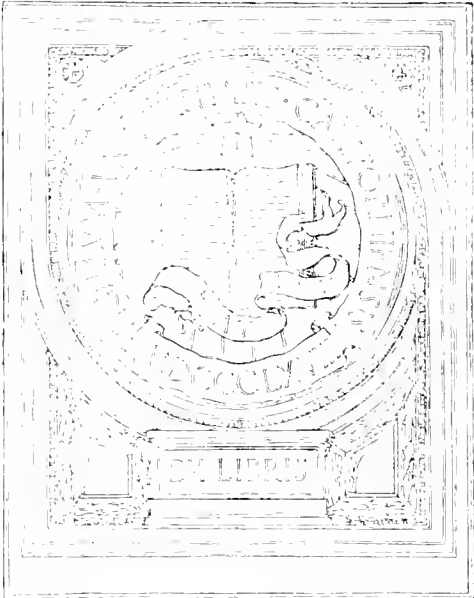




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THE IMAGE OF IRELANDE.



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TURNBULL & SPEARS,

Printers.

THE
IMAGE OF IRELANDE

WITH

A DISCOVERIE OF WOODKARNE.

By JOHN DERRICKE

1581.

WITH THE NOTES OF SIR WALTER SCOTT, BART.

EDITED, WITH INTRODUCTION,

BY

JOHN SMALL, M.A., F.S.A.Scot.



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INTRODUCTION.

THE "Image of Ireland," now reprinted, was written in 1578 by John Derricke, but not published by its author till the year 1581. There was appended to it a set of twelve rude woodcut illustrations of the Irish Woodkerne. Of these, however, no complete copy is known to exist, except that preserved in the Drummond collection in the Library of the University of Edinburgh, from which the photo-lithographs in the present volume have been taken. The disappearance of these plates may have been due to their being of a much larger size than the letterpress of the book, or possibly, they may have been destroyed as being considered satirical, and so unpalatable to the Irish people.

In 1809 Sir Walter Scott, when editing 'Lord Somers' Tracts,' inserted Derricke's work in the first volume of that collection. He added a short preface and some illustrative notes. He also reproduced eight of the original woodcuts from a copy of the original edition which the Advocates' Library possesses. As the text of Derricke's work, however, refers to some of the plates not given by Sir Walter, the book cannot be fully intelligible

except when the set is to be found complete.* The illustrative notes and descriptions of the plates, added by Sir Walter, are printed without change at the end of this volume, in place of being foot-notes as in his edition. His preliminary remarks, and his account of Turlough or Thirlaugh Lynagh O'Neale and Rorie Oge O'More are embodied in the following introductory observations.

The history of Ireland presents features of great interest from the many changes that have taken place in its people and in its laws. After the Norman Conquest, many of the old Celtic chiefs were driven to the mountains, and the followers of the Conqueror took their place. During the reign of Henry VI., however, owing to the Wars of the Roses, the English power in Ireland was so much weakened, that the Irish chiefs began to repossess themselves of their former inheritances, and their old system of government in clans, or separate small tribes was revived throughout a great part of the land. One of the results of this 'home rule' was that they made war upon each other, and upon the English settlers, killing or driving away each other's cattle, and refusing obedience to any authority.

In the time of Queen Elizabeth there were about sixty of the old Irish chieftains who lived only by the sword, and obeyed no temporal power. They

* Plates I., III., VI. and VIII. were omitted by Sir Walter. They exist only in the set preserved in the University of Edinburgh.

had each about seven or eight hundred retainers, or kerne, who, when not fighting under their chiefs, were engaged in plunder. These wild Irish led a nomade life, tending cattle and growing a little corn. They rarely built houses, and were sheltered alike from heat and cold by the Irish cloak. Strife and bloodshed were the sole business of their life, and those of them took highest rank, and rose most to favour in song and legend, who had slaughtered most enemies and burnt and harried the largest number of homesteads. In a contemporary description of the customs of the Irish, written in 1566 by J. Good, a priest educated at Oxford, who afterwards was schoolmaster of Limerick,* it is stated:—"Robberies here are not looked on as infamous, but are committed with great barbarity in all parts of the country. When they are upon such a design, they pray to God to bring booty in their way, and look upon a prize as the effect of his bounty to them. They are of opinion that neither violence, robbery nor murder is displeasing to God. If it were, they say, God would not tempt them with an opportunity. Nay, they say, it would be a sin not to lay hold of it. One shall hear the very rogues and cut-throats say, 'The Lord is merciful, and will not suffer the price of his own blood to be lost on me.' Moreover, they say they do but follow the example of their forefathers; that this is the only method of livelihood they have; and that it

* Camden's *Britannia*, ed. 1722, p. 1472.

would sully the honour of their family to work for their bread, and give over their desperate adventures. When they are upon the road for robbing or any other design, they take particular notice who they first meet in a morning, that they may avoid or meet him again as their luck answers that day. They reckon it want of spirit and courage to be in bed in a stormy night, and not on an adventure, at what distance soever for the sake of a good prize. Of late they spare neither temples nor sanctuaries, but rob them, burn them, and murder such as have hid themselves there."

As a somewhat redeeming feature, they were, at the same time, fond of music and ballad singing, and the authority just quoted says:—"They love musick mightily, and above all instruments are particularly taken with the harp strung with brass wire, and play'd on with their crooked nails."

Within the walls of towns and throughout the English Pale there may have been some attention to the amenities of civilized life, but the condition of the rest of the island when Derricke wrote must have been one of barbarism and lawlessness.*

* "In the latter half of the sixteenth century," says Froude, "when a distinct view of them begins to be obtainable, the cattle and human beings lived herded together in the Earl of Desmond's castle."—*The English in Ireland*, vol. i. p. 31. In Queen Elizabeth's time Thomas Smith was the only apothecary in Ireland, although there was no lack of native leeches, and as late as 1791 there was but one flour mill in Ulster. *Calendar of State Papers (Ireland)*, 1509-1573, p. iv.

During the time of the rebellions which were then so frequent, it is impossible to exaggerate the horrors of the wars. The Four Masters say that the lowing of a cow or the voice of a ploughman could scarcely be heard from Cashel to the furthest point of Kerry. In the notes on the state of the country about that time, written by the celebrated poet Edmund Spenser,* it is stated that famine slew more than the sword, and that the survivors were unable to walk, but crawled out of the woods and glens. "They looked," he says, "like anatomies of death; they did eat the dead carrion, and one another soon after, insomuch as the very carcasses they spared not to scrape out of their graves—to a plot of water-cresses or shamrock they flocked as to a feast."

The amelioration of the state of the Irish people was a subject in which Queen Elizabeth took great interest, and the large sums that were then spent on that country shew the value at which she estimated her 'Emerald Isle.' A firm government was initiated, and the native chiefs were forced to acknowledge the English power.

Elizabeth was fortunate in having as her deputies

* Spenser was in 1580 Secretary to Lord Grey of Wilton, Lord Deputy of Ireland. He wrote "A View of the State of Ireland," which lay in MS. for a long time, till it was in 1633 printed by Sir James Ware, and is now included in the various editions of his works.

noblemen of great prowess. The Earl of Sussex, Sir Walter Raleigh, Sir George Carew, Sir Humphrey Gylberte, Sir H. Wallop, and Sir Henry Sydney were amongst those who filled the high office.

Sir Henry Sydney,* to whose son Sir Philip, author of the celebrated romance 'Arcadia,' Derricke dedicates his book, was descended from a noble family in Surrey. He studied at Oxford in 1513. He was sent as Ambassador to France in the time of Edward VI., and was the special favourite and companion of that king. By Queen Mary he was made collector of the revenues in Ireland, and on the accession of Queen Elizabeth he was made Lord President of Wales, and a Knight of the Garter. In 1557 he was called on to govern Ireland during the absence of the Lord-Deputy, the Earl of Sussex. In 1566 he was sent to Ireland as Lord-Deputy, where he made himself acquainted with the condition of each province, and at the same time took measures for the repression of disorder and the establishment of good rule. He was recalled in 1573, when the government of the country was entrusted to the feeble hands of Sir William Fitzwilliams. In 1575, however, Sidney again resumed the reins of government, when, as has been stated by an Irish annalist, "he found Ireland in one wave of war and commotion."

Of Sidney Sir Walter Scott remarks :

* An excellent print of Sir Henry Sydney is contained in Holland's *Heræologia Anglica*, p. 68.

“ He served in Ireland eleven years with great honour to himself and profit to Queen Elizabeth, being no less attentive to the regular administration of justice, than prudent in preventing, and active in putting down, rebellion. He was thrice Lord-Deputy of the kingdom; yet he bade Ireland farewell with the expression of the psalmist—‘When Israel departed out of Egypt, and the house of Jacob from a barbarous people.’ Those who shall peruse the following very curious work, making every allowance for the national and religious prejudices of the writer, will see reason to sympathise with the feelings of the worthy Lord-Deputy. For, partly through native barbarism, partly through the cruelty and impolicy of the English conquerors, the inhabitants of Ireland in Queen Elizabeth’s time, those, at least, who resided beyond the English pale, were little better than tribes of absolute savages. The Lord-Deputy lived like the general of an invading army in an hostile country, rather than the civil governor of a peaceful and allied province. The Earl of Kildare gave a lively picture of the life of an English nobleman in Ireland when Wolsey before the council taunted him as King of Kildare. ‘As for my kingdom,’ quoth he, ‘my lord, I would you and I had exchanged kingdoms one month. I would trust to gather up more crumbs in that space, than twice the revenues of my poor earldom; but you are well and warm, and so hold you, and upbraid not me after so odious a form. I sleep in a cabin, when you lie soft on your bed of down; and serve under the cope of heaven, when you are served under a canopy. I drink water out of my steel cap, when ye drink wine out of golden cups. My courser is trained to the field, when your jennet is taught to amble. When you are be-graced and be-lorded, and crouched and kneeled unto, then find I small grace from our Irish borderers, unless I cut them short by the knees.’* No man followed this

* The cardinal perceived that Kildare was no babe, and rose in a fume from the council board. Stowe’s *Annals*, *ad an.* 18 *m.* Hen. VIII.

perilous and painful duty more closely than Sir Henry Sidney, insomuch that he wasted the best part of his life, and totally destroyed an excellent constitution in the Irish wars. The praise of Derricke was but a poor compensation for the dreadful state of health to which he seems to have been reduced by the bad lodging, miserable diet, broken rest, and, above all, constant anxiety of mind which attended his Irish campaigns.* But the services rendered to that distracted country were a better reward for his own sufferings. He subdued three formidable rebellions. The first by Shane O'Neale; the second by the Butlers; the third by the Earl of Clanrickard and his sons. In peace he put the statutes in force against the illegal and oppressive exactions of *coigne* and *liverye*, as they were called. He devised and enforced under very difficult circumstances the division of the kingdom into regular shires, so as to compel the regular currency of the queen's writs. He fortified the towns of Ireland, bridged her rivers, secured and preserved her records, tamed and civilized her inhabitants. The administration of public justice he rendered more equal, and by the most rigid attention to his word he laid the best foundation for public security and confidence, by establishing as inviolable the faith of the chief magistrate. 'In these services,' says his faithful secretary Molineux, 'he spent his youth, and his whole life; sold his lands, and consumed much of his patrimony, without recompense or reward.' Such was Sir Henry Sidney, to whom the 'Image of Ireland' is inscribed. He died at Ludlow on the 5th of March 1586, aged only 57."

In Derricke's poem frequent reference is made to the wise government of Sir Henry Sidney, and to two events which occurred during his later Deputy-

* He brought on himself the racking diseases of gout and stone to a complicated and horrible degree. See *Memoirs of the Sidneys*, prefixed to Collins' *Sidney State Papers and Memorials*.

ship. These were the submission to the Lord-Deputy of Turlough or Thyrlaghe Lynagh O'Neale, and that of Rorie Oge O'More, two formidable enemies of English government.

When Sidney for the second time assumed the government of Ireland, Shane or John O'Neale, son of the Earl of Tyrone, exercised all the authority of a king or rather tyrant of Ulster —

“At length becoming odious even to the native Irish chiefs,” says Sir Walter Scott, “they solicited Sir Henry Sidney in 1565 to march against him. Shane being defeated, fled for shelter to a body of Hebridean Scots, who were then in Ireland in a character somewhat between invaders and settlers. O'Neale was at first courteously received, but in their cups, chancing to recal to memory an ancient feud, in which O'Neale had slain one of their brothers, Alister Oge, Sorley Boy, and other highlanders fell upon him, and cut him to pieces with their broadswords. Thyrlaghe Lynagh then, by the Irish tanistry laws, succeeded to the chieftainship, and continued for some time in rebellion against the Lord-Deputy.”

In the Irish State Papers are many notices of Turlough Lynagh O'Neale. In them it is stated that he was a very valiant man, and that he received much assistance from Scotland. He was on friendly terms with the fourth Earl of Argyle, with whom he was subsequently connected by marriage. In 1568 it is stated in a letter from Sir R. Bagenall to the Lords Justices that the Earl sent him “a Taffatae hatt, with a band sett with bewgles,” which, how-

ever, he did not accept.* In 1569 Turlough is reported to have an army of 3000 Scots from the Isles, and as many Irish as ever had any O'Neale. The same year he concluded a marriage with the widow of James Macdonnell of the Isles. This lady was Agnes Campbell, described as Lady of Kintire and Dunnavaigh, a natural daughter of Archibald Campbell, fourth Earl of Argyll. She is mentioned in one of these State papers as having been a "wise and civil woman, and an earnest instrument of peace."†

When in 1575 Sir Henry Sidney made a grand progress with his army through Ireland, he first proceeded northward to Drogheda, on his way to Carrickfergus, in the neighbourhood of which was a Scots or Highland colony, under Sorley Boy, who had also been carrying on hostilities against the

* *Calendar of State Papers, Ireland, 1503-1573*, p. 363.

† In the *Calendar of State Papers* just quoted, there are several of her letters referred to. One is dated 17th March 1571, addressed to the Earl of Morton. In it she states that she has induced her husband to peace. Hearing of Morton's being at the Court of England, she desires him to labour at the Queen's hands to obtain the suits for which O'Neale was then sending messengers. Another of her letters is to Queen Elizabeth, in which she states that her nature gives her to wish peace and tranquillity in all places. Beseeches Her Majesty to grant to her husband O'Neale a sufficient right and evidence under her seal to those rooms which he possesses presently. She would have repaired to Her Majesty's presence personally, but for want of health. P. 439.

English. Returning by Dundalk, he entered the Newry. There on the 1st of June of that year Turlough sent his wife to the Lord-Deputy to treat for peace, when a respite of ten days was given him. On the 28th, Turlough submitted, and he and his followers were received into Her Majesty's peace. The articles of the treaty then made with him are still preserved, one of which was that he was to have the Scots of the surname of the Earl of Argyll for his body-guard. A graphic representation of his meeting with Sidney on this occasion is given in Plate 12.

Sidney gives the following account of Turlough's absolute and unconditional submission :

“ And during the time of my abode there, Turlough Leineagh came unto me in humble and dutifull manner, shewing such tokens of obedience and loyaltie, as greater could not be found in a subjecte (farre above his trayninge), offeringe to do soche service upon the Scotts, or any others, where I should directe hym, as the lyke offer hath not been made unto me by any of his sorte, since my government. And his simple and playne manner of proceedinge was soche, as comminge thether chiefelye to seeke justice at my hands, and redresse of such injuries as had beene offered hym ; he exhibited his petitions in writinge, wherein, and in all the rest of his proceadings, I found hym so conformable to reason, and so yelding to order, as greater conformitie I have not founde, at any tyme, in any Irishman. He remayned with me there some few dayes, while his causes were in hand, without hostage, pledge, or protection ; and in the ende, delyvered me a lettre, addressed to your majestie from hym, and besought me, that I would accompanye the same, with my commendacions to your highnes, which, in trothe, madame, I thinke he hath very

well deserved. His petitions be, to be create into degree of honor, and that his sonne may be made baron, and he to have some enterainment and stipend from your majestie, such as you shall thinke him worthy of, to inhale hym the better to serve against the Scott, or any other rebell where he shall be directed by the governor. And for better prooffe of his loyaltie and fidelitie, he hath, since his departing from me, made a jorney upon the Scottes, and killed Sorley Boyes sonne and his brother, so that I am to crave your majestie's answere and resolucion for hym. And for this order of obedience, and dutifull manner of proceedinge, I humbly beseech your majestie to bestowe a garment upon her, as a token of your favour."*

"We know not," says Sir Walter Scott, "whether the lady of O'Neale received the promised 'garment,' or what other mode was used to keep the chief to his obedience, but it is evident that Turlough Leineagh never rebelled against the Deputy, but lived and died in union with the English, and only indulged his military inclinations in warring upon the Scots, who had slain his predecessor Shane O'Neale."

In 1582 Turlough was so friendly with the English that he was allowed to have lands in the English Pale, and it was proposed to create him Baron of Clogher and Earl of Clanconnell.†

After returning to Dublin, Sidney turned his attention to the lawless proceedings which were taking place in districts to the south of that city. The county of Kilkenny was then, as described by the Lord-Deputy himself, "the sink and receptacle of innumerable cattle and goods stolen out of many other countries, but undone by their own idle men,

* Sidney's *Letters and Memorials*, vol. ii. p. 218.

† *Calendar of State Papers 1574-85*, p. 383.

and partly by harbouring of persecuted rebels." On the arrival of Sidney, Rorie Oge, the chief of the depredators of that county, who had already given great trouble to the English government, came in on the word of the Earl of Ormond, and made his submission in the Cathedral of Kilkenny, "repenting," as he said, "his former faults, and promising thereafter to live in better sort." Of him Sir Walter Scott gives the following sketch :

"Rorie, or Roderick Oge O'More, whose plundering feats and distresses Derricke here commemorates, was a Leinster chief, who gave the Lord-Deputy, Sir Henry Sidney, a great deal of trouble. Being distinguished for courage and agility, and thus highly qualified to be a leader of Woodkerne, he set up some title to the county of Kilkenny, under pretext of which he committed every sort of violence. In December 1575, however, he found it necessary to submit to the Lord-Deputy, whom, for that purpose, he attended in the cathedral church of Kilkenny. Sidney endeavoured to exhort him to a better course of living, for a worse than he had already led he could hardly chuse, and dismissed him upon promise of fair amendment, but under a threat, that if he ever again acted upon that aspiring imagination of having a title to the country, he should lose land and life.* But in a month or two after his submission, Rorie Oge again assumed arms, and with his kinsman, Cormac M'Cormac O'Connor, burned the town of Naas, consisting of seven or eight hundred houses, to the ground. The Chronicle of Holinshed described him as sitting in State on the market cross during the conflagration, while his followers ran

* Sir Sidney's Letter to the Lords of the Council, 16th December 1575, in the *Sidney Letters and Memorials*, edited by Collins, vol. i. p. 83.

through the town like madmen, setting fire to the thatch of the houses. To revenge this outrage, and his other acts of insolence, the Lord-Deputy pursued him so closely, and assailed him so frequently, that, to use his own expression, never was rebel better followed.* Yet Rorie Oge, by personal activity, and the favour of his friends and countrymen in Leinster and its frontiers, evaded every attempt to secure his person. 'Touching the rebel Rorie Oge and his complices,' says the Lord-Deputy, in a letter to the council,† 'it is straunge that the prosecution of hym, havinge been so fervent, his escapes so beyonde all opinion, the execucion so blouddye, by cuttinge of his company from 500 to 50, which are nowe his remayne at the uttermost; those also distressed by lacke of victualls, nor daringe to abyde in any place of the Irishe countries, nor the borders adjoyninge, no not so long scarce as they may relieve them selves with one meale's meat; that neverthesse they fynd favor in the Pale, and other Englishe counties, and namelye Caterlaugh and Kilkennye, and do some outragies without hewgh or crie, or any followinge of any other person in effecte, then of the English soldiors in your majestie's pay, which have and doe so hunt hym, as there is small opinion conceived of his contynuance in any abilitie to do hurte.' "

Although pursued by the English soldiers, Rorie and his kerne generally eluded capture by escaping to bogs and woods, where it was dangerous to follow them. While in pursuit of him, two English officers named Harrington and Cosby, deceived by his submissive language, were made prisoners. They were by him "handfasted together," and dragged along by his followers in a kind of barbarous triumph,

* *Sidney Papers and Memorials*, vol. ii. p. 243.

† Dated 20th April 1578, *Sidney Letters*, vol. ii. p. 250.

“ as his water-spaniels, through woods and bogs ” while he at the same time threatened to put them to death.* They were, however, rescued, and the English government took such energetic measures that,

“ The rebel chief was reduced to utter extremity, and shortly after fell in a skirmish with the followers of the Earl of Upper Ossory, an Irish nobleman, of which the Lord-Deputy sends the following account to the council, in a letter dated 1st July 1578:—‘ This day, in the morning, word was brought me of the killinge of the rebell, Rorie Oge O’ Moore, who, although sondrie tymes before he hath beene so hotly pursued, and so hardly sett, as leaving targett, skull, sworde, mantle, and all, he hath escaped beyonde all expectation, either by swifteness of his footemanship, or ells rather (if it be lawfull so to deme) by sorcerie or enchantment; for nere wretche, beinge so longe and earnestely followed, hath contynued on foote so longe; yet nowe, in the ende, he is chaunced, by a device of his owne he laied to entrapp others (as it is geven forth) into the handes of them he sought to betray, which was on this sorte: On the 29th of June, Rorie put forthe a spiall, which he had framed apt for that purpose, to go to my Lord of Upper Osserie, to tell hym, as it were, by way of great friendship and secrecie, that Rorie had bene of late in the countie of Kilkennye, and there had taken a great pray and spoill of pottes, pannes, pewtor, napperie, lynnens, and store of other household stuffe and implements, which easilye he might come by; and, with all hazarde, Rorie, and all his companie (which he pretended were but fewe in nomber), so that he would attempt the matter boldlye with a meane force; for, saith he, if you come with maney, you will be discovered, and then the enterprise will quayle. My Lord of Upper Osserie, neither fullye believinge the report of this companion, nor yet

* See p. 113.

altogether mistrusting hym, put hymselfe in a readynes, to followe the occasion that was presented; and comminge nere the place where the baite was laied (as it should seme) to have entrapped hym, he sent thirtie of his men into the woodes to searche the rebell, and he hym self stayed with certeine horsemen and shott in the plaines, to attende the issue of this matter, and, if neade were, to reskue his men he had sett a woorcke. This companie were no soner entered the woodes, but the rebell shewed hym selfe with a few in nomber, not exceedinge twentie or twentie-four persons, the reste beinge in ambushe; beinge of opinion, that he carried that fame and estimacion amongst the Irishrie for his valor, as no kerne durst venter upon hym, if they once sawe his presence, wherein he found hym selfe verie moche deceived. For, at the first viewe, the Lord of Upper Osserie's kerne gave the chardge upon hym, and at their uncounter one of them light upon hym, and thrust hym presentlye through the boddie with his sworde, which was no soner donne, but two or three more likewise hacked upon hym at once, and gave hym soch mortall woundes, as downe he fell; and thus was the ende of this rancke rebell, the last day of June, in the morninge, who, by the maintenance of his neighbours, and supplic of ayde and reliefe of somme of his friendly borderers, which he wanted not in the tyme of his necessities, had so longe countynuaunce, to the chardge of her majestie and the disquiett of the state. The remayne he hath leaft are not maney, and I hope either, verie shortlye, to scaile theim, or ells to make your lordships as good accompte of theim, as I have donne of hym. And, in the meane tyme, I humbly beseach your lordships effectuallye to thanke my Lord of Upper Osserie, who, of his owne chardge, and with his owne forces onelye, without her majestie's pay, hath adventured hym selfe in this service, and so happelye hath atcheeved it to his greate estimacion and creditt, which I am the gladder of on his behalfe, for that all men have not had that sound opinion of his fidellitie,

which he, aswell in this service as in maney other thinges, hath verye well deserved, in myne opinion.*

Of Derricke himself, the author of the poem, nothing further is known than that he was a follower of Sir Henry Sidney, and the friend of his son Sir Philip.

“The plan of his poem,” says Sir W. Scott, “is far from being regular or even intelligible. The first part is a description of Ireland, in which he gives an allegorical description of the inhabitants, characterising the women as seductive nymphs, with all the beauty, and all the deceit of syrens; and the men as a sort of fawns or sylvan deities, quartered by the gods in Ireland as an outpost which ought to be garrisoned, lest the giants should renew an attack upon Olympus. The wit or propriety of this allegory it is difficult to discover; and, indeed, it is probable that the author, like better poets, being determined to say something fine, was indifferent whether it were comprehensible or not. It must be owned, at the same time, that the wild, shaggy, half-naked appearance of the Irish kerne strongly recalled the idea of satyrs. Cleland has, a century later, described the Highlanders, who resembled the native Irish in dress, language, and manners, by the same simile :

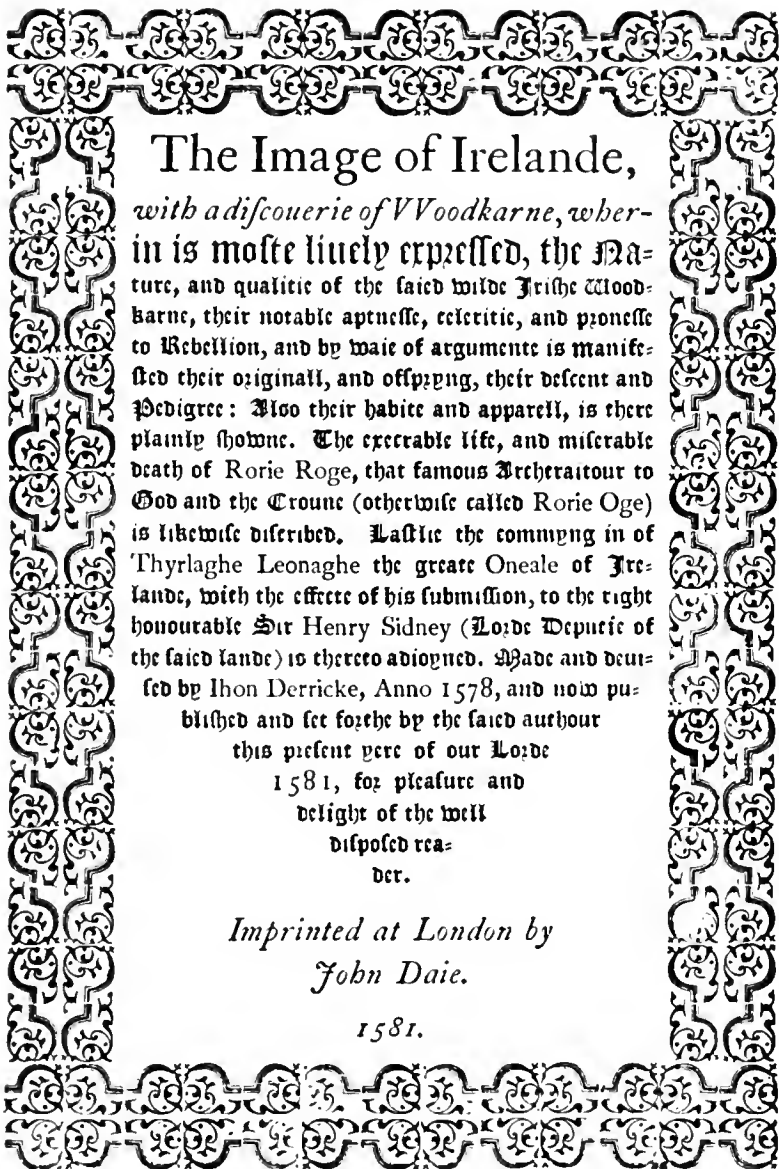
“ ‘ Like fawns or brownies if ye will,
Or satyrs come from Atlas’ hill.’

“The Second Part of the poem is more intelligible, and contains a singular and highly unfavourable, yet but too just, an account of the Woodkerne or native Irish in the reign of Queen Elizabeth. Not only were they behind all Europe, at least two centuries in civilization, but the military oppression under which they groaned added degradation to their natural ignorance and barbarism. The conquest of a civilised people over savages is

* *Sidney Papers*, p. 263.

seldom to the advantage of the latter, when the disproportion between their attainments is so great as to destroy hope of successful imitation by the vanquished. In such cases they not only retain all the vices natural to their own state, but add to them those of their victors. When Dr Johnson asked a clergyman of the islands which clans were accounted the most savage? he answered readily, those who lay nearest to the Lowlands. In this situation were the native Irish, the prey of a people superior to them in the arts of peace, in which they never endeavoured to instruct them, and in those of war, which they taught them to their cost—the objects at once of hatred and of envy; and, at the same time, so few in comparative numbers that even the terror of their discipline and arms did not exclude the hope of their final extirpation.”

In conclusion, it may be said that the work of Derricke owes much of its interest to the curious woodcuts of the Woodkerne, in which the costumes of the Irish of the period—ecclesiastical, civil, and military—are well represented. Some of these plates bear the initials I. D. and others F. D. It is possible that the former may be those of the author, and the other perhaps those of a brother. In a letter in the State Paper Office, of date June 1557, the following paragraph occurs:—Derricke to make the new Great Seal for Ireland by the direction of Mr Secretary Sir John Bourne. It is probable that this may refer to our author, and that he may have filled some office requiring a knowledge of art under the government of the Lord-Deputy of Ireland at that time.

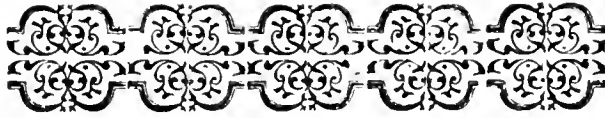


The Image of Irelande,

with a discoverie of Woodkarne, wherein is moste lively expressed, the Nature, and qualitie of the saied wilde Irish Woodkarne, their notable aptnesse, celeritie, and pronesse to Rebellion, and by waie of argumente is manifested their originall, and offspring, their descent and Pedigree: Also their habite and apparell, is there plainly shewne. The execrable life, and miserable death of Rorie Roge, that famous Archeraitour to God and the Crowne (otherwise called Rorie Oge) is likewise described. Lastly the commyng in of Thyrslaghe Leonaghe the great Oneale of Irelande, with the effecte of his submission, to the right honourable Sir Henry Sidney (Lo:de Depucie of the saied lande) is thereto adioyned. Made and deuised by Ihon Derricke, Anno 1578, and now published and set fo:the by the saied authour this present yere of our Lo:de 1581, for pleasure and delight of the well disposed reader.

*Imprinted at London by
John Daie.*

1581.



