

TO HIS BOOKE.

Goe little booke: thy selfe present,
 As child whose parent is vnkent:
 To him that is the president
 Of noblesse and of cheualree,
 And if that Enuie barke at thee,
 As sure it will, for succoure flee
 Vnder the shadow of his wing,
 And asked, who thee forth did bring,
 A shepheards swaine saye did thee sing,
 All as his straying flocke he fedde:
 And when his honor has thee redde,
 Craue pardon for my hardyhedde.
 But if that any aske thy name,
 Say thou wert base begot with blame:
 For thy thereof thou takest shame.
 And when thou art past ieopardie,
 Come tell me, what was sayd of mee:
 And I will send more after thee.

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Immeritō.

¶ *To the most excellent and learned both*
Orator and Poete, Mayster Gabriell Haruey, his
verie special and singular good frend E. K. commen-
deth the good lyking of this his labour,
and the patronage of the
new Poete.

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VNCOVTHE VNKISTE, Sayde the olde famous Poete
 Chaucer: whom for his excellencie and wonderfull skil in
 making, his scholler Lidgate, a worthy scholler of so excellent
 a maister, calleth the Loadestarre of our Language: and whom
 our Colin clout in his Æglogue called Tityrus the God of
 shepheards, comparing hym to the worthines of the Roman
 Tityrus Virgile. Which prouerbe, myne owne good friend
 Ma. Haruey, as in that good old Poete it serued well Pandares
 purpose, for the bolstering of his baudy brocage, so very well
 taketh place in this our new Poete, who for that he is vncouth
 (as said Chaucer) is vnkist, and vnknew to most men, is
 regarded but of few. But I dout not, so soone as his name
 shall come into the knowledg of men, and his worthines be
 sounded in the tromp of fame, but that he shall be not onely
 kiste, but also beloued of all, embraced of the most, and
 wondred at of the best. No lesse I thinke, deserueth his
 wittinesse in deuising, his pithinesse in vttering, his com-
 plaints of loue so louely, his discourses of pleasure so pleas-
 antly, his pastorall rudenesse, his morall wisesnesse, his dewe
 obseruing of Decorum euerye where, in personages, in seasons,
 in matter, in speech, and generally in al seemely simplicitie
 of handling his matter, and framing his words: the which of
 many thinges which in him be straunge, I know will seeme
 the straungest, the words them selues being so auncient, the
 knitting of them so short and intricate, and the whole Periode
 and compasse of speache so delightsome for the roundnesse,
 and so graue for the straungenesse. And firste of the wordes
 to speake, I graunt they be something hard, and of most men
 vnused, yet both English, and also vsed of most excellent

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30 Authors and most famous Poetes. In whom whenas this our
 Poet hath bene much traueiled and throughly redd, how could
 it be, (as that worthy Oratour sayde) but that walking in the
 sonne although for other cause he walked, yet needes he
 35 mought be sunburnt; and hauing the sound of those auncient
 Poetes still ringing in his eares, he mought needes in singing
 hit out some of their tunes. But whether he vseth them by
 such casualitye and custome, or of set purpose and choyse, as
 40 thinking them fittest for such rustically rudenesse of
 shepheards, eyther for that they rough sounde would make
 his rymes more ragged and rustical, or els because such olde
 and obsolete wordes are most vsed of country folke, sure I
 think, and think I think not amisse, that they bring great grace
 45 and, as one would say, autoritie to the verse. For albe amongst
 many other faultes it specially be objected of Valla against
 Liuius, and of other against Saluste, that with ouer much studie
 they affect antiquitie, as coueting thereby credence and honor
 of elder yeeres, yet I am of opinion, and eke the best learned
 are of the lyke, that those auncient solemne wordes are a great
 50 ornament both in the one and in the other; the one labouring
 to set forth in hys worke an eternall image of antiquitie,
 and the other carefully discoursing matters of grauitie and
 importance. For if my memory fayle not, Tullie in that
 booke, wherein he endeouureth to set forth the paterne of a
 perfect Oratour, sayth that oftymes an auncient worde maketh
 55 the style seeme graue, and as it were reuerend: no otherwise
 then we honour and reuerence gray heares for a certain
 religious regard, which we haue of old age. yet nether euery
 where must old wordes be stuffed in, nor the common Dialecte
 60 and maner of speaking so corrupted therby, that as in old
 buildinges it seeme disorderly and ruinous. But all as in most
 exquisite pictures they vse to blaze and portraict not onely
 the daintie lineaments of beautye, but also rounde about it
 to shadow the rude thickets and craggy cliffs, that by the
 basenesse of such parts, more excellency may accrew to the
 principall; for oftymes we fynde ourselves, I knowe not how,
 65 singularly delighted with the shewe of such naturall rudenesse,
 and take great pleasure in that disorderly order. Euen so doe
 those rough and harsh termes enlumine and make more clearly

