

Arthur Golding

1535/1536-1606

Although most famous today as the translator of Ovid's *Metamorphoses*¹—a work which was used as a source by Shakespeare and Spenser among others—Arthur Golding was also an influential figure in the areas of religious writing and the classics generally. He published translations of the sermons of John Calvin, Calvin's *Commentaries on the Psalms* (1571) and Justin's *Histories of Trogus Pompeius* (1564), among others, producing many of his translations during the 1560s when he was also employed by the de Vere family (with whom he was related by marriage) as executor for Edward de Vere during his minority. He published only two original works, one of which—*A Brief Discourse of the Late Murder of Master George Saunders* (1573)—is excerpted in the print anthology. While Ovid's *Metamorphoses* may seem initially to have been an odd choice for the staunchly religious Golding, Madeleine Furey argues that all Golding's works are fuelled by his dual commitment to the promotion of the repentance and spiritual renewal of Protestant England (on the one hand) and the denigration of Roman Catholicism (on the other).² The prefaces to his *Metamorphosis*, for example, emphasize the morally instructive nature of the following narratives. The translation itself is characterized by a marked emphasis on English idiom, syntax, and vocabulary, and a rejection of Latinate English structures.³ Although some of its stylistic aspects (from its use of archaisms to medieval rhyme schemes) would have seemed old-fashioned even in the 1590s, Golding's *Metamorphosis* “also has a homely vigour and comic vitality.”⁴ The translation was both enormously popular, going through seven editions between 1567 and 1612, and critically lauded, attracting praise from contemporary poets and readers.⁵

Born in 1536 into a large family, Golding was able to take advantage of the opportunities his father's status and wealth allowed (John Golding was employed as auditor of the Exchequer and also owned a great deal of land in Essex). Although he seems to have left Jesus College, Cambridge, without taking a degree, Golding's involvement with the de Vere family provided valuable patronage connections. He completed Sir Philip Sidney's translation of Philippe de Mornay's *The Trueness of the Christian Religion* (1581) and dedicated both the 1st and 2nd editions of his *Metamorphosis* to the Earl of Leicester. The death of his elder brother in 1575 left him heir to his father's substantial estates, but lawsuits over the property, as well as the expenses accompanying a family of eight, led to Golding's imprisonment for debt. Released through the aid of powerful friends, Golding's financial troubles haunted him until his death, in debt, in 1606.

EDITION: *The .xv. bookes of P. Ovidius Naso, entytuled Metamorphosis*. London: Imprinted by William Seres, 1567. STC 18956.



¹ The first edition consisted of four books (published, 1565); the 2nd edition of fifteen books (published, 1567).

² M. Furey, “Arthur Golding,” *DLB 136*, p. 151.

³ *Ibid.*, p. 151.

⁴ *Ibid.*, p. 151.

⁵ *Ibid.*, p. 153.

[from *Ovid's Metamorphosis*]

The XV Books of P. Ovidius Naso, Entitled Metamorphosis, Translated out of Latin into English Meter, by Arthur Golding, Gentleman. A Work Very Pleasant and Delectable.

With skill, heed, and judgement, this work must
be read,
For else to the reader it stands in small stead.¹

To the Right Honourable and His Singular
Good Lord, Robert Earl of Leicester, Baron
of Denbygh,² Knight of the Most Noble
Order of the Garter, &c. Arthur Golding
Gent[leman] Wisheth Continuance of
Health, with Prosperous Estate and Felicity.

[...]

These fables out of every book I have interpreted,
To show how they and all the rest may stand a
man in stead.³

300 Not adding over curiously⁴ the meaning of them
all,
For that were labour infinite, and tediousness not
small
Both unto your good lordship and the rest that
should them read
Who well might think I did the bounds of
modesty exceed,
If I this one epistle should with matters over-
charge

¹ This couplet is followed by a picture of a chained and muzzled bear encircled with a belt which is inscribed with the motto of the Order of the Knights of the Garter: *Honi soit qui mal y pense* (French, "Evil be to him who thinks evil"). The woodcut is subscribed with the date "1567."

² Robert Dudley, earl of Leicester (1532-88), courtier and soldier, one of Elizabeth's favourites. He attracted this dedication because he had allied himself with dissenting Puritans against the established clergy, and patronized the dissenters' writings (Furey, "Arthur Golding," p. 158).

³ *to stand [a man] in stead* to serve or profit [a man].

⁴ *over curiously* unduly minutely, too precisely or fussily.

305 Which scarce a book of many quires⁵ can well
contain at large.
And whereas in interpreting these few I attribute
The things to one, which heathen men to many
gods impute,
Concerning mercy, wrath for sin, and other gifts
of grace,
Described for example's sake in proper time and
place,
310 Let no man marvel at the same. For though that
they as blind
Through unbelief, and led astray through error
e'en of kind,
Knew not the true eternal God, or if they did
him know,
Yet did they not acknowledge him, but vainly did
bestow
The honour of the Maker on the creature: yet it
dooth⁶
315 Behoove all us (who rightly are instructed in the
sooth⁷)
To think and say that God alone is he that rules
all things
And worketh all in all, as lord of lords and king
of kings,
With whom there are none other gods that any
sway may bear,
No fatal law to bind him by, no fortune for to
fear.
320 For "gods" and "fate" and "fortune" are the
terms of heatheness,
If men usurp them in the sense that paynims⁸ do
express.
But if we will reduce their sense to right of
Christian law,
To signify three other things these terms we well
may draw.
By "gods" we understand all such as God hath
placed in chief

⁵ *quire* a collection or gathering of leaves, one within the other, in a manuscript or printed book.

⁶ *dooth* doth (to rhyme with "sooth" [truth] below).

⁷ *sooth* truth.

⁸ *paynims* pagans, heathens.

325 Estate to punish sin, and for the godly folk's
 relief;¹
 By "fate" the order which is set and 'stablished²
 in things
 By God's eternal will and word, which in due
 season brings
 All matters to their falling out. Which falling out
 or end
 (Because our curious reason is too weak to
 comprehend
 330 The cause and order of the same, and doth
 behold it fall
 Unwares to us) by name of "chance" or
 "fortune" we it call.
 If any man will say these things may better
 learned be
 Out of divine philosophy or Scripture, I agree
 That nothing may in worthiness with Holy Writ
 compare.
 335 Howbeit³ so far forth as things no whit impeach-
 ment are
 To virtue and to godliness but furtherers of the
 same,
 I trust we may them safely use without desert of
 blame.
 And yet there are—and those not of the rude
 and vulgar sort,
 But such as have of godliness and learning good
 report—
 340 That think the poets took their first occasion of
 these things
 From Holy Writ as from the well from whence
 all wisdom springs.
 What man is he but would suppose the author of
 this book
 The first foundation of his work from Moses'
 writings took?⁴
 Not only in effect he doth with Genesis agree,
 345 But also in the order of creation, save that he

Makes no distinction of the days. For what is else
 at all
 That shapeless, rude, and pestered⁵ heap which
 Chaos he doth call,
 Than even that universal mass of things which
 God did make
 In one whole lump before that each their proper
 place did take.