¶ To the right worshipfull Maister
*Phillip Sidney Esquire, Soonne and heire to the
right honourable sir Henry Sidney, Knight of the
moste noble order of the Garter, Lozde President of Wales,
and Marches of the same, Lozde deputie generall of her high-
nesse realme in Irelande, and one of her Maiesties moste
honourable priuie Counsell in Englande, I hon-
Derricke wisheth perfecte felicitie
in Christe, AMEN.*



*Onsidering with my self
(right worshipfull) that
it is not onely sufficiente
for menne towardes their
benefactors, to beare an in-
ward affection, and minde
gratulatorie for benefites
receiued, but also, that some outward and exter-
nall token, of necessitie bee thereto adioyned,
liuely to expresse outwardly, the secrete affectes
of the same, though notwithstanding inwarde
good will, bee suche an excellent vertue, as who
so euer hath it, standes partly in securitie, but who
so euer hath and expresth it, to hym is all thyng
made sure: Euen so, and for because I haue euer
a.ij. studied,*

The Epistle

studied, and imployed my diligence, to flee unthankfulnesse, that notable vice detested of God and man, and to imbrace gratefulnesse, that heavenly Sacrifice, approued of God, manifestyng it to the whole worlde, in discharge of my duetie towards my Lorde your father, whom for many respectes, vnfainedly I honour, and in hym to your worship as a pattren of all benignitie, proceeding from so honorable a kindrede, with all seemly reuerence I worship, I saie with all humilitie, sinceritie, and integritie of mynde, as a notable argument of my vnfained good will, these my labours beyng the fruite of my triuall, I humbly doe offer, assuryng myself of your favorable countenance therein, to whose protection I am so muche the more bolder to commend them, by how muche I vnderstande your excellent Nature towards all laudable exercises. And though (peraduenture) some will impute me arrogante, and passyng presumptuous in attemptyng the same: Hauyng respect but onely to the naked partes of the outward gifte and giuer, not waiyng the inward motion of the mynde, whereof the outward accions spryng, nor yet sufficiently ponderyng, that as it is impossible, for fire to be without heate

Dedicatorie.

or the Sunne without brightnesse, no more can the good meanyng of the good bee for euer repressed, but that at the laste it bursteth forth & is made manifeste, shewyng it self openly muche like the flames of fire, after a thicke and smouldryng smoke: nor yet diligently consideryng, like wise and cunnyng Carpenters, that by how muche the weaker a house and buildyng is, by so muche the stronger ought the postes and pillers to bee, (I saie) thei hauyng regard to none of these thyn- ges, or at the leaste not fullie consideryng theim, neither remembryng how commendable a thyng it is, for euery creature to yeelde his fruite sim- plye in his naturall kinde, without colouryng or dissimulation, bee it little or muche, but ra- ther castyng their eyes like sencelesse beastes downe to the grounde, chauntyng vppon the outwarde Elementes, damnyng, and con- demnyng those externall actions, signes, and to- kens, and as vaine, friuolous, and of no effect, yet notwithstanding this maie not discomfort me in that whiche I haue here determined, but that (maugree their beardes) my good will muste ap- peare, giuyng them to vnderstande, that it is as possible for them, to put the whole seas, into a lea-

The Epistle

*ther Bottle, and to driue all the Woodkarne of
Irelande, into one Shepheardes bagge, or Satchell,
as it is to driue me from my pretended purpose,
because I knowe it consisteth in your worshippes
free choise, and libertie, to make bothe the gifte,
and giuer, seeme sufficient worthie, &c. Thus be-
yng emboldened through fame of your courtesie,
with hope of remission for this my temeritie, I
duetifullie ende, besechyng God to preferue your
worship, in good health, and long life, with muche
encrease of worship, and honour, &c. At
Dublin her Maiesties cheef Citie
in Irelande, xvj. of June.
M. D. LXXVIII.*

*Your worshippes moste humble
Ihon Derricke.*





¶ To the right honourable and my
verie good Lordes, the Lordes of her Maiesties
realme of Irelande, and to all other in ge-
nerall of the saied lande, beyng louers of bertue,
and imbracers of ciuilitie: grace bee mul-
tiplied, and peace euerlastyng.



IC maie be thought (right
honourable) and likewise
be imagined of some, who
peradventure) readyng
this my little treatise, of
the Image of Irelande,
with a conscience corrup-
ted, to bee a thynge deuised
and sette forth, in reproche of all the Nobilitie,
and others, borne within this Realme of Ire-
lande, as though the partie, ment nothyng els
but a meere contempte of so many Noble, and
worshipfull personages, and that this title of
Woodkarne, should be but a couert, to shroude
hym from suspition of the former allegation:
Truth is my very good Lordes, if credite maie
bee giuen to the artificer, simply as he meaneth,
the substance is all one, (the matter I meane)
to the verie Title, of that whiche is here called
Woodkarne, who dissallowyng their karnische
maners, affirme their dissolute life, and inordi-
nate liuyng, better to pertaine vnto Infidelles,
and

The Epistle

and heathen, then for those whiche in any respecte professe the name of Christe, (and what Christians thei bee, right honourable iudge ye) wherefore bee ye not then offended, O ye freendes of vertue, and imbracers of ciuilitie, that I should so sore lothe, or enuaigh their farre vnseemely maners, setting out in liuely protractours, in contempnyng the same, bothe their shape, and execrable accions, for (in verie troth) my harte abhorreth their dealynges, and my soule dooeth detest their wilde Chamrocke maners, yea so muche the rather, because there is no societie, or fellowship betwene God, and the Deuill, little amitie betwene the Wolfe and the Lambe: like good will, betweene a Rebell, and a faithfull Subiect. Now for as muche then, as thinges with their contraries agree not, I moste humblie beseeche your courtesies, not to deeme the reprehension of these wilde wanton Woodkarne, to bee spoken of all menne in generall, whiche is here ment but of some, of those I saie, that are Rebelles to our (Queene) enemies to peace, and disturbers of the common wealth, as for your (Honours) in good tyme bee it spoken, and voide of flatterie recited, who knoweth not, what festination by your Lordshippes hath been vsed, what godlie care taken, what meanes practised, what pollicie shewed, and diligence bestowed at all tymes (as occasion serued) to serue, accompanied either with the Lorde Deputie, or by your Lordshippes alone, against those

Dedicatorie.

those whom I haue here termed by the name of Goodkarne bestowyng not onely your trauelles, adioyned with greate charges, but also ventred your liues in aduauncyng her Maiesties honoz, shewyng thereby, bothe a constant faithe, a perfecte fidelitie, to her royall Crowne, conflictyng by force of maine battell, many of these monsters, beeyng sworne enemies to her noble grace, the attempte whereof was laudable, and the action meritorious, before GOD and man. This I truste maie suffice (right honourable) your noble wisdomes, to withdraw all sinister suspicions from your suppliant, and his booke, giuyng full credite, my purposed intent is not, neither yet euer was, to blemishe any mannes renowne, (beeyng approued seruitors to her moste noble and dreadfull scepter) whose continuance, I praie GOD, maie be long and ioyfull, peaceable as the daies of Salomon, copyng with the long yeres of Nestoz, to gouerne vs her people, with an admirable regimente, and ouer her foes, triumphantly to raigne. *Amen.* God blesse your honours, with all maner of spirituall, and yearthly blessinges, the fauour, and loue of God and manne, muche honour in your countrie: and to conclude, life euerlastyng &c.

*Your honours moste humble
Jhon Derricke.*



¶ To the good and gentle Reader in
all places wheresoeuer, but especially to
my louing countrymen of En-

lande, hartie salutations, and
greetyng cuer.



Quers were the causes (good Reader) that moued me first to take in hande, the caruyng forth of this Image, and lastly to commende it to thy gentle deuotion, haying, that as with no small labour, and trauel I haue finishte, and brought it to this perfection, and with no lesse wilkyng consent, and single mynde

haue made it seruiceable at thy good pleasure to vse, so likewise on thy part, thou wilt frendly accept the same, entertaynyng it as a straunger, or messenger come from a farre Countrey, simple to report, and deliuer vnto thee, the state and condition of his saied Countremen the Woodkarne, without any imparyng of their credites, the more notable members of the same, who differyng from theim, in their rusticall rudenesse, doe agree wholie with vs, in all laudable discipline. Touchyng whiche causes, though thei bee many, and as I saied before diuerse, twoo yet especially, I thought good to signifie, whereof, the one came of a ductifull affection, and vnfained good will (drawne of long continuance through graces receiued) towards his persone, whiche vndoubtedly I honor, and the other of a bounden ductie, (through loue inseparable) towards my native Countrey: Of whiche twoo, though either of them were sufficient to moue any man (if he were not a forgetfull persone) to like indeuer, yet seeyng thei are variable, and eche of them so laudable, I might in nowise slacken my pretended purpose,

The Preface

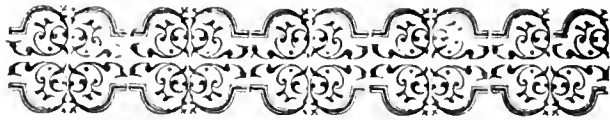
purpose, but Heve my hartie good will, bothe to seeende and countrie. If you therefore (my beloved countrimen) for whose sakes (as I saied before partely I framed it, and for whose greater delight, I haue clothed it with varietie, shall deeme it wortie of your custodie, or receiue thereby any profitable pleasure, I obtaine not onely my expectation, touchyng suche courtelie, but also full recompence, of all my whole charges, (who doubtlesse accompte them nothyng, to pleasure either partie). And if (by waie of digression) some peradventure (whose iudgements are parciall in other mennes labours) shall couill at this my impriued Image, or impugne the thinges therein contained (as reportyng matters of vnrouthe) especially the thirde leafe of this discouered Woodkarne, affirmyng no suche rudenesse, in these our daies to bee practised with the rudesse of that molle barbarous Nation, to suche I repleie (crauyng their pacience) sayng, that it is not our Englishe Pale, whiche in any respecte I haue touched, nor yet those of the Southe, whom I haue impeched, nor yet of the Weste, whom I haue nipped, but a people out of the North, whose vsages I behelde after the fashon there sette doune, and those are thei whom I haue detected, hadawynng notwithstanding parte of their maners with flowres of that Countrey, and leaue peradventure ye might muse whom I meante, I will not be curious in dischargyng my conscience, lettynge you vnderstande, that thei are a people sprung from Macke Swine, a barbarous offspring, come from that Nation, whiche maie bee perceiued by their Hoggithe fashon: So as my beloved countrimen, and well despoled Reader, if wilfulnesse blinde not the lightes of your iudgements) it manifestly appeareth, and maie easely bee coniectured, that it is not againste any one good member of this Common wealthe of Irelande, that I haue made my discouerie, but onely against the pernicious Mipers of the saied lande, whiche thing I with hartely eche one to beleue, and credite, knowyng (for example sake) that warre is not waged, against the Queenes freendes, nor yet a battell fought, saue onely against her enemies, which

To the Reader.

if you so credite, and therewithall accepte of my trauesles,
(whiche do represent my vnfained good will) I leaue not this
Amplie as a pledge of a further beneuolence wiche you, but
therewithall doe paune euen my credite, for ac-
complishing my promise, till whiche
tyme farewell as your hartes
can desire.

*Yours as his owne Iohn
Derricke.*





The first parte of the Image
of *Irelande.*

The * heauenly God puissant Prince,
the'ternall kyng of grace :
The lorde which rules both heauen
with his Imperiall mace. (¶ yearth,
Whiche caused first the cristall Skies,
in liuely formes appeare,
And by the course of glistryng *Pheabe,*
deuided eke the yeare.
Whiche did the lothsome *Chaos* part,
and separate a sonder :
And plaste the yearth aboue the Sease,
foz mortall men to wonder.
Whiche gave commaundement to the
in Natures perfect kinde. (same,
To multiply and yelde the'crease,
to those that came behinde :
(Whiche was to man as then not made,
a famous creature sure :)
Of all the woorkes of mightie *Ioue,*
(renowned rare and pure :)
Whiche gaue hym reason from aboue,
his will to vnderstande :
Upholdyng heauen and yearth likewise,
with his moste holie hande.
Whiche did reduce from bale to blisse,
the wretched state of man :

* The aucthor in this
his firste beginnyng,
sheweth that GOD
was the onely cause,
whiche moued hym to
write and set out this
his woorkes, helypyng
and fauourably sup-
portyng hym in the
same, who beyng o-
therwise insufficient
and not able of hym
self to doe the same,
but by the goodnesse
and furthraunce of
God, yeldeth to hym
due honor therefore.

The Image

And in exchange the sacred heauens,
allotted to hym than.
(Not for the good desertes he sawe,
in mortall flesh to be :
But meerly of his owne accorde,
that grace extenden he.)
Whiche made the seate of Brittische kynges,
with honour to abounde :
And eke their iuste deserued fame,
through glom'ryng worlde to founde.
Suppressyng all their mortall foes,
that vp against them rose :
And by the force of bloodie blade,
afflicted euer those.
This sondrie Lands can testifie,
as stories witnesse yeeld :
And wee the fruite thereof doe reape,
as from a fertile feeld.
Whiche to relate in this discourse,
I deme it not amisse :
Because I iudge the same to shewe,
a pleasant storie is.
And to beginne with *Marses* knight,
that mightie man of of warre :
Whose fame might not suffice the worlde,
but peerst the highest Starre.
Who now though shrowded in the yearth,
with bodie tournd to claye :
Yet euer liuyng with the iuste,
and shall from daie to daie.
Who neuer made his bakke retourne,

* Foraine Princes,
Nations and Coun-
tries, can witnesse of
the honourable estate
and Royaltie of the
kynges of Englande
since the tyme it was
enhabited.

Probations.
* Prince Arthur is
here brought forth as
an unreprouable tes-
tes (beyng as it wer)
a mozte famous Ri-
uer that watereth the
face of y^e whole earth,
with the streames of
his immortall fame
and renowne.

of Irelande.

once enterde in the feeld:
Till he had made the stoutest foes,
their stately Scepters yeeld.
And brought by Marciall force of armes,
their honour to the duste:
By pluckyng doune their cheefest staies,
whereon their hope did truste,
Prince Arthure is that noble kyng,
whose fame and greate reporte:
Stirde by the Nobles of the worlde,
to seeke vnto his Courte.
This is the Prince whose courage stout,
his credite did aduance:
This is the man that raignde as Kyng,
in Britaine and in Fraunce.
This is the knight whose bloodie blade,
obtained *Cæsars* Crowne:
This is the man that brought at laste,
the haughtie Romanes doune.
This is that thrice renowned knight,
whom stozies doe commende:
This is the Prince whose fame and name,
Dane honour doeth defende.
Thus here of this victozious knight,
I make a finall ende:
And to the kyngs of like renowne,
in later yeres descende.
Therefore attentiu Lordyngs bee,
your listnyng cares to fill:
For breefly of them will I speake,
accoordyng to my skill.

* The honour of king
Arthure his Actes,
manhode, conquestes
Paganimitie, Chi-
ualtrie, and what els,
in chronicles are suf-
ficiently set out, to the
greate comforte and
consolation of all Bri-
tische and Englishe
mennes hartes.

The Image

And as with Arthure I beganne,
so will I here proceade :

* King Henry the second
as Chronicles record
for wisdome, know-
ledge, and iudgement
was holden famous
throughout the world
in so muche as Em-
perours, (namely the
Emperour of Rome,
and of Constantino-
ple) hearing of his no-
table wisdome, sent
by their Ambassadors
to haue his resolution
& iudgement in great
matters of strife and
contention. Read more
of this Kynges glorie
his wealth and posses-
sions in maister Ho-
res Ecclesiasticall
historic, I meane the
Actes and monumen-
tes.

* To write of heuries noble name,
the seconde as I reade.

To shewe his magnanimitie,
in wrightyngs comprehended,
And other graces specially,
in Chronicles remembred.

For he it is whiche mightily,
augments our Countries fame :
And in his tyme moste roially,
defended eke the same.

He is that seconde Salomon,
as writynges doe importe,
Whiche tilde all corners of the worlde,
with fame of his reporte.

Whiche moude bothe Kyngs & Emperours,
and Princes farre and neare :

To drawe vnto his noble Court,
his wisdome for to heare.

* He sheweth the cause
why kyng Henry was
had in suche honour
and greate admiration.

* For why, his domes were purely giuen,
in matters of debate :

He was an vmpere equally,
to euery kinde of state.

He forste not principallitie,
nor yet regarded might :

In eu'ry cause especially,
respected he the right.

For whiche his actions purely doen,
by wisdomes rules approued :

Of Princes, Kynges, and Emperours,

of Irelande.

he highly was beloved.
Thus was he counted in his daies,
the wisest vnder Sonne:
Throughe *Europe* and beyonde those partes,
so farre his fame did ronne.
And as for his possessions,
so largely thei extended:
As neuer Prince before nor since,
had like as is remembered.
O King these thynges assuredly,
deserue to be enrolde:
And grauen in tables sumptuously
made all of beaten golde.
* But did the glorie of the Realme,
from thence forth ginne to cease?
Or did it not like the Lawrell tree,
in freshnesse still increase?
Did not the Princes of the same,
by Marciall actes maintaine?
The garlande of immortall fame,
that others earst did gaine?
Goe looke and searche the monumentes,
and there you shall beholde:
That there their names among the beste,
dame Honour hath enrolde.
There shall you see the famous Prince,
in prease of worthies stande:
Euen cheeke by cheeke to mightie *Mars*,
with dreadfull sworde in hande.
There shall you see dame Honour braue,
amide the golden raies:

* The Scepter of the noble Resame of Englande, dately more & more encreased in honor and fame, beeyng as the Sunne in the firmament of heauen that calleth ye beames of his shine vnto the uttermostte partes of the worlde, so that nothyng might bee hid from the heate and presence thereof.

The Image

This noble princes banner daunce
to his eternall praise.

* Prince Edward the third is here a noble testimony, to approve the above saied asse- gation, beeing in his time most excellent on earth, as in Chro- nicles is reported.

Prince Edward is that noble knight,
the third kyng of that name:
Approved in the Histories,
of *Marses* warlike game.

This is the Prince whose roiall acts,
were knowne by sea and launde:

This is the knight whose presence durste,
no forraine kyng withstande.

This is the prince whose conquering sworde,
possesst a double Crowne:

This is the manne that made his foes,
on euery side come doune.

* Kyng Edward not abiding the malapart nesse of the drunken Pope of Rome, which needes would bee a stickler twirt him and the Frenche Kyng, standes at defiance bothe with Frenche Kyng and Pope, and offereth to light hand to hande with them bothe, whiche when the Pope vnderstandeth, like a Coward, or rather like a snarle in a bell, draweth in his hornes, for feare of a broken Coler, and quietly suffereth this noble Kyng Edward accordyng his pleasure, to execute the force of his sword against his aduersarie, whiche braue example if al other kynges would followe & imitate, the beaste would beware how he entred with Princes matters, impertinent to his calling.

* This is the manne whose valiant harte,
for triall of his right:

Did proffer against the Romishe Pope,
euene hande to hande to fight.

But durste the Popes heroicall harte,
take thoffer of the Kyng?

No, no, the foole was wise enough,
he feard an other thying.

He knewe that if he had assaied,
to tempt hym in his rage:

That captiue should he yeeld hym self,
or leaue his harte to gage.

Therefore to saue his credite then,
he knewe no waie but one:

Whiche was to take the Keyes, and leaue
the sworde to hym alone.

For Peter needes must silence keepe,

when

of Irelande.

when Paule steppes forth in place;
And knowe we not how Paule withstoode,
sainct Peter to his face?
This thying importes a misterie,
of whiche here to dispute:
I purpose not, but leaue the same,
for others to confute.
Yet might I saie my minde therein
as some before haue doen:
But that I see the daie forbidde,
and tyme is almoste ronne.
I see how *Nox* her self applies,
to shade fir *Phebus* light.
But let the toothlesse crabbed queane,
boyle in her owne despight.
Pea let her euer frettyng liue,
and pinyng fade awaie:
A iuste reward for suche a drabbe,
her mallice to bewraie.
But as for *Phebe*, you holie ones,
graunt he maie flourish still:
And to the endyng of my worke,
Lorde guide my quiuryng quill.
When thus this high and mightie Prince,
whose glorie did extende:
Throughout all corners of the worlde,
euen to the furthest ende.
Had rulde, and rainde, and wealde the mace,
and Scepter of this lande:
Long tymes and daies and many yeres,
as wrighters beare in hande.
At length as all thyngs hath a tyme,

* King Edward ha-
ving long ruled the
scepter of his King-
dome with glorie and
greate honor, resigned
the same vnto his
successours, who also
augmente the same
thereof, and in his po-
steritie is more excel-
lente then his ante-
cessours, as in the
tractations of histo-
ries is at large dis-
cussed.

The Image

to spryng, to growe, and crease:
 And backe againe in elder yeres,
 to wither, fade, and cease.
 Suche like the sweete and pleasant hearbe,
 or fragrant sentine flowre:
 That riseth brauely for a tyme,
 and falleth in an howre.
 Or as the auncient aged Oke,
 sometyme of passyng strength,
 But yet through sondrie winters stormes,
 a feeble tree at length.
 Or rather like the gallant Sunne,
 (that golden firie ball:)
 Whiche hauyng past the toppe of heauen,
 declineth to the fall.
 Euen so this famous peerlesse prince,
 (that precious pearle of price:)
 Through all the hostes and cope of heauen,
 (renowned famous thrice.)
 At laste by Death arested was,
 and forced to resigne:
 The thynges he conqu'red by the sworde,
 as whiche from royall line
 Did erst descend, surrendring them
 to other noble Kynges:
 Whose praises all eche sacred Dame,
 in heauenly ditties synges. (serue,
 * Emongest the whiche (though thei de=
 to haue immortall fame:)
 Yet here of one his praille to wright,
 it ioyes my haunde to frame.

* Though sonderie of
 Kyng Edwardes suc-
 cessours deserued im-
 mortall renowne, whom
 generally I omitted
 here to entreate of, yet
 emongest them all,
 one of late memorie I
 thought fit for prooffe
 and argumentes sake
 to set forthe as an un-
 doubted paterne of all
 Nobilitie, whiche is
 meant of Kyng Henry
 the eight.

of Irelande.

* It gladdes my harte to name hym once,
 to bryng hym forth in place :
 For hym that onely durst desie,
 his enemies to their face.

* He, he it is, and none but he,
 in these our latter daies :
 Through *Europe*, and beyonde partes,
 hath wonne like noble praise.
 Kyng Henry that moste famous Prince,
 the eight I meane by name :
 Whiche left behinde hym for his deedes,
 so high renoume and fame.

This is the Prince whose onely lookes,
 made diuerse Nations quake :
 This is the manne that made likewise,
 huge towres and holds to shake.

* This is the Prince that did retaine,
 the Emp'our in his bande :
 This is that knight that made his foes,
 to feele his heauie bande.

* This is the Prince that of hymself,
 did holde the stately Crowne :
 This is the manne that durst attempt,
 to throwe the Papistes donne.

This is the Prince that freedom got,
 to this his Countrie soile :
 This is the manne that put the Pope,
 and Popillie foes to foile.

This is the manne that made his Bulles,
 goe flitting doune the streames :
 And thrust out all his peltyng trash,

The onely looke and countenance of Kyng Henry the eight, was sufficient to discomfort an hoste of menne.

Kyng Henry being at warre with the French retains the Emperour to serue vnder his standard, and therewithall makes his foes to taste bitterly of the rod of his correction, for his Papistie would not abide to be dallied withall.

Kyng Henry waipng with hym self, what a miserable plague it was for hym self, his people and kingdome, to be subiect vnto the Pope of Rome (that presumptuous Despote) to the admiration of all the worlde, vnhorsesh the Pope, and makes him go on fote (w^t a mischeef) where as before he spared not to ride in the neckes of Christian Emperours and Kinges farre better then hym self, (So couragious was p^r excellent king) as therin he enterprised that whiche all the potentates of p^r worlde durst not attempt besides,

The Image

The honour of King Henry is triple augmented in his successors (especially in the government of our gracious and Sovereign Ladie the Queenes most excellent maiestie) who not only hath continued in the course of her Father, by suppressing the pope but wth more feruentic hath holden his nose downe to the grindestone, as by continual grinding it is almost worn out to the gristle and bare stumps. The honour of our good Queene in her excellencie is herem published.

Queene Elizabethes sacred arme, as the pope saith, hath giuen him such a cut ouerthwart his Honorable vrinemie, that he is in doubt whether he shall euer be able to be cured of the wounde, his Cardinalls are viterly discomforred, his Chirurgians haue giuen hym ouer as all his doctours doe doubt.

The great care of her maiestie is euer in seeking out the waie by which she may gouerne her people and countrie wth al godlines tranquillite and peace. The life and blood of her Maiestie (whiche GOD for his mercie

out of his highnesse Realmes.

This is the manne whose roiall actes,
haue wonne eternall fame :

Amongest the saintes and sonnes of men,
deseruyng well the same.

But yet O King especially,
thrice famous art thou calde :

Through her whiche in the self same throne
of honour now is stalde.

I meane our (gracious soueraigne Queene,
that sacred virgine pure :)

Whose raigne God graunt thrice *Nestors*
with honour to endure. *(peres,*

This is the Prince whose worthie fame,
doeth liue and raigne for euer :

This is the Queene whose noble name,
can bee defaced neuer.

This is the Prince whiche in her daies,
wrought wonders in her lande :

And made her foes like heards of Sheepe,
amazed for to stande.

This is the Prince whose sacred arme,
hath wounded so the hope :

That to recouer his former strength,
he liueth void of hope.

This is the Prince whiche to her Realmes,
procureth reste and peace :

This is the Queene that causeth warres,
and bloodie broiles to cease.

This is the Prince that little cares,
to hazarde life or blood.

This

of Irelande.

This is the Queene that nothyng spares,
 to doe her people good.
O giftes of rare varietie,
 adorning Princes grace :
Stande by eternall memorie,
 Elizas fame to blaze.
O perfect magnanimitie,
 thy fame continue euer :
As doeth the Sonne in circled Skies,
 whose light decreaseth neuer.
And euerlastyng maiest thou liue,
 to rule thy people then :
To whiche let every subiect saie,
 unfainedly *Amen.* (*Amen.*)
O praie for her prosperitie,
 you people of her lande :
That God maie prosper happely,
 what so she takes in hande.
That God maie fauor graciously,

preferue & maintain) is not to deare in her Graces sight, for the preservation of her people and Countreie, but that she would if occasion serued (as God forbid that wee should see that daie to be so distressed) bothe venter an hazarde for defence of the same for whiche God hee praised, and her Maiestie honoured (a singular token of a most godly and christian prince.) The aucthor stirreth by all Christian people and true subiectes to giue forthe a signe of their hartie good will, and loue towardes her sacred Maiestie, by adding (*Amen*) to that whiche he before praied for. Here the aucthour exhorteth all estates and degrees of menne to praie for the prosperitie of her Grace, that God would be on her right hande, continu-

ally giuing good successe to all her highnesse enterprises, (that she with vs her loyal and obedient subiectes, and we with her our right dread and soueraigne Queene, the true anointed of the Lorde) maie raigne, and liue together in all peace and godlinesse, to the honour and glorie of God for euer.

the things she hath begonne :
That she with vs, and we with her
 a blessed race maie ronne.
In this as in all other thyngs,
 th'almighties will be doen :
Since nothyng maie preuent his grace,
 or godlie purpose shonne.
For why? he is that self same God,
 that neuer alters kinde :

In all our petitions, actions, and requestes, wee muste referre the successe euer to the good will & pleasure of God.

The cause why wee should peeke our will to Gods will is, be-

The Image

cause he is euen still y^e self same thyng that neuer chaungeth noz alters his entent o^r purpose, establiſhed in his ſecret counſell, but as he doeth a hath purpoſed, ſo alſo in tyme conuenient doeth likewiſe accompliſhe by whiche we may perceiue his excellent puritie.

(A God I ſaie moſte excellent,
 and of a conſtant minde.)
 Whiche neuer doeth forſake the thyng,
 once tane in his protection:
 Nor yet reiecteth vtterly,
 whiche is in his election.
 (He is a God omnipotent)
 on whom the world dependeth:
 Whoſe vigor, force, and celſtitude,
 through eu'ry part extendeth.
 (A roiall God immencible)
 that can not be enclined:
 To chaunge from all eternitie,
 his ſacred purpoſe minded.
 But that whiche his Deuinitie,
 before all ages formed:
 In his eternall ſecreſſe,
 ſhall doubtleſſe be performed.
 * This holie and immortall God,
 euen he I muſt confeſſe:
 Did ſtirre me vp moſte ſtudiouſly,
 my ſenſes to addreſſe.
 To write ſome pleaſant hitorie,
 I muſyngly began:
 * For to conſider warely,
 of what it ſhould be than.
 I was no fitte Aſtronomer,
 to treate vpon the Starres:
 Nor yet trainde vp in *Marſis* court,
 to tell of bloodie warres.
 I was no famous Oratour,

* This is a portion of that whiche in the beginning was alledged, where it is ſaied, that God was y^e cauſe principall, whereby the mynde of the author was mightily enflamed to write ſome pleaſant hitorie, but wiſe not what, till at length by the ſelf ſame cauſe he was enlencered and taught what he ſhould write, as more fullie hereafter is ſet doune.

* The authour is not aſhamed to acknowledge his imbecillitie, of hym ſelf unable to bring to paſſe any notable exploit, ſauce onely that he dependeth on Gods direction to finiſhe the thyng his goodneſſe ſhall begin.

of Irelande.

nor craftie manne of Lawe :
* Whiche from a but of Muscadine,
a tunne of Malmeſſies drawe.
Nor yet recounted excellent,
in thoſe high miſt'ries ſeuē :
By whiche I might vpon myne othe,
tell what is doen in heauen.
I was not of God *Neptunes* Court,
as Pirates be on ſeaſe :
I deeme it farre a better life,
(though poore) to liue at eaſe.
* I was not ſkilful in their trades
whiche giue out golde to gaine :
No, no, I dare auouch ſuche ſainctes,
my pouche did neuer ſtaine.
Nor yet with Marchant venturers,
(thoſe were too high for me :)
Vnneath to ſhewe their famous ſaight,
acquainted might I bee :
I founde not in me verelic,
of wrighters that's required :
How might I then performe the thyng,
my ſoule and harte deſired ?
But he that worketh all in all,
did will me forward venter :
And he would aide me warlike wiſe,
ſtrong towres and holdes to enter.
Whercon I tooke ſuche harte of grace,
as with a ioyfull minde :
I marched forth in ſtedfaſt hope,
ſome good ſucceſſe to finde.

* Better to bee meere ignorant, then to bee ouer ſkilfull to the hurt of other.

* Meaning not acquainted in the ſcience of Muſic, whereby he might haue had good occaſion and matter to write of.

