroud it likewise under the favours of such honourable citizens, considering your Exchange in London every way, duly weighed, excelleth all the *burse reales* in the world, for as you find in theirs wealthy burgomasters and *grandi mercadori*, so in ours you find men that esteem more of honour than of wealth, and such as for the defence of their city hire not straggling mercenaries to withstand their enemies, but they themselves, well appointed, *et armis et fide*, march like approved cavaliers to abide the brunt of any injurious mutiny. But now, honourable citizens, look not into my *Exchange* for any wealthy traffic of curious merchandise, either silk to make men effeminate, or costly habiliments to make women proud; here be no fans to shadow the face, nor no Alexandrine paintings to make honest wives seem like courtesans, no commodities to wrap gentlemen in statutes or recognizances; only this *Exchange* is royal, and the philosophers set abroad their principles; here you may buy obedience to God performed in the careful maintenance of his true religion, here you shall see curiously set out reverence to magistrates, faith to friends, love to our neighbours, and charity to the poor; who covets to know the duty of a Christian, the office of a ruler, the calling of a citizen, to be brief, the effects Tully penned down in his *Offices* either for the embracing of virtue or shunning of vice, let him repair to this *Royal Exchange*, and there he shall find himself generally furnished; hoping therefore, if it be but for the name's sake, you will with a courteous acceptance think well of my labours, and view over the work, I commit you to the Almighty.

Rob. Greene.

CORNUPCOPIA

Or

THE ROYAL EXCHANGE

Arte. Art.

Four things are made good by art:

1. A wise wife.
2. An eloquent tongue.
3. A ripe wit.
4. And favour in worldly affairs.

Cicero in his works *De Oratore* calleth art the polisher of nature, saying that what nature (as presuming too much in her cunning by oblivion) hath left imperfect, art by the means of industry reduceth to a special singularity, so that alluding to the opinion of Plato, he thinketh nature never in her excellency till she be beautified by art.

Animale. Creatures.

Four creatures live severally and solely in the four elements:

1. The herring in the water.
2. The salamander in the fire.
3. The mole in the earth.
4. And the chameleon in the air.

Pliny in his natural histories assigns these four creatures to the four elements, proving that nature hath so particularly tied them to these several limits as otherwise they cannot live; for proof, he saith that the herring, seeing the North star, leapeth at it, but by thrusting her head out of the water lieth a long while after dazzled. The salamander, saith Aristotle in his books *De Natura Animalium*, is of a cold constitution and therefore harboureth near to the Mount Aetna, where amidst the continual flames he batheth himself in the fire, whereof comes the foolish comparisons of our poets that seeing lovers scorched with affection likeneth them to salamanders. The chameleon, feeding only with the air, hath this property, that he can change his colour and turn himself into the likeness of every object, whereupon flatterers that by their adulation feed every man's humour are compared to chameleons.

Four creatures above others are most fruitful:

1. Sheep.
2. Oxen.
3. Hens.
4. Bees.

These creatures, saith Avicen in his aphorisms, are, as they are most familiar to men, so most friendly to men, yielding for every benefit a requital and paying them due with thankfulness, for being nourished by the hand of man they yield the fruits of their bodies, their lives, or labours for payment, appeaching us thereby of ingratitude that show not the like grateful minds to our benefactors.

Abondanza. Abundance.

The abundance of four things are hurtful:

1. Of women.
2. Of meats.
3. Of gaming.
4. Of words.

The philosophers whose sayings have been holden as oracles have set down this for a principle, that how perfect a woman be, either in virtue, beauty, or wealth, yet they are to men necessary evils, so that Timon of Athens, who was called *Misanthropos*, seeing a tree whereon divers women had hanged themselves, wished that every tree might yield such fruit. More, saith the wise man, hath died by gluttony than by the sword. Excess of meats is prejudicial both to soul and body, inferring (saith Socrates) both sin and poverty. Too much gaming in old time was so odious that Chilon the Lacedaemonian, being sent ambassador to Corinth and finding the noblemen playing at dice, he returned without unfolding the cause of his coming, not so much as naming the league that he should have entreated of betwixt them, saying that he would not eclipse the glory of the Spartans with so great an ignominy as to join them in society with dice-players. Antisthenes was wont to say that in many words did either lie hid much fraud or folly, wishing his disciples to take heed to their talk for that words had wings, which once let slip could never be recalled.

Affetto. Affect.

In four things principally men do affect:

1. The gain of money.
2. In climbing unto dignity.
3. In governing a family.
4. In doing evil.

These four breed a restless desire and affectionate passion in the mind of man, being covetous to get coin, ambitious to seek after preferment, imperious in rule, and insatiate in doing evil.

Four affects are insatiable in man:

1. The will to profit.
2. The desire of knowledge.
3. The sight of the eye.

4. And to hear.

Tully in his *Orator* calleth Lelius, *helluo librorum*, a devourer of books, as one never satiate with reading over many and sundry authors. Plato spent the greatest part of his life in travel, only for the desire of learning. And the Bragmaes [sic?] and Gymnosophists counted not those hearers [sic] amongst their lives wherein they learned not somewhat. Zeno the Stoic, being fourscore and fourteen years old, lying on his death-bed and hearing some in disputation, lifted himself up to hear, and being demanded why he did so, answered: That when I have learned this principle I may die.

Abuzo. Abuse.

Four things are of great abuse in this world:

1. A king unjust in his government.
2. A mind negligent of religion.
3. A wise man without showing the fruits of his wisdom.
4. A rich man uncharitable, and not giving any alms.

Plato in his *Commonwealth* and Aristotle in his *Politics* sets down that the heaviest burden which a monarchy can bear is to suffer an unjust king. Timon at his death, wishing the overthrow of the state of Athens, prayed that the city might be seditious and governed with unjust rulers. If justice (saith Anaxagoras) be to give every man his due, what a monster is injustice, that defraudeth every man of his right.

There be four sorts of people of great abuse in the world:

1. A Christian given to factions and dissension.
2. A poor man proud.
3. An old man without religion.
4. A woman that is not shamefast.

It is one of the principal badges of the true church, saith Chrysostom, to live in unity, for there is but one God, one faith, and one baptism; then sith concord in the principles of religion is precious, it follows that schisms and controversies are most pernicious. Whereunto a poet merrily alludeth this distichon:

Cur nunc tot fidibus luditur vna fides.

There is four great abuses in this world:

1. A nobleman without virtue.
2. A people without discipline.
3. A commonwealth without law.
4. A young man without obedience.

Lycurgus was wont to say that the laws were the sinews of a kingdom, which as they did wax weak, so the commonwealth did decay, and being kept in force, did remain in their pristiniate strength and vigour, whereupon when he had given laws to the Spartans, he

swore them to keep his statutes inviolate till his return from Delphos, whither he banished himself, and after his death caused his bones to be burned and the ashes to be thrown into the sea, that they might forever be tied to the observing of his laws.

Allegrezza. Mirth.

There are four things that breed sudden joy:

1. To be freed out of prison.
2. To be married.
3. To become a soldier.
4. To be promoted to dignity.

The sweetest thing that can happen unto man, saith Crates, is hope in adversity to come unto prosperity, and eclipsed with darkness to see the light of the sun, for misery is not so bitter as felicity is pleasant, so that well saith Virgil in the person of Aeneas:

Olim hec maeminisse Iuuabit.

Afflictione. Affliction.

For four causes a man doth willingly suffer affliction:

1. To get honour.
2. To avoid poverty.
3. To eschew disgrace.
4. To enrich his children.

It hath been an old proverb that happy is that son whose father goes to the devil, meaning by this allegorical kind of speech that such fathers as seek to enrich their sons by covetousness, by bribery, purloining, or by any other sinister means suffer not only affliction of mind, as grieved with insatiety of getting, but with danger of soul, as a just reward for such wretchedness.

Antonomazia. Agnomination.

Four sorts of men are known by excellency, or title of agnomination:

1. Solomon, when they name the wise. [The first admonisheth with wisdom.]
2. Aristotle, when they name the philosopher. [The second with philosophy.]
3. Virgil, when they name the poet. [The third with poetry.]
4. Paul, when they name the apostle. [The fourth teacheth the true faith.]

These being two Jews and two gentiles famous for theology and philosophy showeth to us by what sundry gifts God doth glory in his creatures, for although Virgil and Aristotle were ignorant of the divine essence and knew God but in shadows and as it were in glass, yet the secret skill they had in the depth of his works did prove a manifest action against all infidels and atheists that deny there is one almighty & everlasting God, creator of all things.

Auidita. Greediness.

Four things greedy minds cannot perform. To:

1. Abstain from things forbidden.
2. Enjoy things granted.
3. Use piety.
4. Know a mean in getting.

The perfect description of a greedy or covetous mind, which like the serpent hidaspis is so insatiate as the more he drinketh the more he is athirst, and the more he desireth the farther is he from the end of his covetous imaginations, yet having gotten in part what he craveth, his estate is so miserable as he grieveth to use that for the use of himself which with long care and travail he hath gotten.

Amore. Love.

There are four degrees in love. To:

1. Talk.
2. Be conversant.
3. Taste.
4. Possess.

In this division is comprehended whatsoever is in love, for the inward motion of the mind which we commonly call fancy must be discovered by the tongue, which must be continued by conversation; otherwise the parties shall not be privy to the mutual manners either of other, which is the chiefest interest in affection; and their minds once united, followeth the fruit of their desires, which is not made perfect till he peaceably possesseth the good he presently enjoyeth.

Auaritia. Covetousness.

Four things do spring from covetousness:

1. Rapine.
2. Perjury.
3. Fraud.
4. Murder.

By the branches is easily discovered what the tree is, & by such effects is manifested a most wretched cause, so that this agreeth with the saying of Thales Milesius, that *Auaritia est radix omnium malorum*.

Four things make a man covetous:

1. The fear of want.
2. The oppression of servitude.
3. The envy of others.

4. The abundance of children.

It is remembered that Crassus, the Roman whose revenues were so great as, being a private citizen, he was able to maintain ten legions of soldiers for two years with meat and money, yet was so covetous as his extortion had no end, and being demanded why he was so greedy to gain, answered, for that he saw the misery of such as did want.

Four things do assuage covetous desires:

1. The abundance of riches.
2. Youth enriched with health.
3. Conversation with liberal men.
4. And want of children.

As before he placed the number of children to be the cause of covetousness, so he addeth the want of children to be the means to mitigate such inordinate desire, meaning hereby that nature, careful of her seed sown by propagation, driveth a care into the minds of parents to heap up wealth for their children, and yet Antisthenes at the day of his death made this proviso in his last will and testament, that if his sons were wise and philosophers they should not enjoy one penny of his goods, but if fools, they should possess all his treasures.

Allidini. Sloth.