to appeare the brightnesse of braue and glorious wordes. So
 oftymes a dischorde in Musick maketh a comely con-
 70 cordaunce: so great delight tooke the worthy Poete Alceus to
 behold a blemish in the ioynt of a wel shaped body. But if
 any will rashly blame such his purpose in choyse of old and
 vnwonted wordes, him may I more iustly blame and condemne,
 75 or of witlesse headnesse in iudging, or of heedelesse hardnesse
 in condemning. for not marking the compasse of hys bent, he
 wil iudge of the length of his cast. for in my opinion it is one
 special prayse, of many whych are dew to this Poete, that he
 hath laboured to restore, as to theyr rightfull heritage such
 80 good and naturall English wordes, as haue ben long time out
 of vse and almost cleare disherited. Which is the onely cause,
 that our Mother tonge, which truly of it self is both ful
 enough for prose and stately enough for verse, hath long time
 85 ben counted most bare and barren of both. which default
 when as some endeoured to salue and recure, they patched
 vp the holes with peces and rags of other languages, borrowing
 here of the french, there of the Italian, euery where of the
 Latine, not weighing how il, those tongues accorde with
 themselves, but much worse with ours: So now they haue
 90 made our English tongue, a gallimaufrey or hodgepodge of al
 other speches. Other some not so wel seene in the English
 tonge as perhaps in other languages, if them happen to here
 an olde word albeit very naturall and significant, crye out
 streight way, that we speak no English, but gibbrish, or rather
 95 such, as in old time Euanders mother spake. whose first shame
 is, that they are not ashamed, in their own mother tonge
 straungers to be counted and alienes. The second shame no
 lesse then the first, that what so they vnderstand not, they
 100 streight way deeme to be sencelesse, and not at al to be
 vnderstode. Much like to the Mole in Æsopes fable, that being
 blynd her selfe, would in no wise be perswaded, that any beast
 could see. The last more shameful then both, that of their
 owne country and naturall speach, which together with their
 105 Nources milk they sucked, they haue so base regard and
 bastard iudgement, that they will not onely themselues not
 labor to garnish and beautifie it, but also repine, that of other
 it shold be embellished. Like to the dogge in the maunger,

that him selfe can eate no hay, and yet barketh at the hungry bullock, that so faine would feede: whose currish kind though cannot be kept from barking, yet I conne them thanke that they refrain from byting.

Now for the knitting of sentences, whych they call the ioynts and members therof, and for al the compasse of the speach, it is round without roughnesse, and learned wythout hardnes, such indeede as may be perceiued of the leaste, vnderstoode of the moste, but iudged onely of the learned. For what in most English wryters vseth to be loose, and as it were vngyrt, in this Authour is well grounded, finely framed, and strongly trussed vp together. In regard wherof, I scorne and spue out the rakehellve route of our ragged rymers (for so themselves vse to hunt the letter) which without learning boste, without iudgement iangle, without reason rage and fome, as if some instinct of Poeticall spirite had newly rauished them aboue the meannesse of commen capacitie. And being in the midst of all theyr brauery, sodenly eyther for want of matter, or of ryme, or hauing forgotten theyr former concept, they seeme to be so pained and traueiled in theyr remembrance, as it were a woman in childebirth or as that same Pythia, when the traunce came vpon her.

Os rabidum fera corda domans &c.

Nethellesse let them a Gods name feede on theyr owne folly, so they seeke not to darken the beames of others glory. As for Colin, vnder whose person the Authour selfe is shadowed, how furre he is from such vaunted titles and glorious shoues, both him selfe sheweth, where he sayth.

Of Muses Hobbin. I conne no skill. And,
Enough is me to paint out my vnrest, &c.