* The aucthour ſtill proceeding on in the diſcription of his imperfection, and hauyng felt the ground of his knowledge, ſeing himſelf to bee altogether unfurniſhed of that, which in hitoriographers is required (doth as it) were aſke a queſtion, how it wer poſſible for hym to accompliſh the thing he gladly deſired, where vnto he makes aunſwere, alleddyng though in his owne eyes he ſeemed inſufficient, yet God who gouerneth all thynges, vids hym but adde to his good will, & he would further hym in the reſte.

The Image

In whiche my trauels suerly,
 he did so well attende me:
 As nothyng could bee deemed fit,
 but forthwith did he sende me.
 He gaue me to associate,
 a chosen Crewe of Dames
Inuention, with good *Memorie*,
 these were their perfect names.
 To whom *Conueighaunce* was adioyned,
 as *Corp'rall* to the bande:
 Conuainyng eche thyng pretily,
 what so thei tooke in hande.
 With these I venterde forwardlic,
 to prosecute with speede:
 That so my harte assuredlie,
 had long before decreed.
 And hauyng now the lothsome goulfe,
 of deepe *Dispaire* well paste:
 We did approche *Thelysiane* feelds,
 of comfort at the laste.
 Where all the Crewe of heauenly Dames,
 with one consent beganne:
 To sit them doune, and on my cause,
 aduisedly to scanne.
 In whiche high court of Parliament,
 it was concluded on:
 That of the famous *Frishe* soile,
 I should enlarge vpon.
 And least thereof in any parte,
 I might relate a misse:
 By reason of the longitude,

Three principal things are to be retained of euery Chronicler a writer of Histories, (that is to saie) *Inuention*, *Memorie*, and pleasant *Conueiance* without whiche, what soeuer a man doeth is altogether vnfaucerie.

The aucthour at last through many daies traual, obtaineth the *Porte* and *Hauen* of *resse*, where his three foresaid companions *Inuention*, *Memorie* and *Conueighaunce*, consultyng together, agree and conclude that he should entreat vpon the *Frishe* soile and inhabitauntes of the same, with the fertilitie of the ground.

*Marke the preparation made for the aucthour, lest peraduenture he might relate

of Irelande.

or latitude, there is.
 A goodly braue Piramides,
 erected passyng high:
 From whence all corners of the lande,
 I might at large discerie.
 From whence I did behold and see,
 moſte noble flowyng streames:
 Fit for the Marchantes of the worlde,
 to saile from forraine Realmes.
 Wherein were sondrie store of beastes,
 in waters that doe liue:
 To whom their proper names I am,
 vnable for to giue.
 Yet were thei suche as doe maintaine,
 and serue for common wealth:
 By yeeldyng plentie to the soile,
 where store of people dwelth.
 Pea suche and suche (if credite maie,
 be giuen vnto me than:)
 As doe refreshe the hongrie soule,
 and serue the vse of man.
 All whiche I sawe abundantlie,
 aloofe where I did stande:
 * But farre more brauer things then those,
 vpon the stable lande.
 I there beheld how curie parte,
 and percell was commaide:
 With hills, and woods & champion ground,
 moſte artificiall laide.
 The hills directly runnyng forthe,
 and turnyng in againe:

ought amisse, and so
 by false discouerie of
 thynges therein con-
 tained, ronne in dan-
 ger of reprofe, where-
 vnto the nature of the
 Cauiller is passyngly
 addicted.

*By these flowyng
 streames are ment, the
 goodlie Hauens and
 Riuers through eue-
 ry parte of Irelande,
 moſt famous for mar-
 chantes, in whiche ri-
 uers also are flore,
 change, and choise of
 all fine and delicate fi-
 shes, and that in moſt
 abundant fort, a nota-
 ble pleasure and ne-
 cessarie commoditie for
 a common wealthe, and
 this is the best parte
 concernyng the waters.

*As the Riuers of
 Irelande are notable
 famous for the varie-
 tie of all maner of fi-
 shes, giuen in moſte
 plentifull maner, so is
 the lande farre more
 renowned for her si-
 ruation, pleasant ayre
 operation, and good-
 ly flore of all maner
 of cattell behofefull
 for the lande, and for
 all kinde of wildfoule
 for pleasure and pro-
 fite of man, as in the
 discourſe thereof shall
 speedely be set out.

The Image

Suche like a sort of croked mates,
and ouertwhartyng meime.

* The discription of
the woodes of Ire-
lande.

*The woodes aboue and neath those hills,
some twentie miles in length:
Rounde compaste with a shakying bogge,
a fozte of passyng strength,
From whence a certaine fire is drawne,
to sheeld from Winters colde:
Whereas Poh Morithe hides hymself,
as in a fenced holde.

* The discouery of the
Irish Nymphes, their
pleasures, pastymes,
and accustomed vs-
sages, wherein daiely
thei are occupied, are
figuratiuely expressed.

*The Nymphes of sondrie matrones, I
haue hard doe there resorte:
As tyme and fitt occasions serue,
to vse for their disporte.
Some for to shade them from the heate,
and some an other thyng:
Accordyng as the raine doeth fall,
so doe the flowers spryng.
One doeth reioyce to spende the daie,
in playyng Barlibrake.
An other doeth (I meane no harme)
as greate a comfort take.
This Nimphe doeth ioye to scudd alongest
the woode and riuerse side:
But she in snortyng in a bushy,
Receiu'th as greate a pride.
These doe inuite the Murm'ryng brookes,
these diue and rise againe:
And bathyng in their sweete delighes,
so long thei doe remaine.
Till Cupid toul'th his sacryng bell,

of Irelande.

to enter other Rites :

Oh would't reuiue a manne halfe dedde?
to see those naked Sprites?

To see what games thei can deuise,
and sondrie pastymes make :

Would cause I doe assure you,
a horse his halter brake.

To daunce attendaunce on those Dames,
with reuerent seruice then :

To waight vpon them in that case,
it fozeeth sondrie men.

*O Nymphes of lastyng Memozie,
your vertuous actions rare :

With *Venus* for integritie,
I freely maie compare.

With *Venus* for agilitie,
(speake I of veniall sinne :)

In her celestiall paradise,
ought you to enter in.

*For you are thei whiche store the ground,
with fruites of your increase :

And make it daiely to abounde,
(meane I with rest and peace?)

With little Nymphes and mountaine Gods
transformed now and then :

From Bores to Beares, and yet sometyme,
resemblyng honest men.

From whence there flowes as from a spring,
an other generation :

*More subtil then the Foxes are,
in their imagination.

This doe expounde
the true meangng of
the rest that went be-
foze.

*These Nymphes de-
ferues eternal memo-
rie for their holy con-
uersation: yea, though
it were but with Al-
modious the Deuil of
hell: For pitie it were
if thei should not bee
remembered somewhere
and since thei are not
thought vpon in hea-
uen, giue them leaue
to bee had in memorie
in hell.

*The cause why these
Nymphes are worthy
of suche remembrance
is because of ye greate
paine and laboure thei
tooke in the sande in
byngng forth fruite
after their kinde.

*The generation of
these wood Nymphes
are in their kind more
craftier then ye Foxes
more frettyng then
Bores, and terribler
than Beares, working
by secret conspiracies
the subuersion, ruine,
and destruction of the
hurtlesse creatures of
the sande.

The Image

Who as thei growe in elder yeres,
 and springyng rise in strength:
 So doe thei worke the Realmes anoye,
 and hinderaunce at the length.
 So doe thei worke the landes decaie,
 procuryng what thei came:
 The ruine and vidoynng quight,
 of many an honest manne.

*The aucthour seing the greate inconueni-
 ences that happen
 daily by the retaining
 of suche a pestiferous
 generation, giueth
 counsell to all those
 that loue their owne
 fastie and securitie to
 ridde their handes of
 them, least retaining
 and still maintainyng
 them they doe but so-
 ller a wolfe, and che-
 rilbe a sarpent, which
 are redy daily both to
 deuouer, and destroye
 them.

This is a thyng that euery one,
 had neede to looke vpon:
 For els too late the doore is shutte,
 when as the steede is gone.
 And since the pale is often plag'de,
 with suche a bellithe sorte:
 Let that suffice, and let vs all,
 be warn'de by true repozte.
 So shall wee shonne the dangrous snares,
 our secret foes haue sette:
 And ouerpasse the hunters toiles,
 and Foulers craftie nette.
 So shall wee flie the traitrous grimes,
 that treasons might procure:
 And in a towre of strong defence,
 our fasties all assure.

*The aucthour conti-
 nuing in his exhorta-
 tion thereby to driue
 it more deper into the
 hartes of men brin-
 geth forth a similitude
 of a tode and a croca-
 dile, signifyng that it
 is all one equall secu-
 ritie for a man to sleepe
 with all those popso-
 nnyng wormes, as it is

Wee knowe by good experience,
 it is a daungerous thyng:
 For one into his naked bedde,
 a popsyng Tode to hrynng.
 Or els a deadly Crocadile,
 when as he goeth to rest:
 To lead with hym, and as his mate,

of Irelande.

to place next to his breste,
The mischeef thereof certainly,
is this that doeth enfewe:
Euen nothyng but a sodain death,
to carelesse persones dewe.
Then since the harme is manifest,
consent with willyng minde:
To ridde your handes from suche a sorte,
for Catte will after kinde.
And be not witched euermore,
with their eternall sight:
For why should men of Th'englishe pale,
in suche a Crewe delight?
Or eke repose suche confidence,
in that unhappie race:
Since mischeef lurketh oftentimes
euen in the smothest face?
Be not deceiude, prevent the worst,
the beste shall saue them selues:
And giue not you, your liues to keepe,
to suche dissemblyng Elues.
Els if you doe, (as practise proues,
in these vnconstant daies:)
You doe but trust your mortall foes,
and seeke your owne decaies.
This is my dome and counsell eke,
imbrace it who so can:
And to retourne vnto my terte,
I deme it wisdomme than.
* Within the compasse of this land,
no poysonyng beast doeth liue:

to keepe about hym
those members before
specified, for (in conclu-
sion) the wormes can
but poyson them, and
they murder them, so
that bothe of them do
worke all one effecte
whiche is death.

It is a true sayng,
prevent the worst
and the best shall saue
it self.

Here the aucthour re-
nueth his storie and
setteth out the opera-
tion of the Irish
grounde, whiche nei-
ther breedeth nor yet
followeth vp in it any
venimous beastes
or wormes.

The Image

To Adder, Snake, nor Crocadile,
 no respitte doeth it giue.
 Whereby the same repast maie take
 to feede his appetite:
 But with a deadly peryng blowe,
 eche vermine it doeth smite.
 As sone as thei doe touch the grounde,
 euen by and by thei dye:
 And hope of longer life to liue,
 from euery one doeth flye.
 For where tyme past it did possesse,
 eche hurtfull wicked beast:
 The hissing serpent with her mate,
 and worne of poyson least.
 Yet now no suche it will retaine,
 it voucheth not to see:
 The Frogge, the Toad, nor Tiper vile,
 within her boundes to bee.
 If tyme haue chaunged thus the ground,
 I stande therein in doubt:
 Or whether that the Goddes them selues,
 haue driuen those Serpentes out.
 For thynges fore knowne to mightie Ioue,
 whiche after should enlewe:
 Or for preseruyng of some graftes,
 whiche there at that tyme grew.
 Or if perhappes thei ment to place,
 the wandryng Huntresse there:
 Through hilles & dales the wolfe to chace,
 insteade of Sauage Beare.
 Or if it were for Junos sake,

Icelande tyme past,
 had store of all kinde
 of wormes, serpents,
 and venomous beastes
 if fables be scriptu-
 res.

Doubtfull objections,
 whether proesse of
 tyme, or the powee of
 Gods abbolished the
 serpentes out of Ire-
 lande.

who

of Irelande.

who happlic begg'de the same :
In pasture for her newe giuen Cowe,
(that Io. Greekilthe Dame.)
Or if it hapte when thondyng fame,
did pearce the stately Skies :
Affirmyng troupes of mortall men,
in warlike sorte to rise.
With engens framed for the nonce,
the sacred Turrettes hie :
In maugre Ioue, and Ioues despight,
by force and pollicie.
To take, and make the same a place,
mischaunces to expell :
If afterward by fatall happe,
should happe them ought but well.
I thinke when as suche brutes were made,
then goddes bothe greate and small :
Consulted with th'infernall ghostes,
and mountaine Sprites withall.
How and what sorte thei might repulse,
or byng to small effecte :
The worldes entent that would so vile,
dame Natures lawes reiecte.
In whiche consult one stepped forth,
(as farre as I can gesse :)
Apollo was that reuerende fire,
cheef in this businesse.
Who saied, you goddes that rul'dome holde,
aboue the circled Skie :
Let out the threates of fadyng men,
your graces terrisse.

Amongest sondrie
suppositious a very
likely hoode, opening
the tyne of the wor-
mes explement.

The aucthour peeds
his verdict and opini-
on, in this pretie taste.

Good counsell neuer
get hurted w^{ch} receiuer.

The Image

Mars confirmeth Ap-
olloes saing, veri-
fing his greate wise-
dome, shewing reason
why they should ex-
empt feare.

The reason truly set
doun, for the abolly-
shing of feare.

Bloodie Mars ouer-
thwarteth Appollo,
annihilating his
reasons, giuing con-
trarie counsell to the
confusion of the ene-
mie.

* Appollo contendyng
with Mars, manife-
steth his notable wis-
dome in waing the
royall estate.

In sothe saied *Mars* (whose curled lokes,
did shade a doubtie face:)

Appolloes counsell noble is,
and fruitfull in this case.

For why should wee that moulded man,
of man be thus afraied?

O? for the soonnes of mortall men,
so greatly bee dismaied?

If man by sleight should scale the beauenes,
wee goddes maie thinke no wonder,

To see the highest God of all,
to spoile them by his Thunder.

But if wee would deferre no tyme,
for feare of worse hapnes:

But shunne as muche as in vs lieth
the brunte of after clappes.

Let worthe *Ioue* in Irefull rage,
restraine them by his might:

And suffer half his thunder boltes,
vpon their pates to light.

* Peace (saied *Appollo*) conqu'ryng *Mars*,
that were not wisest loze:

For *Ioue* to spende his warlike boltes,
if you beholde the store.

And now the cicloppes are decaied
(whose connyng science sure:

Could make the feate of mightie *Ioue*,
for euer to endure.)

But if that ye will liste awhile,
and harken my deuice:

I will relate a better waie,

of Irelande.

whiche doubtlesse maie suffice.
There be a Crewe of mountaine gods,
possessyng yearth belowe:
Praise that their Godheades would a fewe,
of Marshall men bestowe.
To keepe (saie ye) a little plat,
in whiche is moste mistrust:
And through whiche the forain foe
perforce there trauell must.
For it is next the Articke Pole,
it houes you keepe it well:
And no deuice maie serue so fitte,
their mallice to expell.
Though god *Apollo* spake full wise
Mars game againe replie:
My soueraigne Lordes let reason yet,
haue superioritie.
Since Marshall knightes haue felt the tast,
of Fortunes sweete and sowre:
As those that fight in Princes cause,
doe taste in daie and howre.
How maie the Goddes that hills posses,
graunt this vniust requeste?
Or who would deeme *Apollo* sage,
had follie in his breste?
Knowe ye not in that sauage soile,
the Adder there to dwell?
And see you not the Coccatrice,
and slepyng Serpent fell?
Behold you not the Sloworme there,
with Tipers generation?

The deuice of *Apollo*
is here most excellent,
who opens a meane
to saue both men and
money.

Mars addicered onely
to flauter genfarthe
Apolloes counsell,
obiectyng, it to bee
boyde of wisdomes
forecast, not haupng
regarde to causalties
that might enue.

Mars howeth rea-
son, why the Gods
should reiecte *Apol-
loes* counsell, he sets
out the whole rabble
of ill beastes bred in
the lande.

The Image

Maie ye not see the Frogge and Toad,
there haue their procreation?
Cannot eche wight (except the blinde)
the sauage beastes perceiue?
As Lion, Wolfe, and rau'nyng Beare,
whose hearde thei oft deceiue?
The tamelesse Panther them emongest,
With Tygers cruell kinde?
The Leopard with a thousande more,
As Nature hath assignde?
How then maie man haue companie, with
this hurtfull generation?
Or soomes of men with noysome worm's,
enioye there consolation?
Why (saied *Apollo*) angrie *Mars*,
eche parte maie well agree:
When as by *Ioue* eche sleayng beast,
abstracted thence shalbe.
Ioue first shal banishe quite the bests
yea he shall cleane destroye:
The thing that might in any wise,
the Souldiers ought anoye.
And thei debarred once from thence,
in saufe Securitie:
The Souldiers then in open field,
by daie and night maie lye.
To watche and ward, least Irefull foes,
through Pilgrimes flye pretence:
Should vnawares against the Gods,
their warlicke sute commence.
Yea thei maie sleepe in bushe or hedge,

Mars makes here
his conclusion.

Apollo confuteth
Mars and his *Mars*
shall reasons beyng
once experimented in
the miseries of diui-
nitie haupng fore
knowledge of *Jupi-*
ters entent and pur-
pose.

of Irelande.

for safetie shall be suche :
As neither Snake nor Lion fearece
there stombryng corpes shall touche.
A mantill maie suffice to shroude,
their lethie naked skinne :
And heare long growne maie serue full well,
to lappe their noddells in.
In deede (saied *Mars*) it maie be so,
if *Ioue* thereto agree :
But first tis meete that euery hill,
in leauell sorte should bee.
He whilste (*Mars*) saied thondryng *Ioue*,
Apollo in degree :
The seconde to my sacred self,
I hould hym next to bee.
Hath saied, what might suffice eche one,
whose far forcastyng witte :
Preuenteth daungers euen at haude,
as els not ertant yet.
Eche hurtfull beast that noysome is,
I will commaunde awaie :
Not one shall reste the Mountaine men,
by any kinde to fraie.
The crokyng Code that ougly semes,
with Snakes and Adders fell :
Shall be dismisste and sent forthewith,
to *Plutos* ghostes in hell :
To feede thereon, them selues to glutte,
suffieyng hongrie mawe :
Pea thei them selues without constraint,
them selues shall thether drawe.

It appeares by this,
that *Apollo* was first
deuifour of the wood=
karnes gibbe and
mantell.

Mars conuicted by
reason, concludes
with *Apollo*.

Jupiter to *Mars* in
Apolloes praise, ra=
telizyng, that *Apollo*
had respecte, to daun=
gers as well ertant,
as to those that might
after followe.

The Image

Let therefore little Mountaine Gods,
a troupe (as thei maie spare :)
Of breachlesse men at all assaies,
bothe leaue and prepare.

The order of the Irishe karnes apparel, is here allowed by Jupiter beyng first found out by Apollo.

With Mantelles doune vnto the Shoe,
to lappe them in by night :
With speares and swordes and little dartes
to sheeld them from despight.
And let some haue their breaches close,
to nimble thynges annerte:
With safer meanes to daunce the Boggs,
when thei by foes are verte.

It is agreed vpon, by consent of the Gods that Woodkarne shall weare glibbed heds, signifying their monstrous mallice, irefull hartes, and bloodie hands, which molke stricktly they to this daie doe obserue.

With glibbed heddes like *Mars* hym self,
their malice to expresse :
With Irefull hartes and bloudie hands,
soone prone to wickednesse.
Ioue spake, twas doen and I suppose,
then Serpents were dismisste :
And sent awaie, whiche to be true,
now credite if ye liste.

(Againe) the Irishe yong and old,
presumeth for to saie :

*The Irishe man, contrarie to the former allegations prescailly saith that sainte Patricke expulsed the venimous beasts out of Irelande, for whiche thei haue hym at this daie in greate adozation.

Their sainct (S. Patricke) was the man,
that banishte them awaie.

And therefore is S. Patricke held
in passyng admiration :
Still worshipped of all that stocke,
with holie veneration.

No beast that noyeth mortall man,
is procreated theare :

A renuyng againe of the historie.

It brynges forth the no Lion feare,

of Irelande.

nor yet the rau'nyng Beare.
No beastes (I saie) whiche do possesse,
one iote of crewell kinde :
Excepte the Wolfe that nosome is,
in Irishe soile I find.
But as for other sortes of beastes,
delightyng mortall eye :
Therein consistes her chefest praise,
who maie it here denye ?
First for gallant stouryng Steede,
mans helpe at all assaies :
And next for Meate, whereby his life,
is lengthned sondrie waies.
Dame *Venus* hath a portion eke,
obseruyng well her tourne :
Restoryng that whiche tracte of tyme,
and withred age hath worne ?
What this should be my mistresse deare,
can construe verie well :
Who vsyng it in tyme of neede,
fore combattes doth refell
And now as touchyng featherd Foules,
and birdes of eche degree :
The number doeth extende so farre,
that tis too hard for me.
The multitude thereof to knowe,
or shewe in plaine prospecte :
Because I am no God at all,
my cunnyng hath defecte.
Of haukes which retaining sondrie names,
the Countrie store doeth breede :

Great store of wolves
in Irelande.

Irelande replenished
with all kinde of ne-
cessarie and profita-
ble cattell.

Plentie of all kinde
of wildesoule in Ire-
lande whatsoeuer
maie be named.

Irelande hath great
store of Hawkes bred
in it.

The Image

Whose names if patience will abide,
in order shall proceede.

The Goshauke first of the Crewe,
deserues to haue the name :

The Faucon next for high attemptes,
in glorie and in fame.

The Carrell then ensueth on,
good reason tis that he :

For flying haukes in Ireland next
the Faucon plaste should bee.

The Carrell gentels course is nexte,
the fourth peere of the lande :

Combined to the Faucon, with
a louers freendly bande.

The pretie Harlion is the fifth,
to her the Sparhauke nexte,

And then the Jacke and Musket laste,
by whom the birds are verte.

These are the Haukes whiche cheefly breed,
in fertile Irishe grounde :

Whose matche for flight and speedie wyng,
ellwhere be hardly founde.

(And to conclude) of feathered foules,
there breeds the cheef of all :

A mightie foule, a goodlie birde,
whom men doe Eagle call.

This builde her nest in highest toppe,
of all the Oken tree :

Or in the craftiest place, whereof
in Irelande many bee.

Not in the bounds of Englishe pale,

whiche

The names of the
Hawkes that are
bred in Ireland with
their elemations or
berly whiche are in
number seuen.

The Irishe Hawkes
peerles, for speedines
of wing.

Many Eagles in
Irelande,

of Irelande.

whiche is a ciuill place :
But in the Deuills Arse, a peake,
where Rebels moste imbrace.
For as this foule and all the reste,
are wilde by Natures kinde :
So do thei kepe in wildest Rokes
and there men doe them finde.
For like to like the prouerbe saith,
the Leopard with the Beare :
Doth liue in midst of desarts rude
and none doeth other feare.
For as the Irishe Karne be wilde,
in maners and in fashion :
So doe these foules enhabite, with
that crooked generation.
Yet when as thei are taken yong,
(though wilde thei be by kinde :)
Enstructed through the Fauconers lure,
by triall good I finde.

The olde sayng is
here founde true, that
like loueth like.

By pollicke brute bea-
stes are brought to a
peaceable order of li-
uynge, seruyng and obaiping man orderly in their nature and kinde, yea the very fou-
les of the ayre and beastes of the fielde, haue a certaine kinde of reuerence and feare
towards those whom they consider doe worke them any good, but onely these mon-
sters of the worlde, these pernicious members of Sathan, these wretched wretches
haue no consideration, nor yet beare any kindly affection towards (her Maicstie)
whose mercie doeth preferue them, whose gracious fauour doeth protect them, whose
royaltie not onely wisheth them good, but also doth them good, not for a day, a weeke,
a moneth, or a yere, but continually, for if her Grace would their subuersion, if then
we had but saide the worde onely, iudge what had followed (euen bitter desolation)
which thing, these blinde Idiots doe not or at least will not see or consider, & ingra-
titude moste intolerable, and blindnesse irrecuperable.

That thei doe come as twere at becke,
and when as thei doe call :
She scarce will stint on twige or bowe,
till on his liste she fall.

The Image

Thus thei obey their tutors bestes
and doe degenerate:
From wildnesse that belonged to,
their forepossessed state.

No possieie, wisdom
oz cunning, scarce al-
teth the wilde Wood-
karnes croked na-
ture.

* In Steele of civill-
tie, Woodkarne vs
villanie.

* The felicitie, that
Trilbe karne do most
of all reioyce in.

The sowe returnes
to the mire, and the
dog to his vomite a-
gaine.

This hath been to
well proued true in
these late daies.

* An exclamation vp-
pon Sainet Patrick,
chief Sainet in Ire-
lande.

But Trilbe Karne vnlke these foules,
in burthe and high degree
No chaunglyngs are, thei loue no whit
in Ciuill state to bee.

Thei passe not for ciuilitie,
noz care for wisdomes loze:

Sinne is their cheef felicitie,
whereof thei haue the store.

And if perhappes a little Ape,
be taken from the Penne: (ground,
And brought from Boggs to champion
suche thyngs happe now and then.

Pea though thei were in Courte trainde vp,
and yeres there liued tenne:

Yet doe thei loke to shaking boggs,
scarce prouyng honest menne.

And when as thei haue wonne the Boggs,
suche vertue hath that grounde:

That thei are worse then wildest Karne,
and moze in synne abounde.

O holie sainet, O holie man,
O man of God I saie:

O Patrick chiefe of all these Karne
if speake to thee I maie.

What moued thee, the wiglyng Snake,
and other wormes to kill?

What caused thee on sillie beastes,

of Irelande.

to woozke thy cruell will?
What thyng incenst thee for to strike,
 them with thy beauiē hande?
When as thou leftest more spitefull beastes,
 within this fertile lande.
Thou smotest the Serpentes venimous,
 and Furies didst subuerte:
And yet the footers of the boggs,
 couldst thou no whit conuerte?
Couldst thou not bryng them to thy bende,
 noz bowe them like a Bowe?
Doeth not the Parsonē teache his Clarke,
 his duetie for to knowe?
But thou good man enstructedst them,
 in schoole of Vertues loze:
Though thei thy holie counsell did,
 like gracelesse graftes abhorre.
Thou tookest paine them to reduce,
 vnto a godlie state:
But could thy meanes preuail where *Ioue,*
 smightes with a curelesse fate?
Can Physicke arte restore the lame,
 or make the blinde to see?
When as the Lorde of hostes doeth saie,
 this wretche was plagued by me?
No, no, I dare auowe the same,
 doe Physicke what it can:
In eche respecte it must confesse,
 it self a mortall man.
No Pies to plucke the Chatch from house,
 are breed in Irishe grounde:

*Irishe karne more
 hurtfull then Ser-
 pentes.*

*Sainct Patrickes
 preachynges, could
 neuer bring Wood-
 karne to holly per-
 fection of life.*

*Sainct Patricke is
 here crucifed, who
 doutlesse tooke great
 paine and labour, if
 it had been possible to
 haue made Wood-
 karne be come religi-
 ous Sainctes.*

*No strength maie
 preuail whom God
 doeth withlande, no
 phisicke can cure,
 whom God in his ire
 striketh, shewing that
 God hath giuen vp
 Woodkarne to a re-
 probate sence infec-
 ting them also with
 an incurable botche.*

*Signifying it is mere
 madnesse to strine a-
 gainst the lordē god.*

*Irelande hath no
 Pies breeding in it.*

But

The Image

Better it were to
haue Dyes then prowl-
lers.

Where Frithe karne
haue Superioritie, thei
thei commit all thin-
ges to fire and sword,
as house, come, and
cattell, men, women
and children.

O viperous VVoodkarne,
right fons of the deuill:
A hangyng come to you,
rewardyng your euill.
A poore onely hangyng,
for this pestilent brood:
Both hanging & drawing,
were for them to good.

By murderynge, spoz-
lyng and burnyng,
VVoodkarne hope to
come to heauen, but it
muſt be by a halter.

The glorie of Ire-
lande wholly extin-
guish, though Frithe
karnes liuyng.

* An exclamation dra-
wen from the depth
of the harte, wherein
the aucthour seemeth
to bewaile the defor-
mation of the lande
by or through the li-
ues of these rebelli-
ous VVoodkarne.

* Frithe karne bu-
risher then beastes.
No men more grace-
lesse then VVood-
karne, none greater
foes to their country,
nor yet any that re-
ioyce more in vnhap-
pinesse then they.

* VVoodkarnes ac-
mes artificially dis-
plaide.

But worse then Pies, the same to burne,
a thousande maie be founde.

Whiche will not sticke without remorse,
whole townes for to deuoure :

* Committing house and household stuffe,
to Sulphers mightie powre.

Consuming corne and cattel bothe
(O heauie tale to tell !)

Like Sathans ympes regardyng nought,
the endlessse paines of hell.

Who beyng growne to sappie strength,
long norishte in their synne :

* Suppose by playyng of such partes,
eternall ioyes to winne.

* O pleasaunt lande deformed through
the life of Frithe karne :

* O peruerse flocke that hell nor heauen,
from liuyng ill may warne.

O frettyng Bores more bloudier then
the Wolfe, or sauage beare :

* Was neuer beast more brutische like,
lesse doide of soueraignes feare.

* No men so bare of heauenly grace,
more foes to Countries soile :

Nor traitours that doe more reioyce,
when thei their neighbours spoil.

* No monsters louyng lesser peace,
delightyng more in warre :

Nor Rebels seekyng feller waies,
a common wealth to marre.

* No wight regardyng vertue lesse,

of Irelande.

more prone to sinfull lust:
Nor creatures liuyng vnder heauen,
that men maie worser trust.
* God tourne them to a better life:
reformyng whattes amisse,
For man maie not comprice the same,
tis not in handes of his.
If cunnyng had preuailed ought,
or toile might winne the game:
Then *Sidney* had through labours paine,
long since atchiu'd the same.
If execution of the Lawes,
could make them to repent:
Or Princes grace ablatyng crimes
might caule their hartes relent.
Then doubtlesse he had been of force,
whose carefull care was suche:
As peace to winne to Irishe soile,
he demde no traueill muche,
* But care he takes both night and daie,
and meanes that he did vse:
Nicht make this gracelesse cursed race,
their euill liues refuse.
* The more he seeketh them to win
the further of thei straie:
As ympes that doe detest to walke
the high and pleasant waie:
I cease I cease more to relate,
their stratagemes to showe:
Till place and space and heauenly grace,
shall fitter tyme bestowe.

Woodhorne of all creatures least regardeth vertue, being giuen wholly to wicked sensualitie and lust, they are of least credite vnder heauen a notable commendation.

* Gods geace must support where man can doe no good.

Sir Henry Sidneys indeuour in reducyng of Irelande.