Four things procure sloth:

1. Obscure and darksome places.
2. Solitary quiet.
3. Displeasent fear.
4. And weak cogitations.

Pythagoras among his obscure enigmas hath this: Take heed thou sit not upon a bushel, meaning that sloth and idleness were especially to be eschewed as vices most pernicious to a commonwealth. For Plato, rehearsing certain particular causes of sedition and civil mutiny, allegeth idleness not to be one of the least, alluding to the saying of Seneca that as labour and travail appeaseth tumults, so sloth nourisheth uproars and factions; to avoid this vice, Hesiodus' counsel is to shut up the day with sweat, to spend time rather in needless exercise than in idleness.

Auocato. Advocate.

Four things ought every just advocate to observe:

1. To hear the adversary with patience.
2. To consider deeply of the things heard.
3. To prepare a right answer to the cause considered.
4. To conclude by measuring the cause after his own case.

Aristides, the perfect judiciary of his time, was so impartial in hearing his adversary's pleas that when one came to the bar and told him what evil the plaintiff had spoken against him, he made this answer: Tell me not what injuries he hath done to myself, but what wrong he hath done to the defendant, for I stand here to minister justice, not to revenge.

Auditore. A hearer.

Four things are necessary for everyone that heareth anything to take heed of:

1. To hear him with silent patience that speaketh.
2. To consider well of the things heard.
3. To commit to memory what is good.
4. To put to oblivion what is evil.

Here is the counsel of Plutarch verified, that wisheth every man to have two passages in at his ears, the one for good principles, which must be kept as pearls, the other for such frivolous matters as, being carelessly heard, ought to be soon forgotten.

Alfiero. A standard-bearer.

These four conditions ought to adorn and beautify a standard-bearer or ancient:

1. Nobleness of blood.
2. Love to his country.
3. Courage of mind.
4. Policy in wars.

Themistocles, the honour of his country and the flower of chivalry in his time, who was both a valiant soldier and a wise philosopher, would not suffer any to bear the standard or ancient in his time that was not able to carry the arms of his ancestors in his flag, and that had done some exploit before in some battle of utterance.

Amicitia. Friendship.

Four things do procure amity and friendship:

1. A benefit.
2. Familiarity.
3. Similitude of manners.
4. Eloquence.

Amongst all other causes of perfect friendship, the likeness of manners and similitude of life is the chiefest, so that when the parts of the mind be *homogenes*, of one uniform and mutual disposition, then commonly the friendship is firm and endureth long, whereas disparity of manners may for a time mask under the colour of amity, but at last proveth brittle, for it is a censure holden for an infallible principle: *Dissimulum infida est amicitia*.

Four sorts of men lose their friends wrongfully & without cause:

1. A rich man oppressed with poverty.
2. A mighty man deprived of his dignity.
3. A happy man thwarted with disgrace.
4. An old man overburdened with years. And these are despy [sic] and forsaken of men.

Scipio the African after all his glorious victories sequestrating himself to a grange place, being demanded why he would not live any longer in the commonwealth, answered: For that, flying from the injuries of fortune, I mean still to keep my friends, thinking that if he had been checked by any disfavour of the senate, he had presently made shipwreck of his old companions. For *Nullus ad admisas ibit amicus opes*.

There are four principal sorts of friends different in conditions:

1. Fortune friends. [The first depart at the frown of fortune.]
2. Table friends. [The second vanish by fragility.]
3. Faithful friends. [The third are perpetual.]
4. And servile friends. [The fourth continue so long as they are bound by servitude.]

This division showeth the difference between true and feigned friendship, the one being momentary, depending on the favour of fortune, the other perpetual, which stretcheth *vsque ad aras*; such was the friendship of Damon and Pythias, of Scipio and Laelius, of Titus and Gysippus, of Pylades and Orestes, and divers others that no adversity could dissever, whereas parasites, such as Terence and Plautus discovers in their comedies, hang their friendship at the table's end, and their loyalty at the cater's basket.

Four sorts of men speedily get friends:

1. They which be liberal.
2. They which be mighty.
3. They which be pleasant.
4. They which be well-tongued and affable in speech.

Dost thou covet, saith Diogenes the Cynic, to have multitude of friends; then either seek for store of possessions, promotion, or else become a flatterer.

Beneficio. A benefit.

The [sic] be four sorts of men that in despite of themselves have good turns and benefits done them:

1. The debtor when he is freed from his debt.
2. The child when he is beaten for his fault.
3. He which is troubled with the lethargy when he is waked from sleep.
4. And he which in his lunacy is quieted with bonds.

Although as Epictetus saith, there is nothing sweeter than moderate correction, yet such is our nature, drowned in self-love, as offend we never so deeply, yet we scorn not only to

be corrected but to be reprehended, herein resembling infants & sucklings, that fear the rod more than offence, but as they by such chastisement were more wary, so a good man by reprehension becometh more wise.

Four things do induce a man to bestow a benefit:

1. Gain.
2. Fear.
3. Hope.
4. Love.

In a gift (saith Aristotle in his *Ethics*) thou must observe circumstances, namely, 1. To whom thou dost give. 2. Why thou dost give. 3. How thou dost give. 4. And when thou dost give. Otherwise thou mayest err in bestowing a benefit, for if thou give for fear, as thinking so to please thine enemy; for gain, as covetous of lucre; for hope, either of the like, or better, thy gift is not worth the name of a benefit.

Beni inutili. Things good, yet unprofitable.

Four things are good, and yet do little prevail after a deed done:

1. Wit.
2. Consideration after the deed.
3. Meditation.
4. And sorrow.

Sero sapiunt Phruges, when Troy was sacked, the citizens were wise; to shut the stable door when the steed is stolen is to wish for a shower of rain when harvest is past; also, when a fault is committed, 'tis good to enter into the consideration of the folly and to be sorrowful for the miss, yet they little or nothing profit.

Breuita. Brevity.

Four things cannot be of any long continuance:

1. A contentious man.
2. A foolish tyrant.
3. An unjust possessor.
4. And a prodigal spender.

Aristotle in his *Physics* setteth down this principle, *Nullum violentum est lontanum* [sic], and Socrates allegeth this axiom: Every excess is both a vice and momentary. Where is division, there saith Xenocrates, is confusion. And Thales Milesius counted it a wonder of the world to see an old tyrant.

Citta. A city.

Four cities more than any other are situated by the sea:

1. Genoa. [The first rich.]

2. Venice. [The 2. abounding.]
3. Constantinople. [The third full of merchandise.]
4. Pisa. [The 4. famous for honourable citizens.]

Venice is seated in the sea, six miles from any firm land, walled with the ocean and environed with rocks, a dukedom both rich and mighty.

Four cities are greater than the most:

1. Paris in France.
2. Milan. [In Italy.]
3. Florence. [In Italy.]
4. Rome. [In Italy.]

Four things do specially make a city famous:

1. Antiquity of building.
2. Nobility of citizens.
3. Victories won in the field.
4. And observing leagues and promises.

Lacedaemonia, Thebes, and Athens, the three lights of Greece, were famous for these four points, being founded long before the rest, bringing forth many worthy philosophers and courageous captains, as Epapinondas [sic], Themistocles, Alcibiades, and infinite others which by their prowess won many great and notable battles, being so strict in their promises that they chose rather to die than to be false to their confederates.

Four things do defend a city:

1. Peace.
2. Wisdom.
3. Fear.
4. And justice.

Demosthenes, being demanded what preserved Athens so long in a flourishing estate, made this brief answer: The citizens delight in peace and quiet, the orators are learned and wise, the common people are fearful to transgress the laws, and the magistrates delight to do justice.

Four things do make a city desert:

1. Intestine and civil war.
2. Restless envy.
3. Want of victuals.
4. And justice blinded.

Four things do drive a man out of a city:

1. The wickedness of a tyrant.
2. Famine.
3. Prodigality.

4. And untimely gifts.

If we read the annual records that historiographers have set down as true antiquaries of time, we shall find that nothing hath sooner ruined and subverted cities than civil wars and envy, for ambition, creeping into the minds of men though an envious humour that feedeth their hearts, stirreth them by aspiring thoughts to strive for a sole supremacy, so the better to revenge, as fell out between Ptolemy [sic?] and Caesar, Sulla and Marius, Anthony and Augustus, which breeding civil wars, did almost subvert the state of the Romans.

Four things do make a city habitable, and to be frequented with strangers:

1. The preservation of justice.
2. The bounty of the citizens.
3. Speedy gain and return of commodities.
4. And abundance of victuals and necessaries.

The author in all his censures setteth still down justice as a chief pillar in a commonwealth, arguing by this repetition that nothing is of greater force in a city than to give every man his due, which Tully setteth down for the perfect definition of that virtue, which (saith he) contains in it all other virtues.

Casa. A house.

Four things do often make a man to return to his house:

1. The love towards his wife.
2. The pleasantness of his house.
3. The want of companions.
4. And the adversity of time.

Scipio the African, having suffered so long his affections to be led awry that he fell into love with his concubine, and so placing her in a grange place absented himself from his wife, yet at last by secret sparks of goodwill which still remained in his heart, calling to mind his wife's virtuous disposition, returned home and forsook his follies.

Four things drives a man from his house:

1. Too much smoke.
2. A dropping roof.
3. A filthy air.
4. And a brawling woman.

Here politiciely is used a figure called *climax* or *gradatio*, where ascending from the less, he endeth in the greater, for rehearsing divers enormities that are able to drive a man from his house, at last he concludeth with a brawling woman as the worst & greatest evil of all.

Conoscere. Knowledge.

Four things are impossible to be known or discerned:

1. The flight of a bird through the air.
2. The way of a ship through the sea.
3. The passage of a serpent over a stone.
4. And the way of a young man in his youth.

Solomon in his parables, as having wisdom given him from above, noting that the ways of a young man are slippery, and so overshadowed with vanity as they blind the sense, alludeth the knowledge of his follies to an impossibility, proving by this enigmatical kind of phrase that his thoughts and actions are builded upon inconstancy.

Four things are easy to be known:

1. A valiant man in battle.
2. A good mariner in a tempest.
3. Good gold in the furnace.
4. And a friend in adversity.

Amicus certus (saith the poet) *in re incerta cernitur*, mishap is the true touchstone of friendship, and adversity the trial of friends. Curtius had not been known to be valiant if he had not so worthily withstood the army of Porsena, Arsidas had never been praised to Alexander for a good mariner if he had not been a good pilot in necessity, neither had Damon been counted so faithful to Pythias if he had not remained a pledge for his friend with Dionysius in Sicilia.

Carita. Charity.

Four things do proceed from charity:

1. Reverence towards God.
2. Love towards our neighbour.
3. Succour to the oppressed.
4. And instruction to them that err.

The fruits of charity are the perfect fulfilling of the law, for Saint Paul saith that if he had faith, & sold all that he had to give to the poor, and yet wanted love and charity, he were like a tinkling cymbal, and in these four branches of charity is made a perfect division of the law, for he setteth down our duty towards God, in giving him due reverence, and our duty towards our neighbour, in loving, helping, and instructing him.