[...]

Thus partly in the outward phrase, but more in
 very deed,
 He seems according to the sense of Scripture to
 proceed.⁶
 And when he comes to speak of man, he doth
 not vainly say
 (As some have written) that he was before all
 time for ay,⁷
 Ne mentioneth more gods than one in making
 him. But thus
 420 He both in sentence and in sense⁸ his meaning
 doth discuss:
 "Howbeit yet of all this while the creature
 wanting was
 Far more divine, of nobler mind, which should
 the resdew⁹ pass
 In depth of knowledge, reason, wit and high
 capacity,
 And which of all the resdew should the lord and
 ruler be.
 425 Then either he that made the world and things in
 order set,
 Of heavenly seed engendered man: or else the
 earth as yet
 Young, lusty, fresh, and in her flow'r, and parted
 from the sky

¹ See Psalm 82.

² 'stablished established.

³ *Howbeit* be that as it may; nevertheless.

⁴ *The ... took* It was long believed that the prophet Moses was the author of the first five books (the Pentateuch) of the Old Testament.

⁵ *rude* unfinished; not reduced to shape, order, or regularity; *pestered* most often meaning "infected" or "noxious," but perhaps, here, "entangled" or "confused."

⁶ Golding has just finished proving that Ovid's tale of the creation of the world is consonant with the account in Genesis.

⁷ *for ay* forever, to all eternity.

⁸ *in sentence and in sense* in form and in meaning.

⁹ *resdew* residue.

But late before, the seeds thereof as yet held
 inwardly.
 The which Prometheus temp'ring straight¹ with
 water of the spring,
 430 Did make in likeness to the gods that govern
 every thing."
 What other thing means Ovid here by term of
 "heavenly seed,"
 Than man's immortal soul, which is divine, and
 comes indeed
 From Heaven, and was inspired by God, as
 Moses showeth plain?
 And whereas of Prometheus he seems to add a
 vain
 435 Device, as though he meant that he had formed
 man of clay,
 Although it be a tale put in for pleasure by the way:
 Yet by th'interpretation of the name we well may
 gather,
 He did include a mystery and secret meaning
 rather.
 This word "Prometheus" signifies a person sage
 and wise,
 440 Of great foresight, who headily² will nothing
 enterprise.
 It was the name of one that first did images invent,
 Of whom the poets do report that he to Heaven
 up went,
 And there stole fire, through which he made his
 images alive,
 And therefore that he formed men the paynims
 did contrive.
 445 Now when the poet read perchance that God
 almighty by
 His providence and by his word (which
 everlastingly
 Is ay his wisdom) made the world, and also man
 to bear
 His image, and to be the lord of all the things
 that were
 Erst³ made, and that he shaped him of earth or
 slimy clay:

¹ *straight* immediately, at once.

² *headily* hastily, rashly, impetuously.

³ *Erst* earlier, first.

450 He took occasion in the way of fabling for to say
 That wise Prometheus tempering earth with
 water of the spring,
 Did form it like the gods above that govern
 every thing.
 Thus may Prometheus seem to be th'eternal
 word of God,⁴
 His wisdom, and his providence which formed
 man of clod:
 455 "And where all other things behold the ground
 with grovelling eye,
 He gave to man a stately look replete with
 majesty,
 And willed him to behold the heaven with
 count'nance cast on high,
 To mark and understand what things are in the
 starry sky."
 In these same words, both parts of man the poet
 doth express
 460 As in a glass,⁵ and giveth us instruction to
 address
 Ourselves to know our own estate: as that we be
 not born
 To follow lust, or serve the paunch⁶ like brutish
 beasts forlorn,
 But for to lift our eyes as well of body as of
 mind
 To Heaven as to our native soil from whence we
 have by kind
 465 Our better part; and by the sight thereof to learn
 to know
 And 'knowledge⁷ him that dwelleth there; and
 wholly to bestow
 Our care and travail to the praise and glory of
 his name
 Who for the sakes of mortal men created first
 the same.

[...]

⁴ Cf. to the representation of Christ in John 1:1-4.

⁵ *glass* a mirror or looking-glass.

⁶ *paunch* belly, stomach as receptacle of food.

⁷ *'knowledge* acknowledge.

Consid'ring then of things before rehearsed the
 whole effect,
 I trust there is already showed sufficient to detect
 That poets took the ground of all their chiefest
 fables out
 530 Of Scripture: which they shadowing with their
 gloses¹ went about
 To turn the truth to toys and lies. [...]

 [...]

If poets then with leesings² and with fables
 shadowed so
 The certain truth, what letteth us to pluck those
 visors³ fro
 Their doings, and to bring again the darkened
 truth to light,
 540 That all men may behold thereof the clearness
 shining bright?
 The readers therefore earnestly admonished are
 to be
 To seek a further meaning than the letter gives to
 see.
 The travail ta'en⁴ in that behalf although it have
 some pain
 Yet makes it double recompense with pleasure
 and with gain:
 545 With pleasure, for variety and strangeness of the
 things;
 With gain, for good instruction which the
 understanding brings.
 And if they happening for to meet with any
 wanton word
 Or matter lewd, according as the person doth
 avoord⁵
 In whom the evil is described, do feel their
 minds thereby
 550 Provoked to vice and wantonness, (as nature
 commonly

¹ *shadowing with their gloses* obscuring with their interpretations or explanations.

² *leesings* lies.

³ *letteth* prevents; *visors* masks, disguises.

⁴ *travail* labour; *ta'en* taken.

⁵ *avoord* afford.

