

**THE FIRST FOUR BOOKS OF THE
ÆNEID OF VIRGIL: IN ENGLISH
HEROIC VERSE. WITH OTHER
TRANSLATIONS AND POEMS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649583546

The First Four Books of the *Æneid* of Virgil: In English Heroic Verse. With Other Translations and Poems by Richard Stanyhurst

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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RICHARD STANYHURST

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BY
RICHARD STANYHURST.

PRINTED AT EDINBURGH.

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PREFATORY NOTICE.

RICHARD STANYHURST, the author of the following translation of the First Four Books of the *ÆNEIS* OF VIRGIL, was born in Dublin,* of which city, his father, James Stanyhurst, was recorder.† He was educated, according to Wood, “in grammar-learning, under Peter Whyte,” and became a commoner in University College, Oxford, in 1563, where he improved his time so much, that at the early age of nineteen, and “at two years standing,” he astonished his contemporaries by producing his Commentaries on Porphyry, “to the great admiration of learned men and others.” When he had taken one degree in arts, he left the college, retired to London, and first became a student in Furnival’s, and afterwards in Lincoln’s Inn. After spending some time there in the study of the common law, he returned to Ireland.

* Wood’s Athen. Oxon. Vol. 3, p. 252. New edition by the Rev. P. Elias. 1815, 4to.

† He died at Dublin, 27th December 1578, aged 51.

He married Genet* or Janet, third daughter of Sir Christopher Barnewall of Turvey, Knight (grandfather of the first Viscount Kingsland). This connexion was not of long duration, as his lady died in childbed, at the age of nineteen, on the 26th of August 1579, and was buried in Chelsea. An epitaph by her husband occurs amongst his poems.

Wood, to whose brief notices we are principally indebted for any information relative to Stanyhurst, after mentioning his return to his native country, informs us that, "his mind changing there as to his religion, he went beyond the seas (being then a married man), and in the Low Countries, France, and other nations, he became famous for his learning, noted to princes, and more especially to the Archduke of Austria, who made him his chaplain (his wife being then dead), and allowed him a plentiful salary. He was accounted by many (especially by those of his persuasion) an excellent theologian, Grecian, philosopher, historian, and orator. Cambden styles him, 'eruditissimus ille nobilis Rich. Stanihurstus;' and others of his time say, 'that he was so rare a poet, that he and Gabriel Harvey were the best for Iambics in that age.'"

Harvey, strange to say, classes him with Spenser and Daniel:†
"I cordially recommend to the deare lovers of the muses,

* Lodge's Irish Peerage, vol. 3, p. 49.
p. 29. 1592, &c.

† See Four Letters and certaine Sonnets, Let. iii.

PREFATORY NOTICE.

v

and, namely, to the professed sonnes of the same, Edmond Spenser, Richard Stanihurst, Abraham Fraunce,* Thomas Wat-

* Abraham Fraunce was the author of several very scarce poetical works; in particular, 1. "The Countesse of Pembroke's Yuychurch. Containing the affectionate life and unfortunate death of Phillis and Amyntas. That in a pastorall; this in a funeral—both in English Hexameter. London, printed by Thomas Orwyn, 1591." pp. 94.

2. "The Countesse of Pembroke's Emanuel. Containing the nativity, passion, buriall, and resurrection of Christ; together with certaine Psalmes of David, all in English Hexameters. Imprinted at London." pp. 38. In Longman's Bibliotheca Anglo Poetica, these two thin quarto volumes are valued at L.45.

3. "The third part of the Countesse of Pembroke's Yuychurch: entitled Amintas Dale. Wherein are the most conceited tales of the Pagan Gods, in English Hexameters; together with their ancient descriptions and philosophical explications. At Lvdon, printed for Thomas Woodcocke, 1592." 4to, pp. 122. In the same collection, a copy of this work, with two leaves in MS., is valued at L.40!!

As Stanihurst and Fraunce are equally lauded by Harvey for their endeavours to enrich and polish the English tongue, a specimen of the Hexameters of the latter may not be out of place. It is taken from the History of Vertamnus and Pomona, which is one of the "conceited" tales mentioned above.

