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The First and Second Part of The Remedy of Loue

Overbury, Thomas, Sir, 1581-1613.

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THE FIRST AND SECOND
PART OF

The Remedy of Loue.

Written by Sir THOMAS OVERBURY
Knight.

LONDON,

Printed by *Nicholas Okes*, and are to be sold by
John Wels at his shop in Fetter-lane and
in the Temple.

1 6 2 0.

TO THE WORTHY
GENTLEMAN, AND HIS
much honoured friend, Master
IOHN ONLEY. A3

Sir, in this my loue is showne to you, since I giue you the Remedy of Loue, a Receipt neuer before ministred by any but Ouid, one well skild in the cause, therefore should better gesse at the Remedy: Many others, perhaps, in this world, with your selfe, which cry with our Poet,

—Oh nature too vnkind,

That made no medicine for a Loue-sick mind.

Here may haue remedy: (it is an infection reignes) but if your selfe or any other finde remedy in this my remedy I (not Physition like) looke but for thanks, and I appeale to all louers for the Patronizing of this little Pamphlet: Thus wishing you in all your desires remedy, I rest

Yours

I.W.

[A3v blank]

The Remedy of Loue. A4

When Loue did reade the Title of my booke,
He feard least some had Armes against him tooke;
Suspect mee not for such a wicked thought,
Vnder thy colours which so oft haue fought.
[5] Some youths are oft in loue, but I am euer;
And now to do the same I do perseuer.
I meane not to blot out what I haue taught,
Nor to vnwinde the web that I haue wrought.
If any loue, and is with loue repaide,
[10] Blest be his state! he needeth not my aide:
But if he reape scorne where he loue hath sowne,
Of such it is that I take charge alone.
Why should loue any vnto hanging force, [A4v]
When as euen hate can driue them to no worse?
[15] Why by their own hands should it cause men perish,
When it is peace alone that loue doth cherish?
Il'e ease you now which taught to loue before,
The same hand which did wound shall heale the sore.
The same earth poyson'd flowres and healthsome breeds,
[20] The Rose is often neighbour vnto weeds.
To men and women both I Physicke giue,

- Else I but halfe the sicke world should relieue.
 If any for that Sexe vnfitting are,
 Yet they by mens example may beware:
- [25] Had wicked *Scylla* this my counsell read,
 The golden haire had stuck to *Nisus* head.
 Take heed, when thou dost first to like begin,
 Thrust not loue out, but let him not come in.
 By running farre, Brookes runne with greater force,
- [30] 'Tis easier to hold in then stop thy horse.
 Delay addes strength and faster hold imparts: [A5]
 Delay the blades of corne to eares conuert.
 The Tree which now is father to a shade,
 And often head against the winde hath made,
- [35] I could at first haue pluckt vp with my hand,
 Though the Sunnes prospect now it dares withstand;
 Then passions, ere they fortifie, remoue,
 "In short time, liking, groweth to be loue":
 Be prouident, and so present thy sorrow,
- [40] Who will not do't to day, cannot to morrow.
 The Riuer which now multipli'd doth swell
 Is in his cradle but a little Well.
 Oft that which when 'tis done is but a skarre
 Becomes a wound while we the cure deferre.
- [45] But in thy heart if loue be firmly seated,
 And hath such roote as cannot be defeated,
 Although in hand at first I did not take you,
 At point of death 'twere cruell to forsake you.
 That fire, which water neuer can asswage,
- [50] For want of stufte at length must end his rage. [A5v]
 Whiles loue is in his furious heate giue place:
 Delay, what counsel cannot, brings to passe.
 At first, his minde impatient and sore,
 Doth Physicke more then the disease abhorre.
- [55] Who but a foole a mother will forbid,
 Her sonne new dead, some briny drops to shed?
 When she a while hath spoke her grieffe in teares,
 With patience then, of patience she heares.
 Out of due season who so Physicke gi's,
- [60] Though it cause health, yet hath he done amisse.
 And friendly counsell vrged out of date
 Doth fret the sore and cause the hearers hate.
 But when loues anger seemeth to appease,

- By all meanes labour to shunne idlenes:
 [65] This brings him first, this staies him and no other,
 This is to *Cupid* both his nurse and mother.
 Barre idlenesse, loues arrowes blunt will turne,
 And the vnflaming fire want power to burne:
 "Loue ne're doth better entertainment finde [A6]
 [70] Then in a desolate and empty minde."
 Sloth is loues bawde: if thou wilt leaue wooing,
 Let still thy body or thy minde be doing,
 Full hapinesse nere stop'd with rub of chance:
 Ease vncontroul'd, long sleepes, and dalliance
 [75] Do wound the minde, though neuer pierce the skin,
 And through that wound loue slily creepeth in.
 Then either vnto bookes go make thy mone,
 So shalt thou haue most company alone,
 Or else vnto the doubtfull warres go range:
 [80] Ready thy selfe for honour to exchange.
 The *Parthian*, that valiant *Run-away*,
 To yeeld new cause of triumph doth assay.
Ægystus was a letcher, and why so?
 The cause was he had nothing else to do.
 [85] When all the youths of *Greece* for *Troy* were bound,
 And with a wall of men enclos'd it round,
Ægystus would not from his home remoue
 Where he did nothing, but that nothing loue. [A6v]
 If these faile, to the Country then repaire,
 [90] For any care extinguisheth this care:
 There maist thou see the Oxe the yoke obey,
 And through the earth, ploughs eating through their way:
 To whom thou maist set corne to vse and see
 For euery corne spring vp a little Tree.
 [95] The Sunne being Midwife, thou shalt oft finde there
 Trees bearing far more fruite then they can beare,
 And how the siluer Brookes are riding post
 Till in some Riuer they themselues haue lost.
 There maist thou see Goates skale the highest Hill
 [100] That they their bellies and their dugges may fill,
 And harmlesse sheepe, to whom was no defence
 By nature euer giuen but innocence.
 There maist thou learne to grafte and then note how
 The old Tree nurseth the adopted bough;
 [105] And of his sap doth him allowance rate,
 Though his fruite from him do degenerate.