Is prone to evil) let them thus imagine in their
 mind:
 Behold, by 'sent⁶ of reason and by perfect sight I
 find
 A panther here, whose painted coat with yellow
 spots like gold
 And pleasant smell allure mine eyes and senses to
 behold.
 555 But well I know his face is grim and fierce, which
 he doth hide
 To this intent, that while I thus stand gazing on
 his hide,
 He may devour me unbewares. Ne let them more
 offend
 At vices in this present work in lively colours
 penned,
 Than if that in a crystal glass foul images they
 found,
 560 Resembling folk's foul visages that stand about it
 round.
 For sure these fables are not put in writing to
 th'entent
 To further or allure to vice, but rather this is meant:
 That men beholding what they be when vice
 doth reign instead
 Of virtue, should not let their lewd affections
 have the head.

[...]

This worthy work in which of good examples are
 so many,
 This orchard of Alcinous⁷ in which there wants
 not any
 Herb, tree, or fruit that may man's use for health
 or pleasure serve,
 This plenteous horn of Acheloy⁸ which justly
 doth deserve

⁶ 'sent assent.

⁷ *Alcinous* king of the Phaeacians, his island was famed for its fertility and beauty (*Odyssey*, Book 7).

⁸ *horn of Acheloy* i.e., Achelous, a river god, son of Oceanus and Terra. In a combat with Hercules, he transformed himself into an ox; Hercules tore off one of his horns, which local nymphs filled with fruits and flowers and offered to the goddess of plenty (*Classical Dict.*, p. 7; *Metamorphoses*, Book 8., pp. 203-06).

585 To bear the name of treasury of knowledge, I
 present
 To your good lordship once again not as a
 member rent
 Or parted from the resdew of the body any
 more,
 But fully now accomplished, desiring you
 therefore
 To let your noble courtesy and favour countervail
 590 My faults where art or eloquence on my behalf
 doth fail.

[...]

But why seem I these doubts to cast, as if that he
 who took
 With favour and with gentleness a parcel¹ of the
 book
 Would not likewise accept the whole? Or even as
 if that they
 600 Who do excel in wisdom and in learning would
 not weigh
 A wise and learned work aright? Or else as if that
 I
 Ought ay² to have a special care how all men do
 apply
 My doings to their own behoof?³ As of the
 former twain
 I have great hope and confidence, so would I
 also fain⁴
 605 The other should according to good meaning
 find success.
 If otherwise, the fault is theirs not mine they
 must confess.
 And therefore briefly to conclude, I turn again to
 thee,
 O noble Earl of Leicester, whose life God grant
 may be

¹ *parcel* part or portion.

² *ay* continually, at all times.

³ *behoof* benefit, advantage.

⁴ *fain* willingly, eagerly.

As long in honour, health, and wealth as ancient
 Nestor's⁵ was,
 610 Or rather as Tithonuss's:⁶ that all such students as
 Do travel⁷ to enrich our tongue with knowledge
 heretofore
 Not common to our vulgar speech, may daily
 more and more
 Proceed through thy good furtherance and
 favour in the same
 To all men's profit and delight, and thy eternal fame.
 615 And that (which is a greater thing) our native
 country may
 Long time enjoy thy counsel and thy travail to
 her stay.⁸

At Barwick the 20th of April 1567

Your good lordship's most humbly to
 command,

Arthur Golding.

To the Reader

I would not wish the simple sort offended for to
 be,
 When in this book the heathen names of feigned
 gods they see.
 The true and ever-living God the paynims did
 not know,
 Which caused them the name of gods on
 creatures to bestow.
 5 For nature being once corrupt and knowledge
 blinded quite⁹

⁵ *Nestor* king of Pylus and Messenia, one of the generals on the Greek side in the Trojan War; he was supposed to have lived the length of three generations (*Classical Dict.*, p. 439; *Metamorphoses*, Book 12, pp. 272-81, 282, 287).

⁶ *Tithonuss's* Tithonus, beloved of Aurora, goddess of the dawn; she granted him his wish of immortality, but since he had forgotten to ask at the same time for immortal youth, he was condemned to grow old and decrepit without any hope of release in death. She finally changed him into a grasshopper.

⁷ *travel* travail, labour, toil.

⁸ *stay* support.

⁹ *quite* completely, wholly.

By Adam's fall, those little seeds and sparks of
 heavenly light
 That did as yet remain in man, endeavouring
 forth to burst
 And wanting grace and pow'r to grow to that
 they were at first,
 To superstition did decline, and drove the fearful
 mind,
 10 Strange worships of the living God in creatures
 for to find.
 The which by custom taking root, and growing
 so to strength,
 Through Satan's help possessed the hearts of all
 the world at length.
 Some worshipped all the host of Heaven; some
 deadmen's ghosts and bones;
 Some wicked fiends; some worms and fowls,
 herbs, fishes, trees and stones.
 15 The fire, the air, the sea, the land, and every
 running brook,
 Each queachy¹ grove, each cragged cliff the
 name of godhead took.
 The night and day, the fleeting hours, the seasons
 of the year,
 And every strange and monstrous thing for gods
 mistaken were.
 There was no virtue, no nor vice: there was no
 gift of mind
 20 Or body, but some god thereto or goddess was
 assigned.
 Of health and sickness, life and death, of
 neediness and wealth,
 Of peace and war, of love and hate, of murder,
 craft and stealth,
 Of bread and wine, of slothful sleep, and of
 their solemn games,
 And every other trifling toy their gods did bear
 the names.
 25 And look how every man was bent to goodness
 or to ill,
 He did surmise his foolish gods inclining to his
 will.

¹ *queachy* forming a dense grove or thicket.

For God perceiving man's perverse and wicked
 will to sin
 Did give him over to his lust to sink or swim
 therein.
 By means whereof it came to pass (as in this
 book ye see)
 30 That all their gods with whoredom, theft, or
 murder blotted be.
 Which argues them to be no gods, but worsen in
 effect
 Than they whose open punishment their doings
 doth detect.
 Who seeing Jove whom heathen folk do arm
 with triple fire
 In shape of eagle, bull, or swan to win his foul
 desire;²
 35 Or grisly Mars their god of war entangled in a
 net
 By Venus' husband purposely to trap him waresly³
 set;
 Who seeing Saturn eating up the children he
 begate⁴
 Or Venus dallying wantonly with every lusty
 mate;
 Who seeing Juno play the scold, or Phoebus
 mourn and rue⁵
 40 For loss of her whom in his rage through jealous
 mood he slew;⁶

² *In ... desire* In order to consummate his desire for various mortal women without his wife Juno being any the wiser, Jupiter (Jove) assumed these various animal shapes as disguises.