Costanza. Constancy.

Four things do induce constancy:

1. The fear of shame.
2. The fear of punishment.
3. The fear of fame.
4. And the fear of fraud.

Attilius Regulus was so constant in his promises that he rather chose death than any way to spot his fame by fear either of punishment or misery.

Consigliare. A counsellor.

Four things are necessary for him that giveth counsel:

1. To hear the reasons of both parties.
2. To consider of that which he heareth with discretion.
3. To demand equal hire for his pains.
4. To give counsel conformable to the law.

To be partial, saith Seneca, in giving of counsel differeth nothing in proportion from treachery, for the one deceiveth under the pretence of aid, and the other under the colour of friendship.

Four counsels are profitable to man:

1. To stand far from strife & brawls.
2. To prevent perils before they be passed.
3. To leave pleasures that are most desired.
4. And to make no choice of delicate viands.

Est virtus placidis abstinuisse bonis, 'tis a great virtue, saith the poet, to abstain from things that are pleasant and therefore seem good, for virtue ever goeth barefaced, but vice, to allure with the more policy, hideth her empoisoned hooks with a sugared bait.

Cortigiano. A courtier.

Four things do appertain to a courtier:

1. To hear with sapience.
2. To answer with prudence.
3. To be offensive to no man.
4. And to profit the citizen.

Baldessar in his *Courtier* hath the like principles, for Gonzaga, setting down certain precepts, wisheth that he be every way wise, both in hearing and speaking, that he listen not to frivolous prattle nor at any time utter talk of no importance, that he be courteous and willing to please all, and especially ready to please the citizen, for from him riseth either his praise or infamy.

Four things procure a man to be a courtier:

1. Abundance of riches.
2. Ambition and desire of honour.
3. Integrity and quickness of wit.
4. And the hope of reward by service.

Capitano. A captain.

Four things are profitable for a captain in the wars:

1. Treasure to make just pay to his soldiers.
2. Store of meat and munition.
3. Multitude of soldiers.
4. And wisdom to know the condition of the enemy.

We read in the chronicles of the wars of the Turks that amongst all the orders in his army, the Turk doth use to give great pay to his janissaries, by that means to make them both hardy and faithful. For in his wars against Cassanus, the soldan, when he had taken him and found in his treasure store of coin, and yet saw the mind of the man was such and so miserable as he would not make frank pay to his soldiers, he shut him up in a chamber with all his treasure and so starved him to death.

Four things do belong to a captain in the wars:

1. How to set his soldiers in squadrons with greatest vantage against the enemy.
2. How to foresee the enemy's intent.
3. To encourage them cheerfully to fight.
4. And to lead his men bravely to the battle.

Philip of Macedon being demanded why he was longer in subduing Thebes and Athens than of all Greece besides, answered, for that their captains were philosophers and orators, able to persuade more with their eloquence than he was to command with his dignity, whereby he doth admonish that one of the principal points of a good captain is to exhort his soldiers with skill.

Four things ought everyone that maketh war to consider:

1. Of what power he is himself.
2. What forces the enemy is able to provide.
3. For what cause he taketh the war in hand.
4. And what shall be the success of the battle.

Foresight (saith Epictetus) is the preventer of repentance, and nothing is more prejudicial in a captain than to say had-I-wist, for unless the forenamed circumstances be carefully considered, he may slip into sundry enormities.

Conditione humana. Human condition.

Four things do bewray the condition of man:

1. His speech.
2. His secrecy.
3. The motion of his mind.
4. And his exterior gestures.

Ex abundantia cordis os loquitur, alluding to our old English proverb: What the heart thinketh, the tongue clacketh, meaning hereby that the affections of man are known by

his speech, as savouring of wisdom or folly, of envy, as loving to backbite, of wrath, as uttering choleric terms and suchlike.

Comandare. To command.

Four things do ruinate him over whom they command:

1. Love.
2. Hate.
3. Fear.
4. Gains.

Ovid, although he wrote his works *De Arte Amandi*, yet being willed by Corinna to set down a perfect definition of love, he said it was a passion that he knew not from whence it sprung, what it was, nor to what end it tended, only this by experience he was able to aver, that it was an affection that commanded nothing but loss. Where hate and covetise of gains ruleth, saith Socrates, there look neither for charity nor honesty, for hate springeth from envy, and covetousness from injustice.

Confinato. A banished man.

Four things are profitable for a banished man:

1. To consider the estate of them which are fallen.
2. To hope to better his estate.
3. To spend carefully.
4. And to seek after gain moderately.

When Metellus was banished out of Rome, his friend Nastica gave him this friendly advertisement at his departure: Think thou art not (quoth he) the first that hath tried his fortune; ever once hope to return; be not prodigal, lest riot breed want, nor too covetous, lest thou purchase the hate of strangers.

Domandare. To demand.

Four things are profitable for him to consider that demandeth:

1. What he is that demandeth.
2. Of whom he doth demand.
3. For what cause he doth demand.
4. And what it is he doth demand.

These circumstances of demanding, of giving, of receiving, or performing any duty, the reader may best learn in Aristotle his *Ethics*, where they are discoursed of at large.

Dottore. A teacher.

Four things do belong unto a teacher:

1. In the day to look over the lecture he hath to read.

2. In the night by meditation to call it to memory.
3. Privately to resolve his scholars in all doubts.
4. To be affable with them.

Four things procure a teacher to read well:

1. The multitude of scholars.
2. Great reward for his pains.
3. The getting of greater knowledge.
4. And the hope to obtain fame and honour.

The ancient philosophers, especially Aristotle, was wont never to deliver any new principle in *peripateo* unless the night before he had thrice called it to memory by proving *pro et contra* with himself, so to seek out the truth of the axiom, and for this his pains, as he got immortal renown, so he purchased great rewards, not only at the hands of Alexander but by other his scholars of meaner calling, but so is the condition of time changed as the teacher passeth over his precepts without any great premeditation for that his labour and industry is so slenderly rewarded.

Donna. A woman.

Four things do belong unto a woman:

1. Beauty of the face and proportion of body.
2. Chastity of mind.
3. Honesty of manners.
4. And a familiar curiousness.

Crates the philosopher said that unless virtue were added to beauty, how fair soever the face were, a woman were most deformed, thinking the interior perfection of the mind was of more force than the exterior constitution of the body.

Four things are desired of women especially:

1. To have a fair young man to her husband.
2. To have many children.
3. To be decked with costly apparel.
4. And to have supremacy above others.

Plato in his *Androgina* saith that of all the effects that most troubles and disturbs the minds of women, the desire of sovereignty is the most vehement, for so greatly they hate to be overruled that Ninus, the King of Babylon, granting his wife whatsoever she would demand in his whole empire, she chose only to rule three days as supreme in the monarchy.

Four things do greatly displease women:

1. That her husband should love any but herself.
2. That she be crossed with his frowardness.
3. That her children want.

4. Or be taken away by untimely death.

Although, saith Juvenal in his satires, women love to change, yet it is death for them to allow their husbands such limits, and therefore the poet calls them unequal proportioners of duty.

Digiuno. Fasting.

Four things belong unto him that doth fast:

1. To eat with modesty.
2. To eschew sin.
3. To meditate of heaven.
4. To give alms.

We see by this division that fasting consisteth not in abstaining absolutely from all kind of meats, for he willeth to eat with measure, but in refraining from sin, in applying his thoughts about heavenly cogitations, and to be charitable, which indeed is the true fast.

Dolore. Grief.

Four things are grievous unto a man:

1. The wickedness of his children.
2. The loss of his possessions.
3. The promotion of his enemies.
4. And the fall of his friends.

There is nothing, saith Solomon, that more grieveth a father than to have a foolish & unruly son, for it maketh his head full of grey hairs, and letteth him from passing with quiet into his grave. Cato, who was severe in his actions, as he was half a Stoic, yet was said to sorrow at the happiness of Caesar, and grieve at the fall of Pompey, the first his enemy, the second his friend.

Dominio iniusto. Unjust rule.

There are four sorts of men that rule unjustly over others:

1. The usurer.
2. The deceiver.
3. The proud man.
4. And the impudent.

Hardly beset are those citizens (saith Socrates) where the fool overruleth the wise, the proud man the humble, where truth is servant to falsehood, and money taskmaster over honesty.

Four inconveniences do spring from unjust rule:

1. Deceitful reverence.

2. Mortal envy.
3. The hate of superiors.
4. And the punishment of successors.

Where we may note that although he which ruleth unjustly taketh a pleasure in such superiority, yet pestilent & pernicious enormities are the fruits of such delight, for the reverence which they show him is done more for fear than for love, their duty is hate secretly, and their revenge is to become envious to his honours.

Diletto. Delight.

Four things do breed great pleasure & delight:

1. A sweet voice.
2. A fair face.
3. Delicate meat.
4. And a clear day.

There is no such pleasing object to the eye as beauty, nor none breedeth greater pleasure to the ear than an eloquent tongue with sweet pronunciation. Alexander was never vanquished with any exterior delight but with seeing the beauty of the Amazon queen, and Anthony took his felicity in hearing the sweet voice of the Egyptian Cleopatra.

Four things do greatly please and delight a man:

1. A wise son.
2. The sight of riches.
3. Preferment to dignity.
4. And revenge upon an enemy.

The wisdom of the son, saith Ecclesiastes, greatly gladdeth the father, and maketh his years without number, for nature tieth us with such a strict league as nature is greater in descent than ascent, and greater is the affection that cometh from the father than from the son.

Danari. Money.

Four sorts of men do get money:

1. Fraudulent persons.
2. Covetous men.
3. Wise and discreet men.
4. And they which be provident and careful.

Four things are gotten without the help of money:

1. The despising of a man's life.
2. Foolishness.
3. Poverty.
4. And sickness.

Aristotle in setting down his happy man saith, be he never so virtuous, yet he cannot be *faelix* without money and riches, but we see that misery cometh so by fate as we need not the goods of fortune to further it.

Difficulta. Difficulty.

Four things are passing hard and difficult unto man:

1. To possess another man's goods, and to restore them.
2. To see villainy offered him, and to hold his peace.
3. To receive wrong, and not to be sorrowful.
4. To have things necessary, and not to taste of them.

The Stoics which were *apothoi* without passions, held opinion that it was the chief point of virtue not to be moved with any affections, neither to be gladdened with prosperity nor to be daunted with adversity, but to bear all chances alike if he were injured, and therefore they made a combat with their affections, counting nothing virtuous that was not difficult.

Dignita. Dignity.

Four things do advance a man unto dignity:

1. Wealth.
2. Reason.
3. Science.
4. And justice.

The ready way, saith Xenophon, to preferment is knowledge and virtue, for they which climb unto dignity by other means are unworthy such good fortune.

Desiderio. Desire.