Two thynges practised by Sir Henry Sidney, drawyng the Irishe to a conformance of good liuyng, that is to saie, iudgement and mercie.

* Sir Henries care, wisdom and pollicie, could not bring the Woodhorne to a better order and conformance of liuyng.

* Marke here the obstinacie of these woodhorne whiche by howe muche lenitie they are better vsed, ordered, and gouerned, by so muche the more wilfulnesse, forwardnesse and stubbornesse, they are alienated, and estranged from all good discipline, and total obedience, a moost euident signe and token of an vntowarde generation.

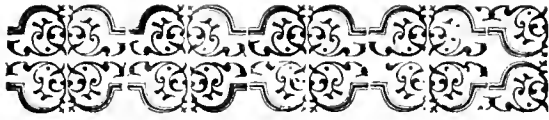
The Image

And to conclude this formoste part
herein I make an ende:
Supposyng loiall subiectes minds
in nought I doe offende.
Though pictures, and protractours made,
by Painters cummyng skill:
With gestures of the Irishe Karne
set out by quiu'ryng quill.
I publisht haue, wherby the world
maie knowe their inclination:
As how thei passe for wicked life,
the synfullste generation.
And if for want of better arte,
some things I pretermitte:
Whiche rightly here to this discourse,
might be adioyned fitte.
Let pacience Lordings yet supplie,
the things so doen amisse:
Or let correctyng of the faltes,
amende that faltie is.
At least declare when you haue redde,
in what I haue offended:
And if it resteth in my handes,
it shalbe then amended.

A reasonable request
to be graunted in
consideration of the
paines.

FINIS.





➤ The Prolog to the
seconde parte.

S*Ince sacred Ioue whose royall throne,
is plaste in circled Skies :
Beholdeth thinges farr distant thence,
with vewe of godly eyes.
And seyng that the Lorde doeth guide,
eache thyng with heauenly might :
As well the Sonne and orient daie,
as Moone in frostie night.
Conductyng them as seemes hym best,
disposing all at will :
Whereby his creatures diuersly,
his pleasure might fulfill.
Support good God with heauenly grace,
my penne for to relate :
The seconde parte that doth belong,
vnto the Irishe state.
Illuminate my senses all,
that I maie rightly tell :
The nature of the Irishe Karne,
as how they doe rebell.
And euery thyng to shoue aright,*

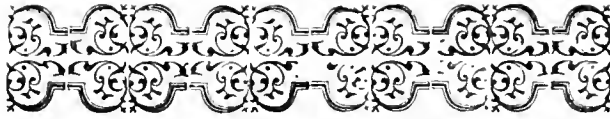
The Prolog

*thou Lorde directe my course :
And leade me to Thelysian fieldes,
by thy triumphant force.
¶ seeke no helpe of forraigne Gods,
nor ayde of suche a crewe :
Because to trust in senslesse thynges,
small comfort can ensewe.
But thy good ayde is that ¶ craue,
wherefore graunt me the same :
That I by it maie haue the strength,
a pleasaunt verse to frame.
And in the same a matter fit,
applied to the thing :
Whiche is the chieffest cause whereof,
my sillie verse doeth spring.*

FINIS.



The



The second part of the Image
of Irelande.

Though that the royall soyle,
and fertill Irishe grounde:
With thousande souldie pleasaunt
moste nobly doe abounde. (thinges,
Though that the lande be free,
from Tipers generation:
As in the former parte I made,
a perfecte declaration.
Though that the yearth I saie,
be bliste with heauenly things:
And though tis like the fragrant flowre,
in pleasante Haie that springs.
Yet when I did beholde,
those whiche possesse the same:
Their maners lothsome to be told,
as yrcksome for to name.
I meruailde in my mynde,
and therebpon did muse:
To see a Bride of heauenlie hewe,
an ouglie Feere to chuse.
This Bride it is the Soile,
the Bridegrome is the Karne,
With writhed glibbes like wicked Sprits,
with visage rough and stearne.
With sculles vpon their poules,
in steade of ciuill Cappes:

The description of
the Irishman, as well
of the Lordes, as of
the galliglaske and
hoiseboy, fully set out.

The Image

With speares in hand and swordes by sides,
to beare of after clappes.

With Jackettes long and large,
whiche shroude simplicitie:

Though spitfull dartes which thei do beare
impozte iniquitie.

The Irishe Karnes
apparell moſte liuely
ſet out.

Their ſhirts be verie ſtraunge,
not reachyng paſte the thie:

With pleates on pleates thei pleated are,
as thicke as pleates maie lye.

Whoſe ſleues hang trailing doune
almoſte vnto the Shoe:

And with a Mantell commonlie,
the Irishe Karne doe goe.

Now ſome emongest the reſte,
doe vſe an other weede:

A coate I meane of ſtrange deuice,
whiche fancie firſt did breede.

His ſkirtes be verie ſhorte,
with pleates ſet thicke about,

And Irishe trouzes moze to put,
their ſtraunge protractours out.

*Loe Lordynges here the draught,
ſett out in open vewe:*

*For by inſtructions I am taught,
faſe forgynges to eſchewe.*

I

Like

of Irelande.

Like as their weedes be straunge,
 and monst'rous to beholde:
 So doe their maners far surpasse,
 them all a thousande folde.
 For thei are tearmed wilde,
 Woodkarne thei haue to name:
 And meruaile not though strange it be,
 for thei deserue the same.
 In maners thei be rude,
 and monst'rous eke in fashon:
 Their dealynges also do bewraie,
 a crooked generation.
 For why, thei feare not God,
 nor honour yet their Prince:
 Whom by the lawes of mightie *Ioue*
 thei ought to reuerence.
 Eche theef would be a Lorde,
 to rule euen by a becke,
 The faithfull subiectes often times
 thei shorten by the necke.
 And those that would be true,
 to God and to the Crowne:
 * With fire and sworde, and deepe despight,
 thei plucke suche subiects doune.
 * Thus thei be mortall foes,
 vnto the Common wealthe:
 Maintainyng rackbells at their heeles,
 through detestable stealth.
 Thei harpe vpon one stryng,
 and therein is their ioye:
 When as thei finde a subtyll sleight,

Woodkarnes man-
 ners are more straun-
 ger then his apparell.

The fruite betwix
 the goodnesse of the
 tree—Approung all
 Woodkarne, strong
 theyeues for to bee.

* Irishe Rebbeles
 feare neither god nor
 man.

The haucie hartes of
 Woodkarne desire
 rulethome, but they
 shall haue a rope.

* The Rebbeles en-
 uie towarde a good
 Subiecte, whereto
 many be joynd, the
 affection of a pernicio-
 us Papis, towarde
 a true Christian.

* Marke the moste
 pestilent nature of
 the wilde villanous
 Woodkarne.

* Woodkarne are as
 Grasshoppers, and
 Caterpillers to their
 countrey, and peopie.

The ioye of rebbeles
 is in plagyng of true
 men.

The Image

Spoofing and burning is the Irish karnes renoune.

Woodkarnes exercises when true men take rest.
To robbe burne and murder, when true men take rest—With fire sworde and arceffe, these traiters are presse—Thei take no compassion of men children nor wiues—But ioye when they doe them depprue of their liues.

Irish karnes seldome leaue any thyng worth the bearing a-waie behinde them, but either they take it or els do set it on fire.

The stolne poore Cowe must be knocked doune as sane as they come home, to make the cheecus a feaste.

The woodkarnes Cookes.

to worke true mens anoye.
For mischeef is the game,
wherein they doe delight:
As eke they holde it great renoune
to burne and spoile by night.
When tyme yeeldes true men ease,
suche reste they pretermitte:
And giue them selues to other artes,
for their behofe more fitte.
To wounde the harmelesse sorte,
it is the Karnishe guise:
And other some to stille quight,
in slumbyng bedde that lyes.
An other sorte they spoile,
euen naked to the skin:
And leaue hym nothyng for to wrappe,
his naked bodie in.
They leaue no kinde of thyng,
that maie be borne awaie:
The pottle, the panne, the horse, the Cowe,
and muche more maie I saie.
Now thynges that are to sadde,
that maie suppress their powre:
They doe commit to flames of fire,
the same for to deuoure.
And when they haue their luste,
the fillie captiue beaste:
Must presently be knocked doune,
to make the knaues a feaste.
But who shal be the Cooke:
it is no question here:

of Irelande.

Not for the Pantlers chipped loues,
thei aske for once a yere.
Eche knaue will plaie the Cooke,
to stande his Lorde in steede:
But tagge and ragge will equal be
when cheefest Rebell feede.
Well, Beecues are knocked doune,
the Butchers plaie their parte,
Tho take eche one the intrails forthe,
the Liuer with the Harte.
And beyng breathyng newe,
th'unwashed Puddyns thei:
Upon the coales or embers hotte,
for want of Gredyron laie.
And scarce not halfe enough,
(drasse serueth well for hoggs:)
Thei take them vp and fall thereto,
like rau'nyng hongrie Doggs.
Deuouryng gutte and limme,
no parte doth come amisse:
Whose lippes & chappes w blood doe swim,
moste true reporte is this.
As for the greatest Karne,
thei haue the cheefest stufte:
Though durtie tripes and offalls like
please vnderknaues enoufe.
Whereof thei parte doe roste,
and other some thei boile:
Thus what betwene the sodde and roste,
fearce hunger thei assoile.
No table there is spread,

Bread seldom is used
amongst Woodkarne.

Paister and man all
one at eatyng of meat.

A moste perfecte dis-
cription of Irish
hoisboyes eatyng
their meate.

The rudenesse of
hoisboyes is herein
set open—Who fill them
with drasse drasse, far-
well the good token.

Beholde here the dif-
ference twixt Karne
and their men—The
Karne haue the best
meate, the hoisboyes
eate then—Of sinneates
and puddings, which
to lucke is imputed—
Their lippes with
greene ointment be-
yng souly poluted.

The very order of
the wilde Irish, their
sityng, table, dishes,

The Image

and eushens described.

O braue swinish fa-
shion founde out e-
mongst hogges—
Deferuyng for ma-
ners to sitt amongst
dogges.

The order of Mlod-
karne is to haue a
Frier blesse hym and
all his housholde be-
foze he sits doune.

* Trishe Karne euery
yeare once or twise
peraduenture make
exchaunge of their
wines, as thei like them
so will thei keepe them,
foz thei will not be
bounde to them.

Friers haue chiefest
and hiest roomes at
seales amongst the
Frishe, and why
should not we giue
them like honour at
the gallowes.

* Like vnto like saide
the Deuill to the
Collier.

thei haue no courtlike guise, (steede
The yearth sometimes standes them in
whereon their victuall lyes.

Their Couthens are of Strawe,
of Rushes or of Hare :

Made bancketwise with withies,
their tailes to vnderlaie.

Their Platters are of wood,
by cunning Turners made.

But not of Peauter (credite me,)
as is our Englishe trade.

Now ere the Lorde sitts doune,
with concubine or wife :

* (Whereof he often makes exchaunge,
in compasse of his life.)

Before he takes his rome,
a Frier doeth beginne :

To blesse the Rebelle with his wife,
the place and theeues therein.

Whiche when he blessed hath,
in highest place of all :

The Cheestaine then this traitrous knaue,
like honest man doeth stall.

And next his Surgion he,
doeth sette at Friers side :

And then himself his rome enioyth
adorned with his Bride.

(In fine) the hellishe route.
like luckie fellowes mette :

Doe sit them doune on strawe or grounde,
their victualles for to gette.

of Irelande.

Long stabbers plucke thei forth,
 in steede of handsome knives:
 And with the same thei slash me out,
 good God what preatie shiues.
 Not shiues of bread I meane.
 for that were verie rare:
 But gobbes of fleshe not boyld inough,
 whiche is their common fare.
 Their cheefest drinke is Milke,
 for want of Milke, the brothe:
 Thei take which thing v̄ Surgion sweares,
 is phisicke by his trothe.
 And if that brothe be scante,
 yet water is at hande:
 For euery Riuer yeeldes inough,
 within that goodly land:
 Againe if Fortune faunth,
 or on them chaunce to smile:
 She filles them then with *Vskebeaghe*,
 and wine an other while.
 O that is cheare in bowles,
 it beautifith the feaste:
 And makes them loke with dronken noules,
 from moste vnto the leaste.
 Now when their gutts be full,
 then comes the pastyme in:
 The Barde and Harper mellodie,
 vnto them doe beginne.
 This Barde he doeth report,
 the noble conquestes done,
 And eke in Rimes shewes forth at large,
 their

A Fopner of three
 quarters of a yerde
 long, is the Wood-
 barnes knife.

The Irish mans
 drinke.

A thng of necessitie
 proued to be phisicke,
 haupng his confirma-
 tion vpon the othe of
 a periured caitiffe
 Karne.

Vskebeaghe, is Aqua-
 uite.

The Woodchines
 loue mitch after
 meate.

A Barde and a Ri-
 mer is all one.

The Barde by his
 Rimes hath as great

The Image

force amongst Wood-
karne to perswade, as
the eloquent oration
of a learned Orator
amongst the ciuill
people.

The pollicie of the
Barde to encentse
the Rebelles to doe
mischefe, by repeating
their forfathers actes,
O craftie Appostle
as holy as a Deuill.

Marke how apte and
prone these theues
are to doe mischief, in
whiche is verified
the sayng that is
witten, like as the fa-
ther is, suche is the
sonne, knowe father
and knaue sonne, to
the twentie genera-
tion.

A wicked man neuer
wants ill counsell.

The Frier perswa-
des the Rebels that
it is an high worke
of charitie, to kill sog-
all Subiectes, which
thyng they beseeue
though neuer founde
on scripture, O gho-
stly Frier as inno-
cent as Judas.

* Beholde the plaguy
counsell of a poekie
Frier, the very fruite
of Papietrie.

* This flatterng
Frier promisseth to

their glorie thereby wonne.
Thus he at randome rommeth,
he prickes the Rebelles on:
And shewes by suche externall deeds,
their honour lyes vpon.
And more to stirre them vp,
to prosecute their ill:
That greate renoune their fathers gotte,
thei shewe by Rymyng skill.
And thei mooste gladsome are,
to heare of Parents name:
As how by spoilyng honest menne,
thei wonne suche endlesse fame.
Therefore like gracelesse graftes,
sprong from a wicked tree:
Thei grow through daily exercise,
to all iniquitie.
And more t'augment the flame,
and rancour of their harte:
The Frier of his councells vile,
to rebelles doth inparte.
Affirmyng that it is,
an almose deede to God:
To make the Englishe subiectes taste,
the Irishe Rebelles rodde.
To spoile, to kill, to burne,
this Friers counsell is:
And for the doying of the same,
he warrantes beauenlie blisse.
He tells a holie tale,
the white he tournes to blacke:

And

of Irelande.

And through the pardons in his Sale,
he workes a Knauiſhe Knacke.

*Beholde the ſelf ſame thyng,
ſet forth by Caruers Arte:
With pictures framed pretely,
expoundyng euery parte.*

2

When Friers tale is doen,
and Rebels waied haue:
The circumſtaunce of eu'ry worde
reported by the knaue.
From ſupper then thei riſe,
with Friers bleſſyng, thei
Unto the Engliſhe borders next,
doe take their onward waie.
And all in warlike wiſe,
the Borders thei inuade:
Suppoſyng ſubiectes fox to quell,
by force of Iriſhe blade.
But loe whom traitours ſerue,
deceiues them now and then:
Deliu'ryng them and all their ſtrength,
captiues to loiall men.
For louyng ſubiectes riſe,
the Captaine with his bande:
With ſtrokes doe lode theſe ſilchyng theeues
as long as thei maie ſtande.
The pray then reſcude is,
and woodkarne buyes it deare:
Fox heddes are ſwapt from ſhoulders quite,

the Rebels euerlaſting liſe, if they perceiuer in rebelliſyng againſt the (Queene.)

The ende of the Friers oration, is the beginning of rebellion, he is a Charpe ſpurre to make them gallop hedlong to all kinde of miſchiefes, and fall to the gallowes and deuill of hell.

*The Karne go forth with the Friers bleſſyng to ſpoyle ſopall ſubiectes, but ſoche what enſeweth.

Whom the Frier doth bleſſe, them doth God curſe, bringyng their wicked purpoſes to a wonderfull ende.

The praie is recouered to the Rebels damage.

Sweete meate muſt haue ſowre ſauce.

The Image

a cause to stealyng cheare.
 Whose heddes are taken vp,
 their triumphe to declare.
 And moze to make their doyngs knowne,
 to Dublin thei them beare :
 Now if it were a Cheef,
 whiche had a bloudie hande :
 Or if he were as rancke a knaue,
 as liu'th within the lande.
 His hedde is poled vp,
 vpon the Castle hye :
 Beholdyng starres, as though he were,
 in high Astronomie.
 Their bodies lackyng life,
 are lefte vnto their frends :
 To beare awaie, as to deplore,
 their lucklesse fatall ends.
 Thus hedlesse thei retourne,
 from whence thei did proceede :
 Receiuyng for their proude attemptes,
 a traitours rightfull meede.
 The Frier seying this,
 laments that lucklesse parte :
 And curseth to the pitte of hell,
 the death mans sturdie harte :
 Yet for to quight them with,
 the Frier taketh paine :
 For all the synnes that ere he did,
 remission to obtaine.
 And therefore serues his booke,
 the Candell and the Well :

As a notable Rebelle
 had in his life tyme
 greater dignitie then
 many of like profes-
 sion, so beyng dead,
 his head receiues a
 moze stately place of
 exaltation.

Suche Astronomers
 God sende vs enough
 daily.

Now God be than-
 ked hedlesse Maad-
 korne are not to bee
 feared, fortune goeth
 beionde their expecta-
 tions, which byngeth
 Rebels with all their
 reuels to shame and
 dishonour.

The Frier mournes
 for the losse of his
 poore Maadkorne,
 he curseth as blacke
 as pitch their oppres-
 sors.

The kindnesse of the
 Frier towardes the
 Rebelles after their
 death.
 By purchasyng
 their pardons, with
 booke, bell, and can-
 dell—Whiche thyng
 artificially the knaue
 doth handell.

of Irelande.

But thinke you that suche Apishe toies,
bring damned soules from hell,

It longs not to my parte,
infernall thyngs to knowe:

But I beleue till latter daie,
thei rise not from belowe.

Yet hope that Friers giue,
to this rebelling rout:

If that their soules should chaunce in hell,
to bryng them quicklie out.

Doeth make them lead suche liues
as neither God nor man:

Without reuenge for their desartes
permitte or suffer can.

Thus Friers are the cause,
the fountaine and the Spring,

Of hurleburles in this lande,
of eche unhappie thing.

Thei cause them to rebell,
against their (soueraigne quene)

And through rebellion often times
their liues doe vanishe clene.

So as by Friers meanes,
in whom all follie swimme:

The Irishe Karne doe often lose,
the life with hedde and limme.

* Yet that auailleth not,
thei so bewitched arre:

The losse of freends cannot disswade,
the reste from mortall warre.

But still thei busie are,

* A notable question
whiche demaundes, if
pardones from Rome,
maie bryng damned
soules from hell.

Friers perswasions
cause Rebelles still to
perseuer in rebellion.
O blinde fooles, to
beleue all that Pa-
pistricall Monklike
momes tell you to bee
Scripture, when in
the ende they seeke
your bitter destruction
and desolation.

The Friers in Ire-
lande, are chiefest in-
strumentes of Irishe
disturbance, they are
the onely spurre to
pricke them onward
to rebell against the
Queene, procurypng
the meanes of their
bitter destruction, be-
yng the hed welsping
of all sinne and wic-
kednesse.

Rebelles bewitched
or deluded by Sathe
measure not their
owne estate by other
mens harmes, or ea-
lamities, but still
marche forwarde in
the pursure of sinne,
till they come to like
ende of destruction.

The Image

leage Subiectes to delease:
 Their native countrie for to spoile,
 and Princes to displease.
 In pleasynge whom is reste,
 and thereof riseth gaine:
 As in displeasynge of her grace,
 procureth nought but paine.
 Thei raise still fearcer warre,
 and marche in warlike wise:
 Unto the feeld, with sworde and speare,
 which *Mars* did first deuise.
 Thei bragge to fight it out,
 their quarell iuste to trie:
 Thei sweare that all the Prince's freends,
 through bloudie sworde shall die.
 Thus in their rage thei frette,
 and in their moodes doe fume:
 Whereof doe rise a sodaine plague,
 these traitours to consume.
 Our valiaunt *Sidney* Lord,
 who gouernes Irishe soile:
 Doth poste himself with Marshall knightes
 those braggyng beastes to coile.
 And Captaines thei doe dowe,
 who did the heauens create:
 Their hands should strike þe warlike stroke,
 Karnes courage to abate.
 The Souldiers doe reioyce,
 to see that happie daie:
 In whiche Caluets vantyng foes,
 their iuste reward maie paie.

As by obaiynge the Prince, there springeth rest, peace, and tranquillitie, so, in displeasynge her Grace, groweth trouble, vexation, confusion, and death.

* The Karne goe still on in their malice, growynge from pettie felonie to maine treason.

* They bolde of their manhood.

* They vowe, the English the hostes destruction.

The successe of reachlesse enterpryses.

The celeritie of Sir Henry Sidney, to encounter with the Rebels.

The noble stomacke of the Captaines described.

The courage of the Souldiers liuely expressed, who had rather then their liues be vpon the Iackets of these sickynge and skippyng Rebelles.

of Irelande.

And many Irelande Lords,
 being faithfull to the Crowne:
 protest through force of horse and speare,
 those crakyng knaues shall doune.

The pot now giunes to seeth,
 the fire is so greate:
 And Smith assaies with mightie leadge,
 the Iron hotte to beate.

*The daie appointed is,
 the place likewise assignde:
 The messenger he trottest forth,

to knowe the Rebels minde.
 Who makes his backe retourne,
 with answere of the foe:
 And worde for worde as he did speake,
 he doeth relate it foe.

rebellion, or cause to rebell, for being come into the fielde in hostill araic, yet before he soundeth to the battaile, mercifully allureth them to submitte them selues to the Queenes good Grace, who refusing this offer, falling upon them, sheweth no mercie or compassion, whose eye doeth neither pitie them, nor yet his hande spare them, but like a most seuerer warrior, executeth the function and office appertaining to warre.

*A commendation of the good subiectes of Irelande, their fidelitie, loyalty, and seruice to their Prince is described.

The daie of battaile is appointed, if word-karne will abide it.

In this is manifestly proued how the Lord Deputie attempteth nothing unadvisedly, either in rearing vp of warre or in putting it doune, where by the Irisherie might finde any occasion of

*Agen beholde the thyng
 in figures well requited:
 Expounding breefly euery point,
 that was euen now recited.*

3

Now forward marche our hoste,
 in battaill raie beset:
 Who with couragious hartes goes on,
 the Karne to paie their debt.
 Against whom comes the Karne,
 farre of in warlicke wise:

The Image

The matche of the
Trifhey and their no-
table bragges, beynge
farre from their ene-
mies, wherein they
discouer openly their
couragious dasterly
hartes.

The stately courage
of the Rebelles, is
sone put doune, at
sight of our Princes
holte.

Feare a suppresser of
the sturdiest Rebels
harte.

The order of the Ir-
rishe warre is plainly
set out, who leauiyng
the order of battaile
raie, beynge neare the
combat, fall into a
confusion; therein they
suppose their safte to
consiste, makynge a
moste terrible noyse
of cryng to terrifie (if
it were possible) the
whole hoste of En-
glishe men.

With thre and thre in ranckes beset,
to doe some enterprize.
Thei make a goodlie shewe,
till nere thei come at hande:
Thei set themselues moste liuely forthe,
like conquerers of the lande.
But when thei are in reache,
oz compasse of the bowe:
Doeth not the bewe of Princes holte,
Karnes courage ouerthrowe?
Their pride God wot must swage,
where feare doeth plucke it doune:
What Rebell would not stande agaste,
to meete the roiall crowne.
Now warlicke raie thei leaue,
and on a heape thei clunge:
Supposyng safer for to bee,
as better foes repunge.
And with a mightie crie,
our holte thei doe invade:
But sone repulsed backe againe,
by warriours pearcyng blade.
The Trompetts sound me forthe,
the scirmishe to reueale:
And murderynge gunnes their secret grudge
no further maie conceale.
Here bulletts flye abroad,
there dartes againe are sent:
And blowe for blowe in recompence,
to either parte is lent.
The horslemen scoures the coaste:

of Irelande.

with shakynge speares in hande :
And Rebels whiche before did boaste,
now giue to flye the lande.
Still sounde the trompetts forth,
eche Souldiers harte to cheare :
And captaines with twoo edged swords,
doe giue the traitours geare.
Here lyes a Rebels hedde,
from sholders taken quight :
And here the Lions tearing pawes
on woodkarnes costard light.
The Gryphon here assaies,
to haue his manhoode knowne :
Whose valure hath sufficientlie
from tyme to tyme been showane,
The Eagle with the reste,
no lesser honour hath :
When as his bill and tallentes bothe,
in Rebels bloud he bath.
And all the lustie youtnes,
belongyng to the traine :
To purchase fame by Marshall acts,
their azure vaines doe straine.
Now goe the foes to wracke,
the Karne apace doe sweate :
And bagge Pipe then in steade of Trompe,
doe lulle the backe retreat.
Who eares the Bagpipe now,
the pastyme is so hotte :
Our valiant Captens will not cease,
till that the feeld be gotte.

Nauntyng Wood-
karne doe first giue
backe.

Under these couert
eytes, the valure of
all our English Cap-
taines are exprest.

O Souldiers of re-
nowne shielde you
from mischaunce—
Whiche doe in spight
of Irishe karne, your
Countrys praise ad-
uaunce.

Woodkarne must
needes sweate, for
their labour is great.

* The piper sepyng the
Karne to haue the
worste ende of the
Blasse, doe lull the I-
rishe retreat.

Commendations
worthie of right to be-
long to our English
Captaines, who ne-

The Image

ner shrinketh, but
with greate valure
and manhood tarieth
the finall ende of the
battaile.

But still thei forward pearse,
vpon the glibbed route:
And with their weapons meete for warre,
these vaunting foes thei cloute.

No daunger ought
to be eschewed, nor
laboure refused, in the
defending our prince
and Countries cause.

Loe yet behold a Knight,
our Princes proued frende:
In armour readie for to fight,
the quarell so to ende.

The gelousie of a
Prince deuoureth
like the flames of fire.

This seekes by warlicke meanes,
his credite to augment:
And for his Prince and countries sake,
his Pistoll forth is sent.

The anger of a prince
ceaseth not til he hath
brought his purpose
to perfection.

Whiche doeth relate the cause,
of her exceedyng Ire.
As how her iuste conceiued wrath,
surpasse the flames of fire.

The Irishe Karnes
hartes now more and
more doe faint.

That maie not be extincte,
(signes verifie the same:)
Till cuttyng sworde and pearcyng speare,
Rebelyng foes doe tame.

Irishe Woodkarne
had rather lie then
fight, and good rea-
son they haue so to do,
for who would take
blowes if he can shun
them.

Here lyes a breechlesse Knaue,
smote iuste from coursers backe:
Thus through the souldiers doubtie harts,
the Woodkarne goe to wracke:

Now faint the ouglie beastes,
for Lyon plagues them soe:
As thei are like to Bedlem folke,
that wote not what to doe.

* To flye thei dare assaie,
for so thei thinke it beste:
As for to stande to fight it out,

of Irelande.

their soules doe it deteste.
Their hartes are molified,
with feare thei are opprest:
And now thei waile & thing which wrought
them this vnquiet reste.
But will repentaunce serue?
I put herein a case:
Or maie it satisfie the wrong,
doen to her (noble grace?)
When Lyon once is stirde,
he by and by doeth rage:
And twill be long who knowes it not,
before his anger swage.
And when he once beginnes,
to shewe his Princely force:
He stintes not till he tounth his foes,
into a breathlesse corse.
Euen so the Irishe Earne,
whiche doe our Queen prouoke:
Doe thoroughly feele by *Sidneis* hande,
the waight of Lyons stroke.
For why? he mailes them doune,
he strikes them in the chafe:
When gentlenesse preuaileth not,
then rigour taketh place.
And rigour beyng showne,
the terrour of the same:
Perforce doeth make them celebrate,
her thrice (renowned name.)
But then it is too late,
for Justice commeth in:

Marke Traitors in
the midd of bartaille
is no place to repent.

* A notable question
that demaundes, if
the repentaunce of a
vile caitife, and re-
bellious Madharne,
maie satisfie the In-
juries committed a-
gainst our Queene,

A similitude of the
Lyon.

The Princes plea-
sure put in execution
by Sir Henry Sid-
ney.

Rygour is meetest
where clemencie as-
uaileth not.

That whiche is deen
by compulsion, is no
godmarcie.

Justice and fortitude
peesdes Rebels their
hire.

The Image

With Fortitude that (worthie wight,)
 to contribute their sinne.
 Thei prosecute the chase,
 pursuyng faste the foe:
 And with their weapons framde to warre,
 the Karne thei ouerthrowe.
 Here lieth a packe of Karne,
 distracte of limme and life:
 Here headlesse Knaues abide the bront,
 of warriours mortall knife.
 The Karne receiue the foile,
 beyng ouercome by might:
 And for the sauuing of their liues,
 eche one doeth take his flight.
 The Bagpipe cease to plaie,
 the Piper lyes on grounde:
 And here a sorte of glibbed theeuies,
 deuoide of life are founde.
 Now fly whose lucke is beste,
 the lucklesse man let staie:
 And now bewaile thou Irishe Karne,
 thy haplesse hadde I saie.
 Lament thy wofull state,
 deploze thy fatall chaunce:
 And warefull bee against (our Queene,)
 how ye your selues aduance.
 Pea good aduicement take,
 before you doe prouoke
 The Lyon, for no mortall wight,
 his purpose maie reuoke.
 For as he is the Prince,

The Souldiers
 wrecke their anger
 and displeasure vpon
 the poore Irishe karne
 without all pittie.
 O harde harted men
 that takes pittie of
 none.

Woodkarne abides
 the vint of fortune.

Irishe Karne fight
 with their heeles with
 greater courage, then
 with their handes.

The piper and his
 bagpipe laide bothe
 flatte on the grounde.

* The Woodkarnes
 legges must helpe
 them when handes
 will not serue them.

Keepe good counsell
 giuen to the remnant
 of Woodkarne, war-
 nyng them how they
 doe attempt any thing
 prejudiciall to the ho-
 nour of the Crowne.

