ther Dones (1603. + 1609 SONNET 111. 1 with GILDON; Q: "wish." chide quarrel. 2 of responsi-O, for my sake do you with Fortune chide, Whole for. 4 public means the necessity to appear in public (as an actor). public manners breeds gives rise to vulgar manners. 5 brand stigma. The guilty goddess of my harmful deeds, 6-7 And almost . . . dyer's hand and because of that my nature, like the That did not better for my life provide dyer's hand, is almost coloured by the material it must work with. 8 Than public means which public manners breeds renew'd cleansed. 10 eysell vinegar (prescribed by some physicians to Thence comes it that my name receives a brand; prevent the plague). 11-12 No bitterness . . . correct correction I will consider no bitter remedy to be bitter and I will undergo double penance And almost thence my nature is subdu'd to cure my ill behaviour. To what it works in, like the dyer's hand. Pity me then, and wish I were renew'd Whilst, like a willing patient, I will drink Potions of eysell 'gainst my strong infection; No bitterness that I will bitter think, EX CA Nor double penance, to correct correction. Pity me, then, dear friend, and I assure ye Even that your pity is enough to cure me. Friend D Goddess moth perc 112. 1 th' impression fill remove the scar. 2 vulgar com-Your love and pity doth th' impression fill Juniable mon. stamp'd . . . brow The allusion is to the branding of criminals upon the forehead. 3 calls . . . ill gives me a good reputation or a bad Which vulgar scandal stamp'd upon my brow; one. 4 So you . . . good allow so long as you cover over what is bad in For/what care I who calls me well or ill, me and acknowledge what is good. To "o'er-green" is to cover a bare spot So you o'er green my bad, my good allow? of ground with grass. 7-8 None else . . . or wrong no other person exists You are my all the world, and I must strive downe who can change my fixed sense of what is either right or wrong. This is the general meaning of these obscure lines which have been much debated To know my shames and praises from your tongue + and often emended. 9 profound deep. 10 voices opinions. adder's None else to me, nor I to none alive, sense deaf ears. The adder was believed to be deaf. 12 Mark how . . . That my steel'd sense or changes right or wrong. do dispense see how I excuse my refusal to hear (other people's opinions). 13 strongly . . . bred firmly centered in all my thoughts and concerns. In so profound abysm I throw all care 14 methinks are CAPELL; Q: "me thinkes y'are." Of others' voices that my adder's sense To critic and to flatterer stopped are. Mark how with my neglect I do dispense: You are so strongly in my purpose bred That all the world besides methinks are dead.