Four things are greatly desired and sought for of men:

1. Store of money.
2. Fullness of knowledge.
3. Continual quiet.
4. And perpetual joy and mirth.

Plato being demanded what he most desired in the whole world, answered: Knowledge, whereof he was troubled with insatiety, to obtain which he passed throughout all Greece and Egypt.

Dominare. To rule.

Four sorts of men are greatly desirous to bear rule:

1. The poor, to get that is other men's. [The first are mortal to citizens.]
2. The rich, to defend & keep that they have got. [The second may be suffered.]

3. The injured, to make revenge. [The third do often harm.]
4. The good, to defend the city. [The fourth do greatly benefit.]

Aristotle, in his division of the commonwealth, appointeth the democracy or popular estate to be the worst of all governments, and therefore concludeth they desire greatly to reign, as men factious & desirous of novelty.

Danno senza rimedio. Loss without remedy.

Four things may be taken away from man which can never be restored:

1. Virginitie corrupted.
2. Life lost.
3. Fame cracked.
4. And a member cut off.

Bias the philosopher, when by shipwreck he had lost all his goods, yet boldly and merrily could say: *Omnia mea, mecum porto*, thinking that riches lost might be got again by learning. But Themistocles, when he was by the ostracism unjustly banished from Athens, said: I have lost that I shall never recover (fame), for the Grecians that are ill will think I have deserved ill.

Dono senza danno. A gift without loss.

Four things a man may give without loss:

1. Knowledge, when he instructeth.
2. Fame, when a man praiseth one.
3. Reverence, when a man showeth courtesy.
4. And fair language.

There are two things, saith old Master Gower, that a man may be prodigal of without offence, of his cap in doing reverence, of his tongue in giving good speeches, which two are freely given, greatly considered, and without any loss or detriment.

Delitto. Sin or offence.

Four things are nourished in sin:

1. The offence when it is not felt.
2. To converse and company with him that sinneth.
3. To escape unpunished.
4. And to profit by sin.

Saint Augustine hath this golden sentence, that *Consuetudo peccati tollit sensum peccandi*, the custom of sinning taketh away the feeling of sin, so that offences without remorse are half incurable. To accompany with sinners, to escape without punishment for the fault, and to profit by the sweetness of sin, draweth men headlong into many miseries.

Diuulgare. To manifest.

Four things hurt, being manifested:

1. An offence committed.
2. Ill-gotten goods.
3. A man's own foolishness.
4. And riches under a tyrant.

For a man having committed a fault to detect himself or to be the herald of his own follies is a point of extreme madness, but to bewray his wealth under the government of a tyrant is to give himself a prey to the oppressor.

Dio. God.

Four things are greatly acceptable unto God and unto men:

1. The concord of brethren.
2. The love of neighbours.
3. Quiet between man & wife.
4. The repentance of sinners.

David, the holy prophet, as inspired and wondering at the concord of brethren, crieth out with vehemency of spirit: *Ecce quam bonum, et quam uicundum, habitare fratres in unum*, comparing their love to dew that dropped on the hill of Hermon, and to the oil that ran down upon Aaron's beard; for the sweet consent and agreement in marriage he addeth a blessing, that their children sit about their table, and for the repentance of sinners, he saith the angels makes joy in heaven.

Eccellenza d'huomini.

Four excellent men in four sundry nations:

1. Judas Maccabeus in Judea.
2. Charles the Great in Christendom.
3. Saladin amongst the Saracens.
4. And Augustus Caesar amongst the pagans.

Felicita. Felicity.

Four sorts of men are happy diversly:

1. He that diligently serveth God.
2. He that directeth his actions after a good course.
3. He that contemneth the vanities of the world.
4. And he that by another man's mishap is learned to beware.

He meaneth not here felicity as Aristotle doth in his *Ethics*, by riches, birth, parentage, beauty, or other gifts of nature and fortune, but he accounteth him happy that serveth God, walketh in his ways, & by other men's harms can avoid the like mishap.

Four sorts of felicity do make men most unhappy and miserable:

1. The multitude of children.
2. Abundance of riches.
3. To rule a province.
4. And to have many friends.

Although children be a blessing of God, yet so it oft falleth out that the number of them being many, it maketh a man full of cares to provide things necessary, and amongst many, it cannot be but commonly some will prove infortunate; as of them, so of friends, for Pythagoras amongst his enigmatical precepts hath this for one: Eat not with many hands. Meaning, not to company with many friends, for necessity urgeth that some prove treacherous.

Figliuolo. A son.

Four bands tieth the son to the father:

1. To reverence him.
2. To obey him.
3. Not to give him occasion of sorrow.
4. And to relieve him when he is old.

Pliny in his natural history saith that the young stork, when he seeth the old is so weak & overgrown with years that he cannot fly, not only provideth victual for his nourishment, but to solace, carrieth him about on his back, which courtesy the Grecians called *antipelargein*, keeping his picture in their houses to give thereby example and precedent of duty to their children.

Fede. Faith.

Four things do issue and proceed from faith:

1. The certainty of things not seen.
2. The goodness of life.
3. The food of the soul.
4. And the worshipping of God.

The effects and fruits of faith are sufficiently discoursed by St. Paul to the Romans and in the epistle of St. James, to which places I refer the courteous reader.

Fanciullo. A child.

Four properties are in children:

1. To be soon angry.

2. To be soon reconciled.
3. To forget quickly.
4. And to play with their equals.

These properties of a child were good to be found in old folks, that although they took occasion of offence, yet they might quickly forgive and forget the fault. A young man that was about to marry came to Pittacus, one of the seven sages, to ask his counsel what manner of wife he should choose; the philosopher straight gave him this answer: Go and play amongst children, whither when the young man came, he found them unwilling of his company, going to a play that they had which was, every man choose his peer; by this he was admonished to match with his equal.

Forza. Force.

To four good works good men are forced unto, as it were by constraint:

1. To promote the virtuous.
2. To punish offenders.
3. To honour virtue.
4. And to relieve the oppressed.

Vbique in pretio habetur virtus, saith Chilon the Lacedaemonian, virtue is generally honoured, for when Ovid was banished from Rome and lived amongst the barbarous Getes, yet he was there loved for his learning, courtesy, and good behaviour; much more do good men seek to advance them that are virtuous.

Fatila. Labour or industry.

Four things cannot be obtained without labour and industry:

1. Excellent praise.
2. Great knowledge.
3. Wealth or goods.
4. And rule or power.

The slothful man (saith Cicero) sleepeth in his own want, whereas *Nihil est tam durum quod non solertia vincat*. Hercules had never been famous but for his labours; Hector had never so long been a defence for the Troyans had he not been (*patiens laboris*) able to endure labour and travail. 'Tis hard (was Apelles the painter wont to say) for him that will not labour to excel in any art.

Falondia. Eloquence.

Four things make a man eloquent:

1. Boldness.
2. Understanding.
3. Delight.
4. And use.

Demosthenes, who was counted the most eloquent orator that ever Greece afforded, was a long time withholden from the bar for pleading because he was bashful, insomuch that they never hoped of his success, till on a day emboldened by the presence of his many friends, he proved the most eloquent man of his time.

Gouare ad altrui. To pleasure others.

Four things pleasure others more than themselves:

1. Birds in making their nests.
2. Bees in working of honey.
3. Oxen in wearing the yoke.
4. And sheep in bearing wool.

Gola. Gluttony, or the throat.

Four things are enemies to gluttony:

1. The carefulness of gaining.
2. The mortifying of the body.
3. To combat with hunger.
4. And the desire of money.

Four things do make a man gluttonous:

1. To lie in an inn.
2. To follow the court.
3. To have great revenues.
4. And to take continual ease.

The effects of gluttony are manifold, proceeding from sundry causes and breeding infinite enormities which prove pernicious both to soul and body. Wealth bred it in Heliogabalus, Nero, and Caligula. Ease in Lucullus; following of the court in Rodericus, but Socrates was so far from this vice that he would not salute him that was infamous for gluttony.

Gouernatore. A governor.

Four things ought to be observed by a good governor:

1. To use equality.
2. To maintain plenty.
3. To hear gently.
4. And to preserve justice.

Cicero was therefore called by the popular sort *Pater Patriae* for because he founded the law in Rome which was called *Lex Annonae* for the provision of victuals, always by policy aiming at plenty, and Antoninus the emperor was therefore called Pius because so courteously he would hear every man's complaint.

Gnadaguo mentito. Gain falsified.

Four sorts of men say they gain more than they do:

1. A player of comedies.
2. An advocate.
3. A flatterer.
4. A physician.

The advocate by manifesting more gains than he getteth, and so likewise the physician, think to procure their clients or patients to more liberality.

Four sorts of men swear they gain less than they do:

1. The governor or ruler of another man's goods.
2. The husbandman in reaping his seed.
3. The merchant by sale of his merchandise.
4. The dicer of that which he winneth.

Tully in his *Offices*, entreating exactly of duties, allows not such liberty either to merchants, farmers, or rulers, for (saith he) *Honestas ante ponenda est vtilitati*, truth and honesty ought to go before commodity.

Giudice. A judge.

Four things belong unto a judge:

1. To hear courteously.
2. To answer wisely.
3. To consider soberly.
4. To give judgement impartially.

Four things do overthrow justice:

1. Love.
2. Hate.
3. Fear.
4. And gain.

Cambyses, noting how friends through love, bribery through gain, enemies by hate, and dignity by fear did pervert judgement, taking one in the fault of injustice, caused him to be flayed quick and his skin to be hung up over the seat of judgement, and then placed his son that was so tormented in his room, to the end that his father's punishment might learn him to become more wary.

Grauezze del' huomo. Heavy things unto man.

Four things are most heavy unto man:

1. To serve an ingrateful man.

2. To entreat and not be heard.
3. To do well and not be rewarded.
4. And to look for that never happeneth

Or:

- To lie sick.
- To be poor.
- To stand in suspense.
- To lie in prison.

There is no one thing more heavy and burdenous unto man than to bear the ingratitude of a thankless person, or having deserved well, not to be justly rewarded. The exile Themistocles suffered grieved him not so much as the unkindness of his countrymen, who in requital of his so many gotten victories, rewarded his valour with banishment.

Four things are more heavy to man above the rest:

1. To live with a foolish family.
2. To have store of wicked children.
3. To consume that is gotten lavishly.
4. To be overruled of an enemy.

These things are heavy in that they are either contrary to the nature or disposition of man, for there is none so mean nor base but would grudge to be in subjection to him that he hateth.

Giouane. A young man.

Four things ought a young man to do:

1. To seek after riches.
2. To delight in honour.
3. To procure friendship.
4. To abstain from things unlawful.

Xenophon, describing the duties of a young man, willeth him to be sparing & an enemy to prodigality, which was noted in Alcibiades, who was wont to say that therefore he would be given to frugality in his youth that in his age he might be liberal. Epaminondas, being but a child, offered sacrifice to the gods that he might do nothing but that which was virtuous and honourable.