As the Lyon is fea-
 red, and reuerenced
 of all the beastes in
 the Forrest, so ought
 a King to be feared
 and loued, of his sub-

of Irelande.

and kyng of eurie beaste :
So would he haue obedience showne,
from moſte vnto the leaſte.
Els if you ſhould repunge,
againſt his noble minde :
You might expecte at hands of his,
nought els but death to finde.
Let this a leſſon bee,
to this Rebellung route :
To Hacke, and D, to Rorie Ogge,
to all the Traitors ſtoute.
Let Brians fall ſuffice,
let Wolfe and Fore beware :
Now with the noble Lyon thei,
the gotten praiſe doe ſhare.
Still ſounde the trompetts forth,
the foe to terrifie :
And Souldiers with courageous harts,
vpon the Karne doe flye.
The Karne apace doe fall,
like leaues through bliſtryng winde :
And maie nowhit vnloſe the corde,
that thei them ſelues did binde.
Wohbowe now crie the knaues,
and lullalowe the Karne :
And Engliſhe youtheſ a cauate ſende,
rebellung foes to warne.
Here parte doe take the Bogges,
and ſome the woods retaine :
And other beyng hedleſſe made,
like witleſſe Geefe remaine.

iecces within his
Realme.

The rewarde of Re-
bellion is death.

A cauiat for Wood-
karne.

Good reaſon that the
Aſſes caſamity ſhould
make the Fore to be-
ware.

The corde that rebel-
lion did binde, maie
not be loſed by any
meanes, but by the
ingen of death.

* The Iriſhe Karnes
crie.

The remnaune of the
vnlaine Woodkarne,
doe parte take the
Bogges, and other
ſome the Wood.

The Image

Irishe costes are tamed by the snaffle of warre.

Thus vaunting foes are tamde,
by gliues of warlicke youthes:
Receiuyng strokes in steede of meedes,
for their inconstaunt truthes.

Englishe men returne Conquerers.

The victours doe retourne,
thei haue their hartes delight:
For Woodkarne thei are knocked doune,
the reste are put to flight.

Untruste remaineth not one,
whiche maie the least anoye:
For windes are stilde by mightie *Ioue*,
O cause of endlesse ioye.

Sir Henry Sidney is worthely renownd for prudence and magnanimitie.

Sir Henry is renownde,
with fame vnto the Skie:
And is receiur'de to Dublin toune,
prail'de for his cheualrie.

Peace commeth of warre.

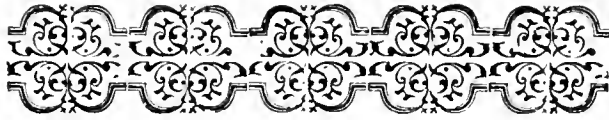
Thus peace enleues by warre,
the ende of warre is peace.

A Godly praler that Irelande ought to vse.

God graunt the warres of Irishe soile,
by *Sidneys* meanes maie cease.
Loe Lordyngs here the draught,
of that whiche went before:
And lande discride, the wished tide,
hath brought my Shippe to shore.

FINIS.





After that I had finished the first and se-
conde parte of the Image of Irelande,
and had there somewhat disclosed the
nature and qualitie of the wantone Irishe wilde
Woodkarne, I thought it expedient for the vo-
lumes augmentation, as more ampler by examples
to proue the thinges therein contained, to put next
in sequence, the picters and protractours of the
moste notablest Rebelles in Irelande, (who as they
are many) so doe thei aske sondrie opperations, if
of eache seuerall one I should make relation. (And
again) musing in my mynde with whom I might
encounter, as best beginne withal, hauing sondrie
choyse to chose vpon, I supposed it a thing necessa-
rie, and at this instant fittest to serue my turne,
to laie the foundation of my attempt, & sure sub-
stanciall corner stone, vpon Rory Ogge our next
neighbour, at this present (a liuely Image & pat-
terne of rebellion) who after many pagentes of
treasons plaid, and notable offers of grace refused,
beyng brought into greate miserie (by Sir Henry
Sidney the Lorde Deputies daily instigation)
and seyng hym self vtterly forsaken bothe of God

and man, at last moued through a desperate and condemned conscience, confessing his folly, manifesteth to the whole world, his croked nature, complaineth of his fatall destenie (and finally) as it were through a certaine coniecture, fore telleth of thynges that shortly shall happen hym. *VV*herefore behold in plaine protractour, a grose and corpulent man, lapped in a mantel ouerwhelmed with miserie, beyng in a *VV*ood (an ill fauored Churle) standyng on a *Hillocke* enclosed with a sbaking *Bogge* (his onely refuge in the tyme of trouble) vtteryng moste lamentably, with brynyshe salte woluishe teares, his life as enfeweth.

FINIS.



I

of Irelande.



I Rorie Ogge, inhabitaunt of *Leaske*,
A rebell false, against my (soveraine quene)
I loue debate, expellyng godlie peace,
I lead my life, in Boggs and thicketts grene,
What mortall wight, my comperer then hath seene,
Which of y^e lordes nor prince doeth stand in awe,
Nor passe not for the rigour of the Lawe.

Rorie Ogge sheweth here the Countie wherein he dwelleth, and his naturall inclination, whereunto he is addicted.

My harte is bent, to curie kinde of ill,
Whose outward deedes, doe well relate the same
I loue the thyng, suppoxter of my will,
I spoile and burne, thereby t^encrease my fame,
Thus by suche actes, I gotten haue a name.
Euen traitour false, that neuer shall decaie,
Nor bee extinct, by any kinde of waie.

Marke wherevnto this Rebelles harte is bent, (that is to saie) to all kinde of mischief, sinne and wickednesse.

I vilaine vile, and craftie as the Foxe,
*Pea like the Wolfe, whiche doeth extortion vse,
I faller am, then theef that pickes the lockes,
In deuilishe sorte, my self I so abuse:
(My noble Queene) for cheef I doe refuse,
Whose roiall name, doeth mounte vnto the skie,
And curie where, is in aucthoritie.

*Rorie in accusing hym self, is not to be iudged of other, for here he sheweth that he is as craftie as a Foxe, an extortioner like the Wolfe, faller then a theef, and a traitor to the Queene, in whiche I beleue hym, though he neuer swoze for the matter.

What maie displease, her princely roiall grace,
(I like a theef) doe put the same in bre,
Her highnesse Lawes, I daiely doe deface,

Rorie Ogge going forward in the setting out of his disposition telleth that he doeth all this

The Image

kind of mischefe
of set purpose a=
gaind ye queene,
who notwithstanding,
standyng, laieth
as the blame and
falte vpon the
Deuill.

* In this he ma=
nifesteth the
great goodnesse
of the Queene,
whose mercie is
daily extended
towards those
whiche are wil=
lyng to peride to
the obseuation
of her statutes
and lawes, but
he in no wise
maie peerd ther=
to, till by eom=
pulsion he bee
constrained.

* Roye Ogg be=
yng compelde to
acknowledge ye
great aucthority
of the Prince, is
therfore worthie
of small godd=
mercie.

* Where Roie
hid the three cur=
ses light vpon
him, I with hym
for euery one
twentie (sayng
my charitie.)

* A good note
for Rebels,

Marke the effecte of rebellion, and wherewnto it diueth this wretched Roie, enen to the
brincke of desperation, who as he saieth beyng yet aliue, feeleth moite apparantly the tor=
mentes of hell, and here it is proued true, that a mans owne conscience is better then a
thoufande witnesses.

And through y same, her beauië wrath procure:
Thus Sathan he, my seuces doeth allure,
Who makes them thrall, to serue his appetite,
So that in nought, but synne I doe delight.

She would me good, if I would loyall bee,
But my ill happe, and crewell Destinie,
In parte or whole, that thyng forbiddeth me,
Till Ize constrainde, through *Sidneis* pollicie,
Her mightie hande, perforce to testifie,
Prostratyng me, before her fearfull Lawe,
Though of the same, I stooode not erst in awe.

* And forste perforce, God knowes what doeth re=
But cruel plages, for my desartes are iust, (main
Suche is the meede, which curie Rebelle gaine,
That doeth pursue, the chase of ragyng luste:
O carelesse Karne, O Rebelle false to truste,
* O Rorie Ogge, thrice cursed maie I be,
Who mou'de to wrath, the queens high maiestie.

Who * maie I be, for mouyng her to Ire,
The M. woes, through which my soule possesse
In eche respecte, surpasse the flames of fire,
I languishe still, but hopelesse of redresse:
My wicked life, I needes must now confesse,
Through which I feele, euën liue y pangés of hell,
That neither penne, nor tongue of man can tell.

of Irelande.

I am expelde, from crewe of honest men,
None but my mates, me traitour maie abide,
As for the good, thei hunt me now and then,
From wooddes to Boggs, beset on euerie side:
And where that I, so euer am espide,
There waight is laied, to catche my fillie soule,
And with the are, to tharte me by the poule.

Whiche thyng to taste, I well deserued haue,
* Since freedom once, was offerde vnto me,
Uaine is the gift, that's profferde to a knaue,
Who nought esteemes, his Princes clemencie:
O Rebell, cause of all thy miserie,
Which mightest haue had, remission of thy sinne,
What, greater gaine, supposedst thou to winne.

O happlesse wight, refusyng Princes grace,
* O dismalle daie, wherein I it denide,
O peruerse harte, that couldst not it embrace,
But like a theef, such courtesie denide:
O brutishe beast, who doeth not now deride,
The vauntyng harte, aspyryng ouer hye,
Whose haughtie thoughts, did match þe rouling
(skye.

But true it is, that Fatall letters saie,
Who takes no tyme, when as the same is lent,
And holde it faste, hym self thereby to staie,
Whom if it passe, the crooked waie it went:
He maie not finde, the Cauerne, house or tent,
Though them to seeke, he spendeth daie & night
And all because, he helde not when he might.

There be two
sortes of people
on eacch, knaues
and honest men,
whereon I ga-
ther that None
Dagge being ba-
nished the com-
paine of honest
men, must be en-
terained of his
like equall com-
panions, (who as
him self saith) is
daily pursued
of the good in
molle wofull
soyre.

* Rozie is here a
very penitent
person, whiche
confesseth his life
to haue deserued
death, which re-
fused the princes
pardone once
offered hym.

* Here Rozie
Dagge taketh on
with himself for
refusing the par-
done, & acknow-
ledgeth hym self
an asse, and a
beast in denyng
the same.

Rozie casteth to
memozie the say-
ing that is wri-
ten, tyme beyng
once past, is not
easily cald back,
whereby we are
learned to take
the tyme present
whilst it is esse-
red.

The Image

He beeth and
approcheth the
about saying by
him self, whiche
reiecing grace
being offered,
now seeketh af-
ter it, but maie
not haue it,
though with
weeping he doth
request it.

Even so alas, when noble *Sidney* he,
My pardon sent, for faultes I did comit,
Though there I saw, eche crime forgiuen to be,
I not contente, with that his pardon yet:
Let passe the same, as giste for me unfit,
Whiche to reuert, now lyes not in my might,
For God & time, haue wrought me this dispight.

*Rozie Dage
beweth for par-
done, but maie
not obtaine it,
for Princes by
Rebels will not
be deluded.

Now do I seke, though sekynge nought preuaile
Faine would I finde, the fauour of my Prince,
But craft serues not, that stately forte to scale,
For well she knowes, my subtil hartes pretence
Who hath a tyme, the same to recompence,
As semeth good, vnto her royall grace.
For God and tyme, bid Justice to take place.

*Rozie Dage se-
kynge hym self en-
uironed on ene-
my side with ene-
mies, manife-
steth his miserie,
showing not one
craftie hole or
denne to be free
from the know-
ledge of ye Lord
deputie, but that
he hath intelli-
gence and know-
ledge of it.

And Justice, she sendes forth her warlike crew,
With sondrie spies, my haunte for to disclose,
Who connyngly poore Rories tracte doe vewe,
Relatynge it vnto his mortall foes:
As nought is lefte, wherein he maie repose,
Wongest all his dennes a bulwarke for his health,
Nor yet a hole, to shroude his gotten stealth.

*Rozie showeth
how spicetull
greedie, the En-
glish Captaines
and Souldiers
are in chalynge
and hunting him.

Like greedie haukes, pursuyng faste their praie,
All fullie bent, the same for to deuoure,
And as the Night, the Orientall daie,
Doeth captiue make, by his externall powre:
So time from time, small distance from an howre,
Pursude I am, and brought to suche a baie,
As I expecte, nought but my dismall daie.

of Irelande.

Sir Henry now, who gouernes Irishe soyle,
 hath made an othe, to breuiate my daies,
 Whose stratagemes, haue giuen me suche a foile
 As all the laude, soundes out his noble praise:
 For he it is, that breaketh doune my staies,
 And who but he might Rorie ouerthrowe,
 Though *Mars* himself, had sworne my mortall fo.

Rorie acknow-
 ledgeth y^e Lorde
 Deputies nota-
 ble wisdome,
 onely to haue
 brought hym to
 this miserie.

Who might haue tane, out of my bloodie hande,
 Whom by my sleightes, I captiue made to bee,
 That Marshall knight, and captain of a bande,
 No second one, (excepte againe twere he:
 In fine twas he, whiche made of bondmen free,
 And put to sworde, for my vnsfable truth, e,
 My spoused wife, the garlande of my youth.

He proueth his
 affirmation by a
 moste manifest
 example, whiche
 was brought at
 that time to pas.

Rorie Dges
 wife is laine.

With many mo, my deare and speciall frends,
 Whose brethlesse corps, wer giuen to flams of fire
 Good cause had I, to waille their lucklesse ends,
 Though *Ioue* agreed, to yeeld them suche a hire:
 O heauie plague, to moue the heauens to Ire,
 Through whose outrage, I iust oft suffers pain
 To cause the reste, from wicked actes refraine.

*Rories frendes
 to the number of
 sirtene are laine
 in a cabbie, be-
 yng in a Wood
 of the Englishe
 men, and after
 warde the cab-
 bin beyng set on
 fire, all their bo-
 dies are burned
 also.

And I my self, in daunger of my life,
 Rounde compast then, by men of worthie fame,
 Sought out to shift, how to escape the knife:
 That readie was, my courage for to tame,
 Which when that I, well pondred had the same
 I tooke good harte, it stode me then vpon,
 And leapt me forthe, tyme wilde I should be gon.

*Rorie Dgg be-
 yng at that tyme
 in the foresaid
 cabbie, with
 those that were
 killed hardy es-
 capeth, though
 not without a
 good knocke of
 a halbert vpon
 his colarde.

The Image

To scape well
is very necessa-
rie sometyme, as
appearcth here
by Rorie Ogge.

Now with that leape, I got me quight awaie,
Moste ioyous that I skaped had the trappe,
My leggs were good, to bow that thing I maie,
Whiche set me free, that tide from that mishappe
Not ouer free, for one gaue me a rappe,
Whiche thing I sweare, did pinche me to þ hart,
The blowe was greate, & came so ouerthwart.

Rorie here sheweth
that the Englishe men,
were very sorie
for his escape
out of the cab-
bin, and from
their handes.
This happines
is to be referred
to the Englishe
men, whose
chaunce was to
kill those rebel-
lous knaues.

But scape I did, so muche the more their greef,
And got me soone, into an other denne,
None fledde with me, but one poorre onely theef,
As for the reste, thei were saluted then,
That instant tyme, were xvi. of my men,
Put to the sword, in cabbaude where wee laie,
O my ill happe, but happie theirs I saie.

Rorie Ogge es-
pecially doth be-
waile the death
of one Shane
Oacke Rorie
Reagh about ye
rell that were
slaine at ye tyme.

Emongest them all, one auncient aged fire,
Whose counceils I, eche while did well allowe,
Though old he was, yet pearcyng as the fire,
A craftie fore, as any liueth now:
Was murdered then, by chance I wot not how
Whose crewell fall, giuen by the filters three,
Alas, alas, full sore disquiets me.

Here he setteth
out ye cause why
he so deploreth
his destenie.

For whilste he liu'de, my harte posselt his lust,
And lust enioyde, what so it could inuent:
But since the poste, whereon my hope did trust,
Receu'de his dome, by warriours fearece assent,
Like thraldomes slaue, I sitthens haue been pent.
In castelle holde, not wittying what to doe,
Or what were beste, to put my self vnto.

Rorie Ogge be-
ing bereaued of
his counsellors,
is all moste out
of his wittes.

of Irelande.

My men wer slain, which onely wer my staie,
My wife, through whom I often gat releef,
My frendes which brought, to Rorie daie by daie
The stolen horse, the Hutton and the Beef,
Which thinges to want, who holds it not a greef?
Pea suche a plague, as aucthours tell to me,
That to a man, no greater plague can be.

When Rebels
lacke sawteces
and helpees, then
fall they to mi-
serie.

Loe first the woe, my soule doeth ouerquell,
Behold y straight, whereto I now am brought,
Marke well the place, where caitife I do dwell,
As eke the knight, this alteration wrought,
Then shall you se, if throughly you haue sought
The perfect waie, that leadeth to the hall:
Where are the plagues, on Rorie Dgge shall fal.

The first steppe
to Royes mis-
erie.

For *Sidney* now, that thrice (renowned knight,)
T'augment the fame, and seruice of his (queene)
Stands out in feild, by sworde to trie her right:
(Whose valiant hart, like to the Laurell greene,
For courage stoute, and prudence mixt betwene,
Is had in price) renowned for the same,
Through Irishe soile, w trompe of happie fame.

The Lord De-
putie is in ar-
mour against
Rorie Dgge,
whose fame is
spread vniuer-
sally through out
the Realme of
Irelande.

He sondrie waies, doeth aggrauate my smart,
He, he, I saie, hath wrought me sore anoye,
His wisdomes skill, hath daunted sore my hart:
And my attemptes, doeth vtterly destroye,
He daie from daie, his accions doeth imploye,
Falsse Rories daies, to breuiate with speede:
Because that he, so vile a life doeth leede.

Sir Henry Sid-
nep encreaseth
Rorie Dges
miserie, and wor-
keth his subuer-
sion by his no-
table industrie.

The Image

Souldiers are sent out to put in practise, the Lord Deputies purpose.

Rorie plaicth the Astronomer. This starre was sene from Dublin fourth west, by whiche blasfynge starre, Rorie Dge coniectures his speedy fall, whiche accordingly happened. By these ems and cees, are ment the Hores and Comores Rories cheefe frendes.

* This H. doeth signifie, how Wacke Shane whiche is Rorie Dges father in lawe.

This is a true and good confession of Rorie Dge, uttered in his extremitie.

Rorie Dge is in his similitudes vp to the harde cares, proung with manifold arguments, vnlesse he had been bolstered by by his faide father in lawe and his frendes, it had been vnpossible that he should haue continued so long vnreduced or taken.

His Marshall knightes, & expert men of warre,
By hym are sent, to put the same in dre,
Who me of all my freedome doe debarre:
Whereby I maie, not long their force endure,
But force no force, since I did so procure.
Bothe heauen and yearth, to be my mortall foe:
If in their rage, thei Rorie ouerthrowe.

Beholde a Starre, apparant in the Weste,
*Whose fierie streames, I finde by learned skill,
Betokeneth peace, tranquillitie, and reste,
When H Hs & Cs, to serue false Rories will,
Debarde shalbe, for thereof come the ill.
Or if that H. had seru'de his Queene aright,
Long sitheens R. had been extirped quight.

*When H. doth well, to deale with double hande
Els from his kinde, he should degenerate.
But if that S. his sleight did vnderstande,
H. should be turnde, augmenter of debate,
In little space, vnto a viler state,
*Though yet not spide, he goeth vncorrected:
Whiche is the botche, wherewith R. is infected.

*Like as that house, whereon hym self to staie,
Path sondrie postes, by workmen fastned sure,
With curie pufte, maie not be blowne awaie:
So long as thei, in linked state endure,
Euen so my self, I doe you all assure,
Shall scarce betrap w Fortunes fatall chaunce
Whilst frendes w aide, my mischeef do aduaunce.

of Irelande.

But postes remou'de, the house sone hath a fall,
 And buildyng goeth, with violence to wracke,
 No parte maie stande, the rose nor yet the wall:
 When as the same, his vnderstaies doeth lacke,
 Even so myself, no whit could holde out tacker.
 Excepte that I had vnderpropped been:
 Wy hym or them, that seme frends to the queene.

Marke here
 Rories reatone,
 whiche speaketh
 by experience.

Which if thei were, from Rorie once remou'de
 Who would misdoubt, y peace that should ensue
 This by his like, the wise hath often prou'de:
 As now by me, it maie bee holden true,
 If that the cause, whereon the phistoll grewe,
 Had first been tane, from pacient cleane awaie:
 No phistoll then had sprouted there I saie.

Gods blessing
 haile thou
 good Rorie
 for speakyng
 the truth.

Rorie Dgge
 taketh vpon
 hym here to haue
 skil in phisick.

But as a part is silde through fatall chaunce,
 Or by the sleight, of *Sidneys* prudent skill,
 So in good time, the rest shall trace that daunce:
 Whiche hetherto, haue serb'de my wicked will,
 And since that thei, haue nourst me in myne ill
 Thei shall receiue with me, for their rewarde,
 A guerdon due, long since of *Ioue* preparde.

As the Lord De-
 putie abridged
 the daies of some
 of Rorie Dges
 Follers in this
 his vilitation, so
 he prophelieth of
 the ende of the
 rest of his said
 frendes together
 with hym self.

That tyme drawes nye, and howre is at hande.
 In which the cept of my rebellyng race,
 Shall be extirp't, and holishte cleane the lande:
 (For God hymself doe sitte in iudgement place)
 To iudge I saie, with Iustice now the case.
 Whiche tyme from tyme hath euer been defard:
 So that the right, at no tyme could bee heard.

*Rorie seeth
 by some secret
 waie that his
 prophetic is
 at hande, ready to
 be performed,
 and so much the
 more he is
 certaine of it
 because he doeth
 see Sir Henry
 Sidney bent
 wholy to his
 destruction.

The Image

Rorie Dge taketh
this sicke to be
the sword of
Justice, which
the Lord De=
putie hath
plucked out of
the sheath onely
to do execution
vpon all trans=
gressors.

Lo, lo I see in Powers crewell hande,
A fearfull Sithe, whiche doeth prognosticate,
Both here and there, throughout this Irishe lande,
That growth of things, are at their ripned state
Whiche must be cropt, by Sithe of dismall fate.
For God and tyme hath sworne by sacred othe :
That Reede and huske, shall suffer penance bothe.

The harolde of
Death is sent to
Rorie Dge cer=
tainly to make
manifest his
ruine and fall.

It is at hande, for feelds declare the same,
The date is out, and tyme appointed spent,
And reapman now, the vauiter to reclame :
In Irefull rage, from mightie Ioue is sent,
Whose message thus, vnto me doeth present,
Affirmyng R. to come to desolation :
And his supportes, to suffer like destruction.

The peace is
described that
shall be after the
death of Rorie
Dge.

Then men shall walke, vpon the mountaines hie,
And feare no whit, the Tyger, Wolfe, nor Beare ;
The kids shall slepe with Leopard quietly :
And yet no whit, his fearfull visage feare,
For why : no cause of tremblyng shall be there,
When as the thing, whereof thei were afraied :
Shall be by sworde, and crewell conquest laied.

The Lord De=
putie in profes=
sing his purpose
against Rorie
Dge, and through
procurement of
the said Rories
fall, deserbeth
euerlastyng re=
membrance
with all good and
famous men.

Then D. & S. through whom this peace doth spring,
For his desartes, shall crowned sitte with Fame,
And ouer that, whiche is a better thyng :
He shall possesse an euerlasting name,
Amongst the iuste, that well deserue the same,
And though v̄ tyme, shall turne his corps to clay
Yet shall his name, still florithe as the Baye.

of Irelande.

Lo you that liue, and I that soone shall dye,
Beholde, I saie, the salerie for synne,
Now let my cause teache other impes to flye
From treasons lure, lest stipende like thei winne:
For though tis long ere Justice cometh in,
Yet when it comes, it paieth once for all:
And suffreth plages, by heapes on plages to fall.

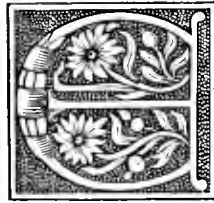
Rorie Dge
maketh here his
conclusion, and
giueth forthe a
good exhortation
to all men,
councelpng them
to eschewe and
flee treasons, and
sheweth though
sinnes be for a
while let go
vnpunished, yet
at length they
are recompensed
at full.

I.iii. Entryng

FINIS.



The Image



Entering into the discourse of Rorie Ogge at the firste, I was purposely bent, frendly with hym to adjoine the liues of many (the open professed enemies of her Maiesties goverment within this realme of Irelande) but before I had ended that portion (euen in the midst thereof) I behelde many impedimentes, wonderfull obstacklesse, stoppes, and staies, perswadyng the contrarie, whiche beeyng replenished with sufficient matter, grounded upon reason, wisdome, aduised me, to consider thereof (least peradventure) ranging on rashely, I might seeme to prosecute an endlesse worke, making a volume, more greater, then gratefull, and more painfull then pleasaunt, (which thyng doubtlesse) I vtterlie abhorre. Seeying that praise consistes not, in the quantitie, but rather, in the qualitie and grace of a thing doen. And thus I breuiated my former entent, though in effect, nothing diminishing that whiche I promised. For in this discourse you may perfectly

of Irelande.

perfectly se, as in a glasse, perceiue, learne, and vnderstande, to what vexations of minde, troubles of bodie, anguise and wretchednesse in conscience all the rable of Rebels are captiued vnto. VVherfore leauyng theim with their vngracious Patrones, Phisniognamies, externall, and infernall, to thy consideration (gentill Reader :) It came then into my minde, freshely to gather my wittes together, to the setting forth of an other maner of thyng, of greater valure then as yet thou hast seen (that is to saie) the commyng in of O Neale to (Sir Henry Sidney our Lorde Deputie of Ireland) at the Newrie, with his submission, the othe that the saied O Neale then and there made, touchyng his perpetuall fidelitie, and inuiolable continuaunce of his duetifull aledgaunce, to the (queenes Maiestie her royall Croune and dignitie) with sondrie other promisses moe, decently becommyng euery good Subiecte: not barely in woordes to saie, but actually in deedes to accomplishe and performe, whiche if I had passed ouer in filence, some perbapps would haue blamed me of parcialities, who in this Image so sharply enueighyng, against the wickednesse & rudenesse of woodkarne,

should

The Image

should haue omitted suche a presidente of humble submission, wherefore beholde the saied O Neale here making his submission, as before is saied, whom the Lord Deputie, in the (Queenes Maiesties) behalf, moste noble accepteth, rendering such honour as to his persone appertaineth. The effecte whereof hereafter followeth.

If



of Irelande.



If lillie beastes, long pent in droopyng stale,
Or if the harte, soze pincht with chillyng cold,
No meruaile ioyes, to see the Sommer fale,
Through whiche the plantes, kept doune in massie
Their fragrant sentes, & beauties maie vnfold, (hold
Or if the LARCKE, when cloudes are paste awaye,
Te deum synges, to see the Sunnie daie.

If beastes
whiche haue
no vnderstan-
dyng, doe re-
ioyce at win-
ters depar-
tyng, and at
the comming
in of sommer,
(the increa-
ser of their

delightes) much more ought that man, who beyng long without the princes fauour, and kept in disgrace, be trebble ioyous, (receiued at length to mercie and fauour.)

Why should not man, the highest firmament,
Whose thoughtes did pearce, where *Ioue* resplendent
Whose outward shape, the same doth represent: (sit
As nere extende, for his forecastyng witte,
To whom alone, he onely doeth committe
The vastall worlde, with ruledome of the same:
The fishe in Seas, and beastes on laude to tame.

Reioyce I saie, vnbounde from thousande cares,
From greef of minde, with sorowes ouer preste,
From sighing sobbs, far fetcht with trillyng teares
From heapes of cares, clod'ed by in pantyng breste,
From euery thing, that might gainsaie his reste.
And now in place, and steade of suche anoye,
To reape at full, his long expected ioye.

This ioye at full, I meane my Princes grace,
85 I.I. The

The Image

The fauour
of the prince
is an inesti-
mable trea-
sure to that
subject which
hath it, sur-
mountyng
Pearles and
preacious
stones.

The chiefeſt wealth, that ſubiectes can require,
A learned iudge, to ſoile eche doubtfull caſe:
As readieſt waie, whereby men maie aſpire,
To honours ſeate, from youth whiche all deſire.
A perelleſſe pearle, exten'de more worth then golde:
And more of price, then Diamonds to be ſolde.

This ſetteth
out moſt liue-
ly in ſondrie
ſormes and
faſhones,
what a thing
the fauor and
grace of our
Queene is.

A tower of ſtrength, and forte of fortitude,
A Samſon ſtrong, to riue the gates aſonder,
A mightie Sea, that lande from lande exclude:
A doubtie *Mars*, whiche Nations bringeth vnder,
A ſeconde *Ioue*, that worketh mickle wonder.
A paſſyng ſtarne, to guide mans Shipp aright:
A pleaſant ſeeld, and gardeine of delight.

The happie
eſtate and
condition of
good ſub-
iects, is with
out all com-
pariſone.

Who can tell, expreſſyng curie parte,
Therceedyng ioye, that loyall Sudiects winne,
Or who can ſhewe, the thrice redoundyng ſmarte:
That reachleſſe liues, to rebells bringeth in,
Whiche make things ſeem, as though thade neuer
(O pearle of price) to honour Princes Lawes: (bin,
Of healthe and wealth, the ſole and onely cauſe.

In deede, I
thinke if there
were any
grace at al in
hym, whiche
is once
brought to be
a ſubiecte, he
maie not
lighty be tur-
ned to be a
Rebel again.

Who ſo did taſte, once of that Sugred life,
And reape the fruite, that ſpyngeth of the ſame,
Wi't wildeſt Karne, b't infant child or wiſe:
Wearte fearceſt foe, by conqueſt worthis fame,
Wear't Hacke, or D. Hacke, deuil weart by name,
I thinke if grace, did them conduct aright:
Theilde no exchange, though change at will thei
(might.
If

of Irelande.

If happe to change, the change for worse parte,
 As triall tells, eche where in Irishe soile,
 In reachlesse change, things light ouerthwarte:
 For though the foe, in treasons feelde do moile,
 Yet dreads he soze, eche while to get the soile.
 And though for once, he passeth by the trappe:
 Yet at the length, in pantell he shall happe.

* Truly the condition of Rebelles in Irelande is very ticklish, and their chaunces very harde, as in this parte is described.

Yea though their straightes, hard fortune to expell
 Are hundred Karnes preparde at all assaies,
 Yet curie Rushe, their haughtie hartes doeth quell:
 As whicly winde, their courage soze alaies,
 Thus feare them daunt, by 1000. kinde of waies.
 Thei feare to see, the shiu'ryng of the daie:
 Thei feare as faste, when it is paste awaie.