And also appeareth by the basenesse of the name, wherein, it semeth, he chose rather to vnfold great matter of argument couertly, then professing it, not suffice thereto accordingly. which moued him rather in *Æglogues*, then other wise to write, doubting perhaps his habilitie, which he little needed,

or mynding to furnish our tongue with this kinde, wherein it faultheth, or following the example of the best and most auncient Poetes, which deuised this kind of wryting, being both so base for the matter, and homely for the manner, at the first to trye theyr habilitie: and as young birdes, that be newly crept out of the nest, by little first to proue theyr tender wyngs, before they make a greater flight. So flew Theocritus, as you may perceiue he was all ready full fledged. So flew Virgile, as not yet well feeling his wynges. So flew Mantuane, as being not full somd. So Petrarque. So Boccace; So Marot, Sanazarus, and also diuers other excellent both Italian and French Poetes, whose foting this Author euery where followeth, yet so as few, but they be wel sented can trace him out. So finally flyeth this our new Poete, as a bird, whose principals be scarce growen out, but yet as that in time shall be hable to keepe wing with the best.

Now as touching the generall dryft and purpose of his *Æglogues*, I mind not to say much, him selfe labouring to conceale it. Onely this appeareth, that his vnstayed yougth had long wandred in the common Labyrinth of Loue, in which time to mitigate and allay the heate of his passion, or els to warne (as he sayth) the young shepheards .s. his equalls and companions of his vnfortunate folly, he compiled these xij. *Æglogues*, which for that they be proportioned to the state of the xij. monethes, he termeth the SHEPHEARDS CALENDAR, applying an olde name to a new worke. Hereunto haue I added a certain Glosse or scholion for the exposition of old wordes and harder phrases: which maner of glosing and commenting, well I wote, wil seeme straunge and rare in our tongue: yet for somuch as I knew many excellent and proper deuises both in wordes and matter would passe in the speedy course of reading, either as vnknownen, or as not marked, and that in this kind, as in other we might be equal to the learned of other nations, I thought good to take the paines vpon me, the rather for that by means of some familiar acquaintance I was made priuie to his counsell and secret meaning in them, as also in sundry other works of his. which albeit I know he nothing so much hateth, as to promulgate, yet thus much haue I aduentured vpon his frendship, him selfe being for

long time furre estraunged, hoping that this will the rather
 occasion him, to put forth diuers other excellent works of his,
 which slepe in silence, as his Dreames, his Legendes, his
 Court of Cupide, and sondry others; whose commendations
 to set out, were verye vayne; the thinges though worthy of
 many, yet being knowne to few. These my present paynes if
 to any they be pleasurable or profitable, be you iudge, mine
 own good Maister Haruey, to whom I haue both in respect
 of your worthnesse generally, and otherwyse vpon some par-
 ticular and special considerations voued this my labour, and
 the maydenhead of this our commen frends Poetrie, himselfe
 hauing already in the beginning dedicated it to the Noble and
 worthy Gentleman, the right worshipfull Ma. Phi. Sidney, a
 special fauourer and maintainer of all kind of learning. Whose
 cause I pray you Sir, yf Enuie shall stur vp any wrongful
 accusation, defend with your mighty Rhetorick and other
 your rare gifts of learning, as you can, and shield with your
 good wil, as you ought, against the malice and outrage of so
 many enemies, as I know wilbe set on fire with the sparks of
 his kindled glory. And thus recommending the Author vnto
 you, as vnto his most special good frend, and my selfe vnto
 you both, as one making singuler account of two so very good
 and so choise frends, I bid you both most hartely farwel, and
 commit you and your most commendable studies to the tuicion
 of the greatest.

*Your owne assuredly to
 be commaunded E. K.*

Post scr

Now I trust M. Haruey, that vpon sight of your special frends
 and fellow Poets doings, or els for enuie of so many vnworthy
 Quidams, which catch at the garlond, which to you alone is
 dewe, you will be perswaded to pluck out of the hateful
 darknesse, those so many excellent English poemcs of yours,
 which lye hid, and bring them forth to eternall light. Trust
 me you doe both them great wrong, in depriuing them of
 the desired sonne, and also your selfe, in smothering your
 deserued prayses, and all men generally, in withholding from
 them so diuine pleasures, which they might conceiue of your

gallant English verses, as they haue already doene of your
 Latine Poemes, which in my opinion both for inuention and
 Elocution are very delicate, and superexcellent. And thus
 againe, I take my leaue of my good Mayster Haruey. from
 my lodging at London thys 10. of Aprill. 1579.

*The generall argument of
the whole booke.*

Little I hope, needeth me at large to discourse the first Originall of Æglogues, hauing already touched the same. But for the word Æglogues I know is vnknown to most, and also mistaken of some the best learned (as they think) I wyl say somewhat thereof, being not at all impertinent to my present purpose.