³ *waresly* warily, watchfully. Suspecting that his wife, Venus, and the god of war, Mars, were having an affair, Vulcan contrived to drop a net on them while they were in bed, and then called in all the other gods to witness their embarrassment and shame.

⁴ *begate* begat, fathered. Saturn (also known as Cronos), the most ancient of the gods and the father of many of the Olympians—such as Jupiter—was told that one of his children would usurp his position in Heaven. Thus, he contrived to swallow each of the children his wife, the goddess Rhea, gave birth to.

⁵ *rue* grieve, regret; to feel penitence, remorse, or contrition for (sin, etc.).

⁶ Phoebus Apollo, god of the sun and music, killed Coronis, because he suspected that she was having an affair with Ischis the Thessalian (*Classical Dict.*, p. 199; *Metamorphoses*, Book 2, pp. 64-67).

Or else the subtle¹ Mercury that bears the
 charmed rod
 Conveying neat² and hiding them, would take
 him for a god?
 For if these faults in mortal men do justly merit
 blame,
 What greater madness can there be than to
 impute the same
 45 To gods, whose natures ought to be most
 perfect, pure, and bright,
 Most virtuous, holy, chaste, and wise, most full of
 grace and light?
 But as there is no Christian man that can surmise
 in mind
 That these or other such are gods which are no
 gods by kind,
 So would to God there were not now of
 Christian men professed,
 50 That worshipped in their deeds these gods whose
 names they do detest.
 Whose laws we keep his thralls we be, and he our
 god indeed.
 So long is Christ our god as we in Christian life
 proceed,
 But if we yield to fleshly lust, to lucre,³ or to
 wrath,
 Or if that envy, gluttony, or pride the mast'ry
 hath,
 55 Or any other kind of sin, the thing the which we
 serve
 To be accounted for our god most justly doth
 deserve.
 Then must we think the learned men that did
 these names frequent,
 Some further things and purposes by those
 devices meant.
 By Jove and Juno⁴ understand all states of
 princely port;

60 By Ops and Saturn⁵ ancient folk that are of elder
 sort;
 By Phoebus⁶ young and lusty brutes of hand and
 courage stout;
 By Mars⁷ the valiant men of war that love to
 fight it out;
 By Pallas⁸ and the famous troop of all the Muses
 nine,⁹
 Such folk as in the sciences and virtuous arts do
 shine;
 65 By Mercury¹⁰ the subtle sort that use to filch and
 lie,
 With thieves and merchants who to gain their
 travail¹¹ do apply;
 By Bacchus¹² all the meaner trades and
 handicrafts are meant;
 By Venus¹³ such as of the flesh to filthy lust are
 bent.
 By Neptune¹⁴ such as keep the seas; by Phoebe¹⁵
 maidens chaste,
 70 And pilgrims such as wand'ringly their time in
 travel waste.
 By Pluto¹⁶ such as delve in mines, and ghosts of
 persons dead;
 By Vulcan¹⁷ smiths and such as work in iron, tin,
 or lead.
 By Hecat¹⁸ witches, conjurers, and necromancers
 read,¹⁹

¹ *subtle* sly, wily.

² *Conveying neat* stealing cattle. Mercury showed his early propensity for subtlety, craftiness, and thievery when, the very day he was born, he stole the cattle of Admetus, which were being tended by Apollo.

³ *lucre* desire for monetary gain; covetousness.

⁴ *Jove and Juno* respectively, king and queen of the Olympian gods.

⁵ *Ops and Saturn* respectively, the mother and father of Jove (Jupiter); the most ancient of the gods.

⁶ *Phoebus* Phoebus Apollo, god of the sun, famously handsome and athletic.

⁷ *Mars* the god of war.

⁸ *Pallas* Pallas Athena, goddess of wisdom.

⁹ *Muses nine* that group of semi-divine beings who were the patrons of the arts and sciences.

¹⁰ *Mercury* messenger of the gods, known for his craftiness and subtlety.

¹¹ *travail* labour.

¹² *Bacchus* god of wine and revelry.

¹³ *Venus* goddess of love and sexual desire.

¹⁴ *Neptune* god of the sea.

¹⁵ *Phoebe* goddess of the moon, virginity, and chastity.

¹⁶ *Pluto* god of the Underworld.

¹⁷ *Vulcan* god of the forge.

¹⁸ *Hecat* goddess of magic and enchantments, sometimes identified with Proserpine, wife of Pluto and queen of the Underworld.

¹⁹ *read* understand.

With all such vain and dev'lish arts as
 superstition breed.
 75 By satyrs, sylvans, nymphs and fauns¹ with other
 such beside,
 The plain and simple country folk that
 everywhere abide.
 I know these names to other things oft may and
 must agree,
 In declaration of the which I will not tedious be.
 But leave them to the reader's will to take in
 sundry wise,²
 80 As matter rising giveth cause constructions to
 devise.
 Now when thou read'st of god or man, in stone,
 in beast, or tree,
 It is a mirror for thyself thine own estate to see.
 For under feigned names of gods it was the
 poet's guise,
 The vice and faults of all estates to taunt in
 covert wise.³
 85 And likewise to extol with praise such things as
 do deserve,
 Observing always comeliness⁴ from which they
 do not swerve.
 And as the person greater is of birth, renown or
 fame,
 The greater ever is his laud,⁵ or fouler is his
 shame.
 For if the states that on the earth the room⁶ of
 God supply
 90 Decline from virtue unto vice and live disorderly,
 To eagles, tigers, bulls, and bears, and other
 figures strange

¹ *satyrs, sylvans, nymphs and fauns* satyrs semi-divine beings with the torso of men but the legs and hooves of goats; *sylvans* semi-divine rural beings; *nymphs* semi-divine beings in the form of beautiful women who presided over particular rural locales (groves, streams, lakes, fountains, etc.); *fauns* identical with satyrs.

² *sundry wise* various ways.

³ *estates* ranks or positions in society; *taunt in covert wise* reproach in (a) concealed, obscure, or disguised way.

⁴ *comeliness* propriety, decency, suitability.

⁵ *laud* praise.

⁶ *states* i.e., estates: here, the persons of high status or rank; *room* office, function, and thus the authority that accompanies the same.

Both to their people and themselves most hurtful
 do they change;
 And when the people give themselves to filthy
 life and sin,
 What other kind of shape thereby than filthy can
 they win?
 95 So was Lycaon made a wolf, and Jove became a
 bull,
 The t'one for using cruelty, the t'other for his
 trull.⁷
 So was Elpenor and his mates transformed into
 swine,
 For following of their filthy lust in women and in
 wine.⁸

[...]