- There maist thou see the Hare tred many a ring, [A7]
 The Houndes into a laborinth to bring,
 Vntill he (hauing long his death delaide)
 [110] By his owne steps be to the dogs betraide:
 Of Fishing vse, so thou the fish shalt see
 Punish'd to death for their credulity.
 Do this that thou maist weary be at night:
 So sleepe in spight of thoughts shall close thy sight.
 [115] Let not thy memory things past repeate:
 'Tis easier oft to learne then to forget.
 Therefore keepe distance, and thy loue forsake,
 This to effect some iourney vndertake:
 I know thou wilt wish raine, and faine delay,
 [120] And oft thy doubtfull foote stand at a stay:
 But how much more it greiues thee to be gone,
 So much the more remember to go on.
 Name not the miles nor once look backwards home:
 The *Parthian* by flight doth ouercome.
 [125] Some say my rules are hard, I do confesse it,
 I needs must hurt the wound because I dresse it. [A7v]
 Wilt thou bide for thy bodies health vexation,
 Which straight decayes without foods reparation?
 And wilt not thou do this thy minde to mend,
 [130] Thy better halfe, which did from heauen descend?
 For your more comfort this one prooffe I say,
 "'Tis harder farre to part then stay away."
 For custome with the hardest things that are
 Will make vs in short time familiar.
 [135] If thou be once abroad, there long abide,
 Least comming home into relaps thou slide:
 Then will thine absence bring thee to worse plight,
 As fasting breeds a greater appetite.
 Thinke not by witchcraft to fright loue away:
 [140] *Pluto* himselfe hath bene in loue, they say.
Circe vs'de this the wandring Knight to stirre,
 Yet many miles were twixt his loue and her.
 But he that is so vex'd that would esteeme
 All paines but cheape his freedome to redeeme,
 [145] Let him alone summe vp his Mistresse crimes, [A8]
 Thinke how much she hath cost thee many times:
 Thinke how she usde to sweare and kindly speake,
 And (faithlesse) streight her word and oath to breake:
 And thinke, the same night that she thee denies,

- [150] That (greedy) with some seruingman she lies.
 Vrge this, thy matter neuer will be spent,
 For sorrow will make any eloquent.
 I was in loue my selfe the other day,
 And she vngratefull would not loue repay.
- [155] Then grew I the Physitian and the sicke,
 And did my selfe recouer by this tricke:
 I sayd she was not faire when I did eye her,
 I blam'd her leg and foote when I stood by her,
 Yet to confesse the truth I did belie her.
- [160] Yet I at length (for many times I said it)
 Gainst my owne knowledge to my selfe gaue credite,
 Still neere to vertue vices bordring lie,
 For on both sides of her they seated be: [A8v]
 Then the good parts thou in thy Mistresse know'st,
- [165] To one of those two vices see thou bow'st.
 Account the fat as swolne, the browne as blacke,
 If she be slender, say she flesh doth lacke:
 If she be merry, swaere that she is light,
 If modest, thinke it is for lacke of wit.
- [170] This done, thy Mistresse, be she not too coy,
 Wherein she hath no gift nor grace, employ:
 If she sing harsh, intreate her still to sing,
 Hath she fat fingers? then a Lute her bring:
 If she stride wide, then get her forth to walke,
- [175] If speake she ill, then giue her cause to talke.
 If she dance hobbling, let her not sit still,
 And make her laugh if that her teeth be ill;
 Sometimes into her chamber earely presse
 Before at all points she her selfe can dresse:
- [180] That which is *Venus* image when 'tis done
 Was (while 'twas making) but a rugged stone.
 With Cloathes and Tires our iudgments bribed bee, [B]
 And woman is least part of what we see.
 But least thou too much trust this rule, beware,
- [185] For many (like Truth) fairest, naked are.
 Yet venture in, for there is often found
 The stuffe whereof their painting they compound,
 And boxes, which vnto their cheekes giue colour,
 And water that doth wash their faces fouler.

[Bv blank]

The second part of *the Remedy Of Loue*.

[B2]

- Hitherto haue I breath'd, now will I bring
 My ranging course into a shorter ring.
 When that night comes (which many nights haue lost thee,
 And much sweete bitter expectation cost thee),
 [5] Whilst thou art heauy and thy spirits downe,
 And foolishly wise by repentance growne,
 Then let thine eyes her body note, till they
 Do something finde amisse and thereon stay.
 Some may perchance these precepts trifles call:
 [10] Who is not help'd by any may by all.
 For all I cannot fit instructions finde [B2v]
 Because no two are like in face and minde.
 The same that one doth not mislike at all,
 A great deformity some others call,
 [15] As that nice youth that did his loue with-draw
 Because his Mistresse he at Priuy saw.
 They loue in ieast that so can whole become:
 When *Cupid* shootes at such, he drawes not home.
 Striue thou to be in loue with two together:
 [20] So shall thy loue be violent in neither.
 For when thy minde by halfes doth doubtfull stray,
 One loue doth take the others force away.
 The selfe-same strength vnited is more strong
 Then when to two, if parted, doth belong.
 [25] Great Riuers being peece-meale oft diuided
 Do shrinke at length to Brooks that may be strided.
 This trick hath many help'd, therefore we see
 Women for spite terme it Inconstancie.
 The old loue by sucession out is droue:
 [30] In *Helen, Paris* lost *Oenone's* loue. [B3]
 Shee which hath many sonnes makes not such mone
 As she which looseth all her sonnes in one.
 The fastest loue a second loue vndoes,
 For in a crosse way loue himselfe doth loose.
 [35] Although thy heart with fire like *Ætna* flame,
 Let not thy Mistresse once perceiue the same:
 Smother thy passions and let not thy face
 Tell thy mindes secrets while she is in place.
 Thy heart being stormy, let thy face be cleere,
 [40] Nor let loues fire by smoake of sighes appeare.