They were first of the Greekes the inuentours of them called Æglogai as it were *αἶγον* or *αἰγονόμων*. *λόγοι*. that is Goteheards tales. For although in Virgile and others thespeakers be more shepheards, then Goteheards, yet Theocritus in whom is more ground of authoritie, then in Virgile, this specially from that deriuig, as from the first head and wellspring the whole Inuencion of his Æglogues, maketh Goteheards the persons and authors of his tales. This being, who seeth not the grossnesse of such as by colour of learning would make vs beleue that they are more rightly termed Eclogai, as they would say, extraordinary discourses of vnnescessarie matter, which definition albe in substaunce and meaning it agree with the nature of the thing, yet nowhit answereth with the *ἀνάλλυσις* and interpretation of the word. For they be not termed Eclogues, but Æglogues. which sentence this authour very well obseruing, vpon good iudgement, though indecde few Goteheards haue to doe herein, nethelesse doubteth not to cal them by the vsed and best known name. Other curious discourses hereof I reserue to greater occasion. These xij. Æglogues euery where answering to the seasons of the twelue monethes may be well deuided into three formes or ranckes. For eyther they be Plaintiue, as the first, the sixth, the eleuenth, and the twelfth, or recreatiue, such as al those be, which conceue matter of loue, or commendation of special personages, or Moral: which for the most part be mixed with some Satyricall bitternesse, namely the second of reuerence dewe to old age, the fift of coloured deceit, the seuenth and ninth of dissolute shepheards and pastours, the tenth of contempt of Poetrie and pleasaunt wits. And to this diuision may euery thing herein be reasonably applied: A few onely

except, whose speciall purpose and meaning I am not priuie to. And thus much generally of these xij. Æclogues. Now will we speake particularly of all, and first of the first. which he calleth by the first monethes name Ianuarie: wherein to some he may seeme fowly to haue faulted, in that he erroneously beginneth with that moneth, which beginneth not the yeare. For it is wel known, and stoutely mainteyned with stronge reasons of the learned, that the yeare beginneth in March. for then the sonne reneweth his finished course, and the seasonable spring refresheth the earth, and the plesaunce thereof being buried in the sadnesse of the dead winter now worne away, relieth. This opinion maynteine the olde Astrologers and Philosophers, namely the reuerend Andalo, and Macrobius in his holydayes of Saturne, which account also was generally obserued both of Grecians and Romans. But sauing the leaue of such learned heads, we mayntaine a custome of counting the seasons from the moneth Ianuary, vpon a more speciall cause, then the heathen Philosophers euer coulde conceiue, that is, for the incarnation of our mighty Sauour and eternall redeemer the L. Christ, who as then renewing the state of the decayed world, and returning the compasse of expired yeres to theyr former date and first commencement, left to vs his heires a memoriall of his birth in the ende of the last yeere and beginning of the next. which reckoning, beside that eternall monument of our saluation, leaneth also vpon good prooffe of special iudgement. For albeit that in elder times, when as yet the count of the yere was not perfected, as afterwarde it was by Iulius Cæsar, they began to tel the monethes from Marches beginning, and according to the same God (as is sayd in Scripture) commaunded the people of the Iewes to count the moneth Abib, that which we call March, for the first moneth, in remembrance that in that moneth he brought them out of the land of Ægypt: yet according to tradition of latter times it hath bene otherwise obserued, both in gouernment of the church, and rule of Mightiest Realmes. For from Iulius Cæsar who first obserued the leape yeere which he called Bissextilem Annum, and brought in to a more certain course the odde wandering dayes which of the Greekes were called *ὑπερβαίνοντες*. of the Romanes intercalares (for in

such matter of learning I am forced to vse the termes of the learned) the monethes haue bene nombred xij. which in the first ordinaunce of Romulus were but tenne, counting but CCCiij. dayes in euery yere, and beginning with March. But Numa Pompilius, who was the father of al the Romain ceremonies and religion, seeing that reckoning to agree neither with the course of the sonne, nor of the Moone, therevnto added two monethes, Ianuary and February: wherin it seemeth, that wise king minded vpon good reason to begin the yere at Ianuarie, of him therefore so called tanquam Ianua anni the gate and entraunce of the yere, or of the name of the god Ianus, to which god for that the old Paynims attributed the byrth and beginning of all creatures new comming into the worlde, it seemeth that he therfore to him assigned the beginning and first entraunce of the yere. which account for the most part hath hetherto continued. Notwithstanding that the Ægyptians beginne theyr yere at September, for that according to the opinion of the best Rabbins, and very purpose of the scripture selfe, God made the worlde in that Moneth, that is called of them Tisri. And therefore he commaunded them, to keepe the feast of Pautions in the end of the yere, in the xv. day of the seuenth moneth, which before that time was the first.