The author's purpose is to paint and set before
 our eyes
 The lively image of the thoughts that in our
 stomachs⁹ rise.
 Each vice and virtue seems to speak and argue to
 our face,
 With such persuasions as they have their doings
 to embrace.
 155 And if a wicked person seem his vices to exalt,
 Esteem not him that wrote the work in such
 defaults to halt.

[...]

215 If any stomach be so weak as that it cannot
 brook
 The lively setting forth of things described in
 this book,

⁷ *So was Lycaon ... trull* Lycaon, king of Arcadia, was infamous for his cruelty; Jove (Jupiter) transformed Lycaon into a wolf when the King dared to defile the altar of the god Pan by offering on it human sacrifices (*Classical Dict.*, p. 370; *Metamorphoses*, Book 1, pp. 33-35). Jove transformed himself into a bull so that he could seduce Europa (*Metamorphoses*, Book 2, pp. 72-73).

⁸ *So was Elpenor ... wine* The companions of Ulysses (Odysseus), Elpenor, and his mates were transformed by Circe into swine.

⁹ *stomachs* The "stomach" was understood (like "heart," "bosom," or "breast") as the inward seat of passion, emotion, secret thought, affections, or feelings.

I give him counsel to abstain until he be more
 strong,
 And for to use Ulysses' feat against the mermaids'
 song;
 Or if he needs will hear and see and wilfully
 agree
 220 (Through cause misconstrued) unto vice allured
 for to be,
 Then let him also mark the pain that doth
 thereof ensue,
 And hold himself content with that that to his
 fault is due.

Book 10 of Ovid's *Metamorphosis*¹

[...] straying in the broad
 Date-bearing fields of Araby, she through
 Panchaya yode,²
 And wand'ring full nine months at length she
 rested being tired
 550 In Saba land. And when the time was near at
 hand expired,
 And that uneth³ the burthen of her womb she
 well could bear,
 Not knowing what she might desire, distressed
 between the fear
 Of death, and tediousness of life, this prayer she
 did make:
 "O gods, if of repentant folk you any mercy
 take,
 555 Sharp vengeance I confess I have deserved, and
 content

¹ In the dedication to Leicester, Golding summarizes the moral import of each of the books of *Metamorphosis*. He says that Book 10 focuses on "reproving most prodigious lusts of such as have been bent / To incest most unnatural," and he mentions specifically Hippomenes and his fate as a punishment for ingratitude, as well as Adonis' death as a demonstration of the futility of striving against fate. Generally, Book 10 also shows "That beauty (will they nill they) aye [i.e., always] doth men in danger throw."

² *yode* went. "She" refers to Myrrha, who conceived an incestuous passion for her own father, Cinyas, king of Cyprus. Tricking him into having intercourse with her, Myrrha became pregnant. When her father discovered his unwitting incest, he attempted to kill Myrrha, but she ran away to Arabia, where she was transformed into the myrrh tree. Adonis was later born out of the tree.

³ *uneth* scarcely, with difficulty.

I am to take it patiently. Howbeit⁴ to th'intent
 That neither with my life the quick,⁵ nor with my
 death the dead
 Annoyed be, from both of them exempt me this
 same stead,
 And alt'ring me, deny to me both life and death."
 We see
 560 To such as do confess their faults some mercy
 showed to be.
 The gods did grant her this request, the last that
 she should⁶ make.
 The ground did overgrow her feet and ankles as
 she spake.
 And from her bursten toes went roots, which
 writhing here and there
 Did fasten so the trunk within the ground she
 could not steare.⁷
 565 Her bones did into timber turn, whereof the
 marie⁸ was
 The pith, and into wat'rish sap the blood of her
 did pass.
 Her arms were turned to greater boughs, her
 fingers into twig,
 Her skin was hardened into bark. And now her
 belly big
 The eatching tree had overgrown, and overta'en⁹
 her breast,
 570 And hasted for to win her neck, and hide it with
 the rest.
 She made no tarriance¹⁰ nor delay, but met the
 coming tree,
 And shrunk her face within the bark thereof.
 Although that she
 Together with her former shape her senses all did
 lose,

⁴ *Howbeit* although, however.

⁵ *quick* living.

⁶ *she should* These words are illegible in the 1567 copytext, and have been taken from the 1575 edition.

⁷ *steare* stir.

⁸ *marie* marrow.

⁹ *ecatching* from the verb "eche": to grow; *overta'en* overtaken.

¹⁰ *tarriance* synonym for "delay": tarrying, procrastination.

Yet weepeth she, and from her tree warm drops
do softly woose.¹
575 The which her tears are had in price and honour.
And the myrrh
That issueth from her gummy bark doth bear the
name of her,
And shall do while the world doth last. The
misbegotten child
Grew still within the tree, and from his mother's
womb defiled
Sought means to be delivered. Her burthened
womb did swell
580 Amid the tree, and stretched her out. But words
wherewith to tell
And utter forth her grief did want.² She had no
use of speech
With which Lucina³ in her throws she might of
help beseech.
Yet like a woman lab'ring was the tree, and
bowing down
Gave often sighs, and shed forth tears as though
she there should drown.
585 Lucina to this woeful tree came gently down, and
laid
Her hand thereon, and speaking words of ease
the midwife played.
The tree did cranny,⁴ and the bark dividing made
away,
And yielded out the child alive, which cried and
wailed straight way.
The water nymphs upon the soft sweet herbs the
child did lay,
590 And bathed him with his mother's tears. His face
was such as spite
Must needs have praised. For such he was in all
conditions right,
As are the naked Cupids that in tables⁵ pictured
be.
But to th'intent he may with them in every point
agree,

¹ *woose* ooze.

² *want* lack.

³ *Lucina* Roman goddess of childbirth.

⁴ *cranny* to open in crannies or chinks.

⁵ *table* a board or other flat surface on which a picture is painted.