Four things young men cannot eschew:

1. The approaching of old age.
2. The loss of a friend.
3. Infortunate chances.
4. Nor the assault of death.

Time (as the old proverb is) tarrieth no man. Old age, as Tully saith in his book *De Senectute*, stealeth upon us by degrees and by necessity, that it is assured to us by fate, for every day, saith Zeno, we wax old; youth hath no privilege against fortune, and as soon cometh the young lamb to the butcher's shambles as the old sheep.

Giouanetto. An unbridled youth.

Four things are oft the faults of youth:

1. To abuse their patrimonies.
2. To despise correction.
3. To snare themselves in vice.
4. To make no account of profit.

A certain inhabitant of the city of Pisa, being demanded why the state of their city did so sore decay, fetching a deep sigh made this answer: Our young men are prodigal, our old men are too affectionate; we have no discipline for offences, nor no punishment for such as spend their years in idleness.

Guerra. War.

Four dangerous effects proceed from war:

1. It maketh a city desolate.
2. Breedeth famine.
3. Forceth the people to depart.
4. And for punishment hath poverty.

One going about to prove that generally there is *vicissitudo omnium rerum*, argueth thus: Peace breedeth plenty; plenty, pride; pride, wars; wars, poverty; poverty, peace; and so forth, alleging that of consequence many discommodities do proceed from the altar of Mars.

For four things it is lawful to make war:

1. For faith.
2. Justice.
3. Peace.
4. And liberty.

Such was the wars that Hannibal attempted against the Romans, for after that he had given his faith to the senate of Carthage that he would revenge their injuries, he sealed his promise with his blood. Scipio, being demanded why the Romans made such hot wars with the Numidians, answered: We seek for peace at the walls of Numantia with the sword.

Huomo. A man.

Four things are dear unto men:

1. Carefulness to gain.
2. Sparing to preserve riches.
3. Patience in injuries.
4. And abstinence for offences.

Plato being demanded by Dionysius the tyrant of Sicilia whereof he could boast: In this, quoth the philosopher, that I can suffer injuries with patience.

Four things do fortify a man more than others:

1. Beauty of body.
2. Wisdom of mind.
3. Laudable fame.
4. And eloquence.

Nestor was a stay to the Grecians for his wisdom, Absolon was loved of all Israel for his beauty, Alexander was guarded with the strength of his fame, and Ulysses was desired of Agamemnon because he was eloquent.

Four things are very great in man in this present age:

1. The knowledge of a man's self.
2. Dissimulation in injuries.
3. To govern well a family.
4. And rule in the hands of a woman.

The first precept that the seven sages preferred as chief of their principles to Apollo at Delphos was *Nosce te ipsum*, know thyself, which whosoever (saith Cleobulus) observeth, neither is proud in prosperity nor despairing in adversity. Thales Milesius, being demanded what was the point of a wise man: To dissemble, quoth he, an injury.

Four things make a man perfect:

1. To worship God sincerely.
2. To love his neighbour heartily.
3. To do to others as he would be done unto.
4. And to wish no worse to others than to himself.

Alteri ne feceris, quod tibi fieri non vis, measure another man's actions by thine own desires.

Four sorts of men do displease both God & the world:

1. A poor man proud.
2. A rich man a liar.
3. An old man lecherous.
4. And one that soweth discord between brethren.

The meaning or gloss upon this I refer to the *Proverbs* of Solomon.

Ira. Anger.

Four things do grow of anger:

1. The travail of the mind.
2. Ignorance of a man's self.
3. Unjust dealing.
4. And an inequal sentence.

Ira brevis furor, saith Socrates, anger is a short madness, which disquieteth the mind as with a lunacy; it maketh a man forget himself, to pass the bounds of justice, and to do all things contrary to equity and reason.

Four things bring forth anger:

1. Contempt.
2. Villainy.
3. Ingratitude.
4. And injustice.

Four things appease anger:

1. Sweet words.
2. Revenge.
3. Satisfaction.
4. And poverty or want.

A mild answer, saith the wise man, appeaseth choler, and there is no greater bridle to fury than courteous language; the worst salve for anger is revenge, for it challengeth no more by extremity. The surest reconciliation, saith Boccace, is satisfaction, for it glutteth anger with law.

Invidia. Envy.

Four things do spring from envy:

1. The grief of the envious.
2. The ruin of the envious.
3. The division of the people.
4. The destruction of the city.

Or thus:

1. An afflicted life.
2. Calamity.
3. Surquedry.
4. And poverty.

Well and wisely saith the poet, *Invidus alterius rebus macrescit opimis*, the envious man waxeth lean with the fatness of his neighbour, for he seeth nothing that prospereth but

breedeth his discontentment; all good success is a torment to his mind, and his happiness consisteth in the unhappiness of others.

Four things bring forth envy:

1. The desire of honour.
2. The greediness of gain.
3. The felicity of others.
4. And the hate towards our neighbour.

Had not Caesar been tickled with an insatiable desire of honour, he had never so greatly envied Pompey. Had not Crassus been without measure in his covetise, he had not so deeply envied Metellus. The felicity of others is a spur to an envious person. For as Mantuan in his *Eclogues* averreth, he thinketh his neighbour's profit (though less) yet always greater than his own.

Vicinumque pecus grandius vber habet.

Four things do race out envy:

1. The privation of power.
2. Want.
3. The mortifying of the senses.
4. And the desire of virtue.

They which envy other men's good fortunes, being aspired and grown to preferment and after abased, shame so at their fall and at their own defect as they cease to envy, more for grief than good nature.

Infermo. A sick man.

Four things must a sick man do:

1. Obey the physician.
2. Spend largely in things necessary.
3. Have confidence in the physician.
4. And comfort himself with hope.

Alexander the Great, being taken with a grievous sickness, had letters sent him to beware of Philip, his physician, for he had agreed with Darius for a sum of money to poison him; as Alexander had read the letters Philip came in with a potion to minister, which notwithstanding the former contents, he drank, delivering the letter while he was drinking to Philip, such confidence had that mighty monarch in his physician.

Ingratitudine. Ingratitude.

Four sorts of men do forget a good turn:

1. A young child.
2. A proud man by promotion.

3. A proud man by nature.
4. And a prisoner freed from prison.

Pride is the very mother of ingratitude, for Alexander never grew to be unmindful of benefits till he would be honoured with Persian ceremonies, and called the son of Jupiter.

Impossibilita.

Four things are impossible to promise:

1. Continual security on the sea.
2. Always to have a clear sky.
3. Flowers in winter.
4. And in the spring, snow.

The conditions of the sea and the heavens, saith Marot in his epigrams, are like to women's thoughts, ever wavering and inconstant, and therefore rightly did the poets feign Venus to be born of the sea sith she, and all under her influence, are so uncertain.

Infelicitia. Infelicity.

Four sorts are unhappy and *infelices*:

1. He which is fallen under some deadly sin.
2. He which can do good and doth it not.
3. He which is ignorant & will not learn.
4. And he which can instruct and will not teach.

The greatest unhappiness which falleth to man in this world is sin, for that without repentance it is a deprivation of the favour of God. And in the gospel he commandeth him to be cast into utter darkness that hid his talent in the ground and would put it to no use.

Insatiabilita. Insatiety.

Four things are insatiable and have never enough:

1. Fire.
2. Earth.
3. Hell.
4. A woman.

Inurbanita. Incivility.

Four things make a man uncivil:

1. The motions of anger.
2. The sting of want.
3. Covetousness.
4. And envy.

These affections, overruling reason and the senses, make a man so far to forget himself as he passeth the bonds of humanity; Crassus grew so covetous that in his age he became half a Timonist, and Manlius Nasica had such delight in his country tillage that he so little frequented the company of men as he got the name of Inurbanus.

Inimicitia. Enmity.

Four things do breed enmity:

1. Dishonest speech.
2. Injuries.
3. Covetousness.
4. And disdain.

Disdain bred the factious enmity between Sulla and Marius, dishonest speech between Tully and Anthony, injuries between Catiline and the council, covetousness between Agathocles and Mysettus.

Inganno. Deceit.

Four things deceive a man:

1. The love of wealth.
2. Too much wine.
3. Sugared words.
4. And desire of gain.

They of Lacedaemonia, when the wars were most hot between them and the Athenians, refused to admit Demosthenes for an ambassador, so greatly did they fear to be deceived by his eloquence. Midas was deceived with his golden wish, and Alexander found the greatest deceit amidst his cups.

Lussuria. Lechery.

Four especial effects of lechery:

1. It defileth both body and soul.
2. It weakeneth the senses.
3. It wasteth the patrimony.
4. And hasteneth on old age.

Solomon, in his *Book Of Wisdom*, doth bitterly inveigh against this vice as the principal of all other deadly, in that this in one action offendeth both Tables of the Law, and overthroweth the welfare of a man's own self, which Demosthenes no doubt considered when he said at the door of Lais the harlot: *Nolo tanti poenitentiam emere.*

Four things do further lechery:

1. Sweet wines.

2. Delicate meats.
3. Familiarity with women.
4. And delight in ease.

Truly, saith the poet, *Et Venus in vinis, ignis in igne fuit*. Meaning that the liquor of Bacchus is like oil to quench the flames of Venus, and that gluttony is half an efficient cause of lechery. Alexander was continent as long as he was sober, and amidst the wars he never gave his mind to love, but when he never so little gave himself over to ease and banqueting, then he found that Ephestion truly told him: *In otio amor*.

Four things do assuage lechery:

1. The use of water.
2. The coldness of meats.
3. Absence from women.
4. And continual labour.

Romulus forbade any virgin to drink wine, as a liquor greatly prejudicial to modesty, and Pythagoras, who was famous for his abstinence, used only water and cold herbs, knowing this proverb to be true: *Sine Cerere et Baccho frigit Venus*, using continual labour as an antidote against wanton affections, which Ovid prescribeth for a principle in his *Remedio Amoris*:

*Otia si tollas periere Cupidinis Arcus,
Contemptaeque iacent est sine Luce faces.*

Lymosina. Alms.

Four sorts of alms:

1. To give to the poor.
2. To pardon him that offendeth.
3. To admonish him that sinneth.
4. And to raise him from his error that is amiss.

Where we may note that every good action which profiteth our neighbour is as it were *Quaedam species Elemosynae*, a kind of alms.

Leggierezza apparente. Lightness, so seeming.

Four things seem light, and yet are of great importance:

1. To honour every man in words.
2. To say the truth.
3. To offend no man.
4. To accompany with good men.

Things which seem easy to be done, and yet in performance are of great weight, for as Socrates saith, alluding to that spoken in Esdras: There is nothing greater than the truth; herein, saith Pittacus, do we resemble the gods if we endeavour to offend no man.

Lingua. A tongue.