But our Authour respecting nether the subtiltie of thone parte, nor the antiquitie of thother, thinketh it fittest according to the simplicitie of common vnderstanding, to begin with Ianuarie, wening it perhaps no decorum, that Shepheard should be seene in matter of so deepe insight, or canuase a case of so doubtful iudgment. So therefore beginneth he, and so continueth he throughout.

Januarye.



Ægloga prima.

ARGUMENT.

In this fyrst Æglogue Colin cloute a shepheardes boy complaineth him of his enfortunate loue, being but newly (as semeth) enamoured of a countrie lasse called Rosalinde: with which strong affection being very sore traueled, he compareth his carefull case to the sadde season of the yere, to the frostie ground, to the frozen trees, and to his owne winterbeaten flocke. And lastlye, fynding himselfe robbed of all former pleasure and delights, hee breaketh his Pipe in peeces, and casteth him selfe to the ground.

COLIN Cloutre.

A shepheards boye (no better doe him call)
when Winters wastful spight was almost spent,
All in a sunneshine day, as did befall,
Led forth his flock, that had bene long ypent.
So faynt they woxe, and feeble in the folde,
That now vnnethes their feete could them vphold.

October.

*Ægloga decima.*

ARGUMENT.

In Cuddie is set out the perfecte paterne of a Poete, which finding no maintenance of his state and studies, complayneth of the contempte of Poetrie, and the causes thereof: Specially having bene in all ages, and even amongst the most barbarous awayes of singular account and honor, and being indeede so worthy and commendable an arte: or rather no arte, but a diuine gift and heauenly instinct not to bee gotten by labour and learning, but adorned with both: and poured into the witte by a certaine *ἐνθουσιασμός*, and celestiall inspiration, as the Author hereof elswhere at large discourseth, in his booke called the English Poete, which booke being lately come to my hands, I mynde also by Gods grace vpon further aduisement to publish.

PIERCE.

CUDDIE.

Cuddie, for shame hold vp thy heauye head,
And let vs cast with what delight to chace,
And weary thys long lingring *Phæbus* race.
Whilome thou wont the shepheards laddes to leade,
In rymes, in ridles, and in bydding base:
Now they in thee, and thou in sleepe art dead.

CUDDYE.

Piers, I haue pyped erst so long with payne,
That all mine Oten reedes bene rent and wore:
And my poore Muse hath spent her spared store,
Yet little good hath got, and much lesse gayne.
Such pleasure makes the Grashopper so poore,
And ligge so layd, when Winter doth her straine:

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The dapper ditties, that I wont deuise,
To feede youtthes fancie, and the flocking fry,
Delighten much: what I the bett for thy?
They han the pleasure, I a slender prise.
I beate the bush, the byrds to them doe flye:
What good thereof to Cuddie can arise?

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PIERS.

Cuddie, the prayse is better, then the price,
The glory eke much greater then the gayne:
O what an honor is it, to restraine
The lust of lawlesse youth with good aduice:
Or pricke them forth with pleasure of thy vaine,
Whereto thou list their trayned willes entice.

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Soone as thou gynst to sette thy notes in frame,
O how the rurall routes to thee doe cleaue:
Seemeth thou dost their soule of sence bereaue,
All as the shepheard, that did fetch his dame
From *Plutoes* balefull bowre withouten leaue:
His musicks might the hellish hound did tame.

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CUDDIE.

So praysen babes the Peacocks spotted traine,
And wondren at bright *Argus* blazing eye:
But who rewards him ere the more for thy?
Or feedes him once the fuller by a graine?
Sike prayse is smoke, that sheddeth in the skye,
Sike words bene wynd, and wasten soone in vayne.

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PIERS.

Abandon then the base and viler clowne,
 Lyft vp thy selfe out of the lowly dust:
 And sing of bloody Mars, of wars, of giusts.
 Turne thee to those, that weld the awful crowne,
 To doubted Knights, whose woundlesse armour rusts,
 And helmes vnbruzed wexen dayly browne.

There may thy Muse display her fluttryng wing,
 And stretch her selfe at large from East to West:
 Whither thou list in fayre *Elisa* rest,
 Or if thee please in bigger notes to sing,
 Aduance the worthy whome shee loueth best,
 That first the white beare to the stake did bring.