- Dissemble long till thy dissembling breed
 Such vse as thou art out of loue indeed.
 I haue, from drinking, so my selfe to keepe,
 Laine on a bed and winck'd my selfe asleepe.
 [45] Oft haue I seene youths faine themselues in loue
 Till taken at their words they so did proue.
 If she appoint thee any time to come,
 And comming thither find'st her not at home,
 Do not make Sonnets at her chamber dore, [B3v]
 [50] Nor thy repulse as a mischance deplore,
 Nor to her, when thou meetest her againe,
 Of thine owne wrongs or her vntruth complaine.
 For, to be patient, time will easy make it,
 If thou haue patience but to vndertake it.
 [55] He that from farre his Mistresse doth admire,
 And dares not hope of his hauing desire,
 His wound a cure vncurable will proue,
 For what we thinke forbidden, most we loue.
 Distrust not then, till thou heare her reply:
 [60] "Who asketh faintly, teacheth to deny."
 If all these faile, this next will helpe impart,
 And loue of others to selfe-loue conuert.
 Since thoughts of loue no longer vs possesse
 Then while we liue in health and happinesse,
 [65] Let him that is indebted thinke alone,
 That while he thinkes his day drawes neerer on.
 Whom a hard father from his will doth let,
 Let him before him still his father set. [B4]
 Let him which will a wife with nothing take
 [70] Thinke from preferment she will keepe him backe.
 None need this Physicke of Physitions borrow,
 For none but hath some cause of feare or sorrow.
 Let him that deeply loues and is forgone,
 Like an ill-doer feare to be alone.
 [75] Vse not to silent Groues alone to shrinke,
 Nothing loue more vpholdeth then to thinke:
 Then will thy minde thy Mistresse picture take,
 For mem'ry all things past doth present make.
 Then like *Pigmalion* we an image frame,
 [80] And fall in loue deuoutly with the same.
 Therefore then night lesse dangerous is the day,
 Because then thoughts new borne talk sends away.

- Then shalt thou finde how much a friend is worth,
 Into whose brest thou maist thy griefe poure forth.
- [85] *Phillis* alone frequented th'riuers side,
 Clowded with shade of trees till there she di'd.
 Who loues must louers company refuse, [B4v]
 For loue is as infectious as newes.
 By looking on sore eyes, we sore eyes get,
- [90] And fire doth alwaies on the next house set.
 Did not infection to next neighbours flie,
 Diseases would with their first owners die.
 A wound new heal'd will soone break out againe,
 Therefore from seeing of thy loue refraine:
- [95] Nor will this serue, but thou must shun her kin,
 And euen the house which she abideth in.
 Let not her Nurse or Chamber-maide once moue thee,
 Though they protest how much their Mistresse loues thee.
 Nor into any question of her breake,
- [100] Nor of her talke (though thou against her speake).
 He that sayes oft that he is not in loue
 By repetition doth himselfe disproue.
 I would not wish thy loue in hatred end:
 Let her that was thy loue be still thy friend.
- [105] But when yee needs must meet, then shew thy spirit,
 Thinke how she loues some fellow of lesse merite. [B5]
 Make not thy selfe against thou seest her fine,
 For this is doubtlesse of some loue a signe.
 The reason is (as I my selfe haue tride)
- [110] Why many men so long in loue abide,
 Because if they some kinder looke obtaine,
 They forth-with thinke they are belou'd againe.
 "To our owne flattery soone we credit giue,
 And what we would haue true we soone beleuee."
- [115] So they like Gamesters leese on more and more,
 Lest they should loose that little lost before.
 But trust not thou their words, & though they swear,
 Yet womens oathes are oather of Atheists here.
 Nor as a signe of griefe their weeping take,
- [120] But thinke their eyes vse soluble doth make.
 Bee still and sullen, beare a grudge in minde,
 Nor tell the cause least she excuses finde:
 He that beginneth with his loue to chide,
 That man is willing to be satisfide.

- [125] Beauty is nothing worth, for if we loue, [B5v]
 The fowl'st she in our iudgement faire will proue.
 Therefore the onely means by which to try them
 Is then to iudge when fairer do stand by them.
 Conferre their faces and with all their minde:
- [130] Who seeth onely with his eyes is blinde.
 Comparison the touch-stone is whereby
 We from the good the better do descry.
 'Tis but a trifle which I meane to speake,
 And yet loues strength this trifle oft doth breake.
- [135] All letters written from thy Mistresse burne:
 Such reliques louers mindes do backwards turne.
 Though thou canst not behold them while they flame,
 Thy loues last funerall fire do thinke the same.
 Take heed least thou into the place resort
- [140] Which hath bene necessary to your sport.
 Stirre not the ashes which do fire conceale,
 Nor touch the wound which is about to heale.
 Loue cannot be maintain'd with pouertie,
 His ryot doth with riches best agree. [B6]
- [145] Honour and titles, though not felt nor seene,
 The chiefest cause of loue to some hath bene.
 Frequent not Plaies, for whiles we others loue
 See acted, we ourselues do parties proue.
 Vpon my prooffe, Musicke and Dancing flie,
- [150] For Musicke Trees and Stones did mollifie,
 And fishes too (though they themselues be dumbe)
 To heare *Arions* Harpe did gladly come.
 And Dancing doth in some more Passions raise
 Then reason pacifies in many daies.
- [155] These melt the minde and soft our hearts do make,
 And thereby loues impression apt to take.
 Touch not the Poets which of loue do sing,
 They vs to loue by imitation bring,
 Whiles we in them do others loue behold,
- [160] Change but the names, the Tale of vs is told.
 What man (but some stiffe Clowne) but soone will proue
 By reading of such bookes, in loue with loue?
 Barre them I say, because in them is found [B6v]
 A certaine musicke and a wanton sound.
- [165] Vnlesse I by *Apollo* be misled,
 'Tis a mutation which most loue hath bred.

- Much easines doth cloy, and most we set
 By that which we with doubt from others get:
 Then frame thy selfe no riual, but surmise
 [170] That cold in middle of her bed she lies.
Atrides could lye dull by *Helens* side,
 And was content at *Creet* from her to bide,
 Vntill by *Paris* she from him was rented:
 Then was his loue by others loue augmented.
 [175] Lastly, I must some meates forbid the sicke,
 That I in all may be Physition like:
 Vse not on sweete and iuicy meates to feede:
 Of such, the fulnesse doth lusts hunger breede.
 And stuff'd with such, we any do admire
 [180] When all their beauty lies in our desire.
 But wine is more prouoking farre then meat:
 This heates our bloud and it on rage doth set. [B7]
 This drownes our minde and makes it sence obey:
 "Loues wings being wet he cannot flye away."

THE END.