Four things proceed from an evil tongue:

1. The seed of dissension.
2. The hurt of other men's fame.
3. Wicked misconstruing.
4. And the instruction of evil.

For this cause did crooked Aesop bring his master tongues as the worst meat in all the market, meaning that there is no vice so bad which a wicked tongue cannot utter, sowing strife, dissension, and slander, procuring murders and infinite other mischiefs.

Liquore. Liquor, or moisture.

Four kind of liquors are necessary more than any other:

1. Water.
2. Wine.
3. Honey.
4. And oil.

Avicen in his aphorisms saith that whatsoever is necessary is not excessive; therefore he doth appoint these four liquors as principal above the rest, for that hardly physic can be exercised if one of these should be wanting.

Medico. A physician.

Four things do belong to a good physician:

1. To search out the occasion of the disease.
2. To apply medicine in time.
3. To visit his patient often.
4. To comfort the sick cunningly.

Hippocrates was of this opinion, that it was more cunning to search out the nature of the disease than after it was known to apply the medicine, for, quoth he, sooner doth the eye discern the simple than the imagination conceive the sickness. It is reported that Galen was pleasant and merry of disposition, which thing in a physician is precious.

Martirio. Martyrdom.

There be four sorts of martyrdom without shedding of blood:

1. Virginitie in youth.
2. Abstinence in abundance.

3. Humility in prosperity.
4. And patience in tribulation.

This word *martyr*, being a Greek word, signifieth only a witness, as he is counted a martyr which sealeth his Christianity with his blood, thereby witnessing the firmness of his faith; so they which strive against the three enemies which St. John speaketh of, namely the pride of life, the lust of the eye, & the concupiscence of the flesh, may be called martyrs, as witnessing their clear consciences by the mortification of rebellious affections.

Mercante. A merchant.

Four things do belong to a merchant:

1. Discretion in bargaining.
2. Care in selling.
3. Sure of his promise.
4. And affability with his customers.

Marito. A husband.

Four things ought a husband observe towards his wife:

1. To keep her at her work.
2. To make her stand in fear.
3. To cherish her carefully.
4. And to clothe her comely.

Cato the Censor made a law in Rome that such wives as their husbands found idle or were stubborn should have no reverence done them by their children in public places, esteeming them unworthy any honour that could not by their virtues profit their household.

Moglie. A wife.

Four things ought a wife to have care of for the love of her husband:

1. To love him above all men.
2. To seek the means of his credit.
3. To comfort him in sorrows.
4. And to have care herself of his person.

Lodovicus Vives, in his instruction of a Christian woman, hath so well handled these points as I refer the courteous reader to the consideration of his learned works.

Morte. Death.

Four things are worse than death itself:

1. An old man to be poor.

2. He that is deprived of his senses.
3. A sinner drowned in sin.
4. And a sick man holden in praise.

Calisthenes the philosopher and friend of Alexander the Great chose rather to drink poison that Lysimachus gave him than live distressed in prison. Death is the end of misery, and sweeter than beggary in age, which is the chiefest misery.

Four things kill a man before his time:

1. A fair wife dishonest.
2. The sting of melancholy.
3. Empoisoned meats.
4. And corrupted air.

The melancholic humour, or rather melancholic constitution, saith Avicen, is so contrary to the vital spirits, being cold and dry, that where it maketh any deep impression it inferreth speedy death by killing of the natural heat, the maintainer of life.

Mutabilita. Mutability.

Four things are very mutable:

1. A man's will.
2. The wind.
3. Fortune in prosperity.
4. And the countenance in action.

Natura hominum (saith the poet) *est nouitatis auida*, men are desirous of novelty, and their wills are so momentary as they change almost at the sight of every object, whereunto alludeth our old English proverb:

*Winter's weather, and women's thought,
And gentlemen's purposes, changeth oft.*

Miraculo. A miracle.

There are four universal miracles:

1. That a tyrant hated keepeth a kingdom in subjection.
2. That in war the less number hath the victory.
3. That the poor take not the treasure from the rich.
4. That most men stand waiting on deceit.

Cleobulus marvelled greatly how tyrants did reign amongst the multitude when virtuous princes are fain to have guards for their persons. Pythagoras, being demanded what strange things he had seen in his travel, recounted this for one, that he saw fraud and guile attended on with many suitors.

Negotio. Business.

Four things are to be considered in every business:

1. Necessity.
2. Law.
3. Honesty.
4. And profit.

This is most learnedly and largely handled by Tully in his *Offices*.

Nascondere. To hide.

There are four things cannot be hidden:

1. The cough.
2. Love.
3. Anger.
4. And sorrow.

These affections are addicted to much impatience, and maketh a man so passionate as they are almost impossible to be concealed.

Natura. Nature.

Four things do alter and change the nature of man:

1. Honour or preferment.
2. Extreme love.
3. Women's allurements.
4. And wine.

Honores mutant mores, honours changeth manners, and the custom of life, saith Plutarch, is alienated by dignity, for Nero, who being the scholar of Seneca was most virtuous, no sooner came to the empire but he proved most vicious. Alexander the Great of himself was patient and continent, but once overcharged with wine he changed his nature, and became most furious and luxurious.

Obstinatione. Obstinacy.

Four sorts of men are peremptorily obstinate:

1. A tyrant in retaining his government.
2. An heretic in the wickedness of his faith.
3. An accustomed sinner in his sins.
4. The possessor of another man's wealth.

The difference that the ancient Fathers do make between a schismatic and an heretic is that the schismatic doth err from the truth, but as it were in suspense, for that he doubteth of the truth, and therefore easily to be recalled, but the heretic, as one blinded in his own

conceit, obstinately and peremptorily persisteth in his heresy, so that one of the Doctors of the church hath this saying: *Errare possum, hereticus esse nolo.*

Offesa senza Giouamento. Offence without profit.

Four things offend much, and profit nothing:

1. Barren lechery.
2. Hateful sorrow.
3. A vain thought.
4. And biting envy.

Thales Milesius was wont to say that two kind of men were miserable in this world, he that was pensive and sorrowful without redress, and he that troubled his mind with thoughts that return to no effect.

Occhio. The eye.

Four things do delight the eye:

1. A fair countenance.
2. A pleasant colour.
3. Exterior ornaments.
4. And clearness of the sky.

Opinione d'hanere. Opinion or conceit in having.

Of four things a man hath more store than he thinketh:

1. Of enemies.
2. Of sins.
3. Of years.
4. And of debts.

The good emperor Trajan had this saying always in his mouth, that the knowledge of friends and of enemies was the hardest things to attain unto, for in prosperity the secret enemy is an open friend, and in adversity the greatest friend oft proveth the sorest enemy.

Opere. Works.

Four kind of works men ought to use one to another:

1. To be charitable.
2. To be faithful.
3. To instruct the ignorant.
4. And ever to honour old age.

Certain Lacedaemonian ambassadors being sent to Athens, sitting in a sumptuous place provided for them in the theatre to see certain plays, espying an old man white-headed to

stand on his feet, one of them rose out of his seat and placed the aged man in his room, saying the Athenians knew how to give precepts, but not how to follow them.

Four works are most praiseworthy:

1. To make peace.
2. To preserve justice.
3. To help the oppressed.
4. And to aid a poor man in his business.

In Thebes when any private dissension grew betwixt neighbours and friends, he that could set them in peace and unity was honoured with a garland of olive as a recompense of his travail.

Prudenza. Prudence.

Four things especially we are taught by prudence:

1. To remember things past.
2. To dispose things present.
3. To provide for things to come.
4. And to suspend those which are in doubt.

In these four is comprehended the perfect course of man's life, for, saith Xenophon in his *Oeconomica*, a man must remember things past, that what he hath done well he may imitate, and what ill, he may fear to commit the like; he must set in order things present to keep that he hath gotten, and, to prevent penury, provide for the time that is to come.

Four things make a man wise:

1. Study.
2. Experience.
3. Nightly consideration.
4. And imitation of the wise.

Four things belong to a wise man:

1. To live ordinally.
2. To get riches honestly.
3. To follow others rightly.
4. And to moderate himself.

Learning and experience telleth us that an ordinate life measured by the true proportion of equity cannot be found but in wise men, for to observe the mean between two extremities is a point of great prudence.

Four sorts of men have need of great wisdom:

1. The preacher in his doctrine.
2. The judge in his sentence.
3. The physician in his patient.

4. And the rich man in his treasure.

There was none admitted in Athens to the calling of a judge before he was old, that experience & many years might be a warrant of his wisdom; so deceitful, saith Solon, are the allurements of riches that he had need of great wisdom which is not abused with their vanities.

Padre. A father.

Four are the duties that a father oweth to his son:

1. To instruct him in the sciences.
2. To learn him good manners.
3. To hold him in obedience.
4. And to nourish him moderately.

So careful was the senate of Rome for the instruction of children that such fathers as were negligent in instructing them were fined by the censors in a great sum, and lost their freedom in the city. Cato Vticensis held his son in such obedience that he caused him to be banished Rome for breaking a pitcher which a maid carried full of water in her hand.

Prelato. A prelate or priest.

Four things do belong as necessary to a priest:

1. Residence in his ministry.
2. Honesty in his manners.
3. Care of his flock.
4. And hospitality.

Paul, writing unto Timothy, handleth this matter at large, to whose censure I refer the courteous reader.

Parlare. Speaking or speech.

Four things belong to him that hath to speak:

1. To premeditate what he will say.
2. To consider well to whom he speaketh.
3. To note the time and place.
4. And to pronounce his words distinctly.

When Philip the Macedonian sent ambassadors to Athens, Demosthenes being appointed by the consent of the senate to answer them was found the night before in great consultation with himself, and being demanded why he was so solitary and so perplexed in his mind: Knowest thou not, quoth he, I must tomorrow talk with the ambassadors of Philip?

Pace. Peace.

Four effects that proceed from peace:

1. It increaseth a city.
2. Breedeth store of victual.
3. Heapeth up riches.
4. And maketh merry citizens.

Tully thought so well of peace that he had oft this saying in his mouth: *Iniustissima pax, iustissimo bello est anteferenda*, that the most unjust peace was to be preferred before most just war; Zeno at his death being demanded by his scholars what now he would crave of the gods: This, quoth he, that my friends may live virtuously and the commonwealth may flourish with peace.

Four things are necessary for him that observeth peace:

1. Not to defraud any man.
2. To use patience.
3. To maintain league.
4. And in everything to use justice.

Want of preferment of justice by the senators made many & sundry breaches in Rome of peace, breeding civil mutinies and discord, for those which were wronged and injured in the time of Catiline proved his confederates.

Penuria. Penury, or want.

Four sorts of men fall into penury:

1. The prodigal.
2. The glutton.
3. The old man.
4. And he that delighteth in strife.

Dissension and discord is as a moth that eateth and consumeth riches, and prodigality is a vice that ruinateth monarchies.

Pericolo. Peril.