And when the stubborn stroke of stronger sounds,
 Has somewhat slackt the tenor of thy string:
 Of loue and lusthead tho mayst thou sing,
 And carrol lowde, and leade the Myllers rownde,
 All were *Elisa* one of thilke same ring.
 So mought our *Cuddies* name to Heauen sownde.

CUDDYE.

Indeede the Romish *Tityrus*, I heare,
 Through his *Mecenas* left his Oaten reede,
 Whereon his earst had taught his flocks to feede,
 And laboured lands to yield the timely eare,
 And eft did sing of warres and deadly drede,
 So as the Heauens did quake his verse to here.

But ah *Mecenas* is yclad in claye,
 And great *Augustus* long ygoe is dead:
 And all the worthies *liggen* wrapt in leade,
 That matter made for Poets on to play:
 For euer, who in derring doe were drede,
 The loftie verse of hem was loued aye.

But after vertue gan for age to stoupe,
 And mighty manhode brought a bedde of ease:
 The vaunting Poets found nought worth a pease,
 To put in preace among the learned troupe.
 Tho gan the streames of flowing wittes to cease,
 And sonnebright honour pend in shamefull coupe.

And if that any buddes of Poesie,
 Yet of the old stocke gan to shoote agayne:
 Or it mens follies mote be forst to fayne,
 And rolle with rest in rymes of *rybaudrye*:
 Or as it sprong, it wither must agayne:
 Tom Piper makes vs better melodie.

PIERS.

O pierlesse Poesye, where is then thy place?
 If nor in Princes pallace thou doe sitt:
 (And yet is Princes pallace the most fitt)
 Ne brest of baser birth doth thee embrace.
 Then make thee winges of thine aspyring wit,
 And, whence thou camst, flye backe to heauen apace.

CUDDIE.

Ah *Percy* it is all to weake and wanne,
 So high to sore, and make so large a flight:
 Her peeced pyneons bene not so in plight,
 For *Colin* fittes such famous flight to scanne:
 He, were he not with loue so ill bedight,
 Would mount as high, and sing as soote as Swanne.

PIERS.

Ah fon, for loue does teach him climbe so hie,
 And lyftes him vp out of the loathsome myre:
 Such immortall mirrhor, as he doth admire,
 Would rayse ones mynd about the starry skie.
 And cause a caytiue corage to aspire,
 For lofty loue doth loath a lowly eye.

CUDDIE.

All otherwise the state of Poet stands,
For lordly loue is such a Tyranne fell:
That where he rules, all power he doth expell.

The vaunted verse a vacant head demaundes,
Ne wont with crabbed care the Muses dwell:
Vnwisely weaues, that takes two webbes in hand.

Who euer casts to compasse weightye prise,
And thinks to throwe out thondring words of threate:
Let powre in lauish cups and thirftie bitts of meate,
For *Bacchus* fruite is fend to *Phæbus* wise.
And when with Wine the braine begins to sweate,
The numbers flowe as fast as spring doth ryse.

Thou kenst not *Peræie* howe the ryme should rage.
O if my temples were distaind with wine,
And girt in girlonds of wild Yuie twine,
How I could reare the Muse on stately stage,
And teache her tread aloft in buskin fine,
With quaint *Bellona* in her equipage.

But ah my corage cooles ere it be warme,
For thy, content vs in thys humble shade:
Where no such troublous tydes han vs assayde,
Here we our slender pipes may safely charme.

PIERS.

And when my Gates shall han their bellies layd:
Cuddie shall haue a Kidde to store his farme.

Cuddies Embleme.
Agitante calescimus illo &c.

GLOSSE.

This *Æglogue* is made in imitation of Theocritus his xvi. Idilion,
wherein hee reproued the Tyranne Hiero of Syracuse for his

nigardise towarde Poetes, in whome is the power to make men
immortal for their good dedes, or shameful for their naughty
lyfe. And the lyke also is in Mantuane, The style hereof as also
that in Theocritus, is more loftye then the rest, and applyed to
the heighte of Poeticall witte.

[1] Cuddie) I doubte whether by Cuddie be specified the authour
selfe, or some other. For in the eyght *Æglogue* the same person
was brought in, singing a Cansion of Colins making, as he sayth.
So that some doubt, that the persons be different.

[4] Whilome) sometime. [8] Oaten reedes) Avena.

[12] Ligge so layde) lye so faynt and vnlustye. [13] Dapper)
pretye.

[14] Frye) is a bold Metaphore, forced from the spawning fishes. for
the multitude of young fish be called the frye.