Let either him be furnished with wings and
quiver light,
595 Or from the Cupids take their wings and bows
and arrows quite.
Away slips fleeting time unspied and mocks us to
our face,
And nothing may compare with years in
swiftness of their pace.
That wretched imp whom wickedly his
grandfather begate,
And whom his cursed sister bore, who hidden
was alate⁶
600 Within the tree, and lately born, became
immediately
The beautifullest babe on whom man ever set his
eye.
Anon a stripling⁷ he became, and by and by a
man,
And everyday more beautiful than other he
becam
That in the end Dame Venus fell in love with
him, whereby
605 He did revenge the outrage of his mother's
villainy.
For as the armed Cupid kissed Dame Venus,
unbeware
An arrow sticking out did raze her breast upon
the bare.
The goddess being wounded, thrust away her
son. The wound
Appeared not to be so deep as afterward was
found.
610 It did deceive her at the first. The beauty of the
lad
Inflamed her. To Cythera Isle no mind at all she
had.
Nor unto Paphos⁸ where the sea beats round
about the shore,

⁶ *alate* of late, lately.

⁷ *Anon* soon, in a short time; *stripling* youth.

⁸ Both Paphos (an ancient name for the isle of Cyprus) and the isle of Cythera were favourite dwelling places of Venus; she received particular worship on both.

Nor fishy Gnyde, nor Amathus that hath of
 metals store.¹
 Yea even from heaven she did abstain. She loved
 Adonis more
 615 Than heaven. To him she clinged ay,² and bare
 him company.
 And in the shadow wont she was to rest
 continually,
 And for to set her beauty out most seemly to the
 eye
 By trimly decking³ of herself. Through bushy
 grounds and groves,
 And over hills and dales, and launds⁴ and stony
 rocks she roves,
 620 Bare kneed with garment tucked up according to
 the wont⁵
 Of Phoebe, and she cheered the hounds with
 hallowing⁶ like a hunt,
 Pursuing game of hurtless sort, as hares made
 low before,
 Or stags with lofty heads, or bucks. But with the
 sturdy boar
 And ravening wolf, and bear-whelps armed with
 ugly paws, and eek⁷
 625 The cruel lions which delight in blood, and
 slaughter seek,
 She meddled not. And of these same she warned
 also thee,
 Adonis, for to shun them, if thou would'st have
 warned be.
 "Be bold on cowards," Venus said, "for whoso
 doth advance
 Himself against the bold, may hap to meet with
 some mischance.

¹ *Gnyde* i.e., Gnidus or Cnidus, an ancient Greek town, whose pre-
 siding deity was Venus; *Amathus* an ancient city in Cyprus where
 Venus was worshipped (it also became a centre of Adonis worship);
store abundance.

² *ay* continually.

³ *trimly decking* elegantly or finely attiring or adorning.

⁴ *launds* open spaces among woods; glades.

⁵ *wont* custom, customary usage.

⁶ *hallowing* calling or shouting (here, in order to urge on dogs to the
 chase). Phoebe is another name for Diana, Roman goddess of the
 hunt, the moon, and virginity.

⁷ *eek* eke: also, in addition.

630 Wherefore I pray thee, my sweet boy, forbear too
 bold to be.
 For fear thy rashness hurt thyself and work the
 woe of me,
 Encounter not the kind of beasts whom nature
 armed hath,
 For doubt thou buy thy praise too dear procuring
 thee some scath.⁸
 Thy tender youth, thy beauty bright, thy
 count'nance fair and brave
 635 Although they had the force to win the heart of
 Venus, have
 No pow'r against the lions, nor against the
 bristled swine.
 The eyes and hearts of savage beasts do nought
 to these incline.
 The cruel boars bear thunder in their hooked
 tushes,⁹ and
 Exceeding force and fierceness is in lions to
 withstand.
 640 And sure I hate them at my heart." To him
 demanding why,
 "A monstrous chance," quoth Venus, "I will tell
 thee by and by,
 That happened for a fault. But now unwonted
 toil hath made
 Me weary, and behold, in time this poplar with
 his shade
 Allureth, and the ground for couch doth serve to
 rest upon.
 645 I pray thee let us rest us here." They sat them
 down anon.
 And lying upward with her head upon his lap
 along,
 She thus began, and in her tale she bussed¹⁰ him
 among:
 "Perchance thou hast or¹¹ this time heard of one
 that overcame
 The swiftest men in footmanship. No fable was
 that fame.

⁸ *doubt* fear; *scath* scathe: hurt, harm.

⁹ *tushes* tusks.

¹⁰ *bussed* kissed.

¹¹ *or* ere, before.

650 She overcame them out of doubt. And hard it is
to tell
Thee whether she did in footmanship or beauty
more excel.
Upon a season as she asked of Phoebus, what he
was
That should her husband be, he said: 'For
husband do not pass.¹
O Atalanta, thou at all of husband hast no need.
655 Shun husbanding. But yet thou canst not shun it,
I thee rede.²
Alive thou shalt not be thyself.' She being sore³
afraid
Of this Apollo's oracle, did keep herself a maid,
And lived in the shady woods. When wooers to
her came,
And were of her importunate, she drove away
the same
660 With boistous words, and with sore⁴ condition of
the game:
'I am not to be had,' quoth she, 'unless ye able be
In running for to vanquish me. Ye must contend
with me
In footmanship. And who so wins the wager, I
agree
To be his wife. But if that he be found too slow,
then he
665 Shall lose his head. This of your game the very
law shall be.'
She was indeed unmerciful. But such is beauty's
pow'r,
That though the said condition were extreme and
over sour,
Yet many suitors were so rash to undertake the
same.
Hippomenes as a looker-on of this uncourteous
game,
670 Sat by, and said, "Is any man so mad to seek a
wife

¹ *pass* care.

² *rede* advise, counsel.

³ *sore* very much, grievously.

⁴ *boistous* rough, loud, or violent in sound; *sore* involving great hardship, painful exertion, unusual difficulty, etc.

With such apparent peril and the hazard of his
life?"
And utterly he did condemn the young men's
love. But when
He saw her face and body bare, (for why⁵ the
lady then
Did strip her to her naked skin) the which was
like to mine,
675 Or rather (if that thou wert made a woman) like
to thine:
He was amazed. And holding up his hands to
heaven, he say'th,
'Forgive me you with whom I found such fault
e'en now: in faith
I did not know the wager that ye ran for.' As he
praiseth
The beauty of her, in himself the fire of love he
raiseth.
680 And through an envy fearing lest she should
away be won,
He wished that ne'er⁶ a one of them so swift as
she might run.
'And wherefore,' quoth he, 'put not I myself in
press⁷ to try
The fortune of this wager? God himself
continually
Doth help the bold and hardy sort.' Now while
Hippomenes
685 Debates these things within himself and other
like to these,
The damsel runs as if her feet were wings. And
though that she
Did fly as swift as arrow from a Turkey⁸ bow: yet
he
More wondered at her beauty than at swiftness
of her pace.
Her running greatly did augment her beauty and
her grace.
690 The wind ay whisking from her feet the labels of
her socks⁹

⁵ *for why* because.