Textual Notes

Arabic numerals refer to interpolated line numbers in the 1620 copy-text (Huntington Library C 18975 63848; *STC* 18975). With the exception of punctuation, all departures from 1620 are recorded below, as well as variants from the 1856 Rimbault edition. Emendations of substantives and significant accidentals are bracketed to the left, with the copy-text or variants following. Mine are indicated by "ed"; those of Rimbault by "1856."

The First Part

- 39 prevent], 1856 present 1620
 47 in hand], ed it had 1856 in had 1620
 68 vnflaming], 1620 anflaming 1856
 92 through . . . through], ed thogh . . . throgh 1620

The Second Part

- 24 if], ed it 1856 1620
 41 breed], 1856 broad 1620
 137 them], 1856 the 1620
 169 thy selfe no], ed this selfe made 1856 this selfe me 1620

 Commentary

Abbreviations

- AA: Ovid, *Ars amatoria*
 Beaumont: *The Remedy of Love*, tr. Francis Beaumont (London, 1640)
 Carpenter: *Ovids Remedy of Love*, tr. John Carpenter (London, 1636)
 F. L.: *Ovidius Naso His Remedie of Love*, tr. F. L. (London, 1600)
 LS: *Loues Schoole*, tr. Thomas Heywood (Amsterdam, c. 1600–13)
 Mozley: *"The Art of Love" and Other Poems*, tr. J. H. Mozley (Cambridge, Mass., 1969)
 OED: *The Oxford English Dictionary*
 RA: Ovid, *Remedia Amoris*
 Rem: *The First and Second Part of the Remedy of Loue* (London, 1620)
 STC 1475–1640: *Short-Title Catalogue, 1475–1640*, 3 vols., ed. Pollard and Redgrave
 STC 1641–1700: *Short-Title Catalogue, 1641–1700*, 3 vols., ed. Wing

Note: Arabic numerals in parentheses generally refer to line numbers, with the exception of Carpenter's translation, where they signify page numbers.

A3 IOHN ONLEY.) A mysterious personage. A John Onley surfaces at midcentury, the author of eight volumes between 1652 and 1696, one in Greek, and with several others that pun in their titles on his name, e.g., *The onely right rule* (1652); *The only legal answer* (1680). See STC 1641–1700, 2: 507. The British Library catalogue also lists this title: *A Publick Disputation sundry dayes at Killingworth in Warwick-shire between John Bryan . . . and John Onley . . . upon this question, Whether the parishes of this nation generally be true Churches, &c.* (London: Printed for W. Larnar, 1655).

our Poet. / Oh nature . . . Loue-sick mind.) These lines do not appear in the *Remedy* or in any text Overbury is known to have written. The phrase "with your selfe, which cry with our Poet," implies that they may belong to Onley, but "our Poet" suggests someone more well-known, such as Ovid or even Virgil. Their matter is fairly conventional; they summarize, for example, Shakespeare's Sonnets 153 and 154, as well as the *Remedia* in its entirety.

I.W.) John Wels, the bookseller mentioned on the title page; he also sold the third edition of Austin's *The Scourge of Venus* in the same year that the *Remedy* was published, 1620 (STC 1475–1640, 1:46).

The First Part

4. Vnder thy colours.) As the poet of love: the *desultor Amoris* (circus-rider of love) in the *Amores* and the *praeceptor Amoris* (master or professor of love) in the *Ars amatoria*.

5. Some youths.) The translator omits "Non ego Tydides . . . Martis equis" (RA, 5–6); "I am not he by whom thy Mother bled, / When she to Heaven on Mars his horses fled" (Beaumont, Fr), an allusion to Diomedes's wounding of Aphrodite and her subsequent rescue by Ares (*Iliad*, 5.344). Ovid alludes to this story again (RA, 157–60), but the translator does not translate it (compare *Rem.*, 1.83–88).

13. vnto hanging force? i.e., suicide: "by their own hands" (15). Compare Ovid: "Cur aliquis laqueo collum nodatus amator / A trabe sublimum triste pendit onus?" (RA, 17–18); "Why has some lover cast the noose about his neck, and hung, a sad burden, from a lofty beam?" (Mozley, 179); Beaumont: "Why should a Lover kill himselfe?" (Fv); F. L.: "why should any basely hang and die?" (A3v).

23. for.) "Representing, as representative of" (OED "for" 4). At this point, the *Remedy* translator, like Beaumont, does not render approximately fifteen lines of the Ovidian text, "Vulnus in Herculeo . . . hasta tulit" (RA, 47–48); "Pelias Speare such virtue did conceale, / That it would make a wound, and it would heale" (Carpenter, 3); and "diversis partibus . . . victa cadent" (RA, 53–66), a catalogue of the tragic consequences of mad love: Phyllis, Dido, Phaedra, Philomela.

25–26. wicked *Scylla* . . . *Nisus head*.) Compare Heywood: "King *Nisus* daughter that was held so faire / Stole from her fathers head the purple haire" (LS, 1.397–98).

30. hold in.) OED glosses this construction "To keep in, confine, retain; to restrain, keep in check," and cites Psalm 32.9: "As the horse, or as the mule, whose mouth must be held in with bit and bridle" (OED "hold" 38).

then.) than. Here and elsewhere in the text, the adverb and conjunction are spelled the same, an orthographic convention in early modern English.

32. corne.) Wheat; Carpenter translates in the same sense, "an eare of corne" (5). Compare the usage at 1.93–94, where the substantive means "seed" or "nut." Heywood uses the word repeatedly in *Loues Schoole* (1.29; 1.93; 1.145; 1.429; 1.442; 1.983; 3.145; 3.231; 3.305; 3.741).

37–38. Then passions . . . loue.) A substitution for Ovid's "Quale sit id . . . convaluere moras" (RA, 89–92); Beaumont: "Resist beginnings, med'cines bring no curing, / Where sicknesse is growne strong by long enduring" (Fv). F. L.: "Stop the beginning, for Physick comes too late, / When time hath drawn the wound to desperate state" (Bv).

The *Remedy* marks some sententiae with inverted commas (‘ ’) at

the beginning of a line, a common practice in the seventeenth-century printing house; Beaumont's and Carpenter's translations use regular quotation marks for the same purpose. I have modernized this obsolete accidental when it appears; at the same time, I have resisted the temptation to note obvious sententiae that the compositor does not mark.