How many thousand times did he turne himself to a reaper
And in a reapers weedes, here sheaves of corne in a bundell,
And when he was so drest, esche man would deeme him a reaper?
How many thousand times did he change himself to a mower
And with long tooth'd rake, with crook't sith went to the medowe,
And when he thus made hay, each man tooke him for a mower?
How many times did he then transforme himselfe to a ploweman,
All in a leather pilch, with a goad in his hand, or a plowestaffe,
And so shapte, each man would sweare that he were but a ploweman?
Yea how oft did he frame and shape himself as a gardoer?
If that he met with a sward, or a souldiers coate, or a cassock,
Cassock, coate, and sward did make him marche as a souldier.
And, when baits and hookes, and angling-rods he receaued,
Fishers and anglers so well, so right he resembled,
That both Nymph and fish might well therewith be deceaued.
So and so did this *Vertamnus*, slippery turnecoate,
Turne, and winde, transforme, and change himself to a thousand
Shapes, and all, to behold *Pomona* the Lady of Apples.

Fraunce also wrote "the Lawiers Logike, exemplifying the præcepts of Logike by the practice of the Common Lawe." Black letter; London, 1588, 4to. This work is in prose, but has a dedication in rhyme to Henry Earl of Pembroke; and there are several pieces of poetry interspersed throughout the volume.

son,* Samuel Daniel, Thomas Nashe, and the rest, whom I affectionately thancke for their studious endenours commendably employed in enriching and polishing their nat̄ue tongue." Nashe, in his Apology of Pierce Pennelesse, printed in the following year, does not exactly seem to relish the compliment paid to him, for he remarks, that "Stanyhurst, the otherwise learned, trod a fowl, lumbering, boisterous, walloping measure, in his translation of Virgil. He had never been praised by Gabriel Harvey for his labour, if therein he had not been so famously absurd."

Stanyhurst is said to have gone to Antwerp, where he professed alchemy and the philosopher's stone—but not succeeding, he went to Spain and practised physick. In Burman's Collection

* Thomas Watson has been pronounced by Steevens to be "an older and much more elegant sonneteer than Shakspear." He was author of "Hekatompathia, or passionate centurie of love divided into two parts." No date, but entered on the stationers' books in 1581, under the title of "Watson's Passions, manifesting the true phrenzy of love." Of his poetical powers, specimens are given by Ellis, vol. ii. p. 277. For various particulars relative to him, see Gentleman's Magazine, vol. 63, p. 904, and vol. 68, p. 668.

Heywood remarks,

Our modern poets to that passe are driven,
Those names are curtal'd which they first had given
And as we wish'd to haue their memories drownd,
We scarcely can afford them halfe their sound.

After enumerating various instances of this, he continues,

—— Tom Watson, though he wrote
Able to make Apollo's selfe to dote
Upon his muse; for all that he could strive
Yet never could to his full name arrive.

Hierarchie of the Blessed Angels. London, 1685, folio, p. 206.

of Letters, there is the following one from Stanyhurst to Lipsius from Madrid:—

“RICHARDUS STANIURSTUS J. LIPSIO, S. D.

“*Leodicum.*

“Prius ad fores tuas, quam me in viam, Hispaniam versus, dedi, petafatus adffito. Respondet ancilla, extra foras limenque te esse. Angebar, te jam tum maxime non adefse, cum te minime abesse peroptarem. Volui enim te in meis: tibi, prout potui, in tuis rebus consulere. Verum, mi Lipsi, corporis, non animi erga te mei discessio est facta. Multi, qui excellentibus scriptis, qualia sunt tua, mirabiliter delectantur, qua in Italia, qua in Hispania, ad me, de te multa. Mihi et dolere, et laetari vifi. Dolere, quod ibi tam diu esses, ubi eras: laetari, quod ibi jam nunc sis, ubi es. Ego tuam causam ea fidelitate egi, et peregi, quam et tua dignitas postulavit, et ipsius causae veritas flagitavit. Quod reliquum est, absens itero, quo de praesens saepius tecum: scilicet, ut orationem tuam, quam de laudibus diviniſſimae Virginis Mariae, proxima aestate, Leodii habuisti, quamprimum reguſtes, quam celerrime divulges. Cave existi- mes, in me uno hujus desiderii igniculum foveri. Etenim spondeo tibi, quamplurimos e nostris, hoc est, in sanctiſſimae hujus patronae fodalitium cooptatis, istud idem a te, non tam communi voce petere, quam singulari pietate exigere. Quorum itaque homines, omnia praecleara et egregia de te sentientes, diuturno desiderio aestuare permittis? Da te in hanc curam. Si vacas, stude: si studes, lectita: si lectitas, scribe: si scribis, effice et perſice, ut istam tuam orationem, limatulo tuo judicio politam, abjecta omni cunctatione, videamus. Habes de tuis: de meis scire aves? Dic, amabo te, Juste Lipsi. Aveo, inquis. Ex animo? Quidem certe. Igitur obtutum in chartula fige. Simul atque iter fucepi,