A most plain and true description of Rebelles timorositie.

Thus feare eche while, enuironth traitors minde,
 And cares againe, to sheeld them from mischance,
 Thei are disturbde, at curie puffe of winde:
 The dusked cloudes, which ouer them do glaunce,
 Thei saie forshewes, some sodaine fatall chaunce.
 And often tymes, the shaddowe of a tree:
 Makes them beleue, a bande of men to see.

Feare euery while and where, troubleth the Rebel, waking, sleeppng, and at all tymes and seasons.

Suche feare turmoiles, the sturdest of them all,
 Suche feare I saie, eche Rebell doeth retaine,
 Suche feare I bowe, vpon the beste doeth fall:
 Suche feare I sweare, the chesest foe doeth paine,
 Suche feare againe, in lostest harte remaine.
 And though suche feare, doeth ouerwhelme their
 Yet cease thei not, to plaie disloiall partes. (hartes,

The traiter that thinketh hym self in masse securitie, is often tymes brought into greater perperitie, such an horrible thing is treason.

The Image

Rebellion is
a very foolish
plaie and po-
symr, and
moste foolish
is he, that sit-
leth his hart
and stomack
with treason
as if it were
with mosse
holtsome meat.

Suche plaie maie well, be counted fooles game,
For none but fooles, therein doe take delight,
Iuste was the cause, whereof it helde the name,
As eke acurst, that brought it first to light,
In steade of foode, to glutte mans appetite.
And hande are all, in Citie, Feeld or Toune:
That holde suche plaie, against the royall crowne.

Those that
liue well, and
loue well
their Prince,
is euery wher
counted hap-
pie & blessed.

But bleste are thei, that doe refuse the same,
And trebble blest, that loue their Prince aright,
Blest shall he bee, which pretermittes that game:
Pea bleste I saie, bothe moorning and at night,
Bleste shall he bee, whiche hath his whole delight
In good attemptes, and furdryng Prince's cause:
Conductyng hym, by tenour of her Lawes.

This is the
prostration
of O Peale
to the Loide
Deputie.

My Princes freende, I vowe my self to bee,
And loyall eke, vnto her noble grace,
A freende to her, a freende likewise to me:
As tyme shall trie, the vtmoste of her case,
And who that seekes, her honour to deface,
I doe protest, by all my force and might,
My blood to gage, but Ile maintaine her right.

This is
largely prof-
ferd of hym.

In Princes cause, my hande shall strike v̄ stroke,
And who that dare, her Cexpter to defame,
As he that will, not yet againe reuoke:
By Marshall actes, that persone Ile reclame,
And make hym yeeld, submission to her name.
Pea though he were, a seconde *Mars*, I vowe:
Ile make hym stoope to breake, to bende, or bowe.

of Irelande.

Fewe Scottes in North (if Quene will haue it so)
 Shall there abide, the grounde for to manure,
 Excepte that thei, their homage yeeld her to:
 Auowynge eke, their fealtie to endure,
 Conioynng it, with compliments most sure.
 Not one, I saie, (if Queene will me supporte)
 Shall there possesse, one castell tounne oz forste.

☉ Heale promiseth to expell all Scots out of the North of Irelande, if the Queenes Maiestic would but giue hym ayde, oz if her grace would haue it so.

Since I haue reapte, the thyng I did desire,
 And wonne at laste, the fauour of the crowne,
 My harte is set, as twere in flames of fire:
 By seruice iuste, t'augment her greate renowne,
 Whiche shall appeare, by Rebels pluckyng downe.
 Withstandyng them, that shall withstande her right:
 In midste of feelde, (I vow'de it to her knight.)

Meanynge Sir Henry Sidney, to whom ☉ Heale made like protestation.

Let them beware, that border nere my holde,
 In any case, how thei their liues doe leede,
 For with an othe, to vowe I maie be holde:
 If to their cuttes, thei take not better heede,
 In harte and minde, I fullie am agreed.
 The beste to quell, (that shall molest her grace:)
 Demissyng them, from honour, life, and place.

An admonition to the inhabitanes and borderers neare to the North.

But * those that leade, a faithfull subiectes life,
 I their defence doe put my self to bee,
 Supportyng them in eurie kinde of strife:
 Defendyng them, from cruell tyrannie,
 By waie, I saie, of noble cheualrie.
 And whereas I maie doe them any good,
 For Princes sake Ile hazard life and blood.

☉ Heale promiseth not onely to be a scourdge to the euill liuers and disturbers of her Maiesties people, but also a frende and helper of her good subiectes to the bittermost of his powre.

The Image

✻ The Aucthors

exhortation.

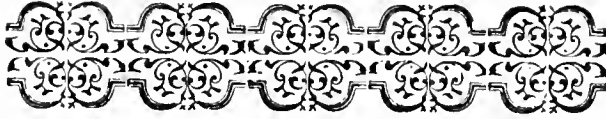
Come eche wight, whiche now do haunt the wood,
Submit your selues, vnto your soueraignes lawe,
Come forth, I saie, receiue my counsell good:
Let not foude luste, your senses thence withdrawe,
But of the crowne, like subiectes stande in awe.
So shall you finde, suche fauour of the Queene:
As hetherto, the like you haue not scene.

In steade of woodes, then houses you maie vse,
In steade of Boggs, the Cities at your will,
Proceede, therefore, lest tyme you should abuse:
Now reape the fruite, of pleasure euen your fill:
Let loyall loue, Rebellyng fancies kill.
(In fine) submit, you (to her royall grace :)
So mercie shall, areste you with her Face.

FINIS.



of Irelande.



THE miserable calamitie of Rorie Ogge set out by meanes of the deadly pursute of valiaunt seruitures daily pursewyng him, remained nothing to the concludyng of my labours, but the finall endyng of his wretched race, which thing I constantly beleued would shortly come to passe, (admirable both to the beholders and seers) for as his life was notorious and passyng knauishe, so could it not otherwise be, but that his death must agree, fallyng out equall in eache condition to his traiterous vsage, for seldome is it seen, that wicked rebelling hath a blessed ending, and as men oftentimes hope not in vaine, so I expectyng, or rather wishing, the cuttyng of (of suche a botchie member) receiued at length, the rewarde of my expectation, in the fulnesse of the thyng I so long thursted for. (For as God would) it came luckely to passe, (long tyme predestinated by his vnsearchable and secret counsell) este sone, as I had ended with the discription of O Neale, that this cursed caitife, (cursed of gods own mouth)

was

The Image

was through the sworde, by the meanes of the Lorde of Vppossery and his seruiters (a faithfull subiecte of that Realme) bereaued of his life, to the greate tranquillitie of Lease, and els where (her Maiesties leage people there inhabityng) accordyng to the true propheste, in his liuyng story, at large set out. VVherfore, and for as muche, as I suppose your desire is, to heare some discourse consernyng his death, as you heard before touchyng his life, suppose that you see a monstrous Deuill, a trunckelesse head, and a bedlesse bodie liuyng, the one hid in some miskin & donghill, but the other exalted, yea mounted vppon a poule (a proper sight, God wot, to beholde) wanting it self on the highest topppe of the Castell of Dublin, vtteryng in plaine Irishe the thynges that ensewe.

FINIS.



of Irelande.



Whilste feare ioynde w hope, liege people retaine
A feare to offende, the prince or her lawe,
And hope for desartes, suche goodnesse to
As shall be imposde, to the line they drawe, (gaine,
Whilste one vprightly twirt these standes in awe,
He dreads no turbulent stormes that maie chaunce,
For tyme trieth falshood, the trothe to aduance.

In this part
Roie Dge
showeth the
state of that
man to be
sure, so long
as he heperth
hym self duti-
full to his
Prince and
Countrie.

But feare expulled, clene out of the mynde,
Not waiyng Justice, detectour of sinne,
And hope of correction which subiectes doth binde,
Their liues for to leade, the statutes within.
Are lightly extende, when rancour beginne,
To plaie her pagent, as wily she can :
She spoyleth wholly, the nature of man.

That man
which casteth
of feare
falleth into
many mil-
chetes.

Procurving enuie, grudge, strife, and debate,
Anger and malice, bothe fit for the turne,
Disimulation, a principall mate :
That other vices doeth neatly adorne,
Holdyng them smouldryng, and neuer to burne,
Till tyme descries it, detecting the treason :
Which then is maintaine by colour of reason.

He that hath
wicked rancour
in his
breast, hath
with it also
a greate
number of
euill vices.
Tyme is a
detectour of
Treason.

Aledgyng reason, such folly to couer,
Though treason not reason, is chefest pretence,
Thus whilst in malice, the Rebelle doeth houer :

Treason
espied is
creuled by
Reason.

The Image

Raising a powre, to be his defence,
To subiectes disquiet, the Realme and the Prince,
Good God what reason, iste then to defende,
The thyng, that treason is founde in the ende:

That traiter
which is wil-
fully giuen to
plaie the
Rebell, hath
neuer regard
to the cause,
be it good or
bad, for which
he riseth.

But man addicted to fancie and will,
Forced by Sathan, to followe his luste,
Regardes not the cause, be it good or ill:
For whiche in hazarde, his life he doth thruste,
He passe not a myte, b'it iust or vniust:
For as the Hooke leades hym, so forward he must:
Not ceasing till bayarde, laith hym in the dust.

A Rebell
doeth not
remember
what is the
ende of his
treasons.

He nought forcasteth, enflamed with pre,
At last what guerdon, false treason awarde,
Nor yet discerneth, through passyng desire:
What plagues for traitours, & law hath preparde,
But rompyng forward, not hauing regarde,
To thinges before hym, or after enlewe:
He some possesse what for treason is dewe.

Though
fortune doeth
faue the
traitour for a
while, yet at
last she leaueh
hym in the
byers.

Although for a tyme, dame fortune doeth smile,
Fauyng moste frendly, the thyng set abroche,
Whose craftie suggestions, compact in a wile,
At last bringes the Rebell, to shame & reproche
Deludyng his rashnesse, that darde to encroche,
So muche on fortune, abusing her wheele:
That leaste pufte of winde doeth make for to reele.

What here is spoken, a thousande haue tride,
Who maie, be triall, the truth well declare:

of Irelande.

The course of fortune, thei likewise haue spide,
As how she seeketh, but people to snare:
To snarle and intangle, with sorowe and care,
And they, thus hampered, from them to flie,
Suffryng those captiues, in fetters to lie.

Many haue
founde for-
tune very de-
ceytfull.

Yet she forsakes not, still men in their neede,
But sometyme faureth, their hardlesse distresse,
As who that listeth, in stories to reede,
Shall see how frendly, she seekes their release,
Though for no true loue, yet more to encrease,
The plague of vengeaunce, that after enswe,
(A stipende iustly to traitours b'ying dewe).

To augment
the miserie of
man, fortune
doeth some
tyme seeme
frendly, rid-
dyng him out
of one small
trouble, to
b'ying hym in
to towne
greater, and
then bids
hym adewe.

These thinges to confirme, I Rorie am he,
Who sometyme mounted alofte in the Skie,
And fortune castyng a fauour to me,
Prouoked me higher, and higher to flie,
Thus, like an eagle, I neastled on hie,
Full little thinkyng, againe to descende:
Or that my glorie, would euer haue ende.

* Rorie Dge
is a sufficient
witness to
tell of Dame
Fortunes
variableness.

In all my actions, moste happie successe,
Dame Fortune, euer allotted to me,
For what I mynded, in harte to suppressse:
The same accomplisht she caused to bee,
Thus will and fortune, did euer agree,
Whiche thing espied, puffed vp with aspiraunce:
I stooode with Sir Henrie, alas, at desiaunce.

Marke how
fortune did
faue Rorie
Dge, accor-
dyng to his
owne sayng,
who beyng to
much besot-
ted therwith,
fell to vtter
confusion
and shame at
last.

Muche like a champion, addicted to warre,

The Image

Rorie Oge
gathereth
eight score
men to main-
taine his
knauerie.

Cyme seruyng fitly, to anger my foes,
I commonde a number of neighbours from farre :
Twice eightie persones, the beste I could chose,
For manhood, and sleightes, in whom to repose,
I might in saktie, my life and my lande : (stande.
No dasterdes nor shrincklinges, but those y would

Rorie Oge
troubleth
both Coune
and Countrey
with his
Karne, and
setteth more
then a hun-
dred houles
on fire in one
night.

With these I marched, from place vnto place,
With these I troubled bothe Tillage and Coune,
With these in one night, I fired the *Nace* :
With these my *Recisters*, I spoylde of renoune,
With these I made many a Castell come doune,
With these I yeelded, augmentyng my fame :
The people to sworde, and houles to flame.

Rorie Oge
maketh the
Farmers of
Leasse to
giue ouer
their plo-
wing, by rea-
son of his
daily robbing
and burning.

With these I wasted the Countie of *Lease*,
The places likewise, that bordred it nye,
I made from tillage the Farmors to cease :
I made them gladly awaie for to fye,
Inuityng them nightly, with a freshe supplie,
Giuyng my Woodkarne, their states to maintaine,
The fruite that growed of other mens paine.

The iust Ju-
stice of God
permitteth
not Rorie
Oge to rage
still on in his
furie, but ca-
lyng hym to
acrompt, peil-
deth hym his
duetie.

But God, detestyng this horrible life,
Might not of Justice permit me furder
To rage in suche furie, delightyng in strife :
Contemnyng vertue, addicted to murder.
His Justice, and Judgment, meetyng together,
For my demenure, since wilfull I swarued :
Awarded me death, long sithence defarued.

of Irelande.

And here I lye groulyng, poore wretch, on e ground,
Spoylde of the Jewell, I cheefly loued,
Thus God of Justice, doeth traitours confounde:
Taken from their sinnes thail not be remoued,
With shame and confusson, I now am reproued,
My hed, from the bodie parted in twaine,
Is set on the Castell, a signe to remaine.

Rorie Oges
hed is sett vpon
the top
of the Castell
of Dublin
for a spectac-
le to all the
whole land.

All men that heare this, take warnyng by me,
Least that ye fall in like predicament:
The arte of treason, see likewise ye flee,
Wisely forecastyng, whereto ye consent:
Against the Crowne royall doe nothyng attempt,
For if against it, ye, falyng at odde,
Doe feele as I felt, the strength of the rodde.

Rorie Oge
maketh here
his conclusion
and giueth
wholsome
counsel more
better then
he euer could
take, how
they attempt
anything
that might be
preiudiciall
to the prince
for feare of
like distruc-
tion.

FINIS.



NOTES.

NOTES.

Page 7, l. 26. The Irish word *Kern* signifies originally and probably a foot soldier, but came chiefly to be applied to freebooters. The Gaelic word *Ketterin*, which is perhaps the same, has, in the Highlands of Scotland, undergone a similar change.

Page 8, l. 11. "They," the Irish, "willingly eat the herb Shamrock, being of a sharp taste, which, as they run and are chased to and fro, they snatch like beasts out of the ditches."—FYNES MORYSON'S *Travels*, Part iii. Book iii. chap. 5.

Page 11, l. 25. "The Mac Sweynes were a powerful sept in Ulster, anciently, according to Spenser, of English descent, and of the surname of Vere, but who, in hatred of the English, thus (surely for the worse) exchanged their name for a Celtic patronymic. But Sir James Warner holds them to be of the ancient Irish."—SPENSER'S *Works*, Todd's Edition, vol. viii., pp. 384, 385.

Page 18, side-note, l. 41. It can hardly be guessed whence Derricke took this extraordinary piece of history.

Page 25, l. 5. The seven liberal sciences, as they were called.

Page 27, l. 7. The reader will find the most distinguished of the Irish rivers rather more poetically commemorated by Spenser, in the 11th Canto of the Fourth Book of the *Faery Queen*.

Page 28, l. 7. The turf, or peat dug from the bogs and used as fuel.

Page 28, l. 22. The poet seems to talk of those light wandering women, called of the Irish, *Mona-Shul*, to whom their mantles were half a wardrobe. "For in summer you shall find her arrayed in her smock and mantle, to be more ready for her light services; in winter and in her travails, it is her cloak and safeguard, and also a coverlet for her lewd exercise. And when she hath filled herself under it, she can both hide her burden and her blame; yea, and when her bastard is born, it serves instead of swaddling clouts." *View of the State of Ireland*, SPENSER'S *Works*, Todd's Edit. vol. viii. p. 369.

Page 29, l. 3. A Bohemian nobleman, who had come out of Scotland by the north of Ireland, was at the house of O'Kane a great Ulster chief, regaled in a manner worthy of Otaheite. He related to Fynes Moryson, that "he was met at the door with sixteen women, all naked, except their loose mantles; whereof eight or ten were very fair, and two seemed very nymphs; with which strange sight his eyes being dazzled, they led him into the house, and there sitting down by the fire, with crossed legs like tailors, and so low as could not but offend chaste eyes, desired him to sit down with them. Soon after O'Kane, the lord of the country, came in all naked, excepting a loose mantle and shoes, which he put off as soon as he came in, and entertaining the baron after his best manner, in the Latin tongue desired him to put off his apparel which he thought to be a burden to him, and to sit naked by the fire with this naked company," which courteous invitation, however, the guest thought it necessary to decline. See MORYSON'S *Travels* p. 181.

Page 31, l. 13. Spenser like Derricke, accounts the fostering and marrying with the Irish "two most dangerous infections." "And indeed how can such matching succeed well, seeing that commonly the child taketh most of his nature of the mother,

besides speech, manners and inclination, which are, for the most part, agreeable to the condition of their mothers, for by them they are first framed and fashioned; so that what they conceive once from them, they will hardly ever after forget.”—*State of Ireland.*

Page 38, l. 13. The lower Irish Kerne went usually bareheaded, being defended by their glibbes, “which is a thick curled bush of hair hanging down over their eyes, and monstrously disguising them.” *Spenser’s State of Ireland.* These glibbes, according to the same author “were as fit masques as a mantle for a thief. For whensoever he hath run himself into that peril of law that he will not be known, he either cutteth off his glibbe quite, by which he becometh nothing like himself, or pulleth it so low down over his eyes, that it is very hard to discern his thievish countenance.”—*State of Ireland.*

Page 39, l. 4. The Irish, according to Camden, sometimes chose wolves to be their gossips, terming them ‘*Chari Christi,*’ praying for them, and wishing them well; and having contracted this intimacy, professed to have no fear of danger from their four-footed allies.

Page 40, l. 20. “The hawks of Ireland, called goshawks, are much esteemed in England; and they

are sought out by many, and all means, to be transported thither.”—FYNES MORYSON'S *Travels*, Part iii., Book 3, chap. 5.

Page 42, l. 24. Spenser attributes much of the disorder of Ireland to the fry of rake-hell horse-boys, growing up in knavery and villany, out of whom the Kerne were supplied. “And these also, which is a foul oversight, are for the most part bred up amongst the Englishmen, of whom learning to shoot in a piece, and being made acquainted with all the trades of the English, they are afterwards, when they become Kerne, made more fit to cut their throats.”—*State of Ireland*.

Page 43, l. 31. “Ireland,” saith Moryson, “hath neither singing nightingale, nor chattering pye, nor undermining mole, nor black crow, but only crows of mingled colour, such as we call Royston crows.”—P. III. book 3, chap. 5. In Dean Swift's time magpies were not found about Wexford.—See *Journal to Stella*. They are now common through all Ireland.

Page 46, l. 9. The wood engravings appended are here referred to. These are wanting in almost every copy of the original edition of Derrick's book known to exist, but are complete in the copy belong-

ing to the Library of the University of Edinburgh. A copy in the Advocates' Library has eight out of twelve, which is the total number.—(ED.)

Page 49, l. 25. “Sculles,” iron headpieces.

Page 50, l. 5. The use of the dart seems to have been long retained by the native Irish. Spenser, according to his favourite theory, derives it from the Scythians.

Page 50, l. 12. “The long *cota* or *cotaigh*, the *camisia* of the Latin writers, was a kind of shirt of plaided stuff or linen dyed yellow, and ornamented also with needle-work, according to the rank of the wearer. This shirt was open before, and came as low as mid-thigh; the trunk being thus open, was folded round the body, and made fast by a girdle round the loins. The sleeves of some were short; but, in the figure before mentioned, long, coming down to the wrist, and turned up with a kind of military cuff. The bosom was cut round, leaving the neck and upper part of the shoulders bare.”—WALKER'S *History of Irish Bards*, p. 14.

Page 50, l. 13. This mantle is subject of the poet Spenser's bitter reprehension. He terms it a fit house for an outlaw, a meet bed for a rebel, and

a fit cloak for a thief. The outlaw covers himself in it from the wrath of heaven, from the offence of earth, and from the sight of man. When it raineth, it is his house; when it bloweth, it is his tent; when it freezeth, it is his tabernacle. To the rebel it is equally serviceable in his predatory warfare. Wrapped round the left arm, it will serve him as a target, is light to bear, light to throw away; and being as they commonly are naked, is, to him all in all. For the thief, it is his best and surest friend; saves him from discovery, when muffled in it; and when he is disposed to mischief, conceals his head-piece, his skene, or his pistol. These are the abridged reasons for which Spenser wishes the mantle to be abandoned.

Page 50, l. 21. This second sort of dress, namely, a short woollen jacket, with plaited skirts, and long trowsers, made tight to the body, and chequered with various colours, was precisely that of a Highland gentleman, the plaid coming in place of the mantle.

Page 53, l. 10. The coarse and filthy feeding of the Irish is thus exemplified by Moryson. "The wild and (as I may say) meere Irishe, inhabiting many large provinces, are barbarous and most filthy in their diet. They scum the seething pot with an

handful of straw, and straine their milke taken from the cow through a like handfull of straw, none of the cleanest, and so clense, or rather more defile, the pot and milke. They devoure great morsels of beefe unsalted, and they eat commonly swine's flesh, seldom mutton; and all these pieces of flesh, as also the intralles of beasts unwashed, they seeth in a hollow tree, lapped in a raw cowes hide, and so set over the fier, and therewith swallow whole lumpes of filthy butter. Yea, (which is more contrary to nature), they will feed on horses dying of themselves, not only upon small want of flesh, but even for pleasure; for I remember an accident in the army when the Lord Mountjoy, the Lord Deputy, riding to take the ayre out of the campe, found the buttocks of dead horses cut off; and suspecting that some soldiers had eaten that flesh out of necessity, being defrauded of the victuals allowed them; commanded the men to bee searched out; among whom a common souldier, and that of the English-Irish, not of the meere Irish, being brought to the Lord-Deputy, and asked why hee had eaten the flesh of dead horses? thus freely answered, Your Lordship may please to eate pheasant and partridge, and much good doe it you that best likes your taste; and I hope it is lawfull for me, without offence, to eat this flesh, that likes me better than beefe. Whereupon the Lord-Deputy, perceiving himself to

be deceived, and further, understanding that he had received his ordinary victuals, (the detaining whereof he suspected, and purposed to punish for example), gave the souldier a piece of gold to drink in Usquebagh, for better digestion; and so dismissed him."—*Travels ut supra*.

Page 54, l. 3. "These wild Irish," says Moryson, "never set any candles upon tables. What do I speak of tables, since indeed they have no tables, but set the meat upon a bundle of grasse, and use the same grasse for cushions to wipe their hands."—*Travels*, Part III. Book 3d, p. 164.

Page 54, l. 15. "They seldom marry," says Camden, "out of their own town, and contract with one another, not *in presenti*, but *in futuro*, or else consent without any manner of deliberation. Upon this account, the least difference generally parts them, the husband taking another wife, and the wife another husband; nor is it certain whether the contract be true or false till they die. Hence arise feuds, rapines, murders, and deadly enmities, about succeeding to the inheritance. The cast-off wives have recourse to the witches, these being looked upon as able to afflict either the former husband or the new wife, with barrenness or impotency, or some other calamity. All of them are very apt to commit incest;

and divorces, under pretence of conscience, are very frequent.”

Page 54, l. 25. The etiquette observed between the stations of the soul curer and the body curer, as mine Host of the Garter terms them, is worthy of notice.

Page 55, l. 5. A Bohemian baron, whose curiosity led him through Ireland, in the heat of Tyrone's rebellion, during eight days journey, found no bread, not so much as a cake of oats, till he came to dine with Tyrone himself.—MORYSON'S *Travels*, Part III. p. 163, Con-more, the great O'Neal, cursed any of his pedigree who should learn English, build houses, or sow corn.

Page 55, l. 10. “Neither have they beer made of malt and hops, nor yet any ale, no not the chief lords, except it be very rarely; but they drink milk like nectar, warmed with a stone first cast into the fire; or else beef-broth mingled with milk.”—MORYSON, *ibid.*

Page 55, l. 19. *Usquebaugh* does indeed, like *Aquavita*, signify the water of life; and hence, too, the word whisky, by contraction or way of eminence, termed *the water*. But the Irish *Usquebaugh*,

properly and pre-eminently so called, is mingled with saffron, raisins, fennell-seed, &c., which ingredients, according to our traveller Fynes Moryson, so often already quoted, mitigating the heat, and making the taste pleasant, render it less inflammatory, yet refreshing to the stomach. The gentlemen of good sort, according to Lithgow, and indeed all other authorities, reserve ever stores of Spanish sack and Irish Usquebaugh, "and will be as tipsy," adds he, "with their wives, their priests, and their friends, as though they were naturally inefoet in the eleven royal taverns of Naples."

Page 56, l. 3. We may excuse Derricke's disrespectful treatment of the bards, since Spenser himself seems to have proposed an extermination of their order. "There is, among the Irish, a certaine kind of people, called bardes, which are to them instead of poets; whose profession is to set forth the praises or dispraises of men, in their poems or rhymes; the which are had in such high regard or esteem amongst them, that none dare displease them, for fear of running into reproach through their offence, and to be made infamous in the mouths of all men; for their verses are taken up with a general applause, and usually sung at all feasts and meetings, by certain other persons, whose proper function that is, who also receive for the same, great rewardes and

reputation amongst them." Spenser, having bestowed due praise upon the poets, who sung the praises of the good and virtuous, informs us, that the bards, on the contrary, "seldom use to chuse unto themselves the doings of good men for the arguments of their poems; but whomsoever they finde to be most licentious of life, most bold and lawless in his doings, most dangerous and desperate in all parts of disobedience, and rebellious disposition, him they set up and glorify in their rhythmes; him they praise to the people, and to young men make an example to follow.—*Eudoxus*—I marvel what kind of speeches they can find, or what faces they can put on, to praise such bad persons, as live so lawlessly and licentiously upon stealths and spoyles, as most of them do; or how they can think, that any good mind will applaud or approve the same?" In answer to this question, Irenæus, after remarking the giddy and restless disposition of the ill-educated youth of Ireland, which made them prompt to receive evil counsel, adds, that such a person "if he shall find any to praise him, and to give him any encouragement, as those bards and rhythmers do, for little reward, or a share of a stolen cow, then waxeth he most insolent and half-mad, with the love of himself and his own lewd deeds. And as for words to set forth such lewdness, it is not hard for them to give a goodly and painted show thereunto,

borrowed even from the praises which are proper to virtue itself. As of a most notorious thief, and wicked outlaw, which had lived all his life-time of spoils and robberies, one of their bardes, in his praise, will say, 'that he was none of the idle milk-sops that was brought up by the fire-side, but that most of his days he spent in arms and valiant enterprizes; that he never did eat his meat, before he had won it with his sword; that he lay not all night slugging in his cabin under his mantle, but used commonly to keep others waking to defend their lives, and did light his candle at the flames of their houses to lead him in the darkness; that the day was his night, and the night his day; that he loved not to be long wooing of wenches to yield to him; but, where he came, he took by force the spoil of other men's love, and left but lamentations to their lovers; that his music was not the harp, nor lays of love, but the cries of people, and clashing of armour; and finally, that he died, not bewailed of many, but made many wail, when he died, that dearly bought his death.' Do not you think, Eudoxus, that many of these praises might be applied to men of best deserts? Yet, are they all yielded to a most notable tratour, and amongst some of the Irish not smally accounted of. For the song, when it was first made, and sung to a person of high degree there, was bought, as their manner is, for forty crowns."

Page 57, l. 2. Lithgow, the Scottish traveller, makes the same complaint. “And now, amongst many, there are two intollerable abuses of protections in that kingdome; the one of theeves and woodkarnes, the other of priests and papists: I discourse of these corruptions now as I found them then. The first is prejudiciall to all Christian civillnesse, tranquill government, and a great discouragement for our collonized plantators there, belonging to both soyles of this iland, being dayly molested, and nightly incombered with these blood-sucking rebels. And notwithstanding of their barbarous crueltie, ever executed, at all advantages, with slaughter and murder upon the Scots and English dwellers there; yet they have, and find at their own wills, symonaicall protections for lesser, and longer times; ever as the confused disposers have their lawfold hands filled with the bloody bribes of slaughtered lives, high-way, and house-robb’d people; and then thereafter their ill-got meanes being spent, like unto dogs, they returne backe to their former vomit; so jugling with their in and outgoings, like to the restlesse ocean, that they cannot nor never did, become true subjects to our king, nor faithfull friends to their countrey; unlesse, by extremitie of justice, the one still hanged before the other, the remanent, by the gallowes, may exemplifie amendment, contrarywise that land shall never be

quiet, for these villanous woodkarnes are but the hounds of their hunting priests, against what faction soever their malicious malignity is intended; partly for intertaynement, partly for particular splenes, and lastly, for a general disturbance of the country, for the priest's greater security and stay."—LITHGOW'S *Travels* p. 431.

Page 62, l. 19. The Ubooboo, Ceannan, or yell of the Irish, became proverbial. Spenser, always attached to his theory, says, that the Scythian mode of charging with a horrible yell, as if heaven and earth would come together, is the very image of the Irish hubbub.

Page 74, l. 2. Alluding to his submission to the Lord-Deputy in the cathedral church of Kilkenny.

Page 75, l. 10. This refers to the misadventure of Captain Harrington, whom Rorie Oge besieged in a castle called Catherlough. Being forced to retire from the place, he inveigled Harrington and another Englishman called Alexander Cosbie, to a meeting, under pretext of a truce, and thus made them both prisoners. A bargain was commenced for their deliverance, "but, before the same was fullie perfected, a draught was made by Robert Harepole, constable of Catherlough, to intrap and

to make a draught upon Rorie ; for, he knowing where the said Rorie was wont to hant, and by good espials learning where his cooch and cabine was, he being accompanied with Parker, lieutenant to Capteine Turse, and fiftie of his band, earelie in the morning, about two houres before daie, he went and marched to the verie place where Rorie laie, and beset the same. Rorie hearing an unwoonted noise, and suspecting the worst, he came suddenlie upon Harington and Cosbie, thinking to have slain them, and gessing in the darke to the place where they laie gave him diverse wounds ; but none deadlie : the greatest was the losse of the little finger on his left hand. Robert Harepole, when he had broken open the doore of the cabin, he tooke as manie were within prisoners ; but Rorie himselfe and one other privilie in the darke stole awaie, and crept among the bushes, so that he could not be found. The souldiers, in the meane time, making spoile of all such goods as they found, killed all the men who were there ; but saved Capteine Harington and Cosbie. — HOLINSHED, *Chronicles of Ireland*, (done by John Hooker) p. 148, 1587.