39. Be proudent.) i.e., anticipatory of the next encounter with the beloved and sparing with one's emotions so as not to encourage affection from the beloved. The translation excises Ovid's crucial observation that delay fosters the deceit necessary to ending a relationship: "Verba dat omnis amor" (RA, 95); literally, "Every love creates words," or as Mozley translates, "all love deceives" (185). Carpenter: "Love flatters us, and is nourisht by delay" (5).

43. Oft that.) The translation omits Ovid's reference to Myrrha: "Si cito sensisses, quantum peccare parares, / Non tegeres vultus cortice, Myrrha, tuos" (RA, 99–100); "If that thou hadst foreseene how great a sinne, / Myrrha, thy wicked lust did powre on thee, / Thou neuer shouldst haue hid thy shamefull chin / Within the barke of that still weeping tree" (F. L., B2r).

47. hand.) Corrected from copy-text's "had."

49. That fire.) Ovid joins this observation with the example of Philoctetes (*Iliad*, 2.718), "Quam laesus fuerat . . . lentus opem" (RA, 111–16); "Paeantius sonne should haue redeemd his health, / By cutting off that first corrupted part, / Though after many yeares times gon by stealth, / He ending warfare was recorde by Art" (F. L., B2v).

53–54. At first . . . disease abhorre.) The translator substitutes this aphorism for Ovid's "Stultus . . . aptus erit" (RA, 121–22); "He is a foole that against the streame will row; / Or swimme, when as he round about may goe" (Carpenter, 6). The "his" (53) refers either to "loue" (Cupid) or to the lovelorn person implied.

55–62. Who but a foole . . . hearers hate.) The translator reorders Ovid's matter. In the *Remedia*, the example of the grieving mother follows the aphorism about ill-timed counsel (123–27).

62. fret.) To rub or to chafe, a sense becoming obsolescent in the early seventeenth century (*OED* "fret" v.4). Heywood uses this verb twice in *Loues Schoole* in this way (3.293; 3.551).

71. Sloth is.) The translator omits a multiplex simile: "Quam platanus . . . Venus otia amat" (RA, 141–43); "As Reeds and Willows loves the Waters side, / So Love loves with the idle to abide" (Beaumont, F2r). Ovid's arboreal reference is to the plantan, or plane tree.

73. rub.) Impediment. The metaphor is from the game of lawn-bowling, as in *Hamlet* (3.1). Heywood uses the same figure in *Loues Schoole*: "In some things it is full of rubs againe" (1.769).

74. dalliance.) Sexual activity. In early modern English, the word is loaded with polymorphous sexual connotations, much less benign than our current sense of “flirting.” See Milton’s usage in *Paradise Lost*: “Adam thus ‘gan *Eve* to dalliance move” (9.1016).

77–78. Then either . . . company alone.) Ovid does not mention reading as a cure for love-inducing solitude at this point of the *Remedia*. In the latter part of his translation, Beaumont offers similar advice: “But take some book, whose learned wombe affords / Physicke for soules, there search for some reliefe” (G2v).

79. doubtfull.) “Giving cause for apprehensions” (*OED* “doubtful” 4). *OED* cites Heywood’s use of the adjective in his play *The Royal Ship* (1637): “Worthily they have demeaned themselves . . . in doubtfull discoveries.” He employs it in the same fashion twice in *Loues Schoole* (2.1001; 3.857); it occurs twice more in the *Remedy* (1.120; 2.21).

81. *Parthian*.) Compare Heywood: “Whilst I the *Parthians* flight describe at large, / Who backwarde shoote, as flying, their foes charge” (*LS*, 1.225–26). See also *Remedy* 1.123–24.

83–88. *Ægystus* . . . nothing.) The translator excises “Vince Cupidineas . . . gerenda suo” (*RA*, 157–60); “defeat alike Cupid’s and the *Parthian*’s arrows, and bring home to your country’s gods a double trophy. No sooner was Venus hurt by the *Aetolian* spear than she bids her lover wage her wars” (Mozley, 189). See *Remedy* 5 and note. “Where he did nothing, but that nothing loue” (88) is a clever recasting of Ovid’s “Quod potuit, ne nil illic ageretur, amavit” (*RA*, 167); “All he could do, he did; that he might not there do naught, he fell in love” (Mozley 189). In early modern English, “nothing” sometimes has a residual sexual sense, i.e., a slang term for the woman’s part.

92. through . . . through.) Emended from copy-text’s “thogh . . . throgh,” in keeping with the spelling used at 1.76 and 1.106, although the second form is not an uncommon spelling of the conjunction in early modern English, especially in the works of Scottish, Welsh, and Northern writers. See *OED* “through” A.

93. set . . . to vse.) “To put (a shoot or young plant) into the ground to grow; . . . to plant (seed) by hand” (*OED* “set” 12). Heywood uses “set” in a similar way in *Loues Schoole*: “And call her well set that is grubbed thicke” (2.883).

97. riding post.) *To ride post* means “to run or ride quickly,” an unusual metaphorical action to attribute to a stream. See *OED* “post” sb.2 8 d and adv.

101–02. And harmlesse sheepe . . . but innocence.) The couplet, not in the *Remedia*, substitutes for a large pastoral catalogue in Ovid’s poem: “Pastor . . . lenis aquae” (181–94).

107. There maist thou see.) The translation omits Ovid's "Cum semel . . . Venus" (RA, 197–200); "When once this pleasure begins to charm the mind, on maimed wings Love flutters hopelessly away. Or cultivate the pleasures of the chase: oft-times has Venus, vanquished by Phoebus' sister, beaten a base retreat" (Mozley, 191). Beaumont also truncates much of this passage in Ovid, summarizing the importance of country pleasures with "There maist thou chance to bring thy love to end, / Diana unto Venus is no friend" (F2v).

111–16. Of Fishing . . . forget.) The translator excises Ovid's advice on hunting: "Aut pavidos . . . fossus aper" (RA, 203–4) "Add diuers terrors to the flying hart, / And with thy Speare transfixe the cruell Bore" (F. L., Cv); "Lenius . . . sequi" (RA, 207–8); "More gentle is that pleasant exercise, / To fowle with shaft, or closely hidden Net" (F. L., Cv). *Remedy* 1.113–16 is a fairly straight rendering of Ovid's "Nocte fatigatum . . . levat" (RA, 205–6), but excises the important observation about self-deception: "Aut his . . . decipiendus eris" (RA, 211–12); "With these, and other such, still feed thy minde, / For by thy self thy selfe must be deceiu'd" (F. L., Cv).