[21] To restraine.) This place seemeth to conspyre with Plato, who
in his first booke de Legibus sayth, that the first inuention of
Poetry was of very vertuous intent. For at what time an infinite
number of youth vsually came to theyr great solemne feastes
called Panegyrica, which they vsed euery fyue yeere to hold, some
learned man being more hable then the rest, for speciall gyftes
of wytte and Musicke, would take vpon him to sing fine verses
to the people, in prayse eyther of vertue or of victory or of
immortality or such like. At whose wonderful gyft al men being
astonied and as it were rauished, with delight, thinking (as it was
indeed) that he was inspired from aboue, called him vatem: which
kinde of men afterwarde framing their verses to lighter musick
(as of musick be many kinds, some sadder, some lighter, some
martiall, some herotical: and so diuersely eke affect the myndes of
men) found out lighter matter of Poesie also, some playing
wyth loue, some scorning at mens fashions, some powred out in
pleasures, and so were called Poetes or makers.

[27] Sence bereaue) what the secrete working of Musick is in the
myndes of men, aswell appeareth, hereby, that some of the
auncient Philosophers, and those the moste wise, as Plato and
Pythagoras held for opinion, that the mynd was made of a certaine
harmonie and musicall numbers, for the great compassion and
likenes of affection in thone and in the other as also by that
memorable history of Alexander: to whom when as Timotheus
the great Musitian playd the Phrygian melodie, it is said, that he

was distraught with such vnwonted fury, that streight way rysing from the table in great rage, he caused himselfe to be armed, as ready to goe to warre (for that musick is very war like.) And immediatly whenas the Musitian chaunged his stroke into the Lydian and Ionique harmony, he was so furr from warring, that he sat as sty!, as if he had bene in matters of counsell. Such might is in musick. wherefore Plato and Aristotle forbid the Arabian Melodie from children and youth. for that being altogither on the fyft and vii, tone, it is of great force to molifie and quench the kindly courage, which vseth to burne in yong breasts. So that it is not incredible which the Poete here sayth, that Musick can bereaue the soule of sence.

[28] The shepheard that) Orpheus: of whom is sayd, that by his excellent skil in Musick and Poetry, he recouered his wife Eurydice from hell.

[32] Argus eyes) of Argus is before said, that Iuno to him committed hir husband Iupiter his Paragon Ió, because he had an hundred eyes: but afterwarde Mercury wyth hys Musick lulling Argus aslepe, slew him and brought Ió away, whose eyes it is sayd that Iuno for his eternall memory placed in her byrd the Peacocks tayle. for those coloured spots indeede resemble eyes.

[41] Woundlesse armour) vnwounded in warre, doe rust through long peace.

[43] Display) A poeticall metaphore: whereof the meaning is, that if the Poet list shoue his skill in matter of more dignitie, then is the homely /Eglogue, good occasion is him offered of higher veyne and more Heroicall argument, in the person of our most gracious soueraign, whom (as before) he calleth Elisa. Or if mater of knightthoode and cheualrie please him better, that there be many Noble and valiaunt men, that are both worthy of his payne in theyr deserued prayses, and also fauourers of hys skil and faculty.

[47] The worthy) he meaneth (as I guesse) the most honorable and renowned the Erle of Leycester, whom by his cognisance (although the same be also proper to other) rather then by his name he bewrayeth, being not likely, that the names of noble princes be known to country clowne.

[50] Slack) that is when thou chaungest thy verse from stately discourse, to matter of more pleasaunce and delight.

[52] The Millers) a kind of daunce. [53] Ring) company of dauncers.

[55] The Romish Tityrus) wel known to be Virgile, who by Mecænas means was brought into the fauour of the Emperor Augustus, and by him moued to write in loftier kinde, then he erst had doen.

[57] Whereon) in these three verses are the three seuerall workes of Virgile intended. For in teaching his flocks to feede, is meant his /Eglogues. In labouring of lands, is hys Georgiques. In singing of wars and deadly dreade, is his diuine /Eneis figured.

[65] In derring doe) In manhoode and cheualrie.

[65] For euer) He sheweth the cause, why Poetes were wont be had in such honor of noble men; that is, that by them their worthines and valor shold through theyr famous Posies be commended to al posterities. wherefore it is sayd, that Achilles had neuer bene so famous, as he is, but for Homeres immortal verses. which is the only aduantage, which he had of Hector. And also that Alexander the great comming to his tombe in Sigeus, with naturall teares blessed him, that euer was his hap to be honoured with so excellent a Poets work: as so renowned and ennobled onely by hys meanes. which being declared in a most eloquent Oration of Tullies, is of Petrarch no lesse worthely sette forth in a sonet

Giunto Alexandro a la famosa tomba

Del fero Achille sospirando disse

O fortunato che si chiara tomba. Trouasti &c.