Page 76, l. 8. This escape seemed so wonderful to the English, that Sir John Harrington quotes it as parallel to the enchantments of the Orlando Furioso.—“In the quarrel between Orlando and

Ferraw, we may see the common original of all quarrels, namely, honour and women. Of Ferraw, I spake in the First Book of his strength and stature; but whether it be true, or might be true, that his body should be made impenetrable by sorcery and witchcraft, I can neither affirm it was so, nor maintain that it could possible be so; yet I know some that believe the contrary, and, as they think, upon good grounds. And some say, it is a great practise in Ireland to charme girdles, and the like, perswading men, that, while they wear them, they cannot be hurt with any weapon; and who can tell whether the devil may not sometime protect some of his servants? But one notable example I have hearde, tending much to this effect: Rorie Oge (a notable rebell of Ireland), having taken in a vile and treacherous parlee my valiant cosin Sir Henrie Harington prisoner, had one night his cabin, or little hovell where he lay, beset with one hundred soldiers of the said Sir Henrie his band, meaning to rescue their captaine by force, sith the rebels demaunds for his delivery were such as Sir Henrie himself (being his prisoner) would not condescend unto, but would rather hazard his life, as he knew he should. I say, these hundred men, well appointed, beset the house strongly, being made of nothing but hardels and durt; yet the villain, ere they could get in, gat up in his shirt, and gave the knight xiiij wounds very deadly,

and after gat thorow them all without hurt, where a mouse almost could not have got between them; and I have heard it affirmed in Ireland, that it was with mere witchcraft.”—HARRINGTON’S *Orlando Furioso*, 1634, p. 94.

Page 87, l. 21. This description of the life of a rebel Kerne may be contrasted with that of Spenser: —“The prooffe whereof I saw sufficiently exemplid in these late warres of Mounster; for, notwithstanding that the same was a most rich and plentifull countrey, full of corn and cattle, that you would have thought they should have been able to stand long, yet ere one year and a halfe, they were brought to such wretchednesse, as that any stony hart would have rued the same. Out of every corner of the woods and glynnes, they came creeping forth upon their hands, for their legges could not beare them; they looked like anatomies of death; they spake like ghosts, crying out of their graves; they did eat the dead carrions, happy when they could find them, yea, and one another soon after, insomuch as the very carcasses they spared not to scrape out of their graves; and, if they found a plot of water-cresses or shamrocks, there they flocked as to a feast for the time, yet not able long to continue therewithall, that in short space there were none almost left, and a most populous and

plentifull countrey suddainly left voyde of man and beast; yet sure, in all that warre, there perished not many by the sword, but all by the extremitie of famine, which they themselves had wrought.”—SPENSER’S *State of Ireland*, in Works, Ed. 1805, p. 430.

Page 89, l. 7. Turlough Lynagh kept the promise which the poet (if he may be called so) puts into his mouth.

Page 96, l. 3. The clans of Moore and O’Connor, so far as Rorie Oge O’Moore could bring them into the field, seldom exceeded, according to the Lord-Deputy, one hundred men.

Page 96, l. 9. The town of Naas. Sidney gives this account of the conflagration:—“Rorie Oge O’More, and Cormocke MackCormocke O’Connor, accompanied not with above 140 men and boyes, on the third of this monethe, bourned betwene vii or viii c. thatched howsies, in a markett towne, called the Naas; they had not one horseman, nor one shot with them; they ranne thorough the towne, beinge open, like hagggs and furies of hell, with flakes of fier fastened on pooles ends, and so fiered the lowe thatched howsies; and being a great windie night, one howse took fier of another in a

moment; they tarried not halfe an howre in the towne, neither stooode they upon killinge or spoylinge of any. There was above fyve hundered mennes boddies in the towne, manlyke enough in apparaunce, but nether manfull, nor wakeful, as it seamed; for they confesse they were all aslepe in their bedde, after they had filled theimselfes and surfeyled upon their patrone day; which day is celebrated, for the moste part, of the people of this country birthe, with glottonye and idollatrye as farre as they dare."

Page 119.—The Title-page to the Plates in the original work is printed at the left side of Plate I., which is consequently a larger sheet than the others. It is here printed as a separate leaf.

FINIS.



A N O T A -
B L E D I S C O
uery moſt liue

ly deſcribing the ſtate and condition of the Wilde men in Ireland, properly called Woodkarne, with their actions, and exerciſes wherin they are dayly occupied, alſo the order of their rebellion and ſucceſſe of the ſame is likewise deſcribed. Which alſo concludeth with the coming in of *Thirlaugh Leonaugh* the great ONEALE of Ireland ſubmitting himſelfe to the right honorable Syr *Henry Sydney*, at what time he was L. Deputy general there of the ſayd Land, being in An. 1578. Nowe publiſhed and ſet forth by *JOHN DERRICK* this preſent yeare of our Lord 1581. For pleaſure and delight of thoſe, whoſe mindes in laudable exerciſes are vertuouſly occupied.

Seene and allowed.

¶ At London printed by Iohn Daye dwelling ouer Alderſgate 1581.

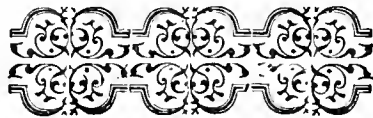


PLATE I.

THIS plate gives a vivid picture of the Woodkerne and their costume. An Irish chieftain is represented in full dress, beside him is a man with a battle-axe in his hand, and a boy holding the horse of the chief.

In the account of the wild Irish written in 1566 by J. Goode, quoted in the Introduction, the following description of the Woodkerne is given:—"They generally go bare-headed, save when they wear a head-piece; having a long head of hair, with curled gleebs, which they highly value, and take it hainously if one twitch or pull them. They wear linen shifts, very large, with wide sleeves down to their knees, which they generally dye with saffron. They have woollen jackets, but very short; plain breeches, close to their thighs, and over these they cast their mantles or shag-rugs, which Isidore calls *Heteromallae*, fringed with an agreeable mixture of colours, in which they wrap themselves up, and sleep upon the bare ground. Such also do the women cast over the garment which comes down to their ankles, and they load their heads, rather than adorn them, with several elles of fine linen roll'd up in wreaths, as they do their necks with necklaces, and their arms with bracelets."

—Camden's *Brit.*, ed. 1722, p. 1422. [Ed.]

The following lines are printed below :—

The liuely shape of Irysh karne, most perfect to behold
 A Of man, the master, and the boy, these pictures doe vnfolde
 Wherein is brauely paynted forth a nat'rall Irish grace
 Whose like in eu'ry poynt to vewe, hath seldome stept in place.
 Marke me the karne that gripes the axe fast with his murd'ring hand,
 Then shall you say a righter knaue came neuer in the land ;
 As for the rest so trimly drest, I speake of them no euill,
 In ech respect, they are detect as honest as the deuill.
 As honest as the Pope himselfe, in all their outwarde actions,
 And constant like the wauering winde, in their Imaginations,
 Which may be prou'de in sundry partes hereafter that ensue,
 A perfect signe for to define th' aboue additions true.





A The lively shape of Irish karne, most perfect to behold,
 Of man, the master, and the boy, these pictures doe unfold:
 Wherein is brauely paynted forth, A nat'rall Irish grace,
 Whose like in eu'ry poynt to beuoe, hath seldome slept in place.
 Marke me the karne that gripes the aze, fast with his murd'ring hand,
 Then shall you say a righter knaue, came neuer in the land:

I As for the rest so trimly drest, I speake of them no euill,
 In eeh respect, they are detect, (as honest as the deuill.)
 As honest as the Pope himselfe, in all their out ward actions,
 And constant like the wauering winde, in their Imaginations,
 Whieh may be proude in sundry partes, hereafter that ensue,
 A perfect liane for to define. th' aboue additions true.

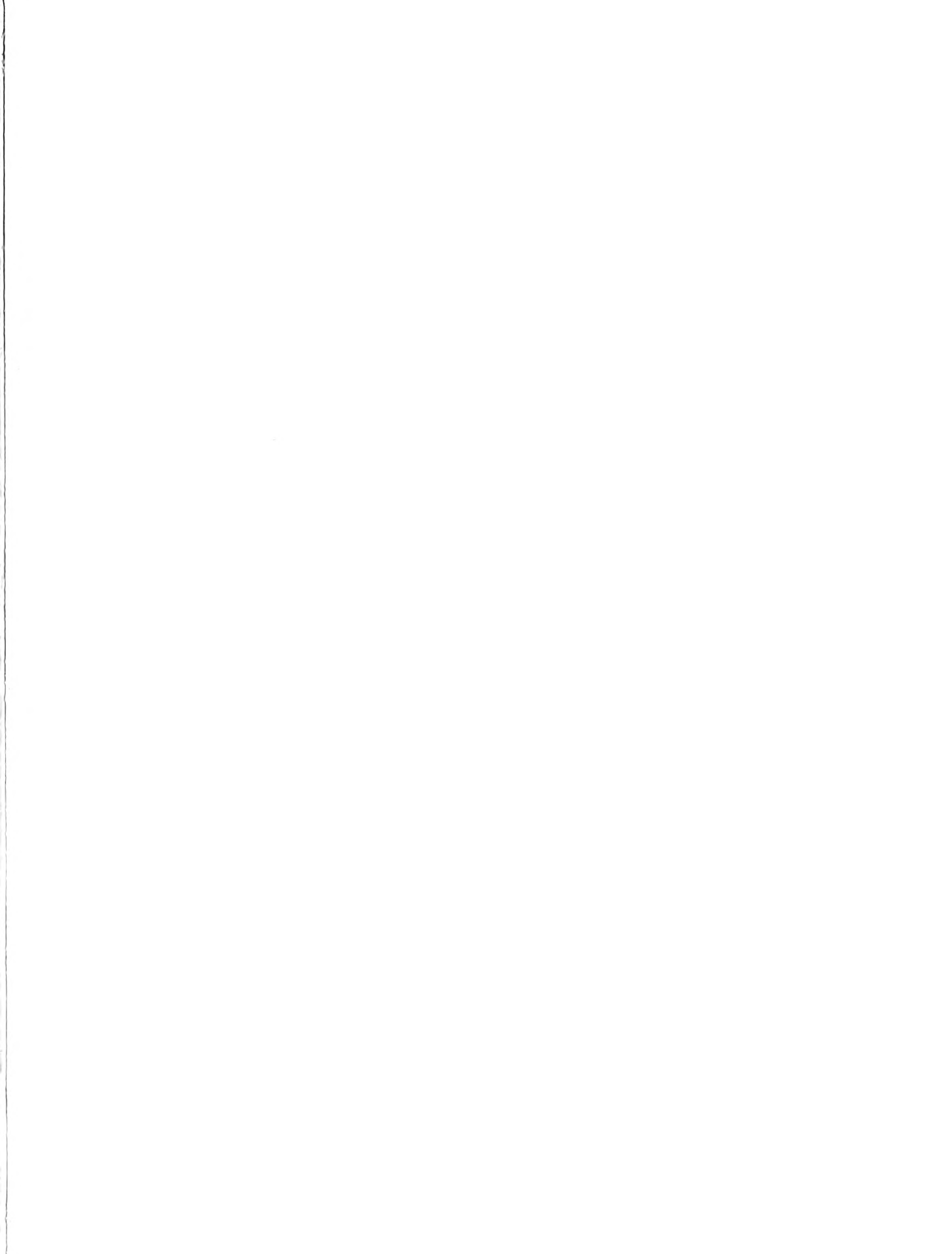
PLATE II.

THIS print represents a body of the kerne, surprising and burning a house. Some are carrying off household stuff, and others are driving away horses and cows. A man and a woman (Irish in their dress) stand at the door of the house making lamentation. In the front is a large body of kerne, armed with battle-axes, the bag-piper in the van, whose instrument is blown with the mouth. The bag is of a great size, like that used by the Calabrian shepherds. These words are written beneath :—

- A Here creeps out of Sainct Filchers denne a packe of prowling mates,
Most hurtfull to the English pale, and noysome to the states. (race,
Which spare no more their country byrth, then those of th' English
But yeld to each a lyke good turne, when as they come in place.
- B They spoile, and burne, and beare away, as fitte occasions serue,
And thinke the greater ill they doe, the greater prayse deserue :
They passe not for the poore mans cry, nor yet respect his teares,
But rather ioy to see the fire, to flash about his eares.
To see both flame, and smouldring smoke, to duske the christall skyes,
Next to their pray, therein I say, their second glory lyes.
- C And thus bereaving him of house, of cattell and of store,
They do returne backe to the wood, from whence they came before.

[In the Highlands of Scotland about that time matters were much in the same condition. In July 1592, the

Stewarts of Lochearnside, with an armed body of "Hielandmen and sorners of clans" invaded the lands of Drumquhassil, wounded many of the tenants, drove away "20 tydie ky, 16 yeild ky, 10 oxin and 12 stirks, and harried the whole guidis, geir, insicht and plenishing" of their houses. In October, they renewed the raid on the same lands, appearing this time as a body "of 200 persons with twa bagpypis blawand befor thame," and harried "the puir tenants" of 190 cows, 66 horses, and 300 sheep. In 1593, an attack was made by the Roses of Kilravock on the house of George Dunbar of Clune. They came armed with "bowis, darlochis (quivers), and twa-handit swordis, steel-bonnettis, haberschonis, hacquebutis, and pistolletis," plundered and burnt the house, and went off with a booty of 70 head of horses and cattle. This raid was distinguished by exceptional barbarity, for "sa mony of the nolt as wald not dryve they barbarously hoicht and slew," while on the women they "put violent hands, tirvit thair claihs aff thame, and schoit thame naiked furth of thair houssis." Dunbar's wife was not exempted from this treatment, and her infant of twelve days old they "maist barbarously kaist furth in the midding"—*Register of the Privy Council of Scotland*, 1592-1599, vol. v. (Ed.)]





A Here creepes out of Saint Filchers denne, a packe of prowling mates,
Most hurtfull to the English pale, and noysome to the states:
Which spare no more their country bytch, then those of th'english race,
But yeld to each a lyke good turne, when as they come in place.
B They spoyle, and burne, and beare away, as fitte occasions serue,
And thinke the greater ill they doe, the greater prayse deserue:

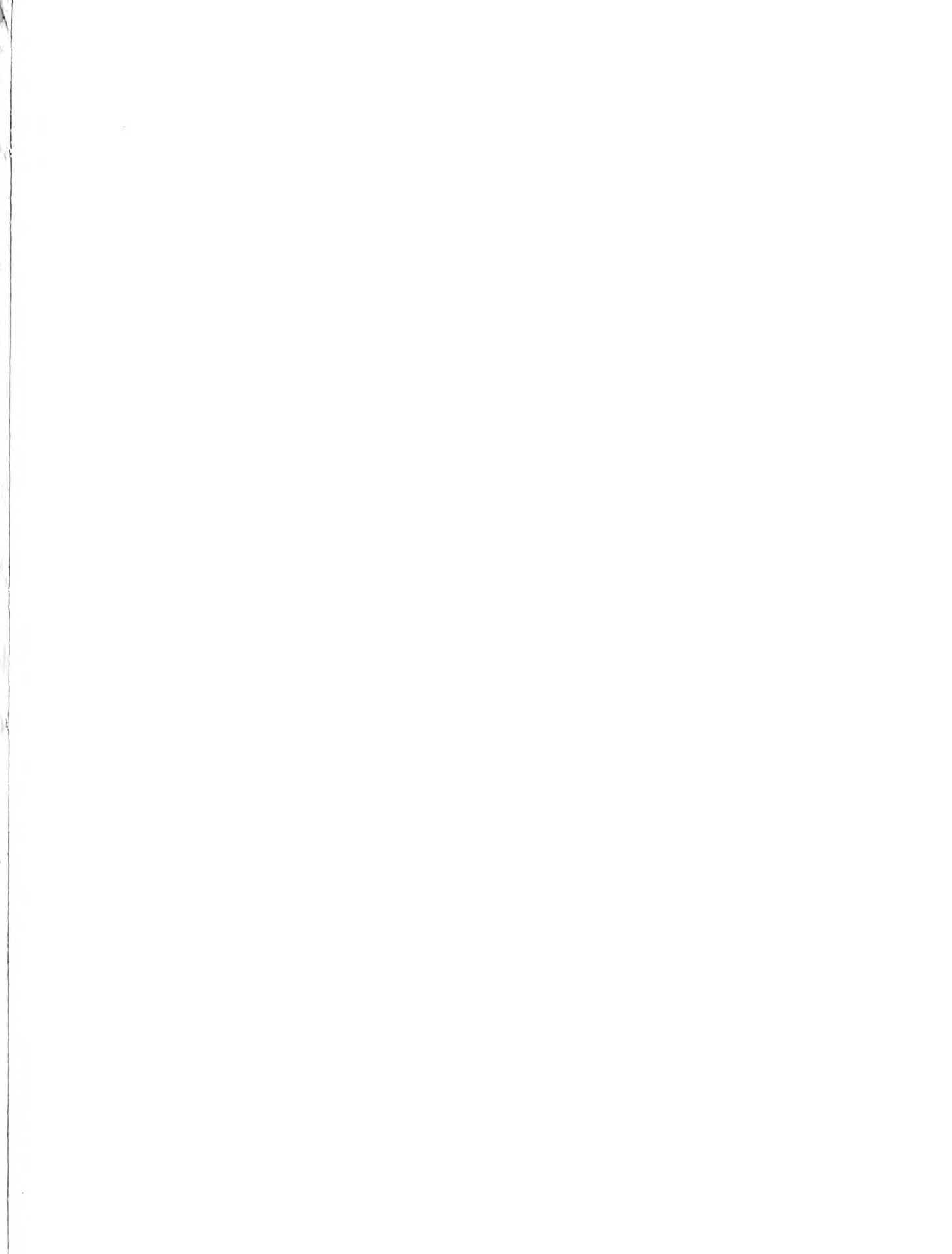
2 They passe not for the poore mans cry, nor yet respect his teares.
But rather ioy to see the fire, to flash about his cares.
To see both flame, and smouldring smoke, to duske the chrystall eyes,
Next to their pray, therein I lay, their second glory lies.
C And thus bereauing him of house, of cattell and of store:
They do returne backe to the wooo, from whence they came before.

PLATE III.

THIS plate, which is the most curious of the set, represents the chief of the Mac Sweynes seated at dinner. In his letter to the "Good and gentle Reader" (p. 11), Derricke refers to this plate, and states that it shews the habits of a people, "out of the Northe, whose vsages I behelde after the fashion there sette doune." He further states that they were sprung from "Macke Swine, a barbarous ofspring come from that nation, which mai bee perceiued by their hoggishe fashion." Without this plate Derricke's letter is not fully intelligible. An account of the feast is also given at pp. 52-54 of the poem. The want of tables is noticed at p. 107. [Ed.]

The following lines are printed below:—

- A Now when into their fenced holdes the knaues are entred in,
To smite and knocke ths cattell downe, the hangmen doe beginne.
One plucketh off the Oxes cote, which he euen now did weare,
Another lacking pannes, to boyle the flesh his hide prepare.
- C These thecues attend vpon the fire for seruing vp the feast,
- B And fryer smelfeast sneaking in, doth preace amongst the best.
Who play'th in Romish toyes the Ape, by counterfetting Paull ;
For which they doe award him then, the highest room of all.
Who being set, because the cheere is deemed little worth,
Except the same be intermixt and lac'de with Irish myrth.
- D Both Barde and Harper is prearde, which by their cunning art,
Doe strike and cheare vp all the gestes with comfort at the hart.





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who play' th in Romish toyes the Ape, by counterfetting Paul:
For which they doe award him then, the highest roome of all.
who being set, because the cheere, is deemed little worth:
Except the same be intermixt, and lac'de with Irish myeth.
D Both Barde, and Harper, is preparde, which by their cunning art,
Doe strike and cheare by all the gesses, with comfort at the hart.



A Now when into their feneedholdes, the knaues are entred in,
 To smite and knocke the cattell Downe, the hangmen Doe begimme.
 One plucketh off the Dyes cote, which he euen now did weare:
 Another lacking pannes, to boyle the flesh, his hide prepare.
 C These theeues attend vpon the fire, for seruing by the feast:
 B And fryer smelcast sneaking in, doth pzeace amongst the best.

3

D Who play' th in Romish toyes the Ape, by counterfetting Daull:
 For which they doe at ward him then, the highest roome of all.
 Who being set, because the cheere, is deemed little worth:
 Except the same be intermixt, and lac'de with Irish myrth.
 Both Barde, and Harper, is preparde, which by their cunning art,
 Doe strike and cheare by all the gesses, with comfozt at the hart.

PLATE IV.

THIS print represents, at the lower left-hand corner, the friar, in a shaggy or rug mantle, blessing the Irish chief, who, having reverently laid aside his leathern helmet, chequered with bars of iron, and his large broadsword, receives the benediction on one knee. At the upper corner the benediction is repeated, the chief stooping from his horse to receive it ere he departs. In the centre is represented the chief and his party. He is on horseback, and the rest on foot, armed with pikes and swords. He wears the helmet formerly mentioned, which resembles a mitre, and his leathern quilted jacke appears beneath his shaggy mantle. In the upper corner, on the left hand, is the skirmish in which the English soldiers, dressed in corslets and trunk-hose, and armed with calivers, are putting the kerne to flight. Beneath, two retainers are bearing off the body of the chief. These lines are subjoined :—

- And when with myrth and belly cheere, they are sufficed well,
Marke what ensueth, a playne discourse of Irish sleightes I tell,
A The fryer then absolues the theefe from all his former sinne,
And bids him plague the princes frendes, if heauen he minde to
B Which beyng sayd, he takes his horse, to put in practise then (winne.
The spoyling and destroying of her graces loyall men.
C But Loe, the souldiers then, the plague vnto this Karnish rowt,
To yeld them vengance for their sinnes, in warlicke sort rise out.
They presse the rancoure of the theeues by force of bloody knife,
And stay the pray they filcht away, depriuing them of life.
D The fryer then, that traytrous knaue, with Ough, Ough hone lament,
To see his coosin Deuills sonnes, to haue so fowle euent.



And when with myrth and belly cheere, they are sufficed well,
 Marke what ensueth, a playne discourse, of Irish sleights I tell:
 A The fryer then absolues the theefe, from all his former sinne.
 And bids him plague the pynces frendes, if heauen he minde to winne.
 B Which beynge layd, he takes his horse, to put in practise then,
 The spoyling and destroying of, her graces loyall men.

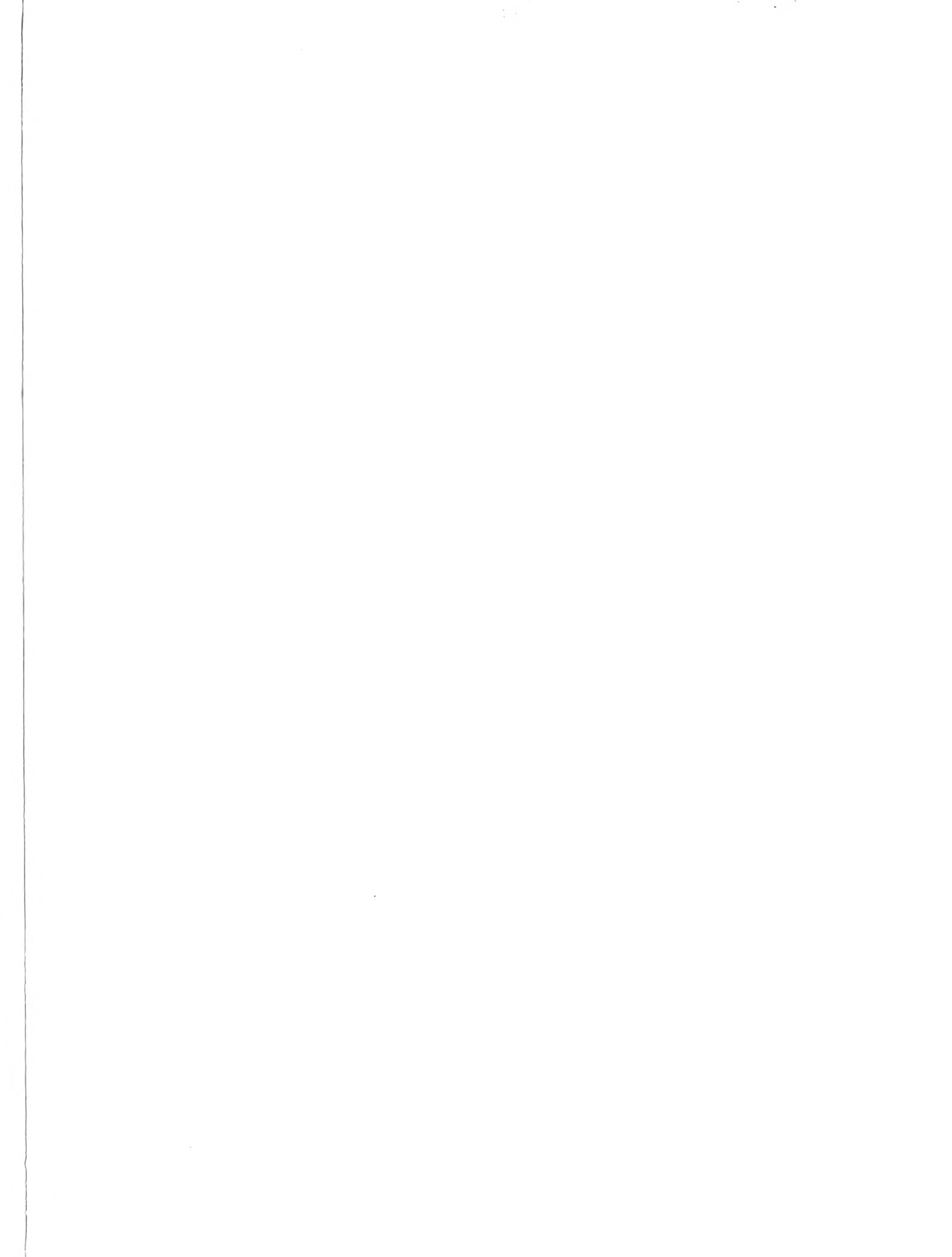
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C But Loe the souldiers then the plague, vnto this Karnish rotot:
 To yeld them vengance for their sinnes, in warlicke sort rise out.
 They presse the rancoure of the theeces, by force of bloudy knife.
 And stay the pray they sicut a way, depriuing them of life:
 D The fryer then that traytrous knaue, with Ough Ough hone lament:
 To see his coolin Deuills sonnes, to haue so fowle euent.

PLATE V.

THIS cut represents the triumphant return of the English soldiers. They are armed in corslets, and morions or open helmets, and wear trunk-hose. The foremost of the band carries an Irishman's head by the hair; the next two bear heads set upon sword points. In the background are soldiers driving cattle, one beheading a prisoner, and another dragging a captive by a halter. Some have guns or calivers, and some pikes; they march with drum and colours. These lines are placed below:—

- B And though the pray recouer'd be, yet are not all things ended;
For why? the souldiours doe pursue the Roges that haue offended;
Who neuer cease till in the bloud of those light fing' red theeues
Their blades are bathed, to teach them how they after prowle for Beeues.
- A To see a souldiour toze a Karne, O Lord it is a wonder!
And eke what care he tak'th to part the head from neck asonder;
To see another leade a theefe with such a lordly grace,
And for to marke how lothe the knaue doth follow in that case;
- C To see how trimme their glibbed heades are borne by valiant men,
- D And garded with a royal sorte of worthie souldiours then.
All these are things sufficient to moue a subjects minde,
To prayse the souldiours, which reward the woodkarne in their kinde.





B And though the pray recover'd be, yet are not all things ended:
 For why: the souldiours doe pursue, the Roges that haue offended.
 Who neuer cease till in the bloud, of these light fing' red the cues.
 Their blades are bath'd to teach them how, they after prole for' Weues.
 A To see a souldiour toze a Karne, O Lord it is a wonder:
 And eke what care he taketh to part, the head from neck a sonder.

5

To see another leade a theefe, with such a lordly grace:
 And for to marke how lothe the knaue, doth follo'w in that case.
 C To see how trimme their glibbed heades, are borne by valiant men,
 D And garded with a royall coite, of worthy souldiours then.
 All these are thinges sufficient, to moue a subiects minde:
 To prayse the souldiours, which re'ward, the wood' haue in their kinde.

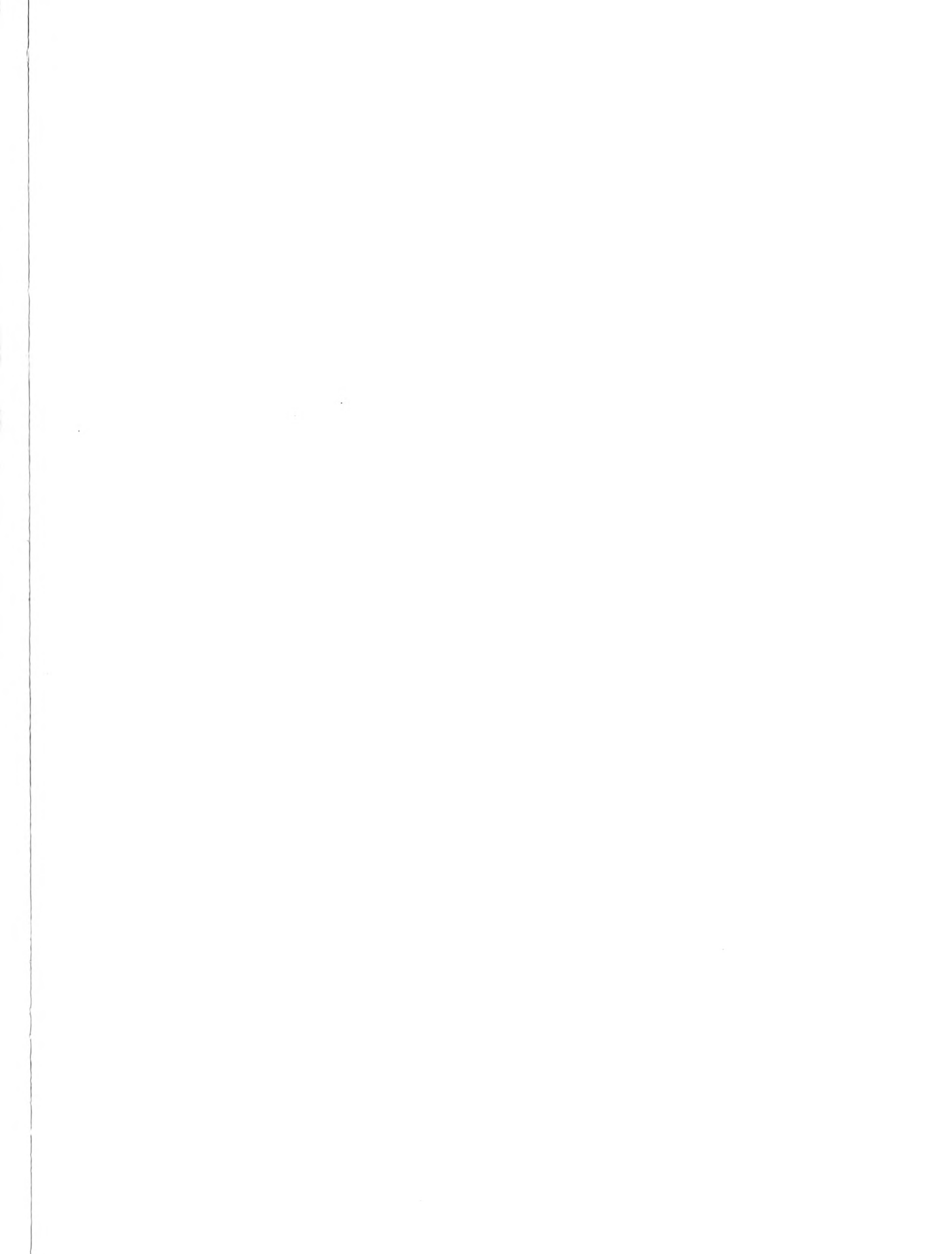
PLATE VI.