⁶ *ne'er* never.

⁷ *press* throng, multitude, crowd.

⁸ *Turkey* Turkish.

⁹ *labels of her socks* ribbons, tassels, or (perhaps) simply the fastenings of her shoes or sandals.

Upon her back as white as snow did toss her
golden locks,
And eke th'embroidered garters that were tied
beneath her ham.¹
A redness mixed with white upon her tender
body cam,²
As when a scarlet curtain strained³ against a
plastered wall
695 Doth cast like shadow, making it seem ruddy
therewithal.
Now while he stranger noted this, the race was
fully run,
And Atalant (as she that had the wager clearly
won)
Was crowned with a garland brave. The
vanquished sighing sore,
Did lose their lives according to agreement made
before.
700 Howbeit nought at all dismayed with these men's
luckless case
He stepped forth, and looking full upon the
maiden's face,
Said: 'Wherefore dost thou seek renown in
vanquishing of such
As were but dastards? Cope with⁴ me. If fortune
be so much
My friend to give me victory, thou needest not
hold scorn
705 To yield to such a noble man as I am. I am born
The son of noble Megaree, Onchestyes' son, and
he
Was son to Neptune. Thus am I great grandchild
by degree
In right descent of him that rules the waters.
Neither do
I out of kind degenerate from virtue meet⁵
thereto.

710 Or if my fortune be so hard as vanquished for to
be,
Thou shalt obtain a famous name by overcoming
me.⁷
In saying thus, Atlanta cast a gentle look on him,
And doubting whether she rather had to lose the
day or win,
Said thus: 'What God, an en'my to the beautiful,
is bent
715 To bring this person to his end, and therefore
hath him sent
To seek a wife with hazard of his life? If I
should be
Myself the judge in this behalf, there is not sure
in me
That⁶ doth deserve so dearly to be earned.
Neither dooth
His beauty move my heart at all. Yet is it such in
sooth
720 As well might move me. But because as yet a
child he is,
His person moves me not so much as doth his
age iwis.⁷
Besides that manhood is in him, and mind
unfraid of death;
Besides that of the wat'ry race from Neptune as
he seth⁸
He is the fourth; besides that he doth love me,
and doth make
725 So great accompt⁹ to win me to his wife, that for
my sake
He is contented for to die, if fortune be so sore
Against him to deny him me. Thou stranger
hence therefore.
Away, I say, now while thou may'st, and shun my
bloody bed.
My marriage cruel is, and craves the losing of thy
head.
730 There is no wench but that would such a
husband gladly catch.

¹ *ham* the part of the leg at the back of the knee; the hollow or bend of the knee.

² *cam* came.

³ *strained* stretched.

⁴ *dastards* dullards, sots; *Cope with* contend, engage with; match (yourself) against.

⁵ *meet* fitting, appropriate.

⁶ *That* i.e., that which.

⁷ *iwis* indeed.

⁸ *seth* says.

⁹ *accompt* account.

And she that wise were might desire to meet with
 such a match.
 But why now after heading of so many, do I care
 For thee? Look thou to that. For sith¹ so many
 men as are
 Already put to slaughter cannot warn thee to
 beware,
 735 But that thou wilt be weary of thy life, die: do
 not spare.
 And shall he perish then because he sought to
 live with me?
 And for his love unworthily with death rewarded
 be?
 All men of such a victory will speak too foul a
 shame.
 But all the world can testify that I am not to
 blame.
 740 Would God thou would'st desist. Or else because
 thou art so mad,
 I would to God a little more thy feet of swiftness
 had.
 Ah, what a maiden's countenance is in this
 childish face?
 Ah, foolish boy Hippomenes, how wretched is
 thy case?
 I would thou never had'st me seen. Thou worthy
 art of life.
 745 And if so be I happy were, and that to be a wife
 The cruel dest'nies had not me forbidden, sure
 thou art
 The only wight with whom I would be matched
 with all my heart.
 This spoken—she yet raw and but new stricken
 with the dart
 Of Cupid, being ignorant, did love and knew it
 nat²—
 750 Anon her father and the folk assembled, willed
 that
 They should begin their wonted race. Then
 Neptune's issue prayed
 With careful heart and voice to me, and thus
 devoutly said,

¹ *sith* since, seeing that.

² *nat* not.

'O Venus, favour mine attempt, and send me
 down thine aid
 To compass my desired love which thou hast on
 me laid.'
 755 His prayer moved me (I confess), and long I not
 delayed
 Before I helped him. Now there is a certain field
 the which
 The Cyprian folk call Damasene, most fertile and
 most rich
 Of all the Cyprian fields: the same was consecrate
 to me
 In ancient time, and of my Church the glebland
 wont to be.³
 760 Amid this field, with golden leaves there grows a
 goodly tree,
 The crackling boughs whereof are all of yellow
 gold. I came
 And gathered golden apples three, and bearing
 thence the same
 Within my hand immediately to Hippomen I gat,⁴
 Invisible to all wights else save him and taught
 him what
 765 To do with them. The trumpets blew, and
 girding⁵ forward, both
 Set forth, and on the hovering dust with nimble
 feet each go'th.⁶
 A man would think they able were upon the sea
 to go
 And never wet their feet, and on the ails⁷ of corn
 also
 That still is growing in the field, and never down
 them tread.
 770 The man took courage at the shout and words of
 them that said:
 'Now, now is time, Hippomenes, to ply it, hie
 apace!⁸

³ *glebland* glebe-land: a portion of land assigned to a clergyman as part of his benefice; *wont to be* by custom (accounted) to be.

⁴ *gat* got.

⁵ *girding* rushing, starting, springing.

⁶ *go'th* goeth.

⁷ *ail* the awn, the bristly growth at the top of ripened, barley, oats, or other grasses.

⁸ *to ply it* to exert (one's strength); *hie apace* hasten with speed.