Four sorts of men put their companions in danger:

1. He that is in punishment.
2. He that is afflicted in his journey.
3. He that walketh in dignity.
4. And he that loseth a battle.

Cicero, climbing by his wisdom and eloquence unto promotion, walking in the slippery path of dignity no sooner fell in disgrace but all those of his alliance or affinity were in great peril and danger, insomuch that his son-in-law, Dolabella, sequestered himself from Rome to avoid imminent dangers.

Four things are perilous:

1. To live under a tyrant.
2. To trust in the wind
3. To fight in war.
4. And to company with a fool.

When one of the thirty tyrants told Socrates that it was dangerous for him to macerate his body so much with fasting: Nay, quoth Socrates but it is dangerous for a man to live under a tyrant. Diogenes, seeing a captain of Alexander's talking with a foolish man, bade him take heed: Why, is there any danger? quoth the captain. Yea, quoth Diogenes, if thou company long with that man.

Pouerta. Poverty.

Four arts do impoverish a man:

1. Grammar.
2. Logic.
3. Arithmetic.
4. And geometry.

By this the author meaneth, as I guess, that all liberal arts decay, that devotion towards learning is cold, and that it is the poorest condition to be a scholar, all arts failing but divinity, law, and physic, the one profiting the soul, the second the purse, the third the body.

Four things make a man poor:

1. A woman.
2. Gaming.
3. Ill company.
4. And strife.

Or thus:

1. To stand idle.
2. Revenge.
3. Gluttony.
4. And to live beyond a man's bounds.

There are four notable vices which bring both health and wealth to confusion.

Peccato. Sin.

Four sins in man most detestably wicked:

1. To kill a man's neighbour without cause.
2. To speak evil of any man.
3. To defraud unjustly.

4. And to offer causeless injury.

Pregato. Prayer, or entreaty.

Four things he ought to consider that is entreated:

1. What he is by whom he is entreated.
2. For what cause he is entreated.
3. What shall follow if he do grant.
4. And what may happen if he do not grant.

Presenti. Presents, or gifts.

Four things do presents procure:

1. They drive away the covetous.
2. They cover faults.
3. Increase nobility.
4. And choke an enemy.

Therefore did Lycurgus forbid any that bore office in the city to take any presents, because they cloak offences and mitigate punishments. When the civil war was most hot between Caesar and Pompey, Pompey sent presents unto Caesar, which when the monarch saw, he uttered these words: Now that Pompey seeth fortune fail him in the wars, he seeks to conquer his enemy in bounty.

Perfectione. Perfection.

Four things do bring a work to perfection:

1. The knowledge of arts.
2. The imitation of wise men.
3. The keeping of custom.
4. And a gracious pronounciation.

Penitente. A repentant.

Four things are necessary to him that repenteth:

1. Confession of mouth.
2. Contrition of heart.
3. Satisfaction by works.
4. And to continue in well-doing.

The Pharisee in the gospel had confession of mouth, but the publican had contrition of heart, for not everyone that crieth Lord, Lord, shall enter into the kingdom of heaven, but he, saith Christ, that doth the will of my Father which is in heaven.

Prezzo inestimabile. Inestimable price.

Four things are so great as they cannot be valued:

1. Knowledge.
2. Health.
3. Manners.
4. And virtue.

Popolari. The common people.

Four things do delight the common people:

1. Want and defect of arts.
2. Cheapness of victuals.
3. The oppression of nobility.
4. And desire of novelty.

Here is made a right perfect and absolute description of the faults that reign in the minds of the popular sorts, for not seeing into the profit that riseth to the commonwealth by the knowledge of the liberal sciences, they hold learning and learned men in contempt, counting nothing necessary but what is mechanical, whereof it is truly said: *Scientia non habet inimicum praeter ignorantem*; again, they brook not the nobility, as impatient of superiors, and as men wishing every commonwealth were a democracy, strive to be lords themselves, aiming at such desires by envy. Desirous they are of change, both of magistrates and of laws, as contented with nothing but food and novelty.

Re. A king.

There are four things glorious in a king:

1. To rule his subjects with fatherly care.
2. To get friends with his deserts.
3. To be affable to suitors.
4. And to use justice with clemency.

These four things were found to be in the good Emperor Titus, for he was in his government tender over his subjects as the father over his children, for that in the wars he preferred the life of one Roman before the death of a hundred enemies; he got him many friends by his virtues, and counted not that day amongst the number of his years wherein he had not given some benefit or granted some suit.

Ringiounire. To wax young.

Four things do wax young in an old man:

1. The heart.
2. Vanity.
3. The tongue.
4. And concupiscence.

Religioso suddito. A religious subject.

There are four things belonging to a religious subject:

1. To attend upon his office.
2. To obey the bishops.
3. To flee idleness.
4. And to give himself to prayer.

Rettoe. A ruler.

Four things are necessary in a ruler:

1. Experience in affairs.
2. Love towards his subjects.
3. Constancy in his actions.
4. And justice in everything.

Codrus bare such love to his subjects that when it was set down by the oracle that his men should be discomfited unless he were slain, he put himself into the apparel of a base soldier and got him to the enemy's camp, where quarrelling with one of the scouts he was slain, and so preferred death before the loss of his subjects.

Four things do belong to him that is a ruler, and yet subject to another:

1. To obey his superior in things lawful.
2. To provide for the weal of the commonwealth.
3. To advance the good.
4. To beat down the wicked.

Such were the tribunes and triumvirs, the quaestors, censors, and aediles in Rome which ruled among the people and yet were all subject to the senate whom they obeyed with all reverence, so by their obedience drawing the common people to the like submission, providing carefully in their several offices for the commonwealth.

Robba. Wealth.

Four things take away a man's wealth upon the sudden:

1. Fire.
2. A tyrant.
3. A tempest.
4. And an army, or enemy.

Antisthenes living in Athens under the government of the thirty tyrants no sooner became auditor to philosophy but he gave away all his wealth and substance, and being demanded why he did so, made this answer: I had rather be counted a philosopher for contemning riches than be thought unhappy in having them taken away by tyrants.

There are four things which deprives a man of his substance:

1. Water.

2. Gluttony.
3. Gaming.
4. And lechery.

Diogenes, seeing a bill of sale set on a gluttonous man's door, said: I thought that this house would surfeit so long that at last he would spew out his master, thinking that gluttony and superfluity of fare had wasted his substance. We read in the gospel that the prodigal and wanton disposition of the unruly son brought him to go naked and poor, wasted his patrimony, and consumed all that wealth which his father had bestowed upon him.

Superbia. Pride.

Four things proceed from pride:

1. Ingratitude.
2. Oppression of our neighbour.
3. Ill speech.
4. And dissension.

The proud man taketh such conceit in himself that he taketh all good turns that are done him to come of duty, and therefore is ingrateful, not sparing to speak ill or to oppress his neighbour, for that challenging a superiority above others in his mind, he thinketh his actions are not to be controlled.

There are four things which make a man proud:

1. Wealth.
2. Power.
3. Dignity.
4. And parentage.

Four things abates pride:

1. Poverty.
2. Oppression.
3. Old age.
4. And sickness.

Pride being (saith Socrates) an overweening of a man's self, is commonly a fault in youth, which when consideration and experience hath sifted and laid in the balance, old age findeth too light for his humour, and therefore rejecteth it as a folly. Sickness quaileth and bringeth those senses in defect which are the very sinews and force of pride.

Speranza. Hope.

Four things proceed from hope:

1. Health of body.
2. Quiet of mind.

3. Comfort of labours.
4. And length of life.

Let us always hope well (saith Xenocrates) lest if that fail, we prove miserable, for the grief of our labour, toil, and industry is assuaged by hope, which maketh all endeavours, though never so dangerous, seem easy.

Seruire. To serve.

Four things do make a man to serve:

1. Fear.
2. Love of gain.
3. To be marked.
4. And ambition.

Servile minds that fear the frown of their superiors are glad to become servants, by such obedience and humility seeking to please, and so forcible is the desire of gain as it oft-times metamorphizeth a free mind into a slavish condition, and therefore did Perennius serve Commodus the emperor because he was ambitious and aspired to the empire.

Four things do appertain to a servant:

1. Carefulness in service.
2. Willingness to do what he is commanded.
3. Affability in speech.
4. And mirth joined with his labour.

Whereupon an old English distich:

*A servant that is diligent, honest, and good,
Must sing at his work like a bird in the wood.*

Four things make a man servile:

1. A flattering & pleasant tongue.
2. Desire of gain.
3. To receive presents.
4. And little understanding.

Pompey when he was about to be chosen consul sent presents to Cato, which he refusing, willed the messenger to say to Pompey that he should take again his gift, for he would speak in his behalf as a freeman, not as a servant, alluding to the French proverb:

*Chi d'altrui preud,
Subiect se reud.*

Four things do belong to a handmaid:

1. To have care over her mistress.

2. To be no carrier of news.
3. To be shamefast.
4. And to do her business with diligence.

As before in the duty of a wife, so I refer this place to the censure of Lodovicus Vives in the institution of a Christian woman.

Soldato. A soldier.

There are four things belonging to a soldier:

1. Wit.
2. Courage.
3. Money.
4. And liberality.

Epaminondas the Theban captain was wont to wish that all captains were philosophers and all soldiers learned; he appointed none to any great office that was not passing wise, and somewhat skilful in the liberal sciences, and of such courage he was that fighting a battle to the uttermost, being wounded to death, he would not out of the field till news was brought him that his soldiers had won the victory.

Sommessione. Submission.

Four sorts of men do well to hold other in submission:

1. A king his subjects.
2. A father his children.
3. Husbands their wives.
4. Masters their scholars.

Stimolo all delitto. A prick unto sin.

There are four things do prick a man forward to sin:

1. Anger.
2. Necessity.
3. Hate.
4. And covetousness.

Durum necessitatis telum, the sting of necessity is sore, and therefore it is said to be without law, as prescribed within no certain limits. Necessity forced the Lydians to invent gaming. Necessity forced the inhabitants of Thebes to break the league; otherwise they had been ruined by famine.

Secretezza inutile. Secrecy unprofitable.

There are four things which do little profit being kept secret:

1. Revenues.

2. Power.
3. Knowledge.
4. And eloquence.

Appolonius Tyaneus, a Pythagorian philosopher, being demanded wherein a man did both hinder himself and other: In hiding (quoth he) of knowledge, which reason moved Plutarch greatly to inveigh against Neocles, the brother of Epicurus, for setting down to his disciples this principle: Hide thyself, as counting him an enemy to man that would obscure knowledge.

Senso. Sense.

Four things do sharpen the sense:

1. Desire to profit.
2. Necessary consideration.
3. Conference with wise men.
4. And the occasion of a benefit.

Marcus Aurelius the emperor, being very old and yet of very quick memory, being demanded on a time how being so far in years his senses were fresh, made this answer: As a knife is kept bright from rust by scouring, so are the senses preserved by reading & conference.