119–20. I know . . . stay.) The translator omits Ovid's reference to "damnis Allia" (RA, 220), "*Allium*, that most vnlucky thing" (F. L., C2r), site of a terrible Roman defeat by the Gauls in 390 B.C.E. Its date, 18 July, was thought to be bad luck for starting a journey. Heywood expounds on the matter in *Loues Schoole* (1.511–13).

121–22. But how much . . . to go on.) A recasting of the Ovidian adage: "Sed quanto minus ire voles, magis ire memento" (RA, 217); "But by how much thou shalt desire to stay, / So much the faster see thou spurre away" (F. L., Cv); "But when thou find'st thy selfe most bent to stay, / Compell thy feet to run with thee away" (Beaumont, F2v).

123–24. backwards . . . *Parthian*). See 1.81 and note.

129–30. minde . . . / Thy better halfe.) In a slightly archaic sense, "mind" may well mean "the incorporeal subject of the psychical faculties, the spiritual part of a human being; the soul as distinguished from the body" (*OED* "mind" sb1 III.17)—hence the appositive "Thy better halfe." This is Beaumont's idea: "thy Minde, which is thy better part" (F3r).

140. *Pluto*.) Ovid does not mention the god of the underworld; the translator makes a draconian simplification of "Viderit, Haemoniae . . . manere domo" (RA, 249–62), a meditation on the dangers of the uses of magic as an aphrodisiac, with Medea as example. Beaumont chooses to translate a couplet representative of the passage: "I do not bid thee strive with Witches Charmes, / Or such un-holy acts, to cease thy harmes" (F3r).

141. wandring Knight.) *Odysseus*.

143. But he that is so vex'd.) The translator, in the manner of Beaumont after him, omits an enormous passage, "Omnia fecisti . . . adtenuatus amor" (RA, 265–88), which consists of a meditation on Circe's attempts

to stay Odysseus and the goddess' own entreaties. Beaumont even amputates the reference to Odysseus. F. L. fits the matter into three sestets (72–74; C4r); Carpenter devotes thirty-one lines to it (12–14).

151. thy matter neuer will be spent.) i.e., if one fantasizes about one's former mistress having sex with a servant, one will never have a dearth of reasons for which to hate her; with a possible sexual double-entendre, one will never "spend" one's "matter" (i.e., ejaculate) about her again. In seventeenth-century slang (especially during the Restoration), "to spend" means "to ejaculate." Heywood approaches this sense in *Loues Schoole*: "When both at once striue, both at once are spent" (2.995); "And their sweet pleasures there remotely spent" (2.823). See also 3.82; 3.578.

155–56. Then grew I . . . this tricke.) The *Remedy* translator excises Ovid's allusion to the physician of the Greeks at the siege of Troy, Podalirius. See *Iliad* 2.729, 11.832.

165. one of those two vices.) The enticing physical beauty that will make one blunder back into love, or the unattractive characteristic or body part that in itself constitutes a flaw or vice. Compare Ovid: "Et mala sunt vicina bonis; errore sub illo / Pro vitio virtus crimina saepe tulit. / Qua potes, in peius dotes deflecte puellae, / Iudiciumque brevi limite falle tuum" (RA, 323–26); "Faults lie too near to charms; by that error virtues oft were blamed for vices. Where you can, turn to the worse your girl's attractions, and by a narrow margin criticise amiss" (Mozley, 201).

166. swolne.) Afflicted with dropsy or a tumor; pregnant. Heywood's colleague in the theater, John Webster, uses the adjective in the latter sense in *The Duchess of Malfi*: "you are too much swelled already" (2.1).

168. light.) *OED* records several archaic senses that are possible here, given "merry" as antonym: "dizzy," "delirious," "of small account"; and, in that special sense early moderns reserved for women in order to demonize their sexuality, "wanton" or "unchaste."

169. modest.) Probably "chaste," but perhaps also, in a roundabout way, "silent." Carpenter: "Thou may'st call her wanton, if well behav'd she be: / If honest, a piece of cold rusticity" (15).

174. If she stride wide.) Generally used of horses, to walk with the legs apart (*OED* "wide" adv. 2.b). Compare Carpenter: "If that her steps and gate uncomely be, / Be sure that thou doe make her walke with thee" (16).

180–81. That which . . . rugged stone.) A reversal of the notion in *Ars amatoria* that one praise such "flaws" with euphemism (2.641–70) for purposes of seduction. See Heywood: "Dissemble euery fault in their complections, / Hit not in womens teeth their imperfections" (LS, 2.848–49). The translator omits the "flaw" of overlarge breasts: "Pectus habent?" (RA, 338). F. L.: "Hath shee a swelling, and downe hanging breast[?]"

(Dv); Carpenter: “if her breasts hang downe on either side, / Pull off the Tiffeny that doth them hide” (16).

182. Tires.) Women’s head-ornaments. Beaumont’s translation of this line is similar: “Jewels, Tyres, Wyres, Lawnes, and Rings” (F4v). Compare Heywood: “The wires, the tires, the ruffes which they be wearing” (*LS*, 3.364).

183. And woman is the least part of what we see.) A moderately accurate rendition of “pars minima est ipsa puella sui” (*RA*, 344). F. L.: “of her selfe, least part her selfe doth holde” (D2r); Carpenter: “the Maid is of her selfe even the least part” (16).

185. For many (like Truth) fairest naked are.) A refractory translation of “Decipit hac oculos aegide dives Amor” (*RA*, 346); “with this aegis wealthy Love deceives the eye” (Mozley, 201).