Enforce thyself with all thy strength! Lag not in
any case!
Thou shalt obtain!¹ It is a thing right doubtful
whether he
At these well-willing words of theirs rejoiced
more, or she.
775 O Lord, how often when she might outstrip him
did she stay,
And gazed long upon his face, right loath to go
her way.
A weary breath proceeded from their parched
lips, and far
They had to run. Then Neptune's imp her
swiftness to disbar,
Trolled¹ down at one side of the way an apple of
the three.
780 Amazed thereat, and covetous of the goodly
apple, she
Did step aside and snatched up the rolling fruit
of gold.
With that Hippomenes coted² her. The folk that
did behold,
Made noise with clapping of their hands. She
recompensed her sloth
And loss of time with footmanship, and straight
again outgo³th³
785 Hippomenes, leaving him behind. And being
stayed agen⁴
With taking up the second, she him overtook.
And when
The race was almost at an end, he said: 'O
Goddess, thou
That art the author of this gift, assist me friendly
now,'
And therewithal, of purpose that she might the
longer be
790 In coming, he with all his might did bowl the last
of three
Askew at one side of the field. The lady seemed
to make
A doubt⁵ in taking of it up. I forced her to take

¹ *Trolled* rolled, bowled.

² *coted* passed.

³ *outgo'th* outgoeth: passes, outdistances.

⁴ *agen* again.

⁵ *to make / A doubt* to hesitate.

It up, and to the apple I did put a heavy weight,
And made it of such massiness she could not lift
it straight.
795 And lest that I in telling of my tale may longer
be,
Than they in running of their race, outstripped
quite was she.
And he that won her, marrying her enjoyed her
for his fee.
Thinkst thou I was not worthy thanks, Adonis,
think's' thou
I earned not that he to me should frankincense
allow?
800 But he forgetful neither thanks nor frankincense
did give.
By means whereof to sudden wrath he justly did
me drive.
For being grieved with the spite, because I would
not be
Despised of such as were to come, I thought it
best for me
To take such vengeance of them both as others
might take heed
805 By them. And so against them both in anger I
proceed.
A temple of the mother of the gods that vowed
was
And builded by Echion in a darksome grove,
they pass.
There through my might Hippomenes was
touched and stirred so,
That needs he would to venery⁶ though out of
season go.
810 Not far from this same temple was with little
light a den,
With pommey⁷ vaulted naturally, long consecrate
ere then
For old religion; not unlike a cave where priests
of yore
Bestowed had of images of wooden gods good
store.
Hippomenes ent'ring hereinto defiled the holy
place,

⁶ *venery* sexual intercourse.

⁷ *pommey* made of pumice, a type of lava rock.

815 With his unlawful lust from which the idols
 turned their face.
 And Cybell¹ with the towered tops disdain-
 ing, doubted whether
 She in the lake of Styx might drown the wicked
 folk together.
 The penance seemed over light. And therefore
 she did cause
 Thin yellow manes to grow upon their necks, and
 hooked paws
 820 Instead of fingers to succeed. Their shoulders
 were the same
 They were before: with wondrous force deep
 breasted they became.
 Their look became fierce, cruel, grim, and sour;²
 a tufted tail
 Stretched out in length far after them upon the
 ground doth trail.
 Instead of speech they roar; instead of bed they
 haunt the wood;
 825 And dreadful unto others they for all their cruel
 mood
 With tamed teeth chank³ Cybell's bits in shape of
 lions. Shun
 These beasts, dear-heart; and not from these
 alonely⁴ see thou run,
 But also from each other beast that turns not
 back to flight
 But off'reth with his boistous⁵ breast to try the
 chance of fight,
 830 Anemis least thy valiantness be hurtful to us
 both."⁶
 This warning given, with yoked swans away
 through air she goth.
 But manhood by admonishment restrained could
 not be.

By chance his hounds in following of the track, a
 boar did see,
 And roused him. And as the swine was coming
 from the wood,
 835 Adonis hit him with a dart⁷ askew, and drew the
 blood.
 The boar straight with his hooked groin⁸ the
 hunting staff out drew
 Bestained with his blood, and on Adonis did
 pursue,
 Who trembling and retiring back, to place of
 refuge drew.
 And hiding in his cods⁹ his tusks as far as he
 could thrust
 840 He laid him all along for dead upon the yellow
 dust.
 Dame Venus in her chariot drawn with swans
 was scarce arrived
 At Cyprus, when she knew afar the sigh of him
 deprived
 Of life. She turned her cygnets back, and when
 she from the sky
 Beheld him dead, and in his blood beweltered¹⁰
 for to lie,
 845 She leaped down, and tore at once her garments
 from her brist,¹¹
 And rent her hair, and beat upon her stomach
 with her fist,
 And blaming sore the Dest'nies, said: "Yet shall
 they not obtain
 Their will in all things. Of my grief remembrance
 shall remain
 (Adonis) while the world doth last. From year to
 year shall grow
 850 A thing that of my heaviness and of thy death
 shall show
 The lively likeness. In a flow'r thy blood I will
 bestow.

¹ *Cybell* Cybele, the goddess of fertility and wild nature.

² *sour* sullen, embittered.

³ *chank* champ (said especially of a horse, biting impatiently at the bit in its mouth).

⁴ *alonely* only.

⁵ *boistous* savage.

⁶ The 1575 edition reads, "Lest that thine overhardness be hurtful to us both."

⁷ *dart* a light spear or javelin; also applied to pointed missiles in general, including arrows, etc.

⁸ *groin* snout.

⁹ *cods* testicles.

¹⁰ *beweltered* besmeared by weltering (in blood, etc.).

¹¹ *brist* breast (to rhyme with "fist," below).

Had'st thou the pow'r, Persephone, rank-scented
 mints to make
 Of women's limbs?¹ and may not I like pow'r
 upon me take
 Without disdain and spite, to turn Adonis to a
 flow'r?"
 855 This said, she sprinkled nectar on the blood,
 which through the pow'r
 Thereof did swell like bubbles sheer that rise in
 weather clear
 On water. And before that full an hour expired
 were,
 Of all one colour with the blood a flow'r² she
 there did find

E'en like the flow'r of that same tree whose fruit
 in tender rind
 860 Have pleasant grains enclosed. Howbe't the use
 of them is short.
 For why the leaves do hang so loose through
 lightness in such sort,
 As that the winds that all things pierce, with
 every little blast
 Do shake them off and shed them so as that
 they cannot last.

FINIS DECIMI LIBRI.³

—1567

¹ *Had'st thou ... limbs?* Discovering that her husband Pluto was having an affair with Minthe, daughter of Cocytus, Persephone transformed Minthe into the herb that now bears her name (*Metamorphoses*, Book 10, p. 244).

² The flower is the anemone.

³ Latin, "The End of the Tenth Book."