IN this plate Sir Henry Sidney, the Lord-Deputy, is represented as setting out on his state progress through Ireland. The heads of several of the rebels are displayed on poles over the gate of the Castle of Dublin. Above the plate the following lines occur:—

These trunckles heddles do playnly showe each rebelles fatall end,
And what a haynous crime it is, the Queene for to offend.

The following lines are given below:—

Although the theeues are plagued thus by Princes trusty frendes,
And brought for their innormyties to sondry wretched endes ;
Yet may not that a warning be to those they leaue behinde,
But needes their treasons must appeare, long kept in festred mynde.
Whereby the matter groweth at length vnto a bloody fielde,
Euen to the rebels ouerthrow, except the traytours yelde,
For he that gouernes Irish soyle, presenting there her grace,
Whose fame made rebelles often flye, the presence of his face ;
He, he, I say, he goeth forth, with Marsis noble trayne,
To iustifie his Princes cause, but their demenures vayne.
Thus Queene he will haue honored, in midst of all her foes,
And knowne to be a royall Prince, euen in despight of those.



These trunckles heddes do playnly showe , eache rebeles fatall end,
 And what a haynous crime it is , the Queene for to offend.



Although the theues are plagued thus, by Princes trusty frendes,
 And brought for their innoymities, to sondry wretched endes:
 Yet may not that a warning be, to those they leaue behinde,
 But needes their treasons must appeare, long kept in festred mynde.
 Wherby the matter groweth at length, vnto a bloody fielde,
 Euen to the rebels ouerthrow, except the traytours yelde.

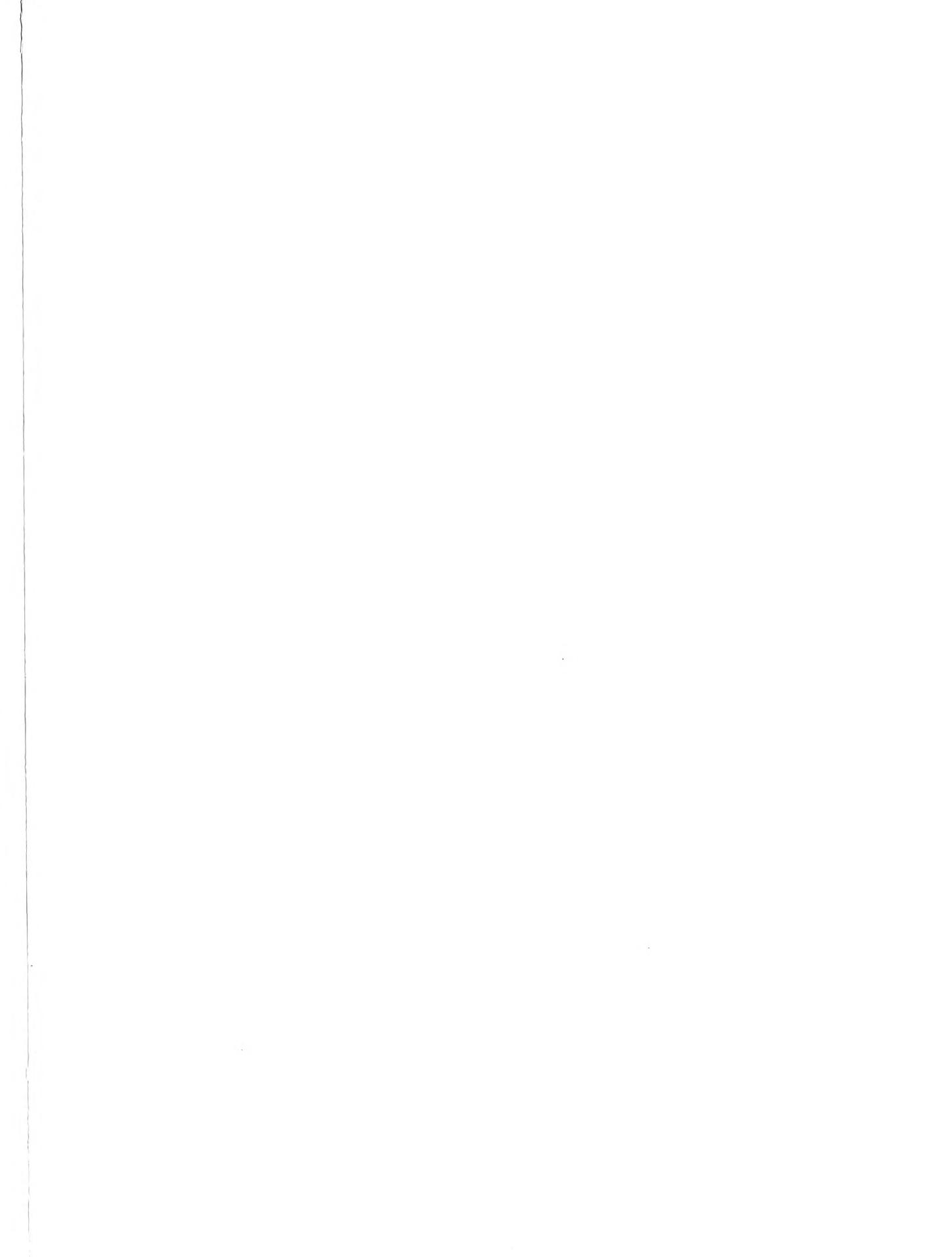
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For he that gouernes Frishe soyle, presenting there her grace,
 Whose fame made rebelles often flye, the presence of his face:
 He hee far, he goeth forth, with Marsis noble trayne,
 To iustifie his Princes cause, but their demerures bayne:
 Thus Queene he will haue honored, in midst of all her foes,
 And knowne to be a royall Prince, euen in despight of those.

PLATE VII.

SIDNEY'S army drawn up and ready to march is shewn in this plate; on one side the horse, and on the other the foot soldiers. Sidney himself is delivering a letter to an Irish Karne, who has a very rude kind of spear in his hand. Under his feet is written "Donolle Obreane, the messenger," and out of his mouth proceeds the word "Shogh." The following lines are placed beneath:—

- B Which for to proue in every poynt, to his eternall fame,
He standeth forth in open field, for tryall of the same,
Rounde compast with a worthie crewe, most comely to be seene,
- A Of captaines bolde, for to uphold the honour of that Quene.
And they be garded with the like of valiaunt souldiars then;
Whereof the meanest have been founde full often doughty men.
- C All which are in a readynes to venture lyfe and bloud,
For safegard of her happy state, whereon our safeties stode.
But, ere they enter mongest those broyles, Syr Henry doth preferre,
If happ to get a blessed peace, before most cruell warre,
Which if they will not take in worth, the folly is their owne,
For then he goeth with fire and sworde to make her power knowne.





B Which for to proue in euery poynt, (to his eternall fame)
 He standeth forth in open field, for tryall of the same,
 Round compatt with a worthy crewe, most comely to be seene,
A Of Captaines bolde, for to vphold the honor of that Queene.
 And they be garded with the like, of valiaun Souldiars then:
 wherof the meaneft haue bene founde, full often doughy men.

7

C All which are in a readynes, to venture lyfe and bloud:
 for safegard of her happy state, whereon our safeties stooode,
 But ere they enter mongest those boyles, Syr Henry doth prefare:
 (If happ to get) a blessed peace, before most cruell warre,
 which if they will not take in worth, (the folly is their owne)
 for then he goeth with fire and swoorde, to make her power knowne.

PLATE VIII.

THIS gives an excellent representation of the English troops on their march through the country. The Lord-Deputy is escorted by a guard of cavalry, preceded by trumpeters and standard bearers. The following lines occur below :—

And marching on in warlike wise, set out in battayle ray,
He doth pronounce by heavy doome, the enemies pryde to lay,
And all the rable of the foes by bloody blade to quell,
That rising shall assiste the sorte which trayterously rebell,
Delivering them to open spoyle from most vnto the least,
And byd them welcome hartely vnto that golden feast.
For what is he of all the Karne, that may withstand her power,
Or yet resist so great a Prince one minute of an houre.
If he or they both tagge and ragge for mayntenance of their cause,
Durst venture to approche the fielde, to try it by marshall lawes,
Not one of this rebelling sort, that thinkes himself most sure,
Is able to abide the Knight, or presence his endure.



And marching on in warlike wise, set out in battayle ray,
 He doth pronounce by hearp doome: the enemies pryde to lay,
 And all the rabie of the foes, by bloody blade to quell
 That rising shall assiste the soyte, which trayterously rebell.
 Deliuering them to open spoyle, from in ost vnto the leaft,
 And byd them welcome hartely. vnto that golden seat.

8

For wht it is he of all the Karne, that may withstand her power,
 Or yet resist so great a Prince, one minute of an houre,
 If he or they both tagge and ragge, for mayntenaunce of their cause,
 Durst venture to approche the fielde, to try it by marshall lawes,
 Not one of this rebelling soyt, that thinks himselfe most sure
 Is able to abide the Knight, or presence his endure.

PLATE IX.

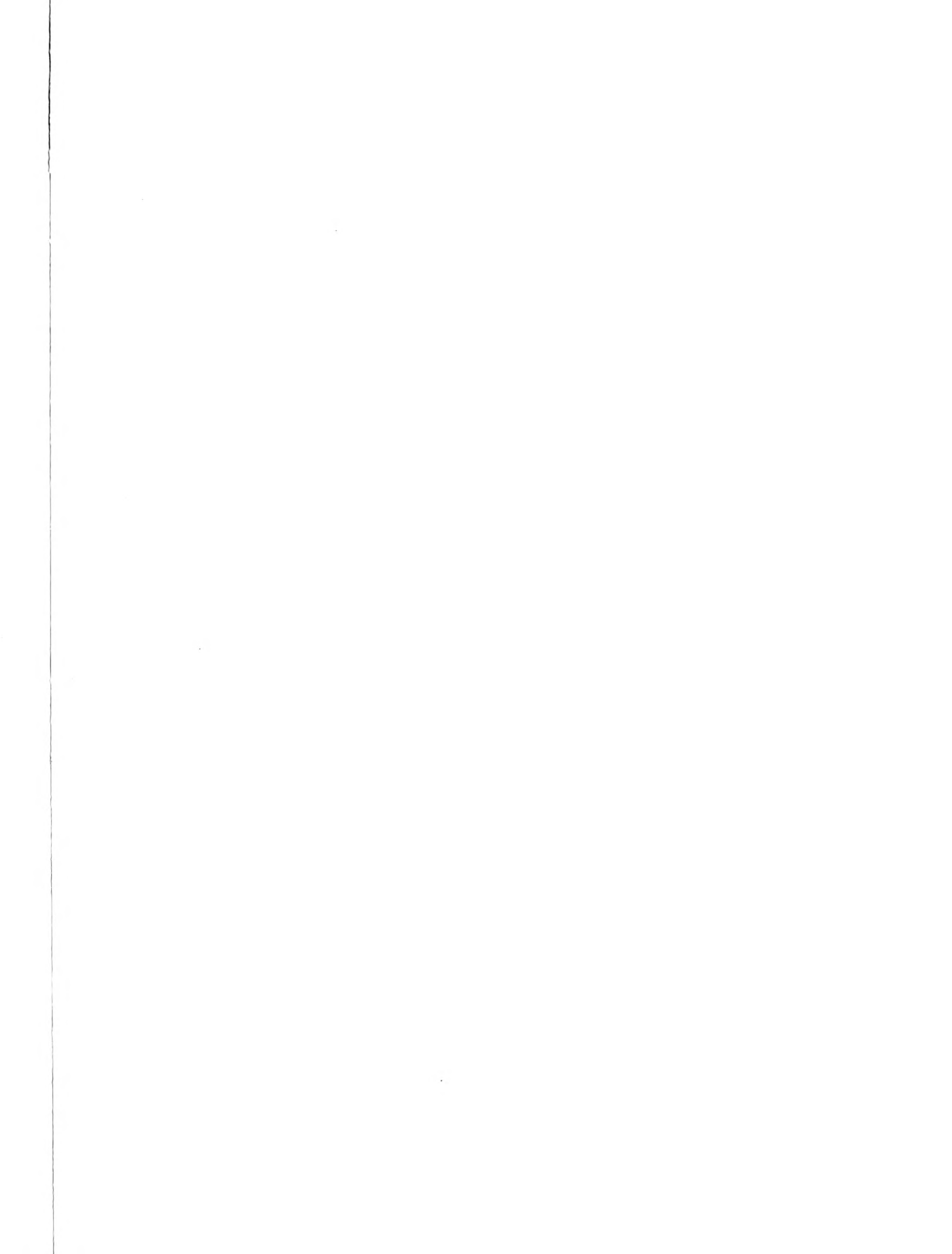
THIS plate represents the flight of the Irish. In the front, English horsemen are pursuing Irish cavalry. Both are armed with spears, which the latter throw backwards to defend themselves. Several are thrown down, and employing their two-edged swords. Behind, two bodies of English horse appear in battle array. Still farther in the background, the Irish foot are flying, annoyed by the arquebusses of the English. The piper is thrown down with his bagpipe beside him, and the word "Pyper" is placed beneath. The cut is illustrated by the following lines:—

For if his valure once be mou'de reuenge on them to take,
Which doe our soueraigne Princes lawes, like beastly beastes forsake ;
'Tys not the cruell stormy rage, nor gathered force of those,
Nor yet the crooked crabtree lookes of greasye glibbed foes
Can make him to reuoke the thing his honor hath pretended,
But that Dame Iustice must proceede 'gaynst those that haue offended.
For Mars will see the finall end of trayt'rous waged warres,
To plucke the hartes of Rebels downe, that lately pearst the starres.
To yelde them guerdon for desertes by rigour of his blade,
And with the same to gall their hartes, which such vprores haue made.
Loe, where it is in open sight, most perfect to be seene,
Which sheweth the fatall end aright of rebells to our Quene.

In the equipment of the Irish horsemen, we may

remark the peculiarities pointed out by Spenser; the sliding reins, (or snaffle bridle,) the shank pillion without stirrups, and the fashion of charging the lance overhead, instead of couching it like the English cavaliers. Their armour is the chequered quilted jacke, which the same poet likens to a player's painted coat, and open casques, also of a chequered appearance.

[In the account of the Irish by Good, quoted in the Introduction, (p. ix.), is the following contemporary description of their fighting men:—"Their armies consist of horsemen and of veterane soldiers reserved for the rear (whom they call Gallowglasses, and who fight with sharp hatchets,) and of light arm'd foot (they call them Kernes,) armed with darts and daggers. When horse or foot march out of the gate they think it a good omen to be huzza'd; and if not they think it forebodes ill. They use the bag-pipe in their wars instead of a trumpet; they carry Amulets about them, and repeat short prayers, and when they engage, they cry out as loud as they can 'Pharroh' (which I suppose is that military *Barritus* of which Ammianus speaks,) believing that he who joins not in the general shout, will be snatch'd from the ground, and hurried, as it were, upon the wing through the air, (avoiding ever after the sight of men) into a certain valley in Kerry."] (Ed.)





For if his balure once be mou'de, reuenge on them to take,
 Which doe our soueraigne Princes lawes, like beastly beastes forsake:
 'Tis not the cruell stormy rage, nor gathered force of those
 Nor yet the crooked crabtree lookes, of greasie glibbed fogs,
 Can make him to reuoke the thing, his honor hath pretended
 But that same Justice must proceede, 'gainst those that haue offended.

9

For Mars will see the finall end, of trayt'rous waged warres,
 To plucke the hartes of Rebels do'ne, that lately pearst the flarres.
 To yelde thim guerdon for desertes, by rigour of his blade,
 And with the same to gall their hartes, which such byzozes haue made.
 Loe whe' re it is in open sight, most perfect to be seene
 Which she weth the fatall end aright, of rebels to our Queene.

PLATE X.

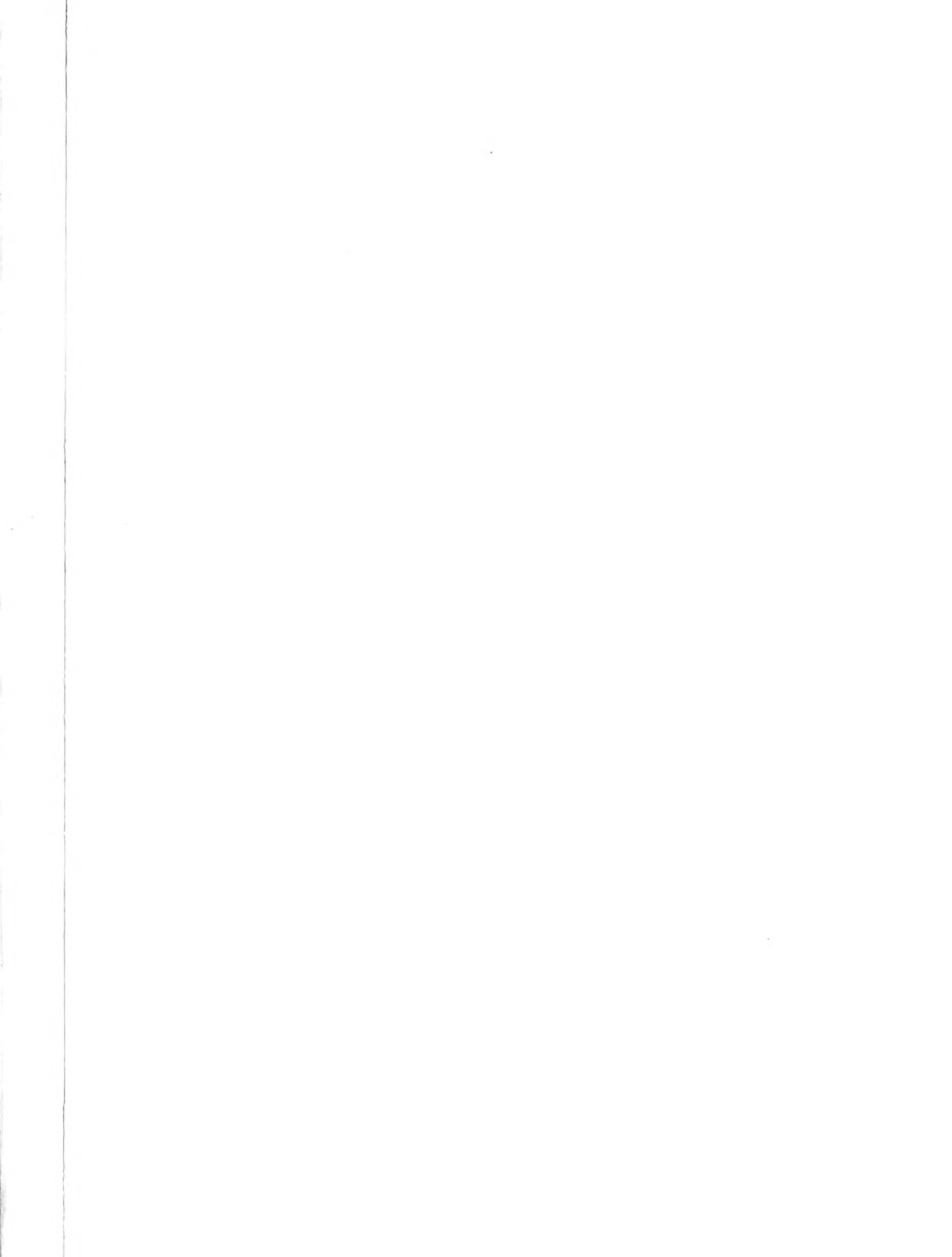
IN this plate the entry of Sir Henry Sidney into Dublin is represented. The gate is delineated in the background, through which some houses appear, and over which the word "Dublyn" is placed. Sir Henry, preceded by two trumpeters, two yeomen of the guard, a herald, a mace-bearer, and a sword-bearer, and followed by his army, is received by the Lord Mayor and aldermen on foot. In one corner of the plate these two lines occur:—

O Sidney, worthy of tryple renowne,
For playng the traytours that troubled the crowne.—1581.

At the bottom the following lines are placed:—

A When thus this thrice-renowmed knight, hath captiue made and thrall,
The furious force of franticke foes, and troupe of rebells all ;
When he by marshall feates of armes hath nobly them subdude,
To Princes Dome, whose heauy wrath, their treasons haue renewde,
When he their glory and their pride hath trampled in the dust,
And brought to naught, which doe pursue the bloudie rebells lust ;
When he by conquest thus hath wonne the honour of the field,
And fame unto our Soueraygnes Courte report thereof doth yeld ;
And to conclude, when honor braue, his trauels to requight,
Hath clothde him with eternall fame, meeete for so great a Knight :
When all these thinges are done and paste, then doth he backe reuart
To Dublyn, where he is receiued with ioy on euery parte.







O Sydney worthy of tryple re-
 nowne,
 For playng the traytours that
 troubled the crowne. 1581.

A When thus this thrice renowned Knight, hath captiue made and thall,
 The furious foze of franticke foes, and troupe of rebells all,
 When he by marshall feates of armes, hath nobly them subdide,
 To Princes Dome: whose heauy wrath, their treasons haue reuewde,
 When he their glory and their pride, hath trampled in the dust,
 And brought to naught which doe vncle, the bloudy rebells lust:

10

When he by conquest thus hath wonne, the honour of the field,
 And fame vnto our Soueraynes Courte, report thereof doth yeld
 And to conclude when honor braue, his traueles to requit
 Hath clothde him with eternall fame, meete for so great a knight
 When all these thinges are done and past, then doth he backe reuart
 To Dublyn: where he is receined; with ioy on euery parte.

PLATE XI.

'Tis is a print of Rorie Oge, in the wilderness, a wild Irish kern, shrouded in a mantle ; from his mouth proceed the words, "*Ve mihi misero,*" to which certain wolves, which are prowling around him, answer, "*Ve atque dolor.*" These verses are placed at the foot of the plate :—

This rebell stoute, in traytrous sorte, that rose agaynst his Prince,
And sought by bloody broyles of warre her scepter to conuince,
So long as fortune did support his deuilish enterprice,
So long ambition blinded quight his karnish knauish eyes,
And moude him proudly to usurpe the title not his owne,
As one that might enioy the fruite which other men had sowne.
But when his mistres did reuoke her former good successe,
And left the roge in greuous bandes of sore and deepe distresse,
He then bewaylde his former lyfe, and pagentes playde in vayne,
Repentyng that her highnes lawes he held in such disdayne ;
But all to late his folly sought his greef for to recure,
When that agaynst his will he must her heavy stroke endure ;
For though at first he founde successe, the sweet, once past, came sowre,
And ouerthrew his glorious state in minute of an houre,
So as his raigne endurde not long, but tumbled in the myre,
Because he sinde in that he moude our noble Queene to ire.
O lamentable thyng to see ambition clyme so high,
When superstitious pride shall fall in twynckling of an eye !
For suche is euery rebeles state, and cuermore hath bene,
And let them neuer better speede that ryse agaynst our Queene.



This rebel rout, in traitorous sort, that rose against his Prince,
 And fought by bloody battles of warre, her scepter to contraine:
 So long as fortune did support, his deathly enterprise.
 So long ambition blinded quight, his Karmys brutall eyes,
 And made him proud to usurpe, the title not his owne:
 A one that might enjoy the fruit, which other men had sowne.
 As when his mistres did reuoke, her former good successe,

21

And left the rage in greivous bandes, of care and deep distresse:
 He then bewaile his former life, and pagentes dispaire in to sene,
 In repenting that her highnes favours, he held in such dispaire:
 But all to late his follie soughe, his griefe for to recure,
 When that against his will, he must her heare the she endure:
 For though at first he founde successe, (the sweet once past came so sore)
 And quenchew his glorious state, in minute of an houre:

So as his eaigne endure not long, but tumbled in the mire:
 Because he stude in that he moude, our noble Quene to ire:
 O lamentable thing to see, ambition clyme so high,
 When superbitious pride shall fall, in swynckling of an eye:
 For such is euery vntow state, and euery moys hath bene,
 And let them neuer better speede, that ryle against our Quene.

PLATE XII.

IN this cut the submission of Turlogh Lynagh O'Neale is delineated. He appears in the foreground with other Irish kerne, all kneeling before Sir Henry Sidney, who receives them sitting in his tent, with his knights around him. In the background the same event seems to be represented, with this difference, that Sir Henry, followed by his mace-bearer and knights, comes out of his tent, and very courteously embraces O'Neale. The following lines are placed below :—

When flickering fame had fill'd the eares of marshall men of might,
With rare report of Sydneys prayse (that honorable Knight) ;
And though the bruit in Iryshe soyle did well confirm the same,
As who coulde say in Inglands claime of Iustice there he came ;
And to mayntayne the sacred right of such a Uirgine Queene,
For seeking of her Subjectes wealth, whose like hath neuer bene,
The great Oneale, to strike the stroke, in sealing vp the same,
And to prepare this noble Knight a way to greater fame,
Amazed with such straunge reportes, and of his owne accord
Came in, prostrating him before the presence of this Lord,
With humble sute for Princes grace and mercy to obtayne,
With like request vpon the same, his frendship to attayne ;
Who promiste then by pledge of life, and vertue of his hand,
For cuer to her noble grace, a subiect true to stand,
And to defend in each respect, her honour and her name,
Agaynst all those that durst deface the glory of the same.

Which things, with other actions moe, redound vnto the fame
 Of good Syr Henry Sydney, Knight, so called by his name.
 Loe where he sittes in honours seate, most comely to be scene,
 As worthy for to represent the person of a Queene.

¶ FINIS.

Shane O'Neale, Turlough Lynagh's predecessor in the chieftainship, had made his submission in 1562, before Queen Elizabeth herself. Camden gives the following singular account of the ceremony:—"And now came Shan-Oneal out of Ireland to perform the promise he had made a year ago, with a guard of Galloglasses armed with hatchets, all bare-headed, their hair flowing in locks upon their shoulders, on which were yellow surplices dyed with saffron, or stained with urine, with long sleeves, short coats, and thrum jackets, which caused as much staring and gaping among the English people as if they had come from China or America. He was received with much kindness, when howling and falling down at the Queen's feet, he owned his crime, and received her majesty's pardon."—Camden's *Annals*, *apud ann.* 1562.





When fishering fame had hit the eares of marshall men of might,
 With rare report of Sydenes playe, (that honorable is might)
 And though the byrite in Tryphe (soul did well confirme the fame,
 As who could say in Englanda statue, of Justice there he came,
 And to waiteyue the sacred right, of such a Virgine Queene,
 For seeking of her Subiectes wealth, whose like hath neuer bene,
 The great Onale, so strite, the stroke, in scaling by the fame,

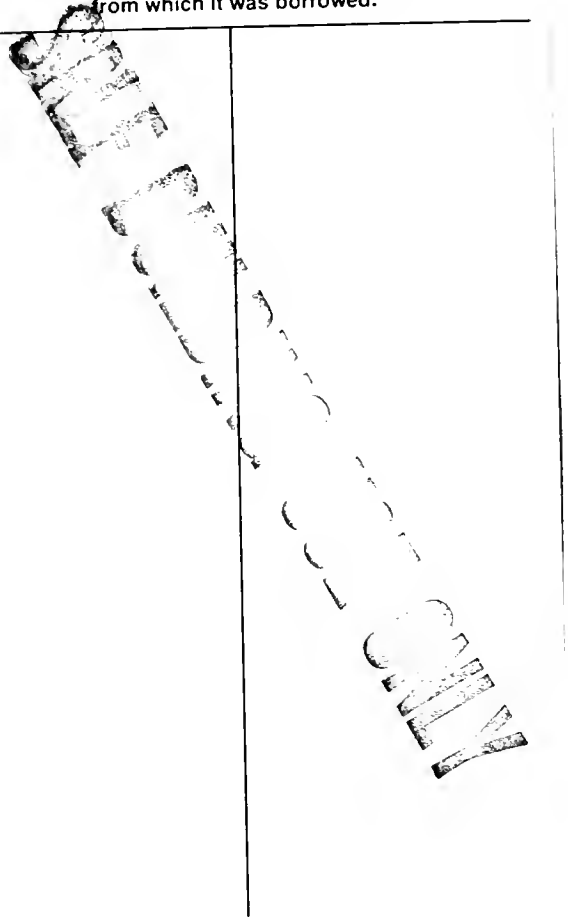
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And to prepare this noble Knight, a way to greater fame,
 I waite with such treatinge reportes, and of his owne accord,
 Came in prostrating him before, the presence of this Lorde,
 With humble sure for Prince to gaze, and merer to obtayne,
 With like request upon the same, his friendship to attayne,
 Who promise them by pledge of life, and vertue of his hand,
 For euer to her noble grace, a subiecte to stand,

And to defend in each respect, her hono and her name,
 Against all those that durst deface, the glory of the fame,
 Whiche thing is with other actions inoe, rebound into the fame
 Of good vertuous Sydenes might, so called by his name,
 Let which be desired in honoors seat, most comely to be scene,
 Is worthy to represent, the person of a Queene.

¶ FINIS

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