The Second Part

1–2. Hitherto . . . shorter ring.) The translator’s decision to break the *Remedia* into two books at this point approximates the division in the Aldine edition: i.e., the bifurcation after “Tantum se nobis elegi debere fatentur: / Quantum Virgilio nobile debet opus” (*RA*, 395–96). The *Remedy* also omits Ovid’s matter: the ancient poet defends his subject matter and poetics (357–96), preceding a frankly comic lecture on how one can use sex as a remedy for love (396–416). The translator obfuscates this into a description resembling *Remedy* 1.170–89; a focus on the mistress’ “flaws” will make a man fall out of love with her. Carpenter “corrects” 1620 by ending his first book with the “flaws” and “self-defense” passages (17–18). He begins his second book (19) with the same approximation of *Remedia* 397–98 that 1620 uses.

9. these precepts trifles call.) Compare Ovid, who describes the bodily blemishes, “vitiis” (*RA*, 418), not his own precepts, as “parva” (419), or small. Heywood very literally translates Ovid’s “praecepta” in this way on numerous occasions (*LS*, 1.303; 2.218; 2.663; 3.387).

10. any.) In an obsolete sense, “one.” Carpenter: “Of my precepts, being many, the best take” (20).

15–16. As that nice youth . . . at Priuy saw.) The translator’s best guess at some of Ovid’s more obscure references: “Ille quod obscenas . . . pudenda toro” (*RA*, 429–32); Beaumont and F. L. omit the passage entirely. Carpenter proceeds thus:

He that hath seene those parts should not be seene,
His love will coole, though it hath furious beene.
He that hath seene when his sweet-heart doth rise

From *Venus* encounter and her Veneries,
 What staines and spots most shamefully are spred
 On the polluted and defiled bed.

.....
 What shall we say to those that have laine hid
 In some secret corner, while their sweet-heart did
 Make water, and so by that meanes did see
 Those parts which for modesty should concealed be? (21)

17–18. They loue in least . . . he drawes not home.) Compare Ovid: “Luditis . . . petetis opem” (*RA*, 433–36); “You are not in earnest, if any there be whom such things have power to influence: your hearts were kindled by feeble fires. If more strongly that Boy bends his taut bow-string, you, a wounded crowd, will seek more potent aid” (Mozley, 207).

24. if parted.) Here, “if” is emended from “it”; “parted” means “divided into parts,” a sense that *OED* records in use as late as the end of the nineteenth century. The sense is concessive: force is more effective when united than when divided. Compare Carpenter: “When Love is so divided, then at length, / One Love abateth from the others strength” (21).

26. strided.) *OED* records this form of the past participle as very rare, a conjugation from Old English. The sense is “to step over with a stride.”

27–29. This trick . . . out is droue.) An interpolation and summary of “Non satis una . . . recepta tori” (*RA*, 447–56); “One anchor holds not sufficiently the wax-smear’d prows, one hook is not enough in running streams: he who long since procured two consolations for himself, long since was victor in the high citadel. But you, who have wrongly given yourself to one mistress, now at least must find a second love. In Procris Minos lost his passion for Pasiphae; before Idaeus, the first wife, vanquished, gave way. Callirhoe, who shared his couch, was the cause that the brother of Amphilochous did not for ever love Phegeus’ daughter” (Mozley, 209). Beaumont also excises the mythological matter, summarizing the passage with the couplet “One Anchor will not serve a Vessell tall, / Nor is one hooke enough to fish withall” (F4v).

31–32. Shee which . . . all her sonnes in one.) An approximation of Ovid’s idea: “Fortius e multis mater desiderat unum, / Quam quem flens clamat ‘tu mihi solus eras’” (*RA*, 463–64); “With better heart does a mother mourn one son out of many than him of whom she cries in tears, ‘thou wert my only one’” (Mozley, 209): i.e., multiplicity breeds fickleness even in the most extreme cases, which makes it easier to fall out of love. The translator excises a retelling of the Achilles-Agamemnon-Briseis-Chryseis business that begins the *Iliad* (*RA*, 465–88) with the same theme:

"Et posita est cura cura repulsa nova" (RA, 484); "His new love cur'd the old, for straight it fled" (Carpenter, 23).

32. loose.) i.e., loseth. "Loose" and "lose" are generally spelled the same way in early modern English; Heywood prefers "loose" for both senses in *Loues Schoole*. See *Remedy* 2.34 and note.

33. fastest.) Most secure. *OED* does not record the superlative form of this meaning of the adjective.

34. crosse.) Contrary or opposite. Heywood uses the word as a noun with the same meaning in *Loues Schoole* (3.227; 3.361).

loose.) Here both verbs are implied: Cupid tends to "loose" himself on the unwary who think they have freed themselves from his influence; he "loses" himself because his first incarnation disappears when the second object of affection surfaces.

45–46. Oft haue I . . . so did proue.) Another excision, interpolation, and summary: "Deceptum risi . . . sanus erit" (RA, 501–4); "I have laughed at one deceived, who feigned to love, and fell like a bird-catcher into his own snare. By wont love comes into the mind, by wont is love unlearned: he who can counterfeit sanity will be sane" (Mozley 211, 213). Beaumont turns this into "counsell": "Faigne thy selfe free, and sigh not over much, / But laugh when grieffe thy very heart doth touch" (Gr).

55–62. He that from farre . . . to selfe-loue conuert.) A paraphrase of *Remedia* 509–22. The translator also excises at this point over fifty lines of Ovid's text (RA 523–78), a summary of different remedies for temperaments of varying degrees of resistance to falling out of love.

64. then.) Than. See 1.30 and note.

65. Let.) Hinder, prevent.

67–68. Whom a hard father . . . his father set.) Ovid does not include this example in the *Remedia*. Carpenter reproduces it from the present edition: "He that hath a hard father, that doth keepe him in, / Let him think on his father, though unseene" (26).

85. *Phyllis*.) The translator excises Ovid's reference to Orestes and Pylades as well as a retelling of the Phyllis-Demophoon story (RA, 589–608) found also in *Ars amatoria* (2.353; 3.38; 3.460), which Heywood translates in the apposite passages from *Loues Schoole* (2.469–70; 3.51–52; 3.653–54).

93–102. A wound new healed . . . doth himself disproue.) This is a fairly accurate paraphrase and summary of "Praestiterat iuuenis . . . 'non amo' dicit amat" (RA 609–48); the translator excises "Sed meliore fide . . . emoriatur amor" (649–54), advice to allow a relationship to end slowly and in due proportion to the heat of the passion it has excited when functional, Ovid's transition in key to the next section in which he argues that a love affair should end well, not in recrimination and bitterness.