There are four senses necessary above the rest to man:

1. Seeing.
2. Hearing.
3. Touching
4. And tasting.

Four things do greatly dull the senses:

1. Delight in women.
2. Cruel adversity.
3. Oppression through famine.
4. And too much prosperity.

Plato admitted no auditor in his Academy but such as while they were his scholars would abstain from women, for he was wont to say that the greatest enemy to the memory was ventry. Adversity so troubleth the head, which is the seat of the senses, with cares, as by continual ruminating of thoughts it wearieth out the senses with irksomeness. And prosperity so puffeth up the mind with pride that it maketh a man not only to defect in his senses, but even to forget himself.

Scienza. Knowledge.

There are four things which first brought in knowledge:

1. The love of vainglory.

2. Delight to read.
3. Desire to gain.
4. And divine inspiration.

‘Tis reported that the liberal sciences were first drawn into form by Hermes Trismegistus, whom therefore the poets titled with the name of Mercury, calling him the messenger of the gods, meaning by that enigmatical fiction that he attained to such knowledge by some divine inspiration.

Sauio. A wise man.

Four things sound not well in the mouth of a wise man:

1. To extol base things.
2. Not to praise that is praiseworthy.
3. To contrary in unknown things him that is skilful.
4. And to strive with his neighbour for things impertinent.

Erasmus in his chiliads calleth this foolish strife between neighbours *Pro lana caprina rixare*, to strive for goat’s hair, to make a question of that which gotten or lost redoundeth to small profit or disprofit.

Sanita. Health.

Four things are hurtful unto health:

1. Inordinate use of women.
2. Superfluity of meats.
3. Too much cold.
4. And too much labour.

Although we are commanded by the learned physicians to accustom our bodies to labour, and that Tully in his epistles to his friend Atticus and his freeman Tyro willeth them for their health to use exercise, yet excess in everything being a vice, causeth too much labour greatly to weaken the body.

Stato. State.

By four things a man may come to good estate:

1. By doing well.
2. By using loyalty.
3. By saying truth.
4. By thinking no vile things.

Agathocles, being a potter’s son and preferred to the dignity of a king, being demanded merrily by one of his friends by what means he aspired to such preferment, answered: By thinking honourably, and speaking the truth.

Temperanza. Temperance.

Of four things temperance doth admonish us:

1. To cut off superfluity.
2. To bridle desires.
3. To abstain from unlawful things.
4. And to banish all vain delights.

Socrates was a philosopher of so great temperance that, going into the market and seeing many things there of great price, said: O God, how many things be there that I need not.

Traditore. A traitor.

Four things are to be noted in a traitor:

1. Most sweet honey in his mouth to deceive.
2. Deadly gall in his heart to betray.
3. A feigned laughter in his countenance to entrap.
4. A mortal effect in a feigned action.

Sinon, as Virgil makes mention in his *Aeneidos*, when he went about to betray the city of Troy had sorrow in his tongue and treason in his heart; Judas smiled and kissed Christ when he betrayed him; *Anno proditionem* (saith Philip) not *proditorem*, the traitor may be flattered, not loved; looked to, but not trusted.

Terra. The earth.

There are four things which the earth grudgeth to bear:

1. A slave that hath rule.
2. A fool that is rich.
3. A woman that is odious, and yet married.
4. And a servant that is heir to her mistress.

Of this read more in the proverbs of Solomon, and the *Book of Wisdom*.

Tedio. Tediousness.

Four things are very tedious and toilsome:

1. Rain in the day-time.
2. Too much talk.
3. Wind in the spring.
4. And affliction with labour.

Aristotle hearing a babbling fellow tell a long tale and being demanded how he liked it, went presently and laid him down upon his bed, giving them to understand by this that it was irksome and tedious.

Tyranno. A tyrant.

Four things doth a tyrant always:

1. He destroyeth the good.
2. He driveth away poor men.
3. He advanceth the wicked.
4. And suppresseth virtue.

Heliogabalus after he was possessed of the empire sought straight the overthrow of such as were virtuous, and preferred to dignity bawds, gluttons, and suchlike.

Four things do oppress a tyrant:

1. Want of victuals.
2. Too much oppression.
3. To attempt war.
4. And to abandon justice.

Four tyrants have been more cruel than any other:

1. Herod.
2. Attila.
3. Nero.
4. Esselinus.

Four things deceive a tyrant in thinking he hath that which he hath not:

1. The favour of the people.
2. Nobility of fame.
3. Abundance of riches.
4. And will to rule.

A tyrant causeth four effects:

1. He causeth dissension amongst the citizens.
2. Oppreseth them which are wise.
3. Spoileth the rich.
4. And pulleth down the mighty.

Four things hinder the rule of a tyrant:

1. Concord of citizens.
2. Store of rich men.
3. The foresight of the wise.
4. And the courage of the mighty.

Four things do increase with the life of a tyrant:

1. The severity of his actions.
2. The sting of pride.
3. The affliction of his subjects.

4. And the disdain of his nobles.

Four customs usual in a tyrant:

1. To be headlong in cruel actions.
2. To be impatient in hearing.
3. To will that all things come from him.
4. To be reprehended of no man.

Four things are profitable for the subject of a tyrant:

1. To honour the mighty.
2. Not to offend any man.
3. To speak little.
4. And live solitary.

Utilita. Profit.

Four things are profitable before the deed:

1. To examine the beginning.
2. To consider the midst.
3. To foresee the end.
4. And to ask counsel of a wise man.

In all the actions of human life, saith Periander, if thou foresee what thou takest in hand, thou shalt not greatly err; (*principiis obsta*) stop at the beginning and there consider what it is thou dost attempt, lest time being let slip, thou find she is bald behind. Amongst the dark precepts of Pythagoras, this was one: *Dimidium plus toto*, the half is more than the whole, meaning hereby that he which well weigheth the first half of his action hath done more than if he performed all, inconsidered. Remember the end (saith the wise man) and thou shalt never do amiss. For, the final events foreseen, hardly are any deeds bitten with repentance.

Vecchiezza. Old age.

Four things do spring from old age:

1. The defect of the senses.
2. Cruel covetousness.
3. Want of strength.
4. And vain ostentation.

There is no sin but weareth away by time, covetousness only excepted, for adultery ceaseth when nature faileth, gluttony abateth by the weakness of the stomach, wrath and envy are the fruits of choler and therefore not predominant in old age, but covetousness never forsaketh a man, but sleepeth with him in his grave.

Four things old men do:

1. Give wholesome counsel.

2. Reach coldly to him which demandeth.
3. Praise things past.
4. And accuse things and time present.

Old men (saith Sir Geoffrey Chaucer) are then in their right vein when they have *In diebus illis* in their mouth, telling what passed long ago, what wars they have seen, what charity, what cheapness of victuals, always blaming the time present, though never so fruitful.

Four things do belong unto old men:

1. To speak profitably.
2. To counsel.
3. To set enemies at concord.
4. And to instruct them which are ignorant.

Zeno the Stoic, being waxen old, was demanded of certain Lacedaemonian ambassadors now that he had given over his scholars what he did practise in his age. I now (quoth he) give good counsel, and seek to pacify dissensions.

Vergogua. Shame.

Four things are the efficients of shame:

1. The increase of want.
2. To receive a journey.
3. To entreat others.
4. And to be driven from the multitude.

There is nothing that maketh a man more ashamed than when he hath been rich to be oppressed with want and to crave that of others which beforetime his ability hath served him to give, which Alcibiades found true in his banishment, for seeing one of his countrymen in necessity, and he not able to relieve him, he sighed and said: I am ashamed that I have lived thus long.

Four things drive away shame:

1. Little knowledge.
2. Heaping up of riches.
3. Excessive power.
4. And pride in science.

The fool (saith Ecclesiastes) so delighteth in his folly as he regardeth not shame, and he that is miserable, saith Erostratus, preferreth gains before honesty, and is not ashamed to get by what sinister means soever.

Four sorts of men must not be shamefast:

1. Players.
2. Cozeners.

3. Flatterers.
4. And beggars.

Vdito. Hearing.

Four things do delight the hearing:

1. A sweet voice.
2. An eloquent tongue.
3. A pleasant murmur.
4. And an honest suit.

Trajan the emperor took such a delight in hearing the goods [sic] suits and complaints of his subjects that it is reported of him he never denied any man's suit that was lawful and honest.

Vitio. A vice.

Four vices are more heinous than any other:

1. To deny God.
2. To betray our country.
3. Wilful murder.
4. And to deceive a man's companion.

So grievous a vice is this detestable sin of atheism, especially when a Christian through obstinacy denies his God, as it is not to be named among men. Sultan Suleiman having the isle of Melita betrayed into his hands by a Christian called Byzellius, to show how he did esteem of him that betrayed his country, no sooner had the traitor in his possession but he flayed him quick, as a man unfit for the company of men.

Four things do cover vices:

1. Bounty in spending.
2. Affability in speech.
3. Honesty in manners.
4. And subtilty in works.

They which be vicious and rich, saith Epictetus, cover their faults with their treasure. There is nothing, saith Clitobulus, that more eclipseth the sight than the colour of gold and courteous language, for long was it ere the conspiracies of Catiline could be discovered, he was so plausible a man among the Romans. Cicero in his *Philippica* against Anthony hath these words: Hadst thou not covered thy gluttonies with hospitality, and thy riot with giving to the poor, long ere this had thy vicious life been manifested unto the people.

Four punishments follow the adulterer's vice. Either:

1. Extreme poverty.
2. Sudden death.

3. Shame before a judge.
4. And loss of a member.

*Quatuor impurus poenis plectetur adulter.
Aut hic pauper erit aut hic subito morietur.
Aut cadit in causam qua debet iudice vinci,
Aut aliquod membrum casu vel crimine perdet.*

Verita. Truth.

Four things do manifest the truth:

1. Sight.
2. Touching.
3. A true witness.
4. And tasting.

Although we commonly prefer sight for the surest sense, yet Aristotle in his book *De Sensibili Et Sensato* saith that of all the senses it easiliest and soonest is deceived by the means of the disparity and apparence of sundry objects, or having the intermedium proportioned with too long a space.

Four things darken truth:

1. Fear.
2. Love.
3. Hate.
4. Gain.

Vita. Life.

Four things do prolong a man's life:

1. To live soberly.
2. To dwell with friends.
3. A wholesome situation.
4. A quiet and a merry mind.

Nestor, who as Homer and other historiographers do report, lived three ages, being demanded by Agamemnon what was the causes of his so long life, answered the first or primary cause was the decrees of the gods; the second, frugality in diet, want of care and of melancholy. If you will die old (saith Hermogenes) live not in law-places, eschew delicates, and spend thy idle time in honest and merry company.

Vso. Use.

Four things cannot be well attained unto without use:

1. The knowledge of grammar.
2. To write fairer.

3. To preach well.
4. And to make verses.

FINIS.