And that such account hath bene alwayes made of Poetes, aswell sheweth this that the worthy Scipio in all his warres against Carthage and Numantia had euermore in his company, and that in a most familiar sort the good olde Poet Ennius: as also that Alexander destroying Thebes, when he was enformed that the famous Lyrick Poet Pindarus was borne in that citie, not onely commaunded streightly, that no man should vpon payne of death do any violence to that house by fire or otherwise: but also specially spared most, and some highly rewarded, that were of hys kinne. So fauoured he the only name of a Poete. whych prayse otherwise was in the same man no lesse famous, that when he came to ransacking of king Darius coffers, whom he lately had ouerthrowen, he founde in a little coffer of siluer the two bookes

of Homers works, as layd vp there for speciall iewells and riches, which he taking thence, put one of them dayly in his bosome, and thother euery night layde vnder his pillowe. Such honor haue Poetes alwayes found in the sight of princes and noble men. which this author here very well sheweth, as els where more notably.

[67] But after he sheweth the cause of contempt of Poetry to be idleness and basenesse of mynd. [72] Pent) shut vp in slouth, as in a coope or cage.

[78] Tom piper) An Ironicall Sarcasmus, spoken in derision of these rude wits, which make more account of a ryming rybaud, then of skill grounded vpon learning and iudgment.

[82] Ne brest) the meane sort of men. [87] Her peecced pineons) vnperfect skil. Spoken wyth humble modestie.

[90] As soote as Swanne) The comparison seemeth to be strange: for the swanne hath euer wonne small commendation for her swete singing: but it is sayd of the learned that the swan a little before hir death, singeth most pleasantly, as prophyeing by a secreete instinct her neere destinie. As wel sayth the Poete elswhere in one of his sonetts.

The siluer swanne doth sing before her dying day

As shee that feelles the deepe delight that is in death &c.

[93] Immortall myrrhour) Beauty, which is an excellent obiect of Poeticall spirites, as appeareth by the worthy Petrarchs saying.

Fiorir faceua il mio debile ingegno

A la sua ombra, et crescer ne gli affanni.

[95] A caytiue corage) a base and abiect minde.

[96] For lofty loue) I think this playing with the letter to be rather a fault then a figure, aswel in our English tongue, as it hath bene alwayes in the Latine, called Cacozelon.

[100] A vacant) imitateth Mantuanes saying. *vacuum curis diuina cerebrum Poscit.*

[105] Lauish cups) Resembleth that comen verse *Fæcundi calices quem non fecere disertum.*

[110] O if my) He seemeth here to be rauished with a Poetical furie. For (if one rightly mark) the numbers rise so ful, and the verse

groweth so big, that it seemeth he hath forgot the meannesse of shepheards state and stile.

[111] Wild yuie) for it is dedicated to Bacchus and therefore it is sayd that the Mænades (that is Bacchus franticke priestes) vsed in their sacrifice to carry Thyrsos, which were pointed stauces or Iauelins, wrapped about with yuie.

[113] In buskin) it was the maner of Poetes and plaiers in tragedies to were buskins, as also in Comedies to vse stockes and light shoes. So that the buskin in Poetry is vsed for tragical matter, as it said in Virgile. *Sola sophocleo tua carmina digna cothurno.* And the like in Horace, *Magnum loqui, nitiue cothurno.*

[114] Queint) strange Bellona; the goddess of battaile, that is Pallas, which may therefore wel be called quaint for that (as Lucian saith) when Iupiter hir father was in traucile of her, he caused his sonne Vulcane with his axe to hew his head. Out of which leaped forth lustely a valiant damsell armed at all poyntes, whom seeing Vulcane so faire and comely, lightly leaping to her, proffered her some cortesie, which the Lady disdeigning, shook her speare at him, and threatned his saucinesse. Therefore such straungenesse is well applyed to her.

[114] *Æquipage.*) order. [117] Tydes) seasons.

[118] Charme) temper and order. for Charmes were wont to be made by verses as Ouid sayth. *Aut si carminibus.*

Embleme.

Hereby is meant, as also in the whole course of this *Æglogue*, that Poetry is a diuine instinct and vnnatural rage passing the reache of comen reason. Whom Piers answereth Epiphonematically as admiring the excellencye of the skylle whereof in Cuddie hee hadde alreadye hadde a taste.