Beaumont's version: "I do not wish you show / Such a contempt to them whose love you know" (G2r).

106. Thinke how.) Ovid does not include this detail. The translator excises a sizable passage with an example of the danger of hating one's former love; passion is passion, and can lead to undesirable reconciliations: "Non curare sat est . . . Pentesilea tuo" (RA, 657–76).

107. Make not thy selfe against thou seest her fine.) Do not make yourself attractive when you next see her.

109–14. The reason is . . . soone beleeue.") A paraphrase of the central joke of the poem; people do not really want to fall out of love, hence the difficulty of cure: "Desinimus tarde, quia nos speramus amari" (RA, 685); "For we hardly cease to love, when we beleeve / We are belov'd againe, and so deceive / Our selves" (Carpenter, 32).

115. leese on.) OED does not record any form of "lease" or "lose" with this preposition. Context suggests the proverbial idea that gamblers compulsively become more excessive with their wagers, betting or losing more as time passes.

118. oather.) i.e., other, in an archaic sense, construction, and number: "The remaining ones, the rest" (OED "other" B.4). OED records Tyndale's New Testament: "The wother of the deed men lyved not agayne." The misogynistic sense of the line: women lie like atheists.

120. But thinke their eyes vse soluble doth make.) i.e., believe that (excessive) use makes the eyes watery. Beaumont: "'Sore eyes are got by looking on sore eyes'" (G3r). At this point, the *Remedy* translator departs radically from the ancient source text. Ovid lists numerous examples to illustrate the proposition "Artibus innumeris mens oppugnatur amantum" (RA, 691); the minds of lovers are assaulted by innumerable arts to keep them in love (cf. RA, 685–740), especially the idea that one's beloved has found another.

123–24. He that beginneth . . . to be satisfide.) Compare Ovid: "Qui silet, est firmus; qui dicit multa puellae / Probra, satisfieri postulat ille sibi" (RA, 697–98); "Silence is strength; to reproach a woman often is to ask to be satisfied" (Mozley, 225). The idea seems to be that contentiousness indicates caring; fighting demonstrates an unconscious wish for reconciliation. The translator excises "Non ego Dulichio . . . turpius illud erit" (RA, 699–708), a facetiously humble claim that the poet will not usurp Cupid's prerogative, and an invocation to Apollo for aid.

129. Conferre.) OED records three obsolete transitive senses of this verb: "To bring together"; "comprehend"; "To bring . . . to mind." (OED "confer" 1.b.c.).

137. them.) Emended from "the."

139. Take heed.) The translator excises an example that Ovid uses for

transitional purposes: “Thestias absentem . . . Laodamia modo” (RA, 721–24); “Thestias burnt in the brand her absent son; will you be cowardly in burning treacherous words? If you can, get rid of her pictures also: why does a mute image affect you? in this Laodamia perished” (Mozley, 227). Ovid makes references to Laodamia in the *Ars amatoria* (2.356; 3.17–18; 3.138); Heywood translates them in *Loues Schoole*.

140. sport.) Sexual activity. Heywood uses this slang term at least a dozen times in *Loues Schoole* (1.462; 2.140; 2.342; 2.548; 2.973; 2.975; 2.987; 3.759; 3.768; 3.791; 3.805; 3.935; 3.948). Ovid imagines the lover saying to himself: “Hic fuit, hic cubuit; thalamo dormivimus illo: / Hic mihi lasciva gaudia nocte dedit” (RA, 727–28); “here she and I / Have been together, here did together lye: / Here on this bed we slept, both with delight, / And I enjoyd her here one happy night” (Carpenter, 34).

142–46. about to heale. . . . hath bene.) The translator (like Beaumont; unlike Carpenter) excises Ovid’s mythological examples: Nauplius and Palamedes, Scylla and Charybdis (RA, 735–40); Phaedra, Hippolytus, Theseus, Ariadne, and the beggar in the *Odyssey*, Irus (RA, 741–48).

147–48. Frequent not Plaies . . . do parties proue.) An interpolation, reminiscent of Heywood’s lusty expansions of Ovid’s references to the theater in *Ars amatoria*. See *Loues Schoole* 1.69–86. The idea of the couplet, that one discovers the irony that one sees one’s own passions acted out on stage, is reminiscent of Heywood’s rendering of Ovid’s reference to lawyers undergoing the same phenomenon:

There he, to whom anothers cause is knowne,
Speaking of that, wants words to pleade his owne:
Venus reioycing smiles to see from farre
The Lawyer made a Client at the barre.
(LS, 1.65–68).

160. Change but the names.) The translator excises the list of poets that Ovid mentions: Sappho, Callimachus, Philitas, Anacreon, Propertius, Tibullus, and Gallus (RA, 759–65)—almost exactly the catalogue that Ovid includes in *Ars amatoria* (329–34) and that Heywood translates faithfully in *Loues Schoole* (3.495–506).

169. Then frame thy selfe no riuall.) Emended from copy-text’s “Then frame this selfe me riuall.” Rimbault’s emends the line “Then frame this selfe made riuall.” Ovid: “At tu rivalem noli tibi fingere quemquam” (RA, 769); “but picture no rival to yourself” (Mozley, 231). Heywood uses “frame” in the sense of “picture” repeatedly in *Loues Schoole* (3.169; 3.543; 3.911). Compare the usage in *Remedy* 2.79.

171–74. *Atrides* . . . augmented.) The translator (like Beaumont; unlike Carpenter) excises Ovid’s reference to Orestes and Hermione, Achilles

and Briseis (*RA*, 771, 777). "*Atrides*" signifies Menelaus; this is his patronymic. Heywood uses the same epithet in *LS* 3.17.

173. rented.) In an obsolete sense, "Torn, lacerated, distracted" (*OED* "rented" ppl a.2). Compare Heywood: "The swift pact hurrying chariot teares and rents" (*LS*, 1.414).

181. But wine is more prouoking farre then meat.) The translator excises a lengthy passage on the importance of food and drink, especially what to avoid because of aphrodisiac qualities; he also omits Ovid's conventional coda to signify the end of a work, "*Hoc opus exegi*" (*RA*, 811), one that he appends to the end of the *Metamorphoses*. Carpenter: "This worke is done" (37).